

# THE VOICE

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## Urge greater courage in denouncing injustice

By JAMES C. O'NEILL

VATICAN CITY — (NC) — The Pontifical Commission on Justice and Peace has stressed the need for greater freedom and greater courage in speaking out against economic and political injustices.

At its fifth general assembly here the

commission also said that there is a need for persons to become more involved in action for justice and peace on local and regional levels.

Thirty members and consultants of the commission met to assess its past efforts and to continue to work out its program of stimulating active efforts around the world in favor of peace and against various forms of injustice today.

Participants in the assembly were in general agreement for the need for greater

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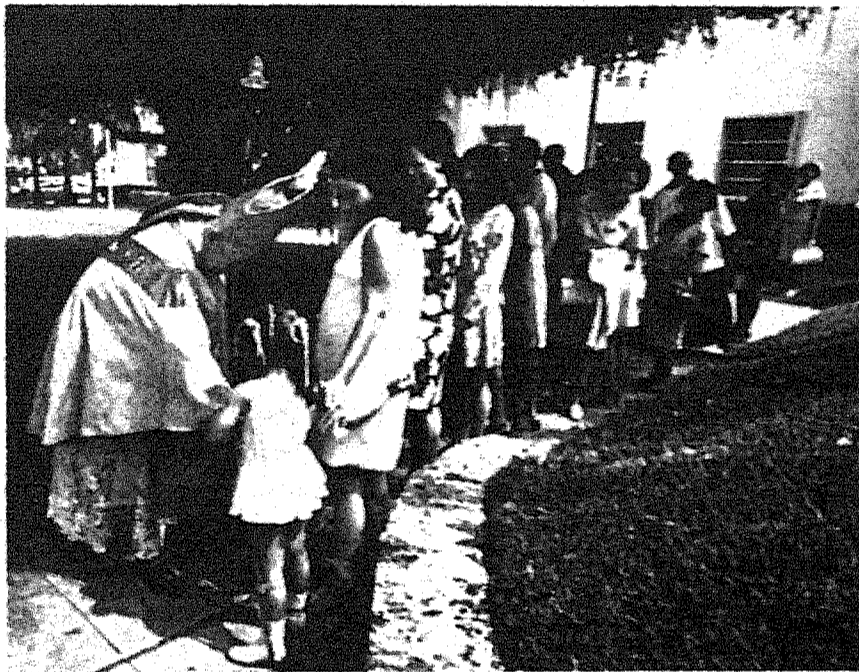
## Advisory unit on migrants is organized

CLEARWATER — Announcement of a newly-formed Migrant Advisory Committee of the Florida Catholic Conference, Inc. was made this week following conferences here under the chairmanship of Father John McMahon, Director of the Rural Life Bureau in the Archdiocese of Miami.

Bishop William D. Borders of Orlando is the Episcopal Moderator of the new committee, which will act in an advisory capacity to the Bishops of Florida in the Province of Miami.

Other members of the committee headed by Father McMahon include Philip Lewis, K.S.G., West Palm Beach; Edwin W. Tucker, director of the Archdiocese of Miami Office of Community Service; Msgr. John J. Lenihan, Diocese of St. Petersburg; and Father Richard Steinkamp, Diocese of Orlando.

Joe Ems, director of Social Services in the Diocese of St. Petersburg; and Thomas Horkan, executive director of the Florida Catholic Conference, are ex-officio committee members.



CONGRATULATIONS were extended to Archbishop Coleman F. Carroll by many parishioners of the Cathedral following the 12th anniversary Mass of Thanksgiving last Sunday. For story and additional photos see Page 5.



THE UNITED NATIONS is celebrating the 25th anniversary of its founding.

## UN is 'path to peace' Pope's message says

UNITED NATIONS, N.Y. — (NC) — The United Nations "represents the path that has to be taken for modern civilization and for world peace. Pope Paul VI said in a message to the UN marking the world organization's 25th anniversary.

The Pope's message, expressing support for the worldwide mission of the United Nations, was dated Oct. 4, 1970, the fifth

anniversary of the Pontiff's historic address to the UN General Assembly.

Addressing his message to UN Secretary General U Thant, Pope Paul said that if the UN has not fulfilled "the expectations and hopes which were raised" when it came into being, "it must at least be recognized that it is within the United Nations organization that the desire of governments and peoples to work together efficaciously for the establishment of brotherly unity is most surely followed up."

IN REPLY, U Thant said that the Pope's message, together with the "moving statement" the Pontiff gave to the General Assembly in 1965 "constitute a source of strength for all of us."

The Pope asked where else than in the United Nations can governments and people "better find a bridge to link them, a table round which they can gather, and a tribunal where they may plead the cause of justice and peace?"

Pope Paul warned, however, that "there will be no lasting peace until a new spirit impels individuals, social groups and nations to true reconciliation. That is why we must strive untiringly to substitute relationships based on force with relationships of deep understanding, mutual respect and creative collaboration."

Pope Paul asked the UN to help plan "for reciprocal and controlled disarmament" so that resources can be made available "for scientific progress, for the harnessing of the immense resources of land and sea and for the sustenance of the ever-growing numbers of the human race."

## Sister Marie Infanta named education department official

Sister Marie Infanta Gonzales, O.S.P. has been appointed an Assistant Superintendent of Schools in the Pre-School Department of the Archdiocese of Miami Department of Education.



Sister Marie Infanta

A member of the Oblate Sisters of Providence, oldest black community of Religious in the U.S., Sister formerly was Program Specialist for Child Development in the Department of Program

Planning and Evaluation of the Dade County EOPI.

Religious of her order, whose motherhouse is in Baltimore, staff St. Francis Xavier and Holy Redeemer Schools in Miami. She first came to South Florida in 1966 to direct the Culmer Child Care Center as an employee of the Economic Opportunity Program, Ind. and during the past four years has served in a variety of positions for the federally funded agency.

THE former director of

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Early appreciation of the arts is expressed by tiny Liza Currie, who accompanied her mother, Mrs. Robert Currie to the art show of Mrs. Jean Donnell, Coral Gables, held last Sunday at the Dominican Retreat House.

## Lashes at obscenity report

CHICAGO — (RNS) — The head of the U.S. Catholic hierarchy asserted that the presidential commission's majority report on pornography is conflicting and inconclusive, and warned that steps must be taken to eliminate the "moral and cultural pollution" of obscenity in this country.

John Cardinal Dearden of Detroit, president of the National Conference of Catholic Bishops, noted in a statement here that the release of the report by the President's Commission on Obscenity and Pornography focused public attention once more "on this grave social problem."

But, he said, the report presents a "conflicting" picture, combining a number of "responsible and constructive suggestions" with several "radical and potentially dangerous proposals."

IN CHICAGO for the opening of a nationwide Catholic Church anti-poverty campaign, Cardinal Dearden observed that several dissenting reports were also written and he pointed to the apparent disagreement over whether prolonged exposure to pornographic materials leads to anti-social behavior.

"Acknowledging this disagreement, one must still conclude that a common sense view of the matter suggests that, at least in some cases, such exposure is a casual factor in anti-social acts," he said. "Certainly, lacking conclusive evidence to the contrary, society would be ill-advised to act on any other assumption."

The Cardinal stressed that commercialized pornography, which exploits for monetary gain morbid attitudes towards a "sacred area of human life," does have a "debasing influence on individual and social attitudes towards sexuality."

He charged that pornography and obscenity de-personalize and cheapen sexuality and complicate the task of the individual who is seeking personal maturity.

"Just as society is now acting to combat pollution of the physical environment," said Cardinal Dearden, "so it must take steps to prevent the moral and cultural pollution caused by obscenity."

NOTING the distinction made in the report between the effects of pornography on children and adults, he agreed that

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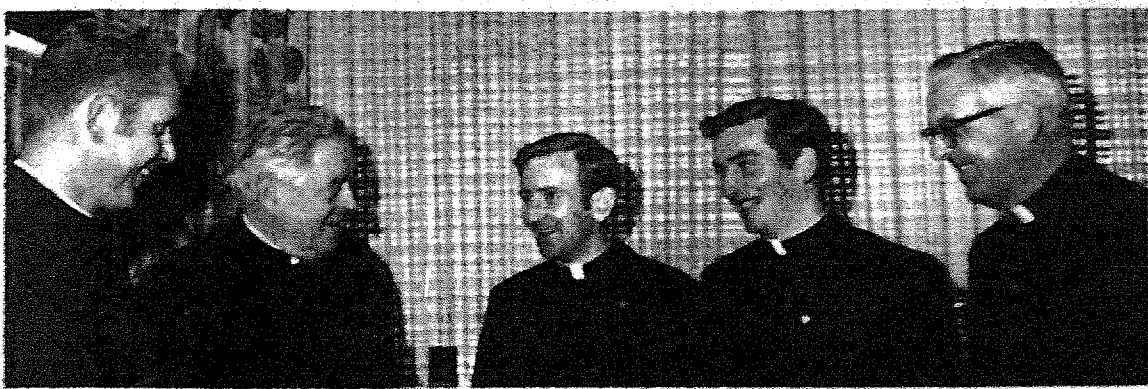
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## Dolphins aid needy

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



FIRST OF FOUR Irish-born priests who were ordained this summer for the Archdiocese of Miami were welcomed this week at the center. At left is Father William Hennessey, Chancery. Archbishop Coleman F. Carroll and Bishop John J. Fitzpatrick are shown with Father James P. Murphy and Father John B. Dalton, Archdiocesan Director of Vocations.

**OFFICIAL**  
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The Chancery announces the following appointments to be effective on the dates indicated below:

**THE REVEREND JAMES P. MURPHY** (recently ordained) - to Assistant Pastor, Annunciation Parish, West Hollywood, effective Oct. 2, 1970.

**THE REVEREND JOHN B. DALTON** (recently ordained) - to Assistant Pastor, St. Juliana Parish, West Palm Beach, effective Oct. 2, 1970.

**Law school entry test**

The Law School Admission Test, required of candidates for admission to most American law schools, will be given at the University of Miami on Oct. 17 and Dec. 19. Since many law schools select their freshman class in the Spring preceding entrance, candidates for admission to next year's classes are advised to register for the October, December or February tests.

Registration for this test does not constitute application for admission to law school. Such applications must be made by filing appropriate papers with the institutions involved.

LSAT registration forms and sample questions are available at the Admissions Office, School of Law, University of Miami.

**Ceremony at St. Joseph College Sunday**  
**Will dedicate learning center**

JENSEN BEACH — A new Learning Resources Center will be dedicated at St. Joseph College at 11 a.m. Sunday, Oct. 11, by Archbishop Coleman F. Carroll.

Pontifical Mass will follow in the chapel of the college, conducted by the Sisters of St. Joseph of St. Augustine; and a reception will be held in the center, designed by Miami architect, Thomas Madden, Jr.

More than 300 collegians are enrolled at the college, formerly a two-year teacher training school and novitiate, which opened its doors to resident and commuting lay students three years ago.

A ONE-STORY structure, the Learning Resources Center is designed to hold 25,000 volumes in addition to the stack area and provides seating for 100 students at carrels and tables.

A lounge area is situated near the north wall, which is completely of glass and overlooks a natural lagoon.

Two seminar areas and a sound-proof audio-visual room are available for special instructional or study groups. Mrs. Evelyn Umland, director of the center, is developing a micro-film collection of magazines and other periodical and a micro-film reader-printer is included in the new equipment.

Funds for the construction of the center were obtained through an HEW grant of approximately \$133,000 and funds donated by alumni, friends, solicitation and local citizens.

Sister Mary Martha, S.S.J. is president of St. Joseph College.



ST. JOSEPH College's new Learning Resources Center, recently completed on the campus at Jensen Beach, was designed by Miami architect, Thomas Madden, Jr. to hold 25,000 volumes; provides seating for 100 collegians; and two seminar areas in a one-story structure.

**Library group will gather**

COCONUT GROVE — The Fall meeting of the Florida unit of the Catholic Library Association will be

held Saturday, Oct. 10 at the Convent of the Sacred Heart-Carrollton, 3747 Main Hwy.

Registration from 9 to 10 a.m. will be followed by a general meeting. Mrs. Alfred Dick, former librarian at the Miami Public Library will speak.

**Ruffo heads art department**

Joseph M. Ruffo of Miami, formerly associated with Florida Memorial College and the Memphis Academy of Arts, has been named acting chairman of the Barry College Art Department.

Active in group, traveling, competitive and one-man exhibitions, Ruffo has a Bachelor of Fine Arts degree from Pratt Institute, New York; and a Master of Fine Arts degree from Cranbrook Academy of Arts.

Sectional meetings are scheduled to begin at 1:30 p.m. "Problems in the Elementary School Library" will be discussed by the elementary section. The high school and college sections will hear Thomas Lyman, head of cataloging at Florida Technological University Library, speak on "Library Automation."

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SHILLELAGH is waved by President Richard M. Nixon after it was presented to him by Limerick Mayor F. Liddy, (left). Mr. Nixon, on the last stop of his five-nation European tour, visited the graves of his Irish ancestors and conferred with his advisors on Vietnam.

## Ecuador bishops pledge help to the rural poor

BANOS, Ecuador — (NC) — The Ecuadorian Bishops' Conference has said that "social misery and economic exploitation" exists in this country and that the Church must take concrete steps to begin changing the situation of the poor.

The first of these steps taken by the conference was the establishment of a Commission for Justice and Peace, whose duties will be to

"promote total development of the Ecuadorian people while liberating them from the domination of present socio-economic structures, to set priorities and to develop concrete programs of action."

THE bishops promised to allocate one percent of the income of each diocese to the work of the justice and peace commission, and asked individual Catholics to do likewise.

According to Oswaldo Hurtado, secretary general of the new commission, its work will initially be concentrated in rural areas because the most widespread poverty is found there.

He said that two of three campesinos (farmers) can neither read nor write and that 90 percent of rural dwellings in this country have no plumbing of any kind.

He added that 1.5 percent of the population owns 47 percent of the cultivable land, and 74.3 percent of the campesinos hold only 10.7 percent of the land.

The bishops' conference voted to allow Church-owned land to be used for experimental programs of agrarian reform aimed at improving life for the campesinos.

## Life of poor is deplored

QUITO, Ecuador — (NC) — "The marginal existence of hundreds of thousands of Ecuadorians" is the greatest problem this nation faces, Cardinal Pablo Munoz Vega, S.J., of Quito, the newly elected president of the Ecuadorian Bishops Conference, declared here.

"Although a small portion of the population has raised its standard of living to a level similar to Europe and North America, most of the citizens have remained poor and have become more painfully aware of their situation," Cardinal Munoz said.

HE called the situation of the poor "disgraceful" and called it "a challenge to the principles of social justice."

## Proclaimed by Pope

# St. Catherine of Siena also doctor of Church

VATICAN CITY — (NC) — Italy's patron saint, Catherine of Siena, has been proclaimed a doctor of the Church by Pope Paul VI, who praised her for "lucid, profound and exhilarating assimilation of the divine truths of Scripture."

In a two-hour ceremony in St. Peter's Basilica (Oct.

4), the Pope expressed his joy in proclaiming "this humble and wise virgin of the Dominican Order" a doctor of the Church.

He said St. Catherine's doctrine "does not have the theological vigor or scientific system" that was possessed by other medieval teachers of the Church.

"What it does have," the

Pope continued, "is the lucid, profound and inebriating assimilation of the divine truths of Scripture."

THE ceremony was the second within a week in which a woman was named a doctor of the Church, an honor given through the centuries to only 31 others — all of them men.

A week earlier, the Pope proclaimed St. Teresa of Avila, the patron saint of Spain, the first woman doctor of the Church. At that time he said that granting the title of doctor to a woman does not conflict with St. Paul's admonition that women should be silent in Church.

The Pope said that St. Paul meant "women are not destined to hold hierarchical or ministerial functions in the Church." Nevertheless, the Pope said, women have a special role to play.

At the ceremony for St. Catherine the Pope likened her to St. Paul himself. "Like St. Paul, she was a mystic of Christ crucified, exalting the redemptive power of His adorable Blood, poured out for us on the cross."

St. Catherine died in 1380 and became a saint in 1461. One of her crowning successes for the Church was in persuading Pope Gregory XI to return the Curia from Avignon, France, to Rome.

Pope Paul said that St. Catherine had great love for the papacy, and when she rebuked cardinals, bishops and priests "she always acted in full humility and respect for their dignity."

THE Pope also praised her "intense work for reform" in the Church.

"But what kind of reform did she seek? Certainly not the overthrow of essential structures, rebellion against the Church pastors, arbitrary innovations in worship and discipline, as some would have today."

For St. Catherine the Pope said, it was "a question first and foremost of interior reform, and then of exterior, but always in communion with and obedience to the legitimate representatives of Christ."

After the ceremony, thousands thronged St. Peter's Square to watch a folk festival of band music, singing and dancing put on by pilgrims from Tuscany, the province of St. Catherine.

When the Pope appeared at the window of his study for the traditional noontime blessing, the dancers and singers in their colorful regional costumes waved to the Pope, who waved back.

In his noon discourse the Pope noted that it was not only a great day to honor St. Catherine but also the feast day of St. Francis, who is the other patron saint of Italy.

"Both of these saints carried the stigmata, both mystics, both apostles, both patron saints of Italy and luminaries of the world, both ardent reformers and defenders of this Roman Catholic Church," he said.



Cardinal Masella

## Veteran of Vatican diplomacy is dead

VATICAN CITY — (NC) — The late Cardinal Benedetto Aloisi Masella spent 38 of his 68 years in the priesthood outside of his native Italy in the Vatican's diplomatic

service. The cardinal, who was 91 when he died Sept. 30, was chosen to be Chamberlain of the Holy Roman Church in 1958, following the death of Pope Pius XII.

In that post he was authorized to oversee the ordinary affairs of the Church in the interim between the death of Pius XII and the election of Pope John XXIII. Pope John confirmed the cardinal in that title, and he retained it until his death.

Cardinal Aloisi Masella's death reduced the College of Cardinals to 128 members, plus two "in petto" — who were chosen by Pope Paul VI but have not been named publicly by him.

THE 128 members of the College of Cardinals come from 44 countries. Of these 80 are Europeans, 16 Latin Americans, 14 North Americans, nine Asians, seven Africans, one Australian and one New Zealander.

Cardinal Aloisi Masella was born in Pontecorvo, Italy, June 29, 1879 and ordained to the priesthood June 1, 1902. He was consecrated titular archbishop of Mauritania Dec. 21, 1919 and created a cardinal by Pope Pius XII at the consistory of Feb. 18, 1946.

In his long diplomatic career Cardinal Aloisi Masella served as charges d'affaires at the apostolic nunciature in Lisbon for 11 years and as apostolic nuncio to Chile and Brazil, holding the last post for 19 years.

The late cardinal also served on numerous congregations and commissions of the Church government and on several occasions as papal legate — at the coronation of the Image of Blessed Virgin of Carmel at Santiago, Chile, in 1926, the crowning of the statue of Our Lady of Fatima, Portugal, in 1946 and, in 1955, at the International Eucharistic Congress in Rio de Janeiro.

## Austria gets 1st married deacons

VIENNA — (RNS) — The Church in Austria ordained its first married deacons here.

The four deacons, having completed a year's study, range in age from 38 to 52. Holding other jobs, they will serve as deacons on a part-time basis.

## Bill for \$9.5 million aid to private schools OK'd

TRENTON, N.J. — (NC) — By a narrower margin than expected, the New Jersey Assembly passed a bill to help the state's hard-pressed private school system.

The Democratic minority made passage possible, giving 18 of its 21 votes to the measure, which was sent to the Senate by a vote of 45-26. That was a scant four votes more than necessary.

However, some Republican legislators voted against the bill even though they favor aid to private education. Those who took that stand were pressing for passage of a measure that would give assistance directly to parents of children attending private schools.

THE measure sent to the Senate carries a price tag of \$9.5 million. It provides for the loan of textbooks to both elementary and secondary students and for subsidies to teachers engaged in teaching secular subjects. The amount of the subsidy would depend on the number of disadvantaged children enrolled in the school.

Assistance would come to about \$30 per child should the bill become law, but that is only because full-funding is not provided for the first year. Should full funding be provided in future years, the formula would provide about \$90 a year.

## Says nonpublic schools must get aid or else—

CHICAGO — (NC) — The chairman of President Nixon's "Panel on Federal

Aid to Nonpublic Schools" said here that if some form of government aid is not given to private and parochial schools, those institutions would eventually diminish to but a few, offering good education, "but only for the wealthy."

Dr. Clarence C. Walton is the first lay president of the Catholic University of America, Washington, D.C.

Asked about the administration's attitudes toward nonpublic schools, he said, "It's perfectly clear to me that this administration has pointed out to the American public that the entire education effort is important, and that the collapse of any segment of it must be avoided."

Walton said he sees this attitude "as a commitment" to doing something to help nonpublic schools. He added, however, that problems are certain to arise when it comes to transferring that commitment "into dollars and cents" for consideration by Congress.



PRISON CHAPLAIN — Father Lawrence Gibney (left), Roman Catholic chaplain at the Tombs in Manhattan, talks through a barred window of the prison after riots flared in it and three other houses of detention in New York City, taking 17 hostages. Father Gibney acted as a negotiator between the inmates and officials before he was ordered to leave the jail by Corrections Commissioner George McGrath.

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# 'Counsel for filth merchant' is label placed on commission

By LINDA B. MAJOR

WASHINGTON — (NC) — A Catholic priest, Catholic layman and a Methodist minister ripped into the majority report of the President's Commission on Obscenity and Pornography for assuming "the role of counsel for the filth merchant — a role not assigned by the Congress of the United States."

According to these three dissenters who are members of the commission, the majority report recommends "repeal of obscenity law for consenting adults."

In sharply worded minority reports released Sept. 30, the three called the majority report — supported by 12 of 18 commission members — "a Magna Carta for the pornographer."

It added that the report is "slanted and biased in favor of protecting the business of obscenity and pornography which the commission was mandated by the Congress to regulate."

THE three most verbal opponents to the majority are: Father Morton A. Hill, S.J., president of Morality in Media, Inc., of New York City; Dr. W. C. Link, a Methodist minister from Nashville, Tenn., and Charles H. Keating Jr., a Cincinnati, Ohio, lawyer who is a Catholic layman and founder of Citizens for Decent Literature.

Their lengthy dissenting reports included a critique of the legal "findings" of the commission and a detailed analysis of obscenity case law. They recommended a new definition or test for obscenity plus federal, state and local laws to control dissemination of pornography.

In other recommendations aimed at combatting the majority's report, the three urged the public to take private, organized, but constitutional action against obscenity by:

- Bringing official legal complaints whenever evidence of obscenity comes to their attention.

- Urging municipal, state and federal officials to prosecute obscenity cases.

Father Hill and Link teamed up with the concurrence of Keating in releasing one formal objection to the majority with Keating elaborating with his own version. Both majority and minority report dissension were released at the same press conference here by commission chairman, University of Minnesota Law School Dean William B. Lockhart.

Father Hill and Link, charge that the majority report would thrust upon the American public "precisely the situation as it exists in Denmark today. The commission, in short, is presumptuously recommending that the United States follow Denmark's lead in giving pornography free rein.

"WHAT the American people do not know," they said, "is that the scanty and manipulated evidence contained with this report is wholly inadequate to support the conclusions and sustain the recommendations. Thus, both conclusions and recommendations are, in our view, fraudulent.

"What the American people have here for the two million dollars voted by Congress, paid by the taxpayer is a shoddy piece of scholarship that will be quoted ad nauseam by cultural polluters

and their attorneys within society."

Much criticism in the Hill-Link dissent was directed to the commission's behavioral research, conducted by Dr. Victor B. Cline, University psychologist.

The majority report, said the dissenters, claims that empirical research has come up with "no reliable evidence to indicate that exposure to explicit sexual materials plays a significant role in the causation of delinquent or criminal behavior among youth or adults."

THE three charged that the commission "has deliberately and carefully avoided coming to grips with the basic underlying issue. The government interest in regulating pornography has always related primarily to the prevention of moral corruption and not to prevention of overt criminal acts and conduct, or the protection of persons from being shocked and or offended.

"The basic question is whether and to what extent society may establish and maintain certain moral standards. If it is conceded that society has a legitimate concern in maintaining moral standards, it follows logically that government has a legitimate interest in at least attempting to protect such standards against any source which threatens them.

"The commission report simply ignores this issue, and relegates government's interest to little more than a footnote — passing it off with the extremist cliché that it is unwise for government to attempt to legislate morality. Obscenity law in no way legislates individual morality, but provides protection for public morality.

"The Supreme Court itself has never denied society's interest in maintaining moral standards, but has in-

stead ruled for the protection of the 'social interest in order and morality.'"

They said the majority report also "ignores another basic issue," which is the phrase "utterly without redeeming social value" as definition for what is pornography.

"This language," they said, "has been propagandized by extremists and profit-seekers, and it is so propagandized in this report as being the law of the land. It is not the law of the land, yet it has been built into the statutes of several states as a result of extremists asserting that it is a necessary 'test' enunciated by the Supreme Court.

"THIS erroneous conception has led to a vast upsurge in the traffic in pornography in the past four years. The fact is, it is nothing more than an opinion of three judges, binding on no one, neither court nor legislature."

Father Hill, Link and Keating charged that the conclusions and recommendations of the commission majority "represent the preconceived views of the chairman and his appointed counsel that the commission should arrive at those conclusions most compatible with the viewpoint of the American Civil Liberties Union... whose position has been that obscenity is protected speech."

Commission chairman, Lockhart, they said, has long been a member of the American Civil Liberties Union. The commission's general counsel is an executive of the Philadelphia Civil Liberties Union.

Lockhart, however, has denied that the affiliation has affected his position on the commission and has stood behind the work of the commission even though it has been disavowed by White House spokesmen.

# National school lunch week zeroes in on hunger problem

By SUE CRIBARI

WASHINGTON — (NC) — Mere facts about poverty in America won't necessarily move people to action. But Hulbert James is hoping the image of hungry children will.

James, 28, is the executive director of the Committee on Domestic Hunger — brain child of the National Council of Churches (NCC). The committee which includes representatives of six Protestant denominations, the U.S. Catholic Conference (USCC) and various anti-poverty programs, is currently focusing its efforts on National School Lunch Week, Oct. 11-17.

"THE issue of hungry children is something people can agree upon," James told NC News.

U.S. schools have been providing free or reduced rate lunches for needy students since 1946, when Congress passed the National School Lunch Act.

President Nixon signed a revised version of the lunch law on May 1, almost doubling the number of children eligible for the program.

When the revised law goes into effect on Jan. 1, 1971, nearly 8 million children from families with poverty level incomes — \$3,720 for a family of four — can be served a school lunch either at no charge or a maximum charge of 20 cents.

But many children now eligible for the lunches are not getting them — in some cases because they don't know how to go about it.

James — black, articulate and former associate director of the National Welfare Rights Organization — is fighting this lack of knowledge by taking NCC's "Crusade Against Hunger" to target cities all over the U.S.

HE is urging local groups to press for participation in the school lunch program, telling school district officials how to apply and inundating parents, teachers and anyone else interested with information about the program.

As part of the effort to deliver school lunches to as many needy students as possible, USCC's Social Development Department sent thousands of informational pamphlets to Catholic edu-

cators and diocesan social action directors all over the country.

Noting that inadequate nourishment can be the real source of learning disabilities among students, James said a school lunch program should be "an integral part of the educational policies of a school."

Teachers should include such lunch programs in their contractual demands, he said, and tell education officials they "can't teach children that are hungry."

James hopes that telling people about the school lunch program will also alert them to hunger and poverty problems in general.

The Domestic Hunger Committee will also work on more general projects like organizing local hunger coalitions to deal with special hunger problems in a given area.

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# Help of people in archdiocese's progress praised

All the accomplishments in the Archdiocese of Miami during the past 12 years can be attributed to the combined efforts of the People of God, the Archbishop of Miami said during the Pontifical Mass of Thanksgiving celebrated last Sunday in the Cathedral.

Archbishop Coleman F. Carroll, installed as first Bishop of the then newly-established Diocese of Miami on Oct. 7, 1958, was the celebrant of the Mass, in which hundreds participated to observe the 12th anniversary of the Archdiocese.

"You are the Church," the prelate told the congregation. "We for the past 12 years have attempted the best we could to be of service to you who are the pilgrim Church in motion, and to all the community. What has been accomplished can be attributed to the combined efforts of the People of God in this community known currently as the Archdiocese."

"FOR this I am sure that I speak not only for myself but for Bishop Fitzpatrick and all the priests and Sisters in saying that we are most grateful," the Archbishop continued — "primarily to Almighty God and to you also for what you have done and for what, hopefully, you will continue to do."

Archbishop Carroll emphasized that those who live today are blessed to live in the time of radical change, noting that "what we have experienced during the past 12 years, notably during the time of the Council and since then, is a privilege given to very few people. And as a result of the combined wisdom of the successors of the Apostles, meeting with their head, the successor of Peter, their deliberations, their pronouncements directing the ways and means in which the Church should assume its responsibility in the modern world — the way that you have responded to this is indeed something for which all of us are most grateful," Archbishop Carroll said.

Father Rene Gracida, V.G., Chancellor of the Archdiocese, who preached the homily during the Mass, reminded the congregation that the significant changes which have occurred during the past 12 years in the Archdiocese are changes "of growth, of trying to mature and grow in Christ in a way which helps Catholic men and women, boys and girls and all those who seek Christ — to those absolute revelations which are so difficult to be faithful to day in and day out."

"I AM referring to the creation of some 52 agencies or institutions within the Archdiocese," Father Gracida explained, "which deal not only with social action but with education — which seek to alleviate human needs, whether of the mind or the spirit or the body."

"I could speak of changes that have taken place



Archbishop Coleman F. Carroll gives his blessing to the congregation in the Cathedral last Sunday following Mass of Thanksgiving on the 12th anniversary of the Archdiocese of Miami. Philip Lewis, K.S.G., St. Juliana parish, West Palm Beach, served as lector.



"What has been accomplished can be attributed to the combined efforts of the People of God in this community, known currently as the Archdiocese."

Archbishop Carroll —

within the Church through liturgical changes, institutional changes, changes in the religious life, changes in the fostering of vocations to the priesthood through the creation of two seminaries," he said.

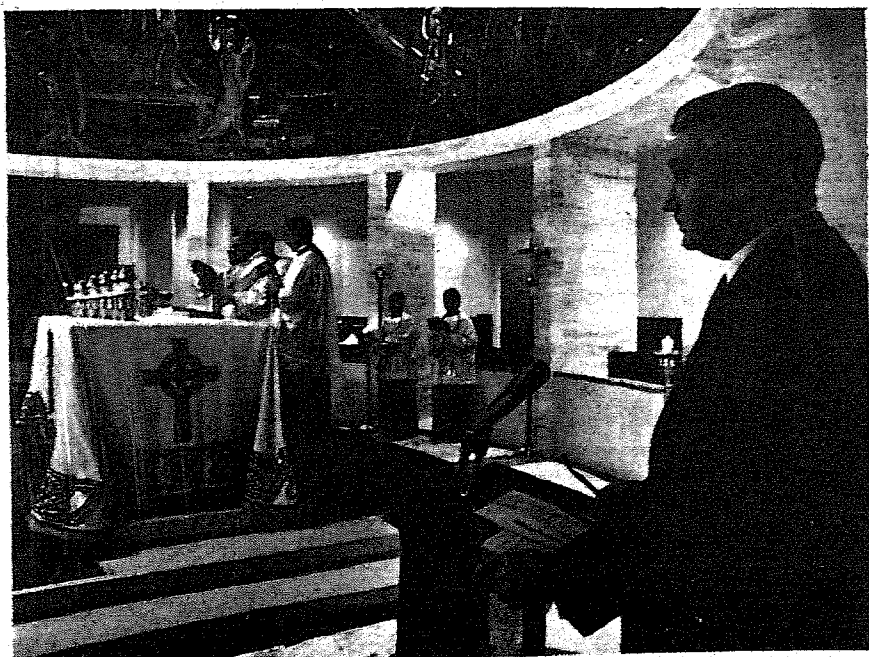
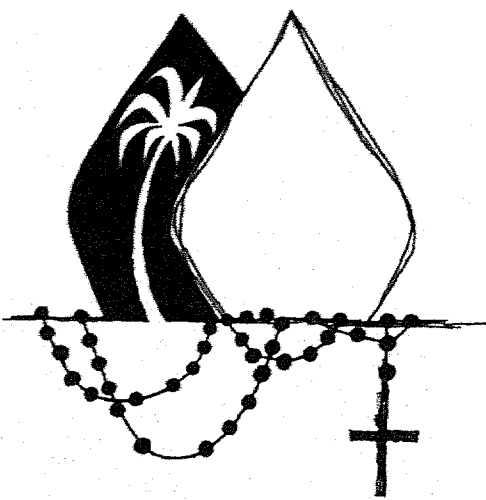
"All these changes are intended by the Church to help man in the midst of the changes of life and the changes of the existing of man, to cope with the constant tendency, the constant temptation to pull away from the absolute teachings of God," Father Gracida added.

In addition to the great spirit which has motivated priests and people alike under the leadership of Archbishop Carroll, Father Gracida emphasized that "we can thank Almighty God for the great peace we have enjoyed during these past 12 years," pointing out that the faithful have witnessed the Church "suffering and almost crucified in other areas" while this Archdiocese has been blessed with great peace in which to pursue the fundamental goals of Christian life.

"We can thank God for the material prosperity with which He has blessed this region, this land and its people," he added. "We can thank God for the great generosity of the people who have responded to the programs, to the needs, to the challenges outlined for them."

"We can thank God for the material prosperity with which He has blessed this region, this land and its people. We can thank God for the great generosity of the people who have responded to the programs, to the needs, to the challenges outlined for them."

Father Rene Gracida



Archdiocesan Director of the Office of Community Service, Edwin Tucker, served as a lector during the special Mass of Thanksgiving in which priests, deacons, representatives of the Senate of Priests, Religious and laity participated.

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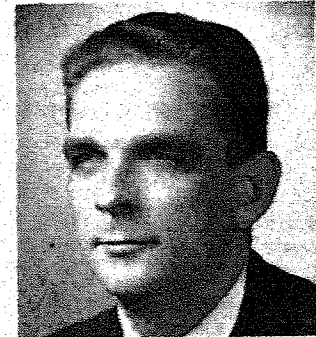
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# An encouraging note!

# Editorials

Recent surveys emphasize the puzzling fact that some countries behind the iron curtain are producing a larger number of vocations than the United States, Canada and Western Europe.

Czechoslovakia, for instance, doubled the annual average of the past 10 years as soon as they gained a slight edge of freedom. Perhaps with the recent Red crackdown, this figure will drop again.

In other countries, such as Poland, vocations are up, while in affluent Munich, long a cradle of vocations, the number of applicants has dropped alarmingly.

The same is true of religious vocations of women. It is interesting and encouraging, too, to note that in the developing countries of Africa possibly the greatest increase in vocations is taking place.

NOW everyone is ready to take a shot at explaining this. There are more analyses of vocation problems today than there are vocations.

The causes of decline in the U.S. and Europe are usually traced to our materialistic society, to the breakdown of family life, to the unrest and confusion in the world, to the changes in the Church.

Then is the absence of these factors in the developing

countries responsible for their astonishing record of dedication among young men and women?

The idea deserves much thought and discussion. Maybe we have it too good. Maybe it is depressing to think that we will have to suffer more again, to have the cross come back more meaningfully in our lives, to be less identified with those "who have it made." At any rate, the above figures prove again that something is wrong, very wrong with us.

Whoever is familiar with the writings of Father Bernard Basset, S.J., a British writer, will be prepared for a note of optimism when he reads him.

Not long ago, Father Basset said that he cannot go along with the gloomy reports that "the Church is losing its grip, that materialism has won, that people are abandoning religion by the thousands."

He travels widely giving retreats and lecturing. From his observations the past few years especially, he insists that "far from declining, I believe that it is rapidly increasing and that all that our parents and grandparents strove to initiate with so much self sacrifice, has come to fruition in our day."

HE TOUCHES on the passing of certain things which dismay some Catholics, namely, the parish mission in some place, sodalities, confraternities, monster parades, etc. He commented that "such demonstrations of ardor suited an age

without easy transport, suited a world of poor immigrants, often illiterate, who hardly knew the prayers that they were reciting and found it satisfying to tap out their faith with their feet."

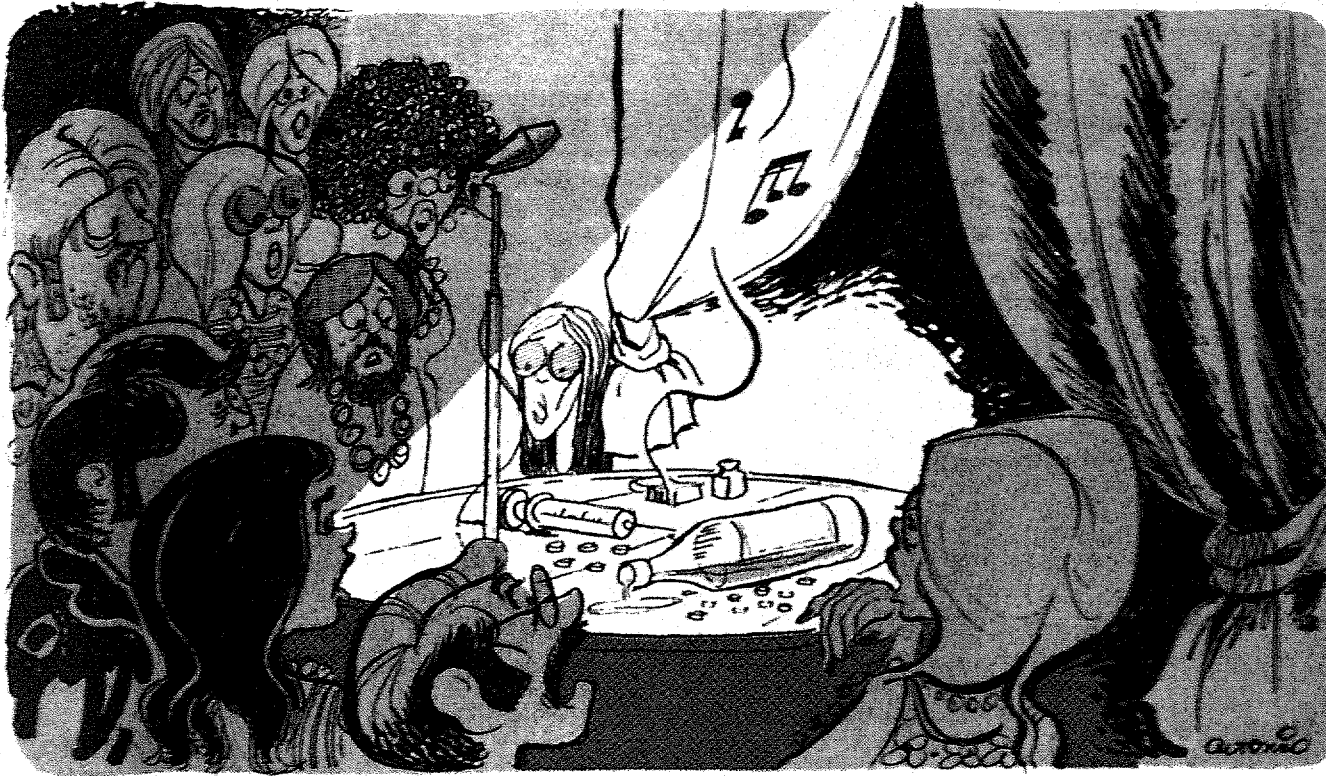
In a realistic vein, he added, that "even our great Catholic colleges and schools will now be forced to change to meet new conditions. Some, having done their work, may pass away. But they achieved a miracle, and to discredit the past, while bellyaching about the present, is to display one's ignorance and to reveal a very poor sense of history."

If the current crisis and fear cause Catholics to dip into Church history, their faith will become considerably stronger.

If one goes back to the early centuries and comes to learn how the heresy of Arianism seemed literally to destroy the Church and yet itself faded, while Catholicism grew strong and more appealing, he will realize that it is not the human hand which supports the Church.

Read Philip Hughes "History of the Reformation" and watch the Church go down and down until it seems there is no hope left. But the resurrection always came to pass throughout history whenever the gravediggers were walking away from their job.

## The next act?



## Bishops ask probe of charge Brazil priest was tortured

RIO DE JANEIRO, Brazil — (NC) — Despite denials by police here that they tortured one of two priests arrested in Sao Luiz, pressure by Church leaders for a thorough federal investigation of the brutality charges is mounting.

The priests, Father Jose Antonio Magalhaes Monteiro and French Father Xavier Gilles Maupecu, were arrested in August on charges of subversion.

They were released Sept. 3 after Archbishop Joao Jose da Mota e Albuquerque of Sao Luiz and 14 other bishops in northeastern Brazil protested the arrests to Minister of Justice Alfredo Buzaid in Brasilia.

Archbishop da Mota e Albuquerque supported the contention of Father Monteiro that he was tortured but the archbishop said he would not "waste time in polemics with the police."

He and other northeastern bishops not only protested the arrests but denounced the "humiliations" of other priests, including two pastors at Coroata in Maranhao state who were working with local peasants in land reform.

THE TORTURE charge of Father Monteiro also caused the 29-member permanent committee of the Brazilian Bishops' Conference to submit a statement to President Emilio G. Medici demanding that the federal government follow through with a complete investigation of the torture allegations.

The committee drafted its statement to President Medici at an emergency meeting here called to chart Church contributions to relief efforts in Northeast Brazil, a poverty-stricken section of the country seriously hit by drought.

The committee did not publish the statement pending the president's reply, but Archbishop Avelar Brandao of Teresina, president of the Latin American Bishops' Council (CELAM) said the document was aimed at having the public fully informed of the Father Monteiro episode.

"We are moved solely by love of truth," he said. "If tomorrow any of our statements warrant rebuttal, we will acknowledge it

without feeling humiliated."

Both President Medici and Justice Minister Buzaid have stated that they are opposed to police brutality or torture procedures.

IN AN EFFORT to clear police of the torture charges, Gen. Valter Pires Carvalho, director of the federal police, said in a press interview over national television that he had investigated the actions of the Sao Luiz police officers and that he found no evidence that the Sao Luiz priest had been tortured.

He said that scars on Father Monteiro's wrists were the result of lacerations caused by the chafing of shackles over bumpy roads while he was being transported to a place of detention.

The police official denounced the priests and "their superiors" for "making inaccurate, untrue assertions."

Carvalho said that Fathers Monteiro and Maupecu were members of Popular Action, a group banned as subversive by the military since 1964 and that Marxist and guerrilla literature was found in their possession.

He also asserted that the priests were responsible "for inciting farmhands to invade municipal lands in the rural communities of Urbano Santos and Sao Benedito," near Rio Prieto.

In their earlier statement, defending Fathers Monteiro and Maupecu, the bishops of the northeast said that "everywhere in our region the landowners and the authorities label every effort aimed at promoting human development as subversive agitation and communism."

THE BISHOPS charged that 14 volunteers doing community work in Coroata were arrested before the apprehension of Fathers Monteiro and Maupecu because the volunteers protested low wages in the area. They were forced to destroy a school they were building with the aid of the priests.

The police chief in Sao Luiz, Laudelino Coelho, said the bishops made their statement after "listening only to interested parties," and were discrediting "the campaign against criminal organizations."

## Clergy senate role is seen as advisory

NEWARK, N.J. — (NC)

— In a letter to priests of the Newark archdiocese, Archbishop Thomas A. Boland informed them that the priests' senate has only an advisory function and that any change in its nature would be "self-liquidating."

THE theses that the senate, as the representative of the "presbyterium" (all the priests of a diocese), ought to share in the bishop's authority was advanced by Father Anthony T. Padovano, noted theologian on the staff of Immaculate Conception Seminary, Darlington, N.J.

Father Padovano, an elected senator, prepared the document for the National Federation of Priests Councils and the Newark senate.

In his letter, Archbishop Boland said that "In view of articles which have appeared in the press regarding the Senate of Priests, and in response to inquiries received, it is appropriate that we recall that the senate was established in accordance with the motu proprio Ecclesiae Sanctae of our Holy Father, Pope Paul VI, as an advisory body."

"The senators were elected by the priests of the archdiocese to serve in this capacity. Any change in the nature of this body to expand its function beyond such advisory capacity would be exceeding the limits established by the Holy Father and approved by me in constituting it, and would be self-liquidating."

## Senate leaders lash commission report

WASHINGTON, D.C. — not on the President, nor on (RNS) — Strong opposition to the findings of the Presidential Commission on Obscenity and Pornography has been expressed by Democratic and Republican leaders of the Senate.

"Shameful . . . disgusting . . . malicious . . . decadent," were some of the terms used by Senators to voice their disapproval of the majority report.

Postmaster General Winton H. Blount has also expressed his dissent, pointing out that the commission's findings "are not conclusive, and they ought not be construed as though they are."

"NEITHER are the findings in any sense binding

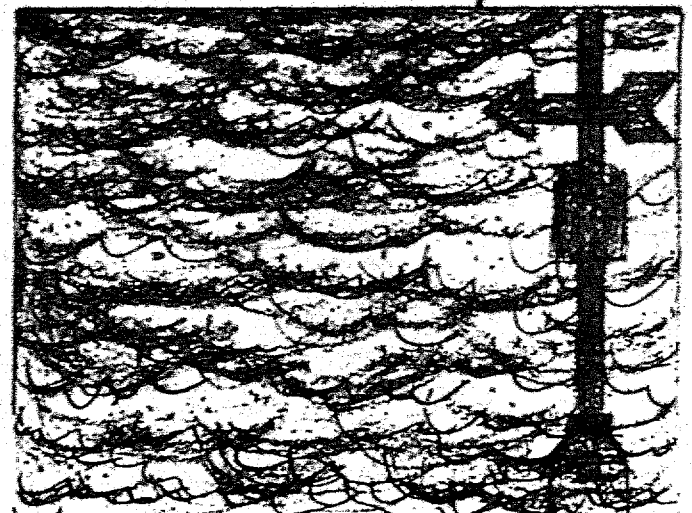
the American people, nor on their legislators, nor on their courts of law," he said in an address to the Kansas City Chamber of Commerce.

Senate Majority Leader Mike Mansfield of Montana said he disagreed with the commission's conclusion that pornography did not harm adults and should be legally available to "consenting adults."

"I think we have been pretty free with permissiveness already," he stated.

Sen. Mansfield is the sponsor of a bill, recently passed in the Senate, restricting the unsolicited mailing of obscene materials.

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"Can you imagine how bad this smog alert would be if they hadn't taken the lead out of gasoline?"

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# New thinking needed on vocations shortage

By FATHER JOHN T. CATOIR

There is manifest everywhere in the Church today a serious concern about future vocations, both to the priesthood and to religious life, and it's no wonder that such concern exists; vocations have dropped off considerably.

Some religious communities are on the verge of extinction, many minor seminaries have been closed, and not a few major seminaries have been combined or phased out.

There are many reactions to this phenomenon, ranging from the gloom and doom

variety which says that God is dead, to the more positive enterprise of scapegoat-hunting.

We often hear these lamentations: the allurements of the world today have crushed the idealistic spirit of youth; or, the failure of parents to inculcate true religious values has crippled their children. To me, this type of thinking is a form of escapism which borders on pure nonsense.

AMONG the clergy there are many who shake their head in despair over the state of things in today's world. They place the blame out there somewhere, someone else has failed to do the job.

A simple question should be asked, before any of us begin making silly generalizations about parents, or the times, or the death of God.

The pertinent question was raised in the book, "Zen Catholicism," by Dom Aelred Graham. In speaking of priests, he says, "To what degree do we ourselves exhibit a quality of living that would convince an idealistically minded young man that here in substance is the type of life which Christ invited His disciples?" (Pause, please, and read that again.)

Such a question must be faced and answered honestly if our lamentations are to be anything more than a facade of pious dribblings.

I know many seminarians who are seminarians precisely because they believe themselves called to the life Christ preached in the Gospel, but who shudder in fear at the thought of being caught up in something which will carry them away from that ideal.

They take the risk, not because they are especially blinded to the reality of mediocrity in the Church, a mediocrity which other young people see and take pains to avoid; they take the risk because of a

courage and a faith which offers them the hope that they can bring a new leaven, a new spirit to the Church.

YOUNG people seem to possess a deep intuition of what a Christian ought to be even if they do not always live up to it themselves. Often the clergy are unaware of their inability to demonstrate their belief in Christ in a convincing way.

For instance, Christ taught us the richness of renunciation. How many priests really convince others that they believe in this?

Religious communities are suffering from the same problem. They simply fail to demonstrate to modern youth their fundamental commitment to Christ.

It isn't a matter of wearing the habit or reciting traditional prayers; it's a matter of honest inquiry into what the quality of their lives ought to be.

Many, many sacrifices have been made and are being made by countless priests and Sisters, and these are not to be disparaged, but the image which priests and Sisters often project to young people seems to turn them off.

Perhaps the fault is not entirely with the youth, though I fear in some cases a real corruption has taken place among them.

Christ affects the young; Christ is the one responsible for those young people who aspire to follow a vocational grace. Those good priests and Sisters who manage to touch the hearts of young people do so because they reflect the image of Christ. But if the problem of vocations is to be settled, it will require a widespread reform from within, a change of heart on the part of churchmen and women.

Perhaps that will not happen until more young people dare to risk their lives for their ideals, to overturn the tables and restore all things to Christ. We pray for this; we hope for this.

## At St. Vincent de Paul

# New rector, 2 teachers join staff at seminary

BOYNTON BEACH — A new rector and two newly-assigned faculty members have joined the staff of the seminary of St. Vincent de Paul, major seminary conducted by the Congregation of the Mission here.

A native of Brooklyn, N.Y., who was ordained a Vincentian Father in 1962, Father Thomas F. Hoar, rector and president of the major seminary, was graduated from Mary Immaculate Seminary, Northampton, Pa., and did post-graduate work in

philosophy at the Pontifical University of St. Thomas in Rome.

Father Hoar, who will teach philosophy and liturgy in addition to performing his duties as rector at St. Vincent's, was for the past five years on the staff of the Vincentian Seminary of Our Lady of Angels, Albany, N.Y., where he was chairman of the philosophy department and involved in the formation of the seminarians in priestly values by his work as a spiritual director.

LAST summer he participated in a Carnegie Summer Institute for philosophy at Notre Dame University and in previous summers assisted as a chaplain with U.S. Armed Forces in Nuremberg, Germany.

Recently named to the board of trustees of St. John Vianney Seminary, Miami, Father Hoar last weekend attended the meeting of the Eastern Conference of Major Seminary Rectors at East Aurora, N.Y.

Father Francis W. Sacks, ordained in 1967, has joined the faculty as a teacher of Moral Theology and is a candidate for a Doctorate in Sacred Theology.

A member of the theological faculty at St. John's University, N.Y., from 1967 to 1968, he received his master's degree in theology after one year of study at St. Paul University, Ottawa, where he continued post-graduate work.

A NATIVE of Coplay, Pa., he was graduated from Mary Immaculate Seminary. He has a priest-brother in the field of education. Father Edward Sacks is principal at Marion High School, Hometown, Pa.

Father John H. McKenna, ordained in 1964, is serving as spiritual director at the major seminary and teaches

Scripture and homiletics.

Born in Brooklyn, N.Y., Father McKenna was graduated from Mary Immaculate Seminary and then began liturgy studies in the Liturgical Institute, Trier, Germany, while working on his Licentiate in Sacred Theology.

After returning to the U.S. he spent one year teaching theology, assisting in a parish and serving as chaplain to the Central House of the Daughters of Charity in Emmitsburg, Md.

The following year he returned to Trier and completed requirements for a Doctorate in Sacred Theology. In the Spring semester of 1968 he worked in two slum parishes in Paris while attending classes.

## Bp. Walsh home today

CUMBERLAND, Md. — (NC) — This Western Maryland community is preparing a historic homecoming for its favorite son — Maryknoll Bishop James E. Walsh.

Now at Maryknoll headquarters in Ossining, N.Y., the 79-year-old bishop, who walked to freedom July 10 after 12 years in a Red Chinese prison in Shanghai, will be welcomed at noon Friday, today at Cumberland's Municipal Airport.

Bishop Walsh was born here in 1891, lived in a home which now houses the Allegany County Board of Education, and attended Catholic schools here before joining Maryknoll.

Many of Cumberland's 30,000 residents, including Mayor Thomas F. Conlon, will greet the bishop at the airport. A motorcade including some members of Bishop Walsh's family, will form there and move to downtown City Hall Plaza for a more formal ceremony.

## \$3,000 raised for Piccolo

The Floridians basketball game for the benefit of St. Thomas Aquinas High graduate Brian Piccolo raised \$3,010 for the family of the late Chicago Bears star.

A crowd of 1,200 turned out at the St. Thomas gym for the charity game, despite rainy weather.

The game's funds were turned over to Mrs. Joy Piccolo, Brian's widow, by Dr. Dan Arnold, former classmate of Piccolo's and coordinator of the game.

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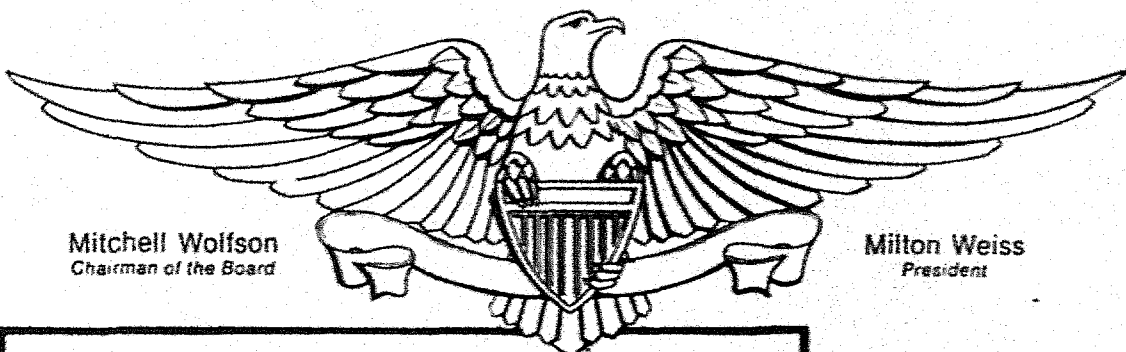
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# Don't fall down, charity-wise

By MSGR. R. T. RASTATTER

In 1953, Archbishop Fulton J. Sheen published a collection of his memorable radio dissertations called "Life Is Worth Living."



MSGR. RASTATTER

Among other gems, he wrote, "Without Good Friday, there would be no Easter."

It took the death of God made-man on a cross of suffering and shame to re-open

for us the Gates of Heaven. His resurrection was our built-in reward and promise of eternal life... but it could not have happened if He did not suffer and die for us. His neighbors He loves so much.

CAN any of us find comfort in turning our backs on an opportunity to make a small sacrifice in His name Who gave His all of us? You may not be "blessed" with the riches of Croesus... you may even have difficulty making ends meet. But in the name of our Lord, don't say you can't help... even in a minor way... to assuage the wretchedness of our dependent children.

An ancient fable tells of three men who were required to carry a very heavy log of

wood up a steep hill. They all agreed they could not perform the task. Under pressure of whips they started out on their mission.

ONE THIRD of the way up one man fell in his tracks. Two thirds up, the second man succumbed... and the lone remaining man carried the log to the hilltop — by himself. Moral — we can perform beyond our own judgment of our capacity.

Good Samaritan Sunday this year falls on Nov. 8. Will you perform beyond your capacity — for the bare

necessities of life for our dependent children? Will you help bind up their wounds and help provide them the support they need? There are many — yes, many of God's chosen children who depend on you to prevent their lives from being wrecked on the sands they didn't create.

Make Sunday, Nov. 8, a red letter day in your year. As Archbishop Sheen wrote, "Life may be like a game of cards; we cannot help the hand that is dealt us, but we can help the way we play it." May God bless you!

## The old folks find they're remembered

By JOHN J. WARD

We hear and read nowadays quite a lot about the younger generation, its pranks, foibles and accomplishments.

But what about the older generation? Are the old folks forgotten? Neglected? Uncared for?

Most happily, we are able to report that the answer decidedly is "no!"

This conclusion was brought about because of a visit we paid one day last week to attend a capping ceremony for Red Cross volunteers at the new Villa Maria Nursing and Rehabilitation Center, at 1050 NE 125th St., North Miami.

It is conducted by the Sisters of Bon Secours, which, freely translated, means the "Sisters of Good Help."

These nuns have dedicated their lives to the needs of the sick and the aged.

AT THE invitation of Archbishop Coleman F. Carroll, they first came to Miami in September, 1959, to serve at the Villa Maria Nursing Home, which was owned by the Archdiocese and operated as a home for the aged.

The Sisters, all trained registered nurses, soon realized that the home needed to be licensed as a nursing home so they could continue to care for residents who became ill and needed their professional skills.

With minor alterations, the facility soon became a nursing home while continuing to serve as a home for the aged as well.

The reputation for kind and compassionate care so characteristic of the Sisters of Bon Secours soon spread. Requests for admission steadily increased until the waiting list numbered in the hundreds. The need to expand beyond the 42-patient accommodations existed and the Sisters determined to find a way to meet it.

In February, 1967, Archbishop Carroll turned over to the Sisters the deed to the property on condition they would build to help fulfill this need in the Archdiocese. They accepted and acted.

In planning the new facility, the Sisters determined the new home must provide for its residents a homelike atmosphere to help preserve the dignity of each individual. All phases of their lives were to be cared for.

PHYSICAL therapy helped them become more active and agile in their declining years. Occupational therapy supplied a chosen

hobby to stimulate interest. And recreational therapy provided facilities where residents could come together during the afternoon or evening for such entertainment as a concert, a play or a movie.

Dedication ceremonies of the Villa Maria Nursing and Rehabilitation Center were held on Sunday, May 19, 1970, with Bishop John J. Fitzpatrick, Auxiliary to the Archbishop of Miami, presiding.

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- TUESDAY Roast Leg of Jersey Pork with Dressing & A.S. 2.35 Yankee Pot Roast of Beef Jardiniere... 2.55
- WEDNESDAY Braised Tender Lamb Shank Dressing & Mint Jelly... 2.55 Old Fashioned Chicken and Dumplings... 2.35
- THURSDAY Baked Short Ribs of Beef Jardiniere... 2.55 Baked Pork Chop with Dressing & A.S. 2.35
- FRIDAY Roast Leg of Lamb with Dressing & Mint Jelly... 2.75 Baked Florida Grouper Lemon Butter Sauce... 2.35
- SATURDAY Creighton's Ranch Steak with P.F. Onion Rings... 2.85 Breaded Tender Veal Cutlet with Tomato Sauce... 2.35
- SUNDAY BRUNCH... 2.40

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The books may be purchased at this season's concert or through the Philharmonic office at 444-8488.



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- Ft. Lauderdale N.: 2525 N. Federal Hwy.—565-8033
- Ft. Lauderdale: 2870 Sunrise Blvd.—565-6311
- Ft. Lauderdale S.: 900 S.W. 24th St. (Rt. #84)—524-7223
- Pompano Beach: 3100 N. Federal Hwy.—941-6666
- Boca Raton: 1701 N. Federal Hwy.—395-8181
- West Palm Beach: 7400 S. Dixie Hwy.—582-5822
- North Miami Beach: 661 U.S. #1—848-5245
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- Cocoa Beach: 425 W. Orange Ave.—784-0777

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# Retreat house workshop

**NORTH PALM BEACH** — Personnel and retreatants of Retreat Houses in the State of Florida recently participated in workshop sessions held at Our Lady of Florida Retreat House.

Among the 22 persons attending were Father Jude O'Doherty, Archdiocesan Director of Lay Retreats; Father Laurence Higgins, St. Petersburg Diocesan Director of Lay Retreats; Tampa; Sister Muriel Brown, R.C., Cenacle Retreat House, Lantana; Sister Caroline Valdes, O.P., Dominican Retreat House, Kendall; and the Very Rev. Colman Haggerty, C.P., rector of Our Lady of Florida Monastery.

**DURING** discussions, participants heard Father Fidelis Rice, C.P., retreat master at Our Lady of Florida Retreat House; Father Eugene O'Brien, C.P., associate director, and Father Cassian Yuhaus, consultant to the Provincial of the Passionist Fathers, who gave the keynote address, "The Value of the Retreat Apostolate in the Present Crisis of the Church."

Among recommendations made by the workshop were that an annual meeting of Florida's retreat houses be planned, if possible, during the month of September; that representatives of the Priests' Senates, Liturgical Commissions, parish councils

and diocesan directors of retreats in all of Florida's dioceses be invited to attend.

Participants plan to request Florida's Bishops to designate one Sunday each year as "Retreat Sunday" and issue joint letters

concerning the observance.

They also recommended that a list be compiled of competent retreat masters, both religious and secular clergy, who might be available for conducting retreats and days of recollection.



**PROCESSION** of Sisters and priests engaged in retreat house work throughout Florida preceded Mass which opened workshop.



**FATHER CASSIAN YUHAUS, C.P.**

## Around the Archdiocese

### PALM BEACH COUNTY

Monday, Oct. 19 is the last day to submit the names of servicemen or women serving overseas who will receive Christmas boxes from the Holy Spirit Council of Catholic Women, Lantana. Names should be submitted by calling Mrs. Millie Gast at 585-8429.

### BROWARD COUNTY

A K. of C. Fourth Degree Exemplification will be held

### Will discuss education of handicapped

Education of children with learning disabilities will be the subject of a special program which will be presented at 8 p.m., Tuesday, Oct. 13 at Barry College.

Dr. Carol Fineman, psychologist with the Dade County Public Schools, will describe facilities available and Mrs. Anna Jackson, teacher of a learning disabilities class at North Hialeah Elementary School, will speak.

All interested persons are invited to attend the program in the lower level of the Msgr. William Barry Memorial Library.

at 2 p.m., Saturday, Oct. 17 at the Galt Ocean Mile Hotel. Weekend program includes barbecue dinner on Friday, banquet on Saturday and Sunday brunch. Mass will be celebrated at 8 p.m. Saturday. All reservations must be made directly with the hotel at 584-8581.

Sister Dorothy Clare, O.S.F., librarian at Cardinal Gibbons High School, will speak to St. Sebastian Women's Club during open house, Thursday, Oct. 15 from 1 p.m. to 4 p.m. in the parish library. Refreshments will be served.

Plans have been announced for the annual luncheon and fashion show to benefit Nativity Women's Guild, Hollywood, scheduled to be held Feb. 18 at the Hotel Diplomat.

A "Harvest" party sponsored by St. Anthony Catholic Women's Club will include luncheon and cards at noon, Tuesday, Oct. 20, at the Trade Winds Hotel. Reservations may be made by calling 771-7013 or 933-3255.

Sister Muriel Brown, R.C., Cenacle Retreat House, Lantana, will be the guest speaker during the monthly meeting of St. Pius X Woman's Club at 10 a.m., Monday, Oct. 12 in the parish hall.

First Fall meeting of Assumption Guild, Pompano Beach, begins at 10 a.m., Tuesday, Oct. 13, at 1900 S. Ocean Blvd. Coffee will be served following the business session. Reservations may be made by calling 942-9684.

A three-day cruise to Freeport, Bahamas, will be sponsored by St. Charles Borromeo Catholic Women's Club, Oct. 23-25. Complete details and reservations may be obtained by calling 922-9818.

St. Matthew Catholic Women's Club, Hallandale, meets Monday, Oct. 12 in the school library. Plans will be discussed for a retreat at the Cenacle Retreat House.

A rummage sale will be sponsored by the club, Oct. 15, and 17. Those wishing to donate items should call 927-8748 for pick-up service.

### DADE COUNTY

Young Adult Club of Little Flower parish, Coral Gables, meets at 7:30 p.m. today (Friday) at Denny's, 3600 Biscayne Blvd., and rides to the Pirates World, Dania.

Father James Keough, chaplain, Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St., North Miami, will be the guest speaker

during a meeting of the women's auxiliary at 11 a.m. today (Friday).

A card party to benefit 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.

Widows and widowers are invited to meet with members of the Memorare Society at 8 p.m. today (Friday) in St. Dominic parish coffee shop, 5909 NW Seventh St.

"New Concepts in Learning" will be the topic of Mrs. Leo LaBelle, principal, Nova School, Fort Lauderdale, when she speaks to members and guests of St. Rose of Lima Mothers Club during a membership brunch from 10 a.m. to 2 p.m., Wednesday, Oct. 14 in the parish auditorium, 10600 NE Fifth Ave., Miami Shores.

A membership coffee will be hosted by Epiphany Woman's Club at 11 a.m., Wednesday, Oct. 14 in the home of Mrs. Rene Zambrana, 9315 Balada St., Coral Gables.

A chicken and rice dinner served by members of the Spanish Parish Committee of the Cathedral will begin at 7 p.m., Saturday, Oct. 10, in the school cafeteria. Proceeds will be donated toward the air-conditioning fund for the parish hall.

Past presidents of Little Flower Holy Name Society, Coral Gables, will be honored during the society's monthly breakfast meeting following 8 a.m. Mass, Sunday, Oct. 11. Wives and friends of members are invited to attend the meeting in the school cafeteria.

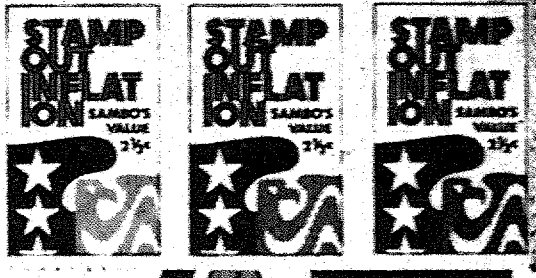
St. Lawrence Council of Catholic Women will meet at 8 p.m., Monday, Oct. 12 in the school cafeteria, 2200 NE 191 St., North Miami Beach.

Holy Family Christian Family Movement meets at 8:30 p.m. today (Friday) in the parish hall, North Miami. Gerry and Joan Whaley, new president couple, will discuss plans for the coming year.

Spanish delicacies will be served during a dinner sponsored by the Home and School Association of Little Flower parish, Coral Gables, at 1 p.m., Sunday, Oct. 18 in the school cafeteria.

"Know Your Neighbor" panel will be guests during the meeting of St. Michael Council of Catholic Women at 8 p.m., Thursday, Oct. 15 in the parish hall.

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# Secretary couple appointed by CFM

CHICAGO — Bob and Cathy Burggraf of Syosset, N.Y., have been appointed to serve as executive secretary couple of the Christian Family Movement for one year.

They succeed Pat and Patty Crowley, who have been active in CFM since the inauguration of the movement in 1947 and will now devote more time to their duties as president couple of the International Confederation of Christian Family Movements.

The Burggrafs will direct the activities of the national CFM headquarters office here while Bob takes a sabbatical leave from the Long Island high school where he teaches.

According to Ray and Dorothy Maldoon, president couple of CFM, the interim appointment will allow the executive committee of the movement an opportunity to find a qualified fulltime replacement.

# Masquerade ball at club

FORT LAUDERDALE — First annual Masquerade Ball under the auspices of St. Helen's Women's Guild will be held Saturday, Oct. 24 at the Crystal Lake Country Club, Pompano.

Entertainment will be provided and refreshments will be served from 9 p.m. to 1 a.m. Attire will be costume or semi-formal.

Reservations may be made by calling 771-2663.



Friends of Bethany hosted a brunch which attracted hundreds of guests at the Bath Club. Above, Sister Ancilla, second from left, talks with Mrs. Violet Stevens, Mrs. Lucille Argon, Mrs. Edward J. McKenny and Mrs. S.R. Romansky. At right, two Bethany residents, Sue Bowman and Carmen Castello, entertain guests.



# To address club

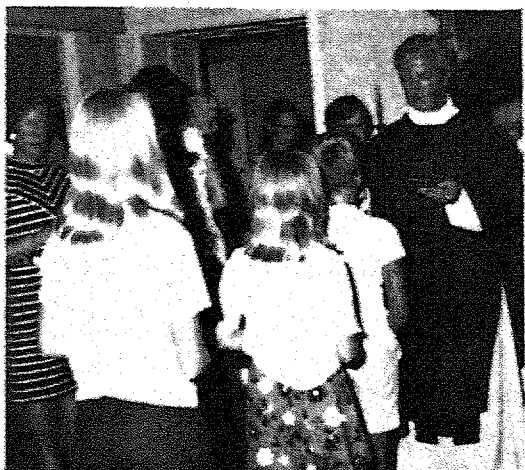
Daniel P. Sullivan, vice president of the Greater Miami Crime Commission, will be the guest speaker during the first Fall meeting of the Patrician Club at 1 p.m., Tuesday, Oct. 13 in the parish club rooms.

Members of the club will observe a Corporate Communion during the 10:15 a.m. Mass in St. Patrick Church, Sunday, Oct. 18 and will have brunch immediately after at the Howard Johnson Motel, Alton Rd.

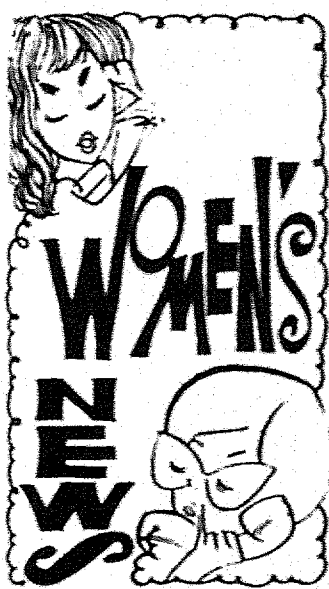
# 'Spain-in-Miami'

CORAL GABLES — "Spain in Miami" is the theme of a benefit dinner which will be held Sunday, Oct. 18 in the school cafeteria of Little Flower parish.

Spanish delicacies and food will be featured during the meals, which will be served by members of the Home and School Association from 1 p.m. to 7 p.m. at 2701 Indian Mound Trail.



HOME MASSES are being celebrated in various sections of Little Flower parish, Coral Gables. Father Christopher Stack is shown giving Holy Communion during a Mass at the home of Mr. and Mrs. Albert Schrader. Parish newcomers are urged to participate in the home Masses.



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# Obscenity report under fire before it was published

By BURKE WALSH

This is the city, they say. "where everything happens." But sometimes, when it seems advantageous, it is arranged to have something happen elsewhere, but with the intent that its impact will be felt here and throughout the country.

This, very probably, was the case with the speech Postmaster General Winton M. Blount gave to the Nashville/Tenn. area Chamber of Commerce.

One secular wire service called it "another step" by the Nixon administration "to disavow the report of the President's Commission on Obscenity and Pornography." The report had not yet been published, but it was expected to recommend a relaxation of the laws against smut.

The postmaster general did not mention the commission by name, but he took strong issue with the contention that adults are not affected adversely by pornography and that abolition of smut laws would lead to a decrease in crime.

THE commission report was then expected some days later, but there already had been some revelations which were called advance "leaks" of what it would contain. On the basis of these "leaks," the commission was reported ready to recommend repeal of most laws dealing with the dissemination of pornography among adults on the ground that adults are not harmed by erotic materials.

Blount said in Nashville that Postal Inspection Service files contain cases which indicate that there is a relationship between antisocial behavior and exposure to pornography.

As far back as September, 1969, Charles H. Keating Jr., a member of the commission, wrote to President Nixon recommending that all but "possibly five" of the earlier appointees to the commission should be "replaced," and that "a new commission should promptly install a new staff." Keating, a founder of Citizens for Decent Literature, Inc., is President Nixon's only appointment to commission (the other 17 members had been named by the preceding administration).

The National Decency Reporter says that Keating wrote again to the president again last January, expressing the fear that "the ultimate report of the commission will do much more harm than good in the fight against the pornographers."

The Reporter says Keating wrote again in April, and still again in July. On Aug. 19, the Reporter notes, Keating was invited to Washington for a meeting with members of the White House staff, and "was finally able to express his concern directly to the Administration forces."

THE postmaster general's talk could well have been a result of this White House meeting, times to get public attention only a few days before the commission report was published.

"Pornography is not simply a threat to the best interests of our children," Blount said. "It is an act of violence against the human spirit."

Apparently replying to an argument that one cannot be sure that pornography has an effect upon children, the postmaster general said:

"If we are to take this seriously, then we must ask if any book — if any picture — has an effect on children. Indeed, such a position questions the effect of education itself, for education asks that a child respond to what he is exposed to.

"And how shall a child respond to photograph of, for example, a human being, without clothing, bound helplessly, and being beaten with whips to the apparent gratification of all involved.

"This example, if you believe me, is relatively innocuous in comparison to much of the smut that is pushed on people in this country."

Bount also said that, "While it is difficult to establish a cause and effect relationship between an antisocial act and an avid interest in pornography, it is possible to suggest that an inclination toward antisocial behavior may be reinforced and even encouraged by pornography."

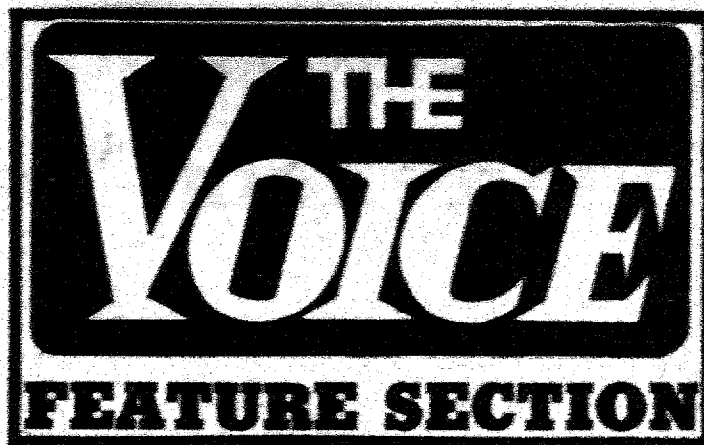
"Cases in the files of the Post Office Department," he continued, "produce sufficient instances of people acting out in fact the fantasies of the pornography they have collected, of people engaging children in unnatural acts or seducing children into this behavior, to justify a concern that there is some relationship between pornography and antisocial behavior."

## Duo-pianists scheduled

Eugene Bossart and Charles Fisher, duo-pianists, will be the first presentation of the 1970 Barry College Culture Series at 8:15 p.m., Sunday, Oct. 18 in the auditorium.

Both artists are faculty members at the University of Michigan School of Music and will present a wide range of classical and contemporary Prior to their performances on Sunday, Dr. Fisher and Dr. Bossart will conduct two workshops on Saturday, Oct. 17, at Barry.

THIS STRIKING display of paper poppies appeared in the window of a New York department store with the legend "Keep The Poppy A Flower!" The display was a project of the U.S. Peoples Fund for the United Nations. The group is aiding the UN Commission on Narcotic Drugs in its fight against illicit traffic in drugs. The opium poppy is a prime target, for from this flower opium, morphine and heroin are derived.



## In praise of Msgr. Higgins

By FATHER ANDREW M. GREELEY

It is necessary occasionally that we praise men, and now, for no other reasons than that I happen to feel like it, I propose to praise one man: Msgr. George Higgins.

I propose to praise him (though heaven knows he will be upset by such praise) as a man, perhaps not for all seasons, but certainly for this season in the American Church.

George Higgins is not, alas, a man for this season because he represents the principal forces at work in the American Church.

Quite the contrary, the sort of person he is and has been for the last 30 years stands as a powerful symbolic judgment against many of the current trends in the Church.

George Higgins is a man of reason in a time of arrogant and flagrant incompetency, a man who, as Msgr. John Tracy Ellis points out, may be the best informed priest in the American Church at a time when being uninformed is considered high virtue.

A YOUNG PRIEST from his own archdiocese once remarked to me, "We young priests (which is usually an introduction to an arrogant statement) respect the things that men like Higgins stood for, but we feel that we have absolutely nothing to learn from him."

Good heavens, yes! George Higgins does not have a beard, or even sideburns, and cuts his hair short; he does not smoke pot, but only long black cigars; he is not self-righteous or moralistic; he has a passion for facts and for clarity; he is incapable of taking himself seriously (and probably has stopped reading this column long before this paragraph); he does not engage in broad, sweeping generalizations; he does not seek to have others condemned without due process; he does not play games of cops and robbers with the FBI; he does not imagine that he is Dietrich Bonhoeffer reincarnate; he does not think that society can be persuaded, much less remade, by liturgical gestures. Good Lord, no! Of course the young clergy have nothing to learn from George Higgins.

NOR ARE the middle-aged Catholic liberals particularly happy with the Monsignor from Chicago. He has not deserted the labor movement as they have. He does not publicly bare difficulties he finds remaining in the priesthood as their heroes must (even if he did have such problems, which one doubts, he would not be given to exhibitionism).

He is obviously respected in Washington by business, labor, government, and the press because of his competency and his intellectual sophistication and not because he is able to deliver jeremiads in the editorial columns of liberal journals; and, oh, yes, George Higgins' ultimate crime is wit — the somber, middle-class Catholic rebels can abide just

about anything but a priest with a sense of humor. (It's a good thing for the rest of us who write columns for the Catholic press that Msgr. Higgins' wit does not creep too frequently into his columns. The rest of us, I should think, would be very quickly put out of business.)

SO EVEN THOUGH he is universally respected in the nation's capitol for his intelligence and competency, George Higgins is "out" among today's Catholic elites. Gary Wills, who used to write for the "National Catholic Reporter" and then went on to bigger and better things in producing *Drivel* for "Esquire" once dismissed George Higgins as "the Hubert Humphrey of American Catholicism."

Higgins, knowing who Hubert Humphrey really is, or at least was before Lyndon Johnson and the mass media cooperated to destroy him, probably accepted it as a compliment, though I very much doubt that he cares what Gary Wills or any such think of him.

I remember at a press conference during the Vatican Council, a very distinguished journalist turned to me and said, "You know, of all the men up there Higgins is the only one who understands what a newspaperman has to look for." Small wonder that the attempts of certain reactionary ecclesiastics to exclude him from the panel were frustrated.

I have used George Higgins as a symbol of intelligence, sophistication, balance, and competence, all of which are desperately needed in the American Church, and I have used this symbol to belabor the romantic left, which is conspicuously lacking in all such qualities. But one could just as readily use the symbol to belabor the right.

IN ANY CHURCH that was properly run a man possessing all these qualities (in addition to piety, and I absolutely refuse to embarrass the Monsignor further by discussing that subject) would be a bishop, an archbishop, even a cardinal. The chances of George Higgins' becoming any of these in the present order of reality are very thin indeed.

It is not so much, I think, that the kingmakers doubt Higgins' orthodoxy; rather they are afraid of him. He is much too bright and you really can't run the risk of putting someone with his intelligence and competence in a position of major authority and responsibility.

Of course if there were more men like George Higgins in the hierarchy, the American Church might not be in the disastrous situation which it presently finds itself. But just the same it is no small feat to be simultaneously irrelevant to the romantic left and terrifying to the timid right. One suspects that George Higgins will be remembered long after those who find him either irrelevant or frightening have vanished from the scene.

# Infamous day re-lived in Tora! Tora! Tora!

Sunday, Dec. 7, 1941. For both Americans and Japanese, it was a day of disaster. Immediate for the Americans, eventual for the Japanese.

For America, it was the "day that will live in infamy," the day a Japanese air attack virtually destroyed the U.S. military installation at Pearl Harbor.

For the Japanese it was indeed a stunning military coup, more effective than most of its formulators had dared believe possible. Yet it led to the ultimate destruction of Japan as a military nation, for it accomplished more than anything else, in the words of the Japanese naval commander Yamamoto, "to awaken a sleeping giant and fill him with a terrible resolve."

Pearl was only the beginning: Hiroshima and Nagasaki were the end.

Tora! Tora! Tora! is the reconstruction of the Pearl Harbor attack. The film is mammoth in scale, enough so that its cost to produce (\$23,000,000) exceeded the cost of the raid itself.

PRODUCED by Elmo Williams and directed by Richard Fleischer, "Tora" reflects the producer's concern for realism and the director's skill in fitting together the myriad pieces of an event which, had it not actually occurred, would have been simply incredible.

The shock of Pearl was the attack itself — almost a total surprise, a sweeping, fiery success. This aspect is rendered with stunning effect; watching it is like watching a color version of the awesome "Victory at Sea" documentaries.

But the raid itself was only the point of the sword; the power and thrust came from the background.

Thus, "Tora" spends most of its time leading up to the attack, sorting out the combination of daring and complacency, chance and mischance, direction and indirection that allowed it to happen, and happen as it did.

"Tora" succeeds admirably in limning in the background, a virtue that, in a sense, threatens to become a flaw. For, as is necessary, most of the film is exposition fully two hours devoted to developing the cumulative decisions and incidents that led up to the execution of the raid.

WE SEE both sides preparing for war — one side, the Japanese, a bit more swiftly and decisively than the other. Care is taken (by Fleischer and his Japanese-segment directors) to present the Japanese not as bloodthirsty warmongers, but as daring, often disagreeing men caught in circumstances they believed could only lead to war.

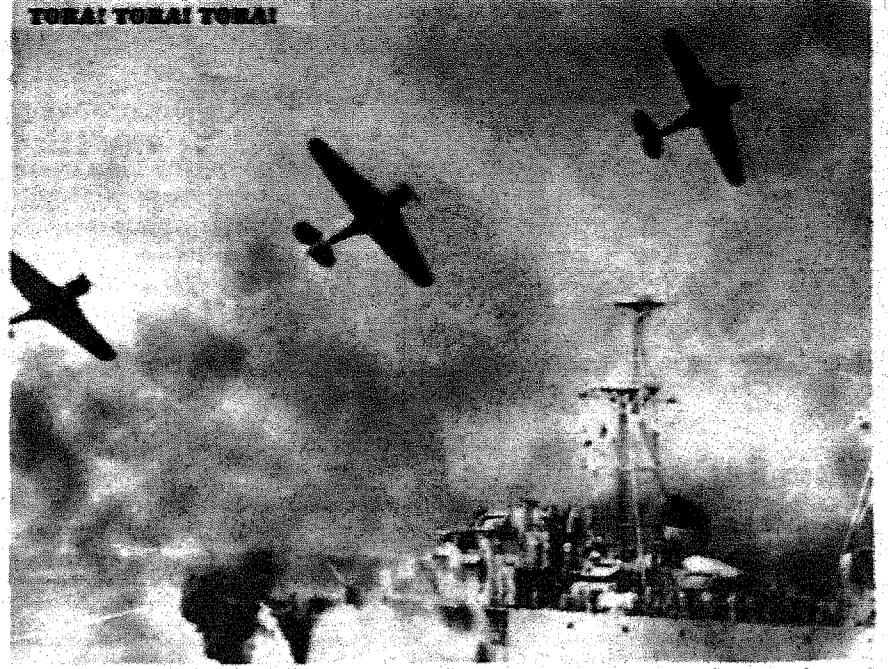
Their doubts and fears and final confidence are as clearly charted as the doubts and fears and final indecision of the Americans.

It becomes clear that it was a raft of little breakdowns and slips and lucky strokes that made the attack possible: the American belief, for example, that the Japanese would strike in the Philippines, or that no one would attack on a Sunday (the day American "Brass" set aside for horseback riding and golf); the failure to deliver a message because of "channels"; the lack of response to a radar image.

Indeed, if Pearl was won by machines in the air, it was lost by men on the ground. Making this felt is one of the film's great achievements, for in showing the breakdown or dilution of communications and human judgments, "Tora" makes an unreal historical event real and immediate.

The film accomplishes its main take of reconstructing for all an attack so swift and telling, that only a few men have ever been able to grasp either its scope or full significance.

Many fine actors helped along the way: Martin Balsam and Jason Robards as Admiral Kimmel and General Short, respec-



PEARL HARBOR — Dec. 7, 1941. "Tora!" tells the story of "the day of infamy."

tively, the U.S. naval and army commanders at Pearl: Soh Yamamura as Admiral Yamamoto; E.G. Marshall and Wesley Addy as the men in Washington who broke the coded messages sent to the Japanese ambassador and who almost broke the news of the attack; George Macready as Cordell Hull, and Shogo Shimada as Ambassador Nomura, who first learned of the attack from Hull himself. (A-I)

## 'Soap-horror' becomes movie

One of the more unusual, yet apparently very popular, daytime TV serial program is ABC's "House of Dark

Shadows," a soap-opera featuring a family of vampires. In this full length film, Jonathan Freid recreates his

role of Barnabas, the 175-year-old resident of Collinwood, here seeking the bride he lost many years ago.

Other players from the TV show are also enlisted in the movie, notably Joan Bennett as mistress of the manor; and Grayson Hall as Julia Hoffman, who believes she can cure Barnabas' "affliction" by treating an abnormality in his blood cell structure.

THE film, unfortunately, evidences its TV origins in the highly episodic structure of its narrative and in a reliance on the audience's familiarity with the TV show for full comprehension of what is going on.

Unlike the network presentation, however, "House" too often slips into a mire of gushing blood and gore, made the more forbidding in vivid color on the wide screen.

Die-hard horror fans may sit easily with the film's obvious fantasies; others are likely to be repulsed. (NCOMP rating: A-III)

## 'Mind of Mr. Soames' taxes your think tank

"The Mind of Mr. Soames" (Columbia — GP) takes up the challenging and admittedly fantastic subject of the education of a 30-year-old male (Terence Stamp) who, in a coma from birth, is brought to consciousness as the result of a delicate brain operation.

The body of the film details the "adult-infant's" responses to two conflicting educational experiences intended to bring him through the natural stages of growth to maturity in a crash program.

Robert Vaughn, playing the compassionate physician who realizes John's need for tenderness and the simple pleasures of childhood, opposes the unyielding authoritarian rigors of the neurophysiological hospital staff in whose charge John has been placed.

WHILE Mr. Soames asks provocative questions about child-rearing, the learning process and responsibility, and has a number of tense as well as moving scenes in which John discovers, for

### Film review

instance, the texture of water or the feeling of a breeze on a misty English morning, the film's action quickly becomes diffuse.

Mr. Stamp's competent performance in a difficult role only highlights the basic loopholes in the plot.

An offbeat story that makes little pretense at a technical approach to its subject, "The Mind of Mr. Soames" presents, nonetheless, some reflective moments for the thoughtful viewer.



TURN RIGHT at the windmill and head across the channel. One of "Those Magnificent Men in Their Flying Machines" gets in the air and under way in the 1910 London-Paris airplane race, seen Sunday Oct. 11, 9 p.m. on the Sunday Night Movie in color over the ABC Television Network.

## Capsule reviews

CATCH 22 (Paramount — R) Yossavian lives! Alan Arkin stars in Mike Nichols' screen presentation of the popular World War II novel by Joseph Heller. The film is much like the book, in essence a wry, black-humored statement on the ultimate insanity of war. Some nudity and blood-letting might warn away the casual viewer, but this important and well-crafted film should not be missed by serious filmgoers. (A-IV)

SABATA (United Artists — GP) If Lee Van Cleef were ever cast in the role of a bird, he'd have to play a hawk. Appearing in this pasta Western as a wicked-eyed "good guy" specializing in blackmailing killers and effete robbers, Van Cleef hawkishly eliminates all lesser prey, thanks to a mind-boggling array of frontier James Bond implements, of destruction. (A-III)

TIME OF ROSES

(Cinema Dimensions — not rated) is a confused and confusing sci-fi film from Finland, of all places. Political overtones creep in as the story shows how state manipulation of the news distorts reality. (A-III)

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 in part for all; Class C, condemned.)

(Symbols following the title of a motion picture in the

review or capsules refer to the rating given the film by the Code Rating Administration of the Motion Picture Association of America; G, suggested for general audiences; GP, suggested for general audiences, with parental guidance advised; R, restricted, persons under 17 not admitted unless accompanied by a parent or guardian; X, persons under 17 not admitted. MPAA ratings are published here for information purposes only.)

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**Special program**

**World's zoos**

(A special kind of Zoo story, coming Tuesday, Oct. 13, 7:30 p.m. (EDT) in color on the CBS Television Network.)

What's got hooves and claws, feathers and furs, boots and howls and hisses? What attracts over 300 million people a year?

The answer is the same for both questions — the zoos of the world, and that's the name of a this season's first National Geographic Society Special, slated for airing this Tuesday evening, Oct. 13, at 7:30 (EDT) over the CBS network.

The color presentation, produced by the National Geographic Society in association with Metromedia Producers Corp., delves into the multiplicity of delights and curiosities that have given zoos all over the their tremendous drawing power.

ZOOS come in different-size packages, of course, and those you will visit during the special range from the London department store's zoo-tique to the vast range of the palace of the Maharajah of Rewa, whose Indian palace grounds are home for a pampered pride of rare white tigers.



What's New? How is the zoo treating you? Bearly Awake, a member of the Ursidae family, contemplates life from the vantage point of his home at the London zoo, taken from a scene in this season's first National Geographic Society Special, "Zoos of the World," Tuesday, Oct. 13, 7:30 p.m. in color on CBS.

**How much sex in film—how much popcorn sold?**

A Detroit-based concessioner has come up with a novel, if unreliable, method of "rating" films. In relating the content of current films and industry trends directly to the popcorn and candy con-

cession stands in theaters. Burt Levy of L. & C Concession Co. finds that the closer a film gets to an X-rating (and beyond), the farther away from solvency gets the popcorn vendor.

"The best eating films are the G-rated ones, with Mary Poppins probably the all-time popcorn champion. Beneath the Planet of the Apes was the best we have had here (in Detroit) in five years. John Wayne is probably the popcorn king."

IN commenting on candy and the current trends in films, Levy said that "today's new youth-rebellion oriented films aren't good eaters." ("eater" is a noun, by the way, denoting a kind of film, just as "oater" denotes a Western). "Mash was OK. Woodstock was only fair. Adventure films like Patton and Airport are good concession. Blood-and-gore films are big business for us because audiences get nervous and eat a lot."

**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. 11, 11:30 a.m. — **DISCOVERY** — Last week the series visited Ireland; this week "Discovery" goes to Belgium, with co-hosts Bill Owen and Virginia Gibson and teenage Belgian tour guides. (ABC)

Saturday, Oct. 17, 9 p.m. — **SATURDAY NIGHT AT THE MOVIES** — "The Russians Are Coming, The Russians Are Coming." One of the classic modern screen comedies. (NBC)

Sunday, Oct. 11 9 p.m. — **THE SUNDAY NIGHT MOVIE** — "Those Magnificent Men in Their Flying Machines" — Soaring, broad aeronautical farce centering around the great London-to-Paris air race of 1910. Terry Thomas, Robert Morley, Gert Frobe, Stuart Whitman, Sarah Miles, and a veritable acting "UN" help keep things up in the air.

Tuesday, Oct. 13, 10 p.m. — **60 MINUTES** — News-magazine format program, with correspondents Harry Reasoner and Mike Douglas. Segments include a detailed profile of Henry Kissinger, President Nixon's Assistant



"CHRISTIAN VALUES in Contemporary Music" will be the theme of the Church and the World Today program at 9 a.m., Sunday, Oct. 11 on CH. 7. Sister Marjorie Fisher is shown discussing the presentation with the technical director, John Blossom.

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

**FRIDAY, OCT. 9**  
 10:30 a.m. (10) Man In The Net (Unobjectionable for adults and adolescents)  
 1:30 p.m. (5) 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 (Objectionable in part for all)  
**OBJECTION:** Suggestive costuming, dialogue and situations.  
 11:30 p.m. (16) Psych-Out (Unobjectionable for adults)  
 11:30 p.m. (12) The Angel And The Badman (Family)

**SATURDAY, OCT. 10**  
 12 Noon (5) To Catch A Thief (Unobjectionable for adults and adolescents)  
 12 Noon (23) Blondie Has Servant Trouble (Family)  
 2 p.m. (6) Roman Holiday (Unobjectionable for adults and adolescents)  
 2 p.m. (11) Blood On The Moon (Unobjectionable for adults and adolescents)  
 4:30 p.m. (5) To Catch A Thief (Unobjectionable for adults and adolescents)  
 7 p.m. (6) Roman Holiday (Unobjectionable for adults and adolescents)  
 9 p.m. (5) Death Of A Gun Fighter (No classification)  
 11:15 p.m. (10) Beau Geste (Family)  
 11:30 p.m. (4) The Anatomy Of A Murder (Special classification)  
**OBSERVATION:** The clinical analysis with which the subject matter of this film (rape) is so explicitly and frankly detailed is judged to exceed the bounds of moral acceptability and propriety in a mass medium of entertainment.  
 11:30 p.m. (6) The Day The Earth Stood Still (Unobjectionable for adults and adolescents)  
 11:30 p.m. (11) Bill Budd (No classification)

7:30 p.m. (23) The Counterfeiters (Unobjectionable for adults and adolescents)  
 8 p.m. (5) Branded (Family)  
 8:30 p.m. (10 & 12) The Old Man Who Cried Wolf (No classification)  
 9 p.m. (5) Night Of The Following Day (No classification)  
 9 p.m. (7) The Music Man, Part II (Family)  
 11:30 p.m. (10) Stranger Wore A Gun (Family)

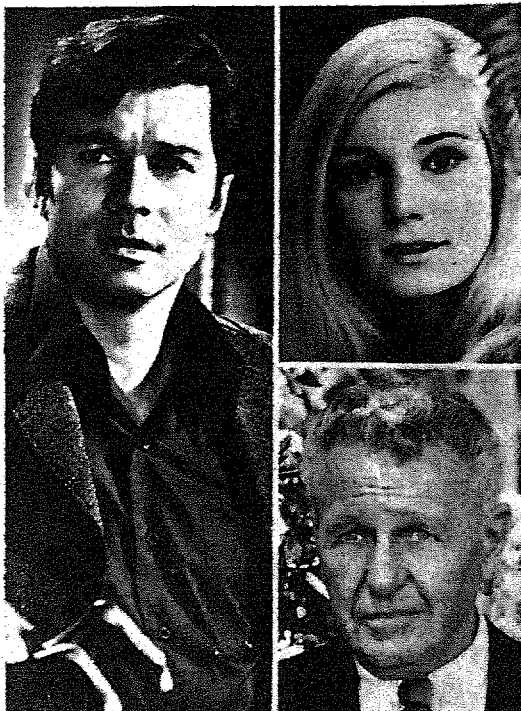
**WEDNESDAY, OCT. 11**  
 10:30 a.m. (10) Sergeant York (Family)  
 1:30 p.m. (6) The Furies (See Monday at 1:30 p.m.)  
 7:30 p.m. (23) Fame Is The Spur (Unobjectionable for adults and adolescents)  
 9 p.m. (6) Branded (Family)  
 11:30 p.m. (10) Kitten With A Whip (Objectionable in part for all)  
**OBJECTION:** In addition to indecency in costuming and dialogue a pervading emphasis upon sadism makes this an unhealthy and morally dangerous film, particularly for young audiences.

**THURSDAY, OCT. 15**  
 10:30 a.m. (10) Watch On The Rhine (Unobjectionable for adults and adolescents)  
 1:30 p.m. (6) The Furies (See Monday at 1:30 p.m.)

7:30 p.m. (12) Dinner At The Ritz (Family)  
 8 p.m. (6) Branded (Family)  
 9 p.m. (4 & 11) Robin And The Seven Hoods (Unobjectionable for adults and adolescents)  
 11:30 p.m. (10) Incident At Phantom Hill (Family)

**FRIDAY, OCT. 16**  
 10:30 a.m. (10) Battle Hymn (Family)  
 1:30 p.m. (6) The Furies (See Monday at 1:30 p.m.)  
 7:30 p.m. (6) The Joker Is Wild (See Sunday at 7 p.m.)  
 9 p.m. (4 & 11) Stay Away Joe (No classification)  
 11:30 p.m. (4) Julie (Family)  
 11:30 p.m. (10) Devil's Angels (Objectionable in part for all)  
**OBJECTION:** The explosive subject matter (motorcycle gangs) of this film is presented without sufficient moral insight and responsibility.  
 11:30 p.m. (12) Down To The Sea In Ships (Family)

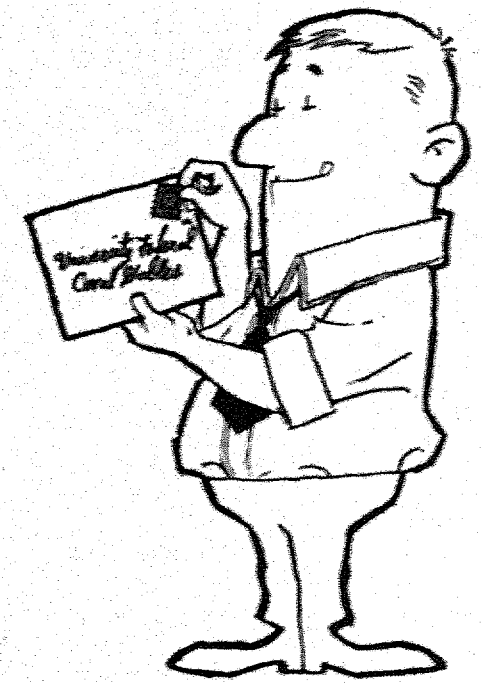
**SATURDAY, OCT. 17**  
 12 noon (6) Branded (Family)  
 12 noon (23) Blondie On A Budget (Family)  
 2 p.m. (6) The Joker Is Wild (See Sunday at 7 p.m.)  
 2 p.m. (11) Nose But The Lonely Heart (Unobjectionable for adults and adolescents)  
 4:30 p.m. (6) Branded (Family)  
 7 p.m. (6) The Joker Is Wild (See Sunday at 7 p.m.)  
 9 p.m. (5 & 7) The Russians Are Coming, The Russians Are Coming (Family)  
 11:15 p.m. (10) Tickle Me (Unobjectionable for adults and adolescents)  
 11:30 p.m. (4) The Tall Men (Objectionable in part for all)  
**OBJECTION:** Suggestive situations and costuming; tends to condone immoral actions.  
 11:30 p.m. (11) Al Capone (Unobjectionable for adults)  
 11:45 (12) Jivaro (Unobjectionable for adults and adolescents)



**BEGINNING Saturday evening, Oct. 10,** George Maharis is Jonathan Croft, criminologist extraordinaire, a brawny fellow who works with beautiful Yvette Mimieux and brainy Ralph Bellamy as a last resort for well-heeled clients who want to crack "unsolvable" crimes. Their new series, "The Most Deadly Game," will air Saturday evenings, 9:30-10:30, on the ABC television network.

**RELIGIOUS PROGRAMS**

**Television**  
 Sunday  
 8:30 a.m.  
**THE FIRST ESTATE** — CH. 4 WTVJ — R.O.T.C. and the Campus is discussed by Cadet Philip N. Brown, U. of Miami, with panelists including Father Joseph Angelini, St. Augustine parish.  
 9 a.m.  
**CHURCH AND THE WORLD TODAY** — CH. 7 WFTS — "Christian Values in Contemporary Music" featuring Sister Marjorie Fisher.  
**THE CHRISTOPHERS** — CH. 5 WFTV — "Peace Corps Dropout"  
 9:15 a.m.  
**THE SACRED HEART** — CH. 5 WFTV — "Two Extremes To Avoid"  
 10:30 a.m.  
**MASS FOR SHUT-INS** — CH. 10 WFLG  
 12 noon  
**INSIGHT** CH. 5 WFTV — "A Woman of Principles"  
**RADIO**  
 Sunday  
 7 a.m.  
**CROSSROADS** — WJNO — 12:30 West Palm Beach  
 7:30 a.m.  
**CATHOLIC NEWS** — WJHR (FM) and WGBS (AM)  
 8:30 a.m.  
**UN DOMINGO FELIZ** — WFAB (690) 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



**The Fat Cat Feeling**

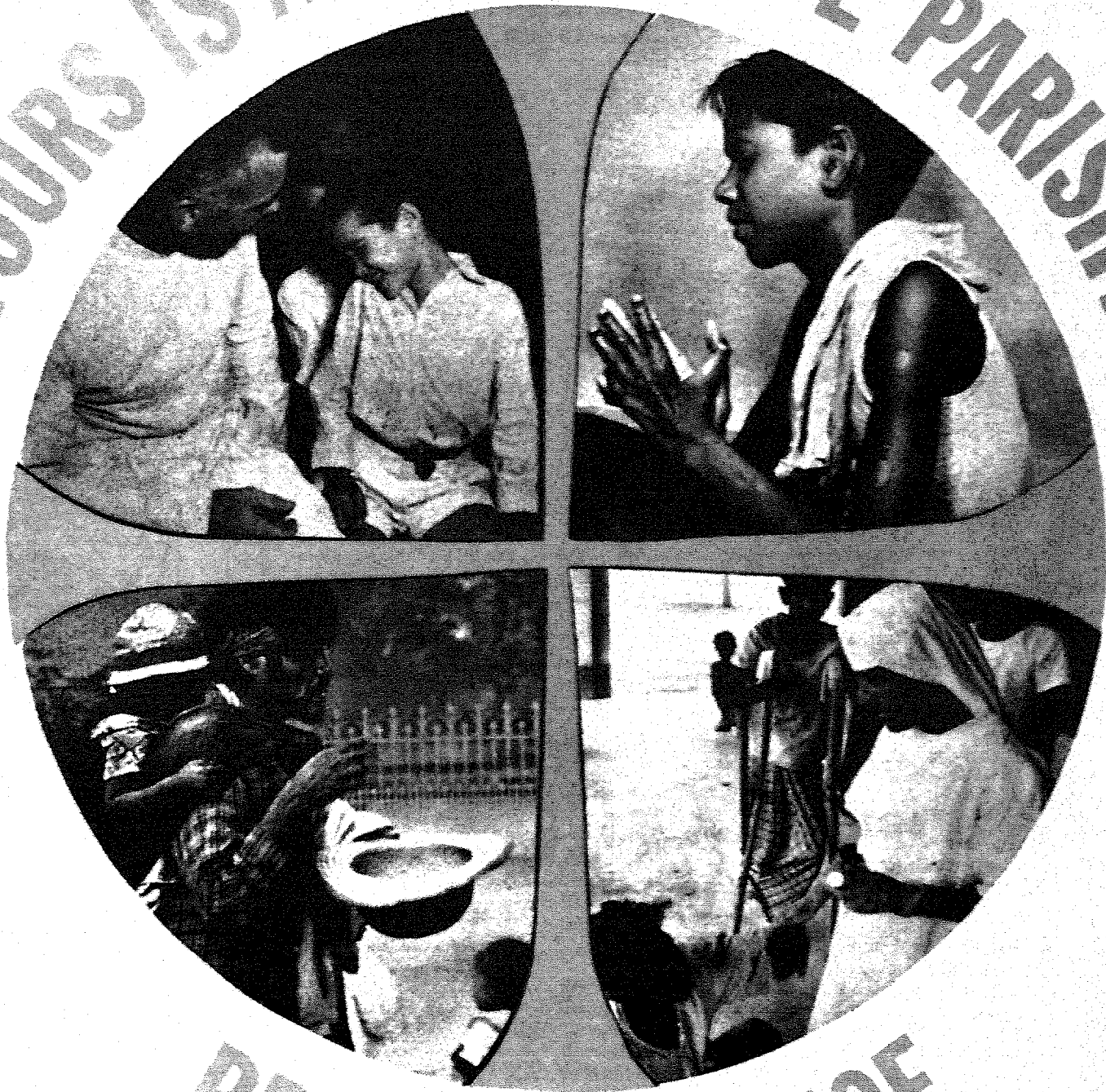
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PRAY-SACRIFICE

# Mission Sunday

OCTOBER 18

The Society for the Propagation of the Faith

# Yours is a worldwide parish

Startling things are happening to this world of ours. Progress that took years in another century, now takes weeks or only days to accomplish. New nations, cultures, and peoples are emerging every day, sharing responsibility and taking their rightful place in contemporary society.

The Society for the Propagation of the Faith has been one of the vital influences in the emergence of developing nations. Through its members who offer their prayers and sacrifices, and through the missionaries who offer their lives, the Society has been responsible for the support and expansion of many mission areas.

**EACH YEAR** the offerings of its members are distributed to 819 mission dioceses. Like a family budget, this assistance from the society provides the missionaries with the means to live from week to week. This money is then translated into food, clothing, salary, transportation, housing — all the daily necessities of life. Without this support, the mission church literally could not exist.

The Society for the Propagation of the Faith through the sacrifices of its members also lends its support to special mission projects.

In Lyallpur, Pakistan, for example, a new hospital was urgently needed. A request was made to the society and funds sent immediately.

When the earthquake devastated much of Peru recently, \$25,000 was sent by the society to the local bishops for the immediate needs of their flock.

When the Bishop of Port Moresby, New Guinea, needed funds to train more catechists, he turned to the society for help. When the bishop of Aura, Uganda, needed funds to install running water in his seminary, he turned to the society for support. When the Bishops of Rhodesia needed emergency funds to counteract a terrible famine, they turned to the society for support.

Where does the society turn to answer these pleas for help? It turns to you and relies solely upon the free

Knowledge is vital to development. Classes in history, culture, and local geography have produced a new pride in many of the developing peoples. The Society for the Propagation of the Faith supports over 100,000 schools of every type.



Much of the missionary's day consists in simply "being with" the people — talking, caring, laughing, sharing. In this the missionary gives living witness to the goodness and love of God. One hundred thirtyfive thousand missionaries depend on The Society for the Propagation of the Faith for their daily bread.



offerings of the people of God all over the world.

Sunday, Oct. 18, is Mission Sunday. On that day the society appeals to the generosity of concerned men of goodwill everywhere, to pray and sacrifice for the missions. It is only through enthusiastic response to this appeal that it will be able to answer these desperate pleas for help.

## Missioners pinpoint trouble spots of world

By LOUIS PANARALE

ROME — (NC) — Taking a hard look at wars, racial strife, persecutions and famines, the Congregation for the Evangelization of Peoples issued a report on the conditions of the Catholic missionary world in 1970.

In its *Fides Mission News Service*, the congregation put out a six-page situation report on the missions in 16 countries. Everything from the so-called Kerala, India, guns scandal to the war in Vietnam was included in the report.

There was also a lighter side to the report. While noting that Burundi is now 66 per cent Catholic with two million Catholics out of a population of three million, it also reported that Greenland raised its Catholic population from 49 to 50 with the baptism of one Eskimo in 1969.

**IN GENERAL**, the report cited some grim statistics on the plight of the missions, particularly in Southeast Asia and Africa.

The trouble spots that have been the subject of front-page newspaper headlines got the most attention in the report.

Entitled "Panorama of the Missionary Year 1969-70," here is what *Fides* said about the following countries:

**VIETNAM, LAOS AND CAMBODIA** — They continue to go through their long martyrdom of war. The Church in Vietnam is still strong, increasing about 50,000 a year and forming about 10 percent of the population.

In Cambodia, on the other hand, the extension of the war has been disastrous for the Church. A year ago, the 82,000 Catholics of Cambodia formed only one per cent of the total population, almost all of the Catholics being of Vietnamese origin.

The anti-Vietnamese demonstrations in 1970 caused many Vietnamese in Cambodia to flee into South Vietnam, leaving the Church in Cambodia in a very weakened condition. Of the 18,000 Catholics in the prefecture of Kompong, about 13,000 had fled to South Vietnam by the end of May.

**NIGERIA** — An immense task of reconstruction began at the beginning of 1970 with the surrender of the secessionist state of Biafra to federal forces. That bitter two-and-a-half year civil war cost the lives of about 2 million people, mostly through starvation.

One of the effects of the war was the expulsion of virtually all of the remaining missionaries in Iboland. (The Ibo tribe was the dominant one in Biafra and predominantly Christian.) The expelled missionaries numbered 97, of whom 67 were Irish Holy Ghost Fathers and 17 Holy Rosary Sisters.

The expulsions left the Church in Iboland to manage with 150 Ibo Catholic priests and 170 Ibo nuns. Six of the eight dioceses of the Church province of Onitsha (former Biafra) are now run by African bishops.

**RHODESIA** — The racist policies of Ian Smith's government caused a confrontation with the churches. The major bone of contention was the Land Tenure Act, which doled out nearly as much land to the 250,000 whites as it did to the 4.5 million black Africans.

Under the law's provisions, the churches would not be able to carry on their work in schools and hospitals and worship on an integrated basis without special permits.

The Catholic bishops of Rhodesia sent an

ultimatum to the government saying they would resist the law and would not register as so-called voluntary associations nor request permits, as the law required.

Smith avoided a showdown with the bishops by postponing for another six months the Sept. 2 deadline for the churches to register as voluntary associations.

**INDIA** — The affair of the Kerala nuns held the spotlight in the late summer months. During the past few years about 1,200 girls from Kerala have entered convents in Europe. Accusations this summer were made that members of India's clergy were making money by "trafficking" in Indian nuns for menial labor in European convents.

The Vatican has ordered a full-scale inquiry and said it would make public its findings. In the meantime Cardinal Valerian Gracias of Bombay and other Indian bishops have protested what they consider sensationalism over the matter.

**CEYLON** — This country saw a change of government in May with the election of the leftist government. Although some feared the new government, which included Communists, would be hostile to the Church, relations so far have been very good. The Catholic hierarchy maintained a neutral attitude during the elections and many Catholics voted for the new government.

**CHINA** — A voice from the past was heard when Maryknoll Bishop James Walsh, the last foreign missionary in China, was released. The American bishop, aged 79 and in frail health, rested in Hong Kong for a few weeks before flying to Rome Aug. 24 for an audience with the Pope.

He then went to join his family in the

United States. Bishop Walsh was not able to give much information on the present state of Christianity in China because during his 12 years in prison he had no access to information of any sort.

The congregation's report gave special attention to the subject of missionary personnel, particularly in the categories of priests and catechists.

A special commission for catechists has been set up in the congregation.

In Asia, Africa and Oceania there are more than 510,000 catechists working along with the 32,000 priests, and it was the problems of priests and catechists that formed the subject of the second All-Africa Bishops Symposium in Abidjan, Ivory Coast.

The training of permanent deacons has also begun in various parts of the world. The first married deacons to be ordained in Africa were the seven in the diocese of Douala, Cameroun.

The *Fides* report said the question of missionary personnel, from both the ranks of clergy and laity, is of "capital interest for the future of the Church."

It said there are reliable predictions that the number of Christians in Africa will have grown to 350 million by the year 2000, compared with 97 million today.

This would represent 46 percent of the population of Africa at that time, compared with the 25 percent of today. According to these projections, Catholics in Africa will number 175 million as compared with 45 million today.

"This will be four times as many as today, and this vast difference will bring its own problems of personnel. The Church must prepare now for the challenges of the next 30 years," the report concluded.

# Teaching about Christ

KNOW YOUR FAITH

By FATHER CARL J. PFEIFER, S.J.

One of my happiest experiences in religious education was a year of discussions about the Bible with four Catholic couples in a small midwestern town.

We began with a reading of the Acts of the Apostles. The discussion following their private study of Acts was enthusiastic and lively. Although all were graduates of Catholic high school or college none had ever read through the Acts of the Apostles. They found in Acts a kind of book they did not suspect was the Bible.

The next book I suggested was the Gospel of Mark. I asked them to sit down and read Mark's brief Gospel from beginning to end — something none of them had ever done even in college scripture courses.

When we gathered for our meeting, in contrast to the enthusiasm of the previous week's discussion on Acts they were embarrassingly silent. A few polite remarks were made, but none seemed eager to get into a serious discussion of the Gospel and the whole atmosphere was tense.

**FINALLY** I asked what the problem was. I asked why after last week's exciting discussion they were so quiet and embarrassed about discussing Mark's Gospel. After more moments of tense silence one of the women finally said, "Father, after reading Mark I don't like Jesus anymore!" Others nodded that they shared similar feelings.

So I questioned them further. "Why don't you like Jesus after reading the Gospel of Mark? What did you learn that has changed your feelings?"

Several reasons were quickly expressed. One of the men said he was surprised and shocked to read that Jesus really became angry and used very strong language.

The women were more disturbed by the fact that Mark tells of Jesus' speaking with prostitutes. All of them found Jesus' apparent coolness toward Mary disconcerting. On the whole they found reading Mark's Gospel a troubling experience.

We discussed this quite openly. It gradually became clear that they had become comfortable with an idea of Jesus that was much more middle-class, white American, than that portrayed by Mark.

**THEY** also admitted that they were much more comfortable thinking of Jesus as God than as man. When pressed, they admitted that they never honestly took seriously the fact that Jesus was fully human, with ordinary human feelings and experiences. They found it hard to think of Jesus ex-

periencing temptation as other men are tempted.

It was difficult to grasp that He really did suffer and die, even though they professed this in the Creed. And they doubted that He made mistakes or had to study in order to learn.

I suggested that we next read the Gospel of Luke in the same way and discuss it. The discussion this session was much more relaxed.

Luke, they found, portrayed Jesus in a gentler fashion than Mark did. We then went on to read and discuss other selections from various parts of the Scriptures, and gradually learned much more about the personality and work of Jesus of Nazareth.

I have spent time recalling this experience because it illustrates how persons can be taught an orthodox Catholic doctrine, in this case the Incarnation, and still not appreciate concretely what it implies.

The adults in my discussion group were good Catholics, intelligent and well educated in Catholic schools. They firmly believed in the Incarnation, the fact that the Son of God became man for our salvation. However, they were embarrassed at Mark's account of just how human Jesus is.

**DURING** many centuries, for a variety of reasons rooted in complex historical circumstances, Catholic religious education tended to stress so strongly the divinity of Jesus, that His humanness was often not given proper emphasis. Religious education texts today attempt to present a better balance.

Without denying or "watering down" the doctrine of Jesus' divinity, that He is truly God, they recognize the traditional, biblical insight that it is precisely through His humanity that His divinity is revealed. The richness and depth of God's love are more visible and tangible in the gentle yet strong compassion of Jesus for His fellow man.

The more recent religion texts or "catechisms" try to help young Catholics as well as Catholic adults come into contact with Jesus as presented in the Gospel, a man like us in everything except sin.

The Gospels show us a man who could cry at the death of a friend and tremble with fear in His bravest moments, a man whose courage and strength were clothed in a gentle tenderness that attracted even the anxious.

**HE STRUGGLED** with temptations and grappled to make the right decisions. He was a man of penetrating insight and deep emotion, a teacher who attracted others because of the strong, gentle manner in which He spoke with authority.

His understanding and compassion were so deep and sensitive that they called up the best in those he loved. His honesty was respected even by His enemies.

His powers of forgiveness were as strong as His hatred of sin and hypocrisy. He knew fear, anxiety and doubt as well as courage and confidence.

As Pilate stated, He is "the man."

No one Gospel, not all the Gospels together, can fully portray the humanness of Jesus. But one and all proclaim that in Him, a man like us, can be seen the graciousness of God.

Jesus Himself says that really to see Him is to see the Father, and that no one comes to the Father except through Him, a man more fully human than any of us, His brothers.



Even without a formal study of the life of Christ, a young child can be drawn by prayer to His gentle tenderness which attracts even those who are anxious during tribulations.

## An adult Catholic guide for the 1970's

## The prophetic books—III

By MSGR. JOSIAH G. CHATHAM

Jeremiah was born between 650 and 645 B.C. in the village of Anathoth near Jerusalem. He was from a priestly family. He was a celibate.

When he was still a boy, in 640, Josiah became King of Judah. At that time, religion was neglected, idolatry and immorality were rampant. In 626 Jeremiah received his prophetic vocation. There was plenty for a prophet to do in Judah in those days.

In 621 the "Book of the Law" was found in the Temple (2 Kings 22.8). This was one of the great moments of religious history. It gave King Josiah occasion to start a vigorous reform.

He hoped to extend the reform into the ancient northern kingdom of Israel, which had fallen to the Assyrians in 721. He hoped to restore the northern kingdom and to reunite Judah and Israel. Jeremiah shared his hopes.

**ASSYRIA** fell to Babylon in 609. Babylon then became the great power "from the north," at the eastern end of the fertile crescent. Babylonia lived in a state of constant war and tension with Egypt, at the other end of the crescent.

Little Judah was caught between the two super-powers and good King Josiah was killed by the Egyptians at Meggido in 609 (2 Kings 23.29). His reform immediately lost its vigor.

Gross idolatry and immorality inundated Judah, to persist through the reigns of Jehoiakim (609-598 B.C.), Jehoiakin (598-597 B.C.) and Zedekiah (597-587 B.C.). Against these, Jeremiah raised his voice as the prophet of doom.

Nebuchadnezzar, an aggressive warrior, reigned as King of Babylon from 605 to 561 B.C. In 597, Jerusalem fell to the Babylonians, who installed Zedekiah as King of Judah and dragged the rest of the royal family, with 10,000 other prisoners, mostly craftsmen, away to Babylon in a first deportation.

In 588, the people of Jerusalem revolted. As a result, the Babylonian armies returned and burned the city and the Temple in 587.

The conquerors put out the eyes of Zedekiah and took the blind king and many others into exile.

**THIS WAS** the turbulent setting for the prophetic work of Jeremiah and his devoted friend and secretary, Baruch. Other prophets were also active. These were: Zephania, Habakkuk, Nahum and Ezekiel.

Jeremiah is one of the longest books in the Bible. In the Revised Standard Version (Catholic edition), Psalms has 82 pages of text, while Jeremiah and Isaiah each have 60 pages. The Hebrew text of Jeremiah contains about 2,700 words which are not in the Greek text.

Chapters 1-6 contain material which is mostly from the reign of Josiah, chapters 7-

20 material mostly from the reign of Jehoiakim. Chapters 21-25 are material from different periods. Chapters 26-45 are largely biographical.

Chapters 46-51 are oracles against the nations: Egypt, the Philistines, Moab, Ammon, Edom, Damascus, Redar, Hazor, Elam and Babylon. Chapter 52 is an historical appendix indicating, from the events reported, an editing after 560 B.C.

Jeremiah tells us more about the prophetic experience than any other prophet. Simple things were enough to move him to prophecy: an almond tree, a boiling pot, two baskets of figs, a visit to the potter's workshop.

He castigated the people for their idolatry, harlotry, infant sacrifices, infidelity to the Covenant.

He foretold the conquest by Babylon and actually recommended surrender in order to save Jerusalem and the Temple from destruction. He foretold the defeat of Egypt, the Babylonian exile of Judah, the return, and the ultimate downfall of Babylon. He restated the Messianic hope (23.3-6; 33.14-16). He proclaimed a new Covenant in which God would speak to the heart of man (31.31-34).

**BECAUSE** he did his prophetic duty, Jeremiah suffered imprisonment, flogging, detention in a cistern, starvation. He was a sensitive person and he grieved over the sinfulness of the people he loved.

The conquering Babylonians were kind to him and left him in Jerusalem to care for the remnant survivors. The temple liturgy continued to be celebrated among the ruins.

Jeremiah would have preferred to remain in Jerusalem, but the people forced him and Baruch to go with them into Egypt (42.18; 43.6-7). There he died.

Lamentations is a brief book of five chapters, traditionally attributed to Jeremiah. It was written in Jerusalem after the disaster of 587, and it resounds with mourning and repentance. Each of the first four chapters contains 22 strophes while the fifth chapter contains 22 verses, the number of the letters in the Hebrew alphabet. Each strophe, each vers., is a lament starting with a letter: Aleph, Beth, Ghimel, etc.

In the old night office of Holy Week, these, chanted mournfully in the semi-darkness of an abbey church, evoked the desolation of a Jerusalem which lay in ruins.

Though the introduction of Baruch states that it was written by Baruch in Babylon and sent by him to Jerusalem to be read during the liturgy, the book is of much later composition. Such pseudopigraphy was not uncommon in the literature of the time. The six chapters of the book represent the work of a number of authors. They express repentance and give useful information about the Jews of the Dispersion.



# Development in the understanding of Christ

By FATHER WALTER M ABBOTT, S.J.

The letter from James, someone has said, is "the book of Wisdom of the New Testament." We call it a letter, and it has been considered from early Christian times as a "catholic epistle," that is, a letter for general or universal circulation.

However, it is really not a letter at all. It is, like the Old Testament Book of Wisdom, a little treatise on ethics.

I like an expression I read somewhere, that the epistle of James is "the first Christian examination of conscience," but it is only fair to note how Jewish the little book is.

Note the many references to "the Law," and quotations from the Old Testament, including the Golden Rule, "Love your neighbor as yourself" (2:8).

I have often found that Christians are surprised to learn that the Golden Rule comes from the Old Testament and was not an original contribution of Jesus.

FROM time to time some scholars have argued that the letter from James is really a Jewish text which some Christian lightly touched up to make it a document of the Church.

It has been pointed out that there are only three explicitly Christian references in the book: 1:1, with mention of "the Lord Jesus Christ," 2:1, referring to "our Lord Jesus Christ, the Lord of glory," and 5:14, referring to "the church elders."

The reference to Job near the end of the book (5:11) has inclined some to think that the author perhaps had the development of that Old Testament book in mind, as well as the Book of Wisdom, and therefore this little book of the New Testament may be an example of very early Christian preaching on Old Testament texts.

Some of those who hold that the letter from James is not the oldest of the New Testament epistles but among the last to be written have tried to show that it is full of allusions to Christ's teaching as set forth in the Synoptic Gospels.

They claim that words and phrases which most scholars see as echoes of Old Testament passages are really taken from various parts of the books that make up what we call the New Testament.

Of course, if the letter from James was not written about the middle of the first century but towards the end, one would expect a more highly developed Christology.

In a very real sense, the whole argument about the Christology of James centers around the interpretation of verses 16-18 in the very first chapter, which speak about "every good gift" coming down from "God, the Creator of the heavenly lights," who "brought us into being through the word of truth, so that we should occupy first place among all his creatures."

WHEN I read those verses, I take them to be a reference to what is described in the first part of the Book of Genesis at the beginning of the Old Testament.

Those who think the letter from James is a late first-century book (and still more those who think it was written in the second or third century) see in those verses much more than a reference to man's creation. They see the New Testament doctrine of redemption and its consequences for our spiritual life.

If you see those verses containing an allusion to the Resurrection of Christ, you will very likely then suddenly see the whole first chapter, with its urging that we consider trials and testing as sources of joy, an expression of the eschatological certainty which is based upon the resurrection of Jesus.

You will very likely end up concluding that the Christology of James is a wisdom Christology in which Christ is the one who has gone through suffering to glory and made it possible for us to do likewise. You will then have seen in the letter of James practically the full flowering of Christology that can be seen in the letters of Paul.

TAKE a look at almost any part of Paul's letters, however, and I think you will agree with me that the letter from James simply does not have that full, ardent concentration on Christ which is so characteristic of the other New Testament letters.

Those who think that it does, have worked too hard to find it so; where they think they have found it they have really created it.

I think it makes much more sense to see the letter from James as the work of a very early Christian Bishop, a Jew writing for his Jewish Christian brethren and keeping the style of the only Scriptures that existed then, the books of the Old Testament.

What stands out for me is his preoccupation with prayer, the experience of a life of prayer, the efficacy of prayer.

He was obviously a pastor in tune with

the daily spiritual life and needs of his people. He was very much aware that his primary readers were in some kind of trouble.

He mentions trials and temptations, fights and quarrels (chapter 4), and he urges

"patient endurance under suffering" (5:10).

The references are not just generic. It can be argued, from the letter's several references to rich and poor, that James was intervening to defend the rights of the poor who were being oppressed, not by shop-

keepers but by men with really big business investments — importers, landowners, industrialists of the day, and what might be called international men.

This, I think, is what the letter from James is really all about.

## KNOW YOUR FAITH



Out of the patterns of traditional beliefs, trailing down the ages, like late-night city lights, the contemporary Christian must fashion his own personal understanding of Christ's Divinity.

## Contemporary Christologic--

By FATHER CARL J. PETER

The disciples of Jesus acknowledge one Lord, one Faith, and one Baptism. This has never implied, however, that they have but one Christology.

Indeed from the very earliest days, as the New Testament bears witness, there has been a variety of understanding the words, deeds, and role of Jesus Christ.

The Synoptic Gospels, for example, do not unequivocally assert that He existed prior to His human conception in the Virgin Mary. But for the Gospel of John (17:5), the opposite is true. There Jesus prays to His Father, with whom He says He existed before the world came to be.

What the first Gospels do not speak of explicitly, the fourth does. There is no contradiction between the silence regarding the preexistence of Jesus on the one hand and its clear assertion on the other. But one can hardly fail to note a difference in the way Jesus is presented for our understanding and belief in these various accounts dealing with Him.

ANOTHER illustration of pluralism in Christology within the unity of the one Christian Faith is found in Saint Paul's portrayal of Jesus as the second Adam (Romans 5:14).

This locates the redemptive activity of the Lord in a particular context, one the rest of the New Testament would not supply by itself.

Conversely, Jesus is frequently described in the Gospels as using the title Son of Man to refer to Himself.

This designates His unpretentious style of life (Mark 10:45), the power of forgiveness He exercises while yet on earth (Mark 2:10), and His future role of Judge (Mt. 25:31-46).

But with Saint Paul things are somewhat different. He too believes that Jesus will come again as the Lord, before whom all must appear to render an account of their works.

But it is not of the Son of Man that he speaks in this sense and on the other hand he

## A development of the New Testament?

is by his own admission very little concerned with the life of Jesus prior to the crucifixion and resurrection (2 Cor 5:16).

There are in short many titles used to describe Jesus in the New Testament. Each gives rise to its own kind of mental image or picture of the One so designated. It is the same Jesus in all but His presentation differs notably from one to the other.

BECAUSE the Faith of the New Testament in and about Jesus is one, some assessments of His Person are clearly excluded by it (e.g. that He is simply another teacher of the Law or a prophet not differing in a basic and fundamental way from any other).

But an attempt to understand further who it is that this one faith is directed toward, who is believed in it, and what is

believed about Him — that is a Christology and in the New Testament there are many of these.

For His followers now as well, believing involves a confession of Jesus Christ, the same yesterday, today, and forever. But as with other ages (the Schools of Antioch and Alexandria in the fifth century are good examples), this one too must bring its own distinctive contribution to efforts to understand who it is that calls for such an absolute faith commitment.

IN THIS REGARD, one of the most remarkable things, humanly speaking, about Jesus Christ is man's inability to domesticate Him. He has a way of breaking out of any finite category constructed to pin Him down once and for all.

Contemporary biblical scholarship has shown what sort of history one ought not to look for in the Gospels. But it has also confirmed the existence of a Jesus who called men and women to a new life of service to others in the love of the Triune God and who rested His claim to their discipleship in a confident call to faith in His lordship over human existence.

Who do men say the Son of Man is? Each generation of Christians must answer in its own way but in the one faith that He of whom they ask will ever transcend their efforts to categorize Him definitively.

Whether men realize it or not, in this life one question underlies all others: "What or Who is God?"

The believing Christian sees this question transposed ever again into another: "Who is Jesus Christ?"

Faith establishes an identity between the answers to these questions (leaving room, however, for a true humanity in Jesus as well as the divinity with His Father and Spirit).

Christology in every generation is an attempt to make that identity speak eloquently to Christian and non-Christian alike for the good of all men.

# Live the teachings of Vatican Council Pope tells faithful

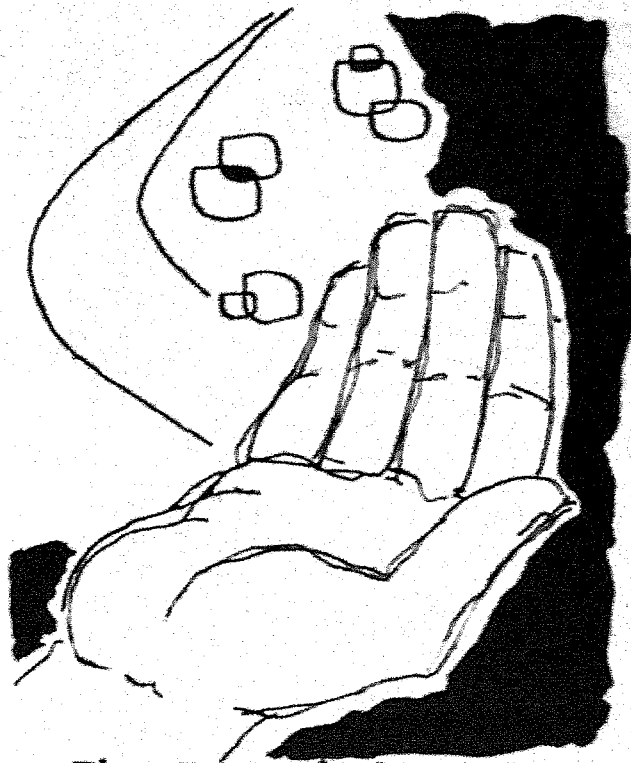
VATICAN CITY — (NC) — Catholics must live — and not just know — the teachings of the Second Vatican Council. Pope Paul VI told thousands of pilgrims and visitors at a Wednesday general audience.

In talking about individual response to the teachings of the council the Pope said that there must be "interior reforms in our soul" and in Church life "so that the council may have a renewing effect of its own, especially concerning the concept of our belonging to Christ and to the Church."

This interior renewal, said the Pope, calls for the participation of Catholics in the Church's life. "in prayer as well as in action, with recourse to conscience and to the responsible use of our liberty."

This renewal, he said, also calls for "our sanctification" as well as for an "effort to draw closer to our separated Christian brothers and the confrontation of Christianity with the modern world in order to recognize its positive values and the needs which we can fulfill."

To sum it up, Pope Paul said, what is needed is a "greater love for the holy Church (which is) the Mystical Body of Christ and His historical and vital continuation for which He gave His redeeming Blood."



## The Gospel, Oct. 11

"...and He said, 'There is one thing you lack. Go and sell everything you own and give the money to the poor, and you will have treasure in heaven; then come, follow me.' ...How hard it is for those who have riches to enter the Kingdom of God..."

Mark 10:21-23

## Prayer Of The Faithful 28th Sunday of the Year Oct. 11, 1970

**CELEBRANT:** Almighty Father, hear our prayers and grant that the whole Christian Family may one day attain visible unity.

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

**COMMENTATOR:** (1) That our Archbishop, his Auxiliary, our priests, Religious and laity, with serenity of mind and brotherly accord, will bear witness to the word of the Gospels, we pray to the Lord.

**PEOPLE:** Hear us, O Lord.

**COMMENTATOR:** (2) That supernatural grace will aid us in making decisions and help us to exercise wisdom in all our deliberations, we pray to the Lord.

**PEOPLE:** Hear us, O Lord.

**COMMENTATOR:** (3) That as good Catholics we may seek first the kingdom of God, we pray to the Lord.

**PEOPLE:** Hear us, O Lord.

**COMMENTATOR:** (4) That the graces we receive from attendance at this holy Mass will sanctify our domestic and social life, we pray to the Lord.

**PEOPLE:** Hear us, O Lord.

**COMMENTATOR:** (5) That we may help build the family of God on earth by our good example, sacrifices, and prayers, we pray to the Lord.

**PEOPLE:** Hear us, O Lord.

**COMMENTATOR:** (6) That we may all strive for spiritual self-awareness and see ourselves as made in God's image, we pray to the Lord.

**PEOPLE:** Hear us, O Lord.

**COMMENTATOR:** (7) That through Christ we may learn to believe in one another, respect one another, and love one another, we pray to the Lord.

**PEOPLE:** Hear us, O Lord.

**CELEBRANT:** Father, help us make of today a time of healing, so that we may put aside those things that divide us, and clasp our hands in friendship, through the grace of Christ, Our Lord.

**PEOPLE:** Amen.

# Leaving all for Christ

By FATHER JOHN T. CATOIR

In the Gospel we are told about the miraculous catch of fish.



## GOD'S GIFT: A BABY

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

THE EASY WAY TO HAVE A FAMILY

God's miracles are such, you're never too old to have a child. Select the one you want from the 20,000 in our Catholic Near East orphanages overseas. . . . Every child is a gift from God. You tell God you love Him when you love the child He loves. . . . \$10 a month gives your 'adopted' child everything he needs: — good food, warm clothing, books and toys, the sense of being loved. We'll send you your child's photo with the basic information about him (or her), and keep you regularly informed. You may write to him, if you wish, of course. . . . We ask, most of all, that you pray for your child, for your 'adopted' will be praying for you, with love. . . . The coupon below needs merely your name and address. Mail it now with your initial gift of \$10. It's an easy way to start another family.

WAR'S WORST VICTIMS

In Jordan, war's worst victims are children who are struck dumb by fear, blinded for life, or missing an arm or leg. We can help them if you give us the means. Mark your \$1, \$5, \$10 gift "For Jordan."

REST IN PEACE

All Souls' Day is November 2, scarcely three weeks away. . . . Our missionary priests, who receive no other income, will offer promptly the Masses you request for your deceased. . . . Write us now. Your offerings will help the deserving poor.

WILL POWER

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When people interpret the Gospel stories, they have a tendency to dismiss the concrete immediate meaning and turn at once to the symbolic depths, to the spiritual significance. But at least for an instant we should wonder about the way Christ responds to a very existential need: Peter was a fisherman, and his livelihood depended upon his daily catch. So that the astonishing abundance of fish caught in his net at the command of Christ is more than a poetical metaphor, a starting point for further spiritual speculations. Very simply, Christ provided for His friend.

Yet, the care of Christ for the welfare of Peter is not the sole meaning of the story. Peter had toiled the whole night in vain and he knew that another try would not yield any result: yet, he said, "At your word, I will lower the net." Already then, in the first stages of their relationship, Peter was a believer, and he took Christ as His word.

HOW often in our daily life have we been tempted to give up, to feel that our struggle, our best efforts were useless? How often have we experienced discouragement, the feeling of the futility and meaninglessness of life?

Yet, we too have the powerful words of Christ, the words that speak of hope, of peace, of resurrection, the words that defeat darkness and death.

Do we take Him at His Word, do we accept His words without hesitation, with faith, believing in their power, knowing that they communicate to us renewed strength and freshness of life?

Peter, seeing the extraordinary abundance of fish, comes to the sudden realization of the power of Christ: this man Jesus standing in his boat was suddenly revealing himself as a person of unfathomable dimension.

## Pope says a shake-up is needed

VATICAN CITY — (NC) — The modern world needs to be "shaken and disturbed" by the example of the Benedictine monks, Pope Paul VI told 207 Benedictine abbots and priors meeting in Rome.

Representatives of Benedictine congregations from around the world in Rome for a general chapter meeting were presented to the Pope by American-born Abbot Primate Dom Rembert Weakland at an audience on Sept. 30.

Speaking alternately in Latin and Italian, the Pope urged them to remain true to the spirit, and rule of their founder, St. Benedict. The modern world, he said, needs to be "healthily shaken and disturbed by examples which can stir it and make it think."

Noting present-day challenges to authority and the "isolation and egotism that is freezing human relations," Pope Paul said the world can be given an example by the "strong, victorious, resolute and ardent souls" demanded by the Benedictine rule.

The Pope described modern man as "rebellious and incomprehensible and evasive," but also desirous "of brotherhood, of truth and light and of peace."

## Set medical-moral meeting

WASHINGTON — (NC) — A worldwide gathering of medical authorities will discuss a half dozen phases of life during a four-day convention here in the nation's capital.

The 11th congress of the International Federation of Catholic Medical Associations (FIAMC) from Oct. 11 to 14 will be the first held in the United States by the organization.

Sponsored by the National Federation of Catholic Physicians Guilds of the United States and Canada, the gathering at the Shoreham Hotel will bring together Catholic medical authorities from Europe, Africa, Asia, South America, North America and Australia.

Dr. Mariano Alimurung of Manila, the Philippines, FIAMC president, has characterized the convention as "the most important medical-moral" gathering ever attempted.

THE four-day sessions have been chartered about six phases of life — beginning, termination, individuality, prolongation, modification and implementation of needs.

Speakers from England, Ireland, France, Germany, South America, North America and several Asian countries will present papers covering topics involved in the six phases.

The Catholic and non-

Catholic speakers will include Thomas G. Wegmann, Harvard University biology professor; Dr. Paul Ramsey, religion professor at Princeton; Dr. Sidney Cohen, former director division of narcotic addiction and drug abuse, HEW, U.S. Department of Health, Education and Welfare, here; the Rev. Charles Carroll, Episcopal priest, Executive Director, Center for Human Values, San Francisco; Dr. Edgar Hull, dean of Louisiana State University school of medicine Shreveport; and Robert Kalinowski, deputy director, office of health affairs, U.S. Office of Economic Opportunity.

Foreign speakers will include Dr. Vincent O'Sullivan, London, who will report on the results of the liberalization of abortion in England; Dr. Rudolf Degkwitz, Freiburg, Germany, who will discuss abortion in Germany; Dr. Joseph Kohne of Germany, who will discuss "Suicide," and Dr. K.F.M. Pole of England, who will discuss "Euthanasia."

Other foreign speakers will include Father Jesus Diaz, Philippines; Dr. T.K. M. Keogh, Ireland; Dr. Chong In Kim Korea; Dr. Jean Marie Picard and Father Pierre Frison, France; Dr. Heinrich Pompey, Germany; and Dr. Ismael Gramajo and Dr. Francisco Valsecchi, both of

Argentina. The National Federation of Catholic Physicians' Guilds of the United States and the International Federation of Catholic Medical Associations will hold business meetings during the congress, to act on resolutions and elect new officers.

## Pity for war victims urged

VATICAN CITY — (NC) — Pope Paul VI has urged officials of U.S. Catholic Relief Services (CRS) to give special attention to the needs of war victims in Cambodia and Vietnam.

Bishop Edward E. Swannstrom, executive director of CRS, the American Catholic relief organization, which sends million of dollars of aid, food and medicine throughout the world each year, met with the Pope.

The Pope expressed special concern for and urged CRS to do all possible to relieve suffering in Cambodia and Vietnam.

(CRS headquarters in New York said that since April, 1970, the relief organization has assisted 220,000 Vietnam refugees in Cambodia during their repatriation to Vietnam.

# DOCTOR OF THE CHURCH

The following article was written by Father John A. Crowley, C.M., who is on the faculty of St. John Vianney Seminary, Miami. He holds a master's degree in Spanish from the University of Miami. Father Crowley was ordained in 1961. Prior to his coming to St. John Vianney Seminary, he labored some five years with the Vincentian missions in Panama.

St. Teresa of Avila becomes the first woman in the Church's nearly 2,000 year-old history to join the ranks of the Doctors of the Church, to occupy the prestige position along with men like St. Thomas Aquinas, St. Gregory the Great, St. Jerome, St. John Chrysostom, and others. She now becomes the Church's official authority and teacher of prayer.

Born Teresa de Cepeda y Blasquez in Avila, Spain, on the 28th of March, 1515, she was one of a family of six boys and three girls. Her mother died in 1528, when Teresa was 13.

Teresa de Cepeda was a very attractive, lively girl with an engaging personality. Like the young people of her day, she liked to read novels of chivalry. As a teenager, she liked to dress well, use perfume, and sport jewelry.

Her beauty, personality, and interest in male companions led her father, Don Alonso, to put her in a convent-boarding school. It was here that her interest in a religious vocation awakened, but she was not yet convinced it was for her.

AFTER a year at the convent school, sickness forced her to return home. Up to this point Teresa showed no special interest in prayer beyond a boy or girl of her age, but before entering the convent, she admitted: "I began to practice prayer without knowing what it was. The very habituation of the custom prevented me from abandoning it just as I never omitted making the sign of the cross before going to bed."

Her desire to enter the convent was growing. She mentioned this to her father, but he would not hear of it. Teresa persisted, and finally at the age of 21 she entered the Carmelite convent in Avila in 1535.

Two years later, she made her profession of vows taking the name Teresa de Jesus. In 1538, illness struck, and her condition worsened. Her father took her out of the convent to place her under the care of the best woman doctor he could find.

Teresa grew worse and fell into a coma. Her breathing couldn't be detected, and she was declared dead. Don Alonso, her father, wouldn't believe it, so he sat up keeping vigil over her body. When he was overcome with

sleep, he asked his son to keep watch. Her brother fell asleep and accidentally ignited Teresa's bed, but even this failed to awaken her. Her grave was dug, and the Sisters came to inter her body. To the amazement of all, Teresa woke up; her hour had not yet come.

IN 1540, she returned to the convent, where she lay paralyzed for some eight months. During her illness, her uncle, Don Pedro de Cepeda gave her a copy of Francisco de Osuna's "Third Spiritual Alphabet."

It was from the study of this book that the future St. Teresa began her penetration and climb into higher prayer. After her recovery, the lax convent life, its distractions, and her own friendships caused her interest in prayer to wane: "For I had been a year or more without praying, thinking that to refrain from prayer was a sign of greater humility. This, as I shall later explain, was the greatest temptation I had: it nearly brought about my ruin."

Her father's death in 1543 reawakened her interest and desire to grow closer to God. For the next 20 years, Teresa de Jesus steadily progressed in prayer. During this period, she passed from what she termed the prayer of quiet to the prayer of union.

Then she fully realized that what had held her back so long was the disintegration and deterioration of the Carmelite way of life. Realizing that she could have progressed much more rapidly had the convent rules and observances been otherwise, Teresa de Jesus resolved to launch a reform and begin a new community: the Discalced Carmelites.

THE revelations and Divine communications she was now receiving disquieted her, thinking that the devil might be deceiving and using her. She consulted with St. Francis Borgia and St. Peter of Alcantara, and described what was happening to her interiorly.

These two men dispelled her fears, and convinced her that the privileges given to her in prayer were indeed Divine communications. In 1560, she took a vow to greater perfection, and in 1562, opened the first convent



ST. TERESA OF AVILA

of the reform in Avila, and named it after her patron saint, St. Joseph.

In spite of innumerable obstacles, God blessed her efforts, and in a period of 20 years, from 1562 until her death in 1582, St. Teresa founded 30 convents of the reform.

She would say: "Oh Christians! oh my daughters! for the love of the Lord, let us awaken out of the sleep and remember that He does not keep us waiting until the next life before rewarding us for our love of Him. Our recompense begins in this life."

When asked what mental prayer was, she said: "It is a conversation with God; a heart to heart talk. Speak of your problems."

On another occasion she said: "It is to think and to understand what we are saying and with Whom we are speaking, and who are we to dare to talk with so great a Lord."

SHE would say: "God is a Teacher of peerless ability; His doctrine is understood by the most simple spirits." Overwhelmed by God's generosity, she once said: "God infuses knowledge into the soul so that during the short space of a Credo, the person understands more than he would during the space of years of study."

St. Teresa gave a detailed analysis of her experiences and progress in prayer in her autobiography which she wrote in 1562. Her three other important works include "Way of Perfection" (1562), "Interior Castle" (1577),

and "Foundations" (1582). She left innumerable letters.

Teresa de Jesus was the outstanding woman of her day and she has won the respect and admiration of the world ever since. Many rate her as Spain's greatest female literary figure. No one has expressed more simply or fittingly the experiences of a soul that has climbed the ladder of perfection to intimate union with God.

SHE would only write a book when ordered to do so by her confessors or superiors. Then she would write on her knees lest she feel she was inflating her ego, and hoped that her writings would not find their way to publication.

Thanks be to God they did. She has left the Church a veritable treasury of knowledge and has given to theology a marvelous contribution which continues to serve and guide souls in their progress toward union with God.

On Sept. 27, 1970, Pope Paul made her the first woman doctor of the Church under the title "Doctor of Divine Prayer." She now becomes the teacher par excellence and the authority on the science of prayer. She leaves us all this advice so much needed today that to those who persevere in prayer, the Lord will certainly bring to the harbor of salvation.

## The Church today in the midst of change

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.

According to usually reliable sources, the recent World Congress on the Future of the Church held in Brussels was somewhat less earth-shaking than its title promised. Gregory Baum, however, shared with the participants some interesting reflections on various styles of action Catholics are adopting in contemporary Church life.

His thesis is that some people are learning to live within a changing Church in a changing world in a qualified way.

"While they are committed," says Baum, "to the mystery of redemption proclaimed and celebrated in the Church and in some way present in the whole of human society, they realize that the ecclesiastical system is not an absolute. They look forward to changes in law and structure and anticipate the re-interpretation of traditional dogma in the light of the Church's present experience. In the meantime, they participate in the life of the Church on their own responsible terms."

These words for all their Baum-style "theologese" reflected my own experiences this past week. My ecclesiastical travels brought me into extensive discussions with three very different groups, all committed more or less comfortably to living and working within the Church.

I SAT at the feet of — literally in one instance — contemporary communards from the West, peace guerrilla-followers of the imprisoned brothers Berrigan, and a covey of diocesan bishops. For all its sinfulness — the Church is a wondrous institution — surely touched by the divine — to encompass such diversity.

It is only when you see such a variety of life styles in telescoped fashion that you understand the depth of crisis in the Church institution reflecting the crisis of a world in revolution. Words are just too weak to express the wonders and fears of living in a world which shows every sign of rapid change being a permanent condition of life.

Is it any wonder that the kind of parish priest role of Bing Crosby's Father O'Malley in "Going My Way" appears so quaintly anachronistic today? The parish priest of the immigrants in addition to his sacramental ministry was a father figure for an entire neighborhood. When he spoke to City Hall or as Richard Luecke has said, "even wangled a new playground out of the syndicate" for his people, the local Church served as a rock of stability in a community.

Today the priest and his parishioners live in city, suburban and rural areas where "everything is connected to everything." Sharing the one Body of Christ in holy Com-


munion and preaching the Gospel imperative to love your neighbor as yourself involves relating to people caught up in very complicated and rapidly shifting patterns of daily living.

THE Church reform question is, therefore, so much greater than subsidizing parishes in black inner cities or keeping parochial schools open. The priest and his people are living amidst the process which sociologists call urbanization.

Paster Luecke of Chicago's Urban Training Center sees the anxiety over the Church institutional question against the background of "more fundamental questions about the future of communities in the great confluence to the city and the rapid movement outward to the suburbs; in the denial of movement outward (and upward) to the blacks and poor

whites who have been rapidly filling center-city areas, and in the tensions with blue collar families at every block along the way; in burgeoning technological capacities and corporate complexes which may be seen and heard, but not touched through television — a complaint which comes to expression in the disaffected young; and by a fortuitously grown city government which offers little hope for resolving either physical or social dilemmas."


How do you prepare young men and women for ministry in this contemporary environment? What re-training experiences can be offered on the job to those of us who were trained in an era more resembling the "Going My Way" model? How does a parish respond to the needs and talents in the community of which it is a part?




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Oct. 23-25 . . . . . Nativity (Hollywood)

Nov. 6-8 . . . . . Little Flower (Hollywood)

Nov. 13-15 . . . . . St. Paul The Apostle (Lighthouse Point), St. Ambrose (Deerfield Beach), St. Gabriel (Pompano Beach)

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"BEFORE GAME" spaghetti dinner was served to some 300 persons last Friday by St. James CYO, North Miami. Cathy Boehm, president; and Marlene Gnagi, CYO treasurer; were among those working.

## Program to save teens from 'street-loafing'

BELLE GLADE — All youths in the area have been invited to join the newly-organized Catholic Youth Organization in St. Philip Benizi parish.

Under the direction of Father Michael Hickey, moderator, the program is open to youths enrolled in grades nine through 12. Meetings are held every other Wednesday at 8 p.m. in the parish hall.

"Religion is not the primary objective and those attending will not be under

## Pupils to join narcotics panel

OPA LOCKA — Eighth grade students of Our Lady of Perpetual Help School will participate in a panel discussion on narcotics during a meeting of the Home and School Association at 8 p.m., Monday, Oct. 12 in the parish hall.

D. Popejoy of "Operation Self-Help" will serve as moderator of the discussion.

Refreshments will be served after the meeting. All parents are invited.

## Girl student is commended

HOLLYWOOD — Colleen Kelly, a member of the senior class at Madonna Academy, is among students in the Archdiocese who received letters of commendation citing them for high performance in the 1970 National Merit Scholarship Qualifying Test.

She is the daughter of Mr. and Mrs. Edward Kelly.

## Elected justice of Boys State

Thomas Webb, senior at Christopher Columbus High School, has been elected chief justice of the Supreme Court for Florida Boys State.

Also in his senior year of college math at the University of Miami, Webb is a semi-finalist in the National Merit Scholarship Program and tied for the highest score in Dade County in the qualifying tests.

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# THE NOW SET

## Jr. orange queen is to be selected

any influence to learn Catholicism." Father Hickey explained.

Social, recreational, athletic, and educational activities are planned, which will cater to the needs and interest of teenagers, he said.

"Let's give our youth something to do other than hang around the street corners and filling stations." "Father Hickey suggested. "Let's give them a place to go and things to do that interest them."

Ping pong, pool, musicals and ball games are already planned, as well as dances and parties. Additional information may be obtained by contacting Tessa Alvarez at 996-5440 or J.C. Kirchman at 996-2654.

Applications for entries in the 1970 Junior Orange Bowl Queen preliminary judging are available from the City recreation division and at all city playgrounds.

Open to girls between the ages of 12 and 14, the city's contest will be held at 8 p.m., Nov. 6, at the Stephen Clark Bldg., 1650 NW 37 Ave.

Two winners to represent Miami will participate in final judging to select the Junior Orange Bowl Queen

Discussion of civic action projects in which CYO members engage was the highlight of a recent meeting between Archdiocesan CYO leaders and the National CYO Civic Action Chairman.

Joseph Burke, Christopher Columbus High graduate now a sophomore at Holy Cross College, met with Archdiocesan CYO president, Michael Coniglio and secretary, Nicki Mehler at the Youth Activities office at the Chancery.

A member of St. Timothy parish, Burke emphasized the importance of "getting involved in the community" to improve the lives of less

fortunate persons; and urged that CYO members in South Florida participate in "hunger" projects during National Youth Week, which will be observed from Oct. 25 to Nov. 1.

"Frontlash," a project of the National CYO, was also described by Burke as one in

which local youth could be engaged.

It involves raising the levels of voter participation in low income communities and is aimed at grassroots participating by encouraging and assisting people not only to register for elections but to vote on election days.



NATIONAL CYO chairman of Civic Action, Miami's Joseph Burke, right; talks with Archdiocesan CYO president and secretary, Michael Coniglio and Nicki Mehler.

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# Archbishop thanks the Dolphins

## Charity game fund presented to archdiocese

Thanks for "assistance to those persons who are unable to help themselves and for aid to some institutions within the Archdiocese of Miami," was expressed this week by Archbishop Coleman F. Carroll as he was presented with a check for \$55,000 by owner-manager Joe Robbie of the Miami Dolphins football team.

Miami's Archbishop thanked the management and the players, and extended his special gratitude to Robbie, himself, who presented the gift, representing the proceeds of the game between the Dolphins and the Atlanta Falcons which benefitted the Archbishop's charities.

"I am delighted that the Dolphins are

able to be of service to these many worthwhile charities," Robbie said.

"WE wish to express our deepest appreciation on behalf of those people and institutions who will be assisted by the generosity of the Dolphins," the Archbishop told Robbie.

"Those who will be helped include retarded children, the migrant workers, and the homeless. Also receiving aid will be the many young people being treated and under rehabilitation through the various medical and educational programs of the Archdiocese that are designed to combat drug addiction," the Dolphins official was told.

The Archbishop said the gift would also assist Biscayne College, on whose campus

the Dolphins practice, in order that the college may continue its many efforts that benefit the entire community.

The institutions that will share in the game receipts, the Archbishop said, include: "Marian Center, for retarded children; Camillus House, which daily feeds more than 700 homeless men and women; the Child Development Center, for the children of migrant workers, in Delray Beach; and Biscayne College.

Also, St. Luke's Residence, for drug-addicted adolescent girls; St. Luke's Center, which dispenses medical treatment to addicts; the Drug Educational Center, all under the direction of Dr. Ben J. Sheppard; also the Self-Help project for young addicts in Hialeah.



\$55,000 DONATION from the proceeds of the Miami Dolphins-Atlanta Falcons football game is presented to Archbishop Coleman F. Carroll by Joe Robbie, right, Dolphins' manager-part owner as Edwin W. Tucker, Archdiocesan Director of Community Services, left, looks on.

### CYO score

Touch Football		Volleyball	
St. Stephen . . . . .	18	OLPH . . . . .	12.9
St. Bartholomew . . . . .	6	St. James . . . . .	15.15
St. Louis . . . . .	18	St. Monica . . . . .	15.15
Holy Rosary . . . . .	6	St. Rose of Lima . . . . .	8.11
St. Michaels . . . . .	18	Our Lady of Lakes . . . . .	0.4
St. John the Apostle . . . . .	8	Imm. Conception . . . . .	15.15
		Annunciation . . . . .	15.15
		St. Bernadette . . . . .	6.8

## Top grid contests this week

# SPORTS

By JACK HOUGHTELING

A pair of intra-archdiocese games highlight this weekend's high school football action. Cardinal Gibbons and LaSalle meet tonight while Chaminade takes on Pace Saturday night. Both games are slated for Miami's Curtis Park.

Both LaSalle and Gibbons will be trying to shake losing starts as LaSalle will carry an 0-2 record into the game while Gibbons is 0-3.

For Pace and Chaminade, it'll be an attempt to stay on the winning side of the ledger. Pace downed Melbourne Central Catholic, 21-6, and Chaminade took LaSalle, 50-0, last week for the first win of the season for each.

In addition to the LaSalle-Gibbons meeting tonight, St. Thomas Aquinas (1-1) is host to Miramar at the Plantation Field.

OPENING the weekend's action were Columbus (1-2) against Miami Central and Curley (1-2) against Carol City on Thursday night.

Cardinal Newman High of West Palm Beach, the archdiocese's only undefeated

team with a 3-0 record, is idle this weekend.

Both LaSalle and Gibbons have been committing crucial mistakes in their early season play. Last week against Chaminade, LaSalle had seven passes intercepted, two of which were run back for long touchdowns, and gave up a 65-yard TD return by Alan Paoli on a punt. Paoli also

scored one of the touchdowns on a pass interception, going 82 yards for those six points.

With just six lettermen on

hand for the season. Coach Van Parson's crew has been paying the price for inexperience.

Gibbons, after giving Newman a sturdy battle before falling 10-8, has also been hampered by errors, losing a 14-8 contest to Pine Crest last week.

CONTINUED ON PAGE 26

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# 'Grass' or alky--which does more evil?



Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is presently director of the Archdiocesan Catholic Welfare Bureau and a member of the Dade County School Board. He will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address inquiries to him in care of The Voice, P.O. Box 1059 Miami, Fla. 33138.

By DR. BEN SHEPPARD

Many authorities refute the argument so often advanced by defenders of marijuana, who compare use of the weed to alcohol.

In rebuttal the authorities point out that the users of marijuana have increased susceptibility and suggestibility and distortion in time and space. Marijuana, they say, is more likely to produce hallucinations than alcohol.

I am not condoning the alcoholic. I feel that 6,000,000 alcoholics are no bargain. Researchers are beginning to reveal possibilities of lasting genetic damage to some marijuana users that might be passed from one generation to another. This will require considerable confirmation by other investigators before it is accepted. However, it is a caution point.

There was a time when heroin, the most dangerous drug on any list, was originally produced, like demerol, as a harmless synthetic substitute for morphine and other opiates and for years could be bought in any drug store without prescription. In the future there must be a thorough checking of any new drug on a controlled scientific basis.

MARIJUANA is a mental crutch, in the opinion of Dr. Pinkney of Northwestern University, who feels that it can cause psychological as well as physical dependence, so often demonstrated by listlessness, apathy, neglect of personal appearance and indifference to accomplishment.

The A.M.A. council's statement warned that repeated use could result in illusions and delusions that predispose to antisocial behavior.

Psychic dependence is much more difficult to treat than any physical dependence because it can create relapse at any time whereas physical dependence can be broken at any time.

People who use marijuana contend that it is not addictive and in support of their argument point to friends who have been smoking it for years. On the other hand I have seen bright, ambitious children turn to indolent slobs in grooming, family relations, and industry with the attitude of "What difference does it make? I'm happy!"

Dr. Miras of the University of Athens, studying at the University of California under a grant from the U.S. National Institute of Mental Health, used radioactive marijuana to track the course of the drug through the human body. He worked almost exclusively with chronic users of marijuana who had smoked two cigarettes daily for two years.

His tests revealed abnormal brain wave readings which went along with some behavior changes. Dr. Miras felt that some had a loss of inhibitions for two years after they stopped smoking and he concluded this was the result of organic brain damage. These findings will be tested again and again.

MANY of the doctor's subjects were teachers and artistic people who with the passage of time slipped into less demanding jobs as the habit got an increasing grip. They developed changes in moods. Beginners underwent a rapid succession of physical changes — laughing, crying, and hallucinations, along with sugar hunger.

A depressing report was issued by Dr. Keeler of the University of North Carolina through the American Journal of Psychiatry three years ago revealed that of 11 persons who were studied and who had experienced bad reactions, all but two planned to keep on smoking marijuana despite their reactions.

Many had reactions but were so distorted by the drug that they couldn't see their own distortions.

Some heroin drug dependents, when questioned, admitted that marijuana or their predisposition to it had been their undoing. This cannot be taken as an absolute statement. But to the doubters — let them speak for themselves to the heroin addict.

Marijuana, which must be controlled and understood, comes from the cannabis plant, meaning hemp, and is composed of the flowering tops and upper leaves of the female hemp plant.

It ranges in color from greyish greens to greenish brown



and in texture from a coarse substance like oregano to a fine substance like pepper. Seeds and pieces of stem may be formed.

Hashish is sold in solid looking cakes or blocks in colors from light brown to nearly black. The smell is similar to burning leaves or rope. It can be smoked in hand-rolled cigarettes which are thinner than ordinary cigarettes and have

twisted or folded ends. It can also be smoked in a pipe — brewed in tea — or baked in cookies.

Yet the fight goes on, chiefly among intellectuals who are trying to convince youth that there is nothing wrong with marijuana, according to Henry Giordano, who goes on to say, "I hate to think what the problem might be if there had been no marijuana controls."

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**JERGENS LOTION** 89¢  
7-OZ. BTL. EXTRA DRY SKIN FORMULA

## More than million will take a part in parish councils

(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 parish council commission.)

(Second of a three-part series)

By ROBERT C. BRODERICK

Envisioned participation of more than a million Catholics in parish council activities, brings a reassuring sense of progress in the modern Church.

About 60 percent of the 156 archdioceses and dioceses of the United States are already oriented to the parish council

CONTINUED ON PAGE 26

## "Pueblo quiere se mantenga el régimen de democracia"

SANTIAGO DE CHILE — (NA) — En una declaración firmada por el Presi-

dente de la Conferencia Episcopal, monseñor José Manuel Santos, los obispos de Chile aseguran que el temor se ha apoderado de una parte de la familia chilena.

"Se teme una dictadura, un adoctrinamiento compulsivo, la pérdida del patrimonio espiritual de la patria. Se temen cambios precipitados, excesivos, errados", dicen los preladados refiriéndose a la situación actual del país.

AGREGAN QUE otros, en cambio, no ven esos peligros o los aceptan. Se sienten animados por una gran esperanza y una voluntad constructiva.

Señalan luego que los obispos son pastores de los unos y de los otros, y abren estas interrogantes: ¿cuál debe ser la actitud del cristiano en Chile, hoy? ¿evadirse, huir de los problemas? ¿permanecer atemorizado y detenido en espera de lo que venga? ¿recurrir a la vio-

lencia? "El camino del cristiano es otro. Buscar, junto con los demás, una solución justa, original y creativa a la problemática chilena", dicen.

Urgen luego a un actuar comprometido en la vida, en el estudio, en el trabajo, siempre al servicio de la verdad, de la justicia, con el pueblo, con la familia, con la juventud y con todas las fuerzas vivas de la Patria.

La declaración episcopal se produjo luego de cuatro días de deliberaciones de los obispos de Chile, en Punta de Tralca, balneario costero cercano a la capital.

Ante la expectativa del pueblo chileno, en especial de los medios informativos, por conocer la posición de la Conferencia Episcopal respecto de la encrucijada que vive el país, los obispos chilenos recalcan: "No nos corresponde, ni queremos, asumir atribuciones que son propias de los políticos y no nuestras."

Como se sabe, Chile vive un momento difícil a raíz de la respuesta "insatisfactoria" del senador Allende al Estatuto de Garantías exigido por el Partido Demócrata Cristiano (PDC), como condición para apoyarlo con sus votos durante el Congreso Pleno que elegirá presidente de Chile entre los dos candidatos que obtuvieron mayoría.

Los obispos expresan su deseo de cooperar con los cambios, especialmente con los que favorecen a los más pobres, pero también señalan que el pueblo chileno quiere que se mantenga el régimen de democracia y libertad.



Cristóbal Colón y la tripulación de las tres naves españolas que partieron en la aventura que dio como resultado el descubrimiento de América, recibieron al salir de Palos de Moguer la bendición de Dios, tal como se representa en este grabado alegórico.

La empresa impulsada por la visión de los Reyes Católicos, Fernando e Isabel, hizo que España se convirtiera en la nación forjadora de un nuevo mundo, este Continente Americano al que trajo su cultura, su

fe, su lengua, sus costumbres y sus tradiciones, colonizando nuevas tierras llenas de riquezas y estableciendo nuevos pueblos llenos de promesas para la humanidad.

Es esta una fiesta de la hispanidad, destinada a recordar y evaluar la tremenda contribución de los monarcas españoles, de sus marinos, sus exploradores, sus colonizadores y su pueblo, en la promoción y desarrollo de todas estas tierras.

## Dos parroquias inician cursos de formación adulta

Los programas de formación dedicados al estudio de la problemática que afrontan los padres de familia en la educación integral de sus hijos, que con resultados muy positivos se realizaron el pasado curso académico en 4 Parroquias de Miami bajo los auspicios del Departamento de Educación (sección de habla Hispánica) de la Arquidiócesis de Miami, se reanuda este otoño comenzando en el presente mes de Octubre en las Parroquias San Juan Bosco y St. Michael.

Las 4 sesiones de estudio de dicho Programa, que comprenden charlas de presentación de los diversos temas, grupos de reflexión y paneles, se celebrarán en la Parroquia St. Michael los jueves 8, 15, 22 y 29 de octubre a las 8 de la noche en el Cafeterio de la mencionada Parroquia.

EN ESAS sesiones actuarán como charlistas el Sr.

Enrique Ruiloba en la charla "El latino en la sociedad norteamericana", el Hno. Norberto Boiral en el tema "¿Evolución o Revolución?", los esposos Mammel y Carmen Campa en la charla "El hogar en tensión", el Hno. Emilio J. Quirós presentando el tópico "¿Hijos con una nueva Moral?", el Sr. Benigno Galnares en el tema "Entendiendo a nuestros hijos en su ambiente", el Padre Alberto Roque S.J. en la charla "¿Nos habla Dios hoy?", el Sr. Rafael Becil presentando el tema "¿Religión o Formulismo?" y por último, de nuevo el Padre Alberto Roque S.J. en la charla final "¿Qué es Cristianismo?"

Por su parte, la Parroquia San Juan Bosco efectuará las 4 sesiones del Programa en su Salón Parroquial del segundo piso a las 8 de la noche de los viernes 9, 16, 23 y 30 de octubre.

El equipo de charlistas que ofrecerá los distintos tópicos para orientar el trabajo de reflexión en las mesas redondas y el panel final de cada sesión esta constituido de la siguiente manera: "El latino en la sociedad norteamericana" estará a cargo del Sr. Enrique Ruiloba, "¿Evolución o Revolución?" corresponde al Hno. Roberto Boiral, "El hogar en tensión" será expuesto por el Sr. Roberto Hernández, "¿Hijos con una nueva Moral?" a cargo del Hno. Emilio J. Quirós, "Entendiendo a nuestros hijos en su ambiente" estará confiado al Sr. Ricardo Menéndez, "¿Nos habla Dios hoy?" por el Padre Alberto Roque S.J., "¿Religión o Formulismo?" será expuesto por el Sr. Francisco Delgado, quedando la charla final "¿Qué es Cristianismo?" a cargo del Párroco de San Juan Bosco, Padre Emilio Ballina.

### España en miami

La Asociación de Padres y Maestros del Colegio St. Theresa, Coral Gables, tendrá una comida estilo paella el domingo, 18 de octubre. Esta comida se llamará "España en Miami" y se servirá de 1:00 a 7 p.m. en la Cafetería de la escuela. Los tickets pueden obtenerse en la misma, al precio de \$2.00 adultos y .75 centavos los niños.

El pasado año la Sociedad de Propagación de la Fe costeó la educación y formación de 49,000 seminaristas nativos de tierras de misión. Más de 600 seminaristas nativos fueron ordenados en 1969. En la foto, dos de estos jóvenes cantan su gratitud al Señor.

### Cena del 10 de Octubre

Manana, sábado, 10 de Octubre el Comité Parroquial Hispano de la Catedral de Miami ofrecerá una cena de arroz con pollo de 7 a 9 p.m. en la cafetería de la Escuela Parroquial. El precio del cubierto se ha fijado en \$2.50 para los adultos y \$1.00 para los niños. Para reservaciones llamar al 751-5583.



La cirugía correctiva ha restaurado a este joven la facultad de usar sus manos. La obra de las misiones atiende a las necesidades corporales igual que a las espirituales. La Sociedad de Propagación de la Fe mantiene más de 1,000 hospitales en todo el mundo.



## Una parroquia que abarca el mundo entero Día de las misiones

Es fascinante este mundo de hoy. Pasos de progreso que duraban años en siglos pasados actualmente se alcanzan en unos pocos días o semanas. Nuevas naciones, nuevas culturas, nuevos pueblos emergiendo cada día, compartiendo responsabilidades y tomando su parte en el concierto de la sociedad contemporánea.

La Sociedad de Propagación de la Fe ha sido una de las influencias vitales en el surgimiento de naciones en desarrollo. A través de sus miembros, que ofrecen sus oraciones y sacrificios, y a través de sus misioneros, que consagran sus vidas, la Sociedad ha sido responsable del sostenimiento, desarrollo y expansión de muchos territorios de misión.

CADA AÑO, los aportes de sus miembros son distribuidos a 819 diócesis de misión. Al igual que un presupuesto familiar, esta asistencia de la Sociedad de Propagación de la Fe provee al misionero los medios de vida semana tras semana. Este dinero se convierte en alimentos, ropas, salarios, transporte, vivienda, todas las necesidades de la vida diaria. Sin este aporte, la iglesia misionera no podría existir.

La Sociedad de Propagación de la Fe, por el sacrificio de sus miembros, extiende su mano en proyectos especiales en las zonas de misión. En Lyaripur, Pakistán, por

ejemplo, se necesitaba urgentemente un nuevo hospital... Se hizo un pedido a la Sociedad y los fondos fueron enviados inmediatamente. Cuando el reciente terremoto devastó una extensa zona de Perú de inmediato la Sociedad envió \$25,000 para los auxilios de emergencia.

Cuando el Obispo de Port Moresby, Nueva Guinea necesitó fondos para preparar más catequistas, volvió sus ojos hacia la Sociedad de Propagación de la Fe. Lo mismo hicieron los obispos de Rhodesia cuando necesitaron fondos para contrarrestar el hambre creciente en la población.

¿De donde saca la Sociedad de Propagación de la Fe los dineros para ayudar a tantas necesidades espirituales y materiales del mundo? La Sociedad, a su vez, acude a usted en busca de ayuda. La sociedad depende única y exclusivamente de los aportes del pueblo de Dios a lo ancho del mundo.

EL DOMINGO 18 de octubre es el DOMINGO o Domingo de las Misiones. En ese día la SPF apela a la generosidad de los hombres de buena voluntad de todos los países, pidiendo oraciones y sacrificios para las misiones. Es solo gracias a su ayuda generosa que la sociedad de propagación de la fe podrá el próximo año responder a tantos pedidos de auxilio en tierras de misión.

# Esa bandera bendecida por Dios

(Por EL DR. JOSE M. RODRIGUEZ HADED)

De muchos es conocido que la Bandera de Céspedes recibió la bendición de Dios en la Iglesia de Bayamo. Aquella escena maravillosa, en la que el Padre de la Patria con los Hombres del 10 de Octubre, lleva a bendecir la Bandera con que inició la Guerra Grande, ha sido descrita magistralmente por Maceo Verdecia.

Bayamo había caído en poder de los Libertadores. Entre el tronar de la fusilería marcha Canducha Figueredo, la gentil jovencita, hija de Perucho, a caballo, con la Bandera desplegada, por las calles de la ciudad, enardecido al pueblo con su ejemplo y valentía. 'Bayamo es declarada Capital de la Republica en Armas! Y una de las primeras medidas es bendecir la Bandera... Céspedes es recibido en la Iglesia Mayor, bajo palio, como Jefe de Estado... Allí están junto a él, Aguilera, Estrada Palma, Figueredo, Marcano, Mármol, Maceo Osorio... El Padre Diego José Batista bendice la Bandera de Yara mientras las campanas repican triunfales... Céspedes sale al atrio del templo; por sus mejillas ruedan lágrimas furtivas, y agitando las manos saluda al Pueblo que lo aclama, con estas solas palabras, pues la emoción le impide decir más: "¡Bayameses: viva la libertad!"

Pocos conocen sin embargo, que al desplegarse por vez primera en Cárdenas, la Bandera del Triángulo Rojo, también fue bendecida. En el "Diccionario Geográfico y Estadístico" de Don José de Jesús Marquez, se dice: "al hacer su entrada en Cárdenas en 1850, Narciso López bendijo la bandera cubana"; y fue izada en la torre de la Iglesia Parroquial antigua, siendo Cura de la villa el Padre Jose Matías Navarro.

PERO, ADEMÁS, bueno es recordar que después de la Asamblea de Guáimaro, también fue bendecida nuestra Bandera en diversas ocasiones. En una de ellas, los cubanos

desmienten al jefe español, Conde de Balmaseda, su afirmación falsa de que "ya no hay insurrectos" con una proclama en la que los cubanos informan, desmintiendo a Balmaseda, lo ocurrido en el campamento mambí el 6 de Enero de 1970: la bendición de la Bandera del Triángulo Rojo, de la nueva División Bayamesa. Y le dicen al jefe español, que sigue la guerra aunque él lo niegue. Y la proclama informa al Pueblo de Cuba que en el campamento mambí se ofreció una Misa de Campaña, y que se bendijo la nueva Bandera, entregándosele al Mayor General Francisco Vicente Aguilera. Jefe de la Nueva División que con 1.500 hombres juraron, ante Dios, defenderla. Con Aguilera comandaban la nueva División los Generales Luis Marcano y Modesto Diaz, valientes dominicanos, como Máximo Gomez.

También en la toma de El Cobre, donde está el Santuario de la Virgen de la Caridad, se bendijo la Bandera por el Padre Julio Villazana. Pero una de las más conmovedoras bendiciones de nuestra Bandera, por su trágica consecuencia, fue la efectuada por el Padre José Francisco Esquembre, al tomar las tropas mambisas el poblado de Yaguaramas, en Las Villas, de donde era Párroco. El P. Esquembre tenía 31 años de edad. Fue hecho prisionero por una columna española y sometido a juicio. Delito: "bendecir una bandera cubana y arengar a las tropas insurrectas." Fue condenado a muerte, y fue fusilado — pese a la valiente defensa de su Obispo Jacinto M. Martínez — en los Campos de Marsillan, en Cienfuegos, el 30 de abril de 1870.

AQUELLA BANDERA, bendecida por Dios, es la misma que cantaron nuestros poetas; la misma que alentó las cargas al machete, de Ignacio Agramonte; la misma que contempló la protesta del Titán bajo las frondas de



Baraguá: la misma que tremoló en Ibarra y en Bayate el 24 de Febrero del 95; la que atravesó la Isla entre el toque de los clarines de la Invasión y las cargas fragorosas de Gómez y Maceo; la que fue arrullo en el alma de José Martí; la que el Pueblo de Cuba vio flotar sobre el Castillo del Morro el 20 de Mayo de 1902... ¡La misma Bandera que flotará de nuevo, con el favor y la bendición de Dios, sobre la Patria libre!

## Cuba 1970

Por MANOLO REYES

Cada día que transcurre el régimen rojo de la Habana se deteriora más y más.

Para muchos es insospechable la ruina que el Castro comunismo ha traído sobre Cuba. Es increíble que otras bellas y pujantes ciudades Cubanas de un extremo a otro de la isla estén hoy sucias, con cuadras enteras de tiendas sombrías con anaqueles vacíos. Ciudades lóbregadas, tristes y mal olientes.

HACE DIAS Fidel Castro habló en una concentración forzada en la Plaza Roja de Cuba. Los cables internacionales de noticias aparentemente apenas hicieron caso al discurso de Castro, quien nuevamente pidió más sacrificios al pueblo Cubano, especialmente en el ahorro de luz ya que parece existe una gran escasez de combustible en Cuba.

A esos extremos ha llegado ya la ruina roja! Hace poco dos niñas Cubanas caminaban por una calle de la isla. Las dos niñas tenían 9 y 11 años de edad. La de nueve años se encontró una moneda de veinte centavos. Y la de once la tomó, la miró y la volvió a lanzar con desprecio a la calle. Alguien le pregunto que por que hacía eso. Y la niña con un gran desconsuelo le expresó que no le interesaba ningún dinero porque con el no podían comprar ni dulces, ni caramelos.

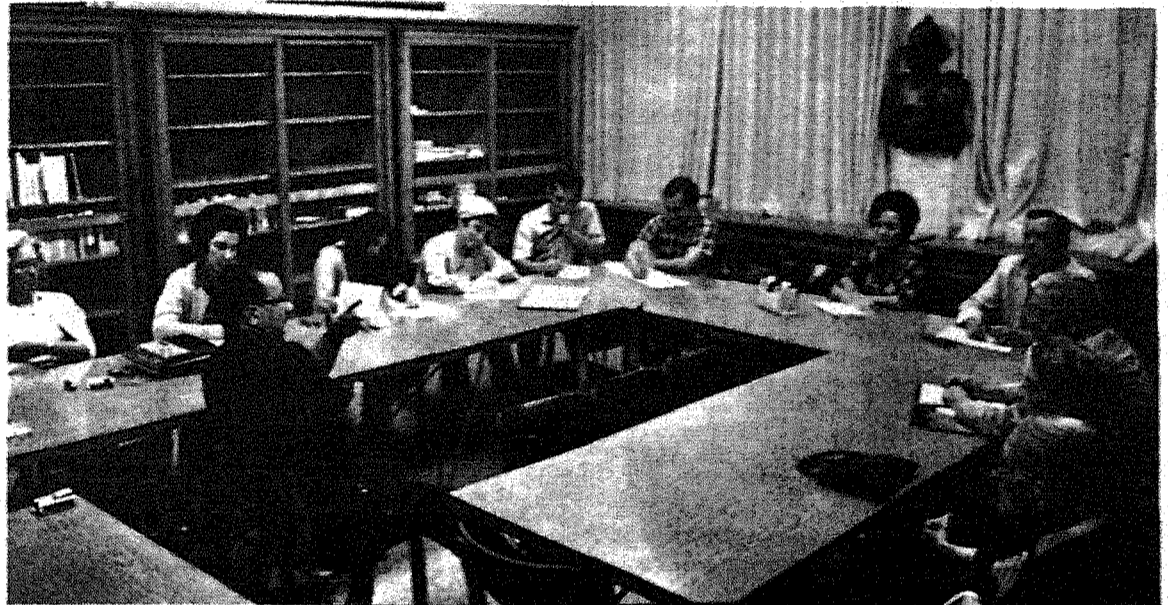
Así ha arruinado el Castro comunismo a la isla mártir de Cuba!

Pero con toda la ruina y el constante adoctrinamiento dentro de Cuba, el Castro comunismo no ha podido penetrar la mente de la casi totalidad de la niñez y la juventud de la isla. Reportes llegados hasta nosotros indican que hace unos seis meses el régimen hizo una investigación estadística en diferentes planteles educacionales en la isla, con diferentes preguntas. Pero las dos principales eran: Que música le gusta a usted? Y que país le gustaría visitar?

La información recibida indica que más del 80% de la juventud Cubana investigada dijo que le gustaba la música norteamericana y que deseaban visitar los Estados Unidos. Dice el reporte que este survey le costó la cesantía al titulado ex ministro de Educación José Llanusa.

FINALMENTE, el régimen esta tan deteriorado que ya entre los mismos comunistas se estan suscitando últimamente numerosos choques violentos. Como el que ocurrió en el Policlínico de Matanzas, en la calle Contreras casi esquina a Corrientes el pasado 18 de septiembre en que los comunistas produjeron a las 8 y media de la noche una violenta riña por obtener más mudas de ropas. Según el informe hasta la policía represiva del Castro comunismo tuvo que intervenir en este brote violento entre ellos mismos.

Como se ve después de haber convertido a Cuba en una ruina... el Castro comunismo cada día que pasa se deteriora más.



Un curso de Historia de la Iglesia en Cuba ha comenzado a ofrecerse en la Universidad de Miami como parte del Programa de Cultura Cubana en el Koubek Center de la 27 Avenida. El curso, que está a cargo del Padre

Orlando Fernández se ofrece los miércoles a las 8 de la noche. La foto capta un ángulo del aula durante la exposición del Padre Fernández, que fue en Cuba profesor de historia de la Iglesia en el Seminario El Buen Pastor.

# Es hora de justicia social dice Cardenal Muñoz sobre Ecuador

QUITO, Ecuador — Un fervoroso llamamiento a la conciencia nacional para lograr el efectivo cambio estructural y alcanzar la justicia social hace el Jefe de la Iglesia Ecuatoriana, Cardenal Pablo Muñoz Vega, en un documento sobre "La posición de la Iglesia en la cuestión social ecuatoriana", expedido recientemente aquí.

"EL DERECHO primero y fundamental a los bienes de que dispone la tierra habitada por un pueblo no es de solamente algunos de sus miembros, sino compete absolutamente a todos, en forma solidaria, para el fin que así mismo corresponde a todos sin excepción el de promover la dignidad de la persona humana". Esta es la posición central de la Iglesia

ecuatoriana, según lo expone el documento. Recalca esta posición en estos otros términos: "De la riqueza nadie puede quedar excluido si no es por el mismo título que excluye a cada uno de la vida".

Censura el Cardenal, a los agentes de la injusticia social: "La insensibilidad y la despreocupación ante el problema humano de la miseria persisten en modo increíblemente obscuro en los sectores que detectan el poder financiero", dice. Y agrega: "La resistencia que estos poderes oponen a la idea misma de una transformación que elimine la actual desigualdad de los pueblos ante las posibilidades de desarrollo, es tan radical, que solo una fe capaz de trasladar las montañas podrá reducirla y sobrepasarla".

Lo que se considera la más fuerte crítica al régimen por parte de la Iglesia, que en un principio pareció aceptar con complacencia el cambio de situación, se produce a los dos meses y medio del autogolpe de Estado, por el que el Presidente del Ecuador José María Velasco Ibarra, asumió poderes dictatoriales. En esta breve etapa dictatorial las medidas económicas de emergencia (riguroso control de cambios, incautación de divisas, devaluación de la moneda en un 40%) han empeorado la ya crítica situación fiscal, según lo reconocen propios y extraños. El costo de la vida ha subido rápidamente en un 30% y los salarios están bloqueados.

## El día Legionario

La Curia "Reina de la Paz" del Movimiento Apostólico de la Legión de María esta organizando un "Día Legionario" para la Arquidiócesis de Miami. Será el domingo 18 de Octubre, de 9 a 5 p.m. en el Colegio "La Asunción" situado en 1517 Brickell Avenue, Miami.

Los temas a desarrollar son los siguientes:

1. El Dios de Abraham, de Isaac y de Jacob.
2. La Primera Pascua y el Primer Pentecostés.
3. El tiempo de los Reyes y de los Profetas.
4. Exilados en Babilonia.
5. La Iglesia antes de la Iglesia.



Los praesidias juveniles también cooperan en la organización de este Día Legionario.

## Seminaristas dominicanos trabajan en New York

Dieciseis seminaristas dominicanos del Seminario arquidiocesano de Santo Domingo, República Dominicana, emprendieron durante los meses de verano una labor pastoral en los barrios hispanos de Nueva York.

Esta experiencia, realizada por invitación expresa del arzobispado neoyorkino y bajo la preparación y guía del jesuita cubano P. Fernando de Arango, consejero espiritual de dicho seminario, parece ser la primera en su clase que tienen seminaristas latinoamericanos en Estados Unidos.

Los seminaristas se desplegaron en visitas domiciliarias, en animación de actos litúrgicos, en labor de actos litúrgicos, en labor de grupos juveniles y de adultos, en la concientización de una promoción humana integral como objetivo de la pastoral, en la realización de censos parroquiales y obras semejantes.

Los párrocos neoyorkinos reconocieron la necesidad de la ayuda de personal latinoamericano para abrir nuevos caminos que lleguen con mayor eficacia al alma hispana de sus feligreses.



## Santa Teresa de Avila proclamada doctora

CIUDAD DEL VATICANO — El Papa Paulo VI proclamó a Santa Teresa de Avila, Doctora de la Iglesia, convirtiéndose de esta manera en la primera mujer que recibe tan alto honor.

Hasta ahora sólo 29 católicos — todos hombres — entre los que se encuentran

personalidades tan capitales como San Agustín y Santo Tomás de Aquino, forman parte de aquella categoría encumbrada.

EL PAPA dijo en la ceremonia que este título, sin embargo, no implica funciones jerárquicas ni un paso o iniciativa hacia la ordenación

de sacerdotes mujeres, y que por lo mismo no significa una violación del precepto de San Pablo en el sentido de que las mujeres no deben tener funciones jerárquicas de autoridad didáctica o ministerio.

El Santo Padre al declarar Doctora de la Iglesia a Santa Teresa de Avila mani-

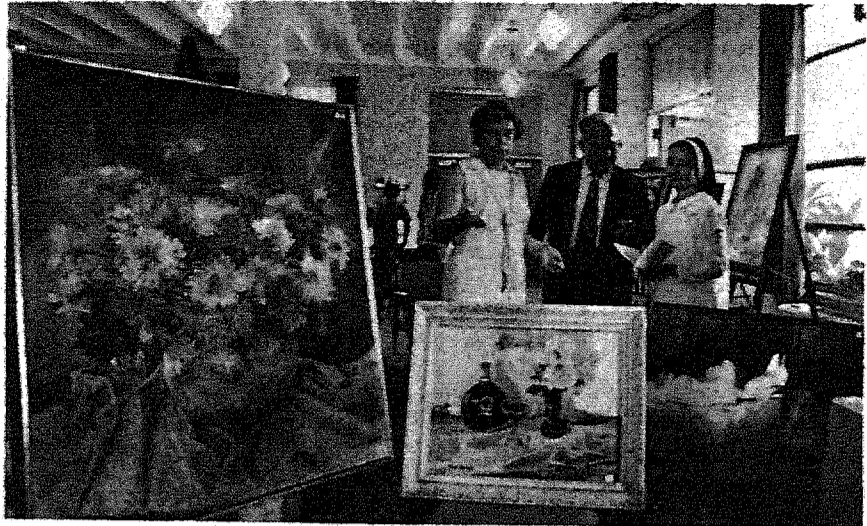
festó que esta sierva del Señor brilla con el carisma de la verdad de acuerdo con la fe católica, con utilidad para las almas y con sabiduría.

La distinción a la Santa española se interpreta como parte de la política consistente en afirmar que las mujeres deben gozar de un mayor reconocimiento de su obra dentro de la Iglesia.

Entre los presentes se destacaban el Príncipe Juan Carlos de Borbón, sucesor del Generalísimo Franco, su esposa la Princesa Sofía, y el Ministro de Relaciones Exteriores español, Gregorio López Bravo, y otras personalidades de las esferas eclesásticas.

TODO EL MUNDO católico celebró con gran fervor este singular acontecimiento. En muchas capitales se llevaron a cabo ceremonias y oficios religiosos en honor a la Santa española.

Santa Teresa de Avila fue la reformadora de la Orden de las Carmelitas, cuyos miembros pasan de los 14 mil en todo el mundo.



La artista norteamericana Jean Donnell, que ha vivido y estudiado arte por más de veinte años en países hispanoamericanos, entre ellos Honduras, ofreció una exhibición de sus pinturas en la Dominican Retreat House, Kendall. En la foto, la pintora, con John Zabriskie y Sister Margaret Marie, O.P.

## Episcopado peruano enjuicia proyecto de reforma escolar

LIMA, Peru — El Episcopado Peruano ha formulado observaciones y reservas ante el Informe General sobre la Reforma de la Educación Peruana, señalando que este parece imprimir a todo su contexto un cariz discrepante de las declaraciones de la Iglesia.

Aclara al mismo tiempo, que al formular esta manifestación lo hace única y exclusivamente con preocupación espiritual y pastoral.

“EL PROPIO Ministro de Educación ha indicado que el Informe constituye un documento doctrinario, sometido a las observaciones de quienes se interesan por la educación nacional,” afirma el Episcopado.

Los alcances y observaciones al Informe están contenidos en un mensaje que el Consejo Permanente del Episcopado Peruano ha emitido con motivo del Segundo Congreso de Educadores Católicos.

El proceso de la reforma educacional, como toda la renovación del país, nos importa radicalmente y tenemos conciencia de la grave responsabilidad que la Iglesia enfrenta al participar en esta tarea,” dice la declaración.

En otro párrafo, la declaración se refiere al derecho de los niños y adolescentes en el sentido de que se les estimule a apreciar con recta conciencia los valores morales y a que se les estimule a amar a Dios.

### Fustiga Velasco a los que utilizan religión para frustrar la justicia

LIMA, Peru — El Presidente de la República, General Juan Velasco Alvarado se refirió a “quienes pretenden utilizar el cristianismo, a su fe y a su Dios, para frustrar la única verdadera posibilidad de que en el Perú conquistemos la justicia social sin la violencia.”

Con estas palabras — dicen los observadores — el Presidente Velasco parece haber dado una respuesta concreta al conservador a Prensa que, ha desatado en las últimas semanas una campaña de oposición a la Reforma de la Educación emprendida por el Gobierno Revolucionario de la fuerza Armada.

La Prensa, en artículos editoriales e informaciones sobre la materia utilizó constantemente las palabras “religión”, “fe”, “Creador” y “Dios”, vinculándolas a sus afirmaciones en contra de la Reforma.

El General Velasco habló durante el almuerzo ofrecido por la Comunidad Mercedaria en el día de la Virgen de las Mercedes, patrona de la Fuerza Armada del Perú. El ágape se sirvió en el histórico Convento de la Merced, en pleno centro de Lima.

“Queremos borrar la injusticia social de nuestra Patria. Queremos que no exista tanta pobreza, tanto sufrimiento, tanto desprecio de la vida de los humildes. Desde nuestro propio campo de acción, queremos que en el Perú se haga realidad ese ideal libertario de justicia que está en la raíz misma del legado cristiano”, dijo el Presidente Velasco.

“Somos sinceros al decir que el motivo central de nuestra lucha es la causa de los humildes y los desheredados; de aquellos a quienes Cristo distinguió con lo más puro y excelso de su amor”, expresó.

“Esta personalización no consiste en introducir, a la manera de cuerpos extraños, ideas o apreciaciones, sino en despertar vivencias potenciales, que por la similitud de la naturaleza todo ser humano lleva en su espíritu,” dice.

Señala que Dios es fin último del hombre. “Para los cristianos sería deformante la ausencia de Dios en la formación de los niños y a-

humano lleva en su espíritu,” dice.

Señala que Dios es fin último del hombre. “Para los cristianos sería deformante la ausencia de Dios en la formación de los niños y a-

El decimosegundo aniversario de la fundación de la Diócesis de Miami fue conmemorado con una misa en la Catedral. Tanto el Arzobispo Coleman F. Carroll como el Canciller, Padre René Gracida, destacaron los cambios que se han desarrollado en la Iglesia y la Arquidiócesis en estos doce años, en crecimiento y madurez y desarrollo en Cristo. “Ustedes son la Iglesia,” recordó el Arzobispo a la congregación, y “lo poco que se ha hecho se ha alcanzado gracias al esfuerzo combinado del Pueblo de Dios en ésta que hoy es arquidiócesis de Miami.

dolescentes.” “El saber que existe un Dios trascendente da mayor firmeza y eficiencia a los valores espirituales, y refuerza el vínculo de fraternidad entre los hombres,” añade.

LAMENTA anotar que el Informe, que fue elaborado durante más de un año por una comisión de expertos bajo la presidencia del catedrático Emilio Barrantes, ex decano de la Facultad de Educación de la Universidad de San Marcos, presenta un concepto diverso de la educación.

Manifiesta que subordinar la educación al desarrollo externo es despersonalizar, tanto mas que el Informe General acentúa con mucho énfasis el aspecto económico del desarrollo.

Al respecto la declaración del Episcopado Peruano dice: “No pretendemos en ningún momento separar reforma de la educación y reforma económica social, o, lo mismo, desarrollo de la educación y desarrollo económico y social; pero insistimos en que lo segundo incide en eliminar trabas y construir estructuras adaptadas a las actuales exigencias, teniendo como objeto los bienes externos y materiales mientras el proceso educativo es una relación de personas dentro de un ambiente social.”

“Por otra parte, continúa la declaración, si la orientación política del Estado es determinante del sentido y de las metas de la educación, ello conduce al estatismo que absorbe al individuo y eventualmente al totalitarismo, si el Gobierno de la Nación llegara a manos de ideología de cuño monopolizador. Educar es desarrollar a la persona, y la persona no puede ser moldeada exclusivamente por factores externos.”

DICE QUE es cierto que en el Informe General de la Educación se nombra varias veces a la educación particular. Pero señala que lo más importante es precisar en que consiste la “libertad de enseñanza,” y que espera que la Ley reconozca la autonomía de la organización interna de las instituciones particulares.

## ORACION DE LOS FIELES

(28 Domingo del Año)

Octubre 11

CELEBRANTE: Padre Todopoderoso, escucha nuestras oraciones y concede que algún día toda la familia cristiana obtenga una visible unidad.

LECTOR: La respuesta a las oraciones de hoy es “Escuchanos, Señor.”

1. Que nuestro Arzobispo, el Obispo Auxiliar, nuestros sacerdotes, religiosos y seglares, con mente clara y acuerdo fraternal, den testimonio del mensaje del Evangelio, oremos al Señor.

2. Que la gracia sobrenatural nos ilumine en nuestras decisiones y nos ayude a actuar con sabiduría en todos nuestros actos, oremos al Señor.

3. Que como buenos católicos busquemos primero el reino de Dios, oremos al Señor.

4. Que las gracias que recibimos al participar en esta misa santifiquen nuestra vida familiar y social, oremos al Señor.

5. Que colaboremos a la construcción de la familia de Dios en la tierra con nuestro buen ejemplo, sacrificios y oraciones, oremos al Señor.

6. Que todos nosotros busquemos nuestra mejoramiento espiritual viéndonos como hechos a imagen de Dios.

7. Que por Cristo aprendamos a creer los unos en los otros, tener confianza, respeto y amor de unos a otros, oremos al Señor.

CELEBRANTE: Padre, ayúdanos a hacer de este día un momento de restauración, para que podamos poner de lado aquello que nos divide y unir nuestras manos en amistad, por la gracia de Cristo, Nuestro Señor.

PUEBLO: Amen.

# LA VOZ

Suplemento en Español de VOICE

## Misas Dominicales En Español

Catedral de Miami, 2 Ave. 12:45 y 7:30 p.m. Mision en y 75 St., N.W. - 7 p.m., 6040 W. 16 Ave. - 9 a.m.  
10:30 a.m., en el Blessed Trinity, 4020 Curttiss Parkway, Miami  
Corpus Christi, 3230 N.W. 7 Springs - 7 p.m.  
Ave. 10:30 a.m., 1 y 5:30 Our Lady Of Perpetual Help, 13400 N.W. 28 Ave., p.m.  
SS. Peter and Paul, 900 Opa-locka - 5 p.m.  
S.W. 26 Rd. 8:30 a.m., 1. 7 Our Lady of the Lakes, p.m. Miami Lakes 7:15 p.m.  
St. John Bosco, Flagler y Visitation, 191 St. y N. 13 Ave. - 7. 8:30 y 10 a.m., y Miami Ave. 7 p.m.  
1. 6 y 7:30 p.m. St. Vincent de Paul, 2000 N.W. 103 St. 6 p.m.  
St. Michael, 2933 W. Flagler - 11 a.m., 7 p.m. Nativity, 700 W. Chaminate Dr., Hollywood - 6 p.m.  
Gesú, 118 N.E. 2 St., 6 p.m. St. Phillip Benizi, Belle Academy) 1517 Brickell Ave. 12:15 p.m. y 7 p.m. Glade 12 M.  
St. Kieran, (Assumption St. Ana, Naranja - 11:00 Ave. 12:15 p.m. y 7 p.m. a.m. y 7 p.m.  
St. Hugh, Royal Rd. y St. Mary, Pahokee - 9 a.m. Main Hwy., Coconut Grove - 12 m. y 6:30 p.m.  
- 12 m. St. Robert Bellarmine, 3405 N.W. 27 Ave. - 11 a.m., 1 y 7 p.m. Santa Juliana, West Palm Beach - 7 p.m.  
St. Timothy, 5400 SW 102 Ave. 12:45 p.m. St.-AGNES, Key Biscayne 10 a.m.  
St. Dominic, 7 St. 59 Ave., N.W. - 1 y 7:30 p.m. St. Monica, 3490 N.W. 19: St., OpaLocka. - 12:30 p.m.



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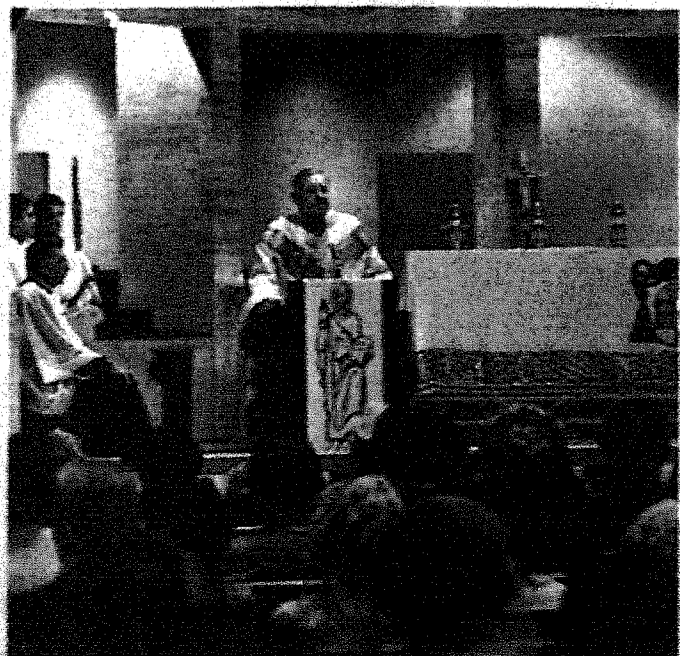
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# Urge greater courage in denouncing injustice

CONTINUED FROM PAGE 1

courage and the necessary freedom in denouncing injustices wherever found.

A summary report noted the need "to seek to inform and arouse all men of goodwill, especially in the affluent societies of the world, to the state of injustice, both economic and political, as well as the abuse of the basic rights of man which prevail in many countries of the world."

One participant said that "Catholics committed to working for justice and peace must be unhampered by existing structures and powers, be they religious, political or financial; only then can the freedom and liberty which Christ brought into the world be realized."

The commission president, Cardinal

Maurice Roy of Quebec, summed up the conclusions of the general assembly when he said:

"It is fear that imprisons us in positions that we hold, that prevents us from recognizing injustice and branding it (as such) and which reconciles us to an established situation and hence blinds us to its disorders.

"We must be alert and vigilant in order to discern, recognize, denounce, fight and isolate the germ of sin and the source of infection making us individually and collectively oppressors of each other, and helpless against the structure of exploitation and repression which suffocate the individual and stifle the dialogue which is the basis of freedom."

# School gridiron highlights

CONTINUED FROM PAGE 21

THE Redskins led 8-0 at the end of the first half on a 24-yard TD pass play from Mike Hanley to Gus Crocco. However, a fumble at their own 36 set up Pine Crest's go-ahead touchdown and two pass interceptions late in the game, including one in the end zone, cut off all of the Gibbons' late drives.

Pine Crest got its first score on another Gibbons miscue, a short eight-yard punt from the Redskins' 20-yard line. That gave Pine Crest the ball in good field position.

St. Thomas will try to regain its winning touch after scoring a 15-6 win in its opener against Msgr. Pace, then being upset by Melbourne Central Catholic in its second game. The Raiders feature a rugged defense, led by 250-pound tackle Ellis Parker. In the Pace victory, he was credited with 19 tackles and six assists.

Columbus was also looking for its second win of the season after two straight losses to undefeated teams, Carol City and South Dade. The Explorers lost last week's contest to South Dade by a 21-6

score, but it was only 7-6 until the fourth quarter when Columbus gambled twice on fourth down situations in an effort to get a go-ahead TD.

A 70-yard punt return by sophomore Ken Wright gave the Explorers their touchdown, good for a 6-0 lead in the first quarter.

CURLEY faced another tough foe, after being shut out by unbeaten Key West, 18-0, last week. The Knights gave up all three of their touchdowns in the second quarter against Key West and the Conchs' defense kept Curley well in check throughout the game.

Carol City is one of the area's top teams, with a big defensive line, and includes a 12-0 decision over Columbus.

Cardinal Newman High ran its record to 3-0 for the season by routing Miramar, 34-0, with its best offensive showing of the year.

The Crusaders, who had a strong running game, put an aerial show on the field, getting three of their TD's by way of passes. Mark Daly passed for two touchdowns, 40 yards to Rick Koenig and 20 to John Cleary, and reserve quarterback Chris Norley got

the third, four yards to Brian McHale.

In between, the Crusaders' big backs, Sam Howell and Steve Hulett, both 190-pounders, accounted for the other scores. Howell on a 67-yard punt return, and Hulett on a four-yard run. Howell was the top runner of the game, picking up 106 yards in 12 carries, in addition to his long punt return.

The Crusader defense was also a standout, limiting Miramar to 50 yards in total offense and blocking two punts.

# Cardinal opposes easing smut laws

CONTINUED FROM PAGE 1

society has a "most serious" obligation to create stringent safeguards for the young.

But he termed "unrealistic" the reports' call for relaxation of obscenity laws affecting adults, asking: "What protection is to be provided the adult who, not wishing to be exposed to pornographic materials himself, may yet be victimized by anti-social acts of someone who has been so exposed?"

"What safeguards are people to have from the potentially debasing impact of pornography on social mores and attitudes towards sexuality?"

Acknowledging that the question of legislation to safeguard families against "pandering appeals" of smut peddlers is "a difficult and delicate one," the Cardinal reminded that the U.S. Supreme Court removed obscenity from First Amendment protection.

He called upon Americans to work within the Constitutional framework and "seek effective means for controlling the commercial exploitation of sex."

Cardinal Dearden also urged consideration of Christian values in the area of sexual and social morality in confronting the problem and formulating policy.

"It is true," he said, "that in a pluralistic world, these values cannot be translated directly into policy; but neither can they be ignored... since they provide the basis of a healthy societal structure."

# Many to take part in parish councils

CONTINUED FROM PAGE 22

mandate. These operate in a variety of structures and substructures adapted to local needs and meeting local requirements of organization.

In some dioceses the emphasis is placed upon structure with diocesan "Offices of the Laity" being the prime coordinator. Other dioceses use the experience and Church expertise of their Priest Senates to project the councils and provide the necessary formulas for effective action.

Elsewhere the people themselves have demanded that democratic process govern their participation. All have met with success where there has been real cooperation.

A SENSE of "mission" has struck the people who before were merely called "parishioners" and sometimes dignified with the title "the faithful." With this new awareness of Church matters there has arisen a consciousness of the complex affairs of the Church. There has been a more knowledgeable grasp of the "authority" within the Church and its delegation from the Pope and bishops to the local representatives of that authority, the parish priests.

In every parish there is a growing recognition that the priest is the leader responsible for the spiritual, directive, and educational benefit of the souls of the people of God. Thus, a response to sharing in the leadership of the priest has taken place, especially where the clerical leadership in turn has recognized the responsible, considered judgments of Parish Council members and entrusted to them the freedom to assume duties and the liberty to act in all matters where the administrative authority of the Church permits.

Prudence becomes the watchword of the laity. Any differences between clergy and laity in disputed questions are being resolved through discussion, conciliation and review. The review may if necessary proceed to a special diocesan committee for final resolution.

EXTENT of participation by parish councils is for the most part concentrated upon the parish itself. The increasing number of needs arising in every parish throughout the country calls for direct, effective action. Broadly, these concerns are spiritual growth in knowledge and liturgy, educational requirements, administrative and financial programs. Beyond these essential and ever-present needs are the expansive goals which affect the community at large, the Christian services in our society, missionary works and the ecumenical programs of the dioceses.

# Sister named education official

CONTINUED FROM PAGE 1

the first model Head Start School in the nation's capital. Sister organized and directed the Brownsville Child Development Center in Miami for eight months before being assigned as director of the Naranja, Goulds and Florida City Child Development Centers simultaneously.

Two years later she returned to Brownsville and reorganized the Brownsville and Manor Park Child Development Centers before being appointed Chief of Child Development in the Training and Technical Assistance Department in Central Administration of the local EOPI.

Sister Marie Infanta is a native of New Orleans and has a Bachelor of Arts degree from Xavier University there and a master's degree from Catholic University of America, Washington, D.C. Her post graduate studies have been taken at Barry College and the University of Miami.

SHE is certified as a junior college teacher in the areas of music, elementary education and early childhood education and is a member of the National Black Sisters Conference, the Archdiocese of Miami Council of Sisters, the Interfaith Agency for Social Justice, the Archdiocesan Task Force on Urban Problems and the Na-

tional Association for the Education of Young Children. Miami; is an adult consultant to the Committee for the 1970 White House Conference on Youth; and is a member of the executive board of the South Florida Association for Children Under Six.

In addition she serves as secretary of the board of the Park Town Village Housing Development in Central

# Leaving all for Christ

CONTINUED FROM PAGE 18

very succinctly what is expected of us: Faith in the word of Christ, knowledge of ourselves, of our incompleteness and need, and the knowledge of love which makes us capable as Peter and his companions "to leave all and follow Him."

THIS "leaving all" has often been interpreted as a turning away from the world and from the cares of ordinary life, but it is evident that we can never leave behind the cares and tribulations of daily life. But this "leaving all" could mean a leaving of all selfish motivations, not a departure from the world of men, but a deeper sharing through love in their labor, joy and pain.

Peter, leaving behind his boat and his nets, did not enter a desert of solitude and silence to converse with God; became a catcher of men, he became engaged in a life of total self-giving which culminated in his own sacrificial death. We too are called, not in such a dramatic manner as Peter was, but nevertheless called to a life of love, a life for others, a life of service and care.

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# Pope held criticized for implementing Vatican II

By FATHER ROBERT A. GRAHAM, S.J.

VATICAN CITY — (RNS) — Vatican agencies showed unusual interest in the international meeting of theologians held in Brussels, Belgium, in mid-September.

Sponsored by Concilium, the enterprising multi-lingual scholarly review, it brought 200 religious experts together to discuss the theme "The Presence of the Church in the Society of Tomorrow."

The opening address was delivered by Leo-Joseph Cardinal Suenens, as head of the host diocese, while the effective steering of the program was in the hands of the key Concilium figures, including Father Edward Schillebeeckx and Father Hans Kueng. That was enough to guarantee a big turnout of newsmen from many countries.

IN A startling change of style, even L'Osservatore Romano sent its own correspondent, and Vatican Radio Broadcast summaries of each day's program. The semi-official Vatican City media usually ignore the doings of congresses likely to be controversial.

A question asked by some: Does this mean that the L'Osservatore Romano is about to adopt a new policy and give regular coverage to "unofficial" news, including events of the "opposition"?

In the meantime, observers here are struck by signs that Concilium itself is following a new tack. Its leaders, judging from their remarks and by the direction of the planned discussion, openly regard Vatican II as so completely outdated as to merit being ignored if not reversed.

Since the close of the Council, so runs the argument, society has moved along so far and so rapidly that the Church is called upon

to adopt entirely new approaches never envisaged by the Council.

THE options at Brussels, Hans Kueng is reported in the press as saying, go much beyond Vatican II. We should not be satisfied in 1970, he thinks, to apply purely and simply the conciliar texts, so much has society evolved since the Council.

And Father Yves Congar, the French Dominican, one of the really great lights of Vatican II, was quoted to much

the same effect.

"The Council," he said, "is too short in relation to the dimension of the problems that present themselves today."

Reporting and interpreting these statements, the religion editor of Le Monde of Paris, Henri Fesquet, concluded in all innocence, "This is without doubt one of the major difficulties of the present pontificate, which has deliberately chosen to hold to applying Vatican II."

Pope Paul VI after having been charged with dragging his feet on the Council decisions is now criticized for doing nothing but applying Vatican II.

The progressive pigeonholing of the conciliar decrees on the part of some Catholic thinkers has been evident for some time. Their text is a statement of Cardinal Suenens, who quoted Pope Paul as saying, "The conciliar decrees are not a point of arrival but a point of departure to-

wards new objectives."

THIS has not gone on without inconsistencies which have up to now passed unnoticed. Some proposals are made in the name of the Council while others are introduced which are in contradiction with the Council.

This arbitrariness is understandably bewildering to both the Pope and the other bishops who are thereby summoned to disregard the solemn conclusions of four years' work by the highest au-

thoritative body in the Catholic Church.

Some months ago, in reference to the conclusions of the Dutch Pastoral Council, Alfred Cardinal Bensch of Berlin wrote, "The credibility of the Church cannot but be severely affected if four years after the close of an ecumenical council the bishops that took part in it were to pay no further attention to the decisions of the Council, under the pressure of opinion groups."

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## Tributes to honor Columbus

A variety of activities will highlight the South Florida observance in honor of Christopher Columbus in the Greater Miami area.

The color corps of the Knights of Columbus will participate in the "Mass for Shut-Ins" to be televised at 10:30 a.m. Sunday, Oct. 11, by CH. 10.

Florida Chapter No. 1 of the K. of C., which includes South Florida's eight Councils, will sing during the Mass under the direction of Knight Frank Pellicoro, who is serving as chairman of K. of C. activities for the day.

At 12 noon, Knights will gather in Bayfront Park to lay a wreath at a statue of Columbus.

Edward F. Atkins, past grand knight of Miami Council 1726, will be master of ceremonies.

The annual Columbus Day Cruising Regatta will begin Saturday, Oct. 10, and continue through Sunday with a fleet of 186 yachts.

According to Timothy J. Sullivan, president and founder of the race, this is the largest fleet of cruising boats in any Florida event and is the largest on the Eastern Seaboard.

Most of the entries, he said, come from Miami, Fort Lauderdale and West Palm Beach Yacht Clubs.

Sullivan estimates that some 1,000 persons will participate in the race.

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