

Nixon will visit Pope during tour

WASHINGTON — (NC) — President Nixon is scheduled to leave here Sept. 27 for a fast-paced eight-day European tour that will take him to the Vatican for his second official visit with Pope Paul VI.

The Vatican announced that Nixon will visit the Pope on Sept. 28. In Italy, Nixon will be the guest of President Giuseppe Saragat.

A U.S. embassy source in Rome said the President's visit to the Vatican will take place about 3 p.m.

It is not yet known if the President will be accompanied by Ambassador Henry Cabot Lodge, Nixon's special envoy to the Vatican who began his mission in July. Lodge was not scheduled to return to Rome and the Vatican until November.

The President will depart from Rome Sept. 29 to visit cities in Spain, Yugoslavia and Britain, and possibly other countries as well.

ALTHOUGH subject matter in the conversation between the Pope and the President was not disclosed, there are indications it will concern world problems, particularly the problem of peace.

There is also speculation that the Pope and Nixon will discuss the crisis in the Middle East and the war in Southeast Asia as well as such topics as common efforts to assist prisoners of war and means of combatting drug traffic.

These are the subjects previously discussed by the President's special representative to the Vatican, Henry Cabot Lodge, during his first three-week mission to the Vatican last July.

When the White House was asked by NC News if the President's Vatican visit would include Lodge or if he would be meeting with him there, the reply was: "Details haven't been spelled out yet."

It is known that Nixon entourage will, in addition to the president's wife, include Secretary of State Rogers and Henry Kissinger, presidential assistant on security affairs as well as other officials on defense and diplomacy.

ACCORDING to a White House announcement, the President will travel to Madrid to see the Spanish Chief of State, Gen. Francisco Franco; to England, for a visit with Prime Minister Edward Heath, and to Yugoslavia for a meeting with Marshal Jozep Broz Tito.

While in Italy, the President will go aboard the U.S. Sixth Fleet Flasher Springfield, a cruiser, to meet with unit commanders, review fleet exercises from the aircraft carrier Saratoga in the Mediterranean and will meet at NATO's Southern headquarters in Naples "with our ambassadors to the Mediterranean area."

There is speculation he will also visit NATO headquarters in Brussels, Belgium. Other possible stops in France and West Germany have been ruled out by Press Secretary Ronald Ziegler, but reports persisted that the President would visit the home of some of his wife's ancestors in Ireland.

HIGH administration officials said one of the principal reasons but not the only one — for the presidential tour was to draw attention to the fact that the U.S. has a mighty arsenal in the Sixth Fleet, which still outguns the recently augmented Soviet naval forces in that area.

The fact that his trip comes at a time when the fragile Middle East Peace talks are in danger of collapsing is not coincidence, these officials added.

The President, according to official announcement, will at some point in Europe review Vietnam peace negotiations with Ambassadors David K.E. Bruce and Philip C. Habib. There was no word whether the meeting would occur in Paris.

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SEPT. 25, 1970



Former stable provides a temporary church for members of St. Maurice parish Fort Lauderdale. See other photos on Page 8.

Commission member hits pornography report

President Nixon's only appointee to the federal Commission on Obscenity and Pornography will call an official foul on that group Sept. 29, charging that its recommendation for legalized pornography for adults will "destroy our civilization and reduce us to animals."

The appointee, Cincinnati lawyer Charles H. Keating Jr., has in a hard-hitting attack against the majority of that 18-member commission, verbally insisted that "if the report of the majority is taken seriously, and acted upon, our civilization will perish."

HIS forthcoming formal written dissent, to be no longer than 216 pages, was agreed to by commission

members after Keating initiated a lawsuit against the panel. He had also obtained a court order to prohibit publication and release of the commission's findings that anti-pornography laws relating to adults should be repealed.

Keating, founder and national president of the Citizen's for Decent Literature, will have a further deadline of Nov. 1, by which to submit an additional 300 pages of technical reports. These would substantiate displeasure over the commission, with which the White House has severed ties.

As a result of the extended deadline — originally set at Sept. 11 and limited to a 150-page dissent — Keating withdrew his lawsuit, but issued a statement

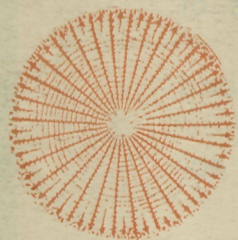
calling for Congress to investigate the panel.

He also released his first draft of his dissent which accuses most panel members of recommending that "smut peddlers of the world (have) freedom to purvey in the United States their scatological, depraved, deviated, sick, sex products."

Archbishop Coleman F. Carroll and Rabbi Irving Lehrman, a member of the commission, in a statement which appeared in The Voice of Sept. 4, both termed the findings of the Presidential Commission "inconclusive." The two religious leaders called

CONTINUED ON PAGE 7

An oceanographer's view



What
Is
It?

(See page 4)

Man can't count on sea as major food source

By PAT HUBER
SPECIAL TO THE VOICE

Man must work hard to increase "production of the oceans" to help fight overpopulation, according to an internationally recognized oceanographer at the University of Miami Institute of Marine and Atmospheric Sciences.

The strange concepts of cultivating seaweed, transplanting fish and nurturing "farms" in the sea make it exciting as well as informative to discuss the world's future food needs with Dr. C. P. Idyll, chairman of the Division of Fishery Sciences at the University's Institute of Marine and Atmospheric Sciences.

Dr. Idyll said the ocean's current food production could be doubled or tripled within a decade, although he expects it to be 20 or 30 years before this happens in view of the money and resources needed to stimulate this expansion.

IN ANY EVENT, he emphasizes strongly that this rate of increase would be very little, if any faster, than the current rate of population growth. Therefore, the oceans cannot be expected to provide any larger percentage of the world's food than they are now providing, he said.

It is vital that man increases the production of the sea, but this is only one small aspect in the battle against hunger; we must also produce food from oil and in other ways and must drastically reduce the rate of population growth, he said.

The Miami professor was one of four delegates chosen to represent the United States at an international conference on hunger at The Hague this summer. In addition to his professional prominence he has the ability to communicate freely on a

CONTINUED ON PAGE 4

OFFICIAL

Archdiocese of Miami

The Chancery announces that upon nomination by the Very Reverend George F. O'Dea, S.S.J. Superior General of the Josephite Fathers, Baltimore, Maryland, Archbishop Carroll has made the following appointments effective Sept. 26, 1970:

- THE REVEREND JOSEPH V. TYSON, S.S.J. — Pastor, Holy Redeemer Parish, Miami.
- THE REVEREND THOMAS F. SHEEDY, S.S.J. — Assistant Pastor, Christ the King Parish, Perrine.
- THE REVEREND JOHN J. RAWLINS, S.S.J. — Assistant Pastor, Holy Redeemer Parish, Miami.

The Chancery announces that upon nomination by the Very Reverend Thomas J. Reddy, O.M.I., Provincial of the Oblate Fathers, Boston, Massachusetts, Archbishop Carroll has made the following appointment effective Sept. 18, 1970:

- THE REVEREND EDWARD A. MOAN, O.M.I. — Assistant Pastor, St. Stephen Parish, West Hollywood.

THE VOICE

THE VOICE, P.O. Box 1059, Miami, Fla. 33138



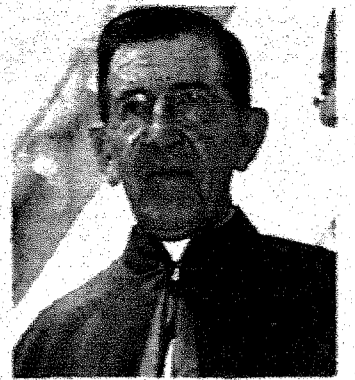
BISHOP HAGARTY,
O.S.B.



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**This edition
to press early**
The Voice went to
press Tuesday instead of
Wednesday this week be-
cause of special mechani-
cal requirements.
Next week a normal
schedule will be resumed
with deadlines for all copy
at noon Monday preceding
date of issue.

Dean of the clergy in N. Florida dies



MSGR. NOLAN

JACKSONVILLE — The Funeral Liturgy was con-
celebrated Wednesday in St.
Paul Church for Msgr.
Patrick E. Nolan, P.A., who
served the parish as pastor
from 1949 until last Spring.
The dean of the clergy in
North Florida and former
Vicar General of the Diocese
of St. Augustine died in a local
hospital early last Sunday
following several heart at-
tacks since Sept. 15.

Bishop Paul Tanner of St.
Augustine was the principal
concelebrant of the Mass for
Msgr. Nolan, who was
invested as a Protonotary
Apostolic on the occasion of
his golden jubilee in the
priesthood on March 17.

AMONG Florida priests
concelebrating were Msgr.
James F. Enright, pastor, St.
Rose of Lima Church, Miami
Shores; Msgr. Peter Reilly,
pastor, Little Flower Church,
Coral Gables; Msgr. Bernard
McGreehan, V.F., pastor,
St. Juliana Church, West
Palm Beach; Msgr. Bryan O.
Walsh, Archdiocese of Miami
Episcopal Vicar for the
Spanish-Speaking; Msgr.
Terence Farrelly, Orlando;
Msgr. John J. Mullins, St.
Petersburg; Msgr. Charles L.
Elstander, Sarasota; Msgr.
Mortimer Danaher, Jackson-
ville; Msgr. Harold Jordan,

Jacksonville; Father Joseph
Corde, Jacksonville, Father
Bernard McGuirk, Ap-
palachicola; Father Ted
Dempsey, Tallahassee;
Father Michael Kelly, Jack-
sonville; Father Leonard
Duncan, Cantonment.

Bishop John J. Fitz-
patrick of Miami participated
in the Mass from the
sanctuary and hundreds of
priests, Religious and laity
were in the congregation.

A native of Belfast,
Ireland, who was residing
with a long-time friend,
Father Corde, in San Jose
parish, Msgr. Nolan, was 73
at the time of his death.

Prior to coming to
Jacksonville 20 years ago,
Msgr. Nolan had served in the
parishes of St. James, Or-
lando, St. Patrick, Gaines-
ville; St. Joseph, Winter
Haven; St. Joseph, Lakeland.

IN 1936 he was com-
missioned a chaplain in the
Florida National Guard and
three years later was called
to service with the 116th Field
Artillery, a component of the
31st Dixie Division at Camp
Blanding. After the outbreak
of World War II he was
transferred to the U.S. Air
Force and attained the rank
of Colonel as air chaplain for
the China-Burma-India the-

ater, where he served for two
years.

From 1948 to 1969, Msgr.
Nolan was moderator of the
St. Augustine Diocesan Coun-
cil of Catholic Women and he
had also served as slate
chaplain of the Florida
Council, K. of C. as well as
council chaplain in Orlando,
Winter Haven, Lakeland, and
Jacksonville.

He was a consultant of the
Diocese of St. Augustine and
1968 had been named to a
three-year term in the St.
Augustine Diocese Senate of
Priests.

He is survived by two
sisters: Mrs. Margaret Mc-
Cusker, Daytona Beach, who
was present for the funeral;
and Mrs. Anthony O'Reilly,
Ireland.

At his request he was
buried in San Lorenzo
Cemetery, St. Augustine,
close to the grave of the late
Msgr. James B. Cloonan, a
lifetime friend who at one
time served as pastor of
Sacred Heart Church,
Homestead.

Delegates of Christian Family to attend Nassau convention

Members of the Christian
Family Movement in the
Archdiocese of Miami will
participate in a regional CFM
convention, Oct. 2, 3 and 4 at
the Nassau Beach Hotel,
Nassau.

"The Family in Time of
Revolution" is the theme of
the three-day meeting, which
will include seminars and
workshops.

Principal speakers will
be Bishop Paul L. Hagarty,
O.S.B. of Nassau, and Father
Walter Imbiorski, Director of
the Cana Conference in the
Archdiocese of Chicago.

Workshop participants
include Dr. Ben Sheppard, di-
rector of St. Luke's Metha-
done Clinic; Michael Con-
nolly, Barry College School of
Social Work; and Frank
Magrath, regional director,
National Conference of Chris-
tians and Jews.

PRESENTLY in charge
of writing and organizing a
kindergarten through eighth
grade program in personality

development and sex edu-
cation called, "Becoming A
Person." Father Imbiorski
has worked with the Inter-
national Christian Family
Movement inaugurating
groups throughout the U.S.
and Latin America.

The author of materials
on marriage and family life at
every level from grammar
school through college, the
priest has lectured exten-
sively in the U.S. and is the
author of a widely syndicated
column on family life.

Father Imbiorski is a
member of the Advisory
Group on Family Life to the

National Conference of
Catholic Bishops and a mem-
ber of the board of directors
of the Association of Chicago
priests.

Mr. and Mrs. Edward J.
Glynn, St. Louis parish, are
serving as co-chairmen of
arrangements for the con-
vention with Mr. and Mrs.
Harold Longley, Nassau.

Delegates are expected to
participate from Florida, the
Bahamas and the Virgin
Islands.

Registration information
may be obtained by calling
Mr. and Mrs. Gerald Parnin
at 235-5496.

Man, wife elected as 'president couple'

NORTH MIAMI — Mr.
and Mrs. Gerald F. Whaley
have been named president
couple of the Christian Fam-
ily Movement in Holy Family
parish.

Active in religious activ-
ities in North Miami and
Dade County since coming to
South Florida six years ago,
the couple were formerly
members and group leaders
in CFM and both have been
active as professors of the
Cursillo movement.

In addition they have
participated as lecturers for
the Marriage Encounter
seminars sponsored by the
Archdiocese of Miami at re-
treat houses in Miami, Lan-
tana, and North Palm Beach.

"CFM offers us a way to
show Christlike love not only
for our own family but also
for other families and, in-
deed, for all people," the
Whaleys said.

"THE main effort of

CFM is to direct the concerns
and the efforts of its mem-
bers outward toward our
neighbor whom we must love
and toward that world of lay
life in which we, as laymen,
can be of special help," they
explained, pointing out that
the Christian Family Move-
ment is a married couples'
organization concerned in
assisting people to live fully
human and Christian lives.

Gerald Whaley is director
of Public Affairs for
Wometco Enterprises and is
recognized as a leader in
many civic activities. He
serves as president of the
Greater Miami Chapter of the
Florida Public Relations
Association and was the
founding editor of "The Par-
ishioner," four page bulletin
published weekly for
members of Holy Family
Church.

He and his wife Joan are
the parents of seven children.

College appoints admission aides

BOCA RATON — Two ap-
pointments to the office of
Admissions at Marymount
College were announced this
week.

William J. Conroy,
assistant director of ad-
missions at the University of
Miami since 1967, has been
appointed associate director
of admissions at the junior
college; and Charles G.
McKelvey, who has been ad-
missions counselor at the Uni-
versity of St. Thomas, Hous-
ton, Tex., has been named as-
sistant director of admis-
sions.

Father Kiernan assigned to New Orleans parish

Father John F. Kiernan,
S.S.J., pastor of Holy
Redeemer parish for the past
10 years, has been reassigned
to duties in New Orleans as
pastor of St. Peter Claver
Church.

Well-known throughout
Dade County as an out-spoken
foe of racism, Father Kiernan
is a native of Everett, Mass.,
who was ordained in 1944 for
the Josephite Fathers at the
National Shrine of the
Immaculate Conception,
Washington, D.C.

After serving at St.
Joseph Church, Richmond,
Va.; St. Peter Claver Church,

Tyler, Tex.; and at Holy Re-
deemer Church, New Or-
leans; Father Kiernan
assumed his duties at Holy
Redeemer parish, Miami, in
September, 1960.

During his pastorate
there he supervised the con-
struction of a new rectory, an
addition to the parochial
school, an addition to the
church, and the construction
of the Archbishop Carroll
Language Art Center, a
library for students enrolled
at Holy Redeemer School and
parishioners.

He also directed the



FATHER KIERNAN

building of a CCD hall in St.
Philip parish, Bunche Park.

Father Kiernan served as
first chairman of the Arch-
diocese of Miami Human
Relations Commission and
was also a member of the
Commission on Ecumenism.

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Widen ecumenical work beyond academic circles, Vatican asks

By JAMES C. O'NEILL

VATICAN CITY — (NC) — Ecumenical efforts aimed at Christian reunion should not be limited solely to academic circles, according to new guidelines published by the Vatican.

The new document, entitled "Reflections and Suggestions Concerning Ecumenical Dialogue," has been published by the Vatican Secretariat for Promoting Christian Unity.

The document does not "proscribe nor prohibit" various approaches to dialogue. Instead, it is designed, according to the secretariat officials, as a "sure and qualified guide" for Catholics interested in the problem.

The guidelines were sent to national conferences of Bishops, which in turn will pass it on to ecumenical commissions, study groups and other interested groups.

Father Jerome Hamer, O.P., secretary of the unity secretariat, said that the guidelines are not limited solely to church authorities. They are "addressed equally to all the people of God for their information," he said.

THE GUIDELINES stress the necessity of on-going dialogue, mutual respect on the part of Christians talking to one another and the need for those involved in talking to know what they are talking about.

In introducing the document to the press on Sept. 18, Father Hamer said it seeks to establish a "wide and deep understanding of dialogue, carrying it beyond the exclusively academic level, in order to make it possible to combine the efforts of the churches and ecclesial communities with the aim of progressively reestablishing communion among them."

The document states that "the most frequent form of dialogue is the one which springs spontaneously when Christians meet one another. It is here that the desire makes itself felt to get to know others better and that (leads) to the necessary contacts. . . . It is a good thing to encourage young Catholics to take part in such meetings, at the same time training them and giving them support so that they may be enriched by contact with others and may bring to such meetings their own witnesses.

"Groups of lay people will also meet to face in the light of Christian faith the questions raised by their profession or occupation, problems of law, medicine, politics, business, technology, scientific research, the social sciences, trade union questions and so on."

The almost 5,000-word document is designed as an extension of the Ecumenical Directory issued by the unity secretariat.

Cardinal Jan Willibrands, president of the unity secretariat, in a letter accompanying the new document, said that "its authority resides uniquely in the fact that it is the result of prolonged reflection made on many levels by those engaged in ecumenical dialogue."

THE NEW guidelines discuss the nature and aims of ecumenical dialogue, its bases, conditions, methods, subjects and forms. The document specifies that among the conditions for dialogue there must be an "attitude of sympathy and openness" and that those taking part will be "equals" who will "recognize honestly that because of existing differences there is an inequality between the different Christian communions."

Because of these differences, it states, persons engaged in dialogue should "reject on the one hand that doctrinal indifferentism which would claim that, before the mystery of Christ and the Church, all positions are equivalent."

On the other hand, it says, they should "not pass any judgment regarding the willingness of one side or the other to be faithful to the Gospel. The Catholic participant, believing as he does that the Lord has confided to the Catholic Church the fullness of the means of salvation and all truth revealed by God, will be ready to give an account of his faith."

This need for Catholics to know their faith requires that

they have been instructed in the faith and know the hierarchy of truths, the document says. It suggests ecumenical training sessions, study and correspondence courses, ecumenical centers and the like.

But the document also declares that, "competence in the theological field cannot be the only requirement. There is a place for practical skills in all subjects, whether professional, technical, apostolic or spiritual."

THE DOCUMENT says that there are a multitude of questions that can be discussed in ecumenical dialogues. But it warns that dialogue is "not an end in itself," and therefore should avoid "too technical subjects."

"Dialogue must spring from a legitimate desire for shared knowledge of an event or situation. It is not just an academic discussion."

Subjects recommended for special attention include Scripture, the sacramental and liturgical life, "notably on occasions of common prayer or attendance at the liturgical celebrations of the churches."



A FORMER actress who left Hollywood in 1963 for the secluded life of a Benedictine nun, Dolores Hart, 31, wears a garland of flowers after taking her final vows at the Regina Laudis monastery in Bethlehem, Conn. Mother Dolores took the vow of enclosure, never to leave the monastery again.

Suffering is called a good 'treasure'

CINCINNATI — (NC) — said there is a treasure-trove of sufferings of the poor and the Archdiocese of Cincinnati for good to be found in suffering.



Delegates were urged not only to talk about community of and in the Lord, but also to practice it here and now," by Julius Cardinal Doepfner, of Munich at the West German Catholic Day Congress. Five thousand delegates are shown gathering in front of the Trier Cathedral on opening day.

Speaking at the annual Mass for the Confraternity of the Suffering in Old St. Mary's church, the archbishop said the lives of the sick are "a living sign of the value of life" which can serve as an antidote against the "terrible plague of anti-life ranging across our nation today."

A congregation of 200, including a number of invalids in wheelchairs, heard the Cincinnati archbishop emphasize the positive value of suffering when it is joined to the sufferings of Christ in the mystery of the Redemption.

"THE Church recognizes in the poor, the sick and the suffering the very likeness of her poor and suffering Founder," he said. "Christ wished to identify Himself most intimately with the least of His brethren, so the person who suffers grows through suffering in his likeness to Christ. Those who suffer have special title to communion with Christ."

Suffering is an active contribution to the Church and the world, the archbishop emphasized. But the redemptive value of suffering requires an acceptance of it as a value and an offering of it as an expression of "completely unselfish love," he said.

Calls Catholic efforts for peace ineffective

SYRACUSE, N.Y. — (NC) — American Catholic leadership has reversed its traditional support of the nation's military activity, but efforts by U.S. Catholics to promote peace are still largely non-existent or ineffective, a national Church executive told a priests' meeting here.

Msgr. Marvin Bordelon, director of the Department of International Affairs, U.S. Catholic Conference, said that the 1968 pastoral letter of the U.S. bishops, "Human Life in Our Day," leaves only the options of total or selective conscientious objection if "pushed to its logical conclusion."

This contrasts sharply, he noted, with the traditional approach in which bishops have publicly supported the nation during a war even if they had previously opposed the war.

ADDRESSING a clergy conference held under the auspices of the Priestly Formation Committee of the Syracuse diocese, Msgr. Bordelon discussed various ways in which the Church can promote peace, including

work for world development and draft counseling programs.

"While our consciences are beginning to open and while our statements begin to be more specific," he said, "we American Catholics tend to talk a good line while failing to perform. . . . One acid test of whether or not we really believe in what we are saying about war and peace and world development is to take a critical look at the budget of any Catholic parish, Catholic diocese or Catholic agency during this fiscal year 1970."

"If we believe in something, for example something as crucial to the life of the planet as world peace, are we willing to expend ourselves and our resources for it?"

An examination of Catholic priorities as reflected in institutional budgets is "most disconcerting," he said, but "at least there are some beginnings."

"The decade of the 70s will tell what we really believe in," he predicted.

Catholic leaders' support for American war efforts — and for government generally

— has been firmly expressed from the time of the Revolutionary War through the early years of the Vietnam action, Msgr. Bordelon observed. He quoted a series of archbishops, including John Carroll in the War of 1812, John Hughes in the Mexican War, Francis Kneirck in the Civil War and Cardinal James Gibbons in the Spanish-American War.

ALL OF these prelates, Msgr. Bordelon said, had opposed war before the various wars broke out but had ended their public opposition once war was declared. He quoted as an example a sermon given by Cardinal Gibbons after the Spanish-American War had begun: "Catholics in the U.S. have but one sentiment. Whatever may have been their opinions as to the expedience of the war, now that it is on they are united in upholding the government."

As recently as 1958, he said, Pope Pius XII said that "no Catholic citizen can invoke his conscience" to avoid military service if a representative government decides to engage in a defensive war. But 10 years later, after endorsing the Vietnam action as

"useful and justified" in 1966, the U.S. hierarchy collectively questioned whether this action should be continued.

"In a significant way, the 1968 pastoral recognized and fostered an enlightened conscience on war/peace questions and the decline of uncritical conformism on the part of Catholics," Msgr. Bordelon said.

"It deplored exaggerated nationalism. It renounced violence as a means of settling international differences. It called attention all over again to the new, horrendous factor in modern war, nuclear capability."

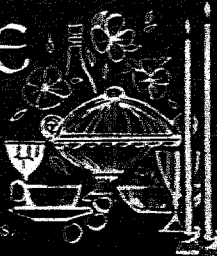
"PUSHED to its logical conclusion, the 1968 pastoral left two fundamental options open for American Catholics:

"1. To be pacifists, that is, in conscience to object to all wars. This is a hallowed tradition extending throughout the history of the Roman Catholic Church.

"2. To be selective conscientious objectors to war, namely, in conscience to judge each of the nation's wars and to serve in only those which they consider to be justified."

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Doubts sea can become man's food cupboard

CONTINUED FROM PAGE 1

layman's level, as indicated this summer during an interview on national television.

His latest book, "The Sea Against Hunger," was published a few months ago by Thomas Y. Crowell Co. of New York. This explains why the seas cannot be expected to produce in the future more than the 3% of the calories consumed by man, which is what they now produce.

Dr. Idyll told The Voice many people follow this line of reasoning:

1. 71% of the earth is covered by water and so 71% of the light of the sun reaching the earth falls on water.

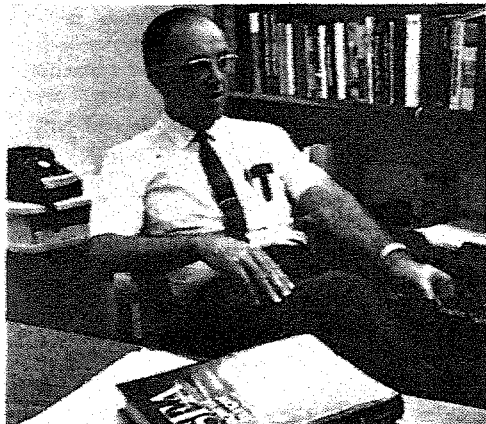
2. All of man's food is produced originally by photosynthesis, whereby light is absorbed under the proper conditions, into the tissues of plants, making them grow.

3. The light of the sun is the most important component of photosynthesis.

4. Therefore 71% of the earth's photosynthesis occurs in areas covered by water.

5. Meaning that 71% of man's food could ultimately be produced in the oceans, rivers and lakes.

Dr. Idyll said that although the first



Dr. C.P. Idyll, oceanographer at the University of Miami discusses future food needs of the world.

three statements are accurate, the fourth and fifth are not. Actually only approximately 50% of the earth's photosynthesis occurs on water because the process requires several ingredients in addition to sunlight and there are places in the oceans where these ingredients are in short supply or are not arranged conveniently.

FOR EXAMPLE, all of the minerals and other items needed for photosynthesis may be present in a certain area of the ocean but photosynthesis cannot occur if the minerals sink to an ocean depth outside the reach of sunlight.

The answer to the fifth statement, which implies that if 50% of the earth's photosynthesis occurs in the waters, man should get 50% of his food there, is much more involved.

Dr. Idyll points out that man's food consumption is but a minor part of what is produced by photosynthesis on land or sea.

This is partly because some of the products of photosynthesis are wasted and many more cannot be obtained economically or cannot be gotten in a way man considers to be edible.

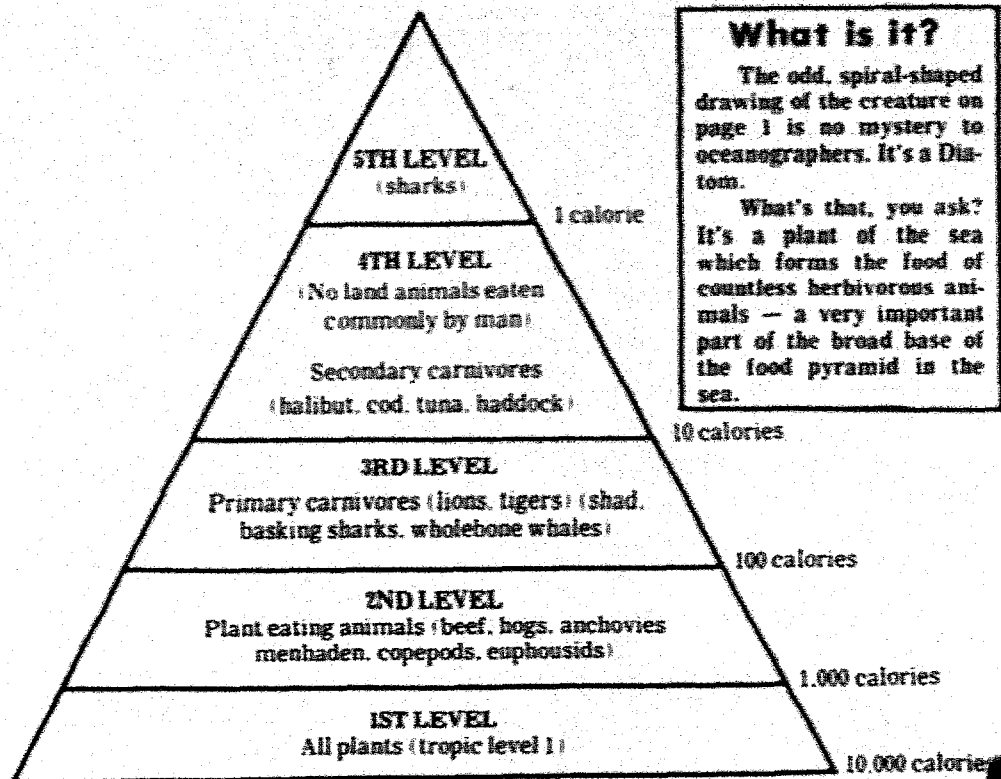
Man's most efficient use of photosynthesis is his consumption of the plants it produces. Land plants provide 70% to 85% of the total calories consumed by humans.

When man eats herbivores (plant-eating animals), he gets only about 10% of the calories consumed by the herbivore.

A primary carnivore, an animal eating a herbivore, also gets only about 10% of the calories consumed by the herbivore.

When man eats a primary carnivore, he gets only about 1% of the calories produced by photosynthesis. When he eats a secondary carnivore (an animal eating a primary carnivore), he gets only about .1% of what was produced by photosynthesis.

THIS continued loss of energy goes on up what biologists call the food pyramid, as shown in the accompanying picture. This concept, oversimplified in day-to-day



What is it?

The odd, spiral-shaped drawing of the creature on page 1 is no mystery to oceanographers. It's a Diatom.

What's that, you ask? It's a plant of the sea which forms the food of countless herbivorous animals — a very important part of the broad base of the food pyramid in the sea.

language, shows why meat costs more than bread or potatoes. It also shows why all land animals important in the feeding of man are herbivores.

Man's consumption of food from the sea is at a much higher level on the food pyramid. Dr. Idyll states that only .005% of the food man gets from the sea is in the form of plants.

Furthermore, man eats little sea food that is on the second link of the food chain (the level of herbivores). What few of these are eaten include menhaden and anchovies, which are not very popular.

"There are no 3, 4, or 5-link chains on land that are important in the food economy of humans, but these long chains are normal in the sea," the book states.

This means the human foods now produced in water require much more photosynthesis than the same amount of food produced on land. In dining room terms, a serving of salmon (on the fourth link of the food chain) requires about 100 times as much photosynthesis as a piece of beef steak with the same number of calories.

Even in the case where ocean plants can

be eaten by man, they are leafy vegetables the equivalent of cabbage, lettuce and dandelion leaves.

Dr. Idyll said this also greatly limits the food-producing ability of the sea because most land plants used for human food are grains, roots, fruits or nuts.

These plants produce food much more efficiently than leafy vegetables and are not found in the oceans in significant quantity.

ANOTHER limitation is that many plants and animals in the ocean are microscopic and thus almost impossible to harvest. Even if they are obtained, their size makes them almost impossible to eat.

"Learning that the sea produces an estimated 19 billion tons of living matter a year, some people conceive that it is soup that waits only to be strained.

"Unfortunately, it is an extremely thin soup. There are approximately 331 million cubic miles of water in the sea . . . and the little plants and animals that inhabit it are so widely spaced that the vast majority of them are perfectly safe from capture by man."

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Woman's 'identity' and the Liturgy

By FATHER DONALD F. X. CONNOLLY

In the throes of establishing criteria for women's rights, some apparently extremist ladies have recently attacked the Church as a foe of women's "liberation."

They have not seemed to consider that the Church has been and remains the world's chief advocate for women's dignity.

Within the article entitled "Woman" in the "New Catholic Encyclopedia," we read that, "(Christ) did not establish a women's rights movement. But Christian doctrine and sacramental life contained the dynamic truth that was destined to revolutionize the status of woman."

THE identity and majesty of womanhood was captured by Pope Pius XII in his Oct. 14, 1956 radio message to the Federation of Italian Women:

"Woman, the crown of creation, and in a certain sense its masterpiece; woman, that gentle creature, to whose delicate hands God seems to have entrusted the future of the world to such a great extent, insofar as she is man's helper; woman, the expression of all that is best, kindest, most lovable here below, still finds that, despite the deceptive appearances of being placed on a pedestal, she is often the object of a lack of respect, and sometimes of a subtle but positive contempt on the part of a world with tendencies towards paganism...."

"Even now you can still find some people who tend to

play down or even completely ignore the Church's meritorious role in restoring womankind to its original dignity.

"They use false and fragmentary evidence and give a superficial interpretation of customs and laws which were inspired by necessary proprieties of the day; and they do this in an attempt to associate the Church with something that it has firmly opposed from its very beginning — that unjust status of personal inferiority to which paganism often condemned women."

Pope Pius XI had echoed earlier the same theme in his encyclical "Casti Connubi":

"For as man is the head (of the home), the woman is the heart, and as he occupies the chief place in ruling, so she may and ought to claim for herself the chief place in love."

THE Second Vatican Council continued to develop this thought, with the statement in "The Church Today" (sect. 3, para. 60): "Women are now employed in almost every area of life. It is appropriate that they should be able to assume their full proper role in accordance with their own nature."

Woman and Liturgy

The question of woman's role in the Church was recently brought to a head when some local parishioners misunderstood the liturgical norm appearing in the new "Roman Missal," a norm which is applicable to liturgical functions throughout the world.

It was actually the sixtieth norm in a list of several hundred in the manner in which Mass is to be offered, and it reads:

"When a qualified man is not available, the conference of bishops may permit a woman to proclaim the readings prior to the gospel, while standing outside the sanctuary."

This is a re-wording of the Church's Code of Canon Law (no. 813, para. 2) which states, "If no man or boy is available, a woman may for a just cause be allowed to make the responses, provided that

she does this from a distance and that she does not come to the altar under any circumstances."

The Congregation of the Sacraments, on Oct. 1, 1949,

at Mass, let us look at the historical development of this one point.

Father J. A. Jungmann, S.J., in his book, "The Mass of the Roman Rite," points

out that Scripture readings at Mass were a holdover from synagogue services, which always had two readings: one from the Torah (Law), and one from the Prophets.

man or a boy, because the reader was a possible candidate for the priesthood itself; and ordained priesthood had been a man's job since Aaron, the first priest of the Old Testament.

function, the Second Vatican Council and subsequent decrees allot certain functions to ordained priests, certain functions to men, certain functions to women, certain functions to the congregation, and certain functions to the choir.

This is all summarized in the Constitution on the Sacred Liturgy of the Second Vatican Council (n.26). "Liturgical services are ... the holy people united and ordered under their bishops."

WOMEN are not only here to stay; they are needed and wanted in the Church's mission to preach the teachings of Christ. It is to be regretted that a few vocal women make the observation of Chesterton seem apt:

"There are only three things in the world that women do not understand: and they are Liberty, Equality and Fraternity."

On the contrary, the vast majority of dedicated women — the silent majority? — in the Archdiocese deserve the praise from the Roman Breviary for Feasts of Holy Women: "High let us all our voices raise, in that heroic woman's praise, whose name, with saintly glory bright, shines in the starry realms of light."

Backgrounding the news

emphasized in a special instruction, that: "The server at low Mass should be a tonsured cleric, if possible. If a tonsured cleric is not available, the server should be a man or a boy of the laity ..."

SOME blame what they call the "anti-feminist" attitude of Saint Paul as the cause for such legislation. As proof, they quote his remarks to the Corinthians (2nd epistle, c. 14, vs. 34, ff.):

"As in all the churches of the saints, women are to remain quiet at meetings since they have no permission to speak; they must keep in the background as the Law itself lays it down ... it does not seem right for a woman to raise her voice at meetings."

If Saint Paul were truly anti-feminine, then why, in the same epistle (c. 13, vs. 11-12), did he say, "... though woman cannot do without man, neither can man do without woman ... both come from God"?

He also praises highly the women who helped him in his ministry (Acts 18: 18, 26; Romans 16: 3; 1 Corin. 16: 18).

In the apostolate of the Catholic Church, women act as co-sponsors with men and as witnesses in the administration of the Sacraments. They share in the Offertory procession and join in the community singing and responses at Mass.

They often prepare the altar and vestments for Mass; and, in rare circumstances, they may distribute Communion to the Faithful. They share in the full apostolate of every parish. Over one million of them are Sisters and Nuns.

SINCE the recent misunderstanding of some women in the Archdiocese of Miami centers around the current legislation regarding women as commentators and readers

out that Scripture readings at Mass were a holdover from synagogue services, which always had two readings: one from the Torah (Law), and one from the Prophets.

As the Church's liturgy developed, an additional reading from the Gospels were added, and Old Testament readings were gradually supplanted by readings from the New Testament epistles. (The liturgical revival in our time returns to the custom of readings from the Old Testament before the Gospel reading.)

Father Jungmann (pp. 409-10) continues: "Early in the Church's history, a special reader was appointed for the performance of the readings — always someone other than the leader of the divine service ... the lector (reader) is the oldest of the lesser degrees of ordination."

AND there lies the key. The readings were done by a

Father Jungmann goes on to trace the development of the role of the reader at Mass:

"It is remarkable that since the fourth century in the West — especially in Rome — boys appear preponderantly as lectors. In many places these youthful lectors lived under ecclesiastical tutelage in special communities, which thus became the foremost seed-beds for promotion to the higher degrees of spiritual office."

Childish innocence was considered best suited to lift the word of God from the Sacred Book and to offer it, unadulterated, to the congregation."

He adds in a footnote: "If no lector was available in a congregation, the reading of the epistle became the honorary office of a layman."

In an effort to show the people of God that each person at Mass has a special

3 priests winners in primaries

WASHINGTON — (NC) — Three priests have overcome the first major political hurdle on the way to Congress by winning their primary elections.

Most significant victory was that of Father Robert Drinan, S.J., on leave as dean of the Boston College law school, who defeated veteran Congressman Philip J. Philbin, 72, for the Democratic nomination in Massachusetts' third district. Final count of the district's 144 precincts gave 28,612 votes to Drinan and 22,312 to Philbin.

OTHER successful priest candidates include Father John McLaughlin, S.J., unopposed for the Republican senatorial nomination in Rhode Island; and Father Robert J. Cornell, a Norbertine priest who won the Democratic nomination in Wisconsin's eighth congressional district.

Another Massachusetts priest, Father John White, failed to obtain enough signatures to run in the ninth congressional district Democratic primary won by Mrs. Louise Day Hicks, a vehement anti-busing candidate.

Elsewhere in the state, Msgr. Mimmie B. Pitaro, pastor of Holy Redeemer Church in East Boston, won the Democratic nomination, in a heavily Democratic area, for the Massachusetts state legislature.

Defeated in his state legislature bid was Father Frank Toste, former assistant principal of St. Peter's High School in Gloucester.



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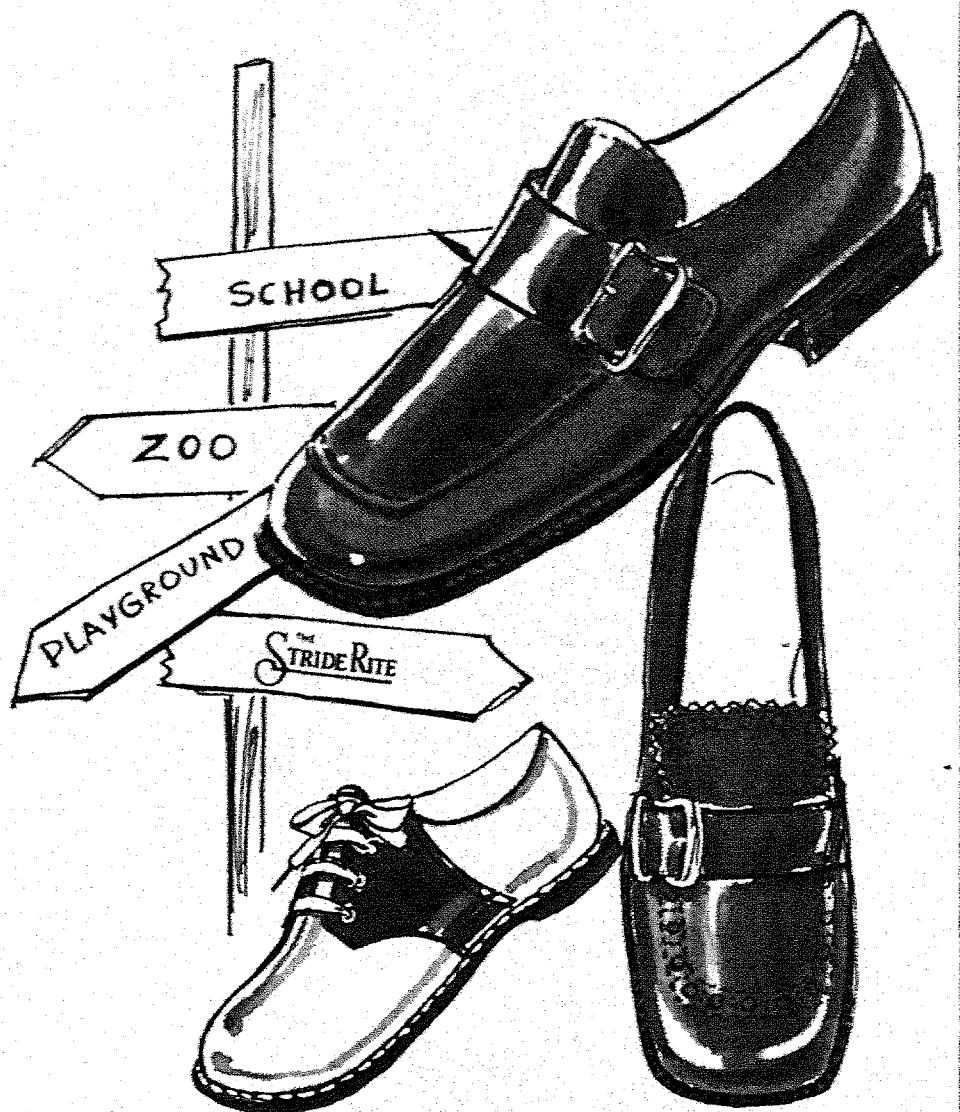
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The council comes home

Editorials

When Vatican II clarified the role of the layman in the Church and revealed him as an apostle in the temporal order, the more perceptive realized that a vast potential of good was waiting to be fulfilled.

The individual layman, aware of God's grace in telling him to work for the cause of Christ, was also aware that he needed guidance and outlets for his zeal.

He may have learned from frustrating experience that the best-intentioned can flounder aimlessly unless there is some vehicle to carry him forward in his desire to serve.

Hence the concept of the parish council emerged out of the need to harness the energy, spiritual and material, of all the people of God.

Men and women and youth of a parish, which we must remember is the Church in miniature, will work with the pastor and his associates in an advisory capacity in all its activities, policies and their projects. Their talents and abilities will be channeled into various committees such as liturgy, education, building and maintenance, finance, social matters.

THE organization thus will simplify communications between priest and people, to bring about a coordination of all activities in the parish and

enable far more people than ever before to participate fully in the life of the parish, and indeed in a broader view in the life of the Archdiocese and of the universal Church.

Those who have had some experience with the parish councils are enthusiastic. Following the guidelines of the Archdiocese, they see that, acting as an advisory group, the untapped resources of many people can be utilized to a degree never possible before.

They anticipate that the sharing of the responsibilities of our Archbishop and his priests can promote the spiritual and material well-being of our people.

This is why during the next couple of months, one of the most talked-about matters in the Archdiocese will be the parish council. Archbishop Carroll last spring urged all parishes to make plans to set up councils. Suggested constitutions have been provided and guidelines have been made available.

As the Archbishop indicated in his letter to pastors, the establishment of parish councils will be another step forward in carrying out the directives of Vatican II, and also it will "introduce a new era of co-responsibility in the Archdiocese of Miami."

A new puzzle



VOICE OF THE PEOPLE

Rabbi challenges views

To the editor:

I wish to go on record that those clergy who wish to separate issues of social action, morality and decency from the Jewish religion are ignorant, indifferent, and defiant of the Holy Bible.

The liberal Jewish clergymen such as Dr. Narot and Mr. Edward Cohen are not representing true and historic Jewish law. These vocal and affluent minorities have and are causing a tragedy in our beloved United States. It would be indeed a blessing to humanity if these religious leaders would not hide under a commercialized mantle of religion.

It started with the deprivation of prayers in the public schools, continued with the advocacy of abortions. There they showed that life has no value to them. THE same people argue to differentiate between sin and crime and loud-mouthedly claim that the government can not legislate sin.

Edward Cohen, Sham-mash' of Temple Israel writes in the Jewish

Floridian: "Rabbi Phineas Weberman finds himself the darling of a large congregation of John Birchers, right wing extremists of all kinds and anti-semites, as he pleads for a return of Bible-reading to position on this issue, not to mention the Constitution. And now takes a strong position against obscenity and immorality, another favored issue of the right".

The accusation of Edward Cohen is absurd. I doubt if the Catholic Church is antisemitic, and they are for Bible-reading in school. It is a gross deceit to state that the traditional American Jewish position is against Bible-reading.

THE Union Of Orthodox Rabbis of the United States and Canada for it, the Lubavitcher Rabbi who has the largest single Jewish following in the U.S. is for it.

Edward Cohen defies daily the Jewish tradition; he can not speak in the name of Jewish tradition.

It is a shameful accusation against the average good American to

say that only the rightists are against pornography and obscenity.

Dr. Narot came out recently in favor of pornography as a human right. It is a disgrace to the Rabbinate that a person at the helm of a Temple shall advocate to infest the world with smut and dirt that cripples the mind and the soul.

I appeal first of all to the general community not to be misled by these so-called 'religious leaders' who are the cause of all disrespect for law and order in our society. Their permissive philosophy ruins our youth and destroys our democracy. Many of them will be the last generation of Jews, because they advocate total assimilation.

Rabbi Tibor H. Stern
Jacob Cohen Community
Synagogue
Miami Beach

Cuban teacher retraining

Applications for the Cuban Teacher Retraining Program will be accepted through Friday, Oct. 2 for the Spring semester at the University of Miami.

Now in its eighth year, the program is supported by funds from the Cuban Refugee program under the U.S. Office of Education and

has already assisted more than 350 refugees to obtain Florida teaching certificates.

Additional information may be obtained by contacting Donald S. MacTaggart, associate director of the program, Room 323, Merrick Bldg., main campus or by calling 284-2954.

Dear Editor:

Words are most inadequate with which to express my thanks and appreciation to you and the members of your staff for the article and picture, published in your Sept. 4 issue, regarding the meeting of our Provincial Council.

I am alarmed and appalled at the many women, in all of our dioceses, who think that our federation, is a group of ladies, intent on running fashion shows and tea parties and out of tune with today's world.

THE above are necessary, as, God knows, we all need a little fun and

Nursing course leader named

Sister Sheila Maria Lewis, S.C.M. has been named acting director and assistant professor to the Nursing Department of Barry College.

A member of the Sisters of Charity, Nazareth, Ky., Sister Sheila was formerly health-director at Spalding College Nursing and was also a member of the nursing staff at Norton Memorial Hospital, Louisville.

Women and the Church

Dear Editor:

Father Donald Connolly's reply to Mrs. Carole Dolemba (Sept. 18) seemed totally inadequate, especially in view of Jewish custom as well as what the Gospels intimate.

Can one imagine the Passover's being prepared at a restaurant for Jesus and his disciples? Not likely, for the Passover is essentially a family meal prepared by Jewish mothers (Mary, Mary of Cleophas) and in which they no doubt participated.

It is customary for the mother to begin the festival by lighting the festival lights and saying the initial prayer.

The Gospels also note that the women of the retinue which followed our Lord ministered to Him and His men.

Would Jesus have eaten the meal and shared the Redemptive Bread while His own mother was slaving in the kitchen?

ALSO, could one imagine Jewish men, customs being what they were at the time,

roasting the lamb and preparing the ceremonial foods themselves?

There can be little doubt that the witness of the Christian community (as recorded in the Gospels) saw the Twelve as the ones who would, in the future, be the leaders of the worshipping Christian people. However, this is not to say that there were no women present, nor does it say that no women shared in that first Eucharist.

Yours truly,
R. Arthur Armstrong
Maitland, Florida

(We would refer Mr. Armstrong to the Gospel references concerning the Last Supper that are contained in St. Matthew, 26: 17-19; St. Mark, 14: 12-16; and St. Luke 22: 7-13.

We quote St. Luke: "The day of Unleavened Bread came round, the day on which the Passover had to be sacrificed, and he sent for Peter and John, saying, 'Go and make the preparations for us

to eat the Passover.' 'Where do you want us to prepare it?' they asked. 'Listen, he said 'as you go into the city you will meet a man carrying a pitcher of water. Follow him into the house he enters and tell the owner of the house. The Master has this to say to you: Where is the dining room in which I can eat the Passover with my disciples?' The man will show you a large upper room furnished with couches. Make the preparations there.' They set off and found everything as he had told them, and prepared the Passover."

As in the above reference, the three Gospels mentioned above contain no reference to women's being present at the Last Supper. Also, the custom during the lifetime of Jesus, according to historians and theologians, was that women did not dine with the men but shared a repast afterward.

The article by Father Connolly on page 5 of this issue clarifies the roles of the priesthood and the laity in this regard. — Editor.)

More than a tea-party group

recreation at times. But more specifically since Vatican Council II, women have an active share in the whole life of society, which NCCW promotes through its commission program.

NCCW urges Catholic women to take their rightful places as members and leaders in all of these structures

in order to help promote, intensify, coordinate and unify the work of our apostolate, in accordance with the directives of the Church Fathers.

The members of the Miami Province Council join me in expressing our thanks and perhaps you will be glad to know that I have received many letters since the article

was written, regarding membership within the groups which are affiliated with our federation.

Very sincerely,
Mrs. Thomas F. Palmer
3rd V.P. NCCW
Province of Miami

'Real role of women'

Dear Editor:

Just a few comments on Mrs. Dolemba's letter in the Sept. 18 issue of The Voice.

I think her examples of women in Our Lord's life demonstrate their role in the Church, as in the world.

They are: maternal love and care, compassion, homey hospitality and loving kindness — womanly virtues. Veronica's part was an act of heroic charity. These women ministered to Christ, not with Him.

Besides, did any women, along with the apostles, receive the Holy Spirit on Pentecost Sunday?

Sincerely,
Mrs. Catherine Detwiler
South Miami, Fla.



DURING MEETING of the Miami Provincial Council of Catholic Women, in Orlando, Mrs. Thomas F. Palmer, retiring provincial director, center; and Mrs. E.H. Oliver, Jacksonville, candidate for the office of director, are shown with Sen. Elmer O. Friday, who spoke at the one-day session.

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Straightening the record

By MSGR. JAMES J. WALSH

Anyone who plunges into the sea of controversy being stirred by the mere mention of Women's Liberation Movement is either brave or foolhardy. Since this is my last column for a couple months or so, however, I feel inclined to wade around the edges, make a few comments and then leave town.

Some recent articles make it look as if the Vatican Council had a deep antipathy towards women in general and female Basilica crashers in particular. Since so much of the current debate is on the level of a tempest in a tea pot, let me keep it there by making a flat denial of this base charge.

For one thing, women fared much better than pastors did at the Council. Officially, they were admitted earlier, they had a better view, they stayed longer and seemed to know more of what was going on; and in other ways they were much less discriminated against than the parish shepherds.

A COLUMN on the religion page last Saturday evening obviously lacked this historic bit of information. It stated that the Vatican Council did not have a single woman in its sessions when it opened in early 1962. As Ecumenical Councils go, this is about as discriminatory a charge as

saying that the Dolphins have never had a woman on the team's roster.

Throughout history, Ecumenical Councils were totally against anyone's being present, male or female, unless they had the right to wear a mitre or the mantle of erudition. To everyone else, a rousing, "Exeunt omnes" was the expected greeting.

Pope John in his own lovable way upset all this, contrary to the above-quoted article, which went on to say that "it wasn't until 1965 that a small group of women 'observers' was admitted to the policy-making council after a terrifying clamor by the press."

This is not quite accurate. As far as I can recall, the press had little or nothing to do with women's being admitted. In fact the heated speculation in the daily papers, sometimes with political overtones, about who would be selected, probably delayed the final decisions.

But to go back to Pope John for a moment. He set the pace for making exceptions in 1962 when he invited Protestant scholars for the first time to attend all secret sessions of the Council as observers. Pope Paul continued to upset tradition in 1963 when the first laymen were admitted to the Council as auditors.

One year later, in the same spirit of change, he broke with the past by inviting women to sit in as auditors. That was September of 1964. Fifteen women took their places. It took the pastors 19 more days to get an invitation, and then only four were asked. So don't push that discrimination thing too far.

WHEN reading back over council notes, it becomes understandable why it took an additional year to select women. When you remember there were at that time hundreds of thousands of nuns and countless women leaders and scholars over the world, who would have the courage to make a quick selection?

When the group finally assembled, there were eight nuns and seven laywomen. Among the latter were those in positions such as president of the World Union of Catholic Women's organizations; secretary of the International Federation of Feminine Catholic Youth; president of the International Movement for the apostolate in independent social circles.

As I recall press conferences, there was more heat



MSGR. JAMES J. WALSH

generated by the discussions of nun's habits than by the appointment of auditors. Mother Luke got journalists scribbling when she said nuns could not see why a group of old cardinals in Rome had to decide what they would wear and how they would wear it.

However, inside the Council hall, there were many interventions on woman's role and many defenders of her rights and dignity.

Perhaps the most vocal was Cardinal Suenens who apparently was the first to call for women auditors. In a speech on Oct. 22, 1963, he said, "to show the world that we practice what we preach, we should provide for an increase in the number of auditors ... the admission of women among them, since women constitute one half the population of the world."

The press reported that day that his speech was greeted with applause, "which is unusual and against council regulations."

THE FIRST DAY women appeared at the Council, Pope Paul greeted them with the comment, "We are delighted to welcome among the auditors our beloved daughters in Christ, the first women in history to participate in a conciliar assembly."

All this is not to say there was no agitation in Rome those days for more liberation. There was indeed, but it seemed then on a very small scale, and even the well-known women journalists didn't seem to be taking it too seriously.

I remember blundering into one embarrassing situation the day Martin Work, head of the men's organizations at that time, introduced me to the lady who was, I think, the president of the St. Joan's International Alliance, a European-based movement to defend women's rights in the Church.

She invited me to attend that afternoon a lecture at Domus Mariae on the subject, "Why women should be ordained to the priesthood."

I made the mistake of laughing and saying, "You're kidding!" The temperature in Rome suddenly dropped 30 degrees.

Peril to civilization seen in 'legal' smut

CONTINUED FROM PAGE 1

upon President Nixon not to act upon the recommendations.

"I AM of the opinion," Miami's Archbishop said, "that there are two main factors that have influenced the conclusions of the members. They are: the fear that legislation would be enacted regarding censorship and that their findings would pose problems that would interfere with freedom of speech."

Rabbi Lehrman, of Temple Emanu-El, Miami Beach, praised the calibre of the men serving on the Presidential panel, but urged that a more intensive study be made over a five-year period by another commission, which would be composed of a wider cross-section of experts.

The Rabbi said, "I look upon pornography and obscenity as part of the general moral crisis that we are facing. It's part of it all. I feel that it is something we are facing. It's part of it all. I feel that it is something we ought to try to eliminate with every possible tool that we can."

The commission's findings, many of which have been privately disclosed, are based on the assumption that pornography has no relation to crime or sexual deviancy.

A panel of psychologists at the American Psychological Association convention in Miami Beach has reported that scientific studies conducted under the aegis of the commission have indicated little or no evidence that exposure to erotic material had any detrimental effects on an individual's character, moral values, and marital behavior or that it caused sexual deviancy.

ACCORDING to Dr. W. Cody Wilson, executive director of the psychologists panel, research results were "exceedingly consistent" in finding few damaging effects of erotic stimuli.

Keating charges, however, that the commission was dominated by its chairman Dean William B. Lockhart of the University of Minnesota Law School. Lockhart is a long-time American Civil Liberties Union member, a group which for years has opposed all controls on pornography, even for minors.

The commission majority, Keating maintains, "is opting for a Danish solution to the pornography problem — that is no control at all."

"To remove all legal restraints from anything as powerful as sex would turn this world into jungle," he insisted. Keating cited history as assurance of his argument:

"History assures us that when the basic laws of morality are thrown aside, civilization declines. Witness 6 of the 10 major civilizations in the history of the world, led by Greece and Rome, which fell into decay because of moral anarchy."

Keating called his indictment against the commission majority strong, but "nevertheless true." He said he hoped Americans would be "revolted and repulsed" with the position of the commission majority enough to insist "that government at all levels meet its responsibility to provide us with a society within which people can be free from enslavement or perversion and moral degradation."

A STORY in a recent issue of Motion Picture Daily, a national newspaper covering the entertainment industry, reported Keating's dissent has widely divided the commission which only a few weeks ago was said to be unanimously in favor of relaxing all laws on pornography.

Half a dozen commission members are reportedly opposed in varying degrees to diluting restrictions against pornography. This dissent, the publication's article said, is considered weighty since most commissions are usually unanimous in their proposals.

The commission was established by Congress in July, 1968, in response to public complaints about pornography, especially that coming through the mails.

It was instructed to investigate the effect of pornography on social behavior, to determine the need for new laws and to report on the constitutionality of such laws.



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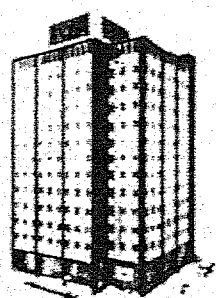
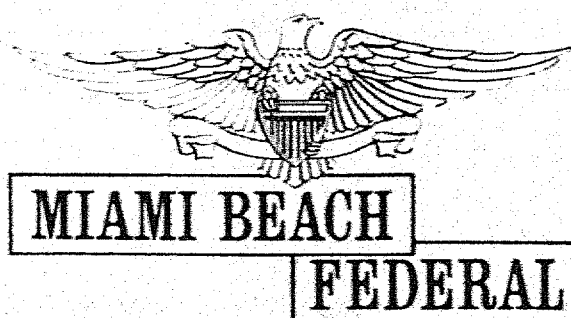
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Around the Archdiocese

Retreat house schedules full program in October

NORTH PALM BEACH — A full program of retreats scheduled during the month of October at Our Lady of Florida Retreat House conducted by the Passionist Fathers.

Parishioners of four churches will participate in weekend conferences which begin next Friday, Oct. 2 and continue through Sunday, Oct. 4. Included will be men from St. Charles Borromeo and St.

Matthew parishes. Hallandale; Holy Spirit parish, Mims; and St. Teresa parish, Titusville.

Men of the Cathedral, St. Rose of Luma, St. James and Visitation parishes, Miami, will observe a weekend retreat from Oct. 9 to Oct. 11, while parishioners of churches in the Diocese of St. Petersburg on Florida's southwest coast will attend retreat sessions from Oct. 16 to Oct. 18.

DADE COUNTY

Past grand knights of K. of C. Father Lawrence J. Flynn Council, Hialeah, will be honored during a testimonial dinner, Saturday, Oct. 3. Dinner will be followed by dancing in the Council hall. For reservations call 821-6217.

"Things Jamaica" will present the fashions during a card party which Holy Rosary Council of Catholic Women will sponsor at 8 p.m., Wednesday, Sept. 30 at St. Louis parish hall, 7270 SW 126 St. Reservations may be made by calling 235-7579 or 238-7836. Refreshments will be served.

Diego Chavez has been elected president of St. John Bosco St. Vincent de Paul Society. Other new officers are Dr. Vicente Lorenzo, vice president; Manuel Valdes, treasurer; Miguel Garcia, vice treasurer; Luis Hernandez, secretary; Justo Etcheverry, vice secretary. Members of the executive committee are Juan Montes, Adolfo Campos and Jose Mesa.

Men and women are urgently needed for the Cathedral choir where rehearsals have begun for a mixed choir. If you have sung in a choral group please contact Robert Fulton at 891-8765.

BROWARD COUNTY

A Day of Recollection under the auspices of St. Clement Altar and Rosary Society will be held Sunday, Oct. 4, beginning at 10 a.m. in Crystal Lake Country Club. Members will observe a Corporate Communion during the 8 a.m. Mass in St. Clement Church and brunch will be served at the country club.

St. Charles Borromeo Women's Club will sponsor a

From Friday, Oct. 23 to Sunday, Oct. 25, men of Nativity parish, Hollywood, will participate in a retreat.

"fun cruise" to Freeport, Bahamas, leaving Friday, Oct. 23 and returning Sunday, Oct. 25. Reservations should be made by calling 923-8651.

A fashion show and luncheon under the auspices of Holy Cross Hospital Auxiliary's Circle Five will feature women's apparel by Sara Fredericks on Saturday, Oct. 24 at the Hotel Sheraton, Fort Lauderdale. Reservations may be obtained by calling Mrs. Charles H. Doherty or Mrs. Leroy A. Ramsauer.

PALM BEACH COUNTY

Women of St. Clare, St. Paul of the Cross and St. Ignatius Loyola parishes will observe a weekend retreat, Oct. 16 to 19 at the Cenacle Retreat House, Lantana. Reservations may be made by calling 848-5732 or 848-8182.

"Las Vegas" night sponsored by the Lake Worth K. of C. Council begins at 8 p.m., Saturday, Sept. 26 in the hall, 606 N. "F" St., Lake Worth.

John Danahy has been elected grand knight of the council. Other officers are Ed Goodman, deputy grand knight; Frank McCarty, chancellor; Larry Schaad, warden; Andy Auber, recorder; Bob Ashdown, financial secretary; Hank Friderich, treasurer; Vin Gorham, advocate; Walter Miller and Tony Fritz, guards; John Piescik, Ed Foley and Dick Sokolowski, trustees.

Father Fergal McAuliffe, assistant pastor, Sacred Heart Church, is the council chaplain.



Hurricane ball for charity

NORTH PALM BEACH — The Second Annual Hurricane Ball to benefit Our Lady of Florida Retreat House begins at 9 p.m., Saturday, Sept. 26, at Ramada Inn on the Lake.

Nationally known TV star, Perry Como is honorary chairman for the event, during which Sammy Spear and his orchestra will provide music for dancing.

Tickets may be obtained by calling 848-7095 or 848-6971.

A rummage sale sponsored by St. Clare Women's Guild will be held from 6 to 9 p.m. today (Friday) and from 8 a.m. to 3 p.m., Saturday, Sept. 26.

Religious instruction for mentally retarded children will begin at Rosarian Academy, Thursday, Oct. 1 from 4 p.m. to 5:15 p.m. No charge will be made for the classes. Complete information is available by calling Sister Dorothy Glaister at 832-5131.

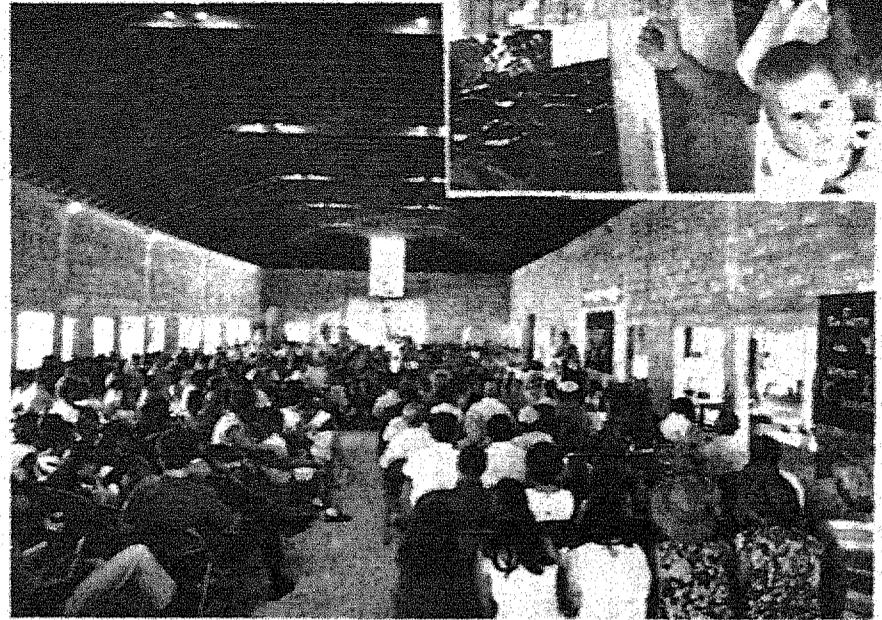
Lecture series starts Oct. 1

"Yeats: Man and Poet" will be the topic of Dr. A. Norman Jeffares, first guest of the Coleman F. Carroll Lecture Series which begins Thursday, Oct. 1 at 8:15 p.m. at Barry College.

A professor of literature at the University of Leeds, England, Dr. Jeffares is director of the Yeats International Summer School in Sligo, Ireland; and editor of Ariel, published in Great Britain.

Admission is free to the lecture, which will be held in the college auditorium.

Father David Russell celebrates Mass for parishioners of St. Maurice Church, Fort Lauderdale, in a stable, (below). At right are a few of the posters displayed last Sunday in preparation for a parish country fair in November.



1st social event in new parish

FORT LAUDERDALE — First social activity in the newly-established parish of St. Maurice will be a family dance at 8 p.m. today (Friday) in the parish center. The event will be in observance of the feast of the parish's patron saint, which occurred on Tuesday.

works of art to be shown

KENDALL — An art exhibit featuring the works of Jean Donnell, Coral Gables artist, will be held from 4 to 6 p.m., Sunday, Sept. 27, at the Dominican Retreat House, 7275 SW 124 St. Oils, pastels and watercolors will be featured in the exhibit.

15th anniversary party at Perrine

PERRINE — Father John J. Donnelly, pastor Holy Rosary Church, was recently feted on the occasion of his 15th anniversary to the priesthood during a dinner hosted by parishioners. Some 300 persons attended the anniversary party in St. Louis parish hall.

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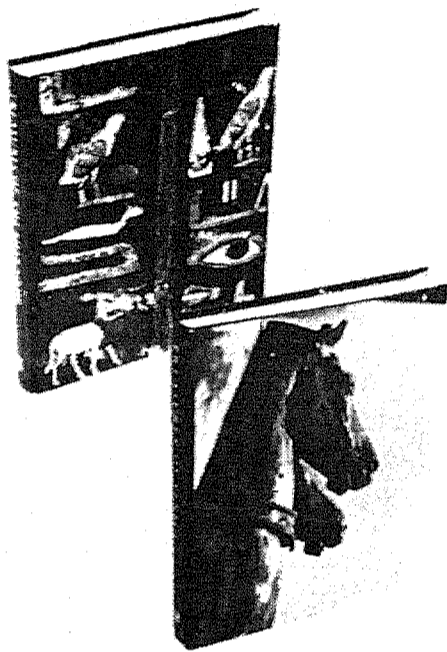
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SCHOOL'S OUT for 1,049 youngsters between the ages of two-and-one half and six years who have been enrolled in 14 Child Opportunity Centers in Dade County, as a result of an almost one-half million dollar cut in the Dade County EOPF budget. Some 200 aides are also unemployed due to the cutback.



Forums to discuss problems of aging

Community White House forums in preparations for the Governor's Conference on the Aging are being held in various Florida counties between now and Oct. 2.

According to Mrs. Justine Ostroff, Senior Citizen Ombudsman for the Division of Family Services, those wishing to express their views concerning present pro-

grams for the aging or the lack of such programs will have an opportunity to do so during meetings today (Friday) at 1 p.m. in the North Miami Beach City Hall, 17011 NE 19th Ave., North Miami Beach; on Sept. 29 at 1 p.m. in the Washington Federal Savings & Loan Auditorium, 1234 Washington Ave., Miami Beach; on Oct. 1 at 9:30 a.m. at the Dade Fed-

eral Savings & Loan auditorium, 10301 S. Dixie Hwy., and at 9 a.m. and 1 p.m. on Oct. 2 in the Metropolitan Senior Centers, 1407 NW Seventh St.

Father John J. Nevins,

executive director of the Archdiocesan Catholic Service Bureau, will be among panelists at the Oct. 1 meeting in South Dade. All forums will be chaired by Dr. Jean Jones Perdue.

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Rites held in Ireland for mother of priest

Funeral services were held in County Clare, Ireland for Mrs. Maura Hanly whose son is a priest of the Archdiocese of Miami.

Paul Church, Clarecastle She died at the age of 76 on Aug. 21.

In addition to her priest-son, Mrs. Hanly is survived by seven other sons: James, John, William, Michael, Peter, Bernard and David, and two daughters, Philomena and Eileen, all of whom reside in Ireland.

Father Thomas P. Hanly, assistant pastor, St. Patrick Church, Miami Beach, offered the Requiem Mass for his mother in SS. Peter and

Funeral liturgy offered for Dr. Matt Meehan

The Funeral Liturgy was celebrated Tuesday in Corpus Christi Church for Dr. Matt P. Meehan, long-time Miami physician and pioneer member of the staff at Mercy Hospital.

Father Andrew Brown, General Assembly Knights of Columbus.

In addition to his wife, Mrs. Frances R. Meehan, with whom he resided at 620 NE 52 Ter., he is survived by a son, Matt, Jr., a daughter, Sheila, and a sister, Miss Mary Meehan.

Father Francis Fenech, pastor, and Father Robert Palmer, assistant pastor, St. Clare Church, North Palm Beach, concelebrated the funeral Mass for Dr. Meehan, who died last Friday at the age of 67.

EXAMINER for the Federal Aviation Administration's Miami office, the physician and surgeon came to Miami 30 years ago and joined the staff of Mercy Hospital when it opened 20 years ago, delivering the first two babies born at the hospital.

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West Palm Beach: 7400 S. Dixie Hwy. - 582-5822

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Term 'population explosion' fraud and scare tactic

By JOSEPH A. BREIG

In my 40 years as a newsman, the worst fraud I have seen perpetrated on the American people is the "population explosion" propaganda which is scaring some folks out of their wits and generating wild demands for severe limiting of family sizes through contraception, abortion and sterilization.

It may be that some parts of the world are overpopulated, although if so, it is because those who live there cannot, or will not, move elsewhere. But the U.S. is in danger of serious underpopulation which can undermine our prosperity, turn us into an aging society, and weaken us gravely in the presence of our enemies.

THE population alarmists like nothing better than to project population trends into the future — 50 years, a century, many centuries. Let us therefore listen to a man who has done a bit of modest projecting of the present U.S. trend.

Dr. Thomas C. Jermann of Rockhurst College, Kansas City, reported his studies in an article in the Times of that city. The U.S. birth rate, he found, has been declining since 1957.

In that year, 4,308,000 children were born. In 1968, the number was 3,470,000 — and the birth rate was the lowest in American history.

Now — go back only as far as 1961. In that year, 800,000 more babies arrived than in 1968. This means, among countless other effects on the nation and its economy, that six years from now, in 1976, there will be 800,000 fewer third grade pupils in America's schools than today.

THREE YEARS ago, Dr. Jermann noted, the Census Bureau was estimating that in the year 2000, the U.S. would have at least 308 million people; at most 398 million. Now the guess is that the population will stabilize in A.D. 2000 at about 245 million, with a possible high of 265 million. Looking at the birth rate trend, it is a good guess that those figures also may come down.

For illustration, Dr. Jermann notes that if the trend were to continue at its present rate for only 22 more years, then in 1992 no births would take place in all of America.

As Dr. Jermann says, such a prediction would be ridiculous, because birth trends never remain constant for long. If the 1910-1936 trend had continued for 39 additional years, then five years from today the U.S. would be a nation without a single baby.

But those figures are not nearly as ridiculous as the alarmist propaganda which offers such nonsense as that "in 600 years there will be one person for every square yard of the earth's surface."

SUCH silly talk, Dr. Jermann says, retards the solution of our problems because it diverts attention from their real causes. For instance, the alarmists try to blame overcrowding for our increase in violent crimes. But England and the Netherlands have low crime rates although they are far more densely populated than the U.S. In the whole British Isles there are fewer murders each year than in Chicago, or Cleveland, or greater Kansas City.

So too with pollution. People cause pollution — but people also produce the wealth and technology to correct it, once they make up their minds to do so.

The alarmists like to point to our "crowded national parks." But they neglect to mention that park attendance has gone up 450 percent in less than 20 years time, while the total population was rising only 30 percent. The problem is not population, but affluence and the popularity of camping.

"It is time," Dr. Jermann tells us, "to deflate the 'population bomb' rhetoric so that we can have a clear view of the real problems."

Calls for picketing against abortionists

NASHVILLE, Tenn. —(NC) — Direct, non-violent action against doctors and hospitals engaged in abortion has been urged by the Tennessee Register, official newspaper of the Nashville diocese.

The newspaper, comparing the spread of legalized abortion in the United States to the horror state that developed in Nazi Germany, also called for action against legislators who promote permissive abortion laws.

"What's the difference in killing Jews in a gas chamber and killing babies in the womb?" asked the editorial. "In both cases the state has singled out a class of human beings for slaughter."

THE editorial, entitled "I Got Life Mother" and signed by editor Joseph Sweat, chided humanitarians for working against war and capi-

tal punishment, but refusing to fight legalized abortion.

"It makes very little sense in Vietnam when it's estimated that in New York alone 100,000 children will be killed in the abortion mills," the newspaper said.

"And it's just dumb to get exercised about a fellow getting fried in the electric chair at the state prison when they are knocking off kids right and left at the hospital across town."

The Tennessee Register editor called for activism against abortion in these words:

"I feel that people who believe in life should begin picketing and mass demonstrations against hospitals and doctors who kill babies under the legal loophole of abortion. And economic boycotts should be organized against these same doctors and hospitals."



THE MYSTERY of the earth: To a child in a field, the wildflowers and weeds before a storm must be every bit as mysterious and wonderful as is the mystery of Redemption to her elders.

Catholic journals falling down

By FATHER ANDREW M. GREELEY

It is no secret that Catholic magazines are in deep trouble. "The Extension" has vanished from the scene; the "Ave Maria" died to be reborn as A.D. '70 only to expire almost at once. "U.S. Catholic" and "The Sign" continue to provide high quality articles, but one hears all sorts of rumors of circulation problems and, at this writing, there are reports that the "National Catholic Reporter" (having to cut itself down to tabloid size) is in trouble and "Commonweal" is thinking of becoming an every other week publication.

Only the brisk, irreverent "Critic" seems to be prospering and that journal's brisk, irreverent editor, Joel Wells, is the first to confess that he's not sure how long that will last (as long as the "Critic" is able to laugh at everything including itself I suspect it will prosper indefinitely).

The journalists who find themselves backed into a corner by their falling circulation have an explanation: "People are no longer interested in the Church." One wonders.

The Dutch catechism sells almost 200,000 copies, the "Jerusalem Bible" is a fantastic success for Doubleday, the secular media continue to be fascinated with Catholic problems. It is not so much the Church that readership is no longer interested in, one suspects, as it is the view of the Church served up by many of the Catholic journals.

In some sense, however, many of the journals may be suffering from their own success. They have argued for years that Catholics should break out of the ecclesiastical ghetto but now the journalists discover that they lived off the ghetto. In urging their readers to get out of the ghetto they were in effect urging them to stop reading ghetto journals.

MANY of us, for example, much prefer to get our liberal left party line directly from the "New Republic" or the "New York Review of Books" instead of absorbing its pale and tardy reflection from the "Commonweal" and the feature stories from the "National Catholic Reporter."

We also have a good deal more respect for the intellectual competence of those who write for the secular journals than we do for the intellectual midgets who have replaced the greats of former years on the "Commonweal."

One would, for example, be far more inclined to shape one's world view having read TRB than after reading John Deedy. One would be much more impressed on what Hannah Arendt has to say on violence than one would be by what Peter Steinfels has to say and one would sooner read a book review by almost anyone than by Philip Nobile.

The second problem of such journals, it seems to me, is that they are quite correct when they say that readers have lost interest in the institutional Church. The institutional Church has lost its credibility, at least in part because of the very effective attacks made on it by the liberal Catholic journals. But the point is that nobody is much interested anymore in a continuation of the attacks.

RAVING at the failures of ecclesiastical administrators, however necessary, has also become old hat. Thus the liberal

journals are in an awkward predicament. If they become more secular, then they have to be evaluated against what now must be called their secular competitors. On the other hand, if they persist in purely Catholic interests, the readership becomes restless and bored.

The third problem they face is their total incapacity for wit, humor and laughter. There are some readers, of course, who delight in a diet of unrelieved grimness but, once again, the Catholic journals cannot hope to compete with their secular counterparts in being grim in a literate and intellectual sort of way.

In addition, it does not seem likely that these journals ever attracted a large proportion of their readership because of their ability to repeat a stereotypical, secular-liberal party line with the unrelieved pessimism of that line. Rather, many of their readers of the past assumed that there was a specifically Catholic version of liberalism which was somewhat more hopeful and somewhat more cheerful than that to be found in "The New Republic" or "The Nation." But the party line now requires that there is nothing that is specifically Catholic and surely no vision of the Good Society and the Good Life to which a Catholic viewpoint could make an important contribution.

The Catholic journals, then, could follow any one of a number of courses:

- They could go out of business: in some instances this could be a blessing for all concerned.

- They could forget their obsession with the institutional Church and deal with religion. As Professor Harvey Cox has put it, anyone who doesn't see a revival of interest in religion at the present time is blind.

- The journals could rediscover a specifically Catholic viewpoint on society however much this might require them to break with their current line.

- They could follow the path blazed by the "Critic" and stress wit that is not based completely on "in" jokes, criticism that does not sound like one is working out conflicts with one's parents, and hope that is rooted in something more than the romantic rehash of Marxism.

NONE of the last three events are likely to happen. Catholic liberal journalists — like all members of the intellectual ethnic group — live in a world of their own, a world in which what they and their friends think constitutes the whole reality, a world in which everybody on the outside can be dismissed as either ambitious ecclesiastics or hard hats.

It is a strange world. An editor of "The Commonweal" recently observed that part of the reason for their problem was that so many people were leaving the Church. Yes, indeed, blame everything on the Church. There couldn't possibly be another explanation. It is simply unthinkable that his journal has become insufferably dull, indeed one of the best cures invented for insomnia since sheep.

TV SPECIAL FEATURE

'Sunrise Semester' begins Eighth season on network

Beginning its eighth season on the CBS Television Network, "Sunrise Semester" this fall will offer courses in sociology and art history. The courses will be offered on alternate weekdays and Sunday, at times designated by local CBS outlets. Both courses are offered with full college credit at NYU's Washington Square College of Arts and Sciences and other institutions.

Professor Erwin O. Smigel of NYU will present the course in sociology, entitled "Urban Man: His Work and His Society." The art history program, "Early Renaissance Art in Italy," will be conducted by Professor Isabelle Hyman, also of the NYU faculty.

'Lost Man' has civil rights plot

The parallels between the present civil rights struggle in Northern Ireland and in the United States are many and close.

Catholics and Negroes are both disenfranchised minorities in their own land and both groups are struggling against those who wish to continue a system of servility that has been established by long years of forced acceptance.

Obviously it is tempting to go back in film history for classic treatments of the Irish situation, but it is just as obvious that neither the Civil War in the twenties (The Informer into Up Tight) nor the IRA terrorism in Ulster in the forties (Odd Man Out into The Lost Man) is what is happening in the United States today and hopefully never will be.

THE Lost Man conjures up an organization which engages in robbery to get

money needed for the families of jailed black militants. With this as the main interest of the film there is little time to put into focus the racial problems which are tearing at the heart of the United States.

Other than some unconvincing dialogue, the film refuses to grapple with the real issues posed by the black revolution of today.

The Lost Man bases its appeal chiefly on its merits as an action melodrama, one starring Sidney Poitier, a top box-office attraction.

WHEREAS Odd Man Out was a tightly constructed film propelled by the urgency of its hero's last hours of life as he is pursued by a host of people who wished to use him for their own purposes, Poitier's vehicle is a mixed-up story of revolution which only sporadically comes to life.

There is little point in comparing the two except to



TV movie of the week

Rob the rich to give to the poor is the role of Sidney Poitier as a civil rights activist in "The Lost Man." Here Poitier is shown hiding in the apartment of Beverly Todd, a sympathizer.

note that the present version would have been better advised to have resisted taking scenes from the original and trying to make them bear the burden of

today's social problems.

Robert Alan Aurthur directed his own screenplay and was fortunate to have a strong cast which provides an interest that otherwise would not be there. Poitier turns in a dignified interpretation as a decent man who has turned to direct revolutionary action in despair. Al Freeman, Jr. performs credibly as a tired believer in passive resistance, and Joanna Shumkus in an underwritten part is a lovely romantic figure.

As social prophecy, the film is a disappointing failure. But if it causes even a few complacent citizens to have second thoughts about the urgency of today's troubles, this will more than justify The Lost Man's existence. (NCOMP rating — A-III)

The Lost Man, Monday, Sept. 28, 9 p.m. on NBC's Monday Night At The Movies.

Sports highlights of the week

Sunday, Sept. 27, 12 noon — COLLEGE FOOTBALL '79 — One-hour review features taped highlights and analysis of four of the previous day's most important NCAA games. (ABC)

Sunday, Sept. 27, 1 p.m. — NATIONAL FOOTBALL LEAGUE GAME — Check

local listings for regional game and exact broadcast time in your area. (NBC)

Sunday, Sept. 27, beginning at 1 p.m. — AMERICAN FOOTBALL CONFERENCE DOUBLEHEADER — Check local listings for games scheduled in your area. The total lineup: (starting at 1) New York Jets at Boston Patriots; (2) Cincinnati Bengals at Detroit Lions; Miami Dolphins at Houston Oilers; (4) Oakland Raiders at San Diego Chargers; Cleveland Browns at San Francisco 49'ers; Pittsburgh Steelers at Denver Broncos. (NBC)

Monday, Sept. 28, 9 p.m. — NFL MONDAY NIGHT FOOTBALL. Kansas City Chiefs at Baltimore Colts.

This should be a big one. (ABC)

Saturday, Oct. 3, starting at 1 p.m. — MAJOR LEAGUE BASEBALL DIVISION PLAYOFF DOUBLEHEADER — It'll be Cincinnati in the National League Western Division against ??? in the Eastern Division; Baltimore in the American League's Eastern Division versus ??? in the Western end, with Minnesota looking strong. (NBC)

Saturday, Oct. 3, 9:45 p.m. — NCAA FOOTBALL GAME — Alabama at Mississippi. (ABC)

SEPTEMBER						
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27	28	29	30	1	2	3

NETWORK PROGRAMS OF SPECIAL INTEREST

Friday, Sept. 25, 6:30 p.m. — **WHAT'S NEW** — Eight-to-ten year-olds explore the world — its beauties, its wonders, its problems — on this daily show. (FTN-CH. 2)

Sunday, Sept. 27, 7:30 p.m. — **WILD KINGDOM** — "Expedition Geronimo" — Host Marlin Perkins searches for strange underwater creatures with the crew of the marine-science expeditionary ship Geronimo. One of the things he latches onto, or vice-versa, is a giant octopus. (NBC)

Sunday, Sept. 27, 8 p.m. — **THE ED SULLIVAN SHOW** — "Holiday on Ice" — Program features variety and musical entertainment as found in this year's edition of "Holiday on Ice." (CBS)

Sunday, Sept. 27, 10 p.m. — **EVENING AT POPS** — Arthur Fiedler and the Boston Pops provide a program of old-time favorites assisted by the Four Statesmen, an award-winning barbershop quartet. Last show in the series features dance music

from the Charleston to rock 'n roll. (FTN-CH. 2)

Monday, Sept. 28, 9 p.m. — **MONDAY NIGHT AT THE MOVIES** — "The Lost Man" — Civil Rights drama starring Sidney Poitier. (See TV Movie of the week Feature.) (NBC)

Saturday, Oct. 3, 12 noon — **HOT DOG** — Imaginative children's information series will please the inquisitive child and help parents by answering some perplexing questions about nature and the manufacture of ordinary articles. (NBC)

Seek choral musicians

More than 100 choral musicians are being sought by the University of Miami Civic-Chorale to perform in its second season.

Sponsored by the UM School of Music and the Division of Continuing Education, the Chorale provides challenging singing opportunities for musically experienced singers in the

area and contributes to community audiences and musical resources an ensemble capable of performing the great choral literature and masterworks.

First-timers who wish to audition are asked to call 284-4162 to arrange for auditions on Monday, Sept. 28 or Wednesday, Sept. 30.

THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES Ratings Of Movies On TV This Week

FRIDAY, SEPT. 25
 10:30 a.m. (10) Peris Of Pauline (Family)
 1:30 p.m. (6) Broken Arrow (Family)
 7:30 p.m. (6) Donovan's Reef (Unobjectionable for adults and adolescents)
 9 p.m. (4 & 11) The Cincinnati Kid (Unobjectionable in part for all)
OBJECTION: The gratuitous introduction of suggestive costuming and situations blent what could have been a meaningful film.
 11 p.m. (10) The Long Gray Line (Family)
 11:30 p.m. (4) Many Rivers To Cross (Unobjectionable in part for all)
OBJECTION: Suggestive sequence
 11:30 p.m. (10) Red Dragon (Family)
 11:30 p.m. (12) Panic In The Streets (Unobjectionable in part for all)
OBJECTION: Tends to condone immoral actions

SATURDAY, SEPT. 26
 12 Noon (6) Love With The Proper Stranger (Unobjectionable for adults)
 2 p.m. (6) Donovan's Reef (Unobjectionable for adults and adolescents)
 2 p.m. (11) Overland Telegraph (Family)
 4:30 p.m. (6) Love With The Proper Stranger (Unobjectionable for adults)
 7 p.m. (6) Donovan's Reef (Unobjectionable for adults and adolescents)
 9 p.m. (5 & 7) Guns For San Sebastian (Unobjectionable for adults and adolescents)
 11:30 p.m. (4) The Asphalt Jungle (Unobjectionable in part for all)
OBJECTION: Suggestive dancing and costuming; low moral tone; suicide in plot solution.
 11:30 p.m. (11) Hell To Eternity (Unobjectionable in part for all)
OBJECTION: Suggestive costuming, dancing and situations
 11:45 p.m. (12) Black Lancers (No classification)

SUNDAY, SEPT. 27
 12 noon (23) Blondies Goes To (Family)
 2:30 p.m. (5) Love With The Proper Stranger (Unobjectionable for adults)
 4 p.m. (10) Bofors Gun (No classification)
 4:30 p.m. (4) Duel In The Jungle (Family)
 4:30 p.m. (6) Donovan's Reef (Unobjectionable for adults and adolescents)
 7 p.m. (6) Houseboat (Unobjectionable for adults and adolescents)
 9 p.m. (10 & 12) Hurry Sundown (Condemned)
OBJECTION: Superficial and patronizing in its treatment of racial attitudes and tensions, its treatment of racial attitudes and tensions, this melodramatic depiction of life in a frequently puritan and demeaning in its approach to sex.
 11 p.m. (6) Houseboat (Unobjectionable for adults and adolescents)
 11:45 p.m. (11) Underworld Story (Unobjectionable in part for all)
OBJECTION: Low moral tone; excessive brutality

11:30 p.m. (5) Sherlock Holmes "Dressed To Kill" (No classification)
MONDAY, SEPT. 28
 10:30 a.m. (10) Solid Gold Cadillac (Unobjectionable for adults and adolescents)
 1:30 p.m. (6) About Mrs. Leslie (Unobjectionable in part for all)
OBJECTION: Tends to create sympathy for wrongdoing
 7:30 p.m. (23) Escapade (Unobjectionable for adults and adolescents)
 8 p.m. (6) Carrie (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce; tends to arouse sympathy for immoral actions
 9 p.m. (5) The Lost Man (No classification)
 9 p.m. (7) Lisa (Unobjectionable for adults and adolescents)
TUESDAY, SEPT. 29
 10:30 a.m. (10) Valentino (Unobjectionable in part for all)
OBJECTION: Suggestive situations and sequence; tends to glorify and condone immoral actions
 1:30 p.m. (6) About Mrs. Leslie (See rating Monday at 1:30 p.m.)
 7:30 p.m. (23) Dean Of Night (No classification)
 8 p.m. (6) Carrie (See rating Monday at 8 p.m.)
 8:30 p.m. (10 & 12) Night Slaves (No classification)
 9 p.m. (5) San Francisco International Airport (No classification)
 9:30 p.m. (7) It Happened One Summer (No classification)
 11:30 p.m. (10) Istanbul (Unobjectionable for adults and adolescents)

WEDNESDAY, SEPT. 30
 10:30 a.m. (10) You Can't Run Away From It (Unobjectionable in part for all)
OBJECTION: Light treatment of marriage; suggestive situations and song
 1:30 p.m. (6) About Mrs. Leslie (See rating Monday at 1:30 p.m.)
 7:30 p.m. (23) Johnny Frenchman (Family)
 8 p.m. (6) Carrie (See rating Monday at 8 p.m.)
 11:30 p.m. (10) Mission To Paradise (No classification)

THURSDAY, OCT. 1
 10:30 a.m. (10) This Happy Feeling (Unobjectionable for adults)
 1:30 p.m. (6) About Mrs. Leslie (See rating Monday at 1:30 p.m.)
 7:30 p.m. (10) Counterpoint (Unobjectionable for adults and adolescents)
 7:30 p.m. (23) Hunted (No classification)
 8 p.m. (6) Carrie (See rating Monday at 8 p.m.)
 9 p.m. (4 & 11) Butterfield 8 (Unobjectionable in part for all)
OBJECTION: The boldly suggestive treatment of the subject matter of this film in costuming, dialogue and situations is offensive

to traditional standards of morality and decency.
 11:30 p.m. (10) Mark Of The Hawk (Family)
FRIDAY, OCT. 3
 10:30 a.m. (10) 40 Pounds Of Trouble (Unobjectionable for adults and adolescents)
 1:30 p.m. (6) About Mrs. Leslie (See rating Monday at 1:30 p.m.)
 7:30 p.m. (6) Houseboat (Unobjectionable for adults and adolescents)
 9 p.m. (4 & 11) None But The Brave (Unobjectionable for adults and adolescents)
 11:30 p.m. (4) David And Bathsheba (Unobjectionable in part for all)
OBJECTION: Suggestive sequence

11:30 p.m. (10) Young Dillinger (Unobjectionable in part for all)
OBJECTION: A "crime-does-not-pay" ending does not compensate for this film's exploitation of criminal activity

11:30 p.m. (12) Dakota (Unobjectionable for adults and adolescents)

SATURDAY, OCT. 3
 12 Noon (6) Carrie (See rating Monday at 8 p.m.)
 1:30 p.m. (10) Gun For A Coward (Family)
 2 p.m. (6) Houseboat (Unobjectionable for adults and adolescents)
 2 p.m. (11) Hunchback Of Notre Dame (Unobjectionable for adults and adolescents)

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Michael Douglas and Lee Purcell are lovers from different backgrounds who try to escape the vacuum of their lives in "Adam at Six A.M." The film release relates a young man's odyssey to Middle America in search of a new life.

'Adam at Six A.M.'

Youth and the generation gap

This new youth film presents another "eastering" youth odyssey which professes to be in search of the core values that might offer meaning to American life today as they did in the past.

It is a film much better in its parts than in its whole, but despite its cliches and easy analogies to several current youth movies ("Five Easy Pieces" comes first to mind) "Adam" captures something of the gaps and polarities wracking us as a nation.

Mike Douglas receives his Ph.D. in Semantics and an assistant professorship in his west coast university's linguistics department. He is also close to the realization that his academic profession and his Beverly Hills family — his father's fortune was made in real estate and land development — are past and future symbols of the empty life that awaits him.

ADAM and his red Porsche go East to his great aunt's funeral in Missouri where he meets the distant relatives out of his family's past, among them Jerri Jo Hopper (Lee Purcell). Hanging around, he takes a summer job with a power line construction crew, hoping to rediscover the values his family had abandoned.

As the summer progresses he is accepted by the men and gradually becomes involved with the girl and her family. His decision to marry Jerri Jo is no sooner made, however, when he realizes that life in Cameron, Missouri, will be no less conformist than that of the world from which he has fled.

"Adam" has many moments, as well as themes and symbols, which provoke

thought. The story of this new Adam with a doctorate in the study of meanings — in flight from the sterile influence of a mechanized, supermarket-minded, land-polluting society back to the heartland of the American experiment where courage, loyalty and hope for the future still exist — dramatically highlights one geographical and cultural polarity dividing the U.S.

THE flavor of the Missouri land and its people, particularly well distilled by Joe Baker as the construction worker who befriends Adam, Charles Aidman and Louise Latham as Jerri Jo's mother and father, Grayson Hall as one of Adam's cousins, and the townspeople (a number of whom are recruited from "local" Missouri talent) is persuasively recreated against the location landscape.

Where director Robert Sheerer betrays his TV origins most noticeably is in the stereotyped scenes of Adam's university surroundings, the cocktail-drugged life of his parents and the young man's shallow six liaison with his Los Angeles girl friend.

Equally unconvincing is Adam's attraction for Jerri Jo, whose childishness, small-town mentality, unsubtle marital ambitions and pedestrian family (Mr. Hopper himself wants to make a killing in the construction business) would hardly deceive a young man of his background and sophistication.

The spokesmen for the solid values of the Mid-West become the group of construction workers, a whoring, transient, down-and-out lot whose verbal commitment to marriage and

family life is belied by their easy compromises.

Beneath the film's surface statement there is the suggestion of a profoundly cynical comment upon the country's heritage and the quest and future of America's young people. As such, the film's idealization of Adam, of his free-form affluent life and of his predictable escape from Cameron and Jerri Jo at the end seems no less a cop-out than the two styles of life "Adam at Six A.M." exposes. (A-IV)

Bishop is 'in' at pop fest

ISLE OF WIGHT, England — (NC) — "I said that the Church should be on the inside and not on the outside," the 50-year-old bishop told reporters amid the boisterous sounds of 300,000 young people at Britain's recent national pop music festival here.

"That's exactly what we have achieved with our Christian counselling service."

About 750 of the festival participants attended Sunday morning Mass offered from a harvest wagon in a quieter field on the fringe of the main arena, where a succession of pop stars was performing non-stop.

Pre-viewing TV's movies of the week

Friday, Sept. 25 (CBS) THE CINCINNATI KID (1965)

This is not a baseball film about catcher Johnny Bench of the Reds. It's a film about a professional poker player (Steve McQueen) who gets involved in "the big game" with old-timer Edward G. Robinson.

The film was generally dismissed as a poor imitation of The Hustler, the Paul Newman-Jackie Gleason classic set in the world of billiards. But it does tell you a lot about the world of big-time card gambling.

Ann-Margret over-plays the part of a temptress. Tuesday Weld plays a naive mistress, and NCOMP said that "gratuitous costuming and situations blunt what could have been a meaningful film." It was rated B by NCOMP, morally objectionable in part for all.

Saturday, Sept. 26 (NBC) GUNS FOR SAN SEBASTIAN (1968)

Anthony Quinn plays a 1750 Mexican rebel-bandit-patriot who disguises himself as a Franciscan friar in order to escape government troops. Unknowing villagers, whose priest has just been killed by

a bandit, force Quinn to continue his masquerade, during which he helps them recuperate from the raids of a Yaqui Indian warrior and defend themselves. The film ends with a wild gunfight, featuring the spectacular dynamiting of a dam, in which Quinn kills the Yaqui, reveals his identity and rides off with a love interest.

The film was loosely adapted from a novel by a Jesuit priest, the Rev. William Barby Faherty, S.J., a history professor at St. Louis University, whose story had a real priest (who was a former soldier) and a peaceful end.

Critics generally attacked the film as corny and bland and noted the poor English dubbing for the multilingual international cast. NCOMP rated it A-2, morally

unobjectionable for adults and adolescents.

Sunday, Sept. 27 (ABC) HURRY SUNDOWN (1967)

Many critics have placed this film, directed by Otto Preminger, on their list of all-time worst movies — not only because of an overly melodramatic plot but because of a superficial handling of the important race issue, all of which make it "an offense to intelligence," as one review summarized it.

NCOMP condemned this film, not only for being "frequently prurient and demeaning in its approach to sex" — the film contrasts the marital lives of the South's rich and poor — but also because the film is "superficial and patronizing in its treatment of racial attitudes and tensions."

Soul food fails, food succeeds

HARRISBURG, PA. — (NC) — It seems that soul food is preferred to food for the soul here — at least on Market Street, close by St. Francis church.

A group of clergymen some months ago took over a modest storefront building, called it "The Pastor's Desk" and let it be known spiritual advice for troubled souls was being dispensed to anyone and everyone who wanted it.

Business went from bad, to worse, to none and the clergymen were forced to close up shop. The building was vacant for a short time, then a new tenant took over.

Today business is booming. An enterprising black businessman opened shop, catered to the inner man with a variety of delicacies. The proprietor, Don Mitchell, said profits are "tremendous," expects business to get better. His formula — "I try to please everyone who comes in — give the very best service I can."

The new establishment is called Uncle Don's Soul Food Delicatessen.



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RELIGIOUS PROGRAMS

Television, Sunday

8:30 a.m. — THE FIRST ESTATE — CH. 4 WTVJ — "Changing Family Patterns" are discussed by Leon Fisher with a panel of clergy including Father John Vereb and Rev. Luther C. Pierce, moderator.
9 a.m. — CHURCH AND THE WORLD TODAY — CH. 7, WCKT — "Parish Councils" is the topic of Bishop John J. Fitzpatrick, William Wescott, Dr. Richard Rupp, Mrs. Kathy Magrath.
9 a.m. — THE CHRISTOPHERS — CH. 5 WPTV — "Cops Are People Too."
9:15 a.m. — THE SACRED HEART — CH. 5 WPTV — "A National Disgrace."
10:30 a.m. — MASS FOR SHUT-INS — CH. 10 WPLG
12 noon — INSIGHT — CH. 5, WPTV — "Sam" is the story of a vaudeville comedian — the only

human being left when computers take over the world.

RADIO Sunday 7 a.m. — CROSSROADS — WJNO — 12:30 West Palm Beach
7:30 a.m. — CATHOLIC NEWS — WJHR (FM) and WGBS (AM)
8:30 a.m. — UN DOMINGO FELIZ — WFAB (990) Miami
9:05 a.m. — CATHOLIC NEWS — WIRK (1290) W. Palm Beach
9:30 a.m. — THIS MIXED UP WORLD — WJNO (1230) West Palm Beach. With Father Fidelis Rice
11:15 a.m. — CATHEDRALS HOURS — WLIZ (1380) (Lake Worth)
12 noon — FRENTE A LA VIDA — CH. 6 WCIX

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Word power and a faith that develops

By FATHER CARL J. PETER

Dictionaries make it quite clear. Words have histories just as men do. What formerly was slang is no longer, and terms that once were widely used in a particular sense are today obsolescent or archaic. Thus for example in Shakespearean drama the verb "prevent" designated a type of action quite different from the kind it normally refers to at present.

There is well no reason to think that a phrase such as "The New Deal" conveys to the young in this decade what it did thirty-five years ago to millions who personally heard in it much more than the political and social movement that history now regards as a turning point in the life of this nation.

With the passage of time the same word can refer to utterly different things. Indeed even when its reference is basically the same, much of what it once expressed quite well it may no longer be able to communicate at all.

There is no eternal human grammar. Human beings who express their feelings and thoughts in speech change as a result of what they do and what happens to them. Because they too are living, languages change.

EVEN one that is not spoken any more but was long ago is indirectly affected by the conventional speech patterns of the world in which its translator lives. One has but to recall the varied comments a new English version of the Bible usually receives or the reactions to a contemporary rendition of ancient liturgical prayers. Religious language is, then, not an exception to all of this.

To be consubstantial with something once meant to be of the same basic material as that something. In this sense it would have been a decidedly poor way to describe the Son of God in relation to His Father.

Later that same term would become a cause celebre and the hallmark of orthodoxy in the Nicene Creed. The importance of language must not be overlooked when it comes to considering the development that Christian Faith has had in its expression down through the past nineteen hundred years.

At a time when philosophers of the later-Heideggerian persuasion are making so

much of the "Linguisticity of human existence," it would be a mistake to underestimate the role words have to play in the development of religious belief. For words may come from men but exert at times a decisive influence on what those same men or others may feel or say. In His Self-communication to humanity, God Himself came to speech in situations affected by the limiting conditions of language.

SUCH was surely the case in the Old Testament. It was after all out of their ex-

perience and reflection upon it that the descendants of Abraham recognized in their existence a dimension that would not be reduced to the here and now or even the purely human and that loomed before them as the Always-Greater.

From events of seeing and hearing Faith in the God of Israel arose among men. Through this experience that God led a whole people to a recognition of Himself, and this involved a Faith they preserved from generation to generation. Their new experiences brought them ever back to that Faith to express it once again.

It in turn provided a perspective in which they understood their on-going history. That Faith would not have been preserved without deeply religious language. But simply repeating from century to century the same words was not enough. As a result their language about God and about themselves varied a great deal, not because He changed but because they and their world did. Only so did they retain a sense of one who was present in their midst as their Hope.

A GOOD example is the way they spoke of Him in the context of human mortality. Their experience of Him as Life and the way they expressed their hope in Him as their Life was not the same in the Psalms and the Book of Ecclesiastes. Because of their Faith that He had given life to them as a people, they pondered His life-giving power in the face of personal death. He was the Source of Life for the author of Job and the Book of Wisdom. But precisely because He was, they could not simply say the same things about Him.

And the alternative was not silence pure and simple. An effort was made time and again to express in new and different circumstances what He was and would be for them. Their Faith developed; that means their experience and its expression did not remain unchanged. To use the language of Karl Rahner, this amounted to a change within identity and not of identity. Such was Faith in the Old Testament. If Abraham is the father of all believers, this should tell us something of Christian Faith today as well.



No, this is not Heaven,
but can I take the message?

Even words which refer to religion and its tradition can assume connotations when used in practice.

Catechetical developments in doctrine

Doctrine develops:

By FATHER CARL J. PFEIFER, S.J.

Life is not so much a problem, or series of problems, to be solved as a mystery to be entered into with reverence. Most of us want to have definitive answers to life's questions, with clear and precise definitions, for the important aspects of human living.

We are reasonable creatures and find a certain security in being able to encompass life's moments with our minds much as we become secure when we can firmly lock something in a box.

Accurate definition provides control. Because of man's drive to grasp intellectually the material and human world, contemporary mathematics, science, psychology, and technology have harnessed energies that primitive people conceived of as divine. Men can control the powers of nature and the forces of psychological and social life only in so far as these powerful forces can be named or defined.

MAN is also a poet, an artist, a lover. Most people recognize that there are dimensions of life that are mysterious and beyond the full grasp of intellectual definition. No one can fully define love as a scientist may be able to define hydrogen. The relationship between any two people has depths and nuances that escape clear precision.

Something of the reality of life always escapes the keenest analysis. A dimension of mystery marks human existence. The poet, the artist and lover in all of us cautions us against placing the rich fluidity of man's vital experiences in overly neat categories or mental boxes. Instinctively men and women become suspicious of anyone who claims to have all the answers to life's mystery. At the same time most of us are drawn to yearn for such security and control.

There is in all of us a healthy tension between the desire for such full knowledge that yields control over reality, including people, and the reverence and surprise that holds us back from wanting to clutch at and dissect the unfolding mystery of our experience. We wish to explain our experience in under-

standable words, yet sensitively fear that the very expression may tend to mar the mystery of the experience. We grope to explain or define what we experience, yet are painfully aware that it can never be adequately expressed.

THIS very human tension is found in our attempts to explain our experience of God and His gracious involvement in our world. We need to put into words what we know, while we hesitate because the best chosen words can still betray us.

This tension is recognized in the Scriptures in God's unwillingness to reveal to man His name, and the Hebrew's profound reluctance to even utter God's name. It explains the great variety of attempts found in the Bible to describe God, and the utter absence of any clearcut definitions.

We may be somewhat puzzled by the variety and symbolism of the Biblical talk about God. For the prophets, the psalm-singers, and the wise sages God is "Rock," "Wind," or "Breath." He is "Shepherd," "King," "Savior," "Father," "Mother." One thing is clear: man could never name God in the sense of fully grasping who he is. The truly wise man concludes his attempts to describe God in this way: "We could say much more and still fall short; to put it concisely, 'He is all.'" (Sir 43: 27).

Every attempt to speak of God and His involvement in human affairs must fall short. Yet every age experiences the need to express its experience of life's mystery, its knowledge of God in relationship with man. There is ever the need for establishing orthodox limits to man's expressions about God.

WITH the need is the ever present danger of stifling the exploration of the mysterious reality of God's activity which can never be fully expressed in human language. There is inevitably the possibility, indeed the necessity, of development and growth in man's efforts to express authentically what he comes to know of His God. The Church, being made up of men and

As faith grows, words change

women, existing in given cultures, speaking in time-conditioned language, will normally give evidence of growth in its doctrinal pronouncements.

Without going into the vast reaches of the Church's doctrinal definitions over the past two millennia we can reflect on a clear example of doctrinal development within the life-span of many Catholic adults. The example is not one of mere speculation by theologians, but is from the official teachings of the Church.

In Vatican Council I, before the turn of the century, the Bishops in Council described the Church in terms that fit the cultural situation of the times.

The Church was spoken of as a "perfect society," similar too but superior to all other societies. This description shed considerable light on the nature of the Catholic Church, its relation to Christ its founder, its hierarchical structure, the place of the Pope, and the necessity of belonging to this society in order to be saved. Mentioned, but not given as much stress, was the biblical notion of the Church as the "Mystical Body of Christ."

GRADUALLY during the early decades of this century the idea of the Mystical Body of Christ seemed to more fully express the reality of the Church. By 1943 Pope Pius XII could issue the important encyclical defining the Church as the Mystical Body of Christ. This definition opened up more clearly the dynamic and spiritual reality of the Church's nature, the presence of Christ as Head and

the activity of the Holy Spirit as soul of the Body. The earlier, more institutional description, was not denied, but was enriched from the deeply spiritual teachings of St. Paul.

Now we find in Vatican Council II a further development. Without negating previous teaching about the Church, the Council focuses on the Church as the "People of God." The new insight, drawn from the Old Testament, focuses our attention on the fact that the Church is made up of human beings weak, fallible, always needing reform, entering into a pilgrimage with the rest of men in their efforts to improve the human condition and create a better world for human development.

Each of these definitions of the Church brings out important aspects of our growing understanding of the mystery of the Church. Efforts to understand and evaluate new approaches to religious education and new textbooks of religion need to recognize the validity and importance of development and exploration in the human attempt to express something of God's mystery, as well as the need for careful orthodoxy in the developing expressions.

God, Christ, Church, Sacrament, Grace, Sin, can never be captured in any one formulation. Life, touched by God's graciousness, is a mystery that words betray unless spoken with careful reverence and poetic surprise. There can never be one orthodox for all time or for every culture.

Doctrinal development in Acts of the Apostles

By FATHER WALTER M. ABBOTT, S.J.

Many biblical scholars hold that in the earlier Gospel (Matthew, Mark and Luke) Jesus was presented as the great prophet, living and suffering and dying for his people. They say that in those Gospels, which are called "synoptic" because you can see how similar they are when you put them side by

Adult religious education series

side, there was not a presentation of Jesus as the Suffering Servant depicted in the Old Testament Book of Isaiah (Chapter 53).

The reason, they say, was that the writers of those Gospels were still very much under the influence of current Jewish

thought which expected a glorious Messiah and therefore the Suffering Messiah of Isaiah 53 was ruled out. The Jews believed that Elias or one of the great prophets would return as a forerunner or herald of the Messiah, and that the prophet would be ready to suffer and die for his people.

THESE scholars ask, therefore, how the early Christians reconciled Christ's death with their belief that he was the Messiah. They say that the early Christians were forced to trace Christ's death back in the Hebrew Scriptures and they found it in Chapter 53 of Isaiah.

By the time of the Acts of the Apostles that phrase of Isaiah, "Servant of God," which was not used in the Synoptic Gospels, had become a Messianic title and Jesus was considered not merely as the dying prophet but also as the suffering and dying Messiah. They say therefore that the new preaching found in the Acts of the Apostles presents Christ as both the new prophet and the Suffering Servant-Messiah.

One thing I don't like about this whole theory is that these scholars do not seem to take seriously the many references in the Gospels and the reference in Acts 1:3 which indicates that Jesus himself taught the Apostles how to understand the Old Testament Scripture passages about himself. They make it look as if the Apostles and their successors gradually developed these basic scriptural ideas and connections.

Of course, I must hastily add, they do not mean that the early Christians did such thinking totally by themselves. They hold that such thinking was inspired by the Holy Spirit, whom Jesus promised the Father would send to help them with such a development. They quote, for example, John's Gospel, 16:13. "When the Spirit of truth comes, he will guide you into all the truth."

NOTE, incidentally, in connection with the sending of the Holy Spirit that Luke's Gospel, 24:49, presents Jesus saying, "And I myself will send upon you what my Father has promised," a passage that is useful in discussing the later controversy between the Churches of East and West about the "Filioque" ("and from the Son") in the Creed — whether that ancient prayer should be, as we have it in the Roman Catholic Church, that the Holy Spirit "proceeds from the Father and the Son" or, as the Greeks have it, only "from the Father."

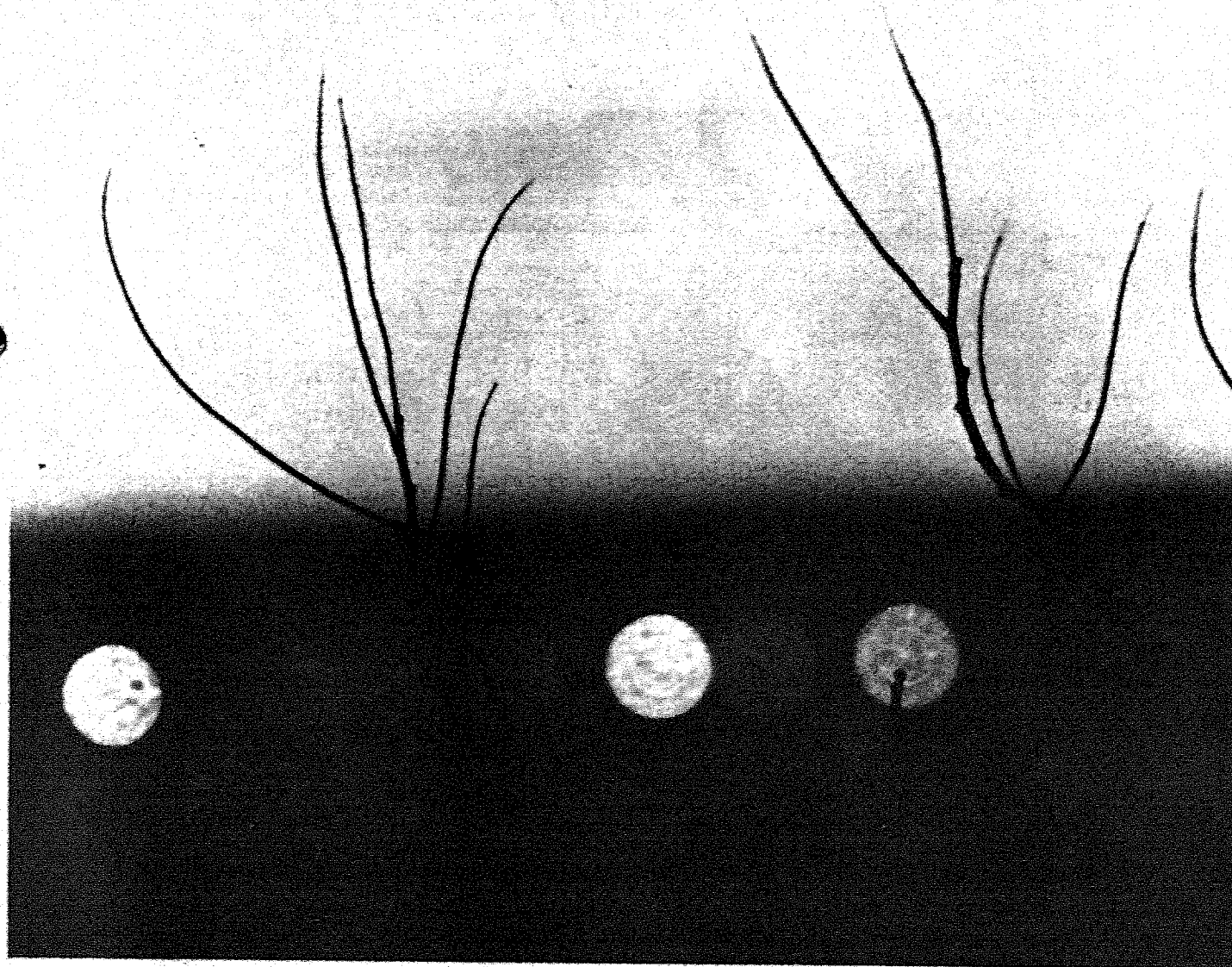
Looking at the Acts of the Apostles as a whole, we might say that the book describes the early Church as it was preached by Christ and as it was realized by the Apostles, but in making any such formulas we should not forget the role of the Holy Spirit in the whole development.

In the Book of Acts we have seen the story of the first Christian community at Jerusalem, how it expanded and how it came to preach to the Gentiles. We have seen in this book something about the life of the early Christian communities. In the preaching of the Apostles given in the book we have seen the stress on the spiritual message that the Messianic kingdom requires, turning away from one's sins, baptism in the name of Christ, and faith in him. Notice that the spiritual life of the Messianic kingdom is not totally interior. The conversion to Christ implies a change of life which involves acceptance of the Christian community's mode of life.

IN THE early Christian life depicted by the Book of Acts there is fellowship, the breaking of bread together, and praying together. There is also a social and external organization, with a hierarchy and various levels of service in the kingdom. The Christian communities are not independent when it comes to the core content of the faith and its interpretation. The Apostles have the sacred trust of preserving that faith. This is not simply a Roman Catholic interpretation of Acts. It is the basic Christian understanding of the book. Our differences with other Christian Churches have come from further analysis of this core content.

We must now look at some of the Epistles of the New Testament. I hope you will read the last 13 chapters of Acts yourselves with an eye on the pamphlet commentary from Liturgical Press or the Jerome Biblical Commentary or the New Catholic Commentary on Holy Scripture (Nelson).

Let me add just one thing about the ending of Acts. Readers always wonder why the book ends so abruptly. I like the theory that the book was written for the Christians of Rome, who knew what had happened to Paul and once he reached Rome. They wanted the story of how Christianity originated, how it came to distinguish itself from Judaism, and what happened to Paul before he reached Rome. Therefore, once Luke gets Paul to Rome in his book, he has finished his job and he simply ends the book right there.



Even in the darkness of the shadow of Christ's death, the early Christians reconciled His death with their belief in Him as the Messiah.

KNOW YOUR FAITH

The prophetic books

By MSGR. JOSIAH G. CHATHAM

Hebrew used the word nabi for prophet. The exact derivation of the word is disputed. Abraham, Moses, Aaron, Miriam and Josiah, by a certain retrojection of terminology, were called "prophets." A divine call, involving a direct personal experience of God and resulting in the proclamation of God's word, was of the essence of the prophetic vocation.

Israelite prophecy must be understood from the many references in the Bible to prophets, their lives and activity. The references become frequent with Samuel, about 1040 B.C. They contain so much substance and circumstance that scholars find the fund of information practically inexhaustible. Fresh insights and understanding continue today, both in the world of biblical scholarship and in the hushed world of devout Bible readers.

Samuel himself functioned as judge, priest and prophet from the Shiloh sanctuary. Here we learn of the "sons of the prophet," bands or fraternities of ecstatics who were associated with a leader who had the title of "prophet" and who participated in worship with dance and song.

PROPHETS, in the proper sense, appear in the Bible singly and in groups. Authorities are divided on the interpretation of the evidence as to whether or not an organization of prophets exercised assigned functions in the temple liturgy.

A distinction is made between "writing prophets" and "non-writing prophets." Some scholars reject the terminology and prefer to speak of "canonical prophets" and "non-canonical prophets." Canonical prophets are those to whom the books are ascribed in the Bible. Terminology based on "writing" is inadequate for two reasons: proclamation, preaching was the function of the prophet, not writing; the redaction of the proclamation was often made by others and was subject to the process of inspired

editing, which, at least in some cases, extended over considerable periods of time.

The prophetic books contained collections of oracles, or sayings, and other prophetic material. This will be discussed in greater detail in the treatment of the individual books.

Many of the non-canonical prophets are not called by name. Among the many whose names are given were Gad, Nathan, Elijah and Elisha. Women, too, are named among the non-canonical prophets, for example, Huldah, in the time of King Josiah (2 Kings 22:14).

The distinction between "major" and "minor" prophets is based solely on the

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length of the books ascribed to them. The major prophets are: Isaiah, Jeremiah, Ezekiel and Daniel. The minor prophets are: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi. In Catholic listings, Lamentations and Baruch follow Jeremiah.

THE Hebrew canon groups the minor prophets together, designates them as "the book of the twelve" and lists them among "the later prophets." Baruch and parts of Daniel are not in the Hebrew canon. It retains most of Daniel, which it lists along with Lamentations, among "the writings."

Amos, in the middle of the eighth century, was the first of the "writing prophets." The "golden age" of the prophets lasted from Amos through the Babylonian exile (539). Prophecy gradually diminished after the exile. In the period immediately

before Jesus, there was no lawful prophet in Israel.

The prophets were men inspired of God and they knew it. They were men totally consumed with the word and work of God, and were characterized by unusual sanctity. Their very lives were part of their message. Besides oracles, the prophetic message was cast in a variety of literary genres, for example, sermon, diatribe, drinking song, lament. The prophets also used symbolic actions, as when Isaiah walked barefoot and naked through the streets of Jerusalem to prophesy against Egypt (Ch. 20).

THE content of their message can be summed up in three words: monotheism, morality and messianism. Though the prophets knew it was God's word they spoke, they did not necessarily understand the full implications of what they said.

The prophets rarely addressed their message to individual persons, they spoke to the nation and, on several occasions, to all the nations. They threatened, they consoled, they predicted. They were the conscience of Israel and the voice of her hope. The prophets were poor politicians and at times were divided in their relationship to the monarchy.

Nathan's oracle to the House of David (2 Samuel 7:5-16; 1 Chronicles 17:4-14; Psalms 89:20-38), to which reference has been made, persisted and is elaborated in Isaiah 6-9. In later prophecy (Isaiah 40-55), a mysterious figure emerged, the man of sorrows, the Suffering Servant whose vicarious sufferings would redeem his people. Those would be the true Israel, the Israel of the spirit, the anawim, the poor of Yahweh.

When the apostolic Christians read the prophets in the light of their faith-experience of the Resurrection (Luke 24:25-27, 45), they could see references to Jesus Christ, the Messiah, in almost every line. Christians today should also read the prophets in the light of the New Testament — with their hearts and lives open to the Spirit.

Air piracy in focus

By FATHER JOHN B. SHEERIN

The scare headlines announcing the hijackings by Middle East commandos tell a grim story of air piracy. The initial crime was compounded by the inhuman treatment inflicted upon the innocent civilian held hostage in the planes on a sun-baked desert in Jordan.

It seems to me however, that all this publicity tends to throw our impressions of the Mideast conflict out of focus. For it draws our attention away from the great conflict itself and fixes it upon a deplorable but minor phase of the Mideast troubles.

THE TRULY colossal aspect of the Arab-Israeli war is the frightening possibility that it might expand to the proportions of a nuclear confrontation between Soviet Russia and the United States.

To keep the Mideast in proper perspective, we have to remember that the commandos (or guerrillas or fedayeen, as they are sometimes called) probably number no more than 20,000. They are Palestinians, refugees or descendants of refugees. They claim the territory of the present State of Israel as their homeland and their professed aim and goal is to destroy the State of Israel and then return to their homeland.

Most commandos however, refuse to take part in the bombing of supermarkets or the hijacking of planes.

The Popular Front for the Liberation of

Palestine, however, has no such scruples. They number about 3,500 fighters, it seems, but they have attracted attention out of proportion to their numbers because of their readiness to engage in air piracy.

They are Marxist-oriented, influenced by the Chinese Communists especially, and include in their ranks many idealistic intellectuals who feel that the taking of human life is the cracking of an egg that is necessary for a successful revolution.

LIKE the other Palestinian commandos, the Popular Front shows no admiration or affection for the Arab nations though they do accept aid from them. This is obvious since the time of the recent hijackings when the commandos fought the Jordanian troops in the streets of Amman. King Hussein rightly regards the commandos as a force that may topple him from his throne. The government of Lebanon, moreover, is said to be drafting penal legislation against the hijackers.

ANTAGONISM against the Popular Front seems to be most vehement in Egypt. Several of the main airports have been closed to prevent Dr. Habash's followers from perpetrating further acts of air piracy. The semi-official newspaper, Al Ahram, sometimes called "the voice of Nasser," has condemned the Popular Front crimes in strong tones and has lamented the harm these crimes will do to the Arab cause: "It is



Some of the passengers and crew of the jetliners hijacked to a desert airstrip in Jordan sit in front of a Swissair plane before it was destroyed. About 54 passengers have been held as hostages by the Popular Front for the Liberation of Palestine, who are demanding the release of Arabs being held in European countries.

evident that the attack on international civil aviation does not encourage a world feeling of solidarity with the Palestine cause. On the contrary, it incites a feeling of criticism in the ordinary man."

The editor noted that the guerrillas in Vietnam, the Vietcong, have not resorted to anything like the hijacking of planes. Another Egyptian editor has deplored "the loss we will suffer as Arabs before world opinion both in the East and West."

Unquestionably, the hijackings are highly dramatic episodes that have brought shock and horror to the front pages of our daily papers. Leila Khaled is a bizarrely romantic figure, wearing a ring with a bullet

in it because she is "engaged to the Revolution." She made good copy for the Press when she attempted to hijack the El Al jet and her accomplice was killed. But anyone who wants to see the Mideast conflict in proper perspective must see it as something far more wide-ranging and massive than dramatic acts of air piracy.

The important thing is not what happens to Leila Khaled but what happens to the attempts of the less dramatic Gunnar Jarring to get the belligerents to talk peace. The voice of the Palestinians should be heard but they should not be allowed to shout or blackmail their way into negotiations.

Proposes center for study of Church's future

(Substituting for Msgr. George G. Higgins this week as author of the following column is Father P. David Finks, director of communications of the USCC Task Force on Urban Problems.)

I sometimes think that one of the reasons why some people get tired of the Church these days is because it's all so serious. There is nothing more boring than unrelieved seriousness and pompous introspection.

There are still so many of us who find ourselves regarding "the role" of the Church or Bishops or laity with the same anxiety that we used to reserve for mortal sin or canon law. Instead of the Church being fraternal love and criticism; communal participation, effort and reflection, we find ourselves rushing in and out of Pope John's open windows like chipmunks storing nuts for the winter.

A MONTH or so ago I sat with the new Archbishop of Boston, Humberto Sosa Medeiros, in his flower-surrounded house in Brownsville, Texas. Armed with tape recorder, sound man and photographer, I came to interview the Bishop about the work of the Church in the Rio Grande Valley.

As we drove up we were surprised to see a horde of little kids with stringy hair and damp towels come squealing out the front door of the Bishop's house. For a minute I was afraid we had the wrong address. Safely inside the cool house, the soft-spoken sister who greeted us pointed to the living room and we tramped right in and sat in the good chairs.

Our expected 20-minute interview with a busy Bishop turned into a "rap session" that moved from living room to garden to kitchen table and it continued long after the tape ran out. My notes on the Bishop's remarks as I read them over afterward were full of straight-forward Biblical wisdom, anecdotes about farm workers and migrant camps that sounded strangely authentic, and a realistic appraisal that supporting the poor and dispossessed would never cause contributions to flow into diocesan coffers.

MY PURPOSE in sharing this is not to mythologize Bishop Medeiros — that would be more of that oppressive ecclesiastical seriousness. We spent the afternoon talking about Jesus, how to help farm workers secure their rights, and preaching the Gospel. But there was no apparent anxiety about "the Church" — its image, its structure, its administration, its reform, its right, center or left.

The unstated but underlying assumption of the conversation seemed to be that if we do the working and the living and the celebrating, God will probably be able to oversee whatever reform the Church needs.

Just perhaps a new style of Church is evolving from the crucible of Vatican II and everyday life. Boston-bound Bishop Medeiros and the recent unobtrusive but effective work of the Bishop's Committee on Farm Labor in California may be good signs that the Church can get things done without taking itself quite so seriously.

It may be that some are becoming accustomed to the idea that Catholics share the life-giving Spirit with all men and so we can relax a bit. If we can continue to pare down the apparatus of post-Conciliar Christianity, we may find that a pilgrim Church offers decreased bookkeeping and increased mobility.

IT MAY be also that this more relaxed climate in the Church is right for serious collegial study. Somewhere, perhaps, in some little-used retreat house or monastery, the U.S. Catholic Church should have a Center For The Study of the Future of the Church.

Recently the renowned Center for the Study of Democratic Institutions at Santa Barbara, Calif., published in its magazine a draft of an updated Constitution for the United States. The accompanying articles make it clear that this document is no journalistic meandering. The draft Constitution is the result of six years of study and discussion under the direction of Rexford Guy Tugwell, supported by the Center.

Such a Center, many believe, is imperative for the Church in the United States. Our rapidly diminishing crop of first-rate theologians is overworked with teaching loads and jet-set lecture tours. Books and magazine articles often suffer from lack of interdisciplinary dialogue and quiet reflection. Rarely can Bishops, theologians, pastoral experts, businessmen come together on an ad hoc basis.

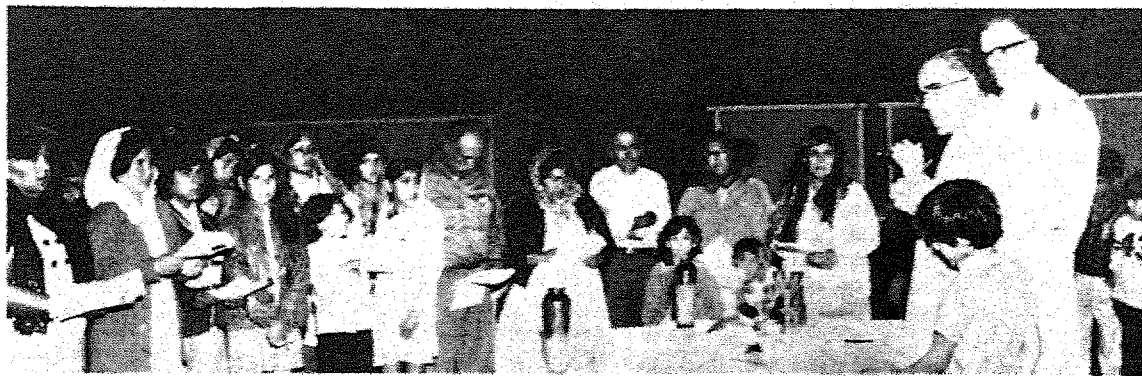
LAST MAY a three-day session was held under the auspices of the Catholic Theological Society and the U.S. Catholic Conference's Urban Task Force. The sessions, lasting far into the night, were exciting and helpful. Perhaps for the first time in the United States Catholic Church top theologians, urban activists, clergy and social scientists sat down to carefully disciplined reflection on the contemporary mission of the Church. The results are tentative but hopeful. A report will soon be available in a paperback book published

by FIDES ("Metropolis: Christian Presence and Responsibility," \$1.25).

The Church badly needs a focus for the future. It would be a comparatively easy task to set up such a theological Round Corporation. Perhaps the National Conference of Bishops, the National Federation of Priests' Councils, the Catholic Theological Society of America and the Conferences of Major Religious Superiors could be interested in such a proposal. This just may be the acceptable time.



Successor to Cardinal Cushing as Archbishop of Boston is Bishop Humberto Medeiros of Brownsville, Tex., who is shown during recent activities. At left, he greets migrant women during a farm trek in the Midwest; at the bottom he celebrates an outdoor mass for Mexican-American crop pickers in Kawkawlin, Mich.

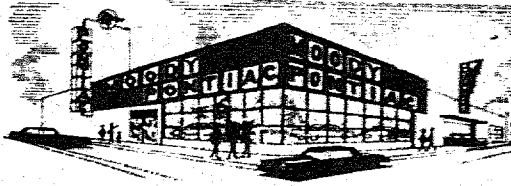



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 Oct. 9-11 . . . St. Mary Cathedral, St. Rose of Lima, St. James, Visitation (ALL MIAMI)

 Oct. 16-18 . . . St. Francis Xavier (Ft. Myers), St. Cecilia (N. Ft. Myers), Ascension (Ft. Myers Beach), St. Andrew (Cape Coral), St. Isabel (Sanibel Island), St. Leo (Bonita Springs)


OUR LADY OF FLORIDA

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Yesterday, today, always

By FATHER JOHN T. CATOIR

The story of the doubtful Thomas has been so often told that everyone is familiar with it. It is offered, and often understood, as a definite proof of the Resurrection.

Christ asks Thomas to put his finger in His wounds, to bring his hand and put it in His side. Thomas saw and believed: this was indeed the risen Christ, not a ghost, but the Son of God, alive in the reality of His flesh.

But we should ponder upon the words Christ speaks to Thomas after at last he recognizes Him as his Lord: "Because you have seen me, you have believed; blessed are they who have not seen and yet have believed."

How often, throughout His public life, does Christ insist upon faith as upon the vital, central principle that heals and saves. We do not see Christ, we cannot place our finger in His wounds, yet we believe He is risen, we remember Him, we partake of His Body and drink His Blood in the Eucharist.

WE ARE indeed blessed with faith, yet we must not think that faith is a gift received once and for all in its fullness. Faith is a living force which, like all living things, requires attention, care, labor, if it is to increase, to grow, to bear fruit. For, left unattended, faith can wither and die.

The common expression of losing one's faith is quite inaccurate: we cannot lose our faith as we lose a key, that is, quite suddenly and inadvertently.

We lose faith through a slow subtle process that involves many omissions and negligences. Faith, like love, requires diligent watchfulness. Daily life is made up of pressing

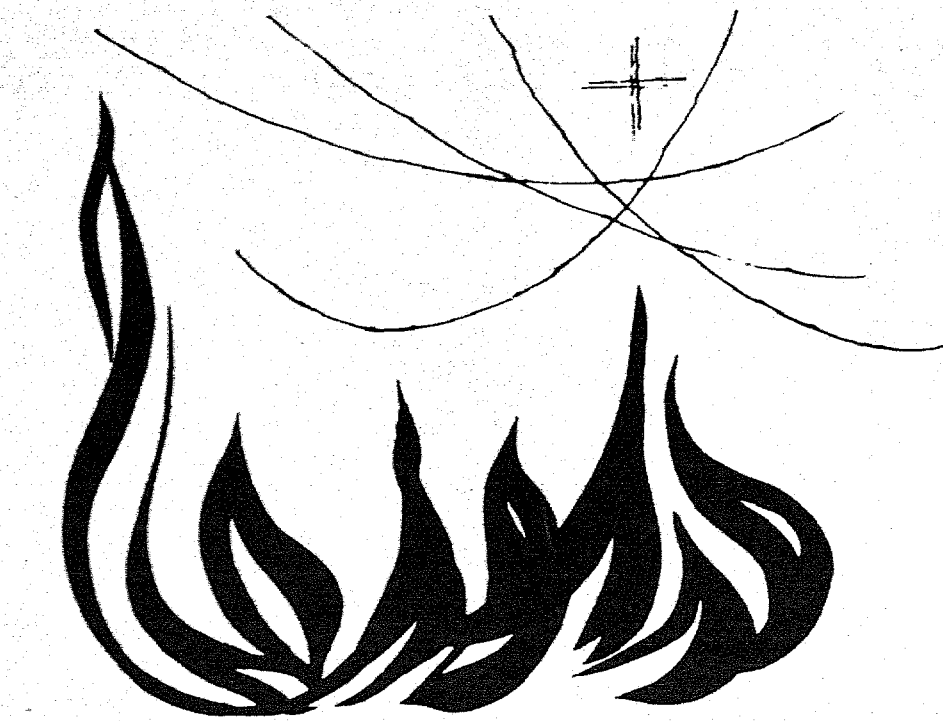
FATHER JOHN T. CATOIR



demands that place a severe strain upon our energy. We become absorbed in our work, we rush from one task to the other at a constantly increasing pace. Is there time left, strength left at the end of the day, for remembering the Lord, for nourishing our faith with prayer?

When we do not see a beloved one, we keep his presence alive, we recall him, recreate his reality in our mind and heart. The Lord provides in the Blessed Eucharist a powerful means to support and increase our belief. This is not a memento of His love, but the full reality of His presence.

However, faith should not be confined merely to the formal religious aspect of our life. It should be an active living force which permeates all we are and all we do, a force of change and transformation that daily commits us to God.



For if our faith is relegated to a sphere where it is divorced from our daily existence, then it is passive, ineffectual and weak faith that will eventually be erased from our consciousness.

FAITH is a leaven that should transform us, transpose our mode of life, not out of this world in an abstract spiritual dimension, but right within a here and now renewed and transfigured. Faith must be an incarnated, existential reality, not a vague feeling confined to Sundays and to the brief moments of prayer.

"When I return, shall I find faith here on earth?" asked Jesus. Here and now we should make it our business to answer "yes" to that anguished question. However, you must not think that the man of faith lives in radiant certitude; he is, like everyone else, groping about, meeting doubts that seem to undermine his very existence; he experiences the fluidity, the confusion of the human condition. Yet, he does not question as Thomas did, for he affirms daily through all he does, through all he is, that Jesus is the Christ, the Lord. And he is a man of deep, abiding love, believing, not in mere fellowship and brotherhood, but in the communion of saints, in the sacramental community of love, in the sharings of Christ with all.

We must constantly waken and re-awaken to faith, we must be vigilant, keep the lamp burning, so as not to replace the living God by meaningless idols or selfmade images without substance or truth.

We can, by the grace of God, grow in faith, but growth always comes about through labor and struggle. For this faith demands of us an entirely new style of life, a life that is no longer centered upon our own whims and wishes, but that is directed by the light of God, by the will of God such as it is revealed to us through Jesus Christ. For He is "The Pioneer and Perfector of our Faith," as Paul wrote to the Hebrews.

Whatever changes come in the evolutionary process of the world, of the Church, we must keep in mind that Christ is the same yesterday, today and tomorrow, that His Words do not pass, that His promises are as fresh, as meaningful, as valid now as they were centuries ago. "Blessed are those who have not seen and yet have believed."

Let us bear witness to these words and know they will not pass, know that, till the end of time, a Christian can say the Creed with the full "yes" of his whole being.

The Gospel for Sunday, Sept. 27

"... And if your foot should cause you to sin, cut it off; it is better for you to enter into life lame, than to have two feet and be thrown into hell. And if your eye should cause you to sin, tear it out; it is better for you to enter into the kingdom of God with one eye, than to have two eyes and be thrown into hell where their worm does not die nor their fire go out."

St. Mark 9:45-48

Prayer Of The Faithful

26th Sunday of the Year

Sept. 27, 1970

CELEBRANT: Almighty Father, it is in the Liturgy of the Word at Sunday Mass that the message of Jesus comes to the Christian community. Help us to receive it with an open heart and a joyful spirit.

COMMENTATOR: The response for today's Mass is: "Hear us, O Lord".

COMMENTATOR: (1) That our Archbishop, his auxiliary, our priests, Religious and laity will succeed in bringing Christian light and spiritual energy to all human activities, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (2) That always and everywhere we may give thanks to God our Father for His blessings and graces, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (3) That our homes will be tabernacles of love, where God's life and friendship is shared by all, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (4) That the right of religious freedom, as guaranteed in our society, will move all men to act responsibly and strive after what is right and true, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (5) That the beauty and dignity of every person will be recognized and respected by all of the world's governments, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (6) That we who hope to share together God's love in Heaven, may learn to share His blessings on earth, we pray to the Lord.

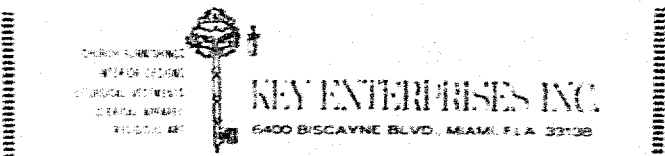
PEOPLE: Hear us, O Lord.

COMMENTATOR: (7) That we may each, according to our state in life and ability, carry on the works of the apostolate, especially by performing acts of piety and charity, we pray to the Lord.

PEOPLE: Hear us, O Lord.

CELEBRANT: Father, the obligations of justice and love are fulfilled only if each one of us contributes to the common good. Help us to do our share to better the conditions of human life.

PEOPLE: Amen.



Will commemorate American martyrs

By JOHN J. WARD

Very few Americans are familiar with, or have even heard of, a group of saintly men who were among the first to suffer martyrdom on the North American continent.

They are St. Isaac Jogues, St. John DeBrebeuf and their companions, whose feast day is observed by the Church tomorrow, Sept. 26.

They were among the missionaries who preached the Gospel to the Huron and Iroquois Indians in the United States and Canada and were martyred by the Iroquois in the years 1642, 1648 and 1649. Pope Pius XI beatified them on June 21, 1925, and canonized them in 1930.

Isaac Jogues was born on Jan. 10, 1607, in Orleans, France. His relatives were all lawyers, notaries or apoth-

ecaries. His father died during his student days.

WHEN he was about 17, he told his mother that he wanted to become a priest, and in 1624 he entered the novitiate at Rouen.

On coming to America, Isaac Jogues was appointed to the Huron missions. He found it most difficult to overcome their superstition, paganism and lack of trust in the white man.

After many years of work among the Hurons, Isaac Jogues was journeying with two companions between Montreal and Three Rivers when they were ambushed and captured by the Iroquois. His two companions were martyred but Isaac managed to escape and eventually got back to France.

Timetable Of Sunday Masses In Archdiocese

<p>The Sunday Mass schedule for Cathedral, at 706 NW 2nd Ave., is as follows: 7:30, 9:30, 10:30 a.m. (Latin); 11 a.m., 12:30, 5:30 and 7 p.m. (Spanish). Saturday 7:30 p.m.</p> <p>BELLE GLADE: St. Philip Benoni, 7:30, 10:30 and 12 noon (Spanish).</p> <p>BOCA RATON: St. Joan of Arc, 7:30, 9:30, 10:30 a.m. and 12 noon, 4 p.m.</p> <p>ASCENSION: 7:30, 10:30 and 11:30 a.m., 414 N.W. 15th St.</p> <p>BOYNTON BEACH: St. Mark, 8:30, 9:30, 11 a.m.</p> <p>CLEWISTON: St. Margaret, 8 a.m., 12 noon.</p> <p>COCONUT GROVE: St. Hugh, 7:30, 9 a.m., 12:30, 6:30 p.m. (Spanish). Saturday 6:30 p.m.</p> <p>CORAL GABLES: Little Flower Church, 7:30, 9:30, 10:30, 11:45 a.m., 1 and 4 p.m., Saturday 7 p.m.</p> <p>St. Augustine: 7:30, 10:30 a.m., 4 p.m., Saturday 7:30 p.m.</p> <p>Raymond: Coral Gables East School, 8 a.m., 9:30, 11 a.m. (Spanish), 12:15 p.m. and 4 p.m.</p> <p>CORAL SPRINGS: St. Andrew, 8:30, 10:30 and 11:45 a.m.</p> <p>DANIA: Resurrection, 2nd St. and 5th Ave., 7:30, 9:30, 11 a.m., 12 noon and 4:30 p.m.</p> <p>St. Maurice: 2855 Starting Rd., 9 and 11 a.m., Saturday 7 p.m.</p> <p>DEERFIELD BEACH: St. Anthony, 557 1/2th Ave., 7:30, 9:30, 10:30 a.m., 12 noon and 4:30 p.m.</p> <p>DELRAY BEACH: St. Vincent, 4:30, 8:30, 9:30 and 11 a.m., and 12:30 p.m.</p> <p>FORT LAUDERDALE: St. Anthony, 7:30, 9:30, 10:30 a.m., 12 noon and 4:30 p.m.</p> <p>Blessed Sacrament: 4:30, 9:30, 11 a.m., 12:30 and 4:30 p.m.</p> <p>St. Constantine: 4:30, 7:30, 9:30, 10:30 a.m., 12 noon and 4 p.m.</p> <p>St. George: 7:30, 9:30, 10:30, 11:30 p.m.</p> <p>St. Helen: 2065 NW 10 Way, 8:30, 9:30, 10:30 a.m., 12:30 and 4:30 p.m.</p> <p>St. Theresa: 706 NW 52 St., 9 and 11 a.m.</p> <p>Plantation: Harpers Track, 7:30, 9:30 a.m., 12:30, 4:30, 7:30 p.m.</p> <p>St. Jerome: 4:30, 10:30, 11:30 a.m.</p> <p>Queen of Mary: 4:30, 8:30, 10:30 a.m., 12:30 and 4 p.m.</p> <p>FORT LAUDERDALE BEACH: St. Paul X, 7:30, 9:30, 11 a.m., and 12:30 p.m.</p> <p>St. Sebastian: Harbor Beach, 8:30, 10:30, 11 a.m., 4:30, 5:30 p.m., Saturday 7 p.m.</p> <p>HALLANDALE: St. Matthew, 7:30, 9:30, 10:30, 11:30 a.m., 12:30 and 4:30 p.m., Saturday 7 p.m.</p> <p>St. Charles: Bortomes, Hallandale Bortomes Center, 9:30, 10:30 a.m., 12 noon.</p> <p>WARRIOR: Immaculate Conception, 4:30, 7:30, 9:30, 10:30 a.m., 12:30 (Spanish), 4 and 7:30 p.m. (Spanish).</p> <p>St. John the Apostle: 6:30, 7:30, 9:30, 10:30 a.m.</p>	<p>12 noon, 1 p.m. (Spanish), 5:30 and 6:30 (Spanish).</p> <p>HIGHLANDS BEACH: St. Lucy, 8:30 and 10:30 a.m., 5 p.m., 2105 S. Ocean Blvd.</p> <p>HOHE SOHN: St. Christopher, 7:30 a.m.</p> <p>HOLLYWOOD: Annunciation, 8:30, 11:30 a.m., 7 p.m.</p> <p>Little Flower: 5:45, 7:30, 9:30, 10:45 a.m., 12 noon, 5:30, 6:30 p.m.</p> <p>Nativity: 7:30, 9:30, 10:30, 11:45 a.m., 12 noon, 5:30, 7 p.m.</p> <p>St. Bernadette: 7:30, 9:30, 10:30, 12 and 7 p.m., Saturday 7 p.m.</p> <p>HOMESTEAD: Sacred Heart, 8:30, 10:30, 11 a.m., 12:30 and 4:30 p.m., Saturday 4 p.m.</p> <p>INGRAHAME: Lady of Goodhope, 10:30 a.m., 11:30 a.m. (Spanish).</p> <p>INDIAN TOWN: Holy Cross, 8 a.m.</p> <p>JUNO BEACH: St. Paul of the Cross, Veterans Fire House, U.S.I., 7:30, 9 a.m., Saturday 7:30 p.m.</p> <p>JUPITER: St. Jude, 8:30 and 10:30 a.m.</p> <p>KEY BISCAYNE: St. Agnes, 7:30, 10:30 (Spanish), 11:30 a.m., and 5:30 p.m.</p> <p>LABELLE: Mission, 10 a.m.</p> <p>LAKE WORTH: St. Luke, 7:30, 10:30 a.m., and 4:30 p.m.</p> <p>Sacred Heart: 7:30, 9:30, 11:30, Saturday 7:30 p.m.</p> <p>LANTANA: Holy Spirit, 7:30, 9:30, 10:30, 11:45 a.m., and 4 p.m.</p> <p>LIGHTHOUSE POINT: St. Paul the Apostle, 1:30, 10:30 a.m., at Yacht and Tennis Club.</p> <p>MARCO: Catholic Church of St. Martin, 8:30 a.m., Marco Yacht Club.</p> <p>MARGATE: St. Vincent, 8:30, 10:30, and 11:30 a.m., Saturday 4 p.m.</p> <p>MIAMI: St. Brendan, 6:30, 8:30, 9:30, 10:30, 11:45 a.m., (Spanish), 1:30, 4:45 (Spanish), and 8 p.m., Saturday, 5:30 p.m., 6:45 p.m. (Spanish).</p> <p>Assumption of Blessed Virgin (Cathedral): 8:30 and 10 a.m.</p> <p>Crosses Church: 4:30, 7:30, 9:30, 10:30, (Spanish), 11:45 p.m. (Spanish), 5:30 (Spanish).</p> <p>Genoa: 5:30, 7:30, 9:30 (Latin), 11:30 a.m., 12:30, 4:30 p.m. (Spanish), Saturday 4 p.m.</p> <p>Holy Redeemer: 7:30 a.m., 4:30 p.m.</p> <p>International Airport (International Hotel): 8 a.m., Saturdays and Holy Days.</p> <p>Meliter Mission: 2028 Coral Way, 11 a.m.</p> <p>St. Catherine: Killian High School, 9 and 11 a.m.</p> <p>St. Francis Xavier: 7:30, 9:30 a.m.</p> <p>St. Dominic: 7:30, 9:30, 10:30 a.m., 1 p.m. (Spanish), 4 and 7:30 p.m. (Spanish).</p> <p>St. John Bosco Mission: 1205 W. Flagler St., 8:30, 10:30 a.m. (English), 7:30 a.m., 1:30, 7:30 p.m. (Spanish).</p>	<p>St. Kevin Mission: Concord Theater, Bird Road, 9:30, 11 a.m.</p> <p>St. Kieran: Assumption Academics, 7:30, 9:30, 11 a.m., 12 noon (Spanish), and 4 p.m. (Latin), 7 p.m. (Spanish).</p> <p>St. Mary Cathedral: 7:30, 9:30, 11 a.m., 12:30, 5:30 and 7 p.m. (Spanish), Saturday 7:30 p.m.</p> <p>St. Michael: 6:30, 7:30, 9:30, 10:30, 11:45 (Spanish), 12 noon, 4:45, 7 p.m. (Spanish).</p> <p>St. Peter and Paul: 7:30, 9:30, 10:45, 12 noon, 5:30 p.m. (Spanish), 4:30 a.m., 5 p.m., 7 and 8 p.m.</p> <p>St. Robert Bellarmine: 1405 NW 27th Ave., 8 a.m., (English), 11 a.m., 1:30 p.m. (Spanish), St. Theresa, 4:30, 7:45, 9:30, 10:15, 11:30 a.m., 12:45 p.m. (Spanish), and 4:30 p.m., Saturday 6:30 p.m.</p> <p>St. Thomas the Apostle: 7:30, 9:30, 11 a.m., 12:15 and 4 p.m.</p> <p>St. Vincent DePaul: 2006 NE 100 St., 7:15, 9:30, 10:45 a.m., 12 noon and 4 p.m. (Spanish).</p> <p>MIAMI BEACH: St. Francis de Sales, 7:30, 9:30, 11:45 a.m., and 4 p.m.</p> <p>St. Joseph: 7:30, 9:30, 11 a.m., 12:30 and 5:30 p.m.</p> <p>St. Mary Magdalen: 7:30, 9:30, 10:30, 11:30, 12:30 and 4 p.m.</p> <p>St. Patrick: 4:30, 7:30, 9:30, 10:30, 11:45 a.m. (Spanish).</p> <p>MIAMI SPAIN: Our Lady of the Lakes, 7:30, 9:30, 10:30 a.m., 12 noon, 4:45, 7:15 p.m. (Spanish).</p> <p>MIAMI SHORES: St. Rose of Lima, 7:30, 9:30, 11:30, 12 noon and 4:30 p.m.</p> <p>MIAMI SPRINGS: Blessed Trinity, 7:30, 9:30, 11:30, 12 noon and 7 p.m. (Spanish), Saturday 7 p.m.</p> <p>MIAMIUM: St. Bartholomew, 4:30, 7:30, 9:30, 10:30, 11:45 a.m., 12:45 and 5 p.m.</p> <p>MORSE HAVEN: St. Joseph, 10 a.m.</p> <p>NAPLES: St. Ann, 7:30, 9:30, 11 a.m., 12:30 and 4 p.m., Saturday 1:15 p.m.</p> <p>NARBONNE: St. Ann, 11 a.m., 7 p.m. (Spanish), 10:30 a.m.</p> <p>NORTH DADE COUNTY: St. Monica, 7:45, 9:30, 10:30, 11:30 and 4 p.m.</p> <p>NORTH MIAMI: Holy Family, 7:30, 9:45, 11 a.m., 12:15 and 6:30 p.m., Saturday 7:30 p.m.</p> <p>St. James: 4:30, 7:30, 9:30, 11 a.m. (Latin), 12:30 and 4:30 p.m.</p> <p>Visitation: 7:30, 10:30 a.m., 12 noon, 4 p.m., 7 p.m. (Spanish).</p> <p>NORTH MIAMI BEACH: St. Lawrence, 8:30, 10:15 a.m., 12:15 and 6:30 p.m., Saturday 5:30, 7:30 p.m.</p> <p>St. Basil (Byzantine): 8:30 and 10 a.m.</p>	<p>NORTH PALM BEACH: St. Clare, 7:30, 9:30, 10:45 a.m., 12 noon and 5:30 p.m.</p> <p>OPALOCKA: Our Lady of Perpetual Help, 7:30, 9:30, 10:30 a.m., and 5 p.m. (Spanish), 6 p.m.</p> <p>St. Philip (Bunche Park): 7:30, 9:30 a.m.</p> <p>PAROKEE: St. Mary, 9:30, 10 a.m., 4:30 p.m.</p> <p>PALM BEACH: St. Edward, 9 a.m., 12 noon, Saturday 6 p.m.</p> <p>PALM BEACH GARDENS: St. Ignace, 8:30, 10:15 a.m., 4245 Holly Drive.</p> <p>PERRINE: Christ the King, 8:30, 10:30, 12 noon.</p> <p>Holy Rosary: 7:30, 9:30, 11 a.m., 12:15 and 5:30 p.m.</p> <p>St. Richard: SW 144 St. & Old Cutler Rd., 7:30 a.m., 12:30 and 6 p.m.</p> <p>PLANTATION: St. Gregory, 7:30, 9:30, 11:30 and 4 p.m.</p> <p>POPPANSO BEACH: Assumption, 7:30, 9:30, 11 a.m., and 12:15 p.m.</p> <p>St. Elizabeth: 7:30, 9:30, 11 a.m. and 12:30 p.m.</p> <p>St. Gabriel: 8:30, 10:30 a.m., 12:15 p.m.</p> <p>RICHMOND HEIGHTS: Christ the King, 7:30 a.m., and 12 noon.</p> <p>RIVIERA BEACH: St. Francis of Assisi, 4:45, 8:30, 10:30 a.m., 12 noon and 4:30 p.m.</p> <p>SOUTH MIAMI: Holy Family, 7:30, 9:30, 11:30, 12:15 a.m., 12:15 and 4 p.m.</p> <p>St. Louis: 8:30, 11 a.m., 12:30 and 4 p.m.</p> <p>St. Thomas: 7:30, 9:30, 11 a.m., 12 noon and 4 p.m.</p> <p>ST. JARY: St. Joseph, 7:30, 11 a.m.</p> <p>WEST HOLLYWOOD: St. Stephen, 7:30, 9:30, 11:30 a.m., 12:15 and 7 p.m.</p> <p>WEST PALM BEACH: Blessed Martin, 4:30 p.m.</p> <p>St. Agne Father: 7:30, 9:30, 10:30 a.m., 12 noon and 4 p.m.</p> <p>St. John: 6:30, 8:30, 11 a.m., 12 noon and 4 p.m.</p> <p>St. Name of Jesus: 7:30, 9:30, 10:30 a.m., 12 noon and 4 p.m.</p> <p>St. Ann: 6:30, 7:30, 9:30, 10:45 a.m., 12 noon, and 3:30 p.m.</p>	<p>ON THE KEYS:</p> <p>BB FIVE KEY: St. Peter's Church, 10:30, 12 noon.</p> <p>KEY LARGO: St. Justin, 8:30, 10:30 a.m., Saturday, 5 p.m., Key Largo Civic Club.</p> <p>KEY WEST: St. Mary, 7:30, 9:30, 11:30 a.m., and 4 p.m.</p> <p>St. Jude: 8:30, 11 a.m., and 7 p.m.</p> <p>MARATHON SHORES: San Pablo, 7 and 11 a.m., Saturday 7 p.m.</p> <p>PLANTATION KEY: San Pedro, 7:30, 9 and 11 a.m., Saturday 7 p.m.</p>
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Film Ratings:

National Catholic office for Motion Pictures

- A Quiet Place in the Country (B)
- Act of the Heart (A1)
- Africa Blood and Guts (B)
- Ace High (A2)
- The Activist (C)
- Adalen '31 (A1)
- A Degree of Murder (B)
- A Dream of Kings (A2)
- The Adventurers (B)
- Airport (A3)
- Allied the Great (A3)
- All West in Black Stockings (B)
- A Long Ride From Hell (B)
- A Man Called Horse (A1)
- An Event (A3)
- Angel, Angel Down We Go (C)
- Angel Levine (A3)
- Antonio Das Mortes (A3)
- A Place for Lovers (A3)
- The Arrangement (B)
- At Any Price (A2)
- A Time in the Sun (A3)
- An Hated Balthazar (A3)
- Back Home (B)
- Ballad of Cable Hogue (B)
- Banana (A3)
- Bargero (A3)
- Barron Lives (A2)
- The Bed Sitting Room (A3)
- Ann and Eve (C)
- Beyond the Valley of the Dolls (C)
- Bird With the Crystal Plunage (A3)
- Black Girl (A3)
- Black on White (C)
- Bloody Mary (B)
- Boatniks (A1)
- Bora Bora (C)
- Borsalino (A3)
- The Brain (A2)
- Brand X (C)
- Brotherly Love (A4)
- A Bullet for Pretty Boy (A2)
- The Bushbaby (A1)
- Captain Nemo and the Underwater City (A1)
- Cat and Mouse (A3)
- Catch 22 (A4)
- Change of Habit (A)
- Change of Mind (A3)
- Cherry, Harry & Raquel (C)
- Cheyenne Social Club (B)
- Chicago 70 (A3)
- The Circus (A1)
- Chisum (A1)
- Christine Jorgensen
- The Cockeyed Cowboys of Calico County (A1)
- Color Me Dead (A3)
- The Comic (A3)
- Coming Apart (C)
- The Committee (A3)
- The Computer Wore Tennis Shoes (A1)
- Cowards (A4)
- Strangers (A)
- The Crimson Cult (A3)
- Cotton Comes To Harlem (A1)
- The Damned (A4)
- Day of Anger (A3)
- DeSade (C)
- Desert, U.S.A. (B)
- Detour (A3)
- Diary of a Mad Housewife (A3)
- Dionysus (B)
- Dr. Strangelove (A4)
- Dunwich Horror (B)
- El Condor (C)
- End of a Priest (A3)
- End of the Road (C)
- Entertaining Mr. Sloane (A4)
- Events (C)
- Every Bastard A King (C)
- Executioner, The (A3)
- Explosion (B)
- Fando and Lis (B)
- Fantasia (A1)
- Fellini Sayricon (A4)
- The Female Animal (C)
- Five Man Army (A3)
- Floater Like A Butterfly, Sing Like A Bee (A3)
- The Flying Matchmaker (A2)
- The Forbin Project (A3)
- 4 Clowns (A1)
- Freedom to Love (C)
- The Games (A3)
- Getting Straight (C)
- The Girl Who Couldn't Say No (B)
- Grasshopper, The (C)
- Halls of Anger (A3)
- The Happy Ending (A3)
- Hawaiians, The (B)
- Hell Boats (A3)
- Hello-Goodbye (B)
- Hi, Mom (B)
- The Honeymoon Killers (B)
- Horoscope (A4)
- Horror House (A3)
- Hunting Scenes (A3)
- I am Curious Blue (C)
- I'll Never Forget What's His Name (C)
- I Married You For Fun (C)
- Inga (C)
- In the Year of the Pig (A2)
- In Search of Gregory (B)
- Intimate Lighting (A3)
- The Italian Job (A2)
- Jenny (A3)
- Joe (A4)
- John & Mary (A3)
- John, The (A3)
- Jovita (A3)
- Julius Caesar (A2)
- Julliette DeSade (C)
- Justine (B)
- Kayla, I'll Kill You (A3)
- Kill Them All and Come Killers Three (B)
- The Killing Game (C)
- King Murray (C)
- The Kremlin Letter (A3)
- Losers, The (B)
- La Femme Infidele (A)
- Lady of Monna (C)
- Land Raiders (A3)
- The Landlord (A4)
- The Last Escape (A2)
- The Last Grenade (A3)
- Last of the Mobile Hot Shots (B)
- Lovers and Other Strangers (A4)
- The Lawyer (B)
- Leo the Last (A4)
- Let It Be (A1)
- Liberation of L.B. Jones (A3)
- L'Immortelle (A3)
- Lon's Love (C)
- Looking Glass War (A3)
- Love is a Funny Thing (A3)
- Loving (B)
- Madwoman of Chailot (A3)
- Mafia (A3)
- Magic Christian (B)
- Magic Garden of Stanley Sweetheart (C)
- The Maitresse Bippy (A2)
- Mandabi (A2)
- Marat Sade (A4)
- Marlowe (B)
- Marooned (A2)
- M*A*S*H (A)
- A Matter of Days (A1)
- Me (A2)
- Medium Cool (B)
- The Mercenary (A3)
- The Milky Way (A4)
- The Miracle of Love (C)
- Mississippi Mermaid (A2)
- The Molly Maguires (A2)
- Monique (C)
- The Monito (A3)
- Monterey Pop (A3)
- Moon Zero Two (A2)
- Moonshine War (A3)
- More (C)
- Mosquito Squadron (A1)
- Most Beautiful Age (A3)
- Move (C)
- The Minibar (C)
- Mummy, Nanny Sonny and Girl (A3)
- My Lover, My Son (B)
- My Night at Maud's (A3)
- Myra Breckinridge (C)
- My Sister, My Love (C)
- My Sweet Charlie (A2)
- New Life Style (C)
- Naked Hearts (A3)
- Naked Under Leather (C)
- Nanami (C)
- Ned Kelly (A3)
- Night Games (C)
- Nightmare in Wax (A2)
- 99 Women (C)
- Norwood (A3)
- Number One (A3)
- Nun at the Crossroads (A)
- The Oblong Box (A3)
- The Odd Couple (A3)
- Oh, What a Lovely War! (A2)
- Oliver (A1)
- On a Clear Day (A2)
- One More Time (A3)
- Once Upon a Time in the West (A3)
- Once You Kiss a Stranger (A3)
- On Her Majesty's Secret Service (A3)
- The Only Game in Town (A3)
- Only When I Larf (A3)
- On My Way To The Crusades I Met A Girl Who (B)
- On A Clear Day (A2)
- One More Time (A3)
- Orley (A3)
- Out of It (A3)
- Out-Of-Towners (A1)
- Pound (C)
- Paddy (B)
- Paint Your Wagon (A3)
- Paranoia (C)
- The Passenger (A3)
- The Passion of Anna (A3)
- Patton (A2)
- Peach Thief (A3)
- People Next Door (C)
- Phantom Tollbooth (A1)
- Pieces of Dreams (A1)
- Popcorn (A3)
- Puffstuf (A1)
- Pussycat, Pussycat, I Love You (B)
- Putney Swope (B)
- Phyx (A3)
- Performance (C)
- Quackser Fortune Has A Cousin in the Bronx (A3)
- The Secret World (A3)
- Sensu (A3)
- The Reckoning (A4)
- Requiem (C)
- Revolutions (C)
- The Revolutionary (A3)
- Rider on the Rain (A3)
- Riverman (A3)
- Run Wild, Run Free (A1)
- Run (B)
- The Savage Wild (A1)
- Scream and Scream Again (B)
- McMasters, The (A3)
- Rebellion (A1)
- Cry of the Banshee (B)
- Darker Than Amber (B)
- Serafino (A3)
- Sex of Angels (A3)
- The Sicilian Clan (A3)
- Skidoo (B)
- Skullduggery (A3)
- Slogan (B)
- Something for Everyone (A4)
- Soldier Blue
- Spirits of the Dead (B)
- Start the Revolution With Me (A3)
- The Strange Affair (C)
- Stiletto (B)
- Story (A4)
- The Story of A Woman (A3)
- Strawberry Statement (B)
- Succumbus (C)
- Suppose They Gave A War and Nobody Came (A3)
- Sweden, Heaven & Hell (C)
- Sweet Body of Deborah (C)
- The Swimming Pool (B)
- Tarzan Jungle Rebellion (A1)
- Things of Life (A1)
- Tell Me That You Love Me, Jamie Moon (A1)
- Tell Them Willie Boy Is Here (A3)
- Terry Whitmore, For Example (A4)
- That Splendid November (C)
- Therese and Isabelle (C)
- They Call Me Mister Tibbs (A4)
- Three (A3)
- This Man Must Die (A3)
- They Shoot Horses, Don't They? (A3)
- Tick, Tick, Tick (A3)
- To Commit A Murder (A3)
- Topaz (A3)
- Trans-Europ-Express (C)
- Trilogy (A2)
- Too Late the Hero (A3)
- The Trip (C)
- Tropic of Cancer (C)
- 24-Hour Lover (B)
- Two Gentlemen Sharing (A3)
- Two Or Three Things I Know About Her (A3)
- The Undeclared (A1)
- The Ugly Ones (B)
- Up In The Cellar (B)
- Up Tight (A2)
- Venus In Furs (C)
- Virgin and the Gypsy (A4)
- The Virgin Soldiers (A3)
- Viva Max (A1)
- Waiting for Caroline (B)
- The Walking Stick (A3)
- Walkover (A2)
- A Walk in the Spring Rain (A3)
- Walk With Love and Death (A3)
- Watermelon Man (A4)
- The Way We Live Now (B)
- Wedding Night (A4)
- Weekend (C)
- What's Good for the Goose (C)
- What Do You Say To A Naked Lady? (C)
- Where It's At (C)
- Which Way to the Front (A1)
- Who's That Knocking on My Door? (C)
- The Wild Bunch (A4)
- Winter Wind (A3)
- Without A Stich (C)
- Women in Love (B)
- Woodstock (A4)
- The Wrecking Crew (B)
- You Are What You Eat (B)
- You Can't Win 'Em All (A2)
- You Only Love Once (A2)
- Young Billy Young (A2)
- The Young Evil and The Savage (B)
- Z (A2)
- Zabiskie Point (B)
- Zig Zag (A2)

KEY TO RATINGS
 A1 - Morally Unobjectionable for General Patronage
 A2 - Morally Unobjectionable for Adults and Adolescents
 A3 - Morally Unobjectionable for Adults
 B - Morally Unobjectionable for Adults With Reservations
 C - Morally Unobjectionable in Part for All
 B - Condemned

Bishops call it anti-Catholic

Protest TV abortion program

NEW YORK — (NC) — Eight Catholic bishops in the New York metropolitan area, and the National Catholic Office for Radio and Television (NCORT), strongly protested as "anti-Catholic bias" a television news broadcast that showed an abortion being performed in a house here.

The bishops charged the telecast treated Catholic teaching on abortion "in a denigrating fashion and made light of the faith convictions of individual Roman Catholics who subscribe to this teaching."

The segment, shown on the 6 p.m. and 11 p.m. newscasts of local WCBS-TV here Sept. 14 was intended to illustrate a question now before the New York City Board of Health on whether abortions should be permitted in a doctor's office. Alan P. Sloan, station vice president and general manager, said in response to the criticism.

The program segment was entitled "Abortion, a Simple Approach."

THE PROTESTS came from Cardinal Terence J. Cooke of New York, Archbishop Thomas A. Boland of Newark, N.J., and Bishops George W. Ahr of Trenton, N.J., Lawrence B. Casey of Paterson, N.J., Walter W. Curtis of Bridgeport, Conn., Michael J. Dudick of the Byzantine-rite diocese of Passaic, N.J., Walter P. Kellenberg of Rockville Centre, N.Y., and Francis J. Mugavero of Brooklyn, N.Y.

The NCORT protest was made by Charles Reilly, its executive director. He called the telecast an "outrage" and said the station exercised "bad judgment, poor taste and irresponsible journalism."

He said the program "look exceptional pains to demonstrate the tools of the abortionist," seemed to be promoting clinical abortion rather than reporting news, and was aired at a time when children probably made up a sizeable part of the viewing audience.

The bishops objected to the program because "the presentation focused on the method of performing an

abortion, to the exclusion of the moral considerations and the complex human motivations that are always a part of the abortion dilemma on the personal level."

THE eight prelates said the television program, by stressing ease, speed and inexpensiveness in the abortion procedures shown, "in effect accepted a utilitarian ethical approach to abortion."

"Such an approach is in total opposition to widely shared moral convictions on the dignity of human life," they stated.

The bishops said they were especially opposed to "the insulting reference to the religious background of the young woman obtaining the abortion."

"Asserting that she was a Catholic, the program made no attempt to present fairly the ethical teaching of the Catholic Church, and it inferred that such teaching was not on the woman's mind."

"In so doing, the telecast treated Catholic teaching in a denigrating fashion and made light of the faith convictions of individual Roman Catholics who subscribe to this teaching."

"We felt that this aspect of the telecast betrayed an anti-Catholic bias that is unjust and completely out of place in our society."

Medic condemn immoral roles

BATON ROUGE, La. — (NC) — The annual Louisiana Physicians Guild convention here adopted a resolution, condemning without reservation any situation which places American physicians in "immoral" roles of abortionists.

The guild reaffirmed the physician's dedication to the preservation of life — not its destruction.

"Abortion, euthanasia, genocide or other similar immoral acts, cannot be justified or condoned by a truly conscientious man of medicine," the resolution stated.

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Convention will consider forming new laity council

WASHINGTON — (NC) — Delegates to next month's National Council of Catholic Women (NCCW) convention will be asked to decide whether NCCW and the National Council of Catholic Men (NCCM) should be parent organizations of a National Council of Catholic Laity.

The 3,000 women expected to attend the convention — slated for Oct. 12 to 16 in Minneapolis, Minn. — will consider several other matters: the status of women's participation in Church liturgy; grass roots participation in the national organization's decision-making process; new ways Catholic women are relating to the Church's changing institutional structures.

But the National Council of Catholic Laity (NCCL) proposal should generate at least as much discussion as the other three areas.

A JOINT task force — made up of four NCCW and four NCCM members — began studying the feasibility of a combined laity council in February.

As tentatively conceived by the task force, NCCL would be governed by a national assembly consisting of all members of both NCCW and NCCM's general assemblies, and representatives from other qualified national

Catholic organizations, diocesan pastoral councils and diocesan councils of the laity.

Meeting annually, the national assembly would make policy decisions and elect a board of directors from its membership including 11 NCCW members, 11 NCCM members and up to 11 others from remaining member groups.

NCCW executive director Margaret Mealey said the four NCCW members on the task force "fully support the concept of an NCCL providing NCCW retains its identity" — a condition which is incorporated into the proposed plan.

As an NCCL member, NCCW would continue to exist as a separate level when its members would join the NCCL national assembly. Previously existing diocesan councils of Catholic women (NCCW) would also remain intact.

The NCCL plan, however, might rob NCCW of some of its autonomy. Miss Mealey said NCCW "could speak for itself" and would not have to wait for NCCL to make statements on particular social issues, for example. But policy statements "could not be in conflict with NCCL," she said.

Miss Mealey said this meant NCCW would be "sharing autonomy but not giving up its identity."

The NCCW head said she "can't guess" whether the 3,000 convention delegates would adopt the task force proposal.

AN INTERIM task force report — sent to NCCW presidents in July — has drawn "many questions," Miss Mealey said. The main fear expressed is that NCCW will not be able to retain its identity under the NCCL plan, she said, noting again that this fear is unfounded.

Other members cited the difficulty men's and women's organizations sometimes have working together. She said they wanted reassurance that men and women members would do an equal share of the work, be treated alike, and have an equal voice in policy decisions.



NEW OFFICERS of the Friends of Bethany, women's auxiliary of the residence for dependent girls, are Mrs. Ann Peterson, recording secretary; Mrs. William Golding, vice president; Mrs. Thomas Bowes, corresponding secretary; and Mrs. James Smith, president. Mrs. Anthony Joffre, not pictured, serves as treasurer.

Brunch set by Friends of Bethany

Their annual brunch will be hosted by The Friends of Bethany, women's auxiliary of the Archdiocese of Miami's residence for dependent girls, at 11 a.m., Wednesday, Sept. 30 at the Bath Club.

Mrs. Earl Clawson is general chairman of arrangements for the benefit, during which entertainment will be provided by the teenage girls who live at Bethany, including soloist and

guitarist Sue Bowman. Bridge or other cards may be played following the brunch. Reservations may be made by calling Mrs. George Ciampi at 754-8397 or Mrs. Ann Peterson at 758-4337.



NATIONAL CITATION for her work as assistant national public relations chairman of Catholic Daughters of America is presented to Mrs. J. Oliver Tait, Key West, right; by Mrs. Charles Clermont, CDA State Regent, Pompano.

Key West CDA unit installs new officers

KEY WEST — Mrs. J. Oliver Tait was recently installed as grand regent of Court St. Mary Star of the Sea, Catholic Daughters of America, during ceremonies held in St. Ann Hall.

Mrs. Charles Clermont of Pompano Beach, State Regent of the CDA, also installed Mrs. Roy Watson, vice regent; Mrs. Evelio Rueda, historian; Mrs. Patrick Rung, financial secretary; Mrs. John Kerr, treasurer; Mrs. Eugene Fredette, prophetess; Mrs. Estella Swift, monitor; Mrs. Mary McCurdy, lecturer, and Mrs.

John Zinker, sentinel. Trustees installed included Miss May Whalton, one year; Mrs. Hesba Whalton and Mrs. Marie Welters, two years; and Mrs. Jennie de Boer and Mrs. George Madiedo, three years.

Father Charles Zinn, pastor, St. Mary Star of the Sea Church, was the guest speaker during the installation banquet, where Miss Teresa Holdcroft and Miss Suzanne Watson were awarded prizes for their entries in recent CDA contests.

Dinner - dance as a benefit

CORAL GABLES — The Marian School for Exceptional Children conducted by Corpus Christi parish will benefit from a dinner and dance which Daughters of Isabella will sponsor Saturday, Sept. 26, in the K. of C. Hall, 270 Catalonia Ave.

Dinner will be served from 7 to 8:30 p.m., followed by dancing at 9 p.m. to the music of Ed Cook's band.

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Try-outs slated for youngsters

Try-outs for a Performing Arts Workshop for children, which will be directed by two Barry College students, will be held Saturday, Sept. 26 in the college Little Theater, Room 130.

Those between the ages of 12 and 16 will audition for the role of "Peter Pan" from 10 a.m. to noon while youngsters between the ages of 8 and 12 will tryout for the role of "Mickey" from 1 to 3 p.m. Registration for six to eight year-olds will be taken between 3 and 5 p.m.

Elements of creative dramatics and theatrical make-up will be taught during the workshop, which will meet twice weekly, on Tuesdays or Wednesdays and Saturdays, for a total of three hours weekly and culminate in a public performance on the weekend of Dec. 6.

Emphasis on classes for six to eight-year-olds will be on creative dramatics, speech and movement.

Further information may be addressed to Miss Beverly McFarland, P.O. Box 164, Barry College or by calling the Drama Department at 754-3322.

Student gets a place on policy board

ORLANDO, Fla. — NC — A 16-year-old senior girl at Bishop Moore High School here is now a full-voting member of the high school's policy-making board.

Judy Lubozynski, student council president, was elected to the 14-member board — composed of 12 laymen and two priests — after student council officers recommended the action to keep board members abreast of student opinions.

An-honor student, Miss Lubozynski has two older brothers who were also student council presidents at Bishop Moore. Her parents, Mr. and Mrs. Frank Lubozynski, are members of Blessed Trinity parish here.

Dario J. Icardi, president of the Bishop Moore board, said the board believes "direct, participating communication with our student body will benefit the students and the school."

Away at school

South Floridians beginning college studies out-of-town include Elizabeth A. Renuart, daughter of Mr. and Mrs. Victor Renuart, Miami, who has enrolled at LeMoyn College, Syracuse, N.Y.; and Maureen O'Connell, daughter of Mr. and Mrs. Daniel J. O'Connell, West Palm Beach, a freshman at Dunbarton College of Holy Cross, Washington, D.C.

Swim party

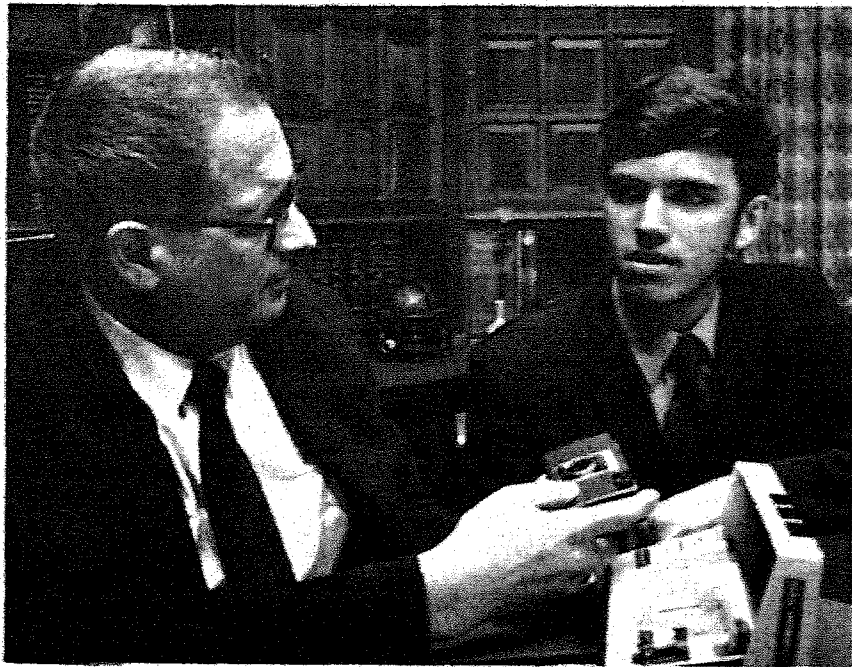
The Young Adult Club of Little Flower parish, Coral Gables, will sponsor a swim party at noon, Sunday, Oct. 4 at Venetian Pool. Dinner will follow for the group at 6 p.m. at Rocky Graziano Restaurant, 2471 SW 32 Ave.

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GRAND PRIZE winner in the recent Voice photo contest is Roberto Perez, shown receiving his Kodak Instamatic 5-20 Camera Kit from Voice editor, George Monahan. A student at Immaculata-LaSalle High School, the 17-year-old youth also collects stamps as a hobby.

CYO unit at seminary picks slate of officers

James Fay has been elected president of the CYO Seminary, which joins parish units through South Florida in spiritual, athletic, and recreational projects.



SOCCER booster at St. Bernard College, Cullman, Ala., is Luisa Garcia of Miami, one of the first co-ed students on the campus.

Other officers are Gary Ondrizek, vice president; Paul Garcia, secretary; and Kevin Kappes, treasurer.

More than 30 new members were welcomed during the installation ceremonies, pledging themselves to personal sanctification, service, and the maintenance of standards of Christian morality.

Seminary CYO projects include participation in community programs at Youth Hall, Haven School for the retarded and other agencies engaged in working with youth.

Father Robert Morris, C.M. is the CYO moderator.

Training day for leaders

LAKE WORTH — A Leadership Training Day sponsored by the East Coast Deanery of the CYO will be held Saturday, Sept. 26 at the American Legion Hall.

Registration will be conducted from 9 a.m. to 10 a.m.

A meeting of the deanery will follow training sessions.

Additional information may be obtained by calling 965-2542.

Academies applicants have Oct. 1 deadline

Young men who are residents of the 12th Congressional District, which includes Dade and Monroe Counties, and who desire to

enter the U.S. Military, Naval, Air Force or Merchant Marine Academies in mid-1971, are urged to contact Congressman Danie B. Faccell, no later than Thursday, Oct. 1.

Wins girls' golf tourney

FORT LAUDERDALE — Mary Ann Duggan, seventh grade student at Our Lady Queen of Martyrs School, finished summer activities by winning the girls' division of the Broward County Junior Golf Tournament.

The 12-year-old daughter of Mr. and Mrs. T. P. Duggan also took the girls overall championship of the Florida State PGA Junior Golf Tournament and received an invitation to play in the World Golf Championship Tournament in San Diego, Calif.

Community programs at Youth Hall, Haven School for the retarded and other agencies engaged in working with youth.

Father Robert Morris, C.M. is the CYO moderator.

Congressman Faccell will nominate a principal and nine alternates to each of the classes entering the academies in June and July of next year.

Applicants must be permanent residents of the 12th Congressional District, be a U.S. citizen, be single and of good moral character, and be at least 17 years of age but not over 22 as of July 1, 1971.

All applicants are required to take a preliminary Civil Service examination in addition to the College Boards Entrance Examinations before being considered for nomination. The next Civil Service exam will be given Oct. 3.

Congressman Faccell may be contacted by writing to him at the U.S. House of Representatives, Washington, D.C. 20515.

THE NOW SET

Student seats

A stand-by policy will be introduced this season for students by the Greater Miami Philharmonic Society.

Students will be eligible to buy regular subscription seats for \$1 commencing at 8:13 p.m. on concert nights, which are Sunday and Monday evenings, at Miami Beach and Dade County Auditorium.

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This column's happiest readers are the men, women and children who know they're needed. The days we're busiest helping others are the happiest days of our lives. . . . Who needs you most? Surprisingly, God needs you — for instance, to help an abandoned orphan become a God-loving, responsible adult. Lepers need you (there are still 15 million lepers in the world), blind children need you, and so do we. . . . Here in New York we are your agents, telling you where the Holy Father says your help is needed, and channeling your help promptly and safely to the people in need. . . . Want to feel good right now? Do without something you want but do not need, and send the money instead for one of the needs below. You'll feel good, especially if your gift is big enough to mean a sacrifice to you. This is your chance to do something meaningful for the world—it's God's world—while you're still alive.

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- MEET MISSION EMERGENCIES Your stringless gifts in any amount (\$5,000, \$1,000, \$500, \$100, \$50, \$25, \$10, \$5, \$2) will help the neediest wherever they are — in India and the Holy Land, for instance.
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Columbus in first game discovers it has power

SPORTS

By JACK HOUGHTLING

All of the archdiocese football teams will swing into action this weekend for the first time this season ... and it'll be the sensational Christopher Columbus High Explorers who will grab off the spotlight.

The Explorers scored one of their most impressive victories ever last week in their opener when they routed their big neighborhood rivals, Coral Park High, 35-0, in a dazzling display of quick and alert football.

Not since they downed Coral Gables four years ago have the Explorers looked so potent. However, the true answer to the Columbus prospects for the season may come this weekend when the Explorers face far-tougher Carol City High, which upset one of the area's pre-season favorites, Norland, 8-0.

Columbus was to meet CC on Thursday night at the Central Stadium.

THE Columbus game, however, must share the week's honors with Chaminade and LaSalle, both of whom open their schedules this weekend, along with the first meeting in football of Archbishop Curley and Msgr. Pace, each losers in their opening games.

Chaminade, the District 8

Class A champs for the past two seasons, goes against Plantation High at the Plantation field, while LaSalle is host to Pine Crest at Miami's Curtis Park. Both games are tonight.

In other weekend action, Cardinal Newman faces Jupiter and Cardinal Gibbons travels to Tarpon Springs for games tonight while St. Thomas Aquinas meets Melbourne Central Catholic at Plantation on Saturday night.

Both Newman and St. Thomas joined Columbus in the win column last week. Newman shaded Cardinal Gibbons, 10-8 while Aquinas rallied for 15 points in the fourth quarter to take Pace, 15-6.

Christopher Columbus left some 7,000 fans buzzing over the manner in which it tore apart Coral Park last week, with the Explorers blending together a near-perfect combination of offense and defense.

THE offense, paced by the running of fleet back John Susi, Armando Paz and Tom Cox mixed with the accurate

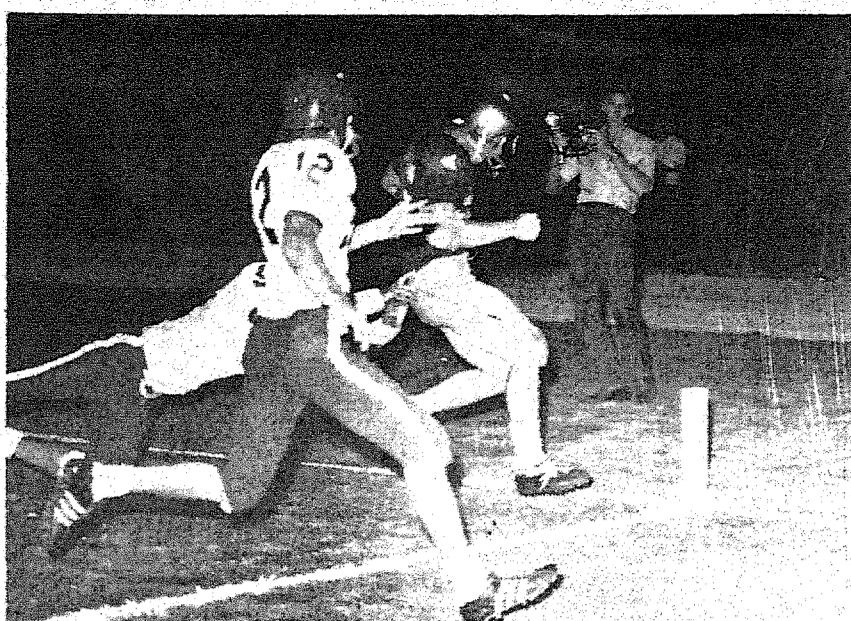
tosses of first-year quarterback Bill O'Malley, accounted for the first three Columbus scores and then the defense took over.

Defensive halfback Tom Bezold picked off a Coral Park swing pass and galloped 75 yards for a touchdown and defensive tackle Tom Burke came up with a lineman's dream, a 46-yard touchdown run after grabbing off another CP toss.

The Explorers showed their offensive speed on their first play with the ball, as Cox scampered 48 yards on an inside reverse to put the ball deep in Coral Park territory.

Then O'Malley, who did not play football last year after showing promise as a sophomore, hit Paz on a roll-out touchdown pass covering 15 yards. O'Malley also tossed for the second TD, on a fourth and six yards to go at the CP six, with end Joe Vollmer on the receiving end.

After that 14-0 lead, it was just a matter of the defense's putting the clamps on the Coral Park offense and



All in vain was this fine run of 19 yards across the goal line by Newman player Sam Howell; for the run was nullified by a holding penalty. However, Newman eventually shaded Gibbons 10-8.

Bill Netter and David Fleming, a pair of lightweight linebackers, starting for the first time, led the charge.

The Explorers exhibited a quick starting offense that should make Columbus a threat all season long, unless injuries start taking a toll.

IN THE two intra-archdiocese games last week, safeties played a key role.

Favored Newman escaped with its 10-8 win over Gibbons after getting a safety in the first quarter on a bad snap from center on a punting situation and a second-quarter touchdown as quarterback Mark Daley went in from the one yard line. Trailing 10-0, Gibbons came back for its score in the second period on a 31-yard TD toss from quarterback Mike Hanley to back Gus Crocco. The Redskins were twice thwarted in first half drives by coughing up the ball on fumbles inside the Newman 10.

St. Thomas got its victory in a 10-second time span in the fourth quarter after trailing Pace, 6-0. Defensive tackle Rick Colonel caught Pace quarterback Pete McNab in the end zone for a safety and when Pace kicked off from the 20-yard line, Leon Watts took the ball and romped 60 yards for a touchdown and an 8-6 Aquinas lead. The Raiders added a clinch-

ing score later in the fourth quarter on an 18-yard pass from Dan Findlan to Warren Mack.

Archbishop Curley will try to rebound from its rocky start, after being walloped 33-6 by South Dade in its opener. The new rivalry with Pace

should be an enthusiastic one and marks the start of South Atlantic Conference play for Curley, although the game will not count in this year's standings due to the fact that the Knights will not have all the SAC members on its schedule.



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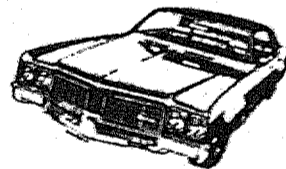
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Mite beats champ

Chris Evert, St. Thomas Aquinas' little tennis mite, almost pulled off two straight startling upsets last weekend.

Even though she failed to win the Carolina International Tennis Classic championship, Chris was the talk of the tennis crowd following a remarkable 7-6, 7-6, upset of the world's No. 1 woman player, Mrs. Margaret Smith Court of Australia, in the tournament's semifinals.

At 5-3 and just 100 pounds, Chris is so small that she must use a two-handed backstroke to get power on the ball. Still, she was able to beat the winner of the Wimbledon and U.S. championships in the semis before falling to the current U.S. No. 1 player, Nancy Richey, 6-4, 6-1.

The 15-year-old Chris is the national 16-and-under champ and won the Florida girls high school tennis championship last spring.

Real surprise in fish tank

CAMDEN, Me. — (RNS) — But for the Catholic reforms emanating from Vatican II a Congregational minister here might have returned home to find his fish eating fish on Friday.

Here's the story:

The Rev. Donald Henderson of Camden's Congregational church is touring Scotland for the Summer. In the meantime a secretary has been tending his aquarium of tropical fish.

Suddenly the secretary found herself a supervisor of some very "listless" fish. Something had to be wrong so she called in another

clergyman whose hobby is tropical fish.

The expert was Father Arthur St. Pierre, pastor of Our Lady of Good Hope Catholic church. All of a sudden "listless" fish were swimming 100-yard-dashes all over the bowl. They're healthy again.

Said Father St. Pierre: "Mr. Henderson is going to be surprised when he gets back. I've converted the fish."

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'To make a long story short— nothing like having boss pop in'

COLUMBIA, Pa. — (NC) — For centuries medicos, psychologists, other scientists have been unable to put a price tag on therapeutic values of such tension relievers as a deep-down chuckle or a side-splitting belly laugh.

Where the men of learning failed, "Casper the Friendly Ghost" succeeded, in a way, here at the motherhouse of the Adorers of the Blood of Christ.

"Casper" more formally is Sister M. Casperine, A.S.C. The community initials after her name, some folks have said, really should stand for "Able to Stimulate Chortles."

OVER THE years Sister Casperine has been remembering jokes and wisecracks. Now she's put a collection of them in a 20-page book. It's on display outside the motherhouse chapel, just below a tin can where purchasers can obtain a copy at any price they want to pay.

It's a strategic spot for the book sale, noticed by women who come from various sections of the Harrisburg diocese to make retreats. Thus far Sister "Casper's" book has cleared a \$200 profit, which goes into a fund to renovate the chapel.

Her collection runs heavily toward one-liners, such as:

"Bar — a place where they have no steady customers."

"To make a long story short, there's nothing like having the boss pop in."

"If the dean doesn't take back what he said this morning, I am going to leave

college. What did he say? He told me to leave college."

There's an occasional philosophical quip — "Worry is like a rocking chair. It gives us something to do, but it doesn't get us anywhere."

THERE even are some religious-oriented rib-tickers:

"What time of day was Adam created? A little before Eve."

"When was the walking stick introduced? When Eve presented Adam with a little Cain."

"Name a businesswoman of the Bible Pharaoh's daughter. She got a prophet from the rushes on the banks."

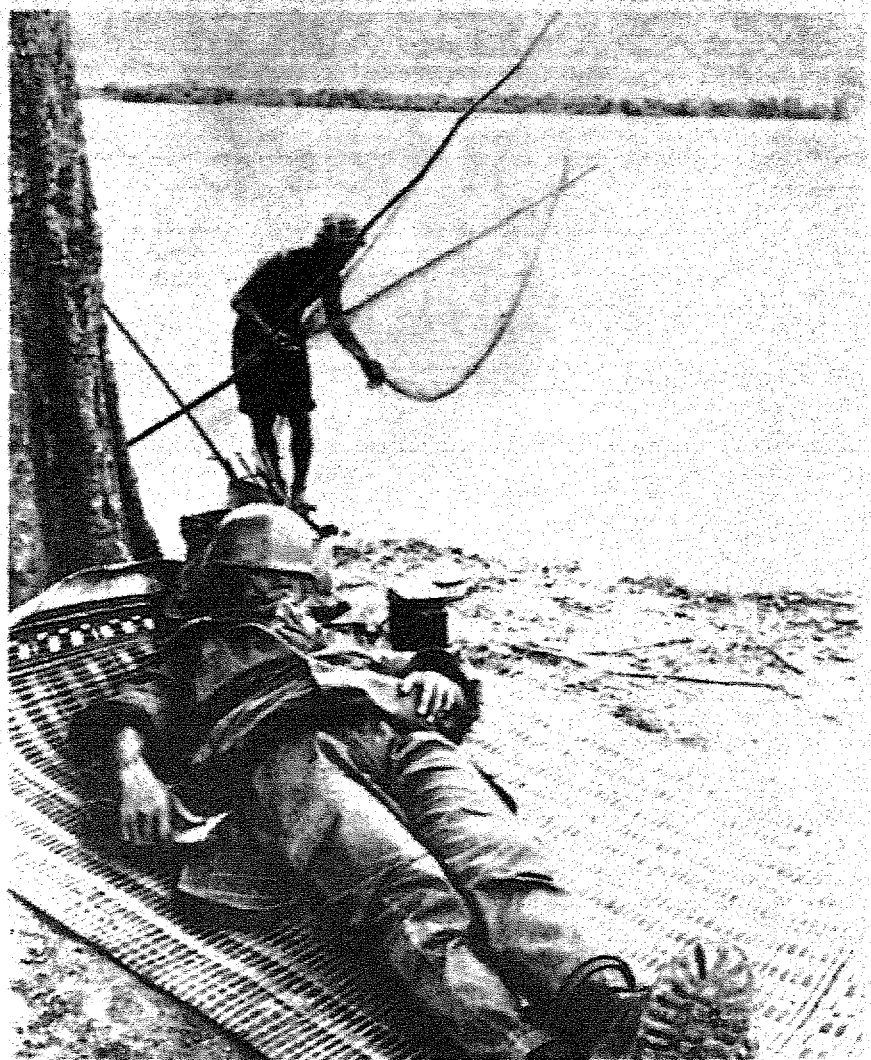
Life isn't just one laugh after another to Sister Casperine now. She has a serious heart ailment, which forced her to give up teaching. But she's a strong disciple of Belgium's Cardinal Leo Suenens' philosophy — humor and faith travel well together because to be humorous is to be human.

She practiced her writing technique by getting out a concise, spicy newsletter for the Diocesan Council of Catholic Women. She began trying out her jokes on youngsters she taught some years ago in Albany, Ga. — and that's where she got her ghostly nickname.

"I do get the blues now and then," she said. "But I get rid of them by reading a joke book or listening to music."

And some of Sister "Casper's" quips aren't exactly models for the cloister. For instance:

"Two old maids went for a tramp in the woods — but he got away."



EXHAUSTED Cambodian soldier, dressed in combat garb, snoozes under a tree near Prek Tameak while a native fisherman goes about his age-old toils pulling his nets from the placid Mekong River.

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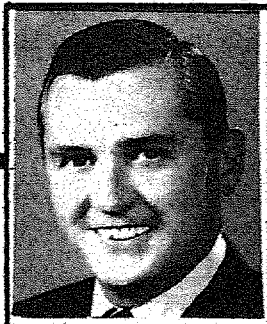
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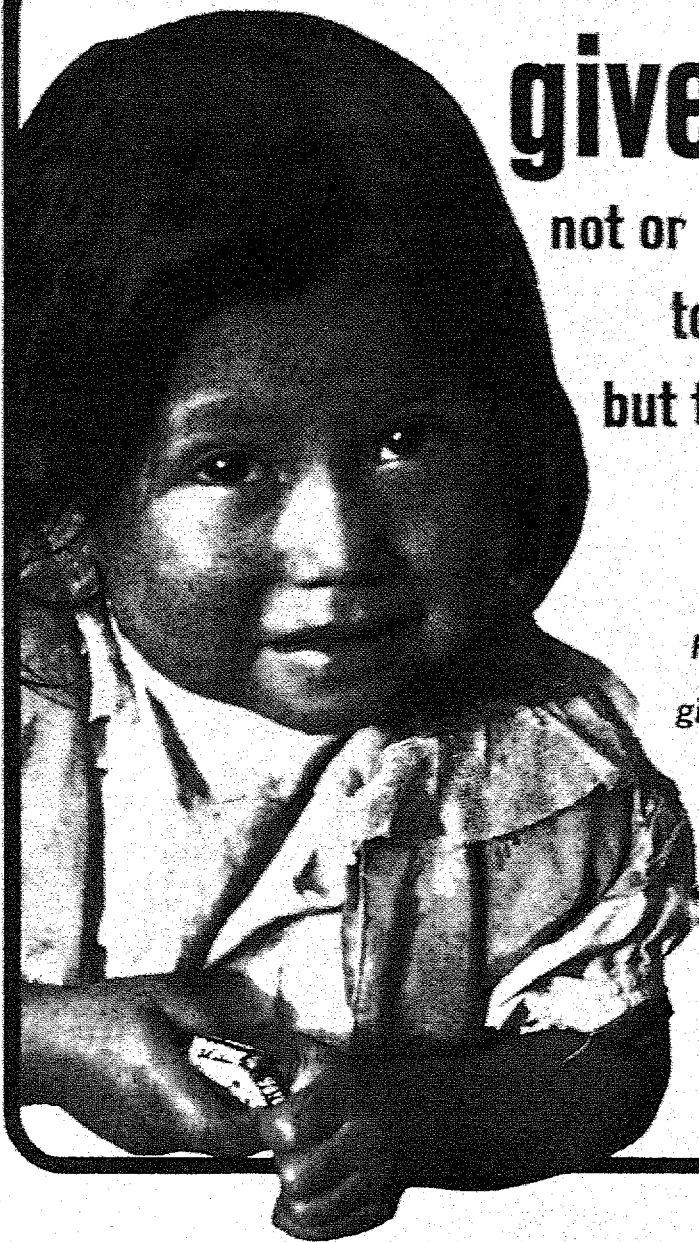
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Visitará Nixon al Papa

WASHINGTON — El Presidente Nixon partirá el domingo, día 27 en una gira de 8 días por Europa que incluirá su segunda visita oficial al Papa Paulo VI.

los que tratarán el mandato estadounidense y el Papa, se afirma que tratarán sobre problemas mundiales y en particular la búsqueda de la paz.

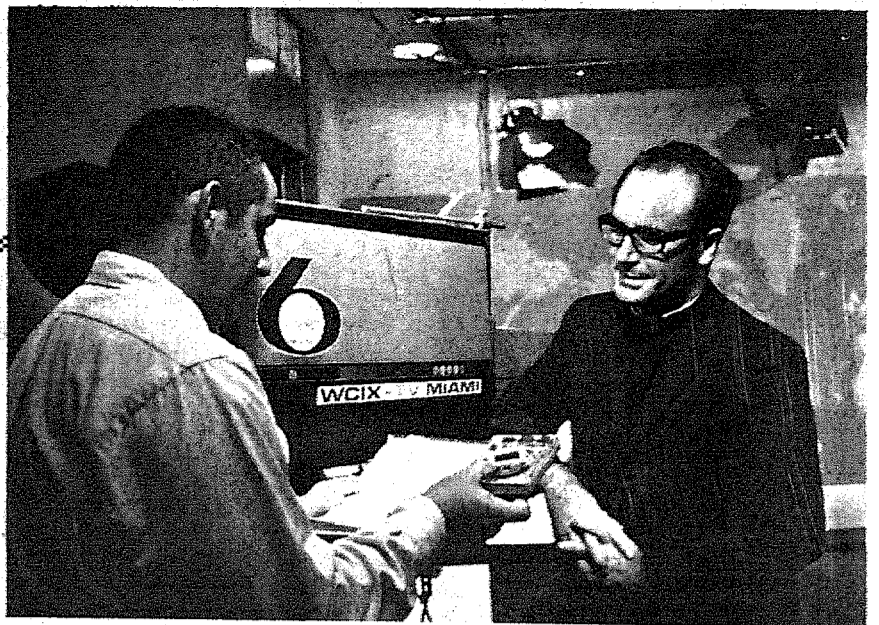
Se especula también que

Elogia el Papa ayuda del Cardenal Cushing

CIUDAD DEL VATICANO — (NA) — Al aceptar la renuncia del arzobispo de Boston, Cardenal James Cushing, Paulo VI elogió la ayuda brindada por dicho prelado a la Iglesia en A-

el Papa y Nixon traten sobre el problema del Oriente Medio y la guerra en el Sudeste de Asia, así como sobre los empeños de asistir a los prisioneros de guerra y combatir el tráfico de drogas.

mérica Latina, según revela una carta del Papa dada a conocer aquí (setiembre 14). La carta, fechada el 20 de agosto, dice: "Es con profunda pena que aceptamos vuestra renuncia al Arzobispado de Boston por razones de edad y salud. Nos sentimos profundamente agradecidos por vuestros esfuerzos y sacrificios durante tantos años. Os agradecemos el impulso que habéis dado a la vida cristiana entre vuestro pueblo y por todo lo que habéis hecho en América Latina..."



"La Imagen de Dios" es el nombre del nuevo programa que comenzará a transmitirse diariamente, a las 10 p.m. comenzando el próximo lunes a través del Canal 6 de Televisión. Una breve meditación de tres minutos de duración, la que estará a cargo del Padre Jose L. Hernando, será el tema del programa. En la foto, el Padre Hernando preparando el nuevo programa con el director de programas, Jose Prieto. "Un mensaje de luz y de amor" será la característica de este programa, según palabras de su productor, Raul Argilagos. "La Imagen de Dios" saldrá al aire inmediatamente antes de la novela "Simplemente María", tan popular entre la teleaudiencia de habla hispana.

LA VOZ

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Donativo a la Ermita de los cubanos

Los gerentes y empleados de la fábrica de conservas Ancel donaron las cuarenta alcancías que se utilizaron en la colecta de la misa del día de la Caridad del Cobre en el Miami Stadium. Las al-

cancías, confeccionadas con latas de conservas cerradas al vacío serán situadas ahora en distintos comercios de Miami para la construcción de la Ermita de los Cubanos. La sorpresa que recibieron

los miembros del comité de la Cofradía de Nuestra Señora de la Caridad del Cobre, fue que una de las alcancías ya venía llena con donativos aportados por gerentes y empleados de Ancel.



El domingo 4 de octubre tendrá lugar en los terrenos de la Ermita de los Cubanos la Romería Habanera que congregará en un agape criollo a los devotos de la Virgen de la Caridad del Cobre de los 26 municipios de la provincia de La Habana. El agape consistirá en un almuerzo de comida típica cubana y numeros del folklore de ese país. En la foto Ricardo Fernández, Tarcicio Nieto, Eddy Navarro, el Dr. Evelio Jacomino y Rolanda Encinosa discutiendo los preparativos de ese festival.

Destaca Obispo significado de ordenación sacerdotal

El pasado sábado, en ceremonia efectuada en la iglesia de San Juan Bosco fue ordenado sacerdote el joven cubano Orestes Garcia Balea, quien después de llegar a Estados Unidos en 1962, partió hacia España y Roma para realizar sus estudios sacerdotales. Nativo de Cienfuegos, Cuba, el nuevo sacerdote es hijo de José y Haydee Garcia, miembros de la parroquia de San Juan Bosco.

El Padre Orestes Garcia Balea recibió el sacramento del orden sagrado de manos del Obispo John J. Fitzpatrick, quien al terminar la ceremonia pronunció unas breves palabras sobre la significación del acto. He aquí las palabras por el Obispo Fitzpatrick:

Mis queridos hermanos y amigos en Cristo:

Es para mí un gran honor y al mismo tiempo una tremenda responsabilidad, ordenar un joven para que sea un sacerdote de Jesucristo.

El mundo y la Iglesia de Cristo ya no serán los mismos nunca, a partir de este día, nuestras vidas y las de todos serán movidas hacia el bien o hacia el mal, por las acciones ministeriales del nuevo sacerdote Padre Orestes Garcia.

PERMITIDME que lo felicite en el nombre de todos nosotros y prestémosle la promesa de nuestras oraciones, buenos deseos y nuestra voluntad de colaborar con él en todo lo que haga.

De hoy en adelante, nosotros todos debemos participar íntimamente en su sacerdocio, dondequiera que él vaya llevará consigo a todos y cada uno de los aquí presentes y a todos los que él ha conocido, al obispo que lo ha ordenado, a sus padres que le dieron la vida, amor y educación, a sus

profesores, amigos y vecinos, que le ayudaron a alcanzar la madurez de hombre y de cristiano. Nos sentimos felices de formar parte de su vida, de ser partícipes de su ministerio a otros y de manifestar así a través de su sacerdocio, nuestro amor por Cristo.

La persona más importante en la ordenación de esta tarde no es el Padre Garcia, sino el mismo Jesucristo y el pueblo a quien Cristo le envía. "Ya sea ocupado en oración o postrado en adoración (dijo el Concilio) predicando la Palabra Divina, ofreciendo el Sacrificio Eucarístico, administrando los Sacramentos o ejerciendo cualquier trabajo de su ministerio entre los hombres, y todo sacerdote contribuye a la Extensión de la gloria de Dios, tanto como al desarrollo de la vida divina en las almas". Sin embargo, atravesamos tiempos bien agitados y turbulentos; la mayor parte de vosotros aquí presentes, estáis siendo víctimas de una violenta persecución, tanto más peligrosa porque es viciosa y sutil.

PUEDA SER QUE el futuro tenga reservados momentos difíciles para todos nosotros y especialmente para los sacerdotes. Los obispos reunidos en Roma para el Concilio Vaticano Segundo, sabiamente declaran que "guiando y alimentando al pueblo de Dios, los sacerdotes inspirados por el amor del Buen Pastor que da la vida por su rebaño, ellos están preparados y prestos a hacer el supremo sacrificio de la suya propia, siguiendo el ejemplo de otros sacerdotes, que en nuestra época actual, no han rehusado hacer el sacrificio de su vida.

Esta tarde deseamos al Padre Garcia, muchos largos y fructuosos años en el apostolado de Cristo, el primer sacerdote. Lo encomendamos a María, Madre de todo sacerdote, a ella pedimos le proteja siempre, considerando en él la imagen y el sacerdocio de la propio Divino Hijo.

Padre Garcia, Ad Multos Annos!

Teólogos sugieren nuevas formas de elección papal

BRUSELAS — (NA) — El Congreso de Teólogos Católicos, reunido aquí, exhortó a su Iglesia a permitir que los laicos participen en la elección de papas, obispos y sacerdotes.

Esta "directriz" es una de las principales conclusiones a que arribaron 230 teólogos, casi todos sacerdotes, que tomaron parte en la reunión de seis días sobre el futuro de la Iglesia.

Declararon también que las Iglesias deben luchar por la libertad y vigilar con cuidado que no se establezcan vínculos entre ellas y "los poderes de la opresión."

LAS COMUNIDADES cristianas, añadieron, deben procurar activamente la liberación de los oprimidos — ya se trate de víctimas de discriminación racial, sociedades industriales o regímenes totalitarios.

Los teólogos no llegaron a un acuerdo sobre la manera en que los laicos deben participar en la elección de los dirigentes de la Iglesia. Por siglos los Papas han sido elegidos por el Colegio de

Cardinales. El Papa mismo nombra a los obispos y los obispos ordenan a los sacerdotes.

El Congreso también aprobó una propuesta que subraya la importancia de las pequeñas comunidades eclesiales. Los teólogos dijeron que éste era un asunto clave porque concierne a la descentralización de la Iglesia Católica, que tradicionalmente ha insistido en la unidad y universalidad.

Importante participación en el certamen correspondió al primado belga, cardenal Leo Suenens, y al doctor Andrew Greentley, de Chicago.

HABLANDO con los periodistas que asistieron al Congreso Internacional de Teología, el prelado belga señaló "que la designación del Sumo Pontífice debería estar en manos del Sínodo de obispos en lugar de ser responsabilidad exclusiva del Colegio de Cardenales."

"Se produciría una crisis de falta de credibilidad en el próximo Papa si el mismo fuera escogido por una organización que no fuera representativa", añadió.

Manifestó que la predominancia de prelados italianos en el Colegio de Cardenales y la edad de sus miembros, algunos de los cuales están en ese organismo "porque tienen

que estar en algún lugar después de los 75 años", tornan poco representativo a ese cuerpo.

El cardenal belga de 66 años de edad, y una de las figuras más descolantes del movimiento progresista dentro de la jerarquía católica, declaró: "En todo caso, existe el gran peligro de que esos hombres hagan que la elección desembogue en una falta de credibilidad."

AÑADIO QUE NO podía plantear una solución fácil al problema pero sugirió que el Sínodo de Obispos, que debería surgir de elecciones democráticas realizadas en las respectivas diócesis, podría ser un foro más adecuado para esta alta y delicada función.

Aclaró que el Sínodo ordinario de obispos en el que cada prelado fuera seleccionado para viajar a Roma en representación de quince colegios, podría restablecer la credibilidad en el proceso de elección del Pontífice.

Por su parte el doctor Greentley dijo que "el Papa y los obispos de la Iglesia deberían ser elegidos por medios más democráticos que los utilizados al presente."

En su discurso señaló que un cuerpo más representativo que el Colegio de Cardenales debía tener "la tremenda responsabilidad de elegir al Jefe de la Iglesia".

Se mudó Hogar de Niños Cubanos

Treinta jóvenes cuyos padres se encuentran aun en Cuba comunista se mudarán esta semana de su presente residencia en el 83 S.E. 8 St. hacia una nueva residencia en el 11450 Biscayne Blvd.

Mons. Bryan O. Walsh, director del Programa Para Niños Refugiados Cubanos, inaugurado hace diez años, dijo que en este momento se está habilitando un motel que será la nueva residencia para esos jóvenes cuyas edades fluctúan entre 15 y 18 años.

El motel está enclavado adjunto a los locales de la nueva parroquia de Santa Marta, que acaba de establecerse en esa zona.

Otros 70 niños refugiados cubanos se encuentran recibiendo educación en distintas instituciones de otras diócesis de Estados Unidos.

Desde que comenzó el éxodo cubano, unos 14,000 niños y niñas que han sido enviados por sus padres para librarlos del adoctrina-

miento comunista han sido atendidos por este programa fundado por Mons. Walsh.

Conferencia sobre cultura maya

El miércoles día 30, a las 8 p.m. el señor Timothy Sullivan, del Museo de Ciencias de Miami, dictará una Conferencia en el Auditorium de dicho Museo, la que versará sobre Civilización Maya y Tikal. A esta Conferencia asistirá un número aproximado de 400 personas, contándose entre ellas a algunos Socios del Museo de Ciencias de Miami. Al final de dicha Conferencia, se distribuirá entre la concurrencia, café de Guatemala; para que sea degustada esta deliciosa bebida. El café, será servido por damas guatemaltecas, ataviadas con sus trajes típicos de diferentes regiones del país.

El optimismo de los cristianos

Escribe Benhard Haering

El cristiano es por naturaleza, es decir, por su alegría en la fe y en la confianza de Dios, un optimista. Con su vida canta el cántico del sol. El cristiano ve todo bello. Ama la belleza de la naturaleza y de la cultura. Se alegra en el canto. Se alegra con los alegres. Su simpatía está para los que sufren y para con los afligidos, y su arte para ayudarlos y consolarlos, loable, aún mucho más, a todo lo bueno y lo bello.

En el fondo, el cristiano continúa siendo siempre un optimista, porque nunca pierde de vista el todo. Comprende el sentido del dolor y del fracaso porque tiene siempre ante sus ojos la totalidad del misterio pascual: Pasión y Resurrección.

El momento presente es siempre para él, una hora de gracia. Un presente en que se encuentran con virtud creadora el pasado y el futuro. Aprovecha de tan buen grado las pequeñas y limitadas posibilidades, de bien, como las grandes horas de sol.

El cristiano es constantemente agradecido respecto de la herencia transmitida y de todo bien del cual encuentra impregnado su ambiente. La gratitud es para él, el impulso más fuerte para aprovechar las posibilidades concretas con sentido de responsabilidad, tanto para con sus contemporáneos como para la posteridad. La gratitud le abre el sentido más profundo de todo bien y también de todas las dificultades de esta vida.

• LA RAIZ DEL PESIMISMO

La raíz última del pesimismo es el pecado. Cada infidelidad a la gracia de Dios es una pérdida en la alegría y en el optimismo, el comienzo de una queja, y un resbalar en el sentido de la tristeza y el pesimismo.

El gran remedio es el arrepentimiento inmediato que alcanza su plenitud en un acto de confianza en la bondad de Dios.

Todo auténtico acto de contrición ya se encuentra en el campo de la irradiación del sacramento de la reconciliación y de la paz.

Un mundo en movimiento, una sociedad y una cultura caracterizadas por profundas y rápidas transformaciones, proporcionan al creyente infinidad de posibilidades para volverse más profundo, para ser más vigilante y para distinguir lo esencial de lo secundario, para ser testimonio de la fe en la presencia de Dios en el mundo.

Pero los tiempos de cambios radicales, inesperadamente rápidos, presentan grandes exigencias al alma humana. Pueden probar el equilibrio psicológico fuertemente. Esto es válido tanto para los que por naturaleza se oponen al cambio, como para aquellos que con demasiada facilidad se dejan llevar por la sensación de lo nuevo, de lo sensacional.

En esta situación, la meditación y la contemplación adquieren un significado muy

especial. La oración y la reflexión son en todas las circunstancias, un elemento esencial de una vida verdaderamente cristiana.

La esperanza cristiana vive de la entrega a Dios, del agradecimiento por todos los beneficios, de esa forma de oración, de suplica que a través de su confianza es una continua alabanza a Dios.

La oración del cristiano no puede ser pura y simplemente confundida con la repetición de oraciones: es ante todo un estar lleno de confianza y agradecidos ante Dios; estar atentos a su palabra y con la disposición de dar siempre una respuesta con todo el ser.

El problema que se plantea es el siguiente: ¿Cómo podrá estar silencioso delante de Dios? ¿Cómo podrá meditar con todos sus sentidos y alabar a Dios? Sin reflexión y sin oración meditada no hay paz profunda en el corazón, no hay un optimismo profundamente anclado.

En un tiempo de radicales cambios, los cristianos deberían formar la vanguardia. Los que se retardan, siempre tenderán al pesimismo.

Pero de la vanguardia de una nueva época se exige mucho.

• LOS HOMBRES DE VANGUARDIA

Los hombres de vanguardia deben aprender la no-violencia que el Evangelio y los

grandes santos de la no-violencia nos enseñan. Tienen que tener paz en el corazón para irradiar paz. El sol solo continúa siendo sol cuando esparce luz y calor. El cristiano solo puede ser optimista cuando conoce y aprende el arte de dar la alegría.

Los verdaderos propagadores del optimismo son aquellos a quienes les interesa más comprender que ser comprendidos; amar que ser amados; consolar que encontrar consuelo.

Pero es igualmente verdad: Así como el cristiano vive de la gracia de Dios, así también vive del amor, de la bondad, de la alegría que recibe agradecidamente.

El optimista no es una persona aislada; vive en la comunidad, para ella y a través de ella. El es y está dispuesto a ser optimista, porque pertenece al pueblo de Dios y a quien le fue confiada la misión de anunciar y dar la alegría.

En el optimismo, la esperanza cristiana recibe carne y sangre. Ella se muestra precisamente en el fervor, cuando el hombre, a través de las pruebas, se siente invitado a dejarse liberar de su propia tristeza, a confiar en Dios y con la mirada en la concelebración eterna del amor de Dios, vive cada vez más en la comunidad de salvación, a través de ella y para ella.

LA VOZ

Suplemento en Español de **VOICE**

Nuevo Nuncio en Chile quiere fomentar Concordia entre Iglesia y Estado

ZARAGOZA, España — (NA) — "Voy a Chile a cumplir la voluntad del Papa. El me envía en misión

de nuncio para que fomente la concordia entre el poder civil y la Iglesia, y, por consiguiente, con la Santa Se-

de," declaró aquí Mons. So-
tero Sanz Villalba, quien en
breve viajara a Chile.
Mons. Sanz Villalba fue

consagrado aquí obispo en el templo del Pilar. Después de haber trabajado muchos años en la Secretaría de Estado del Vaticano, es el primer prelado hispano nombrado nuncio apostólico por Paulo VI.

EL NUEVO NUNCIO hizo unas declaraciones en las que se mostro esperanzado acerca del futuro de la Iglesia en los pueblos de habla hispana.

Refiriéndose concretamente a España dijo que a su entender "la religiosidad del pueblo español esta ahora más purificada porque aparece desprovista de hojarasca y de sentimentalismo."

Aunque no comentó los recientes acontecimientos políticos chilenos, el nuncio se mostro esperanzado respecto a la labor que le aguarda en Chile, para la cual espera contar no solo con la cooperación del Episcopado, el clero y los fieles de aquel país, sino también con la de las autoridades chilenas.

El nuevo nuncio, que ha sido en el Vaticano asesor de los tres últimos Papas en las cuestiones de los países de habla hispana, afirmó la vigencia de la función de los nuncios en América Latina.

"EN LOS PAISES Latinoamericanos está viva la devoción al Papa", dijo. Y agregó: "pero sería una miopía imperdonable reducir el cometido del Nuncio al mantenimiento de esta devoción. Hay que fomentar sobre todo la concordia entre los discípulos del Señor que luchan con armas distintas, aunque siempre con el mismo afán: defender a los sectores débiles de la opresión que puede producir el dinero, el poder, el orgullo, el mando."

Mons. Sanz Villalba expresó que Paulo VI desea una información independiente sobre cada Iglesia Latinoamericana. "El Papa nos encarga a sus representantes que estudiemos las circunstancias concretas de cada país para llevar a todos sus pueblos su mensaje de paz", dijo.

Los que no cumplen con su palabra

Por MANOLO REYES

En un comentario anterior decíamos que a los Castro-comunistas en vez de escucharle la voz para conocer cuales serian sus acciones subsiguientes, habia que observarle más hacia los pies para conocer verdaderamente hacia donde se dirigian. En vez de tratar de sacar conclusiones inmediatas sobre sus demagógicas declaraciones... hay que seguirles el rastro de sus acciones, pero muy de cerca, a fin de comprobar que es lo que van a hacer. Porque en multitud de ocasiones dicen una cosa y luego hacen otra. En reiteradas instancias han utilizado la promesa y la esperanza, para luego servir sus fines a despecho de lo que habian prometido con anterioridad.

EN SINTESIS, siguiendo la vieja teoría Maquiavélica que "el fin justifica los medios" a los Castro-comunistas no les importa mentir si con ello avanzan un poco más en sus nefastos propósitos.

Recuérdese que Fidel Castro dijo al principio de su régimen que no tomaria los bancos extranjeros en Cuba. Hoy los bancos extranjeros están en manos del régimen. Dijo que no impondría el servicio militar obligatorio y hoy la implantación de este servicio es una realidad. Lo mismo dijo de la titulada reforma urbana y más tarde la impuso. Dijo que no era comunista sino humanista. Para dos años más tarde declararse Marxista Leninista hasta el día de su muerte.

Esta actitud demagógica es la que siguen también sus amos Moscovitas.

EN EL AÑO 1962 el Ministro de Relaciones Exte-

riores de la Unión Soviética, Andrei Gromyko, le ase-
raba al Presidente John F. Kennedy en la Casa Blanca que ellos no habian puesto en Cuba los cohetes de largo alcance. Al día siguiente el primer mandatario de Estados Unidos denunciaba a Gromyko y a la Unión Soviética por haberle mentido y haber colocado en territorio Cubano los cohetes intercontinentales y documentó sus palabras con las fotos tomadas por los aviones de reconocimiento americanos.

Algo análogo acaba de suceder en la tensa situación del Medio Oriente. Ante el mundo Egipto, apoyado por la Unión Soviética, se comprometieron a respetar un alto al fuego de 90 días. Y se ha probado por Israel y por los Estados Unidos que Egipto y los Rusos han utilizado esta tregua para instalar una serie de silos de cohetes en un banco del Canal de Suez. Como en 1962 Estados Unidos ha exigido que cese este estado de cosas y la tensión de una crisis ha ido en aumento.

Y todo provocado por quién? Por aquellos que no saben cumplir con la palabra empeñada.

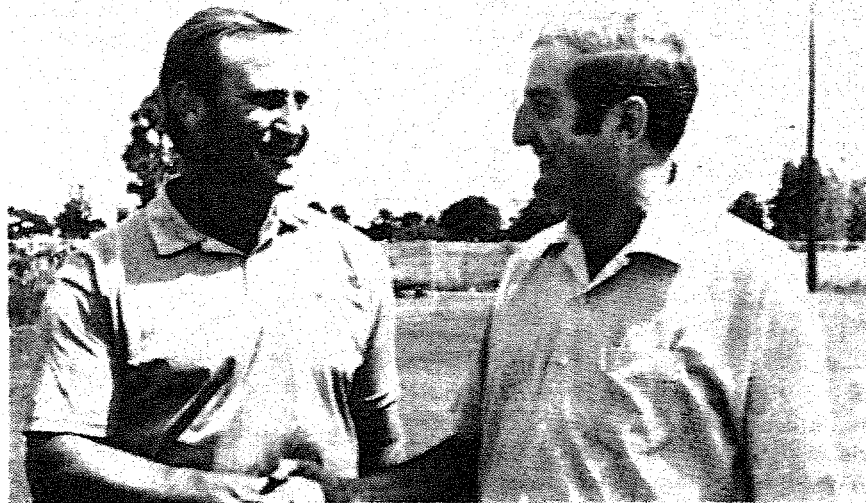
Obispos Chilenos visitaran al presidente que confirme el congreso

SANTIAGO DE CHILE — (NA) — La Conferencia Episcopal Chilena formuló una declaración aclarando su posición respecto a la situación política del país y expresando que no visitará al nuevo presidente hasta que éste haya sido confirmado por el Congreso en pleno.

Tradicionalmente los re-

presentantes de la Iglesia chilena hacen una visita de cortesía al presidente electo pero dado que el panorama electoral aún no está totalmente resuelto el comunicado expresa que "los representantes de la Conferencia Episcopal esperarán — para el efecto de dicha visita — la siguiente etapa del proceso electoral."

Esa etapa es la que se cumplirá el próximo 24 de octubre cuando el Congreso en pleno elija al nuevo presidente entre los dos candidatos que obtuvieron mayorías relativas, el socialista Salvador Allende, de Unidad Popular de Izquierda, y Jorge Alessandri, independiente de centro derecha.



Los miembros del equipo de futbol "Miami Dolphins" aseguran que "su relación personal con Dios" es uno de los puntos esenciales del "nuevo espíritu" que los está convirtiendo en un equipo ganador. Los jugadores han creado una capilla para todos los credos y el fervor religioso se ve estimulado por el nuevo coach Don Shula y el propietario Joe Robbie, (foto superior) ambos católicos, así como por el "Tackel" Norman Evans (abajo) de la religión Bautista que organiza los cultos en en la capilla y el recibidor, Willie Pearson, (abajo izquierda) metodista que también ve con entusiasmo el espíritu religioso de su equipo.

EXPOSICION DEL LIBRO

La Exposición del Libro se llevará a cabo en la Biblioteca Pública de Miami (Miami Public Library). El día 1ro. de Noviembre dará comienzo esta actividad, y será dedicado a Guatemala, el día 3 del mismo mes. Para este evento han sido enviados de Guatemala varios lotes de Libros de Autores Nacionales, los cuales se darán en calidad de obsequio a la Biblioteca de Miami.

SANTA TERESA DE AVILA Primera mujer Doctora de la Iglesia

Este domingo, día 27 de septiembre, tendrá lugar en Roma una ceremonia de especial significación para la Iglesia universal y para la cultura hispánica en particular: La proclamación de Santa Teresa de Jesús como Doctora de la Iglesia, la primera mujer que alcanza esta distinción en la historia del cristianismo.

Sólo otra mujer ha sido declarada doctora de la Iglesia junto a Teresa de Avila; es Santa Catalina de Sena y su proclamación tendrá lugar el 4 de octubre.

NO HABIENDO faltado en la Iglesia mujeres adornadas no sólo de eximia santidad, sino también de ciencia eminente, no causa extrañeza que el Sumo Pontífice Paulo VI, teniendo presente los signos de nuestro tiempo, haya recomendado conceder el título de doctora de la Iglesia a algunas de esas santas mujeres que con sus escritos edificaron e ilustraron la Iglesia.

Una de las figuras cumbres de la literatura hispana, ya mucho antes de que la Iglesia le concediera el título de Doctora de la Iglesia en el mundo de las letras y la cultura se le conocía universalmente como la Doctora de Avila.

¿Qué significa este título concedido a Teresa de Avila? En la teología católica llámase doctor de la Iglesia al teólogo en el que se reúnen estas cuatro características: doctrina ortodoxa, santidad personal, obra científica extraordinaria y explícito reconocimiento por parte de la Iglesia.

Por GUSTAVO PENA MONTE



Reproducción del retrato auténtico de Santa Teresa de Jesús, cuadro propiedad de la familia Ahumada, Siglo XVI, autor anónimo.

En la Iglesia Latina destacan cuatro doctores a partir del siglo VII: San Ambrosio, San Agustín, San Jerónimo y San Gregorio. Desde entonces su número ha aumentado hasta treinta, todos varones.

Muchos se preguntan por qué ha tardado tanto tiempo la Santa Sede en reconocer y dar el título de doctora a Santa Teresa, dado que su magisterio siempre fue válido para la Iglesia.

LA RESPUESTA la da el Concilio Vaticano II. La revista Carmelo Seglar, expresa al respecto: El Concilio

Vaticano II abrió nuevo horizonte para la Iglesia, buscó y halló los signos de nuestro tiempo y sintonizó con ellos. "dejándonos bien marcados un espíritu nuevo, un humanismo nuevo, una nueva esperanza y una nueva versión, histórica y trascendente a la vez, del mundo que vivimos."

Un avance positivo feminista se había logrado en la humanidad. A tono, el Concilio afirma: "en la Iglesia los carismas son concedidos a todos, sin distinción de condición o sexo." (L.G. n 12).

admitiendo de hecho a las mujeres como "auditoras" en la Asamblea Plenaria y en las instituciones de gobierno y acción de la Iglesia. La Iglesia no se precipita. Todo llega a su tiempo. Y las mujeres santas y doctas serán doctoras de la Iglesia. ¿Y que mujer podría ser Doctora de la Iglesia con más derecho que Teresa de Jesús? En este momento en que en distintas partes del mundo están agitando movimientos feministas algunos de ellos razonables, otros un tanto descabellados, la mujer de hoy debe mirar a esta mujer española de quien se ha dicho que "es la mujer más santa y la santa más mujer"

Esta proclamación que se hará el domingo pone de manifiesto la estima que la Iglesia siempre ha tenido por el papel de la mujer en el mundo y sirve para recordar una vez más que ha sido el cristianismo la doctrina que más ha elevado y defendido la dignidad de la mujer en la historia de la humanidad.

LA CATEGORIA doctrinal de Santa Teresa, el impacto que sus obras literarias han producido, la valía de su magisterio garantizado a través de cuatro siglos, no pueden encerrarse en unas pocas cuartillas, que sólo pretenden resaltar la significación que tiene esta ceremonia anunciada para el domingo.

Más habrá que hablar — y siempre será poco — de esta cumbre de nuestra literatura, de esta maestra de los caminos de Dios y de la vida; "enseñadora indiscutible de la vida interior, de la oración, de la entrega al Señor; ejemplo del quehacer apostólico, testimonio auténtico de Evangelio por sus obras

escritas, por su vida y por sus Hijas"

El honor de ser Doctora de la Iglesia, de ser la primera mujer elevada a esta

categoría, es una honra inmensa para la santa española, es un reconocimiento oficial de la Iglesia a sus altos valores.

ORACION DE LOS FIELES

Domingo, 27 de Septiembre

CELEBRANTE: Padre Todopoderoso, es en la Liturgia de la Palabra de la misa dominical que el mensaje de Cristo llega a la comunidad cristiana, ayúdanos a recibir ese mensaje con el corazón abierto y el espíritu alegre.

La respuesta a las oraciones de hoy será "Escuchanos, Señor".

1. Que nuestro Arzobispo, su Obispo Auxiliar, los sacerdotes, religiosos y fieles triunfen en el empeño de llevar la luz de Cristo y la fuerza del espíritu a todas las actividades humanas, oremos al Señor.

2. Que siempre y en todo lugar demos gracias a Dios nuestro Padre, por sus bendiciones y gracias, oremos al Señor.

3. Que nuestros hogares sean tabernáculos de amor, donde la vida y la amistad de Dios sean compartidas por todos, oremos al Señor.

4. Que el derecho a la libertad religiosa, garantizado por nuestra sociedad, mueva a los hombres a actuar responsablemente y a buscar lo que es recto y verdadero, oremos al Señor.

5. Que la dignidad de cada persona sea reconocida y respetada por todos los gobiernos del mundo, oremos al Señor.

6. Que los que tenemos la esperanza de compartir unidos el amor de Dios en el cielo, aprendamos a compartir sus bendiciones en la tierra, oremos al Señor.

7. Que cada uno de nosotros, en la medida de nuestras posibilidades, habilidades y estado de vida, trabajemos en el apostolado, especialmente realizando obras de piedad y caridad, oremos al Señor.

CELEBRANTE: Padre, las obligaciones de justicia y amor se cumplirán solo si cada uno de nosotros contribuye al bien común, ayúdanos a ofrecer nuestro aporte al mejoramiento de las condiciones de la vida humana.

PUEBLO: Amen.

Misas Dominicales En Español

Catedral de Miami, 2 Ave. y 75 St., N.W. - 7 p.m., 10:30 a.m., en el auditorium.

Corpus Christi, 3230 N.W. 7 Ave. 10:30 a.m., 1 y 5:30 p.m.

SS. Peter and Paul, 900 S.W. 26 Rd. 8:30 a.m., 1, 7 p.m.

St. John Bosco, Flagler y 13 Ave. - 7, 8:30 y 10 a.m., y 1.6 7:30 p.m.

St. Michael, 2933 W. Flagler - 11 a.m., 7 p.m.

Gesu, 118 N.E. 2 St., 6 p.m.

St. Kieran, Assumption Academy, 1517 Brickell Ave. 12:15 p.m. y 7 p.m.

St. Hugh, Royal Rd. y Main Hwy., Coconut Grove - 12 m.

St. Robert Bellarmine, 3495 N.W. 27 Ave. - 11 a.m., 1 y 7 p.m.

St. Timothy, 5400 SW 102 Ave. 12:45 p.m.

St. Dominic, 7 St. 59 Ave., N.W. - 1 y 7:30 p.m.

St. Brendan, 87 Ave. y 32 St. S.W. 11:45 a.m., 6:45 p.m.

Little Flower, 1270 Anastasia, Coral Gables. - 1 p.m.

St. Patrick, 3700 Meridian Ave., Miami Beach - 7 p.m.

St. Francis de Sales, 600 Lenox Ave., Miami Beach - 6 p.m.

St. Raymond, Provisionalmente en la Escuela Coral Gables Elementary, 105 Minore Ave., Coral Gables.

St. John the Apostle, 451 E. 4 Ave., Hialeah - 12:30 y 6:30 p.m.

Inmaculada Concepcion, 4500 W. 1 Ave., Hialeah - 12:45 y 7:30 p.m. Mision en 6040 W. 16 Ave. - 9 a.m.

Blessed Trinity, 4020 Curtiss Parkway, Miami Springs - 7 p.m.

Our Lady Of Perpetual Help, 13400 N.W. 28 Ave., Opa-locka - 5 p.m.

Our Lady of the Lakes, Miami Lakes 7:15 p.m.

Visitation, 191 St. y N. Miami Ave. 7 p.m.

St. Vincent de Paul, 2000 N.W. 103 St. 6 p.m.

Nativity, 700 W. Chaminade Dr., Hollywood - 6 p.m.

St. Phillip Benizi, Belle Glade 12 M.

Santa Ana, Naranja - 11:00 a.m. y 7 p.m.

St. Mary, Pahokee - 9 a.m. y 6:30 p.m.

Santa Juliana, West Palm Beach - 7 p.m.

St. Agnes, Key Biscayne 10 a.m.

St. Monica, 3490 N.W. 191 St., OpaLocka. -12:30 p.m.

Paulo VI

y el Sacerdocio

El joven que décadas más tarde sería Paulo VI tenía muchas vocaciones llamadas laicos: abogacía, periodismo, apostolado — como su padre —, arte, diplomacia, poesía en el más noble sentido. Amaba los contactos humanos, las lecturas profanas. Pero renunció a todo ello y se dedicó al sacerdocio en su diócesis, mientras que su frágil salud no le hacía esperar una larga vida. Luego se consagró, se sacrificó a su vocación primera.

Pero esa ley profunda siguió su curso. Al renunciar a lo que pudo haber sido en el mundo, reasumió sus vocaciones virtuales: como la diplomacia, la acción social, la poesía, llevadas a su más alta intensidad y pureza.

Podría decirse que es también la gracia del sacerdocio, como por otra parte lo es todo renunciamiento que tiene al amor de Dios por motivo, los bienes que se sacrifican se reconstituyen por añadidura sobre la inmolación.

PENSAMIENTO

Hace cierto tiempo, el futuro cardenal Veuillot solicitó al futuro Paulo VI, con el cual colaboraba en la Secretaría del Estado Vaticano, que le escribiera un prefacio a una recopilación de textos sobre el sacerdocio. Luego de leer casi todo lo escrito que Mons. Montini, no he hallado un estudio que lleve su sello, que sea más profético. Se trata de una confidencia, mas que de un programa. Desgraciadamen-

Por JEAN GUITTON
De la Academia Francesa

Cuando Paulo VI era joven tenía muchas vocaciones; o mejor, muchas aptitudes; como todo adolescente, oía muchos llamados. La vida humana es así: estamos condicionados a dejar de lado todos los caminos posibles para seguir solo uno; el real, el que se convertirá en histórico. Pero el arte de vivir consiste en recuperar, si cabe decir, lo imposible, lo incumplido, para incorporarlo al hombre real. Ingres, que amaba el violín, dio a las líneas de sus obras una modulación musical. Claudel, que tenía aptitud contemplativa, no pudo entrar en el claustro, pero recompuso alrededor de su vocación histórica al monje consumado. Podríamos seguir citando muchos ejemplos de esta ley profunda. Ley que yo aplico al destino de Juan Bautista Montini.

te, ya no lo tengo mas a mano, pero tal vez sea así mejor para sintetizar su espíritu.

Soledad espantosa la del sacerdote en el mundo moderno que ya no lo comprende más, que no lo sostiene más, y que lo considera como un hombre disminuido. Y sin embargo, este ser enigmático constituye un potente y nuevo interés (en la novela y el cine).

Promover un sacerdocio verdadero, en relación con el hombre, cuyas inquietudes el sacerdote debe sentir, pero no para perderse sino para elevarlas hasta su solución, que no es humana sino divina; el sacerdote esta hecho para elevar a los seres hacia lo sublime, que es lo único que puede colmar sus necesidades.

De esta manera, se trata para el sacerdote de sacralizar al llamado "mundo profano", como el poeta consagra las palabras (y la comparación con la poesía

tiene aquí pleno sentido), no de manera intrínseca y como una especie de sobreimpresión, sino penetrando en las profundidades, y puesto que se trata del hombre moderno, coincidiendo con su complejidad y su inquietud, buscando la solución de los problemas en esos problemas explorados, iluminados entonces por una gracia mas íntima.

Tales eran los pensamientos de ese corto "tratado del sacerdocio" y de la relación del hombre de Dios con el mundo". Cuando se estudie la doctrina de Paulo VI, a través de sus palabras y de sus actos, creo que se apreciará aquí la fuente de su vocación.

CRECIMIENTO O CONFUSION

Y ahora, ¿hacia qué porvenir se dirige? No podemos saber si este pontificado termina o comienza, y en que etapa de su curva histórica se encuentra.

En mi criterio, el Papa

Paulo VI no ha "consumado su curso", ni demostrado aun todas las vocaciones incluidas en la vocación primera. Por lo demás, cuanto más avanza una vida, mas convergen sus líneas; más se simplifican y reunen sobre lo Esencial. Como se observa en San Pablo y en San Juan. Noto también que esta simplificación se cumple en la historia de los últimos pontificados que se abren en principio sobre el mundo, que se concentran enseguida en el Unum necessarium, como en todo ser histórico, en toda conciencia viva de este tiempo.

Ninguno de nosotros sabe que pruebas deberá enfrentar Paulo VI y como reaccionará ante la crisis actual; que es ambigua como todas las crisis; crecimiento o confusión. Resulta claro que, según el carisma dado por Cristo a Pedro, "confirmará a sus hermanos". Pero lo hará según su carácter, a su manera personal inimitable. Quiero decir que las "palabras de orden" que sin duda se verá obligado a pronunciar, emanarán de un examen profundo. Estas piedras angulares no provendrán de extramuros, sino que serán la consecuencia de la convergencia de las líneas del edificio. Y, para emplear una expresión cara a los filósofos, estas definirán la esencia; el vinculum substantiale, el vinculo sustancial.

LA VOZ DEL PAPA

En la persona compleja, calma y solitaria (necesariamente solicitaria) del papa

New way to pick popes is urged by theologians

By PATRICK RILEY
BRUSSELS, Belgium — (NC) — The most high-powered theological congress in living memory has declared that the very nature of the Church as the people of God demands a new system of electing Popes.

The assembled theologians also called for a serious examination of "the possible role of women in the ministries."

Both recommendations were carried by broad majorities at the world congress on "The Future of the Church." These two alone out of the 15 "guidelines" approved by the general assembly of the congress were greeted with strong applause from the 200-odd participating theologians and some 800 official observers.

These and 10 other "guidelines" approved by the congress fell under four main headings: The Function of Theology in the Church; The Nature of the Christian Message; the Church's Presence in Tomorrow's Society; and Structures in the Church of the Future.

APPENDED to these 12 guidelines were four others dealing with social and

political engagement. They earned the smallest majorities, and one of them failed to achieve the required two-thirds.

Formally, the work of the six-day congress consisted in producing these guidelines, whose purpose was to "help us and perhaps other theologians and the whole Christian community" to understand theology's function, the nature of the Christian message and the Church's future.

However, much of the energy actually expended at the congress was aimed at establishing a clearly democratic procedure. From the outset there were murmurings that the resolutions proposed by the congress organizers were being railroaded through the sort of power-structure supposedly characteristic of the Roman Curia (the Church's central administrative body).

Responding to criticism voiced at the very first working session, the congress organizers — all board members of the liberal theological review Concilium — provided for the election of officers for each working committee by each committee. The

organizers also provided that the congress itself decide whether it would even put the resolutions to a vote.

Some measure of the theological calibre of the conference can be taken from the fact that the board members included Fathers Karl Rahner, Yves Congar, Edward Schillebeeckx and Hans Kung.

As a further concession to criticism, the organizers dropped the word, "resolutions," and described the final statements of the congress as "guidelines."

FURTHER yet, they provided the guidelines with a preamble that hedged them about with careful qualifications: "Our perspective is restricted. We do not represent equally every continent, mentality and theological tendency."

Nor, stated the preamble, could the guidelines be considered as "theological definitions or answers," but rather should be seen as "viewpoints."

Among such viewpoints were:

- o That theologians must have freedom to debate theological issues "among themselves" and that ecclesiastical authorities "should never make a charge against a theologian without first having discussed it with him."

- o That "the crucified, risen and still living Lord is the criterion for all preaching and every action of the Church."

- o That the New Testament "presents diverse types and even several principles of organization of the Christian communities," and that therefore we should "respect and pursue diversity and complementarity in Church structures."

- o That both the Church's nature as the people of God and the evolution of history "necessitate today a revision of the procedure by which a Pope, a bishop or a pastor is chosen."

- o That the Gospel demands involvement in "the work of making men free," which, in turn, demands "a concrete analysis of our societies," including the Church. Thus Catholics should review, for example,



ADDRESSING the closing session of the World Congress of Theology on the Future of the Church, which took place in Brussels, is Father Edward Schillebeeckx, O.P., of the Netherlands. He was president of the congress.

"our diplomatic and financial organizations."

Another guideline, on "solidarity with those who now are working for the liberation of men," cited the Berrigan brothers, Fathers Daniel and Joseph Berrigan, who are serving terms in a U.S. federal prison.

THE sole guideline rejected by the congress was a protest against curtailment of freedom "in the Church of Christ, which is supposed to be a messenger of freedom and hope." It referred to curtailment in theological research and in other fields, including "all problems concerning sexuality."

Among the principal speakers at the congress were Cardinal Leo Suenens of Malines-Brussels, Fathers Schillebeeckx, Rahner, Kung and Congar, M.D. Chenu of France; Raymond Brown, S.S., professor of Biblical studies at St. Mary's Seminary, Baltimore, Md.; Andrew M. Greeley, program director at the National Opinion Center, at the University of Chicago, Chicago, Ill.; and John B. Metz of Germany.

Father Andrew Greeley, speaking as a sociologist, emphasized the role of friendship in true leadership.

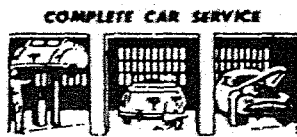
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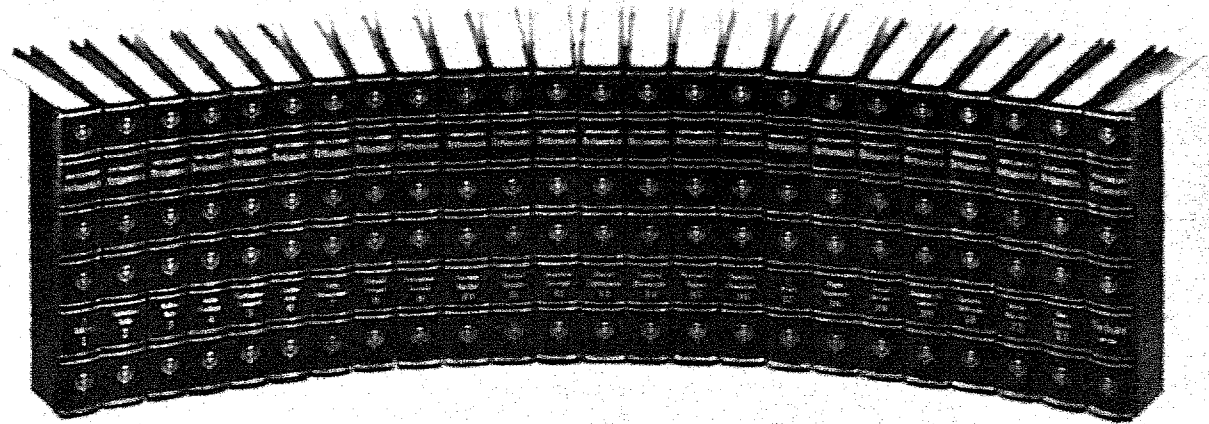
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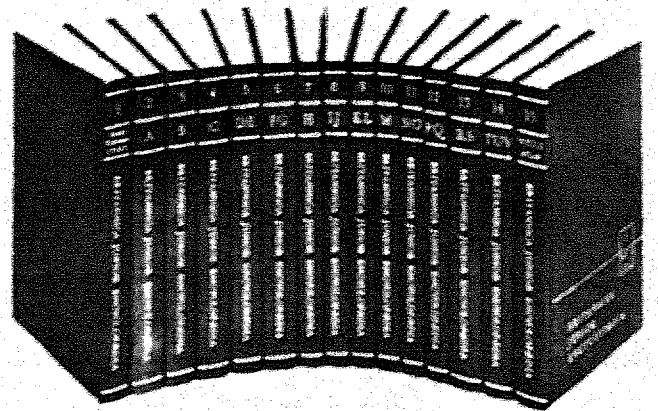
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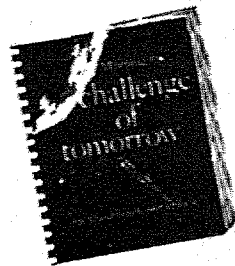


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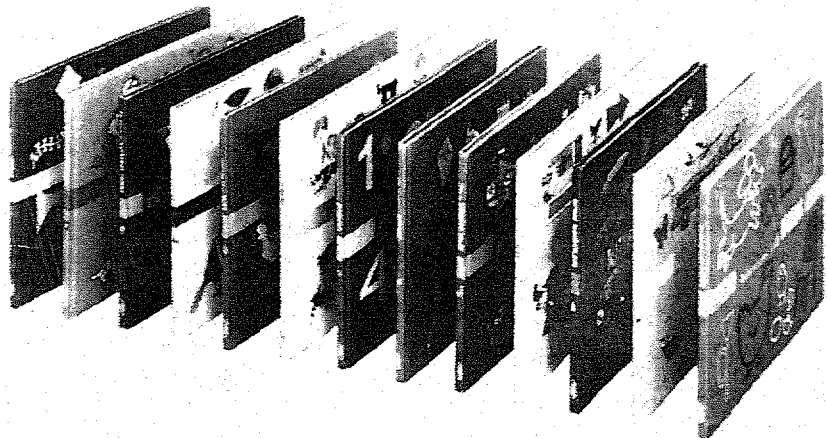
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