

The Catholic population in Miami has increased over 200 per cent during the past 13 years.

Birthday of girl special beginning with Archdiocese

By JOHN de GROOT

This is a birthday story about a little girl and an unknown gift . . . a gift you are giving to her.

Her name is Jane and she is 13 years old this week. Her eyes are the blue of an Easter morning. Her hair is the gold of a wheat field at sundown. Her laughter is a thing of rare delight.

She came to earth one gentle day in October of 1958.

A day before she was born, a steady-eyed man with a careful smile stepped from an airplane gleaming beneath the Fall sun at the Miami International Airport.

His name is Coleman F. Carroll and he was a Bishop come from Pittsburgh to shepherd the newly created Diocese of Miami.

ON THE FOLLOWING day, solemn ceremonies marked the creation of a new Catholic community in South Florida . . . and the formal installation of its First Bishop.

This was on Oct. 7.

The same day, Jane was born.

For Jane, this was a day of ultimate mystery, a time of blinding light and strange sounds . . . the first moments of human awareness.

The past remained unknown to her.

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Pontiff warns Synod of faith crisis

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VATICAN CITY — (NC) — In the splendor of Michelangelo's Sistine Chapel, Pope Paul VI opened the 1971 world Synod of Bishops with a stern warning to the assembled prelates to resist the dangerous pressure of doubtful opinions about the faith.

In a 1,700-word address during a concelebrated Mass, with newly arrived Hungarian Cardinal Mindszenty the center of attention by his side, the Pontiff blamed both Catholicism's and the world's current troubles on a crisis of faith.

"It is no hasty diagnosis of the difficulties afflicting the Church's life and of the sad spiritual condition of society to see their first and principal cause in a crisis of faith that takes various forms but is really one," he said in his Latin talk.

The Pontiff encouraged the 210 delegates from many nations to seek the aid of the Holy Spirit "with faith and with prayer," as they deliberate on the twin synodal topics of the priesthood and world justice.

Quoting St. Paul's letter to quarrelsome early Christians of almost 2,000 years ago at Philippi in Asia Minor, Pope Paul urged unselfishness and avoidance of rivalry or conceit.

"We would thus apply to ourselves the words of the apostle," he said. The ceremony was telecast around Western Europe on the Eurovision network.

IN HIS HOMILY, the Pope listed six different "dangerous" and "penetrating" pressures which he said could assail the synodal proceedings.

The 200-member assembly often described as a mini-council — began its official work on the night of Sept. 30 with a panorama of problems facing Church and world.

In a 90-minute presentation Bishop Enrico Bartoletti, apostolic administrator of the Italian city of Lucca, presented an overview drawn from observations submitted by most of the world's national hierarchies.

Bishop Bartoletti insisted in his 90-minute presentation that the number one problem in the world today is peace — its lack. He said discord between nations was not ideological but simply the difference between the "haves" and the "have-nots."

By placing the international dividing line between the rich nations and the poor nations, with the rich getting richer and the poor getting poorer, he implied that the division between Communist and non-Communist countries was not nearly as important.

He also found inadequate the customary division of the world's nations into three: the well-to-do nations of the West, the Communist nations both prosperous and not so prosperous, and the undeveloped nations known collectively as the "third world."

There is a fourth world, he said. It consists of the world's refugees, people by the millions who lack a home and in some cases even a country.

ADDRESSING the Synod as head of the American delegation Cardinal John Dearden of Detroit, fourth of the nine speakers on the program, told the delegates that the Church and Christian people have certain expectations

as a result of the "painstaking inquiry" beforehand on the synod topics of priesthood and world justice.

Cardinal Dearden said that wide participation by all episcopal conferences on the grass-roots level — and several sociological and psychological studies on the priesthood — was "a truly unusual thing and is a sign of maturity." He added:

"It is now for the synod to give due consideration to all the elements which emerged from this preparation. Let the synod

Fathers, docile to the spirit, be ready to serve the Christian community . . . We must not disappoint the hopes of the People of God, whose suggestions must be taken into account.

"All, however, must agree that the last judgment must be pronounced in the context of the good of the entire Church. The opening to the future, consistent with the immutable values of the past, is the hope that can be fulfilled by this synod."

(CONTINUED ON PAGE 26)

THE VOICE

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With Michelangelo's painting of the Last Judgement serving as a backdrop, Pope Paul VI addresses prelates in the Sistine Chapel at the opening of the third World Synod of Bishops. The Pontiff told the 214 bishop delegates not to be "over-anxious" to conform to modern trends or be influenced by accusations that the Church is too legalistic and outdated.

Pope, Archbishop set day of prayer

NC NEWS SERVICE

In response to an appeal by the Holy Father, Archbishop Coleman F. Carroll has called for a day of prayer and fasting on Sunday, Oct. 10, in churches and chapels throughout the Archdiocese of Miami to aid the more than eight million East Pakistan refugees.

At a noon talk to people in St. Peter's Square, the Pope made a new appeal for spiritual and material help as a reply to the "voice of lament" being raised by "millions of human beings in conditions of extreme need."

The Pope has spoken several times on the plight of East Pakistani refugees. In

November he donated \$200,000 as a token of his concern. He recently summoned an emergency meeting of Catholic relief agencies around the world to step up their aid programs. The agencies have already given more than \$15 million in aid and services, but the Pope said still more help was necessary.

"WE PROPOSE," he said, "that next Sunday, Oct. 10, the sons of the Catholic Church as well as Christian brothers and believers in all religious confessions join together in a single movement of pleading to the Lord by means of prayer and fasting."

The Pope said prayer is necessary because the problems of peace and the return to their homes of the displaced families cannot "be conveniently solved by human forces alone."

Fasting, the Pope said, "pleases the Lord and makes us understand the hunger of others."

He suggested that people give up something and make an offering of help in its place or that they simply give up something to share personally "in the sufferings of this most sorely tried people."

He said his appeal was addressed to all in the name of the 800,000 exhausted, sick and undernourished children now living in refugee camps in India.

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Prayer for refugees

Text of a prayer for Pakistan refugees to be recited at Oct. 10 Masses at request of Pope Paul VI:

Beloved brothers, who trust in the goodness of God, our Creator and Father, let us raise our prayer to Him that He may look on our poverty and enrich us with the gifts of His providence.

For the holy Church, that, faithful to the command of the Lord, it may be in the world a sign of brotherhood, the haven of justice and the support of the poor, let us pray.

That the right of life, freedom, work

and peace may be acknowledged for all men, let us pray.

May the refugees of Pakistan, and especially the children, find comfort and the solidarity of all Christians along the path of their sad flight, let us pray.

That, heeding the appeal of the Holy Father, we may share the hunger of others through the practice of fast and offer some donation for those who are more sorely tried than we are, let us pray.

O God, who in your son Jesus Christ has taught us to seek you in our brothers, grant us the strength of your spirit, that we may testify with our actions to your love.

THE VOICE

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

Girl's birthday special beginning with Archdiocese

(CONTINUED FROM PAGE 1)

She could not know the first Bishop of Miami and that its present Archbishop was installed as the spiritual head of a new jurisdiction created by Pope Pius XII.

She was unaware that the new Diocese of Miami was established by dividing the Diocese of St. Augustine. She could not know that in 1968, another division would become necessary... a division that elevated the Miami Diocese to archdiocesan status and the State of Florida to provincial rank.

IN TRUTH, it was so very different than today... so very different from that day Jane was born and a Bishop from Pittsburgh began to lead a new flock, fired by his leadership, to undertake a massive march to help the needy.

But where to begin a record of the changes in the past 13 years?

Certainly, one could use percentages:

- The Catholic population has increased more than 200 per cent... from 185,000 in 1958 to 556,000 today.

- The number of parishes has climbed 113 per cent... from 51 to 119 today.

- The number of children in Catholic elementary and high schools has risen 90 per cent... from 19,710 to 37,480.

- The number of nuns has increased 114 per cent... from 302 to 757.

- The number of priests has soared nearly 400 per cent... from 87 to 430.

- All this while the original land area of the Diocese of Miami was sliced in half when the Archdiocese of Miami was created.

BUT percentages and numbers do not fairly tell the story of the 13 years that have passed since a Bishop came to Miami from Pittsburgh to lead a new people.

Better to tell the story of what wasn't here just 13 short years ago.

Certainly, Jane might understand that better. And she is part of the story.

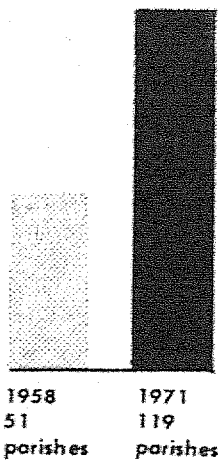
Thirteen years ago, young men called to the priesthood could not be trained in the southeastern United States. There was no St. John Vianney Minor Seminary in Miami. The grounds of the Major Seminary in Boynton Beach were scrubland and pine.

In 1958, there was only one college for young people eager for the future. Today there are four.

THE YEAR Jane was born, there was only one Catholic source to which senior citizens in need could turn for care and comfort. In 1958, there was only the Villa Maria Nursing and Rehabilitation Center. Today, it has been greatly expanded and modernized... four such other facilities have been opened where once there was barren ground.

Last year, nearly 160,000 patients were treated at the four Catholic hospitals in the Archdiocese of Miami. What would their number have been 13 years ago?

Where would children alone have gone 13 years ago? There was no Boystown.



The Catholic Home for Children in Perrine and the Bethany Residence for Girls in Miami did not exist.

WHAT OF THE little children of pre-school age among the migrants and the disadvantaged? Where could they turn in 1958? The four day care centers operated by the Archdiocese of Miami were not yet a reality.

And what of the battered and beleaguered homeless men of Miami's skid row? Sick in soul and body, they lacked the compassion, shelter and warm food now offered at the Camillus House by the Little Brothers of the Good Shepherd.

There were those who came to Miami for a peaceful retirement of sunshine and palm trees. Their golden dreams were tarnished by soaring rentals, higher food costs and rising utility rates... yet their pension incomes were fixed. What hope was offered them in 1958?

YET TODAY, vast complexes of residential apartments rise beneath the sun... offering hope and shelter for all over the age of 62... all projects of the Archdiocese Office of Community Service.

Jane was too young to know about it, but at the request of Archbishop Carroll Archdiocesan schools were quietly integrated long before the public schools of Dade County.

And it was toward this great need of human understanding that Archbishop Carroll spearheaded a drive to create the Community Relations Board of Dade County

an organization which now acts to smooth the day-to-day troubled waters of urban living. The Archbishop was its first chairman and remains an active member of the Board.

AT 13 AND busy with a birthday, the concept of "human relations" is little more than big words grown-ups use as far as Jane is concerned.

Yet during the 13 years of her life, human relations have become an expanding and dramatic concern in the Archdiocese of Miami.

And at the quiet direction of the man who came from Pittsburgh the day Jane was born, the following have become reality:

- The Commission for Christian Unity, which strives for ecumenism in cooperation with other faiths;

- The Diocesan Council on Human Relations, created to promote social justice and equality among the diverse cultures, religions, races and economic groups in South Florida;

- The Office of Community Service, which points out areas of need in the community and that coordinates programs of improvement regardless of the race, color, or creed of those in need;

- The South Florida Economic Opportunity Development Council, an archdiocesan agency that plans and coordinates various Catholic action groups in an effort to better serve the community under provisions of the 1964 U.S. Economic Opportunity Act;

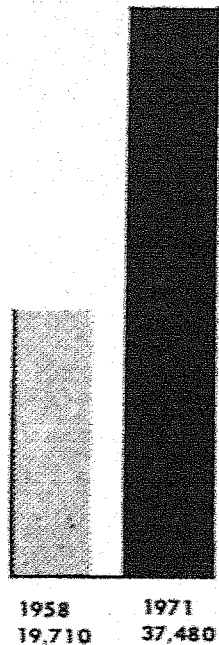
- The South Florida Housing Foundation, which currently works with the Interfaith Agency for Social Justice to provide low cost housing in the inner city areas.

But again, agencies with long names are meaningless to a little girl of 13.

What remains is the fact that there are human places to turn to when humans are in need. And they have become reality in 13 short years.

HUMAN NEEDS go hand in hand with spiritual needs and to nurture the faith. Under the Archdiocesan Com-

STUDENTS IN CATHOLIC ELEMENTARY AND HIGH SCHOOLS



fraternity of Christian Doctrine 31,758 young people in public elementary and high schools are receiving religious instruction.

To meet the spiritual needs of young adults, Campus Ministries have been created on the grounds of every major college and university in South Florida.

For those in search of meaningful answers of faith away from the turmoil of the daily world, the Archdiocese has created four retreat houses.

But again, such things might seem far in the future for a little girl like Jane.

Yet the future must be reckoned with.

THIS IS WHY the Archdiocese acted long before any other local organization in meeting the countless needs of those fleeing the despotic iron hand of Castro.

With the creation of the Centro Hispano Catolico, the Catholic Spanish Center, a source of comfort and aid was made available to those left homeless by Communism.

During the first 18 months of the great exodus from Cuba, the Archdiocese alone financed the release of countless thousands of Cubans supplying them with transportation to the United States and then providing food, shelter, clothing, medical care and schooling.

As the center of Latin American hopes and dreams, the Archdiocese offered it varied forms of assistance without regard to race, or creed.

AS AN indication of this open heart and open hand policy established by Archbishop Carroll, more than 12,000 Cuban refugees of the Jewish faith received comfort and aid from the Centro Hispano Catolico.

Since its creation, the Spanish Center has ministered to the needs of over a half million through a bequest of more than \$2 million.

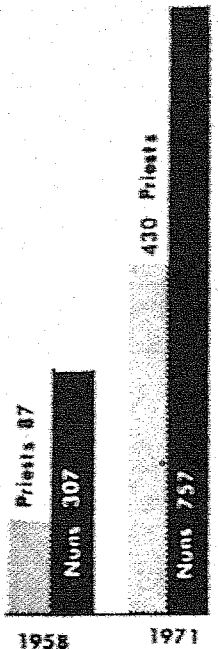
But again, facts and figures might be puzzling to a little girl busy with a 13th birthday week.

Jane might not find it significant that more than \$120 million has gone into the creation and expansion of facilities to meet the human and spiritual needs of South Florida in the past 13 years... funds of faith, for faith.

A MILLION is a big number for a little girl... a thing beyond comprehension. Yet Jane can understand the meaning behind the announced \$2 million goal of the Archbishop's Charity Drive (ABCD)... a program geared to provide the day to day care of people in every area of need.

Jane can understand this because she is one of the many people in need in South Florida.

This is because Jane's world is one of touching magic... no matter how many years she may spend on this earth, her days will remain tinged with the innocence of childhood and the



fragile uncertainties of infancy.

Jane is retarded. Words come hard for her. Commonplace actions are things of great difficulty.

BUT AGAIN, she is a little girl with a 13th birthday. And this week marks the continuation of a very special gift... a gift being given by more than 550,000 people... a gift being given by the Catholics of the Archdiocese of Miami... a gift being given by you.

The gift comes in the form of the love and care she receives at the Marian Center... a gathering of buildings and warm humanity in North Dade County, a facility for retarded children.

If there were no Archdiocese of Miami, the Marian Center would not exist.

And where could Jane turn?

And what of her 13th birthday?

It all began when a Bishop from Pittsburgh stepped into the Florida sun 13 years ago.

For Jane... and for all of us... it was a very special beginning.

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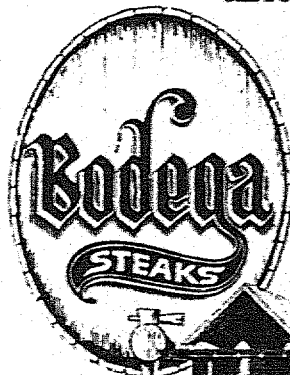
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A huge crowd estimated at over 40,000 fills London's Trafalgar Square (top) to take part in a Nationwide Festival of Light. The festival — designed to support love, purity and family life and denounce pornography and moral pollution — brought tens of thousands of "believing Christians" from all parts of Britain to London.

After the Trafalgar Square rally the participants — including a group of young men carrying a cross (bottom) — marched to Hyde Park for an even larger rally. In addition to the London activities, church services were held throughout the country during the festival and beacons were lighted on more than 250 hilltops.

Brief filed by friends of unborn

PITTSBURGH — (RNS) — A group of 1,500 women whose stated aim is to defend unborn children against the "growing danger" of the relaxed abortion laws joined four other groups in submitting a friend of the court brief to the U.S. Supreme Court.

Women Concerned for the Unborn Child said in its petition that "we are stressing the rights of the unborn without overlooking the rights of the mothers" but not the rights of women alone.

THE COURT is slated to review a decision by the U.S. District Court of Northern Texas which rules that Texas abortion laws are unconstitutional because they deprive single women and married couples of their right to choose whether to have children.

The other groups submitting the petition in behalf of the unborn are: Women for the Unborn, Merrick, N.Y.; Celebrate Life, Huntington Station, N.Y.; Minnesota Citizens Concerned for Life, St. Cloud, Minn., and the New York State Council Cumbettes, Kingston, N.Y.

Besides the 23,000 women represented by the five organizations, 89 individual women, mostly nurses and physicians, and 54 consulting physicians in Pittsburgh joined in the petition.

IN DEFENDING the unborn, the petition to the Court states:

- That the unborn child is a distinct individual, a "human life to be revered and protected."
- That many women seeking abortions act from "overpowering but temporary fear" and really desire to have their babies.
- That while abortion seems an "easy solution," it is not a "true solution" for anyone.
- And that the long-term social consequences of unlimited abortion are as yet unknown and the test of time should be applied before abortion-on-demand is extended to the entire country.

court will allow parents "to assign their fair share of the public funds allocated to education to the school of their choice" meeting scholastic and anti-discrimination standards.

Whatever the court does, the cardinal said he was "confident that this generation of Catholics will keep the faith of our fathers and pass on our Catholic heritage to their children."



Cardinal O'Boyle

denied.

"When the dominant national consciousness was that this was a Protestant, Christian nation, the public schools shaped children in the 'common religion' of the nation," he said.

IN OUR TIME the dominant national consciousness has come to be that this is a secular, pragmatic society, and the public schools shape children accordingly.

Citing the recent Supreme Court decision voiding two state-aid programs for nonpublic schools, Cardinal O'Boyle said he hoped the high court "will come to recognize that public school neutrality is a myth."

He said he also hopes the

Asserts public schools have their own religion

WASHINGTON — (NC) — Public schools are not neutral on religion because they teach secular humanism as their own kind of religion, Cardinal Patrick O'Boyle of Washington said here.

"If I am correct, the public schools at present amount to an establishment of religion, which violates the first amendment," the cardinal told a group of Catholic business and professional men here Oct. 2.

He told members of the John Carroll Society that the argument is raised that public schools "need not favor any particular religion or religion at all, for they can proceed on strictly humanistic, pragmatic, and secular conceptions."

"BUT THIS is precisely the point. To proceed in this way is itself to establish a religion — secular humanism — and to favor this religion over all others."

Cardinal O'Boyle cited a 1961 U.S. Supreme Court decision which explicitly included secular humanism in a list of examples of non-theistic religions.

The American public school system has been praised for its effectiveness in shaping people of widely varying origins into a single nation, the cardinal said, and that effectiveness cannot be

'Birthright' opens national U.S. office

WOODBURY, N.J. — (NC) — A U.S. national Birthright office has been opened here, and Mrs. Denise Cocciolone of Woodbury has been named executive director.

Birthright is a voluntary organization whose members counsel distressed pregnant women against having abortions.

Mrs. Cocciolone will be aided by Anthony G. Pecorelli of Woodbury who will serve as assistant executive director. Both appointments were announced by Mrs. Louise Summerhill of Toronto, Ont., founder of the organization.

The national office will coordinate Birthright activities in the U.S., and help form new chapters.

Established in 1968, it has chapters in 36 U.S. cities, five Canadian provinces and in Australia and New Zealand. Birthright's headquarters are located in Toronto.

'Quality of life' reasoning assailed

NEW YORK — (RNS) — Terence Cardinal Cooke of New York has called on Catholic priests to accept their "prophetic role" which "is and will be to illumine our times with a reverence for human life."

He denounced the viewpoint that abortion can improve the over-all "quality of life" in our society.

"Improving the quality of life is surely a laudable purpose," he told chaplains of the Hospital Apostolate of the New York archdiocese. "But the quality of life movement becomes insidious and dangerous when it equates the quality of life with life itself."

Cardinal Cooke asserted that "human life is sacred everywhere, not selectively sacred, and the right to life and its peaceful possession must be defended by each priest who bears the role of prophet in our age — whether the life endangered is in the womb of a mother in a New York abortion clinic or the fear-racked body of a poor peasant in Southeast Asia."

THE CARDINAL charged that the "new morality" underlying the pro-abortion movement is "clearly and essentially inimical to a true concept of human rights."

"They would deny the

most basic human right of all to a whole group of human beings — the unborn children in their mother's wombs, and they would enshrine their false concept of the comfortable life as a higher value than the right to life itself."

"The greatest challenge of this age for the prophet," Cardinal Cooke declared, "is for him to say boldly and clearly that technological and material advancements are empty and meaningless without a proper reverence for all human life."

"Look at the quality of life in today's world," he urged. "A world whose people are caught up in the morass of a personalism that tends to become excessive subjectivism without regard to objective reality."

The cardinal noted that "we live in a world where the concept of individual freedom is not balanced by responsibility for the best interest of others."

"HAS THE QUALITY of life improved in New York since July 1, 1970 when the abortion reform law was passed?" Cardinal Cooke asked. He pointed out that in the past 14 months 205,614 legal abortions were reported in New York City alone, more than half involving women from other states.

"What are the favorable social consequences?" he demanded. "We have seen a rise in travel for abortion, but our hotels are witnessing a drop in tourists. . . . How can the quality of our life improve here in New York when our society does not appear to be committed to a respect for all life?"

Parish arranges vigil of prayer

WEST PALM BEACH — Exposition of the Blessed Sacrament and a Vigil of Prayer will be held at Holy Name of Jesus Church here with the intention of praying for priests.

The pastor, Father Michael Keller, gave permission to the parishioners for the Vigil of Prayer, which will begin at 8:15 a.m. and end at 8:15 p.m. on Oct. 9.



A boy holds his baby brother as he stands in flood waters near the family's makeshift home in the Madrasas camp, a home for 30,000 East Pakistani refugees two miles inside the Indian border. Flooding has added to the plight of East Pakistanis who have fled from civil unrest in their homeland.

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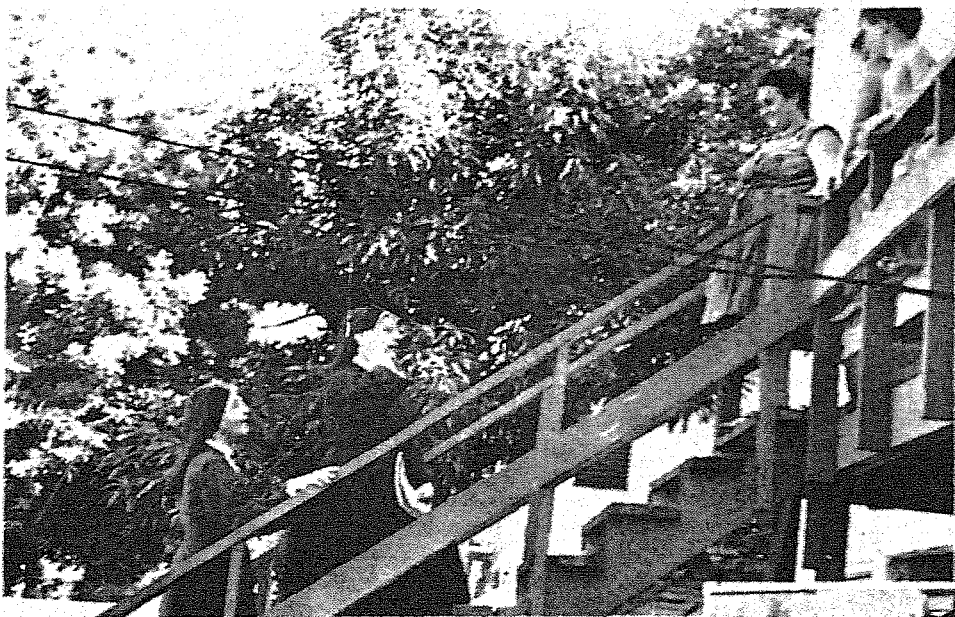
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Home visitations are the work of Sister Francisca Jaurequi and Sister Marta Marrero shown as they receive a warm welcome from one of Miami's Spanish-speaking families.

6 nuns are helping serve Latin colony in the Archdiocese

Six Daughters of Charity have joined the Spanish-Speaking Apostolate in the Archdiocese of Miami to serve in South Florida's ever-growing Latin-American colony.

Members of the largest order of women religious in the world who were founded in the 17th century by St. Vincent de Paul, the nuns, whose U.S. members were known during the Civil War as "Angels of the Battlefield," are garbed in modern habits and are utilizing the latest methods in catechetics and social work.

WHILE THREE of the Sisters assist the staff at Miami's Centro Hispano Catolico, Archdiocesan Spanish Center, the others are now engaged in taking a census of the Spanish-speaking population in the Gesu parish.

Sister Marta Marrero and Sister Francisca Jaurequi have inaugurated a visitation program in the downtown parish and during visits to families are offering social assistance as well as counseling services. At the same time they are enrolling children for catechetical classes.

All natives of Cuba who left the communist-controlled island when the Castro regime forced the closing of church-operated schools and hospitals, the Sisters came here for their first mission in South Florida, from Puerto Rico.

Sister Hilda Alonso, superior of the Miami community was formerly principal of Immaculata School conducted by the order in Havana.

In addition to schools, the order also conducted homes for the aged, hospitals, a leprosarium, and a home for dependent children on the island.

Some 40,000 members of the Daughters of Charity are now stationed in various countries of the world including some 9,000 in five U.S. provinces.

Nixon names Miami banker

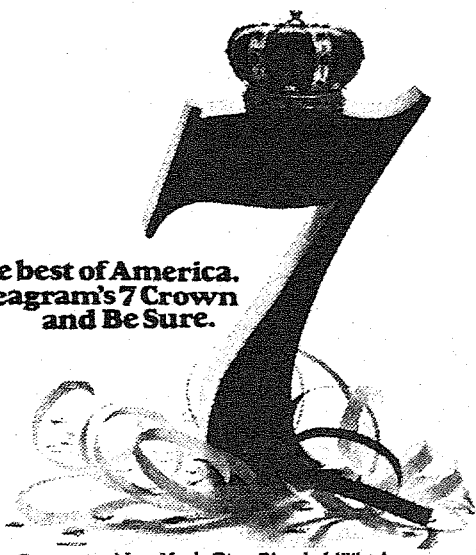
Vice chairman of the South Florida Catholic Committee on Scouting, Carlos Arboleya was appointed by President Nixon this week to serve on the National Advisory Council on Economic Opportunity.

Arboleya, president of Fidelity National Bank, was one of eight chosen nationally to serve three-year terms on the 21 member Council. The Council advises the OEO director on policy matters concerning the administration of the Economic Opportunity Act.

Active in Scouting in South Florida, the Cuban native was the recipient of the Catholic Scouting award, the St. George medal, last Spring for his outstanding work among scouts.

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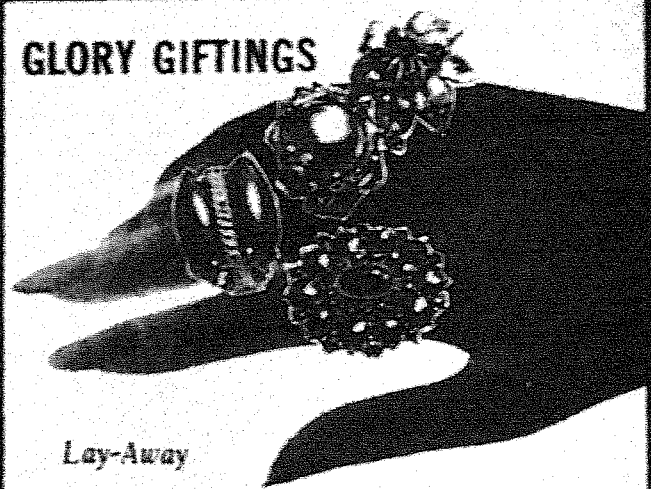


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ONE OF SIX Daughters of Charity now missioned for the first time in South Florida, Sister Hilda Alonso, superior, is shown with pre-schoolers at Centro Hispano Catolico in downtown Miami.

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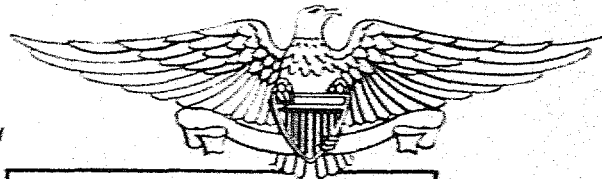
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Synod's focus on continuity and adaptation

By JOHN CARDINAL DEARDEN

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(Cardinal Dearden is archbishop of Detroit and president of the National Conference of Catholic Bishops. In this letter from the synod, the first in a series, he speaks for himself and for the other four U.S. delegates to the world Synod of Bishops: John Cardinal Krol of Philadelphia, John Cardinal Carberry of St. Louis, Coadjutor Archbishop Leo Byrne of St. Paul-

Minneapolis, and Bishop William Baum of Springfield-Cape Girardeau, Mo.)

ROME — (NC) — Two ideas — continuity and adaptation, permanence and change — lie at the heart of the third international synod of Bishops now under way here.

The Church is founded on the Gospel, the message of its Divine Founder, and in this sense it cannot change. But the Church also faces the continuing challenge of applying Christian principles to new times, new problems, new

opportunities. In this sense the Church must continually change. To remain true to its changeless nature, it must adapt itself to the needs of the world around it.

THE THIRD international synod, which opened Sept. 30, is an expression of both realities — continuity in principle, change in the application of principle. Its two central topics — the ministerial priesthood and world justice — demand on the part of the Church a confrontation with contemporary needs, but a confrontation in which the strength of permanent Christian principle remains intact and undiminished.

The synod itself, as an institution, embodies these two elements of continuity and adaptation. As an expression of the spirit of Vatican II, the synod is a step toward the working-out of "collegiality," a very old idea which the council and the Holy Father together have helped restore to its rightful place in the life of the Church.

"Collegiality" means that the bishops of the world in union with the Pope form a "college" with shared responsibility for the well-being of the Church. Each bishop-ordinary is responsible for his own diocese, his own small community within the total People of God. As a member of the college of bishops, however, he together with the other bishops and the Holy Father is also called upon to concern himself with the welfare of the worldwide Church.

THE 210 BISHOPS from around the world assembled in Rome for the synod reflect this fact. Some attend by reason of the offices they hold; others were selected by the Pope. Most, however, were chosen by their colleagues in the respective national conferences of bishops. All bring with them special insights and expertise from their personal experience and the segment of the Church with which they are most familiar.

As an advisory body, whose task is to make recommendations to the Pope, the synod cannot come up with the final answers to the questions before it. It can, however, give an in-depth examination, from an extremely broad spectrum—geographical, cultural and so on — to the problems before it and the Church. Fortunately, too, it approaches its assignment against a background of wide-ranging input.

For example, on the subject of the priesthood, many studies — theological, pastoral, sociological — have been conducted in various parts of the world. Many have been carried out under the sponsorship of national hierarchies, which have also consulted widely prior to the synod with their priests, religious and lay people. These investigations have developed a mass of information and ideas to aid in assessing the current condition and future prospects of the priesthood.

Perhaps the most massive of these studies is that carried out in the United States under the auspices of the National Conference of Catholic Bishops. Its sociological and psychological components — released in summary form last spring and soon to be published in full — confirm what must be apparent to any observer: that the priesthood faces many grave problems of identity and adaptation as it seeks to clarify its role in the modern world.

THE SIGNS of serious problems in the priesthood today are obvious. Vocations have fallen in recent years, and many men have left the active ministry. Other priests express uncertainty about the nature of their ministry.

Whether the synod can propose solutions to these problems consistent with the demands of both continuity and adaptation, only time will tell. But certainly, under the guidance of the Holy Spirit, it will engage in prayerful reflection and the fullest possible discussion of them. It seems certain that no current issue relating to the priesthood — including the much-debated question of celibacy — will go unexamined.

Similarly, the synod's discussion of world justice will take place against a background of prior discussion and doctrinal development.

The social teaching of the Church on world justice has already been set forth strikingly by recent Popes. One need only think of John XXIII's "Mater et Magistra" and "Pacem in Terris" and Paul VI's "Populorum Progressio" and his recent apostolic letter "A Call to Action." Vatican II also clearly and strikingly proclaimed the Church's role in promoting justice in its famous "Pastoral Constitution on the Church in the Modern World."

ALL THIS has raised the question in some minds of what more the synod can say than has already been said. Yet, as in the case of the priesthood, so in the area of world justice it is apparent that the principles of social justice must continually be applied to changing circumstances and new problems.

One can thus reasonably expect the synod to take a fresh look at the question of war in the modern world, at the obligations of the rich nations to the poor, at the problem of racism, and at the concept of "liberation" in its deepest sense of full human development. Perhaps, too, the synod will seek ways of making the Church's social teaching more effective in men's minds and hearts.

The synod cannot be seen as an isolated event in the life of the Church. It is part of a continuing process by which the Church seeks to define its role in light of both unchanging principle and changing circumstances. It is also part of a new, post-conciliar movement toward broader participation in the Church's decision-making.

This process must, as Pope Paul pointed out in his opening address to the synod, be free from the stultifying influence of external "pressure," from whatever source, which would impose some particular version of conditions in the Church and the world — as well as some particular solution — on the synod fathers. This is not to say that the synod will or even can operate in a vacuum, cut off from realities. It is a composition and its extensive preparation — by the Holy See and by the national conferences of bishops — guarantee otherwise.

Ultimately, however, the synod fathers must and will do their work, as Pope Paul said, "by following the dictates of our consciences which are responsible both to our mission as pastors of the People of God and to God's judgment on the last day."

The synod will not "solve" the questions on its agenda — in the sense of developing neat, packaged answers to complex problems. But almost certainly it will mark a step forward in the Church's constant striving to meet its obligation of being at once timeless and contemporary.

With recently freed Hungarian Joseph Cardinal Mindszenty at his side, Pope Paul VI concelebrates Mass in the Sistine Chapel at the opening of the third World Synod of Bishops. Cardinal Mindszenty, publicly celebrating Mass for the first time in 15 years, had just recently arrived in Rome after a decade and a half of self-imposed exile in the U.S. legation in Budapest.



Review of some early synods

Consultations were held among bishops of Asia, Palestine and Gaul before 200 A.D. over a controversy on determining a date for Easter.

Around the same time, a synod held in Rome was centered on a controversy about Holy Week. A group known as Quartodecimans insisted that observance of the death of Christ should coincide with the Jewish Passover.

A synod in Greece dealt with the canon of Scriptures at the beginning of the 3rd century. There were frequently recorded instances of bishops gathering in the mid-3rd century, in almost all the established provinces of the Church.

THE BISHOPS were not the representatives of the people of their dioceses, however. They considered themselves bearers of a special grace whereby they could come to decisions with the aid of the Holy Spirit.

Bishops decided issues in the name of the Church and frequently acted as complainant and judge.

Decisions were reached by unanimous acclamation, and anyone who did not agree was excluded from the Church's communion. Their regulations were recorded as the Church's canons or laws.

In 325 at Nicaea, bi-yearly synods were prescribed. Provincial or regional synods were acknowledged as courts of first instance for complaints from bishops, and of second instance for those of the clergy.

In 342 the synod of Sardica recognized the right of bishops to appeal to Rome if they were dismissed by their metropolitans or patriarchs.

In Constantinople, a standing synod was made up of bishops from surrounding provinces living in or visiting the city. They could be called into session by the patriarch. Their decisions were recognized as part of the Church's law.

ESTABLISHING A SYNOD

On Sept. 15, 1965, Pope Paul VI established the first worldwide Synod of Bishops, although it was not to meet until two years later.

In his motu proprio, the Pope said: "We erect and constitute in this city of Rome a body for the universal

Church, directly and immediately subject to our authority, to which we give the special name of Synod of Bishops."

The Vatican press officer at the time, Msgr. Fausto Vallano, was not allowed to bring any of his assistant press officers with him into the synod hall. That meant the Italian monsignor had to take notes by himself throughout the approximately three hours of daily synodal meetings.

"What happens if I want to blow my nose?" he remarked to a colleague in frustration.

In all, synod members discussed five topics between Sept. 29 and Oct. 29, 1967 — reform of the code of canon law, doctrinal problems of the day, seminaries, mixed marriages and liturgical reform.

HIGHLIGHTS OF 1969 SYNOD

Before this second synod even began in 1969, prophecies of doom and failure were being heard from many sides.

But, predictions of head-on confrontations among bishops over episcopal versus

papal authority by and large did not emerge.

What did emerge was that, doctrinally, no one really challenged the primacy of the Pope and his freedom of action. Less clear was how that freedom of action could be harmonized better with the collegiality of the college of bishops.

After almost a week of debate, it was generally agreed that not enough theological preparation had been developed for the synod to come to a clear description. The synod members agreed to have theologians study the matter further.

The air was perhaps best cleared over the issue of papal primacy, however, in a speech by Belgian Cardinal Leo Suenens of Malines-Brussels.

CHAMPIONING the cause of collegiality and co-responsibility, Cardinal Suenens said: "There is no real disagreement in the synod with regard to the primacy of Peter (meaning the Pope). We are in accord on the primacy that subordinates us to Peter and also on the collegiality that unites us to Peter."

The synod members seemed to agree that one of the outstanding results of the 1969 Synod was converting the synod secretariat into a permanent office in Rome.

The permanent secretariat at last gave an opportunity to the world's bishops to foster collegiality through closer contacts between the Pope and themselves. It was the kind of juridically based institution that some outspoken churchmen had been clamoring for.



Cardinals Leo-Joseph Suenens of Belgium, John J. Krol of Philadelphia and John F. Dearden of Detroit (left to right) are shown during a session of the World Synod of Bishops at the Vatican.

AGENDA OF 1971 SYNOD

More than at the two previous world synods, it is

(CONTINUED ON PAGE 26)

Editorials

God's law and man's law

A curious article found its way, characteristically enough, into the pages of the "Miami Herald" last Wednesday. Mr. Joel Hirschhorn, a lawyer noted for his defense of businesses specializing in pornographic materials, chaired a meeting of a new group calling itself the Alliance for Shaping Safer Cities. This Alliance calls for a withdrawal of laws called "crimes without victims."

They are talking about laws against such acts as fornication, homosexuality, prostitution, and gambling. Apparently, in the minds of this group, such actions should be out of the reach of law enforcement officials.

The phrase "crimes without victims" is admittedly a catchy one. It is also a dangerous misnomer. No reputable psychiatrist, let alone a moral theologian, could accept the idea that fornicators, homosexuals, prostitutes, and compulsive gamblers are not victims, first of all, of their own emotional inadequacies. So, these acts can hardly be labelled "crimes without victims."

The real question is: what is the law-maker's obligation to defend a person from his own emotional immaturity?

Leaving aside the law of the jungle, any sane analysis must conclude that all legitimate authority derives its fundamental power from God, the Creator of the universe. Therefore, every legitimate authority, whether it be Church or State, must conform its legislation in the framework of God's revealed moral law.

There can be no situation where there is a "crime without a victim." We are all God's children, and if an individual or society disobeys the Heavenly Father, we are tragic victims indeed.

To say that a person can act in a morally irresponsible way and not involve others is to overlook the fact that fornicators, homosexuals, prostitutes and gamblers happen to come from human families. Does this above-named Alliance claim that no family is concerned when one of its members is a prostitute or a homosexual?

By the way, at what age is a person supposed to be able to commit a "crime without victims"? Parents spend many anguished days preventing their children from hurting themselves. Children, because of their inexperience, can become their own victims — as parathion poisonings, burns, and similar tragedies attest. Does the State have no obligation to help its citizens from self-destruction, too? Do we not have law enforcement officials for the express purpose of protecting our life and property?

If individuals in a society feel free to perform "crimes without victims" — these crimes being self-evidently acts of selfishness and pleasure-seeking — then how can society ask these individuals to come to the aid of the common good in a common emergency? "Let someone else do it," will be the response. So, if nothing else, "crimes without victims" create parasites in a healthy society.

Mr. Hirschhorn is quoted in the Herald as saying, "If everyone guilty of fornication were locked up, there would be no one outside to turn the key." We reply that, in consideration of Metropolitan Miami alone, should there be one million and a quarter citizen-fornicators, we submit that this does not a healthy society make.

We are convinced that the thinking of the Alliance does not reflect the sentiments of the community.

Will chaplains help in decisions?

By LINDA B. MAJOR
WASHINGTON — (NC) — Someday a chaplain or theologian may visit the hospital not so much to counsel a patient as the treating physician.

With today's highly sophisticated life-sustaining medical complexities, physicians are burdened as never before with life and death decisions involving ethical and moral considerations.

The goal of the new Joseph and Rose Kennedy Institute for the Study of Human Reproduction & Bioethics is to pave the way for religious thinkers of all faiths to share responsibility for such decisions with physicians and scientists.

THE INSTITUTE, to be located at Georgetown University Hospital here, is the first in the world organized to conduct coordinated research into the ethical and scientific aspects of human reproduction and development, said Jesuit Father Robert J. Henle, the university's president.

The priest announced Oct. 1 that the institute will be sponsored in part by a \$1.35-million grant from the

Joseph P. Kennedy Jr. Foundation.

Father Henle noted that in the institute's effort to combine ethics and science, it will pioneer in the development of a new field of joint research which institute founders have named "bioethics."

IN THE COURSE of its bioethical investigations, to be guided by internationally known theologians and scholars of ethics, the institute will study such complex contemporary questions as:

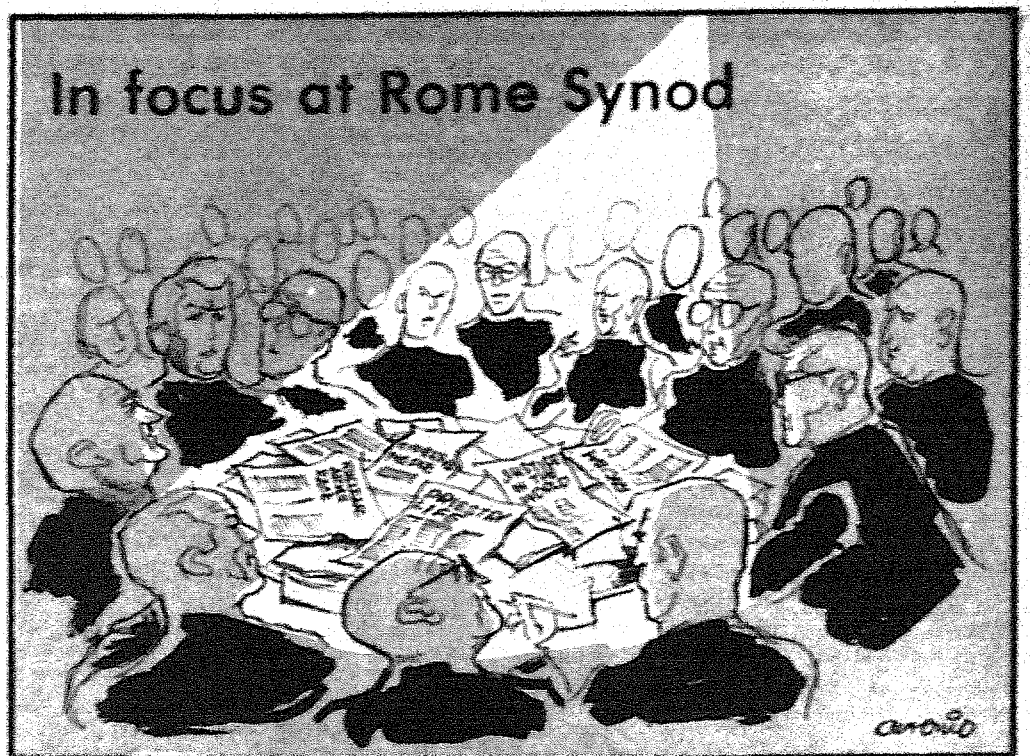
- Do the parents of a Mongoloid child have the duty to keep the child alive when its life is threatened by disease?
- Does a married couple have the right to reproduce if there is a good chance that their offspring will be defective?
- What is the physician's obligation to keep an aged patient alive whose condition is agonizing and hopeless?
- Who gets the use of artificial kidney machines when there are so few available and so many whose lives depend on them?
- What are the ethical issues involved in the creation of test-tube babies?

Directing the institute in an effort to help the learning process of the theologian in medicine and of the doctor in moral theology, will be Dr. Andre E. Hellegers. He is Georgetown professor of obstetrics and gynecology and was a member of the papal commission on birth control.

Two nuns named

VATICAN CITY — (NC) — Pope Paul VI has named two nuns special secretaries for the Synod of Bishops when it gets to its topic on justice in the world.

In addition to two members of men's religious orders and six laity named earlier this month, the Vatican announced on the synod's opening day the appointment of Mother Mary Lindscott, superior-general of the Sisters of Notre Dame de Namur and president of the International Union of Religious Women's Superiors, and Mother Margherita Maria Goncalves, superior-general of the Religious of the Sacred Heart of Mary (Marymount Sisters) and vice president of the International Union of Women Superiors General.



Why Cdl. Mindszenty departed from Hungary

By PATRICK RILEY

VATICAN CITY — (NC) — In a darkened room not far from the papal city, a group of Hungarians peered intently at a television screen showing the Cardinal-Primate of Hungary after his first meeting with the Pope who had brought him out of his refuge in the U.S. embassy in Budapest.

In that darkened room were sounds of weeping. Not sweet tears of joy that an old, memory-haunted man had found freedom, but bitter tears that the living symbol of Communist injustice and of free conscience defying tyrannical power was now a non-symbol.

FOR THE HUNGARIANS in that room, Cardinal Jozsef Mindszenty had become just another victim of Communist tyranny. There are millions such in Western Europe, exiles from their land, aliens in their new surroundings and — this is the very point — aliens somehow in their own land.

A woman who wept upon seeing Cardinal Mindszenty far from Hungary was not a Catholic. Religion was not wounded. Patriotism was.

Why did the cardinal leave his refuge and his country? Why did he decide to cease being a rallying-point for freedom-hungry Hungarians, a constant reminder of Communist injustice, a thorn in the side of the Communist body politic?

His brief message to the Pope declaring his willingness to leave Hungary makes his reason clear. Ultimately, it was the good of the Church, of the whole People of God. That was what he said. Proximately, it was obedience. That was what he left unsaid but clearly and easily understood.

It is taken as a datum of the question among Hungarian ecclesiastics that the Holy See wanted Cardinal Mindszenty out of Hungary in hopes that Church's situation there would ease. That is: that there would be freedom for priests to bring the sacraments everywhere and to bring Christian teaching somewhere besides to the pulpit, that there would be freedom for the Holy See to name bishops, that there would be freedom for

every Hungarian to call himself a Christian.

THAT HOPE was not mentioned in the Holy See's published explanation. In fact, a subsequent statement — short and somewhat testy — said the Holy See had asked nothing of Hungary's Communist regime save the cardinal's free departure.

Into the public explanation went other reasons: that the cardinal's situation was "abnormal," that he had "already crossed the threshold of old-age," that the illnesses to be expected at his age (79) and thereafter could not be treated properly through an embassy's limited medical facilities.

The Vatican statement insisted that it had "always scrupulously respected" the cardinal's wishes. And Pope Paul had several times told his collaborators that he would never order the cardinal to leave against his will.

But if the Pope never ordered Cardinal Mindszenty out of Hungary, how was his departure an act of obedience?

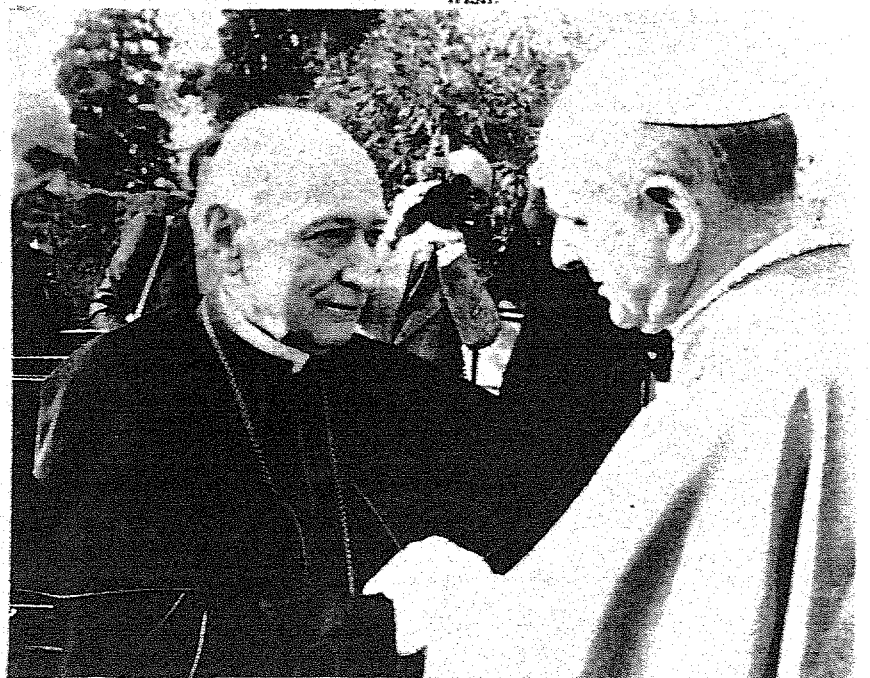
HERE ARE the cardinal's words to the Pope:

"I would have liked to have lived the rest of my life among the people whom I love so much, but that was not possible because of the passions aroused against me and because of higher considerations of the Church. I will accept what is for me perhaps the heaviest cross of my life. I am ready to say goodbye to my beloved country, to continue in exile a life of prayer and penance."

There was no indication that "passions aroused against me" — if they existed — had played a part in the cardinal's decision. The Vatican said nothing of them in its lengthy explanation.

The indication of Cardinal Mindszenty's obedience lies in the words "because of higher considerations of the Church." He would move if the Church thought best, and that meant authority above him, the Pope.

Given the Pope's policy not to force the cardinal out of his refuge, Cardinal Mindszenty was obedient not to the Pope's command but to the Pope's judgment, his wish.



Pope Paul VI greets Cardinal Joseph Mindszenty (left), Archbishop of Esztergom and Primate of Hungary, in the Vatican gardens shortly after the cardinal arrived in Rome from Budapest where he had spent the past 15 years in exile in the American legation. At the request of the Pope, Cardinal Mindszenty left Hungary, ending the refuge from Hungarian authorities who had sentenced him in 1949 for "treason and anti-state activities."

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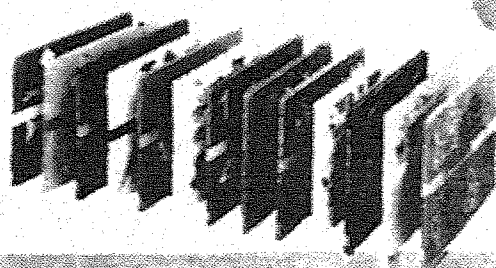
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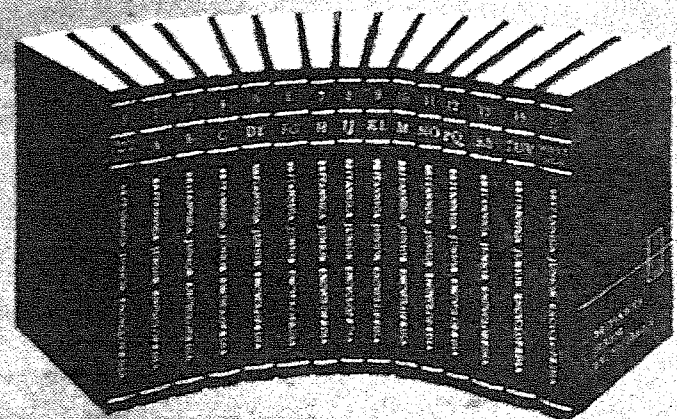
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Why do youngsters turn to 'grass'?



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 SHEPPARD

Marijuana — or cannabis, as it is known medically — has no medical use whatsoever. While we have no valid statistical knowledge on the use of marijuana in the United States, we are sure that too many young people are using and abusing it.

As used in the United States and in England, the term marijuana refers to the cannabis plant leaves and flowers which are dried, sometimes mixed with tobacco, and then smoked in cigarettes. In the language of the streets, these cigarettes are called reefer, joints or sticks, which contain hay, grass, pot, weed or tea.

The inhaled smoke has an increased effect upon the marijuana-user when the cigarette is reduced to a "butt," as then the most active ingredients are at work. The effects are felt usually in a few minutes and may last for as long as 12 hours. The marijuana primarily affects the central nervous system.

PERSONS who use marijuana continually seem to do so as a symptom of psychological conflict, as a means of gaining social acceptance or a way of escaping painful experiences, anxiety or depression. These are the persons who are considered to be psychologically dependent and continuous use of marijuana could lead to serious mental illness.

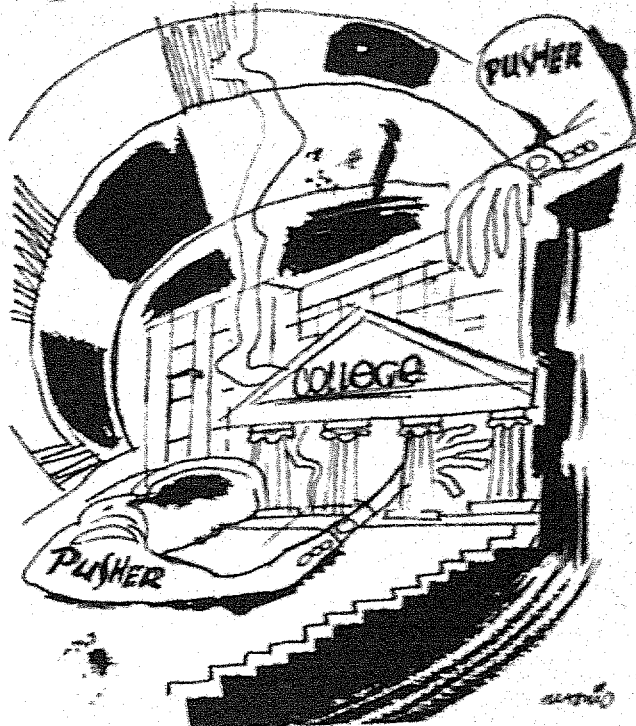
Chronic marijuana users are often sleepy, neglectful of their personal appearance and occasionally may experience a deep sense of failure, because "pot-smoking" has led them to believe they are capable of doing things beyond their abilities. The chronic marijuana user often turns to the harder drugs because he finds that "grass" cannot provide him the satisfaction he desires.

We must keep in mind that the use of marijuana is a medical concern because its possession, use and distribution violates both federal and state laws and because marijuana use is becoming more and more widespread among those who are developing mental and emotional problems.

NORMALLY an adolescent will seek new and exciting experiences while he grows up. Such experience is helpful in the maturing process if the mind and body curiosities are properly channeled and if communications and rapport with the adolescent is established. Adolescents will experiment and each generation will find a new method of experimentation — witness the raccoon coat, telephone booth stuffing and goldfish swallowing.

We find that urban areas attract those who participate in drug use in their own college towns. Marijuana suppliers are most often college students who purchase the drug from a city pusher and then "import" it into the college community.

We would like to point out that those who become dependent upon marijuana or other drugs are emotionally or mentally disturbed and that the drug use is a symptom of much deeper problems. Doctors have found that heroin addicts generally show a history of starting on marijuana and then graduating to heroin. On the other hand there are some



people who experiment sporadically with drugs and then

forego their use completely.

Too many children from good homes with intelligent parents are shocked and frightened by suddenly finding themselves alone and independent during their first year of college. Many of them come from over-protective families and therefore find confusion in being on their own. The children might come across a parade of "liberated" students and latch onto them to become a part of the group.

WE FIND that marijuana turns people on and makes them more comfortable — especially in the case of a person who has had little sexual experience. Often young people feel that drugs remove the "censorship" of repression and denial evidenced even in this permissive and affluent society.

Many of the young adolescents have been trying in vain for years to separate themselves from parental dependence and they feel that the use of drugs helps them to discontinue these relationships.

One doctor mentions in a concentrated study of marijuana users that many "pot smokers" and other drug users say they started because of curiosity, conformity, tension relief, thought stimulation and the thrill of seeing what it's like to be psychotic. Excess marijuana use does cause depressions and mild paranoia.

Some of our young people have followed the preachings of the newspaper columnists and the television prophets who have warned against the evils of war. Many young people fear parental severance and still others feel that any dependence is a good excuse and will be accepted by the draft board.

Women's groups in four deaneries set meetings

"And You Also Bear Witness Because From the Beginning You Are With Me," will be theme of Fall meetings in the four deaneries of the Miami Archdiocesan Council of Catholic Women.

On Tuesday, Oct. 12, members of Holy Rosary Council of Catholic Women will host a one-day session which will begin with registration at 9:30 a.m. at Homestead Air Force Base.

GUEST SPEAKER during a 10 a.m. business meeting will be Mrs. Doreen Madden Elefthery who will discuss, "What Is Spiritual

Growth in This Period of Social Change?"

Father Christopher Konkol, moderator of the South Dade Deanery, will be the principal celebrant during Concelebrated Mass at 11 a.m. Luncheon will follow at 12:30 p.m.

A conducted tour of the base at 2 p.m. will conclude the program.

In the East Coast Deanery, affiliation members will meet on Thursday, Oct. 21; in the North Dade Deanery on Oct. 23; and in the Broward County Deanery on Nov. 4.

Foster homes for elderly

BALTIMORE — (RNS) — Catholic Social Service (CSS) has launched a foster or "guest home" program here for older people who don't yet need or wish to enter a large institution for the aged.

Kathleen Scheve, a CSS staff member, said most requests for foster homes come from older people living in high-crime areas who are afraid to live alone. Many have been robbed.

SHE SAID these older people are not adequately cared for by relatives and friends, do not have transportation or are afraid to ride the buses, and don't have access to adequate medical care.

Many of these clients own their homes but want to sell them while they can still get a good price, Miss Scheve said. She noted that although the agency has a waiting list of clients for foster homes, only one such home is available to date.

Mrs. Charlotte Gammie, a CSS supervisor, said host families are accepted on the basis of their interest, ability to handle older people, availability of living space and proximity to medical resources. They must provide room and board. Guests are expected to take "reasonable" care of themselves.

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Around the Archdiocese

South Fla. to observe Columbus Day Monday

South Floridians will join Americans throughout the nation in observance of Columbus Day, Monday, Oct. 11, which is being celebrated for the first time this year as an official national holiday.

Although schools in the area will be open, banks and postoffices will be closed on Monday. There will be no mail delivery.

In a proclamation issued this year, President Richard Nixon stated, "I invite the people of this nation to observe that day in schools, churches, and other suitable places with appropriate ceremonies in honor of the great explorer. I also direct that the Flag of the United States be displayed on all public buildings on the appointed day in

memory of Christopher Columbus."

MEMBERS of local Knights of Columbus Councils and their families will participate in Mass at 11:30 a.m., Sunday, Oct. 10 in Gesu Church.

The annual wreath-laying ceremony at the statue of Christopher Columbus in Bayfront Park will follow at 12:30 p.m. Dade County Mayor Stephen Clark and Miami Mayor David Kennedy will participate in the ceremonies with Columbian Squire Circles and Boy Scouts.

In Broward County, members of the Father Michael J. Mullaly General Assembly will sponsor an installation dinner-dance at 7:30 p.m., Saturday, Oct. 9 at the Viking Restaurant.

Collier County

Sewing, knitting and jewelry craft workshops have reopened at St. Ann parish, Naples. All interested women have been asked to attend the Thursday sessions, held from 9:30 a.m. until noon in the parish hall. All materials are furnished and completed items will be sold at the parish bazaar in November.

For further information call Mrs. Henry A. Mallon, 642-5665.

Palm Beach County

A Halloween card party, hosted by the Sacred Heart Guild, Lake Worth, is slated for Saturday, Oct. 16, beginning at 12:15 p.m. at the Lake Worth Women's Club, 21 S. Federal Highway.

For reservations, call Mrs. Bridie Schroder, 582-9655.

Broward County

Stamps, their origin and development will be discussed at the Monday, Oct. 10 meeting of the St. Pius X Women's Club, Ft. Lauderdale in the parish hall at 10 a.m.

St. Matthew Catholic Women's Club, Hallandale, will meet after the 7 p.m. Mass, Wednesday, Oct. 13 at the Portables.

Mrs. N.G. Jarret, new president, will welcome back members as well as any prospective new members.

Mrs. Charles E. Clermont, Pompano Beach, State Regent of the Catholic Daughters of America and Mrs. John M. Koenig, Miami member of the Florida State Court will attend the regional Leadership Institute Workshop at the Williamsburg Colon Inn, Williamsburg, Va., Oct. 9 and 10.

Dade County

Members of the Memorare Society of Catholic widows and widowers have been asked to bring a white elephant item to tonight's (Friday) meeting in the coffee shop of St. Dominic parish, 5908 NW Seventh St., at 8 p.m.

The twelfth anniversary of the Miami Catholic Singles Club will be celebrated by the group at the Kings Bay Yacht and Country Club, beginning at 9 p.m., Saturday, Oct. 16. Music will be provided by Nick Gabriel and the Esquires.

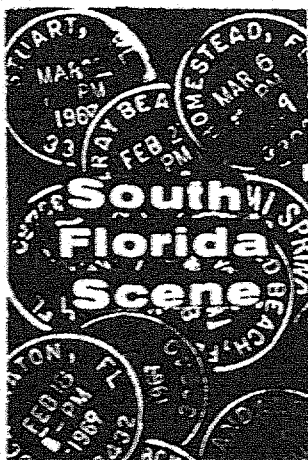
Adon Taft, Miami Herald religion editor, will address the meeting of Our Lady of Perpetual Help Home-School Association, Monday, Oct. 11, at 8 p.m. in the parish hall.

Training courses in religious ed

"Religious Development of Parent, Child and Teacher Through Discovery Experience" is the theme of training courses which will be conducted in the North Dade Deanery by the Archdiocesan Dept. of Religious Education.

Sister Eva Marie, coordinator, has announced that courses for religious educators will begin Monday, Oct. 11, at St. James School, 600 NW 131 St., North Miami; and on Tuesday, Oct. 12 at the Religious Education Center, 10650 NW 27 Ave., next to the Newman Center in the North Dade Campus of Miami-Dade Jr. College.

All courses begin at 7:30 p.m. and conclude at 9:30 p.m.



Annual Champagne Coffee of Marian Center Auxiliary was held at the home of Mrs. Sally Kappel Courtley, shown above welcoming Mrs. Jacques Junger and Mrs. Leslie Cisek, left. At right Mrs. John E. McCoy, auxiliary president, chats with Mrs. Betty Allen.



The annual fund-raising fashion show for all ladies of St. Rose parish is scheduled noon, Tuesday, Oct. 19 at the Plaza Hotel, 54 and Collins Ave. For tickets and reservations contact Annick Kokenge, 751-9606. Proceeds will help keep St. Rose of Lima school open.

The parish's Ladies Guild will hold a covered dish luncheon at its Oct. 11 meeting in the school auditorium at 11:30 a.m.

The "Young at Heart" club will meet Thursday, Oct. 14, at 11 a.m. in the auditorium. For further information call 759-3472.

St. Lawrence Council of Catholic Women will attend a noon Mass, Sunday, Oct. 10, followed by a rosary in honor of the Blessed Virgin. On Monday, Sister Janet Haley will speak at 8 p.m. in the parish hall on the "Woman's Place in the Changing Liturgy."

A "Haitian Luncheon" will be served in St. Mary Cathedral parish hall, Sunday, Oct. 10 from 11 a.m. to 2 p.m. for all parishioners.

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11-14 Army Seminar-Ft. Steward, Ga.-Ecumenical	29-31 Married Couples Retreat

OUR LADY OF FLORIDA

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Will inaugurate culture series

BOCA RATON - Worthwhile Books of 1971 will be the topic of Father Bernard Threlk, O.S.B., associate professor at Catholic University of America when he opens the Marymount College Cultural Series at 8 p.m., Monday, Oct. 11.

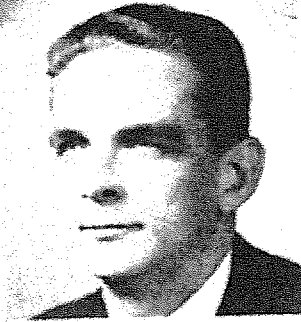
Free to the general public, programs of the series will feature a variety of art, music, poetry and cinema entertainment.

Father Threlk, who also will be the featured speaker during a meeting of the Florida unit of the Catholic Library Association at 10 a.m., Saturday, Oct. 9 at Rosarian Academy, West Palm Beach, was from 1954 to 1965 the official book reviewer for the USCC with weekly columns in some 40 diocesan papers.



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Film fare on TV

SUNDAY, OCT. 10

7:30 p.m. (CBS) — The Sand Pebbles (Part I. Part II will be presented on Sunday, Oct. 17) (1967) — This three-hour color epic is an always serious and sometimes grim study of the causes and effects of intervention by one country in the affairs of another. The story is set in 1926 and concerns the crew of an American gunboat assigned to protect U.S. commercial interests in China by merely being present during a time of social and political unrest. Director Robert Wise has managed to sustain interest and suspense until the climax of this perhaps overlong film. Joseph MacDonal's panoramic location photography, Jerry Goldsmith's musical score, and the excellent performances, especially by Steve McQueen, Mako, Richard Attenborough, and Simon Oakland, make the movie well worth seeing. (A-III)

9:00 p.m. (ABC) — Five Card Stud (1968) — An exciting mystery Western from producer Hall Wallis that pits Dean Martin as a fast-talking, fast-loving gambler against Robert Mitchum as a hellfire preacher who also carries a gun. Director Henry Hathaway, a veteran of outdoor oaters, spins a simple story of retribution motivated by the lynching of a card cheat. Eight slayings, most of them sensationally staged, pile up before Dino rides off into the sunset. The average viewer should feel pleased to sense all along the identity of the revengeful killer. When Martin is not squaring off against Mitchum and Roddy McDowall, the instigator of the lynching party, he divides his charms between wholesome farmgirl Katherine Justice and Inger Stevens, shady proprietress of a tansorial parlor that offers a special "miscellaneous" service. Some spicy dialogue, questionable use of religion, and little gore keep the film in the adult category. (A-III)

MONDAY, OCT. 11

9 p.m. (NBC) — Cat On A Hot Tin Roof (1958) — Liz Taylor, Paul Newman, and Burl Ives star in an adult melodrama set in the sultry South. Newman plays an alcoholic ex-star athlete who never quite grew up to face his responsibilities, chief among them attending to his smoldering, shrewish wife, Miss Taylor. Ives plays a semi-heavy "Big Daddy" type. (A-III)

TUESDAY, OCT. 12

8:30 p.m. (ABC) — A Taste of Evil — Original 90-minute television film stars two Barbaras — Stanwyck and Parkins. Miss Parkins plays a young woman recently returned home from "being away" at a mental institution, and discovering that someone nearby perhaps in her own family, is trying to block her path to full recovery. Miss Stanwyck is her too-warm mommy.

THURSDAY, OCT. 14

9 p.m. (CBS) — The Dirty Dozen (Part I. Part II will be telecast the following evening, Friday, Oct. 15) (1967) — Twelve Army prisoners are promised freedom if they agree to destroy a concentration of high German officers at a chateau retreat. Free-wheeling Major (Lee Marvin) undertakes the training assignment and mission. A savage, violent film. "The Dirty Dozen" moves quickly and with originality; is replete with anti-authority criticism within context of traditional American acceptance of war. Casual viewers had best look hard for the ironic statements and situations which comment on the authorized brutality of the whole film, culminating in the excruciating, though largely off-camera, incineration at the end, so as not to become absorbed in that brutality. (A-IV)

FRIDAY, OCT. 15

8:30 p.m. (NBC) — Marriage, One Year — A "world premiere" television film, starring Sally (the Flying Nun) Field and Robert Pratt as a semi-comic pair of newlyweds going through the familiar paces of adjusting to their first year of marriage.

9 p.m. (CBS) — The Dirty Dozen (Part II — See description for Thursday, Oct. 14).

SATURDAY, OCT. 16

8:30 p.m. (ABC) — In Broad Daylight — Made-for-television suspense melodrama casts Richard Boone as a blinded actor who maps out the "perfect crime" — the murder of his wayward wife (played by Stella Stevens). Suzanne Pleshette co-stars as a nurse-therapist who helps rehabilitate Boone and unwittingly becomes drawn into his plot, and Fred Beir plays the blindman's bluff lawyer and

Television special

Monkeys' and apes' world to be shown

"Monkeys, Apes, and Man" the first of this season's National Geographic Society specials, will explore the world of the lower primates in relation to man, and will be telecast on Tuesday, Oct. 12, from 7:30 to 8:30 p.m., on the CBS Television Network.

The show focuses on the apes and monkeys in their natural habitats, from Africa to Japan. Through observation of gorillas, baboons, chimpanzees (who show an amazing resemblance to humans) and other species, similarities between human and animal behavior become apparent in such areas as maternal love, child play and communication.

lover of his client's wife. Sounds like adult fare.

9 p.m. (NBC) — Duel At Diablo (1966) — Routine, violent Western disguises its shortcomings with a complicated plot, larger-than-life characters. Sidney Poitier, James Garner, and Bibi Andersson star in a story rife with brutal killings, wife-kidnaping by "bloodthirsty" Apache Indians who aren't so bad after all. Dennis Weaver is a vengeful husband who cannot forgive his wife for surviving her ordeal. (B)

Also seen on the program will be several noted scientists in this field, including Dr. Jane Van Lawick-Goodall, who has worked for years with chimpanzees in the Gombe Stream area of Tanzania; Dian Fossey, whose specialty is the mountain gorilla of the Virunga range in Rwanda, Africa, and Dr. Harry Harlow, whose famous "surrogate mother" experiments with monkeys are carried out at the Wisconsin Regional Primate Center.

Appearing also is Desmond Morris, author of "The Naked Ape," the best-selling study of man's relationship to the non-human primates, who will discuss his evolutionary theories.

A silly burlesque of feminine sex

The Marriage Of A Young

Stockbroker (20th Century-Fox) — And yet another entry in the alienated-young-man multi-million dollar movie sweepstakes. Instead of Dustin Hoffman trying to discover his real self, we have Richard Benjamin searching for the answer to his uncontrollable compulsion to ogle every female form that crosses his line of vision. Like "The Graduate" and its successors, the style is comic, the reality is romantic, and the conclusion is self-realization through repudiating society's conventional wisdom.

This particular college graduate has become a neophyte broker who will never make the grade. When a fellow worker drops dead, he takes a vacation, peeps on some girls having a night beach party, and his wife leaves him. His sister-in-law and then a woman psychiatrist try to make him conform, and at last he makes a forceful declaration of independence which sweeps up wife, brother-in-law, and theoretically the audience.

PAYING CUSTOMERS are not all that gullible, however, and they can spot a mechanical formula as quickly as can working critics.

Movie review

As satire, the movie simply doesn't come off. Benjamin's genius for portraying vacant innocence is beginning to wear thin and here his role is simply another device for getting laughs. It's not Benjamin's fault that the script adds up to nothing but its disparate comic bits. Some of the humor is quite good but not enough of it. Take the burlesque of the porno movie, or the putdown of the psychiatrist, or the concluding locker room scene, for example. Each is played for high hilarity but it is forced and calls attention to itself, and collapses of its own weight.

RATHER THAN extending horizons, the movie seems intent on blunting them. Benjamin's problem is not his voyeurism but his complacent smugness which is an essential boredom the movie fails to overcome.

The role of the wife (Joanna Shimkus) is totally unrealized and in effect the movie is quite denigrating to women. Her sister (Elizabeth Ashley) is presented as the

thing about the film is its silly burlesque of the feminine sex.

Lawrence Turman makes his directorial debut with this work. As producer he has more than proved his sensitivity over the years with such films as "The Graduate," "The Flaming Man," "Pretty Poison," and "The Great White Hope." All one can say is that he has made a disappointing beginning as a director.

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

FRIDAY, OCT. 15

9:10 a.m. (5) I Married A Monster From Out Of Space (Unobjectionable for adults and adolescents)
1:30 p.m. (6) Kangaroo (Unobjectionable for adults and adolescents)
4 p.m. (10) Stage Door (Unobjectionable for adults and adolescents)
8:30 p.m. (5 & 7) The Impatient Heart (No classification)

9:30 p.m. (4 & 11) The Face Of Fear (No classification)
11:30 p.m. (10) Blackbeard, The Pirate (Unobjectionable in part for all)
OBJECTION: Suggestive costuming and situations; excessive brutality.

SATURDAY, OCT. 16

1 p.m. (4 & 11) Children's Film Festival (Family)
1:30 p.m. (16) Rally Round The Flag Boys (Unobjectionable in part for all)
OBJECTION: Suggestive costuming, dialogue and situations
3 p.m. (4) Tarzan's Revenge (Family)
4:30 p.m. (6) Becket (Unobjectionable for adults)
7 p.m. (6) Rally Round The Flag Boys (See rating at 1:30 p.m.)
8:30 p.m. (10 & 12) Thief (No classification)
9 p.m. (5 & 7) Return Of The Seven (Unobjectionable for adults)
11:30 p.m. (4) Seven Thieves (Unobjectionable for adults)
11:30 p.m. (6) Crosswind (Unobjectionable for adults and adolescents)

SUNDAY, OCT. 17

12 noon (10) Thunder Alley (Unobjectionable in part for all)
OBJECTION: This action film, of special appeal to teenage audiences, is marred by the casually presented immoral behavior of its "hero."
Another film follows, entitled Quantrex. No classification.
2 p.m. (6) Becket (Unobjectionable for adults)
4:30 p.m. (6) Rally Round The Flag Boys (Unobjectionable in part for all)
OBJECTION: Suggestive costuming, dialogue and situations
6 p.m. (10) Arabesque (Unobjectionable for adults)
8:30 p.m. (6) Becket (Unobjectionable for adults)
7:30 p.m. (4 & 11) The Sand Pebbles, Part I

RELIGIOUS PROGRAMS

TV

Saturday

5:30 p.m.

MASS FOR SHUT-INS — (Spanish) Ch. 23

WLTU, Celebrant Father Jorge Gonzalez

Sunday

7 a.m.

THE CHRISTOPHERS — Ch. 11 WINK

CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "Come to the Lord" features Paula Miller and children of St. Rose of Limparish.

MASS FOR SHUT-INS — Ch. 10 WPLG Father James Flavin, O.M.I.

12 noon

INSIGHT — Ch. 5 WPTV — "A Thousand Red Flowers."

RADIO

Sunday

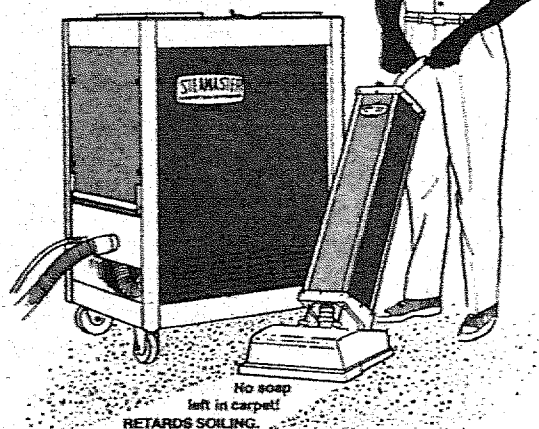
9:15 a.m.

Happy Sunday (Un Domingo Feliz) — WFAE — Father Agustin Roman and Father Angel Villaranga, O.F.M.

10 a.m.

The Roads of God (Los Caminos de Dios) — WQBA — Father Jose Hernandez.

ELIMINATE RUG POLLUTION

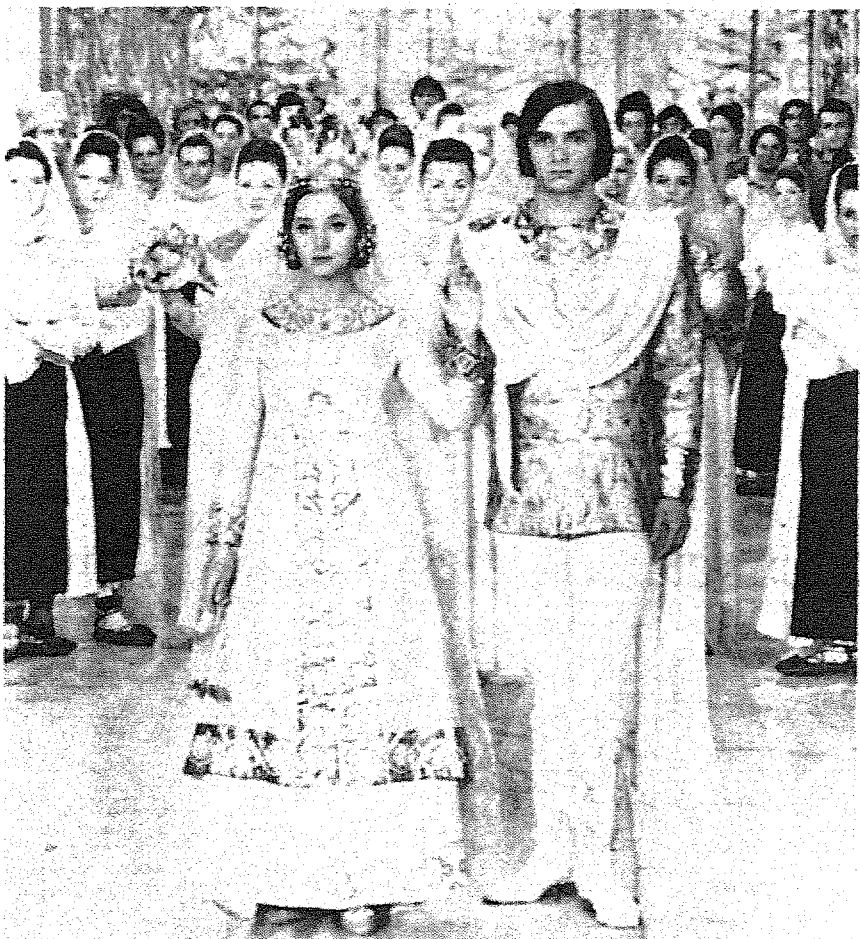


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AFTER FULFILLING the three wishes of the King, the young adventurer wins the hand of the beautiful Princess, and they lived happily ever after in "Kingdom in the Clouds". The film is one in the series of outstanding new movies for children distributed by Xerox Films.

At last better films for children offered

The American motion picture has become increasingly an adult medium. And yet the success of several "old-fashioned" general entertainment pictures each year shows that families continue to patronize movies and are becoming ever more selective in their choices. It is evident that parents want more and, in particular, better movies for their children.

Believing this to be the case, the Xerox Corporation last winter tested some features which had been made by foreign units specializing in the production of children's films. The results were gratifying, and beginning this October, three features will be released by Xerox Films on a national basis. This initial offering of the Children's Film Series will be presented at weekend matinees in neighborhood theaters across the country.

THE MOST RECENT addition to the growing Xerox library of children's

features is "Kingdom in the Clouds," a Rumanian fairy tale that is an excellent fantasy for children and one that will utterly charm most adults.

The story is on the order of a folk legend in which a young man goes out in search of a fabulous kingdom where no one ever grows old. On the way he meets characters like Father Time, the Queen of the Birds, the Prince of Liars, a green witch and a flying horse, among others. He is also given a series of tasks to perform in which he must retrieve the Golden Rod of Plenty, the Golden Apple of Truth, and the Key to the Book of Wisdom. He is finally tested by three difficult riddles and at last wins the hand of the Princess of the deathless kingdom.

The narrative abounds in complications, and they are of the kind that particularly appeal to children — via elements of fantasy, repeated formulas, and heroic victory over all challenges. The context in which the story is put is especially noteworthy.

THE IDEA was to take a fairy tale with its traditional they-lived-happily-ever-after

ending and yet bring the story to a more realistic conclusion. As written and directed by Elizabeta Bostan, "Kingdom in the Clouds" all works very well and will give younger viewers something to think about after they have been entertained.

Ideally, in other words, it would be best for Americans to make their own children's movies. But since this is not really the case as yet, the Xerox series is the place to start.

Such films as these, made by foreign children's production units, have succeeded on television (the "CBS Children's Film Festival" is in its fifth season — Xerox was its original sponsor and the new endeavor comes from this experience).

The Xerox films are entertaining, however, and they are definitely worthwhile for your children. They deserve the investment of your own time and money in helping to make them succeed at your local theater. Watch for them, ask your local theater manager about them, and when they do appear in your neighborhood, plan to see them.

It's too gruesome for the youngsters

See No Evil (Columbia) — Richard Fleischer, an American director doing most of his recent work in Britain, is assembling a corpus of films dealing with mass murder. "The Boston Strangler" and "10 Rillington Place" were based on actual case histories and focused not so much on the sordid details of the killings as on the psychological pathology of the killers. This emphasis gave the films a certain class and lifted them out of the realm of the purely sensational.

Fleischer's new film, "See No Evil," again offers a study of mass murder but otherwise departs from its predecessors. The film presents a purely fictional story, written by Brian Clemens, making an observation of a person who nearly becomes a victim. The focus is on Mia Farrow, who plays a young English girl returning to "normal" life following a

horseback riding accident that left her blind.

Back at her uncle's splendid manor farm and just beginning to make tentative reaches for self-confidence, Miss Farrow keeps herself busy.

A DETERMINED GIRL, she even takes up riding again and, returning one afternoon from a pleasant ride with her young man (Norman Eshley) who manages a nearby horse farm, she gropes her independent way around the manor unaware that the family — four in all, including

the groundskeeper — have been slaughtered. It is not until the next morning that her hands chance to touch one of the dead.

Until this point, the film is maddeningly plodding, and in some spots just plain bad. Fleischer teases us, for example, by showing the killer only from the thighs down — identifying him by the fancy boots he cherishes and which, splashed by the uncle's passing car, apparently lead him to kill.

We are never sure of the murderer's motivations nor of the depth of his madness:

the killings become abstract occasions that allow Miss Farrow to wander about the house in grisly unawareness.

IT IS VERY nearly dishonest, moreover, for Fleischer to follow her around with a subjective camera as if the murderer were there stalking her, and then show that he is actually miles away cleaning his cherished boots.

Once Miss Farrow makes her gruesome discovery the film picks up and an almost unbearable tension mounts. The discovery of the bodies is shocking enough, but when she realizes that the killer has dropped an incriminating bracelet and will come back for it, her horror mounts to panic and near hysteria. This escalation Fleischer handles crisply and sharply, and Miss Farrow is convincing. For 20 minutes or so the film grips with that high-intensity, almost fantastic terror that is found in the best of Hitchcock. It is nearly enough to make the preceding hour bearable, and its lingering tension helps to redeem a highly improbable twist ending.

WHY, THOUGH, did Fleischer choose to concentrate on the desperate reactions of the near victim without balancing her terror with a least a cursory look at what made the killer tick? And why, for that matter, all the pretty shots of cantering in the woods when all that's really needed is some concise exposition?

Fleischer seems to have overwrought some parts of his story and virtually neglected others. And his opting for the creation of a patina of reality on what, in simple analysis, is an improbable and practically impossible set of circumstances, creates an illusion that might prove misleading and disturbing for younger viewers.

Because of this, and because the subject matter is in itself not appropriate for young viewers, "See No Evil" is best left to the fairly mature. Its violence is more implicit than explicit, but the aura of psychological horror for which Fleischer strives, albeit for the most part unsuccessfully, is, again, something for adults and not children to handle. (A-III)

Movie reviews

Victims of circumstance

—or is it sexcumstance

FRIENDS (Paramount) Watching young Sean Bury and younger Anicee Alvina become lovers, one wishes they had remained just friends. That way, "Friends" would have been only soapy and sappy and not offensive to boot.

The pair begin their relationship with innocent flirtations in the Paris Zoo, where both have fled the coolness and cruelty of their respective homes.

HIS PROBLEM is that his father, a high-powered international exec, does not show any interest in him other than to encourage him to get his hair cut and dress

with a bit more care. Hers is that she's an orphan stuck with an older cousin who plainly resents her presence in the tiny flat they share with the older girl's ornery sometime-lover.

Given their dismal backgrounds (and why it takes a quarter of the film to establish same is a question in itself), the friends have little choice other than to take off, in this case to the seaside abode where the girl spent her brief happy childhood.

AND ONCE they are there, and once the lad manages to establish himself as a day worker at the local vineyard, it is inevitable that they become involved in the deeper relationships life offers couples who have only themselves to rely upon for companionship and affection.

For all its gauzy soft-focus and "poetic" sunsets and shots of wild white horses splashing through the sun-dappled French surf, for all the projected tenderness of the young couple who have only each other, "Friends" is not a stirring film.

The way the youngsters are forced by their environment to retreat into each other is logical only in terms of the shallow script, their depiction as victims of circumstance is carefully calculated by the film makers, and their "pure" love is in truth only standard exploitive movie sex. (B)

Sherlock solves a few on TV

A week-long festival of Sherlock Holmes features will be presented for the first time on South Florida television beginning Monday, Oct. 10, on WPLG-Ch. 10.

Produced in the early 1940's, the mysteries star Basil Rathbone as the super-sleuth and Nigel Bruce as Dr. Watson. All seven will be seen on the late show, "The Best of Hollywood."

School life is frame for pix of corruption

Unman, Withering and Zigo (Paramount) The plot premise is just fanciful enough to seem plausible: British schoolboys have murdered their teacher and threaten to do likewise with his replacement unless he goes along with their plans.

The new teacher (David Hemmings) doesn't believe them at first and by the time he does, no one else will. As in "Lord of the Flies," this juxtaposition of innocence and corruption is powerful material, but director John Mackenzie loses control of it early on in the film.

His version of Giles Cooper's play begins with the correct sense of terrible menace but leads only to progressively less credible extremes. This deterioration makes scenes such as that involving Hemmings' desperate attempts to seek release through violent love-making, or that in which the wife is nearly gang-raped by the entire class, simply hysterical and sensational and not at all dramatically plausible. (A-3)

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Accumulated wisdom of centuries stands as bar to premarital sex

By FATHER JOHN B. SHEERIN, C.S.P.

An argument frequently heard in behalf of premarital sex is that one should do "the loving thing" for the neighbor rather than slavishly follow the rules of an old moral textbook. I suppose there is no obvious similarity between premarital sex and a satchel of dynamite but I was reminded of "the loving thing" argument when I read about the arrest of a woman in Detroit.

Barbara Pliskow, a psychology instructor, was found carrying a satchel containing two sticks of dynamite on board an American Airlines plane at an airport in Detroit.

According to The New York Times the police found notes in her possession indicating that she planned to blow up the plane unless two Black Panthers in a local jail were released and brought to the aircraft.

Authorities said that she planned to force the pilot to land, after being airborne, pick up the liberated prisoners and then force the pilot to fly them to another country. One note was signed "Black Liberation Army" and said: "No course but to escalate. We're all prepared to give life." She was apparently ready and willing to do what she considered "the loving thing" for the oppressed.

CERTAIN YOUNG UNMARRIED couples today regard established rules of sex morality as a form of oppression. In considering the possibility of having sexual intercourse, they may dispense with the old rules as guides of conduct and rely on their own pastoral judgment as to what is "the loving thing" to do under the circumstances.

For the believing Christian, there is usually no problem here. He will look first to the will of God and most Christians take it for granted that God's will as regards sex is made quite clear in Holy Scriptures. It is a problem, however, for those who do not believe that God has revealed his will or who feel that Scripture has no binding authority.

Such persons may sincerely try to make what they judge

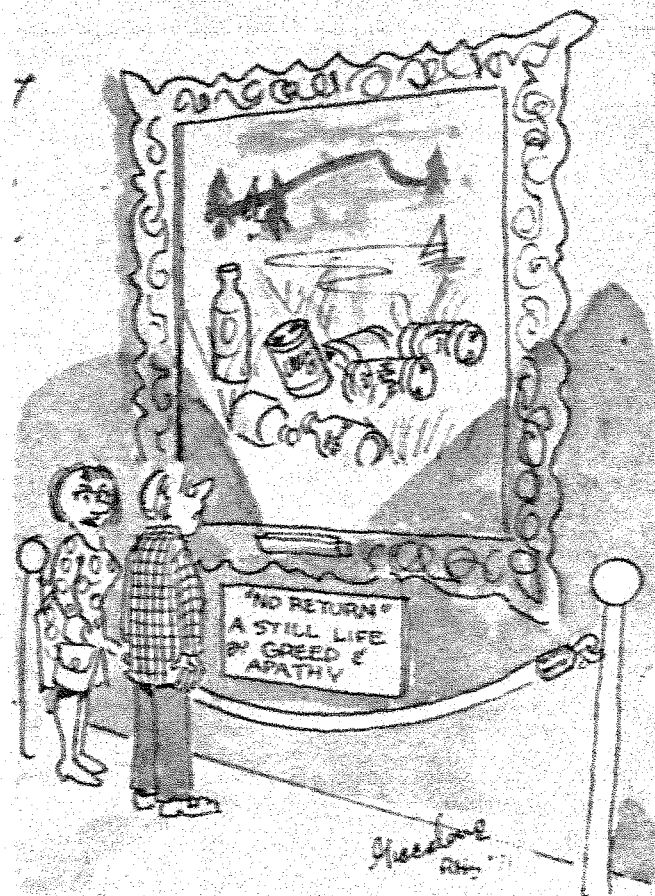
to be a "loving, sensitive, authentic choice" without relying on any wisdom out of the past. Some parents, afraid of being called "fuddy-duddies," offer no moral advice even when their child takes up "housekeeping" with a man before marriage. This process of making a purely private judgment presumes that an unmarried couple will love intelligently, and decide intelligently.

The trouble is that the lover's mind, at an emotional moment, cannot see the situation as it really is. Hidden psychological factors, passions, unconscious compulsions blind the intelligence in many cases, obscuring its view of all the implications of the decision now and in the future. The accumulated wisdom of the centuries may not be infallible but it does seem to be a safer guide than the emotions of the moment.

THE WOMAN WITH THE SATCHEL of dynamite contemplated what she considered to be "a loving act." There was nothing wrong with her love for the oppressed, but it was an act that had the gravest implications for 55 passengers and 6 crew members. Her sentiment was admirable but her intellectual grasp of the situation was quite inadequate, to say the least.

I shudder to think of a President of the United States who has the deepest love for his country but who may press the button for a nuclear attack without realizing all the consequences of his decision. This is the gist of so much opposition to nuclear weapons. So too with decisions on artificial insemination, euthanasia, brain surgery — the relative or physician making the decision may be full of compassion but hidden psychological factors may prevent the one who decides from comprehending the total situation with all its social implications.

If a man is juvenile enough to think that sex is just a little personal fun, he will make decisions as witless as his frivolity allows. If he is reasonably intelligent, he will remember the old maxim, "No man is a judge in his own case."



"I don't know art, but I know what I don't like!"

In social action the game name is 'controversy'

By MSGR. GEORGE H. HIGGINS

The 1971 Labor Day Statement of the USCC Division for Urban Life severely criticized those unions which continue to practice racial discrimination, but at the same time took issue rather pointedly with those critics of the labor movement who claim, contrary to fact, that the majority of American unions fall indiscriminately into this category.

More specifically, the Statement took issue with one of labor's critics in particular — an unidentified high-ranking Federal official who had been quoted earlier in the summer as having said at a major Catholic gathering that "while some unions have been leaders in equality of opportunity, the majority of unions . . . are still trying to escape with only token complicity with the law of the land."

We thought at the time, and still think, that "this is clearly an exaggeration — the kind of sensational exaggeration which makes for catchy headlines but, is hardly calculated to advance the cause of racial equality."

OUR CRITICISM on this score of the particular government official in question drew blood almost immediately from one of the members of his personal staff who probably helped to write the speech referred to above. This staff member is a man for whose personal integrity and personal dedication to the cause of interracial justice we have sincere respect. At a national Catholic meeting concerned with the subject of interracial justice he objected vigorously to what we had said about his boss and endeavored to get the convention delegates to issue a public statement disassociating themselves from our position on this matter.

It is my information, via the grapevine, that this proposed resolution was either tabled or referred to committee. I should like to make it clear, however, that even if it had been adopted unanimously, it would not have led to any hard feelings on my part. After all, controversy and disagreement, even among friends, is the name of the game in the field of social action, and anyone who can't take it in stride would be well advised, I should think, to turn in his uniform and call it quits.

This having been said, however, I like to think that if I had been present when said resolution was being debated, I might have been able to convince its sponsor that our criticism of his boss was not meant to be all that personal but was simply intended to keep the record straight.

We thought at the time that labor's overall record in the field of race relations (bad as it is in many respects) is at least as good

and probably better than that of some of its more vocal critics, including the particular agency and the particular political coalition for which the above mentioned government official (who has since been promoted to another position) was then presumed to be speaking.

We are now even more convinced that this is so, as witness the recent flurry over busing and the more recent action of the House of Representatives in rejecting a broad bill to bar job discrimination — a bill which had the complete support of organized labor — and voting instead for a watered-down version supported by Southern Democrats and the majority of the Republican members of the House.

I HAVE MENTIONED political labels in this context not for partisan purposes, but simply to suggest that the high ranking government official criticized in our Labor Day Statement might well have concentrated, in the first instance, on reforming his own political allies instead of concentrating almost all his energies on reforming the American labor movement.

I can readily understand that a man in his position might have been under instructions to follow the party line, so to speak, and for that reason might not have been in a position to say what he personally thought about the two bills in question. That's fair enough.

Life in the political arena is admittedly very real and very earnest, and no one who has had any experience with the system really expects high ranking government officials to be able to win all of them within his own party. On the other hand, as one who has had at least a modicum of experience with the system, I, for one, would expect any government official caught in such a political bind to play it reasonably fair with the opposition.

In the particular case at issue, playing it reasonably fair with the opposition might have — and, in my opinion, should have — prompted the gentleman in question to give due credit to organized labor for supporting a substantially better anti-discrimination bill than he was politically able to support.

FAILING THAT, he might, at the very least, have tempered his criticism of organized labor instead of creating the impression that labor leaders are the "bad guys" in the field of race relations and that his own political confreres are the "good guys."

If this seems to be much ado about nothing, let's take a more careful look at the two anti-discrimination bills in question. As a matter of fact, there really isn't any comparison between them. The bill supported by organized labor and by all of the major civil rights organizations in the United

States would have greatly broadened the jurisdiction of the Equal Employment Opportunity Commission and given it power to issue "cease and desist" orders against job discrimination.

The other bill — the watered-down bill approved by the House with the support of the political confreres in question — empowers the commission only to bring discrimination suits in Federal courts and does not expand the commission's jurisdiction.

The New York Times, in reporting the vote of the House in favor of the latter bill, called it "the first major set-back in recent years for Civil Rights leaders."

A FEW DAYS LATER the Times referred to it in an editorial as a "Biased Step Backward." So be it. That's life in the national capital. But, while facing up to the harsh facts of political life, let's be honest enough to admit that this "biased step backward" was perpetrated over the strong opposition of the labor movement, which was and is prepared to use the full force of the Federal government in an effort to eliminate racial discrimination in the field of employment.


Finally let it be said, for the record, that the so-called Philadelphia Plan so strongly

supported by the above-mentioned government official and by the agency he represented until recent weeks, is a pale remedy for job discrimination as compared with the labor-supported bill which the sponsors of the Philadelphia Plan helped to defeat.

This being the case, I trust it will be clear to those who thought that our Labor Day Statement was too hard on some of labor's critics and on one in particular why we felt it necessary to set the record straight.

To repeat what was said above, there was nothing personal about our criticism of the gentleman in question. We were merely suggesting that, since justice and charity begin at home, he should have directed more of his fire at his own agency and at the headquarters of his own political party and less of it at the American labor movement.

What we were criticizing, in other words, was his relentless outspokenness about labor's admitted faults and failings as contrasted with his persistent silence about the faults and failings of his own political fraternity. I might add, in conclusion, that, to my personal knowledge, many of the leaders of the Civil Rights movement were just as unimpressed as we were by his selective indignation.




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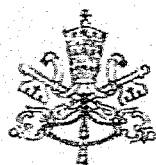
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The Voice of The Holy Father



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.)

Our emblem, the sign of our faith, is cross of Christ

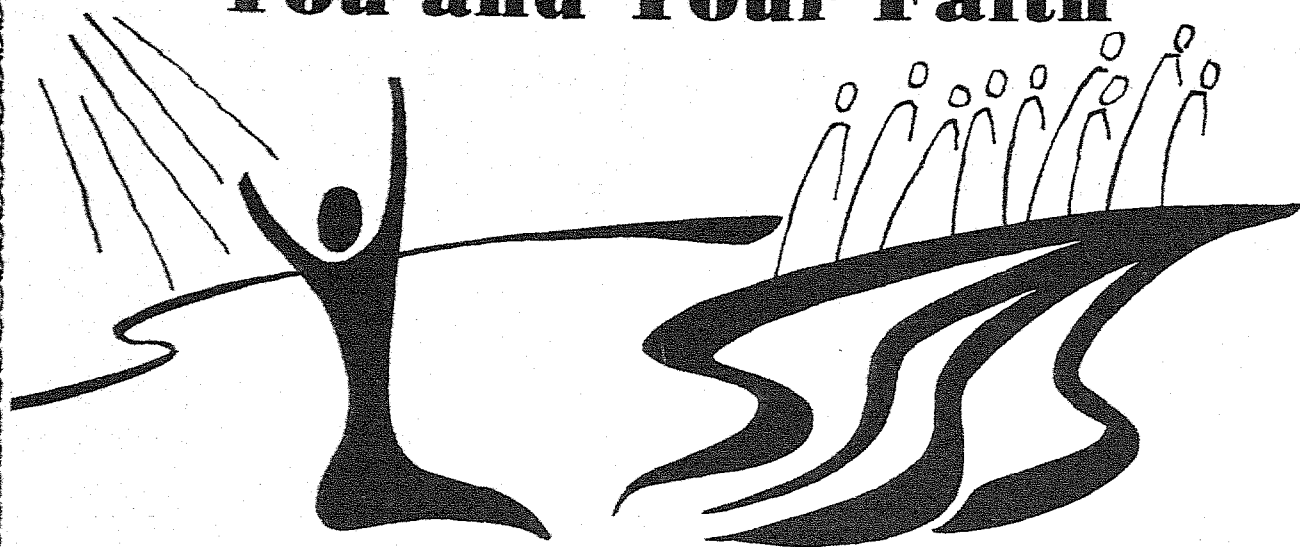
The Cross is the emblem, the sign of our religion, the tangible and man-made expression of our faith. If we look we can find references to the Cross taken from biblical quotations, where the Cross is called a means of reconciliation and peace between Hebrews and Gentiles; an instrument of liberation from the slavery of sin and of the purification of human activities. But where the redeeming work of Christ, symbolized by the Cross, takes on the importance of an idea dominating the theology and the spirituality of the Council, is in the expression, "the Paschal mystery." The Paschal mystery means the passing of the Lord from death to life, from the present state of existence to the supernatural, eschatological state, consummated by Christ during His Passion, through His death, and then celebrated through His resurrection and His ascension. We all remember, of course, that if we are really Christians we must share in the Lord's Passion, and we must bear our cross daily in the footsteps of Jesus. But today, even in Christian circles, we see attempts to eliminate the Cross just where it is needed, in the awareness of sin, and where it alone can provide the remedy. People are becoming worldly again on the pretext of becoming men again. They slide along the ambiguous paths of secularism with the comfortable illusion of saving the world by adopting its taste, manner of dress and behavior. Isn't there the danger that by doing so, the Cross of Christ may be divested of its power? Let us think about it. If we wish to be authentic, as is popularly referred to today, we must not be afraid that the Cross will bring weakness and sadness to our lives if we affectionately bear the painful and glorious marks of the crucified Christ.

Addressing a general audience, Sept. 15, 1971.

We should speak of a local church not as a fraction of a church, which is added to other fractions to form the universal Church, almost as if it were a question of an arithmetic sum; nor as an autonomous and independent church, juridically enclosed within itself, or worse, opposed to the universal Church, with prerogatives that are characteristic of the latter. We should speak of it as an authentic expression of the one Catholic Church, authorized and guaranteed by the relationship with the organic and hierarchical structure and alive with the Holy Spirit in which the whole Church lives. It is clear that all discussion of a valid apostolate should begin with this concept and it is here that a solution should be found for the problems that deal with true renewals of structure and action. But what is more important is the pastoral aspect of the local church. Since there is so much talk of changing the structures of the Church in order to adapt them better to the new acquisitions of ecclesial life and society, we are of the opinion that it is not superfluous to admit that the structures of the diocese as a community of salvation headed by the bishop will remain in their traditional pattern in canon law. The necessity of the close, organic and personal collaboration of all members of the diocese with their own bishop is necessary. There is talk of a crisis of the parish, and some people go so far as to consider the abolition of this institution. In spite of real or alleged crises affecting the parish, it certainly cannot be admitted that it is an obsolete institution. Even in thickly populated cities, it is impossible to disregard the territorial boundary. The conclusion has been reached that the parish must be maintained or rather perfected. We are aware of the dangers to which these new community forms are easily exposed, particularly the tendency to break away from the institutional church in opposition to its external structures, for the sake of the simplicity and authenticity of life, lived according to the Gospel. This splitting up of the ecclesial community must not be encouraged. It will be necessary to infuse in those who have spiritual and religious sensibility the taste for a personal spiritual life and contact with God, as well as for outward charity and for celebrating the mysteries of faith and the liturgy together.

Addressing clergy and laity taking part in Pastoral Renewal Week,
Sept. 9, 1971

You and Your Faith



Sunday's Gospel

On His journey to Jerusalem he passed along the borders of Samaria and Galilee. As he was entering a village, 10 lepers met Him. Keeping their distance, they raised their voices and said, "Jesus, Master, have pity on us!" When he saw them, He responded, "Go and show yourselves to the priest." On their way there they were cured. One of them, realizing that he had been cured, came back praising God in a loud voice. He threw himself on his face at the feet of Jesus and spoke his praises. This man was a Samaritan.

Jesus took the occasion to say, "Were not all 10 made whole? Where are the other nine? Was there no one to return and give thanks to God save this foreigner?" He said to the man, "Stand up and go your way; your faith has been your salvation."

Luke 17:11-19

Text of Pope's Synod address

VATICAN CITY — (NC) — The text of Pope Paul's address to the world Synod of Bishops at the opening concelebrated Mass in the Sistine Chapel on Sept. 30:

Dear Venerable Brothers!

"The grace and peace of God Our Father and the Lord Jesus Christ be with you" (Rom 1:7; 1 Cor 1:3). With the words of the Apostle Paul we greet you and welcome you to this synod, the center of attention and hope for the holy Church of God, as also of considerable interest for the world.

We greet you and we welcome you with a brotherly and open heart, at once uniting our prayer with yours. All our actions should begin in this way, by offering to God our filial worship and imploring His provident and merciful assistance. We greet you and we welcome you to this sacred and historic hall, more evocative than any other because of its biblical scenes of the highest destinies of mankind and, by reason of the meetings held here, momentous ones for the decisive choices of the Roman Pontificate.

We greet you and we welcome you in this hour which is so charged with extremely important questions concerning the ministerial priesthood and the promotion of justice in the world. We do so in this new synodal form, which draws its spirit and law from the recent Ecumenical Council, so that we are able to say that the entire Catholic Church is here represented canonically and is present spiritually.

AND NOW, to make this universal presence more evident and more moving, one who has just recently come to Rome after long years of involuntary absence, is here among us: our venerable brother, Cardinal Jozsef Mindszenty, Archbishop of Erzttergom in Hungary. He is a guest we have longed for, and today he is associated with this religious celebration of ours as a glorious witness to the thousand-year-old union of the Magyar Church with this Apostolic See, as a symbol of the spiritual bond that ever links us with those of our brothers who are prevented from having normal contacts with their other brothers and with us and as an example of intrepid constancy in faith and untiring service to the Church, first through generous activity, then by love, prayer and prolonged suffering. Let us bless the Lord, and let us offer the illustrious exiled pastor our unanimous, reverent and cordial welcome, in the name of the Lord.

But now our thoughts concentrate, to the exclusion of all else, upon the rite, ever lofty and mysterious, which we are celebrating as brothers. It is the holy Mass, which we are celebrating together with the prelates to whom we have entrusted the task of presiding over the labors of the synod which has begun today.

It is the holy Mass, the memorial and sacrificial supper instituted by Christ Himself in order to establish, in the fullest and most strengthening manner permitted to us during our earthly journey, the two-fold communion willed and inaugurated by Him: communion with Christ and communion with each other, who are guests at this mystical banquet. The Eucharist is in fact the "sacrament of unity," so that the sharing which we celebrate in this great sacrament is that action in our life which most unites us to Christ and to those with whom we share the good fortune to partake of the same bread, which both represents and contains Him.

WE WOULD WISH that during this synod we might have not only an habitual remembrance of this two-fold union with Christ our Head and Savior and with each other, His followers and ministers, as is always required of us when we celebrate the liturgy; but also that we might have some interior and living experience of it.

We would thus apply to ourselves the words of the apostle: "In the name of the solace that love can give, of fellowship in spirit, compassion and pity, I beg you: make my joy complete by your unanimity, possessing the one love, united in spirit and ideals. Never act out of rivalry or conceit; rather, let all parties think humbly of others as superior to themselves, each of you looking to others' interests rather than his own" (Phil 2:1-4).

In this important and momentous hour the common and

highest good of the Church and of men, among whom we carry out our mission, will thus be not only our desire, but also our comfort and joy as we look for an omen of it and its reality in this synodal gathering.

The synod opens with this celebration. We all know why: from God our Father comes our every source of life, through Christ, Son of the Living God and Son of Man, our only and supreme head, invisible but present here (Matt 18:20), our Teacher and Redeemer, Author of our salvation. This salvation consists in the Holy Spirit's gift of life infused into each of us and into the entire Mystical Body of Christ which is the Church. We await and we beg for this enlightening and sanctifying work of the Paraclete. We need the assistance of the Holy Spirit especially in this important hour for the life of the Church, for our life.

More than any other problem, this is the one that concerns us: how can we obtain this assistance? With faith and with prayer.

It is not necessary that we speak to you at length about our need for these indispensable requisites. You know well that faith is the beginning of human salvation; that without faith it is impossible to please God. It is no hasty diagnosis of the difficulties afflicting the Church's life and of the sad spiritual condition of society to seek their first and principal cause in a crisis of faith that takes various forms but is really one. We must therefore reconfirm interiorly our convinced and joyful acceptance of divine revelation with a great act of faith. We must place ourselves before God and Christ in the attitude of humility and confident expectation proper to a believer, if we wish the spirit to speak in our hearts and grant us the charisms appropriate to those who exercise functions of responsibility in the guidance of the Church: knowledge, counsel, understanding, wisdom especially, and above all love.

TO THIS DISPOSITION of what we might call passive availability we must add and keep ever vigorous a disposition of active availability. This disposition is prayer, which the Lord recommended so highly as the condition corresponding to his loving and merciful causality (Matt. 7:8; Luke 11:13; John 16:24). In these days we must preserve this attitude of continual petition, that the Holy Spirit may find free access to our hearts (Acts 1:14; 2:42); our prayer and the action of grace must meet, that our ear may be able to catch "what the spirit will say to the churches" (Rev 2:6).

And now, venerable brothers, permit us to call to your attention a particular danger which can assail our synodal meeting and which in various ways, whether honest or treacherous, can disturb our serenity of judgment and even, perhaps, our freedom of deliberation. This danger consists in pressure: the pressure of opinions which are in doubtful conformity with the teachings of the faith; the pressure of tendencies which seem unconcerned with traditions which are authoritative and which now form part of the vocation of the Church; the pressure of over-anxiety to adapt to secular and worldly ways of thinking; the pressure of fears raised by the changes of modern life; the pressure of enticing or troublesome publicity; the pressure of accusations of anachronism of a legalism which stunts spontaneous development, that so-called charismatic development of a new Christianity; and so on.

Pressure: its guises are many and its power is penetrating and dangerous. Let us take care to get free of it, by following the dictates of our consciences which are responsible both to our mission as pastors of the People of God and to God's judgment on the last day. Let us instead take care to preserve tranquility and strength of spirit in order to be able to gain good knowledge of everything and judge everything well, according to the spirit of Christ and according to the true needs of the Church and of the times (Thess 5:21).

Free from undue interference and outside influences in the exercise of our synodal duties, we ought to feel bound by

(CONTINUED ON PAGE 16)

NOW—FOR CATHOLICS OF ALL AGES AND CATHOLIC FAMILIES OF ALL SIZES—

**New Hospital Plan for Catholics pays extra cash direct to you—
in addition to any other insurance—group, individual or Medicare—
tax-free extra cash to use as you please!**

\$100 a week while you are hospitalized (See all plans at right)

\$75 a week while your wife is hospitalized (See All-Family and Husband-Wife plans at right)

\$50 a week for each eligible child hospitalized
(See All-Family and One-Parent Family plans at right)

\$500 accidental death benefit
(Payable on all plans. See details at right)

**REGARDLESS OF YOUR AGE OR THE SIZE OF YOUR
FAMILY YOU CAN ENROLL FOR ONLY \$1.00**

Now, during this Limited Enrollment Period, you can enroll yourself and all eligible members of your family with no red tape and without any qualifications whatsoever—but you must mail your Enrollment Form no later than Midnight, October 31, 1971!

This could well be the most important news you've heard in years! Now you may enjoy a special low-cost health protection plan that pays "extra cash" direct to you when unexpected sickness or accident hospitalizes you or a member of your family!

Mutual Protective Insurance Company, specializing in health insurance for Catholics for 40 years, has created a *brand-new health plan* especially for Catholics like yourself—the HOSPITAL PLAN FOR CATHOLICS.

"Try" This Plan For Only \$1

You can actually "try" the plan under a special *no strings* "introductory" offer:

For only \$1.00, you can enroll yourself and all eligible members of your family—without having to see a company representative and without any red tape whatsoever—during this limited enrollment period.

And, after you receive your policy, if for any reason you decide you don't want it, you may return it within 10 days and your dollar will be promptly refunded!

Why You Need The Hospital Plan For Catholics In Addition To Ordinary Health Insurance

Because no matter what other insurance you now carry, it simply won't cover everything!

Think for a moment—in these days of rising medical costs, would your present insurance cover *all* your hospital bills? All your surgical and in-hospital doctor's bills? All the medicines, drugs, supplies and the many other extras? Probably not.

And even if *all* your medical and hospital bills were covered, what about all your other expenses—the bills that keep piling up at home—the tremendous and costly upset to your budget, your reserves and your family life?

If you, as husband, father and breadwinner are suddenly hospitalized, your income stops, your expenses go up. Even if you have some kind of "salary insurance" it probably won't come close to replacing your full-time pay. If your wife is suddenly hospitalized, who will look after the family, do the laundry, the marketing, the cleaning? You may have to take time off from your job—or hire domestic help. If one of your children is hospitalized, you'll certainly spare no expense. If you're a senior citizen, with limited reserves, and are hospitalized, even with Medicare, where will the "extra" money you need come from?

Without any extra cash protection in case of a hospital emergency, debts may be incurred, savings may be lost, peace of mind may be shattered—and even recovery can be seriously delayed.

How The Plan Protects You And Your Family

Now, with the unique protection of the Hospital Plan for Catholics you can avoid these worries—because you can be assured of *extra cash income* when you or any covered family member goes to the hospital—to help keep you out of debt, to help keep your savings intact, to speed recovery by easing your worried mind! No matter how large your family, no matter what your age or occupation and without any other qualifications whatsoever, you can choose any of the four low-cost plans shown at right.

In addition to the important cash benefits, you get all these valuable "extra" features:

Your "Health-Bank Account"

Here's a wonderful benefit, no matter which plan you choose, almost like an extra "Bank Account." When your policy is issued, your insurance provides up to \$10,000, \$7,500 or \$5,000—according to the Plan you choose. This is your "Health-Bank Account." Then, every month your policy is in force, an amount equal to your regular monthly premium (including your first month) is actually *added* to your maximum! When you have claims, your benefits are simply subtracted from your "ac-

(Continued on next page)

CHOOSE THE PLAN THAT SUITS YOU BEST



ALL-FAMILY PLAN \$10,000 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

If yours is a young growing family, we recommend the *All-Family Plan*. You and your wife are covered at once for accidents that occur on or after the policy date, for new sicknesses which begin after your policy is 30 days old, and for maternity benefits after your policy has been in force for 10 months. And all your unmarried dependent children between 3 months of age and under 21 (under 19 in Illinois and Massachusetts) are included at no extra cost as long as they live at home. (This includes not only your present children but any future additions.)

You pay only \$7.95 a month and you get your first month for only \$1.00!



HUSBAND-WIFE PLAN \$7,500 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized.

If you have no children, or if your children are grown and no longer dependent on you, you will want the *Husband-Wife Plan*.

You pay only \$5.75 a month and you get your first month for only \$1.00!



1-PARENT FAMILY PLAN \$7,500 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

If you are the only parent living with your children, we suggest the *One-Parent Family Plan*. This covers you and all eligible children living at home between 3 months of age and under 21. Under this plan, of course, future additions are not included since no maternity benefit is provided in the *One-Parent Family Plan*.

You pay only \$5.95 a month and you get your first month for only \$1.00!



INDIVIDUAL PLAN \$5,000 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized.

If you are living by yourself, or wish to cover only one family member, you will want the *Individual Plan*.

You pay only \$3.25 a month and you get your first month for only \$1.00!

(NOTE: See below for over-65 rates and how you may enroll parents who are over 65.)

On all plans, your cash benefits are paid from the very first day you enter the hospital, as long—and as many times—as you are hospitalized right up to the maximum (Aggregate of Benefits) of your plan.

IMPORTANT: Here is another real "plus"—if you have been told that anyone in your family is "uninsurable." Even if one of your covered family members has suffered from chronic ailments in the past, the kinds of conditions that come back again and again or are likely to recur, the *Hospital Plan for Catholics* will cover each family member for these pre-existing conditions after he has been protected by the policy for two years!

But whether or not you have had a chronic ailment, the *Hospital Plan for Catholics* will

cover any new accident immediately, the very day your policy goes into effect—and any new sickness which begins after your policy is 30 days old. There are only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the *All-Family Plan*), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or conditions covered by Workmen's Compensation or Employers' Liability Laws. You are free to go to any hospital of your own choice that makes a charge for room and board, with these exceptions only: nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for treatment of tuberculosis, alcoholism, drug addiction, or nervous or mental disorder.

Special Note If You Are 65 Or Older

During this limited enrollment you can get the *extra cash protection* needed to fill the gaps in Medicare simply by filling out the Enrollment Form on next page without any other qualifications! The *Hospital Plan for Catholics* not only accepts you regardless of age, it gives you hard-to-find *extra cash protection* during the high-risk senior years at a cost within your means.

If you are over 65 now, or when you be-

come 65, the following modest monthly increase applies. (This is the *only increase* that can ever be made as long as you continue your policy in force):

Female on All-Family or Husband-Wife PlanADD: \$2.25
Female on One-Parent Family or Individual PlanADD: \$3.00
Male on any PlanADD: \$3.00

Are Your Parents Senior Citizens?

Even though your parents are covered by Medicare, a serious condition requiring lengthy hospitalization can mean the end of their reserves and loss of independence. To honor their independence and safeguard your own reserves, enroll your parents in the *Hospital Plan for Catholics* during this

limited Enrollment. Have the parent to be enrolled complete and sign the Enrollment Form, but enter your address c/o your name. (Example: c/o John Jones, 120 Main Street, Anytown, U.S.A.) We will send the policy and premium notices to you. Just enclose \$1 for the first month.

Accidental Death Benefit On All Four Plans

In the event of the accidental death (within 90 days of an accident) of any person covered under the *Hospital Plan for Catholics*, \$500 will be paid to any beneficiary you

wish to name, subject to the maximum (Aggregate of Benefits) of your policy. You may, if you wish, name your parish as your beneficiary.

18 Important Questions Answered

ABOUT THE NEW HOSPITAL PLAN FOR CATHOLICS

1. What is the Hospital Plan for Catholics?

The Hospital Plan for Catholics is a brand-new, low-cost health protection plan—created especially for Catholics—that pays *extra cash income* direct to you when covered accident or illness hospitalizes you or a member of your family.

2. Why do I need the Hospital Plan for Catholics in addition to my regular insurance?

Probably your present hospital insurance won't cover *all* your hospital expenses, but even if it does, you will *still* need help to cover all your household expenses when you are hospitalized.

3. Can I collect even though I carry other health insurance?

Yes, the Plan pays you in addition to any health insurance you carry, whether individual or group—even Medicare! And all your benefits are tax-free!

4. Is there a lot of red tape to qualify?

None at all. Your *only* qualification is to complete and mail your Enrollment Form by the deadline date shown on the form below.

5. Which plan should I choose?

You may choose any of *four* low-cost plans—you can actually select the *exact* plan that suits you best! If yours is a young growing family, we recommend the ALL-FAMILY PLAN. You and your wife are covered at once for accidents that occur on or after the policy date, for new sicknesses which begin after your policy is 30 days old, and for maternity after your policy has been in force for 10 months. All your unmarried dependent children (and future additions) between 3 months and under 21 are included, at no extra cost, as long as they live at home.

If you are the only parent living with your children, we suggest the ONE-PARENT FAMILY PLAN. This covers you and all eligible children living at home between 3 months of age and under 21. Under this plan, of course, future additions are not included since no maternity benefit is provided in the ONE-PARENT FAMILY PLAN.

If you have no children, or if your children are grown and no longer dependent on you, you will want the HUSBAND-WIFE PLAN.

Or, if you are living by yourself, you will want the INDIVIDUAL PLAN.

6. If I become hospitalized, when do my benefits begin?

On *all* plans, your cash benefits are paid from the very first day you enter the hospital, for as long—and for as many times—as you are hospitalized, up to the maximum (Aggregate of Benefits) of the plan you choose.

7. How much can I be paid in a Catholic hospital?

Each plan has its own "Aggregate of Benefits," what we call the maximum.

For example, under the ALL-FAMILY PLAN, the maximum is \$10,000—\$100 a week (\$14.28 a day) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

Under the ONE-PARENT FAMILY PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) while you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

Under the HUSBAND-WIFE PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized.

Under the INDIVIDUAL PLAN, the maximum is \$5,000—\$100 a week (\$14.28 a day) while you are hospitalized.

8. Must I go to a Catholic hospital to collect benefits?

No, you will be covered in any hospital of your choice that makes a charge for room and board, except nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for the treatment of tuberculosis, drug addiction, alcoholism, or nervous or mental disorder.

9. When does my policy go into force?

It becomes effective the very same day we receive your Enrollment Form. Accidents that occur on or after that date are covered immediately. After your policy is 30 days old, sicknesses which begin thereafter are covered. Under the ALL-FAMILY PLAN, childbirth or pregnancy or any consequence thereof is covered after your policy has been in force for 10 months.

10. What if someone in my family has had a health problem that may occur again?

Any covered family member who has suffered from chronic ailments in the past will be covered for these pre-existing conditions after he has been protected by the policy for two years.

11. What conditions aren't covered?

Only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the ALL-FAMILY PLAN), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or any condition covered by Workmen's Compensation or Employers Liability Laws.

12. Can I drop out any time? Can you drop me?

We will never cancel or refuse to renew your policy for health reasons—for as long as you live and continue to pay your premiums. We guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your entire state or until the maximum (Aggregate of Benefits) of your policy has been paid. You, of course, can drop your policy on any renewal date.

13. Why is the Hospital Plan for Catholics almost like having an extra "bank account"?

When your policy is issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—depending on the Aggregate of Benefits of the plan you choose. This is your "Health-Bank Account."

Then, every month your policy is in force, an amount *equal* to your regular monthly premium (including your first month) is actually *added* to your maximum. When you have claims, benefits are simply *subtracted* from your "account."

14. Are there any other unusual benefits?

Yes. In the event of an accidental death (within 90 days of an accident) of any person covered, \$500 will be paid to the covered person's beneficiary (you may name your parish as beneficiary if you wish) subject to the maximum (Aggregate of Benefits) of your policy.

15. Will my claims be handled promptly?

Yes. With your policy, you will receive a simple, easy-to-use Claim Form. Your claims will be processed quickly and your checks sent directly to you.

16. Why are the premiums in the Hospital Plan for Catholics so low?

You actually get all these benefits—at such a low cost—because this is a mass enrollment plan—and no salesmen are used. Our volume is higher and our sales costs are lower.

17. How much does my first month cost?

Only \$1.00, regardless of your age, the size of your family or the plan you select. After the first month, if you are under 65, you pay only these low monthly rates: only \$7.95 a month for the ALL-FAMILY PLAN; only \$5.95 a month for the ONE-PARENT FAMILY PLAN; only \$5.75 a month for the HUSBAND-WIFE PLAN; only \$3.25 a month for the INDIVIDUAL PLAN. (When you are 65 or over, premiums increase. See modest increase in box at left.)

18. Why should I enroll right now?

Because an unexpected sickness or accident could strike without warning—and you will not be covered until your policy is in force. Remember, if for any reason you change your mind, you may return your policy within 10 days and your \$1.00 will be refunded immediately.

count"—much like putting money in and taking it out of the bank.

Peace Of Mind And Security

For as long as you live and continue to pay your premiums, we will never cancel or refuse to renew your policy for health reasons—and we guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your *entire* state or until the maximum (Aggregate of Benefits) of your policy has been paid.

Extra Cash In Addition To Other Insurance

Yes, the Hospital Plan for Catholics pays you *in addition* to any health insurance you carry, whether individual or group—even Medicare! Furthermore, all your benefits are tax-free! Of course, you may carry only one like policy with Mutual Protective.

Surprisingly Low Cost

Membership in the Hospital Plan for Catholics costs considerably less than you might

expect. Regardless of your age, size of your family, or the plan you select, you get your first month for only \$1.00. See box on preceding page for low rate of plan that suits you best.

How Can We Do It?

How can we offer so much for so little? The answer is simple: We have *lower* total sales costs! The Hospital Plan for Catholics is a *mass enrollment plan*—all business is conducted directly between you and the company by mail. *No salesmen are used.* No costly investigations or extra fees. It all adds up to *real savings* we share with you by giving you top protection at *lower cost*.

A Respected Company

In addition to the exceptional advantages of the Hospital Plan for Catholics—you get something even more valuable: Your policy is backed by the resources and integrity of the *Mutual Protective Insurance Company*, "The Catholic's Company," specializing in low-cost protection for Catholics

all across America for 40 years. Catholics everywhere, possibly right in your own community (including many priests), know of us and may be insured by us. Many Catholic school children have for years enjoyed Mutual Protection coverage. Serving policyholders throughout the United States direct by mail, Mutual Protective has its headquarters in Omaha, Nebraska, where it is incorporated and licensed.

No Red Tape—No Salesman Will Call

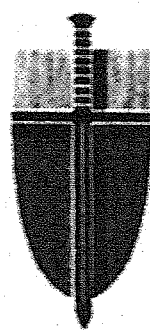
If you enroll now, during this limited enrollment period there are *no other qualifications* other than to complete and mail the Enrollment Form below. We will issue your Hospital Plan for Catholics (Form P147 Series) *immediately*—the same day we receive your Form. Along with your policy, you will receive an easy-to-use Claim Form. Any time you need your benefits, you can be sure that your claim will be handled *promptly*.

Doesn't it make good sense for you to be protected by the Hospital Plan for Catholics, should you or a member of your family be suddenly hospitalized? Why not take a moment *now* to fill out your Enrollment Form and mail it promptly with *only \$1.00*—"introductory" cost for your first month's coverage.

Money-Back Guarantee

When you receive your policy, you'll see that it is direct, honest, easy to understand. *But if for any reason you change your mind, you may return it within 10 days and we will promptly refund your dollar.*

Please Note: Because this is a limited enrollment, we can only accept enrollments postmarked on or before the date shown below. But *please don't wait!* The sooner we receive your Form, the sooner your Hospital Plan for Catholics will cover you and your family. *We cannot cover you if your policy is not in force!*



MUTUAL PROTECTIVE INSURANCE COMPANY

3860 Leavenworth Street,
Omaha, Nebraska 68101

Licensed by the
State of Florida

If for any reason you decide you don't want your policy, you may return it in 10 days and we will promptly refund your dollar!

IMPORTANT

SPECIAL LIMITED ENROLLMENT PERIOD EXPIRES MIDNIGHT OCTOBER 31, 1971

Don't delay—fill out and mail Enrollment Form today, with \$1.00, to Mutual Protective Insurance Company, 3860 Leavenworth Street, Omaha, Nebraska 68101

HOSPITAL PLAN FOR CATHOLICS

LIMITED ENROLLMENT FORM No. 1969

INSURED'S NAME (Please Print) _____ First _____ Middle Initial _____ Last _____

ADDRESS _____ Street _____ City _____ State _____ Zip No. _____

IMPORTANT:

This enrollment form must be mailed no later than midnight of

OCT. 31, 1971

SEX: ☐ Male ☐ Female
AGE _____ DATE OF BIRTH _____

SELECT ☐ All-Family Plan
PLAN ☐ Husband-Wife Plan
DESIRED: ☐ One-Parent Family Plan
(Check One) ☐ Individual Plan

If All-Family or Husband-Wife Plan is selected, give following information on wife:

Wife's First Name _____ Middle Initial _____
DATE OF WIFE'S BIRTH: _____ Month _____ Day _____ Year _____

Do you carry other insurance in this Company? ☐ No ☐ Yes (If "yes," please list policy numbers) _____

I have enclosed my first monthly premium of \$1.00 and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska, for the Hospital Plan for Catholics Form P147 Series and Plan thereunder as selected above. I understand the policy is not in force until actually issued. The beneficiary for all persons covered under this policy shall be: Check one:

☐ _____ Name of Beneficiary _____ Address _____
☐ The Catholic parish in which the covered person resides at the time of his death.

Date _____

Signed **X**

Insured's Signature SIGN—DO NOT PRINT

FORM E-147M

Please make check or money order payable to MUTUAL PROTECTIVE

Evolution of religions

By FATHER JOHN T. CATOIR

(This is one in a series of articles on the history of religion.)

We have seen that Abraham reacted against a former tradition when he embraced Yahweh. He left behind the Babylonian beliefs about man's essentially corrupt nature, about man's miserable state as a plaything for the gods. He received a totally new orientation about man and God. An important principle is demonstrated here: for, as we shall see time and again in the study of other religions, major changes in religious beliefs come about when great religious leaders reacted against the existing traditions of their day.

Around 500 B.C., Prince Gautama, who became the Buddha, the "Enlightened One," reacted against the interminable cycle of reincarnation and the fatalism of ancient Hinduism. He was a Hindu before he tried to start a new path to God which is now called Buddhism.

Around 620 A.D., Mohammed reacted against the chaos and polytheism of the Arabic world of his times, citing Allah as the one and only God.

Ancient Egypt was perhaps the first world civilization to move from polytheism to monotheism, calling the sun the one true god. Today, Egypt is almost entirely Muslim, following the religion of Mohammed which is called Islam, and not Mohammedism.

CONCERNING the devotees of each religion, it is obvious that there is a vast difference between the spirit of the founder and the lives of his followers. The teachings of a master by no means guarantee that his followers do what he asks. For instance, simply because Christ said, "Love your enemies," does not mean that Catholics or Christians in general abide by that teaching. In fact, there is much evidence to suggest that Christians have a great deal of trouble just trying to love their friends and relatives.

When Mohammed says that his followers must give to the poor, once a year, two-and-a-half percent of their entire

wealth, it does not follow that Muslims do this. Giving away one-fortieth of all you possess is a considerable act of charity, especially if it is required year in and year out. Just how many Muslims actually do it is a question.

When the Buddha says that selfish desires must be extinguished before one can truly be called enlightened, it does not follow that all Buddhists are selfless. Nevertheless, the noble intuitions of the founders of the great religions of the world are admirable in their own right, even apart from the degree to which they are integrated into the lives of the devotees of each respective religion.

BECAUSE OF THE DIVERSITY of human nature, very few people follow anything or anyone in exactly the same way. Therefore, it is impossible to understand the nature of each major religious belief from the current practices of the faithful. There are as many Buddhist sects as there are Christians (Protestant, Catholic and Orthodox). All of them are of differing shades, all of them attempting to follow their Master in a different manner.

The reactions of men against the abuses of others lead to change. The failure of religious men to live up to the teachings of their founder leads to compromise. Change and compromise are components of evolutionary development in religion, and in all walks of life. Compromise is regression; reaction and improvement is evolutionary growth.

Mindszenty is seen 'cool' to amnesty

VIENNA — (NC) — Disclosure here that the Hungarian government has granted amnesty to Cardinal Jozsef Mindszenty from a life sentence for treason was not necessarily good news to him. The 79-year-old primate of Hungary left Budapest for Rome on Sept. 28 after nearly 15 years in self-exile in the U.S. Embassy.

One of the main reasons the cardinal had continually refused to leave the embassy was his insistence that Hungary's Communist government exonerate him from his 1949 trial conviction.

It was NOT CLEAR in initial reports if the wording of the amnesty absolved him, but it was assumed that the Communist government would hardly be willing to erase for Cardinal Mindszenty all charges.

At his trial, the cardinal was sentenced to life imprisonment for espionage, treason and illegal dealing in money. He served six years in jail and was placed under house arrest in July 1955. He was free for five days during the short-lived Hungarian uprising in October 1956. After Russian tanks smashed the rebellion, he was granted hasty asylum by the U.S. Embassy.

Why the Hungarian government has granted the cardinal any kind of amnesty now is an unanswered question. But it is no secret that in the past few years the U.S. State Department and Hungarian diplomats were trying to smooth over their relations.

The Vatican has also been trying to establish better relations with the Hungarian Communist regime. Obviously one of the obstacles to both efforts was the presence of Cardinal Mindszenty at the U.S. Embassy in Budapest.

Since the cardinal's arrival in Rome, there have been denials all around that the move has any direct link to ironing out differences between the United States and Hungary.

The Vatican too has been silent on the matter of its future relationship with Hungary. (Meanwhile, the Vatican denied that the cardinal's amnesty was part of the diplomatic arrangements whereby he was allowed to leave Hungary. In answer to several Italian newspaper reports that the amnesty was part of a Vatican-Hungarian agreement, Vatican spokesmen said: "The only negotiations between the Holy See

and Hungary were aimed at allowing the cardinal to leave."

The Vatican added that it still considers the 1949 trial charges against Cardinal Mindszenty untrue. It pointed out that the cardinal has constantly said he would accept no amnesty unless all charges were dropped.

THE CARDINAL is likely to spend the rest of his days in Vienna, sources close to the Austrian hierarchy reported on the day after the Hungarian primate ended 15 years of self-exile in Budapest.

Cardinal Mindszenty was understood to be under strict orders not to speak to the press as long as he is in Rome, they added.

Asks help of prayers to bar China

TAIPEI, Taiwan — (NC) — Archbishop Stanislaus Lokuang of Taipei ordered that the prayers at Mass on the last Sunday of September ask God's blessing on United Nations' actions so that Nationalist China's place not be taken by Communist China.

The Protestant churches of Taiwan have raised funds to send a delegation to the U.N.

to protest the move to admit the Red Chinese and have proclaimed a week of prayer and fasting to oppose the move.

One 80-year-old woman insisted on fasting despite her relatives' pleas not to. "My whole family was destroyed by the Communists," she said.

SHE SAID she hoped that through prayer and fasting the whole world would know that the Communists could not live with the truth.

Chow Ming-yuan, president of the Chinese Moslem Association, said he strongly opposes any moves to admit the Chinese Communists to the United Nations.

Pope may break up huge city dioceses

By PATRICK RILEY
VATICAN CITY — (NC) — Pope Paul VI may break up the big city dioceses of the world, including his own diocese of Rome, into smaller units "on a human scale."

Each would be under the care of a bishop who, with all other bishops of the region, would form "a real episcopal team," according to the Pope.

THE POPE'S AIM is not only to streamline the administration of big dioceses (Rome itself has more than three million inhabitants, most of them Catholics). He also wants to bring a more personal pastoral touch to what he called "an agglomeration where the inhabitants, often lost in a nameless crowd, suffer from an anguishing loneliness."

Pope Paul indicated he is contemplating such changes during a recent talk with Cardinal Francois Marty of Paris and other bishops of the Paris region — an immense metropolitan area that has been run along such lines the past five years.

THE PARIS pilot-project

carved the archdiocese of Paris and the adjoining urban diocese of Versailles into seven dioceses and grouped them together into an ecclesiastical province of Paris. Bishops of the province act together in council on common problems.

Prayer Of The Faithful

Twenty-eighth Sunday
of the Year
Oct. 10, 1971

CELEBRANT: So often men are enslaved by powers either real or imagined. Seeking healing and liberation, we raise our voices and call upon the Father for help.

COMMENTATOR: Our response today will be: Father, hear us.

COMMENTATOR: For the Church of Christ and especially the Synod of Bishops in Rome, that we will find ways of communicating the cleansing joy of the Gospel to all men, we ask you.

PEOPLE: Father, hear us.

COMMENTATOR: For an end to the horror and slavery of war and for the release of prisoners in Cuba and Vietnam, we ask you.

PEOPLE: Father, hear us.

COMMENTATOR: For those who are convinced of man's basic brutality, that the Spirit may open their eyes to see that Christ lives in every man, we ask you.

PEOPLE: Father, hear us.

COMMENTATOR: For explorers, scientists, and students that their discoveries may be of value in building a world of freedom and love, we ask you.

PEOPLE: Father, hear us.

COMMENTATOR: For the sick, the sad, and the infirm, that they will find in themselves and in us hope for new life, we ask you.

PEOPLE: Father, hear us.

COMMENTATOR: For the grace to be thankful for all the great things like the gifts of life, liberation, love, and the healing that abounds in your world, we ask you.

PEOPLE: Father, hear us.

CELEBRANT: Father, we ask you to look after our brothers who cannot help themselves. Show them to us and help us in our daily lives to respond to their needs no matter how much their condition may repulse us. We ask this through Christ our Lord who gave us the example and who lives forever and ever.

PEOPLE: Amen



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HELP HER BECOME A SISTER

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Have you ever wished your family had a nun? Now you can have a 'nun of your own'—and share forever in all the good she does. . . . Who is she? A healthy wholesome, penniless girl in her teens or early twenties, she dreams of the day she can bring God's love to lepers, orphans, the aging. . . . Help her become a Sister? To pay all her expenses this year and next she needs only \$12.50 a month (\$150 a year, \$300 altogether). She'll write you to express her thanks, and she'll pray for you at daily Mass. In just two years you'll have a 'Sister of your own'. . . . We'll send you her name on receipt of your first gift. As long as she lives you'll know you are helping the pitiable people she cares for. . . . Please write us today so she can begin her training. She prays someone will help.

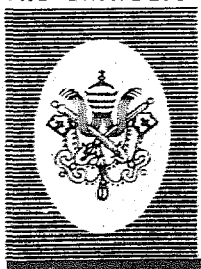
In the hands of a thrifty native Sister your gift in any amount (\$1,000, \$750, \$500, \$250, \$100, \$75, \$25, \$15, \$10, \$5, \$2) will fill empty stomachs with milk, rice, fish and vegetables. . . . If you feel nobody needs you, help feed hungry boys and girls!

Now you can provide for a fixed income for life, while providing the necessities of life for Christ's poor. A CATHOLIC NEAR EAST WELFARE ASSOCIATION ANNUITY guarantees a regular income with no investment worry or responsibility. You receive an attractive rate of return while gaining immediate and long term tax advantages. Write now for additional information and the rate of return you will receive on your investment in the missions. Please indicate your date of birth and whether male or female.

BENEFIT TOGETHER

Dear Monsignor Nolan: ENCLOSED PLEASE FIND \$ _____
FOR _____
NAME _____
STREET _____
CITY _____ STATE _____ ZIP CODE _____

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MSGR. JOHN G. NOLAN, National Secretary
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ALL OUR FRIENDS. Our HAVE-NOTS are pleading for wearable boys and girls clothing. We are almost completely out of it. Won't you donate your surplus? Call for pickup at 373-3856 or visit 801 North Miami Avenue.



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.

The Church: one complex reality; divine and human

By FATHER GEORGE K. MALONE

Is the Church a visible society, a structured institution? Or is it rather an unstructured community of believers in Christ? Down through the centuries, and especially in recent years, people have asked these questions and have responded in two ways.

Some have stressed institution at the expense of community, as though Christ's Church were merely an external organization as visible as a large corporation. Others have emphasized community at the expense of institution, as though Christ's Church were simply a loosely knit group of persons bound together only by a common acceptance of Christ.

There are difficulties with both views. On the one hand, if one looks at the Church merely as an external institution, there is a danger both of identifying supernatural mystery with external structure and of identifying the whole Church with one of its parts, the hierarchy. To remove this danger, the Second Vatican Council began its dogmatic Constitution on the Church with two chapters: the Church as a mystery and the Church as people of God.

ON THE OTHER HAND, if one considers the Church merely as community, there is a danger both of losing efficiency in proclaiming God's word and of reducing the visible sign value of the Church's Christian activity. To remove this danger, Vatican II presented the 3rd, 4th, and 5th chapters of the same church constitution, explaining the institutional roles of hierarchy, of laity, and of religious.

Trying to deal more concretely with this problem, Vatican II asserts, "But the society structured with hierarchical organs and the Mystical Body of Christ are not to be considered as two realities, nor, are the visible assembly and the spiritual community, nor the earthly Church and the Church enriched with heavenly things, rather they form one complex reality which combines a divine and a human element." (Lumen Gentium, 8)

And again, "This Church constituted and organized in the world as a society, subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in his communion, although many elements of sanctification and of truth may be found outside of its visible structure, which, as gifts belonging to the Church of Christ, are forces impelling toward Catholic unity."

IS THIS just a play on words? Is Vatican II merely trying to say yes and no to both questions at the same time? I think not and I feel that the clue for resolving this dilemma is found in chapters 14 through 16 of this same Constitution.

Chapter 14 discusses full incorporation into the society of the Church in traditional terms — union in faith, worship, and authority. But it also includes catechumens, who by their very intention "are joined with her." Chapter 15, discussing baptized Christians who are not Roman Catholic, describes them as being "linked with" the church and as "consecrated by baptism in which they are united with Christ." Chapter 16, looking towards the non-baptized (specifically Jews and Muslims by name and others more generally), describes them as being "related in various ways to the people of God."

Looking at these statements of Vatican II as a whole, one must conclude that Christ's Church is and remains a mystery, that there is a structural conformity between Roman Catholicism and the Church as called together by Christ, but that the reality of Christ's Church extends beyond such mere structural conformity.



A person cannot look at the Church as a highly structured institution without taking into consideration the unstructured community of believers in Christ who make up the Church in the day-to-day world.

Scripture

Holding together in unity of spirit through the ages

By FATHER
QUENTIN QUESNELL, S.J.

The very earliest days of Christianity are described as follows in the Acts of the Apostles: "They all joined together in a group to pray frequently" (Acts 1, 14). "All the believers were gathered in one place" (Acts 2, 1). "Many believed . . . and were baptized, and about three thousand people were added to the group that day."

They spent their time in learning from the apostles, taking part in the fellowship, and sharing in the fellowship meals and prayers" (Acts 2, 41). "All the believers continued together in close fellowship and shared their belongings with each other" (Acts 2, 44).

"Every day they continued to meet as a group in the temple, and they had their meals together in their homes" (Acts 2, 46). "And every day the Lord added to their group those who were being saved" (Acts 2, 47).

THEN, AS NOW, coming to believe was a personal matter. But it always led a person into a group of other persons who shared the same values and beliefs. Believers sought one another out in order to bring one another mutual encouragement, mutual strength in their shared faith, mutual love.

But, as they experienced the value of sharing their Christian lives with one another, so they soon also experienced the need of taking some steps to hold their group together.

Personal arguments (Acts 15, 39), party disputes (1 Corinthians 1, 11ff), doctrinal and moral controversies (Acts 15, 11; Galatians 5, 2; 1 Cor. 10, 25-27 vs. Rev. 2, 14-21), power struggles (3 John 9f), differences over the genuine tradition and the true Spirit (11 Cor. 11, 12ff; 2 John 7, 10; 1 John 4, 1) — all these tended to arise, as they do in groups of human beings everywhere, and they threatened to tear the group apart.

Ways had to be found to come to group decisions as to who was right, as to what "Christian" meant, as to what common

actions or efforts were to be undertaken.

To meet these social needs, various kinds of organization and structure began to appear in the Christian groups. Some local churches followed the example of Jerusalem, where a council of elders under the original twelve (Acts 15, 1-22) or under James (Acts 15, 19; 21, 18) presided.

This seemed natural to Jewish Christians, especially in places where an entire synagogue may have been converted at once, along with its chief officers (Acts 13, 15ff; 18, 8). There would be no need of a new organization. The presiding elders could continue, now as Christian.

IN OTHER PLACES, a Christian community might contain many members who had been together earlier in some pagan mystery cult. They could keep their "episkopoi" (superintendents, or "bishops") and their "diakonoi" (helpers, ministers or "deacons"). This may have been the case at Philippi (Philippians 1, 1).

Another pattern might be that of Corinth: "In the first place, apostles, in the second place, prophets, and in the third place, teachers; then those who perform miracles, followed by those who are given the power to heal, or to help others, or to direct them, or to speak with strange sounds" (1 Cor. 12, 28). Here apparently the church is organized according to the God-given talents which appear in each person.

The granting of office follows the appearance of the talent, and "we are to use our different gifts in accordance with the grace that God has given us," whether our gift is "to preach God's message . . . to serve . . . to teach . . . to encourage others" (Romans 12, 6-8). "In the Church, God has put all in its place" (1 Cor. 12, 28).

In Acts 14, 23, Paul and Barnabas "appointed elders for them in each church." In 1 Timothy, the churches of Crete have bishops, elders and deacons.

Through these and other attempts at organization, the body of believers tried to remain together, living in close union with one another, helping one another to do what the Church exists to do in the first place, and "to preserve the unity which the Spirit gives, by the peace that binds you together. There is one body and one Spirit, just as there is one hope to which God has called you" (Ephesians 4, 3f.).

The variety of patterns seen in the New Testament itself gives some suggestion of the variety and diversity possible as the Church seeks in changing situations to fulfill her needs as a social institution.

Liturgy

How to promote full participation by congregation

By FATHER JOSEPH M. CHAMPLIN

Lovell Watkins won the Golden Gloves light-heavyweight championship in 1961; soon afterwards he abandoned the fight world for the entertainment field and now seeks renown as an energetic, talented baritone singer.

Fame and fortune seem just around the corner for Watkins. A July issue of the "International Herald Tribune" carried these comments on this rising star's London appearance: "He's been getting standing ovations night after night at the Talk of the Town, and has been re-engaged for a month beginning August 23. Nothing quite like it has ever happened there before . . . Now, it appears, with this big London breakthrough, he is on his way."

HIS SUCCESS has come through hard work. While studying for a BS in microbiology at Rutgers, he also quarterbacked the football team, excelled in track, played the organ at Tabernacle Baptist Church in Brunswick, N.J., and directed its choir. Now, on stage, he furiously pours himself out for an audience and they respond with enthusiasm.

Several of us caught a supper performance by Lovell last winter at the Club LaConcha in San Juan, Puerto Rico, and were impressed by his strenuous efforts to make those present feel like active participants in the show. Throughout the typically rousing first number, Watkins smiled warmly, shook hands with those at tables near the floor, waved at others in the distance. Later he had us singing, clapping, laughing and, at the end, standing on our feet with applause.

My companions were all priests and we talked afterwards about the striking parallel between what this gifted entertainer did to engage his listeners and what a concerned celebrant should do to involve actively his congregation in the liturgy.

Lovell Watkins took obvious pains at the beginning to warm up his audience, to make them relaxed and to establish something of a community spirit.

THE INTRODUCTORY RITES have an identical goal for, in the words of the Roman

(CONTINUED ON PAGE 18)

How to promote full participation by congregation

(CONTINUED FROM PAGE 17)

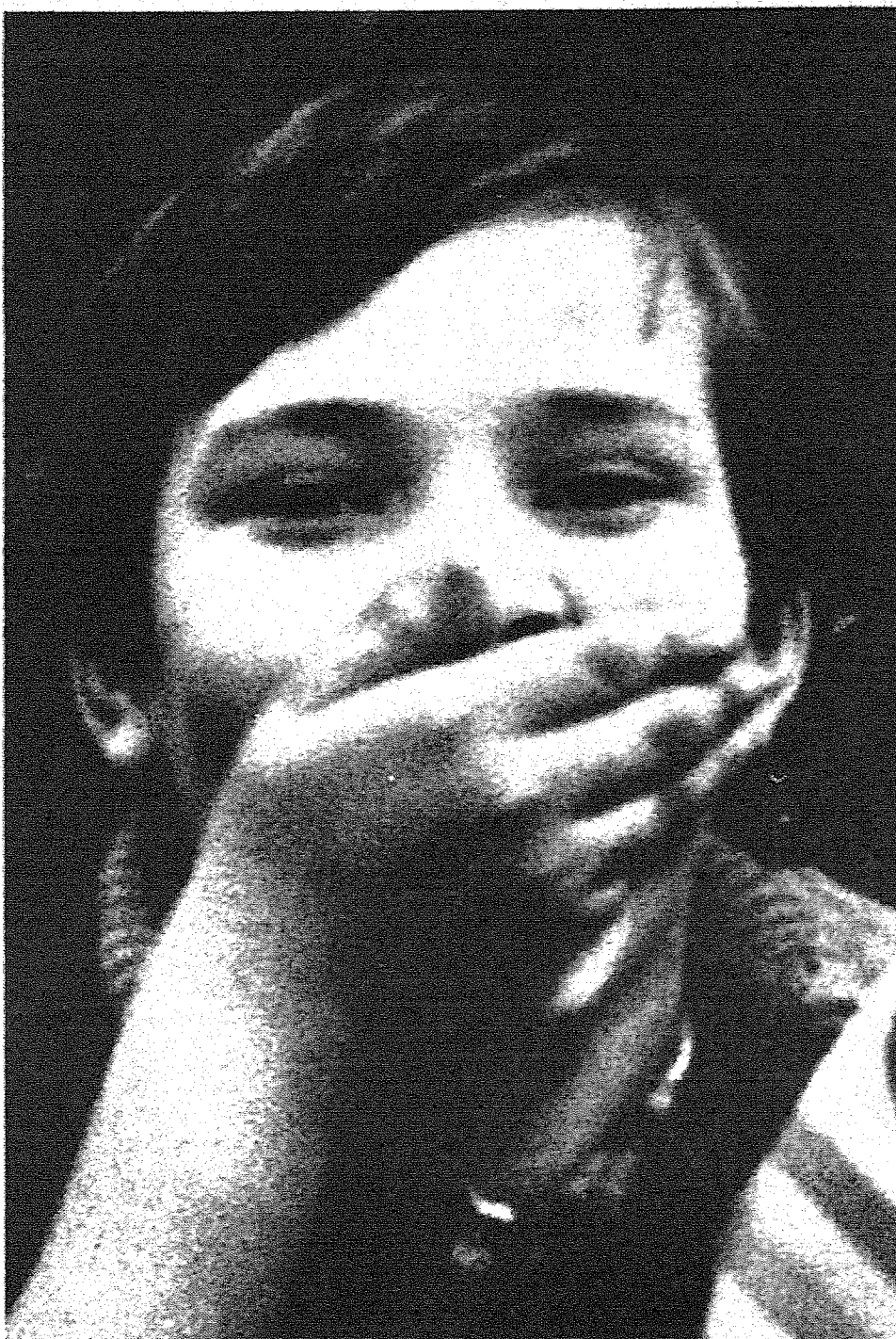
Missal's General Instruction, "the purpose of these rites is to help the assembled people make themselves a worshipping community and to prepare them for listening to God's Word and celebrating the Eucharist."

A priest who stands at the Church's entrance beforehand smiling, shaking hands, speaking Good mornings, really begins the "warm-up" process. The initial hymn, if familiar, easily singable, and long enough, should further stir people from a natural lethargy or foggiess and prepare them for the service.

Once at the altar or chair, the celebrant needs to build on this good beginning base. His facial expressions, gestures, words, and general attitude ought to say "Welcome. We are happy to see you and have you here."

In some forward-thinking parishes, the priest pauses after his initial greeting and encourages members of the congregation to turn towards those nearby and introduce themselves. This proves particularly effective in larger localities where many are unknown to one another and Sunday Mass often seems an assembly of isolated strangers, not a community of closely knit Christians.

Lovelace Watkins knows an actively participating audience will react better to his performance than a silent, passive group. The Church likewise understands that full participation by the congregation in worship will produce richer spiritual results. Official directives therefore maintain, "It is of the greatest importance that the celebration of the Mass, the Lord's Supper, be so arranged that the ministers and the faithful may take their own proper part in it and thus gain its fruits more fully."



A participating group will react better than a silent, passive one.

Learning to live as an organized 'People of God'

Catechetics

By FATHER

CARL J. PFEIFER, S.J.

Perhaps one of the major challenges to religious educators today is helping Catholics learn to live happily and faithfully within the institutional Church. The Church of Christ, while existing beyond the organizational limits of the Church, is an organized "People of God." The Church is necessarily institutionalized, although its deepest reality is found in the union of people with each other and with Christ in love.

The institutional character of the Church poses major educational problems. For some the idea of Church as institution is repugnant. They reject the institutional Church as another part of the "establishment." For others the institutional reality of the Christian community is irrelevant and often a hindrance to the growth of genuine love and service.

EVEN THOSE who grasp the importance of structure and organization in the Church's life may have serious problems, because the organizational structure of the Church is being profoundly modified. The days when Church structure was viewed as a pyramid are rapidly passing. Collegiality is becoming a reality.

If people learned chiefly by receiving accurate knowledge, it would merely be necessary to provide such knowledge through sermons, lectures, reading. But we know from experience and educational theory that learning involves more than acquiring accurate information — particularly when attitudes, values, and life-style are at stake. Effective learning that requires changes in attitudes and manner of living normally occurs through experiences that are gradually interpreted and responded to in the light of accurate knowledge.

For example, "collegiality" remains a wholly theoretical term for a pastor as long as he is able to run "his" parish from the rectory as from a command post. Collegiality remains equally theoretical for the lay man or woman whose involvement in Church life consists in attending Sunday Mass, contributing to the support of the parish, and trying to obey Church laws.

For the person who has rebelled against the authoritarian establishment, he couldn't

care less for a new theological concept describing the institution, unless he experiences it as making possible genuine human growth.

EFFECTIVE religious education regarding the nature of the Church as institution — an institution that is rapidly changing its organizational forms — needs to touch the experience of Catholics. This is as true of the second grader as the grandfather. Young and old can learn a new vocabulary without growing in knowledge of the reality the new words are meant to describe. In fact the less the new words seem to describe the experienced reality, the greater the credibility gap that grows.

While religious educators do not bear the full responsibility for coming to grips with present problems of institutional Church life, we do have the challenge to reflect on the educational implications of certain structures and practices. We also have the responsibility of finding effective ways of enabling others to become more sensitive to the educational effects of how something is structured. We have the task of taking some initiative in uniting various agents of the institutional structure in a common search for creative ways of educating people to an appreciation of the Church as an institution.

While specialized education may help in this task, often the most valuable insights and the most effective approaches may be suggested by parents. After all, they are daily made aware through their children and young sons and daughters what impression is being given by the institutional Church. They often have the professional and personal experience to discover creative ways of bringing people into dialogue and gradually effecting change.

We will learn not only an accurate understanding of the Church as institution, but will come to appreciate its importance and limitations, by working together creatively and responsibly as an organized community to meet existing problems not only of institutional Church life, but of the suffering, torn, world in which we live as Christians. Given that experience the new insights into the doctrine of the Church will be meaningful.



Although the Church is often characterized as an institution, its reality to religious educators comes in the open signs like those reflected in the past and present.

Thousands sign for religious congress

By MITCH ABDALLAH
VOICE NEWS EDITOR

With approximately three and a half weeks remaining before the beginning of the National Religious Education Congress, one half of the 5,000 expected participants have sent in their registration blanks to the Archdiocesan Confraternity of Christian Doctrine Office.

Geographically, "most of the preregistration forms have been coming in from the North Eastern United States," said Sister Eva Maria Sanchez, O.L.V.M., local registration chairman. "New York has responded very well."

From the Miami area, approximately 400 checks have been received by the CCD office for reservations at the congress. "St. Petersburg is doing well with around 200 registrants," Sister Sanchez said.

MOST OF THE registrations are coming from outside of the state. Other states responding favorably with

Catechetical meet 'broadened vision'

ROME — (NC) — The International Catechetical Congress held here last week did not explode any minds but it did expand the vision of many.

At the same time, it brought out into the open the fears that many had about the new Catechetical Directory.

The exchange of ideas and experiences made it clear that both Rome and the national hierarchies regard pluralism not as a temporary phenomenon to be overcome but as the very foundation of Catholicism.

The week-long meeting offered no easy solutions for the complex problems facing religious educators, but it did contribute to a better understanding of the role of the Congregation for the Clergy in the catechetical enterprise.

THE FIRST WORD of the congress came in July 1970 from that congregation. The purpose of the meetings was twofold: (1) To probe the principal themes and problems in pastoral catechesis; and (2) To study "The General Catechetical Directory that will be published as soon as possible." The Directory appeared in June.

The principal theme of the discussions concerned the need to speak the Gospel message in language that men of today's world can

New York, which has sent in 350 preregistration forms, include Maryland, Michigan and Texas, the Our Lady of Victory Missionary Sister said.

"These past two weeks we have been receiving on an average of 200 registrations per week," she said. "We should be receiving the same

number of forms for the next two weeks. Every state is represented except three."

The Canal Zone, Canada, Alaska, the Virgin Islands and Puerto Rico will also be represented at the congress. An interesting aspect of the mail being received contains names of approximately 20 ministers of various denominations, including Lutheran, Presbyterian, Baptist and Methodist.

"WE HAVE several deacons and deaconesses from various religious groups," Sister Sanchez said. "I'm sure there will be more non-Catholics coming since they are just now receiving their communications about the congress."

Most of the participants indicate interest in adult education. The next highest number express their desire in attending seminars centering on the religious education of high school students, the Sister explained.

"We are pleased with the number of priests coming from other states," she added. "Almost all diocesan offices of religious education in the U.S. are represented. One third of the participants are lay people. Several military chaplains, Catholic and non-Catholic, have also sent in reservations."

SEVERAL non-Catholics have sent in their reservations but have not specified their denominations. On the whole the communications

understand and respond to

The chief criticisms of the Directory were on two levels. The first saw the Directory as a threat to the rights of the national hierarchies. Were they properly consulted in drawing up the document? Almost every page of the Directory affirms the responsibility of national episcopal conferences

The second focus of criticism was an appendix to the Directory dealing with first confession and first Communion. It cites the 1910 decree of Pope Pius X which says that, beginning about the age of six, a child has an obligation of fulfilling the precepts of both confession and Communion. The appendix once more raised the question of the rights of the national hierarchies, but it was the catechists in the field who were most upset about it.

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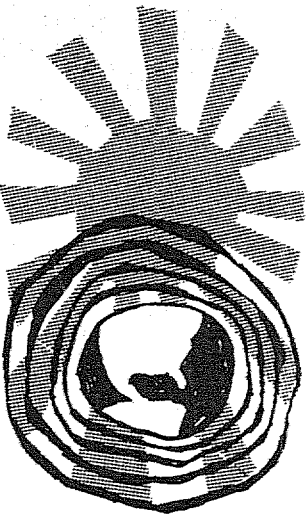
<input type="checkbox"/> Preschool	<input type="checkbox"/> Junior High (7-9)
<input type="checkbox"/> Primary (1-3)	<input type="checkbox"/> High School (10-12)
<input type="checkbox"/> Intermediate (4-6)	<input type="checkbox"/> Adult

Please make checks payable to the National Congress of Religious Education. (Pre-registration before Oct. 20 is \$15 for residents in Florida. Registration after Oct. 20 is \$20.)

Full name
Diocese
Home address
City, State

Mail this form with check to:

National Congress of Religious Education
P.O. Box 1758
Little River Station
Miami, Fla. 33138



couldn't afford this expense on their own," he added.

"I hope parents will realize that there will be sessions of great interest to them," said Sister Sanchez. "We are hoping that the Spanish registrations will also pick up."

The discount for the preregistration fee for Florida participants has been extended to Oct. 20. After this date, the fee will go up from \$15 to \$20. Sister Sanchez expressed hope that all Floridians will take advantage of the discount.

received by Sister Sanchez, who is assisted by Sister Mary John Sullivan, O.L.V.M., have been very pleasant.

Many groups of people feel the congress is so important that they have chartered flights.

"We are very pleased with those parishes in the Archdiocese who have encouraged their CCD and religious education teachers to attend the congress by paying their registration fees. Those parishes who have sent in names, have sent in several at a time," Sister Sanchez added.

ONE PARISH has picked up the registration fee for 10 of its lay teachers, seven in CCD and three teachers of

religion in its regular classes, and five of the school's teaching sisters.

The \$300 it cost the parish was a small expenditure, said the pastor, compared to the services rendered to the parish and the 800 children by the 15 teachers.

"Most of the teachers are young and have children. Since we are not one of the more affluent parishes, they

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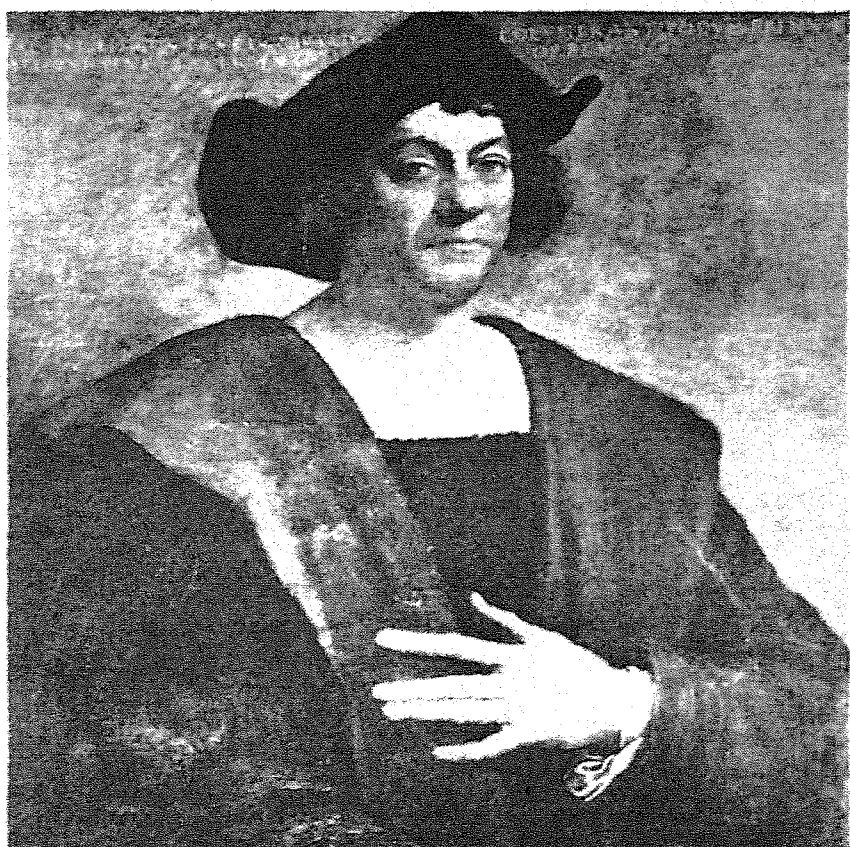
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Great navigator, Christopher Columbus.

Columbus and his little ships made the scene 497 years ago

By JOHN J. WARD

America will observe its birthday on Tuesday of next week, which is Oct. 12. It will be 497 years old.

All calendars mark the date when America was discovered by the Great Navigator, Christopher Columbus.

The day is of particular interest to all of South Florida because this section has gained the reputation of being referred to as "The Gateway to the Americas."

THEN, TOO, there is that famous statue of Columbus in Miami's Bayfront Park.

The column on which it rests is 2,000 years old and it came here from the Numida Circa in Rome. It was presented to Miami in 1953 by the Republic of Italy. This was the first time that the Italian government had agreed to

export any of its artifacts.

Christopher Columbus was born in Genoa, in 1451, the son of a wool comber, and died there, at the age of 55. He had taken to the sea when he was only 15 years old and made many voyages to England, Iceland, the Guinea coast and the Greek islands.

Always an earnest student of navigation and books of travel, he prepared for the great undertaking which resulted in the discovery of America, but it was almost 10 years before he could persuade anyone to equip his expedition.

FINALLY, HE WON the support of King Ferdinand and Queen Isabella of Spain, and he and his crew sailed away on the great adventure in three ships, the Santa Maria, the Pinta and the Nina.

On Oct. 12, 1492, the expedition landed on the island of San Salvador.

Returning to Spain, he was enthusiastically welcomed. Soon he sailed on a second expedition and discovered Puerto Rico, the Virgin Islands and Jamaica.

On a third voyage in 1498, he discovered the mouth of the Orinoco in Venezuela. Columbus became ad-

ministrator of a colony in Haiti but misfortune caught up with him and he returned to Spain.

Later, he took off on a fourth expedition in 1502 and he reached the coast of Honduras. There he was forced back by many hardships.

He died in 1506.

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Dependent children need your aid

By MSGR.

ROWANT RASTATTER

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there will be one on Sunday, Nov. 7. This will be for the dependent children of our Archdiocese. Can you think of a more worthwhile charity than this? Consider, if you will, the alternatives:

Our deprived boys and girls who, through no fault of their own, are entirely dependent on you and you and you . . . not on him and him and him or her and her and her. If you don't help them, who will?

YOU REPRESENT the only link they have with today's society and their own future. You, and you alone, can uplift and transform these children into the kind of atmosphere you grew up in, or which you now enjoy.

We hardly need tell you that today we are living in an era of revolt and rebellion and sheer anarchy. Why? In our opinion, simply because we have forgotten the Ten Commandments. It's ironical, isn't it, that these precepts,

handed down by God Himself, should be again rejected by worship of the holy idol - the golden calf - the almighty dollar.

So . . . to get back to our dependent children . . . if you don't help them, who will? Christ, Himself, said, "Permit little children to come unto me, for theirs is the Kingdom of Heaven." Can you or can anyone disagree? The choice is yours and yours alone. Should you cast your vote against these needy chil-

dren, you cast it against Christ, who died to preserve you for all eternity . . . and opened the Gates of Heaven for you.

(CONTINUED ON PAGE 28)

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Travel Talk



BILL FARR

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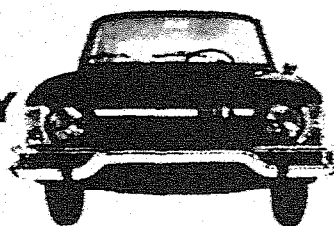
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Chaminade only untied, unbeaten team

The Chaminade Lions of Hollywood kept up their winning ways last weekend by defeating Daytona Lopez, 12-0, and in so doing, remained the only untied and undefeated team in the South Atlantic Conference.

Lions quarterback Pat O'Leary ran the ball over for both scores, one a 20-yard quarterback sneak and the other on a quarterback option run.

Previously unbeaten Cardinal Newman High of West Palm Beach met with some rough going with its loss to Glades Central, 25-14. While the Newman Crusaders tasted their first defeat, St. Thomas Aquinas remained undefeated with a 52-0 score over Coral Shores after its 6-6 tie with Melbourne Central Catholic the week before.

IN OTHER gridiron competition, Archbishop

'Gentle kind of protest,' group's aim

A "gentler kind of protest" has been started by students at Biscayne College with the advent of a new club.

Circle K Club of the college was accepted into the Biscayne Bay Kiwanis last week during ceremonies at the College.

Members of the organization devote spare time to helping children with their school work and providing needed friendship and outings in case of poverty or broken homes.

Greg Olley, Biscayne freshman, is club president. The motto is "a gentler kind of protest." This is the first year of the college chapter of Circle K.

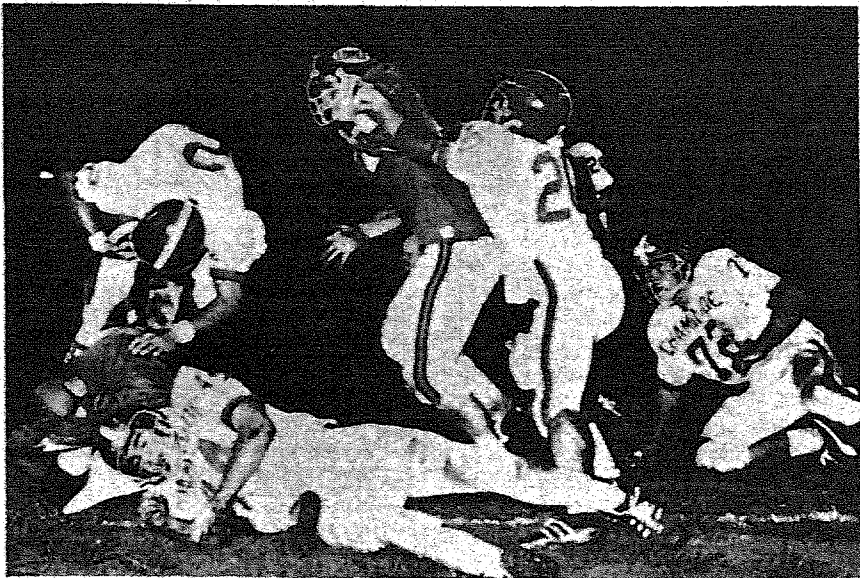
'Sing out' group needs members

Sing Out Miami, Inc., a group of youths who are emphasizing "up with people" in a series of concerts, need more singers and musicians for rehearsals at the Newman Center of Miami Dade Junior College-North on Wednesdays, from 7:30 to 10 p.m.

The group conducts regular concerts for civic organizations, depending solely on contributions for its budget. For further information contact Debbie Jones, 757-0009.

CYO scores

Youth Football	
St. John	4
St. Louis	4
St. Michael	12
St. James	9
St. Monica	36
St. Vincent de Paul	8
St. Anthony	26
St. Mark	12
St. Bartholomew	6
Soccer	
St. Thomas	4
St. Martin	2
St. Francis	4
St. Clare	8
Volleyball	
St. Monica	35
St. Rose	7
St. James	10
Immaculate Conception	6
St. Stephen	10
Little Flower	11
St. Anthony	10
St. Vincent	10
St. Mark	10
St. Clare	10
St. Francis	10
St. Clare	10



Defensive halfback Alan Paoli (2) of Chaminade carries back a punt 35 yards before being brought down by Daytona Lopez tacklers.

Curley lost to North Miami, 3-0; Cardinal Gibbons came out on top over Clewiston, 26-14; Msgr. Pace won a tight one from Immaculate-LaSalle, 8-0; Columbus squeaked past Southwest, 7-6; Belen Jesuit Prep was racked by Pine Crest, 41-6, and St.

Andrew shut out Key West Mary Immaculate, 23-0.

Key passes which set up Chaminade's scores were caught by ends Dan Carney and Jon Hansen.

"Our defensive playing was outstanding," said coach Vince Zappone. Zappone attributes the Lions' early victories to "good team spirit. We have no individual stars. Everyone plays together."

"LOPEZ HAD us outweighed 20 pounds per man, but the kids really came through for us," the Lions' coach added. "Consistent playing was shown by Tim Menton, as offensive guard and linebacker. Also worthy of recognition were Ron Mas-

succo, Alan Paoli and Bill Regan on defense. Out-

(CONTINUED ON PAGE 22)

'Miniversity' to help teens develop leadership qualities

A recent survey of adolescents by Archdiocesan CYO Executive Director Bob Preziosi has led to the planning of "Miniversity," entitled, "The Leadership Trip" for Saturday, Oct. 30 at Nativity parish, Hollywood.

Teenagers will spend a day exchanging friendships and learning how to attain

self-realization through a group, how to become an agent of change, and finally, how to use group conflict in realizing group goals, according to Preziosi.

"Less than one-third of the adolescents polled felt they were able to enhance their own search and those they work with, for self-identification and self-realization with much degree of success," Preziosi said. "It's no wonder that so many of today's youth wander aimlessly."

THE TEENAGERS questioned were all of high school age, 14-18, Catholic, except for a few. Both black and

Spanish-speaking were also polled.

From the study, Preziosi learned that only 57 percent were prepared to become a change-agent in their organization and were prepared to use modern methods of planned change. "Almost all teenagers speak of change," the CYO director said, but "not all are caught up in it."

Little more than one-half. (CONTINUED ON PAGE 22)

Back athletics as way to good life

NORTH MIAMI — A new corporation founded to recognize the feats and abilities of high school and college athletes has been formed. Called the National High School and College Hall of Fame, the North Miami Corporation was created "to help eliminate Civil Rights problems and combat drugs and crime."

How this is to be done was explained through an introductory letter written by Bob McPeak, who said, "It is not enough to merely honor an outstanding athlete. We have to recognize the good life that he is leading and most of all, to encourage him to keep on

living the good life as he is a credit to his God, his country and himself."

"WE BELIEVE that for every athlete we help to develop in leading a good life," he will, "through his dedication and inspiration as an outstanding athlete and citizen lead 10 young people to follow his example."

Plans of the corporation call for invitations to be sent out each year to outstanding athletes in all sports programs throughout the United States to be enshrined in the Hall of Fame.

"We would invite the two best high school football teams in the country to Miami and let them battle it out in the Orange Bowl," said McPeak. "We want to do this in all other sports."

A nonprofit organization, the National High School and College Hall of Fame has as its officers Fred Ellis, coach at Southwest High School, president, attorney Ellis S. Rubin, vice president, and McPeak, secretary-treasurer.

Workshop on youth

New Dimensions in Youth Work, a day-long workshop for adults who work with youth, is set for Saturday, Oct. 9, at St. Monica's parish hall, 3490 NW 191 St.

Participants in the workshop will discuss teenage psychology and its application to their work.

Father William Dever, Archdiocesan CYO Director, will speak to the group on "Excitement - Motivation" and CYO Executive Director Bob Preziosi will lead a discussion on "The Circle of Change."

Elsewhere in CYO news, South Dade Deamery will meet Wednesday, Oct. 20, at 7:30 p.m. in the Epiphany parish hall, 8235 SW 57 Ave. Elections will be the big item on the agenda. New deanery officers for next year will be chosen.

A chicken barbecue sponsored by Christ the King CYO is slated for Sunday afternoon, Oct. 17 from 1 to 5 p.m. Tickets may be obtained by calling 238-2485.

Friends of Andy sponsor a dance

A group, the Friends of Andy Northrup, will sponsor a dance Saturday night, with proceeds going to the family of Andy, a cancer victim who died Sept. 12.

The dance, music provided by the "Hemlock," will be held at Immaculate Conception parish hall, 68 W. 45 Place, Hialeah, from 7:30

to 11:30 p.m.

Andy's parents, Mr. and Mrs. Steve Northrup, have been active as adult advisors in St. Monica CYO for the past five years. Last May, Mrs. Northrup received the Archdiocese's "For God and Youth" award as the CYO program's most outstanding advisor.

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Chaminade end Dan Carney (85) snags a pass from quarterback Pat O'Leary to set up the Lions' first touchdown.

SPORTS

'Miniversity' to help teens develop leadership qualities

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Faith sustains parents of injured boy athlete

"I assure you that if you had faith the size of a mustard seed, you would be able to say to the mountain, 'move from here to there,' and it would move. Nothing would be impossible for you." (Matthew, 17:20)

By MARJORIE L. FILLYAW
LOCAL NEWS EDITOR

These words of Christ to His disciples immediately came to your mind when you talk to Mrs. Jane Stead, her husband, Cy, and other members of their large family who for more than a week have been keeping a constant vigil at the bedside of 15-year-old Greg Stead.

The young athlete, next-to-the youngest of nine children, has been paralyzed from the neck down since he sustained a broken neck and severe damage to the spinal cord after making a tackle in the first minutes of the Edison-Norland football game on Sept. 30.

News of the tragedy reached the Steads while they were attending the football game between Archbishop Curley High and North Miami High in which another football-player son, 14-year-old Timothy, was playing for Archbishop Curley.

MESSAGES OF FAITH and hope which have poured in from President Richard Nixon, South Floridians of all faiths, and from as far away as Notre Dame University, have served to bolster the already strong faith of the Steads.

"There is just no way that this boy can't get better, we feel he will be all right," his mother said simply and confidently. "God will not let us or all these wonderful people praying for Greg down," she declared. "There must be a reason why this happened."

Although a three-hour operation performed last Friday by neurosurgeon, Dr. Jack Barrett and orthopedic surgeon, Dr. William Aten, reduced significantly the original degree of fracture, a second operation on Monday reaffirmed the original

belief that there was major injury to the spinal cord, a spokesman at North Shore

Recovery fund is inaugurated

The Greg Stead Recovery Fund was inaugurated by radio station WFUN this week to cover any medical expenses not reimbursed by insurance for the young football player.

According to Paul Henderson, news director, donations to the trust fund, which will be administered for surgical, rehabilitative, nursing care, etc., may be sent to The First National Bank of South Miami, 5750 Sunset Drive, Fla. 33143.

Any surplus funds will be donated to the Crippled Children's Society.

Hospital explained. "The nerves appear to be damaged irreparably. The combined opinion of surgeons was that any hope for future regeneration is very remote. This is a case of permanent paralysis."

IT WAS WHILE Greg was in surgery Monday that Cy Stead received the surprise telephone call from President Nixon, who had been spending the weekend at the Florida White House on Key Biscayne.

According to the youth's father, the President offered his hopes and prayers for recovery and said, "Tell Greg that a guy who didn't make the team hopes he pulls through."

Meanwhile the reaction among the boy's fellow athletes and coaches is that nothing is "impossible" for Greg who has a long-time record as a star athlete, and last year was a member of the Archbishop Curley football team.

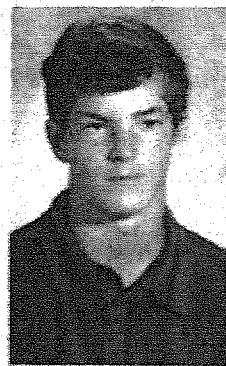
Echoing the words of his mother who said, "Greg is

strong and he'll fight back," Holy Family School coach, Jerry Streit, who worked closely with the boy at St. Rose of Lima School, told The Voice. "Without a doubt he will be optimistic — he'll never quit." Greg, the center for St. Rose's undefeated eighth grade basketball team in 1969-70, was described by Streit as "a born leader and an inspiration to all the other boys."

"HE HAS common sense and I would trust him with anything. When he played basketball you couldn't keep him out of the games. He even insisted on playing when he already had minor injuries."

As Jane and Cy Stead asked The Voice Tuesday to express their gratitude to all those who have contacted them since Greg's accident, they reiterated that, "The only thing we need now is prayer."

EARLY IN THE WEEK, hundreds of persons joined the family in participating in the Sunday Holy Hour in St.



Greg Stead

Rose of Lima Church where Greg served as an altar boy and the Steads have been long-time members. Msgr. Enright, pastor emeritus, offered the devotions for Greg's intentions.

On Tuesday evening, a Mass was celebrated in St. James Convent for the youth by Father William Dever, assistant pastor. Following the Mass Greg's family received a scroll from Robert McPeak who represented the newly-organized National High School and College Hall of Fame, Inc. In its citation the Hall of Fame said they would

consider it an honor if Greg, first athlete to be enshrined in the Hall of Fame Shrine

Marymount closing set for next year

BOCA RATON — A critical financial situation will force the closing of Marymount Junior College at the end of the current academic year, Father Gerard Fagan, S.J. president, announced this week.

"In an economy of spiraling costs and decreasing revenues, this action of the trustees was inevitable," the president said, emphasizing that the college has experienced a decrease in enrollment despite a vigorous recruitment program which promised increased enrollment, and that there has been a "notable decline" in financial support from all sources, including the Religious of the Sacred Heart of Mary of Tarrytown, N.Y., who established the college in 1963 on a 50-acre campus on Military Trail.

IN A LETTER to parents, Father Fagan, who succeeded Mother Mary de la Croix, R.S.H.M. as president a year ago, noted that the college's educational programs and all student activities and services will continue unchanged until after graduation May 31, 1972.

The Religious of the Sacred Heart of Mary have pledged cooperation in placing students in their other colleges and to this end, representatives of these colleges will come to the campus to present programs and possibilities. While admission will not be automatic, he added, "Boca Raton students will be given special consideration."

More than 600 students have already been graduated from Marymount College in the past six years.

Chaminade untied

(CONTINUED FROM PAGE 21)
standing offensive honors go to Gary Spulak and Ken Harris," the coach said.

In nonconference competition, Cardinal Gibbons' quarterback Mike Hanley led his team's charge by passing for 115 yards and running for 70 more. Gibbons' fullback Bill Gooze added to Clewiston's troubles by gaining 93 yards in 15 attempts and scoring a touchdown.

FIELDING A first quarter punt on his own five-yard line, Columbus' speedster Ken Wright outran two pursuers and raced 95 yards for the Explorer's lone touchdown, with Rodney O'Domski kicking the extra point.

The 25-14 defeat of Newman's Crusaders at the hands of Glades Central stopped a 12-game winning streak for Coach Sam Budnyk's eleven. Fumble recoveries and an interception by Central led to a 10-0 score in the first half.

In the third quarter, the Crusaders came back to score with a 63-yard drive in 12 plays for their first TD. The

second Newman score came when Carl Johnson picked up a Raider fumble and dashed into the end zone.

DETERMINED as they were, Curley's Knights were unable to push the ball over the goal line in a last minute threat against North Miami in the last quarter. The only points in the game, a field goal by North Miami's Earl Cody, came after a fumble by Curley at the Knight's 32-yard line.

At Boca Raton, St. Andrew's Scots piled up a field goal in the first quarter, two touchdowns in the second and another TD in the fourth quarter against Mary Immaculate.

The first TD came after Tom Valkenaar intercepted a pass on the 31-yard line and ran in for the score. The second touchdown resulted from a fumble by Mary Immaculate which was picked up by the Scots' Ralph Holloway who then took the ball into the end zone. The final Scots' TD was carried in by Buck Butler on a four-yard run.

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Octubre: Mes del Rosario

Octubre es el Mes del Rosario y esta es una oportunidad para meditar, para volver nuestra atención a una práctica piadosa que tiene a su favor el respeto de los siglos y la adhesión sincera de innumerables hijos de la Iglesia santos, sabios, hombres y mujeres, eclesiásticos y laicos.

En un reciente artículo en L'Osservatore Romano, el Arzobispo Marcelo González, de Barcelona, España, publicaba las siguientes reflexiones, tan apropiadas para esta fecha en que se celebra la fiesta del Rosario y el Mes del Rosario:

CUANDO una práctica de piedad llega a calar tan honda y universalmente y durante tanto tiempo en el pueblo cristiano, se puede afirmar sin exageración que el Espíritu Santo, alma de la Iglesia, la está sosteniendo como una manifestación práctica del sentido de la fe del pueblo.

Por eso es incomprensible decir que el Rosario ha pasado de moda, que no es oración para nuestro tiempo, que al espíritu del hombre de hoy le resulta inasimilable.

Una vez más la repetición continua de frases desdichadas, unida a nuestra pereza para orar, puede hacer desaparecer una

El Rosario, breviario y síntesis del Evangelio, hará descubrir al que lo reza la actitud que debe tomar ante el gozo y el dolor, el triunfo o la humillación, pues no son lecciones abstractas las que ofrece, sino trozos palpitantes de una historia real y viva.

santa costumbre, no porque hoy sea menos apta, sino porque se nos antoja decirlo así, en lugar de reflexionar seriamente sobre el valor que encierra y tratar de mantenerla

actitud auténtica ante la historia de la salvación.

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No perdamos de vista el valor de universalidad del Rosario, esto es, su aptitud para poner al alcance de las almas la doctrina, el ejemplo y el valimiento de Jesús y de María, y el hecho de que ha sido y es todavía la devoción mariana más querida y practicada del pueblo cristiano: la expresión constante de su fe, de su esperanza y de su amor.

POR ESO Juan XXIII, en una hora muy oportuna, cuando comenzaban a asomar los exclusivismos liturgistas, tuvo especial interés en recomendar el Rosario y señalar con sumo cuidado el lugar que le corresponde. Dijo así en la Ep. Apost. "El sacro convegno": "El Rosario, como ejercicio de cristiana devoción entre los fieles... tiene su puesto después de la Santa Misa y del breviario para los eclesiásticos y después de los sacramentos para los seglares".

La sustancia del mensaje evangélico, hecho vida y sensiblemente jalonado, aparece en todos los cuadros que pasan por la mente del que reza el Rosario, suscitando en él, si es sincero, una mayor aceptación y conversión cada día. El Hijo que se hace hombre, que ama a la humanidad, que sufre y se entrega a la muerte, no puede dejar de promover y arrancar del alma una transformación de sentimientos y actitudes cada día más conformes con el misterio, función esencial de esta fase de la pastoral. A todos se debe hacer esta proclamación, y para todos resulta asequible por medio del Rosario bien rezado.

EL ROSARIO, con su gran pedagogía — que es la del Evangelio —, hace desfilar ante nuestra consideración todos esos cuadros, escenas, sucesos, episodios vivos, enmarcados en una concreción y ropaje sensibles, lleva a todos fácilmente al conocimiento de la vida de Jesús y de María y a la comprensión de las más altas verdades de nuestra religión: la Encarnación del Señor, su Redención, la vida cristiana presente y futura, que mueven al alma a adoptar una

Desoír presiones radicales pidió el Papa al Sínodo

LA VOZ

Suplemento en Español de **VOICE**

CIUDAD DEL VATICANO — En la apertura del Tercer Sínodo Mundial de Obispos, inaugurado el jueves, 30 de setiembre, Paulo VI advirtió severamente a los delegados pidiéndoles que dejaran a un lado las presiones de los radicales

y otros grupos que, según opinión del Papa, quieren alejar a la Iglesia de sus tradiciones.

EL PONTIFICE expresó que "el peligro especial que puede afectar nuestro Sínodo y que, de maneras diversas, honestas o traicioneras,

puede perturbar nuestra serenidad de juicio y hasta quizás nuestra libertad de deliberación, consiste en la presión: La presión de opiniones que están en dudosa conformidad con las enseñanzas de la fe".

"La presión de los temores", continuó el Papa.

provocados por los cambios en la vida moderna, la presión de una problemática publicitaria: la presión de acusaciones de anacronismo o legalismo, que ahogan el desarrollo espontáneo".

Subrayando severamente estas palabras, el Papa exclamó: "Presión, sus disfraces son muchos y su poder es penetrante y peligroso. Cuidemos de librarnos de ella siguiendo los dictados de nuestras conciencias".

El Sumo Pontífice inició con una misa este nuevo Sínodo y dijo a los delegados que no se dejen influenciar por "modos mundanos de pensar". El Papa incluyó su solicitud de conformidad con los valores tradicionales de la Iglesia Católica en un sermón dicho a 208 Cardenales, Obispos y Asesores Técnicos que asisten al Sínodo, durante el cual se discutirán cuestiones esenciales del Sacerdocio y el papel de la Iglesia en el mundo moderno.

Al comenzar su sermón, el Pontífice dio públicamente la bienvenida al Cardenal Josef Mindszenty, quien permaneció hasta hace poco asilado durante 15 años en la Legación Norteamericana en Budapest.

¿Por qué dejó Hungría el Cardenal Mindszenty?

Por **PATRICK RILEY**

En una sala envuelta en penumbras no lejos de la sede papal, un grupo de refugiados húngaros seguían atentamente en la pantalla de su televisor la llegada del Cardenal Primado de Hungría a Roma, para su encuentro con el Papa que le había traído de su asilo en la embajada de Estados Unidos en Budapest.

En esa pequeña sala se escuchaban sollozos. No las dulces lágrimas de alegría porque un hombre anciano y cargado de memorias había alcanzado la libertad, sino las amargas lágrimas porque el símbolo vivo de la injusticia comunista y de la conciencia libre que desafía un poder tiránico ya no era más un símbolo.

Para los húngaros en esa sala, el Cardenal José Mindszenty había pasado a ser tan solo otra víctima más de la tiranía comunista. Hay millones así en Europa Occidental, exiliados de su tierra, extranjeros en sus nuevos ambientes y — este es el punto principal — extranjeros también en su propia tierra.

Una mujer que lloraba al ver al Cardenal Mindszenty lejos de Hungría no era católica. La religión no fue herida. El patriotismo sí lo fue.

¿POR QUÉ dejó el Cardenal su refugio y su país? Por qué decidió dejar de ser un punto de demostración del ansia de libertad de los húngaros, un constante recordatorio de la injusticia marxista, una espina clavada en la fuerza del comunismo? Su breve mensaje al Papa declarando su decisión de dejar Hungría pone en

claro sus razones. En última instancia, por el bien de la Iglesia, de todo el Pueblo de Dios. Eso fue lo que él dijo.

En primera instancia por obediencia. Eso fue lo que no dijo, pero sí dejó clara y diáfana expresado.

En los círculos eclesiásticos húngaros se da por sentado que la Santa Sede quería que el Cardenal Mindszenty dejara Hungría en la esperanza de que su salida facilitaría la obra de la Iglesia en ese país. Esto es, que habría libertad para que los sacerdotes administraran los sacramentos en todas partes, para que pudieran sacar las enseñanzas cristianas un poco más allá de los pulpitos, para que la Santa Sede tuviera libertad de nombrar obispos.

La declaración vaticana insistió en que "siempre se ha respetado escrupulosamente" el deseo del Cardenal. Y el Papa Paulo había dicho reiteradas veces a sus colaboradores que él jamás ordenaría al cardenal a salir contra su voluntad.

PERO SI el Papa no lo ordenó, ¿cómo, entonces, fue su salida un acto de obediencia?

He aquí las palabras del Cardenal al Papa.

Hubiera preferido vivir el resto de mi vida entre el pueblo al que tanto amo, pero esto no fue posible debido a las pasiones levantadas contra mí así como a mayores consideraciones de la Iglesia. Acepto lo que es para mí, quizás, la más pesada de las cruces de mi vida. Estoy dispuesto a decir

adiós a mi amado país, a continuar en el exilio una vida de oración y penitencia.

"No existe indicación de que 'las pasiones levantadas contra mí' — si es que existieron — hayan jugado papel alguno en la decisión del purpurado. El Vaticano no las menciona en su larga explicación."

La indicación de la obediencia del Cardenal Mindszenty descansa en sus palabras "debido a mayores consideraciones de la Iglesia". El saldría si la Iglesia lo considerara conveniente. Y eso significa la autoridad sobre él, el Papa.

Teniendo en cuenta la política del Papa de no forzar al cardenal a abandonar su asilo, se concluye que el Cardenal fue obediente no a una orden del Papa, sino a un juicio del Papa, a su deseo.

Un eclesiástico húngaro comentaba al respecto: "Buscamos alguna luz en estas tinieblas y la encontramos en la voluntad del cardenal a obedecer en su decidida



El Papa Paulo VI y el Cardenal José Mitszenty de Hungría, cambian impresiones junto a un balcón del Vaticano desde el que se divisa la ciudad de Roma, al iniciar el prelado húngaro, que fue símbolo de la lucha de su pueblo por la libertad, su vida de exiliado en Roma después de 15 años asilado en la Embajada de Estados Unidos en Budapest.

aceptación de lo que el Papa le pide. No creo que la Iglesia necesite hoy nada tanto como la obediencia."

OTROS elementos en el mensaje del Cardenal al Papa llaman la atención. Habló de lo "Profundo de su conciencia" y dijo que pesó allí su decisión. Habló de los "deberes inherentes a mi dignidad de obispo y cardenal". Habló — y esto se convirtió en noticia — de soportar su cruz.

En su mensaje de unas cien palabras, este Cardenal, apartado por casi un cuarto de siglo de la vida activa de la Iglesia, tocó algunos de los temas candentes de hoy: La conciencia como guía final, la autoridad como servicio, la obediencia como abnegación.

Y tocó también el eterno problema del hombre: dolor y maldad.

Quizás, el Papa Paulo tenía todo eso en mente cuando lo recibió y le entregó el anillo de la autoridad y la cruz pectoral del sufrimiento.

10 de Octubre, fecha cubana en Miami

La fecha del 10 de octubre, que rememora el Grito de Yara, inicio de una de las más importantes gestas de los cubanos por su independencia, será observada en Miami con distintos actos entre los que figuran una misa organizada por la Unión de Cubanos en el Exilio y la que tendrá lugar el domingo, a las 6 p.m. en la iglesia de Gesu.

SERA una jornada de oración por Cuba y en particular por los presos políticos en las cárceles comunistas, así como por todos los caídos en este largo proceso.

El Padre Manuel López, S.J. Capellán de la UCE en Miami oficiará la misa y pronunciará el sermón.

inspiración cristiana.

Uno de los primeros gestos de los hombres que se alzaban en armas contra el dominio español fue decretar la abolición de la esclavitud, dando la libertad inmediata a los esclavos de origen afro, que naturalmente se sumaron al movimiento contribuyendo así a construir desde sus inicios una república igualitaria, sin prejuicios raciales.

UNO de los primeros actos en que participan los combatientes, apenas dado el grito de independencia o muerte es una misa en la iglesia del pequeño poblado de Barrancas. Según los historiadores el Padre Emiliano Izaguirre, párroco del lugar, abrió las puertas del templo a los combatientes, bendice por primera vez la bandera de Yara y se une a las tropas, muriendo después en los campos de batalla.

Las Hermanitas de la Caridad se unen al apostolado en español en Miami

Las Hijas de la Caridad, una Comunidad religiosa fundada por San Vicente de Paul en el siglo XVII constitu-

yen una Comunidad religiosa que a través de los años se ha convertido en el signo de la

caridad por sus numerosas y variadas actividades apostólicas al servicio de niños, jóvenes, enfermos, ancianos, y a cuantos necesitados de auxilio espiritual y material pudieran dedicar su atención.

ESPARCIDAS en el mundo entero son actualmente alrededor de 40.000. En los Estados Unidos la Compañía tiene 5 provincias con un total de aproximadamente 9.000 Hermanas.

El 15 de agosto la Diócesis de Miami vio llegar seis miembros que se unirán a los trabajos que realiza la Iglesia en la comunidad hispana. Nativas de Cuba trabajaron en esta tierra hasta el año 1961. Entonces por el cierre de numerosas casas debieron trasladarse a Puerto Rico en donde han laborado hasta el presente.

Aquí en Miami, las Hijas de la Caridad toman parte en las actividades del Centro

Hispano Católico, prestando sus servicios en la clínica y la guardería infantil (nursery).

En este momento están visitando los hogares de toda la parroquia de Gesu, realizando un censo que contempla las necesidades físicas y espirituales de las familias visitadas.

EN ESAS visitas señalan a los padres la responsabilidad de la educación religiosa de sus hijos y las posibilidades que les ofrece la parroquia en sus clases de catecismo, en las cuales ellas también cooperan.

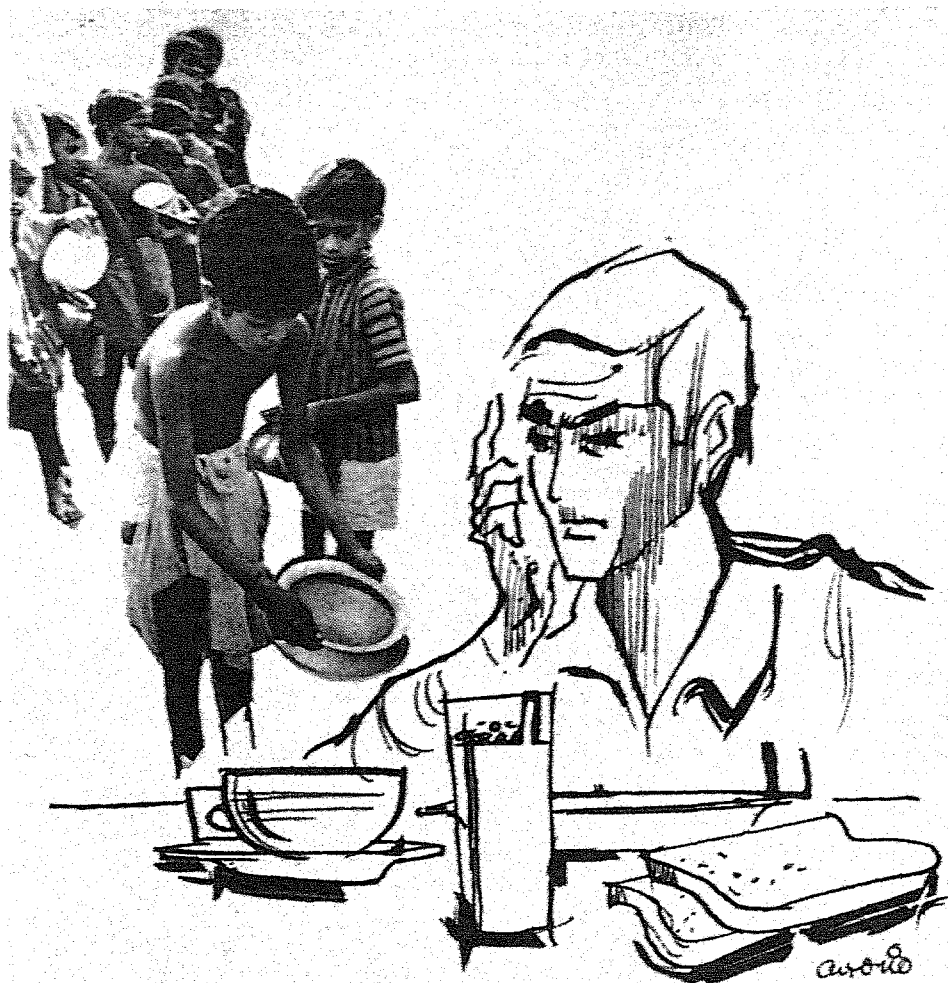
Su presencia en la Diócesis ha alegrado muy especialmente a los exilados cubanos que con amor recuerdan las blancas tocas: Casa de Beneficencia, Hospital del Rincón y tantos otros asilos, hospitales y colegios que en aquella isla por más de un siglo esta Comunidad ha atendido.

Fotos, Textos:
Gustavo Pena

El juego influye notablemente en el desarrollo de la personalidad del niño. Una religiosa que ha consagrado su vida a la niñez, Sor Hilda Alonso, que en Cuba fue Directora del afamado plantel La Inmaculada, de La Habana, pone su experiencia pedagógica y su entrega religiosa al servicio de los niños que asisten al 'Nursery' del Centro Hispano Católico.



Numerosas familias de habla hispana residen en el área de la parroquia de Gesu. Muchas de ellas son familias humildes. Las religiosas Hijas de la Caridad recorren la extensa parroquia, visitando casa por casa, apartamento por apartamento, orientando a esas familias en sus necesidades, tanto materiales como espirituales. Al mismo tiempo señalan a los padres la responsabilidad de la educación religiosa de sus hijos. Ellas mismas, los sábados, conducen el catecismo en español en Gesu.



El Papa Paulo VI pidió un día de ayuno y oración a celebrar este domingo, 10 de octubre, para ayudar a más de 8 millones de refugiados pakistanos.

"Proponemos — dijo el Papa — que el domingo 10 de octubre los hijos de la Iglesia Católica, así como otros hermanos cristianos y creyentes de todas las confesiones religiosas se unan en un movimiento de súplica al Señor por medio de la oración y el ayuno.

"El ayuno — añadió el Papa — es grato al Señor y nos hace comprender el hambre que sufren otros." Sugirió que se ofreciera aquello que se iba a emplear en nuestro alimento, para ayudar a mitigar el hambre y la enfermedad de esos refugiados, en especial 800,000 niños que se encuentran exhaustos por el hambre.

"Transformaciones sociales tienen que surgir del cambio del hombre mismo"

Dice el Arzobispo Mc Grath, de Panamá

PANAMA — (NA) — El Arzobispo de Panamá y Primer Vice-Presidente del CELAM (Conferencia Episcopal Latinoamericana), Mons. Marcos McGrath urge "transformaciones audaces y profundamente innovadoras" en este país, pero anticipa que éstas solo se lograrán eficazmente a partir del cambio del hombre mismo.

McGrath dijo que todos los intentos de transformación estructural en Panamá han tropezado con serias dificultades provenientes de la ausencia de liderazgos que muevan a que cada hombre sea sujeto de su propia promoción social y humana.

AL RESPECTO, señala

que deben promoverse centros de formación social en el seno de las comunidades, a fin de que vayan surgiendo esos "cuerpos intermedios", vigorosos, capaces de lograr la transformación social y económica de las mismas.

Todo lo anterior está contenido en la Carta Pastoral del Arzobispo McGrath, recientemente dado a publicidad y que lleva por título "La Renovación de la Iglesia al servicio de Panamá".

El documento está dividido en dos partes. La primera, referida a la Renovación de la Iglesia y el Concilio Vaticano II. La segunda

versa sobre la Iglesia al servicio de este país.

La Pastoral debió aparecer hace más de tres meses, pero su publicación se suspendió debido al secuestro del sacerdote colombiano Hector Gallego ocurrido la noche del 9 al 10 de junio pasado, hecho que produjo un fuerte impacto en la Iglesia de Panamá, especialmente en esta Arquidiócesis.

"La desaparición del padre Gallego, comprometido con la causa del pueblo panameño, hace viva la Palabra del Evangelio en el compromiso total con Dios y con nuestros hermanos, los más pobres", dice monseñor McGrath en la presentación de la Carta Pastoral.

En ella se expresa que "la Iglesia es la forjadora de la Gran Familia Humana" actuando en cada hombre con su individualidad histórica. Y que "la acción de la misma en la historia necesita adaptarse al ritmo de cada pueblo y de cada época", y que por ello "no debe sorprendernos el cambio".

"Por qué, pues, tantas dificultades y resistencias a los planteamientos de valoración y compromiso temporal, de servicios a la humanidad, formulados por el Concilio Vaticano II?", pregunta el Arzobispo.

RECUERDA que, precisamente, el Concilio Vaticano II fué convocado para un trabajo de "aggiornamento", de puesta al día de la

Iglesia ante las situaciones nuevas del mundo.

De hecho, — dice — en el Concilio la Iglesia reconoce que el mundo está ya experimentando una transformación rápida que es la más profunda que haya conocido en su historia; y toma posición frente a ella, o, por mejor decir, dentro de ella.

En su primera parte, la Pastoral concluye con ciertas consideraciones sobre promoción humana, la familia, la juventud, las empresas, el Estado y la justicia internacional. Incide en la situación de contrastes muy fuertes en la población panameña, conformada por un millón y medio de almas.

"Si bien es cierto que casi el 80 por ciento de la población adulta es alfabetada; sin embargo más de la mitad de los adultos de la provincia de Veraguas sigue sin poder leer ni escribir", dice.

Añade: "Si bien es cierto que el ingreso per cápita nacional pasa a 700 balboas por año (B - \$US) (la mayoría de la población campesina del interior no alcanza a ganar ni 100 balboas al año)".

Respecto a la ciudad capital, la Pastoral expresa: "qué decir de los barrios congestionados de Marañón, Chorrillo, Santa Ana, San Miguel y San Felipe, donde vive la cuarta parte de la población de la ciudad?".

Muchos de ellos — agrega

— habitan edificios de madera ya inservibles con un promedio de cuatro personas en cuartos de 3 por 5 metros, pagando alquiler de 10 balboas para arriba, con un servicio higiénico de mal funcionamiento para cada diez cuartos, y la infestación de ratas, cucarachas y demás insectos.

SEGUN la Carta Pastoral "muchísima miseria se esconde en la ciudad misma, como a lo largo de todo el

país". El documento enfoca también el problema canalaro. Dice que las conversaciones sobre el Tratado del Canal de Panamá "no se pueden postergar indefinidamente; ni ser bloqueadas por el veto de una de las partes".

Finalmente expresa su esperanza de que las discusiones entre ambos países (Panamá y E.E.UU.) se realicen en un ambiente de paz y justicia.

ORACION DE LOS FIELES

ORACION DE LOS FIELES

(VIGESIMO OCTAVO DOMINGO DEL AÑO)

CELEBRANTE: Cuan frecuentemente los hombres se ven esclavizados por poderes reales o imaginarios. Buscando confort y liberación, elevamos nuestras voces para clamar al Padre por ayuda.

LECTOR: Nuestra respuesta de hoy será "Padre, escúchanos".

1. Por la Iglesia de Cristo, para que encontremos las formas de comunicar el mensaje de alegría purificadora del Evangelio a todos los hombres, oremos al Señor.

2. Por el fin a los horrores y la esclavitud de la guerra, oremos al Señor.

3. Por aquellos que han crecido convencidos de la brutalidad básica del hombre, para que el Espíritu abra sus ojos a fin de que vean a Cristo habitando en cada ser humano, oremos al Señor.

4. Por los exploradores, científicos y estudiantes, para que sus descubrimientos sean de valor en la construcción de un mundo de libertad y amor, oremos al Señor.

5. Por los enfermos, los tristes, los oprimidos, para que encuentren en sí mismos y en nosotros la esperanza de una nueva vida, oremos al Señor.

6. Por la gracia de sentir gratitud por todas las cosas grandes de la vida: libertad, amor, y la paz salvífica que abunda en tu palabra, oremos al Señor.

CELEBRANTE: Padre, Te pedimos que veles por aquellos hermanos nuestros que no pueden valerse por sí mismos. Muéstranoslos y ayúdanos en nuestra vida diaria a responder a sus necesidades, no importa cuanto su condición pueda resultarnos repulsiva. Te lo pedimos por Cristo, Nuestro Señor, que nos dio su ejemplo y que vive por los siglos de los siglos.

PUEBLO: Amén.

Destacan estabilidad de la familia en Mexico

CIUDAD DE MEXICO — (NA) — En la capital mexicana se celebran mensualmente un promedio de cinco mil matrimonios y solo se producen 140 divorcios en el mismo lapso, según informó un funcionario del Registro Civil.

El licenciado Antonio Flores Parkman manifestó que tal proporción lleva a pensar que la estabilidad de la familia mexicana prevalece.

En relación a los divorcios rápidos o "al vapor", que tanta fama dieron a algunas ciudades fronterizas, dijo que de acuerdo con las re-

cientes reformas legales, los extranjeros que deseen poner fin a su matrimonio necesitarán autorización de la Secretaría de Gobernación.

Precisó el funcionario que la mencionada autorización no sólo servirá para que quede debidamente acreditada su estancia en el país, sino también para que demuestren que tienen domicilio en la República.

Agregó que con esta medida ya no podrán divorciarse con facilidad los extranjeros, que en un día deshacían sus lazos conyugales.

20,000 niños en prision sin rejas:

BUENOS AIRES — (NA) — Piensen que más de 20 mil niños mapuches viven en una prisión sin rejas: el hambre", dijo el delegado general de la Mision Indígena Salesiana Celerino Namuncurá, de Junín de los Andes, (Neuquén), al rendir homenaje en memoria del "indio santo".

Quintana señaló, al cumplirse el 85o aniversario de El Santo de la Toldería, que con él se evocaba la vida de sus hermanos de raza, ubicados en la triste condición de parias.

"Mediten sobre el sufrimiento de esas madres sobre cuyos pechos lloran sus indios. Reflexionen sobre la angustia que estremece los ranchos de nuestras reservas indígenas", expresó.

Dijo que el aislamiento, la soledad, la tuberculosis, las muertes prematuras y otros flagelos son común denominador para 45 millones de indios repartidos en las tres Américas.

"Negados sus derechos, confirmados una dolorosa legión de flagelos por el egoísmo, la codicia y la opresión del llamado mundo civilizado", manifestó el dirigente de la Mision Indígena Salesiana.

Luego el orador se ocupó de la obra que cumple la misión que representa en las veintiseis reservas indígenas de Neuquén con 18 mil aborígenes mapuches.

Que se aleje de esa tierra todo vestigio de opresión", dijo Quintana.

Hizo ver que allí hay es-

el hambre

cuels, jardín preescolar, comedor, casa para el personal docente, posta sanitaria, carpintería, taller de costura y tejido, salón funcional en la tribu Aura Panhilandería sin habilitar, bañaderos de animales y numerosos huertos.

También un equipo de radio, empujado por la burocracia, que algún día deseamos convertir en la primera escuela radiofónica de la cordillera.

Al respecto Quintana dijo que la radio constituye un medio ideal y que desde ella se tratará de dar impulso y fuerza a la lengua materna el mapuche, un idioma bellísimo que felizmente — dijo — aparece rescatado en la toponimia de todas las provincias patagónicas y en

algunas otras como Buenos Aires y Mendoza.

ST. VINCENT DE PAUL, La Tienda de St. Vincent de Paul, en 301 N. Miami Ave., es un lugar interesante para hacer sus compras. Tiene una gran variedad de mercancía casi-nueva: refrigeradores, cocinas eléctricas, televisores, radios, muebles, vajillas, adornos para casas, libros, cuadros, etc. Todo a bajos precios.

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Visite la tienda, y estará ayudando a St. Vincent de Paul en su ayuda a otros.

Fuga de talentos: mal de Sudamerica

LIMA — (NA) — Un mínimo de ocho mil dólares anuales gastan las universidades y otros centros superiores latinoamericanos en la formación de cada profesional, para que vayan a "enrolarse en otras banderas y dar su fruto a ellas", se expuso ante el III Congreso Regional de Documentación que con asistencia de más de 300 delegados de América Latina se efectúa aquí.

LA DELEGADA brasileña Zulma Pucurru de Valenzuela en su trabajo presentado al certamen y titulado "Preambulo para el Establecimiento de Planes de Información Multinacionales en América Latina" señala, asimismo, que los adelantos tecnológicos en materia de

comunicación no han logrado aún aproximar a los latinoamericanos.

Entre otras medidas para resolver este problema plantea la creación de una Asociación Latinoamericana de Diseminación de la Información Científica Tecnológica.

Esta entidad promovería el estudio de las situaciones nacionales, haría recomendaciones y propondría esquemas básicos de acción a los gobiernos, como un medio no sólo de una mayor aproximación de nuestros pueblos sino evitar el que nuestros profesionales "den frutos" a otras banderas.

Refiriéndose al éxodo de profesionales latinoamericanos hacia "otras banderas", la delegada brasileña

sostiene que aquello "representa un escape de energía intelectual con riesgos más peligrosos que los de la fuga de capitales".

"Significa la evasión del esfuerzo educacional de cada nación para el cual todos los ciudadanos contribuyen tributariamente pues en América Latina, escuelas y universidades son, en su gran mayoría, sustentadas por el Estado", dijo Zulma Pucurru.

Se gastan — concluyó — ocho mil dólares anuales como mínimo en la formación de cada profesional que luego se enrola en otras banderas para dar a ellas su fruto. En 1968, 28 por ciento de los titulados de Colombia y 24 por ciento de Uruguay emigraron para

el hemisferio norte".

EL III Congreso Regional sobre Documentación, a decir de su organizadora, la Asociación Peruana de Bibliotecarios, "lleva de orgullo a todos los que, en una y otra forma, estamos empeñados en la ardua y a veces ingrata tarea de impulsar la difusión de los conocimientos científicos y tecnológicos".

Al evento asisten también observadores de diversas partes del mundo. En él se han expuesto diversos puntos de vista. Así, por ejemplo, se ha dicho que la ciencia de la documentación es de importancia decisiva para los países en desarrollo y en la actualidad constituye piedra fundamental para todo plan orientado al mejoramiento socio-económico.

MISAS DOMINICALES EN ESPAÑOL

Catedral de Miami, 2 Ave y 75 St., NW, 12:30, 7 p.m.
Corpus Christi, 3230 NW 7 Ave., 10:30 a.m. y 5:30 p.m.
SS. Peter and Paul, 900 SW 26 Road., 8:30 a.m., 1 y 7 p.m.

St. John Bosco, Flagler y 13 Ave., 7:10 a.m., 1, 6 y 7:30 p.m. (sábados, 7 p.m.)
St. Michael, 2933 W Flagler, 11 a.m., 7 p.m. (sábados, 8 p.m.)
Gesú, 118 NE 2 St., 6 p.m.

St. Kieran (Assumption Academy) 1517 Brickell Ave., 12:15 y 7 p.m.
St. Hugh, Royal Rd. y Main Hwy., Coconut Grove, 12 m.
St. Robert, Bellarmine 3405 NW 27 Ave., 11 a.m., 1 y 7 p.m. (sábados, 7 p.m.)

St. Timothy 5400 SW 102 Ave., 12:45 p.m.
St. Dominic, 7 St., 59 Ave. NW 1, 7:30 p.m. (sábado 7:30 p.m.)
St. Brendan, 87 Ave. y 32 St. SW 11:45 a.m., 6:45 p.m. (sábados 6:45 p.m.)

Little Flower, 1270 Anastasia Coral Gables, 1 p.m.
St. Patrick, 3700 Meridian Ave., Miami Beach, 7 p.m.
St. Francis de Sales, 600 Lenox Ave., Miami Beach, 6 p.m. (sábados 8 p.m.)

St. Rosa de Lima, 5 Ave. y 105 St., NE., Miami Shores, 1 p.m.

St. Raymond, (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minoreca Ave., Coral Gables) 8:30 y 11:00 a.m. (sábados 7:30 p.m.)

St. John the Apostle, 451 E. 4 Ave., Hialeah, 12:55 y 6:30 p.m.

Immaculada Concepción, 4500 W. 1 Ave., Hialeah, 10:15 a.m. en el salón parroquial, 7:30 p.m., en la iglesia.
St. Cecilia, 1040 W. 29 St., Hialeah, 11 a.m., 12:30 y 7 p.m. (sábados 7 p.m.)


Blessed Trinity, 4020 Curtiss Parkway, Miami Springs, 7 p.m.
Our Lady of Perpetual Help, 13400 NW 28 Ave., Opa Locka, 12:15 p.m.

St. Monica, 3490 NW 191 St., Opa Locka, 12:30 p.m.
Our Lady of the Lakes, 15801 NW 67 Ave., 7:15 p.m.

St. Vincent de Paul, 2000 NW 103 St., 6 p.m.

St. Agnes, Key Biscayne, 10 a.m.

St. Kevin, 4120 SW 125 Ave., 12 m.
St. Ana, 13890 SW 264 St., Naranja, 11 a.m., 7 p.m.
Guadalupe, Immokalee, 11 a.m.



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Pontiff warns Synod of crisis in faith

(CONTINUED FROM PAGE 11)

The nine talks came after Joseph Cardinal Hoffner of Cologne delivered an hour-long position paper in the Church's doctrine of the Ministerial priesthood.

Stated the German cardinal:

"Celibacy makes public the priest's decision to dedicate his existence exclusively to the priestly ministry. It witnesses to the strength of the love of God. It shows that men are capable of a complete transformation of effective life concentrated on the priesthood."

OTHER DELEGATES who spoke on the first morning were: Melchite Patriarch Maximos V. Hakim of Antioch, Cardinal Stefan Wyszyński of Warsaw, Poland; Cardinal John Heenan of Westminster, England; Cardinal George Flahiff of Winnipeg, Man.; Cardinal Joseph Malula of Kinshasa, the Congo; Cardinal Stephen Kim of Seoul, Korea; Archbishop Teopisto Alberto y Valderrama of Caceres, the Philippines; and Bishop Paul Yoshigoro Taguchi of Osaka, Japan.

Saturday, October 1, third day, was a half-day session at which 21 cardinals and bishops spoke on the priesthood, especially celibacy.

Celibacy was generally championed at least for the Western Church, but Eastern-rite delegates hammered on permanency of their priesthood with no dispensations for marriage.

whereas priestly departures to marry are now common in the Latin Church.

Many of the speakers touched on the problem of specifying how the priestly ministry differs from that ministry of the laity, or the priesthood of the people.

Cardinal Malula said the nature and extent of the priesthood crisis does not have the same resonance in Africa as it has in Europe, although he admitted that celibacy was becoming a strong topic in Africa despite contrary impressions.

Cardinal Heenan said the synod "should not exaggerate the crisis of the priesthood, even if among the clergy and laity confusion has arisen."

AGREEING WITH HIM was Philippine Archbishop Valderrama, who said the basic cause of the crisis was "some opinions and arguments from certain clever theologians whose publications are widely diffused."

But Austrian Bishop Johann Weber saw it differently. Said he: "It is not enough to try to put the blame for this situation on outside factors. It does not help very much to lay the blame on theologians and on the means of social communications or simply to exhort the clergy to better observances of their obligations."

Both Father Arrupe, and Father Joseph Lecuyer, general of the Holy Ghost Fathers, stressed helpful elements in the crisis.

Some called for a new

document, or development of theological teaching. Others held there was neither enough time nor sufficient development to come up with something really meaningful. Many felt the Church's teaching is already sufficiently clear in itself and that bishops need only to enunciate it clearly.

Another group wanted to pass over the theological approach and get down to the practical problems.

A middle approach was advocated by others. Father Arrupe among them.

Archbishop Paul Gregoire of Montreal

warned against the synod forming a kind of theoretical defining of priestly ministry in abstraction from the real problem which the synod was summoned to meet.

Bishop Luis Enriquez Jimenez of Venezuela declared: "Priestly celibacy should be reaffirmed not only from the disciplinary point of view but also under its doctrinal aspect."

The fourth day, Monday, Oct. 4, saw the first of 20 speakers. Jesuit general Father Pedro Arrupe told the delegates that the present priesthood crisis was a sign that God is asking for some-

thing.

Tuesday, Oct. 5, the fifth day, five speakers wound up discussion on doctrinal aspects of priesthood. The synod heard an analytical summary of the debate thus far by Cardinal Joseph

Hoffner of Cologne, then divided into 10 working groups based on language. Cardinals John Hearden of Detroit and John Carberry of St. Louis were elected chairman of two of the three English-language groups.

Review of synods

(CONTINUED FROM PAGE 5)

clear from the subjects on the agenda that the 1971 synod will deal more directly with crises in Catholic thought.

This time the question of priestly celibacy will have to be faced. A sharp drop in the number of priestly vocations and large numbers of priests leaving the ministry adds to the urgency.

Secondly, the synod will talk about "Justice in the World." That means taking a hard look at the nuclear arms race, racism, economic and social imbalance among nations, and other pressing problems that plague mankind.

Some observers say that not since the Second Vatican Council has the Church been put in a position to state publicly what its concrete contributions might be to the solution of world problems.

Many are hoping that the 1971 synod will give a broad picture of present-day thinking in the Church. They further hope this thinking on where the Church stands will be turned into implementing actions.

HIGHLIGHTS 1967 SYNOD

It was generally agreed by observers after this first synod that results were far from spectacular, and changes in Church policy something less than dramatic.

Some of the more vocal observers were disappointed that the almost 200 bishops and heads of religious orders did not develop the synod into

a broader vehicle.

The agenda did not call for discussion of birth control and priestly celibacy, but some delegates had held out hopes beforehand. They were disappointed.

What the 1967 Synod proved to be was exactly what Pope Paul wanted it to be — a new advisory body of the world's bishops aiding him on various current problems confronting the Church.

Newsmen covering this synod complained openly that a veil of secrecy shrouded the synod's discussions. Synod speakers were never identified officially although their names leaked out daily — sometimes erroneously linked with comments they had not made.

Woman named head of group

Dr. Ellen Lismore Leeder, associate professor of Spanish at Barry College, has been elected president of the Dade and Broward County Chapters of the American Association of Teachers of Spanish and Portuguese, the highest national professional organization in the field of these languages.

A native of Cuba, Dr. Leeder has a doctorate in pedagogy earned at the University of Havana and is presently a candidate for a Ph.D. in Hispanic Literature at the University of Miami.

Text of Pope's Synod address

(CONTINUED FROM PAGE 12)

those duties, among which must be mentioned the obligation of carrying out the mandates received from our respective episcopal conferences, from the synods of the various rites, or from the respective unions of major superiors.

YOU WHO ARE MEMBERS of the synod have prepared its work on a broad basis, together with the clergy — we greet with affection the group of priests who represent them here — and with the Religious and laity actively participating in the life of the Church in your countries. You have subsequently studied and deliberated with our brothers in the episcopate concerning the contribution you are now called upon to make. Accordingly, it will not be by personal title that you will speak (except after an express declaration, as is laid down by the Ordo Synodi).

You will be the qualified voices of your churches for the entire Church.

There is no need for us to tell you how important your voices are for our holy Church, one and catholic, voices which echo that of the Apostles. Nor need we tell you how grave is our shared responsibility. You know this very well. But may the desire we all have for the Church not be vain; that, through the power of the spirit of God "Who speaks in you" (Matt 10:20), and through the intercession of Mary, the Mother of Christ according to the flesh and also the mother, we can say, of His Mystical Body according to the spirit on the day of Pentecost, the Church may be "built up" (Eph 4:12) by the synod which today takes its place in the pages of her centuries-old history.

The image of "building," so often used in sacred scripture, invites us today to work together, with all our strength, for the great purpose which is our life's one aim: to build up the Church on its unshakable foundation, Christ Himself, the way, the truth and the life.

Let us not permit ourselves to deviate in the slightest from this way: it is the only way. Let us not permit ourselves to be enticed by any other voice: truth is one. Let us not permit ourselves to be drawn toward any font other than that of the living and life-giving God.

This is our duty as pastors, clearly outlined. May the Lord grant us to be faithful to it, following the example of the holy pastors who were able to guide the Church with courage and wisdom, down the centuries of its storm-tossed earthly pilgrimage, through the rocks toward the open sea, where Christ is calling it, that it may bring the good news of salvation to all.

Although we are weaker and more infirm than Simon, we have received from the same Lord the name and the office of Peter, and we are with you to give new increase to the mystical and visible edifice, in order that it may, today as in the past, welcome within its well-built luminous walls the People of God, who now stand in need, above all else, of the true faith which does not deceive, the sure hope which does not mislead, and the love reborn which does not grow cold and die.

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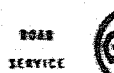


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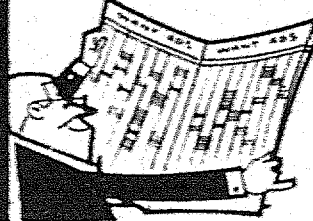


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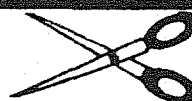
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Bishop is named

Attica prober

NEW YORK — (RNS) — Bishop Edwin B. Broderick of Albany is one of nine persons named by a panel of five judges to conduct a citizens investigation of the Attica Prison tragedy.

The committee was named by Chief Judge Stanley H. Fuld and four associates on the state's Court of Appeals Appellate division.

Vesting of authority in the citizens group was left in the hands of the governor and the legislature.

Children need aid

(CONTINUED FROM PAGE 20)

Should they be your own children, would you care? The answer is obvious. Yet, in a real sense they are yours . . . yours to nourish and care for. Yours for now and for all eternity. They are your brothers and sisters . . . your blood relatives . . . your neighbors.

WHO IS my neighbor, you might ask, as the Pharisee asked of Christ. And Christ showed him and told him, "Go thou and do likewise." And this day we say to you, "Do likewise — help your afflicted brothers and sisters — on Nov. 7."

Yes, on Sunday, Nov. 7, we will take up yet another collection. But this time it's not for Biafra or Peru or Pakistan or South America . . . it's for our own dependent children — dependent for their existence and their future on your generosity.

If you can't give even a small coin, at least say a prayer, and keep the Ten Commandments! Pray that when that dreaded day comes we will not be tried and found wanting. Pray that we will not have to say to the Eternal Priest, "Is it I, Lord?" Let us not betray His trust.

Then, if we act upon our prayers, we will nourish and feed and clothe our own in the short time we have here on earth . . . to serve God and the people He loves so much, your neighbors who need a Good Samaritan — not next year or the year after, but right now . . . on Sunday, Nov. 7. Think about it. Pray about it. Then give your needy neighbors — poor but deserving children, a portion of what God has given you.

May God bless you!

'Miniversity' to help teens

(CONTINUED FROM PAGE 19)

the survey revealed, felt capable of injecting joy and praise into their group or of utilizing group conflict and tensions.

OTHER interesting findings from the study included:

- Less than two-thirds felt capable of making decisions.

- Sixty-two percent thought they could involve others in planning and problem solving.

- Almost 90 percent were willing to share and delegate responsibility.

- Sixty percent thought they were able to communicate sensitively.

Two-thirds felt comfortable with themselves and others felt they were flexible and spontaneous in their relationships.

The "Miniversity" is sponsored by the CYO office. For registration information call the CYO office in the Chancery at 757-6241.

Ask to counter attack on unborn

MINNEAPOLIS — (RNS) — Delegates to the National Conference of Catholic Charities annual meeting here rejected a proposed resolution expressing "strong displeasure" with the pro-abortion stand of the National Association of Social Workers and other professional groups.

But, at the same time, the conference reaffirmed its

stand voted last year, calling on "Catholic Charities, Catholic families and the People of God everywhere to counter the attack on the unborn child by providing services, facilities, resources, and above all the compassion which will assure all children in our society a high quality of life."

THE VOTE to reject a censure of the national social

workers group was 177 to 127. Other resolutions adopted by the conference:

- Called forthcoming White House Conference on Aging to launch a national effort "to restore the aging to a dignified and respected status in our society and assure them of necessary financial resources."

- Urged the government to act on welfare reform in

the present Congress.

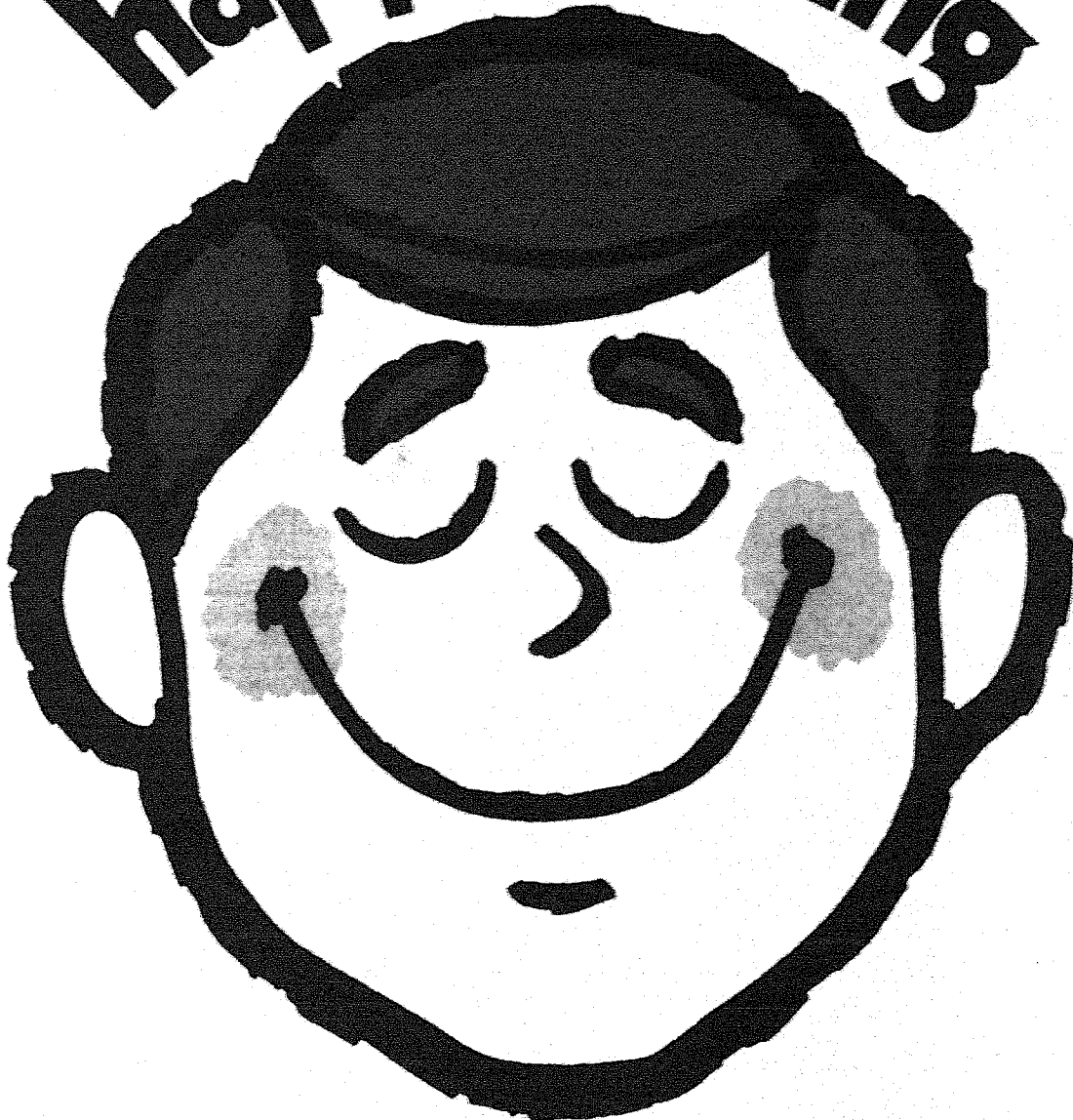
- Denounced "those things in society that glorify woman as sex symbol or mutilate her oneness by attacks on her spiritual, psychological and biological integrity." The conference supported the right of women to be employed and urged that they be "justly recompensed for their intelligence, experience and service."

- Asked Catholic Charities agencies to do business with minority-owned financial institutions or institutions with "especially aggressive loan policies in low-income and minority areas."

- Urged its member agencies to make an all-out effort to find adoptive homes for black children

- Supported a program of free lunches for all children in need.

Get that happy feeling



That happy feeling comes with saving money at Coral Gables Federal. The more money you save, the happier life looks in all directions.

Get some of that sunny money growing for you. It's backed by the strength of Coral Gables Federal, with almost forty years of savings experience. It's insured safe up to \$20,000 by an agency of the U.S. Government. Save money. It's the best idea under the sun.

SUNNY MONEY INTEREST RATES

6%	savings certificate 2 years, \$5,000 minimum	5 1/2%	savings certificate 1 year, \$5,000 minimum
5 3/4%	savings certificate 18 months, \$5,000 minimum	5 1/4%	savings certificate 90 days, \$3,000 minimum
5%	per year passbook account compounded daily		

FOLLOW YOUR THRIFT SUN TO . . .

coral gables federal

CORAL GABLES
2501 Ponce de Leon Blvd.

BIRD ROAD
9600 S.W. 40th St.

WEST MIAMI
5400 S.W. 8th St.

HOMESTEAD
1101 N. Krome Ave.

PERRINE
701 Perrine Ave.

CAROL CITY CENTER
17940 N.W. 27th Ave.

SUNSET
1541 Sunset Dr.