

# Pontiff, Nixon discuss pressing world dangers

By JAMES C. O'NEILL

VATICAN CITY — (NC) — Pope Paul VI and President Richard M. Nixon discussed world dangers that the Pope said are "assuming proportions of a vast and fearful conflagration."

Nixon and the Pope met behind closed doors for an hour and 15 minutes Sept. 28, much longer than had been foreseen by presidential planners or papal aides.

The President, according to a schedule released by the U.S. embassy, was scheduled to meet privately with Pope Paul for approximately 45 minutes.

WHILE at the Vatican the President won the cheers of hundreds of American priests and seminarians of the North American College who were gathered in the Clementine

Hall waiting for him after his meeting with the Pope.

The President thanked them for a loud and vociferous welcome and quipped: "This is one American college an American President can go to and get a warm reception."

After leaving the Vatican, the President again changed his schedule. He had been due to go aboard a helicopter waiting in St. Peter's Square to fly him to the Sixth Fleet in the Mediterranean, but instead decided to accompany his wife back to the hotel where she would spend the night.

The American limousine began going down the main street leading to St. Peter's and the President had the car stopped so that

CONTINUED ON PAGE 22



SHARING a light moment during their meeting at the Vatican are President Richard Nixon and Pope Paul VI. After the visit with the Pontiff, the President's second in 18 months, Mr. Nixon expressed hope that Pope Paul would visit the United States again.

## THE VOICE

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OCT. 2, 1970

### Founding of Miami See to be commemorated

## 12th anniversary Mass Sunday

(See related stories, Page 2)

Hundreds of South Floridians are expected to join Archbishop Coleman F. Carroll in observing the 12th anniversary of the founding of the Diocese of Miami, elevated to the rank of an archdiocese two years ago, during Pontifical Low Mass at 11 a.m. Sunday in the Cathedral.

Appointed the First Bishop of Miami by Pope Pius XII in August, 1958, Archbishop Carroll was installed on Oct. 7 of that year during solemn ceremonies in St. Mary's Cathedral.

Archbishop Carroll will preach the homily during Sunday's Mass, in which priests who serve as deans in the five deaneries of the Archdiocese will participate as well as representatives of the Senate of Priests.

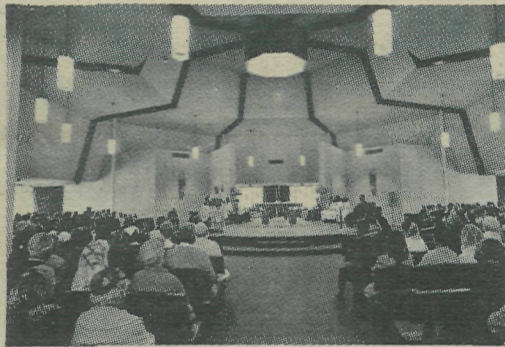
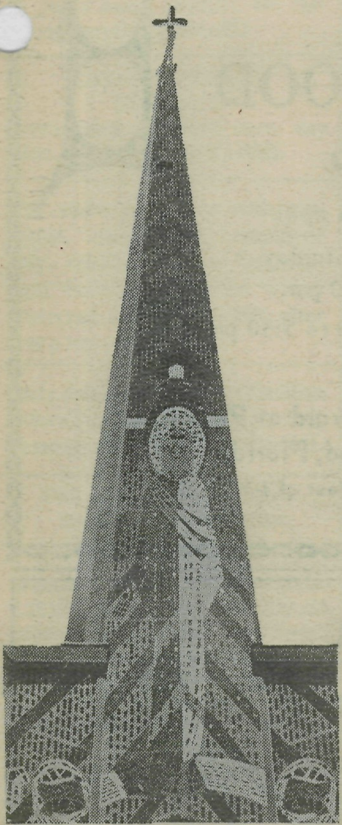
A SPECIAL program of music has been planned for the occasion by Robert Fulton, Cathedral organist and choirmaster, who will direct the massed choir of approximately 100 voices, and the instrumentalists, in the celebration.

Participating in the choir will be members of St. Mary's Cathedral, Immaculate Conception, and Little Flower parish choirs; and selected voices from Barry College, Notre Dame Academy and St. John Vianney Seminary.

Father John Buckley, C.M., St. John Vianney Seminary, will serve as Cantor.

When the Diocese of Miami was established 12 years ago, there were 51 parishes in 16 counties. Today 114 parishes and missions serve the faithful in the eight counties of South Florida.

At the time the Diocese was elevated to the rank of an Archdiocese and Archbishop Carroll was named Metropolitan of the new Province of Miami, the Archdiocese yielded eight counties to the new Dioceses of St. Petersburg and Orlando in which Archbishop Carroll had established 14 parishes and seven missions.



## Bishops open massive effort against poverty

(See related story, Page 2)

CHICAGO — (NC) — In a massive effort to "break the hellish circle of poverty," the nation's bishops announced here (Oct. 1) the formal opening of their Campaign for Human Development, an effort to raise \$50 million for the poor of America.

Once raised, the money will be used to fund seed projects aimed at helping the poor themselves.

According to Auxiliary Bishop Michael R. Dempsey of Chicago, campaign director, "it is for us to help provide the resources to see that the poor have both the voice and the opportunity to achieve their own self-determination."

"These self-help funds will be distributed for projects such as voter registration and community organizations; seed money to develop non-profit housing corporations, community-run schools, minority-owned cooperatives, credit unions and rural cooperatives."

OTHER projects slated for campaign support, Bishop Dempsey added, include "industrial development and job training and placement programs, day-care centers, care

for the aged, and rehabilitation from drug addiction.

"Projects to be given the highest priority are those not presently funded through other institutions or agencies or those in need of additional funds not presently available."

Urging an all-out effort by American Catholics to raise the money, Detroit's Cardinal John F. Dearden, president of the National Conference of Catholic Bishops (NCCB) and the U.S. Catholic Conference (USCC) explained:

"We have asked all dioceses to set their objectives high, taking as their minimum goals their best previous performance in any national collection."

The Campaign for Human Development will climax Nov. 22 with a nationwide collection scheduled to be taken up in all Catholic churches in the U.S.

One out of every four dollars raised during the campaign will be retained in the diocese where it was collected and used to support local development programs. Remaining funds will be distributed "in

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**New Series**  
On  
**Parish Councils**  
Starting  
**This Issue**  
See Page 4



"Drugs, Psychic Explosion" is the subject of Father Sean O'Sullivan and Joseph Vaspal of "Operation Self-Help" as they talk with teenagers during the "Church and the World Today" program at 9 a.m., Sunday, Oct. 4 on WCKT-TV. 7.

THE VOICE

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



# OFFICIAL Latin American assistance fund

Following are the donations to the Latin American Assistance collection from the faithful in the parishes and missions of the Archdiocese of Miami as of Sept. 28, 1970.

Annunciation, W. Hollywood	58.00
Ascension, Boca Raton	91.00
Assumption, Pompano Beach	670.00
Blessed Sacrament, Fort. Laud.	00.00
Blessed Trinity, Miami Springs	129.81
Christ the King, Perrine	223.23
Corpus Christi, Miami	104.00
Epiphany, Miami	382.00
Gesu, Miami	320.11
Holy Cross, Indiantown	27.66
Holy Family, North Miami	654.00
Holy Name of Jesus, West Palm Beach	184.00
Holy Redeemer, Miami	25.55
Holy Spirit, Lantana	330.00
Immaculate Conception, Hialeah	375.00
Little Flower, Coral Gables	677.63
Little Flower, Hollywood	437.79
Nativity, Hollywood	314.00
Our Lady of Guadalupe, Immokalee	00.00
Our Lady of the H. Rosary, Perr.	151.00
Our Lady of the Lakes, M. Lakes	260.48
Our Lady of Perpetual Help, Opa Locka	50.00
Our Lady Queen of Martyrs, Ft. L.	501.90
Resurrection, Dania	179.00
Sacred Heart, Homestead	73.75
Sacred Heart, Lake Worth	205.00
San Pablo, Marathon	31.50
San Pedro, Tavernier	35.00
St. Agnes, Key Biscayne	00.00
St. Ambrose, Deerfield Beach	410.00
St. Andrew, Coral Springs	45.00
St. Ann, Naples	612.00
St. Ann, West Palm Beach	453.00
St. Anthony, Fort Lauderdale	869.90
St. Augustine, Coral Gables	154.79
St. Bartholomew, Miramar	202.00
St. Bede, Key West	00.00
St. Bernadette, Hollywood	100.00
St. Brendan, Miami	117.46
St. Catherine of Siena, Miami	00.00
St. Charles Borromeo, Hallandale	77.00
St. Christopher, Hobe Sound	38.70
St. Clare, North Palm Beach	260.88
St. Clement, Fort Lauderdale	460.00
St. Coleman, Pompano Bch.	840.00
St. Dominic, Miami	252.50
St. Edward, Palm Beach	420.03
St. Elizabeth, Pompano Bch.	202.05
St. Francis of Assisi, Riviera	415.73
St. Francis de Sales, Miami Beach	211.00
St. Francis Xavier, Miami	13.37
St. Gabriel, Pompano Bch.	403.70
St. George, Ft. Lauderdale	268.00
St. Gregory, Plantation	471.00
St. Helen, Ft. Lauderdale	118.73
St. Henry, Pompano Beach	57.00
St. Hugh, Coconut Grove	285.40
St. James, Miami	563.00
St. Jerome, Ft. Lauderdale	134.37
St. Joan of Arc, Boca Raton	607.27
St. John the Apostle, Hialeah	160.00
St. John the Baptist, Ft. Laud.	310.00
St. John Bosco, Miami	117.00
St. John Fisher, W. P. Beach	96.35
St. Joseph, Miami Beach	286.00
St. Joseph, Stuart	64.50
St. Jude, Jupiter	139.00
St. Juliana, W. Palm Beach	00.00
St. Kevin, Miami	00.00
St. Kieran, Miami	240.31
St. Lawrence, N. Miami Beach	204.00
St. Louis, Miami	360.47
St. Lucy, Highland Beach	00.00
St. Luke, Lake Worth	72.00
St. Margaret, Clewiston	50.50
St. Mark, Boynton Beach	265.00
St. Mary Cathedral, Miami	327.00
St. Mary Magdalen, Miami Bch.	324.00
St. Mary Star of the Sea, K.W.	179.00
St. Matthew, Hallandale	238.00
St. Michael the Archangel, Mia.	305.00
St. Monica, Opa Locka	78.40
St. Patrick, Miami Beach	275.00
St. Paul the Apostle, Light P.	171.00
St. Peter, Big Pine Key	32.00
Sts. Peter and Paul, Miami	98.37
St. Phillips, Opa Locka	14.90
St. Philip Benizi, Belle Glade	58.00
St. Pius X, Ft. Ft. Lauderdale	499.07
St. Raymond, Coral Gables	82.76
St. Richard, Perrine	143.50
St. Robert Bellarmine, Miami	50.00
St. Rose of Lima, M. Shores	650.00
St. Sebastian, Ft. Lauderdale	00.00
St. Stephen, W. Hollywood	616.00
St. Thomas the Apostle, Miami	150.00
St. Timothy, Miami	00.00
St. Vincent, Margate	00.00
St. Vincent de Paul, Miami	48.40
St. Vincent Ferrer, Delray Bch.	00.00
Visitation, Miami	193.31
St. Maurice	38.43
St. Justin Martyr	47.00
St. Ignatius Loyola	43.60
Our L. Queen of Heaven, LaBelle	00.00
Our L. Queen of Peace, Delray B.	00.00
San Marco, Marco Island	39.81
St. Ann, Naranja	00.00
St. Joseph the Worker, Moorehead	15.50
St. Mary, Pahokee	18.10
St. Paul of the Cross	100.00

## Program of music-- twelfth anniversary Mass

Organ Prelude: Fugue in E Minor  
J.S. Bach  
Processional Hymn: Praise to the Lord  
Traditional  
(Congregation, choir and instruments)  
Lord, Have Mercy  
Kraehenbuehl  
Responsorial Psalm  
Father John Buckley, C.M.  
Gospel Acclamation: Psalm 150  
Jan Vermulst  
(Choir and instruments)  
Holy, Holy  
E. Connor  
Lamb of God  
E. Connor  
Communion: Ave Verum  
W.A. Mozart

Recessional: Now Thank We All Our God  
J.S. Bach  
(Choir and instruments)  
Organ Postlude: Now Thank We All Our God  
S. Karg-Elert  
Choir: St. Mary's Cathedral, Immaculate Conception parish, Little Flower parish, Coral Gables. Selected voices from Barry College, Notre Dame Academy and St. John Vianney Seminary.  
Director: Robert Fulton, Cathedral organist and choirmaster. Cantor for the Responsorial Hymn: Father John Buckley, C.M.

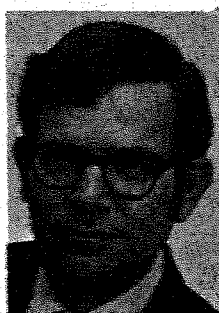
## Cathedral organist to give a recital

Robert Fulton, organist and choirmaster at the Cathedral of St. Mary, will be heard during a special organ recital on Tuesday, Oct. 6 in conjunction with the observance of the 12th anniversary of the founding of the Archdiocese of Miami.

His program, which will begin at 8 p.m., is sponsored by Archbishop Coleman F. Carroll and the American Guild of Organists and is open to the general public.

A native of California who has Bachelor and Master of Music degrees from Drake University, Mr. Fulton has now completed all work toward his doctorate from the Eastman School of Music.

Dupre, including the "Passion Symphony" depicting the life of Christ in four



ROBERT FULTON

sections: The World Awaiting the Savior, Nativity, Crucifixion and Resurrection.

A STUDENT of some of the nation's most outstanding teachers of organ, he has been active as a recitalist for churches, schools and the American Guild of Organists.

During a career as a college teacher, his choral groups have been widely acclaimed.

At present he is engaged in increasing musical resources in the Cathedral so that the great heritage of sacred music from all ages may be utilized to enhance the liturgy.

During the program, designed to utilize and demonstrate the color and versatility of the Cathedral organ, Mr. Fulton will include a sampling of organ literature of several centuries.

The opening selection "Offertoire" from an Organ Mass by 17th century composer Francois Couperin will be followed by works of Buxtehude, Bach, Widor and

### Author to talk at history forum

"Florida: A Microcosm" will be the topic of Msgr. Michael V. Gannon, a member of the faculty at the University of Florida, during a history forum at 1:15 p.m., Tuesday, Oct. 13 at Barry College.

A priest of the Diocese of St. Augustine who is the author of "Rebel Bishop" (The life of Augustin Verot) and "The Cross in the Sand," he has been associate professor of religion and history at the University of Florida since 1967.

High school and college students, teachers, and guests have been invited to attend.

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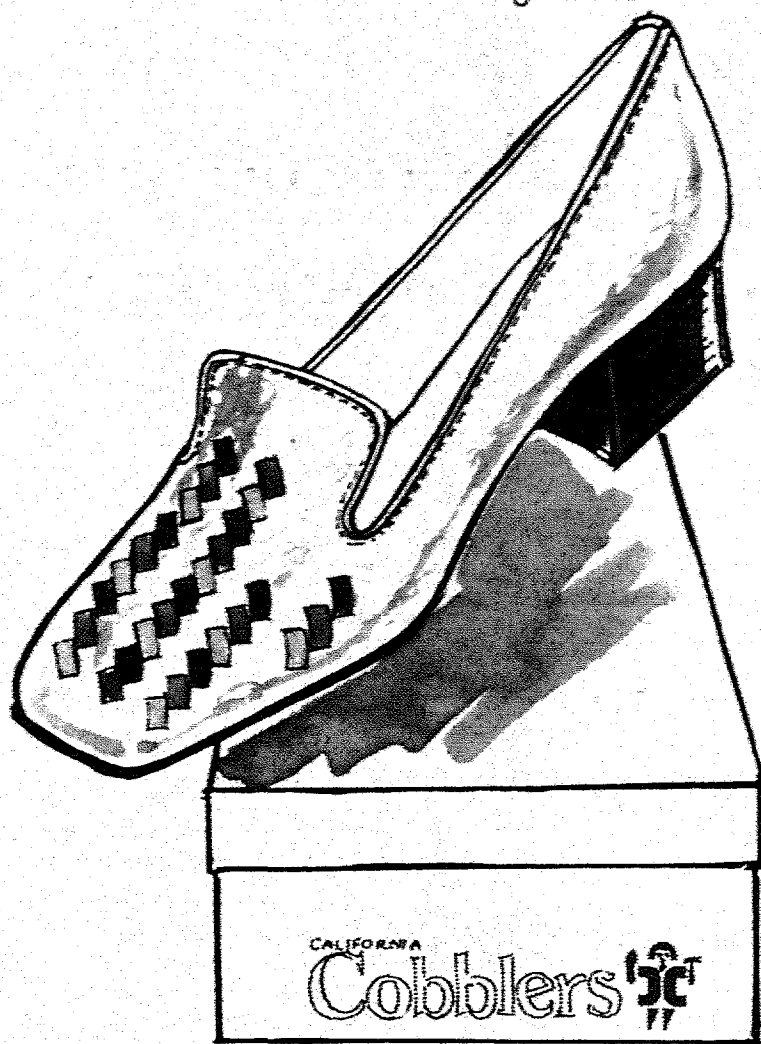
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# Pope Paul fears 'incalculable catastrophes' in the Mid-East

VATICAN CITY — (NC) — Expressing anxiety over civil war in Jordan, Pope Paul VI put aside a talk he had planned for a general audience and spoke instead of the "incalculable catastrophes" that may fall upon the Middle East.

"Today we will not make our customary general audience discourse," he told crowds in St. Peter's Basilica.

Instead, the Pope made a short but impassioned plea for peace in Jordan.

"We are worried by what is happening in that region," the Pope said. "We have no news other than what is known by all, and that news is truly sad."

"We think of the thousands of dead and injured; we think of the hostages, still uncertain about their fate; we think of the new and many ruins, of the unbearable sufferings of the populations."

The Pope said he fears that the worsening of the dangers "may assume enormous proportions and lead to incalculable catastrophes."

HE SAID he was looking with confidence to all who are trying to work for a truce and "are concerned with preventing the worst."

"As far as we are concerned we shall not lose the hope for peace; we will have all the more compassion for every human suffering; we will still believe in the possibility of agreement between the conflicting parties," the Pope said.

"We will aid, within the limits permitted to us, any attempt for a reasonable conclusion of the crisis, and together with you, with the Church, we will invoke God's mercy and assistance," the Pope concluded.

Earlier, the Vatican revealed that the Pope had sent an appeal for peace efforts to the president of Israel before heavy fighting broke out between Jordan and Palestinian guerrillas.

The personal message to Israeli President Salomon Shazar was only one of several the Pope has sent in recent weeks to parties involved in the Mideast crisis, the Vatican said.

The Pope's message to Shazar, dated Sept. 12, was released to news media nearly two weeks later when Jordanian troops were battling the guerrillas.

EXPRESSING his aim of preventing bloodshed and his sadness at the suffering of the people of the Mideast, the Pope told Shazar of his "ardent desire that nothing be left undone to insure the maintenance of the truce and to advance the talks."

Israel, at the time the message was released, had left the United Nations-sponsored peace talks to protest alleged Egyptian violations of the cease-fire agreement.

"Peace is so great and surprising a blessing," the Pope's message said, "that it demands from every party a readiness to make sacrifices and to accept them with courageous farsightedness, for the sake of an agreement that will take account of all the demands of justice and humanity."

The Pope referred briefly to the hostilities in Jordan in his talk to crowds in St. Peter's square on Sunday, Sept. 20.

"We have expressed to those concerned our wish and our encouragement to work for a speedy and lasting cessation of such a sorrowful and dangerous state of affairs," the Pope said.

Vatican Press Officer Federico Alessandrini said the Pope's reference to "those concerned" included Israeli and Arab leaders and United Nations Secretary General U Thant.

Alessandrini told NC News that the Pope was referring to the messages he sent following the hijacking of commercial planes by Palestinian guerrillas.

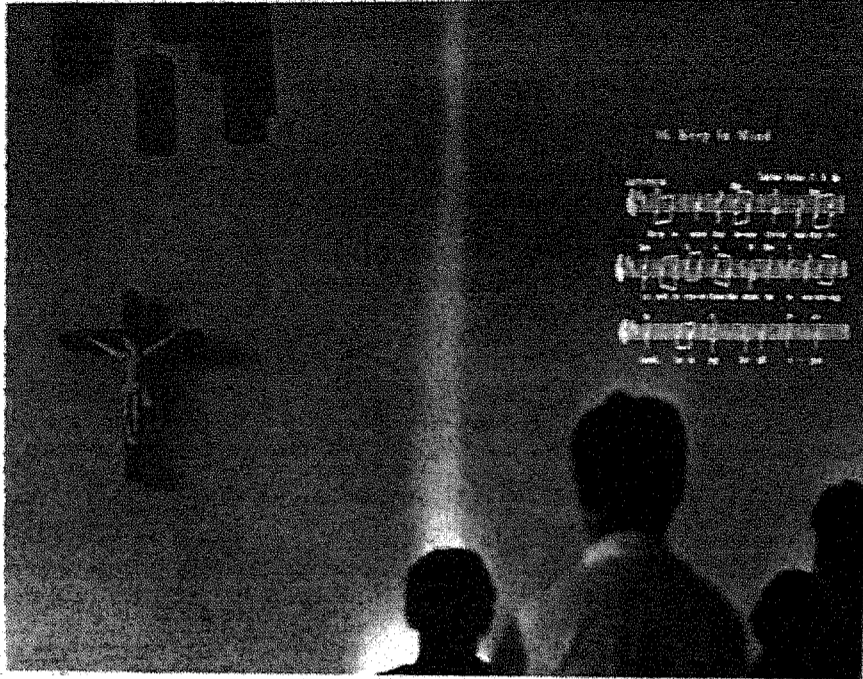
Regarding the hijackings, the Pope had sent messages to Jordan's King Hussein, Palestinian guerrilla leader Yasser Arafat and the United Arab Republic's President Gamal Abdel Nasser, Alessandrini said.

Throughout the Mideast conflict, and particularly in the past few months, the Pope has repeatedly expressed his concern and fear over possible aggravation of the situation.

Speaking in May to the College Of Cardinals, the Pope warned the "deeper military commitment of the great powers" filled the situation with greater perils.

He addressed "a pressing appeal to all who have the power and the responsibility in the affair to be willing to apply — on both sides — every effort and some sacrifices necessary to a search for a just and equitable settlement."

AGAIN to the College Of Cardinals in June, the Pope said: "Armed conflicts are increasing frighteningly, like a patch of oil spreading inexorably toward a flame."



Words and music of a hymn are projected on the white adobe walls of the media chapel at the Santa Fe Center for Pastoral Liturgy. Photos and art work pertinent to the day's liturgy are also shown during worship at the Center, which was founded by Father Blase Schauer, O.P., to train priests in the "arts of worship."

## 'Doer' is named to lead bishops' poverty fight

CHICAGO — (RNS) — Described as an "effective shepherd of the poor" in Chicago's slums, but more than that "a doer," Auxiliary

Bishop Michael R. Dempsey is being called upon to expand his energies to the wider horizons of poverty in all of America.

For a man who looks upon himself as a "catalyst," who first listens for a need and then moves right in on the problem, his new assignment as director of the U.S. Catholic bishops Campaign for Human Development will be the acid test.

THE campaign will attempt to penetrate and help eliminate the "root causes" of poverty on a national level. It combines fund-raising — \$50 million is the talked-about figure — and a vast educational program to spell out for all Americans "the virulent dimensions of poverty."

A "ghetto bishop" only two years in the hierarchy, Bishop Dempsey has worked more than 27 years since ordination with the indigent in Chicago — Blacks, Puerto Ricans, Appalachian whites and members of some 95 Indian tribes who inhabit the inner-city.

"I see myself as a sort of catalyst," said the short, stocky prelate as he commented on the problems of the poor. "The poor have great hopes and plans for solving their own problems if only someone takes the time to listen to them."

He said that "with a little encouragement" the poor can accomplish great things. Expressing optimism based on people, not programs, the bishop offered a rapid-fire barrage of advice:

"Don't just talk about solutions. Get the job done. Do it yourself. Don't wait for others to do it."

THE prelate's impatience shows through when

he's confronted with people who advance theories but do not follow through.

Citing jobs as the key to the poverty program, Bishop Dempsey said "the very human problems of the ghetto

begin to go away when a man starts out with a decent job. Better jobs are a ticket to a better life. It's that simple."

"This is not just help, but self-help," said Bishop Dempsey.

## \$22 million aid upheld for non-public students

LANSING, Mich. — (RNS) — Michigan's state Supreme Court upheld as constitutional a law providing \$22 million in state funds for nonpublic school students.

The court, in a 4 to 3 ruling, found "no conflict" between the law authorizing state aid for 280,000 nonpublic school students in Michigan "and the existing provisions of the state and federal constitutions."

However, in a separate decision the supreme court opened the way for a state-wide vote on a constitutional amendment that would prohibit any form of state aid except busing, for nonpublic school students.

IN EFFECT, the court, by a 5 to 2 vote, refused to accept an appeal of a lower court ruling that the amendment — known as proposal "C" — must be placed on the Nov. 3 ballot.

The advisory opinion supporting the Michigan state aid law was given at the request of the legislature and Gov. William G. Milliken. The court's decision was announced in a brief report.

A majority opinion and concurring opinions, the court stated, would be released at a later time. Concurring in the decision favoring state aid were Chief Justice Thomas Brennan, and Justices Thomas M. Kavanaugh, Eugene Black and Thomas G. Kavanaugh.

Opposing the decision were Justices John Dethmers, Harry Kelly and Paul L. Adams. Both Kavanaughs dissented on the court's rejection of the amendment appeal.

The \$22 million nonpublic school aid package was part of a \$969.3 million state school assistance bill for the 1970-71 school year, passed by the legislature in July.

The law allows the state to pay up to 50

per cent of the salaries of nonpublic school teachers who teach "secular" subjects and provides for an increase to 75 per cent in 1972.

BUT ALL state aid to nonpublic schools would be nullified if the constitutional amendment is approved by the voters in November. It would repeal all existing state and federal benefits and services presently afforded to nonpublic school children, except busing.

According to some legal experts, this would include \$30 million annually in federal funds for disadvantaged children because the Elementary and Secondary Education Act of 1965 stipulates that in order for such funds to be received by public schools educationally deprived children in nonpublic schools must receive them as well.

The amendment reportedly would also cut off auxiliary services provided by the state, such as remedial reading, counseling for physically and emotionally handicapped, speech therapy and some forms of testing.

Francis J. Coomes, executive director of the Michigan Catholic Conference, said the amendment, if adopted, would "deprive thousands of children now attending nonpublic schools of public service benefits .... because of religious beliefs."

He said passage of the amendment would force 75 to 80 per cent of Michigan's 800 nonpublic schools to close within a few years.

Mr. Coomes said that even if the amendment passes in November, "there is an excellent chance that (it) could be declared unconstitutional because it denies children and parents equal protection of the First and 14th Amendments of the U.S. Constitution by establishing a religious test for the receipt of public welfare services."

## Gen. Carroll named director of NCCM

WASHINGTON — (NC) — Joseph F. Carroll, first to head the nation's Defense Intelligence Agency, is new executive director of the National Council of Catholic Men (NCCM).

Carroll, 60, a retired Air Force lieutenant colonel, will assume NCCM duties Oct. 12, succeeding Martin H. Work who has held the post since 1950. Work plans to leave the NCCM office in Washington Oct. 23 for Denver, Colo., where he will be consultant for planning and programing in the Denver archdiocese.

EIGHT years prior to retirement last year, Carroll was director at the Defense Intelligence Agency where he was responsible for management supervision over all general intelligence activities of the Army, Navy and Air Force throughout the world. For his accomplishments, he was awarded the Distinguished Service Medal.

Previous to that position, he was deputy commander and chief of staff, U.S. Air Forces in Europe from 1958 through 1960 and inspector general through 1961.

During his European tour, Carroll was honorary president of the National Council of Catholic Military

Men in Europe and his wife, Mrs. Mary Carroll, was at the same time honorary president of the National Council of Catholic Military Women.

A one-time student for the priesthood and now father of a priest, Gen. Carroll is a distinguished Catholic layman, said NCCM president Daniel L. McCormick of Newark, N.J. in announcing Carroll's appointment Sept. 25.

Carroll, who received the Outstanding Catholic Layman Award "Pro Ecclesia et Pontifice" from the late Pope John XXIII, is one of the Catholic laity's "most sought-after speakers" throughout the country, said McCormick.

FROM 1940 to 1948, Carroll was with the FBI and was on loan first to the War Assets Administration and subsequently to the Air Force during the last two years of that period. Then he went on to top positions within Air Force intelligence.

Several years ago Time Magazine labelled Carroll as most likely to succeed J. Edgar Hoover as FBI head. Hoover, however, still holds the job.

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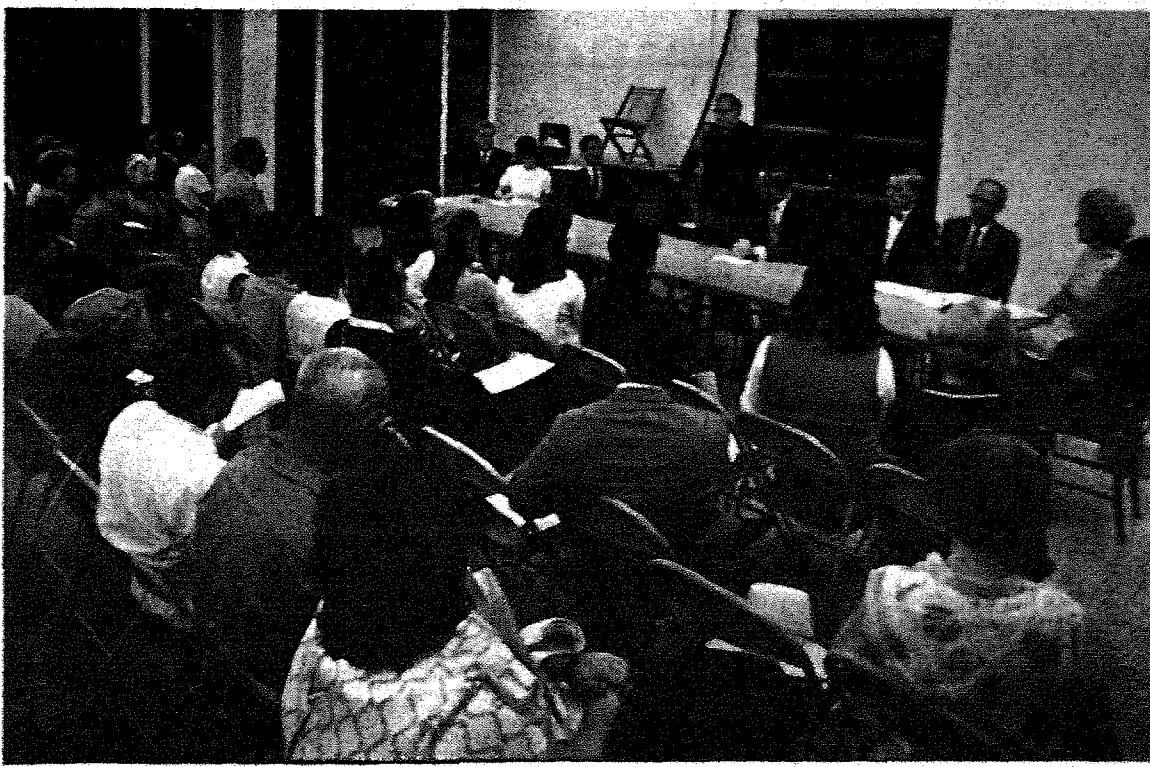


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PARISH COUNCIL plans are discussed with parishioners, Religious, and priests of St. Patrick Church, Miami Beach, by Msgr. James J. Walsh, pastor, during a recent meeting in the parish club rooms. A large number of interested parishioners were present.

## Pope works as usual on his 73rd birthday

VATICAN CITY — (NC) — Pope Paul VI left the celebration of his 73rd birthday to others while he put in a regular day of work.

As he always does, the Pope paid little attention to the event as he went about the task of giving audiences and attending to routine affairs.

The Pope like most Europeans, does not celebrate his birthday. It is the "name day" that has more meaning in Europe: that is, the feast day of the saint whose name has been taken.

Nevertheless, birthday greetings were sent to the Pope in a multitude of languages over Vatican Radio. The Vatican daily newspaper, L'Osservatore Romano, sent its "good wishes and devotions."

The Pope also received greetings from heads of state throughout the world.

## Want to know more about parish councils?

Robert Broderick, author of the article (above at left) is the author of "The Parish Council Handbook," a handbook to bring the power of renewal to your parish.

This 76-page guide to the organization of parish councils includes many helpful suggestions and some proved rules; it also includes a charter for the organization, constitution and by-laws, and lists of source materials for officers and committees.

For a copy of "The Parish Council Handbook" by Robert Broderick, send \$1.50 plus 25c postage to The Voice, P.O. Box 1059, Miami, Fla. 33138.

Your copy of the handbook will be mailed to you promptly.

## Question Czech Reds' intentions

VIENNA — (NC) — Rumors persist that the Communist regime of Czechoslovakia plans to renew negotiations with the Vatican to establish better relations.

According to sources close to the Catholic Church in Czechoslovakia, the present government there will press for new state-Church relations in October.

However, a number of Catholics in the country maintain that the government is only interested in creating a "smoke screen" to delude the West.

# Parish councils-- laity's key to enlarged service

(Robert Broderick, author and lecturer of Brookfield, Wis., is general editor of the Catholic Liturgical Bible and has completed extensive ecumenical research and study. He comes by his knowledge of parish councils on the practical level as a member of the Milwaukee archdiocesan liturgy commission and archdiocesan parish council commission.)

(First of a three-part series)

By ROBERT C. BRODERICK

A major mandate directed to the laity by the Second Vatican Council was to form, to take part in and to extend the mission of the Church to the entire world. Specifically this called for the formation of parish councils:

"In dioceses, as far as possible, there should be councils which assist the apostolic work of the Church either in the field of making the Gospel known and men holy, or in charitable and social spheres."

These words have grown familiar, chiseled into minds, grafted onto hearts, but even before this there was a clear scriptural and traditional teaching that the people were to share in the apostolic work of the Church. The Mystical Body demands a response, not as nervous twitchings of muscles, but as thoughtful, responsible, action of members in the larger apostolate.

THIS meant involvement for the laity in the entire mission of the Church. Today this means to draw in every member as a necessary participant in the development of a soundly structured and implemented program. Through parish councils this is being done where the sense of community is being made manifest.

In democratically formed groups, the talents and abilities of parishioners are expressed and find a widening area for truly Christian and Catholic participation.

It was not intended that this parish council movement was to set up a two-fold camp of authority. The priests were not to form

such groups and then dominate them in every effort to the extent that the people were stifled in their efforts. Nor were the clergy to be relegated to a subsidiary role or an ever-lesser part in the program.

At the same time the opposite was not to be envisioned, with the laity plunging forward on a take-over course or assuming on their part that the clergy lacked the pragmatic knowledge to run Church affairs.

INDEED this involvement was only to be expressed in a cooperative manner, each group, clergy and laity, acting in concert with new understanding and insights. The parish council as an expression of democratic action — was not to be a new authoritarian gambit with lay people usurping the office and leadership role of the clergy who represent the bishop and Pope and who are sacramentally endowed with the carrying out of their mission among men. Indeed it should only be a broader area of working together in charity and brotherly expressions of community.

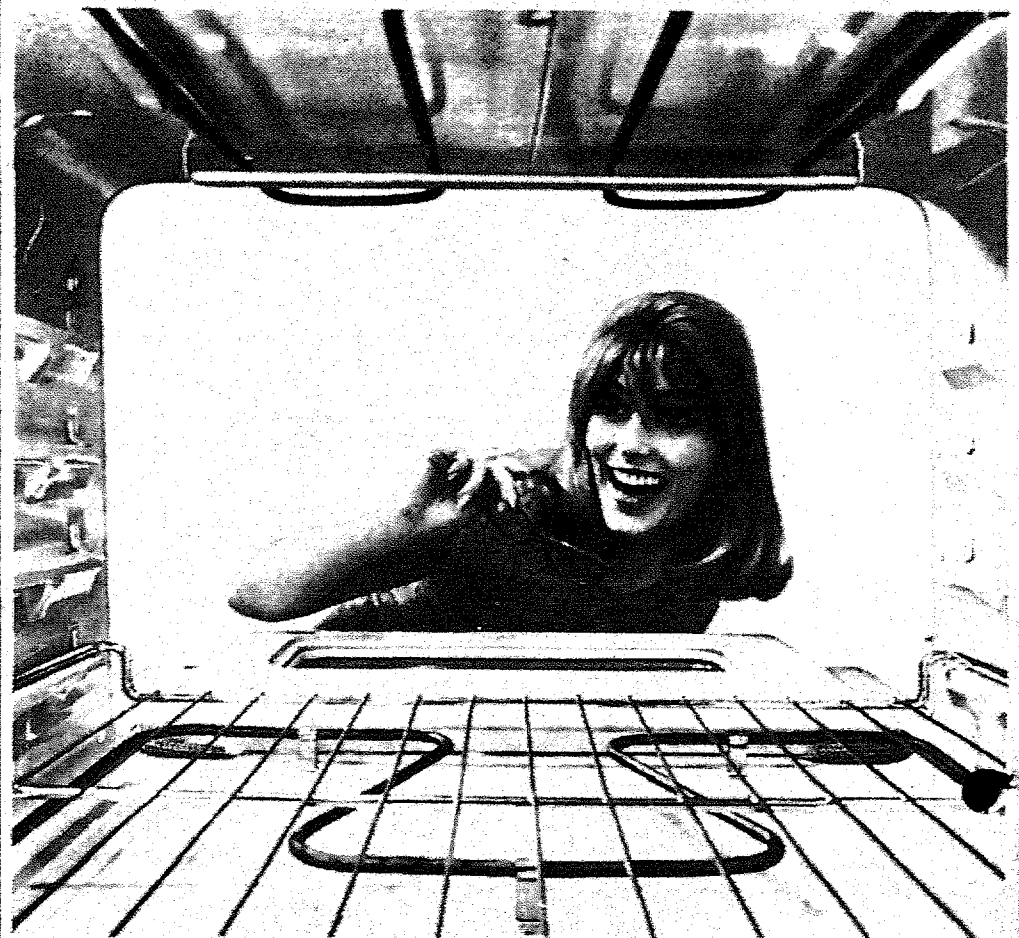
Rightly the parish council means that there is a structured group in which each parishioner can function effectively. It means the constructive work of many doing the multitude of diverse activities which are recognized as necessary by even the few. This they call a sense of community, a grouping of power and resources which can best assure the common peace and good of everyone, both clergy and laity.

SLOWLY but with vigor there has been directed to the faithful a growing stream of information, instruction and aids to make the initial steps as effective and lasting as possible. Handbooks, outlines, sample constitutions, methods of development together with slides and audio-visual aids have been prepared and are widely circulated. Steering committees, parish elections, regular meetings have become the order of the day in the business of God's world. CONTINUED ON PAGE 22

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# The modern seminary and seminarian

## What are they like?

What is life like in today's seminary and what will the priest of tomorrow be like?

These questions were posed to the Rectors of the two seminaries in the Archdiocese of Miami during an interview with The Voice this week.

"The chief characteristic of seminarians today is variety. There isn't a stereotype of what the seminarian is like so that there will not be a stereotype of what the parish priest is going to be like."

This is the consensus of both Rectors, the Very Rev. Emerick Hydo, C.M., of St. John Vianney Seminary, Miami, and the Very Rev. Thomas F. Hoar, C.M., of St. Vincent de Paul Seminary, Boynton Beach.

Father Hoar, who heads the major seminary at Boynton, said "They are very different personalities and they are encouraged to develop according to the personality they have, whether it is a result of their home, their heredity, or whatever — so they are not, perhaps, what the lay people have expected of them, and I think they are pleasantly surprised to discover how outgoing they are and how varied."

"I think the modern seminarian has a very deep sense of social consciousness, of social justice. Perhaps that would be the major difference in meeting him," Father Hoar said.

Far from living in the monastic isolation pictured by some lay people, Father Hydo, rector of the minor seminary, which has students through high school and the first two years of college, said "Certainly the seminary of today is not the seminary of pre-Vatican II days.

He pointed out that the youngsters are

home frequently, their parents visit them often for socials and family picnics, and that the young seminarians have most of the same interests as those of their own age groups.

"On 'Swim Days,'" Father Hydo said, "parents bring the whole family in for the day. The boys take walks in the afternoons; there is a shopping center close to the campus and a theater is nearby."

"In the junior college, the collegians go out in the evenings on Friday and Saturday, which was unheard of in days gone by," he said.

The young seminarian is very concerned for working with those in need, Father Hoar said, "and the program tries to foster this aspect of his training."

"Perhaps you could sum it up by saying, 'today we view it as the Church in the Modern World and, therefore, we view it as the Seminary in the Modern World.' They are not isolated or cut off from it," he added.

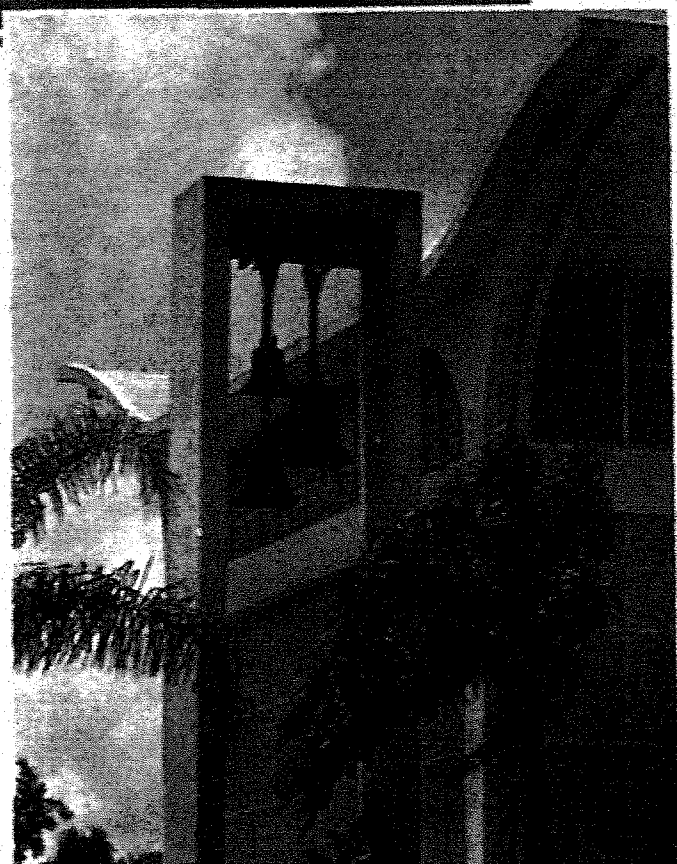
Pastoral programs that take them out, like their personalities, are very varied," Father Hoar continued. "From Boynton, they are in migrant work, in counselling centers, CCD programs, assisting Sunday parish music and lector programs, so that for example, on a Sunday, the majority of them are working in the parishes."

"I think this has developed a very human side of the seminarian. I think they are very sensitive to people, they want to relate to people, they want to know them, they want to know their problems . . . so that they can respond to them and bring some Christian dimension to their lives."

Today's seminarian and young priest has



Seminary of St. Vincent de Paul, Boynton Beach, shown above; and St. John Vianney Seminary, Miami, chapel of which is shown at right; are conducted by the Vincentian Fathers of Philadelphia for candidates to the priesthood from various areas of Florida.



a balanced view and he has a definite liturgical and sacramental mission to his people, the major seminary rector said, in commenting on this aspect of the priests' training.

Training in the major seminary is twofold, Father Hoar said, in the classroom and in the parish, which goes on, certainly for all six years in the major seminary.

"In the classroom and as they experience the Mass at the Seminary, they are exposed to the variety that the Church wants them to be familiar with, so that, in the parishes, they can adapt to the needs of the different age groups."

"We don't want them to be trained just theoretically, but pastorally," Father Hoar said. "I think a pastor is mostly responding to his people — where they are at the moment, what their needs are — and is then

aware that if there is a need for training his people, for say, a different form of the Mass, that takes education and education takes time."

"I think in order to be a good pastor, a good shepherd to his people, the young priest must learn to adapt to all of them, to help all of them, where they are now," Father Hoar said.

The minor seminary plays a very important part in the priestly vocation, Father Hydo said. Statistics now reveal that the greatest source for candidates to the college seminary come from minor seminaries, he said.

"The program, the curriculum, the training is geared in that direction," Father Hydo declared. "The maturing during his spiritual formation is a reflection of his maturing as a potential priest."



VINCENTIAN RECTORS of seminaries in the Archdiocese, Father Emerick Hydo, C.M., left, St. John Vianney Seminary; and Father Thomas F. Hoar, C.M., who recently assumed his duties at the Seminary of St. Vincent de Paul, Boynton Beach, talk with Father William Hennessey, Archdiocesan Director of Vocations, right.

## 'New American Bible' published this week

Catholics in the Archdiocese of Miami will join with other faithful throughout the English-speaking world in getting their first glimpse of "The New American Bible," published this week.

Sponsored by the Catholic hierarchy of the United States, the translation is the first Catholic translation in English from the original languages in which the Holy Scriptures were written.

In addition it is the only English translation making complete use of the recently discovered ancient manuscripts, including the Dead Sea scrolls and the Masada Hebrew manuscript.

The daughters of St. Paul, who operate St. Paul Book and Film Center at 2700 Biscayne Blvd., are one of 12 publishers who have the new translation, the result of almost 18 years of publication by piecemeal and 35 years of labor.

THE first meeting to discuss the new translation was held on Jan. 18, 1936, at the Sulpician Seminary, Washington, D.C. Five years later scholars had completed a revision of the New Testa-

ment from the Vulgate (the fourth century Latin translation). This version was used in American pulpits and schools shortly afterwards.

In 1943 when Pope Pius XII urged the study of Oriental languages and literatures for help in translating the Bible, the committee of the Catholic Biblical Association at work on the Old Testament set aside the Vulgate and began to work from the original texts. They then did the same for the New Testament. The new American Bible is the complete version of the entire Bible.

Father John Block, director of the Archdiocesan Department of Religious Education, noted this week that the program for adult education in the parishes gives great prominence to Scripture studies.

"We really welcome the New American Bible," he pointed out. "It is very easy to read and it clears up some confusing passages."

THE fact that seminarians spend a great deal of time on Biblical studies was emphasized by Father William Hennessey, Archdiocesan Director of Vocations, who noted that "The

Scripture course takes over four years. The new translation of the Bible into the 'American language' will be a

welcome addition to the large Scripture libraries at both the minor and major seminaries

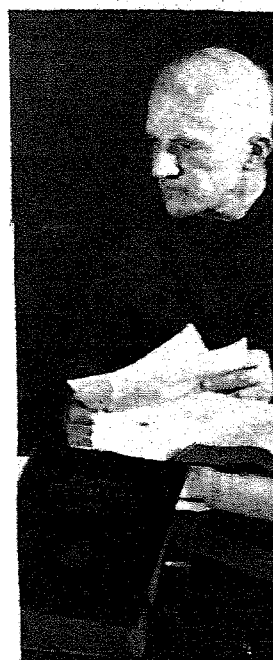
In schools of the Archdiocese where Bible study is a part of regular courses, Msgr. William F. McKeever, Arch-

diocesan Superintendent of Schools, said: "The children should find the New American Bible one of the easiest texts to read of the modern translations. Since it is taken directly from the original languages," he added, "it is very authentic in giving us the intent of the original authors."

An "ecumenical effort" is the way Father Donald F.X. Connolly, chairman of the Archdiocesan Commission on Christian Unity, described the new publication.

"Not all of the translators are Roman Catholic," he pointed out. "The sharing of scholarship in Biblical studies among the various faith-groups is one of the healthiest signs of our times."

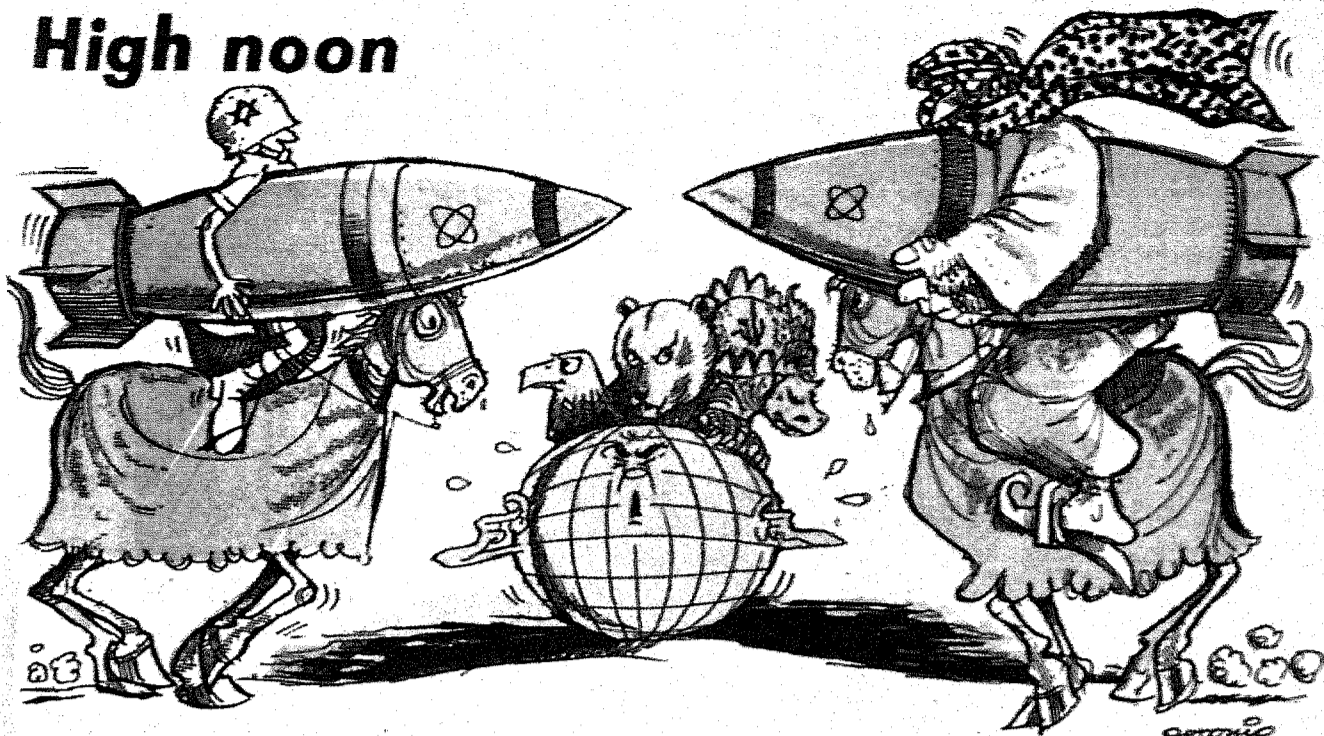
In the opinion of Msgr. David Bushey, chairman of the Archdiocesan Worship Commission, many parishes will undoubtedly adopt the new Bible for liturgical use. "The American Bible text is now added to the four other translations permitted in liturgical use. Since the new rite of the mass uses more Scripture than ever, the latest translation comes at just the right time."



(center), of Alexandria, compares it with some others. With the bishop, the new work, is Msgr. William F. McKeever, Archdiocesan Superintendent of Schools.



# High noon



## Our destiny 'peace?'

The sudden death this week of President Gamal Abdel Nasser of Egypt stunned a world which had just credited him with bringing about peace in war-devastated Jordan and which had been given a glimmer of hope that he would, in like manner, bring about a settlement between the Arab nations and Israel.



Gamal Abdel Nasser

Pope Paul sent a personal telegram expressing his "heartfelt sympathy" to the people of the United Arab Republic, "praying the almighty God always to favor your country with a tranquil and prosperous future."

TRANQUILITY, certainly has been an almost unknown word to the people of the Mid-East, who have been involved in a number of bloody mini-wars during recent years.

Almost at the same moment that the Pontiff was extending his condolences to the people of Egypt, he was sending \$50,000 to Caritas Internationalis for aid to victims

who were caught in the "tragic situation" of the Jordanian conflict.

Other aid, in the form of money, emergency supplies and food, was being speeded to Jordan by Catholic agencies of the U.S., Germany, Belgium, Italy and Switzerland.

Ironically, Nasser's death came at the moment President Richard M. Nixon was inspecting the U.S. Naval Forces based in Italy. These units are currently involved in "showing the flag" while at the same time warships of the Russian fleet are flexing their muscles off the shores of the Mediterranean.

THIS dangerous confrontation between the world's super-powers again creates a chemistry that could spark the War to End All Wars — the war that could spell the end to life on this planet.

It is indeed ironic that such a confrontation should be taking place at this time — on the eve of the celebration of the 25th anniversary of the founding of the United Nations.

Originally established as a forum where all nations could settle their differences amicably and peacefully, without bloodshed, it is the tragedy of our times that the UN has been allowed to flounder aimlessly, and ineffectively.

It is time that the world recalls the words of Pope Paul, when he addressed the United Nations in October of 1965:

"No more war, war never again! Peace, it is peace which must guide the destinies of all people."

# Editorials

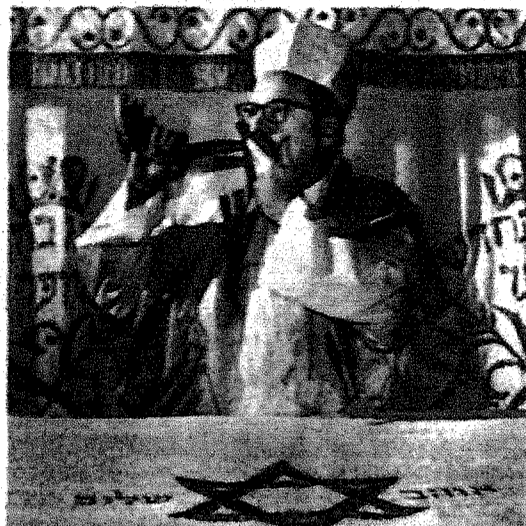
## Rosh Hashanah

Rosh Hashanah, a Hebrew term meaning "the head of the year," is applied to the Jewish New Year observance. Traditionally regarded by those of the Jewish faith as the first day of creation, Rosh Hashanah, which is observed on Oct. 2, marks the beginning of the Ten Days of Penitence.

A SHOFAR, or ram's horn, is blown, as shown in the photograph below. This is regarded as a symbol of God's summons to the people for self-judgment, self-improvement and atonement.

The days of penitence are devoted to prayer, solemn festivities and rest from work. The period which ends with Yom Kippur, or the Day of Atonement, is regarded as the holiest and most solemn day in the Jewish religion.

We take this occasion to wish our Jewish brethren a happy new year.



## Not an extremist, she declares

Dear Editor:

In last week's issue of the "Voice" you published an article by Father Donald Connolly under the heading, "Backgrounding the News." I hope that you will accord me a few paragraphs in this

to be seated apart from men at the celebration of Mass.

Surely this archaic practice cuts across all that has been said — much of it quoted by Father Connolly — about women by church leaders.

Is the "crown of creation," its "masterpiece," etc., to be permitted into the sacred precincts, or is she somehow less than a man? Is not this an unfortunate hang-over from those days rightly condemned by Pius XII when women were given "that unjust status of personal inferiority."

IT is certainly nice for Father Connolly to tell us that "women are here to stay."

It is unfortunate that he should assume the role of spokesman for the silent majority — shades of Spiro T. — and imply that our women readers do not understand liberty, equality and fraternity.

I resent his implication that I as a woman reader am not to be numbered among "the vast majority of dedicated women, the silent majority," for whom Father Connolly is the self-appointed spokesman.

Mr. Editor, in all fairness his article was not just "Backgrounding the News."

It was a condescending and insulting attack on a group of dedicated lay men and women categorized by Father Connolly as "apparently extremist ladies" who in his mind do not understand liturgical norms or Liberty, Fraternity and Equality.

Yours sincerely,  
Miss Karen Fries  
Miami

week's issue to commend Father Connolly for his research and to correct a few misunderstandings apparent in his article.

He begins his article with the statement, "some apparently extremist ladies have recently attacked the Church as the foe of women's liberation." As one of those "extremist" ladies I can state that I have not attacked the Church nor has the question of women's liberation entered this discussion at all.

THE issue, plain and simple, is the effect of a liturgical norm. ("the sixty-sixth norm in a list of several hundred on the manner in which Mass is to be offered") — which denies women the opportunity of reading the lessons at Mass from within the sanctuary.

Father Connolly states that "some local parishioners misunderstood the liturgical norm."

No! We understood it only too well. Women are not to read in the sanctuary.

No reasons are given. Surely this practice deserves to be lumped with that Canon of the Code of Canon Law which states that women are

## VOICE OF PEOPLE

## 'Proud of woman's role'

Dear Editor:

So Mrs. Carole Dolemba figures Father Connolly "blew it" when he said that all the ones Christ chose as apostles were men, and that the priest acting in the name of the Lord should be men. He is so right. Not that he feels that women are inferior to men. I am sure, but women have more than enough to do, that is, if they get busy and do it, instead of trying to do their

own work and also the jobs allotted to men.

If you will notice, all of the virtues Mrs. Dolemba attributed to the women of the time of Christ, were the things so essentially the prerogative of woman.

When has a man ever been given the privilege of giving birth to a child? Also I will agree that Our Lady stayed at home with her Child to care for and teach Him.

If only more mothers would do that today! Women ministered to Him also, and one even braved the mob to wipe His face. In other words, all the qualities she attributed to the women in His day were the qualities which make a real woman.

BECAUSE I believe so strongly in the importance of the place allotted to women, and am so proud to be one, in the 42 years I have voted, only because the Church urged it, not because I believe women should have to vote. I have not once voted for a woman candidate.

God made them man and woman, each with an unique part to fulfill in the plan of creation. I do not want to see a female priest, and God forbid that the silly creatures I have seen in church with skirts so short they left nothing to the imagination, should appear on the altar as lectors.

This is something I have wanted to say for a long time.

My copy of "The Voice" comes faithfully every week and I would be lost without it. Thank you.

Very Truly Yours,  
Esther G. Shotts  
Alexandria, Va.

## Says lady lectors are a distraction

Dear Editor:

Owing to an error on the part of the post office department I today received a copy of a rag called The National Catholic Reporter, and I read therein about the order of the Miami archdiocese which adheres to a Vatican pronouncement which excludes woman from serving within the sanctuary.

It was disappointing to see several women making headlines with cries of prejudice and unfairness.

It was downright shocking to read that one pastor in the archdiocese intends to continue letting women serve as lectors and, more, that he hoped the women would "kick up a real fuss. They have a legitimate gripe and there's no fundamental doctrine involved."

I don't suppose anyone should bother directing any remarks to that particular pastor.

But it is different with the

women, at least those who are unhappy over the restriction.

They should be told that it is not prejudice or unfairness which is intended. It is realism. I would guess that most of the time the woman would do a better job as lector than the man.

If one is realistic, however, one will recognize that a woman is distracting, primarily because God made her so.

Men got into the habit of admiring women a long time ago, and most of them cannot completely isolate that response during the period that she stands there reading the Word of God.

The Church, in its wisdom, and I'm sure with an assist from the Third Person of the Blessed Trinity, understands all this, and I for one pray that it will not relent.

Sincerely,  
Albert H. Monacelli  
Pompano Beach



# The weapon business

By FATHER JOHN T. CATOIR

There are so many confusing aspects to the war and the industrial military complex that the average person is in a poor position to make objective judgments.

Thousands of people are employed directly in the business of manufacturing devices intended to kill and destroy human lives.

The idea that the production of war machines is a business like any other business came home to me rather vividly recently when I was speaking to an executive in one of these firms at a social gathering.

He was filling me with bits and pieces of juicy military information, things which I never heard before, but which he assured me did not come under the heading of classified information.

For instance, I was informed that the United States has no low level radar or missile protection against nuclear raids.

I learned that the great debate about the ABM device as a necessary defense against attack is legitimate as long as the enemy agrees to attack us from above 10,000 feet. This disturbed him because his company was trying to sell a product to the government which was geared to seek and destroy low level missiles, but they weren't making much progress.

FROM the tone of the conversation I almost got the feeling that we were talking about washing machines or garden tools. His company had a product to merchandise, and the sales department was in competition with other private industries to secure a piece of the military budget. It was very simple.

I learned that the competition between the Armed Forces is fierce. I was in the Army for two years and understood this to some degree, but not quite in this way. Each branch is developing its own things in secret, and the companies

dealing with the Navy, for instance, have to be very careful about keeping product information from the Army or Air

Force. The point is that if a company doesn't play ball exactly the way the Navy wants it played, there will be no more contracts from the Navy. The same applies to the other services.

Sometimes a firm will develop a "product" which it then tries to sell to any one of the military branches. If one shows interest first, the other is apt to ignore it.

HIS COMPANY had developed a pilotless, automatic helicopter called a "Drone," which is equipped with a pinpoint precision laser that can destroy the motor of a moving truck at nearly 10,000 feet.

An infra-red TV camera enables them to do the same thing at night, and the whole operation is run by computers from headquarters miles away.

I asked the obvious question, "Why don't they use this thing in Vietnam, if it doesn't need a pilot?" He said his sales department keeps asking the military the same question. The Navy has a few, and the Marines are interested, but the sales are way off from the company's anticipated value of the "product."

I said, "Oh," and asked another question: "Could these things be equipped with nuclear weapons and sent in below the Russian radar screen?"

He said, "Yes, of course they could." I began to wonder if Russia had the same thing and if anyone would ever be militarily secure in a world where machines are being produced to perform such feats.

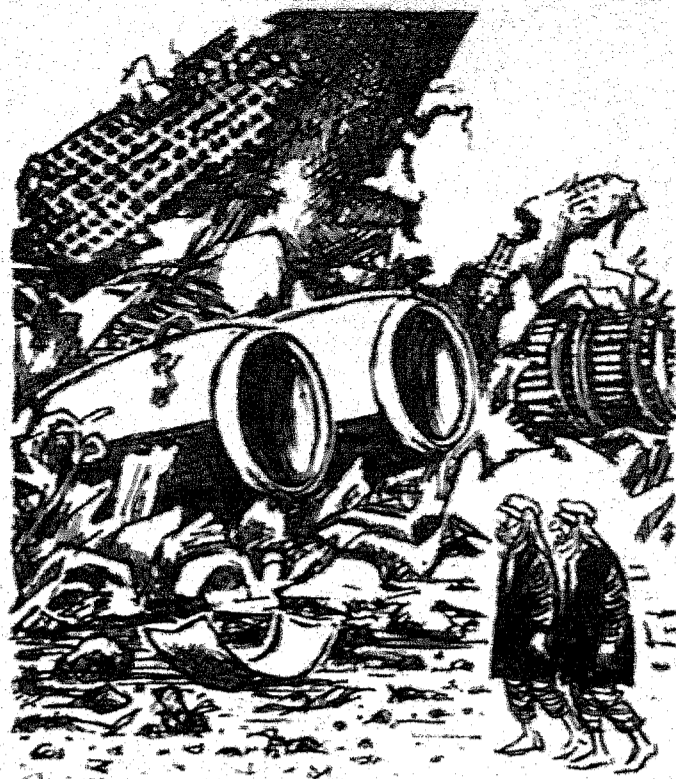
My mind wandered and I began to imagine a great war between the super-powers, where we sent all our machines to fight all their machines over the Atlantic. At the end of the battle, the only casualties would be fish. Much as I like fish, this idea appealed to me.

BY THIS TIME he had me completely fascinated. I began to get a little philosophical. "How do you feel, spending your life producing weapons for war? I mean, do you ever wake up at night in a cold sweat thinking of the people who might have suffered and died because of your contribution to your company's production line?"

He answered with great conviction and even enthusiasm. "Not at all; look at the lives we're saving by producing better weapons."

He carried on in red-white-and-blue about the

BELOW OLYMPUS By Interlandi



"\$28 million of airplane litter could change the ecology of the desert... especially if the war spreads!"

contribution he had made to our advances in military tactics. I wonder if he really understood my question... For him "to save lives" seemed to refer only to Americans.

I wondered if he and others like him were able to ease their conscience by pretending that the enemy, whoever he may be, was really not human. At least he didn't say, "Business is business." Or did he?

I realize that my approach to this whole question might appear to be very naive to many readers. But in modern war, where so many innocent lives are taken by indiscriminate mass-killing, I keep wondering if such people are not only naive, but ignorant of the consequences of our death-dealing powers. Killing the innocent is always evil.

## Didn't obscenity commission miss the central point?

By JOSEPH BREIG

G.K. Chesterton used to say that there is a type of mind which "misses the point as if by magic."

In matters involving right and wrong, good and evil, the secularized mind is particularly prone to point-missing, because the point is in the spiritual realm, to which the secularized mind is not privy.

A current example is the report of the President's Commission on Obscenity and Pornography, which spent a stack of the people's money investigating indecency, and came up with a majority report proposing the scrapping of all legal restraints on obscenity, except those which protect minors.

As justification for this recommendation, the report pointed to the claims of sociologists it had engaged that indulgence in indecency does not lead to criminal or anti-social behavior, at least not directly. But even if this were true (which we question) it is not the central point.

THE ROOT EVIL of obscenity is not that somebody may read a pornographic book, or look at pornographic pictures, and then go out to try to rape or pervert or murder somebody. As the police can testify, that sort of thing does happen all too often. But the evil of pornography is a more gradual, and ultimately a more deadly thing.

The root evil is the gross spiritual-psychological harm done to the person indulging in pornography — harm which results in grave damage to healthy sexuality, to marriage, to the home and the family, and to elementary decency in human relations. All these are necessary to cement any good civilization.

Almost any mature person could have told the government, without a nickel of expense to the taxpayers, that pornography is not conducive to the kind of clean love which issues in marriages which are spiritually and psychologically healthy, and therefore happy and successful; nor to happy children in happy homes. What parent wants a daughter marrying a man addicted to obscenity?

Almost anybody, too, could have reminded the government of a truism of history — that clean and happy marriages and homes are the backbone of a strong and progressive nation; and that widespread sexual immorality and perversion are guaranteed, eventually, to destroy any nation or civilization which becomes permeated by them.

UNHEALTHY sexuality leads first to unhappy homes and unhappy children, and presently to no children at all, or very few. Then, sooner or later, the sex-insane nation falls prey to some other people or peoples. The barbarians are always ready to move in.

Seldom in history has the world needed anything more desperately than it needs, in our time, a sane, strong, courageous, vigorous and virtuous America. Upon the United States has fallen the chief burden of defending in the modern world the great truth that all men are created equal and are endowed by their Creator with certain inalienable rights, which no tyrant may rightly take from them. In large measure the world's future depends upon this.

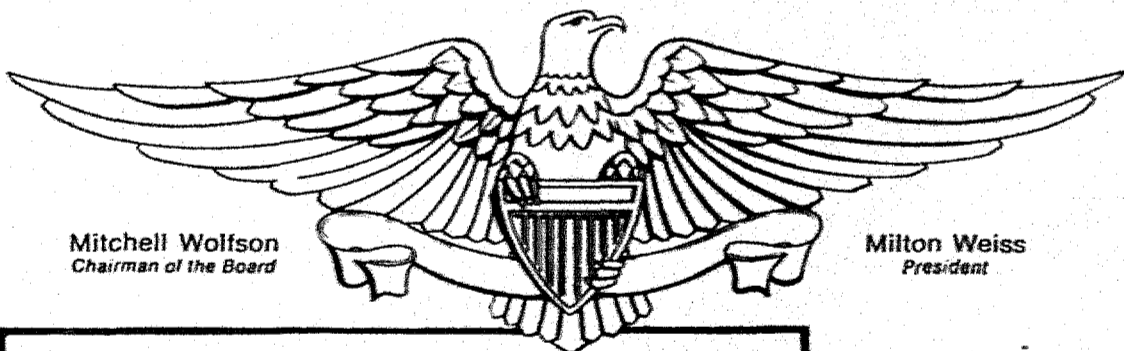
I suspect that President Nixon would agree with me about the proper place for filing the commission's report.

If Denmark and Sweden insist upon wallowing, then wallow they will. But let Americans stand upright.

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## Around the Archdiocese

# Faculty members listed outstanding

Faculty members at Barry and Biscayne Colleges have been selected to be listed in the 1970 edition of Outstanding Educators of America.

Included are Father Robert M. Sullivan, O.S.A., professor of English at Biscayne College; Sister Ann Thomas, O.P., Ed.D., chairman of the Barry College Education Department; Dr. Harry Taylor Fleddermann, Ph.D., professor of mathematics and director of the Division of Science at Biscayne; and Dr. Francis Lodato, a professor in Barry's Department of Education last year.

Each year more than 5,000 of the nation's foremost educators are recognized in the national volume designed to honor men and women who have distinguished themselves by exceptional service, achievements and leadership in education.

Father Sullivan, a member of the original staff at Biscayne where the college opened in 1962, has bachelor's degrees in philosophy from Villanova University and in English Literature from Oxford University, England.

He studied for a master's degree in psychology at Catholic University of America and a second master's in English Literature at Oxford. In addition he has taken graduate studies in speech at the University of Southern California.

Prior to joining the Biscayne faculty he was chairman of the English Department and later Dean of the School of Arts and Sciences at Villanova. For

### PALM BEACH COUNTY

St. Clare Gift Shop, North Palm Beach, opens Sunday Oct. 4 and will be open on Sundays from 7:30 a.m. to 12:30 p.m. and on Saturdays from 6:15 a.m. to 7:30 p.m.

Work shops for their upcoming bazaar in November are being conducted at 9 a.m. Tuesdays and 7 p.m. Thursdays by Holy Family Circle of St. Juliana Women's Club in the school. All women of the parish are invited to attend.

### DADE COUNTY

A membership coffee for Epiphany Catholic Woman's Club will be held at 11 a.m., Wednesday, Oct. 14 at the home of Mrs. Rene Zambrana, 9315 Balada St., Coral Gables. Present, former, and prospective members are invited to attend.

A chicken and rice dinner will be sponsored by the Spanish Parish Committee of the Cathedral parish on Saturday, Oct. 10 from 7 to 9 p.m. in the school cafeteria. Proceeds will be donated toward the air-conditioning fund of the parish hall. Reservations may be made by calling 751-5383.

Mrs. Leo LaBelle, principal of Nova Elementary School, Fort Lauderdale, will be guest speaker during the membership brunch of St. Rose of Lima Mothers Club from 10 a.m. to 2 p.m., Wednesday, Oct. 14 in the school auditorium, 10690 NE Fifth Ave. "New Concepts in Learning" will be her topic.

Mrs. Jean O'Leary, president of St. Louis Legion of Mary, will speak to members

four years he was vice president of Biscayne College and is a member of Delta Epsilon Sigma.

THE past president of the South Florida Personnel and Guidance Association who is now consultant for the Guidance Council of the Archdiocese of Miami, Sister Ann Thomas was recently appointed to the Florida Committee for Exceptional Child Education and is a member of the Teacher Education Advisory Council, representing Florida Colleges and Universities on the TEAC executive committee.

She is also chairman of the TEAC Committee on Exceptional Child Education.

A former resident of New Orleans, Dr. Fleddermann has bachelor's degrees in philosophy from Spring Hill College, Mobile, and in mechanical engineering from the University of Detroit. He has a doctorate in mathematics awarded him by Louisiana State University in Baton Rouge.

Before joining the staff at Biscayne, he was a member of the faculty at Loyola University, New Orleans. He and his wife, Ethel, and their family reside in Opa Locka.

of the parish Women's Club at 8 p.m., Wednesday, Oct. 7 in the family center. Parishioners are invited to attend.

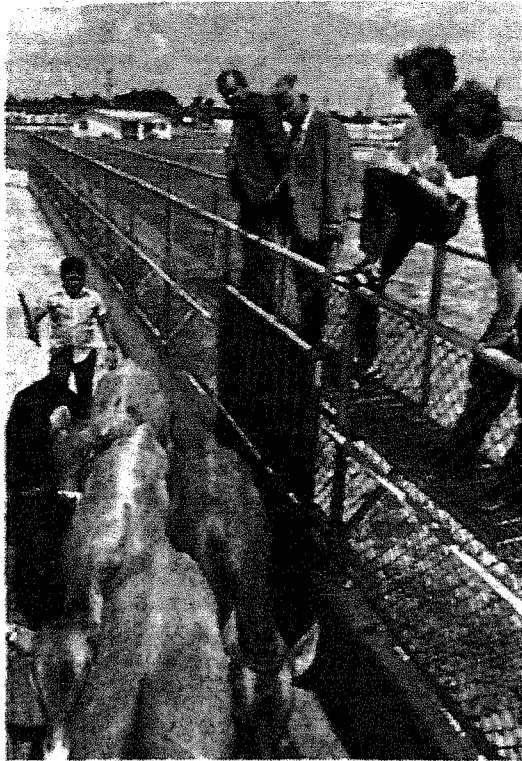
Coral Gables K. of C. Council will host a family picnic Sunday, Oct. 4 at Crandon Park, Parking Lot 3. A softball game with members of Marian Council precedes dinner at 11 a.m. Food will be served at 1 p.m.

Father James Keough, chaplain at Villa Maria Nursing and Rehabilitation Center, will be the guest speaker when members of the Auxiliary meet at 11 a.m., Friday, Oct. 9 in the recreation room of the center, 1050 NE 125 St.

A card party sponsored by the Marianettes auxiliary of Marian Council, K. of C. begins at 8 p.m., Tuesday, Oct. 13, in the Council hall, 13300 Memorial Hwy., North Miami. Tickets may be obtained by calling 681-7679.

Past grand knights of the Father Lawrence J. Flynn K. of C. Council, will be honored during a testimonial dinner Saturday, Oct. 3 in the Council hall. Dancing will follow.

The Memorare Society for widows and widowers will meet at 8 p.m., Friday, Oct. 9 in St. Dominic parish coffee shop, 5909 NW Seventh St. For additional information please call 274-0244.



40 HEAD of cattle, shown at Miami, were airlifted to Peru under auspices of the Diocese of Jefferson City as a pilot project of the Kansas Peruvian Development Foundation. Father Larry Stockman, Director of Missions and Dennis Spaulding, shown right, above, are supervising the program.

## Wolfarth selected 1970 'Big Brother'

William M. Wolfarth, former Mayor of Miami and long-time member of the lay apostolate in South Florida, has been named "Big Brother of the Year" by the Big Brothers of Greater Miami.

The former vice president of the Archdiocesan Union of Holy Name Societies was cited for "recruiting many Big Brothers and in obtaining the interest and support of numerous service clubs and organizations."

"He has consistently shown a willingness to be of

### COLLIER COUNTY

St. Ann Arts and Crafts workshop is open in the parish hall on Thursday morning from 9:30 a.m. to 12 noon. Women interested in sewing, knitting, jewelry and shell craft are invited to make articles for the annual parish holiday bazaar, using furnished materials.

### BROWARD COUNTY

Brother Shawn of Miami's Camillus House will speak to members of St. Stephen Council of Catholic Women at 8 p.m., Tuesday, Oct. 6 in the parish hall, Hollywood. Members will bring donations of canned foods and usable men's clothing for Camillus House.

service regardless of the personal sacrifice of his own time," members said of Wolfarth, who has been a member of the board of directors of Big Brothers for the past five years.

A native of Joplin, Mo., who came to Miami in 1934 from Chicago, Wolfarth was a pioneer member of St. Peter and Paul parish and is now a parishioner of St. Kieran Church.

Recently appointed to the Downtown Development Authority, he has served during the past 36 years in various offices of the Holy Name Society, and is a member of the Miami Serra Club serving as a trustee.

A library open house will be hosted by St. Anthony Catholic Woman's Club from 1 to 3 p.m., Wednesday, Oct. 7 in the parish library, Fort Lauderdale.

St. Matthew Catholic Women's Club will meet Monday, Oct. 12 in the school library in Hallandale. Plans will be discussed for a retreat at the Cenacle, Lantana and for a rummage sale scheduled to be held Oct. 15, 16, and 17. Donors of salable articles should call 927-8748 for pick-up.

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## Right-to-life chief to receive honor

BELLE GLADE — Dr. John Grady, Mayor of Belle Glade, and national chairman of the American Right-To-Life Committee, will receive the "Man of the Year" award of Our Lady of the Lakes K. of C. Council in Orlando during ceremonies on Saturday, Oct. 10.

One of the state's most prominent foes of liberalized abortion laws, the physician, who is a member of St. Philip Benizi parish here, will also be a guest speaker during a Columbus Day dinner sponsored by the Orlando Knights at the Casa Del Toro Restaurant in Orlando.

Thomas A. Horkan, executive director of the Florida Catholic Conference, Inc., Tallahassee, will also address guests at the banquet and present awards to winners of a recent essay contest sponsored for Catholic high school students by the Council.

ACCORDING to Grand Knight James C. Nasie, Dr. Grady is being cited by the Orlando Council "because of

his persistent leadership in the fight against those who would relax and lower our moral standards, and his noble steadfastness to the God-given principles of human dignity."

The author of "Abortion, Yes Or No?" Dr. Grady served last year as state chairman of the Florida Right-To-Life Committee.

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Give a child a chance. In India, Ethiopia, and the Holy Land you can 'adopt' a blind girl, a deaf-mute boy, or a needy orphan for only \$10 a month (\$120 a year). We'll send you the youngster's photo, tell you about him (or her).

Send us your Mass intentions. The offering you make, when a missionary priest offers Mass for your intention, supports him for one day. Mass intentions are his only means of support.

Feed a refugee family for a month. It costs only \$10. We'll send you an Olive Wood Rosary from the Holy Land.

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# 75 at first priests' institute

**NORTH PALM BEACH** — "There is a specific difference between Christians and all 'good people' — not that Christians are better, but that rather they affirm Christ.

"Their task as Church is to keep alive the memory of Christ. Christ is the reason for the Church's existence. He is the reality which gives hope, and makes humanity possible," said Father Richard McBrien, lecturer at the first Institute of Pastoral Theology, at Our Lady of Florida Monastery here.

Some 75 priests from all over Florida attended this Institute. Most were from the Archdiocese of Miami and most were able to stay for the entire three-day session.

The Institute on Pastoral Theology was begun by Archbishop Coleman F. Carroll in close cooperation with the Priests' Senate of the Archdiocese.

THROUGH periodic institutes such as the one which was held at the Passionist Monastery last week, opportunities are being presented to the priests of the Archdiocese in order to further their studies and to help them keep in contact with current theological and pastoral trends, according to Father Hugh Clear, chairman of the Senate Committee on Continuing Education.

The first Institute was devoted to the subject: "Priesthood."

Father McBrien considered the theological per-

spective. Father Richard Dillon, a professor from St. Joseph Seminary, New York, considered the scriptural viewpoint. Msgr. John Gorman, a registered psychologist in the State of Illinois, and rector of the Major Seminary for the Archdiocese of Chicago, dealt with the psychological aspects.

"All three men were well received," according to Father Clear, and "the general reaction of the priests who attended the Institute was that this type of program was an aid to their practical ministry in their parishes."

THEY applauded Monsignor Gorman, who commented: "Every professional man requires continued training in his specific field. His competence can be ques-

tioned if he is not constantly exposed to new ideas."

Msgr. Gorman pointed out that any doctor who had not looked at a medical journal in 10 years would be out of touch with what is happening in medicine today.

He congratulated the Archdiocese for beginning this series of Institutes.

All of the priests who were present asked that these Institutes be continued, said Father David Punch, a member of the Continuing Education Committee, who said that those present made suggestions for future topics. There is no doubt, he said, that the fruit of the time spent at these Institutes will soon be measured by the people in each parish.

On his evaluation sheet, one priest noted that, "In a period of renewal when many questions have been unanswered and many questions are yet to be asked it was encouraging to see so many priests of all ages and all viewpoints generally leave a session such as this, encouraged and renewed in their conviction that the Church does have much to offer man today in a way that can help man live a life worthy of the name Christian."

## Masses start at new parish

Masses will be inaugurated Sunday, Oct. 4 in the new parish of St. Martha, which includes the area north of the Biscayne Canal to NE 163 St. and east of the FEC Railroad.

Sunday masses will be celebrated at 8:30 a.m. and 10 a.m. in a former motel located at 11450 Biscayne Blvd. opposite the Colony Club.

Masses will be celebrated on weekdays at 7:30 a.m.

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**MONSIGNOR John Gorman**, rector of Mundelein Seminary, near Chicago, fielded questions on the "Psychology of the Priesthood" at the informal session during the first Institute of Pastoral Theology for priests.



THE DAILY Concelebration of the Eucharist marked the Pastoral Institute of Theology for priests who attended the initial program for the continuing education of priests.

# Florida bishop asks KC lead fight on smut whitewash

**CLEARWATER, Fla. (NC)** — "Listen, read and watch" and object strongly to the expected report of the President's Commission on Obscenity and Pornography, Bishop Charles B. McLaughlin advised Knights of Columbus meeting here.

The bishop of the St. Petersburg diocese asked men in the Catholic organization to lead other Catholics against a reported permissive stand the commission will give on legal control of obscenity.

**MADE PUBLIC Sept. 30**, the commission's report was to recommend repeal of all

laws that prohibit adults from obtaining sexually explicit books, films and pictures.

Bishop McLaughlin pointed to actions of Catholic layman Charles H. Keating, Jr. of Cincinnati as an example for the Knights to follow.

Keating, founder and president of Citizens for Decent Literature, was a pornography commission member until he "became so infuriated that he quit," the bishop said.

Indignant "that a small group of people in this nation may thrust their own views upon the whole country

through this commission," the Bishop said:

"Moral, law-abiding citizens should voice objections when this report becomes public."

He told the Knights that he had been working with county officials to "close down every single newsstand that sold hard core pornography, with the exception of one." "We are working on that one now," the bishop added.

He called for Catholic laity to bear down also on X and R-rated films in the area.

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Their big day not too far off

# Good Samaritans are stirring

By MSGR. R. T. RASTATTER

Around this time of year some of our newspapers will begin carrying little boxes in which to tell us there are so-and-so many shopping days 'til Christmas.

Here's another reminder: There are 41 days before our



MSGR. RASTATTER

annual Good Samaritan Collection — for the benefit of our dependent children — which is to be taken at all our Masses on Nov. 8.

Odd comparison? Not at all! Each of these days is commemorated by "giving." Christmas is the day when God gave us His only begotten Son so that we all might live.

It is that period when the Magi brought gifts from afar to lay at the feet of the infant Savior. So we preserve that custom — spiritually and

Clothes made for headstart boys and girls

PERRINE — "Sewing for Headstart" is the latest project of Holy Rosary Council of Catholic Women, who have recently completed a large number of garments for boys and girls enrolled in the Headstart program.

More than 20 women of the parish, working with fabrics donated by two local stores and Council members made 78 dresses and 28 pairs of boxer-type shorts for the youngsters participating in Headstart classes at Moton Elementary School.

Volunteers were Mrs. Murphy Casey, Mrs. Eleanor Hold, Mrs. Sally Dolce, Mrs. Carol Pace, Mrs. Angela Bossler, Miss Genivieve Bossler, Mrs. Marjorie DeCota, Mrs. Nan Lawrence, Mrs. Irene Riney, Mrs. Anita Bissonnete, Mrs. Charlotte Deer, Mrs. Judy Fahey, Mrs. Joan Van Haasteren, Mrs. Marie Robenson, Mrs. Martha Cruz, Mrs. Theresa Ricklick, Miss Janet Ricklick, Mrs. Dolores Mazurek, Mrs. Olga Day, Mrs. Cathy Green, Mrs. Helen Moorefield and Mrs. Bunny Donovan.

materially — by giving, giving of ourselves and what God has made it possible for us to bestow upon our loved ones, our friends and our neighbors.

DOES NOT the Good Samaritan Sunday fall into the same category? It is a day for giving — giving like the Magi did — like the shepherds did — like what we will do on Christmas Day in our own small way.

As this is written, there are 82 shopping days before Christmas. And — mark this down if you will — there are 41 days from now until your day of giving — Good Samaritan Sunday, Nov. 8.

Suppose — starting right now — that you were to deposit in a sugar bowl, a cup or an empty mayonnaise jar, a dime a day. That's all — just 10 cents a day. Not very much, is it? Yet by Nov. 8 — Good Samaritan Sunday — you would have \$4.10 to place in the basket in the second collection. Simple? Try it, starting today — just 10 cents a day!

And what's more, how about starting now to teach your children the great values inherent in giving — far above the joys of receiving. Encourage your children to donate to the "family sugar bowl" just one cent a day so that by Nov. 8, each will be able to add 41 cents of "their own money" to the collection basket. Terrific!

May God bless you!

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Halibut Steak  
Fried Ipswich Clams

Steakboat Round Roast Beef  
Broiled Ham Steak  
Broiled Chopped Sirloin Steak  
Broiled or Fried Spring Chicken  
Baked Stuffed Cabbage

LUNCHEON SERVED FROM NOON

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# What one weapon, they asked, will KO drug menace?

By JOHN R. SULLIVAN  
(NC News Service)

The place was the auditorium of a suburban public high school and the people were normal middle-class American citizens of various religious persuasions.

The mayor, a Protestant, chaired the meeting. The council members — Jews, Catholics and Protestants — sat to one side of the stage. The invited guests sat on the other.

An ecumenical religious meeting? No, rather a public discussion of ways and means to deal with what most citizens agree is a major problem: drugs.

It was ironic, and sad: we have come to accept as fact the assertion that drugs are nearly miraculous — penicillin can put a pneumonia victim on his feet in days; it used to take months — and now we were looking for a near miracle to cure us of their bad effects.

But we have found that the miracle of modern chemistry cannot only cure us: it can kill us. "Speed Kills" is no longer an auto safety slogan, but a fact of adolescent life; the amphetamine that mother takes to help her diet can cause her child to drop out of school, hit the street, and — more often than we care to admit — die.

So the mayor stood in front of the voters and asked them and the invited experts to advise his city on the best program to deal with the problem.

The alternatives were many: expansion of hospital facilities to wean addicts from their habits; methadone; a halfway house; a larger staff of probation officers; more school counselors.

The problem was quickly apparent: panic had set in, and with it, a loss of reality. The mayor, the councilmen, the citizens were seeking THE answer.

WHAT one program, they asked will save us from this menace?

The discouraging, hard answer also materialized: there is not one answer, or one program, but many. Hospitals help some, fail others; halfway houses help some, not others; counseling at school stops some from getting into the drug scene, utterly fails with others; the force of law scares many, makes others defiant.

The trick — and it is one that can be turned with hard work, not miraculous intervention — is to provide enough of as many kinds of services as possible. And to focus on the places where the potential for trouble is greatest, whether it is in the high school, junior high, a neighborhood hangout — or in the medicine cabinet at home.

These aren't assertions drawn out of thin air. They come from two very useful publications that can be obtained cheaply and which, if heeded, can lower your anxiety and raise your effectiveness in dealing with the problem of drug use — whether at home or in the community.

So we'll end with a plug for them both:

- Common Sense Lives Here, a community guide to drug abuse action. Available from the National Coordinating Council on Drug Abuse Education and Information, Inc., Suite 212, 1211 Connecticut Ave., N.W., Washington, 20036

- Drugs and the Young, published by the Time Education Program, Time & Life Building, Rockefeller Center, New York, N.Y., 10020

# Guardian Angels' feast day is today

By JOHN J. WARD

One of the most consoling beliefs taught by the Church is that each and every one of us has a Guardian Angel.

It is probable that even pagans have such a heavenly protector, since God's providence extends to all men.

These thoughts are expressed because October is the month of the Guardian Angels, and today, Friday, Oct. 2, is the feast of the Holy Guardian Angels.

In the Apocalypse, St. John, its author, has written: "After I had heard and seen, I fell down to adore before the feet of the Angel who showed me these things; and he said to me: See thou do it not, for I am thy fellow-servant . . . Adore God."

IN THIS passage, one of the three Apostles who on Mt. Thabor had witnessed the glory of Jesus in His transfiguration tells us that he was misled by the beauty and bril-

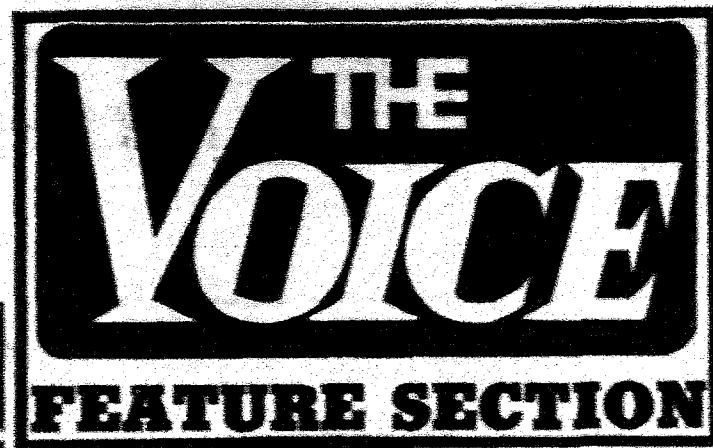
liance of a heavenly spirit, but that he was corrected by the same spirit and told to adore God alone. Apparently, St. John who was about to offer supreme worship mistook the Angel for the Son of God.

The confession by the beloved disciple of Our Lord must open our eyes to the worth of immortal souls, as also the beneficence of the Creator.

In the moment when God permitted us to make our entrance into the world, He selected from those whose glory deceived St. John, individual spirits and gave them a command to watch over and protect our souls until the day of our death.

Created, according to the inspired word, and made a "little less than the Angels," we are entrusted to one of Heaven's hosts — our Guardian Angel.

"There was never any yet that wholly could escape love, and never shall there be any, never so long as beauty shall be, never so long as eyes can see."  
Longus (5th Century)



# The clergy in politics

By FATHER ANDREW M. GREELEY

Whether any of the clergymen, Catholic, Protestant, currently seeking positions in the United States Congress are going to be elected is in doubt. But their attempt to succeed to public office raises some interesting observations. Catholic voters have a long tradition of resenting their clergies becoming involved in politics.

The feeling that the clergy should stay out of elective politics may be theologically unsound (though even here I am not persuaded), but it's firmly rooted in the consciousness of American Catholicism; and, unless I am mistaken, will remain so rooted for a long time to come.

Bishop John Carroll's decision to remain on the fringes of American politics has struck most of those who came after him in the American Church as being a very wise decision. Anyone who is familiar with the history of what political involvement meant for the churches in European countries can only agree with Carroll's decision.

SOME OF THOSE who are seeking public office may argue that, unlike the European clergy who meddled in politics, they are running on left-wing rather than right-wing platforms. One is not altogether sure what difference it makes. A clergyman is necessarily identified by the public with his Church.

In Rhode Island, for example, the U. S. senatorial candidate who suddenly discovered he had a priest running against him phoned the local chancery office to inquire what he had done wrong that the Church would put up a candidate against him.

One wonders if he was persuaded of what was obviously the truth: the Church was not running a candidate against him. One further wonders whether the electorate could be persuaded.

In the popular mind a priest turned politician cannot divorce himself from the Church. The Church will be praised by those who like what he does, condemned by those who do not like it, and ultimately blamed when the public grows tired of him, as the public is inclined to do with most politicians — save those who are political geniuses and, one rather suspects, most priests-turned-politicians will not be that.

But a question remains: Why have the American Catholic clergy suddenly succumbed to a temptation which has been powerful enough for Protestant clergy all along, but which generally has not been a serious problem for Catholic clergy? Why have priest-politicians sprung up apparently all over the land — or at least all over the eastern seaboard?

PART OF THE REASON, I suspect, is the current clerical identity crisis. If you are not sure of what a clergyman is any more, than you've got to find something else to do. You might become a psychotherapist or revolutionary or leader of an anti-pollution crusade or, in absence of anything better, a politician.

The situation is somewhat analogous to that of the college

professor. The professor is no longer sure who he is or what he ought to be doing. He is quite conscious (at least if he is honest) that he has rather notably failed in his assigned task of instructing the young and so he looks for something else to do; and, like the priest in his identity crisis, he gravitates to politics as lemmings do towards the sea.

The second explanation is that ours is unquestionably a time of trouble and confusion in American society. It is also a time of great moral outrage. It is evident that there are a number of things seriously wrong, such as war and racial injustice. These issues involve terribly important moral judgments. The clergyman surveys the scene and says to himself, "Things are all fouled up politically and morally. Who is better qualified to straighten them out than I?"

The only honest answer is, "practically anyone."

The principal problem with the priest-politician is that the qualities required traditionally in the clergyman and the qualities required traditionally in the politician are rather difficult to harmonize.

The clergyman is expected to stand for clarity of moral principle; the politician for the compromise necessary to form viable political coalitions.

The clergyman is expected to represent clear and unambiguous values; the politician is required to be alert to the complexity and the grayness of political reality.

THE CLERGYMAN is held to lead by exhorting and challenging others to their maximum commitment; the politician must listen very carefully to his soundings at the grassroots and must deal not so much with the maximum possible generosity of this constituents but rather with the minimum feasible generosity. Clergymen must be filled with enthusiasm for remaking the world; the politician has an awareness of how slow the pace of social change must necessarily be.

Neither role is intrinsically superior to the other. Both are required. An occasional rare man can combine the two (and at least one of the priest candidates whom I know personally comes closer to combining the two than most other men).

A little more awareness of the complexities of political and social reality would benefit many clergymen, and a little more emotional and moral enthusiasm would certainly benefit most politicians.

Yet they are different roles; and it is a rare man who can bridge the two of them.

What this Republic of ours does not need at the present time is more moralism and self-righteousness among political leaders.

It is to be very much feared that it is precisely these qualities that the cleric turned politician is most likely to bring to public life.

John Carroll was right. Most clergymen who become involved in politics really don't know what they are talking about.





JACK PAAR found some laughs and a few near-misses dodging traffic in Rome, only one of many stops Monday night (Oct. 5) on "The Jack Paar Diary," 10 p.m. on the NBC-TV network.

## A special Jack Paar Diary

(Monday, Oct. 5, at 10 p.m., in color on the NBC network.)

Millions know Jack Paar from his many years as the man whose wit and charm (and occasional lapses) brought light to the dim hours of late-night television.

Many of those same millions who watched Paar run the "Tonight" show can recall his growing clashes with network officials and industry censors.

Since he left network television in 1965, Paar has been back only occasionally for one-hour specials he somehow made seem very special indeed.

Jack Paar is back again, this time as a well-traveled film maker, presenting an hour of filmed impressions of the usual in Western European life.

"Diary" is the composite result of five European trips. Paar and his wife Miriam, who appears with him in the show, spent a total of nearly five months collecting filmed sequences for the special in the Netherlands, Italy, Germany, Spain, Ireland, and England.

A GOOD deal of the show will focus on the automobile in Europe. Cars, it seems, pose as much of a problem for Europeans as they do for Americans — only with several twists. There's Rome, for instance, where tiny Fiats and other subminiature vehicles flash over, under, around, and through the narrow streets at breathtaking speeds.

Or take Paris, where an artist explains why he decided to encase his car in 16 tons of concrete, right smack on the street where he lives.

In Amsterdam, Paar discovered and filmed a unique problem — cars there tend to skid into the canals that crisscross the lowlands, creating a new kind of water hazard.

There's progress, too, like that in Spain, where a system of audible traffic signals acts as the guide for blind pedestrians.

"I don't film sunsets or folk dancing," said traveler-film maker Paar, "but I try for the little observation that tells a great deal about a place or a people."

## Public TV highlight

### 'San Francisco Mix'

There's an exciting new program coming your way in color beginning Tuesday, Oct. 6 at 10 p.m. on the National Educational Television network.

The program is "The San Francisco Mix," a series of 26 shows that will attempt, says their producer, Richard Moore, "to uncover the activities we share in common as members of the human family."

Each of the hour-long shows will be based on one of these activities, illuminated in terms of people — people of

many nationalities and neighborhoods, of diverse ages and politics and life styles.

EACH "Mix" will use a variety of visual techniques, including animation and film collage, documentary and still photography, color video recording and electronic "videospace" techniques developed by the National Center for Experiments in Television.

Continuing weekly segments will be photographer Victor Wong's explorations of San Francisco's Chinatown and a fantasy on each program theme by animation artist Robert McClay.

The first program in the series will be built around the theme of joining or coming together — in greeting, in marriage, at a county fair, a blood bank, a Synanon game.

Subsequent program themes for the first 13 weeks are: Playing, Initiation, Eating, Running, Sleeping, Dancing, Worshipping, Born-again, Courtship, Dressing, Dying, Laughing/Crying.

AN advance look at the program's first hour, on the theme of joining, found an interesting and often exciting film statement about life as city people live it. The "Mix" is, by the way, just that — a mixture and not a blend; all of the segments in the hour are related by the theme they hold in common, but each stands out on its own.

And as one might expect in any mixture, there are some parts that stand above the others.

Perhaps the choicest items in the first mix are a visit to a spirited Gospel-music presentation and a witty comparison of each other's faces by a Chinese and a Caucasian actor.

"Mix" looks bright, enough so to brighten up anybody's weekly television viewing.

### 'Civilisation' — long trip

A 1,600 year journey through Western civilization will be launched on Wednesday, Oct. 7 at 8:30 p.m. on Ch. 2, WPBT, when National Educational Television presents the highly-acclaimed BBC produced "Civilisation" series over the nation's more than 180 public television stations.

Produced by the British Broadcasting Corporation and created, written and narrated by famed British art historian, Lord Clark of Saltwood (Kenneth Clark), "Civilisation" explores the growth and accomplishments of Western society from the Dark Ages to contemporary times. The series is being presented by NET through a \$300,000 grant from Xerox Corporation.

To film the 13 episodes, Lord Clark — he was knighted by Queen Elizabeth — and the Civilization crew spent two years visiting 117 locations in 11 countries.

The results, admits the 66-year-old Lord Clark, reflect his own personal view of civilization from the Dark Ages in Europe to contemporary New York.

## NETWORK PROGRAMS OF SPECIAL INTEREST

OCTOBER						
S	M	T	W	T	F	S
			1	2	3	
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

Sunday, Oct. 4, 10 a.m. — **LAMP UNTO MY FEET** — "Jephthah's Daughter" — Ballet interpretation of the biblical story of the Gileadite warrior whose sacrificial pledge to God for victory over the Ammonites turns out to be his only child. Carmen de Lavallade and the John Butler Dance Theater perform. (CBS)

Sunday, Oct. 4, 10:30 a.m. — **"Remembered Landscapes"** — News special presents a study of the Holy Land through the drawings of artist Anna Ticho. (CBS)

Sunday, Oct. 4, 11:30 a.m. — **DISCOVERY** — "Dis-

covery Goes to Ireland" — Hosts Virginia Gibson and Bill Owen visit castles and monasteries in the Emerald Isle, as well as the busy modern cities of Dublin and Shannon. (ABC)

Monday, Oct. 5, 10 p.m. — **"The Jack Paar Diary"** — Travel vignettes. (NBC)

Tuesday, Oct. 6, 9 p.m. — **FIRST TUESDAY** — News-magazine format show with correspondent Sander Vanocur. Part of this edition will focus on the earthquake that shook Peru last June. Report includes actual photo and sound recordings taken during the quake. (NBC)

## Sports highlights of the week

Sunday, Oct. 4, beginning at 1 p.m. — **American Football Conference Game** — Major League Baseball Divisional Playoff Game — One of each will be presented, the order (starting times are 1 and 4 p.m.) depending on the final baseball standings. (NBC)

Sunday, Oct. 4, beginning at 1 p.m. — **THE NFL TODAY** — Two games will be presented, the first being a regional selection (check local listings for teams), the second (at 4 p.m.) a contest

between the Green Bay Packers and the Minnesota Vikings. (CBS)

Monday, Oct. 5, 9 p.m. — **NFL MONDAY NIGHT FOOTBALL** — Chicago Bears at Detroit Lions. (ABC)

Saturday, Oct. 10, 12:30 p.m. — **1970 World Series of Baseball** (first game). (NBC)

Saturday, Oct. 10, 1 p.m. — **NCAA FOOTBALL** — A big one: Texas vs. Oklahoma. (ABC)

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

**FRIDAY, OCT. 2**  
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)  
3 p.m. (10) Slim Carter (Family)  
4:30 p.m. (6) Carrie (See rating Monday at 8 p.m.)  
7 p.m. (6) Houseboat (Unobjectionable for adults and adolescents)  
9 p.m. (5 & 7) Cast A Giant Shadow (Unobjectionable for adults)

11:30 p.m. (4) Sunday In New York (Unobjectionable in part for all)

**OBJECTION:** Presented as a sophisticated romantic comedy on the subject of premarital sex, this film frequently resorts to leering sensationalism in its treatment. Moreover, because of an ambiguity arising out of a failure to correlate what is seen with what is stated in an off-screen narration, the conclusion of the film tends to be a rather evident pretense at a moral resolution.  
11:30 p.m. (11) Stop Train 349 (Unobjectionable for adults and adolescents)

**SUNDAY, OCT. 4**

2:30 p.m. (6) Carrie (Unobjectionable in part for all)  
**OBJECTION:** Reflects the acceptability of divorce; tends to arouse sympathy for immoral actions.

4:30 p.m. (6) Houseboat (Unobjectionable for adults and adolescents)

7 p.m. (6) Roman Holiday (Unobjectionable for adults and adolescents)

9 p.m. (10 & 12) One Million Years. B.C. (Family)

11 p.m. (6) Roman Holiday (Unobjectionable for adults and adolescents)

11:30 p.m. (5) Sherlock Holmes. "House Of Fear" (No classification)

11:45 p.m. (10) Dr. Goldfoot And The Girl Bombs (No classification)

**MONDAY, OCT. 5**

10:30 a.m. (10) Wings Of Fire (No classification)

1:30 p.m. (6) I'd Climb The Highest Mountain (Unobjectionable for adults and adolescents)

7:30 p.m. (23) Doctor In Distress (No classification)

8 p.m. (6) To Catch A Thief (Unobjectionable for adults and adolescents)

**TUESDAY, OCT. 6**

10:30 a.m. (10) The Key (No classification)

1:30 p.m. (6) I'd Climb The Highest Mountain (Unobjectionable for adults and adolescents)

7:30 p.m. (23) Desert Patrol (No classification)

8 p.m. (4) Sins Of Rachel Cade (No classification)

8 p.m. (6) To Catch A Thief (Unobjectionable for adults and adolescents)

8:30 p.m. (10 & 12) But I Don't Want To Get Married (No classification)

11:30 p.m. (10) Riot On Sunset Strip (Unobjectionable for adults)

**WEDNESDAY, OCT. 7**

10:30 a.m. (10) Mildred Pierce (Unobjectionable in part for all)

**OBJECTION:** Suggestive sequences and dialogue; light treatment of marriage.

1:30 p.m. (6) I'd Climb The Highest Mountain (Unobjectionable for adults and adolescents)

7:30 p.m. (23) Friendly Enemies (Family)

8 p.m. (6) To Catch A Thief (Unobjectionable for adults and adolescents)

11:30 p.m. (10) The Great Man (Unobjectionable for adults and adolescents)

**THURSDAY, OCT. 8**

10:30 a.m. (10) Harvey (No classification)

1:30 p.m. (6) I'd Climb The Highest Mountain (Unobjectionable for adults and adolescents)

7:30 p.m. (19) Pink Jungle (Unobjectionable for adults and adolescents)

7:30 p.m. (23) The Swindle (No classification)

8 p.m. (6) To Catch A Thief (Unobjectionable for adults and adolescents)

9 p.m. (4 & 11) The Great Race (Part I) (Family)

**FRIDAY, OCT. 9**

10:30 a.m. (10) Man In The Net (Unobjectionable for adults and adolescents)

1:30 p.m. (6) I'd Climb The Highest Mountain (Unobjectionable for adults and adolescents)

7:30 p.m. (6) Roman Holiday (Unobjectionable for adults and adolescents)

7:30 p.m. (23) Burn, Witch, Burn (Unobjectionable for adults and adolescents)

9 p.m. (4 & 11) The Great Race (Part II) (Family)

11:30 p.m. (4) Pal Joey (Unobjectionable in part for all)

**OBJECTION:** Suggestive costuming, dialogue and situations.

11:30 p.m. (10) Psych-Out (Unobjectionable for adults)

## RELIGIOUS PROGRAMS

Television Sunday 8:30 a.m.

**THE FIRST ESTATE** — CH. 4 WTVJ — "Religious Prejudice" is discussed by Arthur Tietelbaum, Anti-Defamation League, with panel of clergy including Father Hugh Clear.

9 a.m.

**CHURCH AND THE WORLD TODAY** — CH. 7, WCKT — "Drugs" is the subject for discussion by Father Sean O'Sullivan, St. Joseph Vaspol and a group of youth.

9 a.m.

**THE CHRISTOPHERS** — CH. 5 WPTV — "Grandparents for Orphans"

9:15 a.m.

**THE SACRED HEART** — CH. 5 WPTV — "Living Our Christian Principles"

10:30 a.m.

**MASS FOR SHUT-INS** — CH. 16 WPLG

RADIO Sunday 7 a.m.

**CROSSROADS** — WJNO — 12:30 West Palm Beach

7:30 a.m.

**CATHOLIC NEWS** — WJBR (FM) and WGWS (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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# 'The Wild Child'—tense film

**THE WILD CHILD** (United Artists — G) French Director Francois Truffaut's return to themes of innocence and experience.

Francois Truffaut's first film was a short called "The Mischief Makers" about a young man's remembrances of his last summer of boyhood innocence.

It was a film of mood that evoked perfectly the small town world as seen through the eyes of this particular pre-adolescent.

It revealed that here was a director who was sensitive to people and an artist who respected the individual humanity of his characters.

Even more, it foreshadowed the main theme of his entire body of work: innocence and its permutations. From "The 400 Blows" and subsequent glimpses of Jean-Pierre Leaud's cine-life through to this, his latest film, Truffaut has consistently been concerned with the frustrations of each stage of life that leads either to alienation or to personal growth.

**NOWHERE** is his understanding of people more evident than in his frequent excursions into the realm of childhood.

Turning to history for his latest subject, Truffaut has created a classic statement for a dynamic view of human potential over against the static determinism that is implicit in many current philosophies of man.

In the year 1798, a young boy of about 12 is found living completely as an animal in a wild section of France. He is taken to a Parisian deaf-mute school as an object of scientific study and popular curiosity.

To save him from being condemned to an asylum for congenital idiots, a sympathetic teacher, Dr. Itard, places him in his own home for more intense care.

Gradually he is able to prove that the boy, whom he calls Victor, has intelligence and the movie ends with his conviction that his faith has been rewarded.

**THE FILM** is episodic, each incident serving to show a stage in the development of the child. The pace is slow and careful, fittingly approximating the quiet patience needed first in the re-education of the child's senses and then of his mind.

Truffaut has rejected the easy road which a more dramatic presentation would have afforded. Each little step such as Victor's being able at last to recognize the sound "o" (hence his name), takes on an immense importance.

The high point in this process occurs when Itard finally tries a cruel and unjust punishment of the lad to determine if it will induce rebellion; the outcome will prove whether the boy has moral intelligence or has been simply imitating his master for rewards.

In this demonstration, one feels the hurt of the boy but also the joyful victory of the human spirit that it implies.

Part of the tension of the film resides in its evocation of a time in which such a child would have been considered by men of science to be an animal (the doctor in charge of the case believes that environment has destroyed the child's ability).

There is an austerity of image, settings, and music (Cicaldi) to create this distance in time and mirror the child's alienation and his role as victim.

**VISUALLY** the black-and-white film



Say "AH". Dr. Itard (Francois Truffaut), a late-eighteenth century psychologist, is gratified when the Wild Child (Jean-Pierre Cargol), a former denizen of the woods, shows learning progress. Both star in Truffaut's new film, "The Wild Child."

presents the gulf between the openness of Itard's world (e.g., windows opening onto woods) and the sterile, closed-doors of the village and the asylum.

Truffaut has also used a large number of old-fashioned irises and dissolves which not only fit the historical mood of the film but which are obviously playful for him and fun for the audience.

Most of the film is narrated in English (sometimes hurriedly) from Itard's journal so that copious subtitles are not a problem.

For some, the greatest pleasure in the film will be watching Truffaut (as Dr. Itard) work with a young actor. Besides the story level it can almost be seen as a documentary of his making a film and one can watch his patience and sobriety in controlling the scene.

Under his direction, Jean-Pierre Cargol gives one of the great child performances of screen history in certainly a most demanding role.

Everyone in the film is worth watching but a third great performance is that of Francois Seigner as Itard's housekeeper and the one who adds some comfort and pleasure to Victor's life.

Anyone who works or is in contact with children will find this an absolutely fascinating and thought-provoking movie. But everyone (except for the very young) will be absorbed by the subject and appreciate its humanity (a rare ingredient in contemporary film).

Above all, it is an affirmation of the tireless efforts of educators to overcome environmental handicaps and an act of faith that man will survive in the face of even the most extreme natural and social disorders. (NCOMP rating: A-II)

## Quickie reviews

**SUNFLOWER** (Avco-Embassy — G) Sophia Loren wends her soapy way to lost husband Marcello Mastroianni, who disappeared during the war somewhere between Rome and Moscow. It's a long, melodramatic trip there and back, so bring at least three hankies for the viewing. (A-III)

**JOE** (Cannon — R) might easily have been the hard-hat or right wing answer to all those pro-youth, pro-hippie films that are presently glutting the market, but instead it is a probing and definitely serious examination at the sort of polarity that separates generations in America. A brilliant screenplay and marvelous acting bring intentional stereotypes to life, but the language and visuals are graphic enough to reserve the film for a special audience. (A-IV)

**THE PEOPLE NEXT DOOR** (Avco Embassy — R) tries too hard to zero in on the drug scene and the generation gap, but only ends up with a soupy melodrama of naive stereotypes and puerile solutions. This film only succeeds in widening the gap. (B)

**THE HAWAIIANS** (GP) is a mediocre production about the bringing of the pineapple to the islands. It attempts epic proportions but falls flat, and includes some needless but all-too-familiar exploitation elements. (B)

References and symbols  
The references appearing at the end of each film review or capsule indicate the film's classification by NCOMP on the basis of moral suitability. Class A, Section I, morally unobjectionable for general patronage; Class A, Section II, morally unobjectionable for adults and adolescents; Class A, Section III, morally unobjectionable for adults; Class A, Section IV, morally unobjectionable for adults, with reservations; Class B, morally objectionable for all; Class C, Condemned.

## Feature movie review

### 'Carry It On'

#### Thoughtful statement about opposition to war

For refusing to cooperate with the draft system of "a society synonymous with death itself," David Harris is currently serving a three year term in federal prison.

By focusing on Harris' final days with his wife, folk singer Joan Baez, and then on her lonely life of carrying on the Resistance, and extraordinary film crew of Robert Jones, Christopher Knight, and James Coyne have assembled a very moving and effective statement against war.

**THOUGH** sharing in some of the inevitable and not altogether undesirable traits of the cinema verite style (the dialogue tracks are astonishingly sharp and clean but the frequency range of film is helpless at capturing the lyric elegance of Miss Baez's thrill-packed singing voice; the black-and-white camera zooms in and out incessantly, favoring overly extreme close-ups a bit too much), the film works precisely because it is a very personal look at two genuinely human beings.

Their wordy philosophical speculations on war and American society are not really deep enough to make many new converts.

More than the words, more than the music, it is the dwelling on two faces and the shining sense of humanity reflected in them that gives this fine film its most enchanting moments and makes it most effective propaganda. (NCOMP rating: A-III)

### 'Suppose no one came to the war'

Watching the film, "Suppose They Gave A War and Nobody Came," is like watching the end of a parade — by the time it trails away, everything has acquired a numbing sameness; every face, every situation is familiar.

That's the trouble with army comedies these days, especially when, like this one, they have been made in the same old tired way.

"Suppose" just might have some funny lines and scenes in it, but one can miss them all too easily, for the stereotypes and stock situations have been mined too many times and over too long a period.

"Suppose" even seems to acknowledge that the genre is in trouble, for it relates to no historical war and instead comes up with one of its own, an unfunny slapstick skirmish between the U.S. military and the citizenry's para-military near an Army base somewhere in the Southwest.

By the time it's all over and machine has demolished machine, with nary a drop of spilt blood, everyone is tired out and ready to retreat, including the viewing audience.

All concerned should be in line for Purple Hearts. But not director Hy Averback — he should be court-martialed. (A-III)

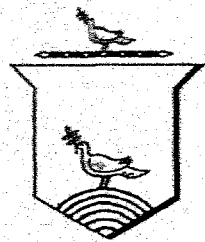


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# The letter from James

By FATHER WALTER M. ABBOTT, S.J.

"From James, a servant of God and of the Lord Jesus Christ." Some scholars say that the short book of the New Testament which begins with those words is the oldest or earliest part of the New Testament, with the exception of the parts about the suffering and death of Christ in the Synoptic Gospels.

If they are right, and I think they are, it may be especially instructive to look at this letter from the point of view of development of doctrine.

Other scholars argue that the letter attributed to James came much later. Martin Luther decided it did not even belong in the New Testament. None of the Churches today follow Luther in that idea, but it is true that authorship, date and other things about the letter are much disputed still.

YOU are free to hold that the author was the Apostle James, son of Alphaeus. It would be difficult to hold that the author was the other Apostle James, John's brother, since, as we know from the Acts of the Apostles, he was martyred so early.

You may hold the author was the third James mentioned in the Acts, called "brother of the Saviour," who emerged as Bishop of Jerusalem. I like that theory. I take a dim view of the theory held by some non-Catholic critics that the letter was written by a Christian of the second or third century, and you will soon see why.

You can hold that the letter was written early in the first century because it reflects, like other New Testament letters we will look at, the expectation of an imminent parousia (the word refers to the second and final coming of the Lord when he will judge the living and the dead).

Or you can argue that it is late first-century because verse 7 of Chapter 5 indicates concern over the delay of the parousia. You can tell how I feel about the matter when I invite you to read on, through verse 8, which reasserts the expectation of an imminent parousia, and verse 9, which includes, "The Judge is near, ready to come in." We will have more to say about that expectation expressed in the Scriptures which was not fulfilled as the writers obviously thought it would be.

YOU can read this letter in five minutes. On the other hand, you can spend a whole hour meditating on some of its passages, for example, the one on temptation, sin, and the good God (1:2-27), on the tongue and the good and evil of speech (3:1-12), on the passions (4:1-10), on the rich and the poor (1:9-11, 2:1-13, and 5:1-6).

Those passages on the rich and the poor were never more relevant, it would seem, than they are today, especially in Latin America.

In the United States, as elsewhere, those

passages have figured prominently in the decades of wrangling in both Catholic and Protestant Churches, between the people who say the clergy should deal with "religion only" and the people who say that Christianity demands social action. From the point of view of respect for persons, which is so vital these days, the passages have a lot to say.

Consider, too, the passage on prayer and anointing for the sick, where I hope you will see that the first end of the anointing is to heal, a clarification which we fully recovered through the Second Vatican Council.

ABOVE all, however, consider the famous passages on faith and actions (1:19-25 and 2:14-26) which include the sayings that "a man is put right with God by what he does" (older translations use the term "justified" for "put right with God") and not because of his faith alone (2:24) and "faith without actions is dead (2:26)" — tenets which Luther could not reconcile with the letters of Paul, especially the one to the Romans, and therefore, came the whole classical dispute about justification and good works.

Some scholars have held that James was deliberately attacking Paul, or Paul's doctrine that man is put right with God by faith alone. For the past 400 years, ever since the Reformation scholars have been knocking themselves out trying to determine the relationship between James and Paul, or rather between their ideas on faith and works.

I agree with the group of scholars who hold that James was not disputing Paul at all but was simply handling the question about what was the importance of a Christian's conduct after his baptism. His answer was that good deeds are the proof of faith; therefore faith and good works save a man.

Perhaps, when you have read the letter, you will say James held not that we are saved through faith plus works but that we are saved through genuine, as opposed to counterfeit, faith. It would be the difference between dead and living faith.

You would then be on the road that leads to a decision that there is really no difference between the doctrines of James and Paul.

Perhaps you will be inclined rather to hold, as some scholars do, that James attacked not Paul but a misunderstanding of Paul's teaching.

Perhaps you will decide, with still other scholars, that their views were different, that's all, not contradictory but just different. We'll look at Paul's teaching and come back to this question.



The image of the Church is reflected in the life of the world around it today just as it was in the earlier days.

## God-talk and the dynamics of Christian faith

### Development in doctrine

By FATHER CARL J. PETER

Does talk about God have anything to do with Christian believing?

Saint Paul was one who thought it clearly did. His case may be instructive today.

The Faith he preached could not be reduced to a philosophical analysis of the way in which words are used in religious discourse. Neither was it an experience in the depth of one's being without any external confession of Jesus as Lord.

It was rather a free response of the whole human being to the Mystery that is God-revealed-in-Christ. This involved both man's heart and tongue.

As far as the articulation of that Faith was concerned, Paul was very definite. No language does justice to God. However indispensable, recourse to biblical descriptions from the old Testament was not a satisfactory solution.

Those passages could be quoted repeatedly and yet fail to help man grasp what God was about in His Son Jesus and what man was summoned to in Faith. No amount of biblical God-talk from the past would suffice.

For Paul the reason was to be found in the events of his own day. They could be interpreted in such a way that God appeared to be either untrue to His promises or unfair in His freedom. This dilemma is treated for three full chapters in the Epistle to the Romans (IX-XI).

ACCORDING to the distinguished biblical scholar Stanislaus Lyonnet, it was in this context that the Apostle of the Gentiles came closest to writing a theological treatise.

God-talk which is intimately connected with a confession of the God revealed in Jesus Christ, was clearly involved. Such talk Paul obviously considered important.

The phenomenon giving rise to this concern is the scandal he speaks of in connection with the conversion of the Gentiles. Had God been unfaithful to the promises He made of messianic goods to the seed of Abraham? Was He ignoring in His freedom the service His people had rendered for generations? Was He free on the one hand or faithful on the other?

Communication often goes beyond words and becomes the direct contact between individuals who have a need for each other.

Paul replied by opting for a "both-and" where many others have subsequently been tempted to say "either-or." For him some assertions about God were excluded by his experience and confession of Jesus Christ. And yet he balanced this concern for religious language with his concluding observations.

After all is said that must be, God's ways, because they are just that, cannot be ultimately justified to man. Christian faith begins with the experience of a mystery that inexorably elicits reflective expression on man's part. But neither can ever fully capture its Source once and for all. Otherwise that Source would not be the Father of Our Lord Jesus Christ.

It is important, however, to remember one thing. Paul reacted to the divine inscrutability not by unbroken silence but by speaking of God out of a contest of living faith.

HIS HOPE in so doing was that such talk might help other believers grow in their faithful acceptance of the God revealed by Jesus. For him the expression of faith could not remain static; it had to develop or be untrue to the Lord who called for it.

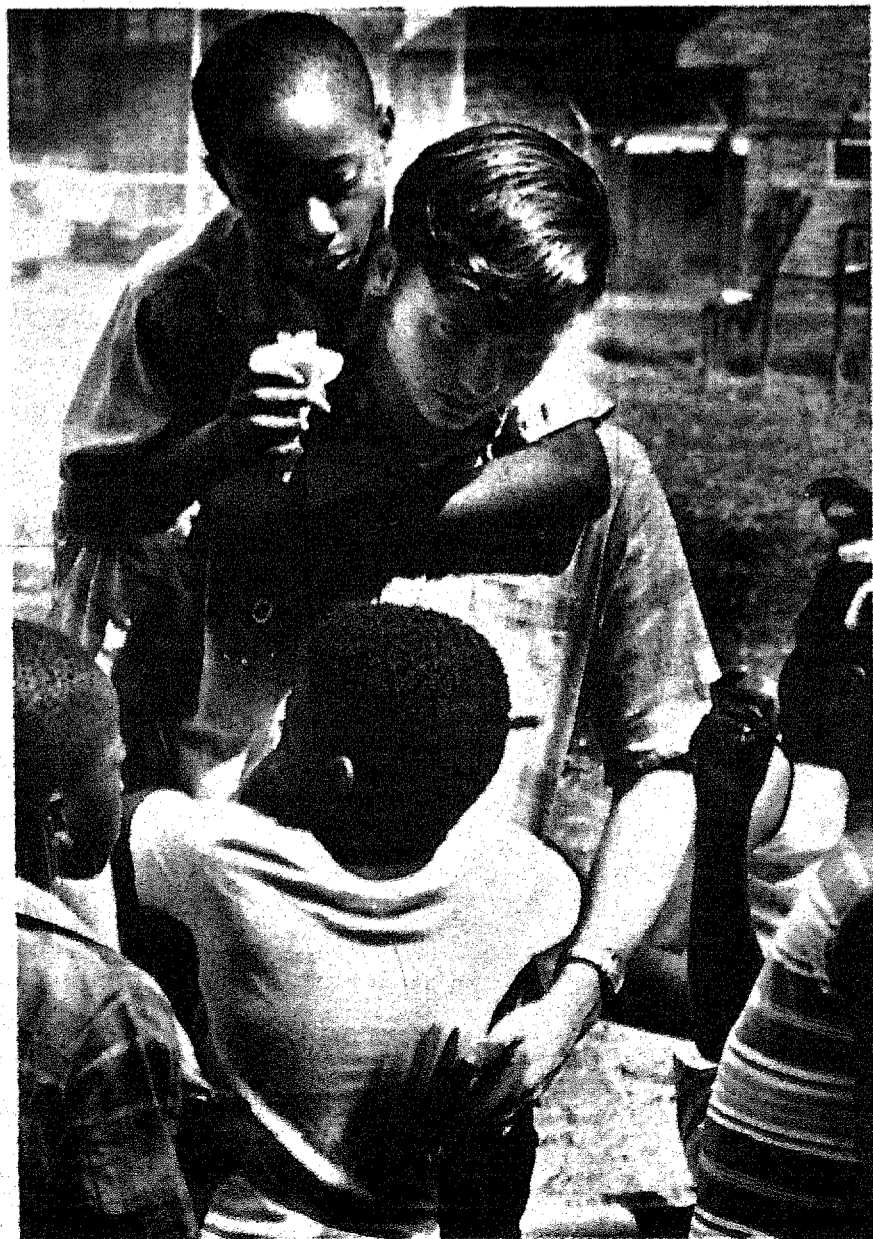
In our own day a Death-of-God theology has come and gone. Even its chief spokesmen do not mourn its passing. But one thing is hard to deny. It struck a responsive chord in the minds and hearts of far too many people for the religious educator to forget. For such human beings the experience of believing and what is believed in that experience are not unconnected.

Faith in God and faith about God are two aspects of the same reality. The experiential moment of theistic belief cannot be replaced by any purely conceptual process. But the influence between knowing someone and knowing about him is reciprocal.

For this reason many theologians today are seeking for more effective types of God-talk. A good example is found in the designation of God as the Absolute Future.

Such efforts should be judged for what they are, attempts to make the language of Faith speak to more human beings than it does at present.

One of the aspects of the Incarnation is linguistic. God chose human speech to reveal but not to imprison Himself. Hence the last word about Him will not have been spoken until Christian faith has given way to eternal sight.





# Faith is loving as well as knowing

## Catechetical developments in doctrine

By FATHER CARL J. PFEIFER, S.J.

One of the most exciting, risk-filled moments of a person's life occurs when he or she speaks two brief words: "I do."

With those words a man and woman pledge their lives to each other, in unconditioned trust and love. Two people promise to share good times and bad even unto death.

Their self-giving is so profound and all-encompassing that "a man must leave his father and mother, and cling to his wife, and the two become one body" (Gen. 2:24; Mt 19:5).

It may be surprising for many adult Catholics to learn that it is just this joyful, responsible commitment of marriage that God uses to tell us something about the relationship of faith to which He invites us. His People. In the Bible, faith is likened to the marriage bond or "covenant." A beautiful passage typical of many others is found in the prophet Hosea. God is speaking of His People:

"THAT is why I am going to lure her and lead her out into the wilderness and speak to her heart . . . There she will respond to me as she did when she was young, as she did when she came out of the land of Egypt . . . When that day comes — It is Yahweh who speaks — she will call me, "My husband"

Then God addresses His People directly:

"I will betroth you to myself forever, betroth you with integrity and justice, with tenderness and love; I will betroth you to myself with faithfulness, and you will come to know Yahweh" (Hos 2:20-22). He commits Himself and invites commitment in response. "You shall be my People," says God, to whom the people respond: "You shall be our God" (Jer 31:1-22; Ez 36:22-36).

When Paul speaks of faith in the Letter to the Romans, he refers back to the words of Hosea (Rom 9:25-26). He describes faith in terms of a marriage-covenant, and describes how the saving faith of Abraham was characterized by an absolute placing of himself in the hands of God (Rom 4:18-25).

Faith is viewed in Old and New Testaments as a personal commitment to God in response to His gracious advances.

THE reason this may be somewhat surprising to many of us is that we learned in our catechism classes, and later perhaps in college theology classes, that faith was basically an intellectual assent to truths revealed by God.

The Baltimore catechism states: "Faith is the virtue by which we firmly believe all the truths God has revealed, on the word of God revealing them, who can neither deceive nor be deceived (No. 122)."

Faith was seen as accepting the truths of faith revealed by God and handed down from age to age by the Church. Many catechisms were organized around "the truths we must believe."

Such a definition of faith is not false, but it is very limited and inadequate. It lacks the richness of the biblical understanding of faith as described above, and it contains little of the long-standing traditional view of faith within the Church.

Because of this inadequacy the Baltimore catechism definition of faith easily allows people to grow up with an unbalanced, overly intellectual notion of faith that has little foundation in Scripture or the early centuries of the Church's traditional teaching.

The Vatican Council II attempts to restore the traditional balance, and new religion textbooks attempt to incorporate the traditional teaching.

The more traditional understanding of faith is clearly expressed in the first sentence of the Creed: "I believe in God, Father, Son, and Spirit."

Catholics believe first in "the First Truth," namely God, and only secondarily in truths that express the Church's experience of God in living out the covenant. "Eternal life is knowing you, the one true God, and Jesus Christ whom you have sent" (Jn 17:3).

WHAT the Bible and early Church Fathers taught is summarized in the famous statement of St. Thomas Aquinas, long the Church's most respected theologian: "the act of believing does not terminate in a proposition of faith, but in the reality."

In other words when we say "I believe" we are affirming something profound about our personal relationship with God much more than an assent to revealed truths taught by the Church.

We express a trusting commitment to God "For better or for worse, in good times and in bad." Our faith in truths revealed by

God and preserved in the Church makes sense only within the context of faith-commitment to Him who is "the Truth" (Jn 14:6). Faith, in the most traditional sense, is an act of love and desire by which a person gives himself to God, with absolute trust in His powerful love.

In another example of development of doctrine in the Church the Vatican Council II reaffirms the richer, biblical, traditional notion of faith without denying the element

of assent to revealed truths. "The obedience of faith" (Rom 16:26; cf. 1:5; 2 Cor 10:5-6) must be given to God who reveals, an obedience by which man entrusts his whole self freely to God, offering "the full submission of intellect and will to God who reveals," and freely assenting to the truth revealed by Him. (Revelation, 5).

Since the purpose of religious education, according to Vatican II, is to enable Christians to grow in a living faith, the understanding one has of faith will greatly affect

the approaches and materials of religious education.

If, rather than chiefly teaching truths that are to be assented to and memorized, religious education relationship with God and a manner of life appropriate to persons living with God, then much more effort must be made to involve the whole personality of the children or adults involved. This effort, based on the Church's renewed understanding of the meaning of faith, explains much of the changes in religion textbooks.

## KNOW YOUR FAITH



The mystery of raindrops in the window becomes the occasion for prayerful wonder from a child. This reverence also draws adults into the contemplation of the mystery of life itself.

## The prophetic books—II

By MSGR. JOSIAH G. CHATHAM

Isaiah might be called "the Prince of Prophets." His voice, along with that of Saint Paul, is the most eloquent of all the inspired voices of the Bible.

Sixty-six times he is quoted in the New Testament, second only to the number of times the Psalms are quoted. Isaiah was the Stradivarius voice of Yahweh. His diatribes were filled with fury and his songs of consolation with gentle sweetness.

Isaiah was the son of Amoz, not to be confused with Amos, the prophet before him. He was born in Jerusalem about 765 B.C. and prophesied there for half a century, during a period of immorality, threat and crisis. He was a married man.

Two of his sons are named in the book ascribed to him: A Jewish tradition says that he was martyred by the wicked King Manasseh.

The book ascribed to Isaiah contains 66 chapters. Modern critics agree that even in the first 39 chapters, in which he was personally active, disciples and editors were at work.

CHAPTERS six through 12 are called the "Book of Immanuel," because they contain the famous Immanuel prophecy: "Behold a young woman shall conceive and bear a son and shall call his

name Immanuel" (Isaiah 7:14).

Isaiah pronounced the prophecy to King Ahaz (735-715 B.C.) when the King was resisting pressure from Pekah, King of Israel, and Resin, King of Damascus, to join them in an alliance against Assyria.

Ahaz rejected Isaiah's advice not to call in the Assyrians for help and thus contributed to the fall of the northern kingdom in 721. The prophecy was a restatement of Nathan's promise to the House of David.

It probably referred directly to the birth of King Hezekiah, Ahaz's son, but St. Matthew and the Church saw beyond this reference to Jesus Christ, the Messiah.

Though Isaiah may have been active earlier, in 742 he experienced the famous vision in the Temple at Jerusalem in which Yahweh purified his lips with a burning coal and confirmed him in his prophetic vocation (Isaiah 6:1-8).

FROM that day, Isaiah gave himself completely to the word of God in the service of men. He prophesied during the reigns of Kings Uzziah, Jotham, Ahaz and Hezekiah. He foretold the fall of the two kingdoms and witnessed the

fall of Israel.

The heart of Isaiah's prophetic message was the holiness, the absolute otherness, the transcendence of God. He was consumed with a consciousness of his own sinfulness and the sinfulness of the people.

Out of this profound conviction he preached conversion. With the armies of Sennacherib beneath the very walls of Jerusalem he still preached absolute faith and trust in Yahweh.

He preached against alliance with Egypt, and dramatically predicted Egypt's defeat by Assyria by walking naked through the streets of Jerusalem (Ch. 20).

He preached justice for the poor. He preached unwavering faith in Yahweh's promise to the House of David. He preached his prophetic conviction that a cleansed remnant would inherit the promises.

In Chapters 40-66 the whole structure of the book changes. Jerusalem has fallen. The nation is in exile in Babylon.

Recently, Yehuda Radday, a Hebrew scholar in Haifa, published a 175-page statistical analysis of Isaiah. Using a computer, he made 18 standard tests of such fea-

tures as word length and vocabulary eccentricity, comparing the first 39 chapters of Isaiah with the rest of the book. The conclusion: there is one chance in 100,000 that one prophet wrote the whole book.

CHAPTERS 40-55 are called Deutero-Isaiah and are assigned to the period of Persian domination after 539. These chapters are called the Book of Consolation.

In them, the servant of Yahweh is depicted as saving his people by his vicarious sufferings. The moving power of the Book of Consolation is captured in Handel's Messiah, a recording of which should be in every music lover's collection.

Chapters 56-66 are called Trito-Isaiah. They speak of salvation as "a new creation" and preach a doctrine of true universalism: "And nations shall come to your light, and kings to the brightness of your rising" (Isaiah 60:3).

Isaiah is a prophet for our day, proclaiming the living word of the living God. This was vividly illustrated in 1947 when the first priceless treasure was taken from a cave at Kirbet Qumran on the north-west shore of the Dead Sea.

It was a scroll of the complete text of Isaiah. It was written about 150 B.C. and was last seen and handled by man in the year 68 A.D. It demonstrates dramatically that the text has been transmitted through the centuries with remarkable fidelity.

An adult guide  
for the 1970's



# American intervention in Jordan?

By FATHER JOHN B. SHEERIN

As the Mideast crisis mounts, the American people seem to be rather passive spectators.

They are horrified by the TV scenes of the fighting in Amman but they feel no sense of responsibility about exerting their influence on the making of American policy decisions.

They realize what a messy business war is and they are only too willing to let the President make the big decisions. As in the days of kings, our people are content to let the ruler decide whether or not we should get into the conflict.

The Bishops at Vatican II, however, had some interesting things to say about the public's responsibility when war threatens. In Chapter V, no. 82 of The Constitution of the Church in the Modern World, the Bishops of the world said that men should not entrust the handling of warlike situations entirely to their elected officials.

For government officials, who must simultaneously guarantee the good of their own people and promote the universal common good, depend on public opinion and feeling to the greatest possible extent. Therefore the Bishops pointed out the need of education in attitudes and a new inspiration in the area of public opinion.

AN AMERICAN President got us into a war in Vietnam from which we are now trying laboriously to extricate ourselves.

I see very little similarity between the Vietnam situation 10 years ago and the Mideast crisis now. What is similar however is



**SMOKE** pours out of a building in Amman, Jordan, after it received a direct hit during fighting between King Hussein's troops and the Palestinian guerrillas.

the responsibility of every thinking citizen to inform his conscience on the facts of the situation in the Middle East and to communicate his convictions — whatever they may be — by exerting his influence on public opinion around him.

This is a task of great magnitude but the problem is one of colossal importance.

In his briefings to newspaper editors in Chicago on Sept. 17, President Nixon indicated very clearly that the U.S. would not hesitate to intervene militarily in the trouble in Jordan. It had been assumed earlier that

we might intervene militarily to protect American lives, especially the lives of American hostages held by the guerrillas.

The President however indicated that he would also intervene to save the Hussein Government, though the protection of American lives might be given as the primary reason for action. (The President has made no official denial of these statements which were printed in the "Chicago Sun-Times.")

Would the saving of the Hussein Gov-

ernment be a sufficient reason to justify American intervention? As the answer to this involves the possibility of Soviet intervention and the loss of American soldiers, this is not a question we can answer without careful study.

**WOULD** American intervention be a case of helping the victims of unjust aggression? The uprising of the fedayeen in Jordan seems more like a civil war than an invasion by foreign aggressors, and we should not intervene in civil wars. On the other hand, we might say that peace is the ultimate consideration and that the survival of the Hussein regime is necessary for the success of peace negotiations between the Arab countries and Israel.

The fedayeen would never settle for peace if they gained control of Jordan. They want nothing less than the destruction of the State of Israel. Therefore, we should help the Hussein regime as the only way to insure peace.

In warning the United States on Sept. 17, the Soviet Union said that foreign intervention would only widen the Mid-East conflict.

The official Russian press agency, Tass, commented on the Soviet warning: "It is common knowledge that in the past imperialists repeatedly used the pretext of the protection of their citizens for military interference in the internal affairs of Asian, African or Latin-American countries."

American intervention in Jordan is your business and my business. In a democratic society, every one of us has a personal responsibility in the making of public policy on major issues.

## 'Think of what we could do for America...'

(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 railed slightly in last week's column about the boredom of undue seriousness and introspection in the Church over its own internal problems to the detriment of a careful collegial reformulation of our mission in the real world.

It is a question of perspective, or what Professor Jan Grootaers calls an absorption with questions of micro-ethics — individual morality — in a world beset by problems of macro-ethics — social ethics and international justice.

The simmering disagreement between Rome and the Dutch Church is a case in point. The critical question of mission and authority in the post-conciliar Church is being debated over the micro-ethical question of priestly celibacy.

The question of re-integrating some married priests into the ministry is a legitimate item for the Church's agenda for the 70's, as is the clearer issue of ordaining married men. It is just that these questions are far down on the list of problems of human life in our day.

IN FACT, as some in the Church have already noted, a real shortage of priests may help us face the practical issue of whether the Church is simply a Church of priests or an ecclesial community where laymen have roles to play in the mission and ministry of that Church.

A somewhat de-clericalized situation may bring us all to a clearer appreciation of our responsibility to the Gospel and the human community. Some of the miasma now engulfing the priestly function in that community might be blown away by the breeze of increased activity.

The problem for many, however, remains that against the background of the fire and blood of events these past few weeks, internal problems of Church reform seem trivial to a fault.

The amazing I.F. Stone writes in a recent edition of his "Bi-Weekly":

"The social landscape does not encourage long-range investment. Black and Chicano minorities are in revolt, and an urban guerrilla movement confronts us in the cities and on the campuses. Another Kent State could set off a tidal wave of violence on the nation's campuses. The police have become a target for snipers, as have firemen. Guns are ready-everywhere. A tiny minority of firebrand youngsters is making good on its threat to 'bring the war home'."

Guerrilla warfare in our streets by frustrated young anarchists will not bring about needed reform. The widening circle of violence will finally force a violent reaction of panic and hate. It will not be easy to rebuild the fabric of American society.

Thinkers like I.F. Stone have been saying for a long time that human society as it grows more complex and interdependent in the process of urbanization grows also more vulnerable to disruption by well-planned efforts of a few. Political kidnappings and hi-jackings, bombers and snipers, commandos and terrorists — these can unleash destruction out of all proportion to their numbers.

THESE destructive utopias are almost impossible to round up because they are fanatically self-righteous and only vaguely organized around their ideology.

In such a situation it seems that a moral stance becomes a political necessity. Friendly rational arguments won't work with anarchists against the vivid backdrop of Vietnam and the poverty of the world's citizens. Somehow, as Stone suggests, a majority coalition of our fellow citizens must regain the moral initiative:

"Men are moral beings; and to take away from the terrorists their moral justification is the only way to strike at the heart of the terror spreading around the globe."

John F. Kennedy — for all his unfulfilled promise, which history will judge — contributed to a "can-do" mood in this country. He touched "alienated" youth when the word was



"Somehow . . . a majority coalition of our fellow citizens must regain the moral initiative: men are moral beings; and to take away from the terrorists their moral justification is the only way to strike at the heart of the terror spreading around the globe."

— I.F. Stone

just coming into style and turned people on to the potential of a nation working together to change things. And will all the miscalculations of what Pat Moynihan calls "maximum feasible misunderstanding," good things did happen.

The leadership in the White House will not be able to "restore law and order" and then begin domestic reform. Vietnam has taught us how difficult it is to subdue a people who believe in a cause.

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Faith is not a power that we receive passively and keep in a spiritual cache where it will remain untouched, unused. Faith is a living force to which we have to give our daily attention, our daily assent.

It is not a key that opens some other wordly kingdom; it is a power that radically changes our life, for we are no longer confined to the narrow, one-dimensional context of daily existence. Through faith we enter a much larger reality, we become, in Christ, "new creations;" but this is not produced automatically... our urgent and daily collaboration is asked, the "yes" that daily commits us to Christ and to His law of love. We must not, however, equate faith with magic; faith is not a power that will "work" for us all kinds of instant miracles.

Faith will not remove the pain of illness, the tensions born of tragic situations, the frustrations, problems, ambiguities which are so much part of human life. It will not

manipulate reality for our profit, it will not foster our secret desire for self-ascertainment.

But yes, it will bring us the Peace of Christ, for this is ultimately the deeper meaning of the calming of the raging sea and wind.

BECAUSE we believe in His presence of Love, because we trust, He gives us his peace, an "untrembling center" in the storm, in temptation, trial, sorrow. He knows we are weak, easily confused, he knows we are always in a state of need.

We cannot here on earth reach a zone of complete calm, of total repose where nothing is going to threaten us. And faith cannot be used to camouflage our deep sense of insecurity to hide our fear.

Faith demands courage; for, through faith, we commit ourselves to mystery, to what we do not see and cannot touch.

## St. Theresa of Avila named Doctor of the Church

VATICAN CITY — (RNS) — In special multi-lingual broadcasts, Vatican Radio characterized the formal papal proclamation (Sept. 27) of a woman as a "Doctor of the Church" as a "crowning point" in the Church's gradually diminishing "anti-feminine" attitude.

The woman in question is St. Theresa of Avila (not to be confused with St. Theresa of Lisieux), the great 16th Century Spanish mystic and reformer of the Carmelite order.

SHE THUS becomes the first woman in history to join the rare and high ranks of such prestigious figures as St. Augustine, St. Thomas Aquinas, St. Bonaventure, St. John of the Cross (a contemporary of hers), and St. Peter Canisius.

A Doctor of the Church is defined as an ecclesiastical writer of eminent learning and a high degree of holiness, who has distinguished himself (now herself) in defending, expounding and perserving the doctrine of the Church, and has been so recognized by the teaching authority of the Church.

The Vatican broadcast professed to see in the honor bestowed on St. Theresa a kind of culminating point in the Church's gradually diminishing anti-feminine attitudes, which it said, derived from St. Paul's "anti-feminine attitudes."

TO BOLSTER its observation, it quoted I Corinthians 14: 34-35: "As in all the churches of God's people, the women should keep quiet in the church meetings. They are not allowed to speak; as the Jewish Law says, they must not be in charge. If they want to find out about some-

thing, they should ask their husbands at home. It is a disgraceful thing for a woman to speak in a church meeting."

The radio added another pertinent quotation from St. Paul, in his first letter to Timothy, 2: 11-12: "Women should learn in silence and all humility. I do not allow women to teach or to have authority over men; they must keep quiet."

It was the attitude reflected in these words that "for centuries prevented women in the Church from being elected for the honor of doctor," the radio said.

"Even St. Thomas Aquinas, influenced by the Pauline texts, gave a negative reply to the possibility of women having charism," it continued.

Noting that such an anti-feminine attitude "prevailed for centuries," the broadcast pointed out that ever so gradually this "excessive" attitude within the Church began to diminish, and women the stature of St. Theresa of Avila and St. Catherine of Siena came to be "universally recognized" as being endowed with "exceptional wisdom."

FINALLY, the broadcast said, Vatican II, in its dogmatic Constitution on the Church, affirmed that the Holy Spirit makes a gift of His charisms "without any distinction of race, age or sex." And in the Council's Decree on the Apostolate of the Laity, the Church stressed the importance of the participation of women in various fields of the apostolate.

Now, "the crowning point of this historical doctrinal development is the proclamation of Theresa of Avila as a

Doctor of the Church," the St. Theresa, it was announced broadcast concluded.

Though the station's re-woman, St. Catherine of port focused its attention on Siena, was also to be pro-

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NATIVE MAYAN Indian dress is modeled by Dr. and Mrs. D. Maurice Woodlock, now residents of Naples.

## Naples medic to talk on work for Indians

NAPLES — A local physician who devotes time annually to working among the Mayan Indians in Guatemala will be the guest speaker during a meeting of St. Ann Council of Catholic Women at 8 p.m., Tuesday,

Oct. 6 in the parish hall. Dr. D. Maurice Woodlock, a native of Chicago, now considered an authority on Mayan culture, became a member of a medical team sponsored some years ago by the Diocese of Oklahoma City and Tulsa, and was sent to build and operate a hospital in Santiago, Guatemala, where, he recalls, the 30-bed hospital was built at Atitlan Micatokle Mission with Indian labor and skills.

He spends part of each year at the clinic there, which his wife Ruth, has visited. Her collection of Mayan Indian arts and crafts will be exhibited during the meeting.

## Club plans cruise to Freeport

HALLANDALE — A three-day "sleep aboard" cruise to Freeport is being sponsored by St. Charles Borromeo Catholic Women's Club Oct. 23-25. The SS. Freeport will sail from Dodge Island in Miami at 4:45 p.m., Friday and return to Miami at 1:30 p.m. Sunday.

Father William Gunther, parish administrator, will celebrate Mass for cruise passengers on Saturday evening aboard ship. One day and two evenings will allow time for shopping and sight-seeing in Freeport.

Proceeds from the weekend trip will be donated to the parish building fund.

Additional information and reservations may be made by calling 922-9818 or 927-9479.

## Women's council day of prayer

KENDALL — A special day of prayer and luncheon for members of the Archdiocesan Council of Catholic Women is scheduled to be held Tuesday, Oct. 6 at the Dominican Retreat House, 7275 SW 124 St.

Father Sean O'Sullivan, assistant pastor, St. John the Apostle parish, Hialeah, will conduct the day of recollection, which will begin at 9 a.m. and conclude at 3 p.m.

Reservations may be made by calling the Dominican Sisters at 238-2711.

## Six representatives from Miami council

# Will attend jubilee convention

Six representatives of Miami's Archdiocesan Council of Catholic Women will participate in sessions of the National Council of Catholic Women's 50th jubilee convention, Oct. 12-16 in Minneapolis.

Father Frederick Wass, pastor, St. Louis Church, moderator of the ACCW, will be accompanied by Mrs. Thomas F. Palmer, third vice president of the NCCW, who has served for the past two years as president of the Miami Provincial Council of Catholic Women; Mrs. Edward Keefe, president, Miami ACCW; Mrs. Wendell Gordon, past president; Mrs. Dan McCarthy, Clewiston, first vice president; and Mrs. Mollie H. Clarkson, Coral Gables.

SOME 3,000 delegates from every area of the U.S. are expected to attend the four-day meeting, which will discuss whether the women's federation and the National Council of Catholic Men should be parent organizations for a National Council of Catholic laity; the status of women's participation in the liturgy; grass roots participation in the national organization's decision-making process; and new ways Catholic women are relating to the changing institutional structures of the Church.

More than 14,000 organizations — national, state, diocesan, and local — make up the NCCW, which represents approximately 10 million Catholic women throughout the United States and on U.S. Military posts abroad.

Through the World Union of Catholic Women's Organizations NCCW is united with Catholic women's

organizations in 60 countries around the world.

GOALS of the federation, conducted under the guidance of Miss Margaret Mealey as executive director, are to unite Catholic organizations women and individual women

in purpose, direction, and action in religious, social, educational, and charitable endeavors.

NCCW programs are promoted by national commissions working with counterparts on diocesan, deanery, and local levels. The national office of the federation assists affiliated organizations through publications; field services; correspondence, institutes and national conventions to provide national and international representation and voice for Catholic women in the United States.

## Art exhibit re-scheduled

KENDALL — An art exhibit scheduled to be held last Sunday at the Dominican Retreat House and canceled when tropical storm "Greta" threatened South Florida will be presented Sunday, Oct. 4 at 7275 SW 124 St.

The works of Jean Donnell, Coral Gables artist who spent many years in Honduras, will be featured from 4 to 6 p.m. and will include oils, pastels and watercolors.



## Guild Sates 'swap meet'

PERRINE — Annual "Swap Meet" sponsored by Christ the King Women's Guild will be held Saturday, Oct. 17 on the parish parking lot at 16000 SW 112 Ave.

Double spaces are available and reservations may be made by calling 238-0627 or 235-2328.

## Registration set for tot classes

Registration with the City of Miami's Recreation Division for pre-school classes for four and five year-olds will be held Oct. 8 and 9 in each participating city park.

Classes will begin on Oct. 12 and be conducted from 9 a.m. to noon daily. Additional information may be obtained by calling the nearest city park listed in the telephone directory under "Miami".

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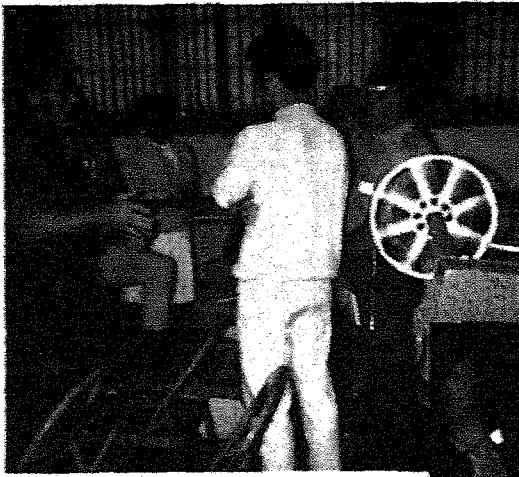
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Father Robert Morris, C.M., St. John Vianney Seminary discusses CYO with Archdiocesan CYO prexy, Mike Coniglio, left. Below, Darlene Waxman and Kathleen Adams, St. Juliana parish, W. Palm Beach, talk with Father John McLaughlin.



## Discuss needs of teenagers

HOLLYWOOD — CYO adult advisors participated in a recent seminar at St. Stephen parish, where they discussed the needs of today's teenagers and the "Value of Youth Work."

Speakers included Father Walter Dockerill, Archdiocesan Director of Youth Activities; Father John McLaughlin, CYO moderator, St. Monica parish; and Bob Preziosi, CYO Program Director.

## Swim party on agenda

CORAL GABLES — St. Theresa Catholic Young Adults Club has scheduled two social events this week for members and guests.

A swim party begins at noon, Sunday, Oct. 4 at Venetian pool followed by dinner at 6 p.m. at Rocky Graziano Restaurant, 2471 SW 32 Ave.

On Friday, Oct. 9 the club will meet at Denny's, 3600 Biscayne Blvd. at 7:30 p.m. and ride to Dania to the Pirates' World.

A picnic is scheduled for Sunday, Oct. 11 at Sewell Park.

## Honor society grants chapters

Four nationally-known Catholic colleges and universities have been granted chapters in Phi Beta Kappa, national scholastic honor society, which honors extraordinary academic achievement in an undergraduate liberal arts program.

Included are Manhattan, Riverdale, N.Y.; Boston College, Boston; and Marquette University and Trinity College, Washington, D.C.

## Movies, pizza

Members of St. Rose of Lima CYO have planned a program of movies followed by a pizza party at 7:30 p.m., Sunday, Oct. 4.

New members are being accepted and those interested are urged to attend Sunday's program.

## T-shirts, pins

CYO T-shirts and pins are available at the Archdiocesan CYO office at 6301 Biscayne Blvd.

Shirts are white with blue trim and insignia; pins are blue with silver trim and insignia.

## Brother takes his final vows

Brother Joseph E. Youhouse, C.S.C., recently pronounced final vows in the Congregation of Holy Cross during ceremonies in the chapel of Archbishop Curley High School.

A graduate in 1963 of the local high school staffed by his order, Brother Joseph is chairman of the mathematics department at Notre Dame High School, Sherman Oaks, Calif.

# THE NOW SET

## Youth groups set meetings

Meetings of the South and North Dade Deaneries of the Archdiocesan Catholic Youth Organization are scheduled next week in Perrine and North Miami.

Election of officers will highlight the South Dade meeting, which begins at 7:30 p.m. Sunday, Oct. 4 in Holy Rosary parish, 9500 SW 184 St.

Voting delegates from all South Dade parishes are expected to attend.

St. James parish will host the North Dade meeting at 7:30 p.m., Tuesday, Oct. 6 in the parish hall, NW 131 St. and Fifth Ave.

## Fencing show

OPA LOCKA — A fencing demonstration will highlight a meeting of St. Monica CYO on Sunday, Oct. 4.

A business meeting will precede the program.

## Spaghetti dinner

NORTH MIAMI — A spaghetti dinner will be served by members of St. James CYO on Saturday, Oct. 3 in the parish hall, NW 131 St. and Fifth Ave.

Dinner will be served beginning at 5 p.m. and continuing until 7:30.

Proceeds will be donated to the Peruvian Relief Campaign.

## Go to Belmont

Four South Florida students have enrolled as freshmen at Belmont Abbey College, Belmont, N.C.

They are: John B. Doyle, Fort Lauderdale; Patrick J. Gribbon, Hialeah; Albert K. Kozar and George T. Tanguay, West Palm Beach.

## To dine parents

HIALEAH — Their parents will be guests of Immaculate Conception CYO during a buffet supper at 4:30 p.m., Sunday, Oct. 4 in the parish hall.

A discussion on Catholic Youth Organizations will follow.

## Coffee, doughnuts

RIVIERA BEACH — A project that will both serve the parish and raise funds will be inaugurated Sunday, Oct. 4 by members of St. Francis of Assisi CYO.

Coffee and doughnuts will be served by the youth after the 9:15 and 10:30 a.m. Mass every Sunday.

## Archdiocese pupils score in big test

Students in Archdiocesan high schools are among the 14,750 semifinalists named as the nation's most intellectually-talented high school seniors in the 1970-71 National Merit Scholarship Program.

Among those who were the highest scorers in the National Merit Scholarship qualifying test given last February to more than 700,000 students in 17,000 schools are:

Michelle A. Mingoia and Elizabeth Mandel, Madonna Academy, West Hollywood; Irene Fraga, Lourdes Academy, South Miami; Jose Julio Escarce and Guillermo Marmol, Immaculata-LaSalle High School; Mark Milazzo.

## 3 students get commendations

Three students in Archdiocesan high schools received letters of commendation citing them for high performance in the 1970 National Merit Scholarship Qualifying Test.

The students, ranking just below the semi-finalists named in the National Merit Scholarship Program, are Joy Seymour, Notre Dame Academy; and Jacquelyn Steinocher and Jane Zarzecki, Our Lady of Lourdes Academy.

## Pre-game dinner

NORTH MIAMI — A "before the game" spaghetti dinner will be served by Squires and Squirettes of Marian Council, K. of C. from 5 to 8 p.m. today (Friday) in the Council Hall, 13300 Memorial Hwy.

## Boy stresses Constitution's fairness; wins essay award

"What the Constitution really means to me is that it is a symbol — not only of the strongest, soundest government in the world, but of the simple, fair, everyday code American citizens follow."

This is one paragraph of the essay on the U.S. Constitution which this week won for 12-year-old Steve Murdock a \$25 U.S. Savings Bond in a contest sponsored by St. Lawrence Council of Catholic Women.

One of the three sons of Lt. Col. and Mrs. Thomas Murdock, Steve, an eighth-grader in St. Lawrence School, edged out more than 80 other contestants with his essay on "What the Constitution Means To Me." His

father is stationed in Vietnam.

"WE the people — the first three words of the Constitution — mean something important to me," the youth wrote. "These three words state that our government is not headed by just a group of men. It is run by the entire United States. Every citizen has his part in the government. Everyone shares gains and losses. Yes, the United States is its own government."

"Every citizen has his House of Freedom — in simple words," the youth continued. "but the Constitution sees that his rights are intact and prevents him from being robbed or undermined."

"The Constitution gives everyone a chance, even criminals. The Constitution sees that every criminal is punished fairly and that a tried person gets a fair and proper trial. This is an important reason why I think the Constitution is a good thing to live with."

In the youth's opinion, if everyone understood the Constitution "there would be no reason to riot and criticize. The only reason they say our Constitution is 'commie stuff' is because they don't know the rights the government gives them."

"In short, if we all knew the rights our Constitution gives us, why would or should we fight or riot?"



U.S. SAVINGS bond is presented to essay contest winner at St. Lawrence School, Steve Murdock, by Mrs. Peter Zanetti, Women's Council president, as Father Vincent Sheehy, pastor, looks on.

## Columbus Day essay contest

A Columbus Day Essay Contest is being sponsored by the Archdiocese of Miami Catholic Teachers Guild for students in grades nine through 12 in Catholic high schools.

Rules governing the contest, which has awards of \$100, \$50 and \$25 U.S. Savings Bonds, are already available at the schools.

Awards will be presented during the Fall meeting of the guild, Father Francis J. Lechiara, Assistant Superintendent of Schools in the Archdiocese, is honorary chairman of the contest.

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# Fumbles, interceptions and--upsets

## SPORTS

By JACK HOUGHTLING

It was one of those horrible football weekends for archdiocese high school teams.

For instance, St. Thomas Aquinas lost the ball three times on fumbles and three times on pass interceptions. Naturally, they lost, 16-0, to Melbourne Central Catholic.

For instance, Cardinal Gibbons journeyed to Tarpon Springs where the Redskins had two punts blocked, each of which set up touchdowns, and lost three fumbles. Naturally, they lost, 39-0.

For instance, LaSalle opened its season against Pine Crest, accumulating 145 yards in penalties and losing the ball five times on fumbles. Naturally, they lost, 0-0.

For instance, Christopher Columbus, trying for its second big win in a row, picked up 105 yards in penalties, had three passes intercepted and fumbled once. Naturally, they lost, 12-0, to Carol City.

For instance, Msgr. Pace passed up a fourth down and six inch gamble at its own 24 yard line, played it safe and punted. But, Tom Jones, Archbishop Curley halfback, returned the punt 68 yards for the Knights' only touchdown. Naturally, Pace lost, 7-6.

THAT'S about how it went for the archdiocese teams in a bad, bad week, which saw only Curley and Cardinal Newman High of West Palm Beach come out winners. Newman ran its

record to 2-0 for the season and is the lone remaining undefeated team by taking Jupiter High, 16-0.

Chaminade High opened its campaign in a losing, but respectable manner, dropping a 9-6 decision to tough Plantation High with a 23-yard field goal in the second quarter ending up as the deciding points.

Virtually everyone gets a chance to redeem themselves this weekend, with Newman trying to add to its streak as host to first-year school Miramar and Curley travels to Key West. That takes care of the winners.

For the losers, either Chaminade or LaSalle should crack the winner's circle as the two were to meet head-on Thursday night. Chaminade will be the favorite here.

Other action begins Friday afternoon at 3:30 as Gibbons will be at Pine Crest in a toss-up, and night games have Pace as host to Melbourne CC at Curtis Park while Columbus duels South Dade at Central Stadium. Both of these games are also rated even-Stephen affairs.

St. Thomas draws a week of rest before meeting Miramar next Friday night.

Cardinal Newman got its ground attack rolling against Jupiter, after barely slipping by Cardinal Gibbons in its opener. The Crusaders big pair of backs, Sam Howell and Tim Hulett, both 190-pounders, were the key men.

Howell scored all 16 points for Newman against Jupiter on touchdown runs of 10 and 18 yards, plus running over both two-point conversions. Howell registered 101 yards in 18 carries while Hulett had 78 in 17.

"WE played much better in our second game," said Coach Sam Budnyk. "Our offensive line broke down badly against Gibbons.

"Gibbons did a good job against us."

Budnyk also cited a fine defense for the Crusaders' early season successes. "Bob Gallo and Brian McHale have been outstanding as linebackers and I feel we also have been getting some tremendous performances from our defensive ends, Tom Dalton, Kevin Beuttenmuller and Theo Hawkins," he said.

"We try to split the playing time among the three of them and it's worked out real well."

The Crusaders will work on the passing game as the season develops, although they lost two touchdown passes against Jupiter on some weird happenings.

"We definitely have to get the passing game going. We think its there, just have to work on it."

Curley scored its first

victory of the season after Pace almost gambled on running for a first down in the third quarter when faced with a fourth and inches situation at its own 24. The Spartans lined up in running formation, but then quarterback Pete McNab called for a time out and Coach Bill Proulx sent in his kicking unit.

Pete Hertler booted the ball down field where Jones took it on the 32 and dashed down the sidelines of the TD. Ted Hamitoer's extra point kick made it 7-6 for Curley and the margin stood up for the win.

IRONICALLY, a kicking situation gave Pace its lone score in the closing moments of the first quarter as Pace's Bob Prior blocked Ken McIntyre's boot and then brought down Dan Kelly, who had scooped up the loose ball, at the one as Kelly tried in vain to elude the rushing Pace defenders.

After failing to score in two tries, McNab hit end Rick

Bean in the end zone with a three-yard TD toss. The kick failed and Pace never threatened again.

Columbus never really got going against the tough Carol City defense and the Explorers had their hands full protecting quarterback Bill O'Malley, who had an exceptional night in the opener against Coral Park. O'Malley was dumped five times by CC and had three tosses intercepted.

Gibbons was able to move well against Tarpon Springs, with 144 yards rushing and 91 passing, but their own mistakes cut down every opportunity. Three times the Redskins made it inside the

Tarpon Springs 20 yard line but couldn't score. Gus Crocco, with 66 yards rushing and 56 yards on four pass receptions, was the offensive standout for Gibbons.

St. Thomas was also the victim of its own mistakes, and gave up the ball so often that they were able to get off just 33 offensive plays in the game. The Raiders got to the Melbourne 13-yard line late in the second period on its lone drive of the game but fumbled the ball away to wipe out the scoring opportunity.

LaSalle also made a host of mistakes in its opener and finished with just 73 yards in total offense, going minus two in rushing.

## Chaminade seems destined for near the top once more

Trying to figure out a season's outlook for the Chaminade High Lions isn't normally a difficult chore. You can always put Coach Vince Zappone's crew close to the top.

Two years ago, the Lions roared through a perfect regular season for a 10-0 record and the District 8-A title. Last year was supposed to be a rebuilding year and the Lions came through with a 5-3-1 mark — but still good enough to win the 8-A championship again.

So, what about this year? "Well, our prospects are good — depending on injuries and our depth," states Zappone.

The Lions opened their campaign last week with a good showing, although, losing to Plantation High, 9-6.

Vince has been blessed with some crack quarterbacks to run his offense over

the past several seasons but it looks like the signal spot will be one of his big question marks this year.

HE HAS a lot of faith in 6-foot, 160-pound junior Pat O'Leary, up from the junior varsity, but there is still some doubt about Pat's ability as a newcomer. The Lions failed to score in their pre-season jamboree and now the offense has been complicated by a broken finger suffered by O'Leary.

Despite the bad finger, O'Leary saw action in the opener.

Old reliable John Parilla will step into the QB slot if O'Leary falters. A defensive standout last year for the Lions, Parilla was originally slated for offensive halfback duties this year, in addition to his defensive halfback chores.

The entire starting backfield for the Lions is new — with Mike Smith, 170, at fullback, Archie Ryan, 165, and Tony Williams, 165, as other halfbacks with Parilla.

ALL played primarily on defense last season, which should make for a solid, experienced, corps of performers behind the defensive line.

Up front — where it counts — the Lions have a sprinkling of experience and good talent from the crew of just nine returning lettermen.

The key players are Bob Gianna at center, 170; tackles in Mike Maloney, 200, and Ted Schwarz, 200; guard Mike Joyce, 175, and end Ernie Floyd, 170.

Gianna and Maloney are also slated for defensive action.

In addition to O'Leary, last year's j.v. has produced some promising prospects in ends Jon Hanson, 180, and Ken Longo, 155, plus halfback Dave Lococo, 150.

Lococo was a surprise for the Lions against Plantation, picking up 80 yards in 13 carries. He got Chaminade's only TD on a 19-yard jaunt in the third quarter as the Lions closed the gap to three points.

The Lions have one of their smallest squads, in both size and numbers (36) and a lot of question marks. It may take several games before the new blood develops — or doesn't.

Chaminade has surprised in the past. The Lions may have to do it again.

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# Pontiff and President talk over world worries

CONTINUED FROM PAGE 1

he could get out and shake hands with the cheering crowds.

The decision caught Italian police and U.S. security guards by surprise and caused a wave of apprehension as Nixon was closed in on by the crowd. However, his reception was not hostile for the most part, although police had earlier broken up a demonstration not far away from St. Peter's.

BEFORE going to the Vatican for the 3:30 p.m. audience, the President had altered his schedule also to visit with a group of American hostages finally released by Arab guerrillas and whom had been landed at Fiumicino airport shortly before.

Despite the schedule changes the Nixon party arrived at the Vatican precisely on time. The first person to greet the President was American-born Bishop Paul Marcinkus, a Vatican official who has frequently served as Pope Paul's interpreter.

The President and the male members of his suite, including Secretary of State William Rogers and Secretary of Transportation John Volpe, as well as Ambassador Henry Cabot Lodge, his personal envoy to the Holy See, passed through the ornate halls of the Vatican, but missing was the old-time pomp of the various guards of honor who recently were disbanded.

Mrs. Nixon and the other women were escorted separately and somewhat later to the antechambers outside the Pope's library, where the two leaders were closeted with

their interpreters.

After the private meeting the President's party was admitted to the library. Mrs. Nixon was wearing a thin black veil and a black suit trimmed with a white collar.

Pope Paul was the first to speak. He began by apologizing for his English and expressed his happiness in having an opportunity to discuss world problems with the President and the "suffering which war inflicts."

The Pope said "our anxiety is now increased by the danger of such a conflict involving more and more countries and assuming the proportions of a vast and fearful conflagration."

The President kept stressing the real role of spiritual power and the particular significance that Pope Paul exercises in the cause of world peace.

He repeated this theme when he talked later to the seminarians.

One seminarian, Dennis Morrow of Grand Rapids, Mich., said afterwards: "I was very impressed. The President spoke of the scope of spiritual values in forming world opinion and politics."

President Nixon in his talk in the library said that he and the Pope discussed a wide variety of subjects, including peace in the Middle East, aid and encouragement for poor nations and aid to prisoners of war.

Regarding the latter subject the President said he hopes the prisoner-of-war issue can be kept separate from other politi-

cal issues in Vietnam.

The President also wished the Pope well "on your long journey to the Philippines" and said he hopes the Pope will again visit the United States.

The Pope stressed the duty of men to avoid self-destruction and said that this duty "belongs in a particular way to those who have greater power in the world. We are therefore happy to have been able to convey to you, Mr. President, our thoughts on the most suitable means of seeking to reestablish peace where it has been upset and to strengthen it where it exists, among other ways by favoring friendly and fruitful rela-

tions between peoples and the progress of the developing nation as is demanded by justice and human solidarity."

After the formal speeches the Pope greeted Mrs. Nixon and then the various members of the President's party.

To the President he gave a modern-form ceramic plaque and a photo of himself. To others he gave commemorative medals.

The President presented the Pope with a gold mesh desk calendar embossed with the presidential seal and a photo of himself and his family. The Pope smiled as the President pointed out Mrs. Nixon and their two daughters.

## Laity's key to greater service

CONTINUED FROM PAGE 4

A continuing learning process is going on in parishes where parish councils have been formed. Guidelines such as those developed by the Archdiocese of Miami, New York and Milwaukee are set up to help formulate procedures and launch the parish councils on their ways. They require a steady flow of information, the development of new techniques, and a broader sense of mission.

Across the country in almost every diocese, men, women and vigorous youth have responded. More than half a million in elected groups ranging in size from three members to forty-five, are exercising this mandate of service.

Acting under suitable and workable con-

stitutions, with recognized authority and a wide range of knowledge and abilities, applying themselves in concert, they turn first to the immediate parish needs. Then in growing concern, these thousands are giving the Church a vitality, a relevance, and new hope that the society of men in Christ will endure. Through cooperative, considered regard for the many they are giving aid to the shepherds of the faithful.

Parish councils have been called a "grass-roots" movement which was sorely needed in today's society. But it must be even more consciously recognized that it is a "grace-rooted" effort, the fruits from which are even now being recognized by Church leaders with renewed confidence.

## Massive drive on poverty

CONTINUED FROM PAGE 1

those areas and for those programs where the poor believe there is the greatest need," Bishop Dempsey said.

HE ADDED that a national committee on human development is being formed to oversee allocation of the national fund. Members of the committee will include bishops, priests, Religious and lay people.

Joseph B. McSweeney, campaign development director, told newsmen here that the effort faces "some hardships." Among them, he said, were the campaign's late start and its short time period.

But he emphasized that the campaign has even more advantages, including wide support from bishops, priests and lay people, the top priority assigned the campaign by the nation's hierarchy and most important, "the needs of the poor in our midst."

The bishops first committed themselves to the campaign at their meeting in November, 1969, and developed plans for the effort at another meeting six months later.

Since then, implementation of the bishop's plans has been in the hands of a campaign task force composed of elements of the USCC. Various conference sections are working on the campaign's two main thrusts: fund-raising and education.

The fund-raising effort centers on the national collection. Although the bishops set no deadline for raising the \$50 million, this sum is reportedly only a first target in their

continuing effort to provide seed money for self-help projects.

Education efforts surrounding the campaign focus on attempts to inform the American public about the nature of the poverty problem and to dispel the myths associated with poverty in the U.S.

AS PART of this educational effort, an all-media publicity drive is being conducted by Robert B. Beusse, director of the USCC's communications department. Elements of the drive include TV and radio spots, films and a series of fact sheets.

Other support for the Campaign for Human Development is coming from NCCB's liturgy committee. Committee members have drafted liturgical materials related to the poverty problem for use in parishes Nov. 15 and 22.

Materials for use in schools and education programs are also being prepared.

Commenting on the campaign, Bishop Dempsey said he is optimistic about its outcome.

## Herb Kelly funeral liturgy in Cathedral

The Funeral Liturgy was celebrated Monday in St. Mary's Cathedral for veteran newsman, Herb Kelly, Amusements and TV Editor of The Miami News.

Msgr. David Bushey, rector, celebrated the funeral Mass for Kelly, who died early last Friday, at the age of 71, apparently from a heart attack.

A highly-critical foe of obscenity in entertainment and of "skin-flicks" at local movie theaters, Kelly was stricken at home while writing his last column, the lead of which revealed that a copying machine corporation had expanded into the "clean movies business and will specialize in films for children."

JUST a few days before, he had devoted much of a column to an interview done some years ago with Hollywood actress, Dolores Hart, who last week took final vows as a cloistered Benedictine nun.

A native of Hancock, Mich., whose parents owned, edited and set type for the town's weekly newspaper.

Kelly came to Miami early in 1941 as make-up editor of the "Miami News," having been in the newspaper business since he was 17.

He was subsequently news editor and copy desk chief and eventually began working in the amusements field, stage shows, night clubs, movie reviews, and three years ago added television coverage to his other duties.

He taped his own radio shows in a completely equipped soundproof studio at his home in between viewing new films, night club acts, legitimate theater plays, etc.

In addition to his wife, Lillian, he is survived by three sons: Herb, Jr., Miami public relations consultant; Milton, city editor of the "Fort Lauderdale News;" Francis, of Hollywood; two daughters: Mrs. Pat Barton and Mrs. June Smith, both of Miami Shores; two sisters, Mrs. Gertrude Menger, Milwaukee and Mrs. Clara Rowe, Rochester, Mich.; seven grandchildren and one great-grandchild.

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## Rare scripts saved in fire

BURGOS, Spain — (RNS) — A priceless library of medieval manuscripts narrowly escaped destruction in a fire which broke out in an 11th Century Benedictine Abbey, 30 miles southeast of Burgos.

According to authorities, a short circuit "somewhere in the cloister" of the Abbey of Santo Domingo de Silos started the fire which destroyed many of the monks' cells and an important museum housing paintings, ethnological exhibits and a valuable collection of coins.

The fire was extinguished before it could reach a renowned collection of Medieval manuscripts. There was no report of personal injury.

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## "UPTIGHT" CHRISTIANS?

A recent editorial commentator said the present generation will go down in history as the "Uptight Generation". Being uptight can be the outcome of uncertainty about what is happening around us; it's an anxious mistrust of present conditions because of the constant flux and change in our family life, society, the arts, and the Church.

More essentially, could not uptightness be the result of too much self-concern, self-interest, and self-uncertainty?

A healthy practice to remedy uptightness in our Christian lives is to focus ourselves on the essentials of "what it means to be a Christian" found in the simplicity of the gospels: "By this will all men know you are my followers: if you love one another . . . When you do a kindness to the least person, you do it to ME."

To paraphrase St. Paul: nothing we are, nothing we have or do is worth anything unless we are, have, and do, in love, in giving to other. God will not ask us what we have made of our life, but what we did to help others in their lives. God is not impressed by the image we make for ourselves (as individuals, families, or society) in the eyes of the world, but what we did for the least, the poor and suffering of the world. Our merit is not measured by what great accomplishments we have made for ourselves, but what we have accomplished in relieving the anguish of others. Our stewardship is held accountable, not for what we have, but what we do with it. Louis Evelyn puts it plainly: "You have the same relationship with God as you have with your neighbor."

We beg for the least of God's people. We beg for the suffering and poor of Latin America, Africa, and Asia. We beg for our "brothers" in need and for the 135,000 missionaries serving them. We beg for your money, your support, your sacrifice — with one condition — we beg first for your love.

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# Nixon y el Papa tratan sobre peligros mundiales

CIUDAD VATICANO — El Papa Paulo VI y el presidente Richard M. Nixon discutieron los problemas y peligros del mundo, de los que el Pontífice dijo están "asumiendo proporciones de inmensa y devastadora conflagración."

Nixon y el Papa conversaron a puertas cerradas por espacio de una hora y quince minutos, en una entrevista mucho más larga de lo que habían programado tanto los asistentes papales como los presidenciales.

DE ACUERDO con el programa confeccionado por la Embajada de E.U. en Roma, la entrevista privada debió haber durado 45 minutos.

Terminada la audiencia privada, la esposa del Presidente Nixon y otros miembros de la comitiva presidencial pasaron a la biblioteca donde estaban reunidos el Pontífice y el mandatario.

Al recibir a la esposa del presidente y el resto de la comitiva el Papa se excusó por su pobre dominio del inglés y expresó que estaba contento de haber tenido la oportunidad de discutir los problemas mundiales con el Presidente, refiriéndose a "los sufrimientos que la guerra inflige."

El Papa dijo que "nuestra ansiedad aumenta por el peligro de conflicto tal que envuelve cada vez a más países y que está asumiendo las proporciones de una inmensa y devastadora conflagración."

En respuesta a las palabras del Papa, el Presidente Nixon dijo que cuando saliera del Vaticano iría a visitar "la más poderosa fuerza militar que existe en el mundo sobre el mar." Pero, añadió, "aquí tuvimos la oportunidad de experimentar un poder

espiritual, con fuerza tal que mueve a naciones e individuos."

El Presidente continuó destacando la genuina función de ese poder espiritual y la significación particular que el Papa ejerce en la causa de la paz mundial.

En su breve discurso en la biblioteca del Vaticano el Presidente Nixon dijo que él y el Papa habían tratado una amplia gama de temas, incluyendo la paz en el Oriente Medio, la ayuda y cooperación con las naciones pequeñas y pobres, y la ayuda a los prisioneros de guerra.

El presidente expresó también sus deseos de un feliz viaje al Papa que próximamente iniciará una peregrinación a Filipinas.

El Papa enfatizó el deber del hombre de evitar su propia destrucción y dijo que este deber recae de manera particular sobre aquellos que tienen los mayores poderes del mundo.

"Por tanto, nos sentimos felices de haber tenido la oportunidad de compartir con Ud., Señor Presidente, nuestras ideas sobre las formas más efectivas de reestablecer la paz donde ésta se ve quebrantada y de fortalecerla donde actualmente existe, entre otros medios, por el fomento de una relación amistosa y fructífera entre los pueblos y promoviendo el desarrollo de las naciones tal como lo demandan la justicia y la solidaridad humanas."

Después de la entrevista privada y de los discursos formales el Papa saludó a la señora Nixon y a otros miembros de la comitiva e intercambió obsequios con el Presidente.



El Papa Paulo VI recibe en audiencia especial al Presidente de E.U., Richard Nixon y después de una charla privada por más de una hora, conversó con la esposa del Presidente, señora Pat Nixon. En la composición, arriba, el Papa con el Presidente; abajo, saludando a Mrs. Nixon.



## LA VOZ

Suplemento en Español de "VOICE"

### Romería Habanera

Este domingo, día 4, en los terrenos de la Ermita de los Cubanos, tendrá lugar la Romería Habanera, que reunirá a los devotos de la Virgen de la Caridad del Cobre en un agape criollo de dos a cinco de la tarde.

LA ROMERIA incluirá oración de saludo a la Virgen del Cobre, agape con ajíaco típico cubano y postre de "coquito habanero" así como numerosos musicales del folklore cubano, según informan los organizadores, todos pertenecientes a la Cofradía de la Virgen de la Caridad del Cobre.

La comida será confec-

cionada por voluntarios de los distintos municipios en el exilio así como los numerosos musicales que serán ofrecidos por distintos conjuntos.

Como es tradicional, la romería se clausurará a las cinco p.m. con una oración de despedida y consagración a la Virgen de la Caridad.

Desde hace dos años se vienen efectuando estas romerías, en las que se congregan los devotos de la Virgen de los distintos municipios de las seis provincias de Cuba.

"HA SIDO en esas romerías provinciales y en las peregrinaciones de los distintos

municipios que ha surgido espontáneamente del pueblo este nombre de Ermita de los Cubanos o Ermita de la Caridad que se está dando a este rincón de oración y de reunión de los cubanos, a esta pequeña capillita provisional," dijo a The Voice el Dr. Evelio Jacomino, de la Cofradía de la Caridad.

Como se sabe, en esos terrenos junto a la Bahía Biscayne, se levantará la iglesia del Exilio Cubano a la Virgen de la Caridad, la que ya está siendo denominada popularmente como "la ermita de los Cubanos".



El Comité Asesor Latinoamericano de la Eastern Airlines, que preside el señor William Alexander hizo un donativo para el Fondo de Construcción de la Ermita de los Cubanos a la Virgen de la Caridad del Cobre. En la foto, desde la izquierda, el señor Alexander, Luis Palacio, el Padre Agustín Roman, Santiago Rosell, Charles Wilcoxon y el Dr. José M. Morales Gómez, Presidente del Comité de Recaudación para la Construcción de la Ermita, que recibió el aporte junto al Padre Roman.

## 'Problemas del sacerdocio será uno de los temas en el Sinodo de 1971

ROMA — (NA) — Los problemas del Catolicismo con sus sacerdotes, y los propios problemas del sacerdocio, parecen estar destinados a convertirse en el tópico principal cuando se reúna el tercer Sínodo de Obispos en Roma en 1971.

El 1ro. de setiembre fue el plazo para que las jerarquías nacionales presenten al Vaticano los temas

que sugieren para el Sínodo — una reunión de obispos convocada para asesorar al Papa sobre tendencias eclesiales y problemas globales.

LOS TOPICOS enviados deben estar estudiados, seleccionados y aprobados en octubre por el Consejo del Sínodo, después enviados al Papa Paulo VI para su resolución.

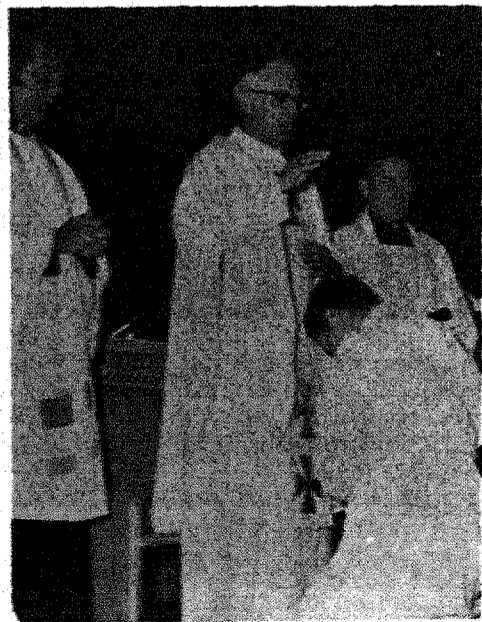
Por lo tanto no puede decirse todavía cual será la agenda del Sínodo de 1971.

Pero el sacerdocio y todos los problemas que le son afines hoy parecen ser un tema seguro.

Esta es una de las esperanzas y promesas de los nuevos organismos eclesiales como el sínodo. En otras palabras, puede no ser necesario en el futuro esperar la convocación de un organismo como un concilio general de toda la Iglesia para tratar problemas, en forma colegiada, que están presionando y que requieren respuesta más inmediata.

La mejor fuente de información actual sobre lo que será el Sínodo de 1971 es el Cardenal Francois Marty, arzobispo de París. El cardenal Marty es miembro del Consejo del Sínodo — un grupo de 15 personas que revisan los asuntos sinodales durante los periodos entre sínodos.

SEGUN EL cardenal Marty, la agenda debe limitarse a dos temas principales y dichos temas deben hacerse conocer con bastante anticipación para permitir las deliberaciones a nivel nacional no sólo por los obispos sino también por los sacerdotes, religiosos y laicos.



Dos aspectos de la ceremonia de ordenación del joven sacerdote cubano Orestes García el sábado 19 en la Iglesia de San Juan Bosco, oficiada por el Obispo John J. Fitzpatrick. Arriba un momento de la ordenación sacerdotal. Abajo, el Obispo Fitzpatrick oficia la misa de ordenación asistido por el Padre Ernesto García Rubio y el neosacerdote Orestes García Balea.

## Jornada Bíblica en "Día Legionario"

Una jornada Bíblica organizada por la Legión de María tendrá lugar el domingo 18 de octubre, de 9 a.m. a 6 p.m. en el Auditorium de la Academia de la Asunción.

El "Día Legionario" está siendo organizado por la Curia Reina de la Paz y al mismo se invita a todos los católicos. La Academia de la Asunción está situada en el 1517 Brickell Ave.

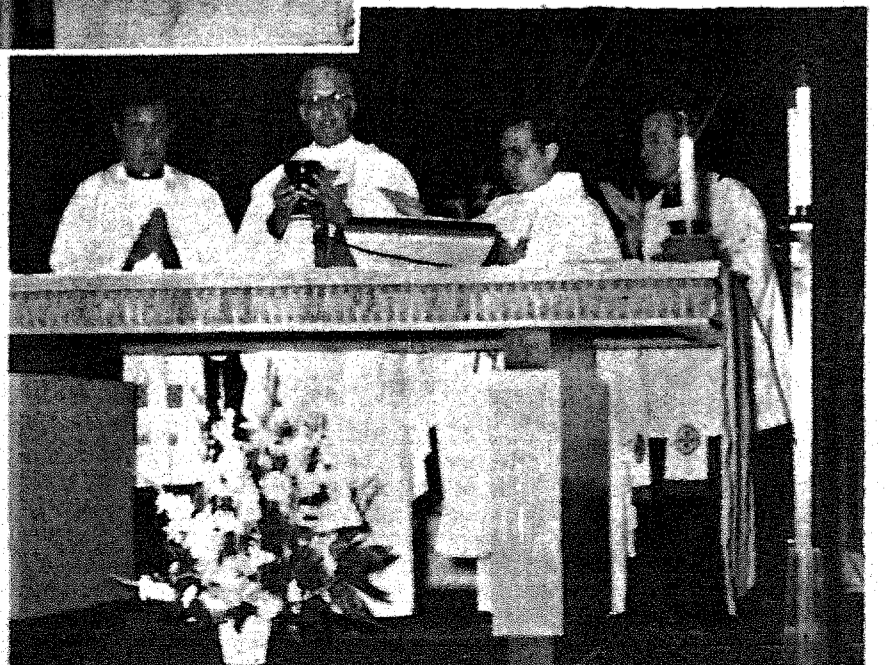
El programa incluye los siguientes temas:

La Primera Pascua y el Primer Pentecostés. El

Tiempo de los Reyes y los Profetas. Exilio en Babilonia y, finalmente, La Iglesia Antes de la Iglesia.

### Distintivos de CYO

Camisetas con el distintivo de la CYO, así como botones de esa organización juvenil católica pueden adquirirse en la Oficina de la CYO, 6301 Biscayne Blvd. Las camisetas son blancas con ribetes e insignia en color azul. Los botones distintivos son en azul con bordes plateados.





# El Exilio, el Cristiano y la Acción Social

Por ORLANDO O. ESPIN

Hoy estuve una hora completa escuchando — como fondo a una conversación — una estación radial latina. Pero sus estudios no están en Miami, sino en La Habana. Yo no sintonicé el radio, ya estaba andando cuando entré a visitar a una familia latina de la Misión en la que laboro. Nuestra Misión es de trabajadores agrícolas. No es la primera vez que oigo una estación cubana en una de las casitas de este pueblo al que servimos.

Claro está que no todo migrante (i.e. trabajador agrícola) escucha tales estaciones; pero es un hecho real que muchos sí lo hacen. Tampoco creo que la mayoría de ellos estén convencidos del contenido de la propaganda castrista, pero algunos sí me preguntan sobre Cuba, sobre el presente gobierno, sobre los pobres (como ellos) de allá y sobre la Iglesia en la Isla.

Es innegable que para muchos pobres, luchando honestamente para ganar su pan, para educar a sus hijos y para superarse, las promesas y "noticias" de la radio cubana son de interés y de tentación. Gracias a Dios, nuestro pueblo agrícola ha tenido la formación suficiente para no dejarse sobornar por los comunistas. Pero sus preguntas, sus quejas justificadas y sus sueños resaltan más y se vuelven aun más urgentes cuando nos damos cuenta de la "competencia radial" y de lo que ellos esperan de la Iglesia. Y es muy fácil para un cubano, que es cristiano — y por lo tanto no comunista — el caer en la tentación de sobornar al pueblo hacia su manera de pensar, creyendo que hace algo noble.

Porque los comunistas digan que se interesan y trabajan por los pobres NO es suficiente razón para que un cristiano lo haga. Al menos, no es razón para un cristiano por el hecho de ser cristiano. El comunismo es un fenómeno reciente y la Iglesia, que tiene siglos de historia, no puede buscar su razón de ser en una "competencia" con tal ideología. Que estamos compitiendo por los corazones del mundo es difícil negar, pero que basemos nuestra fe en esta carrera sería inútil y desastroso. La iglesia tiene que buscar sus fundamentos donde ciertamente los va a encontrar: en el Evangelio. Sólo en ese Mensaje podemos hallar la razón de ser de la Iglesia.

Y volvemos al caso específico. Ante la

El seminarista cubano Orlando Espin trabajando en su apostolado entre los trabajadores migratorios del área de Pompano, en la Misión de San Isidro. En la foto, Orlando Espin habla con Marcos Ortiz y su familia.



propaganda castrista que entra en hogares latinos, que son albergues para hombres y mujeres como nosotros, con la tragedia de la pobreza como verdugo permanente de sus vidas y sus sueños, es inútil e hipócrita que llegue un cristiano con el mesianismo equivoco de un anticomunismo descarriado. A un pueblo no se le puede engañar ni sobornar — ni siquiera a favor de la causa más bella. El Concilio nos ha enseñado claramente en su declaración sobre la libertad religiosa que a nadie puede un cristiano coaccionar, sea por la razón que sea. Sólo la verdad — proclamada y vivida — es capaz de triunfar.

Ante el hambre y la necesidad inmediata de mejoras permanentes, verdaderas y profundas, la única razón para que el cristiano lleve la justicia a quienes sufren opresión es el mandato del Cristo del Evangelio, del Señor pobre y comprensivo, de nuestro Dios que es Padre y Guía. Pero nuestra consigna

no puede ser la de un partido político, ni la de un movimiento revolucionario, ni la de un grupo reaccionario, ni la de una ideología de hoy, de ayer, o de mañana. Nuestra única razón y fuente es la que dio San Pablo a su labor hace veinte siglos: "Cristo ayer, hoy, y siempre."

Ante las necesidades del pueblo al que sirvo, y como cristiano, sólo tengo una alternativa: laborar por poner fin a la opresión. Tengo que alzar mi voz, proclamar la Justicia de nuestro Dios, y aplicar todos mis talentos para alcanzar la fraternidad y el desarrollo donde hoy existen la marginalidad, la desconfianza y el hambre.

Y porque soy cristiano mi único guía es el Cristo del Evangelio, el Cristo vivo entre nosotros. Porque soy cristiano me uno a mis hermanos en la fe — la Iglesia — para encontrar entre ellos el apoyo humano y el consejo fraternal. Porque soy cristiano no me importa que se nos acuse de lo que sea.

Porque soy cristiano mi vida esta atada a los que sufren y lloran. Porque soy cristiano seguiré aquí, entre este pueblo a quien quiero, porque de ellos he aprendido a ser más sincero y más cristiano.

Intrínsecamente vinculada a una vida de oración profunda y de estudio serio, el cristiano necesita la acción sincera y dedicada al servicio de sus hermanos, especialmente de los más necesitados. Esto NO es comunismo — aunque algunos quieran creerlo para satisfacer su visión miope — porque esto ES CRISTIANISMO, sólido y entregado. Sin este elemento, el tripode de la fe (oración, estudio y acción) se derrumba. La Iglesia de Cristo no necesita cristianos "buenos" sino hombres y mujeres que traten de serio ("Porque solo Dios es bueno"), y que reconozcan que el reto de Cristo les impulsa a amar y a servir a sus hermanos, aunque se les acuse de traidores. Y que sin amor su vida — como cristianos y como hombres — no tiene sentido.



Los trabajadores migratorios, en su mayoría texanos de origen mexicano o puertorriqueños. Rinden largas jornadas recogiendo vegetales, para estar clasificados como el nucleo social mas desventajado económicamente en Estados Unidos. Terminadas las horas de labor, uno de sus pasatiempos es escuchar la Radio de Cuba.

## Una visita a Fort Bragg

Por MANOLO PEYRE

En días pasados, respondiendo a una gentil invitación que me hiciera el Coronel Winz P. Segura, Jefe de la Base Aérea de Homestead tuvimos la oportunidad de ir en un avión militar hasta la Base Aérea de Pope en Fort Bragg en Carolina del Norte. Allí habrían de tener lugar unas importantes maniobras militares que se realizan una vez al año. Dichas maniobras están reputadas como las únicas en su clase en todos los Estados Unidos. Altos oficiales de la Organización Atlantico Norte (OTAN) así como de naciones aliadas entre ellas Vietnam del Sur, Korea del Sur, China Nacionalista, Malasia, Canada y muchas más... estaban presentes para presenciar este despliegue de precisión y poder militar de Estados Unidos.

Inicialmente se nos explico en una enorme pista de aterrizaje el tipo de operación que íbamos a observar, consistente en un esfuerzo conjunto del Ejército y la Fuerza Aérea de Estados Unidos en lo que se conoce con el nombre de "Fire power" o "Poder de fuego". Allí en la base aérea de Pope pudimos contemplar el adiestramiento tan rígido y perfecto que reciben los paracaidistas de la división 82 de Estados Unidos, así como la precisión matemática con que se responde en materia de minutos a la orden de embarque de material y personal en los gigantes aviones de transporte.

Luego tuvimos la oportunidad de contemplar a los grandes aviones jet de combate F-4 rompiendo la barrera del sonido. Tres gigantes aviones C 130 aterrizaron frente a nosotros, uno para descargar helicópteros y armas... otros para descargar soldados y el tercero para recoger heridos.

Rapidamente, impulsados por cohetes despegaron los aviones. Mas tarde el cielo se cubrió de paracaídas lanzados por numerosos aviones C 130. Así bajaron equipos y hombres.

Luego... en una glorieta especial, en medio de un enorme campo de prácticas, vimos el trabajo maravilloso que realizan los famosos Boinas Verdes, un cuerpo superespecializado del ejército americano.

Y finalmente, haciendo estremecer los estantes de la gradería a una milla y media de distancia vimos la Fuerza Aérea de Estados Unidos, desatando su poder de ataque con bombas de Napalm, bombas de 750 libras demoleedoras de manzanas... los estallidos de los cohetes... de los proyectiles... el fuego de las piezas de artillería pesada, los helicópteros cobra en acción.

En fin... un espectáculo inenarrable. Porque para creerlo hay que verlo. No en balde... los Estados Unidos es la primera potencia del mundo.

## Jovenes ecuménicos en trabajos voluntarios

BARCELONA, España — Con un acto de "fraternal diálogo" al que asistió el obispo católico, auxiliar de Barcelona, Mons. J. Daumal, se clausuró en la cercana población de Sabadell el I Campo Ecuménico Internacional de Trabajo celebrado en España durante las vacaciones veraniegas.

Participaron en la "acampada", jóvenes procedentes de Alemania, Suiza, Holanda, Brasil, Suecia y España, pertenecientes a las Iglesias Católica, Evangélica, Bautista, Congregacionista y Reformada Episcopal.

La principal tarea de los "acampados" consistió en

sustituir durante las vacaciones al personal encargado de un Hogar de Ancianos, realizando los servicios de limpieza, la preparación de las comidas y la atención personal a los residentes del Hogar, tomando así

### Cena hispana el 10 de Octubre

El Comité Parroquial Hispano de la Catedral de Miami esta organizando una cena de arroz con pollo que tendrá lugar el sábado 10 de octubre, de 7 a 9 p.m. en la cafetería de la Escuela Parroquial.

El precio del cubierto se

conciencia de los problemas de la ancianidad. Asimismo, hubieron reuniones ecuménicas, consistentes en diálogos bíblicos y liturgias comunitarias.

### Concurso literario Sobre Descubrimiento de America

Un Concurso Literario sobre el Descubrimiento de

América por Cristóbal Colón esta siendo patrocinado por la Liga de Maestros Católicos de Miami para estudiantes de noveno a decimo segundo grado de "high school" en los planteles católicos.

Las reglas para el concurso, con premios de \$100.50 y \$25 en Bonos de Ahorro de Estados Unidos pueden ser solicitadas en los respectivos planteles.

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## Cada año abandonan sus hogares cien mil maridos norteamericanos

En EE.UU. los llaman "los fugitivos". Se trata de una nueva "casta" de maridos de la clase media y alta norteamericana, cien mil de los cuales abandonan cada año sus casas, familias y sus trabajos y desaparecen del mapa sin dejar rastro. Los individuos en cuestión son personas que, según los últimos estudios sociológicos hechos sobre su comportamiento, "parecen incapaces de resistir las presiones modernas dentro de su profesión, las de sus esposas y buscan una vida diferente lo más lejos posible de sus hogares y de sus centros de trabajo".

Este "síndrome de escapismo" — como definen los estudiosos y expertos sociales a la nueva enfermedad tan de moda en EE.UU. — se ha agudizado tanto en los últimos años que en casi todas las grandes ciudades y centros urbanos han comenzado a surgir firmas o agencias especializadas en buscar la pista de estos maridos pródigos y, en general, de los miles de personas perdidas o desaparecidas del hogar en los Estados Unidos.

Una de estas compañías, con base en Nueva York — la Tracers Company of America — ha trabajado sobre un millar largo de casos en el año en curso, ha tenido éxito en sus búsquedas en casi un 90 por ciento de los casos de maridos fugados. Después de cobrar como mínimo a la mujer abandonada más de mil dólares por sus servicios, la agencia de detectives y "buscadores" profesionales entrega al marido sano y salvo o, si este se resiste, descubre su escondite con pelos y senales.

En la mayoría de los casos, los "fugitivos" retornan a casa. Es gente normal y corriente — dicen los psiquiatras — que esta prácticamente desesperada por el agobio profesional o familiar y huye de las personas queridas y conocidas en un vano intento por buscar cualquier tipo de atención a su problema. El escape de casa podemos verlo, ha dicho un especialista de la Universidad de Columbia, como un grito extremo solicitando ayuda.

### LAS PISTAS

Generalmente, estas personas consciente o subconscientemente muy pronto empiezan a dejar señales y pequeñas pistas para que se les encuentre: una postal a la hija que acaba de celebrar su cumpleaños; una llamada por teléfono a su vieja oficina, de forma que fácilmente se pueda trazar el sitio donde reside; una cuenta indiscreta cargada a su carta de crédito, etc.

Y aunque muchos consideran este fenómeno como una costumbre más romántica que reprensible (la mujer siempre perdona; el problema empieza también a preocupar seriamente a los sociólogos y los estudiosos de las llamadas ciencias del comportamiento). Por qué esta furia de abandonos en la ya azotada y endeble institución de la familia en los Estados Unidos?

El tema coincide con otro problema paralelo: el alto grado de divorcios, que azota igualmente a esta nación norteamericana y la simplificación legal a que se ha



# LOS QUE SE FUERON

llegado recientemente en California para obtener un divorcio. La nueva ley aprobada en aquel estado del oeste americano exige que la única prueba necesaria para disolver los matrimonios es ahora la simple constatación de que existe "desacuerdo

irreconciliable" entre los consortes. Uno de cada dos matrimonios en aquel estado de la Unión — el más poblado de Norteamérica — acaba en divorcio. Y las últimas estadísticas nacionales hablan de que en todo el país el incremento de

separaciones y rotura de matrimonios avanza a un ritmo de 7 por 100 anual desde hace tres años consecutivos: El gremio de divorciados y divorciadas alcanza ya la cifra de los trece millones de personas.

Una obra que acaba de aparecer sobre el problema de las relaciones extramaritales y que dedica gran parte de su estudio al tema del divorcio en América — su título es "The Affair" — acaba de revelar, según su autor, Morton Hunt que la principal causa del divorcio y de las infidelidades matrimoniales es el aburrimiento. Se trata de un aburrimiento "emocional", dicen aquí. El sesenta por ciento de los maridos norteamericanos engañan a sus esposas, asegura este informe, cuyos datos e investigaciones se han conducido en el famoso Instituto de Relaciones Matrimoniales y Sexuales de la Universidad de Indiana. Y con un treinta o un cuarenta por ciento de todas las esposas yanquis sucede otro tanto.

El panorama total de la situación de la familia norteamericana en este sentido no deja gran espacio para optimismos. Como dato final ofrecemos las estadísticas de un solo año en lo referente a matrimonios y divorcios. Durante 1967 hubo 1.900.000 matrimonios. En este mismo período de tiempo, sin embargo, se produjeron 510 mil divorcios en los Estados Unidos, lo que unido a las separaciones legales, a los divorcios "fáciles" logrados en tribunales mejicanos y a la última racha de fugas de maridos, pone de verdad el tema sobre el tapete de los moralistas.

(de "YA, Madrid")

### LA FELICIDAD CONYUGAL

No hace mucho vimos en las pantallas la película italiana "El Profeta" donde el protagonista (Vittorio Gassman) abandona a su mujer y se hace anacoreta. Y es que su vida, típica del hombre-masa de una sociedad de consumo, no le ofrecía más estímulo que la rutina. No tenía en su matrimonio más aliciente que el de acopiar bienes de confort para mejorar su "status". Su mujer, tan vacía espiritualmente como él, carente de otra inquietud que no fuera halagar su vanidad, transformó su amor en indiferencia. Hasta que, hastiado de dar vueltas a la noria tras la zanahoria exclusiva de los bienes materiales, abandonó el mundanal ruido para recluírse en la montaña. Toda una moraleja para quienes, por inexperience o necesidad, piensan que el matrimonio es una palabra mágica que conduce por sí sola a la felicidad. Por el contrario, la felicidad conyugal no es sino el resultante de un continuo batallar por defender y acrecentar el amor recíproco. Es un dejar de pensar en "YO", para comenzar a pensar en "NOSOTROS".

## Paulo VI se reunirá con líderes protestantes

SIDNEY, Australia — El Papa Paulo VI se reunirá aquí con los jerarcas del protestantismo en Australia cuando visite este país en noviembre próximo, según dijo a conocer el Consejo de Iglesias Australiano.

Un vocero de la entidad indicó que se había propuesto que tanto el Papa como el

Presidente del Consejo, obispo David Garnsey pronunciaran breves allocuciones religiosas, como una "plegaria por la unidad cristiana".

"El Consejo de Iglesias recibe con satisfacción la oportunidad de realizar un servicio conjunto con la Iglesia Católica", señaló el vocero. El Santo Padre arribará a la capital australiana el 30 de noviembre y permanecerá en ella durante cuatro días.

## Misas en español en Santa Rosa de Lima

Comenzando el día 4 de octubre, la iglesia de Santa Rosa de Lima ofrecerá todos los domingos una misa en español a la 1 p.m., según informa el parroco, Monseñor James F. Enright.

La iglesia de Sta. Rosa, en la 5ta. Ave. N.E. y 105 St. Miami Shores, tiene como sacerdote asistente para la comunidad de habla hispana al Padre Jesús López.

## Dr. Pablo A. Suárez

OPTOMETRISTA

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## ORACION DE LOS FIELES

(27 DOMINGO DEL AÑO)  
(4 DE OCTUBRE)

**CELEBRANTE:** Padre Todopoderoso, te imploramos tus bendiciones. Tiende sobre nosotros tu mano para que obtengamos las gracias que te pedimos.

**LECTOR:** La respuesta de hoy será "Escuchanos, Señor".

1. Que nuestro Arzobispo, su Obispo Auxiliar, nuestros sacerdotes, religiosos y seglares, inspirados por la genuina esperanza que es virtud de los miembros de la familia de Dios, encuentren confort y seguridad en medio de los problemas mundiales, oremos al Señor.

2. Que participemos sinceramente en todos aquellos movimientos y actividades benéficas que promuevan el respeto a todos los pueblos, religiones y grupos culturales, oremos al Señor.

3. Que todas las naciones comprendan que la justicia y la razón, demandan un cese en la carrera armamentista, oremos al Señor.

4. Que siguiendo el ejemplo de Cristo visitemos frecuentemente a los enfermos, atendiendo sus necesidades físicas y espirituales, oremos al Señor.

5. Que con sentimiento de profunda gratitud reconozcamos diariamente las bendiciones y favores de Dios sobre nosotros, oremos al Señor.

6. Que como los santos están unidos a Dios en la gloria, nosotros nos unamos a El por nuestras buenas obras y la práctica de la caridad, oremos al Señor.

7. Que el vínculo matrimonial, bendecido por el Dios de Abraham, de Isaac y de Jacob, una en perdurable paz y amor a los que se han unido ante Dios, oremos al Señor.

**CELEBRANTE:** Padre, nos hemos reunido en tu nombre y tu estás en medio de nosotros. Escucha nuestras oraciones y concede cuanto te pedimos, por tu Hijo, Cristo, Nuestro Señor.

**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 y 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, 3405 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 Minorca Ave., Coral Gables - 11 a.m., 1 p.m.

St. John the Apostle, 451 E. 4 Ave., Hialeah - 12:55 y 6:30 p.m.

Immaculada 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. Chaminate 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.



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# Pope facing 'worries' in Philippines journey

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By EDYTHE WESTENHAVER

ROME — There was serious consideration given to postponing or cancelling Pope Paul's visit to the Far East in the days before last week's announcement of the dates and details of his trip.

Reports circulating here before publication of the timetable for the visit in L'Osservatore Romano held that difficulties were being experienced in setting up the program for the meeting of the Pan Asian Bishops Conference in Manila, the primary purpose given for the visit in the Holy Father's own announcement last June.

The Vatican announcement shows that the Pope will not spend much time at the bishops' meeting when he is in Manila, Nov. 27 to 29. The schedule says simply that the morning of Nov. 28 will be "dedicated to the episcopal conference of Asia" and that the Pontiff will give a message to Asia the next afternoon at the conclusion of the conference.

A SECOND reason given for the thought of at least delaying the trip was the reluctance of certain high Vatican officials to associate the Pontiff, on the one hand, with the current problems of the Church in the Philippines, and on the other, with the controversies afflicting the government of President Ferdinand Marcos.

In the meantime, another unofficial report here holds that Cardinal Rufino Santos of Manila may retire, ostensibly for reasons of health. The physical condition of the 62-year-old prelate is not good; he has suffered two serious heart attacks in recent years and has had to curtail some of his activities.

Catholic university students, and other Catholic youth groups, who for the past 18 months have periodically launched protests about Church conditions, including demands that the Cardinal resign, are reported to be planning a series of demonstrations during Pope Paul's visit.

These, it is said, will not be directed at the Pontiff himself, but at internal conditions in the Church in the Philippines, with the aim of securing worldwide publicity.

As concern over the lack of definite arrangements for the Asian bishops' conference grew in recent weeks, so did letters and air trips between Rome and Manila. Cardinal Santos, in charge of arrangements, visited Rome in August. In early September, the Philippines' junior Cardinal, Julio Rosales came and was received by the Pope.

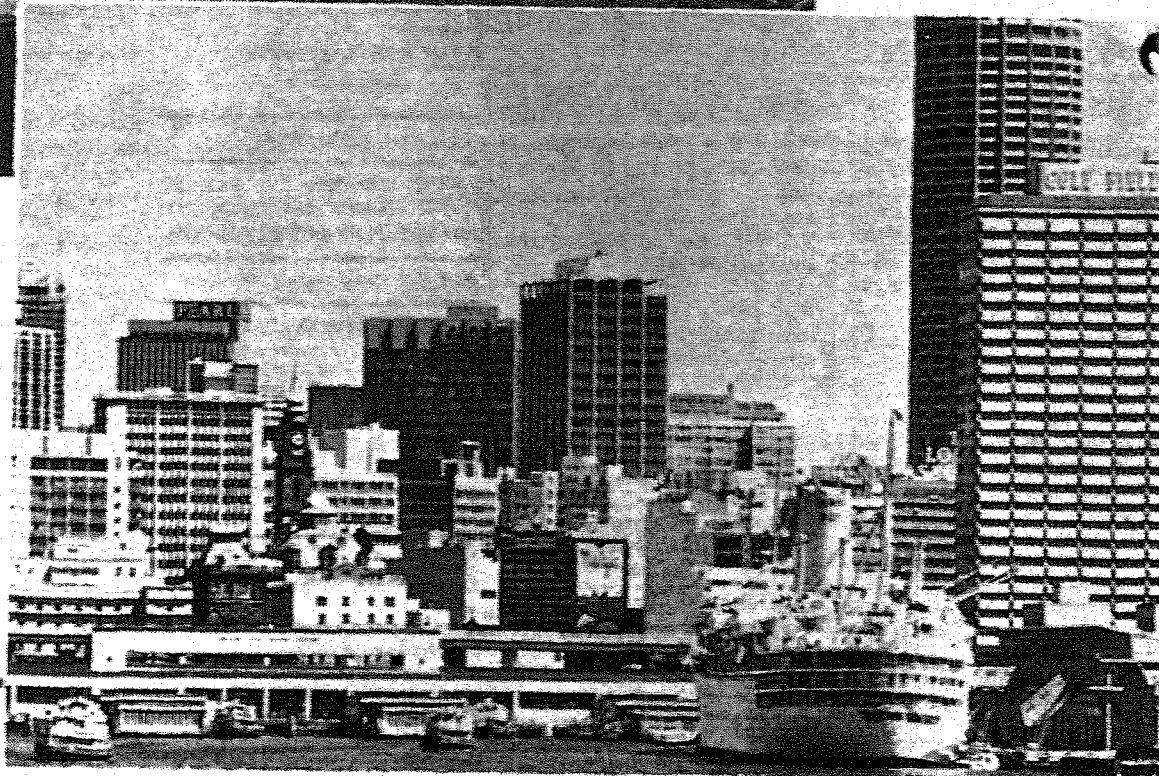
Bishop Paul Marcinkus, papal aide, who made most of the advance arrangements for the Pope's previous voyages, returned to the Vatican late last month after his second trip to the Far East in two months.

WITH ONLY two months to go, the bishops' conference in Manila has as yet no fixed agenda. There have been no preparatory



WHEN Pope Paul VI visits the Philippines and Australia in November, he will attend bishops' conferences in these nations' largest cities, Manila (top) and Sydney. In Manila, the Pontiff will find a sprawling city of more than a million and a half inhabitants, over 90 per cent of whom are Catholics. Sydney, with a population of two and a half million, is a modern city with tall office and apartment buildings. Both cities are the major seaports and commercial centers of their countries.

Where  
the Pope  
will  
visit



documents issued and no speakers have been named.

Some Vatican officials arguing for cancellation or delay of the trip felt lack of a strong agenda clashed with Pope Paul's June announcement that he would, in his meeting with the bishops, be "studying with them and among them the problems that face the Church . . . and the opportunities offered . . ."

In general, Cardinal Santos has exercised a strong influence in the Philippine Episcopal Conference. But in recent months, the bishops have taken a more independent line. The conference

rejected a proposal by the Cardinal that it disassociate itself from the Free Farmers' Federation, whose 100,000 members are seeking to bring about land reforms.

Some bishops have issued individual statements supporting social reforms carried out by priests and laity.

Two months ago, the episcopal conference issued a statement criticizing the Marcos government for manipulations in the land reform program and for election corruption. The government, by spending large sums on propaganda to re-elect Marcos, is said to be chiefly responsible for inflation which has lowered the value of the

peso from 4 to 6.5 for one dollar.

The concern that the Holy Father avoid close identification with the government and the Cardinal's troubles is thought to be reflected in the announcement that the Pope would visit the Manila slums, something the Cardinal has refused to do, and in the Pontiff's refusal of an invitation to address the Philippine Parliament.

It is also seen in the negotiations over where the Pope will stay in Manila. Cardinal Santos wished him to come to his residence; Marcos invited him to the Presidential palace. He has chosen to stay at the papal nunciature in Manila.

## Sister Mary Barry dies; Requiem Mass offered once Rosarian teacher for John W. Mulligan

ADRIAN, Mich. — Funeral services were held

### Will discuss war on drugs

The Council on Drug Education will be discussed by Judge Everett H. Dudley, Jr., its director, during the second program of the Coleman F. Carroll Lecture Series at 8:15 p.m., Sunday and Monday, Oct. 4 and 5 in Barry College auditorium.

Workshops will be conducted to enable students, parents, teachers and all concerned citizens to study ways and means of combatting the growth of dangerous drugs and alcohol abuse.

### Drug 'self-help' session scheduled

HIALEAH — Operation Self-Help, Inc., will hold its monthly meeting at 8 p.m. Monday, Oct. 5 in the rehabilitation center for young soft-cure drug addicts, 950 E. 56 St.

All persons interested in the program are invited to attend.

here for Sister Mary Brian Barry, O.P., formerly a member of the faculty at Rosarian Academy, West Palm Beach, who died in Tucson, Arizona.

A native of County Clare, Ireland, Sister Brian was a religious 43 years and was stationed for the past two years in Tucson.

From 1937 to 1946 she was assigned to Rosarian Academy and from 1946 to 1961 taught in Buffalo, N.Y., and Toledo, Ohio; and was then assigned to Henderson, Nevada. Sister had also been a member of the original teaching staff at St. James School, North Miami.

Father August H. Englert, a nephew, was the principal concelebrant of the Mass for his aunt in Holy Rosary Chapel at the Dominican Motherhouse.

She is also survived by two sisters, Mrs. August H. Englert, Long Island; and Mrs. Fred Eberhardt, Port Jefferson, N.Y.; and several cousins, including Sister Kathleen Marie, O.P., St. Anthony School, Fort Lauderdale; and Sister Marie Joseph, O.P., St. Joseph School, Miami Beach.

Burial was in the community cemetery.

HIALEAH — Requiem Mass was celebrated last Friday in Immaculate Conception Church for John W. Mulligan, who died in a local hospital following a heart attack.

A brother of William P. Mulligan, administrator of Our Lady of Mercy Cemetery, Mulligan was technician data manager for Pan American Airways. He was 42.

Father Joseph Dispenza, long-time friend of the family, was the celebrant of the Mass for Mulligan, who came here 21 years ago from New York City.

He is also survived by a son, John Howard; three other brothers: Robert, a Hollywood film director; Richard, a TV actor; and James, a member of the U.S. Air Force; and his mother,

Mrs. Ann E. Beati. Burial was in Our Lady of Mercy Cemetery.

### Named to human relations group

HALLANDALE — Father William Gunther, administrator of the parish of St. Charles Borromeo is among those named as members of the Hallandale Human Relations Commission.

The new commission, representing various racial, religious, national, cultural and ethnic groups of the city was appointed by the City Commission and will serve without compensation.

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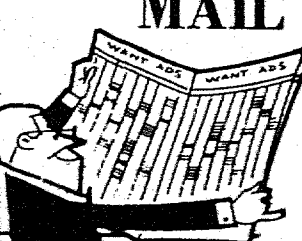
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