

Synod opens next Thursday

'Panorama' of problems to be offered at meet

By JAMES C. O'NEILL

VATICAN CITY — (NC) — The third Synod of Bishops, which opens in the Vatican on Sept. 30 will begin its formal meetings with an overview of the Catholic Church problems today.

Bishop Ladislav Rubin, general secretary of the synod's permanent council, told a news conference that the presentation of a

"panorama" of contemporary Church problems is a departure from the regular meetings of a synod but had been suggested by the synod council because of the desire for information by various conferences of bishops.

The "panorama" will be read by Archbishop Enrico Bartoletti, apostolic administrator of Lucca, Italy, but is not scheduled for discussion by the more than 200 elected or appointed participants.

After the over-all view is presented, the synod will begin with the introduction of the first major matter of study on its agenda, "The priestly ministry."

The second subject will be "Justice in the World." It will be introduced once general discussion of the priestly ministry is completed. Both topics will be treated not only in plenary sessions but in study sections broken up into seven language groups: Latin, English, French, Italian, Spanish, Portuguese and German.

Bishop Rubin also announced that during the synod participants will be given a statement on the proposed constitution of the Church — the Lex Fundamentalibus (basic law) — but added that the controversial document would not be debated on the floor of the synod.

According to Bishop Rubin the fathers of the synod will number 205, with some possible additions.

(CONTINUED ON PAGE 22)



Cardinal Dearden



Cardinal Krol



Cardinal Carberry



Archbishop Byrne

'Justice in the world' a top issue for bishops

By

FATHER ROBERT A. GRAHAM, S.J.

VATICAN CITY — (RNS) — A few weeks before the Bishops Synod in Rome there was still no detailed agenda (or draft proposals) for the important discussions on "Justice in the World."

As is known, this is the second of the two main themes which the world's bishops have been called by Pope Paul VI to discuss when they meet on Sept. 30. The other theme is "the Sacerdotal Ministry."

What the Italian bishops conference suggested, however, is a good approximation of how the meeting is likely to go. They don't want any extended discussion of doctrine or general answers to concrete problems, but more positive identification of the Church with current problems bothering the Christian conscience in regard to the developing nations.

THE Italian bishops said: "Christians and the entire world expect above all the effective support that the Church can give to the weak and the poor, by dissociating its responsibilities from antihuman structures and power centers, and encouraging those fighting to promote justice." They urged that the national hierarchies pledge to dedicate a certain percentage of their annual budget for developing countries.

They recommended that the Synod issue a statement in the form of an appeal that as-

serts rather than argues. The appeal would be addressed to all men of goodwill, without being a treatise in theology, putting the problems in a world perspective.

Finally, shocked by their own daring, they suggested the need for "more study on the theological justification of Church intervention in the social field."

This last justification shows that the Italian bishops are aware that the Synod is stepping close to the threshold — or to the precipice, according to the point of view — or a "new style" of relations to world problems.

FOR SOME TIME now the Church leadership has been under heavy pressure to take more pronounced political stands on events in the Third World. The Synod is being pushed to support, openly, violence against oppressive regimes in Latin America, to support revolution against colonial rulers in Africa and to stigmatize racist laws and local police measures marked by tortures and other atrocities. And there are signs that the Church leaders, from the Pope down, are acknowledging the opportuneness of such appeals.

In his letter of last May to Cardinal Maurice Roy, Archbishop of Quebec, president of the Pontifical Commission on Justice and Peace, on the 80th anniversary of the encyclical Rerum Novarum, the Pope made

(CONTINUED ON PAGE 22)

Synod participants: where they're from

VATICAN CITY — (NC) — The Americas — North, Central and South — will comprise the largest geographical contingent of prelates among the 210 attending the worldwide Synod of Bishops in Rome.

According to figures released by the synod's permanent council, this is the breakdown:

- 44 — the Americas (including four each from the United States and Canada).
- 40 — Europe.
- 32 — Africa.
- 25 — Personal choices of Pope Paul VI from various nations.
- 20 — Asia.
- 20 — the 19 cardinals of the Roman Curia, plus Bishop Ladislav Rubin, the Synod's general secretary.
- 14 — major archbishops of the Catholic Eastern-rite churches.
- 10 — representatives of religious orders.
- 5 — Australia and Oceania.

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VOL. XIII No. 29

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SEPT. 24, 1971

All roads lead to...



PRELATES from all over the world will gather at the Vatican next week for the international Synod of Bishops.

2 clergymen lose suit to upset abortion law

TALLAHASSEE — A three-judge Federal district court here dismissed the case Wednesday, of two local clergymen who sought to have Florida's abortion statutes held unconstitutional.

Members of The National Clergymen's Consultation Service which offered counselling in cases of "problem pregnancies," the ministers sought to have the statute stricken on the grounds that the States Attorney of Leon County was attempting to prosecute them under the abortion advertising statute.

Dismissing the case of Landreth vs. Hopkins, on procedural grounds, the court held that the fears of the plaintiffs were "too speculative for the exercise of the extraordinary Federal equitable relief which they sought."

In a unanimous decision the three judges said, "The complaint before us is totally devoid of those essential allegations which can be proved to justify invocation of the extraordinary remedies possessed by this court."

The Federal justices held that the case was dismissed "without consideration on the

merits and at plaintiff's cost."

Those instituting the suit against Leon County State's Attorney William Hopkins, were Rev. Charles Landreth, First Presbyterian Church; Rev. Leo Sanden, chaplain, Florida State University; Mr. and Mrs. Edwin Jones, Mr. and Mrs. C. Cotter Wailles, Mrs. Laura Bell.

Members of Florida's Right-To-Life Committee met

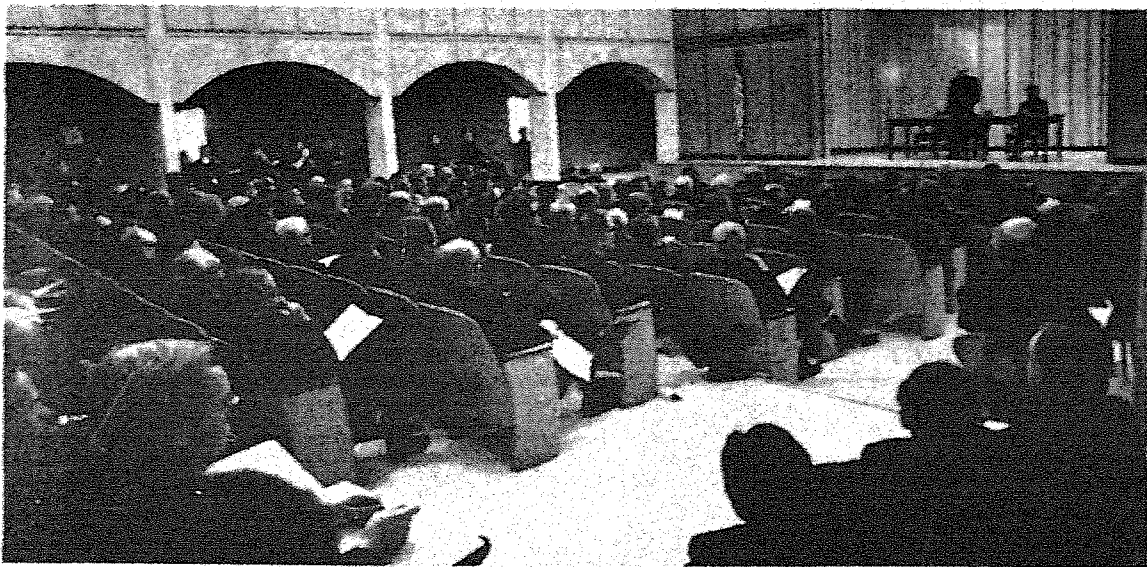
Tuesday in Winter Park to inaugurate statewide programs supportive of human life as South Floridians expressed their views on proposed abortion reforms before a public hearing of the Senate Judiciary-Criminal Committee in West Palm Beach.

Meeting at the Mark Inn in Winter Park the board of directors of the state Right-

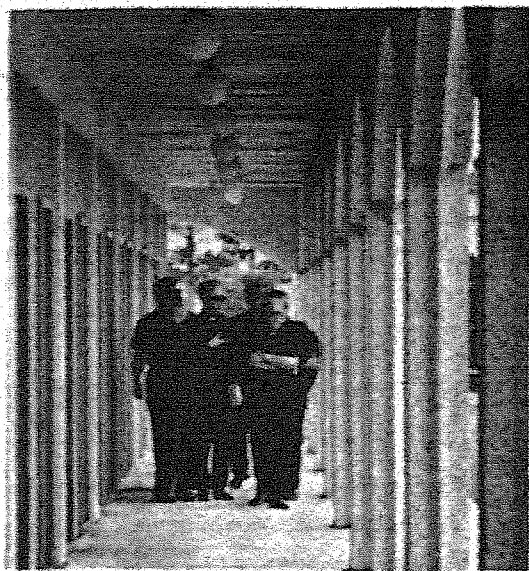
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THE VOICE

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



ATTENDING a day-long clergy meeting last Friday at St. Vincent de Paul Seminary, Boynton Beach, priests of the Archdiocese listen to an address by Archbishop Coleman F. Carroll, left, who was also the principal celebrant of an 11 a.m. concelebrated Mass. Father Rene Gracida delivered the homily at the Mass. Faculty members later conducted a tour of the seminary, right.



Right-To-Life group maps state drive

(CONTINUED FROM PAGE 1)

To-Life Committee called on leaders in all walks of life to uphold the value of human life in every form as stated in the Declaration of Independence and the 14th Amendment to the Constitution.

"IN REGARD to the unborn child, we support the long-standing legal, medical and moral principles which have maintained the rights, the life value and the human spiritual destiny. Consequently, we oppose any legislative proposal on state or Federal levels which subverts these principles and would place human life in jeopardy," board members said in a statement issued at the conclusion of a five-hour

meeting. "Specifically, we find unacceptable any bills proposed to the Florida legislature which either would relax the present abortion laws of the state or seek to abolish the abortion statutes altogether," they added.

"Inasmuch as the touchstone of any civilized nation has always been unwavering

respect for every human life, we expect our governmental, scientific and ethical leaders to provide hopeful, not despairing, solutions to society's ills with the enactment of viable programs for those in need with full respect for human life."

The board of directors composed of Right-To-Life members from South, Central

and North Florida, emphasized. "We consider it our responsibility as citizens to insure that the right-to-life be the foremost concern for all Americans, present and future."

MEANWHILE in the second of a new series of public hearings on proposed

liberalization of Florida's abortion laws, the Senate Judiciary-Criminal Committee of which Sen. William D. Barrow, (D) of Crestview, is chairman, heard three hours of testimony at the West Palm Beach Public Library from opponents and proponents of abortion re-

form.

During the last session of the state legislature the Committee killed some five abortion bills that came before it following public hearings which had pointed up that a majority of voters seemed to

(CONTINUED ON PAGE 6)

School officials' meeting is moved

The Third Annual Catholic Administrators Conference for school principals and educators in the Province of Miami, previously scheduled to be held in Jacksonville, will be held instead at the Hotel Deauville, Miami Beach, on Tuesday and Wednesday, Oct. 26 and 27.

School superintendents and principals from schools in the Archdiocese of Miami and the Dioceses of St. Augustine, St. Petersburg and Orlando will participate in the conferences rescheduled to coincide with the National Religious Education Conference which opens on Miami Beach Oct. 27.

Principal speaker during the sessions will be former

speaker in the Florida House of Representatives, Fred Schulz, proponent of state aid to nonpublic schools, who now serves as chairman of the Governor's Citizens' Commission for Education. He will speak to delegates at 2:30 p.m. on Oct. 27.

Plans also include a banquet on Tuesday, Oct. 26

THE VOICE

Archdiocese of Miami Weekly Publication

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Mass schedule at new parish

PEMBROKE PINES — A schedule of Saturday Vigil and Sunday Masses in the new St. Boniface parish has been announced by Father Jack Totty, pastor.

Mass is celebrated on Saturday at 7 p.m. at 7651 Johnson St.

Sunday Masses are offered at 8:10, 9, and 11:10 a.m. at Johnson St. and 69th Way.

The parish rectory is located at 8541 Johnson St.

If your child can say "emergency" teach her to say it to the Operator.

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Third, tell her to speak directly into the mouthpiece, clearly and slowly, giving her name, address, and phone number. This part is most important so it might be a good idea to phone a friend so they can listen to your child repeat her message.

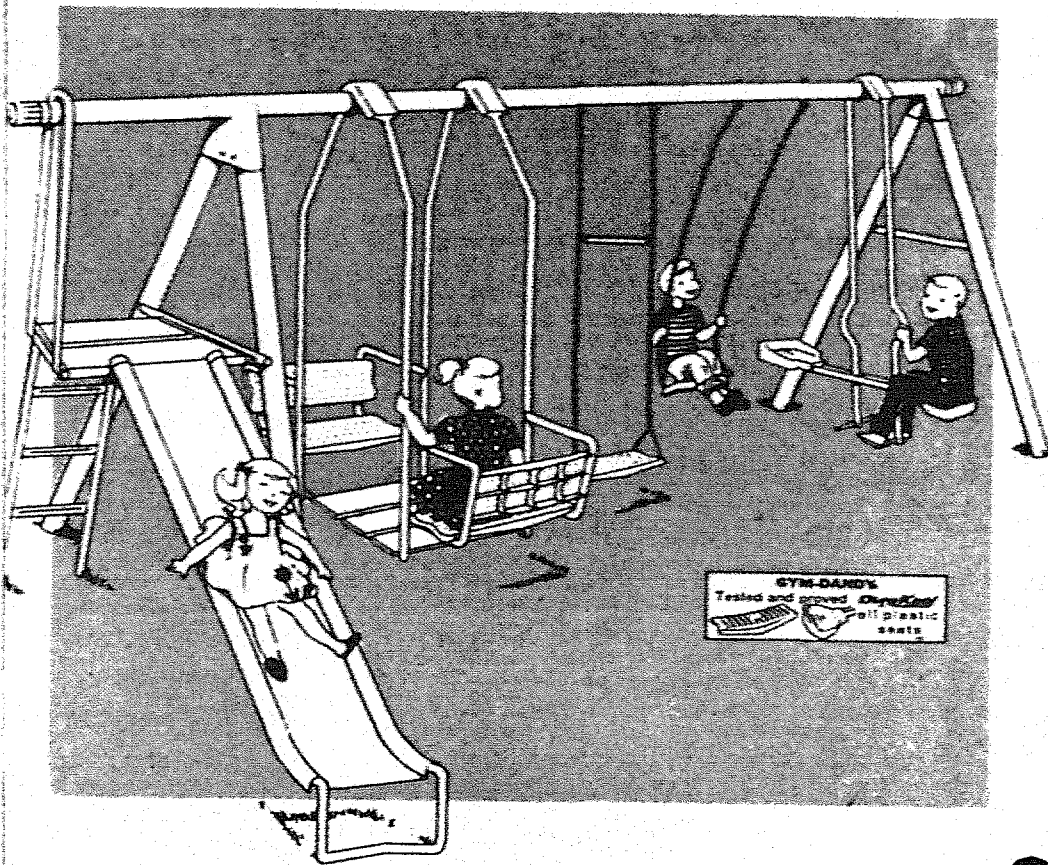
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Attica seen originating new questions

By LYNNE MENEFFEE
NC News Service

The Catholic bishop and the Protestant Episcopal bishop of Rochester, N.Y., in a joint statement revealing their anguish, deplored the "horrible expense of many lives" to restore what they called "only a tenuous order" at the Attica state prison.

Catholic Bishop Joseph L. Hogan and his colleague, Episcopal Bishop Robert R. Stears, asked that their words be read at Sunday services on Sept. 19 in the 220 churches of their dioceses.

"How can anyone understand this terrible destruction of life?" they asked.

"When a tragedy like Attica is required to alert us to the inhumane conditions in our society, the Church is indeed asleep."

At least 40 persons, including nine guards, were killed at the maximum security prison Sept. 13 when a force of 1,700 police and National Guardsmen stormed buildings to regain control from rebelling prisoners after four days of rioting inside.

The two Rochester bishops said the inmates "in the face of callous indifference

were desperately and fearfully trying to express their human dignity," while the prison staff "was desperately and fearfully struggling to maintain order. . . . Tragically, there seemed to be no way to satisfy the requirements of both human dignity and order."

THEY ACCUSED themselves, and the Church, of being "too busy about other matters" to bother about secular justice, and pledged that they would "ask the Church to reassess its priorities."

Bishops Hogan and Stears urged that

three things be done immediately:

- Implement the 28 points already negotiated by Attica prisoners and agreed to by state officials.

- Allow the negotiation committee created during the crisis to take full part in investigations of the "holocaust."

- Establish impartial state prison channels "for human needs to be heard publicly without the background screams of dying men."

Prison officials said inmates had slashed the throats of nine guards held as hostages during the uprising. A day later, however, state medical examiners conducting repeated autopsies insisted that the hostages were killed by bullets — and officials agreed that only the invading police forces had guns.

Attica lies in upstate New York midway between Rochester and Buffalo. Before the autopsy results were known, Bishop James A. McNulty of Buffalo offered sympathy to the families of the hostages "seized with such savagery and murdered with barbaric cruelty." He also expressed sympathy for the families of slain prisoners.

Bishop McNulty later officiated at funerals of several slain guards and, in the Sept. 16 issue of his diocesan newspaper, asked pastors to include prayers at Mass for the victims of the violence at Attica.

The Buffalo diocesan weekly, *Magnificat*, prepared an editorial for its Sept. 23 issue calling the Attica deaths "a calamity of dire proportions" and seeing need for prison reform rather than for bigger and better prisons.

TWO PRISON CHAPLAINS, speaking at the funeral of the only guard known to have been killed by prisoners, questioned conditions at Attica and the way prisoners are handled there.

Father Eugene Marcinkiewicz, Attica's Catholic chaplain, said quietly, "I feel such a void now." He said prisoners ransacked the prison chapel, desecrated altar vestments, destroyed school books, and destroyed industrial areas where inmates had learned trades, in that order.

Father James P. Collins, chaplain at another New York prison at Elmira and immediate past president of the American Correctional Chaplains Association, called for the creation of what he called "a maximum security institution for about 150 hard-core, militant, Marxist revolutionaries." He said the separate institution need not have schools, books or chapels because political inmates have shown they would not want or use them.

The idea of separating so-called political prisoners, or politically oriented prisoners, from ordinary criminals has been seriously considered in New York State since last spring, when another major riot — at The Tombs prison in New York City — sparked ongoing dialogue about prison reform.

Writing at that time in *The Lamp*, a magazine published by Graymoor Friars in Garrison, N.Y., prison psychiatrist Harvey Bluestone proposed getting non-criminals out of jail. The political nature of some criminal offenses severely tests the ability of prison staffs to handle unconventional problems, he said.

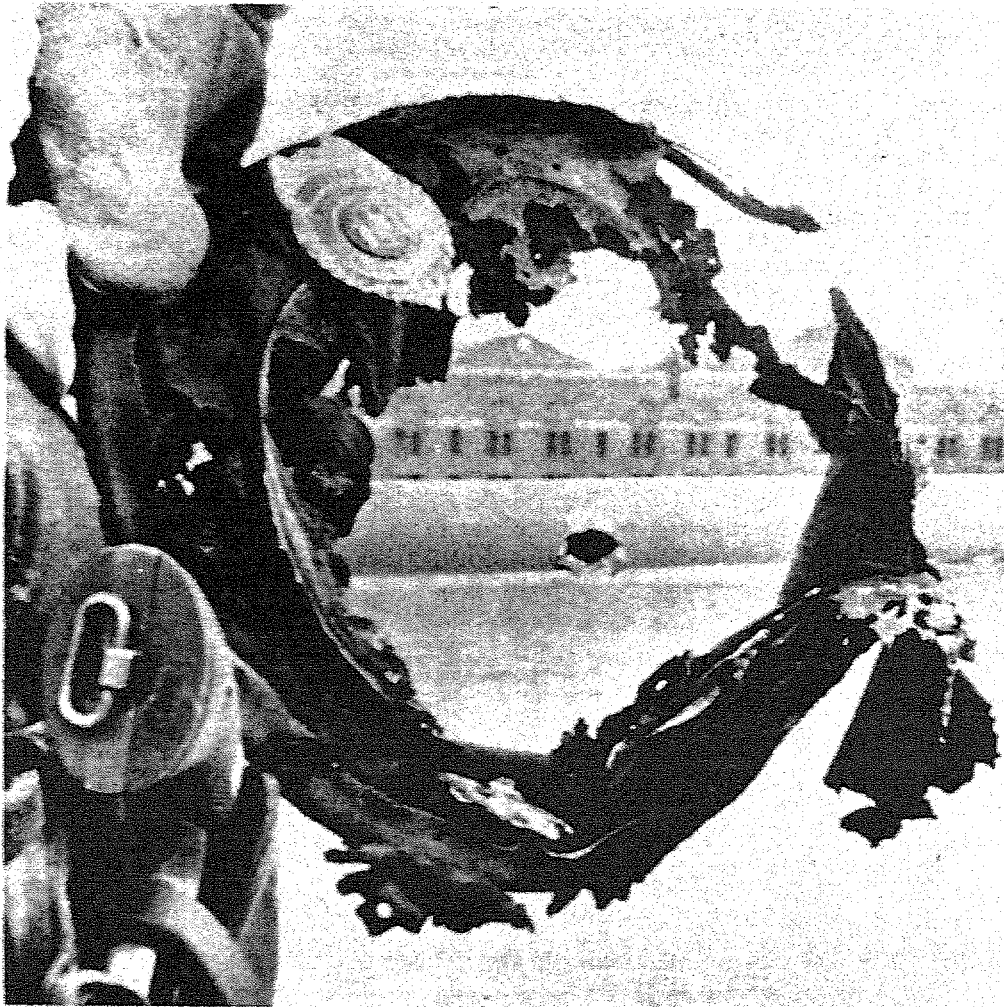
IN THE SAME issue of *The Lamp*, Father Laurence Gibney, Tombs prison chaplain who sided with prisoners there during their revolt, called for greater justice in handling prisoners' cases, more communication with family and friends outside, and "humane living conditions."

Their views were disputed by Father Richard Walsh, a prison chaplain of 25 years' experience, writing in *The Catholic Register*, diocesan newspaper of Altoona-Johnstown, Pa.

"Both the prisoner and many soft-minded social thinkers equate 'corrections' with the removal of discipline," he said.

The chaplain would do well to realize he is part of the administration and work with it toward a proper reformation. A chaplain who disengages himself from the people with whom he labors for these lost souls becomes a patsy for punks."

The violence at Attica sparked new questions about the use of violence to counter violence, and what that does to morality.



A torn and shredded cap belonging to an Attica State Prison correction officer frames a bullet hole in a railing in the prison's cellblock D. That cellblock was the area where most of the hostages and prisoners were killed during the assault by state police and guards on the rebellious inmates in the prison.

Wages of pornography on the down escalator

By JOHN MAHER

WASHINGTON — (NC) — The wages of sin are declining, at least in some places.

The pornography business, expected to boom after the President's Commission on Obscenity and Pornography last year recommended relaxing restrictions, appears to be declining in some areas.

Stanley M. Dietz, an attorney representing the owners of a number of "adult" bookstores in the Washington, D.C., area, said profits are down and his clients will "start having trouble paying rents within two years."

On the other hand Inspector Walter R. Bishop, director of the D.C. police department's morals division, said, "I don't know of any great decrease in bookstores." As of last March, there were 37 "adult" bookstores in Washington, four less than in January, Bishop said. More recent figures were not available.

MOST Baltimore porn-shop owners or managers interviewed for NC News said sales of pornographic books, magazines and movies have

fallen off in the past few months. The manager of the Gayety Bookstore, on Baltimore's gaudy "Block," said sales in his store were off "almost 100 percent from last year."

"When dirty books used to be sold under the counter, people couldn't buy enough of them," said Gayety.

"When they can buy them legitimate, they don't want them. Those who don't like this business have done the best thing they could have done — leave it alone."

A number of New York theaters, newsstands and bookstores dealing in pornographic films and literature have reported declines in business. One pornographic bookstore on 42nd Street that was grossing about \$10,000 a week one year ago was doing about half that much business this August.

THE pornography business has been growing rapidly in Chicago in the past few months, however, primarily in theaters that have begun importing hard-core pornographic films from the West Coast.

The Festival Theater on Chicago's North Side, which

had been showing foreign and legitimate art films a year and a half ago to an average nightly audience of "three or four people," and employee said, was "barely making enough to pay for the candy."

"Now the owners are making incredible amounts of money," he added.

The Festival's owners have been so successful, the employee said, that they have opened an adult bookstore next to the theater, another theater dealing primarily in homosexual films, and a private club.

SINCE spring at least five other North Side neighborhood theaters have begun advertising "West Coast films."

Detroit's adult bookstores and pornographic movie houses are estimated to be making \$100,000 to \$250,000 a week and grossing \$5-10 million yearly. Most of the bookstores collect 50 cents from every customer before he can enter the area of the display racks. The fee, to discourage the browser, goes toward any purchase.

Police in Los Angeles said they see no sign that the pornography business is

hurting economically. Capt. Jack Wilson, commander of the administrative vice division, said there was "terrific money invested and they've been in business a long time."

He said the producers of pornography and their investors are shifting attention from printed matter to movies.

Arizona's largest city, Phoenix, is in the early stages of battle against hard-core pornography. Theaters have increased in number and have changed gradually from restricted to X-rated movies and beyond. The city's smut peddlers are suffering a slowdown in one area, however — the sale of literature.

A PIONEER smut seller, 64-year-old Saul Winner, owner of Al's Bookstore in downtown Phoenix, has left the business for good after eight years.

"Business in my 'adult' magazines and books began to drop last fall and two months ago I decided to get out of the smut business altogether," he said.

Winner maintained that money made in the sale of smut is "not as lucrative as the politicians think"

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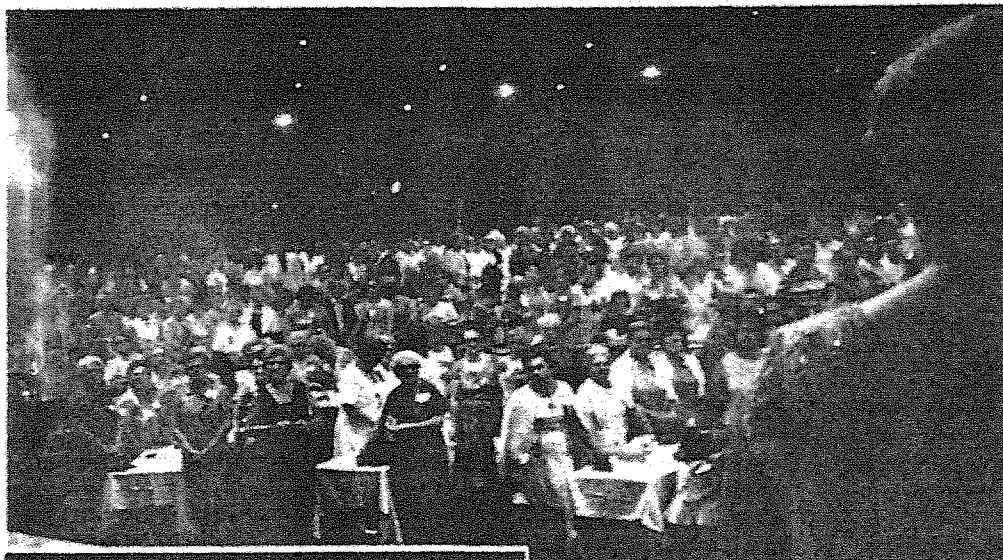
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Convention scene at Miami Beach as the Catholic Slovak Ladies Assn. held its 30th national meeting this week. At left, Mrs. Elizabeth Lipovsky, Bethlehem, Pa., president, talks with Msgr. Joseph Altany, Pittsburgh; and Father George A. Jurica, also of Pittsburgh.

Slovak ladies hold national convention on Miami Beach

Concelebrated Mass offered Sunday in St. Mary's Cathedral marked the opening of the 30th national convention of the Catholic Slovak Ladies Association now in session at the Hotel Deauville, Miami Beach.

Archbishop Coleman F. Carroll was the principal celebrant of the Mass with Father George A. Jurica, Pittsburgh, Pa.; and Msgr. Joseph Baran, pastor, St. Michael Church, Lansford, Pa.

MORE THAN 800 delegates participating in the convention, held every four years, sang during the Mass.

Founded 79 years ago by a Slovak immigrant, the association is a fraternal insur-

ance group which has 106,000 members throughout the U.S. and Canada, including men and women.

Annual college and high school scholarships in the amount of \$5,500 are provided to children of members by the association, which also maintains a home for the aged staffed by the Franciscan Sisters near its national headquarters in Cleveland; promotes Slovak culture and heritage and contributes to the operation of SS. Cyril and Methodius Institute in Rome.

A Slovak cook book, inaugurated by the group, is in its 14th printing and has sold 150,000 copies as means of revenue for the association's projects.

Funeral Mass celebrated for Mrs. DiMauro

HOMESTEAD — A funeral Mass for Mrs. Lydia H. DiMauro, former member of Sacred Heart parish, was offered in St. John the Baptist Church, Philadelphia, Thursday.

Woodbury, N.Y., celebrated the Mass for his aunt, who died at the age of 51 in Fort Pierce, where she has resided for the past three years.

In addition to her husband, Domenic R. Fort Pierce, Mrs. DiMauro is

survived by two sons: Joseph, Vero Beach, and John A., Fort Pierce; a daughter, Rosemary, also of Fort Pierce; and two brothers and five sisters, including Mrs. James Signora, Cutler Ridge.

Training is offered religion instructors

Teacher Training Courses for Religious Educators have begun in Palm Beach County and are scheduled to begin shortly in Broward and South Dade Counties by priests and Sisters of the Archdiocesan Department of Religious Education.

Courses, which include theology and applied catechetics, will be conducted from 8 to 10 p.m. in Broward County on Sept. 28, Oct. 18, Nov. 9 and Dec. 7 at St. George parish hall; on Sept. 29, Oct. 20, Nov. 10 and Dec. 8 at Blessed Sacrament parish hall; and on Sept. 30, Oct. 21, Nov. 11 and Dec. 9, at St.

Sept. 29, Oct. 20, Nov. 10 and Dec. 8.

In Palm Beach County the courses are offered on Mondays at 7:30 p.m. at the Cenacle Retreat House, Lantana; and at 7:30 p.m., Wednesdays, in St. Francis of Assisi School, Riviera Beach. Special courses in Scripture are being offered for anyone interested on Mondays at 10 a.m. in St. Edward parish, Palm Beach.

Prospective Religious Educators in South Dade County will participate in courses at 8 p.m., Oct. 5, at St. Augustine parish, Coral Gables; at 9:30 a.m., Oct. 6, St. Kevin's parish; at 8 p.m., Oct. 7 at Holy Rosary Church, Perrine; and at 10 a.m., Oct. 16 at St. Justin Martyr parish, Key Largo.

Coleman parish hall.

Our Lady Queen of Martyrs School will be the location of 2:15 p.m. courses on

Miami missionary escapes flying bullets in La Paz

At the height of the recent revolution in La Paz, Bolivia, the doorbell rang at the central house of four Franciscan missionaries from the United States. They were in the middle of the action between two military bases and the Ministry of Defense.

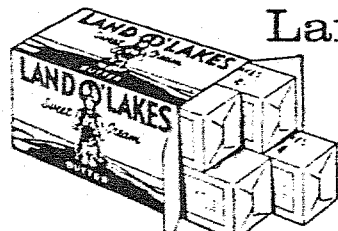
With bullets flying all around them, the friars in hiding puzzled over their caller. Someone looking for asylum? The military to conscript their house?

Father Norman Bednar, O.F.M., a priest from Miami, opened the door with trepidation.

There was the local garbage man for his regular 6 p.m. call. "We may not have the most prudent garbage man," Father Bednar wrote to an American friend, "but he has to be the most faithful."

Father Bednar is the son of Mrs. Bridget Bednar, 8900 Grand Canal Dr., Miami.

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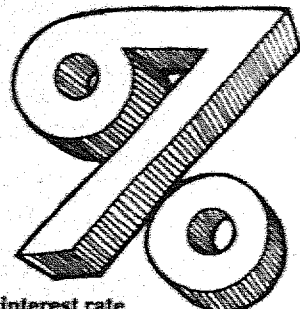
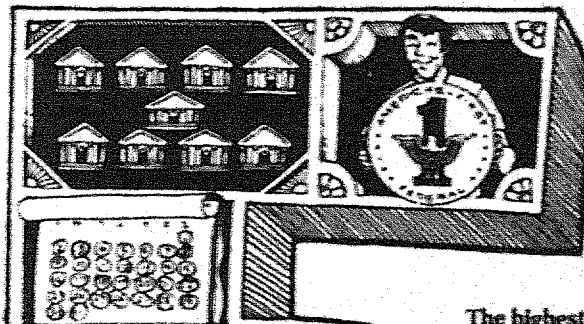
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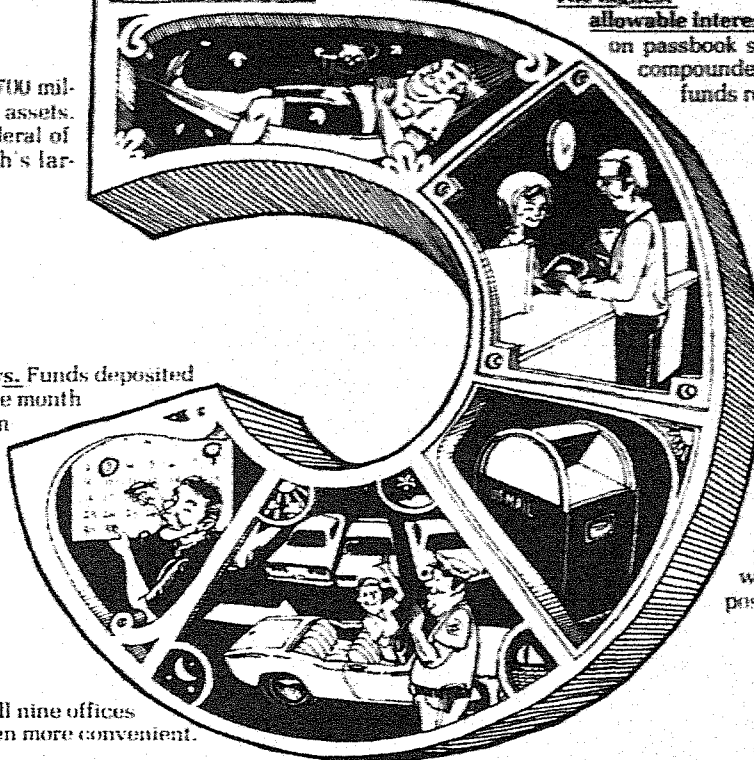
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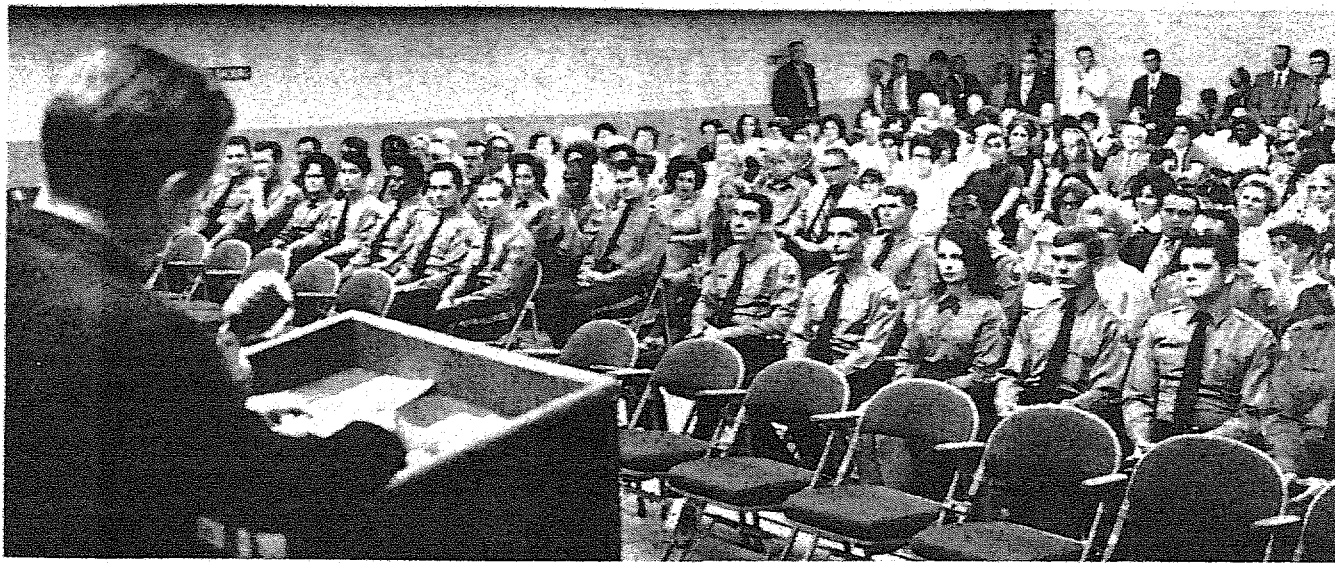
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Volunteer law officers

REPRESENTING ARCHBISHOP Coleman F. Carroll at the graduation exercises of the Dade County Police Reserve Unit last week was Father Donald Connolly (left). Sheriff E. Wilson Purdy of Dade County (below) awarded Lona Frame her certificate. She was one of the first four women to be graduated from the program.



\$1 a-year police given badges

With over 322 hours and nine months of classroom and field training to their credit, 32 men and women of the Police Reserve Class 5 graduated last week at ceremonies at the Dade County Health Department Auditorium.

Father Donald Connolly gave the graduation address on behalf of Archbishop Coleman F. Carroll at the evening exercises for the volunteer force, who work 20 hours a month for a dollar per year.

"They're dedicated people concerned with police work and hold full-time jobs in other areas," Sgt. Douglas Taggerty of the Dade County Public Information Department said.

"The essence of your training," Father Connolly said, "is that you keep rational control over yourselves in sometimes very emotional situations."

Noting that the job wouldn't always make them popular, Father Connolly reminded the graduates that "any citizen in his right mind is filled with relief when he sees a police

officer come to the rescue."

"You bear a noble burden and wear a proud uniform. Do not ever be afraid to restrain a bigot: for a bigot does not know the meaning of brotherhood or of freedom," Father Connolly said.

THOSE working for the Public Safety Department are sworn in and assigned to patrol cars with regular policemen. Capt. Richard McFarland of the Police Reserve Unit Staff explained. "They receive more classroom and field training than 90 percent of the regular policemen throughout the state of Florida," Taggerty said.

Besides working in the Public Safety Department, other reserve officers are involved with corrections and rehabilitation, animal control and the consumer protection division.

E. Wilson Purdy, Director of the Public Safety Department, presented diplomas and badges and led the swearing-in ceremonies.

Bill strikes at obscene mail

By MARJORIE L. FILLYAW
Local News Editor

A bill which would provide judicial recourse for individuals who object to receiving obscene material through the mails was introduced in the U.S. Senate last week as South Florida law enforcement agencies reported new successes in their anti-smut campaign.

Introduced by Florida Sen. Edward J. Gurney (R), the proposed legislation would permit persons offended by materials received through the mails to take action in a civil suit.

"DESPITE all the current laws, including

recent amendments to the Postal Reorganization Act, people in Florida are offended by obscene material which continues to find its way into their mail boxes," Senator Gurney declared.

"Many Florida people are offended by smut and this bill will be the best solution to the age-old question: What con-

stitutes hard-core pornography? We'll let the recipient, who has been offended, initiate the case, and let the question of obscenity be decided by a Federal court jury. I believe we can rely on their sound judgment of what is filth and smut," the Senator said.

As long as we allow

complicated procedures to thwart the attack on smut mail, it will continue to find its way into the mails," he added. "I think it is time we turned our defense into an offense and ended this by saying, let the sender beware."

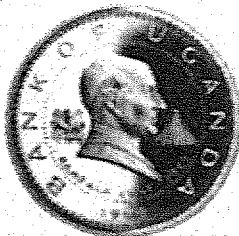
MEANWHILE in Miami, Special Assistant State At-

(CONTINUED ON PAGE 22)

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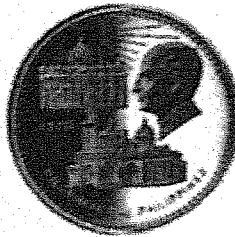
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STILL
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This column's happiest readers are the men, women and children who know they're needed. The days we're busiest helping others are the happiest days of our lives. . . . Who needs you most? Surprisingly,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

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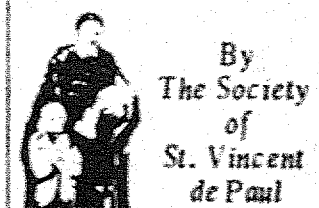
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Editorials

Synod will study crucial questions

Prayers of the faithful are being asked this Sunday to obtain divine assistance for the Church and its forthcoming Episcopal Synod which opens in Rome on Thursday of next week.

The two hundred-plus bishops, representing the hierarchy of the entire world, will need every assistance they can get. Especially in view of the two difficult problems they are being asked to consider.

The first, an extremely sensitive problem in these crucial times, is the priestly ministry.

The second, and equally challenging problem, is justice in the world.

While injustice has existed in the world for centuries, the issue of justice is being stressed because more and more people today are sensitive to the inequities that beset man. They can be capsulized into four general categories:

Depriving man of the freedoms that permit a human being to develop fully

his potential, both materially and spiritually.

Depriving man of rights basic to life itself and a decent level of existence.

Structures, in social, political and economic life, which deprive men of participating and sharing in their own destiny as well as discrimination because of race, color, ethnic origin, political or religious belief.

Relations among nations in which one dominates another politically or economically.

Our wishes for the success of the Episcopal Synod can best be expressed by this prayer the Holy Father offered for the success of the meeting. "May the Holy Spirit guide the Church with His light and grace to give it a clear awareness of its duties as Christ wills and may the Church be given knowledge of its needs in these times."

Symposium will examine medical-moral dilemmas

By LINDA B. MAJOR

WASHINGTON — (NC) — Must a physician try to save the life of a mentally or physically retarded infant, or may the baby be left to die?

That question and others revolving around the impact of modern genetic and biological discoveries on traditional ethical beliefs will be explored by 100 scientists, theologians, educators and lawyers at an international symposium here Oct. 16.

"Choices on our Conscience" is the theme of the day-long symposium sponsored by the Joseph P. Kennedy Jr. Foundation as an initial attempt to lay the foundation for future discussions of moral-medical dilemmas.

"SOME PEOPLE are saying that the way to get rid of mental retardation is to get rid of the mentally retarded. . . that's not science fiction talk, that's what some very influential people are saying today," said former Ambassador Sargent Shriver in announcing the symposium.

Shriver, husband of Eunice Kennedy, said the fact that scientists and moralists are facing day-to-day decisions in life and death matters involving the mentally retarded and others is good reason for the foundation to sponsor such a symposium.

Shriver said that bringing together a list of symposium participants that reads like an international Who's Who is an effort to lay on the line current thinking about who should survive, who should be born, the human rights of the retarded, the ethical implications of creating babies outside the womb, and the use of medical techniques to modify human behavior.

Describing the symposium in a prepared statement, Sen. Edward M. Kennedy (D-Mass.), foundation president, said:

"Science in our time has achieved the technical skills to manipulate through surgery, chemistry and mechanical means man's genetic makeup, his mind and his will. Ours is the first generation to have the power to determine our destiny as a species. Now we must face squarely the moral and ethical questions raised by this power so that it may

be directed towards a more humane future for mankind. Without answers to these questions, man is, in the deepest sense, out of control."

PUT SIMPLY, said Dr. John C. Raines, assistant professor of religion at Temple University in Philadelphia, "man can no longer afford the mistakes he is now practically able to make."

"Mankind is faced with a drastically reduced lead time on his self-modification. He must increasingly reflect in advance upon the consequences of his activities on the quality of human life."

Raines said at a news conference where symposium plans were unveiled that all the traditional ways man has gained wisdom, such as "learning by doing," are no longer sufficient.

"They must now be supplemented with ethical reflection and debate that takes place along side of and all through the development and application of the new technologies of human modification and control."

He said it is possible that government controls may be necessary in the quickly advancing medical arena, but "scientists are rightfully fearful and want to watch very carefully any legislation that might come to guide them."

After the symposium, the foundation will present international awards to recognize outstanding contributions in the field of mental retardation. The award ceremony will be at the new Kennedy Center in a gala celebration led by David Frost, television personality, as master of ceremonies.

Among symposium participants will be Mrs. Sydney Callahan, psychologist, author and Catholic columnist; Mother Teresa of Calcutta, India, founder of the Missionaries of Charity and recipient of the first Pope John XXIII Peace Prize; Jesuit Father Richard McCormick, professor of Christian Ethics at Loyola University, Chicago; Dr. John T. Noonan Jr., law professor at Berkeley and author of a prize-winning book on the history of contraception; and Dr. Jerome LeJeune, professor of genetics at the University of Paris, a past Kennedy award recipient.

Attica: a bitter lesson for reform



Fr. Hesburgh praised for stand

WASHINGTON — (NC) Conference

A prominent educator's sharp attack on President Nixon's opposition to the busing of school children for the sake of integration may be a healing balm to racially oppressed peoples around the world, said a USCC official.

The attack by Father Theodore M. Hesburgh, president of Notre Dame University and chairman of the U.S. Commission on Civil Rights, could "help short-circuit the bad effects of the president's declaration," said Msgr. Marvin Bordeion, international affairs director at the United States Catholic

Conference.

Father Hesburgh wrote in The New York Times that the president's statement, "while obviously popular with those who are unwilling to pay the price for a united America with freedom and justice and good education for all, especially blacks, really ignores the facts of busing."

THE president's opposition to busing, Father Hesburgh said, "could only give aid and comfort to those who opposed the desegregation of schools, and render the task of those trying to comply with the law immensely more difficult."

Msgr. Bordeion said he agreed. He said that, as a pastor in Louisiana before coming to the USCC, he saw black children bused 35 miles and more—past white schools—to black schools—and everyone clapped.

Now, when blacks are to be bused to white schools, people no longer are happy and raise their voices against the same bus ride, he noted.

In August, President Nixon had openly disavowed a busing plan for the Austin, Tex., school system and warned federal officials that busing operations should be pressed only to the "minimum required by law."

Clergymen lose suit

(CONTINUED FROM PAGE 7)

oppose such reforms.

As students from Cardinal Newman High School observed, Mrs. Marion R. Cleveland, a retired school teacher who was defeated last year in a bid for a state Senate seat, told legislators that she would "rather have a mother die once in a while than permit willynilly, free abortions. Because I am Christian I do not believe we should have a law permitting abortion," she continued. "In the first place sex is not supposed to be just for carnal enjoyment. If people don't want children they shouldn't indulge. There's nothing wrong with a little self-restraint."

URGING relaxation of present abortion statutes, members of the National Organization for Women (NOW) from Boca Raton were represented by Dr. Dorothy Stetson, political science professor at Florida Atlantic University, who called Florida's present abortion laws an "invasion of privacy."

"While abortions were folk medicine and of great danger to the pregnant woman they went unregulated" to the 19th century, she pointed out, noting that

"when they became safe medical practice they were made illegal. Abortion is not only a private medical matter, it is a religious matter, an area of private concern," she contended.

DECLARING that abortion has never been condoned by medicine, law or morality, Dr. John L. Grady, chairman of the American Right-To-Life Committee, and a long-time foe of permissive abortion measures, said that abortion reform is the creation of the "newspapers and certain groups which sprang it by surprise in 1967. He emphasized that New York's liberalized abortion laws have resulted in "horrible butchery" and he described liberal abortions as a "\$125 million dollar extermination racket."

Efforts to liberalize abortion laws throughout the nation were linked to liberalized

sterilization, euthanasia and homosexuality by Father Frank Curley, O.M.I., supervising principal of Cardinal Newman High, who urged legislation to "guarantee rights not only of living people but the unborn person. We have been going a long way down hill in this country," the Oblate Father said.

During the hearing, Miami Senator Dick Fincher, vice-chairman of the Committee, was involved in a brief discussion with Mrs. Dyle Lawson, who, while holding her three-month old daughter, contended that only women should have the right to vote on abortion measures. Senator Fincher said such a measure would be "discrimination."

Senate Committee hearings on abortion reform will be held in Miami on Tuesday, Oct. 19.

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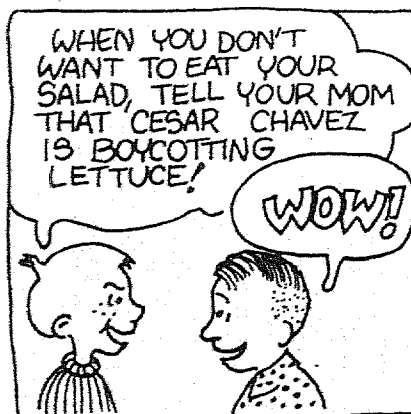
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Threat of compulsory population limit

By MSGR. JAMES T. McHUGH

Within the past two weeks there have been a series of rapid and far-reaching events in Washington that are steering the country toward a policy of zero population growth.

First of all, hearings were held on a Joint Resolution in the House and Senate to declare a United States policy of achieving population stabilization by voluntary means. At first glance the Resolution looks harmless enough. It may even be argued that population stabilization is a good thing. Indeed, as part of a long-range effort to lead people to understand the intricacies of population growth and distribution, the concept of population stabilization requires considerably more discussion and refinement than it has received.

Population stabilization can mean a moderately increasing population or policies calculated to decrease popu-

lation (notably in the area of emigration) or a calculated plan of zero growth.

DESPITE the ambiguous wording of the resolution in regard to voluntariness, personal conscience and non-coercive government involvement, a careful reading leads to the conclusion that the Resolution urges the establishment of government policies that set the two-child family as the compelling norm. So the conclusion is reached before the discussion is joined.

Following quite quickly upon the hearings, ex-Senator Joseph Tydings launched a new coalition to lobby for population control policies and laws, with first priority going to passage of the Joint Resolution. Tydings has long manifested a dedication to population control, and had formerly relied on rational discussion and suasion to gain adherents to his position.

Both in testimony before Congress and in a news conference Tydings seems to have forsaken objectivity for the more dramatic approach of scare-tactics. Playing carelessly with demographic projections, Tydings warns that when the population of the U.S. reaches 400 to 500 million, democracy will give way to totalitarianism.

The dishonesty of such utterances lies in the fact that it is practically impossible to calculate when and how the population will reach such proportions. We have fairly accurate data and methodology to foresee a population of 266 million to 281 million by the year 2000, but our present methods of analysis do not allow for accurate projection much beyond that time.

AN EDITORIAL in the Aug. 14, 1971, Washington Post is much clearer and more candid in its analysis of the Joint Resolution and the Coalition.

First of all, the Post observes that the question is not merely large family size among the poor, or helping people avoid unwanted pregnancies. The Resolution steps beyond these smaller problems and addresses the question of the middle-income family in which parents choose — freely and deliberately — to have more than two children.

Quite obviously, we will have to develop anti-natalist policies that make it socially unacceptable and financially more costly to have more than two children. We can expect that once the Joint Resolution is passed by House and Senate there will be suggestions of punitive tax laws, loss of edu-

cational benefits, perhaps even employment discrimination — all aimed at the large, middle-income family.

SERIOUS STUDENTS of the population question realize the intricate checks and balances that must be established to achieve orderly population growth or to achieve non-growth. The easiest and surest way is coercive government involvement. As the Post notes, "no one is for coercion," but the more dramatic and crises-laden prophecies certainly move us in that direction.

Nor are we merely talking of family planning or responsible parenthood. Enlarging the role of the government to establish anti-natalist policies requires easy abortion and voluntary euthanasia. And once we admit that any life can be terminated to achieve demographic ideals, we provide policy makers with the ideological weapons to extinguish the lives of individuals or of groups of persons. And to quote the Post again, "... it is very hard to devise anti-natalist policies which encourage people to want fewer children, without penalizing children already born." Especially when they are old or less useful.

A population policy must be only a part of a broader family policy that supports marriage and family life. The problems of American families — particularly the poor and middle-income families — require an extension of health care services, education, employment and housing.

The Joint Resolution makes no attempt to confront those problems, nor even to situate the discussion of population growth in the context of proper use of national resources. It takes the simplistic approach that immediate population stabilization renders these other problems easily soluble. To this degree, it takes away from the seriousness with which population question should be considered.

Penance on Fridays to aid poor urged

SPOKANE, Wash. — Bishop Bernard J. Topel of Spokane has asked his diocese to give special witness to the poor by renewing Friday as a day of penance.

The bishop urged Catholics who can afford to eat a simple and inexpensive Friday meal, and set aside for the poor the money that normally would be spent for such a meal.

He pointed out that neither fasting nor abstinence are necessarily part of the suggestion.

Bishop Topel called his request possibly the most important he had ever made.

ALTHOUGH not imposed under penalty of sin, the penance suggestion should be felt strongly, he said, citing the Gospel parable of the rich man and Lazarus.

"There are many of you I see before me now who I know cannot afford to eat even these simple meals," the bishop said. "Your penance shall be to accept the love of God."

The bishop also said Catholic groups and organizations could do more to help the poor, giving as an example the charging of regular prices for convention banquets but serving inexpensive dishes and giving the difference to the poor.

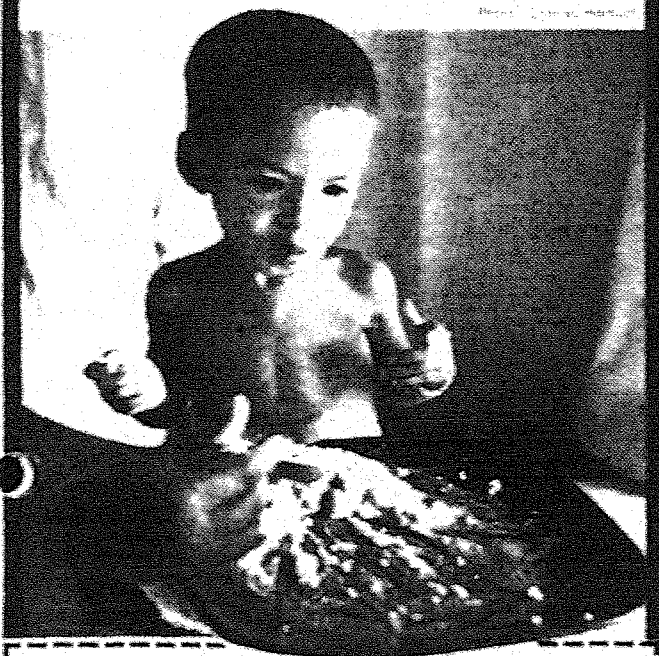
"It is all too clear — as many youth point out — that we profess Christianity, but do not live it," he said. "We should question current economic and social standards. I reject them. And I think many of our youth are rejecting them also."

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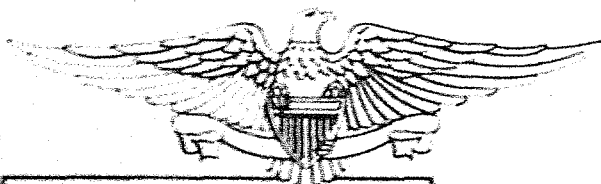
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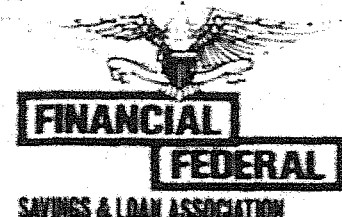
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Film fare on TV

Sunday, Sept. 26, 7:30 p.m. — *Bandolero!* (1968) — Un-even Western starring Jimmy Stewart and Dean Martin as brothers going through life on the shady side after a dirt poor start, finally redeeming themselves in a battle against Mexican cutthroats. First part is the best, in which Stewart poses as the hangman who was to execute brother Dee and his gang, helps them escape, robs a bank and joins their dash for the border. Raquel Welch is Maria, another loser who winds up with the sturdy sheriff (George Kennedy), and Andrew Prine is very good as his deputy. Interesting characters, some sly anti-hanging humor and refreshing attention to the proper treatment of women are among the high points, but questionable language and an excess of violence toward the finale place the film off limits for a wider audience. (A-III) (CBS)

Sunday, Sept. 26, 9 p.m. — *The Silencers* (1966) — Dean Martin (again) gallumphs his way through the spy-spoof routine in this shabby imitation of the James Bond films. Martin, playing Matt Helm, free-lance superspy, spends most of his time cracking heads and getting his own bent occasionally. When not doing that, he chases an assortment of comely female spies around swimming pools, sofas, etc. The comic level is uniformly low, and so is the moral tone. Not recommended, even cleaned up for TV. (B) (ABC)

Monday, Sept. 27, 9 p.m. — *Where Were You When The Lights Went Out?* (1968) — The incredible power failure that darkened the East Coast some three years ago could easily have furnished enough material for a great comedy. In the case at hand, however, it serves only as background interest for what is essentially a typical routine Doris Day vehicle revolving around a woman's honor seemingly compromised but as always untarnished in the final reel. The film offered an opportunity to spoof this sort of thing (Miss Day is an actress appearing in a play called *The Constant Virgin*) but it unfortunately refused to tamper with a proven formula. Robert Morse takes comedy honors as an embezzler caught in the contrived circumstances of the plot and Terry Thomas has some fun as a conniving Hungarian producer. The film was adapted from a play by Claude Magnier and Hy Averback's direction succeeds in injecting intermittent entertainment in the proceedings especially scenes of New York during the Great Blackout. (A-III) (NBC)

Thursday, Sept. 30, 9 p.m. — *How To Save A Marriage And Ruin Your Life* (1965) — Boudier comedy with Dean Martin and Stella Stevens (who appeared in Sunday's *The Silencers* on ABC). Eli Wallach and Anne Jackson (a real-life Mr. & Mrs.). Most of the action revolves around the fact that the two lead males suffer from dull marriages and are keeping girl friends on the side. Given this dubious premise, the screenplay and direction are lively and satirical enough to warrant an adult acceptability, for those interested. (A-III) (CBS)

Friday, Oct. 1, 8:30 p.m. — *River Of Mystery* — A "world premiere" offering, starring action-pic veteran Vic Morrow, with Claude Akins, Louise Sorel, Edmond O'Brien. O'Brien plays a diamond hunter named Twitchell (the thought of sparklers makes him nervous), who hires two American explosives experts (Morrow and Akins) under false pretenses for a foray into the wilds of South America. A South American revolutionary leader (Nico Mirandol) also has eyes for the pair's demolition talents. Sounds promising as hoked-up action-adventure entertainment. (NBC)

Friday, Oct. 1, 9 p.m. — *The Deadly Hunt* — Made for television, starring Tony Franciosa, Peter Lawford, Anjanette Comer, and Jim Hutton. Hutton and Miss Comer play a young and wealthy married couple out hunting in the deep woods who find themselves (a) the intended prey of a pair of hired killers, Lawford and Franciosa, and (b) smack in the path of an oncoming forest-fire. Plenty of surface excitement, if little in the way of dramatic depth. (CBS)

TV panel to explore prison-unrest causes

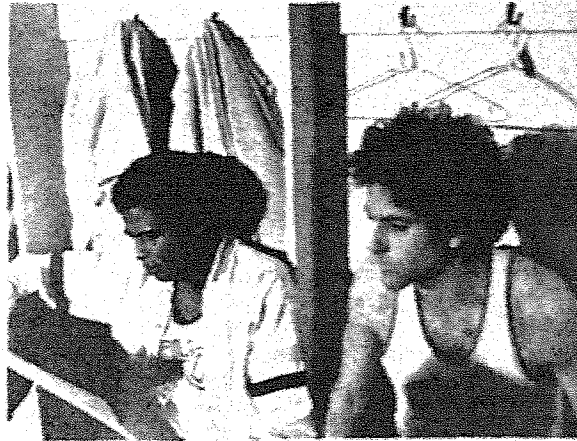
A penetrating analysis of the effectiveness of modern day prisons will be explored this Sunday, Sept. 26, at 9 a.m. over Miami's WCKT-TV (Channel 7).

The program "Church And The World Today," produced by the Archdiocese of Miami, will feature a panel headed by John de Groot, of the Archdiocesan Department of Communications, as moderator.

He will quiz Jack Sandstrom, chief corrections officer at the Dade County Jail.

Bob Schultz, a jail guard; Steve Vigilante, a former jail inmate, and Father Fernando Martinez S.J., Assistant Director of the Special Apostolate to Correctional Institutions.

In the wake of recent prison violence in other parts of the country, the program is expected to take a critical look at the underlying causes of the unrest and offer recommendations for avoiding similar confrontations in the future.



TWO OF THE leading members of the college basketball team, Mike Warren as Easy Jefferson (left) and William Tepper as Hector Bloom, star in a warped portrayal of college life, "Drive, He Said."

Movie review

Drive, He Said (COLUMBIA) may go down in film history as the movie which was bowed at the 1971 Cannes Film Festival. And with good reason. More a series of disjointed episodes than an integrated film, "Drive" records, with banal exactitude, the saga of Hector Bloom, college basketball star.

When one is not seeing Hector, one is seeing Hector's friends, all of whom are as boring as he. "Drive" tips its hand, as such films do, by admitting to four editors who obviously attempted to salvage this first foray by Jack Nicholson into directing his own picture.

If "Drive" has a central metaphor it is that life in contemporary American society today is a demonically engineered athletic competition.

THE demons are the establishment promoters.

venal and corrupt in their self-seeking exploitation of the victimized players who have no recourse but to madness to avoid being reduced to the "rules" of the game that countenance every sort of foul play.

What does, however, distinguish "Drive" from recent examples of the genre of sex-explicit films is the explicitness with which it convinces us of the sincerity of its realism.

Total gratuitous excesses, coupled with the aimless non-development of the narrative make for a thoroughly muddled and confused look at college life in the counter-culture.

The cynical irony of such films as "Drive, He Said" is simply the incredible exploitive use to which they put the idealistic goals and concerns of the young people they profess to support. (C)

V AMUSEMENTS MOVIES-TV-RADIO

'Undersea World' returning to TV

The Undersea World of Jacques Cousteau, the award winning ABC News documentary series begins its fourth season on Sunday, Sept. 26 at 7 p.m., with "The Unsinkable Sea Otter." In the course of the program, Captain Cousteau and the divers and crew of the Calypso, seek out and examine the unique remnants of a once great population of one of the earth's most enchanting creatures, the sea otter.

Once there were vast colonies of this species all along the Pacific Coast, from Lower California to Alaska and Siberia. Wholesale harvesting of the otter's glossy pelt by Japanese, Russian, Spanish, British and American fur traders, however, all but decimated the otter population 100 years ago, to a point where they were considered extinct south of Amchitka. It was not until 30 years ago that the sea otter inexplicably began to reappear in small numbers along the Pacific Coast.

TO STUDY the underwater life of this shy sea mammal, the Calypso first entered the frigid Alaskan waters, following the sea lanes of the early fur traders to search for the thinly scattered otter colonies in the kelp beds, their usual habitat. The kelp is more comforting than warming to the otters, who groom themselves tirelessly, squeezing water from their fur. For insulation, air has to be constantly re-introduced into their thick pelts to help maintain their 100 degree body temperature.

The Calypso then headed south to Monterey Harbor, the bustling hub of central California's fishing industry, where the "extinct" species first made its comeback. Today, the California otter's survival is still threatened, not by fur hunters (the otter's pelt is protected by the fur treaty of 1911) but by such modern day occurrences as oil spill accidents and small boat traffic. Contributing to the study of the California otter are Dr. James Mattison, Jr., underwater naturalist, and Judson E. Vandevere, who is engaged in sea otter research at Stanford University's Hopkins Marine Station.

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

FRIDAY, SEPT. 24
1:30 p.m. (5) The Dark Man (Family)
4 p.m. (10) Affair With A Stranger (Unobjectionable for adults and adolescents)
8:30 p.m. (5 & 7) Lock, Stock And Barrel (No classification)
9:30 p.m. (4 & 11) A Tattered Web (No classification)
11:30 p.m. (10) Juarez (Family)
SATURDAY, SEPT. 25
1 p.m. (4 & 11) Children's Film Festival

1:30 p.m. (6) Teacher's Pet (Unobjectionable for adults)
4:30 p.m. (6) The Greatest Show On Earth (Unobjectionable in part for all)
OBJECTION: Especially because of the youth-appeal of this film the following objections should be carefully noted: Despite certain mitigating considerations, an emotional impact of this film tends to condone, and arguments are presented to justify, the sinful act of mercy-killing. It also contains suggestive costuming and dialogue.
7 p.m. (6) Teacher's Pet (Unobjectionable for adults)
8:30 p.m. (10 & 12) The Deadly Dream (No classification)
9 p.m. (5 & 7) The Secret War Of Harry Frigg (Unobjectionable for adults and adolescents)
11:30 p.m. (4) Sunday In New York (Unobjectionable in part for all)
OBJECTION: Presented as a sophisticated romantic comedy on the subject of premarital sex, this film frequently resorts to leering sensationalism in its treatment. Moreover, because of an ambiguity arising out of a failure to correlate what is seen with what is stated in an off-screen narration, the conclusion of the film tends to be a rather evident pretence at a moral resolution.
11:30 p.m. (11) Sangaree (Unobjectionable in part for all)
OBJECTION: Suggestive sequence.

4:30 p.m. (5) Teacher's Pet (Unobjectionable for adults)
5:30 p.m. (10) Hide And Seek (Unobjectionable for adults and adolescents)
6:30 p.m. (6) The Greatest Show On Earth (See rating at 2 p.m.)
7:30 p.m. (4 & 11) Bandolero (Unobjectionable for adults)
9 p.m. (10 & 12) The Silencers (No classification)
11:30 p.m. (5) The Savage Innocents (Unobjectionable for adults)
MONDAY, SEPT. 27
9:10 a.m. (5) Murder By Two (No classification)
1:30 p.m. (6) Red Skies Of Montana (No classification)
4 p.m. (10) The Night Walker (Unobjectionable for adults and adolescents)
9 p.m. (5 & 7) Where Were You When The Lights Went Out? (Unobjectionable for adults)

1 (No classification)
1:30 p.m. (5) Red Skies Of Montana (No classification)
4 p.m. (10) Wild And Wonderful (Family)
9 p.m. (4 & 11) How To Save A Marriage - And Ruin Your Life (No classification)
11:30 p.m. (10) Little Caesar (Unobjectionable in part for all)
OBJECTION: Excessive brutality; methods of crime minutely detailed; low moral tone.
FRIDAY, OCT. 1
9:10 a.m. (5) Knight Without A Country (Part 2) (No classification)
1:30 p.m. (5) Red Skies Of Montana (No classification)
4 p.m. (10) Back Street (Unobjectionable in part for all)
OBJECTION: Tends to elicit undue sympathy for illicit love; reflects the acceptability of divorce
8:30 p.m. (5 & 7) River Of Mystery (No classification)
9 p.m. (4 & 11) The Deadly Hunt (No classification)
11:30 p.m. (10) Charge Of The Light Brigade (Family)

RELIGIOUS PROGRAMS

TV
Saturday
5:30 p.m.
MASS FOR SHUT-INS — (Spanish) Ch. 23 WLTV. Celebrant Father Jose Hernandez.
Sunday
7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK
9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "You and the Prisoner" features Chief Jack Sandstrom, Dade County Jail, and Jesuit Father Fernando Martinez.
9:30 a.m.
MASS FOR SHUT-INS — Ch. 10 WPLG. Father Frank Cahill
12 Noon
INSIGHT — Ch. 5 WFTV — "Tuesday Night Is the Loneliest Night in the Week."
RADIO
Sunday
9:15 a.m.
Happy Sunday (Un Domingo Feliz) — WFAB — Father Agustin Roman and Father Angel Villaronga, O.F.M.
10 a.m.
The Roads of God (Los Caminos de Dios) — WQBA — Father Jose Hernandez.

SUNDAY, SEPT. 26
12 noon (10) Portrait In Black (Unobjectionable for adults), followed by Horizons West (Unobjectionable for adults and adolescents)
2 p.m. (6) The Greatest Show On Earth (Unobjectionable in part for all)
OBJECTION: Especially because of the youth-appeal of this film the following objection should be carefully noted: "Despite certain mitigating considerations an emotional impact of this film tends to condone, and arguments are presented to justify, the sinful act of mercy killing. It also contains suggestive costuming and dialogue."
4 p.m. (4) 36 Hours (Unobjectionable for adults and adolescents)

TUESDAY, SEPT. 28
9:10 a.m. (5) Marry Me Again (Unobjectionable in part for all)
OBJECTION: Suggestive situations
1:30 p.m. (5) Red Skies Of Montana (No classification)
4 p.m. (10) If A Man Answers (Unobjectionable for adults)
8:30 p.m. (4) The Long, Long Trailer (Family)
8:30 p.m. (10 & 12) Five Desperate Women (No classification)
11:30 p.m. (10) Elizabeth The Queen (No classification)

WEDNESDAY, SEPT. 29
9:10 a.m. (5) The Secret Of Dr. Mabuse (No classification)
1:30 p.m. (6) Red Skies Of Montana (No classification)
4 p.m. (10) Never Steal Anything Small (Unobjectionable for adults)
8:30 p.m. (5 & 7) Murder By The Barrel (No classification)

THURSDAY, SEPT. 30
9:10 a.m. (5) Knight Without A Country, Part

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Film Ratings:

National Catholic Office
for Motion Pictures

- A New Leaf (A-3)
- Abominable Dr. Phibes, The (A-3)
- Adios, Sabata (A-2)
- Adult (A-4)
- Alex in Wonderland (B)
- A Man Called Sledge (B)
- Anderson Tapes, The (A-4)
- Andromeda Strain, The (A-2)
- An Elephant Called Slowly (A-1)
- And Soon the Darkness (A-3)
- Anonymous Venetian, The (A-3)
- Bananas (C)
- Battle Of Neretva (A-2)
- Barefoot Executive, The (A-1)
- Beast in the Cellar, The (A-3)
- Bed and Board (A-3)
- Beguiled, The (A-4)
- Beyond Love and Evil (C)
- Beyond Control (C)
- Big Doll House, The (B)
- Big Jake (A-3)
- Billy Jack (B)
- Black Jesus (A-3)
- Black Peter (A-3)
- Bless the Beasts and Children (A-3)
- Blood and Lace (B)
- Blood on Satan's Claw, The (B)
- Blue Water, White Death (A-2)
- Body Beneath, The (B)
- Body, The (B)
- Brazen Women of Balzac, The (C)
- Brief Season (A-3)
- B.S. I Love You (B)
- Brother John (A-1)
- Brotherhood of Satan, The (A-3)
- Bunny O'Hare (A-2)
- Buttercup, The (B)
- Carnal Knowledge (A-4)
- Cat O'Nine Tails (B)
- Celebration at Big Sur (A-3)
- Christa (C)
- Candy and Donna (C)
- Clair's Knee (A-1)
- Clovers, The (A-1)
- Cold Turkey (A-2)
- Conformist, The (A-4)
- Cop, The (A-4)
- Cowards (A-4)
- Creatures The World Forgot (A-1)
- Cry Blood, Apache (A-3)
- Cry Uncle (C)
- Daughter of Darkness (B)
- Dead of Summer (B)
- Devil Rider (C)
- Devil, The (C)
- Death in Venice (A-3)
- Deep End (B)
- Drive, He Said (C)
- Derby (A-3)
- Deserter, The (B)
- Devil Doll (A-2)
- Dirtymouth (B)
- Doc (A-1)
- Doctor's Wives (B)
- Dorian Gray (C)
- Dr. Frankenstein on Campus (C)
- Death and Sweetie McGee (A-4)
- Eagle in a Cage (A-3)
- Equinox (A-2)
- Escape From The Planet of The Apes (A-1)
- Even Knevel (A-3)
- Figures in a Landscape (A-1)
- Fool's Parade (A-1)
- Fragment Of Fear (A-2)
- Friends (A-2)
- Friends (B)
- From Ear To Ear (C)
- Fortune and Men's Eyes (B)
- Garden of Delights (A-1)
- Get Carter (C)
- Glory Boy (B)
- Go Between, The (A-1)
- Grossman's Fairy Tales for Adults (C)
- Grossman Gang, The (B)
- Gunfight (A-3)
- Guru, The Mad Monk (B)
- Guess What We Learned in School Today (C)
- Hard Rain, The (A-3)
- Hellstrom Chronicle, The (A-2)
- Hired Hand, The (A-3)
- Hiss Film (A-2)
- Horseman, The (A-3)
- Hollywood Blue (C)
- Hot Chick (A-2)
- Horror of Frankenstein (A-3)
- Horror House (A-3)
- Horror of the Blood Monsters (A-3)
- House That Dropped Blood, The (A-2)
- House That Screamed, The (B)
- How to Frame a Figg (A-1)
- Hunting Party, The (C)
- I Drink Your Blood (B)
- I Fall Your Step (A-3)
- I Love My Wife (B)
- Incubator Two Hundred Transplant (A-1)
- Insurance Underwriter (A-1)
- J.C. (A-4)
- Jahmone and the Gun (A-4)
- Johnny Macintosh (C)
- Karma Karma (C)
- Kate (A-4)
- La Collectionneur (A-3)
- Last Valley, The (A-1)
- Language of Love (C)
- Last Rebel, The (A-3)
- Last Run, The (A-3)
- Lawman (A-2)
- Lawrence of Arabia (A-3)
- Let a Scare Jessica to Death (A-3)
- Le Mans (A-1)
- Light at the Edge of the World, The (B)
- Little Murders (A-4)
- Lola (A-3)
- Lost Flight, The (A-2)
- Love Clinic, The (C)
- Love Machine, The (B)
- Love Object, The (C)
- Lupo (A-2)
- Making It (C)
- Mad Dogs and Englishmen (A-3)
- Madron (A-3)
- Magic of The Kite, The (A-1)
- Margo (B)
- Marriage of a Young Stockbroker (B)
- Medicine Ball Caravan (A-4)
- Mephisto Waltz, The (A-3)
- Melody (A-2)
- \$1,000,000 Duck (A-1)
- McCabe and Mrs. Miller (B)
- Murders in the Rue Morgue (A-3)
- Murphy's War (A-3)
- Musik Lover, The (A-4)
- My Fair Lady (A-1)
- My Secret Life (C)
- Nana (C)
- Next (C)
- Night Dagger, The (A-4)
- Night of Dark Shadows (A-2)
- Night Visitor, The (A-3)
- No Drums, No Bugles (A-3)
- Omega Man, The (A-3)
- On My Senses (A-4)
- One More Train To Rob (A-3)
- One Day in The Life of Ivan Denisovich (A-2)
- Outback (A-4)
- Pacific Vibrations (A-2)
- Panic in Needle Park, The (A-3)
- Peter Rabbit and Tales of Beatrix Potter (A-1)
- Perry (C)
- Pigeons (A-1)
- Pink Narcissus (C)
- Plaza Suite (A-1)
- Pretty Maids All in a Row (C)
- Priest's Wife, The (A-4)
- Projector, The (A-2)
- Purnell Of Happiness (A-4)
- Psychout For Murder (C)
- Rabbit, Run (B)
- Raid On Roanoke (A-2)
- Relations (C)
- Red Sky At Morning (A-1)
- Red, White and Blue (C)
- Red Tent, The (A-3)
- Report From China (A-1)
- Return of Count Yorga, The (A-2)
- Rhino (A-1)
- Romance of a Horsehead (B)
- Roommates (A-4)
- Run the Wild River (C)
- Saturday Morning (A-1)
- Scars of Dracula (A-3)
- See No Evil (A-1)
- Shogun (B)
- Scoundrel John (A-1)
- Seven Minutes (C)
- Shall (A-1)
- Shimbone Alley (A-1)
- Simon The Swain (A-3)
- Sleazy (A-4)
- Some Girls Do (A-3)
- Soul to Soul (A-1)
- Spate Marriage (A-1)
- Sporting Club (C)
- Station, The (C)
- Sudden Terror (A-3)
- Support Your Local (A-2)
- Summer of '42 (A-3)
- Supertrees (A-3)
- Supergods and the Facelift Gents (A-1)
- Sweet Sweetback's Baadass Song (C)
- Talk the Black Earth (A-2)
- Tender Moment, The (B)
- Therapist (A-2)
- They Might Be Giants (A-1)
- They Call Me Tramps (A-3)
- THEY (A-4)
- Today We Kill Tomorrow We Die (A-3)
- Todd Killings, The (B)
- Touch, The (A-4)
- Touch Me (C)
- Too Good to Be True (B)
- Two-Lane Blacktop (A-2)
- Uman, Wasserman and Zim (A-1)
- Une Femme Deur (A-3)
- Valder in Coming (A-1)
- V. Smithing Peas (B)
- William (B)
- Windstar and Sons (A-4)
- Van Helsing and Brown (A-2)
- Wanda (A-3)
- Wastrel (A-2)
- Walkabout (A-4)
- Welcome to the Club (B)
- What Is the Matter with Helen (A-3)
- Who Is Harry Kellerman and Why Is He Saying Those Terrible Things About Me (A-1)
- Wild Flowers (A-1)
- Wildard (A-2)
- When Doves Return (A-3)
- When Eight Bells Toll (A-3)
- Wild Country (A-1)
- Witchcraft (B-C)
- Willy Wonka and the Chocolate Factory (A-1)
- World of Hans Christian Andersen (A-1)
- Weathering Heights (A-2)
- Yog-Monster from Space (A-1)
- Zepplin (A-1)
- Zachariah (A-3)

KEY TO RATINGS
 A1 - Morally Unobjectionable for General Patronage
 A2 - Morally Unobjectionable for Adults and Adolescents
 A3 - Morally Unobjectionable for Adults
 A4 - Morally Unobjectionable for Adults With Reservations
 B - Morally Unobjectionable in Part for All
 C - Condemned



A young archeologist working in Sweden, played by Elliott Gould, is the guest of Karin (Bibi Andersson) and Andreas (Max von Sydow) in Ingmar Bergman's first English language motion picture, "The Touch."

'The Touch' the old triangle

Ingmar Bergman's most recent effort, "The Touch," looks rather like the director's ultimate refutation of those critics who have argued, to these many years, that Bergman is incapable of making a "popular" movie in which feeling and emotion, plot and motivation exist independently of the director's usual metaphysical speculation.

A decidedly commercial vehicle—this color film features one of America's current movie idols, Elliott Gould, and covers the familiar ground of a love triangle—familiar, that is, even to Bergman: a woman (Bibi Andersson) approaching middle-age, with a stable, conventionally happy family life who must, for the first time perhaps, make a decision, here between a busy, sensitive-according-to-his-lights husband (Max von Sydow) and an importunate, apparently unbalanced and unfeeling lover (Elliott Gould).

WHAT Bergman does with these rather pedestrian Emotions in Venice

Uchino Visconti, producer and director of Warner Bros. "Death in Venice," has created a classic masterpiece in the film version of Thomas Mann's novella. A world long-gone—canals and buildings of Venice—is recreated with delicate splendor.

Dirk Bogarde as Gustav von Aschenbach, a famous composer, meets a 14-year-old Polish boy and his family in Venice, where Bogarde's admiration for the boy becomes infatuation and eventually love.

Costume design, set direction and Gustav Mahler's music blend harmoniously to create an artistic balance. The unspoken yet clearly defined emotions and frustrations built up in the mind body and soul of Von Aschenbach, convey an acting dimension new to the screen.

Dope, go-go, preachiness add up to a rating of 'B'

Clay Pigeon (MGM) — A disillusioned Vietnam war hero returns to Los Angeles and becomes involved in an elaborate plot to entrap the area's big-time drug supplier.

Tom Stern plays the ex-GI, and also directs. Telly Savalas is sinister as the Federal "narco" agent who uses emotional blackmail and downright deviousness to get Stern to stick his neck out. Robert Vaughn is simply too twitchy and kooky to be

believable as the heroin king. Seriously marring an already weak dramatic line are a series of sex vignettes involving Stern, his former black mistress, and his current girlfriend, a topless-but-tomless go-go dancer.

Blame most of the failures on the film maker's preachy attempts to put down hard drugs but advocate the softies — all on a low, low budget (B).

Vampirism and all that

Let's Scare Jessica To Death (Paramount) is the misleading but intriguing title of a ghoulish psychological chiller with a more-than-light touch of vampirism thrown in for good measure.

Quirky Zohra Lampert plays a woman trying to recover from a recent breakdown, and having a devil of a time of it on the remote Connecticut apple farm she and her hubby have rented with a family friend.

The problem stems from the threatening presence of a darkly beguiling young girl who may or may not be a former inhabitant of the house returned from the dead. When the local townsmen begin to turn up anemic and freshly scared, Jessica's delicate mental balance begins to waver.

The film, adult in theme and treatment, has its possibilities and indeed enjoys its moments. It is ultimately disappointing, however, because there is a hazy over of fantasy, reality and the woman's psychotic vision (A-III).

six-month sojourns in London are spent with a crippled sister with whom he probably has an incestuous relationship. David's selfish indifference to Karin's feelings, to her daughter and husband, who ultimately confronts Karin with the choice she must make, leaves her at the final frame in an agony of uncertainty, separate from David amid falling autumn leaves.

THIS non-conclusive climax once again reflects Bergman's vision of human existence: open-ended, ambiguous, eternally unresolved.

One sees "The Touch" in the light of Bergman's personal quest or in its place within the totality of his cinematic canon, the film

falls far short of such previous works as "Wild Strawberries," "Persona," or "The Silence." Its disappointments reside less in the rather circumscribed, at times banal, nature of the questions it poses than in what sophisticated audiences will consider Bergman's colossal miscasting of Elliott Gould as the schizoid lover.

It is not surprising that beside the extraordinary performance of Bibi Andersson and the ever competent Max von Sydow, Gould's miscast talents are all too evident. The film also suffers from what one can only conclude is Bergman's incredibly insensitive ear for English dialogue and verbal accent (both Swedish and English are spoken in the film) (A-IV).

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Around the Archdiocese

Broward County

The third annual "Get Acquainted" dance for St. Stephen's PTA, West Hollywood, will be held Saturday, Sept. 25. Bill DeFeo and his band will provide the music. Dancing will begin at 9 p.m. Tickets may be purchased by calling Pat DeFeo, 983-9433 or Marie Dion, 983-6107.

The installation-dinner-dance for the Father Michael J. Mullaly General Assembly of the K. of C. is slated for Saturday, Oct. 9 at the Viking Restaurant, 1150 N. Federal Highway, Dania. Installation will begin at 7:30 p.m. with dinner at 8 p.m.

A membership coffee for St. John the Baptist Women's Club, Ft. Lauderdale, will be held at the home of Mrs. Charles Weber, 4300 Bayview Drive, Wednesday, Sept. 29 at 10 a.m.

The Chaminade Mothers' Club, Hollywood, planned several events to raise funds for the school at a recent meeting. An additional project will be undertaken to help the school's biology department buy five microscopes.

Officers of the Club include: Mrs. Joseph Campbell, president; Mrs. Robert Mulford, vice president; Mrs. Edward LaPlante, corresponding secretary; Mrs. Ralph Madonna, recording secretary; Mrs. Robert Lawry, financial secretary; and Mrs. Walter Rogers, treasurer.

Presentation of scheduled programs, followed by a covered dish luncheon and cards, will highlight the first meeting of the Fall season of St. Anthony's Catholic Woman's Club, Ft. Lauderdale, at 11:30 a.m., Tuesday, Sept. 28.

Dade County

A "Born Free Party," celebrating the birthday of the Marianettes of the Marian Council of K. of C. No. 3757, is scheduled for Saturday, Sept. 25 at the hall, 13300 Memorial Highway beginning at 8 p.m.

Contact Amy Mott for tickets at 681-7679.

"Modern Times," the second of the six films to be shown in conjunction with Barry College's new course, "Introduction to the Film," will be presented Thursday, Sept. 30 in Room 120 at 6 p.m.

Following the presentation, Sister Marie Carol, O.P., chairman of the Speech and Drama department, will lead a discussion of the film, which was one of the greatest comedies of the 30's.

An "Open Forum for the Christian Woman" will be sponsored by the Junior Women's Club of Little Flower parish, Coral Gables, at 7:30 p.m., Wednesday, Sept. 29 in the old church. Speakers will include Mrs. H.J.G. Essex, first vice president of the Miami ACCW; Sister Mary Anthony, R.A.; and Mrs. Rose Gordon, chairman, City of Miami Planning Board.

The St. Rose of Lima Women's Bowling League bowls every Thursday from 9 to 11:30 a.m. at the Bowling Palace, NW Seventh Ave. Any lady interested in joining, contact Mrs. Wolski, 759-0992 or Mrs. Peterson, 757-8814.

The annual fashion show and luncheon, sponsored by the St. Rose of Lima Mothers' Club is scheduled for Tuesday, Oct. 19 at the New Plaza Hotel, 54 St. and the Ocean, Miami Beach. For reservations contact Annick Kokenge, 751-9606.

"Derby Night," hosted by Holy Family Woman's Club will be held Saturday at the parish hall, 14500 NE 11 Ave., beginning at 8:30 p.m. Filmed races will be shown.

Tickets are available by calling Donna Walsh, 945-4284 or Mary Reeder, 947-0498.

Palm Beach County

The annual barbecue of Sacred Heart School, West Palm Beach, will be held Sunday from noon until 6 p.m. at John Prince Park, Center Road.

Assumption Circle of the St. Juliana Woman's Club, West Palm Beach, will sponsor its annual spaghetti dinner, Sunday, Oct. 3 from 1 to 6 p.m. in the school cafeteria, 4500 S. Dixie, West Palm Beach.

A pancake and sausage breakfast, hosted by the K. of C. of St. Clare parish, North Palm Beach, is slated for Sunday, Sept. 27 from 9 a.m. to 9 p.m. at the Council's Hall, 1681 Avenue H, West, Riviera Beach.



Various communities of nuns stationed in the Archdiocese of Miami were represented at the first Fall meeting of the Sisters Council last Sunday in the Archdiocesan Hall. At left (top) Sister Marie Therese, S.S.J., president, chats with a few members.

Nuns' council plans social involvement

A program of social involvement has been selected by the Sisters Council of the Archdiocese of Miami as its principal project for the 1971-72 year.

During the first meeting of the year, held Sunday in the Archdiocesan Hall, members discussed plans for workshops on a study of current social problems, which will be co-sponsored with the Senate of Priests. An apostolic survey, "Future Focus" is nearing completion.

AS A preparation for the election of delegates for the current term, amendments to the constitutional election process were presented and passed unanimously by the Council. All Sisters stationed in the Archdiocese of Miami are eligible for membership on the Council and each Sister is personally invited to submit herself or any other nun as a nominee for election.

During the afternoon meeting Sister Nancy, O.P. was elected vice president and Sister Marion Miller, R.S.C.H. was named treasurer. Sister Marie Therese, S.S.J., principal, Immaculata-LaSalle High School, is the Council president.

Travel Talk



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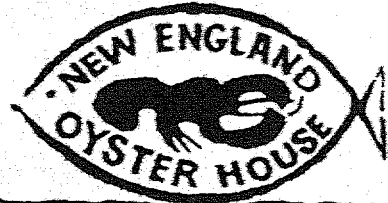
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The Voice
of
The Holy Father



Pope
Paul
VI

(Following are highlights from current speeches and documents of Pope Paul VI. The Holy Father addresses himself constantly to the problems and needs of our age in an effort to help individuals form a right conscience.)

If lived enough, Vatican II could inspire the world

We congratulate you on having found the time to seek spiritual renewal. Is this not the most necessary requirement, at the present time, in the Church? Reforms, of course, are needed, and we are the first to promote them. Research work and studies on today's problems, also. In this connection the forthcoming Synod of bishops will have particular importance, dedicated as it is to the ministry of priests and to justice in the world. But all that would be useless if it were not animated from within by a deep life of faith and prayer, by living contemplation of the mystery of Jesus, by a generous determination to serve Christ's Church, by missionary commitment on the part of all Christian communities. There is no doubt that reading and meditating on the Council texts will be an irreplaceable means to help you to do so. They are a great providential catechism for our times that the Holy Spirit has given us. We are sure that we can extract all we need to nourish our mind and renew it at the very pure sources of our faith. Vatican II is not out of date, as has sometimes been said, too lightly. Actually, it is not yet lived enough. If everyone, priests, religious men and women, and faithful, tried generously to embrace the prospects it opened up, then there would really be a new springtime in the Church, which would fill the world with the spiritual energies that it greatly needs today.

Addressing group of Religious and laity.

Knowledge of God's Word is always most important, not only for its sublime and mysterious content, but also because of the influence it has on life as it is lived. Religious truth, coming to us from Christ, guarded and expounded by the Church, is the light, the driving force and the hope of our existence. Nothing can replace it. Lack of faith accounts for so many misfortunes and errors in the history of the world and in our personal and social lives. We should reappraise this right and duty regarding the study of the true religion. We use the word "true," because many substitute for this study other kinds of knowledge. But for directing life with clarity and certainty toward its ultimate goal they are only a prelude, or even a palliative, a substitute, and often a deceit. And true religion is necessary in its two concurrent aspects: one interior, personal, profound, the total expression of conscience, the gift of the spirit of grace and truth; the other exterior, the teaching and acceptance of the doctrine revealed by Christ and professed by the Magisterium of His Church. Thence arises the Creed, and from the Creed, the life that never ends.

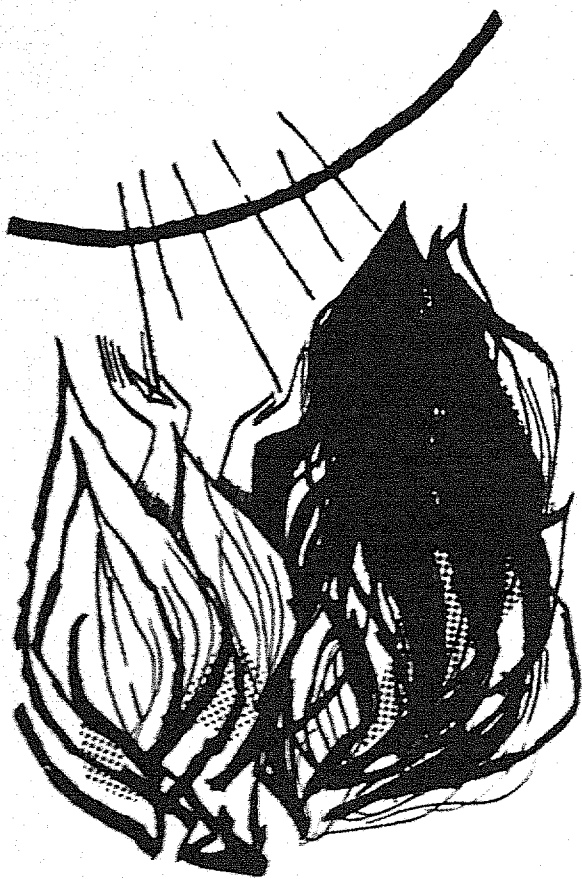
Addressing an audience at Castelgandolfo, Sept. 5, 1971

The search for the characteristic and dominant expressions in the teaching of the recent Council leads us to recognize easily in the term "People of God" the favorite title with which the Church is defined. The Church is the People of God. This is not the only denomination that belongs to this mysterious and complex Body, the Church. We all certainly remember at least some of the many terms with which the Church is named in biblical and theological language. It is worth recalling some of them in order to better understand the importance and significance of the title, "People of God." The Church is in Christ "a sacrament, a sign, an instrument," by means of which men can communicate with God intimately and for their own salvation, and can establish among themselves, more than a society, a communion. The Church is "the seed and the beginning" of the Kingdom of Christ and of God. It is the gold, the shepherd of which is Christ. It is the house, the temple, the family of God. It is the Messianic Jerusalem, the city of God. It is the Bride of Christ, that is, humanity united with Christ in the bond of supreme and vital love. It is the column and foundation of truth. It is above all the mystical body of which Christ is the head and we are the members, structured differently, but animated by one spirit.

Speaking to general audience, Sept. 1, 1971

You and Your Faith

Sunday's Gospel



"Once there was a rich man who dressed in purple and linen and feasted splendidly every day. At his gate lay a beggar named Lazarus who was covered with sores. Lazarus longed to eat the scraps that fell from the rich man's table . . . Eventually the beggar died . . . The rich man likewise died and was buried. From the abode of the dead where he was in torment, he raised his eyes and saw Abraham afar off, and Lazarus resting in his bosom.

"He called out, 'Father Abraham have pity on me. Send Lazarus to dip the tip of his finger in water to refresh my tongue, for I am tortured in these flames.' 'My child,' replied Abraham, 'remember that you were well off in your lifetime, while Lazarus was in misery. Now he has found consolation here, but you have found torment. And that is not all. Between you and us there is fixed a great abyss, so that those who might wish to cross from here to you cannot do so, nor can anyone cross from your side to us.'"

Luke 16, 19-26

Christians told 'look to cross'

CASTELGANDOLFO, Italy — (NC) — Christians must look to the cross and Christ's sufferings in meeting the challenge of today's world. Pope Paul VI told visitors at this year's last general audience at his summer home here.

The following day the Pope ended what he had described as a "working vacation" here in the Alban hills and returned to the Vatican, where he began working on the last details of preparation for the upcoming Synod of Bishops, which opens in the Vatican Sept. 30.

The Pope told the general audience that "even in the Christian environment we see how there are attempts to overthrow the cross." Other remedies to today's trials are being offered, he said, such as "moral indifference and unscrupulousness."

HE CONTINUED: "Sin, it is said, does not exist. It is 'tabu.' It is the fancy of physically weak persons. It is annulled by discarding every moral sensibility, by abolishing every scruple, by smothering every remorse."

Pope Paul warned that men in turning their backs on the teachings of Christ on the cross "turn to worldly things . . . with the comfortable delusion of saving the world by adopting its tastes, its habits and its morals."

But the cross, the Pope told his visitors, "has not wholly disappeared from the skyline of our rural landscape and still rests on the tombs of our dead . . . It has not disappeared from the walls of our houses. Christ is there, hanging, dying, with his tacit language of redeeming suffering, of undying hope, of conquering and living love. This is fine. It is strength. We are still Christians, at least by this sign."

He told the audience not to be afraid "that the cross may make our life sad and feeble" because it "lovingly bears the sorrowful and glorious stigmata of the cross. The Crucified Christ is God's wisdom."

Refuses patriarchate

VATICAN CITY — (NC) — Pope Paul VI has refused to grant a patriarchate to Ukrainian-rite Catholics.

The Pope's decision was communicated to Cardinal Joseph Slipyi, exiled archbishop of Lvov and major-archbishop of the Ukrainian rite, in a letter dated July 7. It was learned.

The Pope told Cardinal Slipyi that he had submitted a request from the cardinal and other Ukrainian bishops to "a detailed examination and study" by a small commission of cardinals.

"Having seriously weighed before the Lord the opinions of the cardinal fathers, even though our own mind was most inclined to accept your petitions, nevertheless, we have come with difficulty once again to the conclusion that it is impossible, at least at this time, to establish a Ukrainian patriarchate," the Pope said.

HE SAID there were canonical, historical, spiritual and pastoral reasons for this decision.

He explained that canon law affecting the Eastern-rite Catholic Churches "limits the jurisdiction of patriarchs within the boundaries of their own territory."

Because of Cardinal Slipyi's exile and the Soviet Union's control of the Ukraine, a Ukrainian-rite patriarch would not

be able to exercise control of the Church in the Ukraine. The patriarch would then be exercising patriarchal rights and duties exclusively beyond the boundaries of the patriarchal territory, the Pope said.

Such a precedent, the Pope suggested, might lead to other Eastern-rite patriarchs seeking to extend their competence beyond their present territorial boundaries.

Calls farming vital

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI told agriculture ministers of Europe's Common Market nations that the vitality of farming in Europe is indispensable to the world's less developed nations.

"Agriculture remains for our countries an indispensable basis for their vitality, and is still more indispensable if you consider the nutritional needs of the Third World (of underdeveloped nations)."

"The more highly developed countries cannot be indifferent to this."

HE OBSERVED that problems of agriculture discussed by Pope John XXIII a decade ago in his encyclical "Mater et Magistra" are as acute as ever.

"The flight from the countryside," Pope Paul said, "is of bigger proportions than ever. There is still need to update equipment, to reorganize work, to rationalize methods, to specialize, to ensure outlets with greater stability of price, and so on."

"We realize that the extremely complex repercussions of decisions in this domain are more difficult to foresee and to manage than in industry. We ask you to give very keen attention to the human problems they create among farmers."

The agriculture ministers from Belgium, France, Germany, the Netherlands, Italy and Luxembourg had met in the central Italian town of L'Aquila to discuss common policies and problems.

Theologians meet

ROME — (NC) — The third plenary session of the Vatican's International Theological Commission was meeting in Rome Sept. 23-29 to discuss the priestly ministry, one of the principal topics for the Synod of Bishops which opens Sept. 30.

The commission, composed of 30 theologians from around the world gathered in the Rome headquarters of the Jesuits.

Among topics on the agenda were discussions on problems of the precise character of the priest, the priestly ministry in the Catholic Church, and in other Churches, and relations between the priesthood of the faithful and that of ordained priests.

During its last plenary meeting, the commission approved as a working document a report on the priesthood that has been published by the general secretariat of the Synod of Bishops.

During the present meeting, the commission was to discuss various aspects of a theology of hope, with particularity the Christian position on the so-called theology of violence and revolution.

Terrorists in Chile set convent on fire

CONCEPCION, Chile — (NC) — The head of a congregation of nuns here who care for the sick said leftist terrorists tried to burn their convent after smearing its walls with Communist slogans.

Sister Guillermina Uribari of the Servants of Jesus said only the help of neighbors avoided a major fire after members of the Leftist Revolutionary Movement (MIR) threw a torch through a convent

window.

The Sisters serve in this industrial city of 200,000 as visiting nurses for the sick. Their convent is near Concepcion University, an MIR stronghold.

"We live on contributions provided by relatives of the patients we care for," Sister Guillermina said. "We want to do our job in peace."

KNOW YOUR FAITH

Ch

The new image of the Church: people of God

By FATHER GEORGE K. MALONE

At a recent stockholders' meeting of one of this country's largest corporations, the president proudly proclaimed, "Ladies and gentlemen, it is good to see that we are one big happy family!"

We all use symbols and images to communicate with each other. "One big happy family" was here used to describe a gigantic corporation. In common usage the heart, although a muscle, symbolizes love. For many today a clenched fist symbolizes unity and solidarity in a common cause.

The New Testament uses over 90 images to describe Christ's Church — such as bride of Christ, body of Christ, sheepfold, heavenly Jerusalem, and so forth. At various eras in history and in different parts of the world, different images had different meanings.

For many centuries the main image of the Church for many Roman Catholics was that of the "Kingdom of God." This was quite understandable, since at that time the prevalent form of European society was monarchical. But as forms of society changed, different images of the Church took on new meaning.

PRELIMINARY plans for the First Vatican Council (1869-1870) had proposed to discuss the Church in its image of "Mystical Body of Christ." But due to political factors and the outbreak of the Franco-Prussian war the topic was never formally discussed at the Council. Finally in 1943 Pope Pius XII issued his encyclical "Mystici Corporis" — on the Mystical Body of Christ. But times kept changing at an ever increasing pace, and so did images.

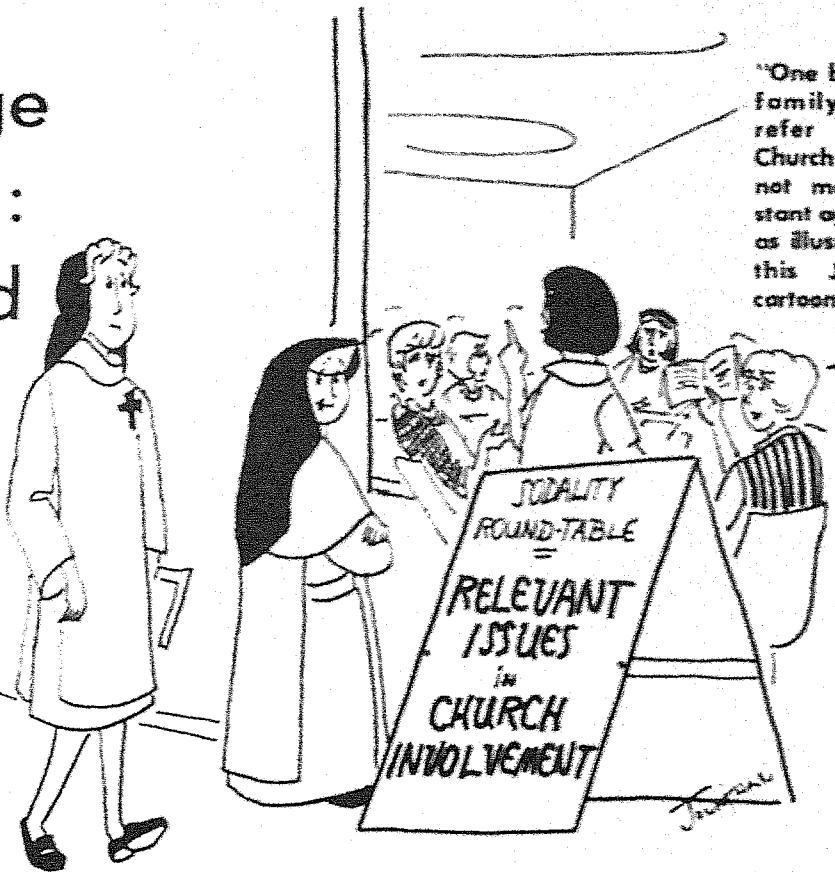
In addition to using the Mystical Body image, the Second Vatican Council (1962-1965) returned to the use of several early images of the Church. In fact, the Dogmatic Constitution on the Church uses the following Scriptural images — sheepfold, flock, field of God, building and temple of God, and spouse of Christ. (Chapter I) The Council Fathers then proceeded to devote the entire second chapter of the same document to another scriptural image, that of the "people of God."

The Scriptural background of this image embraces both the Old and the New Testaments. In the Old, the specially chosen people of God was the People of Israel. Obviously this image had a definite racial foundation. In the New, according to Christian belief, the new chosen people of God is the entire church of Christ, in which there is no distinction between Jew and Gentile and which is universal.

THE SPECIAL significance of the location of this "people of God chapter" is twofold:

(1) It reminds us that we are called by God to be saved not only as individuals, but as members of a community, God's own people. In other words, as we work out our salvation, we don't have to "go it alone." We have brothers and sisters to help, comfort, console and guide us in our hours of need, just as we are there to help them.

(2) It reminds us that the words "hierarchy," "institution," and "Church" are not identical. For many years people tended to identify the Church with Religious, priests, bishops, cardinals, and popes. Even the usage of the term "clergy" usually



"I haven't figured out how relevant it is, but, oh boy!, is it involved!"

restricted to the clergy, reflected this tendency.

Partially in order to offset this rather one-sided top-heavy view of Christ's Church, the Fathers of Vatican II decided to insert this second chapter as an overview of the entire Church and as an introduction to the following chapters on hierarchy, laity, and Religious. It thus serves to put these following chapters in their proper perspective — that while there are varying ministries of service within the Church, we are all equal in our dignity as part of the people of God, that we are indeed "a chosen race, a royal priesthood, a holy nation, a purchased people who in times past were not a people, but are now the people of God" (1 Pet. 2:9-10).

Liturgy

Suggestions from the parishioners

By FATHER JOSEPH M. CHAMPLIN

Regular readers of this column during the summer months may have directed a slight change in its orientation. The reason: I became on May 1 pastor of Holy Family Church in Fulton, New York, after three years as associate director of the Washington Secretariat for the Bishops' Committee on the Liturgy. Shortly after that return to full-time parochial work, this writer joined several classmates for a quick tour by car through a half-dozen European countries.

My articles on worship for the coming year, therefore, will naturally reflect actual experiences in a 900-family parish setting and include occasional impressions gathered from across the Atlantic. They will, of course, continue to outline current official developments in the liturgical renewal and to describe imaginative, practical steps taken around the country to implement decrees issued by either the Holy See or the National

Conference of Catholic Bishops in the United States.

A PRIEST FRIEND of mine from Arizona suggested an excellent program for the first weeks in this new parish — hold a series of neighborhood meetings to find out who your people are and how they feel about the Church today. I followed his advice and now, after 30 sessions with about 400 adults, highly recommend the procedure for anyone in a similar position.

We coined the phrases "Listening Sessions" for these get-togethers and called them that because they were designed to give the freshly appointed pastor a forum for listening, an opportunity for him to hear the suggestions of his flock. He listened much and heard plenty, carefully jotting down an average of 20 recommendations per meeting.

Organization of the project went something like this: From a previously formed list of over 100 parish leaders, the pastor would ask a family to hold one listening and invited 10-20 for the 8-9:30 p.m. meeting.

Legion of Mary representatives came early to the house and prepared nametags plus writing pads for the participants (to note name, address, phone number and

occupation for future reference). After the priest's arrival, a few introductions, and some initial hesitation (very slight), the parishioner's lips and the pastor's pen began to fly.

HERE ARE a few procedural steps we learned in the process. List to eliminate possible hurt feelings from those otherwise overlooked.

- Limit refreshments to coffee, tea or lemonade to avoid any competition among hosts and hostesses.

- Take no break until the 9:30 closing time to forestall an interruption in the flow of ideas.

- Approximately 10 minutes before concluding terminate the free discussion and move around the total circle of "speakers" to offer each individual a final (or perhaps first) occasion to speak.

- Cut off discussion near the 9:30 p.m. hour regardless of how fruitful it seems there will be other moments.

- Leave the priest that is, soon after the end so participants will feel free to stay or go as they wish.

- Make sure the pastor listens.

What has this to do with worship? Everything. One cannot plan good liturgies for a community of believers, the parish, without a thorough understanding of both their hopes and their hostilities.

The General Instruction of the Roman Missal says this in technical terms: "It is very important to select and arrange the forms and elements proposed by the Church, which taking into account individual and local circumstances, will best foster active and full participation and promote the spiritual welfare of the faithful."

Listening Sessions as an essential beginning step provide input for an effective selection and arrangement of those forms and elements.

Scripture

For St. Paul the Church was people

By FATHER QUENTIN QUESNELL, S.J.

You can tell a lot about how people think of you from the way they greet you. We can tell a lot about how the first Christians thought of the Church from the greetings



"Listening Session" need not all be formal ones. Any honest encounter which introduces the pastor to his parishioners can be a "Listening Session."



Father George K. Malone.

"While there are varying ministries of service within the Church, we are all equal in our dignity as part of the people of God . . ."

Church as People of God

they used when they wrote to the different churches.

Here, for instance, are the greetings from some letters of Paul:

"To the church of God which is at Corinth, to all who are called to be God's people" (Cor. 1.2)

"To the church of God in Corinth, and to all God's people in all Greece" (I Cor. 1.1)

"To the people of the Church in Thessalonica" (I Thess. 1.1)

"To God's people who live in Ephesus" (Eph. 1.1)

"Greetings to the churches of Galatia" (Gal. 1.2)

"I write to all of you in Rome, whom God loves and has called to be His own people" (Rom. 1.7)

The letters are written to the whole community. Sometimes he says "church" or "church of God." Sometimes he says "people" or "God's people" or "those called to be God's people." Sometimes he simply addresses "all of you."

For him, "church" and "all of you who believe" and "people of God" are different expressions for the same reality. For him the Church was obviously people. When people gathered together in answer to God's call, they were "people of God" or "the Church." It was that simple.

THIS was especially obvious in the language in which he wrote. The Greek word that we now translate "church" would have sounded to Paul and his fellow-Christians more like "gathering," "assembly," "chosen group." There would be no question that the "gathering" or the "assembly" or "the group" referred to all the people who came together in answer to God's call.

Paul writes to these people to express his friendship and love, to encourage and exhort, to correct and chastise, to argue and to teach. He calls for decisions. He calls for actions. He calls for changes and reforms. But he addresses the entire group.

Didn't they have Church officers then? Yes, but he doesn't usually address them. The one time he mentions them in his greeting, he puts them after the people as a part of the people. (Which is exactly where Vatican II puts them in Chapter II of the Constitution on the Church.) He writes "To all God's people living in Philippi who believe in Christ Jesus, together with the church leaders and helpers" (Phil. 1.1)

Now this was not simply some peculiarity of St. Paul. James does the same thing. "Greetings to all God's people, scattered over the whole world" (James 1.1). Peter does it: "To God's chosen people, who live as refugees scattered throughout the provinces" (I Peter 1.1)

IT MUST HAVE SEEMED the normal way to talk in those early days when you could see the church growing and taking shape day by day as more and more believers came together. Those "gatherings" or "assemblies" or "churches" were still small enough then to fit into one man's house: "To our friend and fellow-worker Philemon and the church that meets in your house" (Philemon 1.1)

It must have been easy in that situation to look to the whole group to make decisions, take actions, initiate change. You could see before your eyes that the people were the Church and the Church was the people of God.

Today, when the Church is very large and very organized, and has existed for a very long time it may be harder to remember that the Church is really the "gathering," "assembly," or "calling together" of the entire people of God. But we must remember it. For greater or smaller numbers and the passage of time don't really change the nature of Christ's Church.

For Saint Paul "church" . . . and "people of God" are different expressions for the same reality. For him the Church was obviously people.



Catechetics

Handing on the truths

By FATHER CARL J. PFEIFER, S.J.

Several weeks ago I was asked to speak to a group of parents and religion teachers. When I arrived, I found the meeting room very well prepared. Chairs were neatly arranged facing the front of the room where there was a portable blackboard, an overhead projector, a slide projector and a large screen. Between the screen and blackboard was a lectern or reading stand. By the time I arrived to check the equipment and room arrangement, people were already seated in orderly rows facing the front.

I began the session by asking the people to look at the arrangement of the room and to reflect on what, if anything, the room arrangement suggested about religious education. It was not long before parents and teachers began expressing their observations.

"The room is set up for us to listen to you give us a lecture." "We came to get answers from you, and the room is arranged to make this possible." "Religious education is mainly handing on to others the truths of our faith and we look to you to explain the truths and how to hand them on." "You're a priest and know the Church's teaching. We are here to learn more about the teachings of the Church and how to teach them to our children."

I ASKED if the room arrangement and the general trend of their observations suggest anything about the Church. After a moment or two for thinking, without further comment about the question, I suggested that we rearrange the room. As I moved all the equipment off to one side, I asked the people to move their chairs into a more informal arrangement. I sat down with them as a member of the group.

When everyone was settled, I asked how they liked the change. Most seemed to like it although some obviously felt uncomfortable. I then asked whether the change in seating arrangement suggested anything about religious education and the Church.

A very lively discussion followed for almost an hour before we broke for coffee and donuts. Disagreement and strong feelings

Religious Education
should enable Catholics
to experience the reality of
being a "People of God"
Educating God's people

were expressed. "I think we came here to hear you tell us about religious education and the Church's teaching." "But who is the Church?" "The hierarchy does not have all the answers." "It's not like just sitting here listening to Father. I have to think and try to share with the group." "Maybe religious education involves more than learning truths from a teacher. Maybe it has more to do with becoming a real community of people who stand together for something."

AFTER the coffee-break, I tried to summarize their ideas. Drawing on my own educational background and personal experience, I was able to clarify and organize their thoughts more systematically. It was a surprise to all of us how much insight, religious experience, doctrinal understanding, and common sense emerged through this approach.

Not all agreed with everything at the end of the evening, but I think we all were more aware of several important points about religious education and the Church.

We learned how easy it is to use words that mean one thing while using those words in a context that practically negates their meaning. We speak today of the Church as the "People of God." We say that God's Spirit is at work throughout all levels of

God's people, that everyone has particular gifts which are given by God to build up the community. All of this is soundly grounded in the New Testament and in the teaching of the Second Vatican Council (see columns by Fathers Malone and Quennell).

Yet we frequently speak these words in an atmosphere and context that effectively says that the truths of faith, the imperatives of normal life, the guidelines for Christian holiness are chiefly known by bishops, priests and Religious who hand them on to the laity. As long as that is the ordinary experience of Catholics, the new words and images of the Church as "God's people" will remain only new words with little impact on life.

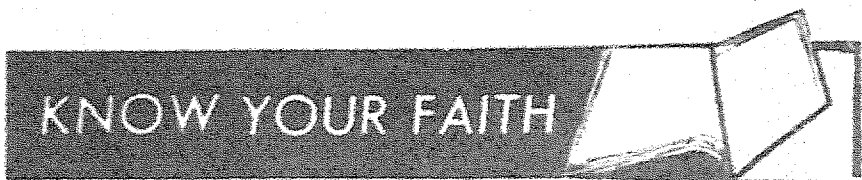
Religious education — on every age level, from pre-school to adult — should enable Catholics to experience the reality of being a "people of God." Each Catholic needs to experience the fact that he is needed not just to accept what others teach him or to carry out their wishes, but to be creatively, responsibly involved in making sense out of contemporary experience in the light of tradition, and cooperating in the building up of a genuine community of believers dedicated to coming to grips with today's issues and challenges.

Coming together as believers



Father Quentin Quennell.

"Today, when the Church is very large and very organized, and has existed for a long time, it may be harder to remember that the Church is really the "gathering," "assembly," or "calling together" of the entire people of God. But we must remember it . . ."



Religion in prehistoric days

By FATHER JOHN T. CATOIR

(This is one in a series of articles on the history of religion.) Primitive man grew up in intellectual darkness. The forces of nature (tornadoes, floods, earthquakes, scorching sun) were frightening to him, as being forces animated by some mysterious being.

He experienced the forces of nature as personal events, either for the good, or for the destruction of his tribe. Since he had no satisfactory explanation of periodic natural calamities, he always felt threatened by unseen powers lurking behind visible reality.

He took steps to make peace with these ominous beings. There was no way he could control the forces of nature, so he called upon his powers of persuasion to influence the superior powers to treat him kindly. Early man was in constant communication with the spirit-world through rituals and incantations.

There are many who trace man's earliest religious instincts to this combined sense of fear and wonder. This early form of naturism is obviously polytheistic, i.e., pre-occupied with many gods. Yet there is an abundance of evidence to demonstrate that primitive men all over the world carried in their legends and oral traditions, a belief in, or distant memory of, worshiping one Supreme God.

MOST OF the polytheistic systems had a network of minor deities: a person could call on the god or gods who had jurisdiction over his problem. There was a god for each village, a god for the mountain nearby, a god for the wind, the river; in fact, everything was animated by the spirits, even

the animals. Animism is the name we give to this form of primitive worship.

Each spirit had to be reckoned with in a special way. All kinds of amazing rituals evolved out of this complicated system. Hunters, after killing their larger prey, would disembowel the animal and crawl inside its body to establish good relations with its spirit, so that spirit would not depart the beast and do harm to the hunter at some later date.

Even today in primitive tribes there are practices which appear to be something other than what they are. For instance, one would think that an aborigine's careful concern over the burying of hair or nail clippings, or his waste material, springs from a desire for cleanliness. But there is something more behind the hiding and burying practice. He fears that if any hostile person or spirit should come into possession of anything that was part of his own body, the enemy would automatically have power to do him physical harm.

The voodoo doll is based on a similar principle. By doing harm to a replica of a person, that person is struck by the evil spell. All kinds of incantations and counterattacks are designed to protect against such a travesty.

There can be little doubt that our primitive ancestors were crippled with superstitious fears. They treated any outsiders as enemies. Even today these dark shadows cross the minds of modern men who should know better. If we are more conscious, more sensitive to the dignity of man today, it is because we have been called to love, respect, trust and forgive our neighbor in spite of the fears which have resided in us from earliest times. Christ has given a new dimension to man's understanding of himself and his world. Christ's love casts out fear.

Rome catechetical meet draws 1,000

(See special stories on Religious Education, pages 15, 16)

By PATRICK RILEY
ROME — (NC) — An International Congress on Catechetics, the first sponsored by the Vatican in two decades, opened here with 1,000 participants — three times the number expected.

Most of those attending are priests and nuns, which Cardinal John Wright saw as "a sign of stepped-up interest in catechetics in religious circles." Yet it also means a challenge, he added, because "the total work of religious instruction will not be accomplished until a far greater number of laymen are coming

or being sent to congresses of this type."

ABOUT 250 persons had attended the last catechetical congress sponsored by the Vatican in 1952.

Fifty-six Americans registered for the 1971 congress, among them 18 official delegates of national agencies involved in religious education.

Cardinal Wright, prefect of the Vatican's clergy congregation and by virtue of that job chairman of the congress's presidential committee, made his remarks to NC News on the eve of the Sept. 20-25 gathering.

In his opening address to a standing-room audience at

Rome's Lateran University, the American cardinal cited five objectives of the congress:

- To draw up "an honest list" of the difficulties and prospects of catechetics today.

- To attempt a sufficiently open description of the nature and the purpose of catechetics.

- To clarify what Cardinal Wright called "the most debated problem in post-conciliar catechetics," that of the content and sources of catechetics.

- To offer advice on the reorganization of pastoral catechetics.

- To find what he styled

"the soul of effective catechetics... joy."

Asking pardon for "any trace of triumphalism and also the optimism of faith," Cardinal Wright urged

"Let your faith be the source of your joy and your joy be the proof of your faith. This must be the spirit of all catechetics."

He warned against permitting the faith "to be buried under rival theologies" and prayed "that we may clear our minds of theological smog, your hearts of induced sociological confusion, so that you may recapture joy in the Lord."

The Voice does not assume responsibility for the accuracy of times of Masses listed in the timetable published.

The Sunday Mass schedule for Cathedral at 7506 NW 2nd Ave. is as follows: 7, 8, 9, 10, 11 a.m.; 12, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11 a.m.; 12, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11 a.m.

BELLE GLADE: St. Philip Benizi 7: 10, 30 and 12 noon (Spanish).
BOCA RATON: St. Joan of Arc 7, 8, 9, 10, 30 a.m. and 12 noon, 6 p.m.
Ascension 8: 30, 10 & 11:30 a.m., 4:14 NW 25th St.

BOYNTON BEACH: St. Mark 8: 9, 9:30, 11 a.m.

CLEWISTON: St. Margaret 8 a.m. 12 noon.

COCONUT GROVE: St. Hugh 7:30, 9 a.m. 10, 30 a.m., 12 noon. (Spanish). Saturday 6:30 p.m.

CORAL GABLES: Little Flower (Church) 7, 8, 9, 10, 11, 12, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11 a.m. and 6 p.m. Saturday 7 p.m.

St. Augustine 7:30, 9, 10, 30 a.m. 12, 5 and 6 p.m. Saturday 5:30 p.m.

St. Raymond, Coral Gables Elem. School, 8:30, 10, 11 a.m. (Spanish) 12:15 and 1 p.m. (Spanish).

CORAL SPRINGS: St. Andrew, 8:30, 10:30 and 11:45 a.m.

DANIA: Resurrection (2nd St. and 5th Ave.) 7, 8, 9, 10, 11 a.m. 12 noon and 6:30 p.m. Saturday 6:30 p.m.

DEERFIELD BEACH: St. Ambrose (SE 12 Ave.) 7:30, 9, 10:30 a.m., 12 noon and 5:30 p.m.

DELRAY BEACH: St. Vincent 6:30, 8, 9:30 and 11 a.m.; 5:30 p.m.

FORT LAUDERDALE: St. Anthony, 7, 8, 9, 10, 11:30 a.m. 12 noon and 5:30 p.m. St. Bernard, 6 p.m., Saturday, 5 p.m. — City Hall, Sunrise Golf Village. Also 9, 11 a.m. Village School, Sunrise Golf Village.

Blessed Sacrament, 6, 8, 9:30 and 11 a.m. 12:30, 6 and 7 p.m.

St. Clement, 6:30, 8, 9, 10, 11:15 a.m.; 12:30 and 7 p.m.

St. George, 7, 8, 9:30, 11 a.m.; 12:30 and 5:30 p.m.

St. Helen 3063 NW 23 Way, 8: 9:30, 11 a.m. 12:30 and 5:30 p.m.

St. Henry 700 NE 56 St. 9 and 11 a.m. Pompano Harness Track 7 and 10 a.m. St. Jerome, 8:30, 10, 11:30 a.m.

St. Malachi, 8, 10 a.m. Mini-Mall N.W. 67th Ave. and 57th St.
St. Maurice, 9 & 11 a.m. 7 p.m. Saturday, 7 p.m.
Queen of Martyrs, 6:30, 8, 9:30, 11 a.m., 12:30 and 6 p.m.

listed the last Friday of each month. Times of Masses and corrections are provided by parish rectories.

St. Cecilia 9, 11 a.m. 7 p.m. (Spanish) 10 a.m. (English) 1040 W. 29 St.
St. John the Apostle, 6, 7, 8, 9, 10, 11, 12 noon, 1 p.m. (Spanish) 5:30 and 6:30 (Spanish).

HIGHLANDS BEACH: St. Lucy 8:30, 10 and 11 a.m.; 5 p.m. 3510 S. Ocean Blvd.

HOBE SOUND: St. Christopher 7, 9 a.m.

HOLLYWOOD: Annunciation, 8, 9, 11, 30 a.m.; 7 p.m.

Little Flower, 7, 8, 15, 9, 30, 10, 45 a.m. 12 noon, 5:30, 6:30 p.m. Saturday 5:30 p.m.

Nativity, 7, 8, 9, 10, 11, 12, 1, 2, 3, 4, 5, 6, 7 p.m. Saturday 7 p.m.

St. Bernadette, 7:30, 9, 10, 30 a.m., 12 noon and 7 p.m. Saturday 7 p.m.

St. Boniface, 7 p.m., Saturday 7:05 Johnson St. (8:10, 9, 11, 10 a.m., Johnson St. & 69th Way.

HOMESTEAD: Sacred Heart, 8, 9, 30, 11 a.m., 12:30 and 6 p.m. Saturday 6 p.m.

IMMOKALEE: Lady of Guadalupe 9 (Spanish) 10, 11 (Spanish).

INDIANTOWN: Holy Cross, 9 a.m. Saturday 7:30 p.m.

JUNO BEACH: St. Paul of the Cross, Volunteer Fire House, U.S. 1, 7:30, 9 a.m. 10, 30, 12 noon Saturday 7:30 p.m.

JUPITER: St. Jude, 8:30 and 10:30 a.m. Saturday 7 p.m.

KEY BISCAYNE: St. Agnes, 8:30, 10 (Spanish) 11:15 a.m. Saturday 6:30 p.m.

LABELLE: Mission 10 a.m.

LAKE WORTH: St. Luke 7, 8, 9, 15, 10, 12 noon, 5 p.m., Saturday 7 p.m.

Sacred Heart, 7, 8, 9, 15, 10, 11, 45 a.m. Saturdays 6:30 p.m.

LANTANA: Holy Spirit 7, 8, 9, 15, 10, 30, 11:45 a.m. and 6 p.m.

LIGHTHOUSE POINT: St. Paul the Apostle, 8, 9, 15, and 10:30 a.m.

MARCO: Catholic Church of San Marco, 8:30 a.m. (Marco Yacht Club)

Mass timetable

9:30, 11 a.m. 12:15 p.m. (Spanish) 5 p.m., 7 p.m. (Spanish) Saturday 7 p.m.

St. Martha 11:00 Biscayne Blvd. 8:30, 10 a.m., 11:30 a.m. (Spanish) Saturday, 8 p.m.

St. MARY Cathedral 7, 8, 9, 30, 11 a.m., 12:30, 5:30 and 7 p.m. (Spanish) Saturday 7:30 p.m.

St. Michael, 7, 8, 9, (Polish), 10, 11, 15 a.m. (Spanish) 12:30, 6 and 7:15 (Spanish) Saturday 6:30 8 p.m.

Sts. Peter and Paul, 7:30, 9, 30, 10, 45 a.m. 12 noon, 5:30 p.m. (Spanish) 8:30 a.m., 1:7 Saturday 5:30

St. Robert Bellarmine 3405 NW 27th Ave. 8 a.m. (English) 11 a.m. 1 and 7 p.m. (Spanish).

St. Timothy 6:30, 7:45, 9, 10:15, 11:30 a.m. 12:45 p.m. (Spanish) and 6:30 p.m. Saturday 6:30 p.m.

St. Thomas the Apostle 7:30, 8, 9, 10, 11 a.m. 12:15 and 6 p.m.

St. Vincent de Paul 2100 NE 100 St. 7, 8:15, 9:30, 10:45 a.m.; 12 noon and 6 p.m. (Spanish).

MIAMI BEACH: St. Francis de Sales 7, 8, 9, 10:30, 11:45 a.m., 6 p.m.

St. Joseph 7, 8, 9:30, 11 a.m. 12:30 and 5:30 p.m.

St. Mary Magdalen, 7:30, 8:45, 10, 11:15 a.m. 12:20 and 6 p.m. Saturday 6 p.m.

St. Patrick, 6:30, 8, 9, 10:15, 11:30 a.m. 12:45, 6, 7 p.m.

MIAMI LAKES: Our Lady of the Lakes, 7, 9, 10:30 a.m.; 12 noon, 6 and 7:15 p.m. (Spanish).

MIAMI SHORES: St. Rose of Lima, 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish) 6 p.m., Saturday, 7 p.m.

MIAMI SPRINGS: Blessed Trinity 8, 9:15, 10:30 a.m.; 12 noon, 5:30 and 7 p.m. (Spanish); Saturday 7 p.m.

MIRAMAR: St. Bartholomew, 6:45, 7:45, 9, 10:15, 11:30 a.m.; 12:45 and 7 p.m.

MOORE HAVEN: St. Joseph 10 a.m.

NAPLES: St. Ann, 7:30, 9:30, 11 a.m.; 12:30 and 6 p.m. Saturdays 5:15 p.m.

Help 8, 9, 30, 11, 12:15 (Spanish) 6 p.m. Saturday 6 p.m.

St. Philip Biscayne Park 7, 9:30 a.m. PAROLEE: St. Mary 11 a.m., 6 p.m.

PALM BEACH: St. Edward, 7 a.m., 11 noon, Saturday 6 p.m.

PALM BEACH GARDENS: St. Ignace, 8, 9, 15, 11 a.m. 406 Holly Drive.

FERRINE: Christ the King, 8, 9, 15, 10, 30 a.m. and 12 noon (Spanish) Saturday 5 p.m.

Holy Rosary 7, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m. Saturday, 7 p.m.

St. Richard, SW 144 St. & Old Cutler Rd. 8:30 a.m.; 12:30 and 6 p.m.

PLANTATION: St. Gregory 7, 8, 9:30, 11 a.m., 12:30 and 6 p.m.

POMPANO BEACH: Assumption, 7, 8, 9:30, 12:15 p.m. 5:30 p.m. Saturday 5:30 p.m.

St. Elizabeth, 7:30, 9:30, 11 a.m. and 12:30 and 5:30 p.m. Saturday 7:30 p.m.

St. Gabriel 8, 9:30, 11 a.m. and 12:15 p.m.

RICHMOND HEIGHTS: Christ the King, 7, 10 a.m. and 12 noon.

RIVIERA BEACH: St. Francis of Assisi, 6:45, 8, 9:15, 10:30 a.m., 12 noon and 5:30 p.m.

SOUTH MIAMI: Epiphany, 6:30, 8, 9:30, 11 a.m., 12:15 and 6 p.m., Saturday, 6 p.m.

St. Louis 8, 9:30, 11 a.m., 12:30 and 6 p.m.

St. Thomas 7:30, 9, 10, 11 a.m., 12 noon and 6 p.m.

STUART: St. Joseph 7, 9, 11 a.m.

WEST HOLLYWOOD: St. Stephen, 7, 8, 9, 10, 11 a.m.; 12:15 and 7 p.m.

WEST MIAMI: St. Agatha, 8:30, 9:45, 11 a.m. Miami Coral Park High

Prayer Of The Faithful

Twenty-sixth Sunday of the Year
Sept. 26, 1971

CELEBRANT: No Christian should be content while men are suffering. We may as individuals, feel helpless, but together we can do something. Christ's concern for the poor must be manifest in us. His followers. We pray that we may not turn deaf ears to the harsh lesson of the words of Scripture but rather come to share our lives and our resources in answering the needs of others.

COMMENTATOR: Our response today will be: Lord, help us to be compassionate.

COMMENTATOR: For the Church, that it will exercise leadership in the search for peace and social justice, we pray to the Lord.

PEOPLE: Lord, help us to be compassionate.

COMMENTATOR: For those with governmental power and influence, that world and national economies may be geared to human needs rather than to greed and profit, we pray to the Lord.

PEOPLE: Lord, help us to be compassionate.

COMMENTATOR: For all those striving to make the structures and institutions affecting our daily lives be more compatible with the gospel message, we pray to the Lord.

PEOPLE: Lord, help us to be compassionate.

COMMENTATOR: For community organizations in city, neighborhood, and parish, that no one among us may be in want while another of us still has something we can share, we pray to the Lord.

PEOPLE: Lord, help us to be compassionate.

COMMENTATOR: For all Americans, that we may be committed more to people, and less to things, putting the rights of human beings and property in a Christian perspective, we pray to the Lord.

PEOPLE: Lord, help us to be compassionate.

COMMENTATOR: For this congregation, that the sharing and solidarity we express and celebrate here today may be realized in all of our relations with others, we pray to the Lord.

PEOPLE: Lord, help us to be compassionate.

CELEBRANT: O God, it is not easy to pray that we may bridge the great abyss between rich and poor. Our comfort and security seem to depend on that abyss. So free us and strip us of our fear that we may respond with compassion to those who come to us in need. We ask this through Christ our Lord.

PEOPLE: Amen.

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Archangel Michael feast day Sept. 29

By JOHN J. WARD

In the history of Christianity, one of the greatest — if not, indeed, the very greatest — fighter in its behalf is St. Michael, the Archangel.

His feast day, along with that of St. Gabriel and St. Raphael, also archangels, will be observed by the Church on Wednesday of next week, Sept. 29.

Michael is called "one of the chief princes" who came to help Daniel resist the King

of the Persians. And in the Apocalypse, there is a vivid description of the battle in heaven, during which the Archangel Michael and his angels fought with the rebellious angels. St. Michael triumphed, after which Satan and his followers were cast into hell.

The name "Michael," means "who is like to God."

WHENEVER there was any work of great power to be performed, it was St. Michael who was chosen to be sent. He

helped the children of Israel; he prepared the Israelites for their return from Persian captivity; he led the brave Maccabees to victory, and he rescued the body of Moses from the hands of the devil.

St. Michael has always been invoked by the Church, both in the East and in the West, to "defend us in the battle" against the powers of darkness. In the 4th century a church was built near Constantinople and dedicated to him.

On May 8, 1492, St. Michael appeared on Mount Gargano, in southern Italy, and the place became one of frequent pilgrimage.

During the plague in Rome in the 6th century, Pope Gregory the Great saw St. Michael sheathing his flaming sword to show that he would put an end to the scourge ravaging the city.

In 1608 a church was erected over Hadrian's mausoleum in thanksgiving to St. Michael for the help he gave.

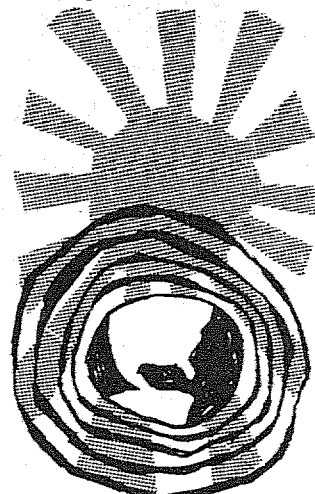
SCHEDULE OF SERRA CLUBS

Serra Club of Miami
Meets first and third Tuesday of each month
Columbus Hotel, Miami
12:15 p.m.—luncheon meetings

Serra Club of Broward County
Meets second and fourth Monday of each month
Galt Ocean Mile Hotel, 3200 Galt Ocean Drive,
Fort Lauderdale 12:15 p.m.—luncheon meetings

Serra Club of Palm Beach
First and third Monday of each month
Meetings at 7:00 p.m.
Town House, West Palm Beach, Fla.

CCD approach experiences change



By MITCH ABDALLAH
VOICE NEWS EDITOR

The whole approach of the Confraternity of Christian Doctrine teaching has experienced a change from what it was several years ago.

The CCD is a program implemented in all parishes for the purpose of providing religious instruction to all Catholic children who attend public schools. Teachers in the program consist of laymen, laywomen and members of religious orders.



FR. LACERRA

The CCD program in the parishes is geared to two principles, said Father Gerard La Cerra, Archdiocesan director of the CCD.

"We must know what the mind of the Church is and be able to understand the students we teach."

These principles and many others will be studied and discussed at the National Congress of Religious Education on Oct. 27-30. Approximately 5,000 participants are expected to convene at the Carillon and Deauville Hotels, where some 240 congress sessions are scheduled.

Explaining the steps necessary for an effective religious education, the CCD director said that "the understanding we had of our Faith as children is not the understanding of our Faith that can adequately confront the adult situations of our times. Today, religious formation involves a whole process of growth."

(CONTINUED ON PAGE 16)

Here's how to make your program into a booklet

Congress, Oct. 27 - 30



CLIP AND SAVE

Page 3

Congress Of Religious Education Program

The following is the continuing program of topics and speakers for the National Congress of Religious Education scheduled for Oct. 27-30, Miami Beach. Subsequent issues of the Voice will print the remaining sessions planned for the congress.

THURSDAY, OCT. 28, 9-10:15 A.M.

Adult Religious Education

"Today's Christian - God's Cop, God's Ritualist or God's Manifestation" - William J. Jacobs, Assoc. Professor, St. Cyril and Methodius Seminary, Mich.

Parish Religious Education Coordinators

"The Religious as Communicator of the 'Good News'" - Sr. Anne Patrice Meseroll, C.S.J., Parish Religious Education Coordinator, Cincinnati Diocese

Media for Religious Education

"The Gospel and the Media" - Rev. Ellwood E. Kieser, C.S.P., Executive Producer, Insight TV Series

"Media as Myth and Parable: Patterns in Religious Film" - Sr. Corrine Hart, IHM, Educational Consultant, TeleKETICS

"Religious Education and Music" - The Dameans

The Mission of Religious Education

"Youth and the Catholic Dimensions of our Christianity" - Msgr. Edward T. O'Meara, National Director, Society

for the Propagation of the Faith

Pre-School and Parent Involvement

"Developing Programs for the Developing Children: The Importance of the First Seven Years" - Lillian M. Fairbanks, CCD Board, Worcester Diocese

Elementary and Junior High School Programs

"Introducing Children to the Sacraments - A Parish Responsibility" - Rev. Howard B. Basler, Asst. CCD Director, Brooklyn Diocese

High School Programs

"CCD Renewal Group: The Student Apostolate for High School Groups" - Bro. Vincent Gartland, S.C., Coordinator of Catholic H.S. Religion Programs, Trenton Diocese

"Conscience and the Adolescent" - Rev. Aldo Tass, Chairman, Dept. of Rel. Ed., Msgr. Farrell High School, Staten Island

Special Education Programs

"Special Religious Education - The Madison Approach" - Sr. M. Sheila, O.S.F., Administrator, St. Coletta School, Jefferson, Wis.

Ecumenical Dimensions in Religious Education

"Ecumenical Sharing in Religious Education" - Rev. Daniel McKeazie, Assoc. Director, Bishop's Committee

on Ecumenical and Interreligious Affairs

"The Ecumenical Contribution of the American Bible Society to the Biblical Apostolate" - Dr. James Nettinga, American Bible Society

Catechesis of the Spanish-Speaking

"The Spanish-Speaking Communities Challenging the Church in the U.S." - Francisco H. Diana, CCD Coordinator for the Spanish-Speaking, Brooklyn Diocese

THURSDAY, OCT. 28, 10:30-11:45 A.M.

Parish Religious Education Coordinators

"The Religious as Parish Coordinator of Total Religious Education" - Sr. Ita P. Devitt, Administrator of Religious Education Coordinators, New York Archdiocese

The Mission of Religious Education

"Christian Worship as Proclamation" - Rev. John Gallen, S.J., Professor of Liturgy, Woodstock College

"Role of the Religious Educator: Fellow Student" - Patricia Anne Mullen, Chairman, Dept. of Sociology, College of St. Catherine

"Religious Education Possibilities for Rural Areas - A Sharing Session" - Sr. Patricia Piper, convener, Director, Christian Education Center, Austin, Minn.

(CONTINUED ON PAGE 4)

CLIP AND SAVE

Page 5

Congress Of Religious Education Program

(CONTINUED FROM PAGE 4)

Education/CCD

"Storytelling and Mythmaking for Children" - Robert Béla Wilhelm, Th.D., Director, CREATE

High School Programs

"Religious Psychology for Adolescents" - John R. McCall, S.J., Director, Institute for Study of Religious Education and Service, Boston College

High School Programs

"The Dimension of Socialization in High School Religious Education" - Bro. Michael Warren, CFX, Flushing Pastoral Planning Project, Brooklyn Diocese

"Leadership Programs for Teenagers" - Joan Benson MacDonnell, Coordinator of Training Programs, Division of Youth Activities, USCC

Special Education

"Making Religion Relevant to the Deaf" - Rev. Thomas F. Cribbin, Director, Office for the Handicapped, Brooklyn Diocese

"A Practicum on Religious Education for Mentally Retarded Children" - Ethel Doherty

Ecumenical Dimensions in Education

"Ecumenical Dimensions in Religious Education" - Rev. Boardman W. Nathan, General Secretary, The Religious Education Association

Catechesis of the Spanish-Speaking

"Catechesis of the Spanish-Speaking" - Rev. Virgil Elizondo, Dean, Assumption Seminary, San Antonio, Texas

Social Awareness in Catechetics

"Human Development, Concept and Experience: Its Centrality to Christian Catechesis" - Frederick J. Perea, Jr., Asst. Coordinator of Education, Campaign for Human Development

"Good News for the Diapers to Tennis Shoes Set" (inner city and minority group religious education workshop) - Sr. Eileen Marion, OSP, St. James and John School, Baltimore. Sr. Anne Stedman, OSB, Relig. Ed. Coord., Denver, Colorado. Sr. Marian Bellotti, OSB, Relig. Ed. Coord., Denver, Colorado

THURSDAY, OCT. 28, 3:30-4:45 p.m.

Adult Religious Education

"Organizing a Regional Adult Religious Education Center" - Rev. Terence Attridge, St. Barnabas Parish, New York Archdiocese

"Designing for Local Needs" - Rev. Paul M. Asselin, C.S.P., CCD Staff Consultant, Baltimore Archdiocese

Parish Religious Education Coordinators

"Philosophy and Organization of Parish Religious

Education Programs: Nature and Purposes of CORED" - Thomas P. Emmett, National Chairman, CORED

The Mission of Religious Education

"Instroteach - Instrument for the Observation of Teaching Activity in the Church" - Joe Y. Valazquez, Director of Religious Education, tri-parish program, Cheyenne Diocese

Social Awareness in Catechetics

"Exploring Catechetics from a Black Point of View" - Sr. Teresita Weind, S.M.P.

The Mission of Religious Education

"Liturgy - A Teacher or To Be Taught?" - Rev. Joseph M. Champlin, Pastor, Holy Family Church, Fulton, N.Y.

Pre-School and Parent Involvement

"The Child and His Environment" - Gerard A. Pottebaum, President, THE TREE HOUSE

Elementary and Junior High School Programs

"Educational Strategies in the Elementary School Child" - Sr. Mary Sarah Fasenmyer, Acting Dean, School of Education, Catholic U.

"When and How to Prepare for the Sacraments" - Rev. Francis J. Buckley, S.J., Professor, Scripture and Pastoral Theology, San Francisco U.

"Psychology and the Moral Development of the

(CONTINUED ON PAGE 6)

What is 'a religious education?'

By MARY PERKINS RYAN

When parents, in their day-by-day family life, give their children a sense of being respected and loved as unique persons, are they thereby taking part in their children's religious education?

If a physics or biology teacher communicates some excitement at the wonder of reality as disclosed by the sciences, is he contributing to his students' religious education?

If an expert in group dynamics helps the members of a family or of a committee learn how to communicate and work together

more effectively, might he be helping them continue their religious education?

All of us would agree that there is more to "a religious education" than learning the teachings of the Church and traditional Christian prayers. But what the "more" includes, and which aspects of it can or should be handled in religious education programs, are questions at the root of a great deal of the confusion among Catholics about religious education today.

SOME OF US would say that a good religious education, besides teaching basic

Christian doctrine, should inculcate fear and love of God, habits of daily prayer and regular attendance at Mass and reception of the sacraments, and obedience to God's commandments and the Church's precepts.

Others would add, along the lines of the documents of Vatican II, that a Catholic's religious education would be sadly lacking if it did not form him in a trusting and grateful attitude toward God, our loving Father, together with the sense of belonging to the community of the Church, the Body of Christ, one in the Spirit. They would also consider it essential to cultivate understanding and love of scripture, and the abilities required to take part actively in the liturgy and to witness to God's love in daily life.

Still others would say, as the Bible does, that nobody can love God unless he loves his fellow human beings "in deed and in truth." To love other people "in truth" means to respect them as persons and to care for their well-being at least as much as for one's own.

TO LOVE THEM "in deed" means actively to help people, in one way or another, toward the fullness of life that God desires for all men. Consequently, whoever helps anyone else become a more loving and love-able person, a more responsive and effective and responsible person, is contributing greatly to his religious education.

If we are to worship and witness to "the God and Father of our Lord Jesus Christ,"

we need somehow to be sensitive to his presence in the midst of our daily experiences. Consequently, whoever helps another person cultivate his sense of wonder at reality as we experience it and what it hints at beyond itself, his sense of trust and openness to this "beyond" and his creative responsiveness to it, is contributing an essential element to that person's religious education.

IN THIS VIEW, then, a person's Christian development includes his human development, even though it also has other aspects which make it specifically Christian — not like frosting on a cake, but like the permeating flavor which gives it its special taste.

Here are three different views about what "a religious education" for Catholics today should include—and they have innumerable variations and combinations as they are held by real people. No wonder many parents are confused when they have one view, the pastor another, and the religious education coordinator still another, and they all think they are talking about the same thing.

Perhaps, then, the first step towards lessening confusion, increasing effectiveness, and assigning roles in religious education, would be more open discussion of what everyone concerned in a parish program means by "a religious education."

CCD approach changes

(CONTINUED FROM PAGE 1)

THE PRINCIPLE of readiness on the part of the student and educational psychology are terms which must be understood by the CCD teacher.

He took, as an example, the teaching on the Sacrament of the Eucharist. "What are we aware of as adults when we receive the Eucharist? We experience a cause for unity and show a sign of unity as we receive the body and blood of Jesus — the spiritual food that makes us God's family," Father La Cerra said.

In the earlier grades, rather than teach the child what the concept of unity is, he is

taught the more basic reality that God is our Father. And that as a Father, he gave man a very special gift, the gift of Himself in the person of His Son.

OVER A PERIOD of eight years, this concept is developed so that the child knows what it is he is receiving, Father La Cerra explained.

He said that a youngster is not ready to be taught everything that doctrine contains. "You cannot teach a small child all the Commandments at one time," Father La Cerra said. "He will not understand what it

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CLIP AND SAVE

Congress Of Religious Education Program

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Elementary and Junior High School Programs

"Focus on Jr. High School Students" — John Bettin and Ronald Wilkins, Authors of "Focus on Faith . . . Growth . . . Life," Wm. C. Brown Co.

"Confirmation Preparation" — Rev. Thomas Kramer

High School Programs

"Love and Life" — Rev. Joseph M. Champlin, Pastor, Holy Family Church, Fulton, N.Y.

"Leadership Programs and Teenagers" — Richard Quirk, Assistant to the Director, Division of Youth Activities, U.S.C.C.

"CCD Programs for High School" — Rev. Richard A. Laurick, C.S.C., Asst. Director, of Religious Education, Chicago Archdiocese.

"The Maturation of the Adult Believing Community as Prerequisite to the Development of Adolescent Faith" — Rev. Peter Ellis, C.S.S.R.

Special Education Programs

"Religious Education for the Mentally Retarded" — Rev. Matthew M. Pesaniello, Director, Apostolate for Mentally Retarded, Newark Archdiocese

"Religious Education for the Blind" — Msgr. Richard McGuinness, Asst. Director, Mount Carmel Guild

Ecumenical Dimensions in Religious Education

"The Image of the Jews" (film and discussion) — Arthur N. Teitelbaum, Florida Regional Director, Anti-

Defamation League of B'nai B'rith

Catechesis of the Spanish-Speaking

"Religious Education and the Cuban Phenomenon" — Dr. Elvira Dopico, Principal, Shenandoah Elementary School, Miami, Florida

"Religious Education for Migrant Workers" — Rev. John McMahon, Rural Life Director, Archdiocese of Miami

THURSDAY, OCT. 28, 2-3:15 P.M.

"Adult Religious Education and the Printed Media" — James Alt, NC News Service

"Programming Creatively for Adults" — Mrs. Jane Wolford, Director, Institute for Continuing Education, Detroit Archdiocese

"Adult Faith in Teacher Training for Primary Grades" — Rev. Peter Bowman

Parish Religious Education Coordinators

"The Relationship Between the Diocesan Staff and the Parish Coordinator" — Sr. Teresa Mary Dolan, CCD Staff Advisor, Baltimore Archdiocese

"The Role of Parish Professionals in the Educational Mission" — Joseph C. Neiman, Coordinator of Research, Divine Word Center.

Media for Religious Education

"The Gospel and the Media" — Rev. Ellwood E. Keiser, C.S.P., Executive Producer, Insight TV Series

"Religious Education Through Media (especially

commercial televisions)" — Rev. William A. Dalglish, Director, Glenmary Religious Education Department

"Media as Moral Vision, Values in Religious Film" — Sr. Corinne Hart, IHM, Educational Consultant, TeleKETICS

"Music and Catechetics"

The Mission of Religious Education

"What is 'A Religious Education'" — Mary Perkins Ryan, Executive Editor, The Living Light

Pre-School and Parent Involvement

"Who, Me Teach My Child Religion?" — Preparing Parents for the Inevitable" — Dolores Curran, Editor-at-large, "The Parent Educator"

"The Child and His Environment" — Gerard A. Pottebaum, President, THE TREE HOUSE

Elementary and Junior High School Programs

"Religious Education and the Primary Grades: the place to start" — Sr. Mary Charles Bryce, Asst. Professor, Dept. of Religion and Religious Education, Catholic University

"The Child, Prayer and Moral Life" — Dr. Francoise Darcy, Asst. Professor, Graduate Institute of Religious Education, Fordham University

"Experiential Catechesis, The Child and the Family" — Rev. Carl J. Pfeifer, S.J., and Sr. Janaan Manternach, O.S.F., Asst. Directors, National Center of Religious

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CLIP AND SAVE

Congress Of Religious Education Program

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Elementary School Child" — Rev. Anthony Lobo, Chairman, Humanities Dept., St. Mary's Seminary College

"Process-Based Learning for Religion Teachers" — Rev. Robert J. Reardon and Sr. Mariella Frye, MHSH, CCD Office, Pittsburgh Diocese

High School Programs

"Discovery as the Goal of High School Religion Programs" — Rev. Robert Heyer, S.J., Center for the Study of Religion and Worship, New York City

"Designing Creative Interaction" — Martha Langdon, Asst. in Educational Planning, Bergamo Center

Special Education

"Religious Education for the Mentally Retarded" — Rev. James H. McCarthy, and Sr. Mary Therese Harrington, H.H.S., Special Education Division, CCD Office, Chicago Archdiocese

"Teacher Training-Discovering God's Love With the Mentally Retarded" — Sr. Mary John Minetta, SHF, Supervisor, Religious Education for Retarded, National Apostolate for the Mentally Retarded

Ecumenical Dimensions in Religious Education

"The Problems of Judaism in Christian Education" — Rev. Edward Flannery, Director, Secretariat for Catholic-Jewish Relations

Catechesis of the Spanish-Speaking

"Catechetical Programs for the Spanish-Speaking" —

Sr. Mary T. Mahony, SND, Spanish Director, Washington Archdiocese

THURSDAY, OCT. 28, 8-10 P.M.

"The Art of Teaching Christianity" — Wayne R. Rood, Professor of Religious Education, Pacific School of Religion and Theological Union

"Achieving Community Development Through Religious Education" — Dr. Beryl D. Orris, Executive Director, Divine Word Centre

"Adult Simulation Game Experiences" — Dr. Sara Little, Professor, Presbyterian School of Christian Education (Limited to 40 participants)

"Parents and the Religious Education of their Children" — Dr. Christiane Brusselmans, Asst. Professor, Foreham and Louvain U.

"What Are We Trying to Accomplish in Adult Religious Education" — Dr. Lawrence J. Losoncy, Director, Division of Adult Education, USCC

"Ecumenical Dimensions in Religious Education" — Rev. Boardman W. Kathan, General Secretary, The Religious Education Association

"First Things First: What Children Really Need From Media" — Eliot A. Daley, Director, Program Development, Small World Enterprises

"The Teaching Mission of the Church" — Bishop William E. McManus, Director of Catholic Education, Chicago Archdiocese

"Value Probing Techniques for Adolescents" — a teenage panel, conducted by Dr. Sidney B. Simon, Professor of Humanistic Education, U. of Massachusetts

"Diapers to Tennis Shoes Program Share-In" (successful inner city and minority group programs demonstrated by people working on the scene) — Pat Farmer, Assoc. Director CCD, Clearwater, Fla.; Sr. Rose Ann Barman, Relig. Ed. Coord., Lakewood, Colo.; Sr. Mary Susan Kros, Relig. Ed. Coord., Lakewood, Colo.

"Religious Education for the Spanish-Speaking" — a panel discussion moderated by Bro. Emilio Quiros, FSC, Coordinator of Spanish-Speaking Programs, Miami Archdiocese

"Religious Education Today" (panel discussion on issues emerging from daytime seminars and the present catechetical scene) Moderator: Rev. Charles C. McDonald, Executive Secretary, NCDD; Panelists: Rev. Howard B. Basler, Asst. Religious Education Director, Brooklyn Diocese; Msgr. Paul G. Cook, Religious Education Director, Baltimore Archdiocese; Rev. Robert J. McIntyre, Religious Education Director, Providence Diocese

"Teaching the Theology of the New Testament: The Need, The Opportunity, The Benefit" — Rev. Peter Ellis, C.S.S.R.

Perils to mankind, 1971

By FATHER JOHN B. SHEERIN

The revival of witchcraft has frightened many Americans. It has not yet reached a hurricane velocity but there are witches bedeviling the American scene from Los Angeles to Boston. Recently in Minneapolis witches gathered for an occult festival, waving their swords, whispering incantations to the moon and indulging generally in their weird and woolly wizardry. The whole world of the occult seems to be in for a period of popular favor. The high priest of the Church of Satan recently appeared on the cover of *Look* and Satan occasionally turns up on TV.

ALTHOUGH SOME orthodox believers in Christianity may view this movement with alarm, perhaps as a sign of the coming end of the world, the fact is that witchcraft and the occult are rank amateurs in comparison with the New Decadence. Around New York City at present, the *New York Magazine* (not to be confused with the *New Yorker*) is the publication that seems most alert and sensitive to the cross-currents and fads of the day. Its Sept. 13 issue amounts to a catalog of all the chic forms of decadence now in vogue or about to descend upon us.

Alluding to the period of Decadence around the turn of the century, the contents page of the Sept. 13 issue says: "... a pall of decadence is upon us — colored not mauve, as in that other famous decadent era, but a diabolical black, cast upon a protested-virginal white..."

THE EDITORIAL by Albert Goldman paints a bleak picture of the New Decadence that will come to New York in the fall. He points out that we will be seeing a plethora of

decadent films, even a movie showing the rise of German Nazism — set to music. "Everybody's walking about in crushed velvet and Parisian brothel boots." As a social evil, witchcraft pales into insignificance in comparison with the New Decadence.

Goldman notes, however, a very significant difference between the New Decadence of 1971 New York and the debauchery of Paris at the end of the last century. When Baudelaire or Huysman slipped out into the night to commit a bit of depravity, they afterwards suffered the torments of the damned in their consciences. Today, the revolution that has been sapping the life out of our moral code "has finally produced a race of young men and women who may lack passion but who also lack shame and remorse." The New Decadence is not ridden with pain or guilt.

I SUPPOSE it is rather futile to compare evils. "The Imitation of Christ" advises against any attempt to compare saints, so a comparison of relative evils may also be inadvisable generally. Yet there are times when evils become so numerous that we need a sense of proportion in resisting them. This, I believe, is one of those times. Evils are proliferating like tumblebugs.

Were I to make up a list of evils in order to their danger to mankind, I would put war at the top of the list. By war I mean not only battles and bombs but the whole arms race, everything that conduces to war. One sociologist recently said that the conduct of international war today is "completely insane" because it hovers every moment on the



edge of a nuclear war that can totally annihilate the human race.

HEDONISM, thrill murders, twitching nudity, racial discrimination, social injustice, eroticism — all these are deplorable but the human race's Public Enemy No. 1 is war. It has spawned atrocities such as the murder of innocents at My Lai and the starvation of children in Pakistan but it holds over humanity the everpresent threat of the death of every man, woman and child.

Perhaps the coming Synod at Rome, in its discussion of peace and social justice, will proclaim the enormous peril of war as the ultimate human iniquity.

What influence have churchmen on legislation?

By MSGR. GEORGE G. HIGGINS

Father Robert Drinan, S.J., the first Catholic priest to be elected to the Congress (the only other priest-Congressman was appointed, not elected), has come to the conclusion, after his first six months on the Hill, that "the churches of America are unable or unwilling to have their voice heard in Congress."

To buttress his criticism of the churches in this regard Father Drinan says, for example, in a signed article in the Sept. 10 issue of the *National Catholic Reporter*, that the churches of America gave him and the other members of Congress "virtually no assistance and no guidance" when the administration's massive welfare reform bill was up for a vote in the House last June.

Father Drinan will have to forgive me as an old friend and admirer, if I say rather pointedly that I am not greatly impressed by this particular complaint. If I know Bob Drinan, he really doesn't feel that church groups, as they are presently constituted, are particularly well qualified to advise him (or all people) on the intricacies of this "enormously complex and important social problem."

THIS IS MORE than a hunch on my part; it's a matter of public record. That is to say, in the very NCR column in which he laments the "silence" of the churches in the legislative arena, Drinan goes out of his way to say, and very emphatically at that, that he was totally unimpressed by the arguments advanced by the one major church organization which did go to the trouble of contacting him on this issue, namely, the National Council of Churches.

"I am sorry to say," he reports, "that the arguments presented by these (NCC) representatives of some 50 million Christians were, to say the least, less than impressive." Or again: "Respect for the credibility of the legislative arm of the National Council of Churches was not enhanced by its performance concerning the program for welfare reform which passed the House in late June."

THIS MEANS (to the present writer at least) that Father Drinan — quite understandably from his point of view and from mine as well — is impressed by church pronouncements on complex legislative matters if and when said pronouncements coincide with his own point of view on these issues, whereas he finds them totally unimpressive and altogether lacking in credibility when they advocate a position different from his own. In other words, what he really wants from the churches — or so it seems to me — is not "guidance" as such but massive political support for his own point of view.

It is interesting and rather ironical to note, in this connection, that the National Council of Churches probably thought — and, for all I know, still thinks — that its own position on the administration's welfare bill was more "progressive" than Father Drinan's. I don't happen to agree with the NCC in this regard. In other words, if I had been in Father Drinan's position, I probably would have voted for Title IV of the welfare bill, as he did, with a hope and a prayer that at least some of its obvious deficiencies would be corrected in the Senate or in conference.

FOR PRESENT purposes, however, all this is beside the point. The point is that Father Drinan, in the very act of lamenting

and criticizing the silence of church groups in the legislative arena, has come close to proving the opposite of what he set out to prove in the first place. To refer again to his NCR column, his argument is that church groups are failing to give guidance to the Congress on complex legislative issues. But what he ends up saying is that these groups are really not qualified to give such guidance. This being the case, what's all the excitement about? Why bother asking for guidance from religious groups in whose judgment one has so little confidence?

I know I don't have to tell Father Drinan — and I hope I don't have to tell the readers of this column, especially those who agree with Drinan — that my purpose in raising these questions about his NCR column is not to score points in a purely academic debate, but simply to suggest that the role of the churches in the field of legislation is, in my opinion, neither as simple nor as clear-cut as Father Drinan makes it out to be.

AS A RESIDENT of Washington who has watched the legislative process rather closely for so these many years, from a distance of approximately two miles, I think I know what's bothering Father Drinan in his role as a congressman. By his own admission, he decided to run for the Congress because he was convinced that that's where the action was. But no sooner had he arrived in Washington than he discovered, to his chagrin, that there isn't nearly as much action on the Hill as he thought there would be.

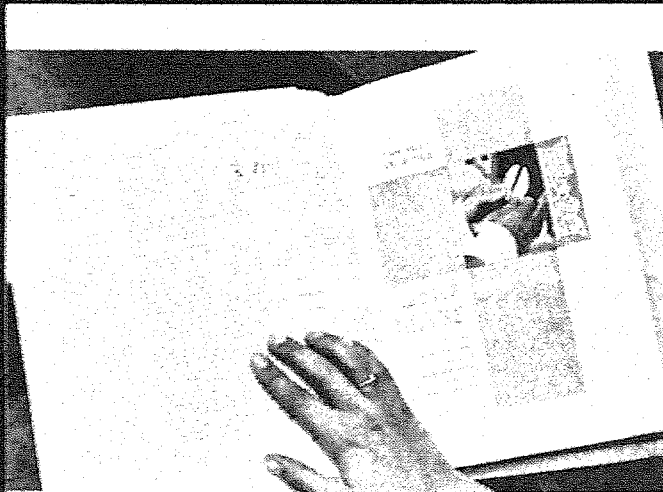
He realized, in other words, that the Congress, as a rule, can move only as far and as fast as the country wants it to move. The problem, then, is how to get the country to push the Congress to move a little further and a little faster. The answer to this one, Father Drinan suggests, is more effective lobbying — and who, he asks, could lobby more effectively than the churches if they ever decided to galvanize their forces for this particular purpose?

As a theoretical construct, Father Drinan's position on this matter of church lobbying probably has a certain validity. In other words, the churches obviously have some kind of role to play in the legislative arena. On the other hand, it seems to me that Father Drinan hasn't even asked, much less answered, a number of questions which have a direct bearing on the subject under discussion.

AMONG THESE questions are the following: Who speaks for the churches? How do the churches arrive at a consensus on complex legislative matters? Does it really make any sense to pretend, at this late date, that the National Council of Churches represents 50 million Christians in the political arena? Who is really listening to the churches on legislative matters?

In my judgment, Father Drinan begs all of these and a number of related questions in a rather cavalier fashion by stating, all too emphatically, in his NCR column that "to think that such activities (lobbying) on the part of organized religion are improper is a totally naive and indefensible concept." I find this statement to be very simplistic and doctrinaire. It literally cries out for a number of distinctions, some of which I hope to raise, for purposes of discussion, in a subsequent release of this column.

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Many theories cited to explain addicts



Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is associate director of Addiction Prevention Services of the Archdiocese of Miami Catholic Service Bureau, Inc., and directs the operation of St. Luke Methadone Center, Miami; St. Luke Residence, Miami Beach; and the Drug Education Department, Miami.

By DR. BEN J. SHEPPARD

Many questions to which those working in the field of drug addiction have been seeking answers are clarified in the Sept. 10 issue of "The Medical World," a weekly publication of McGraw-Hill.

Heroin dependence is divided into three parts: a physiological and psychological hang-up which must be taken into account because unless the addict continues use of the drug he will experience withdrawals; tolerance to the drug because it takes increasing doses to produce the euphoric state; and the involvement of the nervous system when the drug is withheld — harkache, loss of appetite, sleeplessness, diarrhea, irritability, generalized aches for many days at a time.

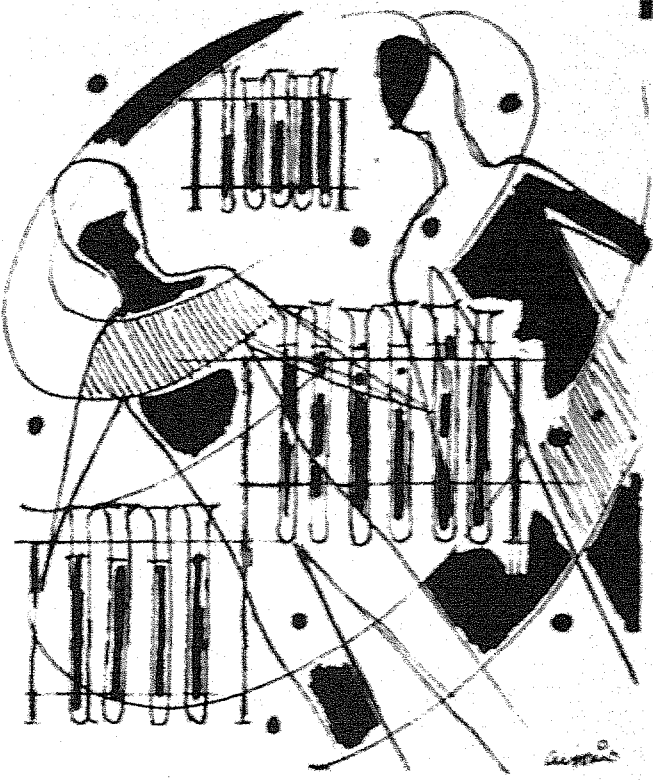
While some investigators have blamed the genes, others are studying the behavioral characteristics. Some declare that the physiological and psychological characteristics are so intertwined as to be inseparable. Still others claim a character disorder.

Post mortem examinations show no persistent patterns but Dr. Asram Goldstein, professor of Psychopharmacology, feels that he has isolated the chemical factor. Heroin metabolizes into morphine in the body. When injected in one area of the brain, it lowers the temperature in the body and this is the same area in the brain for pain relief. No one can fully explain how and why it acts because when the breathing center is depressed this is an entirely different region. One must conclude that there are multiple sites of injection.

IN THE OPINION of Dr. William Martin of the Kentucky Center tolerance is "very complicated" and not ever complete. Tolerance varies in different individuals and in different organs. Constipation and pupil constriction continue with chronic usage. They will be pinned and this will not increase with additional heroin doses.

Time of dose is related to physical dependence, believes Dr. Harris Isbell, professor of Medicine and Pharmacology at the University of Kentucky.

It is an accepted fact that you can develop a high degree of dependence by sniffing. The only difference is in the amount sniffed and absorbed. Dr. Isbell feels that anyone taking 40-60 mgm. of heroin per day should develop strong withdrawals if abstinence occurs in one month's time. If you use morphine antagonists then these withdrawals can be brought about in only a few days. Physical dependence must include changes in the electroencephalogram as well as reduction of temperature and blood pressure — a procedure



which entails months. In addition the patient's sleeping pattern is abnormal.

Dr. Way, now working in San Francisco on experiments to explain the reasons for developing physical dependence, has already shown that contraction of gastrointestinal muscle tissues after heavy morphine injections were normal.

Investigations too numerous to mention and too detailed for the layman are now being conducted throughout the nation to determine the why of dependence, tolerance, and drug withdrawal signs.

ACCORDING to Dr. Vincent P. Dole, senior physician at Rockefeller University, chronic use of narcotics alters cellular reactivity which cannot be changed simply by removing the drug. This is the reason he maintains patients on methadone.

For example, after years of abstinence a former addict will experience euphoria from a single morphine injection while the non-addict will not. And addiction occurs much more rapidly with former addicts than with novices.

"For most hard-core addicts, methadone is the only thing we have," said Dr. Conan Konetsky, professor of psychiatry and pharmacology at Boston University. "I am not impressed by the results of the therapeutic community approach. Patients seem to be able to stay clean only while in the house. It is a very moralistic approach—high Calvinism. It seems to substitute an institution for a drug."

Results are not yet known on studies being conducted at two universities to cut the pain pathways in the brain on animals who have become addicted in the laboratory.

A vast majority of medical men, however, feel that there is an underlying psychological factor involved and that the problem is mainly psychological rather than physiological.

Dr. Efron Ramirez, a former Commissioner of the Addiction Service Agency, feels that there is fundamentally a character disorder.

The hard-core addict, he points out, has little sense of responsibility, no commitment to anyone or anything. His lack of motivation frustrates psychiatrists used to patients with emotional problems but with basically solid characteristics. What most addicts need is proof that they can change.

I concur.

CCD approach changes

CONTINUED FROM PAGE 16

means when the Commandment is: You shall not commit adultery.

Man learns through concrete experience, which is why different methods are used in teaching a child. Parents must understand that when Johnny comes home and says he was playing games in class, that the games do have a purpose in stressing a religious principle. Maybe this will not be evident immediately, but in due time the child will understand and will correlate his experiences to a religious sense.

"There are more art works, more projects in which the children are involved. It teaches them to work together, to work as a community," Father La Cerra said.

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Three school teams survive early tests

By JACK HOUGHTLING

Only three schools remained undefeated after the archdiocese football season got off to a disappointing start last weekend.

Chaminade, Cardinal Newman and St. Thomas Aquinas High are the three lucky schools that came out winners in their openers, and all three registered their wins over other archdiocese opponents. All three will try to make it two straight tonight as they see action in road games.

Chaminade will face neighborhood rival McArthur High at the McArthur field. Newman visits Jupiter. St. Thomas travels to Melbourne Catholic. Each will rate as slight favorite.

Chaminade opened with a high-scoring attack in taking Archbishop Curley, 34-21, while Newman and St. Thomas rallied for wins in tough defensive struggles. The Crusaders eked out a 14-6 decision over Cardinal Gibbons while St. Thomas took Msgr. Pace, 13-8, on a 90-yard TD run by Steve Buckley, midway through the fourth quarter.

GOING DOWN to defeat in their openers, in addition to Curley, Gibbons and Pace, were Christopher Columbus, LaSalle, Belen and Mary Immaculate, the latter two taking part in their first varsity football game, although MIHS did field a team for one sea-

son several years back.

Columbus lost out in a fourth quarter surge to Killian, 21-7, after a 7-7 deadlock going into the final period; LaSalle was upset, 18-0, by first-year school South Miami; Belen's football debut was ruined by an experienced Miami Military Academy squad, 27-0, while MIHS was topped by Moore Haven, 36-7.

All but Curley and Belen return to action this weekend.

TODAY'S ACTION has LaSalle at Pine Crest in an afternoon game, while night-time play has Cardinal Gibbons at West Palm Beach North Shore, Mary Immaculate at Alva, and Pace as host to South Miami at the Hialeah Stadium.

Columbus goes against Carol City on Saturday night at the Junior College Stadium.

Cardinal Newman ran its undefeated streak to 11 games with its win over Gibbons. The Crusaders were 10-0 last year after finishing the 1969 season with a loss to WPB Roosevelt in their final game.

The tough Newman defense limited Gibbons to just 28 yards in rushing, while Newman ran up 111. By contrast, the Gibbons aerial defense was perfect, as Newman failed to complete a pass in the rugged defensive duel. Mike Hanley completed six of 12 tosses for Gibbons for 130 yards as the main offensive

weapon for the Redskins.

Chaminade showed an awesome attack in registering its win over Curley, rolling up 197 yards rushing and 157 through the air for a 354 total. The Lions jumped to a 22-0 half-time lead and were 34-7 at the end of the third period before Curley posted two fourth-quarter touchdowns behind soph quarterback Mark Lafia.

QUARTERBACK Pat O'Leary hit on eight of 15 passes, including a 14-yard TD pass, in directing the offense while Chuck Palumbo led the rushing with 77 yards in 11 carries. Senior Dave Lococo got the Chaminade scoring underway with a three-yard run in the first quarter.

St. Thomas overcame Pace's 8-7 lead on the strength of Buckley's 90-yard run and the 190-pound senior was virtually the entire Aquinas attack. Buckley gained 176 yards in 16 carries for an 11.0 average. He also scored the first St. Thomas TD on a three-yard crack.

Pace had gone ahead by 8-7 in the second quarter on a three-yard TD quarterback sneak by Bob Cahill and a two-point conversion run by Tico Gimbel. Gimbel was the running star for Pace, with 97 yards in 10 carries, including one 58-yard sprint. Cahill was 8-for-13 and 58 yards in passing. The Spartans were down to the Aquinas 13-yard line, driving for a possible winning TD, when time ran out in the game.

Columbus saw its hopes for opening its campaign on a winning note frustrated by a host of mistakes in losing to Killian. The Explorers suf-

fered four lost fumbles, two pass interceptions and a trio of penalties that came at very crucial times.

ALTHOUGH dominating the first half offensively, the Explorers had to settle for a 7-7 tie at the end of the second quarter, with a 29-yard screen pass from Keith Thomas to John Susi getting the lone Columbus score. As an example of the inappropriate penalties, Killian had scored on a first down 56-yard pass after a defensive holding penalty had given Killian a first down following a fourth down punt. Two fourth quarter fumbles helped set up the winning Killian touchdowns.

Columbus outgained Killian in total offense, 186 to 171 but the mistakes were too

much to overcome.

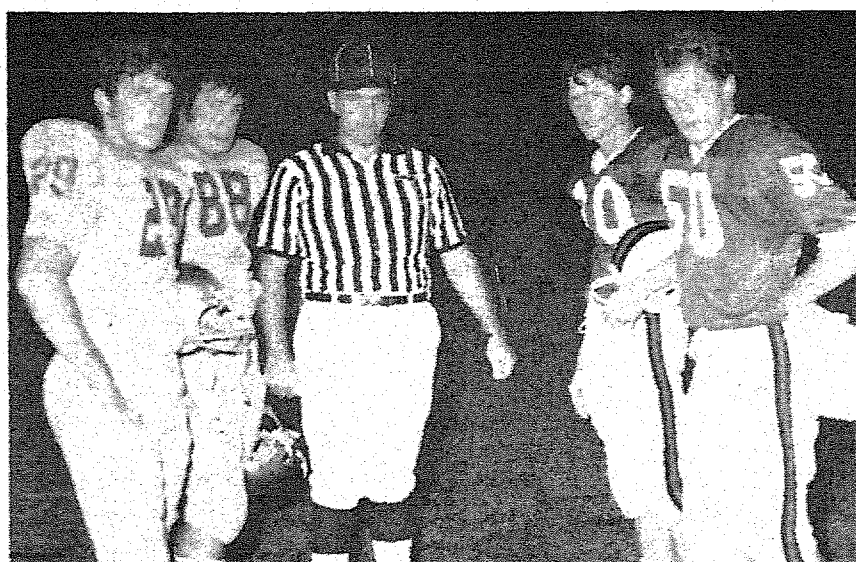
LaSalle was not able to muster much of an offense as its young team was shutout by South Miami. The Royals gained just 49 yards in total offense. Although a new school, South Miami boasted far more experience with a large number of junior and senior transfers who had played j.v. ball the prior season.

Mary Immaculate avoided a shutout in its first game when Robin Evans went over from two yards out in the third quarter after Moore Haven had taken a 26-0 lead.

Evans was the top offensive performer for the Mariners, with 51 yards in seven carries, plus catching two passes for 40 yards.

Kerey Small, a 160-pound junior linebacker, was a defensive standout for MIHS with nine unassisted tackles and three assists.

Belen, as expected, had a tough time going against experienced Miami Military. The Wolverines finished with a minus two yards in total offense, with 125 yards in penalties handicapping their first football game.



TEAM CAPTAINS from Cardinal Newman, left, Brian McHale (29) and Ron Lichwala (88), and Cardinal Gibbons, Mike Hanley (10) and Tim McCarthy (50), confer with Roy Cataldo, the referee, prior to kickoff of opening game of the season last week. Newman won a tight, defensive battle, 14-6.

CYO pancake party, campout, dance planned

CYO activities are picking up throughout the Archdiocese.

St. Louis CYO has a pancake breakfast planned for Sunday from 8:30 a.m. to 12:30 p.m. in the parish hall. For tickets call Father Jack Wilcosky, 238-7562. No tickets will be available at the door.

Anne Partin, St. Rose CYO president, reports that her group will go on a campout this weekend to Jonathan Dickinson State Park.

A POOL PARTY is St. Agatha parish sets youth meeting.

The formation meeting for youngsters interested in organizing a youth group at St. Agatha parish, will meet Sunday evening from 7:30 to 9 p.m. in the home of Mr. and Mrs. Harold Thomas, 1221 SW 76 Ave. All interested youngsters and their parents have been invited.

underway for Saturday night, hosted by CYOers from Our Lady of Perpetual Help parish. With the new membership drive just completed, the party will be for new members and special guests.

The Hemlock will be playing for two CYO affairs in the next few weeks. The group will provide the music for a benefit teen dance, Saturday, Oct. 9 at Immaculate Conception Hall, 68 W. 45 Place, Hialeah, from 7:30 to 11:30 p.m.

On Friday, Oct. 15, The Hemlock will furnish the music for a dance at Our Lady of the Lakes parish, 15801 NW 67 Ave., from 8 p.m. to midnight.

Fall dance set

Epiphany CYO is hosting a special "Fall Dance" for all CYOers Sunday, Sept. 26 from 7:30 to 11 p.m. at the school cafeteria, 8235 Red Road. The "Endless Night" will provide the music.

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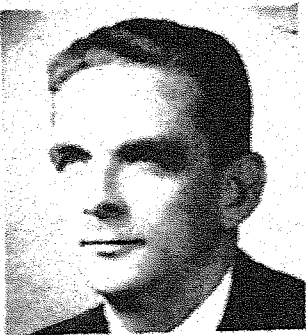
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Después de participar en una reunión general del clero de la Archidiócesis de Miami, un grupo de sacerdotes de habla hispana recorren los edificios y terrenos del Seminario Mayor de San Vicente de Paul, en Boynton Beach, donde se celebró la reunión, coincidiendo con el inicio de las clases en el seminario que en su nueva etapa cuenta con varios seminaristas y profesores de habla hispana.



Religiosas de habla hispana que participaron en la Primera Reunión General de Religiosas de la Archidiócesis de Miami aparecen en la foto con la Presidenta del Consejo de Religiosas, Sister Marie Therese, S.J. Desde la izquierda, las Hnas. Margarita, R.F.; Eugenia, R.F.; Margarita Miranda, R.S.C.J.; Consuelo, R.A. Marie Therese y Maria de los Angeles, R.F.

HACE 25 AÑOS EN LA HABANA

Recordarán fundación de la Universidad de Villanueva

Por **GUSTAVO PENA**
El vigésimo quinto aniversario de la fundación en La Habana, Cuba, de la Universidad Católica de Sto. Tomás de Villanueva será observado en Miami con una serie de actos los días 2 y 3 de octubre, sábado y domingo.

Una comisión organizadora está invitando a ex profesores, antiguos alumnos y amistades de ese clausurado alto centro de estudios a participar en los actos que incluyen una cena y una misa, así como una visita al Biscayne College de Miami.

La Universidad de Villanueva fue fundada por los Padres Agustinos en la

Habana en 1946 y pronto comenzó a ganar prestigio académico, con su moderno recinto universitario en las afueras de la ciudad.

Poco después de asumir el poder el dictador Fidel Castro, la Universidad de Villanueva fue clausurada y muchos de los sacerdotes fueron expulsados del país. Muchos otros profesores, así como la mayor parte del alumnado se vieron forzados al destierro, encontrándose hoy centenares de ellos en Estados Unidos y otros países de América y Europa.

El sábado, día 2, en el Key Biscayne Hotel se ofrecerá una recepción y cena de gala comenzando a las 7 p.m. El domingo, día 3, habrá

una serie de actividades en el Biscayne College, de Miami, a las que se invita no solo a quienes estuvieron vinculados de una u otra forma a la Universidad de Villanueva, sino a toda la colonia hispana de Miami, para conocer el moderno recinto universitario que en menos de una década ha logrado en un alto prestigio académico, similar al que gozara la Universidad Católica de La Habana.

De hecho, el primer rector del Biscayne College, fue uno de los fundadores y rector de la Universidad de Villanueva. Fr. Edward McCarthy y varios miembros de la actual facultad de Miami pertenecieron a la facultad de La Habana.

Las ceremonias en el Biscayne College, enclavado en NW 32 Ave y 167 St., culminarán con una misa en horas de la tarde.

Los actos están siendo organizados por un grupo de personas que incluyen entre otros a Ofelia Tabares de Fernandez, Lilia Espinosa y Conchita Mascaro de Pirez.

Los interesados pueden obtener mayor información y hacer reservaciones llamando a los teléfonos 444-6087, 444-2605 y 448-7517.



Suplemento en Español de **VOICE**

Fracasos del comunismo

Por **MANOLO REYES**
La Unión Soviética ha desatado una intensa ofensiva diplomática que ha llevado a Moscú al Canciller de Alemania Occidental. Y antes del próximo mes de diciembre Breznev irá a Belgrado y a París; Pordogny a Hanoi y Kossigin a Argel, Canadá, Copenhague y Oslo.

Esta actitud de ofensiva diplomática del Kremlin luce ser para contrarrestar los tremendos fracasos que ha tenido el comunismo internacional en los últimos seis meses y la gran reacción anti-soviética que se ha venido incrementando en muchas latitudes del orbe.

Primeramente en Egipto el vice-presidente de la República Arabe Unida, muy amigo del Kremlin, trató de organizar un golpe de estado para adueñarse del poder y poner a la RAU definitivamente al lado del comunismo internacional. El frustrado golpe fue descubierto, el vicepresidente resultó detenido y muchos civiles y militares, partidarios del comunismo internacional terminaron sus días en la horca.

Pocas semanas después el rey de Marruecos fue blanco de otra conspiración del comunismo internacional. Cuando el rey daba una fiesta en su palacio real salvó milagrosamente la vida en un atentado. El derrocamiento de su reinado no llegó a realizarse. Y luego se descubrió que el comunismo internacional había dirigido el atentado y el plan de derrocamiento frustrado, ya que el gobierno filo-izquierdista de Libia le dió su apoyo a los amotinados.

El tercer gran fracaso de la Unión Soviética fue en el Sudán cuando no cristalizó un complot análogo.

El cuarto... y probablemente de mayor trascendencia en los ámbitos del Continente americano, fue en Bolivia. Juan José Torres, el ex-jefe de gobierno Boliviano, era un militar a quien apoyaban todos los matices comunistas de nuestra América, desde Salvador Allende hasta Fidel Castro.

Al ser derrocado Torres, las fuerzas militares del nuevo gobierno dirigido por el Coronel Hugo Banzer capturaron en la ciudad Boli-

viana de Santa Cruz a franco-tiradores que eran chilenos, checos y cubanos. En diferentes encuentros con el ejército boliviano, quince guerrilleros comunistas perdieron la vida. Nueve de ellos eran extranjeros, varios cubanos.

Recientemente uno de los más ruidosos fracasos del comunismo internacional fue el descubrimiento en México de guerrillas mexicanas, entrenadas por Moscú en el Vietnam del Norte. Y que produjo la expulsión de cuatro diplomáticos Rusos de la Embajada Soviética en la Capital Azteca.

Todo esto ha levantado un sentimiento anti-soviético en distintas latitudes del mundo. Sentimiento que no podrá ni tan siquiera empezar a acallarse con la ofensiva diplomática desatada ahora por el Kremlin, tratando de contrapesar sus fracasos imperialistas. Es que por naturaleza el ser humano repudia la opresión. Y el comunismo, es en sí, la negación de la libertad humana. Y el ser humano nació para ser libre!

CONOCE TU FE

La Iglesia: Pueblo de Dios

Por Fr. **GEORGE K. MALONE**
En una reciente reunión de accionistas de una importante corporación, el presidente proclamó orgullosamente: "Damas y caballeros, cuanto nos alegra contemplar que somos una gran familia feliz."

Todos usamos símbolos e imágenes para comunicarnos unos a otros.

EL TERMINO "Una gran familia" fue utilizado aquí para describir a una gigantesca corporación. En el uso común, el corazón, aunque es un músculo, simboliza el amor. Para otros, un puño cerrado significa hoy unidad y solidaridad en una causa común.

El Nuevo Testamento usa más de 50 imágenes para describir la Iglesia de Cristo, tales como Esposa de Cristo, Cuerpo de Cristo, rebaño, Jerusalem celestial, etc. En distintas épocas de la historia y distintas partes del mundo, diferentes imágenes han tenido diferentes significados.

Por muchos siglos la imagen principal de la Iglesia para muchos católicos era el "Reino de Dios". Esto es comprensible si se recuerda que por esos siglos la forma prevaiente de la sociedad europea era monárquica. Pero tan pronto las formas sociales cambiaron, diferentes imágenes de la Iglesia tomaron un nuevo significado.

Los planes preliminares del Primer Concilio Vaticano (1869-1870) proponían la discusión de la Iglesia en su imagen de "Cuerpo Místico de Cristo". Pero debido a factores políticos y el estallido de la guerra franco-prusiana, nunca se discutió formalmente ese tópico en el Concilio.

Finalmente, en 1943, el Papa Pío XII emitió su encíclica "Mystici Corporis", sobre el Cuerpo Místico de Cristo. Pero los tiempos siguieron cambiando a un paso cada vez más acelerado, y así también las imágenes.

ADEMAS de usar la imagen del Cuerpo Místico, el Segundo Concilio Vaticano (1962-1965) volvió a usar varias imágenes de la

Iglesia primitiva. En efecto, la Constitución Dogmática sobre la Iglesia utiliza las siguientes imágenes: rebaño, campos de Dios, edificio y templo de Dios y esposa de Cristo, todo esto en el capítulo primero. Los Padres conciliares dedicaron el segundo capítulo del mismo documento a otra imagen de las escrituras: "Pueblo de Dios".

Esta imagen tiene antecedentes tanto en el Antiguo como en el Nuevo Testamento. En el antiguo, el pueblo escogido de Dios era el pueblo de Israel. Obviamente esta imagen tenía un fundamento definitivamente racial. En el nuevo testamento, de acuerdo con la creencia cristiana, el nuevo pueblo escogido de Dios es toda la Iglesia de Cristo, en la que no hay distinción entre judío y gentil y que es universal.

La significación especial de la localización de este capítulo del pueblo de Dios tiene dos aspectos:

1. Nos recuerda que hemos sido llamados por Dios a la salvación no solo como individuos, sino también como miembros de una comunidad, el propio pueblo de Dios. En otras palabras, al buscar nuestra salvación, no hemos de ir solos, tenemos hermanos y hermanas que ayudar, confortar, consolar y guiar, del mismo modo que nos lo harán a nosotros esos hermanos en nuestras horas de necesidad.

2. Nos recuerda que las palabras "jerarquía", "institución" e "Iglesia" no son idénticas. Por muchos años el público identificaba a la Iglesia con los sacerdotes, religiosos, obispos, cardenales y papas.

A FIN de disipar esa visión de la Iglesia, los padres del Concilio Vaticano II decidieron insertar este capítulo segundo como una vista general de toda la Iglesia y como una introducción a los siguientes capítulos sobre jerarquía, laicado y religiosos, poniendo en perspectiva que aun cuando existen distintos ministerios de servicio dentro de la Iglesia, todos somos iguales en nuestra dignidad como pueblo de Dios.



En una conferencia sobre "ética profesional" ofrecida al personal del Hospital Pan American el Padre Angel Vizcarra, O.P., párroco de St. Dominic, explicó la importancia que para el paciente tiene cada gesto, cada asistencia recibida durante su confinamiento y orientó a los empleados sobre el papel que cada uno debía desempeñar. "Recuerden que nadie va a un hospital porque quiere, sino porque lo necesita. Si importante es la función del médico, también lo es la del resto del personal. Una frase de aliento, una sonrisa, es milagrosa en ocasiones. La ética profesional es adaptable a todas las posiciones y cargos." El Padre Vizcarra ha ofrecido cursos especiales sobre Ética Profesional en la Universidad de Santo



Domingo República Dominicana. En la foto inferior, terminada la conferencia, el Padre Vizcarra con ejecutivos del Hospital; desde la izquierda, Vicente Rodríguez, director de relaciones públicas; Dr. Miguel Mora, administrador; Dr. Carlos G. Llanes, director de Radiología y Mrs. Angela Dawling, jefa de enfermeras.

INICIASE EL SINODO EL DIA 30

Obispos del mundo tratarán sobre justicia y paz

CIUDAD VATICANO — El tercer sinodo de obispos que se inaugurará en el Vaticano el 30 del presente comenzará sus sesiones con una vista panorámica de los problemas de la Iglesia Católica en la actualidad.

El Obispo Ladislao Rubín, secretario general del

consejo permanente del sinodo dijo que la presentación de un panorama de los problemas contemporáneos de la Iglesia ha sido sugerida por el deseo de información expresado por varias conferencias de obispos.

DESPUES de la presentación de este panorama mundial, el sinodo

comenzará la presentación del asunto más importante en la agenda: "El ministerio sacerdotal".

El segundo asunto a tratar será la "justicia en el mundo", que será introducido después que se hayan agotado las deliberaciones sobre asuntos del sacerdocio. Ambos tópicos serán tratados

no sólo en las sesiones plenas, sino también en sesiones de estudio divididas en siete grupos idiomáticos: Latín, inglés, español, francés, italiano, portugués y alemán.

También se anunció que durante el sinodo se entregará a los obispos una declaración de la propuesta constitución de la Iglesia la llamada

"Lex Fundamentalís", pero se advirtió que el controversial documento no será debatido en la sala del sinodo.

Según el Obispo Rubín los padres sinodales sumarán 205 con algunas posibles adiciones.

LA APERTURA oficial del sinodo tendrá lugar en la

Capilla Sixtina, donde el Papa Paulo VI oficiará una misa y pronunciará un sermón sobre los propósitos y metas del sinodo.

Los observadores esperan que el sinodo tome todo el mes de octubre, ya que no se ha anunciado una fecha de clausura.

"Muerte de un Ciclista" en Cine Club

Este sábado Septiembre 25, la Asociación de Antiguas Alumnas del Apostolado comenzará su segundo año del Cine-Club.

Para esta ocasión se ha seleccionado el film español "La Muerte de un Ciclista". Esta sesión constituye la primera del ciclo "Realizadores Notables". También habrá una función hoy viernes 24, a las 7:30 p.m. dedicada a religiosas. Ambas funciones tendrán lugar en el Auditorium del Asumption Academy, en Brickell Avenue. Para informes se puede llamar al teléfono 864-9468.

Muerte de un ciclista es una película española de mediados de la década del 50, y fué estrenada en Cuba durante una Semana de Cine Español que presentó las obras más representativas de la cinematografía hispana de esa época. Guión y dirección de Juan Antonio Bardem.

El de Bardem es un cine crítico, cine-testigo, social, presencial. "Me preocupa el tema del amor al prójimo", comentó una vez. Preocupación, pues, por el mas noble y universal de los temas: la caridad. Su zona de ensayo: la clase media y la burguesía. Presencia personal del autor en todos sus films, hasta ahora: (personaje conciencia), alguna vez llamado Juan Bardem es un realizador minucioso, detallista, a veces cerebral. Fabulosa variedad formal, concretamente en el encuadre.



Suplemento en Español de "VOICE"

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CELEBRANTE: Ningún cristiano debe sentirse satisfecho mientras otros hombres sufren. Como individuos podemos sentirnos desvalidos, pero unidos podemos hacer algo. El amor de Cristo a los pobres debe manifestarse en nosotros, sus seguidores. Oremos para no dar oído sordo a la dura lección de la palabra de las escrituras, sino por el contrario, compartir nuestras vidas y nuestros recursos respondiendo a las necesidades de nuestros hermanos.

LECTOR: La respuesta de hoy será "Señor, ayúdanos a sentir compasión."

1. Por la Iglesia, para que vaya a la vanguardia en la búsqueda de la paz y la justicia, oremos al Señor.

2. Por los que tienen poder e influencia política, para que la economía nacional y mundial busque más la satisfacción de las necesidades humanas que la egoísta acumulación de riquezas, oremos al Señor.

3. Por todos los que se esfuerzan en lograr que las estructuras e instituciones que afectan nuestra vida cotidiana sean más compatibles con el mensaje evangélico, oremos al Señor.

4. Por la organización comunitaria en la ciudad, el vecindario y la parroquia, para que nadie entre nosotros sufra necesidad mientras tengamos algo que compartir, oremos al Señor.

5. Por todos los hombres de América, para que nos consagremos más al servicio de las gentes y menos a las cosas materiales y para que situemos los derechos humanos y la propiedad en una perspectiva cristiana, oremos al Señor.

6. Por esta congregación, para que el espíritu de cooperación y solidaridad que expresamos y celebramos aquí hoy se manifieste también en nuestras relaciones con nuestros semejantes, oremos al Señor.

CELEBRANTE: Oh, Dios, no es fácil orar para que sirvamos de puente sobre el abismo entre ricos y pobres. Nuestro confort y seguridad parecen depender de ese gran abismo. Liberanos, pues, de nuestros temores, para que sepamos responder con compasión a aquellos que se acercan clamándonos su necesidad. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amén.

Beatificaran un martir contemporaneo

CIUDAD VATICANO — La beatificación de un mártir cristiano contemporáneo fue anunciada aquí para el próximo 17 de octubre en la Basílica de San Pedro.

Se trata del sacerdote franciscano polaco Maximiliano Kolbe, que fue muerto en el campo de concentración nazi de Auschwitz durante la Segunda Guerra Mundial.

La beatificación de este mártir se efectuará en los días en que se estará cele-

brando aquí el Sinodo Mundial de Obispos.

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Peregrinaciones de todas partes del mundo están acudiendo a Santiago de Compostela, para celebrar el Año Santo Compostelano, centro de la devoción al Apóstol Santiago en España y toda Europa. La parroquia de San Juan Bosco organizó una de esas peregrinaciones, que dirigida por el Padre Emilio Vallina, visitó también Roma, Lourdes, París y otros puntos de Europa. En la foto, con el Padre Vallina y el Padre Leonardo Cegoñal, sacerdote que durante varios años trabajó en el apostolado en español en Miami y que actualmente se encuentra en España, aparecen algunos de los miembros de la comunidad parroquial de San Juan Bosco que se unieron a la peregrinación.

Pan y libertad necesita el hombre, dicen al Sínodo Obispos mexicanos

El Episcopado Mexicano considera que lo que el hombre necesita no es sólo pan para subsistir, sino libertad para desarrollar plenamente su fe, específicamente espiritual un medio vital más aceptable y la participación activa y responsable en las instituciones sociales, económicas, políticas y culturales.

"TODO lo cual puede resumirse en el derecho, de cada hombre y de cada pueblo, a un desarrollo integral para el individuo autónomo y solidario para los pueblos", expresan los obispos mexicanos en un docu-

mento que se titula "La Justicia en México".

Los prelados señalan que "es insostenible la posición de algunos cristianos que, basándose incluso en documentos eclesiológicos del pasado, que respondieron a exigencias de su tiempo, pretenden mantener una visión del mundo y de sus problemas que ya no corresponde al presente grado de evolución histórica".

En el documento, que será presentado a consideración del Sinodo Romano en octubre, los obispos de México expresan que "si la tierra está hecha para pro-

curar a cada uno los medios de subsistencia y los instrumentos de su progreso, todo hombre tiene derecho a encontrar en ella lo que necesita".

EN FORMA concreta el Episcopado Mexicano propone como líneas de acción para la promoción de la justicia a nivel mundial, las siguientes:

— La coordinación de las diferentes conferencias episcopales, para promover en los países respectivos la remoción de los obstáculos en la práctica de la justicia.

— Promover el apoyo de las Iglesias latinoamericanas

para exigir el respeto de la idiosincracia cultural en las minorías étnicas y activar su liberación y promoción humanas, acentuando la lucha contra la discriminación racial.

— Luchar para que la carrera basada en la competencia de armamentos y explotación espacial no se desvie hacia el mantenimiento de prestigios falsos y de posiciones de dominación sino que se influya para persuadir a las potencias espaciales a su mutua coordinación y a poner los avances tecnológicos al servicio de la Humanidad.

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Progreso económico no siempre progreso humano

El hecho de que el progreso económico no siempre significa progreso humano fue puesto de relieve en un documento que, sobre el tema del próximo Sinodo, "Justicia y Paz en el Mundo", ha sido presentado ante la Asamblea del episcopado japonés.

EL DOCUMENTO, que ha sido elaborado por un

grupo de expertos de la Comisión Episcopal "Justicia y Paz", señala que se debería insistir en algunos problemas comunes a sociedades industrializadas, especialmente de jóvenes, problemas de gente que vive en condiciones inhumanas en suburbios de las grandes ciudades, problemas de ancianos y de niños con anomalías físicas o mentales.

Se manifiesta el deseo de que la Iglesia viva en sus

propias obras una auténtica justicia, de modo que pueda realmente tener valor su predicación sobre dicho tema y se pide al Sinodo, en este problema de la justicia, no se contente con dar principios generales, sino que llegue a ejemplos prácticos.

La Asamblea Episcopal del Japón se reunió para discutir y tomar una posición concreta respecto a los temas: "El Ministerio

Sacerdotal" y "Justicia en el Mundo", que serán abordados en el Sinodo Mundial de Obispos, a iniciarse el 30 del presente en Roma. Los prelados, también, hicieron algunas "observaciones a la Ley Fundamental de la Iglesia".

Sobre "El Ministerio Sacerdotal", los obispos japoneses esperan que el Sinodo de una visión clara del asunto, de modo especial en lo que atañe a la diferencia

teológica entre el sacerdocio común de los fieles y el sacerdocio ministerial de los sacerdotes.

ENTRE las cuestiones prácticas discutidas los asambleístas reconocieron la necesidad de ordenar hombres casados en algunos países en respuesta a las necesidades pastorales; y que los sacerdotes pudieran dedicarse a alguna actividad extraministerial para procurar su manutención.

U.S. Senate bill strikes at smut mail

(CONTINUED FROM PAGE 1)

torney Leonard Rivkind predicted a resurgence among law enforcement agencies throughout Florida in the prosecution of pornographers as a result of a recent conference in Orlando called by State Attorney General Robert M. Shevin.

Rivkind, who is also a Special Assistant State At-

torney General in the area of obscenity, was one of two lecturers at the one-day session which featured an updating of recent court decisions on obscenity and prosecution procedures.

According to the Attorney General, many porno shops could be closed down if local prosecutors had a better understanding of current laws

and recent court decisions. "The problem is, many local officials do not keep up with court decisions," he added. "We know recent decisions, some from the U.S. Supreme Court, make it easier to get an injunction, particularly when you can prove pornography dealers and movie dealers are catering to minors."

AS law enforcement of-

icers met in Orlando, the manager of the 2nd Ave. Art Theater in Little River was convicted of violating the state's anti-smut laws during Dade County's first trial by jury in an obscenity case.

Visiting Criminal Court Judge Harry Coe III from Tampa accompanied a two-woman, four-man jury and attorneys for both sides to view

the film, "Spread Eagle" and coming attractions of "Sex Cures the Crazy."

Following a more than two hour deliberation the jury convicted Jack Friedman, 42. Judge Coe barred him from accepting employment at any theater where skin flicks are shown.

DESPITE objections from defense attorney, John R. Squitro, who claimed that this would cause his client undue hardship, Judge Coe said, "He can work for any major movie chain as long as they are not connected with these type movies."

The jurist also ordered a background investigation of Friedman and set sentencing

for Oct. 22. Bond for Friedman, whose salary at the 2nd Ave. Art Theater was reportedly \$150-a-week, was continued at \$250.

Action against Friedman was filed by Special Assistant State's Attorney Norman K. Schwarz, a member of Dade's Task Force on Pornography.

Arrested last week on charges of violating anti-smut laws was Henry Bloom doing business in North Miami as Paramount Enterprises, which rents "stag" films for home showing. Films were rented from Bloom by one of Dade's Assistant State's Attorneys who subsequently viewed the films with Rivkind and made the arrest.

Jamaica scenes highlight exhibition of paintings

The sun.

A sun, hot, tropical and in a range of hues.

A fireball that penetrates orange, golden and violet skies.

This is the dominant feature of a number of the paintings by John Held III in a show "My Jamaica" which opened this week and continues through Oct. 8, at the Bacardi Art Gallery, 2100 Biscayne Blvd., Miami.

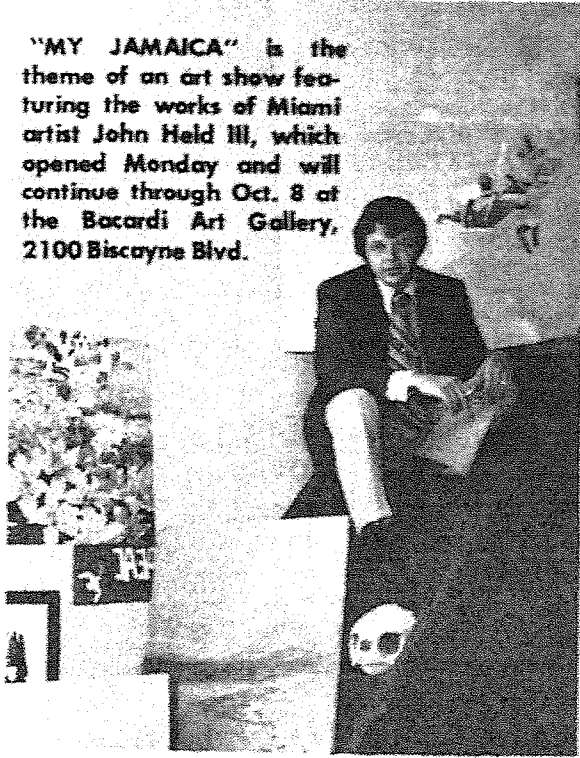
Executed in brilliant color, Held's canvases, according to the artist, "attempt to tell a story." They show the lush, tropical island and its natives as Held saw them while he lived and worked there on three occasions.

"I TRY to paint so that you can hear, taste and feel — so that you can hear the rush of the waves rolling pebbles back on the beach, so that you can hear the birds screaming or so that you can sense that the clouds are going to move."

As a white artist working in a predominately Black country, Held says "as far as race is concerned, one loses a sense of color-consciousness. You really must try, after a while, to concentrate on skin tones, while attempting to put them on canvas."

"Going into the back areas of the island taught me how to live," said Held, who has traveled from Kingston, where he was co-owner of an advertising agency, through the canefields and groves of palm trees, up into the sometimes cold air of the Blue

"MY JAMAICA" is the theme of an art show featuring the works of Miami artist John Held III, which opened Monday and will continue through Oct. 8 at the Bacardi Art Gallery, 2100 Biscayne Blvd.



Mountains, and down to the golden beaches.

SIMPLICITY is the artist's aim. "Being able to paint with the least number of strokes, yet being able to tell a story."

"What I've attempted to put on canvas especially for this show, is how I lived Jamaica, how I saw it, how I think about it, how it really is."

Why is the sun such an important feature of many of his paintings? "Because the sun IS Jamaica," Held says. "It's hot and you can feel it even at midnight."

"The sun is a major part

of anything that is created on the island.

By going through the cane fields and up into the mountains, Held says "you learn about things you see in a very different way. Take the clothing of the natives, for instance. The women wear three or four dresses and the men dress in baggy work pants. Like the Arabs, the clothing insulates them from the sun, the draft acts as a vent, keeping them cool — and when the vent is closed-off it protects them from the cold on chilly, winter mountain nights."

"The Sun is Jamaica"

A panorama of problems for Synod

(CONTINUED FROM PAGE 1)

HE NOTED that under synod membership rules, the Pope could name 28 personal choices but so far had limited himself to 25.

Among the papal nominations were three Americans: Archbishop Martin J. O'Connor, president emeritus of the Pontifical Commission on Social Communications; Holy Cross Father Edward Heston, new president of the communications commission; and Bishop William Baum of Springfield-Cape Girardeau Mo.

The official opening of the synod on Sept. 30 will be held in the Sistine Chapel, where Pope Paul VI will celebrate Mass and deliver a sermon on the aims and intent of the synod.

Bishop Rubin said the synod meetings will probably last throughout October.

Bishop Rubin said a number of special liturgical ceremonies will be held during October with the synod fathers expected to attend.

AMONG THEM are a Rome Mass to be celebrated by Pope Paul Oct. 9 at the outlying parish Church of St. Gregory Barbarigo; the beatification of Polish Franciscan Father Maximilian Kolbe, who was killed at the Nazi concentration camp at Auschwitz during World War II, in St. Peter's Basilica Oct. 17, and a special observance of World Mission Day on Oct. 24.

In addition to the regular synod fathers, a number of other priests — including 26 special priest-auditors — laymen and lay women will take part at various stages of the synod.

The introductory report on the priestly ministry will be divided into two parts, doctrinal and practical. They will be read, respectively, by Cardinal Joseph Hoefner of Cologne, Germany and Cardinal Vicente Enrique y Tarancón of Toledo, Spain.

The document on justice in the world will be read by Archbishop Teopisto Alberto of Carceres, Philippines.

IN ADDITION to secretaries for each of the two subjects, a number of special assistant secretaries have been named. Among those serving as special assistants for the justice document will be Barbara Ward, British economist and NC News columnist; Miss Maria del Pilar Bellosillo of Spain, a consultant to the Vatican's Council of the Laity; and James Norris, an official of U.S. Catholic Relief Services and a member of the Pontifical Commission on Justice and Peace.

Justice in the world a top issue for bishops

(CONTINUED FROM PAGE 1)

this statement which he must have known would be turned back against him: "It is not enough to recall principles, state intentions, point to crying injustices and utter prophetic denunciations." He was speaking at this point on the duty of lay Christians. But in the temper of the times, these words are also thrown at the Pope and the national hierarchies — or the local church, to use more recent language.

This is a Rubicon, as far as Church experience is concerned. The demand is for "official" or "institutional" commitments on political issues. But for the last century of the Catholic social program, the guiding line has been that the official or institutional Church itself takes no action but limits itself to forming consciences, encouraging the good works of others and developing social doctrine. If it ever intervened openly in public issues it was only when Church interests and Church doctrine were at stake.

THE PURPOSE of this was on the one hand to maintain the classic distinction between the spiritual and the temporal sphere, and on the other to leave "freedom of option" to individual Catholics to pursue social reform on the basis of their own consciences, formed as these may be by Church teaching. This operating principle had the disadvantage of making it appear that the Church was only interested in high moral and human issues when Church affairs, or "church-y" matters, were at stake.

The new approach is represented by such rhetoric as "the concrete realizations of

eschatological needs," the "announcement of the gospel" or "the actuation of charity." It is language used chiefly in the militant left wing of the Church.

One of the leading Italian reviews of this direction, Testimonianze (Witness), recently printed a group editorial which declared: "The churches cannot remain neutral before the grave political and social problems of our time, nor can they limit themselves to repeating the pertinent general ethical principles. . . . This obligates the churches to a judgment on events and to operative choices in consequences, which involve in various ways and by different titles the whole community in its structures and in its concrete practice."

WHAT USED TO BE called clerical interference now is the prelude to "the socialist or revolutionary option."

This re-thinking of the traditional attitudes on faith and politics seems to be going under way within the Commission on Justice and Peace, or at least the Secretariat. The well-known German Jesuit sociologist, 80-year-old Prof. Oswald Nell-Breuning, who was one of the drafters of the 1932 encyclical Quadragesimo Anno, devoted a full page of comment in the German Catholic weekly Publik (Sept. 3) to a document attributed to the Secretariat.

HE FOUND in it the beginnings of a radical new approach that did not fail to surprise this veteran of the Catholic social apostolate. The document was printed in Idoc-International in mid-July as a confidential Secretariat document.

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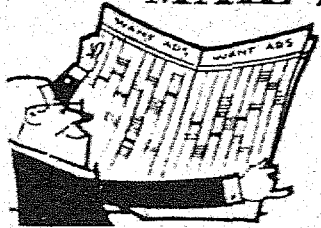
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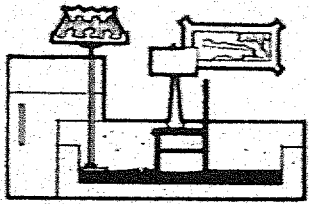
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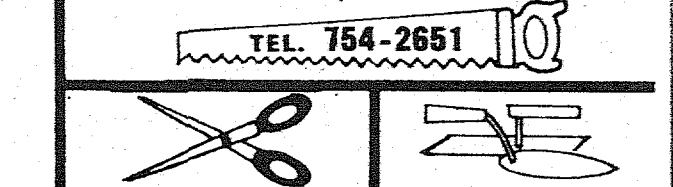
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