

# Synod bishops lash injustices

COMBINED NEWS SERVICES

VATICAN CITY — The Synod of Bishops in its third week was like a man of war firing its guns in all directions from port and starboard.

Bishops blazed away at injustices of every category and the cannonade defies attempt at summary. Neither Church nor governments were spared, with emphasis on one or the other according to circumstances.

In one group the insistence was on the reform of the Church in its attitude towards its own. How can it talk of justice, it was argued, before it has cleaned up its own house?

For the other group, mostly from the developing countries, this is strictly a hangup of the industrialized countries and a pretext for avoiding immediate solution of the inequities that developing countries suffer, not from the Church but from the "system."

A synod official who has asked the delegates to draw up a battle plan for the Church's war against injustice declared that the Church is now in better position to wage that war.

"As never in the past, the Church can become a voice and a conscience before the world on behalf of peoples and groups deprived of elementary rights by an expanding and dominating nationalism, by economic power, by cultural and ideological imperialism," said Archbishop Teopisto Alberto y Valderrama of Caceres in the Philippines. The archbishop is the official relator or summarizer of the synod position paper on world justice.

In almost the same breath, Archbishop Alberto denounced "the lack of religious and civil liberty in some Marxist countries and also in other countries that even profess to be Christian."

SEVERAL SYNODAL FATHERS had criticized Archbishop Alberto's original survey on worldwide injustice for omitting mention of religious persecution.

(CONTINUED ON PAGE 26)



"THE APOSTLES," Bernini's statues, completed in the late 17th century, sit atop the facade of St. Peter's Basilica in Rome. The statues overlook the courtyard which hundreds of bishops from all over the world cross every day to attend sessions of the current Bishops' Synod in the Vatican. The photo taken by a Pennsylvania photographer, won first place in a contest entitled "Man and His Religion."



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## U.S. bishops approve conscientious objection

WASHINGTON — (NC) — Catholics can conscientiously object to war in general or to a particular war "because of their religious training and belief," the nation's bishops declared here.

The bishops' statement, announced Oct. 22 by the United States Catholic Conference (USCC) here, followed a mail vote which revealed that more than two-thirds of the 290 Catholic bishops in the nation approved conscientious objection.

In their declaration, the bishops urged government officials to recognize that Catholics — much as the traditionally pacifist Quakers — have the right to claim conscientious objector status.

The prelates also asked that officials consider granting amnesty to those who have

been imprisoned or have left the country because of sincere opposition to compulsory military conscription.

COMMENTING on the release of the declaration, Bishop Joseph L. Bernardin, USCC general secretary, noted that the bishops realize that legal recognition of selective conscientious objectors will pose complex procedural problems for the Selective Service System.

Bishop Bernardin suggested that a presidential commission be formed to determine methods of making a selective conscientious objection provision work properly in a modified Selective Service Act. He offered USCC assistance to such an endeavor.

As it stands now, he said, "the law makes provision, and rightly so, for men who are absolutely opposed to any and all wars on principle. But there is an similar provision for so-called selective conscientious objectors, those who, while not absolutely opposed to war under all circumstances, nevertheless find themselves sincerely opposed to a particular war or type of service."

"Their consciences, too, must be respected," he added.

(CONTINUED ON PAGE 26)

## Thousands at sessions of religious educators

A record-breaking number of religious educators from all over the nation, Australia, W. Africa and other far-off places, convened at Miami Beach Wednesday where registrations exceeded 7,000 for the National Congress of Religious Education.

The Deauville and Carrillon Hotels served as official headquarters for the meeting, which continues through tomorrow (Saturday) and features more than 200 experts in the field of catechetics.

A host of other hotels in the adjacent area are housing delegates to one of the largest conventions ever held at Miami Beach.

"Practice what you teach" was the message of Dr. Mary Angela Harper, president of the Archdiocese of Washington's Board of Education, during opening sessions Wednesday. In her opinion the success of the Church's educational mission "will depend on parents and teachers who provide the conditions and atmosphere in which our children can encounter the reality of God and respond with love."

SHE SAID the personal element was essential — "sophisticated theory, progressive curricula, impressive software and hardware not withstanding."

Bishop Joseph L. Bernardin, U.S. Catholic Conference (USCC) general secretary, closed the first general session by reminding the Confraternity of Christian Doctrine (CCD) teachers, parish and diocesan religious education coordinators, and Catholic school religion teachers that "we catechists must form the modern faith communities into which we will seek ever more to initiate those with whom we are privileged to work."

"Without a vital, living faith response reflected by all involved in the prophetic mission of Christ," Bishop Bernardin continued, "the task can never be accomplished."

The four-day congress, sponsored by the National Center of Religious Education — CCD offers 322 different seminars. Father William Tobin, general chairman described the format as "not unlike a Chinese menu."

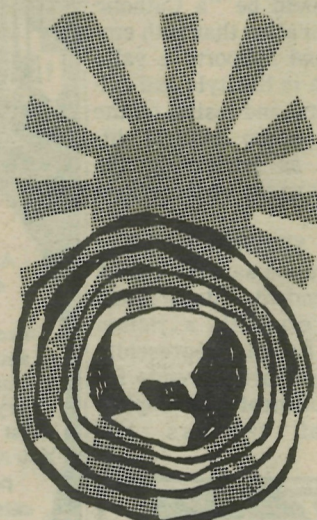
THE PRIEST, an assistant director of the National Center, said congress planners wanted delegates "to get a clear picture of what the congress had to offer and let them select their course to follow right from the outset."

(CONTINUED ON PAGE 7)

CONGRESS kits were assembled by volunteers from the Archdiocesan Council of Catholic Women and students of Notre Dame Academy. Margarita Johnston, left, is shown with Mrs. Eugene Ryan, St. Rose of Lima parish.



### Religious Education



Congress, Oct. 27 - 30

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# Cultural pluralism is supported by school executives

ST. PETERSBURG, Fla. — (NC) — The nation's Catholic school superintendents pledged here to develop a curriculum guide for a "Catholic value education" that both supports and cherishes cultural differences among students.

A Committee on Catholic Schools and Minority Groups will spearhead the curriculum project — prompted in part by remarks two guest speakers made at the superintendents' annual fall meeting here, Oct. 17 to 20.

"A compulsion to fit into the Anglo-Saxon mold, to join the 'Reader's Digest syndrome,' has stripped many Americans of their cultural strengths and reduced them to politically marginal citizens," said Msgr. Geno Baroni, head of the National Center for Urban Ethnic Affairs in Washington, D.C.

**COURT-ORDERED** integration in the United States today means "forcing your way into institutions where you are not wanted," said Marianist Brother Joseph Davis, executive director of the National Office for Black Catholics (NOBC).

Since "the moral will (of majority groups) is not compatible with constitutional realities," Brother Davis continued, what appeared to be victories in the early days of school integration are now considered "emotional disasters" for black children.

"America has created a monster," he told those attending the meeting, sponsored by the National Catholic Educational Association (NCEA) superintendents' department, "and you have to find a way to destroy it."

During a question-answer session following the talks, Father Mark Schommer, Green Bay, Wis., diocesan school superintendent, urged that Catholic schools "teach the gospel of Jesus Christ, and not the culture of middle class America."

**ENDORING** the suggestion was Father Albert A. Schneider, superintendent from Santa Fe, N.M. But he warned those present to "be prepared to get your brains knocked out by the American educational establishment."

"This is one time that following Christ is going to cost us," he said.

The superintendents' resolution — passed unanimously the next day — said the goal of the curriculum guide should be "a Catholic value education that both embraces and supports a valid pluralism in lifestyle and cultural roots, and insists on the value of group cultural differences as portraying the genuine picture of American society."

**THE SECOND PART** of the resolution said the NCEA superintendents' department should "establish a liaison with the national representatives of minority groups for the recruitment and employment of teachers and

administrators from minority groups within Catholic educational programs."

The 250 superintendents, religious education directors, government program coordinators and other Catholic school administrators attending the three-day session also expressed their collective opinion about seven philosophical "theses" on Catholic education.

Those voting agreed overwhelmingly that "the Catholic school is the best means of providing a religious education for Catholics," and disagreed overwhelmingly that "the emphasis on Catholic schools has produced a child-centered Church."

**A STATEMENT** that the chief purpose of Catholic schools "should be a means of upward mobility for the poor, whether Catholic or non-Catholic," was rejected by 80 percent of those polled.

"Catholic schools should assist the upward mobility of the poor," said one delegate voting "no" on the thesis, "but this is not their chief purpose."

Dr. Edward R. D'Alessio, director of the U.S. Catholic Conference (USCC) elementary and secondary education division, told the superintendents about recent legislative developments affecting nonpublic schools.

Citing a "national trend" toward the federal government's assuming greater responsibility for financing the nation's elementary and secondary schools D'Alessio also said a recent California Supreme Court decision "is the beginning of some revolutionary changes in the way in which American schools will be funded."

The California court said the state's present school financing method — relying heavily on local property taxes — unconstitutionally discriminates against poor neighborhoods.

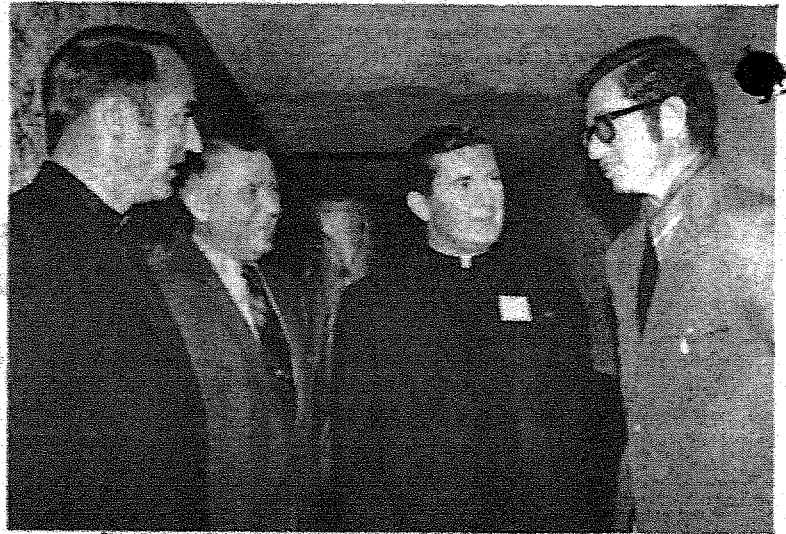
In other actions taken at the meeting, the Catholic school officials:

- Changed their organizational name to Chief Administrators of Catholic Education, NCEA.



Dinner meeting opened annual meeting of Catholic school administrators held at Miami Beach Wednesday.

Florida's Catholic school superintendents, Father Frank Mouch, St. Petersburg; Thomas F. Lynch, Miami; Msgr. Mortimer Danaher, Jacksonville; and Richard T. Corrado, Orlando, before opening of two day session.

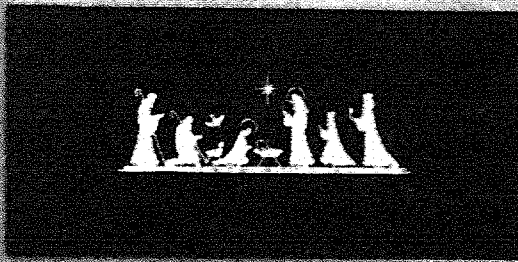
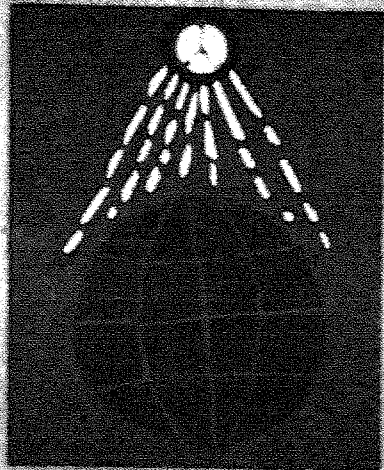


- Encouraged "openness and cooperation" with Religious orders who want individual contracts for their teaching Sisters.

- Wired President Richard Nixon urging "some form of federal income tax consideration" for parents of nonpublic school children.

- Commended Bishop Joseph L. Bernardin, USCC general secretary, for his "singularly appropriate action" in helping to establish a USCC Ad Hoc Committee on School Aid.

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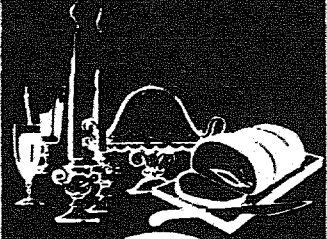
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# 10 nominated for office of president of bishops

By E.B. DUARTE  
WASHINGTON — (NC) — Ten bishops have been nominated for next month's election of a successor to Cardinal John Dearden of Detroit as head of the nation's two Catholic conferences, on a list made available to NC News by sources outside Washington.

The 10 candidates for the 1971-1974 presidency of the National Conference of Catholic Bishops (NCCB) and the United States Catholic Conference (USCC) are: Cardinals John Carberry of St. Louis, Terence Cooke of New York, and John Krol of

Philadelphia. Archbishops Leo C. Byrne, coadjutor in St. Paul-Minneapolis, Thomas Donnellan of Atlanta, Philip Hannan of New Orleans, Timothy Manning of Los Angeles, and Humberto Medeiros of Boston, and Bishops Joseph L. Bernardin, NCCB-USCC general secretary in Washington, and James Malone of Youngstown, Ohio.

The accuracy of the list was confirmed by Bishop Bernardin when he was asked about it. The list named the candidates in alphabetical order, rather than by Church rank, and was mailed to the

295 American bishops in mid-October.

**THE BISHOPS** will elect a new president for a three-year term at their semi-annual meeting here Nov. 15-19. Cardinal Dearden has held the post since the NCCB-USCC were established in 1966.

Cardinal Dearden cannot succeed himself as president. He served five years because the bishops felt the first president needed a longer term to insure the orderly growth of the two American Church organizations.

Under Cardinal Dearden's leadership, the Ameri-

can Church has moved cautiously forward on renewal matters. The cardinal has been described by persons close to him as moderately liberal and politically adroit. They say one of his chief strengths lies in his ability to work with bishops of different persuasions.

The choice of the new president is considered significant by sources who think that giving the job to a more traditional prelate would shape the course of renewal in that direction for the next few years.

Cardinal Krol, the current vice president and an in-

fluent member of the NCCB-USCC, has been mentioned frequently as a possible successor to Cardinal Dearden. The Philadelphia archbishop has strong support among traditional-minded prelates.

**ANOTHER** leading candidate, according to some sources, is Archbishop Hannan, who is regarded in Church circles as moderate on most issues.

The 10 candidates were nominated by the bishops themselves, serving as ad hoc committee, with each bishop proposing five names. The 10 getting the highest number of

votes were designated as candidates for the offices of president and vice president.

Under NCCB-USCC by-laws, the president is elected by a simple majority vote. If a candidate does not receive a majority on the first or second ballot, the two receiving the highest number of votes in the second balloting will enter a run-off election for the presidency.

The vice president will be chosen from among the remaining nine nominees by a majority vote, with the same run-off procedure if a candidate does not win on the first or second ballots.



**TEARS AND GRIEF** surround 26-year-old Peter Gallagher as he carries a tiny coffin containing the body of his 13-month-old daughter, Angela, from St. Paul's Catholic church in Belfast. The infant was killed by a shot fired from a passing car in Falls Road, a Catholic section of Belfast. The shot was meant for a British Army patrol, according to an Army spokesman. Her death was, to a leader of the "provisional" faction of the illegal Irish Republican Army, "one of the hazards of urban guerrilla warfare." Her death was also the 99th to result from violence in Northern Ireland since 1969.

## Abortions denounced as 'human bloodbath'

By LOUIS A. PANARALE

Is the movement to legalize abortions across the nation a "collective schizophrenia," or is it the only sane thing to do in the face of an expanding population?

A Jesuit involved in a family life and sex education program believes that the nation has lost hold of its collective senses on the matter of liberalized abortions.

Meanwhile, the American Public Health Association is not only calling for all states to legalize abortions but has urged that more men and women get themselves sterilized.

Father Francis L. Filas, producer of Filas Family Life and Sex Education LP albums, said that "whether it is called murder or not, the abortion procedure is certainly used to destroy something."

"No one claims that the abortion procedure destroys dead tissue," said Father Filas, who teaches theology at Chicago's Loyola University. "If this living 'tissue' is not independent life, what else can it be?" asked Father Filas in a letter he sent to 100 daily and weekly newspapers across the country.

"It is utterly sickening to witness the collective schizophrenia in our country that presents weeping testimonials that shudder at the clubbing of baby seals," said the Jesuit.

**"YET THE ANNOUNCED DEATHS** in New York of almost a quarter of a million fetuses are met not only with complacency but with the determination to extend even farther this human bloodbath in every state of the Union."

Some 6,000 delegates to the American Public Health Association convention in Minneapolis urged in a resolution a nationwide effort to stem population growth.

The resolution called for family planning services, including sterilization for men and women, safe legal abortions, expanded population research, and studies on population growth.

The question of whether a human fetus has any legal rights was brought up in Washington during a meeting of the District of Columbia Bar Association. Feelings were evenly divided among four panel members.

Lilla Burt Cummings argued that a fetus

under 20 weeks is considered "a pathological specimen." No human value is assigned to it. There is no death certificate, no casket and no ceremony for a conception under 20 weeks.

Joseph V. Gartlan took exception to what he called "Mickey Mouse names" like "pathological specimen."

**"THE FETUS** is a living human being," Gartlan said. "If it dies, it's not a pig or a rabbit or a dog — it's a dead human being."

In New Jersey, the state's Medicaid director, William Jones, said the state will no longer pay New Jersey women for out-of-state abortions that would be considered illegal in New Jersey.

Jones said New Jersey has paid the cost of abortions performed elsewhere for about 400 women. Abortions are prohibited in New Jersey except in cases where the mother's health is involved.

In Park Ridge, Ill., a prominent Methodist theologian has charged that a United Methodist Church statement asking for legalized abortion sprang from "bureaucratic manipulation of parliamentary due process."

Dr. Albert C. Outler, writing in the Christian Advocate published in Park Ridge, said he had opposed the action taken at the Methodists' general conference in St. Louis.

At the conference Dr. Outler had protested the part of the resolution that dealt with legalized abortion and asked that it be deleted. He complained that he was voted down after a "brief, inept debate, followed by a hasty show of hands."

In Washington, the Department of Defense reported that abortions at military hospitals have dropped sharply since President Nixon ordered the hospitals to observe local abortion laws.

The department released statistics showing that abortions in military hospitals for the first three quarters of fiscal 1971 averaged 423 a month. That was before Nixon gave his directive.

The department said that during the remaining three months of the fiscal year, after the Nixon order, abortions at the hospitals dropped to 121 a month.

## IRA vows to avenge deaths

DUBLIN — (NC) — Leaders of the outlawed Irish Republican Army (IRA) swore here to avenge the deaths of five civilians killed by the military in Northern Ireland the week end of Oct. 23.

Members of the IRA cheered as the head of the IRA's militant Provisional wing — Sean MacStiofain — told them: "We are on the offensive in all parts of the North. The final phase . . . will be more intensive than anything so far."

The recent deaths brought the total in the past two years of violence in Northern Ireland to at least 133. Seventy of these have died since the Northern Irish government in August ordered imprisonment without trial for suspected terrorists.

At a meeting in Dublin of Sinn Fein — the political branch of the IRA — MacStiofain insisted that the imprisonment-without-trial order has not disrupted his guerrilla machine.

He said the IRA will launch a new wave of force against British troops in the North.

## Declaration of bishops stirs diverse reactions

By JOHN MAHER  
WASHINGTON — (NC) — Prominent Catholic clergymen disagreed in their reactions to a new declaration by the U.S. bishops on conscientious objection and selective conscientious objection.

Retired Archbishop Robert E. Lucey of San Antonio, a frequent defender of U.S. military involvement in Vietnam and opponent of his fellow bishops' new statement, said he opposes con-

scientious objector status for Catholics.

Msgr. Marvin Bordelon, director of the international affairs department at the U.S. Catholic Conference here, called the bishops' approval of Catholics who choose such status "refreshing."

The declaration approved by two thirds of the 295 American bishops said Church teaching makes it clear that a Catholic can be a conscientious objector either

to war in general or to a particular war "because of religious training and belief."

**THE BISHOPS** said conscientious objectors should be esteemed as much as those who do military service, called for adequate draft counselling and information services, and urged amnesty for those imprisoned as selective conscientious objectors.

Archbishop Lucey said the CO stand conflicts with Pope Pius XII's 1956 Christmas message, which stated

that a person may not appeal to his conscience as a justification for not following his country's laws if such laws are fair and democratic. U.S. selective service laws fulfill both those requirements, the archbishop maintained.

Msgr. Bordelon said the declaration "puts emphasis on the rights of the person as opposed to the rights of the state. It's refreshing in saying that the individual is important."

He said "the dominant

thinking of Roman Catholics has been that if my country elects violence I'll go along. This is changing."

"War is nothing more or less than the ultimate in violence," Msgr. Bordelon said. "A conscientious person must object to violence until it is proved to him that all other means have failed. This is a considerably different starting point from the usual one. I think the bishops' statement can go far toward righting matters."

**HE SAID** the statement "definitely leaves room for a man to decide either way on service in Vietnam. That's the very nature of conscientious objection."

James Jennings, associate director of the USCC's world justice and peace division, said the bishops' statement "validates for Catholics the position of pacifism. The bishops are on record as saying that a pacifist can be true to his tradition."

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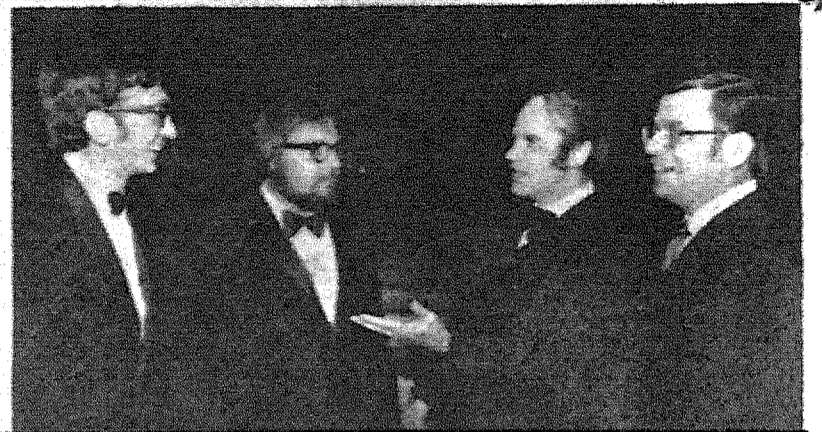
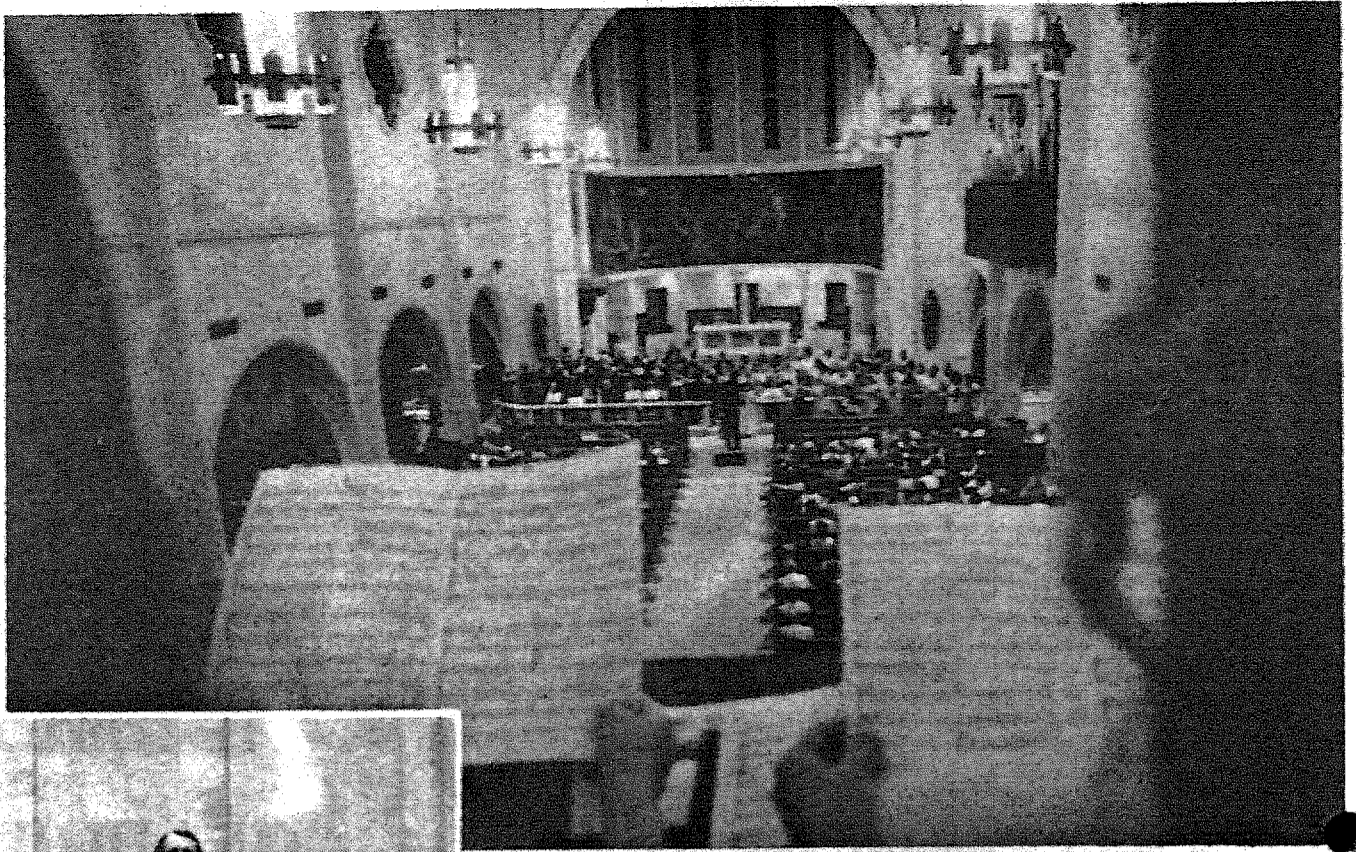
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# Medieval-Renaissance music at the Cathedral

St. Mary Cathedral was recently the scene of the third annual Medieval-Renaissance Festival presentation of the University of Miami Chamber Singers and Concert Choir.

At right is an overall view of the Mother Church of the Archdiocese as Gabrielli's "Magnificat" was performed by three choirs, the University of Miami Brass Ensemble, and Robert Fulton, Cathedral music director.

Below, the University of Miami Chamber Singers are shown under the direction of Robert Hines. At far right, Robert Fulton is shown with Dale Willoughby, concert choir director; Paul Eisenhart, an assistant conductor; and conductor Hines.



# Women are lauded for civic interest

Catholic women in South Florida and throughout the nation were praised last week by Miami Mayor David T. Kennedy for their roles in good government.

Participating in a special forum on "Morality and Decency" held in conjunction with a meeting of the Cathedral Women's Guild, Mayor Kennedy drew a parallel between the legendary Rip Van Winkle and many of the nation's citizens who, he said, are "sleeping through the revolution going on in this country."

"Americans working together can solve any problem," Mayor Kennedy declared as he explained to the more than 100 women present, the City of Miami's accelerated program of fighting crime.

ALTHOUGH it is too early to evaluate the results of the new program, known as Operation Impact, Mayor Kennedy said that it has provided for the reassignment of some 147 police officers from desk jobs to duties on the streets of Miami. Coincident with this, he added, another program has been in-

augurated which will train qualified women to fill desk positions.

Still another method of reducing the crime rate, he said, is the Community Radio Watch Program in which large companies which operate radio-equipped trucks are cooperating. More than 40 businesses with more than 160 such vehicles are participating in the project through which crimes are reported by radio to the police as soon as they happen.

IN ADDITION the Mayor said that sodium vapor lights already installed in some areas of the city have already resulted in a dramatic cut in the crime rate in those areas. Similar lights, he said, will soon be installed in Bayfront Park, downtown Miami and other areas of the city which have the highest rate of crime.

"We must not hesitate," the Mayor declared, "to adopt any program which will cut the crime rate," adding that a program is now under study which proposes unification of Metro and Miami police departments.

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# 'Liberation' is key concept at Synod

By CARDINAL JOHN DEARDEN  
(Copyright 1971, The Voice and NC News Service.)

(Cardinal Dearden is archbishop of Detroit and president of the National Conference of Catholic Bishops. In this letter from the synod, the fourth in a series, he speaks for himself and for the other U.S. delegates to the world Synod of Bishops in Rome: Cardinal John Krol of Philadelphia, Cardinal John Carberry of St. Louis, Coadjutor Archbishop Leo Byrne of St. Paul-Minneapolis, and Bishop William Baum of Springfield-Cape Girardeau, Mo.)

ROME — (NC) — For many people "liberation" is a

new and unfamiliar concept on the intellectual and religious scene. But the notion of Christian liberation will have a powerful impact on the third international synod's deliberations on the subject of world justice.

The concept cuts across many lines and provides an avenue of approach to many of the problems to which the synod is addressing itself. Racism, religious and political repression, the relations of rich nations and poor nations, the emancipation of women, even war and the armaments race — all these issues can be viewed in the context of liberation.

It would be wrong to suppose that liberation implies no more than a humanistic approach to the solution of social ills. The word has deep spiritual and theological overtones. It

includes political and economic measures for human betterment, but it also transcends these, placing them in a context of Christian belief and commitment.

IN ITS DEEPEST SENSE liberation means freedom from whatever obstructs full human development — economic, political, cultural, and above all, spiritual. Christian liberation relates the conditions of life in this world to the ultimate objective of human existence. It encourages fuller self-realization as a means to closer union with God. It offers a formula for dynamic Christian living in which human existence takes on the deepest possible significance.

It is not surprising that the concept of liberation is most strongly represented in the synod by spokesmen for the Third World nations. It is in these countries that the tragic fruits of political, economic and cultural domination are most conspicuous — and are today most bitterly resented.

Colonialism and neo-colonialism, trade policies which cause rich nations to grow richer while the poor grow poorer, oppression by native oligarchies (sometimes seemingly encouraged and supported by the powerful nations of the world): all these things contribute to the frustration, resentment and unrest so apparent among the peoples of these countries today.

Americans must face the fact that much of this resentment is directed at their country. They must also be prepared to admit that at least some of this resentment is justified.

The United States is scarcely the international villain it is sometimes depicted as being. U.S. mistakes on the international scene have been more often the result of misplaced idealism than of selfishness or ill will. Furthermore, the government is often blamed not only for its own mistakes but also for those of U.S.-based private corporations. But mistakes have been made. Americans cannot afford to take lightly such things as the widespread criticism of the U.S. role in Vietnam or the profound bitterness about U.S. trade policies expressed by many poor nations.

It would not be correct, however, to suppose that the principle of liberation applies only in their countries, or that it applies to the U.S. only in its relations with the Third World. Liberation is an issue wherever people are exploited — by social structures, by government, by other people. Such exploitation exists in the United States.

LIBERATION UNDERLIES the demands of many militant groups in the U.S. racial minorities — blacks, the Spanish-speaking, Indians — are calling for an end to discriminatory practices which place them in a status of permanent inferiority. Women's liberation groups are calling in their way for the same thing — an end to attitudes and practices which place women in a position inferior to men. Many of these demands are legitimate, and their realization is long overdue.

At the same time it is necessary to guard against over-reaction in attempting to correct past injustices. In the area of race, for example, insistence on racial self-identity and self-determination is entirely legitimate and healthy; but when this becomes a demand for extreme racial separatism, serious questions arise regarding the long-term validity of this approach. Again, some militant women's groups, in their quest for equality, seem too ready to accept uncritically the values — often highly dubious ones — of male culture.

Looking at these questions from the perspective of liberation, it would be tragic if any exploited group, reacting against its exploitation, were to advocate policies which could have the result of perpetuating the very injustice — fundamentally, the denial of the opportunity for integral human development — from which it has suffered.

What can the synod — and the Church — do to combat injustice in the world and further Christian liberation? That question was widely asked before this gathering of 210 bishops from around the world convened here on Sept. 30. The Church cannot enact or enforce civil laws; it cannot compete with government in fields demanding major material resources. What then is its specific role?

Several useful suggestions were made by Archbishop Teopisto Alberto of Caceres, the Philippines, in his report introducing the topic of world justice to the synod. He urged that in preaching justice to the world the Church also examine itself and remove any unjust structures or practices it may find. He also stressed the crucial area of education and moral leadership. The Church must at all times remind its members that any form of exploitation and injustice is incompatible with their faith as Christians. It must encourage them not only to avoid injustice but also to give positive witness to their commitment to justice — to liberation — in their words and actions.

It is dangerous of course to suppose that a single idea holds the key to solving all the ills of the world. Liberation is not a panacea. Like many basically sound ideas, it can be distorted for bad ends. As a key concept of our times, however, and also as an idea with roots deep in Christian tradition, it provides both an inspiration and an avenue of approach to the synod and the Church in seeking answers to the questions of justice in today's world.

## Pope, patriarch meet

VATICAN CITY — (NC) — In another step forward in Catholic-Orthodox relations Pope Paul VI formally welcomed the head of the Syrian Orthodox Church of Antioch at the Vatican Oct. 5. The Pope hailed the Orthodox official as a leader in the efforts for the reunion of Christendom.

Mar Ignatius Jacob III, Syrian Orthodox Patriarch, visited the Pope officially at the Vatican and was the Pope's guest at apartments in the papal palace of the Lateran in downtown Rome. The patriarch, head of one of the most ancient churches of the Middle East, was accompanied by a group of prelates representing the Syrian Orthodox Church around the world.

In welcoming his visitor, Pope Paul took note that the patriarch had sent his representative to the Second Vatican Council at the invitation of Pope John XXIII.

## Equal rights for women are urged

By SISTER ANN GILLEN

ROME — (NC) — Spokesmen from East and West have issued strong statements at the world synod on women's rights.

They honestly acknowledged ancient religious discrimination against half the human race and condemned as unjust any laws or customs which deny the dignity of women as unique human persons with corresponding rights.

SPEAKING with the agreement of the U.S. National Conference of Catholic Bishops, Archbishop Leo Byrne pointed to manifest injustice suffered by women, highlighting unequal pay for equal work, inferior position and that type of sexual exploitation which, treating women as objects, has become an organized commercial industry in many Western countries.

Archbishop Byrne called modern woman's self-understanding "wholesome and eminently Christian" where she defines herself as "different," a unique person in her own right rather than inferior to man.

From the East, Melkite Patriarch Maximos V Hakim of Antioch focused attention on the causes of injustice to women, citing all three monotheistic religions — Judaism, Christianity and Islam — as institutions which held women in inferiority.

"Christianity, in spite of the respect and love with which it holds the mother of God, continues to hold man as the one in whom all responsibility for direction and administration must be confided," the patriarch said.

Indicating that Islamic law is already changing to recognize women's rightful place in civil society, the patriarch warned: "It should not happen, as happens too often, that the Church is again behind governments."

Referring to the fact that religious women are 10 times more numerous than priests, the Patriarch asked: "Why should not the next synod study the place of woman in the Church today and the role of religious women in diocesan administration, the Roman Curia, synodal meetings and other ecclesiastical affairs?"

Lastly, he recalled that "it was women who announced the good news to Peter. If we listen again, women may have something to tell us."

THOSE COMMENTS were given during the synod's discussion of justice, coming at a time when synod reporters were beginning to speculate that if Cardinal George Flahiff's earlier proposal for a greater women's role received no support, there would be no changes for women in the Church for another 25 years.



Pope Paul VI smiles as he picks up and embraces a small boy during his weekly general audience. The pontiff held the child on his shoulder and gave him the rosary clutched in the boy's right hand.

## Synod clearly backing celibacy for priesthood

By PATRICK RILEY

VATICAN CITY — (NC) — The Synod of Bishops in its third week charged a commission to put together the results of its debate on priestly problems and launched into a discussion of international justice, its causes and its cures.

But even as the synod wound up the week it was already clear that the synod was backing priestly celibacy without reserve and was moving sharply away from any proposals to ordain married men.

In the debate on justice the United States came under fire not only from British economist Barbara Ward, one of three lay persons to address the synod on world justice, but also from three American cardinals.

Miss Ward criticized America's restrictive handling of its dollar crisis, and Cardinal John Dearden of Detroit asserted that the United States must change its national priorities.

Cardinal John Krol of Philadelphia criticized — as did other bishops — the astronomical U.S. arms expenditures and comparatively puny foreign aid expenditures. Cardinal John Carberry of St. Louis lashed out at wide-open abortion laws in the United States as a violation of the rights of the unborn.

THE NUMBER OF SPEAKERS listed for the justice debate rose to about 150 and reinforced a widespread conviction that the synod could not possibly end its work decently by the end of October. Even news that the synod would continue to work through the first week in November failed to pacify the many who maintained that there was too much important work to be accomplished in too little time.

One synod delegate interrupted his own Latin address to speak directly to Pope Paul VI in Italian about the inadequacy of the time allotted the synod. And practically every working committee of the synod indicated it had too little time to deal with all the work at hand.

There were complaints, too, about the handling of the document on the priesthood. Synod officials, heeding repeated pleas for a single document combining theological and practical aspects of the current crisis in

priestly life and ministry, gave the results of both debates to a commission of two dozen men who had been drafting a document on theological aspects only.

But some powerful synod members, considering the 24-member commission top heavy with papal nominees and curial prelates, appealed to synod regulations for appointment of a 12-member board with eight elected members and four papal nominees. That motion was turned down.

ONE SYNOD PRELATE expressed amazement that the dozen working groups into which the synod had divided had overwhelmingly rejected a proposal that bishops' conferences should petition the Pope for permission to ordain married men. How, he asked, could the synod reasonably reject what is the manifest right of every bishops' conference and indeed of every Catholic: the right of petitioning the Pope?

The answer appeared to be that the synod is so determined to close every door against change in the present discipline that it is avoiding even the slightest hint of a new policy.

In the justice debate, speakers emphasized education in the broadest sense and education in the narrower sense of practical means for achieving justice.

Canadian Cardinal George Flahiff of Winnipeg called for an awakening of consciences to injustice.

The hot potato of priests in politics was handled, and gingerly. No clear picture of the synod's thinking about priest-politicians had yet emerged.

Although violence came under attack from many, one bishop observed that arms could morally be taken up against tyranny. An Indian bishop, pointing to his country's traditions, pleaded the case for non-violence.

ANOTHER COMMON TOPIC was the need for rich nations to tighten their belt in order to put their surplus at the disposal of poor nations for development.

Several bishops said that the Church should give the lead in this, and Cardinal John Heenan of England suggested that churches everywhere — including the Vatican — sell any rarely used sacred vessels for the poor.

# Editorials

## Making the 'Word' relevant for all men

Today, nearly 7,000 religious and lay educators from all parts of the nation and from some foreign lands are attending the largest meeting ever held of the National Congress of Religious Education which convened Wednesday on Miami Beach.

Since Vatican Council II a new emphasis and new techniques have been utilized in bringing the message of the Gospel to our people. New approaches are constantly being developed to make the teachings of the Faith more poignant, more meaningful to Twentieth Century Man.

**THIS CONGRESS**, which has as its focus "Continuing Christian Development in a Changing World," is expected to play a significant role in the future religious enrichment of youth and adults alike.

The deliberations that are taking place today will form the basis for programs of religious education in the years ahead. During this time of change in the Church, one of the most difficult

tasks faces the religious educator who must make the Good Word become relevant in the lives of all men.

Some 270 of the world's foremost Catholic experts in this field have been addressing the sessions during the three-day Congress. They have been touching upon all aspects of teaching religious formation which involves a whole process of growth.

The Congress is providing those concerned an opportunity to meet with these catechetical experts in the fields of psychology, theology, administration, and so forth, in order to evaluate existing programs and to shape the direction of catechetics for the future.

For sheer numbers alone — speakers, subjects, sessions — this Congress surely sets a record. We admire the foresight and courage of those who planned this meeting and we wish success to all of the participants who are involved in this, the Church's most important task — spreading the Good Word of Christ.

## What bishops say on conscientious objection

**WASHINGTON — (NC) —** The text of a declaration released Oct. 22 by the Catholic bishops of the United States on conscientious objection and selective conscientious objection:

For many of our Catholic people, especially the young, the question of participation in military service has become a serious moral question. They properly look to their spiritual leaders for guidance in this area of moral decision and for support when they judge their sentiments to be in keeping with Catholic Christian tradition. For this reason, we wish to express ourselves on the following principles.

The traditional teaching of the Church regarding the importance of individual conscience is crucial in this issue of conscientious objection and selective conscientious objection. The obligation to seek the truth in order to form right and true judgments of conscience and the obligation to follow conscience was put in positive terms by Pope Paul VI and the Fathers at the Second Vatican Council:

Further light is shed on the subject if one considers that the highest norm of human life is the divine law — eternal, objective, and universal — whereby God orders, directs, and governs the entire universe and all the ways of the human community, by a plan conceived in wisdom and love. Man has been made by God to participate in this law, with the result that, under the gentle disposition of divine Providence, he can come to perceive ever increasingly the unchanging truth. Hence every man has the duty, and therefore the right, to seek the truth in matters religious, in

order that he may with prudence form for himself right and true judgments of conscience, with the use of all suitable means.

Truth, however, is to be sought after in a manner proper to the dignity of the human person and his social nature. The inquiry is to be free, carried on with the aid of teaching or instruction, communication, and dialogue. In the course of these, men explain to one another the truth they

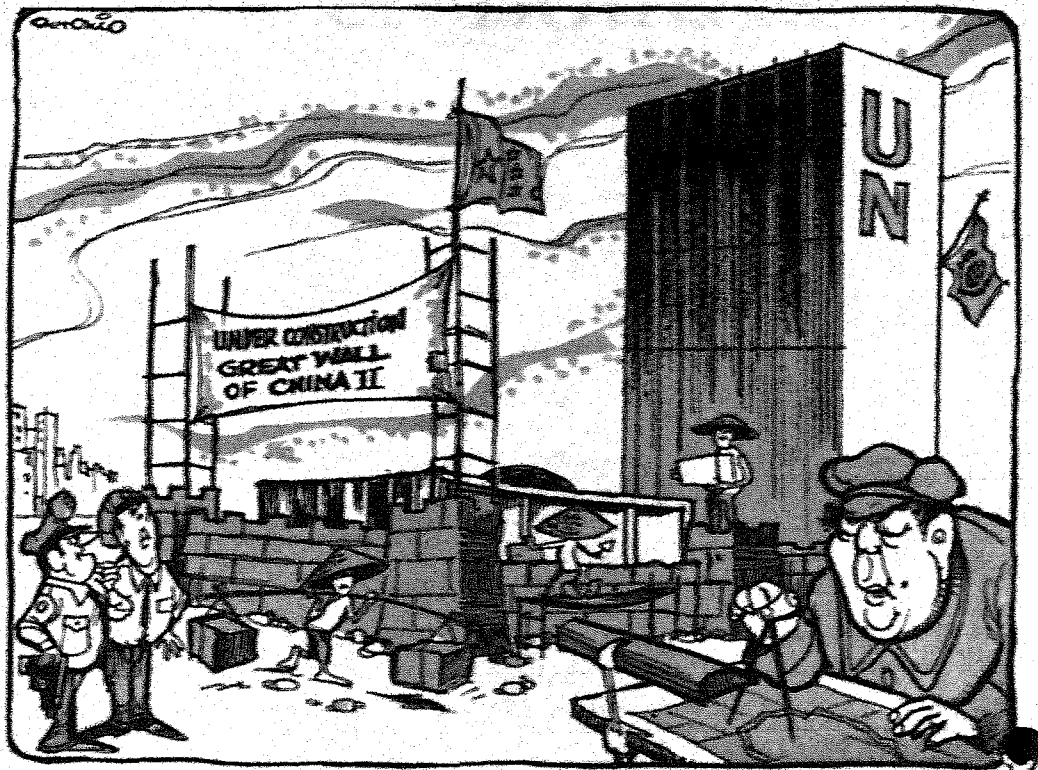
have discovered, or think they have discovered, in order thus to assist one another in the quest for truth. Moreover, as the truth is discovered, it is by a personal assent that men are to adhere to it.

On his part, man perceives and acknowledges the imperatives of the divine law through the mediation of conscience. In all his activity a man is bound to follow his conscience faithfully, in order that he may come to God, for whom he was created. ("Declaration on Religious Freedom," n. 3)

Addressing the question in the "Pastoral Constitution on the Church in the Modern World," Our Holy Father and the Bishops at the Second Vatican Council wrote:

In the depths of his conscience, man detects a law which he does not impose upon himself, but which holds him to obedience. Always summoning him to love good and avoid evil, the voice of conscience can when necessary speak to his heart more specifically: do this, shun that. For man has in his heart a law written by God. To

Yeah, it all started last week!



obey it is the very dignity of man; according to it he will be judged.

Conscience is the most secret core and sanctuary of a man. There he is alone with God, whose voice echoes in his depths. In a wonderful way conscience reveals that law which is fulfilled by love of God and neighbor. In fidelity to conscience, Christians are joined with the rest of men in the search for truth, and for the genuine solution to the numerous problems which arise in the life of individuals and from social relationships.

Hence the more that a correct conscience holds sway, the more persons and groups turn aside from blind choice and strive to be guided by objective norms of morality. ("The Church in the Modern World," n. 16)

In addition the Church has always affirmed the obligation of individuals to contribute to the common good and the general welfare of the larger community. This is the basis for the participation of Christians in the legitimate defense of their nation.

The Council Fathers, recognizing the absence of adequate authority at the international level to resolve all disputes among nations, acknowledged that "governments cannot be denied the right to legitimate defense once every means of peaceful settlement has been exhausted." ("The Church in the Modern World," n. 79)

**WHEN SURVIVAL** of the wider community has been threatened by external force, the Church has traditionally upheld the obligation of Christians to serve in military defensive forces. Such community-oriented service, that is, soldiers devoted to the authentic purposes of securing peace and justice, has merited the Church's commendation.

The Catholic Bishops of the United States are gratefully conscious of the sacrifices and valor of those men who are serving and who have served in the armed forces and especially those who have given their lives in service to their country. Their courage in the defense of the common good must not be under-estimated or forgotten. In the words of the Second Vatican Council, "As long as they (members of the armed forces) fulfill this role properly, they are making a genuine contribution to the establishment of peace." ("The Church in the Modern World," n. 79)

It was also recognized by the Second Vatican Council that the common good is also served by the conscientious choice of those who renounce violence and war, choosing the means of non-violence instead:

... we cannot fail to praise those who renounce the use of violence in the vindication of their rights and who resort to methods of defense which are otherwise available to weaker parties too, provided that this can be done without injury to the rights and duties of others or of the community itself. ("The Church in the Modern World," n. 78)

Furthermore, the Council Fathers, addressing themselves more specifically to the rights of the conscientious objector to war, stated:

... it seems right that laws make humane provisions for those who for reasons of conscience refuse to bear arms, provided however, that they accept some other form of service to the human community. ("The Church in the Modern World," n. 79)

Although a Catholic may take advantage of the law providing exemption from military service because of conscientious opposition to all war, there often arises a practical problem at the local level when those who exercise civil authority are of the opinion that a Catholic cannot under any circumstances be a conscientious objector because of religious training and belief. This confusion, in some cases, is the result of a mistaken notion that a person cannot be a conscientious objector unless the individual is a member of one of the traditional pacifist churches (for example, a Quaker).

In the light of the Gospel and from an analysis of the Church's teaching on conscience, it is clear that a Catholic can be a conscientious objector to war in general or to a particular war "because of religious training and belief." It is not enough, however, simply to declare that a Catholic can be a conscientious objector or a selective conscientious objector. Efforts must be made to help Catholics form a correct conscience in the matter, to discuss with them the duties of citizenship, and to provide them with adequate draft counseling and information services in order to give them the full advantage of the law protecting their rights. Catholic organizations which could qualify as alternative service agencies should be encouraged to support and provide meaningful employment for the conscientious objector. As we hold individuals in high esteem who conscientiously serve in the armed forces, so also we should regard conscientious objection and selective conscientious objection as positive indicators within the Church of a sound moral awareness and respect for human life.

**THE STATUS** of the selective conscientious objector is complicated by the fact that the present law does not provide an exemption for this type of conscientious objection. We recognize the very complex procedural problems which selective conscientious objection poses for the civil community; we call upon moralists, lawyers and civil servants to work cooperatively toward a policy which can reconcile the demands of the moral and civic order concerning this issue. We reaffirm the recommendation on this subject contained in our November 1968 pastoral letter, "Human Life in Our Day":

- (1) a modification of the Selective Service Act making it possible for selective conscientious objectors to refuse to serve in wars they consider unjust, without fear of imprisonment or loss of citizenship, provided they perform some other service to the human community; and
- (2) an end to peacetime conscription.

In restating these recommendations, we are aware that a number of young men have left the country or have been imprisoned because of their opposition to compulsive military conscription. It is possible that in some cases this was done for unworthy motives, but in general we must presume sincere objections of conscience, especially on the part of those ready to suffer for their convictions. Since we have a pastoral concern for their welfare, we urge civil officials in revising the law to consider granting amnesty to those who have been imprisoned as selective conscientious objectors, and giving those who have emigrated an opportunity to return to the country to show responsibility for their conduct and to be ready to serve in other ways to show that they are sincere objectors.

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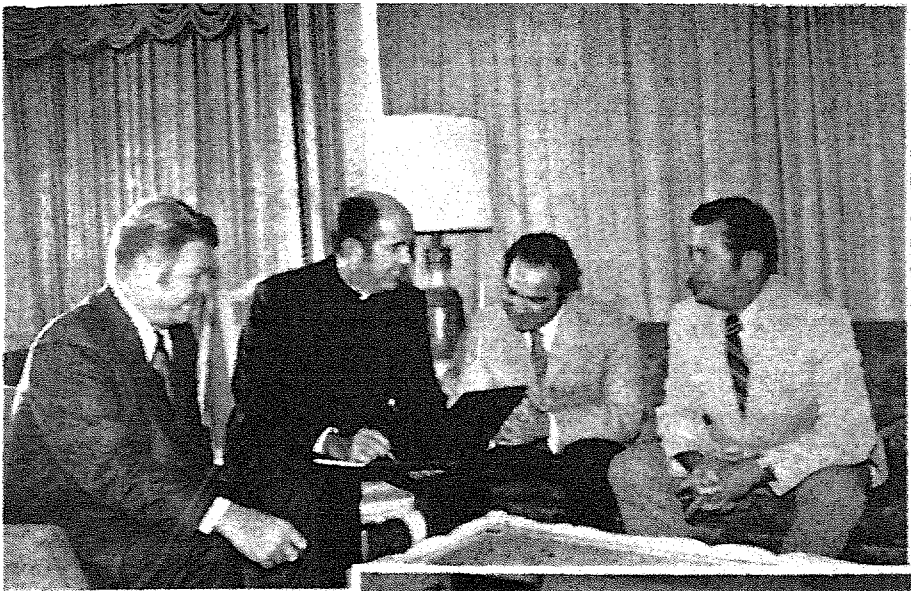
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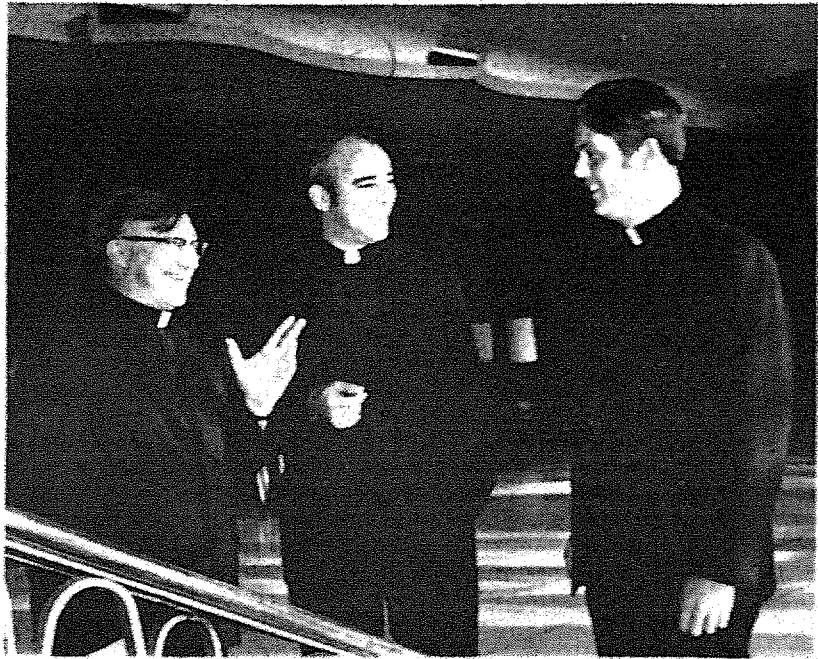
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CCD DIRECTOR, Msgr. Leland Boyer, Los Angeles, is accompanied at the Congress by Chuck Niemoeller, Ray Arroyo and Verne Boyer.

LEADERS of the National Conference of CCD Directors are Msgr. Paul Cook, center, chairman; Msgr. Russell Novello, vice-chairman, left; and Father Charles McDonald, executive secretary.



EARLY arrivals for National Religion Education Congress at Miami Beach were Sister Celine, C.S.J., Marietta, Ga.; and Sister Mary Helen, C.S.J., Jefferson City, Mo. Some 7,000 delegates are participating.

## Thousands at sessions of religious educators

(CONTINUED FROM PAGE 1)

A media presentation opening night of adult voices talking about their needs and interests was the first of many audio-visual programs throughout the congress. Also featured was a day-long screening of films, cartoons and short subjects usable in the religion classroom, and packaged by the National Catholic Office for Motion Pictures.

Congress seminars center around the general convention theme — "Continuing Christian Development in a Changing World" — and deal with use of the communications media, curriculum development and

understanding the learner.

The long list of notables conducting the sessions include Dr. Christiane Brusselmanns, assistant professor of theology at the University of Louvain in Belgium; Dolores Curran, NC News syndicated columnist and editor-at-large of Parent Educator; and George A. Heinemann, NBC television's vice president for children's programming.

"The idea is to give the religious educator as broad a range of areas to participate in as possible and yet let the individual still achieve a cohesive, in depth participation," Father Tobin said.

Reflecting trends in religious education today subjects delegates are probing include adult education, the shared learning experiences of the family, ecumenism and social awareness.

"Considering the many-faceted approach that religious education has taken today," said co-convention planner Father John Block of St. Vincent de Paul Seminary here. "I don't think there could be a more opportune time for a congress such as this one."

## Vatican 'not hampering' Asian unit

By JAMES C. O'NEILL  
VATICAN CITY — (NC)

— Reports that the Vatican is vying to hamper formation of an over-all structure uniting the bishops' conferences of Asia are not true, said the secretary of the Congregation for the Evangelization of Peoples.

That congregation and the Vatican Secretariat for Non-Christians, according to the reports, were placing obstacles in the formation of a secretariat for the Asian Bishops' Conference and were trying to alter decisions made at the Asian bishops' meeting last November in Manila.

THE central committee of the Asian Bishops' Conference designated Hong Kong as the seat of the secretariat at its meeting there in March and also set up a sub-committee headed by Cardinal Stephen Kim Sou Hwan of Seoul, Korea, to organize the secretariat.



### Travel Talk

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**Around the Archdiocese**

**Lady of Rosary shrine to be dedicated Sunday**

Miami's newest shrine honoring Our Lady of the Holy Rosary will be dedicated at 6:45 p.m., Sunday, Oct. 31, on the grounds of St. Dominic Church, 5909 NW Seventh St.

According to Father Angel Vizcarra, O.P., the ceremonies, which will begin following the parish Mass at 6 p.m., will mark the close of Marian devotions during the month of October as well as the Eighth Centennial of the birth of St. Dominic de Guzman, founder of the Order of Preachers.

Tradition has it that St. Dominic received the Rosary from the Blessed Virgin Mary and spread the devotion in the 13th century.

Guest preacher during the ceremonies will be Father Neal McDermott, O.P., chaplain at Barry College.

Built with the donated labor of parishioners the shrine houses an eight-foot statue of Our Lady imported from Spain.



**Broward deanery to meet**

HALLANDALE — The Broward Deanery of Miami's Archdiocesan Council of Catholic Women will meet for its one-day Fall session on Thursday, Nov. 4 in St. Charles Borromeo parish.

Registration will begin at 8:45 a.m. Mrs. Donald Hofer, president, will conduct the business session, during which the program will be presented by the International Affairs Commission.

Mass will be celebrated before lunch at the Arrowhead Country Club, Fort Lauderdale.

Guest speaker will be Father Michael J. Devaney, O.M.I., whose topic will be "Foreign Missions."

The annual Halloween dance, sponsored by the parish council of St. Vincent de Paul church, is set for Saturday evening, Oct. 30 at the parish hall. A live band will play from 9 p.m. to 1 a.m.

**Palm Beach County**

Fashions for the whole family will be featured at the "Holiday Fashions" program, hosted by the Christian Mothers and Women of St. Jude parish, Jupiter. The show, to begin at 9:45 a.m. Saturday, Nov. 5 will be held at the Royal Lion Restaurant. Proceeds will go to the group's annual charity projects. For tickets contact Rena Stinedurf, 746-4404 or Barbara Coon, 746-3944.



FRIENDS of Bethany, the women's auxiliary for the residence for dependent teenage girls held their annual champagne membership coffee at the home of Mrs. Stuart Patton. Shown above are Mrs. George Patrick, Mrs. Leo Blatz, Mrs. Thomas Fitzgerald, and Mrs. James Smith, auxiliary president.

**Broward County**

"Stand Up and Cheer" will be the theme of the fourth annual fall luncheon and fashion show sponsored by the Women's Guild of St. John the Baptist Church, Coral Ridge. The affair will begin with a social hour at 11:30 a.m., Wednesday, Nov. 3 at the Cabaret Caprice in the Sheraton Hotel. Funds for the show will benefit the new church building currently under construction on Bayview Drive. Reservations may be obtained by calling Mrs. Robert Radice, 942-8333 or Mrs. Patrick Nee, 772-1613.

Booths of hand-made gifts, baked goods and books will be available at the Holiday Bazaar of St. Pius X Women's Club, Ft. Lauderdale, starting at 10 a.m. in the parish hall, Thursday, Nov. 4.

A musical comedy and dinner will be a part of St. Bernard parish festivities at its "Premiere Affaire," slated for Saturday, Nov. 6, at the Reef Restaurant, Ft. Lauderdale. Dinner will be served at 8 p.m., followed by the show. Proceeds from the evening will go to the church building fund. For reservations call 735-5108 or 735-5733.

The monthly luncheon and card party of the women's club of St. Jerome parish, Ft. Lauderdale, will be held Tuesday, Nov. 2, at 12:30 p.m., in the parish hall, 2600 SW Ninth Ave.

A costume ball, hosted by St. Stephen's PTA, West Hollywood, is slated for Saturday night, Oct. 30. Dancing will begin at 9 p.m. For tickets call Pat DeFeo, 983-9433 or Marie Dion, 983-6107.

St. Bartholomew Women's Club will make its annual retreat Nov. 5 through 7 at Cenacle Retreat House. On Sunday and Monday, the group is sponsoring its Gigantic Economy Sale in the school hall from 8:30 a.m. to 5:30 p.m.

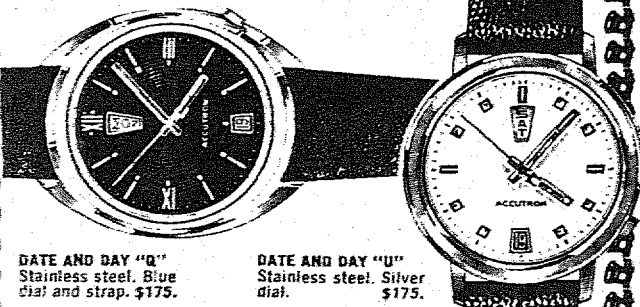
The Father M.F. Monahan Council of the K. of C. is holding its annual Halloween dance at the hall, 600 N. Knights Road, Hollywood. The Lou Rossi Quartet will provide the music. Tickets and reservations can be obtained at the hall tonight (Friday) after 8.

**Dade County**

A membership reception for new members of St. Mary Magdalen Women's Guild, is scheduled for Monday, Nov. 1, at 8 p.m. at the home of Mrs. Joseph Gerbrach, Center Island, Golden Beach, so prospective members in the new Marian Towers have also been invited to attend.

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**Workshop on Indians**

A one-day regional workshop on the American Indian will be held from 9 a.m. to 4 p.m., Friday, Nov. 5 at Barry College.

Regional and local Indian leaders and workers will seek to identify contemporary issues and problems facing the American Indian, such as juvenile delinquency, education, alcoholism, health services, manpower training and social services.

**Time's near for clock turnback**

Daylight Saving Time ends officially at 2 a.m. on Sunday, Oct. 31.

Clocks should be turned back one hour when you retire on Saturday, Oct. 30.

**Judge and former addicts to speak**

"Decisions, Confrontation and Search" will be the theme of a special program which the CCD in St. Louis parish will present at 8 p.m., Tuesday, Nov. 2, at the family center, 7270 SW 120 St.

Participating will be Judge Francis Knuck and several former drug addicts.

A discussion will follow the program.

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**LARGE CATHOLIC STAFF**



# Let your heart speak on 'Samaritan Sunday'

By MSGR.

**ROWAN T. RASTATTER**

Early in October of this year, the second largest bank in the nation, First National City Bank of New York, announced that the consumer is "alive and well and spending." For example, domestic auto sales have been given a "shot in the arm," residential housing continued to move ahead — and — retail sales jumped healthily in August.

Now, with this in mind, particularly the retail sales sector, we could not help but be somewhat amazed when we looked over a local department store's special section carried by one of our Miami newspapers. This section contained the display of 45 — we counted them — 45 electrical home utilities. Included in this assortment were some of



**RASTATTER**

the old stand-bys: vacuum cleaners, irons, percolators, toasters, waffle irons, etc. but — also included, and just as prominently featured, were such gadgets as: carving knives, bun warmers, hot trays, massagers, hair setters, scissors, food grinders, juicers — and get this — hot combs for men!

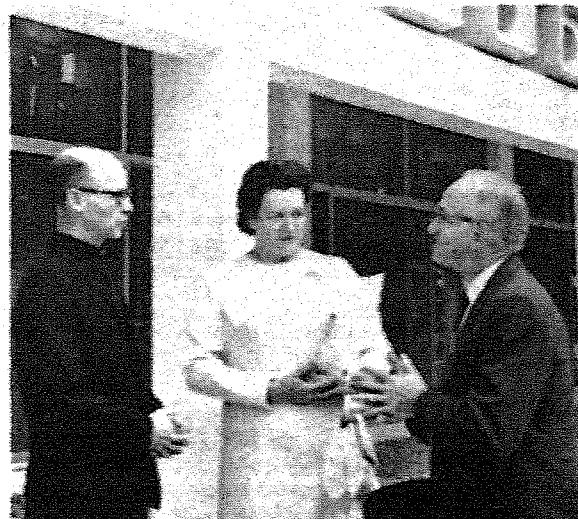
OF COURSE, we all are for progress and for anything that will lighten the burden of the American homemaker — even though the use of these wares increases the monthly electricity bill. But such items as electric scissors, hot combs for men, etc., etc. . . .

You may say, "Oh, we don't buy such things." Well, maybe "we" don't — but someone does. You can be sure that such items would not be frequently advertised if they didn't sell or were not bought by customers. And there are many of us who will go right on buying these expensive and unneeded gimmicks — particularly now when the Christmas buying season is about to grab us by the throat.

Now all this would be fine for all concerned — if — it did not fall into the category of extravagance difficult to countenance when you give pause to the sorry plight of some of the children in our Catholic Archdiocese of Miami.



**FAMILY Renewal Day** was observed last Saturday at Biscayne College. Father John Quinn, O.S.A., is shown left discussing the program with Mrs. Midda Eads and Frank Marzullo. Above four participants, Gwen Blanchfield, Betty Howard, Evelyn Marzullo and Helen Loos take a coffee break and chat with Father Dan Doyle, S.M., Chaminade High School.



## Last rites offered for Sister Eulalia

The Funeral Liturgy was concelebrated Saturday in Cor Jesu Chapel on the Barry College campus for Sister Eulalia LaVoie, O.P., a member of the college faculty for more than 28 years.

Father Neal McDermott, O.P., chaplain, was the principal celebrant of the Mass for the 71-year-old nun, whose name was synonymous with the Home Economics Dept. of the college conducted by her order. Father Cyril Burke, O.P., preached the homily.

Sister Eulalia, who died in a local hospital after a brief illness, had celebrated her golden jubilee as a religious in 1970.

A NATIVE of Cloquet, Minn., who had a Master of Arts degree in Home Economics from Columbia University, the nun was also nationally known for her design and construction of liturgical vestments and for original weaving. Women active in South Florida parishes attended her special classes, where they learned during summer months to design and make vestments for their respective parish churches.

For the Dominican Sister, the home economics course included many fields in addition to cooking and sewing. She preferred to refer to her department as home and family life which included an emphasis on community service for her many students.

IN ADDITION she was

'Quad' wedding is a 'humdinger'

SAN BERNARDINO, Calif. — (NC) — "It was one humdinger of a wedding," said Msgr. Thomas O'Toole after witnessing a quadruple wedding at St. Anne's Church in San Bernardino.

The occasion for the ceremony was the simultaneous marrying off of all four of Justin Hund's daughters.

"It's not as bad as four separate weddings would be," said the father of the brides after making four shuttle trips to the altar with Judy, 24, Janice, 23, Joan, 22, and Jeannette, 18.

"I cried," said Mrs. Hund after the ceremony, "lots of times."

frequently emphatic that her pupils must be prepared not only to be wives and mothers but for the day when they might be supporting ill husbands and working outside the home.

Sister was an active member of the American Dietetics Association, the Florida Dietetics Association, the American Home Economics Association and the Florida Association Future Homemakers of America.

Survived by three brothers, Zepherin LaVoie, Minneapolis; Joseph Benoit, Detroit; and Felix Benoit, Lincoln Park, Ill.; and one sister, Mrs. Adeline Cadden, Detroit. Sister Eulalia was buried at the Adrian Dominican Motherhouse in Adrian, Mich.

THESE CHILDREN are truly dependent children . . . dependent on you because they are dependent children through no fault of their own.

On Sunday, Nov. 7, we will conduct our annual Good Samaritan collection. Special envelopes will be provided for your convenience. Wouldn't it be a good idea . . . and wouldn't it be precisely what you should do . . . and provide an easy conscience . . . if you were to forego one or more of these gee-gaws and instead put the money in the Good Samaritan envelope — an envelope of love and good heart — on Nov. 7?

Think it over. Don't just let your conscience be your guide. Let your heart take over for at least this one day — Sunday, Nov. 7. May God bless you!

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Country Fried Swiss Steak with Pan Gravy . . . 2.75  
Old Fashioned Chicken and Dumplings . . . 2.55

**TUESDAY**  
Roast Loim of Jersey Pork with Dressing & A.S. . . 2.55  
Yankee Pot Roast of Beef and Dumplings . . . 2.75

**WEDNESDAY**  
Braised Tender Lamb Shank Dressing, Mint Jelly . . 2.65  
Old Fashioned Chicken and Dumplings . . . 2.55

**THURSDAY**  
Old Fashioned Choice Beef Steak . . . 2.75  
Baked Pork Chop with Dressing & A.S. . . 2.55

**FRIDAY**  
Roast Leg of Lamb with Dressing, Mint Jelly . . 2.95  
Baked Florida Sea Bass Lemon Butter Sauce . . 2.55  
Fresh Florida Seafood Plate . . . 2.85

**SATURDAY**  
Creighton's Ranch Steak with F.F. Onion Rings . 3.05  
Braised Tender Veal Steak with Tomato Sauce . . 2.55  
Braised Tender Lamb Shank with Dressing and Mint Jelly . . . 2.75

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Whole flounder heaped with crabmeat stuffing and deep fried to a crisp golden turn.

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(Half-pound) Delightful . . . delectable morsels deep fried to golden goodness.

**Mariner's Platter** \$2.90  
Fried Snapper Fingers, Oysters, Shrimp, Fish Cake, Scallops, Frog Leg, Seafood Feast!

Each specialty served with choice of Potato, Hush Puppy, Corn Fritter, Bucket of Creamy Cole Slaw, Basket of our own Freshly Baked Rolls.

**Children's Platters . . . 95¢**

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Broiled Chopped Sirloin Steak  
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## Film Ratings: National Catholic Office for Motion Pictures

- A New Leaf (A-3)**  
**Abominable Dr. Phibes, The (A-3)**  
**Adios, Sabata (A-2)**  
**Adrift (A-1)**  
**Anderson Tapes, The (A-1)**  
**Andromeda Strain, The (A-2)**  
**An Elephant Called Slowly (A-1)**  
**And Soon the Darkness (A-3)**  
**Anonymous Venetian, The (A-3)**
- Bambanz (C)**  
**Barefoot Executive, The (A-1)**  
**Beast in the Cellar, The (A-3)**  
**Been Down So Long It Looks Like Up To Me (B)**  
**Beguiled, The (A-1)**  
**Believe in Me (B)**  
**Beyond Love and Evil (C)**  
**Beyond Control (C)**  
**Big Doll House, The (B)**  
**Big Jake (A-3)**  
**Billy Jack (B)**  
**Black Jesus (A-3)**  
**Black Peter (A-3)**  
**Bless the Beasts and Children (A-3)**  
**Blood and Lace (B)**  
**Blood on Satan's Claw, The (B)**  
**Blue Water, White Death (A-2)**  
**Body (B)**  
**Brazen Women of Balzac, The (C)**  
**Brief Season (A-2)**  
**Brother John (A-3)**  
**Brotherhood of Satan, The (A-3)**  
**Bunny O'Hare (A-3)**  
**Buttercup, The (B)**
- Captain Ananias (A-3)**  
**Carnal Knowledge (A-4)**  
**Cat On A Hot Tin Roof (B)**  
**Celebration at Big Sur (A-2)**  
**Christa (C)**  
**Chrome and Hot Leather (A-3)**  
**Candy and Donna (C)**  
**Clair's Knee (A-2)**  
**Clay Pigeon (B)**  
**Crowns, The (A-1)**  
**Conformist, The (A-4)**  
**Cop, The (A-4)**  
**Cowards (A-1)**  
**Creatures The World Forgot (A-3)**  
**Cry Blood, Apache (A-3)**  
**Cry Uncle! (C)**
- Daughter of Darkness (B)**  
**Dead of Summer (B)**  
**Devil Rider (C)**  
**Death in Venice (A-3)**  
**Deep End (B)**  
**Desperate Characters (A-4)**  
**Devils, The (C)**  
**Drive, He Said (C)**  
**Derby (A-2)**  
**Deserter, The (B)**  
**Devil Doll (A-2)**  
**Drymouth (B)**  
**Doc (A-3)**  
**Dorian Gray (C)**  
**Dr. Frankenstein on Campus (C)**  
**Dusty and Sweets McGee (A-4)**
- Eagle in a Cage (A-3)**  
**Escape From The Planet of The Apes (A-3)**  
**Evel Kneivel (A-3)**
- Figures in a Landscape (A-3)**  
**Fool's Parade (A-3)**  
**Fragment Of Fear (A-2)**  
**Freaks (A-2)**  
**Friends (B)**  
**Fortune and Men's Eyes (B)**
- Garden of Delights (A-3)**  
**Glen and Randa (B)**  
**Glory Boy (B)**  
**Go-Between, The (A-3)**  
**Grimm's Fairy Tales for Adults (C)**  
**Grisson Gang, The (B)**  
**Gunfight, A (A-3)**  
**Guess What We Learned in School Today? (C)**
- Hard Ride, The (A-3)**  
**Hellstrom Chronicle, The (A-2)**  
**Hired Hand, The (A-3)**  
**Hoa-Binh (A-2)**  
**Horseman, The (A-3)**  
**Holy Outlaw, The (A-2)**  
**Horror of Frankenstein (A-3)**  
**Horror House (A-3)**  
**Horror of the Blood Monsters (A-3)**  
**House That Dripped Blood, The (A-2)**  
**House That Screamed, The (B)**  
**How to Frame a Figg (A-1)**  
**Hunting Party, The (C)**
- I Drink Your Blood (B)**  
**I Eat Your Skin (A-3)**  
**I Love My Wife (B)**  
**Incredible Two-Headed Transplant, The (A-3)**  
**Innocence Unprotected (A-2)**
- J.C. (A-4)**  
**Jennifer on my Mind (A-3)**  
**Johnny got his Gun (A-4)**  
**Johnny Minotaur (C)**
- Kama Sutra (C)**  
**Kotch (A-3)**  
**Klute (A-4)**
- La Collectionneuse (A-3)**  
**Language of Love (C)**  
**Last Movie, The (C)**  
**Last Picture Show, The (C)**  
**Last Rebel, The (A-3)**  
**Last Run, The (A-3)**  
**Lawman (A-3)**  
**Lawrence of Arabia (A-2)**  
**Let's Scare Jessica to Death (A-3)**  
**Le Mans (A-1)**  
**Light at the Edge of the World, The (B)**  
**Lola (A-3)**  
**Long Ago, Tomorrow (A-3)**  
**Lost Flight, The (A-2)**  
**Love Clinic, The (C)**
- Love Machine, The (B)**  
**Love Object, The (C)**  
**Last for a Vampire (B)**
- Make A Face (A-4)**  
**Making It (C)**  
**Mad Dogs and Englishmen (A-3)**  
**Madron (A-3)**  
**Magic of The Kite, The (A-1)**  
**Man Who Haunted Himself, The (A-3)**  
**Margo (B)**  
**Marriage of a Young Stockbroker (B)**  
**Medicine Ball Caravan (A-4)**  
**Mephisto Waltz, The (A-3)**  
**Melody (A-2)**  
**11,000,000 Duck (A-1)**  
**McCabe and Mrs. Miller (B)**  
**Murders in the Rue Morgue (A-3)**  
**Murphy's War (A-3)**  
**My Secret Life (C)**
- Nana (C)**  
**Next (C)**  
**Night Digger, The (A-4)**  
**Night of Dark Shadows (A-3)**  
**No Drums, No Bugles (A-3)**
- Omega Man, The (A-3)**  
**On an Sunday (A-1)**  
**One More Train To Rob (A-3)**  
**One Day in The Life of Ivan Denisovich (A-2)**  
**Outback (A-4)**
- Pacific Vibrations (A-2)**  
**Panic in Needle Park, The (A-3)**  
**Peter Rabbit and Tales of Beatrix Potter (A-1)**  
**Percy (C)**  
**Pigeons (A-3)**  
**Pink Narcissus (C)**  
**Play Maty for Me (A-4)**  
**Piazza Suite (A-3)**  
**Pretty Maids All in a Row (C)**  
**Preyst's Wife, The (A-4)**  
**Pursuit Of Happiness (A-4)**  
**Psychout For Murder (C)**
- Relations (C)**  
**Red Sky At Morning (A-1)**  
**Red, White and Blue (C)**  
**Red Tent, The (A-3)**  
**Report From China (A-1)**  
**Return of Count Yorga, The (A-2)**  
**Flight On! (A-4)**  
**Romance of a Horse thief (B)**  
**Roommates (A-4)**  
**Run the Wild River (C)**
- Saturday Morning (A-3)**  
**Scars of Dracula (A-3)**  
**See No Evil (A-3)**  
**Shootout (B)**  
**Scandalous John (A-1)**  
**Seven Minutes, The (C)**  
**Shaft (A-3)**  
**Shambone Alley (A-1)**  
**Simon The Swiss (A-3)**  
**Skin Game (A-3)**  
**Skeezix (A-4)**  
**Some Girls Do (A-3)**  
**Some of My Best Friends are... (C)**  
**Soul to Soul (A-1)**  
**Sporting Club, The (C)**  
**Steagle, The (B)**  
**Summer of '42 (A-4)**  
**Summertime (A-3)**  
**Sunday Bloody Sunday (A-4)**  
**Supergun and the Faceless Giants (A-1)**  
**Sweet Sweetback's Baadass Song (C)**  
**Sweet Saviour (C)**
- Taste the Black Earth (A-2)**  
**Telephone Book, The (C)**  
**Tender Moment, The (B)**  
**Thermidor (A-2)**  
**They Might Be Giants (A-3)**  
**They Call Me Trinity (A-3)**  
**THX 1138 (A-4)**  
**Today We Kill... Tomorrow We Die (A-3)**  
**Todd Killings, The (B)**  
**Together (C)**  
**Touch, The (A-4)**  
**Touch Me (C)**  
**Town Called Hell, The (B)**  
**Toy Grabbers, The (B)**  
**Trojan Women, The (A-3)**  
**Tsar to Lenin (A-1)**  
**Two-Lane Blacktop (A-2)**
- Unman, Wittering and Zigo (A-3)**  
**Use Femme Douce (A-3)**
- Valdez Is Coming (A-3)**  
**Vanishing Point (B)**  
**Villain (B)**  
**Vladimir and Rosa (A-4)**  
**Von Richthofen and Brown (A-2)**
- Wanda (A-3)**  
**Waterloo (A-2)**  
**Walkabout (A-4)**  
**Welcome to the Club (B)**  
**What's the Matter with Helen (A-3)**  
**Who Is Harry Kellerman and Why Is He Saying Those Terrible Things About Me? (A-3)**  
**Wild Rovers (A-3)**  
**Willard (A-2)**  
**Wings (A-2)**  
**When Eight Bells Toll (A-3)**  
**Witchcraft '70 (C)**  
**Willy Wonka and the Chocolate Factory (A-1)**  
**World of Hans Christian Andersen (A-1)**
- Yog-Monster from Space (A-1)**  
**You've Got To Walk It Like You Talk It, (Or You'll Lose That Beat) (C)**
- Zeppelin (A-1)**

### KEY TO RATINGS

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

**SUNDAY, OCT. 31**  
 8 p.m. (CBS) — **Battle Of The Bulge (Part II)**: the first half was shown last Sunday (1965) — The big guns are still boom-boom-booming, for those whose interest has survived the intervening week. (Splitting a big film like this into two halves presented a week apart is a good example of poor TV programming). (A-I)  
 9 p.m. (ABC) — **The Man Who Knew Too Much (1956)** — Taut, electric suspense movie from Alfred Hitchcock stars James Stewart and Doris Day as a touring American couple who only wanted to buy a souvenir or two in Tangiers but instead find themselves neck deep in a complex international espionage plot, with a kidnaped little son to boot. This is fine stuff for the fast-paced chiller fans. (A-I)

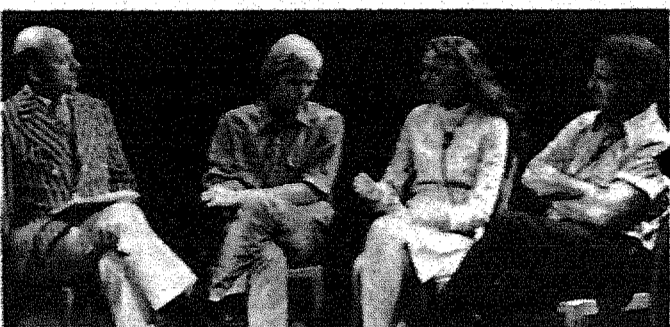
**MONDAY, NOV. 1**  
 9 p.m. (NBC) — **Grand Prix (Part II)**: first half was presented the previous Saturday — The slick racing cars are still going vroom-vroom-vroom in the second installment of the big John Frankenheimer flick. The racing footage is excellent; the parts dealing with the drivers' various off-track romances and personal entanglements are both less well done and less tastefully presented. (A-III)

**TUESDAY, NOV. 2**  
 8:30 p.m. (ABC) — **Two On A Bench** — Original 90-minute television melodrama casts Patty Duke and Ted Bessell as an odd couple who happen to share a park bench one day and wind up smack in the middle of an international spy plot.

**THURSDAY, NOV. 4**  
 9 p.m. (CBS) — **Berserk (1967)** — Joan Crawford is durable but unconvincing in an equally incredible, lurid circus melodrama about a series of brutal murders that decimate Miss C's troupe of performers. The finger of suspicion points to Joan as the publicity-minded circus owner who milks the sensational headlines for the sake of a hypo at the box office — but don't worry, there is a twist ending in store to clear things up. (A-III)

**SATURDAY, NOV. 6**  
 8 p.m. (ABC) — **One Woman's Revenge** — is another woman's poison, it seems. Ninety-minute TV mystery revolves around a woman's attempt (with the aid of ESP) to locate her missing husband, captive of an old crone who's out for bloody revenge.

9 p.m. (NBC) — **Gigi (1958)** — Sugary, occasionally mushy musical about a cute little girl (Leslie Caron) who grows up into a bundle of dynamite, thanks to the crooning of Maurice Chevalier, the grooming of guardian Hermione Gingold, and the mooning of admirer Louis Jourdan. It is all mild, innocuous stuff, but it is set against a background of flirting Parisian courtesans and leering gentlemen, young and old, which seems to point to an adult audience. (A-III)



CHURCH and the World Today program on Sunday, Oct. 31 will feature Dr. Richard Rupp, assistant professor of English, University of Miami; and Jeff Anderson, Connie Crammer and Jeff Bloomfield of the Merry-Go-Round Playhouse, in a dramatic presentation, "The Subject Was Roses."

**Fr. Connolly on TV panel**  
 Father Donald F.X. Connolly, director of the Archdiocese of Miami Communications Dept., is one of three Miami clergymen who will be regular participants in the Bill Smith Show produced at 8 p.m. on the first Tuesday of each month by CH. 2. Also participating will be Rabbi Herbert Baumgard and the Rev. John Huffman. A different guest will join the panel of clergy for each program. "A Youth Oriented Church" will be the topic of discussion on Tuesday, Nov. 2.

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

- FRIDAY, OCT. 29**  
 9:10 a.m. (5) Fighting Masketeers, Part II (No classification)  
 1:40 p.m. (6) Stars And Stripes Forever (Family)  
 4 p.m. (10) The Sisters (Unobjectionable for adults and adolescents)  
 11:30 p.m. (10) She Wore A Yellow Ribbon (Family)
- SATURDAY, OCT. 30**  
 1 p.m. (4 & 11) CBS Children's Film Festival (See rating listed Monday at 9:10 a.m.) (Family)  
 3 p.m. (5) The Lion Of Africa (No classification)  
 3 p.m. (7) The Angry Breed (No classification)  
 4:30 p.m. (6) An Affair To Remember (Unobjectionable for adults and adolescents)  
 7 p.m. (6) The Barbarian And The Geisha (Family)  
 8:30 p.m. (10) A Little Game (No classification)
- SUNDAY, OCT. 31**  
 12 noon (10) Prince Of Pirates (Objectionable in part for all)  
 2 p.m. (6) An Affair To Remember (Unobjectionable for adults and adolescents)  
 4 p.m. (4) The Second Time Around (Family)  
 4:30 p.m. (6) The Barbarian And The Geisha (Family)  
 5:30 p.m. (6) An Affair To Remember (Unobjectionable for adults and adolescents)  
 8 p.m. (4 & 11) The Battle Of The Bulge, Part II (Family)  
 9 p.m. (10 & 12) The Man Who Knew Too Much (Family)  
 11:30 p.m. (5) About Mrs. Leslie (Objectionable in part for all)  
**OBJECTION:** Tends to create sympathy for wrongdoing
- MONDAY, NOV. 1**  
 9:10 a.m. (5) File On Thelma Jordan, Part I (Objectionable in part for all)  
**OBJECTION:** Tends to condone immoral actions

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 9 a.m.  
**CHURCH AND THE WORLD TODAY** — Ch. 7 WCKT — "The Subject was Roses," a dramatic presentation featuring players from the Merry-Go-Round Playhouse  
 10:30 a.m.  
**THE TV MASS** — Ch. 10 WPLG Father Frank E. Cahill

**RADIO**  
 Sunday 9:15 a.m.  
**Happy Sunday (Un Domingo Feliz)** — WFAB — Father Agustin Roman and Father Angel Villarreal, O.F.M.  
 10 a.m.  
**The Roads of God (Los Caminos de Dios)** — WQBA — Father Jose Hernando.

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 31-3 Encounter for Youth, High School  
 5-7 Little Flower, Hollywood  
 8-11 Priests' Retreat, Miami Archdiocese  
 12-14 St. Paul the Apostle, St. Ambrose, St. Gabriel  
 15-18 Priests' Retreat, Miami Archdiocese  
 19-21 Orlando Diocese Men's Retreat  
 21-24 Encounter for Youth, High School  
 29-31 Priests' Retreat, Miami Archdiocese

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# V AMUSEMENTS

## MOVIES-TV-RADIO

### Film about intern, drugs sort of sick

Believe in Me (MGM) owes its origins to an article in New York Magazine about two Greenwich Village drug addicts, an article that was much more convincing in the original than it is on film.

The fault is less with the sincere efforts of Michael Sarrazin as the promising young intern, who gets hooked on amphetamines to insure himself against the sufferings of his terminal patients, and less with Jacqueline Bisset as the girl he takes down the primrose path, than it is with Stuart Hagman's mawkish direction and Israel Horovitz' unenlightening script.

After the recent rash of anti-drug films, one expects more than pathos and propaganda about this complex subject. Mr. Hagmann, however, restricts himself to a series of shockily slow-motion love scenes and hackneyed hospital soap-operatics which don't let us forget for a moment that we are watching two glamorous Hollywood types perform. That may be someone's idea of the movies, but somehow it falls short of the degrading actualities of the real thing. (B)

### 'Lump of meat' gives a sermon against war

Johnny Got His Gun (Cinematation Industries) A bitter anti-war film, it is filled with ideas and passionate beliefs dealing with a World War I "basket case," Joe Bonham.

Although the subject is basically unfilmable, most of the scenes are straight forward and homey, with a warmth and poignance that make America of the common man appealing.

The irony of the propaganda movie stems from the fact that the same war machine that dehumanizes and destroys life by the millions, just as vigorously, but less openly, strives to preserve the life of a virtual "lump of meat," as Joe describes himself.

Dalton Trumbo's film is remarkable for its achievement as a moral statement about a human institution he considers immoral. (A-4)

### Kind of a person that toadied to dictators

The Conformist (Paramount) Bertolo Bertolucci's complex and adult Italian co-production dissects the sort of personality it took to blindly support the Fascist dictators of the Forties.

Jean-Louis Trintignant is the "Conformist," a man with no political interest but much allegiance to the State.

The plot centers on his pursuit of a former professor

of his who has been designated an enemy of the government, and whom Trintignant assassinates (along with the man's wife) in cold blood.

Viewers should be aware that Bertolucci's treatment graphically equates rather perverted sexual appetites with the kind of political conformity his chief character represents. (A-IV)

### 'Utterly crude' is nicest thing that could be said of this film

The following is a review of the film, "Sweet Sweetback's Baadaass Song," by the National Catholic Office for Motion Pictures which has rated the movie "C" (condemned).

It's lucky Melvin Van Peebles has a personal history of Hollywood discrimination to fall back on, otherwise he would have to take all of the blame for his new film. After all, he wrote, produced, directed and edited "Sweetback" and, billing himself as Br'er Soul, stars in the title role.

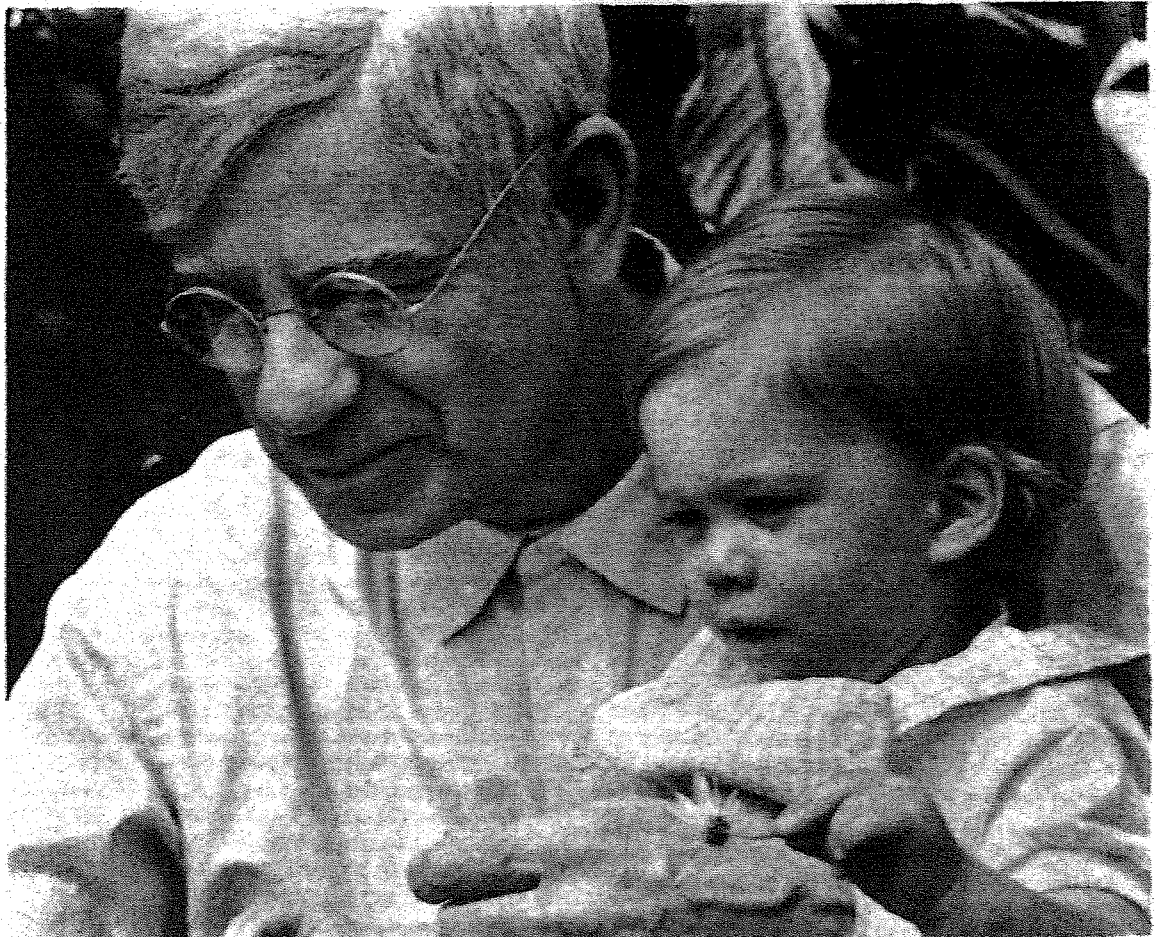
"Sweetback," whose name derives from his prowess with the ladies, is a sex-circus performer who brutally murders two brutal cops and becomes a fugitive from The Man.

Perhaps someone with self-respect and self-discipline could have hammered a valid,

even indicting, film out of the simple storyline. But in Van Peebles' case hate is blind, and "Sweetback" evolves as a chokingly incoherent escape film, utterly crude language and visuals, and a complete set of black and white stereotypes.

How can anybody take a script seriously that has a white police captain deadpanning to a black detective, "You're a credit to your race"? If Van Peebles really believes that all whites are brutal and stupid, if he truly sees his people as pimps and prostitutes, holy rollers and hymnbook-thumping mammys — then he is more to be pitied than scorned.

Dig. The Man wouldn't be The Man if he were that dumb, and the Brothers and Sisters wouldn't have to fight if all they wanted to do was copulate, gnaw on pig knuckles, and praise De Lawd. (C)



FOLLOWING HIS retirement, 72-year-old Joseph Kotcher (Walter Matthau) is devoted to his grandson in "Kotch," an ABC Pictures Corp. presentation.

### Old-fashioned, warm and comical

Kotch (Cinerama) — With the opening of "Kotch" in the Radio City Music Hall, Walter Matthau becomes one of the few major Hollywood drawing cards in recent memory to have starred in three films that played the Hall in a single year ("A New Leaf" and "Plaza Suite" were the other two). Apart from sending the movie buffs back to the history books, this statistic is enlightening in itself as some sort of index to the state of current general audience motion picture production, as well as the very nature of "family" entertainment today — at least as conceived by the moviemakers themselves.

Casual moviegoers for whom the Music Hall is a must on any visit to New York are more likely than not to disagree that "Kotch" is a suitable comedy for their nine-year-olds, touching as it does on such subjects as abortion, pre-marital sex and natural (by accident) childbirth. Parents are likely to have second thoughts, also, about the frequently explicit language employed in the script as a nod toward the contemporary idiom.

GRANTED these observations, one hastens to add that "Kotch" is nonetheless a competently done, quite entertaining adult comedy which, by Hollywood standards, deserves at least an Academy Award nomination for superstar Matthau. As "Kotch," Mr. Matthau captures to perfection the bumbling, aging and lonely but loveable grandfather who adores children and befriends an unwed teenage mother (Deborah Winters) when he is let out to pasture in an old age home by his son (Charles Aidman) and daughter-in-law (Ellen Geer).

With his shuffling walk, tilted head and shoulders, and his intellectual, Will Roger's comments on any and all situations flowing in a perpetual stream, Matthau has created a truly memorable screen character.

"Kotch" is one of those old-fashioned sentimental movies that leaves audiences "feeling good all over." Following John Paxton's screen-play from the popular novel by Katharine Topkins, director Jack Lemmon gives wide berth to the serious implications introduced by the narrative which concerns the plight of the aged in our society and the advisability of young unwed girls raising their children. "Kotch's" naive resolution, cast in the tried and true Hollywood happy ending format that solves all problems via a belief in the virtue of good old-fashioned self-reliance, begs

for rebuttal, but quite obviously the film makes no pretensions to work on this level.

WHAT MAKES "Kotch" such a delightful exercise is Matthau's virtuoso interpretation of the character and his handling of the hilarious little set pieces sprinkled through the generally witty dialogue. Such incidents as Kotch's talking his way out of a morals charge brought by an irate mother who sees him sending her pre-adolescent daughter off to play with a smack on the bottom becomes pure comedy when grandfather Matthau traces the practise back to N.Y. Giants' coach John McGraw.

Equally memorable bits of business are his reading of an ink blot test that will qualify him for the old age home, and his questions following an educational film on the subject of childbirth. If some of the comedy is only slightly above slapstick, e.g. Matthau's right-hand turn signals as he expands his driving skills are exactly that, he carries it all off with a light touch that is genuinely amusing. (A-III)

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# Assails Vatican relations with Red countries

By FATHER LEO C. MCFADDEN

VATICAN CITY — (NC) — An exiled Ukrainian cardinal blazingly assailed the Vatican's rapprochement with Communist countries while the Soviet Union has persecuted Ukrainian Catholics and forced them to "go back to the catacombs."

Cardinal Josyf Slipyj, 79-year-old major-archbishop of Lvov, rocked delegates at the Synod of Bishops on Oct. 23 during their study of justice with a stinging lament of the fate of six million Ukrainian Catholics.

He complained that the Soviet Union had destroyed the Ukrainian church and continues to persecute its faithful. Meanwhile, he said, the Vatican not only does nothing about it but has not even protested the forced annexation of his church to the Orthodox.

Some delegates reported that the speech was emotion-charged, quickly silencing the hall as the cardinal, wearing a stiffly starched white hat, intoned his lament. In the presence of Pope Paul, the cardinal hooks his hat over one shoulder like an epaulet, but put it on his head for the speech.

IT WAS THE LOUDEST outcry against Soviet suppression of the Church by the cardinal since he was freed in 1963 after 18 years in Soviet prisons.

He has had minor disagreements with the Vatican in recent years over the establishment of a patriarchate for the Ukrainians, the selection and naming of bishops, and even a proposed trip by him to Canada and the United States. As the Vatican gradually increased its diplomatic and ecumenical relations with many Communist nations in recent years, the cardinal had remained silent.

Completely ignoring a five-minute time limit imposed on all speakers, and going unchallenged for it, the cardinal launched into a 12-minute tirade against the Soviets, a tirade that was tinged with the sadness of an old man for his defenseless countrymen.

"The Communists destroyed by violence the Ukrainian church, imprisoned the entire hierarchy and annexed it by force to the Orthodox Church," the cardinal said as Pope Paul quietly listening, giving no visible reaction to the speech.

"This grave injustice still exists. Catholic Ukrainians are still persecuted and no one defends them . . . the Soviet regime has suppressed all the dioceses. People are compelled to go back to the catacombs to celebrate the liturgy.

"Thousands of priests and faithful have been imprisoned or have been deported, and now Church diplomacy looks on Ukrainian Catholics as a nuisance," he said.

## Mindszenty goes to Vienna to live

VATICAN CITY — (NC) — Hungarian Cardinal Jozsef Mindszenty left his temporary home in a Tower in the Vatican and flew Oct. 23 to Vienna, where he is expected to take up permanent residence.

The morning of his departure, the 79-year-old cardinal concelebrated Mass with Pope Paul VI in the Vatican. Another concelebrant was Msgr. Joseph Zargan, who has been the cardinal's constant companion since he left Hungary and who accompanied him to Vienna.

The cardinal, after 15 years of self-imposed exile in the U.S. embassy in Budapest, arrived in Rome on Sept. 28 at the urgent request of the Pope. The cardinal described his decision to leave Hungary as "the heaviest cross of my life" but after long resistance complied with the Pope's request for the good of the church.

The Vatican City daily reported the Mass and the cardinal's subsequent departure only in a caption on a second-page picture in its issue two days after he had gone.

PRESENT AT THE MASS, were Hungarian priests, nuns and laymen living in Rome who sang Hungarian hymns during the liturgy. Later the cardinal had a private audience with

the Pope, which was described as "a cordial conversation lasting about half an hour."

The cardinal was accompanied to the airport by Archbishop Agostino Casaroli, the head of the Vatican's equivalent of a foreign affairs office. The cardinal did not speak to the press as he boarded a 10 p.m. flight to Vienna.

Cardinal Mindszenty is expected to live at the Pazmaneum, a residence for Hungarian priests and theology students, which technically comes under the administration of the Hungarian archdiocese of Esztergom, still the cardinal's see although it is now governed by an apostolic administrator.

"Everything is prepared for him," a Pazmaneum spokesman told newsmen in Vienna. "The entire second floor is ready for his residence. He will stay here for good."

(The Pazmaneum, a plain four-story grey-stone structure, is located next door to the U.S. embassy on Boltzmannsgasse, in a quiet district.

Austrian Chancellor Bruno Kreisky told newsmen that the cardinal has promised the Austrian government that he will not become involved in politics.)

# How stands U.S. Catholicism?

By FATHER ANDREW M. GREELEY

The intelligent and fascinating report by "Newsweek" on the current state of American Catholicism provides little comfort for anyone in the American Church.

The hierarchy is not likely to be pleased at the thought that nine-tenths of the American Catholic population do not think the decisions of the United States Catholic Conference have any importance for their lives. Nor will there be much consolation that the proportion of the laity in favor of a married clergy (53%) is not very different from the proportion of the clergy holding the same position (57%).

On the other hand, the official "liberals" will hardly be happy at the finding that 52% of the Catholic population has not heard of the Berrigan brothers. (They shouldn't be too hurt; in one of our studies, 25% of the Catholics didn't know the name of the Pope.) Nor will they like the idea that almost half the Catholic population is so strongly committed to Catholic schools that it is willing to spend more money in support of the schools in the absence of federal or state aid.

WHAT IMPRESSED ME about the "Newsweek" data was the fact that the Church is changing at such a relatively slow rate. Given the frantic activity of the past decade and the transformation of Church practices, the surprising thing is that there is still considerable stability.

Sixty-two per cent of the Catholic population goes to Mass at least weekly, approximately the same proportion as in 1952. The one quarter who have gone to confession in the past two months represents a decline from 1963, but not as much a decline as most parish priests would have expected.

The opposition to the Church's teaching on birth control and divorce has gone up from about one half (at the time of our parochial school study in 1963) to three fifths, a change of considerable importance but not one of overwhelming extent. The striking point to me is not how much change there has been since 1963 but how much deviation from the official position had taken place before 1963. Perhaps the most important change in the last decade is that now there is a public and explicit rationale available for those who wish to dissent from the official position.

"Newsweek" writer Kenneth Woodward implies strongly that the past might not have been so rosily devout as many would nostalgically remember it when he notes, "A majority of Catholics do not seem to share the hierarchy's moral and spiritual vision. Perhaps they never really did." Maybe, in other words, the good old days were not all that good.

I came away from the "Newsweek" data feeling rather good about some things and convinced that there was still much vitality in the Church — whatever its organizational problems. When two fifths of any human group report that

their family prays together, that group has not yet become anything near irreligious. The problem of the American Church, I suspect, is not that people are less religious but that the Church as an organization is going through a period when it does not know with any degree of confidence how to minister to people's religious needs and aspirations.

One of the reasons may be that the Church leaves it to organizations like "Newsweek" to do its research. At some point we must establish a mechanism for monitoring the religious feelings and problems of American Catholics. "Newsweek" has done a good job, but it does seem a little presumptuous of us to expect that they will continue to do our work for us.

Or one can take the position of Cardinal Wright who was recently quoted as hoping that all sociologists would be fed into their computers, and in five seconds the computers would self-destruct.

I guess I would be included on the list of those the Cardinal would like to see fed into the machine (perhaps near the head of the list). And while I would not enjoy such a fate, I must give the Cardinal credit for a neat turn of a phrase. And, I didn't know they showed "Mission Impossible" in the Vatican.

## Lauds Nobel prize winner

SANTIAGO, Chile — (NC) — Cardinal Raul Silva of Santiago joined an elated nation in congratulating poet Pablo Neruda, a Marxist, for winning the 1971 Nobel Prize for Literature.

"Above any other considerations, Neruda has been a dispenser of beauty — and the Church appreciates truth, goodness and beauty even when expressed by those who do not share her religious convictions," Cardinal Silva told NC News.

IN A CABLE to Neruda, who is Chile's ambassador in Paris, the cardinal conveyed "our celebration for the well deserved prize to a servant of beauty beyond all borders."

The cardinal's admiration for one of the greatest living poets was shown on another occasion when, in 1968, he awarded an honorary degree to Neruda as chancellor of the Catholic University of Santiago.

At that time Cardinal Silva had said that "sectarianism is alien to the essence of the Christian" but went on to add: "Whatever shows goodness, truth and beauty offers the Christian a ray of the infinite God."

Neruda, 67, whose real name is Neftali Reyes, is the son of a railroad worker. He often destroyed his early writings as unpractical. The Nobel prize is worth \$88,000 this year.


# For God's Sake: Dare

# Dare

...to break the hellish circle of poverty."

POPE PAUL VI

# Dare



**SUPPORT THE CAMPAIGN FOR HUMAN DEVELOPMENT**

**SUNDAY, NOVEMBER 21**



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.)

## Task of spreading the faith devolves to each one of us

We are all servants of the Gospel. As the missionary decree of the Council reminds us, the task of spreading the faith and expending of one's energies to evangelize, devolves upon every disciple of Christ, according to his own capabilities. Your Congress clearly reveals the importance the Church attaches to the dissemination of the Word of God in all its fullness and in a way applicable to contemporary society. We said not long ago to our brothers in the episcopate to endeavor to use a language that is easily understood, that answers questions, arouses interest and helps people to discover the whole message of salvation which Jesus Christ brought us. Today, a great deal of work is being done in this direction by the Church among different cultures and in many forms. We tried to encourage it with the recent preparation and publication of the General Catechetical Directory. We are delighted to know that more and more persons are collaborating in the work of catechesis, bringing to it the living testimony of their life of faith and their many-faceted Christian commitment.

Speaking to participants in International Catechetical Congress, Sept. 25, 1971.

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You well know that faith is the beginning of human salvation; that without faith it is impossible to please God. It is not a hasty diagnosis of the difficulties afflicting the life of the Church and of the sad spiritual condition of society that prompts us to seek the first and foremost cause for the crisis of faith which has assumed various forms. We must, therefore, reconfirm inwardly our conceived and joyful acceptance of divine revelation with a great act of faith. We must place ourselves before God and Christ in an attitude of humility and confident expectation if we wish the Spirit to speak in our hearts and grant us the powers conferred on those who exercise roles of responsibility in the guidance of the Church — powers such as knowledge, counsel, understanding, wisdom especially, and above all, love. To this attitude of what we might call passive availability we must add and keep ever vigorous character of active accessibility. This attitude is prayer, which the Lord recommended so highly. We must preserve this attitude of continual petition, that the Holy Spirit may find free access to our hearts.

Addressing general assembly of the Synod of Bishops, Sept. 30, 1971.

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The Christian Church has always been mindful of its Founder's warning that judgment will depend also on whether we welcome Him in the strangers we meet. A great deal has been made of the natural virtue of hospitality, offering up Abraham as an example of one who, in welcoming strangers, entertained angels without knowing it. The pilgrim people of God are also reminded by Scripture that they are all no more than strangers and nomads on earth, on their way to a heavenly homeland. All those who are in need have a claim on the aid of Christians. The need of many refugees for both material and spiritual assistance is very grave. The problem made truly dramatic by the numbers involved. A broad movement of solidarity is called for. Your agencies must encourage and channel such a movement, in collaboration with other organizations, toward this worthy end. You can understand that, in recalling your work among refugees and migrants, our thoughts cannot help but be with the millions of human beings who are at present seeking refuge in India. We count on you and all men of good will to redouble your efforts in this cause.

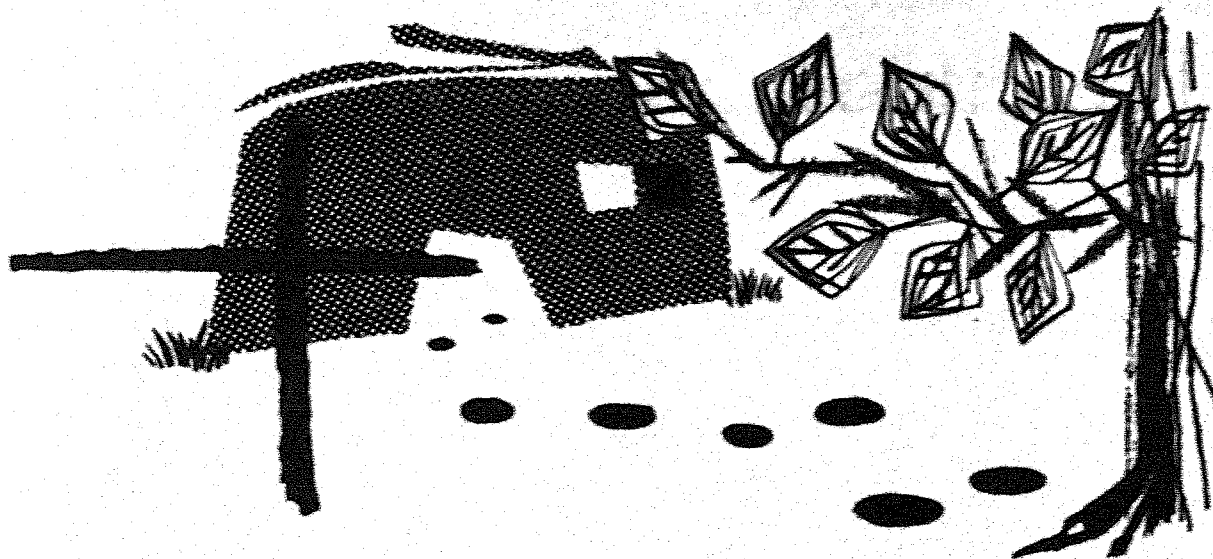
Speaking to International Catholic Migration members, Sept. 29, 1971.

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The moral riches of Christian sentiment, which are characteristic of your people, have helped build the human, cultural and spiritual heritage of El Salvador, spurred by the regenerative power of the evangelical message. Throughout this historical period, the Church has shared the concerns and aspirations of your people, devoting her concern as Mother and Teacher to ensuring a full life for individuals and social groups. She, whose spiritual mission aims at discovering and bringing to fruition the eternal dimension of man as well as strengthening the brotherly ties of the human family, will continue to carry out faithfully, through her teachings and pastoral work, her task as the disseminator of harmony, the promoter of justice and charity, and the tireless spokesman for peace.

On accepting Ambassador of El Salvador, Sept. 27, 1971.

# You and Your Faith



## Sunday's Gospel

Entering Jericho, he passed through the city. There was a man there named Zacchaeus, the chief tax collector and a wealthy man. He was trying to see what Jesus was like, but being small of stature, he was unable to do so because of the crowd. He first ran on in front, then climbed a sycamore tree which was along Jesus' route, in order to see Him. When Jesus came to the spot he looked up and said, "Zacchaeus, hurry down, I mean to stay at your house today." He quickly descended, and welcomed Him with delight. When this was observed, everyone began to murmur, "He has gone to a sinner's house as a guest."

Zacchaeus stood his ground and said to the Lord: "I give half my belongings, Lord, to the poor. If I have defrauded anyone in the least, I pay him back fourfold." Jesus said to him: "Today salvation has come to this house, for this is what it means to be a son of Abraham. The Son of Man has come to search out and save what was lost."

Luke 19: 1-10

## Church's role in world justice

VATICAN CITY (NC) — The text of a talk Oct. 21 to the synod by Cardinal John Dearden of Detroit on the Church's role in promoting world justice:

I speak in the name of the episcopal conference of the United States.

The dimensions of injustice as it is found throughout the world stagger the imagination. It is met at the international level and also in the local community and in the individual. Its forms are many and its effects consistently bad. Whatever its source may be, it has one consequence. That is to diminish the quality of human existence and human dignity.

In the face of this, men aspire to justice for all. They reject the horrors of war and exploitation of the poor and weak. But so often, after repeated efforts without success, they sense in themselves a powerlessness to effect their desires concretely, to realize their dream of a just future for all. What is more, they often disagree profoundly once they leave the level of general discourse about justice and direct their attention to the solution of concrete problems. The resulting discouragement is something experienced by believer and nonbeliever alike, rich and poor, young and old. This has surely been the case with many in the United States in their frustration over their nation's involvement in and painfully slow disengagement from the war in Southeast Asia.

IT IS ALSO a universal phenomenon in a true sense. Men and women today often feel themselves powerless to change the policies of:

(a) — Government officials who make decisions that effectively and practically determine what sort of lives the citizens of their countries live;

(b) — Multinational corporations exerting great influence in the economic order;

(c) — Groups in various parts of the world that seek to bring about conformity by repressing ethnic and cultural differences.

A great temptation faces a man or nation that wishes to serve the cause of peace and justice but in so doing encounters obstacles. It is the temptation of resignation to what is considered inevitable. Then not infrequently one is convinced that things in this world cannot be changed basically for the better because of iron-clad laws of recurrence that make man their helpless victim. Here Christian faith brings the perspective and inspiration of Christian hope. Therein lies the power of the Gospel to keep man seeking to unravel socio-economic complexities and to find a way, despite overwhelming obstacles, to bring about justice. Indeed the potential of hope for helping build a world with fewer inequities is something recognized by many political philosophies at the present time. Marxism being one example.

But Christian hope expands man's horizons in a special way. The things hoped for in the coming age that God has prepared for man surpass the dreams of the human mind and heart. And that age was begun at the resurrection of Jesus Christ, which expanded the boundaries of human life for all men by victory over death itself. Thus death is no longer the unconquerable evil that summons man to extinction, and dying to selfishness for the sake of others less fortunate in material well-being becomes a source of new life.

With this foundation in Christian Hope, the Church can realistically seek to accomplish something positive in efforts to bring about world justice. The general Christian perspec-

tive with its challenge to heroism has been presented with clarity and persistence by the Holy Fathers for the past 80 years in particular. The Second Vatican Council in its pastoral constitution on the Church in the modern world made a similar effort to read the signs of the times and to bring the Gospel to bear on problematic areas of human life.

BUT THAT TEACHING must be made real and effective on a local level. Injustice must be identified concretely and a moral sensitivity formed against all forms of exploitation. Much that is practical can be done to help accomplish this through the Church's sponsorship of religious education, catechetical instruction, adult education programs and institutions of learning at all levels.

The liturgy of the Word in the eucharistic celebration has of its nature a great potential for creating a profound change of social attitudes. In this way, which is thoroughly democratic, public opinion can be informed and public concern sustained. All this can lead to action calling for elected officials to respond with policies better calculated to set up conditions in which justice will be possible. I can but allude to particular areas of concern in this address. But in subsequent interventions the episcopal delegates from the United States will treat in detail:

- (1) — The threat posed by war and the armaments race;
- (2) — The need for recognition of basic human rights and especially civil rights;
- (3) — The demands of world justice for developing nations.

It is my task to give a general description of what can be done by the Church in the United States in this regard. In their political and economic life today many men and women are burdened unjustly, in a way for which they are not themselves responsible. Many of these are found in the United States but a larger number of the underprivileged live elsewhere. There are no facile solutions of complex economic problems. Nor should the Church promise more than it can give.

Still what others expect of Catholics in the United States is clear enough. The cross of self-denial must be voluntarily taken up by those of us who have enjoyed such material abundance and this in such a way that it will benefit other human beings throughout the world. We shall not be able to solve the problems of injustice except in solidarity with the rest of the Church. Still we acknowledge that an obligation falls on the Church in the United States to seek democratically a reordering of our nations priorities in a manner that is positive and effective in promoting world justice. We know that not all Catholics will agree with the concrete assessment we make of what the Church must do in the name of justice; for example in encouraging support for a strengthened United Nations Organization and by inculcating a sense of urgency for success in the SALT (Strategic Arms Limitation Treaty) talks. We cannot achieve all of this by ourselves. In an ecumenical spirit the task must be shared by all men of good will.

Finally we freely acknowledge that the Church must learn and not merely teach what is required in justice. We must put an end to inequities in the Church itself. Wherever injustice is found, the Gospel must be heard.

For its part the episcopal conference of the United States in the name of the Church in its own country expresses its commitment to the accomplishment of these goals.

Thank you.

## Church gives a sign of its divine origin

By FATHER GEORGE K. MALONE

We live our daily lives surrounded on all sides by signs. Some of them are completely public and external — traffic signs, danger warning signs, directional signs, product advertising signs. Others are very private and personal — a wink of an eye, the warmth of a smile or of a handshake, a questioning glance.

Still others are a mixture of the public and the private, of the external and the personal — the two-fingered "V-sign" generally used during World War II to indicate a desire for victory and by some recently to indicate a desire for peace in the world.

At the first Vatican Council, at the urging of Belgian Cardinal Victor Dechamps, the Church was described as a sign. Thus we read, "The Church itself, because of its marvelous propagation, its exalted sanctity, and its inexhaustible fruitfulness in all that is good, because of its catholic unity and its unshaken stability, is a great and perpetual motive of credibility and an irrefutable proof of its own divine mission." (Dei Filius, 3)

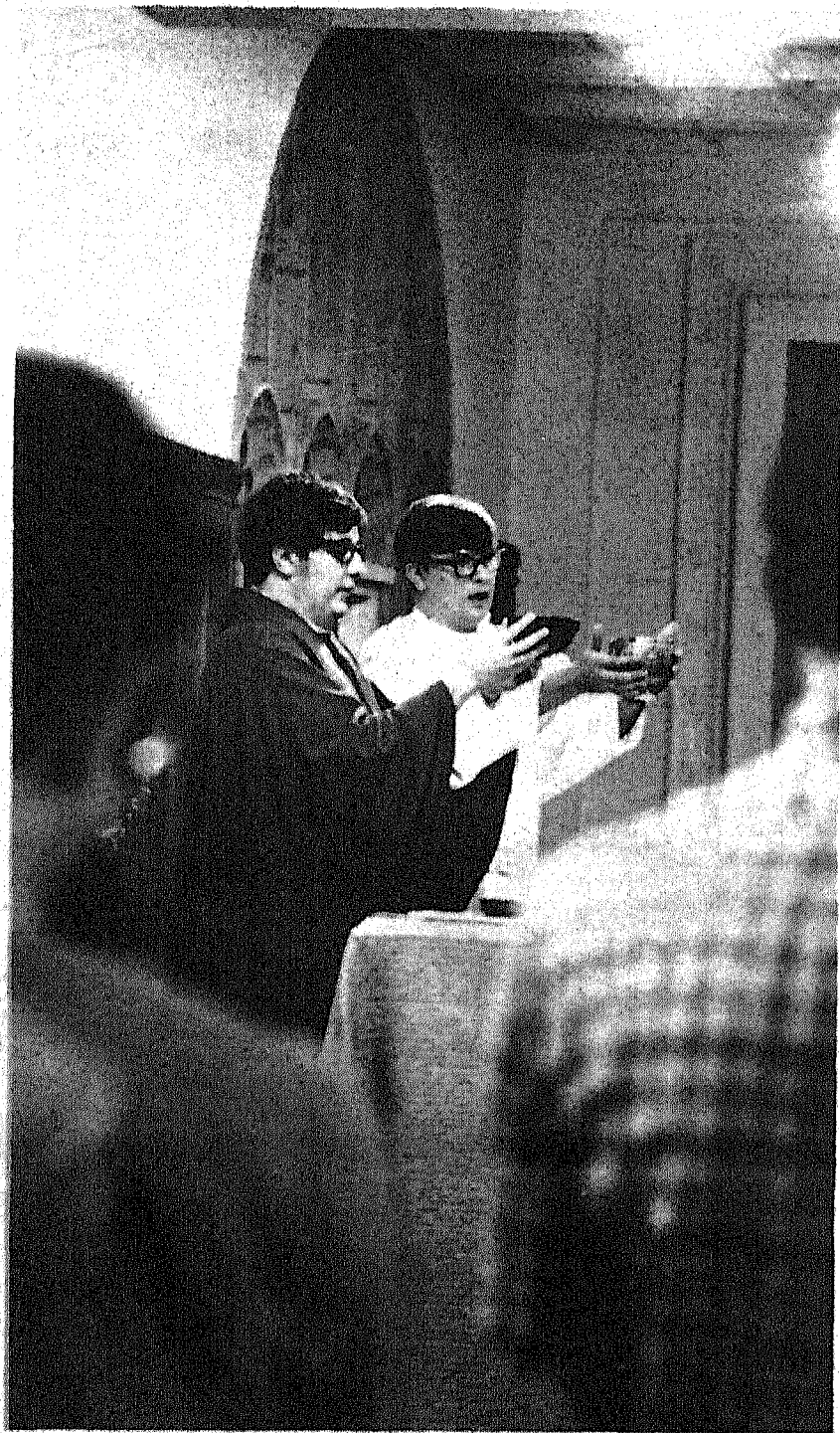
IN OTHER WORDS, the Church was here seen as a sign of its own divine origin. Following the lead of Vatican I, most authors from 1870 until the opening of Vatican II in 1962 considered this statement about the sign value of the Church strictly as an apologetical argument, a motive for accepting Roman Catholicism.

But Vatican II opened new dimensions to this description of the Church. Here it is asserted, "By her relationship with Christ, the Church is a kind of sacrament or sign of intimate union with God and of the unity of all mankind." (Lumen Gentium, 1) And again, in context of the value of Christian witness, "In this way, the Christian community becomes a sign of God's presence in the world." (Ad Gentes, 15) And again, Christ "has established His body, the Church, as the universal sacrament of salvation." (L.G., 48) And again, that the Church is to be a "perfect sign of Christ among men." (A.G., 21)

SOME HAVE BEEN CONFUSED by the Council's applying the term "sacrament" to the Church. This application is quite in accord with traditional usages and applications. Parallel instances are found when we speak of someone's "miraculous" conversion or of the "creation" of cardinals without thereby speaking in terms of either "miracle" or "creation" in the technical sense. The Council is trying to emphasize that the church must be an outward sign of God's saving grace.

In other words, Vatican II sees the description of the Church as sign not merely as an apologetical device or a motive of credibility, but rather as a challenge to the Christian community. The Church must be a sign of intimate union with God, of God's presence in the world, of salvation, and of Christ among men. There has been a transition from a static notion of sign to a dynamic one.

What Vatican I had stated simply as a fact, Vatican II restates as a challenge. Since signs can be easily misunderstood or wrongly read, the Christian community is summoned to offer a clear unmistakable sign of Christ's presence to the world.



"By her relationship with Christ, the Church is a kind of sacrament or sign of intimate union with God and of the unity of all mankind," states Vatican II on the Church as Sign.

## Significance of Eucharist

Liturgy

By FATHER JOSEPH M. CHAMPLIN

Every Saturday morning one of our parishioners drops off a package at the rectory. The plastic bag contains about 20 home-baked, whole-wheat altar breads freshly prepared the day before. The hosts are large (4-5" in diameter), thick, (varying from 1/4" to 1/2"), unleavened and made according to a recipe I obtained from some Benedictine monastery.

This idea may sound monastic, the wild dream of another liturgical kook, and quite unworkable in a busy parish situation. However, we have been using these breads almost exclusively for several months with good success and a minimum of complaints. I will discuss in a moment some practical ramifications of this innovation, but first we should understand why the Church today officially encourages a change of this type.

Rome's Third Instruction on the Sacred Liturgy gives the underlying reason: "The truth of the sign demands that this bread look like real food which is broken and shared among brothers."

JESUS SAID, "Take and eat . . . My flesh is food indeed . . ." The Eucharist, then, is true

spiritual food and the sign (bread) which communicates this manna from heaven to us should clearly convey the notion we are in fact eating at the Lord's Table. To eat normally means to chew and, finally, to swallow. Tiny, thin, tasteless, easily swallowed hosts seriously fail in that regard. On the other hand, these new hosts require a certain amount of mastication before they can be consumed.

Moreover, from earliest times Christians have termed the eucharistic service a "breaking of the bread" due to Jesus' gesture at the Last Supper. Furthermore, they saw in this division of a single host into multiple particles a sign that through Communion we who are many are made one body in the one bread which is Christ. Our locally baked breads demand such real breaking and can be divided into several dozen sizable units.

Parish priests and liturgical committees seeking to introduce these newer hosts would do well to keep in mind the following pragmatic conclusions which became clear to us during the initial period of usage.

- Encourage parishioners (ideally several on an assigned rotating basis) to bake the hosts in their own homes. After some experimentation with the first few batches, our baker now has the process simplified and she can produce them in about two hours. This offers several people in the parish a wonderful opportunity to participate more personally in Sunday and weekday Masses. Moreover, it neutralizes much of the criticism. People easily object to items manufactured by an impersonal, outside commercial firm, they think twice and

speak more softly when the producer lives next door or down the block.

- Explain the why behind these newer breads and reassure older worshippers that touching the host with your teeth or chewing it is not wrong (many of us were so taught in our youth).

- Be prepared to take extra time at the Lamb of God breaking the breads into particles for communicants. Super efficient priests may judge this a waste of precious moments; in fact, it forms a clearly visible and highly effective sign.

- Have a relaxed, but reverent attitude toward particles. To quote the Third Instruction: "Great reverence must also be used in breaking the consecrated bread and in receiving the bread and wine, both at communion and in consuming what remains after communion." The Lord no doubt wants us to show care for His Sacred Body and Blood, but I don't think he expects us to become fretful over barely perceptible particles which remain afterwards.

- Patiently experiment in the beginning until parishioners discover the proper method of preparing suitable hosts. The Roman document urges: "Out of reverence for the sacrament, great care and attention should be used in preparing the altar bread; it should be easy to break and should not be unpleasant for the faithful to eat. Bread which tastes uncooked, or which becomes dry and inedible too quickly, must never be used."

Our hosts, baked on a Friday and kept in a refrigerator, nicely last for a week. They retain a certain softness, yet let you know by both their size and substance that this is the Lord's Body we are eating.

Scripture

## Church a sign of a better life for man

By FATHER QUENTIN QUESNELL, S.J.

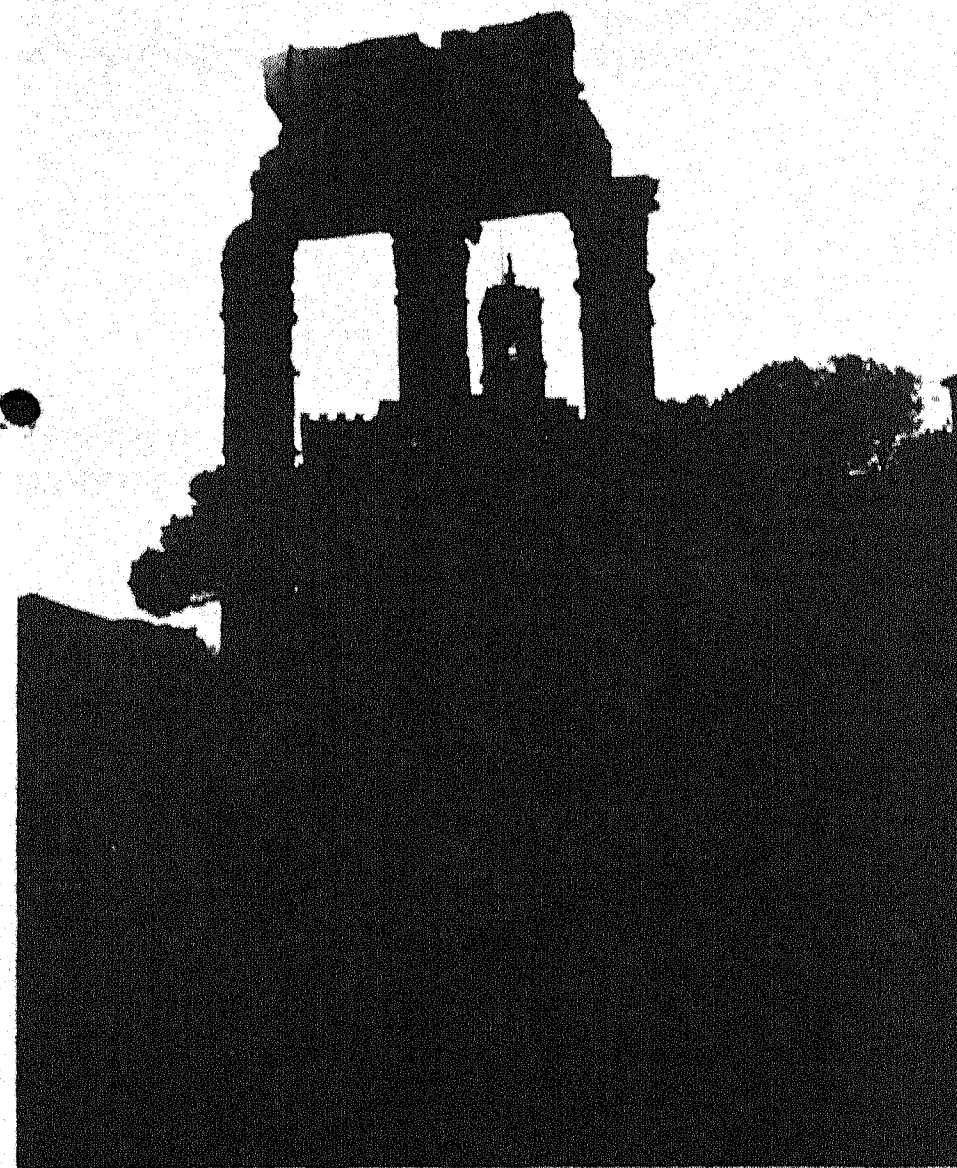
"You are like salt for the earth . . . You are like the light for the world . . . A city built on a high hill cannot be hid . . ." (Matthew 5, 13f.)

In these words from the opening passages of the Sermon on the Mount, Jesus piles images one on another as he tries to picture for His disciples what their future role in the world is to be. Those who believe in Him will be to the world like salt, which gives flavor; and like light, by which men can see. They will be visible to all the world, like a town perched on a high hill.

The rest of the sermon outlines the sort of things which Christians will do which will make these images come true. They will live in such love for men that anger and even name calling will seem serious crimes to them (5, 22). Apologizing to a person they have offended will seem more urgent than offering sacrifice to God (5, 23).

THEY WILL BE ASHAMED to injure another person even in thought (5, 27). They would rather take out their own eyes or cut off their hands than commit the least sin (5, 29f.). When they promise themselves in love to another person for life, they will live faithful to that promise (5, 32). When they say something is so, their statement is as good as sworn oath (5, 34-36).

This alone would be very admirable, but there is more. Those who follow Him and bear His name will never take revenge on persons who do them wrong (5, 39). If someone slaps them on the right cheek, they will let him slap their left cheek, too (5, 39). If someone wants their shirt, they will give him their coat, too (5, 40). If forced to carry an other's load one mile, they will freely carry it a second mile (5, 41). If anyone asks them for anything, they will give it to him. If



"They will be visible to all the world like a town perched on a high hill," refers to the Sermon on the Mount. Jesus used images to help His disciples picture their future role in the world.

someone wants to borrow something, they will lend it (5, 42). They will love their enemies (5, 44).

God-centered though they are, His followers will never be seen performing their strictly religious duties, such as prayer, almsgiving, fasting. They will do these things, but only in private (6, 1-18).

Their trust in God will be so great that they will not save money (6, 19) or worry about tomorrow as most men do: "Where will my food come from? Or my drink? Or my clothes?" (6, 31-33).

IN THOUGHT, they will never judge others (7, 1). In act, they will do for others what they would want others to do for them (7, 12).

Such actions will make the group who follow Jesus stand out enough to deserve the name of "city which cannot be hid." The presence in the world of a body of believers who tried to live like that would indeed add a new and distinctive flavor to human existence. It would work on the consciousness of the rest of the world, reminding men of how beautiful this world could be if only men would live in love and concern for one another and in joyful gratitude to the God who gives it all.

Such a group would be like yeast, working slowly through a whole batch of dough to make it rise (Matthew 13, 33). St. Paul says "Like a sweet smell that spreads everywhere, God uses us to make Christ known to all men" (2 Cor. 2, 14).

The lives of the people of God, whose faith committed them to such an ideal, would be a light enabling the rest of the world to see that our existence need not be one endless cycle of fighting and competition, of selfishness, exploitation, cruelty and war. It is not for those things that God created us. A better life is actually possible with God's help. Some people are living it — today.

This was Jesus' vision of a church which would continue to be in the world what he himself had been in the world — a glimpse of something better, of the true life for which men were created and to which all men are called.

## Image and the facts should form a unity

Catechetics

By FATHER CARL J. PFEIFER, S.J.

I have the opportunity frequently to speak to groups of religion teachers and parents at parish meetings. Usually they invite me to discuss new approaches to religious education, the new textbooks, first confession and communion, how to teach children to pray, and similar topics. The title invariably suggests practical areas of the

religious education of children. Naturally, I address myself to the topic the group invites me to discuss.

Time after time such meetings end quite differently than the group might have foreseen. The discussion periods almost always move from the particular topic the group wanted discussed to much broader issues. The focus on a specific question of Christian education of children or youth normally shifts to a sharper focus on the adult group themselves. From there the discussion generally moves into questions about the Church in today's world.

THE SHIFT from concern about methods of catechizing children to fundamental questions about the nature of the Church occurs because the new approaches to religious education exemplify new insights into what the Church really is. If the Church is really a community of persons, the "People of God," new approaches to religious education tending to involve the young in that, are creative of genuine unity. If the Church is a "Pilgrim People," always developing, always learning, then the recent approaches to catechetics place priority on questions and process as well as on answers.

Likewise, if the Church is a "Sign" of unity, of universal salvation, then religious education needs to involve youngsters at taking a hard look at their experience of the Church. The religious education of the young, as guided in new texts and programs, involves the young in considering not only "truths" but a way of life that expresses what one experiences and believes. The Church is visible and experienced by believers and non-believers must really look, sound and feel like what we say it is.

That is, in my experience, why meetings of parents and religion teachers move rapidly from how to teach children to pray to a consideration of the adult community's prayer, family prayer, parish prayer. Meetings devoted to teaching Christian morality to fourth graders readily move into areas of adult Christian ethical living.

If we begin by discussing why there are so few answers in a first grade text, we soon find ourselves discussing the image of the hierarchy or the role of the pastor. A meeting that begins with concern over the apparent freedom in the seventh grade classroom may well end with deep discussion about the channels of communication between laity and clergy in the parish or diocese. Concern over illustrations in children's books readily leads to concern over the place of art and beauty in Catholic life.

IN OTHER WORDS many meetings begin with pedagogical questions of child catechesis and end with doctrinal questions about the Church, because the new approaches to religious education of the young take seriously the teaching of Vatican II and the Scriptures that the Church has a sign or sacramental role. The young are engaged in a kind of religious education that deals with what appears and is experienced as well as with what is said.

It does little good to tell the young that as children of God they are free, if in fact we forbid spontaneously. It becomes a lie to teach that each Christian has something to contribute to the Church, if no one ever listens to him seriously.

A credibility gap can be created by teaching that is soundly contemporary and traditional but contradicted by the facts. To teach the young that the Church is a community, challenges parents, the teachers, pastors to look and see if there is anywhere in the parish a semblance of community. To instill in the child that the liturgy is a celebration, forces adult educators to look at the Sunday parish Mass. To require children to learn that the Church has important insights about Christian living may mean little to them when the Christian community remains silent about serious ethical matters of contemporary life.

Perhaps one of the major contributions of recent catechetical developments is that the new approaches are challenging parishes across the country to consider not only classroom methodology but the life and structure of adult Catholic life and the nature of the Church. If the Church is really a sign, then we need to question what we and our children experience as well as hear. We have to gradually become in fact what we say we are.



Today the young are engaged in a kind of religious education that deals with what is experienced as well as with what is said. In above photo the experience of friendship is as important as the actual words used to convey it.

# The Trinity and Old Testament

By FATHER JOHN T. CATOIR

Everyone knows that one of the chief stumbling blocks for the Jews in the acceptance of Christianity is the doctrine of the Trinity. The Jews believe in the one true God. Christians believe in the same God but He is described as three distinct Persons in one Being.

The mathematical formula: three equals one, is difficult for any mind to grasp, so it is no wonder that our Jewish brethren find it unacceptable. However, Christians have experienced God in their own unique way and that experience is extremely important in their understanding of God.

A brief review of Old Testament literature might enlighten us a bit concerning the revelation which is developed in the New Testament. The ancient Jews spoke poetically of God in many ways, but two dominant themes manifest themselves continually. They knew God could never be understood or visualized, but they made repeated references to His Presence as the mysterious "breath of life" and as the spoken "Word" at the beginning of creation.

(Genesis 1:1-3): In the beginning God created the earth and sky. Now the world was empty and formless, with darkness hanging over deep waters. But the breath of God stirred the waters. God gave the word. "Let there be light." And there was light.

The same theme is repeated in the familiar account of the creation of man.

(Genesis 2:7): Yahweh shaped man from the clay of the earth and breathed into his nostrils the breath of life, and man became a living being.

The breath of God was understood as that life-giving power which came from God's very being. His word was understood as power itself, commanding, creating and re-creating the universe. God spoke His word through the prophets. Ezechiel is an example of this divine intercession in the establishing of a new Israel.

(Ezechiel 11): He said to me, "Son of man, all these bones represent the people of Israel. They have been saying, 'Our bones are dried up, our hope is lost, we have been cut off from our destiny!' " So He told me, "Preach to those bones: You dry bones, hear the word of the Lord! This is what the Lord God says to you bones: I am going to breathe into you and you will live!"

If it was understood that God acted in history through His breath and through His word, it is not difficult to see how the early Christian community began to see a deeper meaning in the words of Christ.

(John 10:25): "The things I do in my Father's name are my witnesses. The Father and I are one."

(John 20:22): Jesus breathed upon them and said, "Receive the Holy Breath of Life. If you forgive anyone's sins, they are forgiven."

(John 16:13): "But when he, the Spirit of truth has come, he will teach you all the truth. For he will not speak on his own authority but whatever he will hear he will speak and the things that are to come he will declare to you."

Jesus began to teach not only that there was a unity between God and the word he spoke, the breath he breathed, but also that there was a distinction as well. The early Christian community began to examine their own experience of God's revelation to them, and they came to understand Jesus as the Word of God. John 1:14: "And the Word became man and made his home among us."

Also, the Breath of Yahweh was not merely an extension of God's power, but the Advocate, a distinct and separate person within the Godhead, descending upon the Apostles at Pentecost, filling the Church with new life, renewing the face of the earth. God's word was experienced personally through, with and in Jesus. God's Breath was experienced in the coming of the Spirit at Pentecost and throughout the history of the Church. The intimate union between the three is indescribable in human terms, and yet the distinction between each is clearly delineated.

It may be interesting to note here that for the Hindu, God is described in a variety of ways. He is referred to as "Brahman," and the many faces of Brahman include a Trinitarian formula: Brahman the creator, Vishnu the preserver and Shiva the destroyer. This is a thoroughly different notion of God than perceived in Christian revelation, but it is nevertheless interesting to see that a religion, more ancient than both Christianity and Judaism, has expressed its understanding of God in terms of this notion of trinity.

## Prayer Of The Faithful

31st Sunday of year  
Oct. 31, 1971

**CELEBRANT:** God gives power to cooperate with Him in His creation, building, improving, planting. But in our sin and blindness we often disfigure what he has given us and lose sight of our priorities. Recognizing our needs, let us place them confidently before Him.

**COMMENTATOR:** Our response today will be: Lord, hear us.

**COMMENTATOR:** That every Christian community may become a more perfect shelter of fraternal love and mutual help, we pray to the Lord.

**PEOPLE:** Lord, hear us.

**COMMENTATOR:** For churches and governments that they will seek out and aid the lost, the maimed, the immobile, we pray to the Lord.

**PEOPLE:** Lord, hear us.

**COMMENTATOR:** For rich men and women the world over that they will respond to the needy cries of the poor, we pray to the Lord.

**PEOPLE:** Lord, hear us.

**COMMENTATOR:** For people we have wrongfully excluded from our lives, that they may find the love we refused them, we pray to the Lord.

**PEOPLE:** Lord, hear us.

**COMMENTATOR:** That all men will stand in defense of God's greatest gift — the gift of life, we pray to the Lord.

**PEOPLE:** Lord, hear us.

**COMMENTATOR:** For all of us, that we might simply believe in life and the potential goodness of every man, we pray to the Lord.

**PEOPLE:** Lord, hear us.

**CELEBRANT:** Lord, we pray for the strength to wash away ingrained bigotry, to be open to the needs of our neighbors. Help us see the beauty of your creation and work to develop and protect it. We ask this through Christ our Lord.

**PEOPLE:** Amen.

## History of Halloween dates back to days of the pagans

By FATHER LEO E. GILLEN

(NC NEWS SERVICE)

Little goblins creep from under frosted tree trunks and frolic in October's mist.

Witches sweep across the sky. Jack o'lanterns peer fire-eyed from windows. Skeletons rattle. A black cat arches its back with a psssst. And costumed children go gegging trick-or-treat from door-to-door.

It's Halloween and the frost is on the pumpkin. The witches laugh through the crisp autumn air. Chains rattle and coffins creak. Laughing children run after tipping over garbage cans, and the hoot of the owl and the howl of the wolf fill the spooky night.

Halloween may have come from the Roman festival of Pomona (a harvest festival). But probably the Druids in pre-Christian Ireland and Scotland hold a clearer historical background for the feast.

**THE CELTIC YEAR** ended on Oct. 31, the eve of Samhain.

The Samhain was partly an agrarian celebration. The end of summer was a time of threshing and of food preparations for the winter season. The festival of the dead was another part of the celebration. The spirits of the departed were believed to visit kinsmen in search of warmth and good cheer as winter approached. Bonfires were lighted on hilltops to guide the spirits and ward off the witches.

Magical practices of divination were practiced during the Samhain. Who would die, identity of future marriage partners, and who would be given good fortune in the coming year — these were the questions that the people asked.

The Samhain was also a time of fairies, witches and goblins who terrified travelers, destroyed crops, and stole cattle.

Pope Gregory III instituted the feast of All Saints in 843 to Christianize this feast of Samhain. Instead of a festival of the dead, he wanted all Christians to honor the saints. Hence the name Halloween (holy evening) — the vigil of All Saints. Sometimes hallowmas was used, and this was a contraction of All-hallow-mass.

In 998, Odilo, abbot of Cluny, established the feast of All Souls day on Nov. 2. Again, this was an attempt to supplant the feast of the dead.

It is rather significant, as we look at the modern celebration of Halloween, that we follow the old rite of the Druids, rather than the feasts instituted by Pope Gregory or Odilo.

**SOME OLD DRUID** is laughing at our attempt to Christianize the pagan rite of Samhain. The Druids' witches and goblins are still with us at Halloween; and little, if any, thought is given to the saints.

"But why, old Druid, does your ancient feast appeal only to children? You laugh at our Christian feast, and yet your feast is only for children?"

The Druid of old agrees that his ancient feast is enjoyed by children. He says that the adults have forgotten how to be happy and joyful. But children in all ages have enjoyed parties and feasts because for them life is a joyous expectation of a party.

"But your joy was an earthly thing that ended; our joy is eternal happiness in heaven."

"We pagans of old," said the Druid, "did not have your Christ. But if we had, we would have honored Him better than you Christians do."

"You have not accepted Christ as a joy; you have accepted Christ as a burden. Christianity is a weight upon your back; it is a joyless thing that must be endured rather than enjoyed."

"Your Christian feasts should be times of great happiness, but you have made

them heavy and solemn. Do not scoff at the pagans for their moment of joy. You Christians have been promised eternal joy and your feasts are a study in dullness."

Halloween, 1971, is still rather pagan, and the Druid was right when he said that we Christians cannot supplant a joyful pagan rite with a dull Christian feast. But he also gave us the answer: "Give joy and happiness to your feasts by accepting Christ joyfully, not as a burden."

(Father Gillen is a priest of the Steubenville, Ohio, diocese.)

## Habits forbidden teaching nuns

EVANSVILLE, Ind. — (RNS) — Federal Judge S. Hugh Dillin has ruled that Catholic teaching nuns in a publicly-operated school at Ferdinand, Ind., cannot wear their religious habits, and ordered the word "Saint" chipped from the cornerstone of an elementary school.

The judge also ordered religious statuary removed from the school grounds.

His orders apply to schools operated in buildings owned at Ferdinand by the Diocese of Evansville and leased to the Southeast Dubois School Corporation.

The orders handed down in federal court here are based on an injunction suit filed by 141 parents of pupils in the Birdseye area.

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## Prayer Of The Faithful

Feast of All Saints  
Nov. 1, 1971

**CELEBRANT:** Today's feast reminds us that we are all called to sanctity. Inspired by the example of those who have gone before us, let us ask the Father for His aid.

**COMMENTATOR:** The response for today's prayer of the faithful will be: Father, hear us.

**COMMENTATOR:** That those called to the priestly and religious life will always have the service of the People of God as their deepest concern, we pray to our Father.

**PEOPLE:** Father, hear us.

**COMMENTATOR:** That all men will strive for sanctity in accord with their way of life in this world, we pray to our Father.

**PEOPLE:** Father, hear us.

**COMMENTATOR:** For those who live in danger, famine and war, that peace and true concord will exist among all men, we pray to our Father.

**PEOPLE:** Father, hear us.

**COMMENTATOR:** That all those absent, especially the sick, the unemployed, the poor and the lonely in our neighborhoods, may find the joy of fellowship with the saints, we pray to our Father.

**PEOPLE:** Father, hear us.

**COMMENTATOR:** That the eternal rest of the blessed in heaven will come to all our departed relatives and friends, we pray to our Father.

**PEOPLE:** Father, hear us.

**COMMENTATOR:** That in imitation of the saints, all of us here present will be strengthened and preserved in God's service, we pray to our Father.

**PEOPLE:** Father, hear us.

**CELEBRANT:** Father, you see that we are weak. We fall often in spite of our striving for sanctity. May we be inspired to greater love and efforts by the example of your saints. We ask this through Christ our Lord.

**PEOPLE:** Amen.

## Prayer Of The Faithful

Commemoration of All Souls  
Nov. 2, 1971

**CELEBRANT:** With faith let us seek God our Almighty Father, who raised Christ, His Son, from the dead, to grant salvation to all the living and the dead.

**COMMENTATOR:** The response for today's prayer of the faithful will be: Lord, have mercy.

**COMMENTATOR:** For all of our deceased religious and civic leaders, let us pray to the Lord.

**PEOPLE:** Lord, have mercy.

**COMMENTATOR:** For peace among nations and men; for eternal rest and happiness for all who have died as a result of war, let us pray to the Lord.

**PEOPLE:** Lord, have mercy.

**COMMENTATOR:** For our deceased relatives and friends that God will grant them a place of light, happiness and peace, let us pray to the Lord.

**PEOPLE:** Lord, have mercy.

**COMMENTATOR:** That the sorrowing will find comfort and the bereaved will discover the truth that death has no dominion over their beloved, let us pray to the Lord.

**PEOPLE:** Lord, have mercy.

**COMMENTATOR:** That we who believe that Christ is the resurrection and the life may live in fidelity to His teaching, let us pray to the Lord.

**PEOPLE:** Lord, have mercy.

**CELEBRANT:** Father, may all that we ask for help us to come to that life where all questions are answered, where all tears are wiped away, where we shall meet those we have loved and lost for a time, where we shall be forever with you. We ask this through Christ our Lord.

**PEOPLE:** Amen.

# Minister worries over Synod's 'neglect' of ecumenism affairs

By MSGR. GEORGE G. HIGGINS

A French Protestant minister, Pasteur Richard-Molard, writing in the Oct. 17 issue of the Paris daily, "Le Figaro," has called upon the Synod of Bishops "not to announce the end of loyal and constructive ecumenism between the institutional churches." His fear that the Synod may, in effect, cancel out or reverse the ecumenical gains of recent years strikes me as being somewhat exaggerated. Nevertheless it deserves to be taken seriously.

Pasteur Richard-Molard, though fearful that the final document of the Synod on the subject of the ministerial priesthood may prove to be too negative or too restrictive, is at pains to note that, strictly speaking, that's not for him to decide as a non-Catholic observer.

On the other hand, as a loyal and a constructive ecumenist, he feels compelled to say that, in his judgment, it is regrettable that the Synod has largely ignored the experience of Protestantism and of Orthodoxy on the matter of the ministerial priesthood.

"The problems of the priesthood or the ministry," he complains, "have been reduced in the Synod to the one problem of 'celibacy' even though everyone knows that these problems are, in the final analysis, even more serious and are universal in nature." By this he means that the clergy of all the Christian churches are faced with substantially the same problems (celibacy aside) and that the search for solutions to these problems ought to be an ecumenical enterprise regardless of the difficulties involved.

I WOULD AGREE that ecumenism has, in certain respects, been slighted in the Synod. For one thing, no Protestant or Orthodox observers have been invited to sit in on the proceedings. This, it seems to me, is all the more regrettable in view of the fact that the presence of such observers at all sessions of Vatican Council II proved to be so beneficial from every point of view.

Secondly, with few exceptions, the Synodal Fathers, in speaking about the ministerial priesthood, have paid scant attention to the experience of Protestantism and Orthodoxy in dealing with this matter. On the other hand, as Cardinal Willebrands reminded the Synodal Fathers, it would be a mistake for the Catholic Church to think that it could advance the cause of genuine ecumenism by watering down its own discipline on the subject of celibacy.

The celibacy issue, he said, should be approached from the point of view of what is best for the common good of the Catholic Church itself. I think we can assume that the Cardinal, as the head of the Secretariat for Christian Unity, knows whereof he speaks in this regard.

Moreover I would not agree with Pasteur Richard-Molard when he says that the problems of the ministerial priesthood have been reduced in the Synod to the one problem of celibacy. To be sure, celibacy has been discussed at great length, but not, it must be noted, to the exclusion of or neglect of other problems pertaining to the role of the priest in the modern world.

SOME OF THE PROBLEMS which have been given more or less equal time and attention on the floor of the Synod and in the language groups were mentioned in the last release of this column. I can report in this connection that the particular language group to which I was assigned gave far more attention to some of these other issues than it did to the problem of celibacy. Judging from the detailed reports coming out of the other groups, I would say that our own group was not exceptional in this regard.

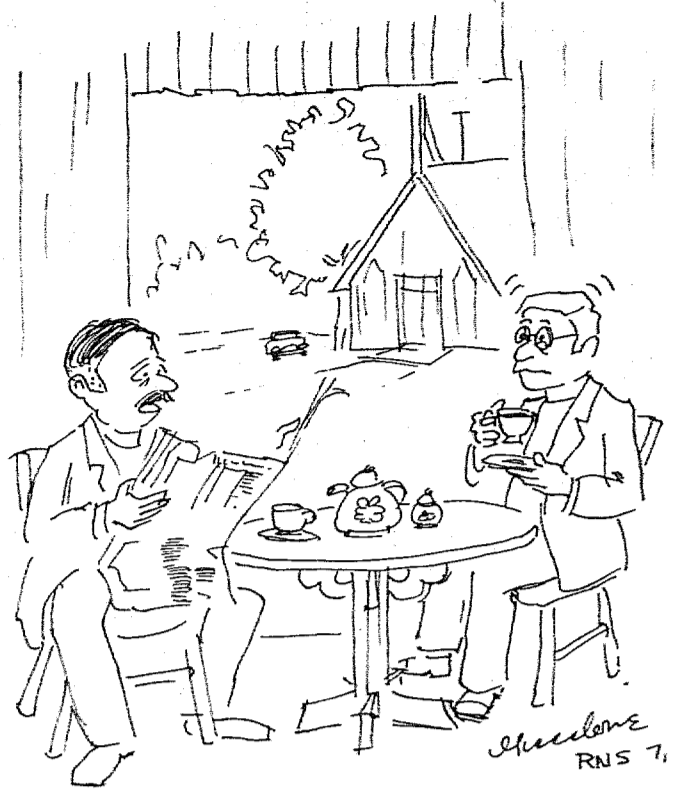
Speaking of the language groups, I should also like to report, for the record, that the priest auditors are not only permitted but encouraged to speak their piece, with perfect freedom and complete frankness concerning every issue on the Synod agenda. In brief they are being accorded exactly the same right to speak as the Synodal members themselves, without regard to ecclesiastical rank.

I think it is important that this point be made a matter of record in view of the fact that, in some circles at least, the word is around that the presence of the priest auditors in the Synod is simply pro forma and totally without any practical effect.

That simply is not so. Admittedly the auditors have not been authorized to speak in any of the plenary sessions of the Synod (except symbolically in the person of one elected spokesman).

On the other hand, they have spoken frequently and very openly in most of the language groups (and most certainly in our own) and have been listened to very attentively and with great courtesy and respect.

They do not pretend to be able to "represent" the clergy of their respective countries (much less the clergy of the



Oh-oh! Ralph Nader is investigating our soul saving efficiency.

universal Church) but they are trying to the best of their ability — and with some success, I believe — to convey to the Synodal Fathers an accurate reading of the varying points of view of the clergy on all matters under discussion.

In addition, they have had countless opportunities to confer, both formally and informally, with individual bishops and groups of bishops. I like to think that, in doing so, they have made at least a slight contribution to the work of the Synod in ways which I may have an opportunity to write about in greater detail in a subsequent release of this column.

# American public turns apathetic about Viet war

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

As I write this column, the daily weather report for New York City has it that "a stationary mass of dead air" hangs over the city.

This is a fairly accurate description of the apathy that hangs over the whole country at the moment. Two years ago, it was being said that violence was in the air, in the streets, in the American bloodstream it was considered as American as apple pie. Now apathy has infected the bloodstream.

Why the change? Take the anti-war movement, for instance. It is sagging badly. I attended a two-day peace meeting in Washington recently at which reports from all over the country registered a strange, almost weird lack of concern about the war. John Kerry, the best-known Veteran Against the War has returned to Boston after a long tour of various states. He found the war distinctly unpopular but also found that few were excited about it.

IT IS RATHER REMARKABLE that this should be so. For the Vietnam elections in early October knocked the props out from under our attempted justification of America's involvement.

Time after time, President Nixon has said that our purpose in going into Vietnam was to insure the Vietnamese a free vote at the ballot box. He claimed that, much as we would like to see Communism defeated in Asia, we would not dictate to the Vietnamese what kind of government they should prefer. If they wanted to install a Communist government that was their business — so we said — but our business in Vietnam was to make sure that they would have a free choice at the polls. In his speech to the UN, President Nixon laid a heavy stress on our determination to allow the Vietnamese to decide their own political destiny.

Now the elections have come and gone. In the same high-handed style that is the hallmark of Communist elections, President

Thieu insured his continuance in office by putting only one name on the ballots — his own. No one was very much surprised when he got about 95% of the votes.

The election had all the earmarks of a musical comedy but it was really a great tragedy. The jails in that unhappy country are already bursting at the seams with political prisoners, the internal turmoil will grow, opposition leaders are talking about a long, protracted struggle. One leader, General Minh, is moderate. He says that "the Americans are not yet ready to dump Thieu, so it is too early to start struggling yet."

ONE AMERICAN DIPLOMAT in Vietnam reacted to the mock election with the remark, "It was a mess and we might as well put it behind us." He should have said that we should put Vietnam behind us. For we have absolutely no reason to be in Vietnam if we cannot achieve the goal which prompted our original intervention. If we cannot insure to the Vietnamese a free choice at the polls, then we must get out.

The apathetic public seems to feel that there is no reason for getting excited as long

as the American combat deaths continue to decrease. It is true that American casualties are decreasing but our Air Force is very busy dropping bombs on neighboring Laos and Cambodia. Shall we say that it is right and proper to kill Orientals but distasteful to kill Americans?

On Oct. 14 the Senate voted to put a \$250 million dollar maximum on military and economic aid to Cambodia (the military aid to total about \$200 millions.) The Administration had asked for \$341 millions.

Many of the Senators felt that our involvement in the war in Cambodia is just the beginning of another war similar to that in Vietnam. Senator Mansfield said that the hundreds of millions poured already into Cambodia had not helped the Cambodian people "who have now been reduced to the common denominator of the irrelevant devastation which has been suffered in Laos and Vietnam."

Instead of prolonging this Asian escapade indefinitely, let's set a definite date for ending the war. It's the only way we can bring home the prisoners of war and the remaining American troops.

# Next week: Feast of All Saints, Commemoration of All Souls

By JOHN J. WARD

Next Monday is the Feast of all Saints.

Next Tuesday is All Souls' Day.

And these two days combine to represent the Communion of Saints, binding together the members of the Church on earth with the Church suffering in Purgatory and the Church triumphant in Heaven.

The Feast of All Saints on Monday is a Holy Day of Obligation. The Gospel for that day reads:

"At that time, when Jesus saw the crowds, he went up on the mountain and after he had sat down, his disciples gathered around. Then he began to teach them: 'Happy the poor in spirit, theirs is the Kingdom of Heaven. Happy those who mourn, they shall be consoled. Happy the humble, they shall inherit the land.

"Happy those who hunger and thirst for holiness; they shall be satisfied. Happy the merciful; they shall obtain mercy. Happy the sincere of

heart, they shall behold God. Happy the peacemakers, they shall be called God's children. Happy those who suffer persecution for religion, theirs is the Kingdom of Heaven.

"Happy are you when they insult you and persecute you and utter every kind of slander against you on my account. Be glad! Yes, be overjoyed; your reward in Heaven is great.

DAY BY DAY, the Church pays special veneration to one or another of the holy men and women who have been proclaimed Saints.

But how many others are there whose names are not recorded?

They are our brethren, our ancestors, friends and fellow-Christians with whom we have lived in daily companionship, members of our own family.

The Church teaches that the souls of the just who have left this world stained with venial sins remain for a time in a place of expiation, where they suffer such punishment

as may be due to their offenses. It is a matter of faith that these suffering souls are relieved by the intercession of the saints in Heaven and by the prayers of the faithful on earth. To pray for the dead then is both an act of charity and of piety.

We read in Holy Scripture: "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins."

## Pope Paul sends thanks to Franco

MADRID, Spain — (NC) — Pope Paul VI has thanked Gen. Francisco Franco, Spanish chief of state, for amnesty he granted some 3,100 prisoners as part of the St. James Holy Year celebrations at Compostela.

Among the prisoners were about 30 priests.

"The amnesty strengthens the brotherly bonds of your nation and brings honor to its Christian traditions and spirit," the Pope said in a message to Franco.



## WOMEN...

### WHAT IS YOUR GOAL?

Are you satisfied that your life has meaning?

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Miami, Florida 33138



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

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

# Mass timetable

The Sunday Mass schedule for Cathedral at 7505 NW 2nd Ave. is as follows: 7:30, 9:30, 10:30 a.m. (hall); 11 a.m., 12:30, 5:30 and 7 p.m. (Spanish); Saturday 7:30 p.m.

**BELLE GLADE:** St. Philip Basilica: 7:30, 9:30, 12 noon (Spanish); **BOCA RATON:** St. Joan of Arc: 7, 8, 9, 10:30 a.m. and 12 noon, 6 p.m.; Assumption: 8:30, 10:30 & 11:30 a.m., 4:30, 7:30 p.m.; **BOYNTON BEACH:** St. Mark: 8, 9, 10:30, 11 a.m.; **CLEWISTON:** St. Margaret: 8 a.m., 12 noon; **COCONUT GROVE:** St. Hugh: 7:30, 9 a.m., 10:30 a.m., 12 noon (Spanish); Saturday 6:30 p.m.; **CORAL GABLES:** Little Flower (Church): 7, 8, 9, 10:30, 11:45 a.m., 1 and 6 p.m., Saturday 7 p.m.; St. Augustine: 7:30, 9, 10:30 a.m., 12, 5 and 6 p.m., Saturday 5:30 p.m.; St. Raymond, Coral Gables, Elem. School: 9:30, 12:30 — 4:30 & 11 (Spanish); Saturday 6:30, 7:30; **CORAL SPRINGS:** St. Andrew: 8:30, 10:30 and 11:45 a.m.; **DANIA:** Resurrection: 2nd St. and 5th Ave.: 7, 8, 9, 10, 11 a.m., 12 noon and 6:30 p.m., Saturday 6:30 p.m.; **DEERFIELD BEACH:** St. Ambrose: SE 12 Ave.: 7:30, 9, 10:30 a.m., 12 noon and 5:30 p.m.; **DELRAY BEACH:** St. Vincent: 8:30, 9, 10 and 11 a.m., 5:30 p.m.; **FORT LAUDERDALE:** St. Anthony: 7, 8, 9, 10:30 a.m., 12 noon and 5:30 p.m.; St. Bernard: 6 p.m., Saturday 5 p.m. — City Hall, Sunrise Golf Village: Also 9:11 a.m., Village School, Sunrise Golf Village; Blessed Sacrament: 6, 8, 9:30 and 11 a.m., 12:30, 6 and 7 p.m.; St. Clement: 6:30, 8, 9, 10, 11, 12 a.m., 12:30 and 7 p.m.; St. George: 7, 8, 9, 10, 11 a.m., 12:30 and 5:30 p.m.; St. Helen: 3063 NW 25th Way: 8, 9, 10, 11 a.m., 12:30 and 5:30 p.m.; St. Henry: 700 NE 56th St.: 9 and 11 a.m., Pompano Harness Track: 7 and 10 a.m.; St. Jerome: 8:30, 10, 11, 30 a.m.; St. Malachi: 8, 10 a.m., Miss. Mt. N.W. 67th Ave. and 57th St.; St. Maurice: 9 & 11 a.m., 7 p.m., Saturday 7 p.m.; Queen of Martyrs: 6:30, 8, 9, 10, 11 a.m., 12:30 and 6 p.m.; **FORT LAUDERDALE BEACH:** St. Pius X: 7, 8, 9, 10, 11 a.m. and 12:30 p.m.; St. Sebastian Harbour Beach: 8, 9, 10, 11 a.m., Saturday 7 p.m.; **HALLANDALE:** St. Matthew: 7:30, 8:45, 10, 11, 12 a.m., 12:30 and 6 p.m., Saturday 5 and 7 p.m.; St. Charles: Borromeo: 9, 10, 30 a.m. and 12 noon.

St. Cecilia: 8, 11, 12:30, 7 (Spanish); 10 a.m. (English); Saturday 4:30, 7 p.m.; St. John the Apostle: 6, 7, 8, 9, 10, 11, 12 noon, 1 p.m. (Spanish); 5:30 and 6:30 (Spanish); **HIGHLANDS BEACH:** St. Lucy: 8, 9, 10 and 11 a.m., 5 p.m., 10:10 S. Devon Blvd.; **HOBOKEN:** St. Christopher: 7, 9 a.m.; **HOLLYWOOD:** Assumption: 8, 9, 11, 30 a.m., 7 p.m.; Little Flower: 7, 8, 9, 10, 11, 12 noon, 5:30 p.m., Saturday 6:30 p.m.; Nativity: 7, 8, 9, 10, 11, 12 noon, 1, 5, 6 p.m., Saturday 7 p.m.; St. Bernadette: 7:30, 9, 10, 11 a.m., 12 noon and 7 p.m., Saturday 7 p.m.; St. Boniface: 7 p.m., Saturday 7:30; Johnson: 8, 10, 11, 12 noon, 10 a.m., Johnson St. & 99th Way; **HOMESTEAD:** Sacred Heart: 8, 9, 10, 11 a.m., 12:30 and 6 p.m., Saturday 6 p.m.; **IMMOKALEE:** Lady of Guadalupe: 8 (Spanish); 10:11 (Spanish); **INDIANTOWN:** Holy Cross: 9 a.m., Saturday 7:30 p.m.; **JUNO BEACH:** St. Paul of the Cross Volunteer Fire House: 1, 5, 7, 8, 9 a.m., 10:30, 12 noon, Saturday 7:30 p.m.; **JUPITER:** St. Jude: 8, 10 and 10:30 a.m., Saturday 7 p.m.; **KEY BISCAYNE:** St. Agnes: 8:30, 10 (Spanish); 11:15 a.m., Saturday 6:30 p.m.; **LABELLE:** Mission: 10 a.m.; **LAKE WORTH:** St. Luke: 7, 8, 9, 10, 11, 12 noon, 6 p.m., Saturday 7 p.m.; Sacred Heart: 7, 8, 9, 11, 10, 11, 12 a.m., Saturday 6:30 p.m.; **LANTANA:** Holy Spirit: 7, 8, 9, 10, 11, 12 noon and 6 p.m.; **LIGHTHOUSE POINT:** St. Paul the Apostle: 8, 9, 10 and 10:30 a.m.; **MARCO:** Catholic Church of San Marco: 8:30 a.m., Mary Yacht Club; **MARGATE:** St. Vincent: 8, 9, 10, 11 and 11:30 a.m., Saturday 6 p.m.; **MIAMI:** St. Brendan: 8:30, 9, 9:15, 10:30, 11:45 a.m. (Spanish); 1, 5:30, 6:45 (Spanish); and 8 p.m., Saturday 9:30, 6:45 p.m. (Spanish); Assumption of the Blessed Virgin (Kraus): 8:30 and 10 a.m.; Corpus Christi: 7, 8, 9, 10, 11, 12 noon (Spanish); 11:45 a.m., 1 p.m. (Spanish); 5:30 (Spanish); Saturday 6 p.m.; Gesù: 6, 7, 8, 10, 10:15, 11:30, 1 & 5 p.m. (Spanish); Saturday 6 p.m.; Holy Redeemer: 7:10 a.m., 6:30 p.m.; International Airport International Hotel: 8 a.m., Sundays and Holy Days; Melkite Mission: 2626 SW Third Ave.: 10:30 a.m.; St. Catherine Killian High School: 9 and 11 a.m., Saturday 6 p.m.; St. Francis Xavier: 7 and 9:30 a.m.; St. Dominic: 7, 8, 10, 11, 30 a.m., 1 p.m. (Spanish); 6 and 7:30 p.m. (Spanish); Saturday 7:30 p.m.; St. John Bosco Mission: 1201 W. Flagler St.: 8:30, 11:30 a.m. (English); 7, 10, 1, 5, 7:30 p.m. (Spanish); Saturday 6 p.m. (English); 7 p.m. (Spanish); St. Kevin: 9, 10, 11, 12 (Spanish); St. Kieran: Assumption Academics: 7:30,

9:30, 11 a.m., 12:15 p.m. (Spanish); 5 p.m., 7 p.m. (Spanish); Saturday 7 p.m.; St. Martha: 1460 Biscayne Blvd.: 8:30, 10 a.m., 11:30 a.m. (Spanish); Saturday 8 p.m.; **St. MARY Cathedral:** 7, 8, 9, 10, 11 a.m., 12:30, 5:30 and 7 p.m. (Spanish); Saturday 7:30 p.m.; St. Michael: 7, 8, 9 (Polish); 10, 11, 12 a.m. (Spanish); 12:30, 6 and 7:15 (Spanish); Saturday 8:30 p.m.; St. Peter and Paul: 7:30, 9:30, 10:30, 12 noon, 5:30 p.m. (Spanish); 6:30 a.m., 1, 7 Saturday 5:30; St. Robert Bellarmine: 3406 NW 27th Ave.: 8 a.m. (English); 11 a.m., 1 and 7 p.m. (Spanish); Saturday 8:30 p.m. (Spanish); St. Timothy: 6:30, 7:45, 9, 10:15, 11:30 a.m., 12:45 p.m. (Spanish); and 6:30 p.m., Saturday 6:30 p.m.; St. Thomas the Apostle: 7:30, 9, 10, 11 a.m., 12:15 and 6 p.m.; St. Vincent de Paul: 2100 NW 100 St.: 7, 9, 10, 11, 12, 6 p.m. (Spanish); Saturday 5:30 p.m.; **MIAMI BEACH:** St. Francis de Sales: 7, 8, 9, 10:30, 11:45 a.m., 5 p.m., 6 p.m. (Spanish); Saturday 7:30 p.m.; St. Joseph: 7, 8, 9, 10, 11 a.m., 12:30 and 5:30 p.m.; St. Mary Magdalen: 7:30, 8:45, 10, 11 a.m., 12:30 and 6 p.m., Saturday 6 p.m. (Spanish); Saturday 5 p.m.; **MIAMI SHORES:** St. Rose of Lima: 7, 8, 9, 10, 11, 12 noon a.m., 1 p.m. (Spanish); 6 p.m., Saturday 7 p.m.; **MIAMI SPRINGS:** Blessed Trinity: 8, 9, 10, 10:30 a.m., 12 noon, 5:30 and 7 p.m. (Spanish); Saturday 7 p.m.; **MIRAMAR:** St. Bartholomew: 6:45, 7:45, 9, 10, 11, 12 noon a.m., 12:45 and 7 p.m.; **MOORE HAVEN:** St. Joseph: 10 a.m.; **NAPLES:** St. Ann: 7:30, 9, 10, 11 a.m., 12 noon and 6 p.m., Saturday 5:15 p.m.; **NARANJA:** St. Ann: 11 a.m., 7 p.m. (Spanish); 10 a.m.; **NORTH MIAMI:** Holy Family: 7, 8, 10, 9:45, 11 a.m., 12:15 and 6:30 p.m., Saturday 7:30 p.m.; St. James: 7, 8, 10, 10:11 a.m., Latin: 12:30 and 5:30 p.m., Saturday 6:45 p.m.; Visitation: 7, 8:30, 10:30 a.m., 12 noon, 6 p.m., 1 p.m. (Spanish); Saturday 7:30 p.m.; **NORTH MIAMI BEACH:** St. Lawrence: 8, 9, 10, 11 a.m., 12:15 and 6:30 p.m., Saturday 5:30, 7:30 p.m.; St. Basil: Byzantine: 8:30 and 10:30 a.m.; **NORTH PALM BEACH:** St. Clare: 7, 8, 9, 10, 10:45 a.m., 12 noon and 5:30 p.m.; **OPA LOCKA:** Our Lady of Perpetual

# All Souls Day Masses set in two cemeteries

In observance of All Souls Day, Tuesday, Nov. 2, Masses will be celebrated at 10 a.m. in South Florida's two Archdiocesan cemeteries.

An invitation to participate in the Masses has been extended by Msgr. James F. Nolan, Archdiocesan Director of Cemeteries, to those who have loved ones buried in the cemeteries as well as to the general public.

Father Jude O'Doherty, pastor, Immaculate Conception Church, Hialeah, will offer the Mass at Our Lady of Mercy Cemetery, 11411 NW 25th St., Miami. Father Laurence Conway, pastor, St. Anthony Church, Fort Lauderdale, will celebrate Mass in Our Lady, Queen of Heaven Cemetery, 1500 S. State Rd. No. 7, Fort Lauderdale.



# MAN WITH A UNIQUE HOBBY

We would like to share with you the personal insights of a man who has travelled extensively in mission countries and who has the unique "hobby," as he calls it, of making friends among young people of every race, creed, and nationality, and keeping in touch with them all, although there are thousands.

We are referring to our friend, Archbishop Sergio Pignedoli, the President of the Society for the Propagation of the Faith. The Archbishop arrived from Rome in September to meet and speak with the Society's Diocesan Directors meeting in New York.

After telling us about his fascinating hobby, the Archbishop went on to relate what he believes we as adult Christians, and especially as American Catholics, have to give to our young people, as well as the whole world.

"The youth of today presents a vivid example of a world in quest of God. What do they seem to be looking for today? Precisely what they have always looked for — great ideals, generous dreams, a brighter and better future. The young people of today, moreover, show signs of having a conscience which is more than ordinarily alert and sensitive in relation to social problems. Present day youth well realizes and experiences the insufficiency of mere possessions, and they are actively searching for something more satisfying to their human sense of values. Our youth know what it is 'to have everything!' They know there must be 'something more,' so the search goes on."

"The experience of the youth of today confirms this fact: that the world expects something very 'different' from us; it expects from us something it hasn't got. But if we insist on giving to the world things which it has got already without us, then we tend to become irrelevant — if not ridiculous. What the world asks of us is that we should be unto it 'signs' of a higher Reality."

"Here is the argument: Ought we not first attempt to resolve problems such as social injustice, hunger, ignorance, oppression? Ought we not labor to give man a human existence before we concern ourselves with making him a Christian? And we answer at once that this distinction is to a large extent an artificial distinction."

"Missionaries of every age have always managed to accomplish both things. And so I feel that our Missions do not have to make any apology if they have made every effort (and they always have) to find solutions for the social problems they came up against. And when we stop to consider the poverty of the resources which are at their disposal; when we realize how puny they are in comparison with those enjoyed by the big international agencies; we find that the achievements of our Missions in the field of social service are really very considerable; worthy, in fact, to stand comparison with those of Governments or international agencies. . . ."

"God is to be found only in friendship and in love. He wishes to talk with His friends face to face. We wish our young friends the great joy of finding His friendship. If a young man chooses to enter into this friendship, he also settles for friendship with all his brethren; he decides to get out of the straightjacket of his own selfishness and to bring the encouragement of hope to men, somehow or other. And with the hope, he brings the friendship of Him Who is our Hope, our Joy, our Certitude!"

Please send a generous sacrifice for our missionaries today because you are their only means of support, but even more, because you are their friends! (Please enclose your gift with the coupon below.)

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10/29/71

NAME .....

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# Funeral rites offered for mother of pastor

GARDEN CITY, N.Y. — The Funeral Liturgy was con-

celebrated in St. Joseph Church here for Mrs. Alice

Tonsmeire, whose Jesuit priest-son is pastor of a parish in West Palm Beach, Fla.

Chamberlain, S. Dakota; and Father James P. Sheridan, St. Joseph Church.

# W.F. Rohan rites held

ager in the law firm of Rohan and Rohan.

Father Sidney A. Tonsmeire, S.J. pastor, St. Ann Church, W. Palm Beach, was the principal celebrant of the Mass for his mother who died after a short illness at the age of 85.

A native of Mobile, Ala., Mrs. Tonsmeire had resided here for the past 17 years.

The Funeral Liturgy was celebrated last Thursday in SS. Peter and Paul Church for William F. Rohan, who died following a heart attack at the age of 48.

A graduate of Gesu School and the University of Florida, he served as a radar technician with the U.S. Air Force during World War II and after discharge was a regional employment manager for the Philco Corp.

Concelebrating with him were one of her nephews, Father Thomas McPhillips,

Burial was in Holy Rood Cemetery, Westbury, N.Y.

A native of Cleveland, who has resided here for 36 years, Rohan was office man-

A member of the Miami Council, K. of C., he was a past president of SS. Peter and Paul Ushers Club and of the parish Home and School Association. He was also a member of the Coconut Grove Post, American Legion.

In addition to his wife, Mrs. Vivienne, he is also survived by his mother, Mrs. L.B. Rohan, Sr.; five sons, William Jr., Patrick, Malcolm, Timothy and John; a daughter, Rae; three brothers, Laurence, Dr. Neil J., and Robert, all of Miami; and a sister, Mrs. Mary Foley of California.

**All Saints Day, Nov. 1, holy day**

The Feast of All Saints, a holy day of obligation, will be observed throughout the Archdiocese of Miami and the world on Monday, Nov. 1.

The faithful are advised to consult their respective parish bulletins for the times of Masses in parish churches.

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# 'Togetherness' in front of TV—pshaw!



**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

Young people have a need for interpersonal reaction. They must talk and argue and express their views.

If a child spends 22,000 hours looking at a television, then he can only react to the television, not to his relatives or friends. He loses the ability to relate to people, he becomes more of a follower, someone who blindly accepts what his peer group is doing. Television may bring the family together to watch a show but it is a mute togetherness, not a reacting togetherness.

Back in 1955, writing in Cross Currents, V.A. Demant states in his article, the "Unintentional Influence of Television," he explained that "group television watching can no more be called a social activity than a number of monologues in the same room is a convention. Togetherness, yes, if everyone is in the same room, but interaction no, because it is a personal watching.

Life should be lived not watched. Much of the stuff on television gives us an unreal world, a fantasy world.

Hayawaki has compared the viewing of television fantasy to drug-use. Both are passive experiences, which while they may temporarily ease anxieties and frustrations, will hardly be a long range solution to human problems." You cannot, year in and year out, receive entertainment by turning on a knob without it affecting your own ability to achieve some type of entertainment by planning or working for it.

IN A HOSPITAL WARD for adolescent girls with schizophrenia, Dr. C.O. Glynn noted that without television viewing, the girls became noisy, unruly and frequently destructive. Studies do show that except for the rare person who watches TV for more than five hours a day, we cannot say that watching TV causes passivity. But the passive person becomes more passive after watching. It can be said that TV watching does not reduce aggressiveness but there is no actual proof TV causes a person to be aggressive or violent. The danger exists, however, that TV presents so much violence that viewers come to think of it as normal and proper.

Is TV intellectually stimulating and does it aid creativity? Does it help us to rear a better informed generation? Glynn would say as I do, no, with one exception. With the continually depressed adolescent in our society, television is a window to the outside world. The adolescent gets a view of life for which he may strive — which is as intellectually dead as TV. Youngsters may develop a non-critical attitude and a disposition to "look without seeing."

As far as developing an identity — stage five of Erikson developmental stages — the adolescent must find where he fits into society as an unique, individual personality. Think back on the high rated shows and answer this for yourself. The typical TV father is sincere, but not too intelligent, a creature of habit and routine who holds his position by courtesy of his wife. TV has taught us that no woman can be happy unless married. Beautiful women and men are the only ones who understand romance. After watching the handsome,

## Says Vatican can't sway UN on China

TROY, N.Y. — (NC) — The Vatican has no power to influence the admission of Red China into the United Nations because the problem is purely political, the Vatican's permanent UN observer stated here.

Msgr. Alberto Giovannetti made the statement following a speech at Immaculate Conception Seminary in which he declined to say whether the Vatican favored the admission of Red China into the United Nations.

He would only say "the Holy See is for the universality of the UN," and that this universality includes non-member nations which ought to be consulted by the UN on world problems.

Making these remarks during a question-and-answer period, Msgr. Giovannetti said there was more to be said on some of the questions than diplomacy would allow.

REGARDING the possible entry of Red China into the UN, Msgr. Giovannetti said the Vatican does not wish to "compromise the Church on Taiwan or friendly relations with Taiwan."

He stressed the importance of a speedy UN decision on Red China's admission, adding that the UN

General Assembly "is almost paralyzed" unless the question is solved.

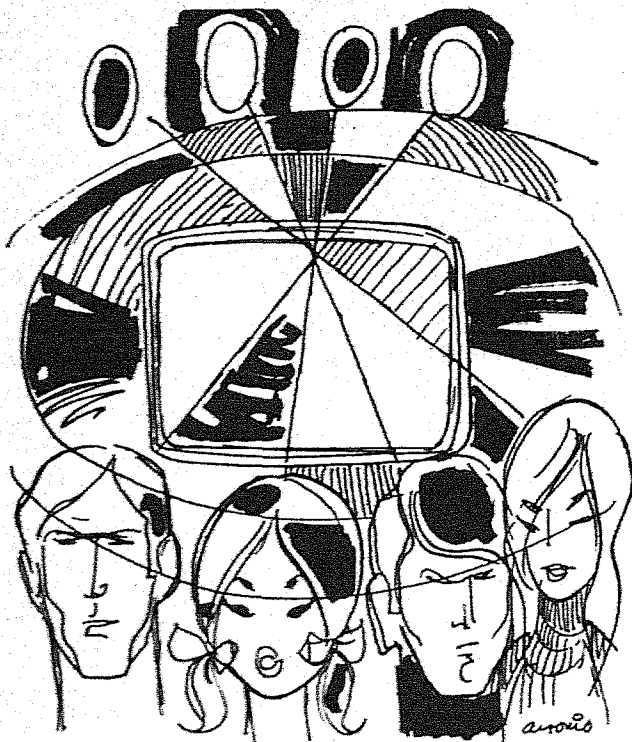
Asked if he had anything to do with negotiating the release of Cardinal Mindszenty from the U.S. embassy in Budapest to the Vatican, Msgr. Giovannetti said he had nothing to do with it.

But he said he knew in advance of Cardinal Mindszenty's release by means of a coded telegram he received from the Vatican. "Never in the history of the Church in the past 30 years," he said, "has a secret been so well kept."

He said that Pope Pius XII "was not favorably impressed by the UN's achievements, or better, non-achievements" during the 1956 Hungarian uprising which was crushed by Soviet tanks.

Msgr. Giovannetti said that Pope Pius did not hold the United Nations in very high regard, and considered it a very weak organization. Pope Paul VI, on the other hand, has had high praise for the UN, he said.

The Italian-born monsignor said Pope Paul had told UN Secretary General U Thant that the Vatican "holds a very high conception of that international organism."



men and the beautifully proportioned women, we feel like breaking all our mirrors.

How do we retaliate? By buying the magazines which intimate that so and so is an alcoholic and this woman prefers other women. I often wonder whether any of the actors have

pimples, or warts or gastric disorders TV is all so unreal.

If you are planning for the future as an adolescent then you most likely will become a private eye, a defense lawyer. Has Perry Mason ever lost a case? Or a sheriff in a western town where you can earn \$10,000 a week by saying "Hold it there" and take him to the "locker."

Does the adolescent ever get the idea that these people work or perspire, do any of them have offices smaller than an auditorium with glamorous secretaries? We can't all live in these glamorous homes. Unless you follow the ads, and buy deodorants, mouth washes, tooth paste to make your teeth sparkle, you are a dead duck.

FORTUNATELY, most adolescents can compare truth but still the image will persist. M.D. Baranowshi has stated that certainly a more honest and realistic view of marriage and careers with less radiance on typical male and female stereotypes is needed.

We are bringing up a better informed generation, if the viewer uses his TV for information. Unless he does this we are back in the fantasy-oriented life of the screen and away from public affairs or literature. TV stimulates interest in its emotional context, and not creativity.

Remember that the bright adolescent watches television much less than the one who is less bright. The aim of TV is to engage the emotions not the mind. Demant, in his article, stated that "people become habituated to looking at a medium that is "ordered". This "ordered" view of life may be difficult to achieve in an era when the programs are sponsored by commercial enterprises.

The parents of the present generation had to read for their knowledge. All in all whether or not you follow McLuhan the truth seems to me to be that social scientists must visualize that an understanding of mass media is necessary for an understanding of today's adolescent.

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# How they feel about 'Superstar'

MIAMI BEACH — Following a recent announcement that the controversial rock opera "Jesus Christ Superstar" will open here two days after Christmas, the play received "mixed" reviews after its opening on Broadway this week.

"Superstar" is scheduled to appear in the new Deauville Star Theatre on Dec. 23 and will be on stage there through Jan. 1.

Early reactions in the Catholic press according to Religious News Service, to the Broadway musical were negative, as were many secular critics.

A columnist for The Beacon, newsweekly of the Diocese of Paterson, N.J., called the play a "super put-on." The Long Island Catholic's reviewer described it as "super mess."

**BUT THE CROWDS** keep going to the Mark Hellinger Theatre. Scalpers are charging as high as \$60 for tickets, according to some reports.

Father Rudolf Harvey, O.F.M., writing in The Beacon, attacked the stage production — based on the best selling album — on religious grounds. He did not like the portrayal of Jesus, nor the device of letting Judas tell the story or anything else about it.

"This 'Superstar' is billed as a rock musical," said the priest. "It is a far cry from The Rock upon which the real Jesus founded His Church."

Antoinette Bosco, reviewer for the Long Island Catholic, found some occasional "breakthroughs which gave a clue as to what a religiously moving work this might have been." But on the whole she described it as "ludicrous" in terms of content and staging.

Miss Bosco was distracted by the "gimmicks," though she liked the singing of Ben Vereen as Judas. She described Herod — played as a transvestite — as "the show stopper."

"It struck me that Superstar, ironically, is just the kind of spectacle-entertainment Herod would have loved — and Jesus wouldn't stoop to," she concluded.

**AMONG THE** major newspaper and magazine critics panning "Superstar" were Clive Barnes of The New York Times, Richard Watts of the New York Post, Marilyn Stasio of Cue and Hobe of Variety. Douglas Watts of the New York Daily News liked it.

John Beaufort of the Christian Science Monitor found the musical score by Lloyd Webber "banal" and he did not appreciate the many "departures from Scripture" in the book by Tim Rice.

Tom Zito of the Washington Post had mixed feelings, writing that "Superstar" had "some visually arresting trappings that overshadow whatever musical faults the show may have."

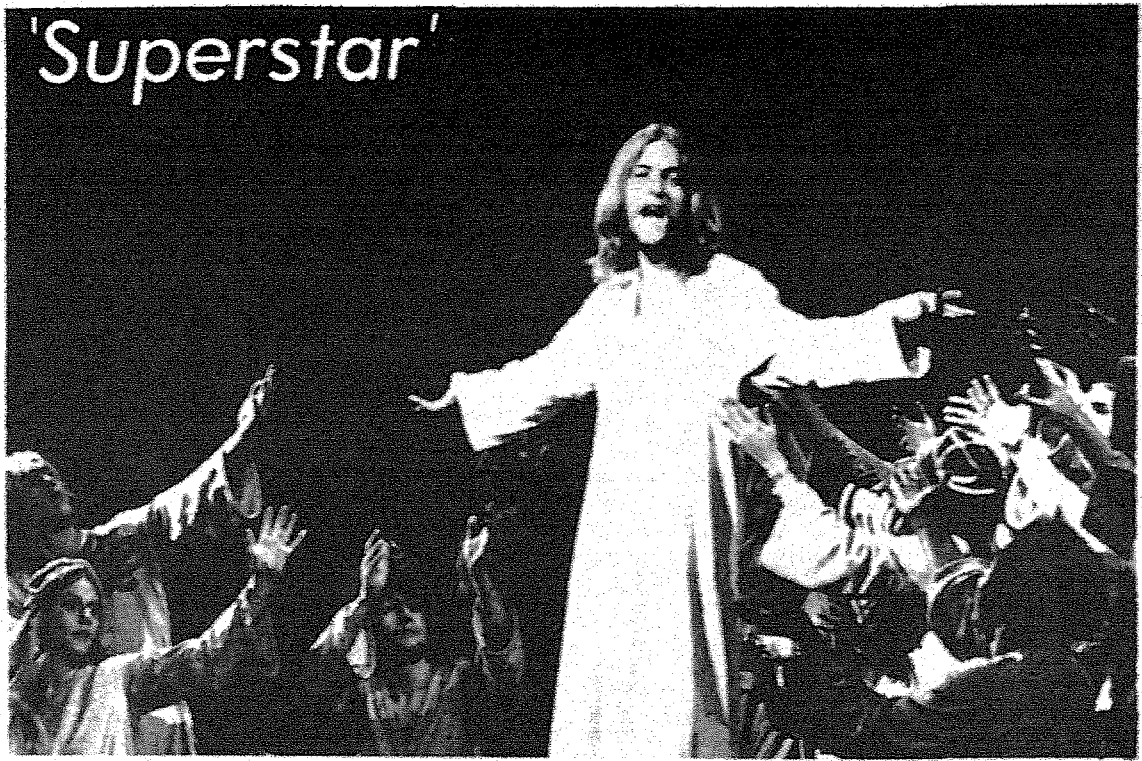
Time and Newsweek presented lengthy analyses of the entire "Jesus Christ, Superstar" phenomenon but few editorial comments. Time did say, "Superstar's" vulgarity is less in the realm of religion than of theatrical taste."

Commenting on religious opposition to the show, Newsweek's Jack Kroll stated: "It is a bit silly for religionists to argue over the theological points in the libretto."

Life magazine called it a "circus." Focused on the theatrical style of director Tom O'Horgan, Life's article said that few are likely to be "neutral" on "Superstar."

Actor Jeff Fenholt portrays Jesus Christ in a scene from the rock-opera

"Jesus Christ Superstar." The play, which opened at the Mark Hellinger Theatre in New York Oct. 12, is probably the most pre-sold musical in Broadway history and may be the most profitable.



## Ecology essay deadline near

Entries for the Ecology Essay Contest sponsored by the Archdiocesan CYO office have been arriving at that office in large numbers this week. Entry deadline is Nov. 1.

The contest is being held in connection with National Youth Week — 1971. "The Human Environment: What on Earth Can We Do?" is the theme of this year's Youth Week.

In addition to the essay contest, various other projects are being done by Archdiocesan youth groups. North Dade Deanery CYO has started the most ambitious of all projects — a 25-mile bike ride for ecology to raise funds for one of many pollution-fighting agencies.

## Carnival 'shindigs' planned

Youngsters in Dade and Broward Counties can look forward to next weekend, when two carnivals are slated to start at two parishes.

St. Dominic parish's "Carnival" will begin Friday, Nov. 5 and continue through Nov. 7 on the church grounds, 5909 NW Seventh St., situated next to Panamerican Hospital. With a lineup of television

## Letters spice up Lombardo campaign

As campaign time and the CYO national convention draw closer, Sandy Lombardo, the Archdiocese's candidate for National CYO secretary, has sent out a letter to CYO groups all over the country, seeking their vote.

"Our world is revolving in a cloud of change," she noted in her letter. "New images are emerging from all directions and the image of the CYO must keep up with this newness."

In an effort to keep this newness, Sandy's basing her

## CYO dance slated

"The Hemlock" will provide the music for a dance hosted by the CYO of St. Brendan parish, Saturday evening, Nov. 6 in the parish hall from 8 p.m. to midnight.

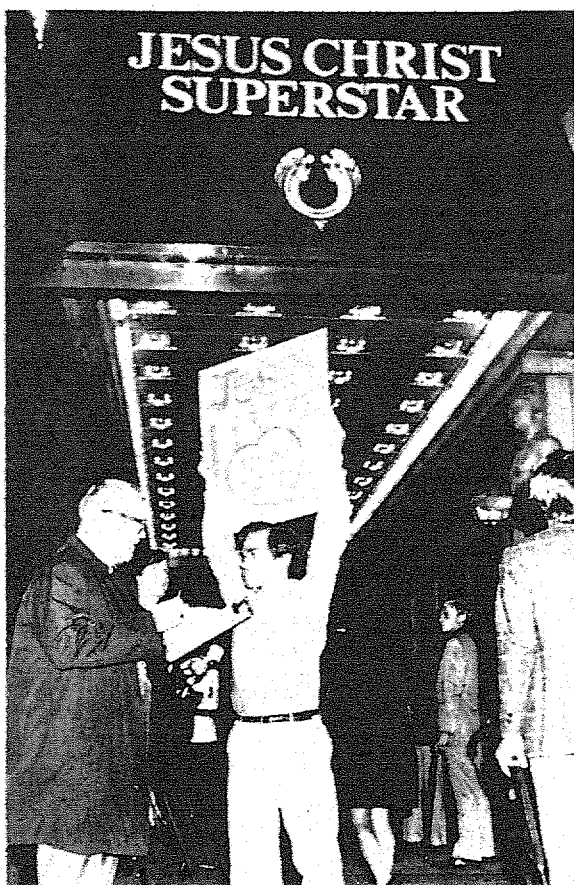
platform on Project come a vital, recognized part of the community," she designed to change through added inner revision. "If the purpose is strong, the image strong, then the CYO will be-

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The opening of "Jesus Christ Superstar" on Broadway drew protests from several groups both Christian and Jewish. Here a young member of the Jesus movement is interviewed by a newsman as he protests what his group said was the rock musical's downgrading of Christ's divinity. Some Jewish agencies charged that the musical constituted a backward step in Christian-Jewish relations. A report prepared by a Christian scholar for the American Jewish Committee noted that in the trial of Jesus "the Jewish crowd is represented as rivaling the priests in callousness and blood lust."

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By Mitch Abdallah

# Aquinas could climb the hill this year

St. Thomas Aquinas of Fort Lauderdale has never won a district title. However, if its current achievements are any indication of things to be, Coach Mike Gallagher's squad could very well find itself on top of the heap in its district.

An independent, the St. Thomas eleven leads its district with 45 points and has a record of four wins with one tie. The tie, 6-6, was with Melbourne Catholic. Gallagher has four more games to put his boys through yet. Two of the games will be decisive.

The first one will pit St. Thomas against another independent, St. Andrew, which is right behind Gallagher's squad in points. After the St. Andrew's game on Oct. 30, Cardinal Gibbons will invade St. Thomas at PAL Field on Nov. 5. Gallagher's boys have their work cut out for them and what happens at these two games should determine the fate of the Fort Lauderdale squad.

However, St. Thomas has some reliables who have been posting impressive statistics on the board. Coach Gallagher found out a couple of weeks ago that his squad had a weapon which was never strongly used before the Deerfield game... the pass.

Quarterback Tom Houle, a junior, pulled a few tricks from the bag against Deerfield when he completed 17 out of 29 passes for 201 yards. With his accumulation of 41 yards on the ground, and pass completions, Houle was named the Miami Herald's "Broward County Offensive Player of the Week."

OTHER AQUINAS MEN deserving mention include Brad Worthen, who caught eight passes against Deerfield and intercepted six in his defensive position at safety. And there is running back Steve Buckley, who leads Broward County with 69 carries for 496 yards.

The running backs have quite a bit of help from blockers Bob Bradley and Mike Costello. "Can't remember when we've had a kid like that blocking," said Coach Gallagher of Bradley, a 180-pound sophomore. He also rated offensive guard Costello as an "excellent blocker."

A leading tackler for the Aquinas eleven this season is Stan Walsh, said Gallagher. In the Melbourne game alone, he was responsible for 13 tackles. St. Thomas has another leader, too, on its squad, field-goal kicker Mike Gilson, who leads the county in points scored.

Coach Gallagher was quick to point out though that the success of the team is mainly due to the "work attitude of the kids. They never ease up," he added. "They never say 'die' and they are extremely coachable." The "never-say-die" attitude was evident at the Deerfield game when Deerfield scored twice within six minutes. Aquinas came back to prove it had spunk.

But it takes more than spunk to win a game. Whatever other talent St. Thomas Aquinas has, will have to be shown against its next two competitors. And if coach Gallagher's squad can come off the battle field in its next two games unscathed, the district title will be well in reach for the Fort Lauderdale eleven.

# Gibbons, Chaminade keep rolling

Four of the five South Atlantic Conference teams saw action against each other last week with Cardinal Gibbons of Fort Lauderdale and Chaminade of Hollywood coming out on top of the heap.

Gibbons scored in the third and fourth quarters against Msgr. Pace High to come up with a 14-0 score.

Gibbons, winning its fifth game in six tries, had a tough time of it in the first half as the Pace Redskins held their opponent from reaching the goal line. However Gibbons' Bob Paige connected for 36-yards for a third quarter touchdown. Steve Shoepf caught the aerial.

**IN A LOPSIDED AFFAIR**, Chaminade's Lions trounced LaSalle, 43-6. Quarterback Pat O'Leary passed for two touchdowns and ran for two more. The first TD came on a 60-yard drive, capped by a 15-yard run by O'Leary. On the following kickoff, LaSalle's Omar Diaz was caught in the end zone which gave Chaminade another two points.

LaSalle's lone touchdown came midway in the third quarter when Ralph Focaracci scored on a 17-yard run. LaSalle's loss gives it five defeats and one win.

Other Archdiocesan



EMITTING AN ENTHUSIASTIC roar, Smokey the Bear scans the prize lists with the chairman (left), Mrs. Louis Padulla, and publicity chairman, Mrs. Jack Drury of the "Games Night" at LeClub International for the benefit of Cardinal Gibbons High School. The Nov. 10 event will begin with a gourmet dinner at 6:30 p.m., followed by games.


school games found Cardinal Newman High running over N. Shore, 34-0; St. Thomas Aquinas of Fort Lauderdale shutting out Cooper City, 17-0; Archbishop Curley losing to S. Miami 21-14; Belen Jesuit Prep losing to Dade Christian 44-0, and

Christopher Columbus falling to Miami High, 18-0.

With the score tied 7-7 in the third quarter, Curley found itself on the S. Miami two-yard line. But a fumble by Thomas Jones on a handoff was recovered by Cobra line-backer Alfredo Suarez, who

ran the ball back for the score.

A Curley drive to the Cobra 30-yard line failed to materialize in the waning minutes of the game. Thomas and Marque Jones scored a TD each for Archbishop Curley.



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# Baby doctor gives his views against abortion

(Following are the views of Miami pediatrician Dr. Richard Applebaum, father of four children, on proposed relaxation of Florida's abortion laws. A member of the Dade Right-To-Life Committee, Dr. Applebaum is a member of Beth David Congregation, South Miami.)

By DR. RICHARD APPLEBAUM

I believe abortion should be legitimized only when the actual life of the mother is threatened by her unborn. Doctors have been trained, and should concern themselves only with the treatment of diseases such as hypertension, kidney, heart disease, diabetes and other medical entities which may threaten the mother's life requiring an abortion. We have already, therefore, a specific therapeutic abortion law. There is nothing vague about a life in jeopardy.

The physician, on the other hand, should not be burdened with the treatment of non-medical indications for abortion which are vague and non-specific. Emotional embarrassment, incapacitation and inconvenience, a mistake or eugenic improvement of the race are all fleeting, capricious, moment to moment, psychosocial changes for which the physician has no cure.

THE WANTED CHILD of yesterday becomes the unwanted child of today when two parents are suing for divorce, and the

unwanted child of yesterday becomes the wanted child of today when the mothering instinct rises and matures. Such reasons for abortion, which are mood changes, have best been reflected in the well known Baby Lenore case here in Florida in which the mother did not want her unborn, then changed her mind after adoption proceedings took place.

I am concerned that abortion liberalization leads to a "get-rich" form of hucksterism, excessive profiteering and money-making by the privileged few at the expense of the unfortunate and unwary.

A personal matter between physician and patient? Not really, when before the impersonal eyes of 80,000 on-lookers, at the 1970 Super Bowl Game in Miami, an advertisement in sky writing spelled out "Abortion Referral Service" with a follow up telephone number in New York. Many well known doctors have already been indicted for fee splitting, along with the closure of abortion referral services on account of rampant, flagrant abuse of New York state's new liberalized abortion law.

I AM CONCERNED about those misguided individuals who spread the gospel that the unborn is a blob of protoplasm. This is contrary to what all medical physicians have been taught and trained by geneticists, biologists and physiologists. The new field of

molecular-biogenetics has already literally produced a baby in a test tube, and even more striking, animal fetuses are now being raised in artificial wombs apart from the mother.

Even the eight-year-old learns that life begins from the time of conception in the simple sex manual. These manuals frequently state, "that your life begins from a tiny speck no bigger than the tip of your pencil point." This is not Catholic dogma, but it is rather a universal axiom encompassing all major religions believing in the sanctity of life.

Over 90 per cent of the medical schools today take an oath written by those prohibiting abortion. Not only does the Hippocratic oath condemn abortion, but so does the Declaration of Geneva which many medical students swear by at the time they receive their degree. "I will maintain the utmost respect for human life, from the time of conception."

I am disturbed that 90 per cent of all abortions are under the guise of a vague term "mental health," and that 65 per cent of all abortions are performed on single women, many of whom are single girls pregnant out of wedlock.

I SUBMIT does abortion teach the young girl to become a happy, faithful wife and mother, or rather lead her down the



DR. RICHARD APPLEBAUM

pathway towards increasing sexual promiscuity and irresponsibility? For at best, abortion, in its totality, is a destructive and destructive not only to the unborn child but the woman's own female sexuality.

Yes, I believe that the sanctity and preservation of life is far greater than the quality of life. I believe in life with dignity, not death with dignity. I believe that man's greatness lies in his ability to overcome human adversity in day to day living. Abortion represents a defeatist attitude that contributes nothing to the well being of the individual or his society.

## Series of retreats for priests slated

**NORTH PALM BEACH** — The first in a series of seven retreats to be held at Our Lady of Florida Retreat House for priests of the Archdiocese will begin Nov. 8-11, it was announced by Chancery Office this week.

This first retreat will be conducted in Spanish by Father Felipe Daldon-Tuccio, a faculty member at St. Vincent de Paul Major Seminary.

The retreats will be held from November through April, 1972. They will begin on Monday evenings at 7:30 and terminate the following Thursday nights.

**DATES AND RETREAT MASTERS** for subsequent retreats, which will be conducted in English, are: Nov. 15-18, Father Nicholas Zitz, C.P., Baltimore, Md.; Nov. 29-Dec. 3, Father Arthur

Meloche, Convent of Good Shepherd, Windsor, Ontario, Canada; Dec. 6-10, Father Meloche; Jan. 3-7, 1972, Father William Hopkins, O.S.A., Villanova University, Villanova, Pa.; Jan. 10-14, 1972, Father Meloche; April 10-13, 1972, Father Meloche.

Priests scheduled to make the first retreat Nov. 8-11 include:

Msgr. Calixto Garcia,

Msgr. Manuel Trabadelo, Father Emiliano Ordax, Father Luis Altonaga, Father Juan de la Calle, Father Armando Balado, Father Orlando Fernandez, Father Perdo Luis Perez, Father Paul Saghy, Father Jose J. Hualde and Father Jose Bardino.

Also Father Bernardo Solis, Father Ernesto Garcia Rubio, Father Clemente Seoane, Father Avelino Gonzalez, O.P., Father Jose Yoldi, O.P., Father Nelson Fernandez, Father Eduardo Fernandez, Father Jose Azcon, Father Andres Coucelo, Father Modesto Galofre, Father Carlos Garcia, Father Balbino Torres, Father Maximiliano Perez and Father Miguel M. Goni.

Also Father Jose Sandes, O.A.R., Father Jose Zubieta, Father Jose Luis Hernando, Father Jose L. Paniagua, Father Jorge Gonzalez, Father Juan M. Lopez, Father Miguel Iguaran, O.F.M., Father Jaime H. Concha, Father Angel Villaronga, O.F.M., and Father Agustin Roman.

Also Father Manuel Mendiola, Father Jose Biain, O.F.M., Father Juan O'Farrill, Father Fausto Fernandez, Father Ernesto Molano, Father Ignacio Morras and Father Emilio Martin.

## Pleas art be sold to aid poor

**VATICAN CITY — (NC)** — England's Cardinal John Heenan urged that little-used chalices and sacred art objects be sold by churches everywhere — including the Vatican — to help feed the hungry.

"With great respect I suggest that Rome herself should give the lead," the archbishop of Westminster told the synod of bishops on Oct. 20.

"We know that the treasures of the Vatican galleries belong to the world and should not therefore be dissipated," he said. "There would, nevertheless, be great value in the example of the Holy See selling some of the masterpieces of art in the Vatican."

Cardinal Heenan suggested that the Holy See also sell some of its properties throughout the world "for the poor."

HE RECALLED that during a famine in Russia after World War I, Pope Pius XI encouraged Catholic churches to sell their sacred vessels for the poor.

"The Russians have never forgotten that act of charity.

"I suggest that today the churches, monasteries and convents should see what treasures they could sell. There must be thousands of chalices, monstrances and other sacred objects which are rarely used. In cathedrals and monasteries some precious vessels and vestments are used only once or twice a year.

## Education Week observance is held

**CORAL GABLES** — A concelebrated Mass marked the opening of American Education Week last Sunday in Little Flower parish.

Msgr. Peter Reilly, pastor, was the principal celebrant at the evening Mass. Father Angel Vizcarra, pastor of St. Dominic parish; Father Roger Radloff and Father Thomas O'Dwyer, both assistant pastors at Little Flower, concelebrated.

Father John Block, faculty member of the major seminary of St. Vincent de Paul, gave the homily.

A proclamation for the Education Week was presented by Miami vice mayor, J.L. Plummer, Jr. Representatives of various church groups, including the Holy Name Society, CYO, and the K. of C., carried special banners illustrating the theme of the education week.

IN HIS HOMILY, Father Block stressed that every man is responsible for keeping up with everyday world situations, as well as community and Church issues.

"Every single thing we do as Christians is educating," he said. "If there was anything that the Vatican Council brought out, it was that each individual Christian is a member of the faith community and has individual responsibility in that community."

The value of education, Father Block pointed out, must be shown by the importance and priority parents place on it. "Whether the child is formally educated in Catholic school, public schools or in religious education programs, education must have top priority."

"We should take an interest in education during our whole lifetime," Father Block said. "St. Paul, in speaking of the Christian man growing into a mature man, considered that the Christian is always growing and tending toward a fullness in Christ."

A group of sixth graders from St. Theresa school, directed by Richard Rupp, sang appropriate patriotic songs and liturgical hymns during the celebration.

## Newspaper refuses ads on X-rated films

**BOSTON — (RNS)** — The "Boston Herald Traveler" has announced it will stop publishing ads for X-rated movies and will not list such films in its theater timetable.

With rare exceptions, the X-rated movies have proved to be without "any genuinely redeeming artistic merit or social values," the newspaper said in a lead editorial.

"It is our judgment," the Herald-Traveler said, "that the vast majority of films rated 'X' by the Motion Picture Association of America are purely voyeuristic, exploitation movies which pander to every conceivable perversion."

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Look at the nearest \$10 bill. What is it actually worth? Only what it will buy. Today, it will hardly buy enough to feed a family for two days. In the Holy Land, it will feed a poor refugee family for an entire month. The Holy Father asks your help for the refugees, more than half of them children. Your money multiplies—as you give it away.

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November is the month of the Holy Souls. Why not send us your Mass requests right now? Simply list the intentions, and then you can be assured the Masses will be offered by priests in India, the Holy Land and Ethiopia, who receive no other income. . . . Remind us to send you information about Gregorian Masses, too. You can arrange now to have Gregorian Masses offered for yourself, or for another, after death.

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NAME: \_\_\_\_\_  
STREET: \_\_\_\_\_  
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Telephone: 212/YUKon 6-5840

# Más de 7,000 delegados en Congreso de Educación Religiosa

El sacerdote colombiano Padre Edgard Beltrán, Director del Departamento de Pastoral del CELAM, vendrá a Miami este fin de semana para participar en dos seminarios hoy, viernes, y mañana sábado, durante el Congreso Nacional de Educación Religiosa que está celebrándose en Miami Beach.

HOY VIERNES, el Padre Beltrán dirigirá un seminario sobre 'Comunidades de Base', de 3:30 a 4:45 p.m. en el Cyrano Lounge del Hotel Deauville.

Mañana, sábado, a la misma hora, disertará sobre el "Lugar de la Catequesis dentro de la Pastoral de Conjunto", en el Burgundy East Room del Hotel Carrillon.

El alto ejecutivo del Consejo Episcopal Latinoamericano, Padre Beltrán, experto en asuntos de pastoral, se une así a un grupo de figuras de habla hispana de Estados Unidos que están ofreciendo conferencias y seminarios en idioma español durante esta convención que reúne a más de 6,000 delegados de distintas partes de Estados Unidos.

**COMUNIDAD PUERTORRIQUENA**  
Hoy viernes, de 9 a 10:15 a.m. el Sr. Francisco H. Diana, de Brooklyn, disertará en el seminario "Aspectos de la Comunidad puertorriqueña y sus implicaciones en la Educación Religiosa", en el Hotel Carrillon. A la misma hora, en el Hotel Deauville, el Padre Virgilio Elizondo disertará sobre Catequesis para grupos de habla hispana.

Más de 7,000 delegados de distintas partes de Estados Unidos, así como observadores de Asia, África, Europa y Latinoamérica participan en Miami Beach en la Convención Nacional de Educación Religiosa.

Por primera vez en la historia de estas convenciones, se ha programado una serie de conferencias y seminarios en idioma español, con la participación de personas consagradas a la educación religiosa procedentes de las comunidades de habla hispana de New York, Texas y Miami.



De 10:30 a 11:45 a.m. la Hna. Mary Mahony disertará sobre Programas Familiares de catecismo para comunidades de habla hispana de Estados Unidos, mientras el Padre John McMahon hablará sobre Catequesis ambiental en las comunidades agrícolas de habla hispana en E.U., ambos en el Hotel Carrillon.

A las 12 del día de hoy viernes se oficiará misa en español, en el Hotel Carrillon, con la participación de todos los delegados de habla hispana a esta convención.

**EL EXILIO CUBANO**  
En la sesión de la tarde

de hoy, de 2 a 3:15 p.m. la Dra. Elvira Dopico, directora del Shenandoah Elementary School dirigirá el Seminario "La Educación Religiosa y el Problema del Exilio Cubano." Este seminario tendrá lugar en el Regency Suit del Hotel Deauville.

En la noche, de 8 a 10 p.m. se ofrecerá un panel resumen del día en el que participarán todos los disertantes ya citados, actuando de moderador el Hno. Emilio Quirós. El tema será "Educación Religiosa en las Comunidades de Habla Hispana de Estados Unidos". Tendrá lugar en el Salón Silver

Chimes East del Hotel Carrillon.

Este panel es de particular interés para aquellas personas que no hayan podido asistir a las sesiones del día y teniendo en cuenta el creciente interés de los padres de familia en participar directamente en la educación religiosa de sus hijos, el Hno. Emilio Quirós sugiere que este panel es de particular utilidad para los padres de familia.

"Teniendo en cuenta ese interés de los padres de familia es que hemos seleccionado el horario del viernes por la noche, para mayor facilidad en la asistencia. La admisión a este panel se ha fijado en \$5.00 para aquellas personas que no se hayan registrado en el Congreso en general, sino que sólo quieren participar en este panel resumen.

Mañana, sábado 30 de octubre, a las 9 a.m., seminario sobre problemas de los métodos de enseñanza y evaluación de los actuales programas, por Francisco Diana en el Empire Room del Deauville. A las 10:30 el Padre McMahon insistirá en el tema de las comunidades agrícolas de habla hispana en E.U. en el Salón Silver Chimes del Carrillon.

A las 2 p.m. la Dra. Elvira Dopico ofrecerá nuevamente su tema sobre la educación religiosa y el exilio cubano en el Regency Suit del Deauville.

# LA VOZ

Suplemento en Español de "VOICE"

## A Viena va el Card. Mindszenty

CIUDAD VATICANO — El Cardenal Húngaro José Mindszenty dejó su residencia temporal en una torre del Vaticano y voló a Viena el 23 de octubre, donde se espera establezca su residencia permanente.

El día de su partida el Cardenal Concelebró misa con el Papa y tuvo una audiencia personal que fue descrita como "Una cordial conversación."

Después de 15 años asilado en la embajada de E.U. en Budapest, el Cardenal llegó a Roma el 28 de septiembre respondiendo a un pedido del Papa. El Cardenal se refirió a esa decisión de dejar Hungría como "la cruz más pesada de mi vida", pero después de larga resistencia cumplió con el pedido



CARD. MINDSZENTY

del papa "por el bien de la Iglesia".

La Cancillería austriaca dijo a la prensa que el Cardenal Mindszenty ha prometido no involucrarse en declaraciones políticas mientras viva en Austria.

## Sacerdotes hispanos en retiro espiritual

Un retiro espiritual para sacerdotes de habla hispana será ofrecido del 8 al 11 de noviembre en la Casa de Ejercicios Espirituales Nuestra Señora de La Florida, bajo la dirección del Padre Felipe Daldón-Tuccio, profesor del Seminario Mayor St. Vincent De Paul.

Andrés Coucelo, Eduardo Fernández, Fausto Fernández, Gilberto Fernández, Nelson Fernández, Orlando Fernández, Modesto Galofré, Ernesto García-Rubio, Carlos García, Avelino González, O.P., Jorge González, Miguel Goñi.

También estarán en retiro los padres José L. Hernández, José I. Hualde, Miguel Iguarán, O.F.M., Juan M. López, Emilio Martín, Ernesto Molano, Ignacio Morras, Juan O'Farrill, Emiliano Ordax, José L. Paniagua, Maximiliano Pérez, Pedro Luis Pérez, Agustín Román, José Sandes, O.A.R., Clemente Seoane, Bernardo Solís, Balbino Torres, Angel Villaronga, O.F.M., José Yoldi, O.P., y José Zubieta.

Han anunciado su participación en ese retiro, y por tanto estarán apartados de sus habituales labores pastorales los siguientes sacerdotes:

Monseñores Calixto García, Manuel Trabadelo y Bryan O. Walsh.

Así como los padres Luis Altonaga, José Azcón, Armando Balado, José Biain, O.F.M., José Bardino, Juan de la Calle, Jaime H. Concha,

## Festival en St. Dominic

La Parroquia de St. Dominic situada en el 5909 N.W. 7th Street, Miami, junto al Hospital Panamericano, se dispone a celebrar su Carnaval anual los días 5, 6 y 7 de noviembre.

Durante la tarde y la noche de estos tres días niños y adultos podrán disfrutar en los terrenos de la Iglesia de un interesante

programa que incluye toda clase de atracciones, juegos, comidas, música...

El objetivo de esta celebración anual es el de recaudar fondos para la expansión de nuestro programa escolar entre el gran número de niños que cada vez más y más pueblan el área de esa Parroquia.

## Baile de Otoño con Juan y María

Baile de Otoño con Juan y María es el título de un festival que está organizando el Movimiento Familiar Cristiano y que tendrá lugar el sábado 13 de noviembre, en el North Miami Armory, 13250 N.E. 8 Ave.

Familiar o llamando a los teléfonos 361-2386, 221-5928, y 361-2422.

## Festival en St. Raymond

Todos los años por esta época, el MFC tiene su asamblea anual, que culmina con una comida de confraternidad familiar. Este año, ese movimiento decidió sustituir la comida por el baile que se anuncia.

La parroquia de St. Raymond está organizando un baile de otoño, que tendrá lugar el viernes 26 de noviembre, en el local del VFW Post No. 1608, en el 1608 S. W. 27 Ave.

Estará amenizado el baile por el Conjunto Kristal y el precio de admisión es de \$10.00 por pareja, lo que incluye el cubierto de una cena tipo buffet.

Las entradas para el baile, al precio de un dólar con oportunidad de valiosos regalos están ya a la venta en la rectoría de St. Raymond, 3465 S.W. 17 St., teléfono 446-1927.

Las entradas pueden adquirirse a través de los distintos equipos del Movimiento

Lo recaudado en este festival se destinará a las obras de la nueva iglesia que ya se está construyendo.

# Sínodo: Justicia en el mundo

CIUDAD VATICANO — Al iniciar la segunda parte de su recorrido de sesiones el Sínodo de Obispos nombró una comisión para coordinar los resultados del debate sobre el sacerdocio y comenzó a adentrarse en la discusión de la injusticia internacional, sus causas y sus remedios.

ES EVIDENTE que el sínodo dará todo su respaldo al celibato sacerdotal y que no tomará en consideración las sugerencias de ordenar hombres casados.

En el debate sobre justicia internacional los Estados Unidos ha sido blanco de los ataques no sólo de la economista británica Bárbara Ward — una de las tres señaleras que hablarán al sínodo sobre justicia mundial,

— sino también de tres cardenales de esta nación.

El Cardenal John Darden de Detroit dijo que Estados Unidos debe cambiar sus prioridades nacionales. El Cardenal John Krol, de Filadelfia criticó — como lo hicieron otros obispos — los astronómicos presupuestos militares de E.U. así como sus comparativamente ridículos capítulos de ayuda exterior. El Cardenal John Carberry, de St. Louis, censuró las leyes de aborto libre en E.U. como una violación de los derechos de la persona por nacer.

Tantos son los delegados que han pedido hablar sobre problemas de injusticia en el mundo, que es fácil predecir que el sínodo no terminará en

este mes de octubre. Aun las noticias de que el sínodo continuará durante la primera semana de noviembre no han contentado a los que sostienen que hay muchas cosas importantes a tratar en tan poco tiempo.

Un tópico común ha sido la necesidad de que las naciones ricas se aprieten el cinturón a fin de poner sus excesos a la disposición de las naciones pobres y en desarrollo.

VARIOS obispos dijeron que la Iglesia debía dar el ejemplo y el Cardenal John Heenan, de Inglaterra sugirió que la Iglesia vendiera aquellos vasos sagrados que no se usan, para dar el dinero a los pobres.

El Obispo Alexander Carter, de Sault St. Marie,

Canadá, destacó la necesidad de buscar nuevas vías de llevar a la realidad la doctrina social de la Iglesia, señalando que ha sido grandemente ignorada y desconocida.

El Obispo Carter acusó a grandes corporaciones que operan en países pobres de actuar en forma injusta, "llevándose mucho y dejando muy poco, aplastando la competencia local y conquistando poderes de monopolio."

Pidió la creación de una autoridad internacional "representando a naciones capitalistas y socialistas" para establecer una junta de revisión que escuche las quejas de los países pobres y que fije un código de conducta en los negocios internacionales.

# Critica Cardenal exiliado relaciones con los comunistas

CIUDAD VATICANO — Un cardenal ucraniano exiliado, criticó aquí el acercamiento del Vaticano con los países comunistas mientras la Unión Soviética persigue a los católicos ucranianos y los fuerza a "volver a las catacumbas."

EL CARDENAL José Slipyi, elevó su protesta durante las discusiones del Sínodo sobre Justicia en el Mundo, planteando la dramática situación de seis millones de católicos ucranianos. El Cardenal dijo que la Unión Soviética ha destruido la Iglesia Ucraniana y continúa persiguiendo a sus fieles. Mientras tanto, dijo, el Vaticano no sólo no hace nada al respecto, sino que ni tan siquiera ha protestado de la

forzada anexión de su iglesia con la Ortodoxa.

Esta ha sido la más vibrante condena de la persecución religiosa soviética hecha por ese cardenal desde que fue liberado en 1963, después de 18 años en las prisiones soviéticas.

El Cardenal ha tenido ciertos desacuerdos con el Vaticano en años recientes sobre el establecimiento de un patriarcado para los ucranianos, la selección y nombramiento de obispos y aun un propuesto viaje suyo a Estados Unidos y Canadá. Mientras el Vaticano ha ido incrementando sus relaciones diplomáticas y ecuménicas con varias naciones comunistas en años recientes, el Cardenal ha permanecido en silencio.

Aunque todas las intervenciones del sínodo están limitadas a 5 minutos, el Cardenal habló durante 12 minutos sin que se le llamara la atención, en una denuncia enfatizada por la tristeza de un anciano ante su pueblo indefenso.

"Los comunistas destruyeron por la violencia la Iglesia Ucraniana, llevando a la cárcel a toda su jerarquía y anexándola a la fuerza a la Iglesia Ortodoxa", dijo el Cardenal mientras el Papa y los padres sinodales escuchaban sin expresar reacción visible por el discurso.

"Esta grave injusticia todavía prevalece. Los católicos ucranianos siguen siendo perseguidos y no hay quien los defienda... el régimen soviético ha suprimido todas



CARD. SLIPIYI

las diócesis. El pueblo tiene que volver a las catacumbas para celebrar la liturgia.

"Centenares de sacerdotes y fieles han sido arrestados o deportados, y ahora, la diplomacia eclesial mira a los católicos ucranianos como un estorbo."

# Sacerdotes hispanos acuerdan acentuar el apostolado familiar

Los sacerdotes de habla hispana de la Archidiócesis de Miami acordaron intensificar su actividad en el apostolado familiar, buscando soluciones a la crisis conyugales que han venido afectando a matrimonios jóvenes de esta comunidad.

A este fin los sacerdotes miembros de la Asociación Sacerdotal Hispana, reunidos por primera vez en asamblea después de un receso de verano, integraron una comisión de cuatro sacerdotes que estudiará la forma de aplicar "a nuestras circunstancias, los programas de formación pre matrimonial, mediante encuentros, retiros para novios, etc. que demostraron ser efectivos en otros lugares."

Como ayuda a las parejas casadas se estudio la posibilidad de organizar programas prácticos dirigidos a matrimonios jóvenes, valiéndose de algunos instrumentos ya existentes, como el Movimiento Familiar Cristiano, la Oficina de Orientación Familiar, etc. que respondan de forma más específica a las necesidades del matrimonio latino joven.

En otra parte de la asamblea sacerdotal — en la parte referente a liturgia — se hizo entrega del nuevo Libro de Himnos Litúrgicos en Español que servirá para unificar los cantos en todas las Iglesias de esta Archidiócesis.

Este libro de himnos es la obra esforzada de la comisión litúrgica de habla hispana," dijo al hacer el anuncio el Padre José M. Paz, del ejecutivo de dicha asociación. "Esa comisión" — añadió el Padre Paz — se dedicó a escoger y publicar con música lo mejor entre miles de himnos de todas partes." Los gastos de estudio y publicación del folleto fueron sufragados por la Oficina Arquidiocesana de Liturgia, que dirige Mons. David Bushey.

La ponencia sobre la intensificación del apostolado a nivel familiar fue presentada por el Padre Luis Pérez, párroco de San Roberto Belarmino.

La asamblea sacerdotal hispana tuvo lugar en el salón parroquial de San Roberto, con la asistencia de numerosos sacerdotes.

La asamblea sacerdotal hispana tuvo lugar en el salón parroquial de San Roberto, con la asistencia de numerosos sacerdotes.

## Habrà nuevo encuentro conyugal

Un nuevo Encuentro Conyugal tendrá lugar los días 5, 6 y 7 de noviembre en un motel de Miami Beach.

Los encuentros conyugales consisten en jornadas de tres días en las que participan entre 12 y 24 matrimonios en una revisión íntima de su vida matrimonial y familiar.

ESTOS encuentros conyugales comenzaron a ofrecerse hace varios años en la Archidiócesis de Miami en idioma español, utilizando un novedoso sistema de pastoral familiar creado por el sacerdote español Padre Manuel Calvo.

Desde entonces se han ofrecido 30 de estos encuentros, con la participación de unos 600 matrimonios de habla hispana.

Los resultados de los encuentros en idioma español resultaron tan alentadores, que la Archidiócesis de Miami decidió adaptar el método al idioma inglés, en el que se han realizado ya varios encuentros. En la actualidad, el novedoso sistema de apostolado familiar se ha extendido a varias diócesis de Estados Unidos, después de haber sido introducido en Miami por el sacerdote creador de los mismos y un equipo de matrimonios procedentes de México, país en el que los encuentros han venido realizándose fructífluamente.

Los encuentros han venido siendo organizados por el Movimiento Familiar Cristiano, que en la actualidad cuenta con unos 40 equipos de matrimonios que se reúnen una vez al mes.

Consisten en tres días de revisión de la vida conyugal, en los que el matrimonio hace un alto en la rutina diaria para examinar primero de manera individual, luego en pareja, los problemas y recursos de su vida matrimonial.

LAS PERSONAS interesadas en obtener mayor información sobre estos encuentros conyugales o en hacer reservación para el que se ofrecerá este fin de semana deben llamar a los esposos Gudelia y Carlos Salmán, al 221-5928 o al Padre Angel Villaronga, al 371-5657.



La institución del matrimonio y la familia se ve amenazada hoy desde distintos frentes. ¿Cuál es la razón de tantas crisis conyugales y familiares? La Asociación Sacerdotal Hispana, alarmada por esas crisis, acordó incrementar el apostolado en el ambiente familiar. Mientras tanto, el Movimiento Familiar Cristiano continúa con nuevos entusiasmos su obra de casi una década en Miami, anunciando encuentros conyugales, bailes, ciclos de conferencias, todos destinados, de una u otra forma, a preservar y afianzar el concepto cristiano de matrimonio y familia.

¿Llegará a desaparecer la institución matrimonial?

## Ciclo de charlas sobre matrimonio y familia

"¿Llegará a desaparecer el matrimonio?" Con este interrogante tituló el conocido psiquiatra Dr. Charles Martínez Arango dará inicio a un ciclo de conferencias sobre matrimonio y familia.

La primera de una serie de tres conferencias tendrá lugar el viernes, 5 de noviembre, comenzando a las 8:15 p.m. Las tres conferencias se ofrecerán en la antigua capilla situada al fondo de la Iglesia Parroquial de St. Michael, en Flagler y 29 Ave.

El doctor Martínez Arango ofrecerá una mirada al pasado del matrimonio, así como a 'lo que nos ofrece el futuro'.

La segunda conferencia se ofrecerá el viernes, 19 de noviembre. El doctor Mario Ambros será el disertante y el tema será: El Matrimonio: Algunos problemas frecuentes y sus soluciones.

Una tercera conferencia, ésta sobre los hijos, se ofrecerá el 3 de diciembre y sobre la misma se ofrecerá más amplia información en próximas ediciones.

## 30 mil Latinoamericanos estudian en E.U.

WASHINGTON — La Conferencia Católica de los Estados Unidos está dejando la responsabilidad de la atención espiritual de los estudiantes latinoamericanos en colegios norteamericanos en los mismos estudiantes, según el padre vicentino Frederick McGuire, director interino de la División Latinoamericana de la Conferencia.

"ELLOS tienen que tomar la iniciativa", aseveró el sacerdote.

En los Estados Unidos hay cerca de 25 mil estudiantes latinoamericanos, y otros 5 mil en el Canadá. La mayoría asiste a instituciones no-católicas.

El padre McGuire dijo

que se necesita más información sobre los estudiantes extranjeros antes de que se pueda hacer una contribución a su bienestar espiritual.

El religioso hizo estos comentarios después de asistir a una reunión en Roma convocada por la Comisión Pontificia para América Latina. El encuentro trató principalmente de los proble-

mas que enfrenta la juventud latinoamericana cuando estudia en el extranjero.

Los países que absorben el mayor número de estudiantes latinoamericanos, además de Estados Unidos y Canadá, son España, Bélgica, Francia e Italia.

América Latina y otros países extranjeros.

SE SUGIRIO que parte de la ayuda podría ser canalizada por medio de organizaciones internacionales tales como Pax Romana, Organización Católica Internacional de Estudiantes e Intelectuales.

McGuire admitió que la mayoría de los estudiantes latinoamericanos son católicos. Se preguntó: ¿Pero qué están haciendo las mismas universidades de América Latina para ayudar en la formación religiosa y cuidado de los estudiantes? Todos en Roma reconocieron la necesidad de ayuda exterior, pero se necesita más información antes de dar nuevos pasos".

## SIP otorgará becas a periodistas

NUEVA YORK — (NA) — El Fondo de Becas de la Sociedad Interamericana de Prensa (SIP) adjudicará en marzo de 1972 un mínimo de 12 becas a periodistas y estudiantes de América para cursar un año de estudios de periodismo en los Estados Unidos y otros países.

El Presidente del Fondo,

Rodolfo Junco, del periódico El Norte de Monterrey, México, anunció que el plazo para la recepción de solicitudes vencerá el 31 de enero próximo.

Los solicitantes deberán rendir un examen especial de inglés. En la adjudicación de las becas se dará preferencia a quienes tengan experiencia

como periodistas y a quienes hayan terminado o estén adelantados en estudios de periodismo en sus respectivos países.

Los interesados pueden pedir informes y solicitudes en blanco al Fondo de Becas de la SIP, 667 Madison Ave., Suite 704, Nueva York, N.Y. 10021, Estados Unidos.



## Sea un Buen Samaritano

# Deje que su corazón lo guíe

Por MONS. ROWAN T. RASTATTER

A principios de Octubre de este año, el segundo banco más grande de este país, el First National City Bank de Nueva

York, reportó que el consumidor está "con vida, bien y gastando." Por ejemplo, la venta de autos Americanos habian aumentado, la vivienda residencial también habia seguido adelante y las ventas al detalle en el mes de Agosto habian aumentado de nuevo.

CON ESTO en mente, particularmente el sector de las ventas al detalle, es imposible sorprendernos cuando miramos la sección de anuncios de una tienda local que se anuncia en uno de los periódicos de Miami. En esta sección habia un muestrario de 45 productos eléctricos para el hogar. Estaban incluida las cosas de siempre como aspiradoras, planchas, cafeteras, tostadoras, etc. PERO — también incluido y bien reluciente habia aparatos como: cuchillos eléctricos, hornos para calentar el pan, bandejas eléctricas, tijeras, mezcladoras, y lo último — peines calientes para hombres!

Naturalmente, nosotros estamos de acuerdo con el progreso y por todo lo que pueda aliviar el trabajo del ama de casa (aunque el uso de estos utensilios aumenta la cuenta de la electricidad). Pero aparatos como tijeras eléctricas y peines calientes para hombres, etc., etc.???

Usted dirá, "Nosotros no compramos esas extravagancias." Bien, quizás "nosotros" no... pero alguien sí. Usted puede estar seguro que esos aparatos no los anunciarían tan seguido si no se vendieran. Y hay muchos entre nosotros que comprarían todas estas extravagancias, especialmente ahora que viene la temporada de Navidad en la cual se compra mucho.

Todo esto estaria bien si se pudiera compensar con el destino trágico de algunos niños de nuestra Arquidiócesis de Miami. Estos niños están necesitados... necesitados de usted, porque ellos son necesitados sin ser culpa de ellos.

ESTE DOMINGO, 7 de noviembre, tendremos la colecta anual "El Buen Samaritano." Serán entregados sobres para su conveniencia. No sería una buena idea... y no sería lo que usted debe hacer... para tener una conciencia limpia... dejar de comprar uno de esos aparatos y poner el dinero en un sobre de la colecta "El Buen Samaritano" — un sobre de amor y piedad — el 7 de noviembre?

Piénselo. No deje que solo su conciencia sea su guía. Deje que su corazón lo guíe aunque sea por un solo día... el domingo, 7 de Noviembre.

Que Dios los bendiga!

## ORACION DE LOS FIELES

### Trigésimo primer domingo del año

31 de octubre)

**CELEBRANTE:** Dios nos da el poder de cooperar con El en la obra de la creación, construyendo, mejorando, sembrando. Pero en nuestro pecado y ceguera, frecuentemente desfiguramos lo que se nos ha concedido y perdemos perspectivas de nuestras prioridades. Reconociendo nuestras necesidades, presentémoslas confiados ante El.

**LECTOR:** La respuesta de hoy será "Señor, escúchanos."

1. Que cada comunidad cristiana se desarrolle más cabalmente como refugio de amor fraternal y ayuda mutua, oremos al Señor.

2. Por las iglesias y gobiernos para que busquen y ayuden a los perdidos, los confundidos, los mutilados, los inválidos, oremos al Señor.

3. Por los ricos del mundo, para que sepan responder al angustiado clamor de los necesitados, oremos al Señor.

4. Por aquellos a los que equivocadamente hemos excluido de nuestras vidas, para que encuentren el amor que nosotros les hemos negado, oremos al Señor.

5. Que todos los hombres se levanten en defensa del mayor don dado por Dios, el don de la vida, oremos al Señor.

6. Por todos nosotros, para que simplemente creamos en la vida y en la bondad potencial de todo hombre, oremos al Señor.

**CELEBRANTE:** Señor, oramos por la fortaleza que barra con todos los rencores y nos abra a atender las necesidades de nuestros vecinos. Ayúdanos a apreciar la belleza de Tu Creación y a trabajar para desarrollarla y protegerla. Te lo pedimos por Cristo, Nuestro Señor.

**PUEBLO:** Amén.

## Festividad de Todos los Santos

(Primero de Noviembre)

**CELEBRANTE:** La festividad de hoy nos recuerda que todos hemos sido llamados a la santidad. Inspirados por el ejemplo de aquellos que nos han precedido, imploremos al Padre por su ayuda.

**LECTOR:** La respuesta de hoy será: Padre, escúchanos.

1. Que aquellos que han sido llamados a la vida sacerdotal y religiosa tengan siempre el servicio al Pueblo de Dios como su principal preocupación, oremos a nuestro Padre.

2. Que todos los hombres y mujeres busquen la santidad en medio de su estado de vida en este mundo, oremos a nuestro Padre.

3. Por los que viven en peligro, hambre y guerra, para que la paz y la genuina concordia exista entre todos los hombres, oremos a nuestro Padre.

4. Que todos los ausentes, especialmente los enfermos, los desempleados, los pobres y los solitarios de nuestros vecindarios encuentren la felicidad de la compañía de los santos, oremos a nuestro Padre.

5. Que el eterno descanso de los benditos del cielo alcance a todos nuestros familiares y amigos que han fallecido, oremos a nuestro Padre.

6. Que en imitación de los santos, todos los aquí presentes seamos fortalecidos y preservados en el servicio de Dios, oremos al Señor.

**CELEBRANTE:** Padre, tu sabes que somos débiles. Fracasamos muchas veces en nuestra búsqueda de la santidad. Inspiranos un amor más grande por el ejemplo de tus santos. Te lo pedimos por Cristo, Nuestro Señor.

**PUEBLO:** Amén.

## Commemoración de los Fieles Difuntos

(2 de Noviembre)

**CELEBRANTE:** Busquemos con fe a Dios, nuestro Padre Todopoderoso, que resucitó a Cristo, Su Hijo, para que otorgue la salvación a los vivos y los muertos.

**LECTOR:** La respuesta a las oraciones de hoy será "Señor ten piedad."

1. Por todos nuestros líderes civiles y religiosos que han fallecido, oremos al Señor.

2. Por paz entre las naciones y los hombres; por el eterno descanso para todos aquellos que han muerto a consecuencia de las guerras, oremos al Señor.

3. Por todos nuestros familiares y amistades fallecidos para que Dios les conceda el lugar de la luz, la felicidad y la paz, oremos al Señor.

4. Que los que sufren encuentren confort y que los acongojados descubran la verdad de que la muerte no tiene dominio sobre sus seres amados, oremos al Señor.

5. Que nosotros, que creemos firmemente que Cristo es la resurrección y la vida, actuemos siempre en fidelidad a sus enseñanzas, oremos al Señor.

**CELEBRANTE:** Padre, que todo lo que imploramos nos conduzca a esa vida en la que todas las interrogantes tienen respuesta, todas las lágrimas son enjugadas, donde encontraremos a los seres que hemos amado y a quienes hemos perdido temporalmente, donde por siempre estaremos contigo. Te lo pedimos por Cristo, Nuestro Señor.

**PUEBLO:** Amén.

## St. Vincent de Paul

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A TODOS NUESTROS AMIGOS—se acerca algo nuevo. Nuestra nueva tienda familiar abrirá en el 1262 N.W. 29 Calle entre las parroquias de Corpus Christi y St. Robert Bellarmine. Tiene de todo para la familia—muebles, efectos para hogar, ropa. Visítenos o llame al 635-5510.



## 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.)

Gesu, 118 NE 2 St., 12:30 y 6

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 3416 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 165

St., NE., Miami Shores, 1 p.m.

St. Raymond, (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca 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, 8, 11 a.m., 12:30 y 7 p.m. (sábados 4:30 y 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, Inmokalce, 11 a.m.





Catholic school principals and educators from Florida are shown as they registered for their annual conference held at Miami Beach to coincide with the National Religion Education Congress.

# Synod bishops denounce injustice of every kind

Women's liberation inside and outside the Church was another topic he introduced into his survey at the insistence of several speakers.

On a more general level, Archbishop Alberto noted that almost all synodal fathers who spoke on injustice had urged the synod to arrive at practical conclusions. In turn, he charged the synod's working groups to decide:

- Should the synod denounce actual instances of injustice? If so, which ones?

- Should the synod restate principles? If so, which ones?

After recalling that many synodal fathers had urged the need for education in justice, Archbishop Alberto pressed them for specifics.

The synod official recalled that speakers had insisted that the Church fulfill her mission for justice not only by denouncing injustices, preaching the Gospel message and educating consciences to a sense of justice, but by offering an example of justice in her own life. The Church should give the example of a simple and sober life-style, he said.

He criticized the life-style and priorities of high-consumption societies.

Archbishop Alberto noted that social structures can be unjust and that Christians should not accept such structured injustice passively.

Among other problems he drew to the attention of the growing groups were:

- Participation of women in the consultative and executive bodies of Church and civil society;
- Conscientious objection against war in general and wars in particular;
- The arms race;
- Economic neo-colonialism;
- Developmental problems arising from economic neo-colonialism;
- Developmental problems arising from a rapid growth in population.

Cardinal John Dearden, in an address before the Synod of Bishops, called for a combination of Christian hope and democratic processes for the solution of the injustices and inequities in the world.

The Archbishop of Detroit rejected both Marxist solutions and the spirit of resignation in face of what seems to be insoluble problems.

HE ALSO INDICATED that the American bishops, in subsequent interventions, would deal more completely with questions of war and the armaments race, the need for recognition of basic human rights, especially civil rights and the demands for world justice for the developing nations.

Cardinal Dearden began by indicating the injustices that exist in the world at the international, local and individual levels. They not only stagger the imagination, he said, but diminish the quality of human existence and human dignity.

"Men aspire to justice for all," he said. "They reject the horrors of war and the exploitation of the poor and the weak. After repeated efforts without success, they sense in themselves a powerlessness to effect their desires concretely, to realize their dreams of a just future for all. What is more, they often disagree profoundly once they

leave the level of general discourse about justice and direct their attention to the solution of concrete problems.

"The resulting discouragement is something experienced by believers and non-believers, rich and poor, young and old alike. This has surely been the case with many in the United States over their nation's involvement in (and) painfully slow disengagement from the war in Southeast Asia."

Besides the frustrations with the war, the cardinal also indicated other sources of a feeling of hopelessness due to the inability of individuals to influence international politics and agreements.

Cardinal Dearden was one of the first speakers before the Synod to point out the control of multinational corporations over the lives of many men and nations, something that individuals can do nothing about.

"There is a great temptation to be resigned to what is considered inevitable," he said, "to be convinced that things in this world cannot be changed for the better because of ironclad laws that have made man their helpless victim. Here Christian faith brings the perspective and inspiration of Christian hope."

"IT IS THE POWER of the Gospel that keeps a man seeking to unravel socio-economic complexities and to find a way despite overwhelming obstacles to bring about justice."

Cardinal Dearden indicated that this goal is sought after by many men. The Marxists, for example, want a world without unequal-

ity. Their view is not wide enough and, therefore, insufficient to solve the problems facing man.

"Sacrifice is a large part of the answer, for in generous and disinterested effort and even in death itself do we have the source of new life."

A bishop from white-ruled Rhodesia told the Synod of Bishops that the first and most effective blow for justice should be aimed at racial discrimination "wherever it is found."

Bishop Donald Lamont of Umtali, observing that the synod had asked for practical suggestions on how to eliminate injustice throughout the world, said:

"THE FIRST THING to be done, the most effective thing, is to point out and expose to the condemnation of the civilized world every single instance of racial discrimination wherever it is found."

Bishop Lamont said it might seem incredible that some governments still segregate human beings according to their color.

"But it is done. It exists. However fantastic it may seem, it has even been justified as a means of preserving justice, peace and Christianity."

Bishop Lamont asked: "What kind of justice is it that right from the beginning canonizes privilege and denies equality of opportunity by manipulating the all-important field of education? Such justice can never hope to establish peace in the world, although it can produce an appearance of peace by fear, by introducing oppressive legislation or threatening to introduce such legislation."

## School heads wire Nixon on tax aid

ST. PETERSBURG, Fla. — (NC) — The nation's Catholic school superintendents have wired President Richard Nixon urging "some form of federal income tax consideration" for parents of children attending nonpublic elementary and secondary schools.

Father Bernard A. Cummins, president of the National Catholic Educational Association (NCEA) superintendents' department, sent the Oct. 20 telegram to Nixon on behalf of 250 Catholic school administrators attending the NCEA-sponsored meeting here Oct. 17 to 20.

Father Cummins, San Francisco archdiocesan school superintendent, told the President it was his "duty and honor to advise you respectfully" that the superintendents had determined at their annual meeting that such a tax program "is essential for the preservation of educational options, which are in very real danger of passing from the American scene."

The telegram also urged "that concerted efforts toward launching proper legislative activities begin at the earliest opportunity," and suggested a meeting of Administration and Catholic education officials as a first step.

As the delegation from the Catholic school sector, Father Cummins suggested Father C. Albert Koob, NCEA president; Auxiliary Bishop William E. McManus of Chicago, chairman of the United States Catholic Conference education committee and a member of Nixon's panel on nonpublic education; Dr. Edward R. D'Alessio, director of the USCC elementary and secondary education division, and himself.

Father Cummins also told the President the superintendents were "greatly encouraged by the significant interest you have indicated on our behalf."

## PADRES to keep voting rights intact

LOS ANGELES — (NC) — Members of PADRES voted here to continue their policy of allowing full voting rights in their organization only to priests who are Mexican-Americans.

By a vote of 20 to 13, they voted to continue denial of full voting rights to priests who are not Mexican-American. Even Mexican-born priests are excluded from full voting membership.

IN OTHER ACTIONS at the conclusion of their three-day convention here they elected Auxiliary Bishop Patrick Flores of San Antonio, Tex., their new chairman.

PADRES also passed a resolution urging that Mexican-American priests who have left the priesthood to marry be reinstated and allowed to operate as married priests.

PADRES members justified their exclusion of non-Mexican-Americans from full voting rights on the grounds that they wish to develop the solidarity of Mexican-Americans and establish their identity.

A SPOKESMAN for PADRES said that priests from the Los Angeles area had voted against continuance of the exclusionary policy, contending that Mexican-Americans were already aware of their identity.

One non-Mexican-American pastor of a Mexican-American parish questioned here reported that some of his people had been very vocal in asserting to him their complete disagreement with a statement made by a member of PADRES on a TV interview that only a Mexican-American can understand another Mexican-American.

Mexican-Americans, the parishioners told their pastor, can recognize a good, effective priest when they have one, regardless of national origin. People can tell when they are loved, the pastor quoted his parishioners.

SIGNIFICANTLY, in his keynote address to the congress, Bishop Flores had urged that Mexican-Americans be proud of their Spanish and Indian origins.

Other resolutions passed by PADRES called for setting up a national cultural religious center for training priests who are going to work among Mexican-Americans. Locale of the center would be Assumption Seminary, San Antonio. PADRES spokesmen said the center would be patterned on the Instituto Pastoral Latino Americano at Quito, Ecuador, where some PADRES are taking courses.

A final resolution called for implementing a mobile team ministry.

## U.S. bishops approve conscientious objection

(CONTINUED FROM PAGE 1)

As a result of the bishops' declaration, it is now clear "that a man who says 'I won't go' is just as good a Catholic as one who takes up colors," said Msgr. Marvin Bordelon, director of international affairs at the USCC.

Msgr. Bordelon has given his personal support to selective conscientious objection for months while the bishops collectively twice rejected approval of such a position.

A strong opponent of the endorsement, and a consistent defender of American military action in Vietnam, retired Archbishop Robert E. Lucey of San Antonio, conducted a mail campaign of his own against the proposal.

But the bishops chose to declare that, just as "we hold individuals in high esteem who conscientiously serve in the armed forces, so also we should regard conscientious objection and selective objection as positive indicators within the Church of a sound moral awareness and respect for human life."

They urged that efforts be made to provide Catholics with adequate draft counseling and information services and encouraged those Catholic organizations which can qualify as alternative service agencies to provide meaningful employment for the conscientious objector.

THEIR STATEMENT, "Declaration on Conscientious Objection and Selective Conscientious Objection," reaffirms two recommendations made by the bishops in their 1968 pastoral letter

"Human Life in Our Day." In that document the bishops called for:

- Modification of the Selective Service Act making it possible for selective conscientious objectors to refuse to serve in wars they consider unjust, without fear of imprisonment or loss of citizenship, provided they perform some other service to the community.
- An end to peacetime conscription.

The bishops said they felt compelled to speak about conscientious objection because Catholics especially the young — "properly look to their spiritual leaders for guidance in this area of moral decision and for support when they judge their sentiments to be in keeping with Catholic Christian tradition."

Their declaration states that the traditional teaching of the Church regarding the importance of individual conscience is "crucial" to the issue of conscientious objection and selective conscientious objection. It quotes extensively from the documents of the Second Vatican Council, specifically the "Declaration on Religious Freedom" and the "Pastoral Constitution on the Church in the Modern World."

"In the light of the Gospel and from an analysis of the Church's teaching on conscience," the bishops agreed, "it is clear that a Catholic can be a conscientious objector to a war in general or a particular war "because of religious training and belief."

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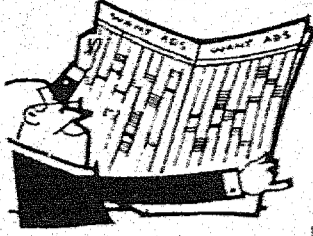
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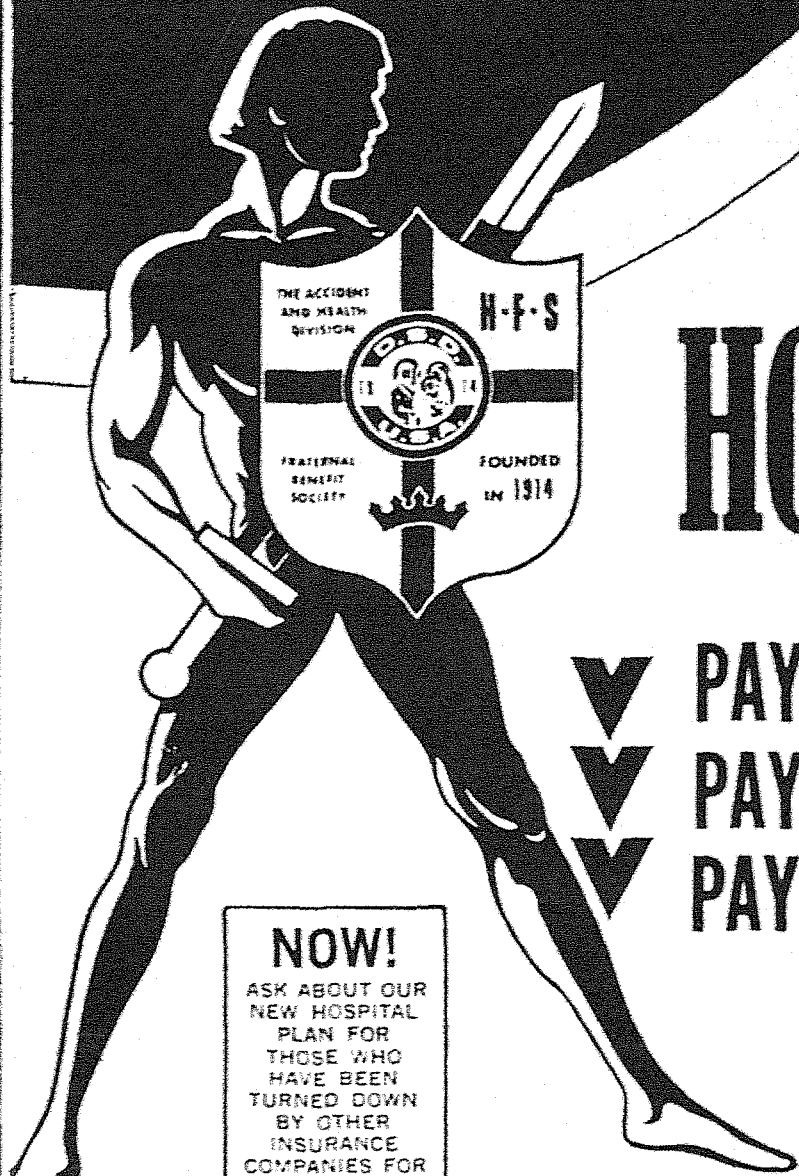
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