

# Pope to weigh suggestions of Synod

By PATRICK RILEY  
(NC News Service)

VATICAN CITY — (NC) — The 1971 Synod of Bishops wound up Nov. 6 with an inconclusive vote on the ordination of married men and a plea from the Pope to help him iron out the procedural wrinkles that marred the synod's work virtually from start to finish.

Pope Paul also assured the synod, which gave him documents on the priesthood and world justice, that he would "give due weight to your conclusions when decisions must be made for the good of the universal Church."

His words appeared to convey the Pope's own answer to a question that had dogged the synod throughout its five weeks: whether its

job was to issue clarion calls for justice in the world and peace in the priesthood, or only to inform and advise the Pope.

**TECHNICALLY**, the synod's charter — a motu proprio of September 1965 — makes the function of a synod strictly advisory and informative unless the Pope expressly gives it the power to bind and loose in specific cases. But the synodal regulations, which even Pope Paul has criticized, complicate the matter.

They say that a general meeting of the synod, which the 1971 synod was, deals with matters requiring "the teaching authority, careful attention or voting power of the Catholic world's whole episcopacy." This is worlds apart from simple advice or information.

Despite the ambiguity necessarily flowing from a divided vote on the ordination of married men, the synod overwhelmingly reaffirmed the law of priestly celibacy for the Latin-rite Church.

"It follows from your discussions that the bishops of the entire Catholic world wish

to retain intact that absolute gift by which the priest is dedicated to God," Pope Paul observed in his wind-up speech.

"And a not unimportant part of that gift — in the Latin-rite Church — is sacred celibacy."

Confusion arose on the issue of ordaining married men when the synod was presented with an ungainly and convoluted proposition stating that authorization to ordain married men is not to be granted "even in particular cases unless the sovereign pontiff, in his prudence and looking to the Church's universal good, judges the matter open to examination."

**MANY SYNOD PARTICIPANTS** gagged at this. Some protested that a vote against it could seem like a vote against the Pope's authority. Others said the synod's regulations had been infringed on in drafting the proposition.

Heeding these protests, synod authorities produced two substitute propositions. The authorities stipulated that

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## U.S. bishops will open autumn meeting Monday

WASHINGTON — (NC) — The nation's Catholic bishops gather here in a few days to elect a successor to Cardinal John Dearden of Detroit to run their episcopal body — the National Conference of Catholic Bishops (NCCB) — for the next two years.

In addition to choosing a president and vice president from among 10 nominees during the Nov. 15-19 autumn meeting, the bishops are also to hear a report on the just-ended 1971 Synod in Rome and act on a number of proposals ranging from a medical

ethics code to whether they should ask the Pope's permission for Catholics to preach and read scripture at Protestant Sunday services.

They will get recommendations about establishing a National Pastoral Council and take further steps in seeking public funds for parochial schools, whose financial predicament has become worse since last June's decision by the U.S. Supreme Court outlawing certain forms of direct state aid.

**ALONG WITH DETAILS** about the synod and its five-week discussion of the priest-

hood and world justice, the more than 250 bishops will learn from one of their committees where things stand in applying pastorally the findings of the NCCB's \$500,000 research into the American priesthood's troubles.

The massive study was begun in 1967 and the bulk of it was finished and delivered last spring, when partial conclusions were made public. Two months ago Archbishop Philip M. Hannan of New Orleans was named head of a temporary committee to look over the findings and develop

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**OBSERVING** the 18th anniversary of his consecration to the episcopacy, Archbishop Coleman F. Carroll spoke to seminarians of the Archdiocese during Concelebrated Mass offered Wednesday at the Archdiocese of Miami's Seminary of St. Vincent de Paul, Boynton Beach.

## Abp. Coleman F. Carroll marks 18th anniversary

By JOHN DE GROOT

It was a smoke-laden and factory-infested place of production power, muscle, sweat and industry in which a man called Coleman F. Carroll was made Bishop of the Catholic Church 18 years ago.

The city was Pittsburgh — the place of his birth and where he spent many of his early years in the priesthood.

Wednesday, as spiritual leader of the more than a half-million Catholics in the Archdiocese of Miami, Archbishop Carroll concelebrated a Mass in observance of his 18 years as a bishop in the service of God, the Church and its people.

For deeply personal reasons — which he outlined to priests and seminarians come

together in the celebration of the Mass — it was held at the Archdiocese of Miami St. Vincent de Paul Seminary.

Eighteen years is a long time in the life of any man — be it Archbishop or factory worker. In such a time men can be born, grow to manhood and give their lives to their country.

**FOR THE PAST 18 YEARS** Archbishop Carroll has spent this time giving his life to the Church and its people.

He was ordained in a world very different than that of today.

Vatican II was as an impossible dream as men walking on the moon.

Television was a small, flickering, black and white box scattered among a few homes in America.

In 1953 the population of Florida was but 3,302,300. Today it is 7,024,600.

This was the time of the Korean war and our first confrontation with Communists in the Far East — a confrontation which agonizingly continues today.

These were the years of the painful growth-pangs of an organization that held out the golden dream of world peace for all men — the United Nations.

(CONTINUED ON PAGE 7)



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



**PRIESTS** are no longer permitted to minister to the spiritual needs of prisoners in Castro's jails. The above photo was taken 10 years ago in a Havana prison by Tomas Puig, then a contributing photographer of the NC News Service. Puig has since that time been jailed himself and like other prisoners does not have the services of a priest.

## Castro-jailed newsmen undergo suffering

By GUSTAVO PENA MONTE  
Voice Spanish Editor

Two Catholic journalists, who have been jailed by Castro as spies for at least eight years, are still alive, according to a former prisoner and fellow newsmen who recently arrived in Miami.

The former managing editor of the most prominent Catholic magazine before the Communist takeover, Rodolfo Riesgo, is very ill, according to reports.

Tomas Puig, a photographer for the same defunct bi-weekly publication, "La Quincena," and a contributor to the Catholic NC News Service in the U.S., is barely subsisting under inhuman conditions at La Cabana prison in Havana.

Former AP reporter José Fernández Arenal, 39, who like the others, had served three years in confinement on "trumped up charges of being a CIA agent," said this week that the situation of a number of journalists jailed by Castro "is precarious."

**"IN ORDER TO SURVIVE** in Boniato prison, Oriente province, we were reduced to eating grass snakes, birds, rotten fish and the supposedly inedible flesh of shark and barracuda," Fernández said.

"Puig was accused of taking photographs for the CIA," Fernández said, "but the CIA probably amounted to NC News Service or any of the other magazines or newspapers for which he took pictures regularly."

Approximately 40 newspapermen are presently imprisoned by Castro, according to the Inter-American Press Association.

José Carreno, another young Cuban journalist, also is serving a long sentence because some of his photos have appeared in American magazines.

The former editor of "El Crisol," one of the largest circulation dailies in Havana before Castro, is serving 30 years.

"Despite communist propaganda, religious freedom doesn't exist in Cuba,

especially in jail," says Fernández. "Any sort of religious expression is absolutely prohibited. For simply reciting the rosary to themselves, prisoners are given a month in solitary confinement. When you are sent to solitary, you're stripped naked and thrown into an isolated cell. Three of my friends were given just such punishment merely for the crime of praying," Fernández said.

"Spiritual assistance for prisoners is unknown. During my three years behind bars, not a single priest was allowed to enter the prisons where I served.

**"WHEN THEY MOVED ME** to the prison in Oriente, Riesgo and Puig were moved to a working camp in Taco-Taco, Pinar del Rio province, which really is a concentration camp. I haven't seen them since."

In May 1964, while he was a reporter for the AP, Fernandez recalled how police came to his home one night and without informing him of any charges told him to "come along."

"We arrived at a building that had been a school formerly operated by the Marist order."

(CONTINUED ON PAGE 26)

### OFFICIAL Archdiocese of Miami

The Chancery announces the following appointment effective Monday, Nov. 15:

**THE REVEREND FATHER FRED-ERICK BRICE**, Secretary to Archbishop Coleman F. Carroll.

# Who can donate a large building?

Wanted: the donation of a building equivalent to the size of a hospital or a hotel to accommodate an office staff and patients being treated for drug abuse.

"I'd like to have one big building to centralize everything we have," said Dr. Ben Sheppard, director of Addiction Prevention Services of the Archdiocese of Miami Catholic Service Bureau, Inc.

There is an urgent need to add other services to the drug prevention program which is currently in operation at St. Luke Methadone Center, Miami, and Genesis Center, Miami Beach, a rehabilitation center for women. Dr. Sheppard oversees the operation of both centers.

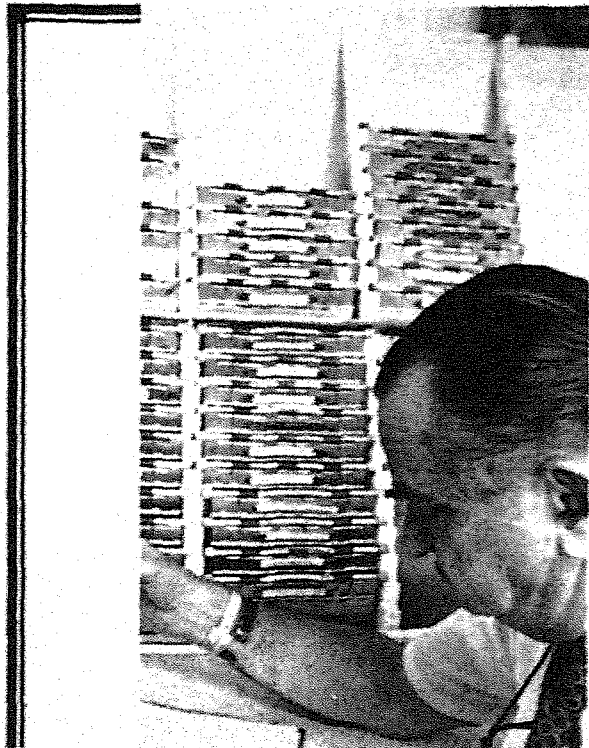
THE DONATION of a building is necessary, said Dr. Sheppard, so that additional plans such as legal services, a drug education program, a referral service, a 24-hour rescue service, an examining room, dormitories and office space for personnel can be centralized.

"We'd like to set up a legal service center so people who are in trouble with the courts can get help," he said. "Right now, when the kids get in trouble with the courts, they have no place to go and their parents get stuck with a huge legal fee."

As if to reinforce the need of a legal service, Dr. Sheppard's first phone call of the morning came in. It was one of his patients who was asking what he should do. He was supposed to appear before the court but decided to run away. This action always complicates what the center is trying to do to help the patients. Dr. Sheppard said. What was Dr. Sheppard's response? "I suggest you first get a lawyer," he told his caller.

Within a period of 40 minutes, Dr. Sheppard had received five calls, one call every eight minutes. A majority of calls were from those seeking help.

A building with the whole drug abuse program under one roof would save wear and tear on everyone concerned, he said. "I'd like to have this building so seminars could be conducted, seminars which would answer the questions of those parents who have discovered that their children are on drugs."



TAKING TIME from his busy schedule, Dr. Ben Sheppard, director of St. Luke Methadone Center, studies a medical form. Dr. Sheppard is presently looking for larger facilities to centralize the operation of Addiction Prevention Services of the Archdiocese of Miami Catholic Service Bureau, Inc.

THE AVAILABILITY of dormitory facilities would afford a place for drug users to come after they have been released from hospitals and law enforcement agencies.

"These young people are without money and have no place to go," said Dr. Sheppard. "The only place they can sleep is in the park. We just pray we can find temporary provisions for them."

St. Luke Center treats approximately 300 out-patients, those who are able to control their habits with proper medical and counseling service. Residents at the center, he explained, can't quite "hack it at home."

Sixty-percent of the out-patients are working. But a big problem at the center is trying to find employers for the patients. Dr. Sheppard said. "Employers have an inbred opinion of the patients and see them only as drug users. They don't see them as human beings."

"WE WOULD WANT to get someone in here who would concentrate on finding jobs for these kids," Dr. Sheppard said.

The facility Dr. Sheppard is hoping someone will donate should be convenient for these young people to reach, and convenient for their rehabilitative needs. "The building should be near a hospital or a main artery with bus transportation. Most of these people come to us by bus. They pay their own way."

The general operating fund for the drug prevention program comes from the Archdiocesan drive (ABCD) held annually. Dr. Sheppard said.

"Ninety-five percent comes from the drive to the tune of \$10,000 monthly. It's about time somebody else helps. We also welcome donations," he added.

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# Attack on motherhood is denounced as 'wild'

WASHINGTON, D.C. — Population growth is a "problem and not a doomsday crisis," the vice president of Florida's Right-To-Life Committee told members of a Special Sub-Committee on Human Resources during a hearing on Nov. 3.

Dr. Richard Applebaum, Miami pediatrician who is also vice president of the Dade Right-To-Life Committee, testified in regard to House Joint Resolution No. 837 and Senate Joint Resolution No. 106, formulated to declare a U.S. policy of achieving population stabilization by voluntary means.

"We are fast becoming a paranoid nation. Wild sociologists and self-styled ecologists under the guise of 'humanitarianism' attack mothers and the family unit in the pages of every leading magazine," the physician told the sub committee of the Senate Committee on Labor and Public Welfare.

"ANTI-BABY CAMPAIGNERS are having a field day in every college lecture hall across the nation," he continued. "Never mind that the adoption market is drying up around the country. Paradoxically, those who advocate mothers' adopting children are the same leading pro-abortionists making it almost impossible to adopt babies. In New York, where there is liberalized abortion, there is a waiting list of greater than 500 prospective parents to one baby."

Dr. Applebaum, a vigorous opponent of proposed liberalized abortion laws in Florida, said that such a view of motherhood

is creating an atmosphere where "Mother" is becoming a distinctly "tainted and uncomfortable word among millions of young people."

"I DON'T LIKE IT. Nor do I like limiting all women to two babies. It's an insult to the diversity of the feminine personality," he continued. Women who are gifted in the art of mothering should be admired and allowed to exercise that gift as they wish. Just as the woman who is happy without children should not be forced by government pressure to have them as in Soviet Russia, today.

"How couples limit their families is up to them. Not to me. Or you," Dr. Applebaum stated. "We can certainly encourage them to consider population growth in their own family sphere, just as we now urge them to consider their family finances. But that decision is theirs . . . a most intimate and personal one . . . and should never be dictated by either governmental dictum or social pressure in this land of freedom — The United States of America."

According to Mrs. Carolyn Wright, a director of the National Right-To-Life Committee, the resolutions under study by the sub-committee carry no direct reference to abortion and would not have the force of law if passed but would set a precedent for implementing means, that is, abortion and would contribute markedly to overpopulation hysteria used by Planned Parenthood and Zero Population, etc. to urge legalized abortion.

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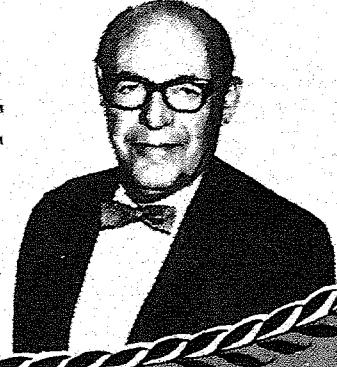


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More than 200 refugee camps serving East Pakistani refugees were literally marooned by flood waters caused by heavy rains. Most of the nearly 8 million Pakistanis were affected by the floods. Here refugees cross a make-shift bridge to escape waters flooding their camp.



## Tons of aid airlifted to victims of cyclone

NEW YORK — (RNS) — Thirty-seven tons of supplies — including food, blankets and medicine — was air-lifted by the U.S. Catholic bishops relief agency here to aid victims of the recent cyclone and tidal wave disaster that struck the Bay of Bengal area of India.

Portions of the relief

goods, valued at \$245,000, will be used to augment Catholic Relief Services' relief program for East Pakistani refugees in India.

Reports from the cyclone area indicated that from 5,000 to 20,000 persons perished in the storm. It was estimated that most of the 5 million persons who inhabit the Bengal

region were affected by the storm.

The CRS flight carried 23,000 blankets, two tons of baby foods, and more than four tons of medicinals, including 20,000 doses of cholera vaccine and 1,600 vials of diphtheria vaccine.

The Catholic Medical Mission Board of New York donated \$125,000 worth of the

medicinals for the emergency flight.

CRS, an agency of the U.S. Catholic Conference has provided more than 65,000 tons of supplies — valued at \$8.7 million — to East Pakistani refugees since last March. Over one million refugees are receiving assistance on a regular basis.

## Defeat 'prayer amendment' by a close margin

WASHINGTON, D.C. — (RNS) — Although it was defeated by only 28 votes — a closer margin than many observers expected — the "Prayer Amendment" is dead — at least for this session of Congress.

Rep. Chalmers Wylie (R-Ohio), who led the bill's supporters in rounding up 240 House votes for the measure, said that there was a "remote possibility" something might turn up in the Senate, but added that he planned no further action.

The amendment, designed to allow "voluntary prayer and meditation" in public schools, was defeated by 162 Congressmen's casting "no" votes, since the bill required a two-thirds majority to pass the House.

One highly-controversial word in the bill was deleted during debate on the issue.

Congressmen voted to substitute "voluntary prayer and meditation" for "non-denominational prayer," since critics of the amendment had asserted that it was impossible to define "non-denominational" prayer.

THE ROLL CALL VOTE showed that there was no strict party partisanship on the measure. Among the Democrats, 102 voted in favor of the bill and 136 voted against it. Republicans cast 138 votes in favor and 26 votes opposed.

"A vote for this bill will be a lot easier to explain than a vote against," said Rep. G.V. Montgomery (D-Miss.), noting that to oppose the bill might be interpreted as opposing prayer itself. Mr. Montgomery voted for the proposed amendment.

House Speaker Carl Albert (D-Okla.) stepped down from the chair to deliver a vigorous speech opposing the amendment, declaring, "I'm not prepared to let the meddling hand of government

at any level, to any degree, be placed on any man's altar."

Others contended that the House itself enjoyed privileges denied to school children since, shortly before the debate began, Chaplain Edward D. Latch had led the Congressmen in prayer. Frequent references to this were made during the discussion, and some representatives pointed to the motto, "In God We Trust" inscribed above the Speaker's chair.

Religious organizations had, for the most part, opposed the effort to amend the Bill of Rights, contending that freedom of religion was adequately guaranteed by the First Amendment to the Constitution and that the amendment contained an element of coercion to pray.

THIS OPINION was expressed by Rep. Robert F. Drinan (D-Mass.), a Jesuit priest. But the motion was supported by the other clergyman in the House, Rep. John Buchanan, a Baptist.

The measure was brought to the floor by a discharge petition containing the names of 218 Congressmen. That petition was not completed in time for the bill to be considered in October, giving church lobbyists a chance to mobilize opposition.

Rep. Wylie said after the final vote that "everyone" concerned at this point will wait to see if what some of the opponents said is in fact true — that voluntary prayer is permitted. He was referring to recent decisions which ruled unconstitutional school-sponsored prayers.

If court rulings continue to assert that "no practice which smacks of being a prayer is permitted in public school buildings," the Congressman said, "then we will be back, because the American people will demand that we come back."

## Asserts U.S. needs spiritual ideology to fight communism

ALBANY, N.Y. — (NC) — The United States was warned here that unless it develops a spiritual ideology — returning to its historical roots as a nation "under God" — it will not be able to stop communist expansion.

"Once America comes back to these great roots of its history, it will emerge as an inspiring country — not only powerful — but a nation committed to God's principles," said Dr. Yu-Tang Daniel Lew. He is ambassador and senior adviser of the recently ousted Nationalist Chinese delegation to the United Nations.

Lew said he believes the United States lost its fight to keep Taiwan in the UN because it does not have an ideology which can win men's minds and hearts.

"IT WAS NOT the power that was lacking, it was the ideology on our side that was lacking," Lew said. The communists, he added, "had the ideology, the plan, the strategy with the passion."

Taiwan may contest the seating of Red China in the UN Security Council, Lew said, if the United States supports its case that the seating cannot legally take place without amendment of the

UN Charter.

Lew speculated that the first two moves of the Red Chinese delegation will be to seek amendment of the charter and abrogation of a UN resolution on the Korean War branding China as an aggressor.

Lew said that it appears that once Red China has been seated in the UN, the United States will become isolated and alienated.

"I think there is a possibility of that and I think it must be avoided," he said, "because the world needs America and America needs the world too." It is unfortu-

nate, he added, that turmoil in America has led other nations, and the Red Chinese in particular, to view the United States as weak and decadent despite its military and economic strength.

U.S.-Taiwan relations, however, stand to grow stronger "because we realize we have been up against odds and our friendship needs to be strengthened," Lew said.

The people and government of Taiwan, he added, believe in U.S. commitments and have no fears that President Richard M. Nixon's visit to Red China will change existing agreements.

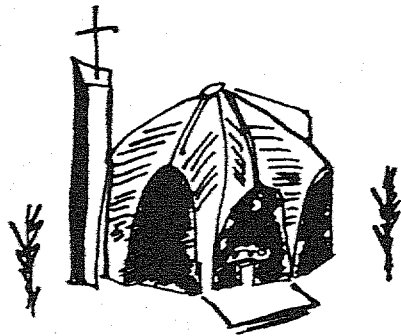
## New funeral rite more cheerful

By E. B. DUARTE  
(NC News Service)

Many an American Catholic's grim attitude toward death is being challenged by the Church's new funeral rite stressing resurrection, joy, hope and victory.

Since the new liturgical approach took effect Nov. 1, singing mourners at funerals have been giving a witness to the belief that human death is a triumph of life.

For most Catholics, the new rite is in marked contrast to the previous somber and sorrowing ceremony that dated back to the 16th century. The new formulations allow wide choices.



"Practically everything is optional but the body in the casket," said Msgr. Anthony D. Muntone, liturgical commission chairman in the Allentown, Pa., diocese.

"IT IS BECOMING increasingly difficult for Americans to face death and many people even avoid any mention of it," commented Father Albert H. Hanzal, head of the St. Paul-Minneapolis archdiocesan liturgical commission.

The priest said the new funeral rite — with its emphasis on the joy of eternal life as well as the element of human sorrow — underscores a renewed Christian outlook on death.

To achieve this end, the funeral service has been redesigned to be more comforting and positive, and to stress the rite's Paschal nature, or its connection with the dying and resurrection of Christ.

"The Christian shares in this triumph and in dying also conquers death," explained Msgr. Muntone.

White vestments, a white cloth over the casket, the Easter candle and appropriate hymns, prayers and readings from sacred scripture highlight the new service.

Priests, in consultation with the

mourning families, are able to pick and choose whatever elements the family prefers in tailoring the ceremony to their liking.

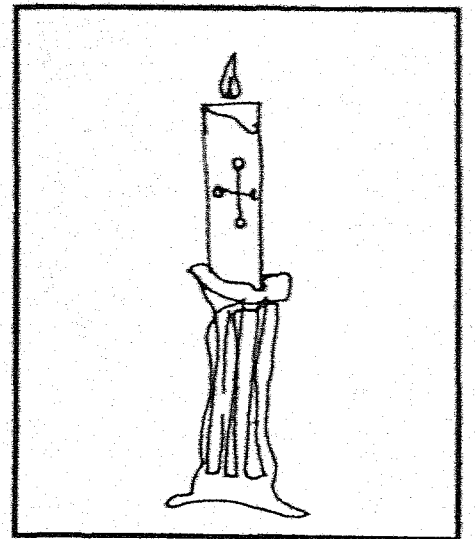
Priests may use white, violet or black vestments, although most dioceses recommend white — to emphasize the joyful aspects of eternal life. The use of the Paschal candle and the symbolism of the resurrection, also have an integral part in suggesting eternal life.

THE NEW CEREMONY uses more music and for different purposes. Old funeral dirges are replaced with quiet songs that express the hope inherent in the new ceremony. Community singing is also encouraged because it underscores the people's support for the grieving family.

There is also a wider variety of available readings and prayers, suited to fit the specific circumstances better, such as a child's death or a death after a long illness.

The rite has three parts — one comes before the Mass, one after it and the third at graveside. Even at the graveside, singing is encouraged.

Father Hanzal said there has been criticism of the new service as "too angelic an attitude, a kind of false joy at death."

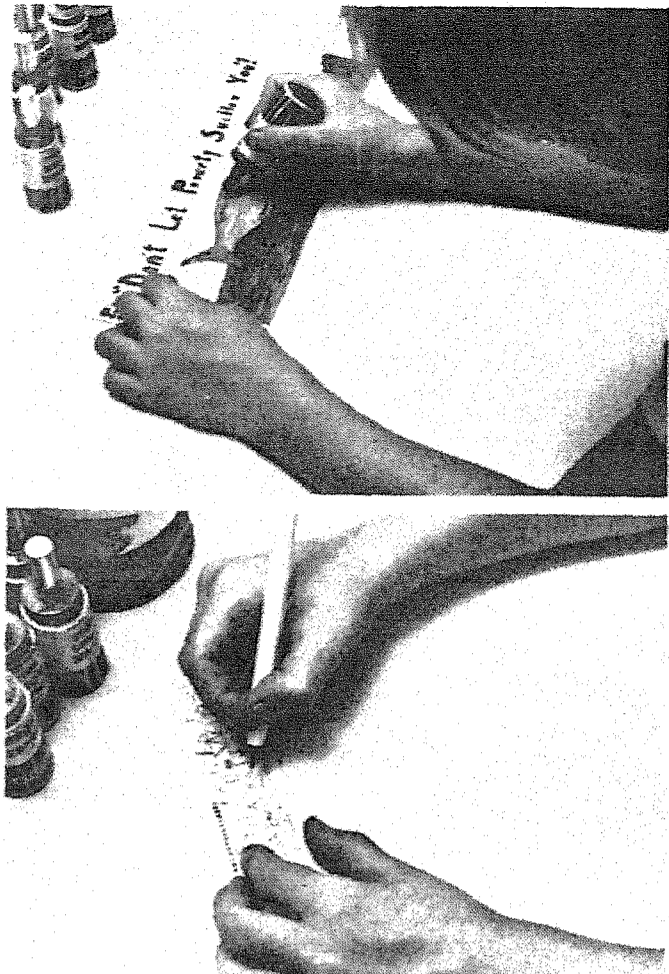


Msgr. Muntone pointed out that "the idea is to bring the funeral service into the context of baptism. As a person is baptized, he is also brought into Christ's death and resurrection."

He cited the rite's closing prayer, which reads:

"We bid our last farewell. We have sadness in parting but we have new hope. One day we shall see our brother again. We will be reunited in the joy of God's kingdom."

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MITE BOXES are being made by children in parochial elementary schools throughout the nation as their particular contribution to the Campaign for Human



Development, the poverty effort of the Catholic Church in the United States. The creative efforts of the youngsters are illustrated in the above photographs.

## Children, you can give a boost to war on poverty

WASHINGTON — "Out of the mouths of babes" comes some very accurate appraisals of contemporary society. The Campaign For Human Development, the Catholic Church's nationwide poverty effort, is challenging the imagination of elementary school children to gain their ideas about poverty in this country.

As part of the Campaign's nationwide education effort on domestic poverty and its solutions, children in parochial elementary schools are being asked to contribute their creativity of expression to describe the "hellish circle of poverty" that entraps millions of Americans in poverty.

The children make their own mite boxes to help in the effort. They are provided with blank can labels and plastic tops. Then borrowing a used soup can from their mothers they make their own mite boxes. The label is blank so that children can crayon their own conceptions of poverty and their own slogans on the can wrappers.

**THE CHILDREN** have demonstrated great creativity in fashioning the containers which they then use to collect for the poor. While the primary thrust of this effort is educational, last year's mite box effort realized more than \$60,000 in funds collected for the anti-poverty effort.

The Campaign For Human Development raised 8.5 million in self help funds — the largest sum ever collected in a single collection in the Church in this country. This year's collection will be held on Nov. 21 in Churches throughout the country.

## Then the Sisters moved in; things began to change

BOSTON — (NC) — The four-story row house at 10 Pembroke Street in Boston's South End looks no different from the dozens of others on the block. It is old and run-down and the tiny backyard is filled with trash.

### Self-protection is theme for meet

PLANTATION — "Self-Protection for Women" will be the theme of St. Gregory Women's Guild program at 8 p.m., Tuesday, Nov. 16, at the Plantation Community Center.

A social hour during which coffee will be served will precede the program at 7:30 p.m.

men moved in, neighbors began to sense that something was changing.

"We thought maybe you were rich when you came because you looked so well-fed and you had such soft skin," one of the neighbors told them. "But after watching you work, we know that cannot be true."

**THE WOMEN**, as the neighbors soon learned, are three nuns and five Catholic lay women who have come to blend into the neighborhood, to find out the needs of the Puerto Rican women, and work with them to meet these needs.

"We are living here and

what we do, we will do as members of the community,"

Sister Carol Putnam, one of the residents of the house, said.

Sister Carol said the goals of Casa del Sol (House of the Sun), are still quite flexible. They will, she said, depend on the needs and priorities expressed by neighborhood women.

**SHE SUGGESTED** that projects might, however, include such things as courses in basic English and consumer education, sewing groups, and a child care center.

"We don't want to talk about the lives of the people

on the street as though we are trying to do something for them. We are living here and what we do, we will do as members of the community," Sister Putnam said.

Sister Suzie Halligan, another Casa del Sol resident added: "We hope that this house will eventually be a center of life on the streets here."

Sister Suzie added that although she and the others have lived in Casa del Sol less than a month, they have already begun one project at the request of their neighbors.

"We resurrected a food co-op," she said. "The people

who were running it left and came to us and asked if we'd people in the neighborhood take it over."

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## LARGE CATHOLIC STAFF

# Serrans urged to heed world's changing tone

"Serra and Youth" was the topic of Msgr. James J. Walsh, spiritual director, Seminary of St. Vincent de Paul, Boynton Beach, when he spoke during the annual Serra District Convention last weekend in Jamaica, West Indies.

The Archbishop's Representative to Serra Clubs in the Archdiocese of Miami, Msgr. Walsh stressed Serra's "wise decision" to reappraise all of its programs, considered effective in the past, in order to come to grips with the cur-

rent problems of youth. HE EMPHASIZED the theme developed at the Serra International Convention by Father John McCall, who stated that all structures in and out of the Church today are changing because "the dominant cultural pattern of values that we knew for so long is falling apart."

Msgr. Walsh urged Serrans to realize that all of society is undergoing vast changes, not merely the Church; that all professions are undergoing reappraisal.

not only the priesthood; that all youth today are being influenced by different value systems than their parents in the past generation.

He noted that the deep quest of honesty among young people today, their ardent desire to be of service to their neighbor, their concern to further the causes of justice all indicate that they can become potentially great leaders in the Church.

The Jamaica host club, chartered three years ago in district 30, welcomed three clubs from the Archdiocese of Miami and two from Orlando.

Charles Nugent, member of the Palm Beach club and district governor, reported on the condition of the clubs in this district this past year.

Rt. Rev. Eterton G. Clarke, Bishop of Montego Bay, presided in the absence of Archbishop Samuel Carter, who was attending the Synod

in Rome.

ALSO PRESENT were Edwin Boserine, president of Serra International; Joseph Fitzgerald, K.S.G., Miami, past International president; Sen. Philip Lewis, Palm Beach Club, former International trustee; club presidents from the Archdiocese, including Edwin Tucker, Miami; Patrick Nee, Broward; Arthur Poissons, Palm Beach Club; and Msgr. Michael Beerhalter, chaplain of the Indian River Club, and Msgr. John Connor, rector of St. Vincent de Paul Seminary.

Boserine gave a "state of Serra" address in which he described the intensive efforts of Serra International the past several years to maintain its basic objective of seeking vocations to the priesthood while updating methods and programs. Newly chartered clubs in several countries as well as in a

number of United States cities indicates that many Catholic men are finding the concept of Serra challenging and believe that it can make a vital contribution to the cause of vocations, he said, adding that the first Asian convention of Serra International was held in the Philippines this year with representatives from 25 widely scattered cities and 23 bishops present. Boserine stressed that "your own resources in coming to grips with the generation gap in your own families, your own communities and your own businesses will also help to gain a deep understanding of youth."

Robert Haughton-James, Jamaican seminarian, spoke of the problems of vocations in his country, where 90 per cent of the population is black. Explaining that the color problem in Jamaica differs greatly from that in the

U.S., he stated that their young people are beginning to realize that being black has a value of its own, and vocations must come from their own people, if the acute need for priests and religious is to be fulfilled. Nugent summarized the activities of the convention and reported on the conditions of the clubs in district 30 this past year.

## Fr. Quinn heads Fla. philosophers

Father John Quinn, O.S.A., member of the faculty at Biscayne College, has been elected president of the Florida Philosophical Association.

The first professor from a Catholic college to be named to the post is chairman of the Philosophy Dept. at the men's college conducted by the Augustinian Fathers of Villanova, Pa.

## Catholic, public school leaders to meet in Va.

(Special to the Voice) WARRENTON, Va. — Approximately 110 school superintendents from across the country will attend the Joint Conference of Public and Non-public School Superintendents, Nov. 15-17, here. Among those participating will be Thomas F. Lynch, superintendent of schools for the Archdiocese of Miami.

The three-day meeting is specifically for those representing school districts with over 300,000 population, plus invited dignitaries representing various denominational, school systems.

Two main topics will be discussed during the conference. Communication and cooperation between public and

non-public school systems will be studied during the first session, while the second session will be taken up with financing educational enterprise in the two systems.

Among special dignitaries attending the meeting will be the U.S. Commissioner of Education, Sidney P. Marland, Jr., who will speak during the Tuesday evening dinner.

Co-chairman of the conference is Father Bernard A. Cummins, superintendent of schools for the Archdiocese of San Francisco.

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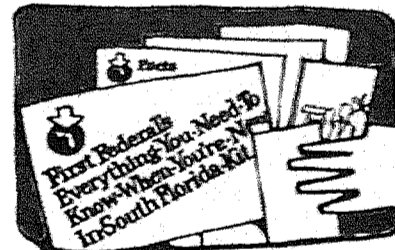
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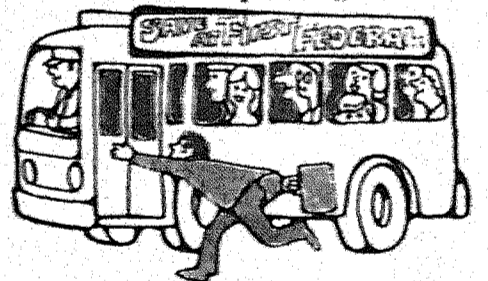
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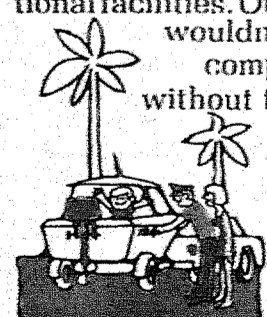
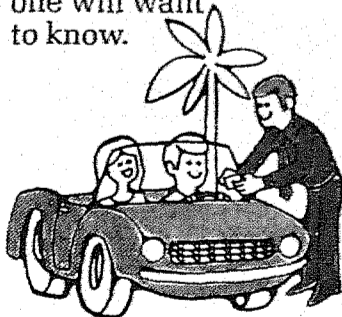
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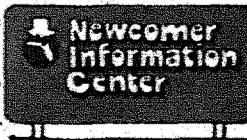
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# Editorials

## Why all the furor about the Synod?

More than 200 bishops, Eastern Rite Patriarchs and heads of male religious orders concluded sessions of the world Synod of Bishops in Rome this week.

During the five-weeks long meeting the representatives of the hierarchy discussed two major themes, the Priesthood, and Justice in the World. Also studied, but not acted upon, was an interim report on a document concerning the "fundamental law of the Church."

Pope Paul VI, in his address at the closing meeting in expressing words of encouragement to the priests of the world made some profound observations. "How many of them," he asked, "are striving to serve the Lord with unshaken fidelity and to obtain the salvation of souls, working in obscurity and bearing sorrows and insults, are devoting the whole of their energies to the Church?"

ON THE SUBJECT of Justice in the World, the Pontiff told the bishops "You bore witness to the fact that the Church, in the extremely difficult circumstances of our time, is aware that she must with renewed vigor dedicate herself to social action."

During these times when protest and adverse comment are so much in vogue, many secular and some religious publications have conducted a steady

barrage of criticism concerning the synod and its deliberations.

Some have charged the Synod with being "a waste of time." Others have called the discussions "purely superficial." How these conclusions were reached is enigmatic, inasmuch as no one, at this time, really can assess the accomplishments or the deficiencies of the Rome meeting.

THE DOCUMENTS on the two main themes of the Synod not only have not been published, but they are subject to further revision. The Vatican has warned that any versions which may appear in the press at this time are in no way accurate because they are still in the process of further polishing and revision and later, a definitive text will be edited by the General Secretariat of the Synod.

Many media people who have been "shooting from the hip" seem to have overlooked the key issue. The Synod, representative as it is of bishops from all parts of the world, still has but one main function and that is to advise the Holy Father. Pope Paul will then take its conclusions and act upon them in whatever manner he sees fit.

We feel it would be prudent to await the complete documents and the Pontiff's final declaration concerning the Synod before expressing any final judgment.

## Human development plan gets nationwide boost

The Campaign for Human Development (CHD), the Church's drive to strike at the root causes of poverty in America, is getting a boost from television programs, magazine articles and fund drives across the nation.

CBS television has scheduled a two-part series on its religious "Look Up and Live" broadcasts, dealing with topics of self-help, hunger, and racism as they relate to poverty.

The Campaign for Human Development will take up its 1971 collection Sunday, Nov. 21. Begun last year, the 1970 campaign has funded over 160 projects. It is sponsored by the National Conference of Catholic Bishops.

Organizations funded by the campaign must be established and controlled by the poor themselves in their efforts break out of the circle of poverty.

ELSEWHERE, in a move to express their support for the 1971 campaign, members of the Priests' Forum of the Joliet, Ill., diocese voted unanimously to give 10 percent of their funds to the campaign, a donation of \$150.

The donation pledge came with the Priests' Forum's resolution "to show an active concern for the poor and to lead

others to cooperate in ministering to the needs of the poor."

At Sparkill, N.Y., the National Assembly of Women Religious agreed to place priority of efforts on the 1971 campaign. Implementation of the assembly's resolution will be carried out at local levels by 40 elected delegates.

In New York, CHD national director, Auxiliary Bishop Michael R. Dempsey of Chicago, announced that the 1970 CHD campaign has established 23 more self-help grants totaling over a half million dollars.

The majority of grants were made to organizations in the Southwest and on the West Coast. The programs vary from a mobile unit for health information to special tutoring courses for disadvantaged students.

The 23 grants bring the 1970 campaign total to 188 grants for a total expenditure of over four million dollars. Another \$2.1 million has been allotted to diocesan self-help programs.

In a special statement made in Priests-USA, the newspaper of the National Federation of Priests' Councils, Bishop Dempsey said that much of the campaign's success was due to priests' love "for the poor." (NC).

## The world's forgotten men



## State's attorney backs volunteer smut fighters

By MARJORIE L. FILLYAW  
Local News Editor

Unless the voters in Florida repeal existing anti-obscenity statutes, Dade's State's Attorney Richard E. Gerstein intends to continue enforcing the smut laws, the prosecutor told "The Voice" this week.

Following the filing of a suit by the American Civil Liberties Union and others against the State's Attorney and Special Assistants Leonard Rivkind and Norman K. Schwarz, two of eight members of a volunteer Task Force on Pornography, the State's Attorney pointed out that the law directs him specifically to "vigorously" enforce laws on anti-obscenity.

"I make no apology for our doing our duty," Gerstein said, emphasizing that Rivkind, who is also Special Assistant State Attorney General in the area of obscenity, has done an "exceptional" job since the Task Force was deputized last January by Circuit Court Judge Francis Knuck.

He noted that the Miami Beach attorney has given unselfishly of his time out of "civic duty" and at "great personal sacrifice" to stem the tide of pornography in Dade County.

"In my opinion," Gerstein told "The Voice" that "the overwhelming majority of the people in this county want to see the elimination of pornographic films and other material." He added that he has the authority to appoint as many special assistant state attorneys as are necessary to do the job. Through the services of these volunteers, he explained, Assistant State Attorneys are released to concentrate on major crimes and crimes of violence.

IN THE SUIT filed in Federal Court, ACLU attorney Louis Beller seeks to enjoin the State's Attorney from appointing volunteers to the Task Force and claims that the opinion given to one of Miami's major theater chains regarding the film, "Sweet Sweetback's Baadaaass Song," by Rivkind and Schwarz, amounted to censorship.

More than four months ago, according to Rivkind, the two attorneys were invited to a private showing of the film by officials of Florida State Theaters and asked to give their opinion on whether or not the film would violate Florida's anti-obscenity statutes.

"We determined the film to be obscene as far as probable cause is concerned," Rivkind told "The Voice."

"We advised the theater owners that if the film were brought into Dade County, we would file some sort of legal proceedings, either criminal or civil, to stop the film."

He added that he and Schwarz also told

theater officials that they do not act as a censoring body, and that they had the right to book the film if they wished.

Meanwhile Wometco Theaters and Loew's officials viewed the film and also decided not to book it.

THE SUIT also charges Rivkind and Schwarz with "intimidating and harassing" local distributors and "threatening to drive out of business" anyone they considered to be dealing in pornography. According to Beller the theater officials were informed by Rivkind and Schwarz that the film in question was "racially dangerous."

"It is very interesting that the ACLU attorney, Louis Beller, has raised the specter of 'racially dangerous,'" Rivkind told "The Voice" terming the legal action "a sham" and a "frivolous lawsuit."

According to The Miami Herald, Beller maintains that the "action of this volunteer Mr. Clean committee in banning 'Sweet Sweetback' amounted to censorship and this is a violation of constitutional rights."

Joining the ACLU in the suit involving the showing of the film, which has been rated "condemned" by the National Catholic Office for Motion Pictures, is the Rev. Don Olson, Lutheran minister and director of the Center for Dialogue, who was unsuccessful a few weeks ago when he proposed that the Inter-Faith Agency for Social Justice, of which he is a member, sponsor the showing of the film because he felt that it was "a religious issue involving racial discrimination and censorship," and David Slavitt, who under the pen name, Henry Sutton, is the author of "The Voyeur" and "The Exhibitionist."

W.D. Tolbert, chairman of the Interfaith Agency for Social Justice, said this week that the agency has not taken any position on the movie and added that although he is not in agreement with government trying to legislate morality, that "there are many more pressing items which the Interfaith Agency should be involved with."

He cited the development of an "interfaith youth group to help them articulate their aspirations, needs and desires and allow them to become effectively involved in change," cooperation with the Greater Miami Crime Commission and the Community Rally Against Crime; assistance in the development of a night ministry in the Model Neighborhood area; the continuation of the development of housing such as the Town Park Village Housing Cooperative; assistance with the development of the Martin Luther King Blvd. concept, and other concerns.

### THE VOICE

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### Thanksgiving proclamation

KEY BISCAYNE, Fla. — (RNS) — Thursday, Nov. 25, has been officially proclaimed Thanksgiving Day by President Nixon in a proclamation issued from his vacation home here.

The day gives recognition to the early American settlers who "laid the foundation for a new na-

tion," the proclamation said. "One of the splendid events which shape man's destiny occurred when a small band of people, believing in the essential sanctity of their own being, went in search of a land in which their individuality might be the highest national value."

"They went in search of a land where they might live out their own commitment to their own idea of human freedom. For what those early settlers established, we give thanks in a way which began with them . . . and for our heritage we give thanks to God almighty in this time and for all time."

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# Abp. Coleman F. Carroll marks 18th anniversary

(CONTINUED FROM PAGE 1)

Eighteen years ago when a man called Coleman F. Carroll became Bishop in a city of brute industry and production, such things as drugs, social fragmentation, alienation, the generation gap, and the anguish of much of today's living were nightmares of which no man could dream.

It was 13 years ago that this man came to South Florida to lead a newly formed spiritual community.

And there have been times of turbulence, days of despair and unfathomable growth, changes and social problems mushrooming since that gentle fall afternoon in October of 1958 when a man called Coleman F. Carroll came to Florida.

In a dramatic example of the changes that have occurred in our world since this man became Bishop, the youthful voices of the young men in the chapel of the major seminary rang out with the offertory hymn that included a simple guitar and the idealism of youth.

"Hear O Lord the sound of my call,

"Hear O Lord and have mercy.

"My soul is longing for the glory of you

"O hear O Lord and answer me."

Speaking softly and with deep emotion the Archbishop explained to the priests and seminarians gathered with him as to why he chose the chapel of the major seminary to celebrate the Mass observing his 18th anniversary as Bishop.

"As I approach my 18th anniversary as Bishop, I felt one thing and that is that I should thank God for the countless blessings that have come to me, regardless of my health."

"AT THIS TIME I am filled with great sentiments of joy, thanksgiving and that of the Holy Spirit."

The Archbishop went on to explain his thoughts concerning his 18th anniversary, observing, "I felt compelled to have some join with me in a very private and personal way to express my thanks to God for all that He has bestowed on me.

"I selected the seminary for many important reasons," he went on to say "To me this seminary will represent the lifeblood of the priesthood of the Church and its people in the Archdiocese of Miami."

A seminary is perhaps the most important institution that concerns a Bishop, he continued.

"For it is from the seminary that men called to serve God come into the desperate world of reality.

"And without other brother priests, without other men of God, an Archbishop cannot carry out the work of the Church for its people."

Softly, and with moving sincerity, the Archbishop asked that "the goodness of almighty God grant that this seminary be made a reality forever."

He then lifted his eyes and looked intently into the thoughtful faces of the seminarians forming the congregation and expressed "the very deep and heartfelt hope that your days at this seminary will enable you to become men of God in Christ's vineyard of Southern Florida, or wherever else you may serve — God willing."

Almost as if in answer to the Archbishop's plea, the space-age seminarians accompanied by a guitar raised

their voices in the Communion hymn as the Archbishop quietly listened — a man consecrated Bishop in an age when rockets and the current social turmoil were an unknown part of tomorrow.

"Amen," they sang.

"Amen."

"We come to join in your banquet of love

"Let it open our hearts and break down our fears that keep us from loving each other.

"May this meal truly join us as one."

In a homily reflecting upon the Archbishop's 18th anniversary, Msgr. John W. Connor, major seminary rector, spoke of Vatican II as describing a Bishop as a "prophet and teacher of truth — priest and victim of sacrifice — shepherd."

Msgr. Connor looked out at the seminarians before him and told them "a Bishop is the single center of Catholicism for all men in the area.

"HE MUST GIVE HIMSELF over to Christ — all of himself. His hands to offer help, his mouth to speak the word of Christ's message, and his feet to go out and find those in need.

"In truth," Msgr. Connor continued, "a Bishop is a prophet and teacher who gives

himself to his God, to his Christ and to his fellow men.

"Archbishop Carroll came to us from the golden, yet smoky triangle of Pittsburgh to the golden beaches and tropical world of Florida. This is a long distance — a distance that is always of pain and service, given to any man who has the charge of souls.

"We live in a highly intellectual and rational world that is at the same time filled with confusion.

"And yet," he noted, "the bishop is the sole force in our Archdiocese to lead the Church's efforts to combat these troubled times.

"More than anything else it is his task, along with his brother priests, to give Christ as food to men of faith on their journey to God.

"And so we gather in praise before God to give honor to a man who has served the Church, South Florida and its people," the major seminary rector said.

With bowed head, Msgr. Connor softly said, "today, as always, we pray that we may always work together in love and charity with this man — the Archbishop. And out of that love and charity we pray that God will give him the strength to continue his mission as Archbishop of Miami."

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**FOUNDER OF the Family Rosary Crusade, Father Patrick Peyton, C.S.C., leads a procession during the National Rosary Pilgrimage at the National Shrine of the Immaculate Conception in Washington D.C. Msgr. William McDonough, director of the Shrine, walks beside Father Peyton.**

The climax to a series of pilgrimages during October, it brought thousands from almost every state in the country.

## Rosary priest planning another drive to save disintegrating families

By JOHN A. GREAVES  
(NC News Service)

LONDON — (NC) — Father Patrick Peyton, the famed "Rosary Priest," said here that he is planning another 10-year campaign to save what he calls "America's disintegrating families."

"Psychologists and psychiatrists say it is because of 'inability to communicate' and the 'generation gap,' but in plain English the reason for this disintegration is spiritual bankruptcy," he said. "God has been shut out."

The American Holy Cross priest said he is convinced that the enthusiasm of the 50's and 60's that took him around the world collecting millions of Rosary pledges still exists in the 70's.

Father Peyton stopped here for two days after talking with American and other bishops at the synod. He then flew on to Mexico.

"A prayer campaign is what people are looking for," he said.

**THE PRIEST**, gray-haired but still full of energy at 62, spoke with all the old fire that 19 years ago packed London's giant Wembley Stadium, drew another 100,000 to hear him in Hyde Park, and attracted similar crowds of non-Catholics as well as Catholics throughout this country.

His catchphrase, "The family that prays together stays together," is still remembered and often quoted.

He recalled that next Jan. 30, when he plans to start his new Rosary campaign, is the 30th anniversary of the day when as a young priest he resolved to spend his whole life working for the restoration of the practice of the Family Rosary.

He said that the philosophy behind his crusade is twofold: concentrating on prayer and on the family. He said he feels strongly that too many people, including priests, have been neglecting prayer.

Accompanying him was Father Francis Larkin, who promotes the enthronement of the Sacred Heart in the home. Father Larkin, one of the Sacred Heart Fathers of Jesus and Mary, has been spreading this devotion for 25 years.

## 'Good Samaritans, thanks, one and all'

By MSGR. ROWAN T. RASTATTER

In the waning days of this year and in the fore part of 1972, you will see many pictures of politicians shaking hands — the hands of possible constituents. In Russia and mainland China, they greet visitors by kissing each other.

Strange customs to us, perhaps, but one wonders whether or not they are well intended.

An extended hand or a pat on the back can be merely a political gesture . . . one that doesn't always stem from the heart.

And so it becomes dif-

ficult for us to extend a hand and a heart as a token of genuine thanks to all the good people who made our annual "Good Samaritan" collection such a success.

To all, the tireless workers, those who so unselfishly gave of their time and their talents, and last but surely

not least, the open hearts and loosely tied purse strings of all of our people who shared with us in our care for dependent and underprivileged children — please accept this as our only way of saying:

Thank you, and may God bless you!

## Here's why Synod 'named no names'

By FATHER LEO E. McFADDEN  
VATICAN CITY — (NC)

— The Synod of Bishops decided not to condemn specific countries for acts of injustice lest it aggravate situations that already are bad enough, a delegate said at a press conference the day before the Synod ended.

Archbishop Marcos McGrath of Panama told some 50 journalists as-

sembled to hear three delegates present a panorama of the synod that the pressure produced by the mass media or by an international organization often produces only more severe reprisals against the oppressed.

Cardinal John Krol of Philadelphia, a second member of the panel, said he felt the synod's finest contribution to the problem of justice

was its warning to the world.

"The synod has sounded an alert," he said. "We are on a collision course unless we take action to assist three-quarters of the world who subsist on one-third of the world's production."

The cardinal said history repeats itself by vehemently reacting against evil-doers.

Cardinal Krol also said that another benefit of the synod was providing

"genuine, authentic, reliable information to the Holy Father" for study and possible implementation.

**A THIRD SPEAKER**, Archbishop Avelar Brandao Vilela of Sao Salvador da Bahia, Brazil, said the Pope willingly receives suggestions from the delegates and will doubtless implement some of them, as he did after the last synod in 1969.

## American to help outline next Synod

VATICAN CITY — (NC) — An American Cardinal — John Krol of Philadelphia — was among 12 synod delegates elected to form the next council of the Synod Secretariat, an advisory body that will help plan the next worldwide synod.

He was elected on 91 votes on the second round of balloting Nov. 5 to choose

council members. Bishop Aloiso Lorscheider of Santo Angelo, Brazil, with 85 votes, and Archbishop Marcos McGrath of Panama, with 61 votes, were also chosen from the Americas.

**THE OTHER NINE ELECTED** and their votes were:

Europe — Cardinal Joseph Hoefner of Cologne,

Germany (122), Cardinal Vicente Enrique y Tarancon of Toledo, Spain (102), Cardinal Karol Wojtyla of Cracow, Poland (90).

Asia and Pacific — Archbishop Joseph Cordeiro of Karachi, Pakistan (117), Archbishop Thomas Cahill of Canberra, Australia (92), Archbishop Angelo Fernandes of New Delhi,

India (78).

Africa — Archbishop Hyacinthe Thiandoum of Dakar, Senegal (114), Cardinal Leon-Etienne Duval of Algiers (100), Cardinal Joseph Malula of Kinshasa, Zaire (Congo) (93).

Three more members will be appointed later by Pope Paul from among 1971 synod participants.

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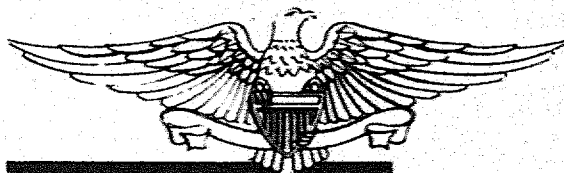
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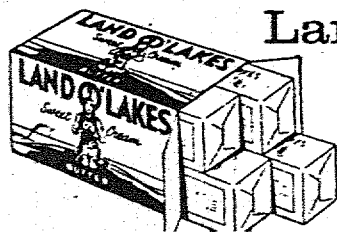
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# Accident endangers turkey day for poor

Hundreds of indigent men and women who are already looking forward to enjoying a Thanksgiving dinner with all the trimmings at Miami's Camillus House may go hungry on Thursday, Nov. 25 unless turkeys and other foodstuffs are donated during the next 10 days to the refuge.

"We lost all of our turkeys when a freezer stopped working over the weekend," Brother Kevin, superior at the refuge operated by the Brothers of the Good Shepherd, said.

"We couldn't find anyone to service it on the weekend," he explained. "So the turkeys spoiled."

IN ADDITION to the traditional "bird" Camillus House also needs canned

goods, including vegetables, soup, coffee, and sugar as well as staples and bread for stuffing.

At the present, with the winter season ahead, some 400 persons are already lined up daily at noon for a complete hot meal. It is anticipated that the number will increase rapidly as persons migrate from the North seeking employment and relief from cold weather.

On Thanksgiving Day the line may well include more than 1,000 persons, according to the numbers served other holidays.

Large quantities of food will be picked up by the Brothers if the donor will call FR. 1-1125. Others may bring their donations to Camillus House at 725 NE First Ave.

# Conference opens on criminal justice

A seven-county Criminal Justice Conference opened today at 8:30 a.m. at Biscayne College, 16400 NW 32nd Ave., and continues until 4:30 p.m.

Burton Young, immediate past president of the Florida Bar Association and president of the Governor's Council of Criminal Justice, will be the principal speaker at the conference, which is expected to draw some 75 persons.

The conference will also hear Glenn Goerke, provost of the Interama Campus of the Florida University Conference, during the third in a series of statewide criminal justice, manpower and education workshops.

J. Price Foster is the director of the Criminal Justice Education Project. Representatives attending will be from Dade, Glades, Collier, Monroe, Palm Beach and Broward Counties.

# Second retreat for priests

NORTH PALM BEACH — The second in a series of seven retreats at Our Lady of Florida Retreat House for priests of the Archdiocese will be held Nov. 15-18, beginning at 7:30 p.m.

The retreat master for the second retreat will be Father Nicholas Zitz, C.P., from Baltimore. Priests scheduled to make the retreat include Msgr. Peter Reilly, Msgr. James F. Nelan, Msgr. John O'Looney, Msgr. Jeremiah O'Mahoney, Msgr. Thomas O'Donovan, Msgr. Bryan O. Walsh, Msgr. James Enright, Msgr. Francis Fazzalario, Msgr. Edwin Murphy and Father Francis X. Fenech.

Also Father Jeremiah Singleton, Father Arthur DeBevoise, Father Cornelius McGrath, Father Neil Fleming, Father Patrick Murnane, Father Robert Hostler, Father Michael Licari, Father Joseph McLaughlin, Father John Skehan and Father Joseph Huck.

Also, Father Bernard F. Powell, Father James J. Sprada, Father Gary R. Steibel, Father Walter J. Hartnett, Father Patrick J. O'Connell, Father John E. Reiser, Father Hugh P. Clear, Father Fergal B. McAuliffe, Father Brendan Timon, C.S.Sp., and Father Vincent Andriuska.

Also, Father Robert Pal-



# Children open a Christmas bazaar today

Their annual Christmas bazaar will be sponsored by children of Marian Center on Friday, Saturday, and Sunday, Nov. 12, 13 and 14.

The bazaar will be in progress between six and 10 p.m. on Friday and from noon to 6 p.m. on Saturday and Sunday, featuring ceramics made by the youngsters, a White Elephant sale, and a bake sale.

Also featured will be a variety of items donated by different manufacturers in Dade County.

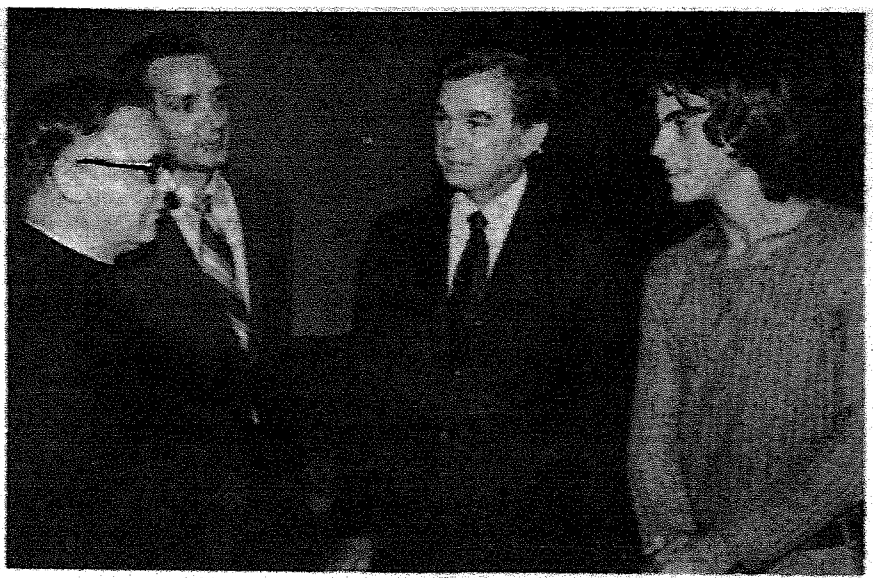
# Psychiatrist will address meeting

Dr. James N. Sussex, chairman of the University of Miami Department of Psychiatry, will be the guest speaker at 8 p.m., Nov. 16, at St. Louis Family Center.

Instrumental in inaugurating many drug control programs in Dade County, Dr. Sussex is a member of the American Board of Psychiatry and Neurology in Psychiatry and Child Psychiatry and has many years of experience as a resident psychiatrist, consultant and lecturer in clinical psychiatry, child guidance and mental hygiene.

mer, Father Anthony Mercieca, Father Joseph Borg, Father Bernard Dooley, Father William Dever, Father Richard Stachura, Father Henry O'Loughlin, Father Francis McCarthy, Father Peter J. Nolan and Father Michael Eivers, C.S.Sp.

Also, Father John J. Vaughan, Father F. Thomas Fitzpatrick, Father Patrick G. Mullin, C.S.Sp., Father James Flavin, O.M.I., Father David L. Punch, Father Daniel K. Dorrity, Father John Donnelly, O.M.I., Father John Nevins and Father Cyril Burke, O.P.



DRUG ADDICTION was the topic of discussion by Judge Francis Knuck, center, and former drug addicts during a program at St. Louis Family Center. Welcoming guests were Father Matthew Morgan, pastor; and Anthony Reinert, program chairman, left.

# Miami gives \$5,000 to drug clinic

A \$5,000 donation has been voted by Miami City Commission to St. Luke Center, a drug rehabilitation clinic conducted under the auspices of the Archdiocese of Miami.

According to Dr. Ben Sheppard, clinic director, "the vast majority of addicts

treated at St. Luke's are from the City of Miami." He added that the Archdiocese absorbs a \$10,000 a month deficit of the clinic, where indigent patients are treated free of charge.

Meanwhile Dr. Sheppard, who pioneered in the field of drug rehabilitation in South

Florida, has urged donors to send sheets of the new four-cent stamp recently issued by the U.S. Postal Service and calling attention to drug abuse, to St. Luke's for use in mailing.

The center is located at 125 NW 30 Court, Miami, Fla. 33135.

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Year No.	Amount Saved Yearly (\$100 mo.)	Interest Earned	Total in Account
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2	1,200.00	76.02	2,502.26
3	1,200.00	127.84	3,830.10
4	1,200.00	181.75	5,211.85
5	1,200.00	237.87	6,649.72
6	1,200.00	296.24	8,145.96
7	1,200.00	357.00	9,702.96
8	1,200.00	420.22	11,323.18
9	1,200.00	486.00	13,009.18
10	1,200.00	554.46	14,763.64
11	1,200.00	625.70	16,589.34
12	1,200.00	699.83	18,489.17
13	1,200.00	776.97	20,466.14
14	1,200.00	857.25	22,523.39
15	1,200.00	940.78	24,664.17
16	1,200.00	1,027.71	26,891.88
17	1,200.00	1,118.16	29,210.04
18	1,200.00	1,212.28	31,622.32
19	1,200.00	1,310.24	34,132.56
20	1,200.00	1,412.17	36,744.73

Figures on this chart based on 4% annual interest compounded quarterly. The rate of interest may change from time to time depending upon governmental regulations and/or the national economy.

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The Chancery  
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Miami, Florida 33138.

# Teachers' guild to hold Fall luncheon Sunday

Father Francis LeChiara, supervising principal of Immaculata-LaSalle High School, will speak to members of the Archdiocesan Catholic Teachers Guild during their fall luncheon on Sunday, Nov. 14 at Barry College. Mass celebrated at noon in Cor Jesu Chapel on the campus at N. Miami Ave. and 115th St. will open the meeting. Luncheon will be served at 1:30 p.m.

Teachers in Archdiocesan and public and private schools are invited to attend. president-elect, will be hostesses. Sister Marjorie Fisher and Miss Mary Graham.

# Legion of Mary sets retreat next weekend

**KENDALL** — A weekend retreat for Legion of Mary members will begin on Friday, Nov. 19, and continue through Sunday, Nov. 21, at the Dominican Retreat House, 7275 SW 134 St.

**Philosophy group to meet Nov. 21**  
The Florida Chapter of the American Catholic Philosophical Association will meet at 1:30 p.m., Sunday, Nov. 21, at Barry College.

Panel members and guest speakers will include Dr. Don Marietta, professor of philosophy, Florida-Atlantic University; Dr. Richard Rupp, University of Miami English Department; and the Rev. Neal McDermott, O.P., Barry College chaplain.

Discussion will follow the business meeting and program.

Father Charles Mallen, C.S.S.R., Our Lady of Perpetual Help Church, Opa Locka, will be the retreat master for the conferences sponsored by the Miami Regia of the Archdiocesan Council of the Legion of Mary.

## Monroe County

A ham loaf dinner, with proceeds to be used to buy sanctuary furniture, will be held Monday evening from 5 to 7:30 p.m. at St. Bede's parish, Key West. Take-out dinners will also be available.

## Palm Beach County

All adults and parents have been invited to attend the second in a series of adult Religious Education courses Wednesday, Nov. 17, at 8 p.m. This lesson, "Times Are A Changing" will be held in rectory at St. Ignatius Loyola, Palm Beach Gardens.

A Christmas Bazaar, hosted by St. Mark's School, Boynton Beach, will be held Saturday, Nov. 20, from 9 a.m. to 5 p.m. at the school, 730 NE Sixth Ave.

The Women's Club of St. Clare parish, North Palm Beach, has rescheduled its covered dish dinner for Wednesday, Nov. 17, at 7:30 p.m. in the parish hall.

## Broward County

A Harvest Moon Dance, hosted by the Irish Rover Club, is set for Friday, Nov. 19, at 9 p.m. at the St. Jerome parish hall, 2601 SW Ninth Ave., Ft. Lauderdale. A 7:15 p.m. Mass will precede the dance.

The annual "Funzy Day" of St. Vincent parish, Margate, will be held from 11 a.m. until 8 p.m., Saturday, Nov. 13. Boutique items, rides and white elephant articles will be available at the bazaar and carnival attraction.

The St. Vincent Ladies' Guild is sponsoring a card party Friday, Nov. 19, in the city hall, beginning at 8 p.m.

"Yen Frolic," the first dance of the year for the Chaminade Mother's Club, is set for Saturday, Nov. 13, at the Chaminade Hall, Hollywood.

Canned food donation for Camillus House will be collected at St. Pius X Church, Ft. Lauderdale, Sunday, Nov. 14.

The parish's Women's Club will hold its annual retreat at Cenacle Retreat House, Lantana, Nov. 19, 20 and 21. Reservations may be made by contacting Mrs. R.R. Rhines, 566-1156.

Plans for a games party have been announced by St. Charles Borromeo Women's Club, Hallandale, to be held at noon, Monday, Nov. 15, at the parish center, Hallandale Beach Blvd. and NW Sixth Ave.

Plans have been finalized for Holy Cross Hospital Women's Auxiliary's "Autumn Twilight Buffet" slated for Sunday, Nov. 21, from 5 to 9 p.m. in the Polynesian room of the Yankee Clipper Hotel, Ft. Lauderdale. Proceeds from the buffet will go into project funds for the rehabilitation complex at the hospital.

An old fashioned chicken barbecue and festival, hosted by the Women's Guild of St. Coleman parish, Pompano Beach, is set for Sunday, Nov. 14, from 1 to 7 p.m. at the church.

A sale of hand-crafted articles will be displayed.

Benefiting the Maryknoll Sisters, the annual card and peke-no party of Court Holy Spirit 1912, CDA will be held Friday, Nov. 19, at St. Elizabeth Gardens, 801 NE 33 St., Pompano Beach at noon. Reservations may be made by contacting Mrs. Florence D'Emic, 941-5546.

St. Bartholomew parish, Miramar, is celebrating its seventh birthday with a "Sadie Hawkins Ho-dance," Saturday, Nov. 20, beginning at 8:30 p.m. on the church grounds.

Jay Fenimore and his band will provide the music. For tickets call Mrs. William Watson, 983-0038 or Mrs. Frank Vogel, 961-2830.

Plans have been finalized by St. Henry Women's Guild, Ft. Lauderdale, for its bazaar, slated for Friday and Saturday, Nov. 19 and 20.

## Dade County

Epiphany Home and School Association will benefit from the "Cornucopia of Fashion Show," which the group is planning to hold Saturday, Nov. 20, at the Kings Bay Country Club. Activities will begin with a social hour at 11:30 a.m. and luncheon at noon. For reservation call 235-3803 or 665-3271.

The annual Fall festival of Our Lady of Perpetual Help parish, started today (Friday) and will continue through Sunday on the church grounds, NW 135 St. and 27 Ave.

Hours for the three-day event are as follows: today (Friday), noon until 10 p.m.; Saturday, 1 p.m. to 10 p.m.; and Sunday, 1 to 6 p.m. A dance will be held on Saturday from 9 p.m. to 1 a.m.

The 19th annual Past Grand Knight dinner for the K. of C. of Miami Beach Council 3270, is set for Saturday, 7:30 p.m., at Picciolo's Restaurant, 136 Collins Ave.

Visitation parish's annual "Glenn Miller Dance" is slated for Saturday, Nov. 20, at Bay Auditorium, from 9 p.m. until 1 a.m. For further information call Marion Labriola, 621-8173 or Terry LaBaci, 624-9868.

The Memorare Society will meet tonight (Friday) at 8 in the St. Dominic coffee shop. For further information call 649-2928 or 274-0244.

Four days of booths, amusements and food, will be featured at the third annual St. Lawrence parish carnival to be held on the church grounds, 191 St. and NE 22 Ave., Nov. 18 through 21.

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# V AMUSEMENTS MOVIES-TV-RADIO

## 'Fiddler' opens run at campus theater

"Fiddler on the Roof," which last summer became the longest-running musical in New York's history, will be staged by Barry College today (Friday), Saturday, and Sunday and on Nov. 19 and 20 at 8:15 p.m. in the college auditorium, N. Miami Ave. and 117th St.

The popular and colorful musical, being produced by the Drama Dept. under the direction of Sister Marie Carol, O.P., will also be presented during a matinee performance on Saturday, Nov. 20, at 2 p.m.

**LIFE IN A** small peasant town of Anatevka, Russia, in 1905 is the theme of the play. Tevye, a poor Jewish milkman beset not only by the emergence of a new Russia with the impending revolution, but also by the prospect of marrying off five undowered daughters, cleverly manipulates the traditions of God and man.

Cast in the leading role of Tevye's wife is Rita Grossberg of Miami, Florida State University graduate who will begin a professional career next month with the Asolo Theater.

**SUPPORTING ROLES** are played by Peter Poilard, Miami Springs, who recently returned from Vietnam, where he served in the U.S. Air Force; Paula Miller, Nancy Frangione, Pearl Farley, Mary Kay Gutwald, Yvonne Cruz; and Christine Imms, all Barry Speech and Drama majors; and Carol Lynn Grill, Lake Worth, a junior English Major. Also John Nelson, a member of the faculty at Little River Elementary School; Mike McKenna and Richard Rossetti, undergraduate Barry drama majors; Domenick Inera, senior drama major at Biscayne College; Kenny Samuels, Miami-Dade Junior College sophomore; and Jerry Fuchs, Tim McNamara, Amy Ebbitt, Constantin Malinovsky, and Sister Nancy Murray, O.P.

Peter Fuchs, musical director, will conduct the North Miami Youth Symphony Orchestra during the performances, for which Paulette Szivko is stage manager and Marilyn Laudadio, choreographer.

Reservations for the play may be made by calling 754-3322.



"Fiddler On the Roof," which will be staged beginning tonight at Barry College, features Rita Grossberg in the leading role of Tevye's wife. A graduate of Florida State University, Miss Grossberg soon begins a professional career.

**ATTEMPTING TO SAVE** her condemned son from execution by Talthibius (Brian Blessed), Andromache (Vanessa Redgrave) stars in "The Trojan Women."



## Tragedy of women in war

Director Michael Cacoyannis restages "The Trojan Women," the ancient anti-war drama by Euripides, for the camera's eye. Katharine Hepburn, Vanessa Redgrave, Irene Papas and Genevieve Bujold star in this huge film production.

Cacoyannis, himself vibrantly Greek, works lovingly with his film version. Massive fallen columns criss-cross the hillside Cacoyannis chooses as the backdrop for the desolate chorus and the four women whose intense grief this drama unfolds.

Troy is in ruins, its menfolk dead or enslaved, its women awaiting their captors' word. The war, begun 10 years before when Paris, son of King Priam of Troy, stole Helen, wife of rival King Menelaus, has ended. The strategy of the Trojan Horse brought them victory, and the wily Greeks have set sail for home, rich with the booty of the city they have sacked and razed. All that remains is for the women to be apprised of their fate, for the last ships to be loaded, and for the last torches to complete Troy's degradation.

**AT THIS POINT** the film opens with Hecuba, Queen of Troy, face down in the dust of the city which has been her life. The chorus stands mute near their queen. Around Katharine Hepburn as Hecuba swirl mounting ignominies as she draws forth tragic responses from her prophetess daughter, the mad Cassandra (Genevieve Bujold), and from her widowed daughter-in-law Andromache (Vanessa Redgrave), who suffers the loss of her tiny son as the play progresses.

Finally Hecuba engages in a contest of wit with Helen (Irene Papas) as the latter employs her finesse once again, this time to ensnare the weak and vacillating Menelaus and thus save her life.

"The Trojan Women" deserves to be seen for the reasons that a Greek tragedy deserves to be staged, even though it struggles with the problems inherent in this play. "The Trojan Women" has always seemed to lack plot. Instead Euripides utilizes a mounting sense of despair. For unity he depends, according to some classicists, on the presence of a dominant character — Hecuba.

Cacoyannis in his fidelity to Euripides creates, unfortunately, the same situations for the film. It seems episodic, and the use of a messenger to bridge the episodes seems forced. Each character experiences her crisis, then disappears. Only Hecuba remains as the tragedy mounts in intensity.

**THE FILM**, therefore, depends entirely upon the creation of its characterizations. Katharine Hepburn responds regally to the tragedies that are her fate. Genevieve Bujold projects a madness which convinces the viewer of the acting potential which she possesses.

Vanessa Redgrave mourns the loss of her warrior-husband Hector with dignity, but the murder of her small son crushes her and draws forth chilling shrieks. The only touch

of relief comes with the swaggering, sensual Irene Papas as she proves that Paris had an accurate eye for beauty in stealing Helen. The verbal duel between Papas and Hepburn pits two of today's greatest actresses in a contest worthy of their talent.

Perhaps the very intensities flaw the production. The music often intrudes, the grief overpowers. For those who find that Euripides is best when subtly portrayed, the film may seem too bold. Few, however, will deny that "The Trojan Women" is well worth seeing. (A-III)

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## Usual bike movie --violence and sex

**Chrome And Hot Leather** (AIP) "Don't muck around with a Green Beret's Mama!" say the ads. "He'll take his chopper and ram it down your throat."

Which is a pretty fair synopsis of a bike programmer that features Tony Young as a Green Beret leader and veteran chopper movie star William Smith.

Tony's "mama" has been accidentally killed by one of Billy's gang, so the four brave Berets take to their own bikes to square the record.

Director Lee Frost indulges in the usual AIP patriotism (super-clean-cut wholesome young men these soldiers are), but his film's moral vision doesn't blink at Mr. Young's law-in-his-own-hands philosophy or his comic-casual requisitioning of Army materiel for his private war with the bikers.

These niceties, plus some occasional sex and violence, restrict "Chrome" to whomever those adults are who fancy this kind of thing. (A-3)

## Drug film has some romantic overtones

**Jennifer On My Mind** (United Artists) is technically inoffensive (no nudity, no cursing) but it is certainly one of the most rapid films of the year.

As a drug movie with gooeey romantic overtones, it falls somewhere between "Love Story" and "The Panic in Needle Park," and indeed, it sports the former's author, Erich Segal, as its screenwriter, which seems to account for the film's utter lack of substance and reality.

Michael Brandon and Tippy Walker play the cute pot smokers and heroin shooters, and Noel Black has directed in a style that might be called "retrogressive."

By telling his story through flashbacks and through a tape-recorded chronicle occasioned by the girl's death from OD, Black has rendered something that would have been merely boring as straightforward narrative into something positively inchoate and patently absurd.

Granted the complexities of the social phenomena being explored, the film's most serious flaw is its total absence of perspective, moral or otherwise. (A-3)

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# World of teenager depicted humorously

No More Trains to Totenville, by Hope Campbell. McCall, 170 p., \$5.95. Suitable for General Reading.

This charming book should be gotten into the hands of readers as soon as possible. It is like a delicately artistic soufflé that might flatten if not consumed properly; but the gastronomic memory would remain.

The author, Mrs. G. McDonald Wallis, has a variety of names: as an actress, she is Cathy McDonald; as a science-fiction novelist, G. McDonald Wallis.

Perhaps her various names serve as categories for her versatile talents. Here in her first novel for adults she signs herself Hope Campbell.

**SHE DEPICTS** a teenager's problem with parents: the teenager, Jane, calls them MLU's — middle, liberal, understanding; but one gets the impression that Jane would rather be spanked than "understood." She speaks in exasperation: "MLU's! You've got to be a master shrinker to understand them! You've got to keep one step ahead of them all the time!"

Like the young woman in Longfellow's poem, Jane is "standing with reluctant feet

Where the brook and river meet" though at times the feet are not very reluctant. Her mother takes off for India, her brother runs away to California, the father goes to Pittsburgh on business — and Jane takes the bus to Totenville. That this is "the end of the line" is symbolic.

**HERE SHE MEETS** a fascinating character: "old — he must be all of thirty-two" who is interested in horoscopes. Then there are the others: the little man with the umbrella, and the conductor, and the bartender. The fundamental decency of those she encounters prevents catastrophe.

Her pseudo-sophistication and her philosophic cogitations are worthy of note. She speaks of a "ten-hour long

five minutes." This teenage philosopher is no angel, but one can appreciate her naive honesty in discriminating between her make-believe and reality, her clear-eyed view of situations, her steady progress toward maturity. (70-154245)

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**NEVER** unstrung, Robin Hood, literature's legendary outlaw here whose fame goes as far back as the Middle Ages, demonstrates his unorthodox chivalry as title star of "The Legend of Robin Hood," animated special to be broadcast Sunday, Nov. 14 (5 - 6 p.m.) on WTVJ, Ch. 4.

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# Film fare on TV

## SUNDAY, NOV. 14

7:30 p.m. (CBS) — Anzio (1968) — Huge, sprawling war epic based on the Allied assault at Anzio, in southern Italy, that marked the beginning of the end for the Axis in Europe. Robert Mitchum and Peter Falk are perfect as the tough GI's who helped our boys get that first solid foothold. Robert Ryan and Arthur Kennedy assist ably. The film is graphic in its depiction of the grim images of war, with appropriately harsh action and language — so it's best left to the adult and mature teenagers. (A-III)

## TUESDAY, NOV. 16

8:30 p.m. (ABC) — Mr. & Mrs. Bo Jo Jones — Original 90-minute TV feature film concerns the misfortunes of a teenage couple forced to marry because of the girl's pregnancy. (Not previewed at press time)

## THURSDAY, NOV. 18

9 p.m. (CBS) — Pendulum (1969) — George Peppard, Jean Seberg, and Richard Kiley star in a fast-paced crime thriller about a dedicated cop (Peppard) who within the space of a few weeks finds himself on both sides of the issues surrounding civil rights of accused criminals. The movie asks some tough questions about law enforcement and our system of justice, and provides enough material for the viewer to draw his own conclusions. Strong performances and fine location photography in Washington, D.C. mark director George Schaefer's first feature film. (A-II)

## FRIDAY, NOV. 19

8:30 p.m. (NBC) — Ellery Queen: Don't Look Behind You — "World premiere" television movie stars Peter Lawford as the suave Mr. Queen, involved in a mass-murder mystery in which the crimes fit into a bizarre pattern.

9:30 p.m. (CBS) — Mongo's Back In Town — Original TV feature concerns a professional underworld gunman on a contract to "burn" a rival gang member. Telly Savalas, Sally Fields star.

## SATURDAY, NOV. 20

8 p.m. (NBC) — The Group (1966) — The popular, semi-sensational novel by Mary McCarthy is brought pantingly to the screen as the private lives of eight Vassar girls are revealed before your very eyes! Seriously, the film capitalizes on the comeliness of its principals, particularly Candice Bergen, Elizabeth Hartman and Joanna Pettet, to the detriment of real dramatic interest and human values. Emphasis is on the young ladies' sexual proclivities as they pursue husbands and careers in the Thirties. (B)

# A lonely man, a girl, a goose--all friends

The "Hallmark Hall of Fame" series will begin its 21st television season on Nov. 15, with "The Snow Goose." Paul Gallico's poignant story of a lonely, embittered artist who cares for a wounded bird. The drama will be aired from 8 to 9 p.m. on the NBC Television Network, and will be presented without commercial interruption.

Richard Harris stars as the artist, Philip Rhyader, a rough, powerfully built man with a misshapen body whose sharp manner makes his sensitivity and concern for the oppressed and the hunted.

HIS BARREN and lonely existence begins to undergo a permanent change when he witnesses the shooting of a graceful white goose by local hunters. "Must you destroy

everything of beauty that you see?"

The injured bird is rescued by Fritha, a shy orphan girl, and together she and Rhyader nurse it back to health. Friendship slowly blossoms between the artist and the girl, and the bird, in its unique ways, displays its affection for the pair as it becomes able to fly again.

The Battle of Dunkirk in World War II provides the backdrop for the story's dramatic climax.

The production was filmed on location along the isolated marshlands on the east coast of England, the locale of the story. This is television at its dramatic best.

# 'Still hungry in America'

"The Tragic Paradox: Still Hungry in America", the second of two programs on the "Look Up and Live" series dealing with the U.S. Bishop's Campaign for Human Development, will be aired Sunday, Nov. 14, from 10:30 to 11 a.m., on the CBS Television Network.

The program will feature a discussion with Bishop Michael Dempsey, National Director of the Campaign for Human Development, regarding the progress that has been made in Appalachia and the rural South since the 1967 Senate Subcommittee hearings on hunger, and the Campaign's self-help programs in these areas.

AS A war correspondent, Robert Mitchum hit the beach with a GI unit in the movie "Anzio," which is to be shown Sunday, Nov. 14, at 7:30 - 9:30 p.m., on WTVJ, Ch. 4. Reni Santoni who plays the part of an American Ranger, is at Mitchum's left.



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

**FRIDAY, NOV. 12**  
9:10 a.m. (5) The Billionaire. Part II (No classification)  
1:40 p.m. (6) Just For You (Unobjectionable for adults and adolescents)  
4 p.m. (10) High Sierra (Objectionable in part for all)  
OBJECTION: Though retribution in the end overtakes the criminal character, the picture treats him sympathetically.  
8:30 p.m. (5 & 7) The Harness (No classification)

9:30 p.m. (4 & 11) The Paper Man (No classification)  
11:30 p.m. (10) All The King's Men (Objectionable in part for all)  
OBJECTION: Reflects the acceptability of divorce; low moral tone

**SATURDAY, NOV. 13**  
12 noon (6) Kid Flix — Stage To Thunder Rock  
12:30 p.m. (4 & 11) Children's Film Festival — Testadira  
1:30 p.m. (6) Sabrina (Objectionable in part for all)  
OBJECTION: Light treatment of marriage  
3 p.m. (5) The Golden Falcon (No classification)  
3 p.m. (7) Because Of You (Unobjectionable for adults and adolescents)  
4:30 p.m. (6) Casanova, 70 (No classification)  
7 p.m. (6) Sabrina (See rating at 1:30 p.m.)  
8:30 p.m. (10 & 12) Duel (No classification)  
9 p.m. (5 & 7) The War Wagon (No classification)  
11:30 p.m. (4) Experiment In Terror (Unobjectionable for adults and adolescents)  
11:30 p.m. (11) Love Nest (Unobjectionable for adults and adolescents)

**SUNDAY, NOV. 14**  
12 noon (4) Tillie And Gus (No classification)  
12 noon (10) Bullet For A Badman (Unobjectionable for adults and adolescents)  
The Cobra (No classification)  
2 p.m. (6) Casanova 70 (Objectionable in part for all)  
OBJECTION: Some genuinely amusing sequences and occasional human touches do not sufficiently compensate for the crudity of this one-joke sex farce. Moreover, the treatment is needlessly suggestive in several instances.  
2 p.m. (7) Move Over, Darling (Unobjectionable for adults)

4:30 p.m. (6) Sabrina (Objectionable in part for all)  
OBJECTION: Light treatment of marriage  
5 p.m. (10) Angel In My Pocket (Family)  
6:30 p.m. (6) Casanova 70 (See rating at 2 p.m.)  
7:30 p.m. (4 & 11) Anzio (Unobjectionable for adults)  
8 p.m. (10 & 12) The Longest Day (No classification)  
11:30 p.m. (5) A Girl Named Tamiko (Objectionable in part for all)  
OBJECTION: This film lacks sufficient compensation for the low moral tone which pervades its trite and unmotivated story.

**MONDAY, NOV. 15**  
9:10 a.m. (5) The Perils Of Pauline (Family)  
1:45 p.m. (6) Man On A Tightrope (Unobjectionable for adults and adolescents)  
4 p.m. (10) Nun's Story, Part I (Unobjectionable for adults and adolescents)

**TUESDAY, NOV. 16**  
9:10 a.m. (5) Thunder In The Sun (Unobjectionable for adults and adolescents)  
1:45 p.m. (6) Man On A Tightrope (Unobjectionable for adults and adolescents)  
4 p.m. (10) The Nun's Story, Part II (Unobjectionable for adults and adolescents)  
8:30 p.m. (10 & 12) Mr. & Mrs. Bo Jo Jones (No classification)  
11:30 p.m. (10) Song To Remember (Unobjectionable for adults and adolescents)

**WEDNESDAY, NOV. 17**  
9:10 a.m. (5) Little Fugitive (Unobjectionable for adults and adolescents)  
1:45 p.m. (6) Man On A Tightrope (Unobjectionable for adults and adolescents)  
4 p.m. (10) The Informer (Unobjectionable for adults and adolescents)  
11:30 p.m. (10) The Life Of Emile Zola (Family)

**THURSDAY, NOV. 18**  
9:10 a.m. (5) You Came Along, Part I (Family)  
1:45 p.m. (6) Man On A Tightrope (Unobjectionable for adults and adolescents)  
4 p.m. (10) Madame X (Unobjectionable for adults and adolescents)  
9 p.m. (4 & 11) Pendulum (Unobjectionable for adults and adolescents)  
11:30 p.m. (10) Mary Of Scotland (Family)

**FRIDAY, NOV. 19**  
9:10 a.m. (5) You Came Along, Part II (Family)  
1:40 p.m. (6) Man On A Tightrope (Unobjectionable for adults and adolescents)  
4 p.m. (10) Blindfold (Unobjectionable for adults and adolescents)  
8:30 p.m. (5 & 7) Ellery Queen: Don't Look Behind You (No classification)  
9:30 p.m. (4 & 11) Mongo's Back In Town (No classification)

**SATURDAY, NOV. 20**  
12 noon (6) Kid Flix — Joe Palooka  
1 p.m. (4 & 11) Children's Film Festival — Lionheart  
2:30 p.m. (6) Seven Cities Of Gold (Family)  
3 p.m. (7) Foxfire (Objectionable in part for all)  
OBJECTION: Light treatment of marriage; suggestive costuming and situations  
4:30 p.m. (6) The Left Hand Of God (Unobjectionable for adults and adolescents)  
7 p.m. (6) Seven Cities Of Gold (Family)  
8 p.m. (7) The Group (Objectionable in part for all)  
OBJECTION: Numerous erotic elements in the treatment of this film are unduly emphasized and are without dramatic necessity for the telling of the story  
11:30 p.m. (11) Will Success Spoil Rock Hunter? (Objectionable in part for all)  
OBJECTION: Suggestive dialogue, costuming and situations

## RELIGIOUS PROGRAMS

**TV**  
Saturday  
5:30 p.m.  
THE TV MASS — (Spanish) Ch. 23 WLTV. Celebrant Father Carlos Garcia.  
Sunday  
7 a.m.  
THE CHRISTOPHERS — Ch. 11 WINK  
9 a.m.  
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — A special film in color shows various areas of the country aided by the U.S. Bishops' Campaign for Human Development.  
RADIO  
Sunday  
HAPPY SUNDAY (UN DOMINGO FELIZ) — WFAB — Father Agustin Roman and Father Angel Villaronga, O.F.M.  
10 a.m.  
THE ROADS OF GOD (LOS CAMINOS DE DIOS) — WQBA — Father Jose Hernando.

## RELIGIOUS LIFE

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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.)

## The priest is one called, chosen by the Lord's mercy

What do you think of the priest? We believe we are not mistaken in assuming that you see two figures of the priest. The first is a figure from literary recollection. Literature has presented us with a gallery of images which have somehow made indelible impressions on us. The priest is a character who lends himself to the writer who is more interested in the characters on stage than the stage itself or the facts narrated. Then comes the second image of priests who have really existed: the Saints. And alongside these great figures there are other dear and modest images of good, holy priests whom each of us has met along his own path: parish priests, religious teachers, assistants, chaplains. They have added to the specifically ministerial charismatic gift of the Word of God and of sacramental Grace something of their own, their own humble, human way of inviting, welcoming, listening, admonishing, sympathizing, consoling, understanding, doing good . . . and then a style of life of their own, poor and strong, which has made us drop our head thoughtfully, saying to ourselves: yes, this is a real priest. But what is your idea of a priest? Perhaps you notice his faults? But why do the faults of priests cause such reaction? We would always like to find perfection in the priest. Is not the priest the man of God? If the priest is the man of God, another Christ, this is a sign that a stream of grace has followed throughout his life: he is one called, chosen, preferred by the Lord's mercy. The Lord has loved him particularly: he has marked him with a special character, and thus qualified him to exercise divine authority. He has the courage to make his life an offering, just like Jesus, for others, for all, for us.

Speaking to a general audience, Oct. 13, 1971.

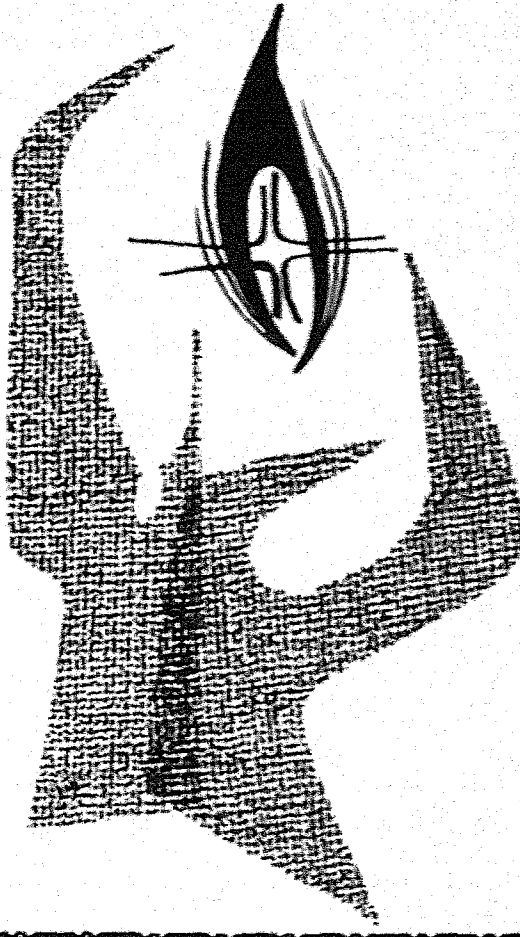
Our first thought is of God. As we cross the threshold of this new and sacred building, a religious sentiment inspires us and awakens in us attentiveness of the divine presence. This presence is everywhere, so that always and in every place we must speak and seek to find it in the language and in everything that surrounds us. There is nothing profane in creation. Everything arouses the human spirit, if this spirit understands and is aware that all space, all time and all beings are words that come from the divine mystery. The true worshippers of the heavenly Father must adore Him in spirit and in truth. This is a great lesson for all men who listen to the message of creation and believe in the good news of revelation which makes us participants in that transcendent conversation with the Father. But this does not detract from the fact that to understand this conversation, this religious dialogue, men have need to assemble in a place that becomes sacred. Because of their lack of skill in religious language, and because of their powerlessness in their contact with the divine mysteries, they have need of the Word and the Sacraments. They need an authorized ministry, possessing great charisma; that is, they need a priest, the responsible pastor.

Homily at the Church of St. Gregory, Rome, Oct. 9, 1971.

Studies in another country should mean a meeting and an enrichment on the spiritual, human and intellectual plane. There is danger, however, that they may too frequently become an occasion of confusion and frustration which alienates students from the life of their native country. In this way promising young people, who would have the opportunity of training themselves suitably to be active citizens in the improvement of their own country, run the risk of becoming alienated from all peoples and even themselves. In the context of these problems, their life of faith cannot but be seriously affected. It is not just a question of the shock they may receive, in greater or lesser degree, from different religious forms of the countries giving them hospitality. It is a deeper problem that affects their entire personality, their human perspectives as a whole, among which religion occupies the pre-eminent place. For this reason, a Christian answer sought courageously and given with brotherly enthusiasm, is all the more urgent. The liberating and illuminating Word of Christ must reach them according to the specific needs of their situation; a living Word, which opens up horizons, illuminates the different dimensions of man, gives a meaning to his being and life, prepares him to encounter both geographical distances as well as distances of culture and mentality, and offers a viewpoint embracing the history of individuals and of nations.

Speaking to Participants of Pontifical Commission for Latin America, Sept. 27, 1971.

# You and Your Faith



## Sunday's Gospel

He said to them further: "Nation will rise against nation and kingdom against kingdom. There will be great earthquakes, plagues and famines in various places — and in the sky fearful omens and great signs. But before any of this, they will manhandle and persecute you, summoning you to synagogues and prisons, bringing you to trial before kings and governors, all because of my name. You will be brought to give witness on account of it. I bid you resolve not to worry about your defense beforehand, for I will give you words and a wisdom which none of your adversaries can take exception to or contradict.

"You will be delivered up even by your parents, brothers, relatives and friends, and some of you will be put to death. All will hate you because of me, yet not a hair of your head will be harmed. By patient endurance you will save your lives."

Luke 21: 10-19

## Calls Synod 'very important'

VATICAN CITY — (NC) — Pope Paul VI hailed the Synod of Bishops as a "very important event" and said that it will have a great influence on the life of the Church and the world.

In speaking to thousands gathered in St. Peter's square on Sunday, Nov. 7, the day after the synod closed, the Pope noted that there are uncertainties in the world in which the Church exercises its mission and declared: "One thing is clear: we must strengthen and deepen faith."

The full text of his talk follows:

The synod of bishops as you know ended yesterday. It was a very important event, certainly destined to have a great influence on the life of the Church and also, by reflection, on the life of the world.

We shall not make any comment on it. We are only concerned, in this moment of prayer, with asking you all to thank the Lord, as we do ourselves, who assists the Church and shows it ways of moving after uncertainties and searching caused most especially by the conditions of the world by which the Church is living and exercising its mission.

One thing is clear: we must strengthen and deepen faith — faith in Christ, faith in His word, faith in His concept of life, faith in His kingdom, in His church — if we want to give a logical solution to the questions which flow from the fact that we are followers of Christ.

If this premise fails, which is our faith in Him, every consequence, every way of conceiving our Christianity is uncertain, contestable and inconsistent.

**FAITH, ONCE MORE**, proves itself to be the principle that is the light, the strength and the reason behind our being and our actions inasmuch as we are Christians. We must be believers; we must be faithful.

We have experienced it also in facing the two themes which the synod — the echo of the whole Church — has studied and translated into very important conclusions.

Those on the priest, first of all: what an extraordinary divine design is realized in this institution in which Christ fulfills His mission of salvation.

What a great and undeniable figure, ancient and yet ever new, of Christ, a minister of mankind so as to be its teacher, its pastor and its sanctifier, reappears in each of our humble, faithful priests, dedicated to love, to the total — and for us Latins — the exclusive fullness of love: love for God, for Christ and the Holy Spirit. And at the same time and indeed by virtue of this love which ascends, therefore, a free and freely offered love, we see a priest dedicated to a love which goes out to his fellow man, to all of his fellow beings, to those who have the greatest need to be loved because they are the most lowly, because they are poor, because they suffer, because they are hungry and thirsty for justice.

Yes, of that new justice that the progress of mankind demands today for all. This was the second theme of the synod. Here, too, what greatness of ideas and of responsibilities opens up before the Church today!

Let us therefore thank the Lord for these fascinating visions which he has placed before us and let us invoke the assistance of Mary, the mother of the Church, that we may all contemplate and understand them.

## Denounces smut

BONN — (RNS) — Pope Paul VI denounced the "powerful and unscrupulous" pornography industry which, he said, fosters "unbridled sexuality on a massive scale."

Cardinal Jean Villot, Vatican Secretary of State, made the charge on behalf of the Pope in a message to the World Congress of International Union of Moral and Social Action. The message pointed out that there was no need to recall the

extent to which pornography has gained ground in the world "especially in countries where relaxation of legal barriers or penalties has allowed industries to be formed and organized for the exploitation of obscenity."

"On the other hand," the letter continued, "there is need for vigorous denunciation of the havoc being wreaked on the young, on families, and on societies which bear the title of 'permissive.'" Noting that "political authority" must seek the good of society, "that is, seek to maintain and promote those external conditions" that will provide for a happiness and well-being based on "human values," the papal message said:

"It (political authority) has the duty and the power to defend individuals, families, and the whole society from the dangers wrought by invasions of pornography. Freedom of expression and freedom of ideas is limited not only by the rights of others — among which is that of being shielded from the ostentation of sex — but also by the need to protect public morality."

## Religion needed more

VATICAN CITY — (NC) — The world needs religion today more than ever, Pope Paul VI told a general audience in St. Peter's Basilica.

Religion, he said, is the foundation and cornerstone of human life, and provides man with light, sustenance and a chance for happiness in this world.

"For this the Church is organized, exists, loves, suffers and is always developing its . . . conversation with God and man," the Pope said.

The Pope said that the implementation of liturgical changes called for by the Second Vatican Council had helped the Church to refurbish her vitality and overcome her obstacles and crises.

"Whether it pleases you or not, this is the countenance of the Church, that grand, ordered choir of humanity that continually shouts Hosanna, adoring the Father in Spirit and in truth," the Pope said.

## Diplomat to Poland

VATICAN CITY — (NC) — The Vatican is sending one of its top diplomats and troubleshooters, Archbishop Agostino Casaroli, to Poland to try to regularize Church-State relations with that communist-ruled country.

Archbishop Casaroli is secretary of the Vatican's Council for the Public Affairs of the Church.

Archbishop Casaroli's discussions with Polish government officials could be the sign of an important step forward in improving the strained relations between the Church and the Polish regime.

Polish Church sources in Rome reported that the apostolic nunciature in Warsaw, long closed, is being refurbished, which would indicate that negotiations have already progressed to a great extent.

The visit of a top-level Vatican diplomat to Poland also indicates there is a real possibility of a thaw in the freeze of Church-State relations that has been going on since the communists took over in 1947.

After some slight improvements in the middle 50's the attempts of the Polish communist regime to dominate and control the Church intensified. For the past 10 years Cardinal Stefan Wyszynski of Warsaw, the Polish primate, has been a leader in repelling these attempts.

One of the crucial diplomatic problems in all of this has been the status of Catholic dioceses along the Oder-Neisse river.

These dioceses, which had been under German control, were turned over to Polish administration after World War II.

# In a huff, should the U.S. cut down on UN funds?

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

Should the U.S. reduce its contribution to the UN to demonstrate its indignation at the vote on the Taiwan issue? According to the press, the American diplomats exerted heavy pressure on UN delegates the night of the now famous vote. They failed and the U.S. was humiliated by the worst defeat in its diplomatic history.

Certain senators seem to think the U.S. should dramatize its disappointment. Senator Goldwater would go so far as to throw the UN out of the U.S. and let it take up its deliberations in Moscow or Peking. The feeling of certain other senators is that the vote was a slap at our magnanimous country that has been so generous to many of the nations that voted against us. Translated into simpler terms, they expect these beneficiaries of our largesse to snap to attention when we snap the whip.

This is what Pope John would undoubtedly have called a form of "colonialism." In "Mater Et Magistra" (Part III, 171-72) he described as "colonialism" any attempt on the part of developed countries, in giving aid, to turn the prevailing political situation to their own advantage by means of political pressure.

**IF THE U.S. WERE TO PROTEST** against the wasteful manner in which certain nations, especially underdeveloped countries, are spending UN funds, that would be understandable. There are young nations in the UN who are like nouveau riche whose sudden wealth has gone to their heads. They seem to think the U.S. treasury is inexhaustible. A protest from senators against a topheavy budget would be valid, but certain senators have deliberately and explicitly tied their protests not to the budget but to the China vote.

Russia, of course, has set the precedent. In times past it has refused to pay its share of peacekeeping operations it disapproved. But I hardly think that Soviet Russia is a model

or propriety. By following the Soviet precedent, we would be effectively killing the UN. For the world organization could never be assured of the continuance of its programs if they could be scuttled by non-payment of assessments.

We might take the occasion to ask ourselves why these friendly nations voted against us. Some commentators claim the American diplomats made the mistake of applying entirely too much pressure and the foreign delegates resented it. I think the resentment is more deep-rooted than that. More than any other single factor, the Vietnam war has made the U.S. unpopular all over the world so that our national prestige is at a very low ebb.

**ADD TO THIS** the bad feeling created by our handling of the recent monetary crisis. Even the Peace and Justice Commission text at the Bishops' Synod at Rome took a crack at those nations "who make monetary decisions which affect the welfare and development of two billion people."

We have to face the fact that the U.S. is unpopular in spite of all the millions it has given to other nations. However, we are not engaged in a popularity contest. In approving the UN ("Pacem in Terris," no. 145) Pope John said that people are becoming "more consciously aware that they are living members of a universal family of mankind."

We may be disappointed and even disenchanted by the ingratitude of other nations, but we joined the UN not to win their affections but to promote peace by promoting awareness of the fact that we are all members of the one family of man.

The U.S. is in the UN not for national prestige but for a higher motive, peace among nations. And yet prestige is a good thing which should not be thrown away as a result of dishonorable behavior. We do lose prestige when we create the impression that we are in the UN for what we can get out of it.



A NATIONALIST CHINESE, Tom Lee, who is employed by the United Nations Secretariat, looks up at an empty flagpole in front of the UN on the morning after his country was expelled from the world body. The General Assembly overwhelmingly voted to admit Communist China to membership in the UN and to expel the Taiwan government. When the flags of member nations were raised the next day, Nationalist China's was not among them.

# U.S. delegates issue statement

VATICAN CITY — (NC) — The text of a statement issued by the U.S. delegation to the Synod of Bishops at its conclusion:

The synod of bishops has done many things which are of special significance for the Church in the United States.

It has emphasized the vital importance of closer relationship and increased collaboration between bishops and priests.

It has called attention to the desire of priests, within the framework of their commitment to the service of God's people,

to have a more participatory role in decision-making in the Church, including the making of decisions that affect their own lives.

It has placed problems of justice and violations of human rights at the forefront of the Church's concern.

It has reminded us that those who are pastors and teachers must work harder to see to it that social doctrine is heard and needed by all in the Church.

**THE SYNOD** has not formulated neat, simple "solutions" to complex problems in

the two areas it discussed, the priesthood and world justice, and it is therefore likely that some will express disappointment at what it did or did not do on particular questions.

The synod has reaffirmed the value of the discipline of celibacy for priests of the Latin Rite. We wholeheartedly concur with this action. At the same time we are reminded that celibacy should not be represented, or lived, as something negative. It is a positive sign and instrument of total

dedication on the part of priests to the service of Christ's people. Only when seen in this way does priestly celibacy have the meaning it is intended to have.

On the subject of world justice, the synod has spoken what some in the United States may regard as "a hard saying." At a time when there are signs in our country of a growing desire for disengagement from the problems of the rest of the world, the synod has reminded rich and powerful nations of their responsibility to work for peace and justice not only at home but overseas.

## Testify on sharing of revenues

WASHINGTON — (NC) — Officials of two national level education offices — one representing public, the other nonpublic schools — have both expressed reservations about an education "revenue sharing" bill now before Congress.

Both Donald E. Morrison, president of the National Education Association (NEA), and Dr. Edward R. D'Alessio, director of the U.S. Catholic Conference (USCC) elementary and secondary education division, said they were not opposed to some aspects of revenue sharing, however.

**THE PRESENT BILL**, backed by the Nixon administration, consolidates many existing federal aid programs for education, and gives each state block grants of federal money to be used for educational purposes with few strings attached.

Morrison, testifying before a Senate education subcommittee now conducting hearings on the proposal, said one NEA objection is the bill's "extension of the coverage of all programs to include private school pupils."

While the legislation provides no more funds, Morrison said, "approximately five million additional pupils would be sharing the programs." This action would reduce the per pupil expenditures to all students involved in the program, he said. "The loss to public school pupils will be acute in those states where the percentage of private school pupils is highest," he said. "Vocational programs in public schools will be especially hard hit."

D'Alessio told the subcommittee he objected to the legislation because inclusion of nonpublic school students was not broad enough.

**THE USCC OFFICIAL** noted the bill excludes private school pupils from aid programs in "impacted areas" where a large concentration of federally employed families reside.

D'Alessio also said general language the bill contains on nonpublic schools should be "made explicit in terms of mandating full and equitable participation of private school children."

Noting that some states have refused to let nonpublic school children participate in federally funded programs in the past, D'Alessio added that a "withholding provision" the bill contains should be strengthened.

That provision would allow federal officials to hold back part of a grant to set up programs for nonpublic school children in states where they were not allowed to participate.

# There's a long way to go

By FATHER ANDREW M. GREELEY

Let us suppose that you're Thomas Jefferson. You are engaged in a conversation with John Jay, James Monroe, and James Madison.

Monroe asks Madison what the basic responsibilities of a U.S. Senator are to be. Madison replies:

"The duties of a senator will be to share in the principal concerns of his constituency, to remain in close contact with his constituency, and to be accountable to it, effectively to represent the mind of his constituency to the Senate and to keep his constituency informed of the activities of the Senate."

Now, Mr. Jefferson, what do you think of that? Well, there are a number of thoughts that might occur to you in rapid succession:

— Your colleague Madison no longer writes the clear, effective, resonant English he used to write.

— He has become compulsively concerned about the possibility that a senator might take an extra breath without clearing it with his constituents. In five different phrases he says exactly the same thing: a senator is responsible to his constituency and he better not forget it.

— He has not mentioned a single thing about insight, knowledge, wisdom, or vision. A senator is not to be a wise man, or a leader, or a visionary. He is to be a technician who runs back and forth to his voters before he utters a single word or casts a single dubious vote.

— It also occurs to you that no legislature so constituted can possibly govern. All it will be is a clearing house for mass democracy. There will not be a periodic plebiscite in which it is determined whether a senator will continue to represent his district. Rather, every single issue will be subject to indirect plebiscite. Why, you wonder, bother with a senate?

— You finally conclude that poor old James doesn't think there is enough trust in this new country to try anything else but indirect plebiscite. Too bad that he doesn't believe in the possibility of parliamentary democracy.

The quote, of course, is not from James Madison but from the constitution of a certain diocesan senate and emphasizes the melancholy prospects for the emergence of democratic forms in the Catholic Church.

The men who put together the constitution of which the above article is a central point had never read the Federalist Papers, understood nothing of the history of the theory and practice of American legislative democracy, and had little idea of what it takes to make representative democracy work. With the oldest and richest tradition of democratic government in the world available to them, they created a governmental form as though that tradition had never existed.

**THEIR BASIC CONCERN** was not that wise, talented, visionary men be elected to office; their main fear was rather that no one could possibly accuse any senator of doing a single thing that had not been ratified by the men who elected him. If the framers of that constitution were aware of the age old democratic dilemma of fidelity to one's voters versus integrity to one's principles and vision, they certainly didn't show it. No "profiles in courage" needed in this senate — only minds representative of the constituency.

Under such circumstances what is required is not a mature, sophisticated deliberative body; what is needed,

rather, is public opinion polling. I am not without vested interests in the latter, but it is no substitute for government.

But perhaps the framers of this particular constitution knew what they were doing. Maybe in the present state of clerical culture it is impossible to have anything else but indirect plebiscite democracy. Maybe there isn't enough trust in the body clerical to make senatorial democracy work. The old enemy of invidia clericalis (clerical envy) is still much with us.

Instead of supporting our colleagues who display courage and vision, we do our best to force them back to the level of mediocrity. Instead of taking pride in their accomplishments, we view such accomplishments as an affront to ourselves. "Who does he think he is?"

Under such circumstances of distrust, envy, and cynicism, representative democracy cannot function. It worked once in the Church, but we've come a long way since then. And it is to be feared we have a long way still to go.

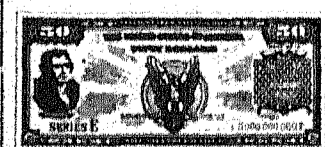
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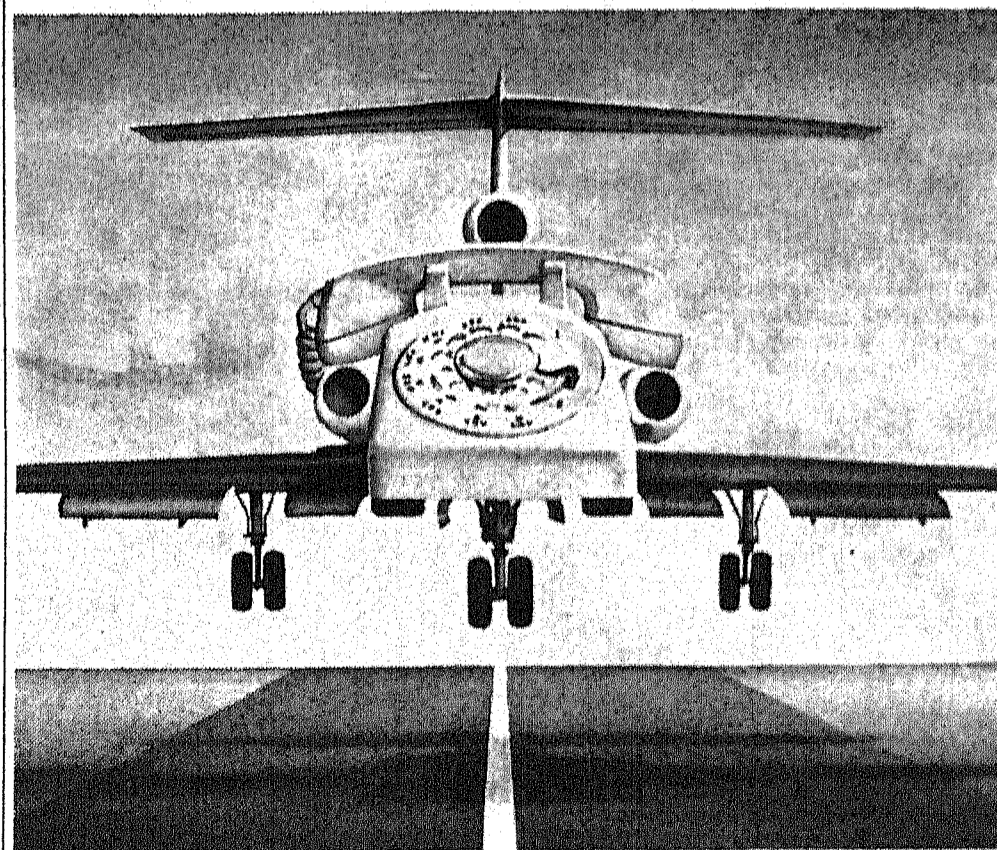
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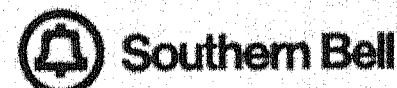


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# Christ and His Church

By FATHER JOHN T. CATOIR

Jesus Christ came into the world poor, born in a stable warmed by the breath of beasts. He knew that man's nature was attracted by wealth, power, fame and all manner of selfish indulgence. He taught us to overcome these tendencies through moral effort and sacrifice.

All His life he shunned attempts to seize power. He discouraged His followers from taking up the sword to force His supremacy. He was poor, meek and humble of heart; he preached and practiced self-denial until His death on the cross. His life was a repudiation of man's baser instincts. Jesus advised His followers to seek first the Kingdom of God, and promised those who heeded His word that all things would be added to them.

The Church, therefore, is ordained by Christ to lead men to the truth. To do this it should reflect the characteristics of Jesus and not those which he rejected. This applies not merely to the men of power in the Church, but to every member whether he or she is running a business or raising children.

These ideas have led many to wonder if the bureaucratic Church of modern times can be compatible with Christ. The answer is yes. Bureaucracy and purity of heart are not incompatible. Every large organization that has ever existed has gone through a bureaucratic stage, originating with a few people who have close personal ties, growing larger and larger, uniting strangers in a common cause or purpose only to become more and more impersonal. There is a need to order the growth process and inevitably rules and laws are established to regulate the interaction among the members.

Every big business has gone through this process and so has the Church. The size of the organization very often determines the style of its administration. However, the bureaucratic stage is not the final stage of organizational growth. Big business today is tending more and more to participatory management techniques, where a wider share in the decision-

making process is undertaken to offset the deleterious effects of the impersonal, overpowering corporate structure. The Church is also evolving in this direction.

As a result of the Second Vatican Council a greater effort is made on the international, national and local levels to make the Church responsive to the voice of the laity. All of this has happened notwithstanding the life and teaching of Jesus Christ.

The Church is a large organization and as such it will be subject to all the organizational pitfalls of every other human enterprise; but the Church is more than a human organization — the Church is Christ extended in time through His members, and as such, all of us must reexamine ourselves in the light of His life.

Bureaucracy is not the real enemy; the real enemy of the Gospel in the lack of purity of heart in the members of the Church. This weakness leads to serious sin, duplicity, simony, insincerity and more. Christ called His followers to perfection. Attaining that dream is the lifelong struggle of the Christian — a struggle which involves him in the discipline of prayer and charity.

## A princess, she served the poor

By JOHN J. WARD

Her father was King Andrew II of Hungary but she devoted most of her life to being a servant and nurse of the poor.

She was St. Elizabeth of Hungary and her feast day will be observed Friday of next week, Nov. 19.

She was born in 1207. At the age of four she was sent to the Court of Hermann, Landgrave of Thuringia, to be betrothed to his son Ludwig. She was brought up at the Thuringian Court, in accordance with the custom of those times.

EDUCATED in company with her future husband, from their childhood they loved each other as most dear companions.

From her earliest years Elizabeth possessed, by the grace of God, a wonderful spirit of prayer, great simplicity and profound charity. She disliked rich garments and avoided taking part in the pomp and ceremony of the court.

She wanted to visit the poor and the sorrowful in order to minister to their needs and to relieve their suffering. She had to contend with relatives who had little, if any, sympathy with her life of works of charity.

Elizabeth and Ludwig were married in 1220 when

she was 13-years-old and although barely a child, she entered upon the full duties of womanhood. Because of her example and that of her husband, the Thuringian Court became famous throughout Germany for the valor and honor of its knights and the purity and holiness of its ladies.

Ludwig founded the famous Benedictine Abbey of Theinrat while Elizabeth rejoiced to welcome the first Franciscan Friars and placed herself under their direction. With her husband's permission, she undertook a number of additional works of mercy, since her love of the poor was boundless.

ONE DAY as she was carrying under her mantle some provisions for the poor, Ludwig asked:

"What have you there?"

Elizabeth opened her cloak and found that the heavy burden for the poor was no longer there — only some fragrant roses, which were then out of season.

It had been eight years since their marriage, years of happiness and increasing saintliness. Elizabeth had become the mother of one son and two daughters and she was expecting another child.

But then, while on his way to another Crusade in the Holy Land with the Emperor

## Prayer Of The Faithful

33rd Sunday of the Year  
Nov. 14, 1971

**CELEBRANT:** Called to be witnesses in preparation for the final day of the Lord, let us pray for the strength and discernment we need.

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

**COMMENTATOR:** For Pope Paul VI and all religious leaders, that they may serve the needs of men in leading them toward the fulfillment of the last day, we pray to the Lord.

**PEOPLE:** Help us, Lord.

**COMMENTATOR:** In a time of such affluence and abundance, may our hearts and labor be given to what is of lasting value, we pray to the Lord.

**PEOPLE:** Help us, Lord.

**COMMENTATOR:** That in our world of upheaval and revolution, the healing rays of Christ's peace may brighten the lives of all men, we pray to the Lord.

**PEOPLE:** Help us, Lord.

**COMMENTATOR:** For the gift of reading the signs of the times, that we may rejoice at the destruction of evil and cheer the coming of truth and justice, we pray to the Lord.

**PEOPLE:** Help us, Lord.

**COMMENTATOR:** That all of us may have the courage to trust that the Lord will fulfill the hopes and dreams we cannot attain through our own efforts, we pray to the Lord.

**PEOPLE:** Help us, Lord.

**COMMENTATOR:** That we may realize that Jesus lives through our faith, our presence and our generosity, we pray to the Lord.

**PEOPLE:** Help us, Lord.

**CELEBRANT:** Father, through your Son, your promises are a reality for us. Hear our prayers today, and make us realize that because we know the Lord Jesus we can be neither complacent nor unproductive. We ask this through Christ our Lord.

**PEOPLE:** Amen.



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Have someone who eats alone join your family for turkey and all the trimmings.

Better yet, feed someone who needs food.

There are millions of people in the world who have hollow eyes and swollen stomachs because they have no food.

We don't see them because they're overseas.

We know they're there, however.

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## Cites growing Synod concern for need of justice in world

By FATHER LEO E. McFADDEN

VATICAN CITY — (NC) — One of the most important aspects of the recent Synod of Bishops was "the growing awareness among synod delegates of the need for justice," according to a Vatican official.

This awareness "grew during the synod into a genuine concern for justice," said the official, Msgr. Joseph Gremillion of the Alexandria, La., diocese. He is secretary of the Pontifical Commission on Justice and Peace.

ANOTHER SIGNIFICANT aspect of the synod, Msgr. Gremillion told NC News, was "the realization of the bishops that this promotion of justice and human rights must be incorporated into the day-to-day pastoral ministry of the Church."

Synod delegates, he said, saw the injustice in:

- Keeping two-thirds of the world in a marginal existence without a voice in world affairs
- Denying rights within the Church itself

- The Church's cooperation with, and infrequent criticism of, an affluent society
- The toleration of war
- Assigning women to a second-class role in the Church and society
- Questioning the right of the Church to become involved in a secular society
- Allowing the thinking of Europe and the United States to prevail over the views of the developing nations
- Perpetuating the status quo through Church education
- Destruction of the environment
- The lack of real support for and use of the United Nations.

Msgr. Gremillion said he "marked with deep interest the advance in theological, ecclesial reflection on the active role of the Church in the world."

"There are still too many bishops who ask if the Church has any right to act in secular society," he said. "They say this is too horizontal a position for a spiritual entity. But I regard highly the contribution of the Latin American bishops who spoke up for the

liberation of the human being in Christ, for the right of man to live in a free society.

IN CONNECTION with this contribution by Latin America, he elaborated on another trend.

For the past 1,000 years, he said, the dominant direction in the Church has come from Europe and, by extension, the United States. But delegates from the underdeveloped nations spoke of injustice so forcefully in this synod, he added, that they can now contribute their own creative thinking and initiative to the Church.

Frederick Barbarossa, Ludwig was stricken with a fever and died.

Elizabeth and her children were dispossessed of everything by her brother-in-law.

Elizabeth, driven from her palace, after wandering through the streets with her children, prey to hunger and cold, finally found friends who took care of her children.

On Good Friday, in the year 1230, Elizabeth laid aside her widow's garb and assumed the coarse brown habit of St. Francis, dedicating herself to serve God in absolute poverty and humility in works of charity.

In 1232, God revealed to her the time of her death, which came just before dawn Nov. 19, 1232.

Four years after her death, Elizabeth was canonized by Pope Gregory IX.

### Byzantine Mass is scheduled

Beginning Nov. 14, Mass according to the Byzantine Melkite Rite will be celebrated every Sunday and holy day at SS. Peter and Paul Church at 4 p.m. by Msgr. Nicholas M. Abraham.

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#### Serra Club of Broward County

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Galt Ocean Mile Hotel, 3200 Galt Ocean Drive,  
Fort Lauderdale 12:15 p.m.—luncheon meetings

#### Serra Club of Palm Beach

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

# Text of Pope's address closing Synod

VATICAN CITY — (NC) — The text of Pope Paul's address Nov. 6 closing the 1971 worldwide Synod of Bishops:

Venerable Brothers and Dear Sons and Daughters,

The work which we began several weeks ago with confident spirit and prayer to God we joyfully bring to completion in the name of the Lord and with increased confidence through the experience of this period. It is fitting therefore that at the end of this work we should briefly reflect and consider what significance this Synod of Bishops will have for the life of the Church.

This has really been a meeting of brothers. Here, delegate bishops, mindful of their collegial character, representing the universal Church and united with one another by the bonds of charity, have been gathered around us to discuss specific and important questions about which many today are concerned. Therefore the synod — by which the bishops offer to the Roman Pontiff the assistance of their prudence, experience and counsel — makes known the important and highly to be valued thought of the hierarchy of the Church.

We can declare that these synodal meetings, which have demanded from you much work and energy, will have been fruitful and beneficial for the Church. The sorrows, joys, hopes and needs by which Christian life in various parts of the world is affected have been made clear by you before the eyes of almost all. The opinions of all of you have not always been the same, even in what touches upon the methods and ways of resolving the question discussed. But the same zeal for religion has motivated you, the same love of the Church, the same intention to open new ways in the world for the proclamation of the Gospel which would fit in with the spiritual needs of our time and be in faithful accord with the teaching of the Second Vatican Council. In regard to ourself, we want to assure you that, just as we have attentively followed your discussions, so also will we give due weight to your conclusions when decisions must be made which pertain to the good of the universal Church.

SIMILARLY it will be our concern that in the future the procedure by which the work of the synod is directed may be more expeditious. Thus if it seems to you that some norms do not respond to this, we urge you to make your thoughts known to the General Secretariat of the Synod.

But for now we would wish to express our gratitude to all those who contributed to the happy outcome of this synod by their collaboration and assistance. First of all we express our thanks to the Council of the Secretariat of the Synod which with wisdom and diligence fulfilled its task through these years of preparing for these synodal meetings.

Likewise we are pleased to extend our thanks to the episcopal conferences, which seriously studied the questions proposed: to the delegated cardinal presidents: to the able secretary, Bishop Ladislaus Rubin: to the relators, the special secretaries and their assistants: and to all here present — cardinals, bishops, priests, religious and laity who had a part in the work of the synod. Nor can we pass over in silence all the other sons and daughters of the Church who, though not present here, were of great assistance to the episcopal conferences by their counsel and work and who with their united prayers to God were of great help to the synod. May God out of the abundance of his graces generously repay this vast and important work so willingly undertaken for the benefit of the Church.

Permit us now to express our thoughts about the two subjects of supreme importance which were laid before this synod. In the first place, with regard to the ministerial priesthood, the matter has been discussed and considered at length and in every aspect. We are indeed aware, as you as pastors almost daily experience, how many-sided is the question of the priestly life in today's society, which afflicts so many priests at the present time. Many priests anxiously and seriously question themselves about what their place should be in today's world.

You very rightly consider with thoroughness the part to be played by priests in the apostolic office of the episcopal body, and the true nature of the ministerial priesthood, when you devoted special attention to the preaching of the Gospel, whereby the priest proclaims the savior of the world to the men of our age.

It follows from your discussions that the bishops of the entire Catholic world wish to retain intact that absolute gift by which the priest is dedicated to God; and a not unimportant part of that gift — in the Latin Church — is sacred celibacy.

THE FATHERS OF THIS SYNOD therefore, making use also of the experience in this matter which has been gained since the Second Vatican Council, have decisively affirmed the doctrine of the same council, which taught: "Celibacy accords with the priesthood on many scores." Through celibacy, "observed for the sake of the Kingdom of Heaven, priests are consecrated to Christ in a new and eminent way. They more freely devote themselves in Him and through Him to the service of God and men. They more readily minister to His Kingdom and to the work of heavenly regeneration, and thus become more apt to exercise fatherhood in Christ, and do so to a greater extent" (Presbyterorum Ordinis, 16).

We therefore confirm these sentiments of the synod: exception being made of the discipline of the venerable Eastern Churches, which are ever dear to us. In stating this, we turn our thought to all the priests whom this matter concerns. How many of them are striving to serve the Lord with unshaken fidelity and to obtain the salvation of souls, even in the midst of great difficulties. How many of them, working in obscurity and bearing sorrows and insults, are devoting the whole of their energies to the Church. It is indeed proper, at the close of this synod, to sing the praises of so many true priests. Let each and every one of them know that the Pope is by their side, that he loves them with sincere affection and that he prays for them.

We are confident therefore that priests, being guided by a supernatural outlook and receptive to the Church's voice, will enthusiastically stand firm on the glorious path which through their divine vocation they freely chose. We greet them all from our heart.

The second subject of great importance which was set before this synod for its consideration concerns the estab-

lishment of justice in the modern world. From the deliberations which you have conducted in the course of this synod it is apparent how wide this field of activity is and how many and great are the difficulties that it brings with it. The Second Vatican Ecumenical Council indeed dealt with this matter and at length, and we ourselves have often turned our mind and thoughts to it, especially in our encyclical letter Populorum Progressio. You yourselves, in approaching this same matter, in no way thought to resolve fully its thorny questions in a short space of time.

Indeed you bore witness to the fact that the Church, in the extremely difficult circumstances of our time, is aware that she must with renewed vigor dedicate herself to social action. In order that justice among men may be more perfectly established, she must gain fuller knowledge of this world's present needs, set an example, direct her care to the poor and oppressed, develop men's conscience toward work for social justice and finally undertake and encourage every kind of initiative for the relief of the deprived. These should be as it were a striking witness to the Church's charity in the world, and should encourage others to follow the same path.

Certainly, it is not superfluous to recall that the proper mission entrusted by Christ to His Church is not of the political, economic or social order, since the end assigned to her is of the religious order (cf. Gaudium et Spes, 42), although that mission can and should contribute to the establishment of temporal justice also. All these things are not the full and absolute purpose of the Church: they must instead serve to set up firmly on earth the Kingdom of God, in accordance with what the Lord Jesus said: "Seek first His kingdom" (Matt. 6:33).

IF THE CHURCH'S ACTIVITY were deprived of this necessary original religious inspiration, it would depart from the precepts of the Gospel and would gradually lose its power of securing the good of the earthly city. For, as the Ecu-

menical Council so well reminds us, "out of (the Church's) religious mission itself comes a function, a light, and an energy which should serve to structure and consolidate the human community according to the divine law" (Gaudium et Spes, 42).

Now that we have reached the close of this meeting, in which we have with genuine brotherhood of mind had experience together of a wonderful event which we shall never be able to forget, we strongly desire to greet each other with the kiss of peace and the embrace of charity. Bound to one another by one love for Christ and the Church, we have understood that in us was the charity which Christ Himself, at the supreme movement of his sacrifice, commanded us to preserve: "A new commandment I give to you, that you love one another; even as I have loved you" (John 13:34).

As you are on the point of returning, each one of us to His see, you must all cherish and nourish within you these intimate sentiments of fellowship, brotherhood, union of wills, concord, light and peace. Even though divided by distance, we should continue this dialogue in which our minds have joined in single harmony.

We must likewise have firmness and strength to serve the whole communion of our brothers in the future too, with new eagerness and a constant will to "lead a life worthy of our vocation" (cf. Eph. 4:1-1). This vocation impels us to be an example to the clergy and the faithful committed to our care, who look toward us to draw inspiration for the faithful implementation of the Gospel. We must be a leaven in our flocks, and that should induce us to lead our lives with virtue and to respond to the influence of the Holy Spirit. We must draw strength from prayer and meditation on the word of God, in order that they may conform themselves to the model of the Gospel.

This work exceeds human strength, but we are not

(CONTINUED ON PAGE 20)

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**GROUPEL FILLET** 10-OZ. PKG. **109¢**

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# Christian morality as responsibility

By FATHER JOHN P. SCHANZ

"Man come of age" is more than a phrase coined to describe man's aggressive, creative thrust toward his environment. It marks a recognition of man's freedom and responsibility toward his world in the role cast for him by the Creator: "Have dominion over all the earth . . . fill the earth and subdue it" (Gen. 1:26, 28).

Vatican II, referring to the moral and spiritual maturity of the human race, takes note of a growing "sense of independence and responsibility" accompanying the "birth of a new humanism." Men today are the "artisans of a new humanity," the Council Fathers declared, "not impeded" but more "stringently bound" by the Christian message to "build up the world" around them and have concern for "the welfare of their fellows."

For mature man striving to create a better world, the central moral focus will not be, as in the past, merely self-perfection and personal salvation ("I have to be good in order to save my soul"), although these must not be neglected. His chief concern might best be summed up in the concept of "responsibility."

Just as modern man does not passively leave to God the development of his world and outer space, but actively assumes responsibility for it, so also in his life of moral decision, man accepts a creative and responsible role.

Responsibility as the heart of morality may be viewed in three dimensions: the personal, the historical and the relational.

(1) OF ALL EARTHLY CREATURES, we men alone are privileged to enjoy personal dialogue with our Maker. We experience a call from God in many ways. We hear Him in the Old Testament prophets when they urge us to be just to the oppressed, honest in our worship, responsible in and for our conduct, or when they remind us of God's great love for us. Climactically, in the New Testament, the Father's love calls out to us most humanly in the life, teachings, death and resurrection of his Son, Jesus.

But God's word is not a dead letter buried in a book written long ago; it comes to life when the Church proclaims the Scriptures to us today, or when the Vatican Council urges us to spiritual renewal, to ecumenism, to dialogue with our world.

God continues to speak in still other ways — in the "signs of the times;" the struggle for peace and human dignity, in the plea of our fellowmen for food, housing, equal rights. And finally, His voice is heard in our "conscience," as we examine a decision we face in our daily life.

As God continues to address us in all these ways, each one of us must try to answer his call wherever and in whatever form we perceive it. We must come to grips with questions about the meaning of life, choice of vocation, what we are doing with our talents and opportunities, what we are making of our marriage, to what extent we are trying to effect a Christian presence in our business, professional, and community life. Out of numerous possible choices, we must "dare to answer God" by our own free decision; our response is our responsibility.

(2) OUR MORAL RESPONSIBILITY, secondly, has a certain historical dimension. We have become acutely aware of the evolutionary growth of man and his universe. The past experiences and decisions of mankind have left their mark on us; they determine to a great extent the situation of our life today.

For example, the production of nuclear weapons of massive destructive power has raised grave doubts about the "just war" theory of an earlier morality. A deeper sensitivity for the value of life may lead us to outlaw capital punishment. Our greater knowledge and control of our environment and the benefits of instant communication increase our responsibility toward the crying issues of poverty, hunger, drug addiction, war, racial injustice.

In the area of personal morality, a more "personal" interpretation of the natural law may influence our view of marriage as a

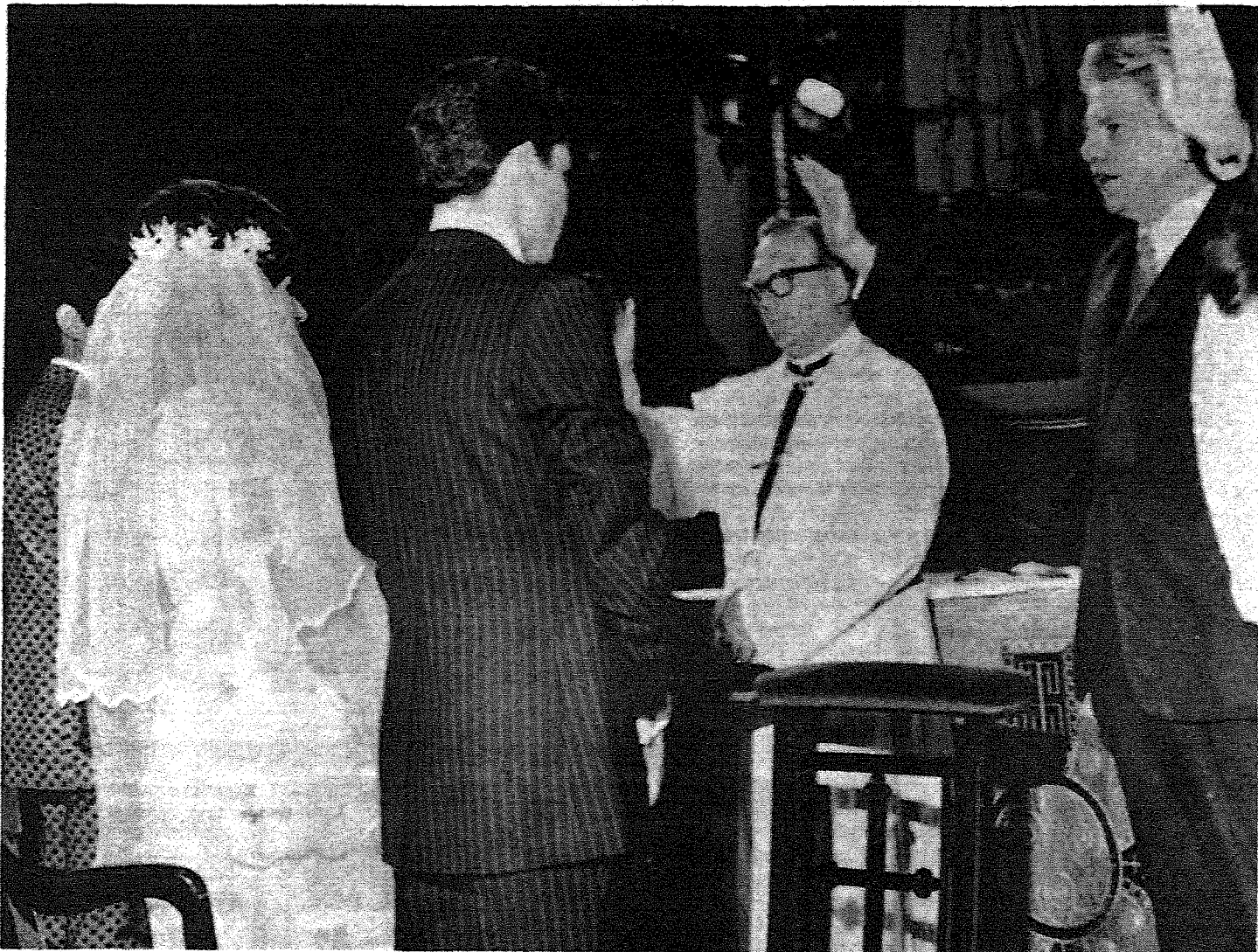
union of spouses whose love overflows in procreation rather than as primarily an institution for biological reproduction.

(3) RESPONSIBILITY, lastly, is relational. No man is an island. We need a good family, friends, love and security in order to grow into integral, wholesome persons. A friend who respects me makes it

easier for me to know what it means to respect others. A child is reared in an atmosphere of dishonesty will find it hard to relate to others in honest terms. As we learn to reach out to others, we discover our true personhood and reflect the image of Christ, the "Man for others."

In summary, a course of action becomes right and good for us, not simply because it is

commanded by some law (legalism), nor because it represents the will of a legislator (voluntarism) nor by reason of duty for duty's sake (obligationism). Rather a Christian must act in full responsible freedom because he is what he is — a personal, historical, and relational being dignified by God's greatest natural gift of self-direction and choice, human liberty.



THIS European marriage ceremony being performed by ministers of different faiths is an example of an increase in such ceremonies here in the United States also.

## One love, different beliefs

By FATHER JOSEPH M. CHAMPLIN

On Sunday afternoon or evening I regularly read the bridal section of our local paper. It brings me up to date on the status of former students or parishioners who have either recently become engaged or were married the week before. One late summer issue contained these three interesting items:

• "St. Sophia's Greek Orthodox Church was the setting last Sunday for the marriage of Miss Joyce Togiás and Michael Anthony Falcone. The Rev. Michael Harmand officiated, and the Rev. Francis Horrigan gave a nuptial blessing."

What is so unique about this notice? Father Horrigan, serves as pastor of St. James, a Roman Catholic Church in the area.

• "Miss Carolyn M. Delluomo and Peter J. Waful exchanged marriage vows in Reformed Church of Syracuse before the Rev. Douglas Hudgston of Westminster Presbyterian Church and the Rev. William Armani of St. Theresa's Roman Catholic Church."

• "Mr. and Mrs. John Louis Andolina are residing in Portola Valley, Calif. following their recent wedding in Diamond Hill United Methodist Church, Berkeley Heights, N.J. Officiating at the ceremony were the Rev. Morrell Rubey and the Rev. N.N. Ashe of Little Flower Roman Catholic Church."

These arrangements were almost unheard of a decade ago. A Catholic was

married in the church and by the priest, or else. But changing times require a shift in regulations and what seemed wise for previous generations often appears harmful for contemporary individuals.

### Liturgy

Obviously, Pope Paul VI, in issuing a new Apostolic Letter on Mixed Marriages — and the American Bishops in approving a statement which implements that Vatican directive — felt a more flexible policy on this matter would be beneficial.

The Falcones and the Wafuls and the Andolinas share a common trait: the partners of each marriage are one in mutual love, but different in religious beliefs. Each couple decided, no doubt after much discussion and considerable tension, the best solution to their particular situation was a wedding ceremony in the Protestant or Orthodox Church with joint participation by the host clergyman and the Catholic priest.

FORTUNATELY FOR THEM and for many others like them, Roman Catholic bishops in every diocese of the United States may now permit nuptial services of this

nature. The Implementation Statement explains that development in technical terms: "When there are serious difficulties in observing the Catholic canonical form in a mixed marriage, the local Ordinary of the Catholic party or of the place where the marriage is to occur may dispense, the Catholic from the observance of the form for a just pastoral cause."

The decree gives no exhaustive list of those "just pastoral causes," but does offer a few as examples. "To achieve family harmony or to avoid family alienation, to obtain parental agreement to the marriage, to recognize the significant claims of relationship or special friendship with a non-Catholic minister, to permit the marriage in a church that has particular importance to the non-Catholic."

Of course, there are other alternatives open for couples contemplating a "mixed marriage." The revised wedding rite for Roman Catholics contain many rich scriptural passages plus biblically oriented prayers and encourages bride and groom to select those most suitable for their own circumstances.

Moreover, official ecumenical principles from the Holy See and the national level suggest active involvement of the non-Catholic clergyman in Catholic wedding liturgies, especially when they are celebrated outside of Mass. Thus, some religiously mixed couples may still opt for a Roman Catholic service, not out of obligation, but in preference and through free choice.

# Heeding the law is holy, just and good

By FATHER QUENTIN QUESNELL, S.J.

The morality of simply following the law is, as St. Paul says, "holy and just and good" (Romans 7, 12). "We know," he says, "that the Law is good if it should be used. It must be remembered, of course, that laws are made, not for good people, but for law-breakers and for criminals, for the godless and sinful, for those who are not religious or spiritual, for men who kill their fathers or their mothers, for murderers, for the immoral, for sexual perverts, for kidnapers, for those who lie and give false testimony or do anything else contrary to the true teaching" (1 Tim. 1:8-10).

Laws are good — for evil people. For truly good people, for those who are "religious or spiritual" laws should not be necessary.

Most Christians soon came to feel that they were themselves not always really "good people, religious or spiritual." Consequently, Christians, too, came to rely rather heavily on laws. But Paul felt that for Christians the age of law should be past.

In the time before Christ, the time of the Old Testament, God gave men commandments in order to warn them of the weaknesses in their own instincts and habits, and to help keep them from giving in to their own weaknesses. "Before the time for faith came, however, the Law kept us all locked up as prisoners, until this coming faith should be revealed" (Galatians 3, 23).

**GOD HAD GIVEN COMMANDMENTS** to provide men a basic and minimum sketch of how to avoid the worst evils. But when Christ came, he gave men the perfect way to go to God in faith by loving good. "So the Law was in charge of us, to be our instructor until Christ came, so that we might be put right with God through faith" (Gal. 3, 25).

But Paul looks on the time of the commandments as past. In the Christian age, he feels, the moral transformation that comes from faith in Christ will inspire men to live in ever greater love and mutual service. "Now that the time of faith is here, the instructor is no longer in charge of us" (Galatians 3, 25).

Life under law is a life of spiritual

## Scripture

immaturity, where someone else tells us what we must do and not do, just like a child. "The son who will receive his father's property is treated just like a slave while he is young, even though he really owns everything. While he is young, there are men who take care of him and manage his affairs until the time set by his father" (Galatians 4, 1f.). This is how it is with us so long as we have to get our morality from laws.

"But when the right time finally came, God sent His own Son. He came as the son of a human mother, and lived under the Jewish law, to set free those who were under the law, so that we might become God's sons" (Gal. 4, 4f.).

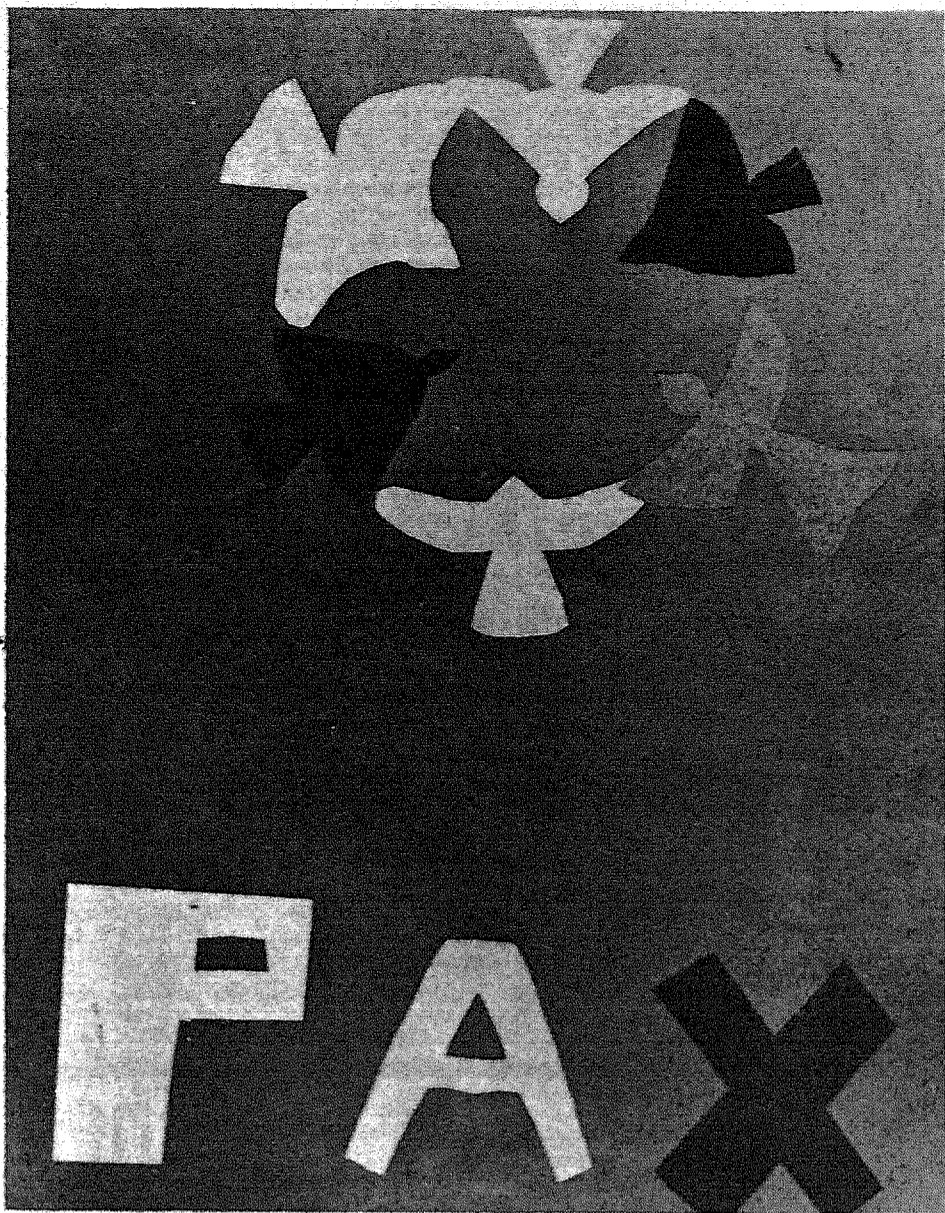
**THAT IS**, now, since Christ, we should advance to a grown-up morality. We should choose the good for ourselves after the pattern of Christ's life and in the spirit of love and self-sacrifice Christ showed us. To live up to the law is a small thing, and at best it keeps us from evil. We are to seek to accomplish all good, and to live up to the fullness of Christ.

This is far harder, of course, than the way of law. It is the way of personal responsibility. One whose morality is covered by laws can simply check each day whether he has broken any laws that day or not. If he finds nothing, he feels pleased with himself.

But a Christian does not feel pleased with himself so long as his own life falls short of the love of Christ. "Love one another as I have loved you" (John 15, 12).

The Christian sees there is always more good to be done, and he has a personal sense of urgent responsibility to do it. For "as long as you did not do it to one of these little ones, you did not do it to me" (Matthew 25, 45).

He cannot do all good at once. He has to choose in the concrete which good he shall do first. That too is part of the Christian way of responsibility. But he does not let fear of that responsibility keep him from choosing and doing. "The love of Christ drives me on" (2 Cor. 5, 14).



THE PEACE of mind which comes from faith can be considered an unwritten "law" within each Christian.

# Is ours morality of law and order?

By FATHER CARL J. PFEIFER, S.J.

Christian morality is not primarily a matter of "law and order" but a personal response to God's call as it is discerned in human experience. The call and response are set within an ongoing dialogue between God and man — a dialogue that can be switched off by man, but always remains open from God's side.

The prophet Hosea describes the living dialogue between God and His people in terms of love: "I will lead her into the desert and speak to her heart. . . . She shall respond there as in the days of her youth" (2: 16-17).

From man's side, Christian morality can be summed up in the word "responsibility." A good Christian has a sense of responsibility, which means he has the "ability" to "respond" (response-ability). He does good not merely out of fear of punishment, but because he is responsible, he responds to what needs to be done, to what is good.

How educate persons, young or old, to growth in this ability to respond to God's call wherever it is discerned? What can parents or teachers do to encourage a deep sense of responsibility? From experience, confirmed by modern psychology, the Scriptures, and the teachings of Vatican II, several important guidelines may be formulated.

(1) **THE ABILITY TO RESPOND**, responsibility, is best encouraged in an atmosphere of love. Both in school and at home the person needs to experience that he is loved — loved by parents and teachers, loved by friends, loved by God. Fear, threats, the force of authority can thwart growth in the ability to be responsive, whereas genuine love creates in the heart a capacity for responsiveness.

Each of us has hopefully experienced the spontaneous growth that comes from being loved. An increased ability to respond, to give, to love is the normal result of experiencing love and trust.

Therefore the primary approach to teaching responsibility is to love those you are teaching. Love is creative of love; love frees one to respond. Read the Gospels and observe not only Jesus' words but also His actions. He gets involved with people, is concerned about them, warmly loves them,

while always respecting their freedom. His love enables people to respond, to be responsible.

Love nurtures the ability to respond. "We, for our part, love because he first loved us (1 John 4:19). No technique, no new texts, no new programs can foster moral responsibility if there is a lack of human love. "He loved me and gave Himself for me" (Gal 2:20).

(2) **WITHIN THE CONTEXT** of genuine care and concern, responsibility can be encouraged by guiding persons to honestly come to grips with human needs.

I remember several years ago when I was teaching high school, I took some of my students into the slums of St. Louis. Coming from suburban homes most of them had never seen these sections of the city. Their response was typically generous and direct. They volunteered their Saturdays for several months to repair the impoverished home of a crippled man. The confrontation with need made possible a growth in their ability to respond, their sense of responsibility.

The focus, then, in religious, Christian, moral education is not primarily on law or commandments, but on responding to human needs. It is significant that the Vatican II "Constitution on the Church in the Modern World" "focuses its attention on the world of men, the whole human family along with the sum of those realities in the midst of which that family lives" (2). St. Paul suggests that Christians respond to each other's needs by carrying each other's burdens (Gal 6:2).

(3) **NOT ONLY IS IT IMPORTANT** to focus attention on what experience reveals as needed for human development and happiness, but also on the broad realm of human values. The Council suggests this also, indicating that we need to be responsive to the values most highly cherished in our time ("Church in Modern World," 11).

Even the young are to be given the opportunity to examine what is considered of value in order that they may freely embrace true human values. ("Decree on Christian Education," 1). Within the context of value

## Catechetics

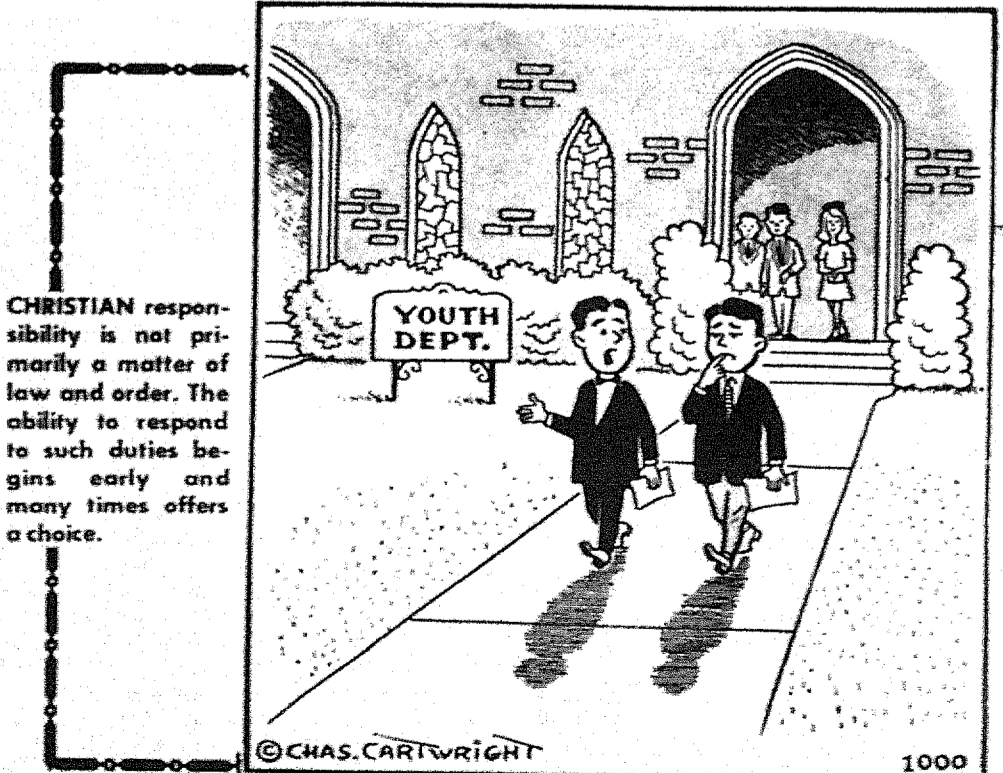
the importance of law and authority can be recognized.

An educational approach to Christian morality, which looks at the very real needs and values of human experience within the context of experienced love, is suited to guide persons toward an increased ability to respond to God's call as discerned within

human life. Within such an approach, law and commandment have their place, but they do not hold the center of the stage.

A fifth grader unwittingly summarized the effects of this type of moral training by indicating how one can recognize a Christian. "You can tell a Christian," wrote Rosemary, "by how he loves creative things and how he loves other people." This sums up a morality that is a response to value and need motivated by love which in turn is made possible by the experience of being loved.

## Church Chuckles by CARTWRIGHT



"Wish the teacher hadn't told us the future of the world is resting on our young Christian shoulders. I was planning to build a model airplane this week."

# Bible is described as 'God's library'

PALM BEACH — The Bible is "God's Library." members of the East Coast Deanery of the Miami Archdiocesan Council of Catholic Women were told during their Fall meeting, held at the Holiday Inn here.

Speaking to the more than 150 members present, Father Paul Manning, pastor, St. Joan of Arc Church, Boca Raton, explained that both Vatican I and Vatican II have held that the books of the Old and New Testaments were written under the inspiration of the Holy Spirit, and are therefore sacred and canonical because they have God as their author.

"SOME PEOPLE think that we follow a vicious circle," he said, "first accepting the inspiration of the Bible on the word of the Church and then proving from the Bible that God founded His Church. But this is a mistaken notion."

"We start neither with the Church nor with the Bible as inspired writing. We begin by considering the Bible merely as a collection of ancient writings. We ask, do they narrate true and credible history and can we rely on their content as having come down unchanged and untampered with?"

We put this question to qualified and recognized historical critics — is all this true to fact, is the Bible reliable? And they assure us that the Bible is genuine, authentic history, that is, that it records events which actually occurred and were either witnessed by the authors or learned by them, first-hand, from eye witnesses."

IN ADDITION, he added, assurance is also given that the more than 50 writers of the Bible are trustworthy, and that, substantially, the Bible is unchanged from the original manuscripts.

"From these historical documents and especially from the New Testament we can establish that Christ founded His Church when He said 'Upon this rock I shall build my Church.' It is His Church which finally teaches that the Bible is inspired."

Noting that the proliferation of Christian communities is a direct result of private and individual interpretation of the Bible, Father Manning pointed out that in the Dogmatic Constitution on Divine Revelation of Vatican II, the Council Fathers stated, "it is clear therefore that Sacred Scripture and the teaching authority of the Church are so linked and joined together that one cannot stand without the other."

Father Manning reminded ACCW members that "Scripture is the record of revelation. It is related to the Magisterium of the Church almost as the Constitution of the United States is related to the Supreme Court," he said, urging them to read the Bible, and quoting St. Jerome, who said, "Ignorance of the Bible means ignorance of Christ. If there is anything in this world which can sustain a wise man and induce him to sustain his serenity, I think it is, in the first place, the knowledge and meditation of the Scriptures."

abandoned: Christ is with us. We must have great confidence in Him, since "we can do all things in Him who strengthens us" (Phil. 4:13). Christ chose us in spite of our weakness, and He will by no means permit us to lack suitable aid for the right fulfillment of our office as pastors. He has made us His own as He made Paul (cf. Phil. 3:12). Let us model our lives on Him, that our whole way of acting may be impregnated with His grace. He is the eternal priest, the example and model of the apostolic way of life.

TO USE THE WORDS OF SAINT AMBROSE, an admirable shepherd of souls: "Let His image shine in our profession of faith, in our love, in our works and deeds. Thus, if possible, His whole beauty will find expression in us. Let Him be our head, since 'Christ is the head of every man' (1 Cor. 11:3); let Him be our eye, that through Him we may see the Father; let Him be our voice, that through Him we may speak to the Father; let Him be our right hand, that through Him we may offer our sacrifice to God the Father" (De Isaac et Anima, 8:75).

To bring this into effect, we receive help from the Virgin Mother of God, the Mother of the Church, who more than

## 'Light for Life' day scheduled on Nov. 20

"Light for Life" will be the theme of a one-day campaign on Saturday, Nov. 20, by Right-To-Life Committees throughout the nation to protest the large number of lives being lost through abortions.

The Florida Right-To-Life Committee is cooperating in the project by urging concerned citizens to drive their cars with the lights on and to leave their porch lights burning throughout the day.

The campaign, spearheaded by the Ohio Right-To-Life Committee, coincides with the planned protest march of the Women's National Abortion Action Coalition also scheduled to be held on Nov. 20 in the nation's capital. A support protest will be held in San Francisco.

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anyone else gave expression in herself to the image of Her son. Let us therefore place our confidence surely and immovably in her who joins with us in continuous prayer, as once she joined with Peter and the disciples (cf. Acts 1:14), that a new day of Pentecost may dawn for the holy Church.

Finally, there is need of love for the Church and for the world in which the Church is present as a sacrament of salvation. The holy Church, God's people making its way to heaven, the guardian of the revealed word of God and the means of redemption, the spouse of Christ, washed by His precious blood, expects from us the witness of this full fidelity. It is our duty to serve her, protect her, present her to the world. She becomes one body made up of us who are human beings living in definite conditions of time and history; and therefore she is obscured by our weaknesses, doubts and fears, so that she does not shine as Christ wished her to shine. He who nonetheless "loved the Church and sacrificed Himself for her to make her holy. He made her clean by washing her in water with a form of words" (Eph. 5:25-26). We must therefore ever strive for perfection, in order that we may give honor to her who has need of our activity. Let us hold back from no sacrifice, in order to make her truly that "signal for a distant nation" (Is. 60:1).

WHEN WE LOVE THE CHURCH in this way, we shall have for the world the love which we owe it because of our vocation. The men of today are waiting for the word to free their minds which are in suffering and anxiety. They look toward the Church to find if she is still able to answer their expectation or if they must seek refuge elsewhere. We must strive with all our strength that men should have faith in us, especially by loving them with fatherly and fraternal affection.

Venerable brothers and loving sons, In this moment of farewell, let these words of concord, strength, confidence in Christ and His mother and love for the Church and the world be the food for the journey we must undertake. Take care that your priests become increasingly conscious of their irreplaceable function. Bring to your faithful serenity and joy, the joy of feeling themselves a living part of the Church. Tell them that we are looking on them and that together with you we bless them. And may the help and love of Almighty God always embrace each and every one of us. Amen.

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By Mitch Abdallah

# Lion's air power vs. Gibbons' rush

The die is cast, the cards are on the table and all that remains is for play to begin. However, before the competition starts Thursday night, there are going to be many thoughts entering the minds of coach Walt Green of Cardinal Gibbons and coach Vince Zappone of Chaminade.

At stake is the South Atlantic Conference crown, which has been held by Fort Lauderdale Gibbons the past several years, and representation in the district meet. If the Gibbons' Redskins come out victorious, it will be their first time in district battle.

But that "if" has a few strings attached to it. One question that immediately arises is: can the Redskins stop Hollywood Chaminade's aerial attack? The other point in question is: can the Lions break down the strong defensive unit of Gibbons?

"ONE THING IS FOR SURE," said Zappone. "We'll be there. We'll go all out. It's going to be a pretty even ball game." Consensus has it that Gibbons' line is too heavy to go through. Consequently, the Lions will have to go around or in the air. And the air seems to be the route of least resistance.

The Lions seem to have just the quarterback who can execute effectively above ground. However, if Pat O'Leary is injured by the strong Redskin rush, there is going to be some doubt as to Chaminade's attack. But on the other hand coach Zappone can be full of surprises, and anything can happen.

There is quite a weight difference in the front lines of the two squads. While the lightest man on Gibbons' front is over 200 pounds, Chaminade's heaviest man is 185. That does make a difference. Yet there is the factor of quickness to consider, also, on the part of the Lions.

A THORN IN CHAMINADE'S side will be Redskin running back Dave Shepherd of Gibbons. "We've got to watch Dave," said Zappone. "He's got tremendous speed."

"O'Leary is one of the finest quarterbacks we'll ever face," said coach Green. The Redskin mentor has great respect for the Lions. "They are very tough defensively and have an all-around good club," he added.

But the Gibbons head coach has confidence in his own boys and what they have been able to do through the season. "We've taken on teams bigger than ourselves and fared fairly well."

When asked about the Lions' inclination to go to the air, coach Green had one remark. "We played them last year and won 8-6 on a pass interception." However, that was last year.

Zappone has reason to worry about Shepherd. The split end and halfback is leading the Redskins in scoring with 60 points and 10 touchdowns.

ANOTHER ELEMENT to consider, which may very well determine the outcome of the game, is the extra point(s). Gibbons has been known to favor the two-point conversion, an execution in which they have been 60 per cent successful.

The one advantage that Green has is his two quarterbacks, Hanley and Paige. If one doesn't do well, he can always turn to the other to get his offense moving.

"We're going to have to have a balanced attack," said Green. "It's going to be a knock-down, drag-out battle."

Our thoughts on the matter? We personally look for ball control on the part of Gibbons and a consistent rushing attack. Chaminade will undoubtedly push for heavy aerial bombardment, a strategy which we favor. So we will put our head on the block and pick the Lions by a score of 23 to 22. (No offense intended, Coach Green)

In the meantime we keep having this horrible dream of some Redskins' scalping a cross-town rival by intercepting three passes.

# Newman, Gibbons win

Only two Archdiocesan teams came out victorious on the gridiron last week and both victories were rather lopsided wins.

Cardinal Newman bullied its way over Immaculata-LaSalle, 55-0, and St. Thomas Aquinas found it tough going against Cardinal Gibbons as the Raiders lost 40-7.

The other squads either lost or battled to ties with their opponents. The other scores were: Chaminade and Key West, 28-28; Msgr. Pace and Miramar, 22-22; Coral Gables 28, Columbus, 7, and Archbishop Curley 7, Martin County, 30.

Defensive heroics on the part of Gibbons' Redskins set up most of their scoring. Gary Hanrahan, a defensive end for the Redskins, geared the defense by intercepting a Raider pass and returning it for an 18-yard touchdown.

Still in the first quarter, linebacker Tim McCarthy picked off another Raider pass and returned it to the five-yard line. Two plays later, Dave Shepherd went in for the score.

IN THE SECOND quarter Gibbons' Mike Peters blocked a St. Thomas kick which he picked up on the 32-yard line and ran in for the score. Another second-quarter score saw fullback Bill Googe run 60 yards for another TD.

Redskin quarterback

Mike Hanley also scored in the second period on a quarterback sneak, running for 67 yards. Hanley also carried the ball 14 times for 98 yards. Gibbons' final TD came in the third quarter when halfback John Drury ran 28 yards after intercepting another Raider pass.

The Raiders' lone score of the night was set up by a 30-yard pass from Tom Houle to Brad Worthen who then car-

ried the ball to the four-yard line. Steve Buckley then went in for the TD.

CARDINAL NEWMAN scored two touchdowns in the first quarter, one each in the second and third and racked up most of their points in the fourth with 29.

It took eight plays for their first TD. The drive, going for 62 yards, was climaxed with a one-yard plunge by halfback Allan

Rhine. The Crusaders' first half score ended with two touchdowns by senior tailback Jim Hoffman who went into the end zone on runs of three and eight yards. After the second-half kickoff, Hoffman ran the ball over for his third time for an eight yarder around left end.

Early in the fourth quarter, halfback Brian McHale (continued on page 26)



THE EIGHTH ANNUAL Archdiocesan volleyball tournament title was won by Msgr. Pace High this week. Members of the team, left to right, first row, are: Patti Cloude, Mary Ann Tollis, Gale Pahl; second row, Cookie Elias, Vivian Martin, Wendy Martin, Nancy Zimmerman, Margaret Mitchell; third row, Mrs. Carol Bergen (coach), Charles Morgan, Anne Schneeman, Cindy Elfrey, Robbie Bythwood, Hilda Gonzalez, Joanna Locka and Penny Wilson. Assumption Academy placed second in the tournament.

## Gibbons defends crown

FORT LAUDERDALE — Cardinal Gibbons' girls' volleyball team defended its Archdiocesan championship

### SAC meet

Chaminade won its second consecutive South Atlantic Conference cross-country meet last week by recording a low of 21 points. The closest competitor, Msgr. Pace, had 54 points.

In third place with 78 points was Archbishop Curley. Cardinal Gibbons placed last with 89 points.

by defeating Assumption Academy last week by a score of 16-3 and 15-4.

The victory marked the third consecutive year that the Redskins have won the title, accounting for a total of five championships in six years.

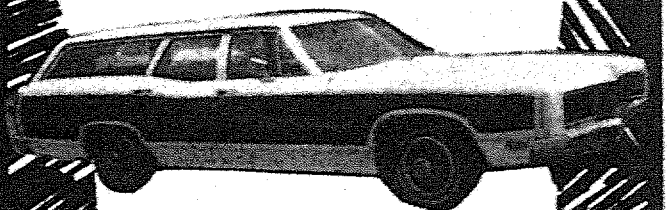
Coached by Miss Louise Crocco, the girls at Gibbons compiled a season record of 14 wins against one loss, which was at the hands of Msgr. Pace two weeks ago.

Andy Williams' PERSONALLY RECOMMENDS

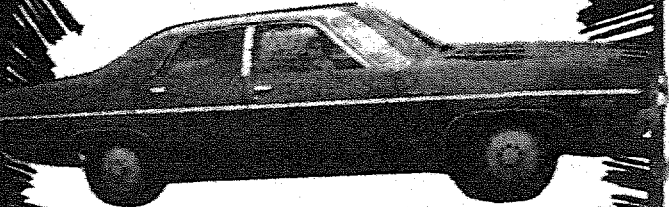
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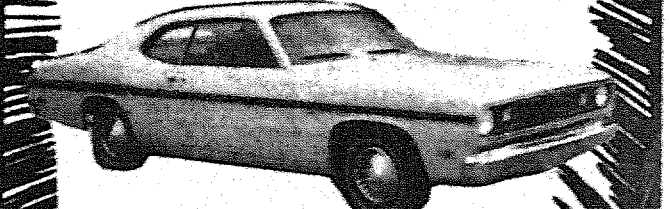
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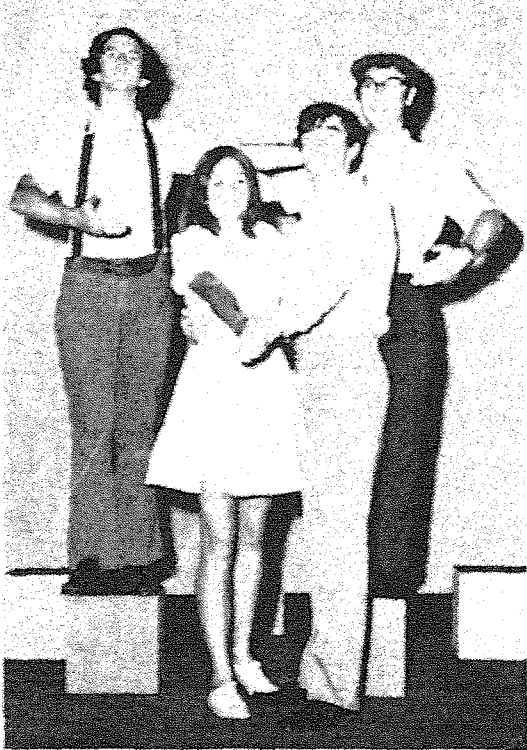
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# First comedy production of season set



THE TWO FATHERS, Brian Morris (far left) and Bill Higgins (far right) try to build a wall between the two lovers, Luisa (Rosemary McViegh) and Matt (David Hytha) in Columbus' presentation, "The Fantasticks."

With an expanded drama club, over \$700 worth of new equipment, lights and a backdrop, Columbus High School will present its first production of the season, "The Fantasticks," starting tonight (Friday) and running through Sunday at 8 p.m. in the school's auditorium.

Based on young love, the musical comedy is directed by Brother Brendan Kenny, who is currently studying for his masters degree in drama at the University of Miami. This is his second year at the school, where he directed the first musical production in school history last February, "110 in the Shade."

Music for the production will be handled by Mike Ruth, a sophomore at Columbus.



MANNING THE PICKET line, St. James CYOer, Dianne Adjan alerts motorists to the dirt and pollution while other members of the youth group clean up along W. Dixie and NW 135 St. The project idea was in keeping with the ecology theme of the recent National Youth Week.

## CYO convention underway; variety show, sale on tap

Some 90 CYO youngsters and adults are busy in the second day of the National CYO convention, which will continue through Sunday in Washington, D.C.

The group left Wednesday, armed with over 7,000 color, postcard-sized pictures of Miami's Sandy Lombardo, who's running for National CYO Federation secretary at the meeting.

THE CARD, sporting the title "The Image Changer," will be passed out to delegates. Her campaign platform, called "FLASH," standing for Fulfillment within ourselves, Life with others, Achievement together, Service to all, and Hope forever, is an effort to create awareness of CYO existence in the community.

Elsewhere, Father Kieran Darcy recently assumed the position of North Dade Deanery CYO moderator. Father Darcy is assistant pastor at St. Mary Cathedral parish. The next Deanery meeting is set for Dec. 13.

St. James CYO will hold a

bake sale, Sunday, Nov. 14, after all the Masses. That evening, the group will have a skating party at the Hialeah Roller Rink.

The CYO group from St. Mary Cathedral will put on a variety show for the "old folks" at Villa Maria Nursing and Rehabilitation Center, Saturday afternoon, Nov. 13. The group will leave the parish parking lot at 1:30 p.m. and return by 4:30 p.m.

### Collegian named to Who's Who

MARGATE — A local collegian, Karen Rush, was one of eight students from Marymount College of Kansas to be elected to Who's Who Among Students in American Colleges and Universities.

Karen, a senior, is chairman of the school's Marian Hall Council. She has been a leader for three years in the student council, committee activities, and community work. She is the daughter of Mr. and Mrs. Robert J. Rush, 6700 NW 21 St.

## CYO action eliminates more teams

Blessed Trinity continued its unbeaten ways by racing past St. Clare, 10-0, to earn a playoff berth in the Archdiocesan CYO soccer championship this past weekend. St. Timothy squeezed by St. Francis of Assisi to enable it to meet Blessed Trinity in the championship game, Nov. 21.

Four teams advanced to semifinals in the girls' volleyball playoffs this weekend. Blessed Trinity went games to beat St. Rose of Lima, two games to one. Annunciation, Little Flower (Hollywood), and St. Monica all won their matches, two games to none. Playoffs will continue on Nov. 21, with the championship match scheduled for Nov. 28.

In football playoffs, St. Mark CYO scored the game's lone touchdown in sudden death overtime to eliminate Visitation from the championship round by a score of 6-0. St. Mark now joins other playoff teams, including Annunciation, St. Monica, and St. Michael.

## 4 divisions set for basketball Three, 10-act shows staged at Scout show, Nov. 19-20

For the first time ever, there will be four divisions of CYO basketball this year. The four groups will be comprised of boy's junior high, boy's high school, girl's high school, and boy's young adult.

Deadline for rosters and entry fees is Nov. 17 for the boy's high and young adult divisions, and Dec. 1 for the rest.

The season starts on Dec. 5 for the boys' high and young adult groups, with the others starting two weeks later.

Thousands of Cub Scouts and Explorers from Dade, Broward, and Monroe Counties will converge at the Miami Beach Convention Hall, Nov. 19 and 20 for their annual Scout show. "Yesterday, Today and Tomorrow."

Among the various themes of the acts are: early exploration, buccaneer days, the musical south, race to space, the sea of grass, Latin color, and a parade and scout band presentation.

Three shows will be presented in the course of the two-day event. The times set are: Friday, Nov. 19 at 7:45 p.m. and Saturday, Nov. 20 at 3:30 and 7:45 p.m.

Consisting of 10 acts with-

utilize 100 to 1,000 Scout participants. The acts are under the general direction of Scout Show program chairman, Chuck Zink.

Tickets for the shows can be purchased from any Cub, Boy Scout or Explorer.

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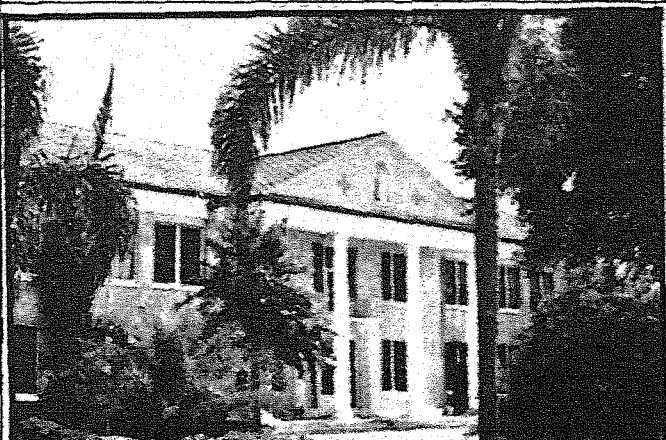
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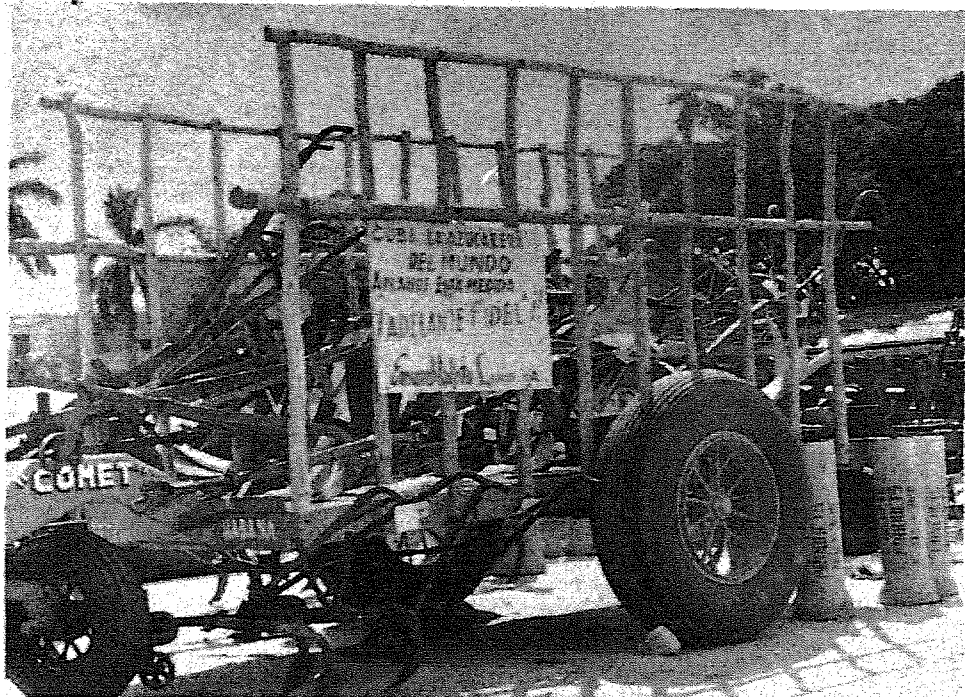
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Quizás estas fotos son, paradójicamente, la causa de que un cubano esté en la cárcel hace 8 años. Tomás Puig guarda prisión en Cuba acusado, como otros muchos periodistas, de ser agente de Agencia Central de Inteligencia de Estados Unidos. Quizás simplemente porque para ganar su sustento, en algunas ocasiones suministró fotos noticiosas a publicaciones de Estados Unidos y otros países. Por ejemplo, estas tres fotos fueron tomadas por Puig como corresponsal fotográfico del servicio de noticias NC de Estados Unidos. Aparecieron publicadas en The Voice y otros periódicos del mundo en 1960 y 1961. Se le acusó de suministrar 'fotos injuriosas a la prensa yanqui.' Estas fotos, por cierto, tienen poco de injuriosas. Una carreta utilizada por la propaganda castrista para anunciar la reforma agraria, milicianos marchando, Fidel Castro en una conferencia de prensa. Alguna vez, observamos en los archivos, una de estas fotos apareció acompañando artículos en los que objetivamente se señalaban errores o abusos del nuevo régimen. Quizás ese haya sido el gran delito de Puig, "agente del CIA, difamador de la revolución."



## Periodista cubano revela horrores del presidio

Por GUSTAVO PENA MONTE

Un periodista cubano que durante tres años guardó presidio político en Cuba, narra ahora en Miami los horrores del sistema carcelario bajo el comunismo.

• El mismo muestra en sus espaldas la cicatriz de un bayonetazo. "Eso es común y corriente. Cada vez que te sales de una fila, o haces el mínimo gesto de protesta, te empujan con la bayoneta o te dan una patada."

• "Macarrones, hervidos, sin ningún condimento, son la dieta casi diaria del preso político. A veces pescado en estado de descomposición o carne de tiburón. El desayuno, invariablemente, es un cocimiento de flores de anís, o un café aguado, con un pedazo de pan."

• "Aunque he visto que el régimen castrista se esfuerza por aparentar en el exterior una libertad religiosa, en el presidio no se permite la mínima expresión de fe u oración. A veces los presos se reúnen para rezar el rosario. Si los sorprenden, esto puede representar un mes de confinamiento solitario en celdas tapiadas. Cuando yo estuve preso en la Cabaña, varios de mis compañeros fueron enviados a la 'capilla', celda para los condenados a muerte, sólo por rezar el rosario."

• "En los tres años que estuve en La Cabaña, La Habana, y el Mijial o Boniato, en Oriente, jamás vi un sacerdote entrar en una cárcel para prestar asistencia espiritual a los presos. Como periodista sabía que eso estaba prohibido de hecho desde los tiempos del Che Guevara, cuando algunos sacerdotes, comenzaron a hacer relatos sobre la situación de los presos."

JOSE FERNANDEZ ARENAL, que fue reporter de la agencia de noticias Prensa Asociada Associated Press (AP) en La Habana, fue acusado en 1964 de ser agente de la Agencia Central de Inteligencia de Estados Unidos y de trabajar en una agencia periodística que "difamaba" a la revolución cubana.

El formo parte de una redada contra elementos profesionales e intelectuales desafectos al régimen, a los que se acusó de tener conexiones con la CIA.

Durante el juicio revolucionario que se le siguió, nunca se le permitió hablar con su abogado.

"En circunstancias similares a las mías encontré en la cárcel a otros dos periodistas, bien conocidos en los círculos católicos, Rodolfo Riesgo, que fue jefe de redacción de la revista católica La Quincena y Tomás Puig, fotógrafo de prensa. Ambos, por supuesto, son también 'agentes del CIA'. El

pobre Riesgo está depauperado, sin tener en consideración que por mucho tiempo fue un leal defensor de la revolución, un hombre que creyó tanto en la justicia del movimiento revolucionario que ingenuamente penso que allí se podía expresar el desacuerdo con alguna medida o alguna filosofía."

Tomás Puig fue fotógrafo de La Quincena y trabajaba 'free lance' para distintas publicaciones de Cuba y el extranjero.

Entre esas publicaciones se encontraba el servicio de prensa NC, de Washington y algunas de sus fotos aparecieron en The Voice al principio de la revolución.

"Puig está acusado de suministrarle fotos a la CIA. Pero tu sabes como es eso, seguramente esa CIA no es más que NC o alguna de las otras publicaciones de Estados Unidos a las que él les mandaba fotos como profesional que era," dice Arenal.

"José Carreño es otro de los jóvenes periodistas que todavía guardan prisión. Hace algún tiempo, Life y Time publicaron unas fotos sobre Cuba que no le gustaron al régimen castrista. Acusaron a Carreño de haber suministrado esas fotos. Por ese delito de una cámara que captó escenas de hambre y terror existentes en Cuba, Carreño está sometido a un inhumano presidio."

"A Alfreddito Izaguirre, director de El Crisol, uno de los diarios de mayor circulación en La Habana antes de Castro, se le acusó de conspirar contra la revolución. Con una dignidad ejemplar está cumpliendo esa condena", sigue relatando Fernández Arenal.

Conservadoramente, puede afirmarse que en Cuba hay en la actualidad de sesenta a ochenta mil presos políticos, aunque es muy difícil tener un estimado exacto, — dice Arenal — porque, "como en mi caso, estuve en tres prisiones distintas. Primero en La Habana, después, en Oriente, Riesgo, por ejemplo, ha estado en La Cabaña, Isla de Pinos y Taco Taco, este último un verdadero campo de concentración en Pinar del Río."

El Mijial, en la provincia de Oriente, es otro campo de concentración, en el que el preso es sometido a intensas labores agrícolas. "Cuando yo estuve allí", relata Arenal, "estábamos enfrascados en hacer progresar un proyecto agrícola para el desarrollo del fíame, uno de los tantos caprichos ilusorios de un régimen que siempre está anunciando proyectos novelescos que nunca dan resultado."

"Como ejemplo de lo que digo, es oportuno recordar que El Mijial fue antes un proyecto lechero. Y naturalmente, a nosotros nos tocó vivir donde antes guardaban las vacas, durmiendo, por supuesto, en el

suelo. Se trata de una inmensa finca cercada de alambres y fuertemente custodiada. Los macarrones y el tiburón de La Cabaña en el Mijial hubieran sido platos suculentos. Para alimentarnos teníamos que cazar majaes, iguanas, pájaros, lo que se nos pusiera a mano, todo en unas condiciones primitivísimas."

En mayo del 67, dos días después de que se cumpliera su sentencia, Fernández Arenal fue puesto en libertad en la Prisión de Boniato, en Oriente.

Pero eso, claro, no puso fin a su cautiverio. Como su esposa había hecho las

gestiones para salir del país por el puente aéreo, a las pocas semanas Arenal tuvo que reportar para el trabajo en la agricultura, y aunque vivía en La Habana, lo mandaron de nuevo a la provincia de Oriente, lejos otra vez de su esposa e hijos. Tuvo "la suerte" de contraer una enfermedad en Oriente para que lo enviaran a La Habana, aunque, por supuesto, no a descansar, sino a trabajar en el llamado "cordón agrícola de La Habana."

Allí estuvo hasta que hace unas semanas le llegó el telegrama dándole el permiso de salir del país, con su esposa, Alba y sus dos pequeños hijos.

## LA VOZ

Suplemento en Español de "VOICE"

## Encuentro familiar

El sábado y domingo días 20 y 21 del presente se efectuará en los salones de la Escuela Parroquial de SS. Peter and Paul un nuevo encuentro familiar.

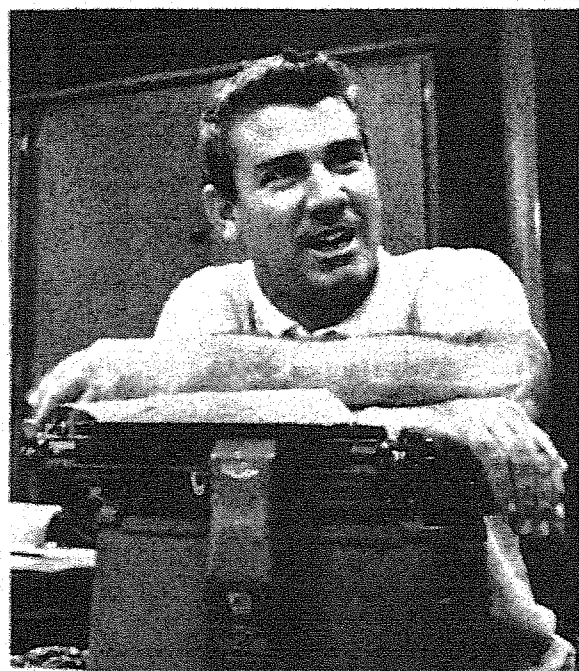
Las jornadas del encuentro familiar se ofrecerán sábado y domingo de 8 a.m. a 6 p.m., concluyendo el domingo con una misa de clausura.

En un salón se ofrecerán los temas para los esposos, mientras en el otro se reunirá a los jóvenes. Estos encuentros son para familias con hijos mayores de 15 años y tienden a buscar un encuentro de toda la familia, un encuentro entre padres e hijos.

Padres e hijos entre los que el diálogo era desconocido, después de participar en estos encuentros familiares se comunican sus ideas buscando la ayuda mutua.

En la pasada edición The Voice ofreció una visión amplia del contenido y objetivos de estos encuentros.

Las familias interesadas en participar en el mismo pueden llamar o escribir al Padre Florentino Azcoitia, S.J., 824 S.W. 7 Ave., Miami, Fla., 33130, Telf. 856-0355, o al Dr. Senén Borges, 463 SW 28 Rd., Miami, Tel. 854-1932.



"Espía de la CIA, difamador de la revolución cubana" fueron los cargos que costaron a José Fernández Arenal, un joven periodista cubano que trabajaba como reportero de la AP en La Habana, tres años de cárcel junto a otros periodistas entre los que se encontraban el escritor Rodolfo Riesgo y el fotógrafo Tomás Puig, ambos todavía guardando prisión, acusados también, por supuesto, de ser agentes del CIA.

# Evite

Por VICENTE SERER V. T. C.

— La marihuana es inocua o sumamente peligrosa? se preguntan los padres ante el incremento alarmante en el consumo de drogas.

— Muchos padres principian a temer que sus hijos sean inducidos a drogarse en el Colegio, en la Universidad y en las barritas de amigos hippies.

— La droga no es solución para nada, convierte en esclavos a las personas, y casi siempre, rotos los frenos inhibitorios morales, se convierten en antisociales.

— Junto a la represión policial necesaria para evitar el tráfico, se requiere la barrera que todos debemos construir de convicciones morales con sentido de solidaridad o simple instinto de conservación.



## que su hijo sea TOXICOMANO

### EL CAMINO DE LA DROGA

Yo he estado en el mundo de la droga. Desde afuera, claro. No he hecho ningún "viaje", ni me he visto elevado a la estratosfera, vagando por el cosmos en ultrasensaciones psicodélicas dentro de mí. Pero he conocido de cerca el mundo alucinante de los toxicómanos y la ruta de los traficantes.

Me preocupa el aumento alarmante de la droga, las compañías organizadas de traficantes con pingües intereses pecuniarios, el espíritu de proselitismo de los drogadictos (casi siempre la toman acompañados), ese submundo de la droga dominado por las pasiones, la rebeldía, el dinero, el comercio sexual humano, las alucinaciones, el histerismo colectivo, la frustración, la soledad, la evasión, el miedo, el horror, las risas y las lágrimas.

Me apena el oír que profesionales responsables afirmen públicamente y en televisión que "la marihuana es inocua y que se puede tomar socialmente bien suministrada como se toman unos tragos".

Ya desde antiguo, en el siglo XI un poderoso jefe de Persia Hasanben-Sabaj, suministraba a los hombres bajo su mando una bebida preparada con Haxix (marihuana) la cual exaltaba y estimulaba a cometer los más espantosos crímenes. Los miembros de esta orden recibieron el nombre de "hachichius" (literalmente fumadores de hierba), llamados por los Cruzados "asesinos". En nuestra lengua la palabra asesinos viene de "hachichines", los fumadores de hierba (causa) convertidos en asesinos (efecto).

Algo semejante está ocurriendo hoy en nuestros tiempos: en los bajos niveles de la bohemia y en las cultas discotecas psicodélicas, en las cárceles y en las universidades, en los prostíbulos y en los clubes sociales y hasta en los corredores de los colegios se toman drogas que incitan a la risa, a los "viajes" imaginativos, pero también a la descomposición moral, a la irresponsabilidad ciudadana y al desenfreno de pasiones e instintos ilimitados.

### CLASES Y CARACTERISTICAS

Para que nuestros lectores se puedan dar cuenta de los estupefacientes más consumidos en todo el mundo, así como de sus efectos, vamos a describir los principales:

**AL OPIO**, extraído de las plantaciones de adormidera se le llama "amapola de la muerte"; produce un derivado no sintético, que es la morfina; el siguiente paso es un derivado sintético, la heroína, y los siguientes pasos son ya codeínas. Algunos de estos productos son inyectables se encuentran en el lejano oriente: China, India, Pakistan, etc.

**LA COCA**, cuyos principales plantaciones se encuentran en Bolivia, Perú, Ecuador y algo en Colombia, ya era masticada por nuestros indios, cuando llegaron los conquistadores y hoy es común entre los indios del Perú y Bolivia. Su derivado, la cocaína es inyectable.

El "canabis sativa", Variedad indica, es el producto que más abunda. Tiene varios derivados, muy parecidos entre sí, como resultado de distintos tratamientos y todos ellos se fuman. Su nombre más común es marihuana; en Francia la llaman hashish; kiffi en Africa del Norte y grifa en España. También se puede mascar e incluso beber. Esta droga es la más usada en el mundo y la más peligrosa socialmente: se la llama "yerba maldita".

Produce enrojecimiento de los ojos. Las pupilas parecen dos focos por la intensidad de luz que despiden. La boca se reseca, y aumenta el apetito de dulces. Resulta fácil descubrir a quien fuma, por el penetrante aroma a heno fresco o hierba quemada que van dejando. Los efectos suaves en un principio si se toman pocas dosis, son un sopor lánguido que invade el cuerpo produciendo estados de hilaridad, alegría, excitación, bienestar. Cuando, sin embargo, se toma en más dosis, se producen los desórdenes y aberraciones sexuales, estados de terror y pánico, sensaciones táctiles y doble personalidad.

**LOS ALUCINOGENOS**, son los más modernos, también muy utilizados, siendo los principales el LSD, la mezcalina, la psilocibina y el STP. Bastan pequeñas dosis para producir un "viaje". Entonces surgen esas extrañas alucinaciones que "se viven realmente" y que se palpan como algo táctil. Se producen confusiones mentales y una orgía de colores vivísimos y desconocidos inmolando el cerebro. Euforia, risas, gritos histéricos, ansiedad, terror, pánico y reacciones paranoides violentas. En dosis altas, ansias de suicidios, alteraciones psíquicas, y dolores en la espina dorsal.

### MARIHUANA, SIMBOLO DE LA FRUSTRACION

La marihuana ha llegado a convertirse para la juventud rebelde y angustiada de nuestro tiempo en el remedio para sus frustraciones, como un escape a la sociedad que los

rodea. Lo que no saben ellos, porque no se detienen a ver nada más que el atractivo, es que la droga no es solución para nada. Los puede apartar a la realidad, pueden cabalgar fuera de su propio mundo y crearse una pseudopersonalidad y alcanzar su paraíso artificial, donde los peligros son incomparablemente más perniciosos que aquellos que le impulsaron a drogarse.

De dónde brota esta necesidad actual de entregar sus sentidos a un falso viaje, de caer en las garras de este espantoso vicio?

Por una parte encontramos la inestabilidad de no pocos, la necesidad de afirmar su endeble personalidad, el deseo irresistible de alcanzar nuevos grados de placer sin el menor esfuerzo, la urgencia de nuevos estimulantes después de haber abusado tanto del sexo como del alcohol.

Por otra parte hay un mundo marginal, de poco o ningún ambiente cultura, deformado en su vida personal y social, sin familia, que se mantiene del delito, que se mueve en el vicio o en los muros de una cárcel y que encuentra en la marihuana una evasión.

### EXPERIENCIAS DE UN MARIHUANERO

Qué amargura me dió verlo. Lo había conocido fornido y buen mozo y ahora lo encontraba acabado. La droga no perdona, estará tarado para toda la vida. El lo sabe y lucha por olvidar. Nuestra conversación fue casi patética, primero sobre las circunstancias en que fumó por primera vez marihuana, y el ambiente para que se produzca el éxtasis y ensueño, después siguió: "cuando terminaba mi trabajo, cansado y angustiado, con unos amigos fumaba unos "cachiflines" de marihuana, dentro del rito para ponernos en tensión (siguió su narración, con ojos perdidos en el vacío: con rasgos de ensueño en el principio y de horrible decepción al final) y continuó: "los jóvenes conocemos el atractivo, la llamada fascinante de la droga y de los alucinógenos, pero ignoramos su maldición, su esclavitud, su dependencia. Nos convertimos en piltrafas humanas, sin voluntad. Nuestros cuerpos, salvo cuando están bajo los efectos de la droga, están aplanados. Moralmente somos un asco. SR, no lo sabe, pero los marihuaneros podemos llegar a un delirio colectivo y hasta al suicidio. Yo tomé la droga porque me sentía frustrado. Mire cómo estoy, los adictos a la marihuana llegamos a convertirnos en una auténtica ruina física y moral. Yo robé para conseguirla y sé de otros que han asesinado".

"Y lo malo es que de la marihuana se salta al LSD — como ejemplo, el 80% de los adictos a la marihuana empiezan a drogarse con heroína — Una vez tomé el "ácido". Me sentía eufórico, fuera del tiempo y del espacio: colores infinitos, yo ya no era yo, era parte del cosmos; no tenía personalidad, parte del cuerpo se escapaba y bailaba al compás alucinante de colores y sonidos. Un simple "terron" te puede conducir al reino de la violencia y de la animalidad. Te vuelves loco. Luego te duele todo el cuerpo; la médula parece querer desintegrarse, tu cuerpo estallar, ansiedad, náuseas, terribles dolores estomacales.

"No, no, la droga no sirve más que para ocultar a hombres de escasa personalidad, egocéntricos, desilusionados, soñadores, inmaduros.

Si los hombres conocieran la maldición de la droga, ninguno se drogaria; pero metido en la grande, uno no es capaz de vivir sin la yerba maldita".

Algunos especialistas afirman que fumar de vez en cuando un "cachiflin" de marihuana, en principio, no perjudica... pero hay del que entre en el engranaje irreversible de la droga.

Junto a la represión policial necesaria para evitar el tráfico, se requiere la barrera que todos debemos construir de convicciones morales con sentido de solidaridad o simple instinto de conservación.

### S.O.S A LAS "PASTILLAS"

Hay lugares donde cuando el niño se levanta por la mañana medio dormido, lo madre le da media pastilla que lo estimule y lo manda al colegio. Después le dan pastillas para superar la fatiga, para poder estudiar, para el más pequeño dolor, para tranquilizarlo en los exámenes.

Bien está que tomemos un calmante para un dolor de muelas. Pero hay otros dolores muy útiles en la vida del hombre. Una incomodidad física por el trabajo, la fatiga, esto es algo lógico y natural y debe permanecer... Hay que enseñar a un niño que si tiene sueño y no puede dormir, que se aguante, porque no pasa nada... ya verá el día siguiente qué bien duerme.

Evitemos el fácil recurso a los calmantes que pueden abrir la puerta a la toxicomania.

Evite que su hijo sea un toxicomano.

(Condensado de "El Catolicismo"; Bogotá)

## Un Cristo sin impacto

Por Humberto Lopez

Estoy en Japón. En Osaka, su centro industrial. Ciudad llena de contrastes. Limpia y totalmente contaminada. Gigantescos edificios de granito, concreto y cristal y pequeñas casitas de madera y bambú. Grandiosas avenidas por donde zigzagean peligrosas y habilmente millares de automóviles y "taxis" y estrechas callejuelas serpenteantes donde se amontonan — queriendo aprovechar cada centímetro — innumerables restaurantes con su teriyaki, shabu-shabu y kuchimatzu, "night-clubs" con sus bebidas y sus "hostess" y cabarets con sus desnudos, todo ello como parte integrante de la vida social y económica del hombre japonés.

**TODO** un mundo distinto. Millares de personas se mueven como ola, constantemente, por las calles. Los mayores en vistosos kimonos, los "teen-ager" a la moda, con blue-jeans y minis. Todo un mundo indecifrable para el visitante. Lleno de letreros y de luces, de flores y de jardines grises, lleno de ambiciones y de esfuerzos, pero vacío de sentido trascendente y religioso. A pesar de lo poco que puedo penetrar, siento vacío de Dios. Cada cual se afana, lucha y trabaja, pero sus miras no se fijan en lo eterno, es todo un mundo pagano... tan parecido al nuestro.

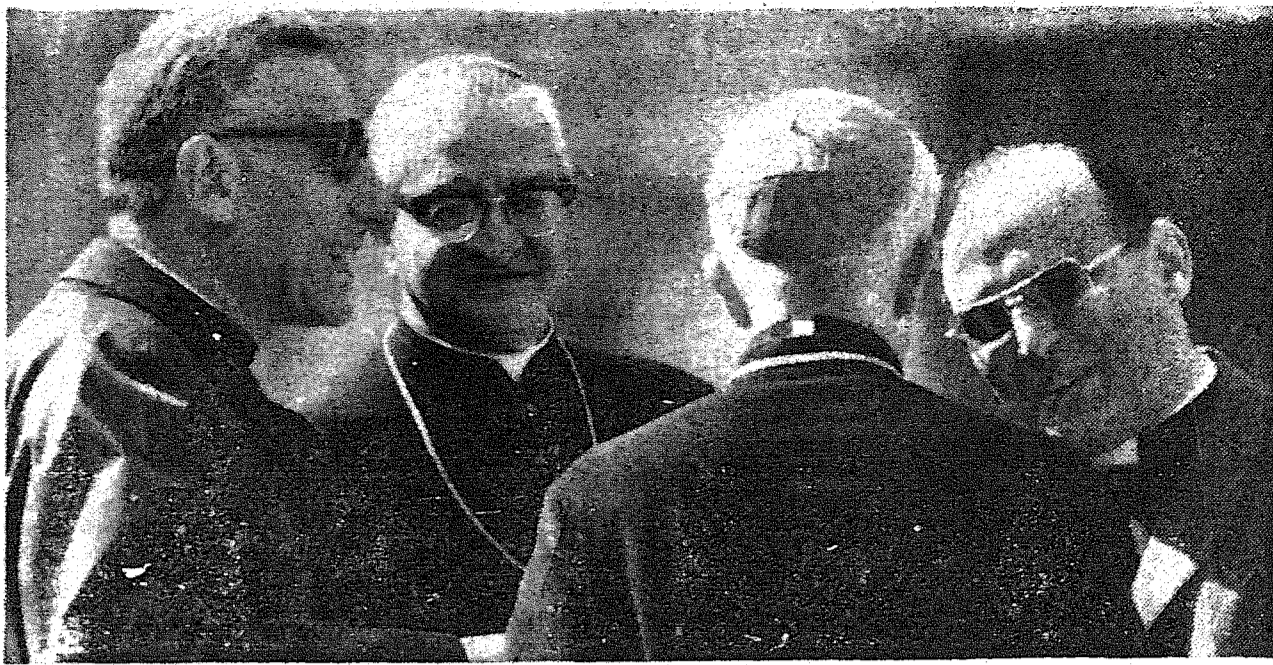
El domingo al comulgar recibí la Hostia en mis manos — mi primera ocasión — y en aquel momento me aventuré a preguntarme, mirándome a las manos, si era Aquello un Cristo sin impacto, cuyo sentido no lograba impregnar a todos, cuya presencia no lograba sacudir a los pueblos. Reflexioné y comprendí que Aquel era el mismo Cristo del

impacto de la Cruz, del impacto del triunfo de la resurrección. Era el mismo Cristo del impacto de la mirada suave y del látigo severo, era el mismo Cristo con todo el impacto del amor y del perdón.

Y me di cuenta de que quienes no teníamos impacto eramos nosotros, una cristiandad miope y desamorada que no sabía dar testimonio de su fe, que no sabía vivir de acuerdo con sus principios. ¿Qué conocen estos pueblos de nosotros? ¿el ejemplo de la santidad de nuestras costumbres? ¿de nuestro amor de hermanos? ¿la unión de nuestros hogares? Ellos conocen el "dollar-shock", el peso regateado, el hombre contra el hombre, el cristiano disfrutando y aprovechándose de todo lo pagano. ¿Que impacto puede tener en esta cultura una cristiandad que por no haber sabido traer a estas tierras la Cruz que salva tuvo que traer la bomba atómica que destruye?

**TENEMOS** dos mundos paganos. El oriental y el nuestro. Y tenemos un solo Cristo, el Cristo del impacto. Nuestra misión es llenarnos de ese Cristo, enamorarnos de ese ideal, entregarnos a esa empresa y lograr sacudir ambos mundos. Si no nos ofrecemos, si no nos comprometemos de veras, tendremos que pagar el precio de nuestra traición, siendo arrastrados, destruidos, por la violencia brutal de lo pagano.

Solo nos queda una alternativa, un camino. Demostrar con nuestro ejemplo, nuestro testimonio, nuestra entrega, nuestra vida, que nuestro Cristo sí es el Cristo del impacto, y que en El, que con El y que por El podemos nosotros salvar al mundo.



Padres latinoamericanos en diálogo durante un intervalo del Sínodo. De izquierda a derecha se ve a mons. Eduardo Pironio, obispo auxiliar de La Plata (Argentina), y Secretario General del CELAM; mons. José de Jesús Pimiento Rodríguez, obispo de Garzón-Neiva (Colombia); mons. José Manuel Santos Ascarza, obispo de Valdivia, Chile (de espaldas); y mons. Francisco Ricardo Oves Fernández, arzobispo de San Cristóbal de La Habana. Mons. Oves intervino en el debate final sobre el sacerdocio ministerial, en la XX Congregación General, hablando sobre la riqueza doctrinal y la importancia de las orientaciones prácticas contenidas en los discursos y demás documentos de Pablo VI sobre el sacerdocio (Foto Giordani)

## Sínodo quiere promover justicia en el mundo comenzando en casa

CIUDAD VATICANO — El Sínodo Episcopal de 1971 terminó el pasado sábado con un voto no concluyente sobre la ordenación de hombres casados al sacerdocio y el pedido del Papa para que le ayuden a allanar los baches de procedimientos que entorpecieron el trabajo sinodal virtualmente desde su inicio a su final.

EL PAPA también aseguró al Sínodo, que le entregó documentos sobre el sacerdocio y la justicia mundial, que daría adecuada consideración a "esas conclusiones cuando haya que tomar decisiones por el bien de la Iglesia universal".

Esas palabras conllevaban la propia respuesta del Papa a una interrogante que ha pesado sobre el sínodo durante sus cinco semanas. Si su trabajo era dar una claridad sobre la justicia en el mundo y la paz en el sacerdocio, o tan sólo informar y aconsejar al Papa.

A pesar de las ambigüedades necesarias a consecuencia de un voto sumamente dividido sobre la ordenación de hombres casados, el sínodo reafirmó categóricamente la ley del celibato

sacerdotal para la Iglesia del rito latino.

"Se desprende de vuestras discusiones que los obispos de todo el mundo

católico quieren retener intacto el don absoluto por el que el sacerdote se dedica a Dios," observó el Papa.

"Y parte no poco impor-

tante de ese don — en el rito latino — lo es el sagrado celibato", enfatizó.

JUSTO antes de que el Papa hablara, el sínodo votó su aprobación final a su documento sobre justicia mundial en el que urgen a los católicos a sensibilizarse ante los vastos problemas de justicia así como que la Iglesia trabaje activamente por la justicia en todas partes, incluyendo, por supuesto, su propia casa.

El Papa se refirió a ese mismo punto en su discurso:

"A fin de que la justicia prevalezca más cabalmente entre los hombres, la Iglesia necesita tener un conocimiento más completo de las necesidades del mundo presente, sentando un ejemplo, al dirigir su atención a los pobres y oprimidos, desarrollando las conciencias de los hombres hacia el trabajo por la justicia social, y, finalmente, comenzar a alentar todo tipo de acción en favor de los oprimidos."

Observó también que de ningún modo se podía esperar que el sínodo fuera a resolver estos agudos problemas en tan corto espacio de tiempo.

### Episcopado de E.U. ante el sínodo

Al terminar el sínodo, la delegación de Estados Unidos emitió un comunicado en el que destacaba los siguientes logros de esa asamblea mundial:

— Enfatizó la importancia de una más estrecha relación y colaboración entre sacerdotes y obispos.

— Llamó la atención sobre el deseo de los sacerdotes, dentro del marco de su compromiso de servicio al pueblo de Dios, a tener una participación mayor en las decisiones de la Iglesia, incluyendo las decisiones que afectan sus propias vidas.

— Situó los problemas de justicia y las violaciones de los derechos humanos a la cabeza de la inquietud eclesial.

— Nos recordó que quienes son pastores y maestros tienen que trabajar más para que la doctrina social sea escuchada por todos en la Iglesia.

— El sínodo reafirmó el valor del celibato: "De todo corazón compartimos esa acción. Se nos recordó que el celibato no debe ser vivido como algo negativo. Es un signo positivo y un instrumento de total dedicación por parte de los sacerdotes al servicio del pueblo de Dios."

— Ha recordado a las naciones ricas y poderosas su responsabilidad de trabajar por la paz y la justicia no sólo en casa sino en ultramar. "Creemos que nuestra nación tiene el grave deber de no desatender esas obligaciones."

## Disyuntiva de Latinoamérica

Por MANOLO REYES

La disyuntiva que tiene planteada el Continente Americano, es una revolución violenta o una evolución pacífica.

Los hijos del mal apoyan la violencia y las sangrientas revoluciones llenas de odio y venganza. Los hombres de buena fe, favorecen una evolución pacífica para que el pan nuestro de cada día se convierta en una realidad.

PERO para ello hace falta el trabajo constante de los hombres que mantienen solidamente sus valores espirituales sobre los valores materiales. Hombres que creen que los buenos tienen un Cristo viviente dentro de ellos, mientras los malos se apoyan en Carlos Marx, un filósofo muerto.

Y en la lucha entre la acción de la revolución violenta o la evolución pacífica, el continente Americano tiene que afrontar un nuevo personaje: el joven rebelde latinoamericano. Un rebelde que pudiera calificarse como rebelde sin causa. Los hijos del mal saben que este joven necesita una causa que abrazar.

Esta es la razón por la cual basándose ellos en medias verdades que son las grandes mentiras, tratan de sorprender en su candidez e inexperiencia a los jóvenes latinoamericanos. Así pues, tratan de crear en ellos una mística errónea con pseudo-doctrinas foráneas, ateas y materialistas, y los lanzan en violentas manifestaciones públicas. Los hijos del mal incitan a los jóvenes a lanzar cocteles Molotov y a cambiar los edificios de educación por centros de agresiones subversivas, poniendo en manos inexpertas bombas y ametralladoras con el fin de matar a sus hermanos, en vez de poner libros para estudiar. Los que así actúan olvidan que jamás la libertad nació del odio.

La única forma de superar los males del continente es la evolución pacífica basada en una educación apropiada que tienda a superar los desbalances sociales que realmente y con gran fuerza, existen en la actualidad.

LAS REVOLUCIONES violentas sólo ayudan al incremento del caos y Latinoamérica necesita un largo periodo de paz para desarrollar y solidarizar sus instituciones políticas, educacionales, laborales y económicas.

No es el odio, no es la venganza, no es la envidia la que puede traer una verdadera justicia. La justicia no está escrita en la letra fría y rígida de las leyes humanas. La justicia es una sensación y sólo pueden comprenderlo aquellos que están convencidos que todos somos hermanos ante Dios.

## Gracias...

En los últimos días de este año y la primera parte del 1972, ustedes verán muchas fotografías de políticos dando la mano... las manos de políticos electores. En Rusia y en la China saluda a los visitantes besándolos. Costumbres muy extrañas para nosotros, tal vez pero una se pregunta si estas costumbres son bien intencionales. El dar la mano puede ser simplemente un gesto político, no siempre sale del corazón.

Así que es difícil para nosotros tender una mano y un corazón como un gesto de gracias a toda la buena gente que hizo nuestro colectivo. "El Buen Samaritano" un éxito tan grande.

A todos los incansables traductores, todos aquellos que dieron su tiempo y su talento, y último pero no menos, el corazón y la contribución de todos nuestra gente, que compartió con nosotros el cuidado de otros necesitados, acepten esto como nuestra manera de decir: Gracias, y que Dios los bendiga.

MONS. ROWANT RASTATTER

## ORACION DE LOS FIELES

TRIGESIMO PRIMER DOMINGO DEL AÑO  
(14 de noviembre)

CELEBRANTE: Llamados a dar testimonio en preparación al último día del Señor, oremos por la fortaleza y el discernimiento que necesitamos.

LECTOR: Nuestra respuesta de hoy será "Ayúdanos, Señor."

1. Por el Papa Paulo VI y todos los líderes religiosos para que sirvan las necesidades de los hombres al conducirlos hacia la plenitud del último día, oremos al Señor.

2. En un momento de afluencia y abundancia tales, consagremos nuestros corazones y nuestra obra a los genuinos valores permanentes, oremos al Señor.

3. Que en nuestro tiempo de insurrección y revolución, los rayos restañadores de la paz de Cristo iluminen la vida de todos los hombres, oremos al Señor.

4. Por el don de leer los signos de los tiempos, para que nos regocijemos con la destrucción de lo malo y saludemos la venida de la verdad y la justicia, oremos al Señor.

5. Que tengamos el valor para confiar en que el Señor saciará las esperanzas y anhelos que no podemos alcanzar por nuestro propio esfuerzo, oremos al Señor.

6. Que comprendamos que Jesús vive a través de nuestra fé, nuestra presencia y nuestra generosidad, oremos al Señor.

CELEBRANTE: Padre, por tu Hijo, tus promesas son una realidad para nosotros. Escucha nuestras oraciones de hoy y haznos comprender que porque conocemos al Señor Jesús, no podemos ser indiferentes o improductivos. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amén.

## MISAS DOMINICALES EN ESPAÑOL

- |   |   |
|---|---|
| Catedral de Miami, 2 Ave y 75 St., NW. 12:30, 7 p.m.                              | Gables Elementary, 105 Minorca Ave., Coral Gables. 8:30 y 11:00 a.m. (sábados 7:30 p.m.)                    |
| Corpus Christi, 3230 NW 7 Ave., 10:30 a.m. 1 y 5:30 p.m.                          | St. John the Apostle, 451 E. 4 Ave., Hialeah. 12:55 y 6:30 p.m.   |
| SS. Peter and Paul, 900 SW 26 Road., 8:30 a.m., 1 y 7 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. John Bosco, Flagler y 13 Ave., 7, 10 a.m., 1, 6 y 7:30 p.m. (sábados, 7 p.m.) | St. Cecilia, 1040 W. 29 St., Hialeah, 8, 11 a.m., 12:30 y 7 p.m. (sábados 4:30 y 7 p.m.)                    |
| St. Michael, 2933 W Flagler, 11 a.m., 7 p.m. (sábados, 8 p.m.)                    | Blessed Trinity, 4020 Curtiss Parkway, Miami Springs. 7 p.m.  |
| Gesu, 118 NE 2 St., 1 p.m. y 5:30 p.m.  | Our Lady of Perpetual Help, 13400 NW 28 Ave., Opa Locka. 12:15 p.m.   |
| St. Kieran (Assumption Academy) 1517 Brickell Ave. 12:15 y 7 p.m.                 | St. Monica, 3490 NW 191 St., Opa Locka. 12:30 p.m.  |
| St. Hugh, Royal Rd. y Main Hwy. Coconut Grove, 12 m.                              | Our Lady of the Lakes, 15801 NW 67 Ave., 7:15 p.m.  |
| St. Robert, Bellarmine 3405 NW 27 Ave. 11 a.m., 1 y 7 p.m. (sábados, 7 p.m.)      | St. Vincent De Paul, 2000 NW 103 St., 6 p.m.  |
| St. Timothy 5400 SW 102 Ave., 12:45 p.m.  | St. Agnes, Key Biscayne, 10 a.m.  |
| St. Dominic, 7 St., 59 Ave. NW 1, 7:30 p.m. (sábado 7:30 p.m.)                    | St. Kevin, 4120 SW 125 Ave., 12 m.  |
| St. Brendan, 87 Ave. y 32 St. SW 11:45 a.m., 6:45 p.m. (sábados 6:45 p.m.)        | St. Ana, 13890 SW 264 St., Naranja, 11 a.m., 7 p.m.   |
| Little Flower, 1270 Anastasia Coral Gables, 1 p.m.                                | Guadalupe, Immokalee, 11 a.m.   |
| St. Patrick, 3700 Meridian Ave., Miami Beach, 7 p.m.                              |   |
| St. Francis de Sales, 600 Lenox Ave., Miami Beach, 8 p.m. (sábados 8 p.m.)        |   |
| St. Rosa de Lima, 5 Ave. y 105 St., NE., Miami Shores, 1 p.m.                     |   |
| St. Raymond, (Provisionalmente en la Escuela Coral                                |   |

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# Pope to weigh suggestions of Synod

(CONTINUED FROM PAGE 1)

voters could vote for either or neither, and could also explain in writing their vote or non-vote.

The first of the new propositions stated that, without prejudice to the Pope's rights, the ordination of married men will not be allowed even in special cases. This got 107 votes.

The alternate and less restricting proposition said that only the Pope has the right — and this for pastoral necessity and for the general good of the whole Church — to grant the ordination of mature and upright married men. It got 87 votes.

There were two abstentions and two null votes, bringing the total of those present for the vote to 198. Thus, even the first proposition failed, despite its absolute

majority, to get the two-thirds majority required by the synod regulations.

Vatican Radio commented: "This first sending-back of the delicate problem into the Holy Father's hands, and the approval obtained on its first voting by the proposition affirming that the law of priestly celibacy actually obtaining in the Latin Church must be maintained in its integrity, indicate sufficiently the thought of the Universal Church about the burning argument of priestly celibacy."

JUST BEFORE the Pope spoke, the synod voted final approval of its document on world justice. In it the synod's participants urged that Catholics everywhere be sensitized to the vast problems of justice in the world, and that the Church work actively

for justice everywhere, including, not least, her own house.

Pope Paul referred to these programs in his speech.

"In order that justice may be more fully established among men, the Church must obtain fuller knowledge of this world's present needs, set an example, direct her care to the poor and oppressed, develop men's consciences toward work for social justice, and, finally, start to encourage every kind of undertaking for the relief of the deprived."

He also observed that the synod "in no way thought it would resolve these thorny questions in a short space of time."

Here he touched a nerve that had caused acute discomfort during the synod: was the

synod trying to do too much in too little time?

Cardinal Leon Duval of Algiers, speaking for himself and the two other presidents of the synod, had referred to this problem in a brief introduction to the Pope's speech. He said that among the many lessons of this synod was "that the Synod of Bishops should not and cannot consider itself a little council."

He also called for revision of the synod's rules of procedure.

And as if to underline the merely advisory character of the synod's "final" documents, he said that they were subject to stylistic editing and perhaps other kinds of editing before being put into the Pope's hands.

## Not nice to kick amiable Uncle Sam

By JOSEPH A. BREIG

The admission of communist-ruled mainland China to the UN was a facing of a political reality. But the expulsion of Nationalist China was an act of empty-headed pettiness, motivated largely by a juvenile impulse to stick out tongues at Uncle Sam.

Among the nations yielding to this infantile temptation there were many which for years have benefitted from American military protection and economic aid. Without such help, they would long since have been reduced to the status of semi-slave colonies of the Soviet Union.

They would have been oppressed and exploited like Hungary, Poland, Czechoslovakia, East Germany. The Iron Curtain would have penned them in. But when the U.S. needed their votes for a reasonable proposition, they took delight in refusing.

I AM NOT SAYING that Americans ought to expect gratitude. Rare indeed is the deep goodness that can accept help without feeling resentment. The aided nations are only human. But now they are shocked to discover that Americans are human too.

They greeted with plaintive cries the U.S.

Senate vote overthrowing the foreign aid program. The U.S., they said, was being petulant. Maybe so — but now there may be some improvement in communication and understanding.

Perhaps the realization will dawn on other nations that they cannot take for granted American help without end.

The U.S. is continually criticized as not doing enough to help the less affluent countries. It is alleged, for instance, that America is twelfth among nations in the proportion of its wealth given in foreign aid.

BUT THAT is a totally misleading statistic. It includes only direct foreign aid, specified as such. It does not take into account the astronomical sums the U.S. has spent to protect other countries against Soviet and Red Chinese aggression and aggrandizement. Neither does it include the many special U.S. government aid programs, nor the large sums sent overseas through the relief agencies.

Seems to me that the most elementary sense of common decency should counsel other nations against kicking us the moment our back is turned.

## U.S. bishops to open meeting

(CONTINUED FROM PAGE 1)

some sort of pastoral response. His committee recently held its first meeting.

While they are discussing money, the U.S. bishops will also get a progress report from another committee under Cardinal Terence Cooke of New York that has been trying to devise a uniform system of diocesan financial accounting.

THERE ARE almost as many systems as there are dioceses, and a few diocesan annual statements are treated as top secret by local bishops who do not release them to their people. Other statements contain only general information with no accounting on investments. Several groups, including the National Association of Laity, have been pressing for full and open accounting with standard forms.

Other proposals being

brought before the meeting deal with encouraging individual bishops who want Vatican clearance to adapt the liturgy to the needs of special groups and a statement of response by the NCCB to an ecumenical action by the United Methodist Church.

The Catholic bishops are prepared to voice gratitude over "the gracious intent expressed in our regard" by the Methodists' general conference, which last year declared in a Resolution of Intent that anti-Catholic references in John Wesley's historic Articles of Religion no longer apply to Catholicism as the Methodists have come to know it today.

Cardinal Dearden, with Cardinal John Krol of Philadelphia as his vice president, has headed the NCCB and its companion organization — the United States Catholic Conference (USCC) — since they were formed in 1966. The initial term of office was deliberately longer to allow the fledgling organizations more time to get on their feet.

The 10 candidates for the NCCB-USCC presidency and vice presidency are: Cardinals Krol and Cooke and John Carberry of St. Louis; Archbishops Hannan and Leo Byrne of Minneapolis-St. Paul; Thomas Donnellan of Atlanta; Timothy Manning of Los Angeles and Humberto

Medeiros of Boston; Bishops Bernardin, general secretary; James Malone of Youngstown, Ohio; and Joseph L. Washington.



## A "THEOLOGY" OF CHRISTMAS SHOPPING?

The mention of Christmas shopping can cause opposite reactions. Some hate to think of it; it's a hassle: rushing around crowded streets and stores; indecisions about what to get for whom; spending more money than intended; last minute purchases and wrapping — grateful that Christmas "only comes but once a year."

On the other hand, many people enjoy Christmas shopping. They enjoy the decorated stores; carols heard everywhere; the excitement on the streets; the friendliness of people; and the special care in choosing and wrapping a present for a special person.

The difference between these two dispositions is the difference between being, or not being, in the Christmas "spirit." The person who "has the spirit" overlooks the "hassle" or sees it in a different way . . . to think that all these people are out buying gifts to give to other people . . . that "giving" to others is foremost in their thoughts . . . and that peace and joy among men really seem present at least once a year. Even the sacrifices of our finances, time, and energy are worth it because we love the Christmas season.

If we could talk about a "theology" of Christmas shopping, certainly it would stem from what we call being in this Christmas spirit. Christmas, first, is our celebration of Christ's birth — of God GIVING Himself to us as a man because He loves us, and continues to give His love, His peace, Himself, to others through each of us. If the spirit of Christmas IS the spirit of Christ's birth, the buying and giving of gifts is a beautiful expression of His life within us.

The point we are trying to make is that Christmas shopping and "giving to the missions" are very similar. For those with the "Mission-spirit," giving to help the suffering-poor of the world is a joy; it may be a sacrifice, but it's worth it, because they see beyond the sacrifice to the love their gift expresses.

Like the Christmas spirit, the Mission spirit expresses God's giving Himself to others through us. Even more like the first Christmas, today's missionaries are showing Christ to the POOR of the world who need to know that people care, that the spirit of giving (the Mission spirit) is the Spirit of Christ that knows no time or season!

Will you please join with us this year in our "Christmas shopping" for the Church's missionaries? Your special gift for them, however large or small, will provide the most basic human necessities for the poor people they serve. But even more, it expresses the life (the spirit) of Christ within you reaching out to others with His love, His "peace on earth." His "joy to the world!"

Please put the poor of the missions on the top of your "gift list." Clip the coupon below and send your generous sacrifice to me today. Gifts of old gold, jewelry, and unneeded insurance policies are also welcome. Remember, too, all donations to the Society are tax deductible and promptly acknowledged.

SALVATION AND SERVICE are the work of the Society for the Propagation of the Faith. Please cut out this column and send your offering to Reverend Monsignor Edward T. O'Meara, National Director, Dept. C., 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local Archdiocesan Director, Rev. Lamar J. Genovar, 6301 Biscayne Blvd., Miami, Florida 33138.

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## Newman, Gibbons victorious

(CONTINUED FROM PAGE 21)

scored with a right end sweep of 11 yards. The Crusaders' final scores came on a 40-yard pass from Mark Daly to Jim Carter and an intercepted Royal pass by Tom Lucas who weaved his way for 80 yards and the TD.

WITH AN EARLY first quarter lead of 14-0, Msgr. Pace was on its way with an upset. Going to the air, Pace scored on a 53-yarder and an eight-yarder from Bob Cahill to Tom Killinger. Leading at the half 14-9, Pace scored again in the third quarter but

Miramar came back to tie the score at 22 all.

The big game this week will pit Chaminade of Hollywood against Cardinal Gibbons of Fort Lauderdale for the South Atlantic Conference title. Gibbons is 7-1 and Chaminade is 6-0-2.

Other games scheduled for Archdiocesan schools will see Belen Jesuit Prep at Ransom, South Dade at Columbus, Curley at Key West, LaSalle at Mary Immaculate and St. Thomas at Florida Air. Newman and Pace have open dates.

## Newsmen still alive

(CONTINUED FROM PAGE 1)

For 10 or 12 days the newsmen was questioned intensively. "They took all of my clothes, including shoes, and made me put on a white hospital gown. The temperature of the room was bounced up and down. First it would be baking then freezing — and there was no sleep."

The questioning began to concentrate on a couple with whom he was acquainted. Later, the newsmen learned that the wife had been sentenced to 30 years in prison accused of being a "top CIA agent," and her husband was given a shorter sentence.

On the twelfth day Fernandez was informed by a

military officer that he was being charged also with spying for the CIA.

Some 48 days later, without being given the opportunity of speaking with the lawyer who defended him, Fernandez went on trial at La Cabana fortress. This was the first time that he got a glimpse of his wife, Alba, and it would be the last time he would see her for many months ahead.

The trial went rapidly. The prosecutor of the Revolutionary Tribunal number one asked for a sentence of 18 years. Fernandez, still protesting his innocence, was given three years. He felt lucky.

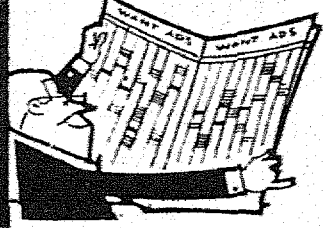
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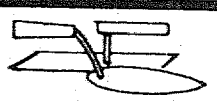
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Experienced bookkeeper through financial statement, desires work at home or your office, North Dade area. References. 757-3023.	Robert Williams Moving & Storage Large-Small jobs anywhere Call 681-9930	<b>ROOFS CLEANED</b> AND PLASTIC COATED WALLS PRESSURE CLEANED Marble plastic paint used only <b>R. L. CHERRY</b> 681-7922 or 944-3843
<b>AIR CONDITIONING</b>  T & J AIR CONDITIONING Sales and prompt service-all models. Stay cool the easy way with T & J. Phone 947-6674.	LOWEST PRICES. RELIABLE MOVERS PADDED VAN LIFT GATE. INSURED NA4-3406.	MITCHELL'S WHITE ROOF Roof pressure cleaning \$12 up Roof white painted \$35 up Free est. insured. 688-2388
<b>ANSWERING SERVICE</b>  ACE Telephone Answering Service. 634-2645. employs the handicapped. Contact us for your telephone needs.	<b>PAINTING</b>  CHARLES THE PAINTER 18 years in Miami. Interior and exterior. Also general repair, patch plaster, kitchen cabinets, furniture expertly sprayed in your home. 758-3916.	<b>SEPTIC TANKS</b>  CONNIE'S SEPTIC TANK CO. Pumpouts, repairs, 24 hr. service 888-3496.
<b>AWNINGS</b>  Custom made canvas awnings. Carports, Patio Awnings, Canopies, Rollup Curtains. Free estimates. Oscar Awning 681- 2762.	Interior, exterior. Carpentry, general repairs. Neat work, reas. Free est. Ronnie, 443-5944, 7 p.m.- 9 p.m. only.	<b>SIGNS</b>  Lumen de Lumine Join the 3rd order of St. Francis for true peace. Write Box 1046, Ft. Laud. 33302.
<b>BUILDERS</b>  We build Florida rooms at a very low price. Free estimate. Phone 642-8738.	<b>JOE ZAM PAINTING</b> Interior, exterior, roof cleaning and coating. 865-5869.	<b>EDVITO SIGNS</b> TRUCKS WALLS GOLD LEAF 90 N.W. 54th St. PL8-7025
<b>CARPENTERS</b>  EXPERT DOOR HANGING CARPENTRY & PANELING LICENSED 751-7437	<b>PAPER HANGING</b> NEW SAMPLES ELMER LOTZ 264-0377, aft. 5 p.m.	<b>VENETIAN BLIND SERVICE</b>  New Venetian Blinds OLD BLINDS - REFINISHED REPAIRED - YOUR HOME STEADFAST 1151 N. W. 117 St. 688-2757
<b>CARPET &amp; RUG CLEANING</b>  \$24.99 shampoos bedrm. living, dining hall. Free moth proof, deodorize. Clean, seal, wax, terrazo or tile. Lic. insured. Brian Carpet 448-3926	<b>PLASTERING</b>  JOE ZAM PLASTER Patching plaster, stucco, water proofing, caulking. 865-5869	<b>WINDOWS</b>  Patio screening - Custom Screen Doors Glass Sliding Door - Fast Service - Fair Prices ALL WINDOW CO. 666-3339, 7813 Bird Road.
Steamclean on premises, done approx 4c more than conven- tional methods. Steamaster Carpet Specialists - 223-3082	<b>PLUMBING</b>  CORAL GABLES PLUMBING CO. Water Heater Repairs & Sales 4119 Ponce de Leon Blvd. Est. 1930 HI6-1414	<b>WINDOW &amp; WALL WASHING</b>  Windows washed, screens, awn- ings cleaned, Wall washing, Ai Dee (Member St. Mary's) 757- 3875 or 751-2580.
<b>GO PROFESSIONAL WITH MALCOLM E. ELLIS STEAM OR SHAMPOO</b> Rug & Upholstery Cleaners RETINT YOUR CARPETS IN YOUR HOME 445-8838 665-5609 MASTER CHARGE IT	<b>PHIL PALM PLUMBING</b>  REPAIRS & ALTERATIONS CALL 891-8576	<b>Window Repair</b>  GENERAL WINDOW REPAIR SERVICE Complete Window and Door Repairs Replacement Parts 3755 Bird Road, Miami 448-0890 443-9577
<b>DRESSMAKING</b>  Experienced Italian dressmaker Expert alterations, dressmaking & party dress. Quality work. Rea- sonable 445-9583	<b>C. MacKARVICH PLUMBING</b> 8820 S.W. 32 St. 221-0546 New construction, repairs and alterations. Licensed & insured.	<b>PLUMBING</b>  RINGEMANN PLUMBING SERVICE Plumbing Repairs Licensed & Insured CALL 635-4516
<b>LANDSCAPING</b>  Black hammock top soil. Lawn sand, fill, mason sand and driveway rock. 854-0951.	<b>PLUMBING PROBLEMS?</b> 24 hours - low rates Elec. sewer cleaning. 823-4220	<b>MARKOWITZ PLUMBING</b> LOW RATES Repairs and Alterations 233-4430
<b>LAWN MOWER SERVICE</b>  MIAMI LAWN MOWER CO. Authorized Service and Parts Fertilizers - Sharpening - Welding TWO STORES TO SERVE YOU 27 S.W. 27th Ave. Call 642-6515. 20256 Old Cutler Rd Call CE 5-4323.	<b>REFRIGERATOR REPAIR</b>  FREE ESTIMATES Work done on your premises Also Aircond PL4-2583	<b>PRINTING</b>  COMMERCIAL & SOCIAL OFFSET / LETTERPRESS <b>MAREMA PRINTING</b> ENGLISH AND SPANISH 70 NW 22 Ave., Miami, Fla. OPEN FROM 8 TO 6 PH: 642-7266
<b>WHEN YOU SHOP MENTION THE VOICE</b>	<b>ROOFING</b>  JOHN MANVILLE GUARANTEED ROOF Member of Chamber of Commerce WHY PAY FOR NEW ROOF? We repair Your Present Roof 33 years of guaranteed work Also new roofs Joe Devlin. Mem. St. Hugh, K of C. H13-1922. MO7-9606. MU5-1097.	<b>JOSEPH DOWD</b> MASTER ROOFER - SINCE 1932 Est. and Specifications. 649- 0976

# Can You Afford Cancer?

Benefits up to **\$60,000** for each person insured

Most Americans cannot afford cancer. But that doesn't mean they won't get it.

Two out of every three families will be stricken by some form of cancer. This year cancer will kill seven times as many people as automobile accidents. Even though cancer will strike one out of every four Americans, it can be cured thanks to the progress being made by medical science. Actually, The American Cancer Society estimates that one out of every three Americans afflicted by this dread disease can now expect to be cured.

But the cost of curing cancer can be a crippling thing itself. Surgical, X-Ray, radiology, and other hospital expenses quickly add up to thousands of dollars. Few families can afford that kind of expense.

That's why we think you'll be interested in a new insurance policy. It's called a Cancer Expense Insurance Policy. That's exactly what it is. It covers nothing but cancer. But it does cover cancer in all its many forms. And it covers expenses incurred in treating cancer up to \$60,000.

We recommend that you consider it carefully. The cost is low. Only \$45.00 covers husband, wife, all unmarried children under age 21. Only \$30.00 covers one person.

## What is Cancer Expense Insurance?

It is just what the name implies. An insurance policy to cover the costs of treating any kind of cancer. It covers transportation to treatment facilities surgery, radioactive isotope treatment and nursing. See the schedule below for complete details of benefits.

## Why should I have a Cancer Expense Insurance Policy?

Unless you are extraordinarily wealthy the cost of adequate treatment of cancer for yourself or one of your family can wipe out all your savings. Even if you carry other health and hospital insurance, the cost of treatment could ruin you financially. The cost of treating cancer, like everything else, is constantly rising. The Cancer Expense Insurance Policy will pay up to \$60,000 in medical benefits.

## Will a Cancer Expense Insurance Policy pay benefits if I already have other insurance?

Yes!

The Cancer Expense Insurance Policy pays full benefits for the treatment of cancer regardless of what other insurance you may carry.

## Will the Cancer Expense Insurance Policy pay for doctor bills?

Yes!

The Cancer Expense Insurance Policy pays for surgery and for attending physician.

## Will the Cancer Expense Insurance Policy pay for nursing at home?

Yes!

The Cancer Expense Insurance Policy pays for a registered nurse in hospital or home.

## Will the Cancer Expense Insurance Policy pay for X-ray therapy in the doctor's office?

Yes, up to \$1,000

## Will the Cancer Expense Insurance Policy pay for surgery in the doctor's office.

Yes!

Even minor surgery performed in a doctor's office is covered.

## Will the Cancer Expense Insurance Policy pay for more than one period of hospitalization or surgery?

Yes!

The Cancer Expense Insurance Policy will pay for all treatment until the scheduled maximums outlined in the policy are used up.

## Can the policy be cancelled by the company?

Absolutely not. You may renew the policy at each anniversary. We guarantee that once you have qualified, your policy is renewable for life.

## Who can qualify?

Anyone who is a member of any Catholic parish, and any member of his or her family, who has not had cancer is eligible. Also eligible are all Catholics who plan to register in a Catholic parish within 12 months.

## How much does it cost?

Because of the low group rate being offered to Catholic parish members and their families, the cost is only \$45 per year. Single person is only \$30 per year.

## How much do I save by purchasing the Cancer Expense Policy through the Catholic Parishioners Group?

You save 25% over the non-group rate.

## How do I apply?

Fill in the application below. Send it to us along with a check made payable to William R. Metallo or Founders Life Assurance Co. for the desired mode of premium payment listed on the application. We will send you a complete policy. Examine it carefully.

Discuss it with your family and friends. If you are satisfied, keep the policy. If for some reason you are not satisfied, simply return the policy to us within ten days. We will promptly return your money. No questions asked.

HOSPITAL	No Limit
\$60 per day first seven days, then \$30 per day thereafter.	
SURGICAL	No Limit
\$50 to \$500 per operation according to schedule in the policy.	
X-RAY RADIUM	\$ 1,000
Usual and customary charges for X-ray Radium and Radio-Active Isotope treatment.	
ANESTHESIA	No Limit
Maximum of \$70 per operation according to schedule in the policy.	
PHYSICIAN	\$ 600
Pays in addition to surgery \$10 per visit in hospital, maximum of one visit per day.	
NURSING	\$ 600
Up to \$24 per day for registered graduate nurse at home or hospital.	
BLOOD AND PLASMA	\$ 300
Usual and customary charges.	
AMBULANCE	\$ 500

## APPLICATION FOR THE CANCER EXPENSE POLICY

TO: FOUNDERS LIFE ASSURANCE COMPANY  
999 WOODCOCK ROAD - SUITE 303  
P.O. BOX 20911 - ORLANDO, FLORIDA 32814

Policy No. \_\_\_\_\_ Effective Date \_\_\_\_\_

NAME OF INSURED (Please print clearly with ball point pen) \_\_\_\_\_ SEX \_\_\_\_\_ AGE \_\_\_\_\_

DATE OF BIRTH \_\_\_\_\_ (Last) (First) (Middle) (Mo.) (Day) (Yr.)

STREET ADDRESS \_\_\_\_\_ NAME OF PARISH \_\_\_\_\_

CITY AND STATE \_\_\_\_\_ ZIP CODE \_\_\_\_\_

POLICY SCHEDULE \_\_\_\_\_

Individual  Annual \$30.00  Semi-Annual \$15.00

Family Rate  Annual \$45.00  Semi-Annual \$22.50  Quarterly \$11.25

### NAME OF GROUP CATHOLIC PARISHIONERS

AGREEMENT AND REPRESENTATION OF POLICY HOLDER: I hereby represent that, to the best of my knowledge, information and belief, no person to be insured under this cancer expense policy has now, or has ever had, any type of cancer in any form EXCEPT \_\_\_\_\_ who is to be completely excluded from all coverage of this policy.

Licensed Agent:  
WILLIAM R. METALLO

C.E.P. A-1

Insured's  
Signature **X**

V12