



The

# VOICE

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## ERA trend: more politics, less shouting?

By JIM CASTELLI

WASHINGTON — (NC) — Several legislators, under pressure to vote one way or the other on the Equal Rights Amendment, have said, only half jokingly, "I'll vote for whoever doesn't yell at me."

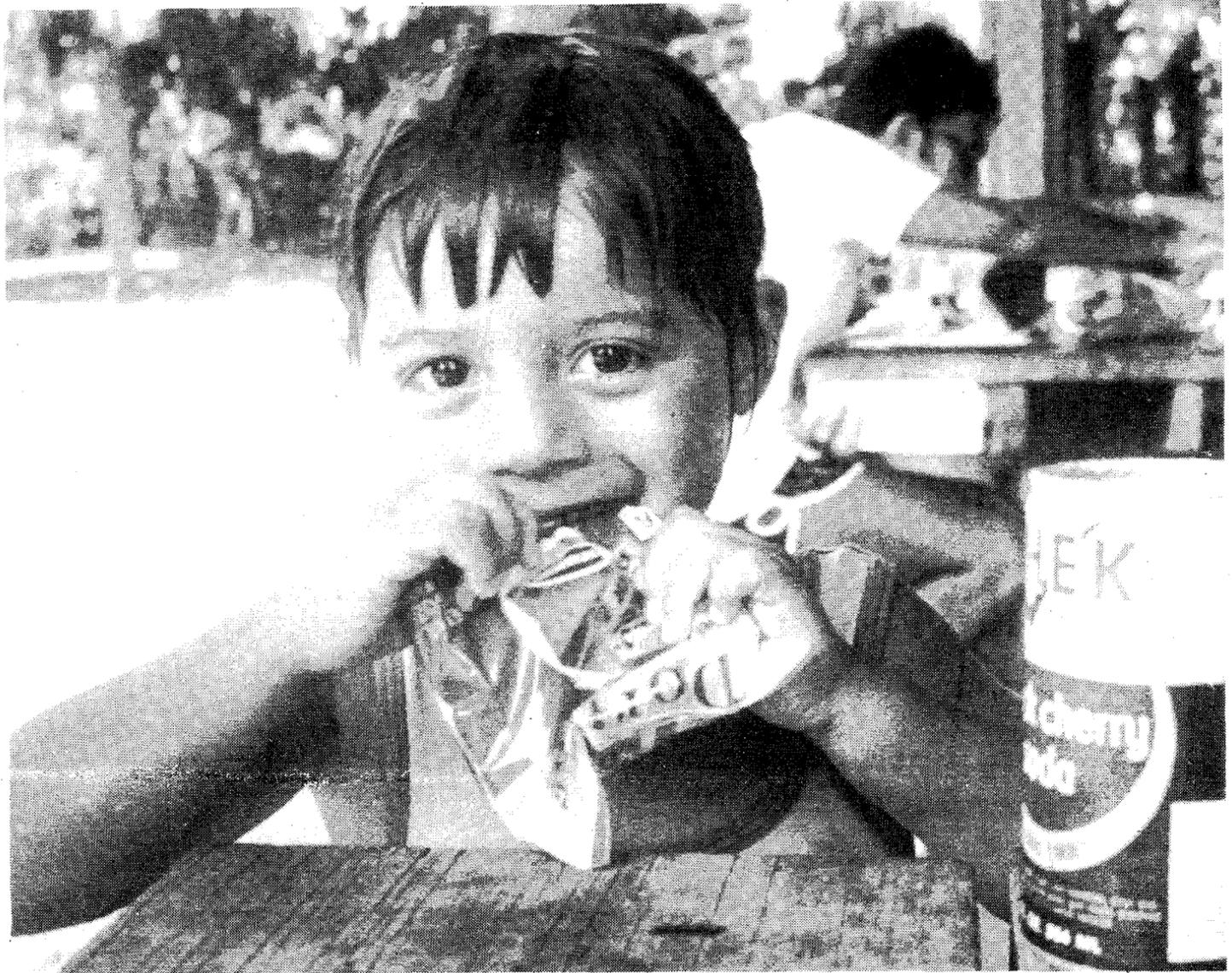
There are indications that ERA supporters, facing defeat, may be the first to lower their voices and if they're not going to speak in whispers, they're at least going to speak in a language politicians understand—politics.

SOME ERA supporters have asked for an extension of the March 2, 1979, deadline for its ratification; and the House Judiciary Committee has approved an additional 39 months. The ERA is three states short of ratification.

Leaders of the women's movement are ready to start the whole process over in Congress if ratification and extension fail. But they have also begun to re-examine their own political strategy and tactics, and the result could be the opening of new lines of communication between movement leaders and many other people, including some Catholics, who in the past have been put off by the movement.

In one tough reappraisal of the women's movement's politics, Mary Russell, who covers Congress for the Washington Post, argued that movement leaders have damaged the popular cause of women's rights by linking it to the far more controversial causes of abortion and homosexual rights. Both pro-and-anti-ERA groups have linked the three issues, but they are separate, she said.

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Voice Photo by Tony Garnet

Using your teeth to get at the Fritos seems well worth the effort for Lupe Vielma, 3, at an annual picnic held by the St. Vincent de Paul Society at Spanish River Park in Boca Raton for migrant children. More pictures, page 8.

## Rock song takes easy shot at Catholics.

By FRANK HALL  
Voice Feature Editor

"Let's face it, Catholicism is an easy target because Catholics are pretty passive about it. They're definitely not as outspoken as the Jews."

Those were the words of program director Rick Peters of LOVE-FM radio station discussing the lyrics of "Only the Good Die Young," a hit song currently being played on many South Florida stations.

THE BILLY Joel song, from the top 20 album "The Stranger," has been labeled "blasphemous," "defaming" and "anti-Catholic" by two Catholic groups and Albany Bishop Howard J. Hubbard.

While some stations throughout the country have banned the song, responses given to The Voice on the

question of playing the song with its "anti-Catholic" bias are mixed among five top radio stations in the Broward and Dade areas.

Father Jose P. Nickse, Director of the Archdiocesan Office of Radio and Television, said:

**"Come out Virginia, don't let me wait. Catholic girls start much too late. Sooner or later it comes down to fate. I might as well be the one. Only the good die young."**

"I was appalled by the words of that song. After a decade of civil rights and human rights and fights for rights it's amazing that anyone would attack and defame a minority of people in such a manner. I hope that the Catholics in this community let the radio stations know how they feel."

Typical of the lyrics that

appalled Father Nickse are the opening lines, "Come out Virginia, don't ever wait. You Catholic girls start much too late."

THE FIRST verse of the song notes:

"Well they showed you a statue, told you to pray. They

built you a temple and locked you away. But they never told you the price you would pay. For the things you might have done. Only the good die young."

The song continues: "You got a nice white dress and a party on your Confirmation. You got a brand new soul and a cross of gold. But Virginia they

didn't give you quite enough information. You didn't count on me, when you were countin' on your rosary."

The song concludes with, "Come out Virginia, don't let me wait. Catholic girls start much too late. Sooner or later it comes down to fate. I might as well be the one. Only the good die young."

While the song is too "up" (fast tempo) for a mellow rock station like LOVE, Peters says he never censors a song for lyric content unless it's "outright vulgar."

"THE ARTIST has a right to social statement."

"He (Joel) is playing on a stereotype and let's face it, that's the stereotype of a young Catholic girl, locked up in the church with her beads."

Asked if there might have been a stronger reaction if "Black" or "Jewish" had been substituted for the word

"Catholic" in the song, Peters said:

"I don't think the song would have gotten that far as far as popularity."

WAXY-FM music director Michael Ward said his station plays the song. Asked by The Voice if it might be taken off the play list

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## Unity urged among Anglicans

CANTERBURY, England—(NC)—Archbishop Donald Coggan of Canterbury opened the 11th Lambeth Conference July 23 with a plea to the world's 400-odd Anglican bishops to maintain their unity under God despite differences.

The conference, which brings together all the diocesan bishops of the Anglican Communion and normally meets every 10 years, is being held at the University of Kent at Canterbury and will last three weeks. Catholic observers present are Bishop Cahal Daly of Ardagh and Clonmacnois, Ireland; Canon Richard Stewart, secretary of the Catholic Bishops' Ecumenical Commission of England and Wales, and Msgr. William Purdy of the unity secretariat in Rome.

One of the major issues facing the conference is how the Anglican Communion can cope with the effect that the priestly ordination of women is having and is likely to have not only on its relations with other churches—such as the Catholic and Orthodox, which do not accept women priests—but also on relations between different churches within their own communion.

Preaching at the opening Eucharist in Canterbury Cathedral, Archbishop Coggan said: "Some of our differences will be resolved as we think and pray together. Some will remain unresolved. That matters little. Differences are not sinful. They can be creative."

British Catholic Economist, Lady Barbara Ward Jackson, told the more than 400 Anglican bishops that the difficulties being faced by modern society make people "much more open and favorable" to the Gospel message that they have been for the past three centuries.

"For the very first time in human history it has become the accepted dogma of most of the human race that there should be equality between peoples, equality between human beings," she said.

She called the world's rejection of enslavement, colonialism and imperialism "an absolutely fantastic change from the past."

### Living Will warning

LOUISVILLE, Ky.—Two lawyers, Paul Armstrong and Theodore Amshoff Jr., offered words of caution about state enactment of living will legislation at a seminar at Louisville's Spalding College examining the medical, legal and ethical implications of the Karen Ann Quinlan case.

### Clean up immigration

WASHINGTON—The House has passed what U.S. Catholic Conference official John McCarthy calls a "cleaning up" piece of legislation affecting immigration, by a 396-20 vote. McCarthy, director of the USCC Migration and Refugee Services, said the USCC had supported the bill.

### Abortion in Denver

DENVER—A proposal to stop state funding of abortion will not be on Colorado's general election ballot in November, but its chief proponent, Michael D. Sellers of Respect Life Inc., says the issue is not dead.



Men at arms: More than 500 Marine reservists storm a beach near San Diego while a sunbather relaxes within bayonet distance. The mock invasion took place as reservists from eight states finished their annual tours of active duty.

### Family-priesthood crisis

VATICAN CITY—The Vatican Committee for the Family has said that the crisis in Christian families in the West is linked to the crisis in the priesthood. "A renewed priesthood will save the family and vice-versa," according to the committee's document.

### Soviets reject efforts

WASHINGTON — (NC) — Spokesmen for Catholic, Protestant and Jewish agencies were turned down by a Soviet embassy official in their joint effort July 19 to deliver a protest against what they termed the severe sentences handed down against Soviet dissidents in recent trials. They met briefly with the Soviet press attache, who they said called the trials an internal affair of the Soviet Union.

### Indian religious freedom

WASHINGTON—(NC)—One day after 1,000 American Indians marched on Capitol Hill demanding justice for their people, the House of Representatives passed a resolution calling on the U.S. government to "protect and preserve" Indian religious freedom.

### Migrant Sister

DENVER—(NC)—Migrant workers are at the mercy of the elements and the economy, says Sister Jean Michelle Alarid, a Sister of Charity, who understands better than most the realities of the migrant life. The nun moves with the migrants when they leave their homes in Brownsville, Texas, and travels with them across the country.

### Topeka Traditionalists

ST. MARYS, Kan.—The Society of St. Pius X, under the leadership of suspended French Archbishop Marcel Lefebvre, has purchased an unused former Jesuit seminary for use as a parish church and educational facility. The former St. Mary's Seminary, vacant since 1968, is located about 20 miles northwest of Topeka.

### 'Workers Consecration'

BERLIN—(NC)—The East German bishops have protested a "worker's consecration" rite which they say skilled workers are required to participate in. According to the prelates the pledge is another symptom of the government's attempt to collectivize all mankind.

### Discovery award

MILWAUKEE—(NC)—Jesuit Father Karl Rahner will receive the second Pere Marquette Discovery Award ever given by Marquette University during ceremonies at the University in March, 1979.

### No forgiveness

BALTIMORE—Saying that the public has never forgiven him for his controversial plea bargain agreement with Pallottine Father Guido John Carcich, Attorney General Francis (Bill) Burch withdrew from the Maryland gubernatorial race July 21.

### Ethiopean relief

CASTELGANDOLFO, Italy—Pope Paul VI has expressed his support for those seeking to relieve the suffering of the people of Ethiopia. The pope said that recent humanitarian appeals, "have highlighted the hard trials certain parts of that land, especially Eritrea, are undergoing."

### Installs self president

LA PAZ, Bolivia—A democratization trend spurred by a hunger strike and supported by church leaders came to a halt when a general whose election was voided installed himself as president of Bolivia. Gen. Juan Pereda Asbun took over July 21, saying he was preventing communists from seizing power.

### Won't sue hospitals

WASHINGTON—(NC)—A federal agency which handles Medicare payments has withdrawn a directive which led to efforts to recover millions of dollars in Medicare payments to Catholic hospitals.

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# Religious education important—Dr. Spock

NEW YORK—(NC)—Because of the important roles Judaism and Christianity play in today's culture and attitudes, even parents who are not religious should see to it that their children receive some sort of religious education, said Dr. Benjamin Spock in the August issue of Redbook magazine.

"I feel that Sunday schools—as long as the teachers have a positive attitude—have much to offer, even in the case of the children of agnostics and atheists," Dr. Spock wrote in an article titled "What to Tell Your Child About God." He warned against "talk about hellfire and God's wrath," however, and said children should be told that some weaknesses are human, so that they do not feel guilty or fearful about God.

BECAUSE CHILDREN are constantly exposed to references to religion, it is important that they understand the role religion plays in the world at large, if not in their own homes, the pediatrician said.

"Parents who never go to church can't, in all fairness, insist that their children attend Sunday school, but they can recommend it," he said. They can also explain that while they don't believe in God, other people do, and that the choice to believe or not is really an individual one.

A child's reaction to and interest in religion depends on the developmental stage he has reached, Dr. Spock said. Preschoolers, for example, tend to accept and emulate whatever religious beliefs their parents hold and to see their parents as a reflection of God.

Adolescents, on the other hand, tend to reject their parents' religious or anti-religious views, and may become deeply religious or strongly anti-religious for a time.

In between are the six-to-12-year-olds who are experiencing the strengthening of their value systems and becoming ready to acknowledge a higher moral authority. Those children particularly want to "belong to a category" and need to feel that they come from a spiritual background, if not a

religious one in the institutional sense, Dr. Spock said.

He advised "parents who are unsure of themselves as interpreters of religion to refer to the Bible or to the clergyman as the authority rather than try to be experts themselves..."

"CHURCHGOING parents can refer to the Bible in a manner that indicates they believe it totally or with reservations," Dr. Spock said. "Non-churchgoing parents can show that they consider the Bible to be a book of history written in ancient times by many people, without necessarily intruding their own belief or disbelief."

Agnostics and atheists sometimes shy away from discussions of spiritual values with their children, he said. "But spiritual only means feelings of a positive kind as opposed to material things," he added. "All but the most materialistic among us hold to strong spiritual values and beliefs, even if we never speak of them..."

## New anti-smut tactic started

MINERSVILLE, Pa.—(NC)—In a new tactic against pornography, members of the Holy Name Society in Beaver County, Pa., have begun awarding "certificates of appreciation" to local merchants who refuse to handle objectionable material.

According to James Torney, national chairman of public affairs for Holy Name, deserving merchants are designated by members of parish groups and receive a certificate signed by the local Holy Name spiritual moderator and president.

The certificate reads: "This establishment shows concern for the youth of our community. It does not stock or sell literature that is of an obscene nature. We respect this establishment because it respects the community."

The program, which is expected to spread throughout the country, has been endorsed by Earl Knott, national president of the Holy Name Society. The first award went to C and C Supermarket of Aliquippa, Pa.



Eight on the slide: Silhouetted by the late afternoon sun, eight youngsters get together to enjoy the playground slide at Fort Plain, N.Y. An empty set of dome-shaped monkey bars in the background seems to hold no attraction for the children.

# Catholic official raps test tube conceptions

WASHINGTON—(NC)—An official of the U.S. Catholic Conference said test-tube conception of children stems from the same mentality as that which gave the world atomic weapons and carcinogenic pesticides.

Bishop Thomas C. Kelly, general secretary of the Catholic agency, commented shortly after the birth of a 5-pound, 12-ounce girl in England who was conceived in a laboratory, then implanted in her mother's womb.

Bishop Kelly called the technique used by the English doctors "ingenious," but added, "The startling novelty of the technology compels us to reflect on the moral norms which have traditionally guided thinking about such matters."

THE CHILD'S mother, Lesley Brown, 30, could not conceive normally because of blocked fallopian tubes, so doctors removed eggs from the woman's ovary, then achieved fertilization using sperm from Mrs. Brown's husband, Gilbert.

"One moral issue raised in this case concerns conception outside the womb," Bishop Kelly said. "Christian morality has insisted on the importance of protecting the

process by which human life is transmitted. The fact that science now has the ability to alter this process significantly does not mean that, morally speaking, it has the right to do so."

The procedure by necessity involves the fertilization of several eggs and the selection of one for implantation in the mother. The unused embryos are disposed of.

Commenting on that aspect of the case, Bishop Kelly said, "Such treatment of human life in its early stages of development is morally unacceptable."

At the Vatican, Father Pierfranco Pastore, assistant director of the Vatican press office who noted that he was speaking in a personal capacity, said July 26 that the church's ban on artificial insemination is based on the belief that "fecundation must be carried out according to nature and through reciprocal and responsible love between a man and a woman."

FATHER PASTORE said he did not know whether or not the Vatican was planning to issue a formal statement on the birth in England.

Rabbi Israel Lau, an

Israeli authority on Jewish religious law, and Ayatullah Milani, an Iranian Moslem leader, said the test-tube baby does not conflict with Jewish or Islamic law so long as the mother's egg is fertilized by sperm from her husband.

But Bishop Kelly said: "The episode points to a readiness to implement new technology before its moral implications have been thoroughly considered. The consequences of this mentality—from the atomic bomb to uncontrolled use of carcinogenic pesticides—have become clear in recent years. We should proceed cautiously when the same mentality manifests itself in regard to so sensitive and sacred a matter as the transmission of human life."

The bishop's point about disposal of unused embryos was similar to one made by Dr. Andre Hellegers, director of the Kennedy Institute for the Study of Bioethics and Human Reproduction at Georgetown University. Dr. Hellegers, a Gynecologist, said "I think that makes this a different species of abortion."

Such a manner of breeding makes a child "a pure consumer item," Dr. Hellegers added.

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# Catholics target of pop record lyrics

Continued from Page 1)  
because of the anti-Catholic lyrics, Ward replied:

"WE probably would—just never thought of it before."

Noting that musically the song was good, Ward excused himself and a few minutes later came back on the telephone to say that "RKO which is part of our chain was playing the song but took it off because of the blasphemy towards Catholics."

Ward said that Rick Shaw, program director for WAXY, had told him that the decision today (Friday, July 21) was to take the song off the play list.

"We are aware of what's going on with the song and I guess that's one of the reasons we're taking it off," said Ward.

However, the response from Gary Granger of WSHE-FM on banning the song because of its anti-Catholic bias was:

"PEOPLE want to hear the song, we play the song."

Michele Robinson, music director for ZETA-FM, says you can take the lyrics either one of two ways, "seriously or the way he (Joel) meant it to

be done.

"It's really hard to talk about it because it depends on not only how you view your religion but how you view his music. Billy Joel has always been a popular artist and I don't think he intended anything negative as far as

"Only the Good Die Young" is not broadcast on WGBS and program director Dan Halyburton noted the decision was based on poor market potential as well as the lyrics.

"THE FIRST time I heard it I said, boy oh boy,

happy."

Michael Schwartz, associate executive director of the Catholic League for Religious and Civil Rights, said that Columbia Records' response to a protest letter they sent was that they consider the song tongue-in-cheek humor. "Now we're urging people to contact local stations and request the stations to stop playing the

song," Schwartz said.

One Miami source told The Voice that the local branch of Columbia Records at 1175 N.E. 125 St., North Miami, had received no complaints or objections to the lyrics of the song. And responses from local radio stations certainly echoed the same sentiments—there's been no protest!



Catholics are concerned. I think it was just sort of a light, fun song. Obviously, if you're into your religion you might not take it that way..."

ZETA continues to play the song.

there's a lot of nice Catholic folks out there and I would think it would make a lot of them angry," Halyburton said. "I don't need to make anybody angry with my radio station. I want to make them

## Mrs. Lilian Praises Pope

CASTELGANDOLFO, Italy—(NC)—Pope Paul VI received Lillian Carter, mother of U.S. President Jimmy Carter in a 30-minute private audience Sunday, July 23 at his summer villa.

"It was the greatest moment of religious emotion that I have ever experienced in my life," said the 79-year-old Mrs. Carter to reporters after her meeting with the 80-year-old pope. "I have never felt so near to God.

"He's such a holy man that he made even me feel a bit holy standing in his presence. He made me feel right at home and he blessed all the things I brought. He's the most sensitive man I've

known."

She said the objects the pope had blessed would be given to Filipino and American friends.

"He gave me some words of advice for my son Jimmy," said Mrs. Carter, "and I gave him a letter from Jimmy."

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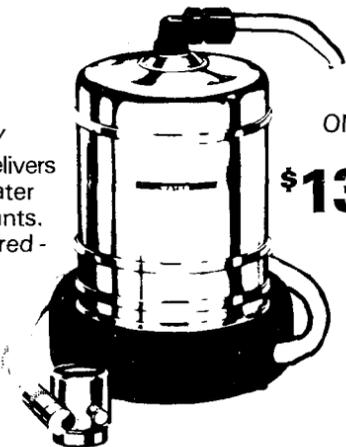
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# At seminary, he's in charge of souls

"I'm concerned about the personal growth of the future priests, about their identity and the integration of all aspects of their personality," says Father Carlos Garcia-Allen, new Spiritual Director at the Seminary of St. Vincent de Paul in Boynton Beach.

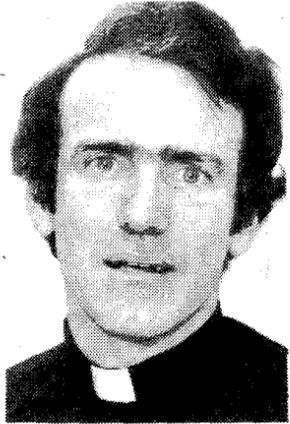
As coordinator of all spiritual programs at the seminary, the 32 year-old Cuban American priest will be responsible for setting guidelines and unifying the work of all other faculty members also involved in the spiritual direction of the students. Pointing out that the seminary follows the document of the U.S. Bishops on Priestly Formation Programs, 1976.

At St. Vincent de Paul, newcomers are offered a special program of formation during the first year under a small team of faculty headed by Father Garcia-Allen himself.

"After the first year the students may choose whoever they want for spiritual direction, among the faculty members who have expressed the desire for this type of pastoral work," he said.

Born in Cuba and educated in Puerto Rico, Rome and Catholic University of America, in Washington D.C., Father Garcia-Allen believes it is essential for the diocesan priest to develop a sense of the universal church.

"And that's what I learned during my four-year stay in Rome where I met



"As diocesan priests we must continue to develop in the Archdiocese a mystique of the diocesan priesthood, a sense of identity...a sense of tradition that religious orders have and we seem to lack."—Father Garcia-Allen

priests from all over the world," he said.

During the summer he traveled through Europe and spent some time as a working priest of sorts—employed by a German automobile plant.

ORDAINED a priest for the Archdiocese of Miami in 1970, he was assistant pastor at St. Kevin and St. Agatha and university chaplain at Florida International University. He also taught for a year at St. Vincent de Paul Seminary, before going to Washington D.C. in 1975 to

study for his doctorate in historical theology, specializing in Patristics—the early Church Fathers.

"I lived three years as a guest of the Augustinians, where I learned from their hospitality and learned to appreciate the spirituality of the religious communities, as different from ours."

He believes that "as diocesan priests we must continue to develop a mystique of the diocesan priesthood, a sense of identity

## Lay share blame

NEW ORLEANS—(NC)—If those attending religious services want inspiring messages dramatically delivered, rather than the same old homilies droned out, they must tell the preacher that, a communications expert told participants in the 10th annual institute for Religious Communications in New Orleans.

"Some clergymen do come to the pulpit prepared only to mouth the same old pieties every week.

Such addresses usually fail to touch the lives and souls of the people in the pew," said Charles Reilly, president of In-Person Communications Inc., a New York firm specializing in executive skills development.

"But it's a two-way street," he added. "Looking out at a sea of blank faces week after week, and getting no reaction, must surely sap the enthusiasm of all but the most dedicated clergy members."

# Vatican says family, priest crises related

VATICAN CITY—(NC)—The Vatican Committee for the Family has said that the crisis in Christian families in the West is linked to the crisis in the priesthood.

In a document charting the committee's priority areas, the committee said that "if families do not always know what course of action to follow, it is because they are often left in uncertainty by their spiritual guides.

"THE CRISIS that is being experienced in the priesthood can be linked with the crisis known by many families," said the committee.

"A renewed priesthood will save the family and vice-versa."

In the document, titled "The Family in the Pastoral Activity of the Church," the committee deplored the lack of Catholic opposition to anti-family legislation.

"It is striking," said the committee, "to note that Catholics in the West are so little prepared to fight civil battles in favor

of the family. One can see this by looking at the type of legislation that has been introduced over the past 10 years even in countries of long Christian tradition: divorce, contraception, abortion, sterilization, euthanasia."

The committee urged better seminary training on issues involving the family.

It suggested that seminarians be given courses on "biological research in the area of human fertility, its regulation and application in the domain of the natural means of family planning."

"IT CRITICIZED seminaries for training seminarians "for a ministry to individuals, independent of their social milieu."

"It is necessary," said the committee, "to help priests to be more attentive to the family as a social unit, and to the place of each of its members in the evangelical renewal of the family as the first milieu of life."

In general, the committee

document deplored the decline of the family in the West. It cautioned, however, against thinking that the same family problems in the West exist elsewhere in the world.

The family crisis in the West, it said, "arises directly from a mentality which stresses material success, individualism, efficiency, technology which is becoming more and more refined, and the development of a lifestyle that stresses money, action and power.

"More and more the authentic values of family life—love as gift of self, the generous acceptance of life, fidelity, permanence in married life, the spirit of sacrifice—are being regarded as less important and relegated to a secondary level," said the document.

The committee said that "the peace and harmony of society, and to a certain extent, the future of the church rests on Christian families."

and understanding of our history and spirituality by developing the sense of tradition that religious orders have and we seem to lack," he said.

In doing so he plans to continue on the work of his predecessors, Msgr. James Walsh, from 1970 to 1977 and Father Gerard Morris during the last year.

"I believe that my education and my exposure to different cultures can be an

asset for the Church in Miami," he says. I feel comfortable with different cultures and will help the students discover their identity as coming from different cultural traditions," he commented.

"The seminary at Boynton Beach presents a unique situation in that it is a bilingual and bicultural seminary. Spiritual direction must take that into account," he said.

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## Editorial

### Stop pushing us around!

There is a rumor that has been making the rounds for about four years concerning an alleged petition by militant atheist Madalyn Murray O'Hair to ban religious broadcasting. The rumor is groundless. Yet the Federal Communications Commission reports that more than 8 million Americans have been duped into writing protest letters.

Ironically, although the Catholic Press and major secular media outlets have denied the rumor over and over again, the deluge of letters continues to be received by the FCC. What is more, most of the letters of protest on the non-existent petition come from Catholics.

The FCC reports that they are receiving about 12,000 protest letters a day "mostly from Catholic parishes." More than a million dollars has been wasted on postage in the protest against this non-existent petition. Added to this has to be the cost to

the taxpayers involved in the Communications Commission's efforts to cope with the daily avalanche of mail.

Contrast this Catholic over-activity and emotional response to an unsubstantiated rumor to the fact that the air waves of Southern Florida and the rest of the country are being saturated with a new hit song which holds the Catholic Faith up to mockery—and there is little protest.

"Only the Good Die Young" written and sung by Billy Joel is being played by disc jockies on hundreds of radio stations throughout the United States. It is part of an album called "The Stranger" put out by Columbia Records. Sad to relate, hardly anyone has made a protest. Our front page story gives the details of the blasphemy and anti-Catholic tone of the hit song, and the reaction of local disc jockies and radio

station executives.

If Catholics can expend so much energy and money chasing after a phantom petition, surely they can become interested in protesting the public defamation of their religion which is taking place on some radio stations.

No such song would have been allowed to be aired if it defamed the Jewish religion or blacks. Neither group has our numerical strength but they can defend themselves against such attacks and do so without any prompting. Indeed, a greater protest has come from short people regarding Randy Newman's pop song, "Short People."

We ought to let the radio stations and anyone else who thinks Catholics are fair game for their bias and prejudice, that it just isn't so. We have got to stand up and be counted. We cannot continue to let the bigots push us around anymore.



By Fr. John Dietzen

## Questions about membership in the Masons

Q. In a recent column, you stated that the prohibition against Catholics joining the Masons has been relaxed. You said that, except in places where "anti-Catholic activities are still so evident that Catholic membership in the movement would be a cause of scandal to others," Catholic laymen, but not priests or Religious, may become Masons.

When exactly did the Catholic Church relax its ban? Can you give an example of where such anti-Catholic activities still exist? Could it be in my country, Canada? You also say that priests could join with special permission. Has this happened recently? (Alberta, Canada)

A. In 1974 the Congregation for the Doctrine of the Faith (the former Holy Office) sent a letter to the heads of all the national conferences of bishops in the

world concerning this matter. The letter noted that the law of the church prohibiting membership in "secret societies" refers "only to Catholics who enroll in associations which truly plot against the church." It is not the purpose of such a document to point out specifically if or where such a condition might exist. That would be the responsibility of church authorities in that locality.

In the same document the

congregation clearly notes a distinction between laymen and priests or Religious, noting that "the prohibition remains in effect for clerics, Religious and members of secular institutes."

Insofar as the prohibition against joining such societies is a church law, responsible authorities in the church could dispense from that law. Whether this has even happened I don't know, but as I said previously, it could be done.

Godless, classless State.

Caridad Garcia  
Miami

### Elderly group against casinos

In behalf of the residents of our community I am appealing to your readers to consider the very grave consequences of casino gambling on Miami Beach.

Great efforts and large sums of money are being expended to bring casino gambling to our city. We, as well as many of your readers, are retired or semi-retired, and financially independent. Our purpose in moving to Miami Beach was to live out our lives in peace and tranquility and to enjoy what the Good Lord gave us...sunshine, green grass, the ocean and beaches, friends, etc.

Please, readers, do not allow the "special interests" to destroy our way of life. Casino gambling breeds crime, gangsters, prostitution, illicit drugs, and you know what else.

Shepard W. Davis  
Tenants Assn.  
Chairman

Q. May a Catholic be an organist in a Protestant church without violating Catholic laws? The priest at our parish believes it is a sin, but if so, how serious a sin is it? Several people I know believe that there is nothing wrong in playing for Protestant services but I'd like to know for sure myself. (Pa.)

A. Much depends on the circumstances. To play on a special occasion, perhaps with a Catholic choir, as a gesture of friendship or ecumenical prayer, or even to help out in time of need, could usually easily be acceptable.

Some serious and thoughtful questions should be raised, however, if the playing is intended as a regular practice. Even many organists (and choirs) do not sufficiently realize they are liturgical ministers—at least as Catholics and many other churches understand their function. They are not merely detached professionals, providing a paid service; even less are they merely performers putting on a show.

Insofar as this is true, they are directly participating in the worship of that Church, and implicitly professing the faith of that particular congregation.

I'm not sure I'd be as categorical about it as your priest, but it deserves conscientious consideration, and perhaps some more advice locally.

(Questions for this column should be sent to Father Dietzen; 1113 W. Bradley; Peoria, Ill. 61606.)

### YWCA view on ERA hit

In the letter "YWCA skips Miami on ERA" (July 21) there are several misconceptions which I would like to dispel.

As I see the situation I find no "stalemate" except that contrived by a small but determined group of radical women who obviously have forgotten the most elemental knowledge of anatomy, physiology, biology, genetics and so on, including psychology, since they, clearly, show no keen observation of exposed natural evidences which even a child can detect.

To start with, I would like to say, that men and women are not and cannot be equal for the simple reason that Nature made them unequal, with physical and biological architectures and with needs, for each of them, requiring certain vital specific protections.

A woman, contrary to a man, has needs which require protection and are, therefore, her natural rights which even the most primitive societies, during

The Voice welcomes letters for publication from those who sign their correct name and address. Names may be withheld on request.

Letters for publication should not exceed 250 words and are subject to condensation and editing.

Anonymous letters are not welcome—neither are letters which lack charity or reason. Both types will be relegated to the wastepaper basket.

man's history, have protected. Women have the: 1. Right to be protected during their state of pregnancy; 2. The Right to be protected during their child's rearing; 3. The Right to be protected as wife and mothers by the father of their children (and not precisely by the State). (The natural rights of a woman are intrinsically united to those of her children.)

It is, thus, absolutely clear, that a woman has a greater number of needs and, therefore, rights than man. To make equal her rights with those of the male

means that a woman has to rescind, to give up, her several natural rights (a greater number than that of man's) in order to get a falsely called "equality."

Now, to say that Florida, like Kentucky, will be boycotted by the E.R.A. radical groups, only shows the latest technique of desperation, thinking erroneously that the Florida legislators are going to sell their souls under such extortive methods; not realizing that we have anti-ERA organizations which could easily select those unjustly boycotted states to hold in them their very own conventions, for, surely, the pro-ERA radicals have no copyright on conventions.

Finally, the petition to The Voice and its readers "to join the YWCA in taking vigorous action to resolve this stalemate" should be made, instead, to the thousands of young and brainwashed women within the YWCA who have allowed themselves to become pawns manipulated by a few radical women and men who seek E.R.A. as a monolithic Constitutional Law as a permanent base...to bring upon us a Godless, sexless society under a



By Msgr. James Walsh

# You are a part of God's secret

God has a secret which he does not want to keep.

When he created man, he alone knew the reason for his action. It was he who determined that certain material elements were to be set apart and moulded into a human body and that the body would be infused with the principle of life, called the soul, and the combination of matter and spirit would result in a unique, individual person.

**THIS IS ALL** God's doing. Once man becomes conscious of existence on earth and realizes that he has the use of a body and soul, he is at a loss to know why he was born. The three great questions plague him: where did I come from? What am I doing here? Where am I going?

In time he comes to realize that he cannot give the answer to himself. The secret is not contained in a hidden part of his nature. It is beyond the furthest reach of the powers of thinking and reasoning. He cannot look to other minds, for instance, to the philosophers, the respected thinkers, and hope to learn the meaning of his life, for one human is as helpless as another in this quest.

**In vain will he search the findings of scientists, as if the secret of human existence is hidden in test tubes or cell life or in an untried laboratory experiment.**

He may spend a lifetime using every available hour to track down this one piece of knowledge, so essential if life is to have rich, full

meaning. The search will end in frustration, unless he finally looks for the only answer in God's revelation.

God created man. God alone can say why. Unless man finds out the purpose of his life from his creator, he will never learn it.

In the beginning, God told our first parents why he created them. How astonished they must have been. To think that this earth, surpassingly beautiful adventuresome at the time of their creation, was not a lasting home, but only a stopping off place for them! To realize that the natural happiness and undisturbed peace which they enjoyed before their act of disobedience was as nothing compared to the happiness of union with God after earth's trial.

**THIS IS THE** knowledge which man cannot learn by himself. He is created to be a son of God, not a creature of earth. The dignity of his personality is far greater than he can imagine. By what power of thought could he ever discover such a supernatural destiny? His permanent home is to be found somewhere else in the universe. He has never seen it. How can he know that it has been made for him, unless the Lord of the universe tells him.

He is made to the image and likeness of God. This cannot be known by studying the body and its parts. The likeness of the creature to the Creator is in the soul—in the power of reason, whereby he can attain knowledge, and in the power of free will whereby he is capable of love.

**And it is in this very likeness of man to God that we find the reason for a trial on earth. God hides himself to a certain extent from man during his earthly life, in order that man may be left free to seek God by faith and love. He must have the free exercise of those very powers in which lies the likeness to God.**

When they listened to the cunning temptation to be like gods, Adam and Eve already knew the greatness of their destiny. When they rejected God's will, they made the purpose of life a secret. Their children, handicapped by darkened intellects, could hardly grasp the reason for their existence. And as the centuries passed, the secret almost disappeared from the earth save among a few. Then God revealed it again through the prophets.

**JESUS** perfected this knowledge. He left the meaning of human life in the deposit of truth in the keeping of his church. Over the centuries of Christian living, the sublime destiny of every human being without exception has unfolded in rich layers of challenging truth.

Jesus left in the Sacraments the means by which we fallen people can once again be received by God as his children and sanctified in our daily living. We share the divine secret. So many in our world have not heard of it. If only we realized this privilege, if we only appreciated God's goodness in letting us tap the well of peace, how eagerly we would take every step of life which leads us closer to our goal of union with God.

By Dick Conklin



## Non-parent group hits 'pro-natalists'

School textbooks and children's books that encourage motherhood, fatherhood and family life are examples of "pronatalist propaganda" and must be replaced. A high school course called "Childfree Living" is being developed, and a nationwide campaign will soon be launched to have it taught in all schools.

So says the National Organization of Non-Parents (NON), a group which promotes the concept of childless living, and wants to change the way we look at marriage. They remind us (and our children) that parenthood is an optional aspect of marriage, and to think otherwise shows an indication of "pronatalist" bias.

NON's South Florida chapter has recently run a series of daily radio spots and is trying to influence public school books and courses. Their message is "childfree by choice."

NON has announced a three-pronged national education campaign. Most important is an "in-depth investigation of textbooks on all grade levels to determine pronatalist content, with plans to work with publishers and educational institutions to affect changes in this area." Detailed instructions have been sent out to their members to



help them bring about the changes, which include the passages below:

**"Focus your investigation on kindergarten through grade 12 textbooks and children's books. The following subject areas may be most fruitful: Social Studies, Home Economics, Guidance, Sociology, Psychology, Career and Personal Development.**

**"After locating a particular**

**text, read the book's introduction and skim through the table of contents for areas where pronatalism may be prevalent. Examples: family structure, male and female roles, children, parenting, family planning methods, graphic and verbal depiction of characters. Many primary grade level materials rely heavily on pictures, and the books contain little wording. Therefore, it is essential to review both the text and the teacher's guidebook."**

As the books are reviewed, lists of those to be eliminated or changed are to be prepared and sent to NON headquarters in Baltimore, Md. Libraries, local school boards, and colleges will be asked to eliminate these books or make necessary changes.

But that is only one of the three NON objectives. Another is their national advertising campaign entitled 'You Do Have A Choice', stressing the optional aspects of parenthood. Television and radio public service announcements have been placed on over 730 stations. A printed ad appeared in college and university newspapers around the country.

Finally, NON says "We are currently keeping over 2,000 libraries supplied with our literature for their files used by the students, resea-

chers, and the general public."

As expected, NON's position on abortion is the same as that of Zero Population Growth (ZPG); no limits, public funding, no rights for the unborn child.

Other organizations seemed to be determined to change our traditional values. The Population Institute specializes in what they call "sex education through the mass media." They meet with TV script writers, encouraging them to write anti-family messages into their shows and claim as examples the programs of "All In The Family" when Archie Bunker's son-in-law Mike got a vasectomy and "Maude" 's abortion. The Institute also runs 30-second radio ads featuring sports and rock stars, and sends a newsletter to disk jockeys urging them to stifle pro-family, pro-life songs. They now want to meet with local Boys Clubs, Girls Clubs, Camp Fire Girls, 4-H, YM-YWCA, Red Cross, Salvation Army, and church leaders.

Enough of this NON-sense. I think that the local members of the National Organization of Non-Parents, rather than conducting more of their "consciousness-raising sessions" for our children, might visit our Family Enrichment Center instead. The exposure might do them some good!



T. Garnet



## Beach party

It was action filled with swimming, games and lunch for the Broward children of migrant families, at the annual picnic sponsored by St. Vincent de Paul of Margate, in Spanish River Park in Boca Raton. Volunteer "lifeguards" keep a watchful eye, top left; Fr. Vincent Malatesta, is about to get a zinger ball belted by a swinging youngster, bottom left; while Jose Mundo, age 6, is seen at a popular spot to wash down the picnic and the heat.



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## ERA may have less shouting

(Continued from Page 1)

Many people support the ERA, legal abortion and homosexual rights and many people oppose all three; but many others support one or two of the three and these are the people who have been, for the most part, absent from the ERA debate.

For example, a number of Catholic women who participated in the state conferences leading up to the International Women's Year conference in Houston last year complained that they felt caught between two extremes; they were shunned by some women's movement leaders because they opposed abortion and by some right-to-lifers because they supported the ERA.

"WOMEN WHO disagree on abortion should not have to feel like second-class members of the movement, Ms. Russell said.

Catholic ERA supporters have long argued that the ERA and abortion are not linked. Rep. Margaret Heckler (R-Mass.), a Catholic, made that argument in a speech last June before Network, an organization of Religious and other lobbying on social justice issues. Network supports both the ERA and an extension of the ratification deadline.

Discussing the homosexual rights issue, Ms. Russell said, "Discrimination against homosexuals, which is discrimination

against both men and women, is not central to the women's movement."

Sister Maureen Kelleher of Network agrees that the ERA and homosexual rights are separate issues; all the ERA would do, she says, would be to ensure that legal treatment of female homosexuals would be no different from legal treatment of male homosexuals.

Much of the ERA debate has focused on Catholics because some anti-ERA leaders are Catholic and because the U.S. Bishops have refused to endorse the ERA.

The bishops have supported equal rights for women but have expressed concern about the ERA implications for abortion and the family. The National Council of Catholic Women and the Catholic Daughters of America have opposed ERA, but the National Conference of Catholic Charities and several Hispanic Catholic groups have supported it.

THE MOST recent Harris poll shows that despite publicity about Catholic opposition to the ERA, white Catholics support the amendment by a 58.2 to 35.4 percent margin.

Jews support the ERA by a 78.5 to 15.3 percent margin; blacks support it by a 68.1 to 26.9 percent margin; ERA support is weakest among white Protestants who back it by a 46.6 to 45.7 percent margin.

Polls such as these suggest that if women's movement leaders are serious about becoming politically sophisticated they will be looking more closely at areas of agreement with Catholics and putting less emphasis on areas of disagreement.



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IT'S FUN TO BE INVOLVED Everyone in our New York office could earn much more working somewhere else. They stay with us because they can see they're really helping the poor. . . . The two university graduates in Jerusalem who run our Pontifical Mission Library get less than \$2,000 a year for room, board and salary. "One gets involved here with people," they told Monsignor Nolan. "Happiness is better than money." . . . Like to share this happiness? We have an office on your street, too. It's the mailbox on the corner. Clip this column, mail us your gift for the poor, and you'll feel better for the walk. For one thing, you're helping the people who need you, the people God loves.

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Bishop Rene H. Gracida, D.D., Bishop of Pensacola-Tallahassee Diocese will be the Chaplain on the Peregrinatio Pro Christo / Pilgrimage to Paris and Dublin August 6-26th. There are still reservations for any who wish to go. Call V. Crosby after 6 p.m., 305-983-6644.

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# The right to organize

KNOW YOU

By Fr. ALFRED McBRIDE

The government of the Western world fluctuate between the capitalist free-enterprise system and the socialist state-controlled system. The variations in between allow doses of greater or lesser freedom to the economic system. The governments tended in times past to intervene in the plans of owners and managers in order to protect the rights of workers. Now in the rich nations everything is large: big government, big business, big labor. Some would say the only little one left is the consumer.

But only a century ago, the story was quite different. Basically there was only big business. Government, labor and consumer were shifted by the winds of the growth of industrial empires of iron, steel, railroads and other products at a rate swifter than had ever been known before. The population explosion of those days supplied the hundreds of thousands of workers for the assembly lines. Literally overnight a laboring class was born, unlike any labor force ever before.

Even as late as the year 1800 a farmer's mentality pervaded the idea of relationships between manager and worker. That reflected closeness to the land, ready food, slow production, familiar surroundings. True, the cities had developed guilds, unions of like minded workers. But they were more like a collection of managers than a union of workers. Moreover, they emphasized individualized craftsmanship. They did customized work for their clients.

Now the cities were dotted

with mills the size of cathedrals, with smokestacks as cathedral towers. No more the simplicity of a warm honey circle. No more the soothing noise of a craftsman's cottage on a narrow city lane. Now it was bellies of fire eating up the coal from long lines of men with their shovels. Now it was hunched women and children sitting at tables as long as monk's refectory tables, doing piecework in cavernous rooms with practically no light or heat or fresh air.

Wages had risen little higher than in farming or guild times. The work was harder, more dehumanizing and less satisfying. Social reformers rose up to push weak-minded governments to help the workers by controlling the greed of the managers. When states would not listen, the workers formed unions for a show of strength. Because many of the original organizers found little sympathy from the church for their cause, the labor movement in parts of Europe possessed an anti-religious character.

The writings of Karl Marx only served to increase the laboring man's hostility to the church. But in 1848 the German Bishop Von Kettler issued a series of reform proposals that wove a careful route between the extremes of capitalism and socialism. He defended the right of the state to restrain the greed of the capitalists. He stood up for the right of private property against the socialist state ownership. He favored the rights of workers to form unions. He backed reforms such as profit sharing, proper working conditions, the restraint of woman and child

labor, fair salaries, reasonable work hours. By 1869 he told the bishops of Germany that this was the most important issue of their time.

It must be noted that the average European Catholic at that time (when not directly involved in the labor problem) still thought in terms of the world before the industrial revolution. So even if outstanding church leaders like Von Kettler wanted to bring about reforms, he needed to educate the Catholic lay leadership as well as the clergy to its necessity.

Eventually such movements took hold and the church gradually came to back them. Leo XIII wrote an encyclical, "Rerum Novarum," that set in motion an enlightened social teaching in church circles. Cardinal Gibbons fought for the rights of an American labor movement, the Knights of Labor, to function without church condemnation. Two-thirds of its members were Catholics, including the president, Terence Powderly.

Some conservative bishops wanted Rome to condemn them, probably fearing the presumed power of Marxism or some form of atheism would take them over. Gibbons—and Cardinal Manning of England—feared that failure to back the unions would lead to the loss of the working class. As it turned out, their defense of labor won.

A century later, big labor is a partner with big government and big business. What is the little consumer to do?



Msgr. Higgins writes, "In recent years, revival of interest in the labor problem, religious and lay people coming to unorganized farm workers in California and textile workers in the southeastern part cite but two examples. The church's main

## A plain man becomes

By WILLIAM RYAN

George Meany has been called the outstanding labor leader in the free world, perhaps the most influential labor leader in modern times. Though he rose from humble beginnings as a plumber in New York, he has never forgotten his early career nor been ashamed of it. Several years ago, in the face of criticism from a government official who was an attorney, Meany responded that he would rather live in a town without lawyers than a town without plumbers.

He followed in his father's footsteps by becoming a plumber. But his father objected because he wanted a better life for his son. Young George joined the Plumbers' Union in 1915 but showed no particular interest in union affairs until after his father's death in 1918 and the death of an older brother in World War I. Meany became the sole support for his family—six younger brothers and sisters, his mother and maternal grandfather.

In 1919, he married Eugenia

McMahon, who was a dedicated member of the International Ladies Garment Workers Union. He began to take an active role in union concerns and served as business representative of Plumbers Local 463. He went on to become president of the New York State Federation of Labor, secretary-treasurer of the American Federation of Labor (AFL), and was elected president of the AFL in 1952.

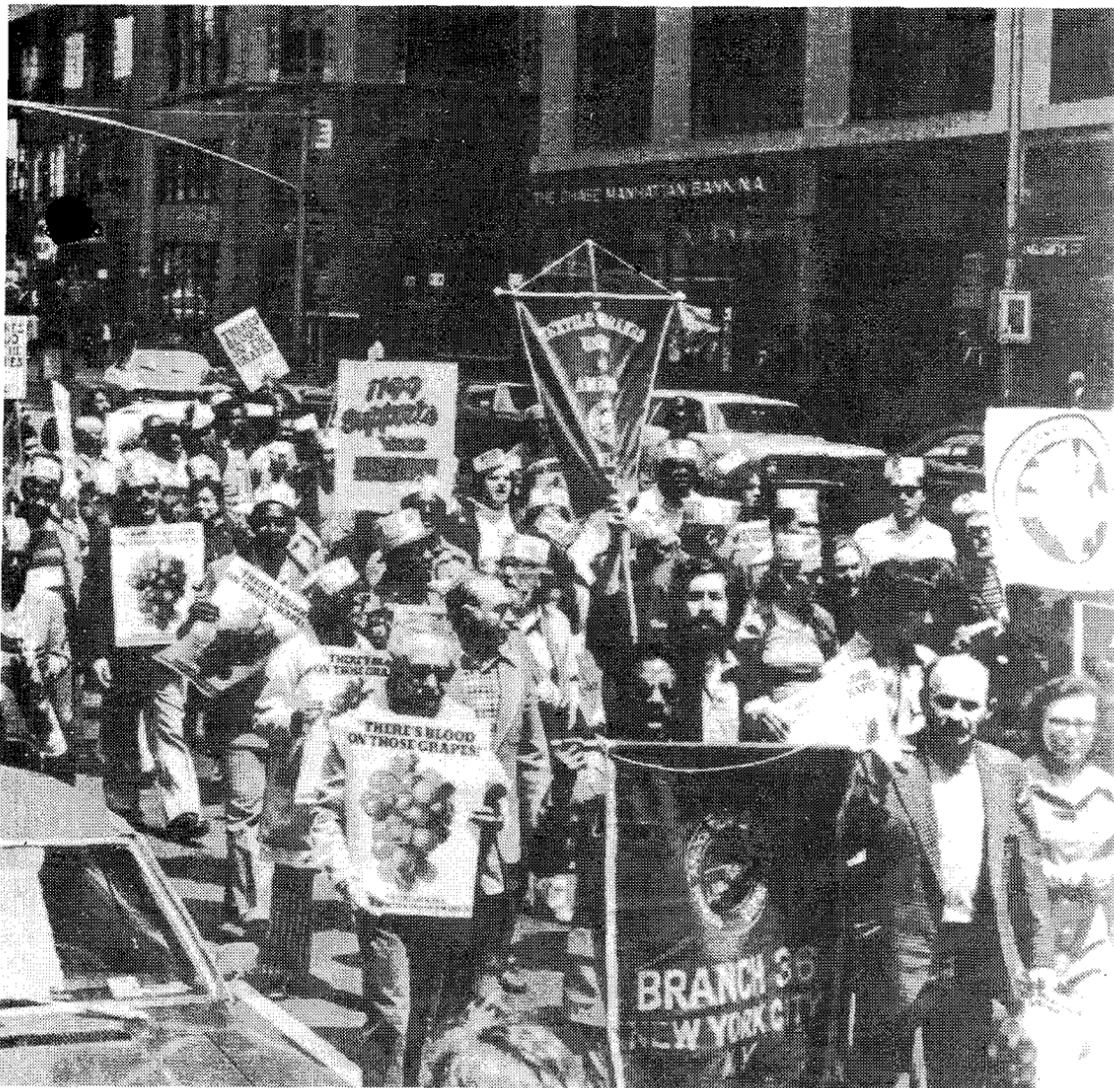
When the AFL joined forces with the Congress of Industrial Organizations at the famous merger convention in New York in 1955 Meany's election as president of the new entity ended 20 years of civil war between rival organizations.

Two years later, Meany brought about the removal from the AFL-CIO of Jimmy Hoffa's Teamsters Union for its refusal to accept the code of ethical conduct institute by the new AFL-CIO. Several years later, AFL-CIO suffered the departure of the United Auto Workers for a complex of reasons based, most observers agree, on policy and personality



George Meany was born in New York City in 1894 into a large Catholic family. Like his father he became a plumber and went on to become the most powerful labor leader of modern times being elected to eleven terms as president of the AFL-CIO. Once in the face of criticism from a government official who happened to be an attorney, Meany responded with characteristic style that he would rather live in a town without lawyers than a town without plumbers.

# The Church and Unions



ars, there has been a ...m, with many priests, ...to the support of ...la and other states and ...part of the country, to ...tain purpose in getting

involved again in this area...is to defend the right of workers to organize into unions of their own choice." At the height of the grape and lettuce boycott in 1975, supporters of the United Farm Workers of America march near Times Square in New York.

By Msgr. GEORGE G. HIGGINS

Pioneers in labor-management relations—Cardinal Gibbons of Baltimore, Archbishop John Ireland of St. Paul and Archbishop John Keane, first rector of the Catholic University of America, and other bishops—laid the groundwork for future generation Americans. When the Knights of Labor, the forerunner of the American Federation of Labor (AFL-CIO), was attacked by the French Canadian church leaders and a few U.S. bishops as a secret society alleged to be a danger to the faith of Catholic members, Cardinal Gibbons and his collaborators presented a memorandum to the Holy See which argued successfully that there was nothing involved in the secrecy of the organization which was harmful to Catholics' faith.

In persuading Rome not to forbid labor organizations in the United States, they prevented what could have developed into a disastrous cleavage between the church and organized labor in this country. Their intervention in Rome made it possible for Catholic working people to play an active role in the mainstream of the labor movement instead of segregating into ineffective ghetto-type sectarian unions.

Unfortunately the full impact of Gibbons' memorandum was slow in making itself felt. Several decades later, about the time of World War I, things began to change. Msgr. John A. Ryan, first director of the Social Action Department of the National Catholic Welfare Conference, his associate Father Raymond A. McGowan, and other priests and lay leaders of the Ryan-McGowan persuasion took seriously the church's obligation to concern itself with the labor problem.

From the early 1930's until after World War II ended, the church was deeply involved in the labor field. The church had more than 100 Catholic labor schools and a number of national and regional labor-oriented organizations, including the Association of Catholic Trade Unionists, the Radical Alliance in Pittsburgh, and the Chicago Catholic Council on Working Life. Many bishops gave effective leadership in this area, notably the late Archbishop Robert E. Lucey of San Antonio, Texas.

In recent years, interest in the labor problem has revived. Many priests, Religious and lay people have come to the support of organized

After World War II when Catholics began moving up the economic ladder, there was a tapering off of direct church involvement in labor. Many dedicated priests, Religious and lay leaders, who earlier probably would have been deeply concerned with the labor problem began concentrating on social and economic problems in the field of race relations, urban renewal, etc.

farm workers in California and other states and textile workers in the Southeast, to cite but two examples.

The church's main purpose for involvement now is the same as it has always been—to defend the right of workers to organize into unions of their choice. The church must support workers who are being denied the free exercise of this basic human right. This is why the U.S. Catholic Conference and other Catholic organizations are supporting the labor Law Reform Bill being debated in the Senate.

The purpose of this bill is to amend the National Labor Relations Act in such a way as to make it work more efficiently, quickly and equitably in processing cases involving the worker's right to organize. Some think that the church should no longer be concerned about the labor problem. Some argue that this problem is a dead issue—that labor's right to organize is no longer in dispute. That's a flimsy argument because hundreds of thousands of farm workers, textile workers and workers in other industries are struggling against difficult odds to achieve the protection and benefits of collective bargaining.

Others, including numerous Catholic social actionists, have become disillusioned with the labor movement and are arguing that the church should cut back on its support of organized labor because they believe the labor movement is an ultra-conservative or reactionary force in American society and no longer represents an authentic Christian approach to social and economic problems.

While respecting their idealism, I believe they are wrong. While the labor movement is far from perfect, no other movement is in sight which can protect the basic human rights of American working people. Despite its faults and limitations, it deserves support.

I hope there will be a new crop of younger Catholics—lay people, Religious and priests—who will take an active interest in the labor problem, not as blind apologists for the labor movement, but as constructive critics, with the emphasis on the word "constructive." The labor problem is not past history. It is an ongoing, continuing problem which calls for active involvement of dedicated, well instructed Catholics who, while supporting the right to organize, will work to expand the horizons of organized labor and help it play a more effective role on behalf of its own members and in support of the general welfare.

"Every type of discrimination whether social or cultural, whether based on sex, race, color, social condition, language or religion, is to be overcome and eradicated as contrary to God's intent."—Second Vatican Council, "The Church in the Modern World," December 1965.

## ness a national leader

clashes between Meany and Walter Reuther.

Within his first dozen years as AFL-CIO chief, Meany lost what labor columnist John Herling called "the most corrupt union and the one with the highest reputation for integrity and social responsibility." Nevertheless, Meany and the AFL-CIO have sustained the losses and grown stronger. Voted to an 11th term as president of the AFL-CIO in 1975, Meany was more firmly in control than ever.

Meany said not long ago, "The record shows beyond contradiction that from its very inception the trade union movement has consistently used whatever power it had to raise the American standard of living, to promote the interests of all the American people, and to enhance the power and prestige of the nation as a whole. I see no harm in power if it is power dedicated to human value, if it is power for good...When I reach the point where I feel I can't do my job, I am going to retire. When I reach the

point where I think people who run the international unions think I should retire, I will retire. When I reach the point where my health gets to the point I can't do my work, I will retire."

Msgr. George G. Higgins of the U.S. Catholic Conference, who has known Meany for many years, says, "Meany has the reputation of being a blunt, plain-spoken man who, right or wrong, always says exactly what he thinks. He does so even, or especially, to political bigwigs who have a way of intimidating lesser mortals. In fact, he is one of the few men I know who is generally more deferential to ordinary folk than he is to the great and the mighty.

"George Meany is proud of his religion, but he would be deeply embarrassed if he were to be singled out as being a better Catholic than the next man," Msgr. Higgins added. "But his distinguished career as a prominent public figure has been notably influenced" by his religion.



By **TERRY and MIMI REILLY**

# Helping with chores around house

Recently we received a copy of a report done by General Mills on the American family entitled, "Raising Children in a Changing Society." It's an outstanding survey and in reading it I learned much and enjoyed a few chuckles too.

One section entitled "What children like a lot," had twelve categories and the very top of the list at 79% was "Their Home" and ironically at the very bottom of the list with a 27% was "Helping Around the House." What a chuckle! How many times when we have asked our kids to do the lawn, empty waste baskets, clear the table, feed the dog or clean the kitty litter box, do our children in a flash evaporate. They seem to disappear like Wonder Woman herself, but without doing the task.

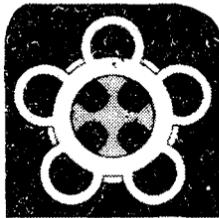
ACCORDING TO the survey, apparently most of our children love home with all

the warmth and affection, peace and love, the word HOME generates, but frankly when it comes to helping around the house, forget it.

Does this sound familiar to you? For a long time we thought we were alone getting our kids to be responsible for chores around the house and having struggles regularly getting them to stick to the tasks.

Now, I guess, a bit more mature and wise, we find some small bit of comfort knowing the majority of other parents tear their hair as we do with unfinished tasks left by our dear, sweet, loving children. Perhaps we have learned to bend a bit. "Cleanliness is next to Godliness" has a bit of dust in its corners and it hasn't brought an end to our world but rather instead occasionally an extra trip to the beach or the neighborhood swimming pool. Needless to say, though, chores need to

get done around the house. We spent one Saturday, a few months back, talking cold turkey with our children,



A family seated together sharing a crossed bread.

about who was going to do what around the Center. In the process we looked up the word 'chore' in one dictionary and found the definition was "small duties," which immediately brought a gigantic debate on what was and wasn't considered quote "a small duty." Looking it up elsewhere, it was listed as a "mundane task." That was no help at all!

Over the years we seem to go through phases of chore crises and then for

awhile things perk along and then slowly, like a Pepsi bottle left out uncovered, things seem to just go flat. Then we have to start all over again.

Kids these days need responsibilities, especially in helping around the house inside and out. Responsible children grow into responsible adults and whether the chore is a "little duty" or even worse, a "mundane task," they foster the molding of responsible adults. Life is not all play but plenty of hard work. Truthfully though, on the other side of the coin, many of us adults often forget the play part all together.

Perhaps our children hold some hidden message in the rather common hassle we face in our households of chores that need to be accomplished regularly. What is it? I'm not too sure, but I do know when our kids pitch in and help run

the house, sticking to their chores regularly, we do find the time to PLAY a bit with ourselves and with our children.

ON THOSE DAYS too, our house seems more peaceful and we are more cheerful because we don't have to nag the children to get the chores completed. When there is the spirit of cooperation in sharing chores responsibly, the truth of the following quote I found by an unknown author rings joy to my ears:

"The spirit of a household reaches further than from the front door to the back. It shines forth from a child's eyes and shows in the way a man hurries back to his home."

For those super families whose children always finished their chores cheerfully and on time, this column is not for you.

Still struggling,  
Mimi Reilly

## Family Night

Scripture Passage:  
1 Peter 3:8-12 continued

**"DON'T REPAY EVIL WITH EVIL"**

Opening Prayer: Oh, Father, you ask us to love our enemies and to be good to those who persecute us. Father, how hard it is to do this, yet, dear Lord, we shall try. Bless us this evening as we gather for Family Night. Amen.

Something to think about: "Don't repay evil with evil" is advice that is easily given but not so easily practiced in our families. It could be scratching and hitting one another for the little ones, grabbing the last of the potato chips and soda pop from sister or brother for the bigger ones or even for us adults getting beat to a parking space by some inconsiderate driver. It's a tough decision to decide not to get back if the opportunity

presents itself.

### ACTIVITY IDEAS:

1. Continue the "Family Scripture Book." List tonight's Scripture and add two new pages for drawings and thoughts on ways our family can keep from getting back at one another unlovingly or seeking revenge.

2. Role Play Time: Do two role plays with two or four people in a big family fight over, for example: T.V. show choice, using the family car, or how the garbage goes out. The first role play shows someone "getting back" in the fight. The second shows what happens when getting back isn't done. Then discuss

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them. It can be lots of fun and reveal much about the family.

3. Share some ideas on how the different family members can seek not to get revenge. Take turns sharing how people feel when they get revenge and when they don't.

### SNACK TIME:

Potato chips and soda pop.

### ENTERTAINMENT:

Soap carving spree—have each person using a

paring knife (little ones team with an adult) create a carving out of a bar of soap. See who can come up with the most unusual carving.

### SHARING:

1. Each share a time someone got revenge and how did it make him feel?
2. Each share what was his favorite day this summer.
3. Someone share what is best about being alive.

Closing prayer: Dear

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## Rummage sale at Boystown

Boystown's annual rummage sale will be Saturday, July 29, from 9:30 a.m. to 3 p.m., at 11400 SW 137 Ave., Miami.

Funds raised will go to the home for dependent boys administered by the Catholic Service Bureau.

## Bible adventure in Lighthouse Pt.

St. Paul the Apostle Church, Lighthouse Point, will have a Vacation Bible Adventures Week July 31 to Aug. 4, from 9 a.m. to noon in the educational building. Children ages four through 11 are eligible. For further information and registration call the rectory, 943-9154.

## Biscayne plans religious major

Biscayne College will offer a B.A. degree program in Religious Studies this September.

For more information call Biscayne College North Campus at 625-6000, ext. 155.

## Bon Secours note jubilees

The Bon Secours Sisters celebrated 380 years of service in the health care apostolate,



Mary E. Murray of Mount Savage, Md., has been elected to a two-year term as national regent of the Catholic Daughters of America. She has served for the past four years as first vice national regent of the 180,000-membership organization. She has received the Pro Ecclesia et Pontifice Medal, the Freedoms Foundation Medal at Valley Forge, and the Gold Key Award in Journalism from Columbia Scholastic Press Assoc.

which includes Villa Maria Nursing and Rehabilitation Center, North Miami, at a jubilee weekend in Maryland.

Two Sisters stationed at Villa Maria attended the celebration which honored three diamond, two golden and four silver jubiliarians. Sister Regina Clifton, House

Care Coordinator of all institutions staffed by the nuns, noted her silver jubilee.

## ACCW voter registration drive planned

The Archdiocesan Council of Catholic Women will launch a voter registration drive throughout the Archdiocese of Miami.

Affiliation presidents have been asked to designate at least three women from their parishes to contact the Elections Department for the one hour training required to become a registrar.

## Plans voter registration

Voter registration will be held at St. Louis Church, family hall, 7270 SW 120 St., Saturday, July 29, from 9 a.m. to 5 p.m.

## Reflection day in Ft. Lauderdale

A day of reflection will be held at Our Lady Queen of Martyrs Church, Fort Lauderdale, Saturday, July 29, starting at 9 a.m. Father Juan Sosa will speak on "Holy Year 1978: Christian Renewal and Commitment."

## CDA to change group's name

NEW YORK—(NC)—Taking note of expansion into other parts of the hemisphere, the Catholic Daughters of

America (CDA) will change their name to Catholic Daughters of the Americas.

The action was taken at the organization's biennial convention here (July 16-21), to become effective 30 days afterward.

CDA work spread from Puerto Rico to the Dominican Republic three or four years ago, a CDA representative said, and more recently has been established in Mexico.

Numbering some 180,000 members with 38 state units (courts) in the United States, the CDA is the largest Catholic women's organization in the world.

During its convention here at the Waldorf Astoria Hotel, it celebrated the 75th anniversary of its founding at Utica, N.Y.

## Bp. Boardman dead at 83

NEW YORK—(NC)—Auxiliary Bishop John J. Boardman of Brooklyn, 83, widely known for his work on behalf of the missions, died July 17 shortly after undergoing abdominal surgery in a Brooklyn hospital.

Bishop Boardman was the first Brooklyn native to serve as a bishop of the diocese. He was ordained a priest in 1921 and raised to the episcopate in 1952.

"He loved his diocese and the people of Brooklyn," said Bishop Francis J. Mugavero of Brooklyn who added that it is "no exaggeration to say that more people in the diocese received the sacrament of confirmation from his hand" than from any other bishop. Bishop Boardman was estimated to have confirmed over 250,000 people during his career.

But it was for his work on behalf of the Society for the Propagation of the Faith that Bishop Boardman was best known.



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# 'Cheap Detective' no comedy milestone

Movie comedy seems stuck just now on parody, and Neil Simon's "The Cheap Detective" slips into a slot not yet filled by Mel Brooks, Marty Feldman or Gene Wilder, somewhere between Inspector Glouseau, Hitchcock and Sherlock Holmes' smarter brother.

The target, of course, is Humphrey Bogart films, specifically "Maltese Falcon," which was a detective story, and "Casablanca," which was not.

**THE TROUBLE** is that while these flicks have not been extensively worked over before, the Bogey-private eye stuff has, almost to the point of no return. Woody Allen's "Play It Again, Sam" certainly sent up (with affection) the Bogart mystique as well as specific scenes in "Casablanca." The last "Pink Panther" had a "Casablanca" sequence. We've had a ton of modestly serious shamus-film imitations (most recently, "The Big Sleep") and last year an effectively gentle parody, "The Late Show." This summary doesn't even count all the satirical skits on TV, from Carol Burnett to "Saturday Night Live."

Simon himself joined the assault two summers ago with the immensely profitable "Murder By Death," in which Peter Falk unveiled his Bogey-Sam Spade imitation amid a wealth of put-ons of other famous movie detectives. "Cheap" is clearly a spinoff, including even

some of the cast (Eileen Brennan, James Coco), director Robert Moore, and a desperate attempt by Simon to top himself with funny character names, like Jezebel Dezire, Betty DeBoop, Pepe Damascus and Jasper Blubber.

**If it sounds a bit like forced comic strip humor, you've got the tone exactly. "Cheap" is no comedy milestone; in fact, it makes "Murder By Death" look like a masterpiece.**

There is a high silliness or sophomoric quotient in all these parodies, but in truth the difference between the merely inane and the clever farce is hard to pin down. The distinction probably hangs on taste (currently at a low point), ingenuity and execution. Thus, oddball names can be funny, as Oscar Wilde and even Simon have proved; here they just seem uninspired, and Simon pushes them too hard.

For some reason, all the murder victims, shot neatly in the forehead, are frozen in the poses they had at the time of death—sort of a variation in the kids' game of "Statues." When widow Marsha Mason shows up in the bathroom precariously wielding an urn of her spouse's ashes, we just know they're going to be spilled accidentally down the toilet, and Simon won't even let it go at that. A gun is fired into the bowl and Mason shrieks,

"We've shot him again!"

**ON THE OTHER** hand, it's just as stupid, but somehow funnier, when a car full of Nazis are involved in a chase, and the leader keeps shouting "Schnell! schnell!" and an officer by that name keeps asking what he wants. The commander finally switches to English ("Quicker!") but that's the name of another officer.

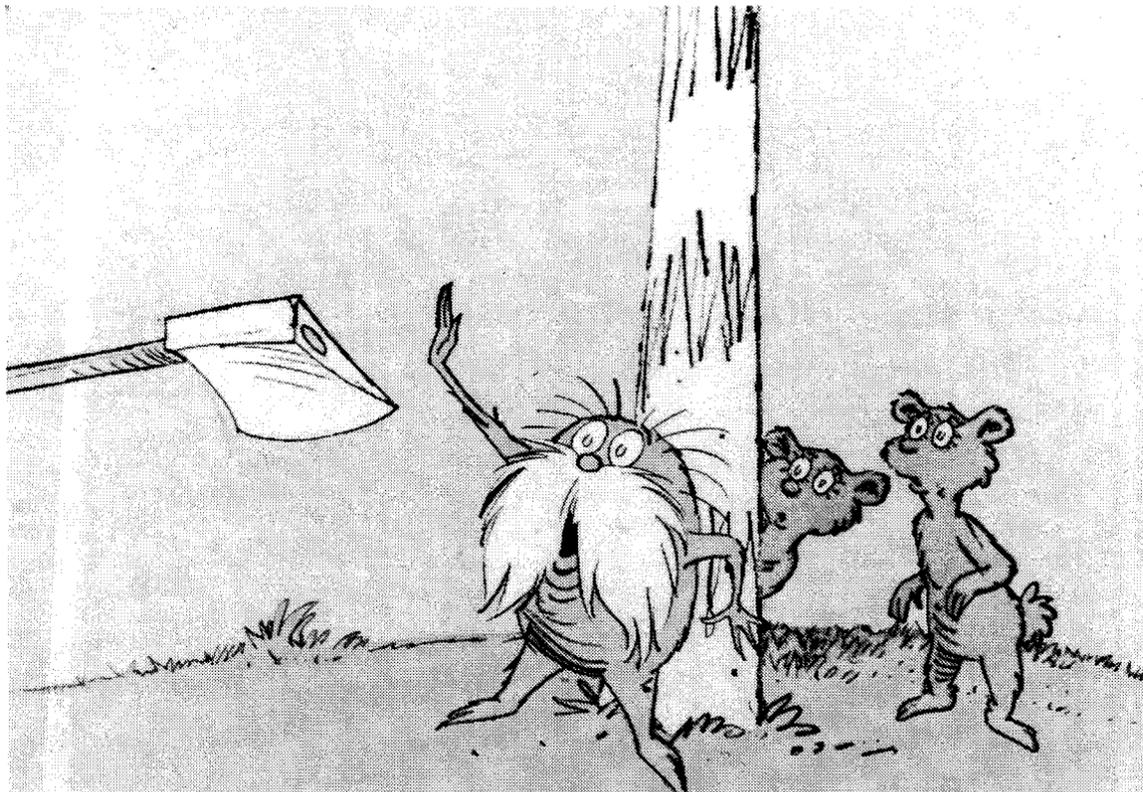
**The best moments in "Cheap"—there aren't**

enough—are those that are almost Rich Little impressions of the original, i.e., the fun is not so much in gag lines as in the imitation. In this category are Houseman's impersonation of Greenstreet (especially in wheezing the history of the priceless "falcon"); Louise Fletcher's re-creation of the look and personality of Ingrid Bergman; the restaging of such classic scenes as the package-opening from "Falcon" and

the fogbound farewell from "Casablanca" (at the Oakland ferry).

"Cheap" is doing spectacularly at the box-office, and must be tickling many funnybones much of the time. But from here it looks awfully tired. Its occasional vulgarity, and dependence on knowledge of the 35-year-old original flicks, limit whatever values it has to mature audiences.

As for private eye spoofs, enough already! (A-3, PG)



**Speaking for the trees, the title star of "Dr. Seuss' The Lorax" stands his ground in an ecological dispute over the destruction of a Truffula forest when the award-winning animated special is rebroadcast Friday, Aug. 4, 8:30-9 p.m., on WTVJ—Channel 4. Standing behind the Lorax are two similarly conservation-conscious Brown Barba-loots.**

## Church ratings on local movies

Annie Hall...B  
Audrey Rose...A-3  
Battle of Chili...A-3

Convoy...B  
End, The...C  
F.I.S.T....A-3

Logan's Run...A-3  
Monkey Hustle...A-3  
New York, New York...A-3  
One and Only...A-3  
Rabbit Test...C  
Saturday Night Fever...A-4  
Semi Tough...C  
Star Wars...A-2  
Taxi Driver...B  
Unmarried Woman...B  
Wizards...A-3  
Youngblood...B

Blue Collar...C  
Buddy Holly...A-3  
Cheap Detective...A-3  
Checked Flag or Crash...A-3  
Close Encounters...A-2  
Coming Home...B  
Coma...A-3

Goodbye Girl...B  
Grease...B  
Heaven Can Wait...A-2  
High Anxiety...A-4  
I Wanna Hold Your Hand...A-3  
Jaws 2...A-3  
Lifeguard...A-3



**Virtuoso Israeli violinist Itzhak Perlman joins Arthur Fiedler and the Boston Pops Orchestra in an "Evening at Pops" Sunday, July 30, at 8 p.m. on Channel 2.**

## TV film fare

Tuesday, Aug. 1, 8:30 p.m. (CBS), Ch. 4—"The Russians Are Coming, the Russians Are Coming." Can be appreciated at several levels and is fine family entertainment. A-I—morally unobjectionable for all.

Wednesday, Aug. 2, 9 p.m. (CBS), Ch. 4—"The Conversation." Intriguing film, flawed, by inability to make one care enough about its hero. A-III—morally unobjectionable for adults.

Friday, Aug. 4, 9 p.m. (CBS), Ch. 4—"A Warm December."

Only mildly entertaining. A-III.  
Saturday, Aug. 5, 9 p.m. (CBS), Ch. 4—"Burn." Significant if imperfect film. A-III.



The Archdiocese of Miami's TV Programs in English

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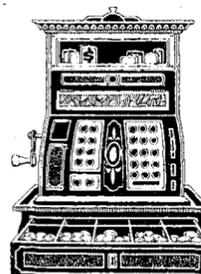
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# 'I see God at 21 miles'

NEW YORK—(NC)—“I see God at 21 miles. It’s a high for me and they tell me you see God and I do. It’s a very emotional experience.”

Ellen McEvily, a second-grade teacher at St. Thomas Aquinas School in the Bronx, admits that it might not be that way for everyone, but that’s what long-distance running does for her. It also clears the cobwebs from her mind and makes it easier to make decisions.

Ms. McEvily placed 17th among 227 women in the Boston Marathon, a grueling 26-mile, 385-yard competition.

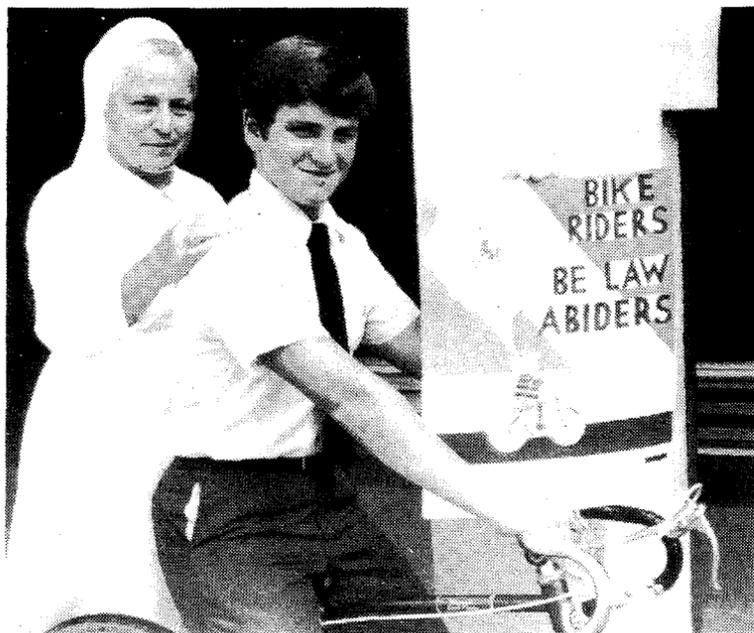
She says she entered because “I wanted to see if I could do it.” It was her second marathon, the first being the New York Marathon last October.

Now she is preparing for next October’s New York Marathon and to keep in shape she jogs 40 to 60 miles a week.

A 24-year-old Georgetown University graduate, Ms. McEvily began running seven years ago with her parents and brothers and sisters. She stands 5 feet 4, weighs 115 pounds, and has a lot of stamina and “good metabolism.”



MARATHON TEACHER Ellen McEvily (center) runs with a neighborhood puppy and two students from St. Thomas Aquinas School, Bronx. McEvily normally jogs 40 to 60 miles a week.



## Youth weekend in Dade

Youths of parish groups will spend the weekend, July 28-30, in activities focusing on the theme, “Am I Real or Plastic?”

Sponsored by the Spanish Department of Youth Activities, the teens will meet at St. Dominic tonight (Friday) as groups put on skits; at St. John Bosco Church Saturday for a disco dance; and at Corpus Christi Sunday for a series of workshops in Spanish.

St. Bartholomew CYO will hold a car wash-a-thon for muscular dystrophy Saturday, July 29, at 9:30 a.m., at the Mobil

gas station, U.S. 441 and County Line Rd., Miramar. Cars will be washed free with sponsors paying the CYO members a pledged amount.

★★★

Auditions for orchestra members in the Greater Miami Youth Symphony may be scheduled by calling Joe Gaither, 667-0962 for times on Aug. 25-27 and Sept. 1-2. Instrumentalists from grades seven through 12 in Dade public and private schools are eligible.

Formerly of Pittsburgh, Pa.

## Gilbert's

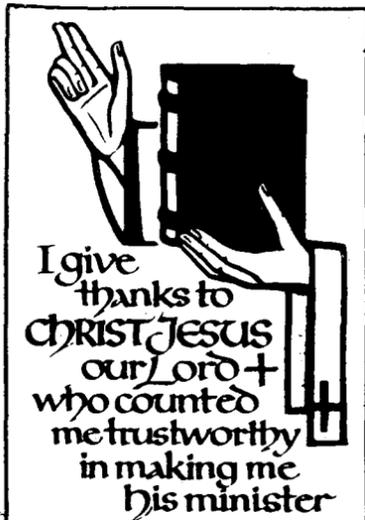
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## Triple A winner

Philip Kent, 13, an eighth grader at St. Brendan School, Miami, is congratulated by Sister M. Vera, principal, for winning a third place in AAA's 1978 Traffic Safety poster contest. His entry was selected from nearly 38,000 posters submitted from 2,500 schools in 43 states, the District of Columbia, and two Canadian provinces.



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**ST. FRANCIS - BECOME A POOR CLARE**  
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TEL. 278-2672

# The Church of Handicapped

St. Catherine of Siena parish in southwest Dade played host to members of the Church of the Handicapped, a group initially sponsored by the Miami Shores Presbyterian Church in 1973 to provide opportunities of fellowship and worship for the physically handicapped.

The program provides a once-a-month worship experience for the physically handicapped who, because of physical condition, transportation problems, or other personal situations, cannot attend regular worship services.

Ecumenical in nature, the program during the past five years has been sponsored by the Presbyterians, Methodists, Catholics, Lutherans, Baptists, Episcopalians, and the United Church of Christ.

At St. Catherine's, 120 handicapped guests attended a special Saturday Mass celebrated by Father Edward J. Sullivan and accompanied by the parish youth guitar group. A hot lunch followed in the parish hall along with entertainment which included a sing-along of old time favorites. The afternoon session ended with a prayer service and Anointing of the Sick.

All of the handicapped were provided transportation by volunteers from the parish while the lunch and program were planned and coordinated by the St. Catherine Women's Club.



Handicapped guests gather at St. Catherine of Siena parish for fellowship and worship.

Betty Miami 754-2651  
• Broward 525-5157

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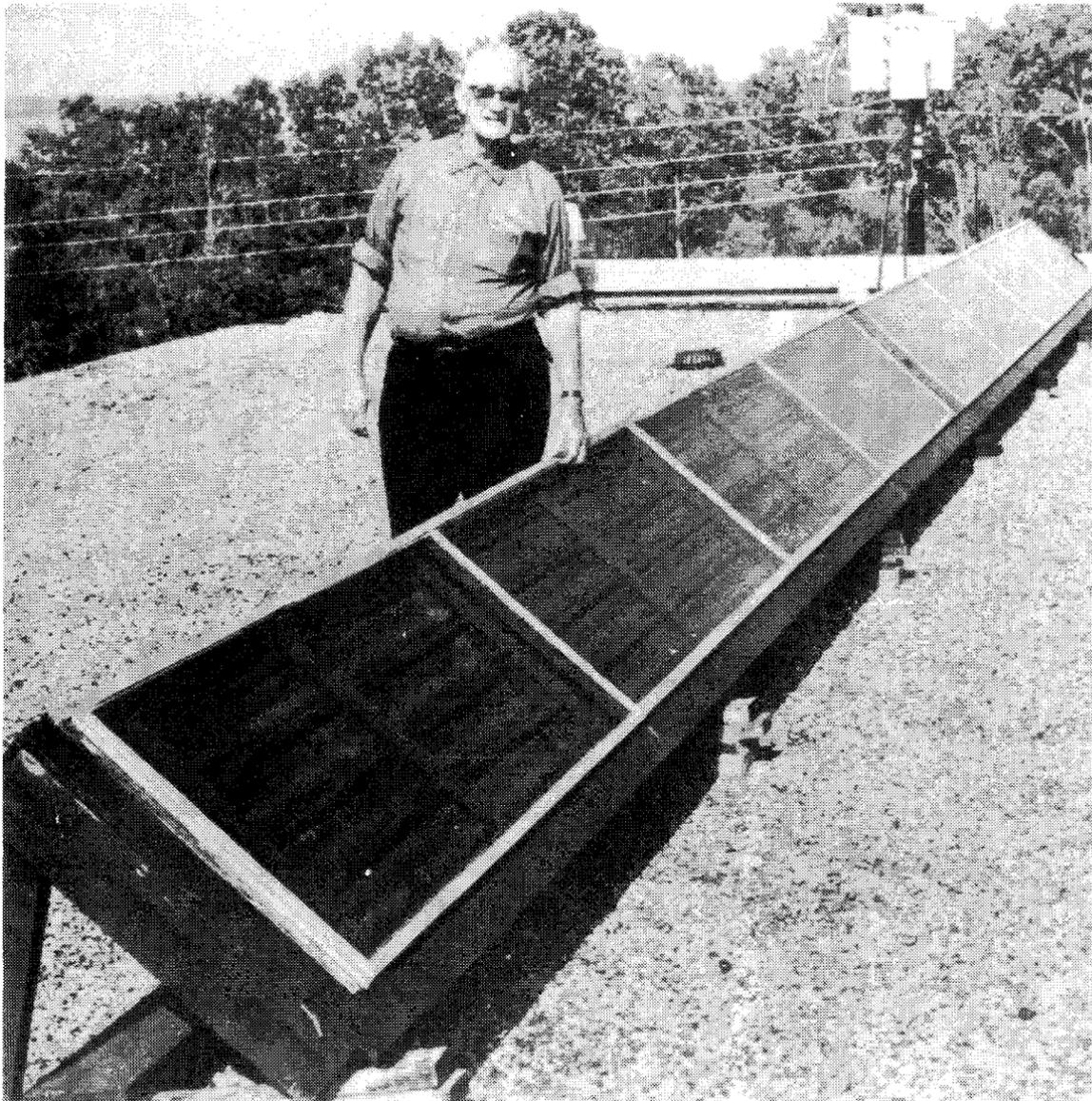
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Jesuit Brother Martial Lepeyre and his solar heater.

## Jesuit Power

LAKE DALLAS, Texas—The sun has gone to work for the Jesuits.

The man who swung the deal is Jesuit Brother Martial O. Lepeyre, whose title of guest master at Montserrat Retreat House doesn't begin to describe his talents or his duties. Heating and cooling costs at Montserrat were causing the retreat house expenses to mushroom, but they are taking a downward turn, thanks to the sun and Brother Lepeyre.

Last year Brother Lepeyre decided to capture some of the heat of Texas' sun to help provide hot water for the retreatants. He designed and built a solar collector for the roof of St. Joseph Hall. Instead of buying an expensive solar collector, Brother Lepeyre used redwood lumber, corrugated iron, reinforced rubber hose, copper tubing and some old shower doors to build his own.

Total cost of the 140-foot-long collector was \$800 and Montserrat director Father George Wiltz said that in only six months the solar water heater has saved the retreat house \$1,300 in fuel bills.

Whenever there is sun, more than 60 percent of the time, the hot water boiler is cut off and the solar heated water is stored to last through the night. When there is no sun, the boiler cuts itself back on to provide the necessary hot water.

Because of the success of his solar hot water system, Brother Lepeyre has decided to use nature to provide the air conditioning and heating for a new chapel being built. Trenches under the chapel site will contain a bank of copper pipes embedded in wet sand through which water will be recirculated.

## Boxers urged to be cautious

VATICAN CITY—(NC)—The Vatican daily newspaper has editorially urged boxers and sports associations to take immediate precautions against grave injury in boxing matches.

The editorial appeared in the July 22 edition of L'Osservatore Romano as former European middleweight champion Angelo

Jacopucci fought for his life after suffering severe head injuries during a match.

BOXING, said the paper, "has been practiced for a long time and it would be difficult to exclude it all together.

"But if it is going to

continue, it is essential that both boxers and sports officials take more precise and rigorous precautions to prevent a sports competition from causing deaths or transforming itself into an instrument of physical maiming."

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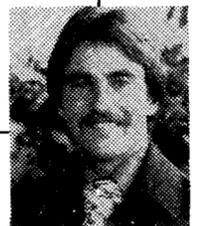
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Nación

● Nueva diócesis en U.S.A.  
WASHINGTON—(NC)—La Santa Sede creó la nueva diócesis de San Bernardino en California, y nombró al párroco de la iglesia del Rosario, P. Phillip F. Straling, como su obispo. Llega así a 170 el número de diócesis del país. Entre los 236,000 católicos de San Bernardino hay muchos hispanos.

● Banco de ayuda a cooperativas de consumidores  
WASHINGTON—(NC)—El Senado aprobó un proyecto de ley que establece un banco de ayuda a cooperativas de consumidores con un capital de \$300 millones y capacidad de flotar un crédito cinco veces esa suma para préstamos (una versión de la cámara le asigna \$500 millones). La asociación de religiosos Network y muchos grupos vecinales esperan que tal ayuda reviva los barrios pobres y abarate bienes y servicios de primera necesidad.

● Beneficios durante embarazo de empleadas  
WASHINGTON—(NC)—La Cámara de Diputados aprobó por 376 contra 43 un proyecto de ley que provee beneficios durante el embarazo para las empleadas. El Senado está en desacuerdo con una provisión de la Cámara que obligaría a pagar por abortos provocados también.

● Recomienda formación religiosa de niños

NEW YORK—(NC)—El Dr. Benjamin Spock, notable pediatra y escritor, aconseja a todos los padres de familia, aún los agnósticos, que procuren que sus hijos reciban formación religiosa como ejemplo positivo y necesario de su desarrollo, y en una cultura de tradición judía-cristiana. Los niños ven en sus padres, como cosa natural, un reflejo de Dios, y aunque al madurar pasan por diversos grados de credulidad, deben saber que decidir su fe es cuestión muy personal, hija de la sed de espiritualidad que el ser humano tiene, escribió el médico en la revista Redbook.

● Pablo VI deplora sentencias soviéticas

CIUDAD DEL VATICANO—(NC)—Entre estadistas y dirigentes religiosos y cívicos que han protestado contra las sentencias que los Soviéticos impusieron a tres disidentes—Viktors Petkus, militante católico; Alexander Ginzburg y Anatoly Shcharansky—figura el Papa Paulo VI, quien en su audiencia en Castelgandolfo dijo que aunque sin suficiente información, había razones para lamentar los juicios.

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Vivieron con los indios de México...

(Viene de la Pág. 20)

alantarles en su trabajo y compartir con ellos lo simple de cada día," añadió.

Para Pepe, en su tercer año de misionero, la mayor alegría fue ver a la gente de nuevo. Es como ver a mi familia, me conocen y les conozco." Pepe piensa que allí la vida "no es así como aquí materialista, sino realista, donde lo que vale es el amor y la sonrisa."

Esta vez Pepe estuvo enfermo con parásitos, pero salía a trabajar con fiebre, "porque había algo que hacer...y lo hicimos."

Los jóvenes visitaban los hogares, completando un censo, a veces caminando cuatro kilómetros bajo el sol. "Hay mucho fango, y es duro pero uno se acostumbra," dijo Pepe. Por las tardes los campesinos acudían al catecismo que llevaban los jóvenes en cada rancho, tenían Misa o servicio religioso y una convivencia con música y guitarras.

Algunos de los misioneros han permanecido en las montañas durante el año, ayudando a la parroquia, que tiene un programa de desarrollo integral de cada comunidad. Este incluye: promoción de liderazgo nativo, desarrollo económico, salud, educación y religión. Los voluntarios del verano ayudan en los diversos proyectos: casa, vacas, uso del arado, cooperativas de consumo, biblioteca ambulante. Los equipos se quedan al menos tres veranos en la misma



El padre Mario Vizcaino—Sc.P. Teresa Qubeck, de Miami, recogen el equipaje al llegar de la misión de México.

comunidad.

"Ha sido una buena experiencia," dijo Teresa Qubeck, horas después de volver.

"Creo que necesito tiempo para asimilar todo. De momento tengo que re-adaptarme a esto: alfombras, aire acondicionado, música.

El choque cultural es mayor a la vuelta, al menos para mí," comentó.

Otros jóvenes de Miami que participaron en la misión fueron: Elizabeth Martínez, de San Benito; Alicia Marill de St. Michael y Teresita Boza de St. Martha.

Canción ofende a católicos

"Seamos sinceros, el catolicismo es un blanco fácil porque los católicos son gente pasiva." Ciertamente que no se defienden como los judíos", afirmó Rick Peters, director de programación de la emisora de radio, LOVE-FM, comentando sobre la letra de la canción "Sólo los buenos mueren jóvenes," (Only the Good Die Young.)

La canción de Billy Joel es parte del album "The Stranger", en la lista de los 20 más populares, y fue calificada de "blasfemia," "defamante" y "anticatólica" por dos grupos católicos y el obispo de Albany, Monseñor Howard J. Hubbard.

Mientras que muchas emisoras de radio del país han dejado de transmitir la canción, la reacción local ha sido variada.

Frank Hall de la redacción de The Voice obtuvo los siguientes

Comunidad

● Seminario de Vida en el Espíritu Santo, organizado por la Renovación Carismática hispana, en la parroquia de Santa Ana, 13890 S.W. 264 St. Naranja el sábado 29 de julio. Dará comienzo a las 9:30 a.m. hasta las 4 p.m. Información 552-0246 y 248-6640.

● Venta de objetos y pequeño rastro anual en Boystown, 11400 S.W. 137 Ave., el sábado 29 de julio, comenzando a las 9:30 a.m. hasta las 3 p.m.

● Encuentro Escolapio, organizado por la Unión Familia Escolapia Cubana, para ex-alumnos dentro y fuera de Miami. Tendrá lugar el 19 de agosto en el Konover Hotel de Miami Beach. Para información 856-8229 y 620-0628.

comentarios en conversaciones telefónicas.

"Quedé verdaderamente espantado al escuchar la canción," dijo el padre José Pablo Nickse, director de la Oficina Diocesana de Radio y Televisión.

"Resulta sorprendente que hoy día se calumnie y ataque de este modo a un grupo minoritario. Espero que los católicos de esta comunidad hagan saber a las estaciones de radio sus sentimientos sobre el asunto," añadió.

La letra de la canción en inglés, dice entre otras cosas:

"Te dieron un traje blanco y una fiesta para tu Confirmación. Conseguiste un alma nueva y una cruz de oro. Pero, Virginia, no te dieron bastante información. No contabas conmigo, cuando contabas con tu Rosario..."

La canción termina diciendo: "Venga Virginia, no me hagas esperar. Las chicas católicas empiezan demasiado tarde. Tarde o temprano tiene que ocurrir. Más vale que sea yo. Sólo los buenos mueren jóvenes."

Y aunque la canción resulte demasiado "rápida" para una

emisora de "rock" suave como LOVE. Peters afirmó que nunca censura una canción por la letra, a no ser que sea abiertamente vulgar.

"El artista tiene derecho a hacer comentarios sociales," dijo Peters, y añadió: "el autor se basa en un estereotipo, y seamos sinceros, este el estereotipo sobre las jóvenes católicas, encerradas en la Iglesia con el Rosario."

Gary Granger de WSHE-FM dijo "Si la gente quiere oír la canción nosotros la transmitimos." Y Michele Robins, directora de música de ZETA-FM dijo que la letra se podía tomar en diversos sentidos, "seriamente, o como el mismo autor la toma."

"Es difícil hablar de ello porque depende de como uno se toma la religión y la música. Billy Joel siempre ha sido un artista popular y no creo que se propuso nada negativo contra los católicos. Creo se trata de una canción ligera y divertida. Claro si uno es muy religioso seguramente que no lo verá así..." dijo Robbins.

La canción no se transmite en WGBS por juzgarse de pocas posibilidades comerciales y por su letra, según dijo Dan Halyburton, director de programación. "La primera vez que la escuché Halyburton pensó que 'hay mucha gente católica por ahí que se va a poner brava.'"

"No necesito que nadie se enfade con mi emisora. Quiero hacerles felices," añadió.

Michael Schwartz, director ejecutivo asociado de la Liga Católica para Derechos Civiles y Religiosos dijo que "la respuesta recibida de la empresa de discos Columbia, a una carta de protesta de la Liga, afirmaba que considera la canción de "broma inofensiva."

"Ahora estamos urgiendo a los oyentes que llamen a las emisoras para que no transmitan la canción," dijo Schwartz.

Un vocero de la rama local de la empresa Columbia Records, 1175 N.E. 125 calle, North Miami, indicó que no se había recibido ninguna queja a la letra de la canción.

"No a bebés de probeta"

(Viene de la Pág. 20)

opiniones entre teólogos y líderes eclesiásticos, exigía una declaración oficial.

El teólogo jesuita padre John Mahoney, de Londres, analizó en un artículo sobre el asunto, las causas de la condena de Pio XII, (de 1956), citando argumentos en contra que parecen dejar la cuestión abierta.

El Doctor R.J. Berry profesor de genética de la Universidad de Londres, en una declaración de la oficina de información de la

Iglesia Anglicana citó tres problemas éticos de la cuestión: interferencia con el proceso natural; los límites a tal interferencia sin causar deshumanización y el uso de recursos.

Sobre este último, preguntó: ¿Cómo justificar el uso de la aplicación de recursos en una mujer estéril cuando se pueden obtener bebés de otros modos? ¿Cómo enfrentar las equivocaciones? Si se produce un bebé deforme, ¿que sería de él, y de quien sería la culpa?.

## “No a bebés de probeta” dice Obispo de USA

WASHINGTON—(NC)—El Secretario General de la Conferencia de Obispos USA afirmó que el método de concepción de bebés en probeta es consecuencia de la misma mentalidad que dió lugar a las armas atómicas y los pesticidas carcinógenos.

El obispo Thomas C. Kelly, hizo su comentario a raíz del nacimiento de una niña, en Oldham, Inglaterra, concebida en el laboratorio e implantada después en el útero de la madre.

La madre, Leslie Brown, de 30 años, no podía concebir normalmente por obstrucción de las trompas de Falopio. Los doctores extrajeron quirúrgicamente un óvulo maduro de la madre que fertilizaron en una probeta con la esperma del esposo.

“Una de las cuestiones morales que brotan del caso concierne a la fertilización fuera del útero,” dijo el obispo Kelly. “La moralidad cristiana ha insistido siempre en la importancia de proteger el proceso de transmisión de la vida humana. El hecho de que ahora la ciencia tenga el poder de alterar este proceso de modo significativo no quiere decir que tenga el derecho moral a hacerlo,” añadió.

Por necesidad, el procedimiento implica la fertilización de varios óvulos y la selección de uno de ellos para implantación en la madre. El resto de los embriones han de destruirse.

Comentando sobre este aspecto el obispo Kelly dijo, “Un trato semejante de la vida humana en el comienzo de su desarrollo resulta moralmente inaceptable.”

En un comentario personal, el director asistente de la Oficina de Prensa del Vaticano padre Pierfranco Pastore indicó el pasado 26 de julio, que la condena de la Iglesia de la inseminación artificial está basada en la creencia de que “la fecundación debe llevarse a cabo según la naturaleza y por un recíproco y responsable acto de amor entre un hombre y una mujer.”

Líderes judíos y mahometanos afirmaron que la concepción del bebé de probeta no se opone a sus creencias, mientras el óvulo de la madre se fertilice con esperma del esposo.

Pero el obispo Kelly dijo: “El episodio es índice de la prisa por implementar nueva tecnología antes de considerar sus implicaciones morales. Deberíamos proceder con cautela cuando se manifiesta la misma mentalidad en una cuestión tan delicada y sagrada como es la transmisión de la vida.”

El Doctor Andre Hellegers, del Instituto Kennedy de Bioética y Reproducción Humana en la Universidad de Georgetown, afirmó “Creo se trata de otra especie de aborto provocado,” por tenerse que destruir los embriones extras. “Tal modo de procreación hace de los bebés puros objetos de consumo,” añadió.

El padre Pastore, del Vaticano, indicó que no sabía si el Vaticano preparaba una declaración oficial sobre el asunto.

Por su parte el semanario católico de mayor tirada en Inglaterra, **El Universo**, afirmó el pasado día 21, que la divergencia de

(Pasa a la Pág. 19)



“El bravo”, fue uno de los muchos participantes en el festival de verano de la parroquia de San Juan Bosco el pasado fin de semana. En el kiosco de los jóvenes, su buena puntería con las monedas, le ganó unas cuantas piezas para su vajilla. Otros kioscos incluían flores, juegos, comida... todos preparados por grupos parroquiales y fieles.

## Jóvenes vivieron con los indios de México

Por ARACELI CANTERO

Cargados de mochilas, guitarras y un montón de recuerdos, varios jóvenes de Miami fueron apareciendo por la puerta de aduanas del aeropuerto de Miami, y al abrazar a sus familias y amistades no paraban de contar sobre su experiencia misionera entre los indios de las montañas de México. “He aprendido mucho sobre otra cultura, sobre la gente y lo que es ser parte de una comunidad,” dijo Teresa Qubeck de la parroquia de San Agustín en Coral Gables.

“Lo mejor es ver el cariño con que nos reciben y como nos ayudamos y aguantamos entre nosotros,” añadió Adriano García de San Juan el Apóstol.

“Sin agua, sin baños y con trabajo fuerte, las condiciones son duras...pero por mí yo volvería otro año,” añadió.

“Creo que recibí más de lo que pude dar,” dijo Pepe Núñez, de San Benito. “Son gente sencilla y te dan de lo que no tienen, te ayudan, te enseñan,” comentó.

Pepe tiene 16 años y es la tercera vez que se unió a la Misión Latina de los padres escolapios, que dirige desde 1971, el padre Mario Vizcaino Sc. P., de Miami.

La misión se inserta dentro de la pastoral de la parroquia de San Isidro, en Macuspana, Tabasco, al sur de México, y coopera en diversos proyectos iniciados por el obispo de allí, Monseñor Rafael García González, al servicio de unos 30,000 campesinos e indios choles, repartidos en 30 comunidades rurales.

“En 1971 me pidió un sacerdote ayuda durante el verano,” comentó el padre Vizcaino. “Después empecé a incorporar a jóvenes de mis comunidades juveniles, para que experimentasen la alegría de hacer algo por los demás. Así empezó todo,” añadió.

La misión reunió este año a 28 jóvenes de



Adriano García, pasó tres semanas en México como misionero.

siete estados USA y dos de México, que se repartieron por equipos en tres rancherías. Aunque la misión es para la promoción espiritual de las comunidades, los jóvenes trabajan por las mañanas en los proyectos comunitarios.

En Caparroso, el “proyecto clínica” ha graduado ya 42 catequistas nativos de salud, entrenados por voluntarios de la misión de USA, que siempre incluye alguna enfermera.

## Hispanos discutirán evangelización

EL PASO, Tejas—(NC)—La Segunda Conferencia Anual sobre evangelización para los hispanos tendrá lugar en el Centro Cívico de El Paso los días 11 y 12 de agosto, según informó el obispo Patrick Flores de El Paso.

Los objetivos de la reunión, según indicó el obispo Flores será “la presentación de la

Palabra de Dios y cómo compartir la Buena Noticia con otros. Quedan invitados a participar grupos hispanos de toda la nación.

Coordinará la reunión el padre Alfonso Navarro, misionero del Espíritu Santo y conocido predicador del suroeste de USA y Méjico.

“Me di cuenta que lo importante era

(Pasa a la Pág. 19)

## ‘Padres’ y ‘Hermanas’ se reúnen

MESILLA PARK, N.M.—(NC)—Las dos organizaciones hispanas para sacerdotes y religiosas,—Padres y Hermanas—tendrán su primera reunión conjunta los días 14 al 17 de agosto en la casa de retiros de Holy Cross en Mesilla Park, Nuevo Méjico, los días 14 al 17

de agosto. Entre los temas a discutir están, la renovación del ministerio sacerdotal, formación en seminarios y noviciados, comunidades cristianas de base y mini-parroquias.

## Jornadas juveniles hoy viernes 28

Las jornadas juveniles para los jóvenes hispanos de la Arquidiócesis dan comienzo hoy viernes en la parroquia de St. Dominic, continúan el sábado en San Juan Bosco, con un baile y siguen el domingo en Corpus Christi

con talleres sobre oración y meditación trascendental, alcoholismo, religiones orientales, cultura en dos mundos y el papel del adulto en grupos juveniles. Para información llamar a las parroquias citadas.