

Census to be taken in Archdiocese

Aim is fullest spiritual aid

Plans for a census of the Archdiocese of Miami "in order to insure the spiritual well-being of all of the faithful living in South Florida," were announced this week by Archbishop Coleman F. Carroll.

"During the past eight years, since the last census was taken, there has been tremendous growth within the area of the Archdiocese," Miami's Archbishop told a meeting of priests last Thursday at St. John Vianney Minor Seminary.

"For this reason," the Archbishop continued, "we call upon the priests, Religious and faithful of the Archdiocese to expend their fullest efforts so that through the intercession of Almighty God we may better serve all of our people."

"MANY retirees have moved here from the North in recent years. There are many aged and shut-ins living among us who are not able to attend Mass, who are not able to shop or to perform even the most fundamental tasks in life. To these people, their homes have virtually become cells. The census will enable us to reach these people."

"It is hoped that we will be able to determine where the great concentrations of Catholics are living so that we may insure that their spiritual needs are adequately met. Also, we hope the census will answer many questions that are vital to the programs of Religious instruction now being conducted."

"For example, as you know, a percentage of our Catholic pupils attend public schools. How much emphasis must be placed upon our Confraternity of Christian Doctrine program? Should it be intensified in certain areas? These are but some of the things we hope to learn," the Archbishop said.

Msgr. John O'Dowd, pastor of Epiphany parish, South Miami, who has been appointed director of the census, said that it will be conducted during the month of November and that "spiritual information will be requested of the faithful living in the 116 parishes and five missions included in the eight counties comprising the Archdiocese of Miami."

"THE CENSUS will be conducted on a house-to-house basis," the Monsignor said. "Volunteer workers will visit each home or

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OFFICIAL Appointment Archdiocese of Miami

The Chancery announces that upon nomination by the Very Reverend Matthew J. O'Rourke, S.S.J., Superior General of the Josephite Fathers in Baltimore, Md., Archbishop Coleman F. Carroll has made the following appointment, effective as of Oct. 14, 1972:

THE REVEREND EDWARD A. BIENLEIN, S.S.J. — to Assistant Pastor, Christ the King Church, Perrine.



THE VOICE

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NEED for a complete census in the Archdiocese of Miami is explained to priests of South Florida by Archbishop Coleman F. Carroll during last week's Fall clergy conference at St. John Vianney Seminary.

Pope asks unity in Church, world

By FATHER LEO E. McFADDEN UDINE, Italy — (NC) — While avoiding any mention of war during his one-day "Pilgrimage for Peace" here Sept. 16, Pope Paul VI spoke out firmly for peace and unity both in the Church and the world.

He asked that charity replace "antipathies, jealousies, slanders, spites, and contestations" in the Church.

The Sunday before he came here for a national Eucharistic Congress — after a stop in Venice and Aquileia — the Pope announced he would make this a pilgrimage for peace in the world.

THE NIGHT before he left his summer villa at Casteigandolfo, however, Israel invaded Lebanon in an attempt to knock out Arab guerrilla bases there.

His theme of peace in the Church was set in his main address to over 100,000 persons at an outdoor Mass in the main square of Udine — actually a gigantic park with trees and flowers and gravel walks.

In that address the Pope stressed the need for unity in the Church.

Declaring that the Eucharist "touches on the unity of the Church" and therefore involves his office as successor of the Apostles, the Pope said:

"We must all be one. We must constitute a society of one mind . . . a society that is living and supernatural (because) it comes from Christ."

THE EUCHARIST, the Pope said, brings us as brothers around the table of Christ, where we are made one.

Because this is so, he continued, those in the Church cannot "stir up the defects of small groups, that is, antipathies, jealousies, slanders, spites, contestations, aversions and fights which often tend to grow even in our midst."

The Pope said that "it would be a sad fate" for local churches "to lose the catholicity of the one people of God and to give in to the temptation of separatism, self-sufficiency, arbitrary pluralism and schism."

"Those who would do this forget that it is necessary to be inserted organically in the Mystical Body of Christ to enjoy the authentic fullness of the spirit of Christ."

Later, speaking extemporaneously, Pope Paul told priests and nuns packed into Udine's cathedral:

"WHAT IF times are bad? You are consecrated religious and that is sufficient to combat evil."

Earlier in the day, addressing priests

and religious of Venice in St. Mark's basilica there, the Pope suggested that one cause of the present turmoil in the Church is the desire of some to replace the traditional with valueless substitutes.

While thousands awaited him in the square outside the golden-domed basilica, the Pope stressed the importance of the catholicity of the one people of God" and told the

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Archdiocese plans part in 'Respect Life Week'

Respect Life Week, focusing attention on the sanctity of human life and on threats to life in contemporary society, will be observed in the Archdiocese and throughout the nation, Oct. 1 to 8.

Father Richard P. Scherer, chaplain at Holy Cross Hospital, Fort Lauderdale, coordinator of the program in the Archdiocese and in the Province of Miami which also includes the Dioceses of St. Augustine, St. Petersburg and Orlando, has

announced that each day of that week will be devoted to specific areas of life, including the unborn, the aging, the poverty-stricken, youth, the family and peace.

IN A LETTER to priests, Archbishop Coleman F. Carroll proclaimed the observance, pointing out that "It is my prayerful wish that through the sincere efforts of the clergy, Religious, and laity of this Archdiocese during Respect Life Week, each of us will receive a greater understanding and a greater appreciation of that God-given gift — life."

A handbook, now being distributed to more than 150 Sees in the country and thousands of Catholic parishes, including those in South Florida, calls for "a powerful public witness of the Church's concern for human life."

It describes Respect Life Week as the beginning of more effective and lasting programs, which will contribute greatly to obtaining peace and justice in society."

"The parish church is the center of the Liturgy, and the parish — with the school, adult education programs, parochial organizations under the leadership of the clergy — is our basic resource for the educational effort," Father Scherer explained.

"The observance will be truly a splendid opportunity for priests not only to help parishioners study the problems and issues which threaten our society, but such an occasion is ours to help our people to give public witness to their respect for life and their belief in human dignity."

Chapel-center blessing set in Coral Springs

CORAL SPRINGS — The new St. Andrew Multi-Purpose Center will be dedicated here at 11 a.m., Saturday, Sept. 23 by Archbishop Coleman F. Carroll. It is at the corner of 29th St. and 99th Ave.

Mass will follow in the chapel of the newest structure in the Archdiocese of Miami, which was designed by Fort Lauderdale architect, Charles McAlpine, Jr., and also includes a rectory and four classrooms for catechetical instruction.

Father Patrick Farrell is pastor of the 500-family parish, which only had some 30 families when it was established in 1969 by Archbishop Carroll. Ground was broken for the multi-purpose center just seven months ago.

Sunday Masses will be celebrated in St. Andrew Chapel at 8:15, 9:30, 10:45 a.m. and at 12 noon. A Saturday Vigil Mass will be offered at 6:15 p.m., Father Farrell said.

Way cleared for more participation by laity

By JAMES C. O'NEILL VATICAN CITY — (NC) — The transformation of minor ecclesiastical orders, formerly limited to candidates for the priesthood, into Church "ministries" open to qualified laymen clears the way for greater participation by the male laity in the Church's liturgical life, according to a Vatican official.

Jesuit Father Paolo Dezza, an official of the Vatican's Congregation for

the Sacraments, told a news conference Sept. 14 that the two new documents issued by Pope Paul VI on minor and major orders represent an effort of the Church to bring Church law into conformity with present-day reality.

This applies most particularly, he said, to the former four minor orders: porter, lector, exorcist and acolyte, most of which had fallen into disuse. All four of these minor orders have been suppressed. However, two of them, lector

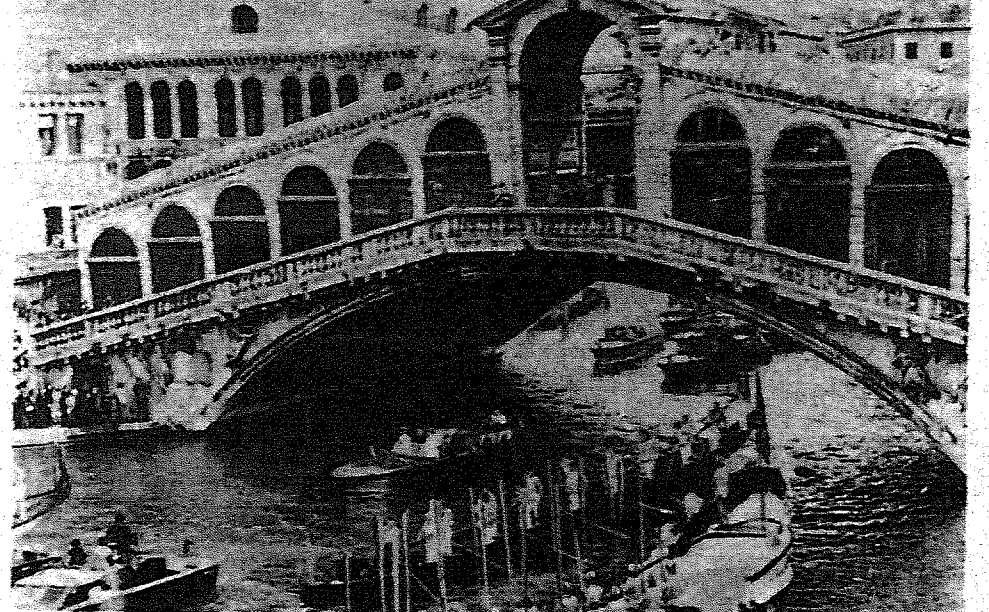
and acolyte, will continue to be exercised as Church "ministries" open to qualified laymen.

Father Dezza said that the establishment of the ministries of lector and acolyte will not abolish altar boys or affect the current practice of women reading the lessons and other prayers at Mass.

But as of now, he said, women will not be able to receive the "special, stable and

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Pope visits Venice



A motor launch with Pope Paul VI aboard (center) passes under the Rialto Bridge in Venice during the Pontiff's brief visit to the historic city. Pope Paul, the first Pope to visit the city in 172 years, praised Venice as "one of the key cities in the history of civilization."

THE VOICE

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

Transmit the Faith and promote respect for life, nuns urged

Religious orders of women engaged in various apostolates in South Florida have a most important work of transmitting the Faith to those in their charge and to promote respect for life for all ages. Archbishop Coleman F. Carroll said last Saturday in St. Mary Cathedral.

Speaking during a Mass of the Holy Spirit, which he celebrated for Sisters of the Archdiocese, the Archbishop emphasized that "Respect Life Week" will be observed in the Archdiocese of Miami and throughout the nation Oct. 1 to Oct. 8 in cooperation with the week of prayer and study on the sanctity of human life designated by the Bishops of the United States.

HE EMPHASIZED that "You cannot have peace unless you have justice and you cannot have justice unless all men have the right to life." He criticized "Death-With-Dignity" legislation proposed in the Florida legislature as being too broad in interpretation.

Msgr. David Bushey, Vicar for Religious, and Father Angel Vizcarra, O.P., Assistant Vicar for Religious, were deacons of honor during the Mass, which attracted hundreds of nuns stationed in the Archdiocese.

"God for some mysterious reason has given to us the gift of true faith," the Archbishop told the Religious, whose apostolates include social service, teaching, nursing, catechetics and other fields.

"As God is in your soul at the present time I urge you, if necessary, to express your gratitude not only for the gift of faith but for your vocation. Yours is a most important work — a work that especially needs a large measure of God's grace that you remain steadfast to your faith and that you transmit this faith to those in your charge in schools, CCD classes, etc."

The Archbishop noted that parents have entrusted to teachers in "our schools and CCD classes a grave responsibility. It is my responsibility and your responsibility," he pointed out. "to educate in the true sense of the word God's children — so that they may grow up to love and serve God."

Archbishop Carroll also took the opportunity to outline for the Sisters details of several important events which will be held in the Archdiocese in the near future.

HE ANNOUNCED that a census of the entire Arch-

diocese will be taken up and urged that the nuns cooperate by emphasizing its spiritual importance to parents and youth. He also asked that they give their support and join in the national effort to bring about legislation on the program known as "CREDIT" which would lend assistance to parents of children enrolled in private and parochial schools through tax credits.

Commenting on last week's papal documents which eliminated the major order of subdiaconate and suppressed the four minor orders, the Archbishop pointed out that he had not yet seen or

read the documents but explained that the ministries "have been established of acolyte and lector which will come into existence and be available to qualified lay men."

In his homily during the Mass, Father Vizcarra said that "it is no secret that many Sisters today are living troubled lives. There are some pessimists who believe that the Church has reached a point of no return — that the Church is lost. Some have stated that the Church is

going through the most difficult crisis in its history."

Declaring that it was a fitting occasion for us "all to meet together before our Master and renew our commitment as Religious to the Church," Father Vizcarra told the nuns "You come here today with the intense faith that the Church is as divine today as it was on Calvary and at that first Mass," and compared the suffering in the Church today to that of hundreds of years ago.

"THERE was one time in

the history of the Church where everyone suffered the most. That time was the one in the Cenacle at the Last Supper before the death of Jesus Christ. In the eyes and minds of His Apostles, Jesus Christ read temptation and doubts. He saw questions in the minds of His Apostles."

Father Vizcarra reminded the nuns. "We are all weak, we are all tempted and there are some who are disappointed. But we must pray to the Master to ask for courage."

National charities group to meet in Miami Beach

The annual meeting of the National Conference of Catholic Charities will be held Oct. 8-12 at Miami Beach in conjunction with the 58th annual convention of the Society of St. Vincent de Paul and the Sixth biennial meeting of the Association of Ladies of Charity of the U.S.

The Hotel Deauville will be headquarters for the convention of the NCCC, the national coordinating body for Catholic Charities agencies in 141 dioceses in 49 states, the District of Columbia and Puerto Rico.

Father John Nevins, Archdiocese of Miami Director of Catholic Charities is honorary vice-chairman for the meeting.

FOUNDED in 1910, the NCCC consists of directors of Catholic Charities agencies and four affiliated groups: the National Conference of Religious, the St. Vincent de Paul Society, the Association of Ladies of Charity, and the National Christ Child Society, totaling more than 100,000 persons.

Among services offered by the National Conference of Catholic Charities are planning, consultative and informational assistance to more than 1,000 institutions for youth, children and the aged and technical and professional assistance to individuals, groups and agencies.

In addition the NCCC

represents Catholic Charities on national, state and local issues, interprets the work of agencies and affiliates on the national level and seeks to apply Catholic thought to social welfare needs and programs by means of studies and seminars.

HUNDREDS of Vincentians from the Archdiocese of Miami, which has Particular Councils of St. Vincent de Paul in Miami, Fort Lauderdale, Fort Myers and West Palm Beach, are expected to participate in the Society's annual meeting Oct. 6-9.

T. Raber Taylor, president of the Superior Council, will give the keynote address

on Saturday, Oct. 7, speaking on the subject, "Christian Personal Service-Now and After Now."

Included in the three-day program will be workshops on St. Vincent de Paul Stores, and concurrent workshops devoted to the topics, "The Vincentian Vocation Re-examined," and "Meeting the Needs of Today's People."

Discussions will be held on family problems and relationships, the aged, troubled youth and those in prison.

On the final day of the Society of St. Vincent de Paul's meeting, members will participate in a joint general session with the NCCC.



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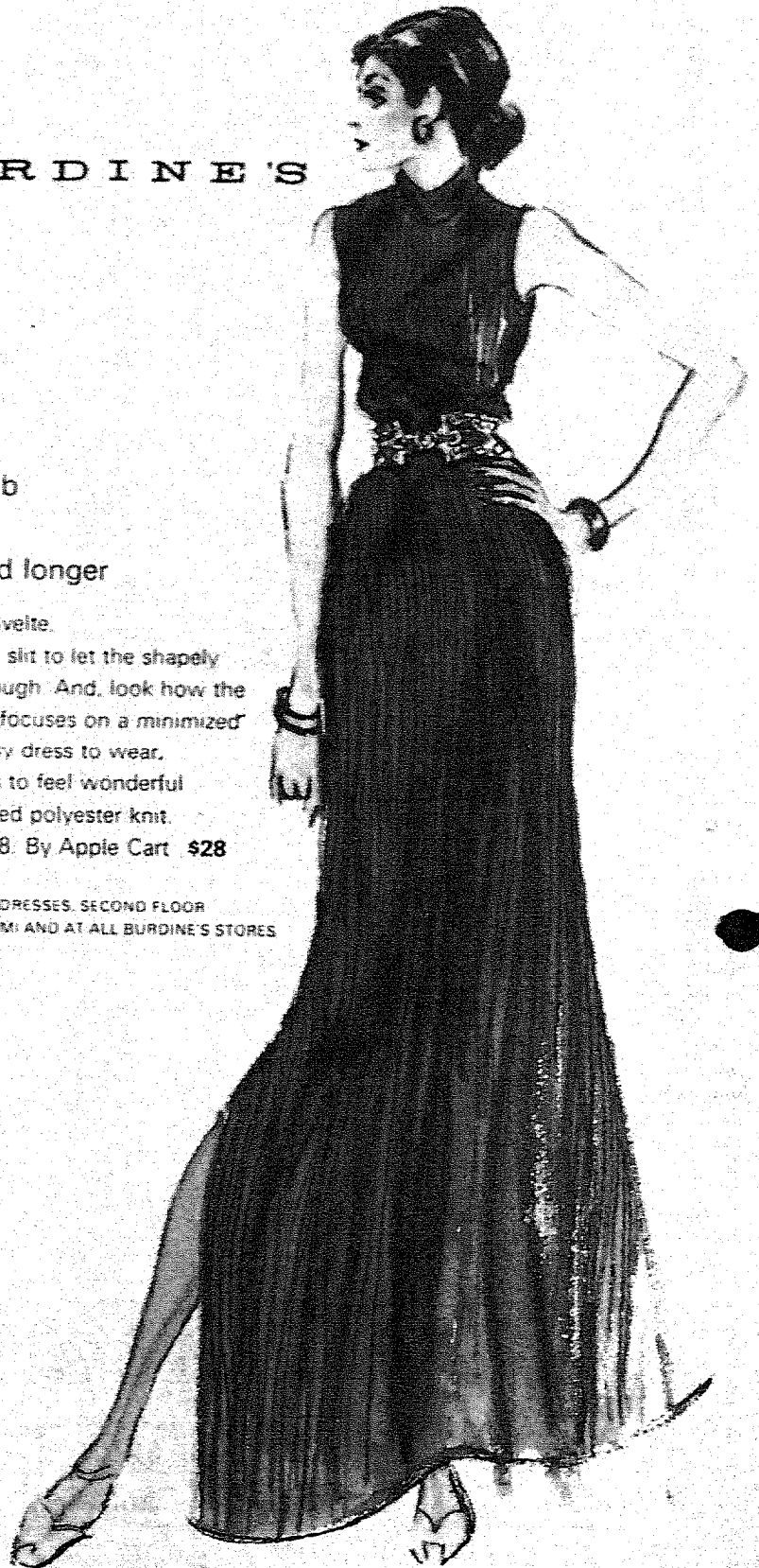
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OLD, ALONE AND POOR. John Jenkins sits alone in his home in Frogmore, S.C. He is ill and can't go out for food or firewood. He sits in the cold and waits for help. Poverty and loneliness are constant problems for many of the aged. The 1970 census shows that there are now some 20 per cent of the 20-million Americans over 65 living below the official poverty level. And more than 25 per cent of the nation's elderly live alone.

Problem of elderly not 'age' but poverty and may worsen

By TAMMY TANAKA

(Third of A Series)

NEW YORK (RNS) — In the past few years, the plight of the elderly has become a national concern.

Available studies refute many of the stereotypes of the aged but at the same time confirm that the aged do face very serious problems. And there are ominous signs that the problems could become worse.

The crucial point seems to be that many of the problems associated with old age are not so much the result of aging per se as they are of other factors — deep-rooted poverty, urban decay, inflation, crime in the streets and personality traits.

Most of us can accept in older people the common physical characteristics of aging such as grey hair, wrinkled skin, slowness of movement. It is when we see older people oppressed or suffering that we become alarmed.

WE WONDER, "Can't something be done," when we see elderly people dressed in rags groveling in the garbage or hunched in their crumbling grimy rooms in welfare hotels afraid to go out for fear of being attacked by drug addicts or thieves. Or we think, "What a pity," when we see some old people living with children who show no love for them.

But closer inspection shows that problems, such as those cited above, are largely due to situations that existed long before the individuals became old.

The elderly person who is pushed around and grudgingly cared for in a household may turn out to be an unpleasant, demanding person who "makes life miserable" for everyone around. If the person had a pleasant personality and brought joy and harmony to the home instead of discord, perhaps he or she would be loved and welcomed.

And in the cases of the elderly poor who are living wretched lives in high-crime

areas, it is likely that a large number of them were always poor. They have always lived in the ugly ghettos and struggled to make ends meet. Their present plight is not so much a problem of aging as of poverty in general and the decline of the inner city.

Programs for the aging are certainly needed, but even more important is the need to alleviate poverty in general so individuals in their working years can prepare adequately for retirement.

The 1970 census shows that there are now some 20 per cent of the nation's 20 million Americans over 65 living below the official poverty level. Only 10 per cent of the nation as a whole fall below this level.

THE PLIGHT of the elderly person living alone with nonrelatives is especially serious. About 47 per cent of this group — most of whom are widows — were found to be living below the poverty level in 1970.

For an elderly person living alone that level, as set by 1970 government figures, ranged from \$1,576 to \$1,852, depending on where the person was living and other factors. For an elderly couple the figures were \$1,972 to \$2,349.

Special programs and government welfare funds are now available to bring the elderly poor up to the poverty threshold. For example, medicare and medicaid pay a large proportion of their medical bills, food stamps help stretch the food dollar and old-age assistance funds are available if the income is insufficient to meet basic needs.

But the underlying problems associated with poverty — notably living in a high-crime, ghetto area — do not change.

As one 75-year-old man, a retired nightclub waiter, told me: "The rent kills old people. Food isn't much of a problem because old people don't eat that much. But who can afford to pay \$200 or \$300 a month on a place to live? That's what they're asking

now for a nice place in a safe neighborhood. Old people can't pay that so they stay in their old, rent-controlled rooms in dangerous, run-down neighborhoods. They're scared all the time of being robbed, and lots of times they are."

SOCIAL WORKERS also point to the problem of reaching the elderly who need help. They find that the very ones who need assistance the most are often those who are isolated and difficult to reach or who are fiercely independent and refuse "welfare."

The importance of church and synagogue in reaching the needy elderly, and the elderly in general, is also stressed.

"The aging look to the church for help," says Sister Marian Denise Walsh of the Catholic Charities' service for the aging in the Brooklyn diocese.

Describing the problems of reaching the aged needy, John Karpeles, executive director of the Central Bureau for the Aged Jewish here, said there are "literally thousands of elderly who are unknown to anyone. They live in their crumbling one-room apartments with no contacts. They don't come to the churches or synagogues."

Dorothy Baldwin, field representative of the division of aging of the Federation of Protestant Welfare Agencies here, also stressed the need to reach the isolated elderly "who live, sleep, eat and everything else in their dilapidated 10 by 10 rooms in antique hotels."

"MALNUTRITION becomes a serious problem among these people," she said. "They're so very poor and afraid to go out that they develop what we call a 'tea and toast' syndrome. They look like they're totally senile because they're so malnourished."

IN THE PAST few years, the government and private agencies have placed top priority on establishing nutrition programs for the aged needy.

Reverence for all life called a positive stand

By NC News Service

Respect Life Week observances, Oct. 1-7, should avoid negativism and instead be positive in voicing reverence for all human life, the U.S. Catholic Conference has urged.

The USCC expressed this sentiment in a handbook distributed to dioceses and parishes throughout the country to help guide pastors, priests, sisters and the laity involved in promoting the week.

Respect Life Week is the result of a resolution adopted by the National Conference of Catholic Bishops at their April 1972 meeting in Atlanta.

"The Spirit of Respect Life Week is positive," the handbook said. "Too often the Church has been publicly characterized as 'anti-abortion,' 'anti-materialist,' 'anti-pacifist,' and too little has been said about what Catholics believe in and stand for."

RESPECT LIFE Week offers the opportunity for Catholics "to study the problems and the issues which haunt our society," the handbook explained. It also offers the opportunity to find out what has been done and what can be done to promote greater reverence for life, it said.

"This is not a rigid program," the handbook said. "Every parish will differ in its application and use of the materials available."

"But the impact of Respect Life Week will depend on everyone and every parish doing its part according to its

own circumstances, personnel and facilities.

The USCC handbook suggested that one day a week be given to each of six themes chosen as relevant to respect for human life. They are: the unborn, the poor, the aged, the young, peace and the family.

Msgr. James McHugh, director of USCC's Family Life Division, told NC News that it is expected that not every parish would pursue the program in the same way. "There is a great deal of flexibility for the diocesan coordinator and the parish priest," he said. "We have relied on the principle of local determinism."

MORE THAN 150 Catholic dioceses and 20,000 parishes are participating in the week described as a "Catholic community experience" of prayer, study and action concerning human life.

"The summation of all the topics are centered around the theme, 'If you want peace, work for justice.'" This statement, according to the handbook, "pinpoints the cause of wars and also directs all who are desirous of peace to make positive efforts to achieve due respect for the lives, property and rights of all men."

Regarding the rights of the unborn, the handbook stressed that the fetus is "a creature of God with an eternal destiny and its right to life must not be violated by anyone."

RESPECT FOR Life Week should seek to focus "on the sanctity of human life and

threats to life in contemporary society," the handbook said.

The handbook emphasizes, however, that it is society's duty not only to protect the unborn but to create conditions in which "each person can live a full and satisfying life."

The handbook outlines a variety of parish and educational and action programs on the issue of abortion and recommends community involvement in these. It includes a list of available print and audiovisual materials dealing with fetal development, abortion, and related issues.

Needs of the elderly are also stressed in the handbook. "Twenty million elderly Americans must not be put on the shelf but must be given opportunities to remain productive, creative and in contact with the rest of society."

THE HANDBOOK warned, however, that respect for the aging "must not be paid in empty promises, but in a deeper understanding and positive action, motivated by loving concern."

Poverty, according to the handbook, is surrounded by widely held myths which make the search for solutions harder than it has to be. Respect for Life Week should seek to dispell those myths, the handbook suggests.

To do this, the handbook suggests a number of Respect Life Week activities designed to familiarize people with the needs and the problems of the poor.

Sisters sponsor day-long seminar on 'Choose Life'

"Choose Life" will be the theme of a day-long seminar which the Archdiocese of Miami Sisters Council will sponsor on Saturday, Oct. 7 at

Provisional new Missal is published

WASHINGTON — (NC) — A new provisional sacramentary containing some new Mass prayers has been published by the U.S. bishops' Committee on the Liturgy.

A spokesman for the committee said that the new sacramentary, an official book of prayers used by the priests at the altar, will be made available to parishes through diocesan liturgical commissions.

The use of the new sacramentary is optional, said the committee. The 1966 sacramentary presently in use may continue to be used also.

Marian Center, 15701 NW 37 Ave.

A day of study on social, economic and political issues of concern to the Catholic community will begin with registration at 9 a.m. followed by coffee.

Concurrent workshops will be conducted from 9:30 a.m. to 11:30 a.m. "Facing the Migrant Labor Problem" will be discussed by Augie VondenBosh, Christian Community Service; Robbie Jafee, United Farm Workers and Father John McMahon, Archdiocesan Rural Life director.

"An Education on Abortion" will be presented by panelists: Mrs. Dolores Cecilio, president, Dade Right-To-Life Committee; Mrs. Magaly Llaguno, Dr. Richard Applebaum, Mrs. Marie Palmer, Rabbi Phineas Weberman, Robert Brake and Mrs. Beverly Martin, R. N. and Mrs. Sue Kunsberger, R.N.

A THIRD workshop will feature Dr. Henry McGinnis, sociologist; and Robert Preziosi, executive director of the Archdiocesan CYO,

discussing "Relations Between Parent and Child."

At 11:30 a.m. the keynote address will be given by Sister Carolyn Royal, O.P., regional coordinator of The Network, Washington, D.C.

Those participating have been requested to bring their lunches and a session break will be made between 12:30 p.m. and 2 p.m.

Three workshop choices will also be available during the afternoon between 2 and 4.

"Political Involvement" will be discussed by Sister Carolyn, Rev. Galen Hora, University of Miami Campus Ministry; and Sister Marie Carol, O.P., Barry College.

Sister Jean Cassidy, O.P., gerontologist; and Sister Bernard, O.L.C.R., will outline "Positive Dealing with the Aged" and "Drugs in South Florida" will be the topic of Sister Therese Margaret, O.P. of The SEED, Fort Lauderdale.

Registrations should be forwarded with \$1.00 to Sister Clementina, O.S.P., 1101 NW 47 Terrace, Miami, Fla. 33127.

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Also protest import of foreign labor

Migrants go to court for jobs

Migrant farm workers fought in the courts and on the streets this week for more jobs and better conditions. The outcome is not yet certain, as the hearing is continuing.

The United Farm Workers Union went to court to get an injunction that would prevent the sugar growers and the Federal government from importing Jamaican laborers to cut sugar cane, which limits jobs available to domestic cutters.

In court the government spokesman said any American workers who wanted to could go to a Labor Office which would be referred to growers requesting labor.

THE UNION replied that it would accept if the growers would pay their transportation from their homes to the job site as it does for the Jamaicans.

"Agreements are made with the foreign government on pay and work and if a worker complains while in America he is just sent back home."

— **Father John McMahon**

Government attorneys said there was no provision for that.

Tuesday about 75 migrant men, women and children picketed the Federal Building at 51 SW 1st Ave. for most of the day and handed out literature to passersby.

Among the demonstrators were Fathers John McMahon and Jerry Singleton, director and assistant director of the Archdiocese Rural Life Bureau.

THE DEMONSTRATION was aimed at the Department of Labor which the migrants accuse of allowing the importation of cheap Jamaican labor which shores up the power of the sugar companies and undermines the attempts of American workers to negotiate better working conditions in the cane fields.



Frs. McMahon and Singleton with migrant pickets at Federal Building

The present federal minimum wage for farm labor is \$1.45 an hour.

The leaflet printed by the United Farm Workers Union and passed out at the Federal Building said the government allows foreign labor to come in because of a shortage of American labor.

But, the leaflet said, there were 40,000 farm workers unemployed last year and said the Labor Department had not investigated this despite requests and had instead certified the importation of over 9,000 foreign workers. Father McMahon said, "We already have signed affidavits of people ready to work. The sugar companies only advertised two days for American labor."

FATHER McMAHON said the sugar industry occupies a privileged position because the federal government lays down quotas of production and subsidizes the operation.

And the companies are then given "docile" labor who have no way of protesting, said Father McMahon.

"Agreements are made with the government on pay and work and if a worker complains while in America he is just sent back home," he said.

"They get part of their pay while they are here and the rest when they get back home. But no one knows whether they really get the rest or not," said Father McMahon.

HE ADDED that as long as the sugar companies have total control over foreign workers, local laborers cannot negotiate to improve their existence.

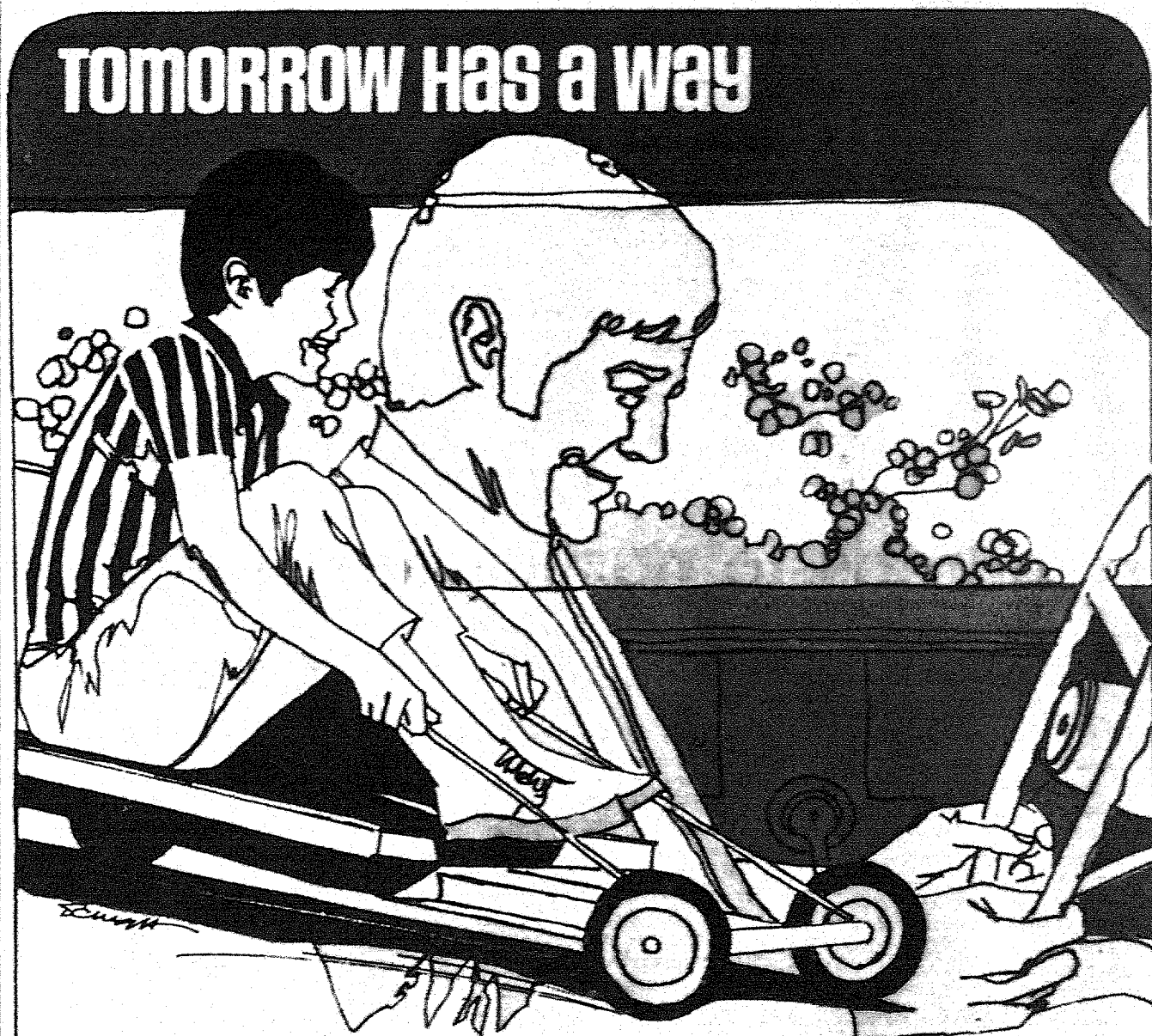
He cited cases where the union has signed pacts with Coca-Cola and the Hood Co. in the citrus area. Workers there have \$2.10 to \$3.90 minimum wage, depending on the job, and fringe benefits similar to those of regular urban jobs, such as group insurance, grievance procedures and vacation.

But most farm labor in Florida is still non-union.

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YOUNG migrant mother and her baby express their view to passers-by.



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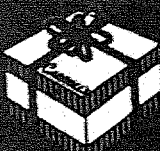
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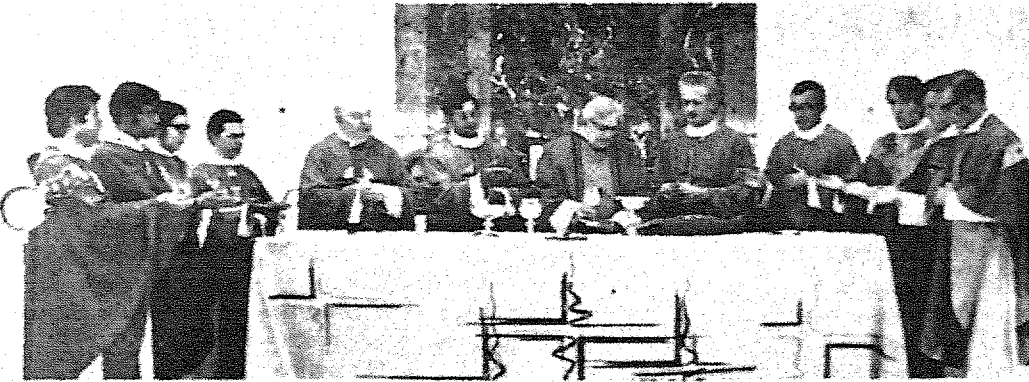
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Priests in the Archdiocese of Miami leave St. John Vianney Seminary after one-day clergy conference where Archbishop Coleman F. Carroll announced the undertaking of a census.



Concelebrated Mass was offered by Archbishop Coleman F. Carroll with the Vocations Director, seminary rectors, and newly ordained clergy during last week's Clergy Conference.

Census to be taken in Archdiocese



CENSUS PLANS are discussed by Msgr. John O'Dowd, V.F., Archdiocesan Director, with Thomas Rossetti, president, Management Directors, Inc. who will coordinate the census taking in South Florida.

(continued from page 1)

apartment on a given street. A census form will be left with all baptized Catholics to be completed by the family in the privacy of their homes. These forms will be picked up the same day and delivered to the parish rectory for auditing," he said.

The Archdiocese will be divided into Regions by Deanery with a moderator for each Region. The parish organization will consist of a parish moderator, the pastor, parish census chairmen, parish secre-

taries, section leaders, team captains and parish census workers.

"The value of a census of this type is obvious," Msgr. O'Dowd said. "The spiritual information is exceptionally important to the priests of the parish by revealing individual and family situations which merit priestly attention."

"WHILE primarily of greatest benefit to the parish, the census adds dimension to the Archdiocese in up-dating vital statistics which will enable realistic planning for future expansion and development in the areas of schools, retirement homes and particularly in attending to the needs of the aged and to others who require assistance through social services."

A complete listing of deanery moderators, meeting dates and a timetable of census events will appear in subsequent issues of The Voice.

Hundreds to participate in cemeteries conference

HOLLYWOOD — The Archdiocese of Miami will be host to the annual convention of the National Catholic Cemetery Conference, Sept. 25-28, at the Diplomat Hotel.

Archbishop Coleman F. Carroll will be the guest speaker during the closing banquet of the four day sessions at 6:30 p.m.,

Thursday, in the hotel's Regency Room. At 1:15 p.m. delegates will tour Our Lady of Mercy Cemetery Miami, following a luncheon at St. John Vianney Seminary.

Msgr. James F. Nelan, Archdiocesan Director of Cemeteries, is chairman of the local arrangements com-

mittee, assisted by William P. Mulligan, administrator of the cemeteries.

DURING formal opening sessions at 9 a.m., Tuesday, Sept. 26 Auxiliary Bishop Rene H. Gracida will give the welcoming address to the hundreds of delegates expected to participate, representing various areas of the U.S.

Msgr. Gustav J. Schultheiss of New York will give the keynote address on the topic, "The Catholic Cemetery — Symbol of Faith and Hope."

Informational workshops pertinent to the operation of Catholic cemeteries will highlight the business sessions.

Membership coffee set

KEY BISCAIYNE — South Florida women are invited to attend a membership coffee sponsored by the Marian Center Auxiliary at 11 a.m., Thursday, Sept. 28, at the Key Biscayne Hotel.

Mrs. Jacques Junger and Mrs. R. Leslie Cizek, Jr., are chairmen of arrangements for the annual event. A documentary film in color will be shown, depicting the work of the Sisters of St. Joseph Cottolengo with mentally retarded of various ages at the

Marian Center for Exceptional Children.

Mrs. Hughes Miller is president of the Auxiliary, which assists the Center, the only one of its kind under Catholic auspices in the southeast United States.

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Tremendous undertaking for our spiritual welfare

From the earliest times following the death of Christ, the Epistles recount the concern of the early Church Fathers for the spiritual wellbeing of the faithful in their care.

Through the ages the Church has reached out to find and to minister to the need of her children.

Now, some 2,000 years have passed and here in our own land, in the Archdiocese of Miami, it was announced this week by Archbishop Coleman F. Carroll that this same regard for the welfare of Catholics living here will be intensified by seeking out all of the faithful to better serve their spiritual needs.

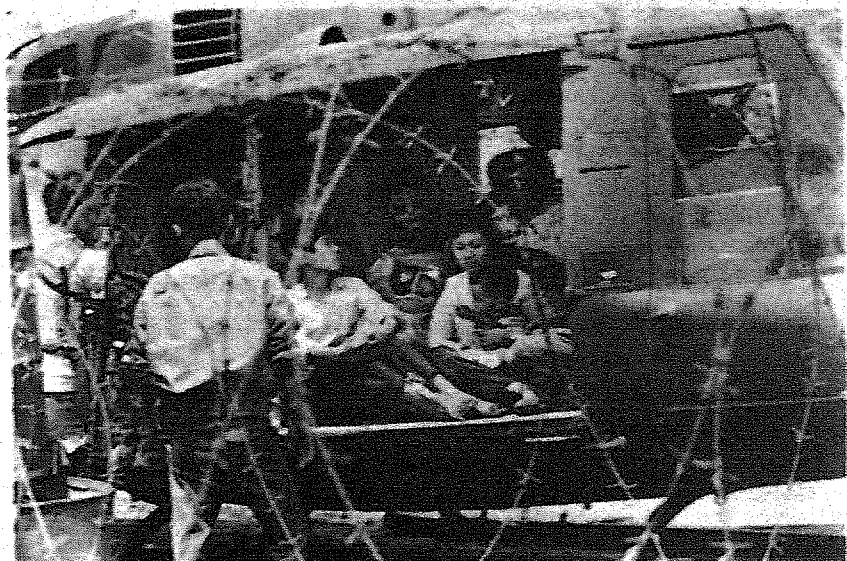
It will be a tremendous undertaking — an undertaking that will involve all of the priests and many of the people living in the eight counties which comprise the Archdiocese. It will be an effort that will

require knocking on some 2.3 million doors to take a complete census of our people.

Dedication, conviction and leadership will be required in order that a well-ordered and efficient tally may be completed before the deadline set for mid-November.

The time and energies of many people will be required to insure the success of this vast undertaking. In any project of this kind, the full cooperation of all Catholics will be needed. In a short time pastors will be urging parishioners to volunteer their services so that the job may be completed with expediency and efficacy. We urge all of our readers to participate to the fullest of their abilities in his most important event, the Archdiocesan census.

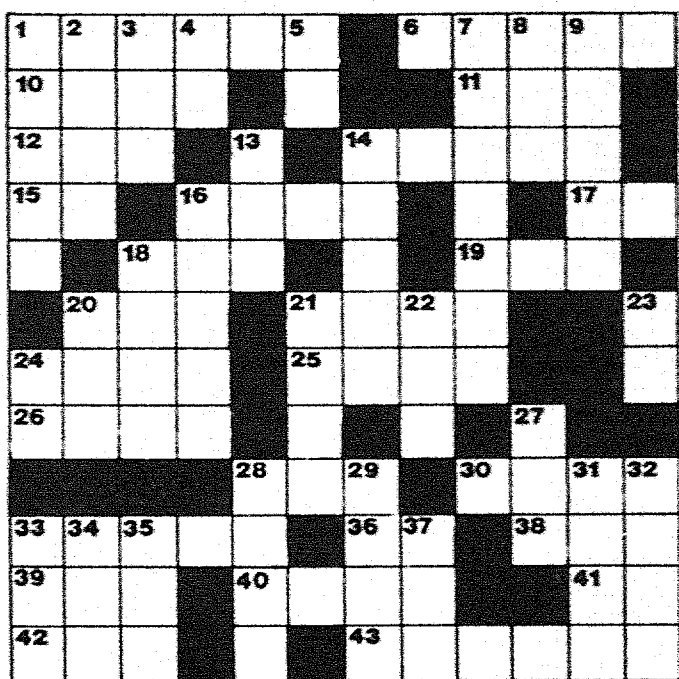
Vietnam — land of death and despair



UNCERTAINTY AND despair are written in the faces of refugees as they huddle into a helicopter to be flown to safety as a North Vietnamese offensive threatens their homes. And these were the lucky ones — most refugees have to walk to safety, carrying what possessions they can manage. War has uprooted millions of civilians. Throughout Vietnam, war has left its scars. Villages have been destroyed, once fertile farm land has been packed with bomb craters, forests have been defoliated. If and when peace does come to Vietnam, it will take decades to restore the land.

LEARNING THE BIBLE

BOOK OF GENESIS



ACROSS

- 1 The Book of Genesis is an introduction to the history of _____.
- 6 Chapter 11 of Genesis tells the story of the Tower of _____.
- 10 Something to sit upon.
- 11 A container.
- 12 Small insect.
- 14 The Great Flood in Genesis lasted _____ days.
- 15 "After Christ."
- 16 Place of evil.
- 17 Point (abbrev.).
- 18 Large vehicle of transportation.
- 19 Opposite of cold.
- 20 Not bright.
- 21 State of unconsciousness.
- 24 Information.
- 25 First man.
- 26 A sign; prophetic meaning.
- 28 Girl's name.
- 30 God created Eve using Adam's rib _____.
- 33 Son of Isaac; patriarch of Israel.
- 36 Either/_____.
- 38 Short for father.
- 39 Period of time.
- 40 Twin brother of Jacob.
- 41 Myself.
- 42 Number of commandments.
- 43 God's home.

DOWN

- 1 Son of Abraham, patriarch of Israel.
- 2 Cause to go; emit.
- 3 A rodent.
- 4 In; on; by.
- 5 Sixth tone of the musical scale.
- 7 Patriarch of the Israelites.
- 8 Used to hit a baseball.
- 9 Country of exile for the Israelites.
- 13 Affirmative answer.
- 14 God sent a _____; Noah escaped by building the Ark.
- 16 Having to do with people.
- 18 Chew.
- 20 Holds back water.
- 21 Adam's son; killed Abel.
- 22 On the sixth day God created _____.
- 23 Opposite of down.
- 24 To finish, perform.
- 27 Our Creator.
- 28 Son of Adam; killed by Cain.
- 29 Built the Ark to escape the Great Flood.
- 31 Title of person.
- 32 God sent Adam and Eve from the Garden of _____.
- 33 Fast plane.
- 34 Plural of "is."
- 35 Is able.
- 37 Be sorry for; regret.

PUZZLE ANSWERS ON PAGE 18

Sublime peace of mind lies in living for today

By MSGR. JAMES J. WALSH

As everyone knows it is rather rare to find Christianity and ancient paganism agreeing on any one thing. But the old Romans had a saying that Christians found they could adopt. The saying was: "Age quod agis." Do what you are doing — do the job of the moment and forget the rest.

Now of course the pagans put a different slant on this. They translated the same thought in the pleasant, well-known words: "Eat, drink and be merry today, for tomorrow we die."

The Christian interpretation of the pithy saw is this: "Live for the present moment, just for today. Abandon yourself to God and rest in His will. He asks surrender of the will only for this moment, not for tomorrow or next week or a year from now."

HENCE, concentrate on the job of the moment, put first things first, and, therefore, trust Him completely to come to our aid in every way needed.

Needless to say, this touches on the matter of confidence in God. But it does so in

The Truth of the Matter

a practical common sense sort of way. "Live for today" reminds us that there are three burdens we can hoist on the shoulders — the past, the present, the future.

And there's only one burden we need to carry — the present. The past is gone, and the future does not exist.

A great many people, however, who are short on confidence in God, manage to heap all three loads on their protesting backs, and then wonder why they find it so hard, so frightening to plod through life.

Some, in addition to the more than sufficient burden of the present, make a habit of going to the past and digging up the bones of sins or failures or heartaches and trying to make them live again.

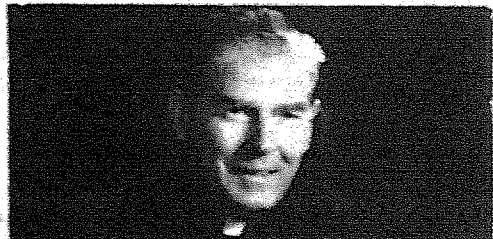
The frustration they experience makes it considerably more difficult to handle the pressing problems of the present moment. But that is not all. Since they refuse to live just for today, they are apt to travel into the future as well as the past. Then they engage in the futile but exhausting task of trying to put flesh and blood on what they imagine might come to exist.

SINCE the future may not come at all, not even tomorrow's feared problems, their mental exercise succeeds only in adding another fearful bundle to overloaded shoulders.

God obviously is against such back-breaking practices. He knows our frame so

well that He insists we learn that we have strength only for the burden of the present.

This is why He deals life to us only one



MSGR. JAMES J. WALSH

moment at a time. No one is ever entrusted with a whole day at once or a week. It would be more than we can handle.

He never says to go back and relive April of five years ago. He does say that in this moment you can repair in His eyes the damage done in that sad month or at any other time in life, when, according to His set of values, we were really failures.

This, too, is what Our Lord is trying to tell us in the passage of the gospel which describes how well God cares for the lilies of the field and the birds of the air, even though they neither toil nor spin nor sow nor reap.

And He sums up the lesson in one line: "Seek first the Kingdom of God and His justice, and all these things shall be given you besides."

WHEN we seek the Kingdom of God, we are trying to carry out God's will for this moment.

We are attempting to abandon ourselves into His hands, being confident that if we try to live just for this moment, then we are seeking Him first. Then He promises "these things shall be given besides," that is, our material needs will be taken care of through a combination of His help and our effort.

Is the extremist right then in saying God does not want us to make any provision for the future, that we need not be prudent and make plans? Of course not.

Prudence is a most pleasing virtue to God. But confidence is greater, confidence that if we do as well as possible the job of this very hour, then indeed God will aid us with His help in the problems of the future.

Living for the present, in this sense, is certain to lighten the burden of life, by leaving the past to the past, by letting God shape the future, since He alone knows what it will bring.

Living for today brings peace of mind, therefore, because it directs our attention to one field, namely, the demand of this moment. And for this job, we know with God's grace, we can always be ready.

God cannot but be pleased at such confidence in His power and goodness. With this in mind, it's easy to see the wisdom of these words of holy scripture: "Do manfully and let your heart be strengthened, all ye that hope in the Lord."

THE VOICE

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'Hurricane ball' will be staged Sept. 29

PALM BEACH — The fourth annual "Hurricane Ball" which benefits Our Lady of Florida Retreat House will be held Friday, Sept. 29, at the Hotel Breakers.

Music during the dinner and dance, co-sponsored by the Knights of Columbus in Palm Beach County with the Passionist Fathers who conduct the retreat house,

will be provided by the Cliff Hall orchestra.

Father Colman Haggerty, C.P., monastery rector, heads the arrangements committee, assisted by William Kearns, Frank Washart, Joseph Scirrotto, Mrs. Mary Fay and Mrs. Dorothy Griffin.

Honorary chairman is Arthur Lynch, formerly one of the leading promoters of the fund-raising event, who is now confined to a nursing home and to whom this year's ball is dedicated.

Volunteers are needed at nursing home

Volunteers are urgently needed at Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St., North Miami, for assisting residents in a variety of ways.

According to Sister Helen Mary, S.B.S., executive director of the center administered by the Sisters of Bon Secours, volunteers are being sought to move patients in wheel chairs to physical therapy, dining room, chapel, as well as to assist the staff in the feeding of medical patients, and to perform such services as reading to residents and serving in the newly opened gift shop sponsored by the Villa Maria Auxiliary.

Anyone interested in donating a few hours of their time should contact Sister Helen Mary at 891-8850.

Conference held at motherhouse

ST. AUGUSTINE — "Basic Concepts and Skills on Community Living in the Vatican II Era" was the topic of the first of a series of conferences for Sisters of St. Joseph of St. Augustine Florida recently at the motherhouse.

More than 170 nuns participated in the workshop on Communications and Group Dynamics conducted by Father Raphael Domzall and Father Donald Devaney, of Cincinnati, both members of the Passionist Fathers.



BASEBALL bat made by the company founded by her father is one of the cherished possessions of 104-year-old Mrs. Lida Scholl at Villa Maria Nursing and Rehabilitation Center where she is the oldest resident.

Reaches 104, says she has no formula

On the eve of her 104th birthday, Mrs. Lida Scholl recalls the place of her birth as one where "they have the best bourbon, the fastest horses and the most beautiful women."

"So I must be one of those women," the ranking senior citizen at Villa Maria Nursing and Rehabilitation Center said Sunday as younger members of the golden age community gathered around to wish her "many happy returns" during a birthday party hosted by the Sisters of Bon Secours who administer the Villa.

ONE OF 10 children born to Mr. and Mrs. J.F. Hillerich in Louisville, Ky., Lida was the fifth oldest and is sole survivor in the family which founded the J.F. Hillerich Co., manufacturers of the famous "Louisville Slugger" baseball bat. One of her cherished possessions is the baseball bat sent her by the company last year.

As a young girl she reflected that she attended Catholic schools in Louisville and was graduated from Ursuline Academy there. "I did not work except to help my mother at home," she said. "In fact I pretty well did as I pleased."

Well-wishers, including her only living daughter, Mrs. George Wilcox of Miami Shores, showered her with kisses, flowers and other gifts. Mrs. Scholl's memory of her first meeting with her husband is unblurred by the years.

"I WAS singing a song

called, 'Sweet Forget Me Not' while my sister played the piano," she explained. "He came into the living room with a friend of the family — I'd never met him before."

That was the beginning of an on-again, off-again romance which finally culminated in marriage in 1891 when she was 23.

Before her husband died in 1927 he served as Sheriff of Jefferson County in Kentucky as well as being engaged in a variety of business ventures. She devoted her spare time to gardening and volunteer nursing.

"I've told them here that I can't do any nursing anymore," she declared. "I'm definitely retired and that's that."

SINCE she began vacationing with her daughter and late son-in-law in South Florida in the 1930's, when she was an enthusiastic fishing and camping companion, Mrs. Scholl has broken each of her hips, her arms and several ribs in falls which occurred as she advanced in age.

A resident since last year at Villa Maria, where she spends most of her time in a wheel chair, she has no formula for longevity.

"You'd have to ask the Supreme Power to get the answer to that," she said.

Sister Margaret chosen hospital administrator

Sister Margaret McManus, O.S.F., has been named administrator of St. Francis Hospital, Miami Beach, succeeding Sister Anne Veronica, O.S.F., who headed the hospital since 1966.

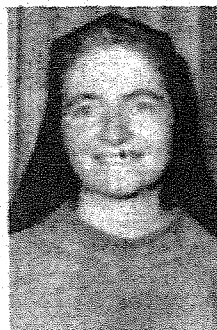
Formerly assistant administrator at St. Joseph Hospital, staffed by the Franciscan Sisters in Tampa, Sister Margaret is a native of New York State, who received her B.S. degree in Business Administration at St. Bonaventure University and a Master's degree in Hospital Administration from the University of Minnesota.

Now in her 22nd year as a Sister of St. Francis of Alleghany, N.Y., she is a member of the American College of Hospital Administrators.

Sister Anne Veronica had served at the Miami Beach

hospital in various capacities since 1942 when she was a postulant in the religious order.

In 1944 she was operating



Sr. Margaret, O.S.F.

room supervisor and from 1953 to 1957 studied for a Bachelor's degree in nursing.

She has a master's degree in Hospital Administration from the University of St. Louis. From 1957 to 1966 she was assistant administrator of St. Francis Hospital.

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Around the Archdiocese

Palm Beach County

Sacred Heart Home and School Association Lake Worth will hold its annual Bar-be-cue, Sunday, Sept. 24 at John Prince Park, Lake Worth from 12 to 6 p.m. Highlighting the event will be a baseball game between Sacred Heart and Holy Spirit parish, Lantana.

An international covered dish dinner party, sponsored by the Catholic Daughters of America, is slated for 6 p.m., Tuesday, Sept. 26 at the CDA Hall, 537 Pine Terr., West Palm Beach.

Broward County

St. Charles Borromeo Catholic Women's Club, Hallandale, will sponsor a dessert card party, Tuesday, Sept. 26 at 1 p.m. in the parish center, Hallandale Beach Blvd. and NW Sixth Ave.

The Women's Club of St. Boniface parish, Hollywood, will host its first card party of the season, Thursday, Sept. 28 from 7 to 10 p.m. at the Recreation Hall of Sunswep Homes, NW 13 St. Tickets may be obtained after Sunday Masses from Mrs. Frances Seaman, 983-9253 and Mrs. Margaret Smith, 983-5873.

Richard Hegetschweiler has been elected president of the newly-created St. Bernard Parish Council, Sunrise. Other officers include: Donald Lambert, vice president; Rita Hegetschweiler, recording secretary; and Helen Hunt, corresponding secretary.

A retreat for the men of St. Bernard parish will be held the weekend of Sept. 29-Oct. 1 at Our Lady of Florida Retreat House, West Palm Beach. Applications are available from ushers after Mass or by contacting Steve Malus, 733-2928.

St. Anthony Catholic Women's Club, Ft. Lauderdale, will hold its first meeting of the season Tuesday, Sept. 26, at 11:30 a.m., in their club room. Following announcement of committee chairman and the year's program, a covered dish luncheon and card party will be held.

A home fashion show, hosted by Nativity Guild, Hollywood, will be held Wednesday, Sept. 27 at 8 p.m. in the parish hall.

A "Cheapie Dance," sponsored by the Pompano K. of C., will be held Saturday, Sept. 23, at 8 p.m. in the Council Hall, Six Columbus Square. "The Tom Cats" will furnish the music.

Dade County

Marian Towers Residents' Club will host a dessert card party, Thursday, Sept. 28 in the main dining room of the Towers, 17505 North Day Road, Miami Beach. Reservations for the 12:30 p.m. party can be made by calling 944-1132.

A fashion show and luncheon, hosted by St. Augustine's Women's Club, will be held Wednesday, Oct. 19 at 11:30 a.m. at the Riviera Country Club. For reservations call Mrs. Gideau, 666-8689 or Mrs. Donaldson, 666-3142.

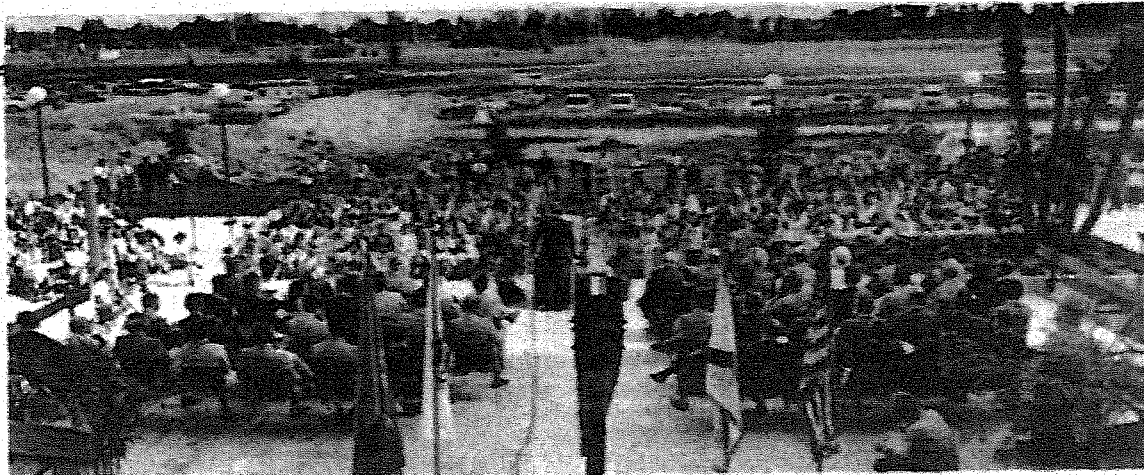
A special meeting of the Third Order of St. Francis will meet Sunday, Sept. 24 at 3 p.m. at St. Francis Hospital Chapel, Miami Beach. Father David Ford will conduct the meeting.

A Day of Reflection for Women will be held Saturday, Sept. 23 beginning at 9:30 a.m. at the Dominican Retreat House, 7275 SW 124 St. Kendall. It will close at 2 p.m.

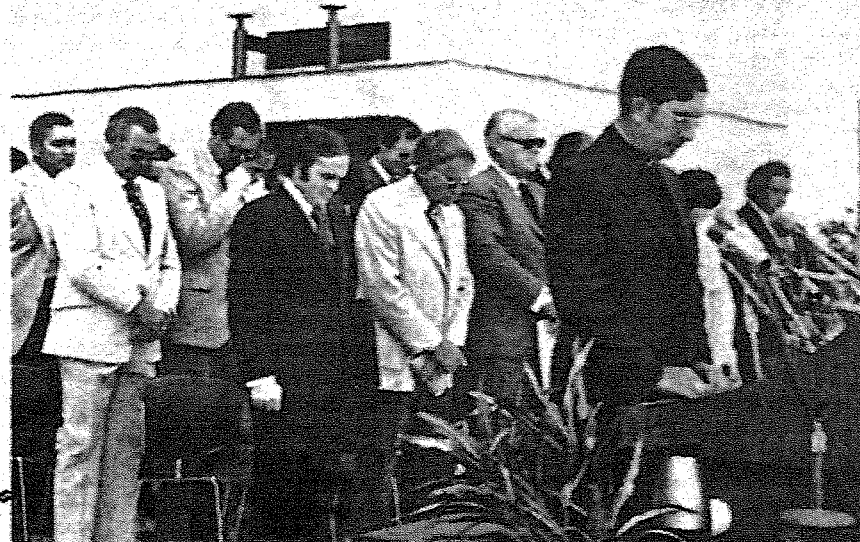
On Sunday, Sept. 24, a Day of Reflection for Spanish speaking Men and Women will be held from 9:30 a.m. to 4 p.m. at the Retreat House.

A pot luck supper, hosted by Holy Rosary Council of Catholic Women, will be held Tuesday, Sept. 26 at 7:30 p.m. in the convent. All ladies of the parish have been invited to attend. Members have been asked to bring a covered dish of their choice.

On Saturday, Sept. 30, the Council will sponsor a rummage sale beginning at 7 a.m. at the Old Railway Express Depot, Banyan St., Perrine.



OPENING ceremonies at Florida International University included benediction by Auxiliary Bishop Rene H. Gracida. Located in Miami's southwest section, the new university has more than 5,000 students enrolled for this semester.



Broward deanery women launch new publication

FORT LAUDERDALE — "The Vine," a new publication of the Broward Deanery of the Miami Archdiocesan Council of Catholic Women, made its debut this month

with four pages of news of interest to affiliations in Broward County.

Under the direction of Mrs. Louis Hyzy, deanery president, the four-page

newsletter will be published monthly. In its first edition it included activities of the commissions which comprise the deanery and a message from each commission chairman.

IN THE "President's Column," Mrs. Hyzy emphasized that the newsletter name "The Vine," was selected because, "We are interpersonal, interdependent beings and the bonding material that holds us together is our oneness in Christ."

"He tells us we must share, we must communicate, we must draw strength and purpose from the well-spring of grace, which He assures us will never run dry. For He, Himself is the tap root that nourishes and regenerates the thirsty, wilting branches."

"This is your 'Vine,'" she continued. "Draw from it as much as you need but feed it faithfully and conscientiously that we may indeed, produce abundantly."

"The Vine" also encourages messages from pastors in the Broward area. All communications should be sent to Mrs. Hyzy at 1306 NW 15 Court, Fort Lauderdale, 33311.

Queen to be chosen for Columbus fiesta

A contest to select Queen Isabella and a court of four princesses for the seventh annual Columbus Fiesta Days scheduled to be held Oct. 7-9, was announced this week by Florida Chapter I of the Knights of Columbus.

Young women between the ages of 18 and 28 are eligible to participate and those interested in competing should submit a photograph, accompanied by biographical information, including name, address, age, height, weight, color of hair and eyes, education, occupation and hobbies and other interests.

ENTRIES should be forwarded to Mrs. Dolly Bongiovi, 13000 NW Seventh Ave., before or on the Sept. 25 deadline.

The queen and her court

will be installed during ceremonies at the Miami Bayfront Park Bandshell on Saturday, Oct. 7, and will reign during a coronation ball and pageant on Sunday, Oct. 8.

Arthritis treatment helps thousands

ARTHRITIS

used and recommended by doctors

James L. Scribner has developed an electronic therapy board that is bringing relief to thousands, according to their statements.

Mr. Scribner made the first board for his wife who had undergone back surgery twice and was scheduled for surgery for the third time. After she had slept on the heat board for only seven days, it was time for Mrs. Scribner to enter the hospital. Her physician, after examining her, sent her back home with the instruction to continue what she had been doing, Mr. Scribner reported.

The Solarama is recommended for arthritis, back disorders, tension, nerves,

virus infections, sleeplessness, burn, post-operative healing and other ailments.

Mr. Lowell Spangle of St. Petersburg stated, "after two weeks, my emphysema was definitely helped." Mr. Spangle also said, "I find it very relaxing; it helps me sleep."

In Jacksonville, Mrs. Theresa Kohten, an 81-year-old arthritis patient, reported less pain and nervousness, and she is sleeping better in only one month. Mrs. Kohten said, "I believe in Solarama, and I want very much to see others have a healthier and better life, free from pain."

Dianne Rebow of Miami, Florida said, "I obtained a Solarama board after falling and severely injuring my knee. The board prevented swelling and bruising which my doctor said definitely would occur; the board helped tremendously to relieve the pain."

Over 10,000 people are presently using Solarama boards.

Introducing the product to South Florida is Mrs. Laura Guthrie of Miami, who reports the successful use of the board locally.

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Dr. David S. Howell, M. D., Professor of Medicine at the University of Miami, says, "I read over the material you (Solarama of Fla.) sent me about the Solarama Electronic Therapy. I don't doubt that the inventor can generate some high frequency waves which penetrate a mattress and give a person a night's dose of something akin to short wave diathermy, or diaphys. This would of course improve circulation and increase muscle relaxation during sleep, a highly commendable and harmless form of therapy."

FOR FURTHER INFORMATION CONTACT: IN MIAMI: 226-2916 or 261-2691

OR MAIL THIS COUPON TO: SOLARAMA of So. Fla. 4371 SW 85th AVE. MIAMI, FLA. 33155

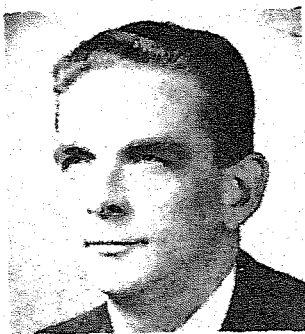
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Ireland's lesson: when death looks better than life

By FATHER ANDREW M. GREELEY

One of the ways to perceive how bad the Ulster situation is, would be to imagine what the casualty level would be in a nation the size of the United States that was torn by the same sort of violence.

If Ulster were the size of the United States, the proportionate number of people killed in the past several years would be well over a million, or if Ulster were merely the size of the city of Chicago, over three thousand people would have died in the violence.

But whether it be six hundred, or four thousand, or a million and a half, one would argue the numbers look insignificant compared to the carnage in places like the Sudan, or Burundi or Bangladesh, or most notably Vietnam.

BUT THE POINT is not to compare the size of various tragedies. One person killed in senseless conflict is an intolerable evil. The point is, rather, that within its own rather diminutive context, the conflict in Ulster is a disaster which has torn apart the social fabric of the society that had very little to bind it together in the first place.

The fact that a good deal of the killing now is being done, not by the IRA, but by "thrill" killers, indicates how badly the social structure of Ulster has deteriorated.

What is worse, a solution seems as far away as ever. One has a terrible feeling when one hears the daily TV reports of the violence in the North of Ireland that long after the Indians and the Pakistani, the Jews and the Arabs, the Ibos and the Hausas, and even the blacks and the whites in the United States have settled their conflicts, Catholics and Protestants in the North of Ireland will continue to battle with one another.

Ironically, the IRA, which started modern guerrilla warfare in 1916, has proven that one of the cardinal principles of guerrilla conflict is no longer true. Chairman Mao always insisted that revolutionaries must swim in the sea of people, meaning that if guerrillas did not have some sort of support from the larger population, the revolution was doomed to failure. The success of Che Guevara in Cuba and his failure in Bolivia showed the difference that "swimming in the sea of people" makes.

ALTHOUGH the IRA is overwhelmingly disliked in the Republic of Ireland and has lost the support of most of the Catholics in Ulster, it survives because of financial support from abroad (especially, one suspects, from the United States) and because the IRA gunmen — whatever their faults may be — are brave men; despite Chairman Mao's dictum it turns out that several hundred urban guerrillas can indeed tear apart a social structure, so long as they are not afraid to die — no matter how little popular support they might enjoy. (The Tupparmaro movement in Uruguay is another example of phenomenon that brave gunmen do not need popular support to bring a society virtually to its knees).

The urban guerrillas in the United States, about which we heard so much several years ago, have not been as successful in shredding our society as the IRA has been in Ulster. The reason is that the American urban guerrillas found living attractive. Their complaints against society, however violently expressed, were not such that death was an acceptable alternative. The secret of the IRA is that for many of its gunmen, death is an acceptable alternative to life in Ulster.

Urban guerrillas then can make life virtually impossible in the modern society. They may not win, and indeed they tend to be unrealistic or obscure or fanatic about what the goals of their murdering really are; killing becomes almost an end in itself; the collapse of a society is a goal beyond which no other need be conceived. The urban guerrillas say in effect to "legitimate" authorities, "either you turn over this society to us or we will destroy it".

Those who hold political power have yet to find an effective way of coping with such brave, though half-mad killers, but there is an object lesson in the Ulster tragedy. When oppression is pushed so far that some members of the society are willing to consider sudden death as a plausible alternative, a situation is created when a brave man becomes indistinguishable from the psychopath.



Let justice descend, O heavens, like dew from above,
like gentle rain let the skies drop it down.
Let the earth open and salvation bud forth;
let justice also spring up!
I, the Lord, have created this.
Isaiah 45:8

Are Black Catholics separatists?

By DALE FRANCIS

The National Office for Black Catholics is having its first national campaign for funds the first week in October. The NOBC has the full support of the hierarchy in its campaign. Hopefully the campaign will draw enough support to provide the financing for a full program that has already been worked out in detail by the leaders of the organization.

Except to urge that you give some support to the NOBC, I'm not going to talk either about the campaign for funds or about the plans of the organization. Instead I thought I'd address myself to a question I hear from various places: that is the question of why there should be a separate organization for black Catholics.

THOSE who ask the question ordinarily already have the answer already in mind. They don't think there should be a separate black organization at all. After all, aren't we taught to believe that we are all one, that the pigmentation of a man's skin is of no importance. The argument goes on to point out that just when white people are told that integration is an ideal to be sought we get an organization that is the opposite of integration.

Any question is pertinent if it is being honestly asked and I think this is a question that deserves to be treated seriously.

Many white Catholics have been concerned because they see black Catholics separating themselves. When in a moment of impassioned rhetoric, black Catholics a couple of years ago said they were first black, then Catholic, it was something that disturbed white Catholics.

I'm not a black man and no one but a black man can really speak for black people. So I start off with a disability in seeking an explanation. But I am a man with a long history of concern for black people.

WHEN I was confirmed a quarter

a century ago I chose the name of Peter Claver because St. Peter Claver gave his life in service of black people. So I've been sensitive to the question for a long time and perhaps I can give some answers that will not offend black people and might help white people understand.

First of all, the separation of black Catholics into an organization like the NOBC is not foreign to the Church in the United States but very much in the pattern of development.

From the very beginning of the growth of the Church in the United States, Catholics gathered into ethnic groups. In part it was a matter of language but this wasn't the only reason. Catholics from different ethnic backgrounds had different devotions, different ways of cultural expression. It was important to Italians, Germans, Czechs, Polish, Irish, that they keep their cultural identity.

Nor were they considered any less Catholic because they chose a kind of separation. It was a natural development within the whole of Catholicism in the United States.

It still exists today, although perhaps to a lesser extent in this day than in the past. Yet there are cities in which there are parish churches a block or so separated, one Italian, another Irish, perhaps another German.

The linguistic reasons are for the most part gone, second and third generation families make up the membership of the parishes, and yet they hold to the parishes of their own nationality.

WE'VE come to recognize the cultural importance of ethnic minorities. The day in which we spoke admiringly of a melting pot concept of citizenship, into which the many nationalities were thrown to emerge all alike as Americans, has happily passed.

We understand now there is a value in the diversity of cultures, that each ethnic group makes its own

contribution to the society as a whole but to make this contribution it is necessary for each ethnic group to develop pride in its own group.

So far from being something strange in the Catholic Church in the United States, the National Office for Black Catholics is in the very pattern of the past and in accord with the new understanding of the value of diversity in cultures.

And what about that statement: black first, then Catholic? It again is in accord with truth. A man comes to the Church as what he is. Those who made this statement weren't trying to place their faith in some secondary position; they were simply asserting the recognition of their own identity as black, understanding they can be Catholics only as the black people they are.

THE RIGHT to pride in what you are is an important right. Maturity is in being what you are. The Pole who wishes he were Irish, the Italian who wishes he were Czech, is failing to come to terms with his own identity. So it is the black man must come not only to terms with his own blackness but he must have pride in being what he is. It is the act of maturity and the act of reality.

So the National Office for Black Catholics is an organization within the historical pattern of the Church in the United States and in accord with the recognition that men must have pride in being what they are and that the only way any man can come to the world as a man is with pride in his own identity.

What the National Office for Black Catholics is doing is not really separatism but the development of black people by black people and with black people and those who understand the Catholic Church is a unity of diverse peoples will support the movement with their prayers and their contributions.

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There's human interest in film of old rodeo pro

When *The Legends Die* (Fox) — Beginning with one of the loveliest and most poignant opening sequences in recent recall, Stuart Millar's "When The Legends Die" offers its promise as a work of exceptional style and substance. Perhaps in this age of wide-spread mediocrity in film we simply demand too much of movies that begin so well, but it is impossible to conceal disappointment when "Legends" winds its full 107 minutes to a close, having revealed itself as an admittedly stylish and substantial film, but nonetheless one that deep down is quite conventional in terms of plot, and commonplace in the message it bears.

THE FILM offers an unusually dramatic context for the contrasting of two distinctly American ways of life: the first, one with which most of white, middle-class America is familiar in at least a general way: the other, the one which is at once supremely indigenous and alien — that of the tribal American Indian.

The lovely opening scenes take us into the latter, in a

moody trek across a luminous stretch of wilderness in southern Colorado to the crude but entirely self-sufficient campground of an orphaned Ute Indian boy.

The surrounding aspens glow with fall color, the cold brooks gurgle sweetly, the Indian boy lives in harmony with his environment and in the company of a full-grown grizzly bear he regards as his brother. Wrenched away from this idyll and forced to abandon his "brother," the boy is brought to the Southern Ute Reservation in Ignacio to "learn the ways of the white man."

IT IS at this point that a truly absorbing film study might have begun, but in working with a script by Robert Dozier based on the novel by Hal Borland, producer-director Millar instead takes a conventional turn rather than explore a process of killing acculturation.

The film skips ten or so years ahead to find the boy Tom Black Bull (Frederic Forrest) now a young man, "civilized" to the point of quiet desperation in tending

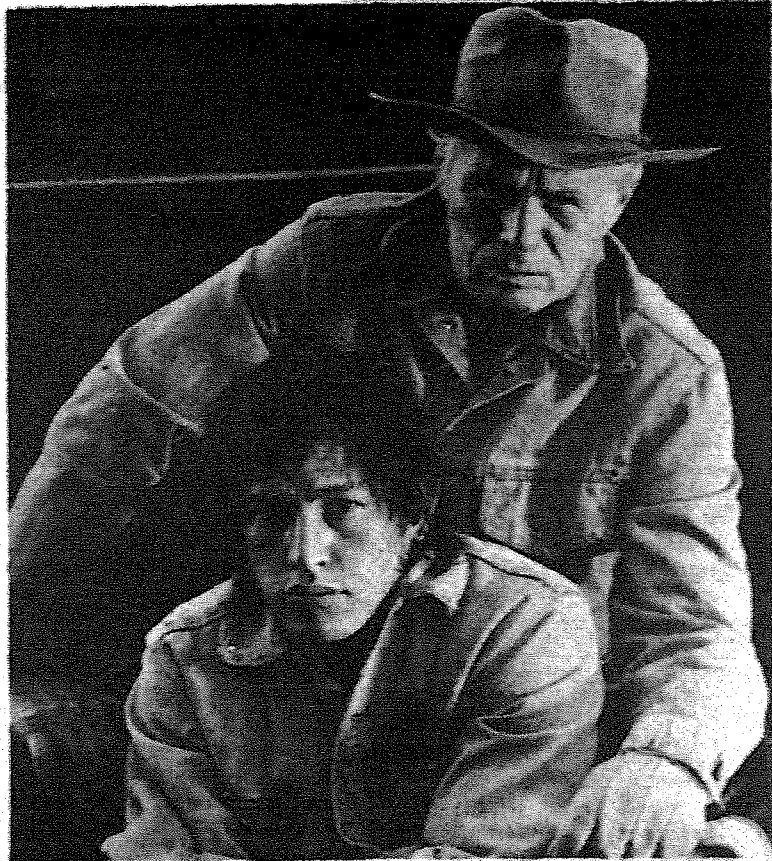
the reservation sheep, when all he wants to do is run with the wild horses.

The tedium of his life is broken when a sharp-eyed rodeo hustler named Red Dillon (Richard Widmark) recognizes in Tom a horse-riding savvy that just might be parlayed into a small fortune on the backroads rodeo circuit.

Dillon assumes responsibility for the 18-year-old and, in effect, owns him for the next three years.

The classic movie cliché of callow youth learning hard and fast at the hands of an older hand begins. Tom is brought to perfection as a bronc rider, forced to take a dive every now and again so that Dillon can keep his suckers happy, but, more, witnesses his own exploitation by a man whose physical and social superiority cannot overshadow his moral corruption.

Among the chief problems of the film is a loose structure which allows for jumps here and attenuation there. In addition, there is an awkward (because it fails to elicit the proper response on



The old and the new. Richard Widmark is an old rodeo con-artist who takes young Indian, Frederic Forrest, under his wing to turn a few bucks on the rodeo circuit, in "When the Legends Die."

our part) segment concerning the young rider's relationship with a divorced nurse — the sequence is overextended and tells us little about Tom's development or what's really

bothering him.

The film is nonetheless memorable for that lovely first 20 minutes, and contains enough human interest to warrant serious attention.

Richard H. Kline's photography is excellent, and Millar's directorial debut is strong enough to create anticipation about his next effort. (A-III)

Man pitted against nature — or at sea in a papyrus boat

The *Ra Expeditions* (Interwest Film Corp.) Anthropologist Thor Heyerdahl, that intrepid, latter-day Viking adventurer who uses Madison Avenue techniques to popularize his scientific theories, has captured front page space in newspapers around the world with his voyages in primitive crafts across the Pacific and Atlantic Oceans.

His 1947 Kon Tiki voyage from Peru to Polynesia in a wooden raft demonstrated the possibility of migration from South America to Oceania (and resulted in an Academy Award documentary.)

Heyerdahl's recent voyage was from Africa to the Americas in a papyrus reed boat called the *Ra*, the name of any Egyptian god.

MANY similarities between South American culture and that of the ancient Middle East led Heyerdahl to the supposition that there must have been a sea link between the two.

Using a reed craft of early Mediterranean design, Heyerdahl set out several years ago to see whether such a ship could stand the long voyage between hemispheres. *Ra I* floundered just short of its goal, but in a second boat Heyerdahl proved that such a voyage was feasible.

The documentary which he has made of these two attempts was nominated for this year's Academy Award and is primarily a vicarious sharing of the adventure on the high seas.

IT IS difficult to resist such a romantic quest as this, and carping about the inadequacies of the film misses the spirit which animates it.

Whether or not one is interested in questions of early cultures (and it is uncertain how much the expeditions contribute to answering them), no viewer will miss the excitement of watching men pitted against nature.

If any justification for the journey, other than this is

necessary, then it is Heyerdahl's discovery of how extensive and destructive is the

present pollution of what until now has been regarded as the open sea. (A-1)

It could happen only in the movies - but it's amusing

The *Public Eye* (Universal) Opposites attract, according to this movie expansion of Peter Shaffer's one-act play and that's why an elite "establishment" accountant in his mid-thirties (Michael Jayston) would want to wed a rootless young "hippie" waitress (Mia Farrow).

He will educate her in the arts, she will teach him how to have fun.

Predictably, each partner reverts to kind, and within six months husband-wife appear more like parent-child.

A wise and whimsical private detective (Chaim

Topol) is hired by the husband to find out why the wife loses track of time during mysterious daytime outings in old London town, and the wife and detective flirt innocently after they discover a bond of attraction in their mutually unorthodox personalities.

"I've had the most intimate relationship in my life with someone I've never spoken to," the lonely girl confesses to her pedantic spouse. "Let her lead you by not speaking," chimes the detective in an all-out effort to convince the stuffed prune that emotional responses are just as important as icy

'Private Duty Nurses' gets a bad rating

Private Duty Nurses (New World) Doctors and patients fighting problems of racial discrimination, military service, and water pollution in sunny Santa Monica devote equal time to gratuitous sexual pursuits with student nurses. (C)

verbal logic. "How many people would become married in fact as well as law if they just shut up and looked and listened and heard each other's heartbeats?"

Such is the fluff of bitter-sweet romance; it can happen only in the movies, and Sir Carol Reed makes it happen here most engagingly. The distinguished director proves his adeptness at handling romantic comedy as he blends the sprightly performances of the three stars with a sumptuous tour of London so much padding, but marvelously integrated into the theme of the film. Couples seeking an evening's mild diversion will do well to keep an eye out for this little charmer. (A-II)

Hoots at this film could be pardoned

Bluebeard (Cinerama) There are a number of funny things in this low-camp take off on the story of the infamous "Bluebeard" lady-killer in the pre-Nazi Germany, and some of them may even have been intended.

Whatever, Richard Burton in the baronial title role resorts to his favorite defense mechanism of making his face and eyes go dead.

Some others in the cast (Raquel Welch, Virna Lisi, Nathalie Delon) play it for snickers as Burton's luscious victims; others, (Marilu Tolo, Agostina Belli, Karin Schubert) play it very straight.

Director Edward Dmytryk never does make up his mind, and no one ever bothered to tell Joey Heatherton, the Bluebeard victim who gets the longest expo-

sure, that she was not auditioning for the role of a walking, talking Barbie Doll.

Better acting has been seen in high school productions, but for that matter, so has been writing. Most audiences will either get up and leave or sink down and fall asleep.

Those who stick around with their eyes open will see a lot of coy nudity and even more tastelessness and vulgarity.

Raquel Welch, for example, does not offend by taking her clothes off, but instead offends by impersonating a "swinging" nun, complete with tres decollete habit!

The massive ineptitude of the production may make you hoot, but it is the painful sort of self-defensive hooting we all can do without. (C)

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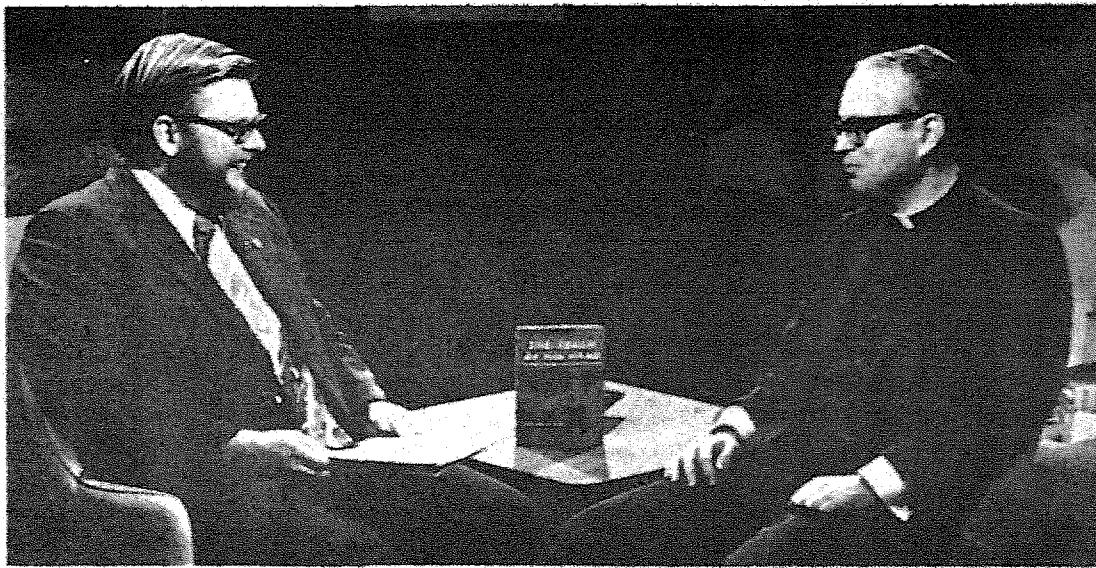
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"The Touch of His Hand" will be reviewed on Book Barrow, a monthly segment of The Church and the World Today to be telecast Sunday, Sept. 24 at 9 a.m. on WCKT-Ch. 7. John Cripps and Father Frank E. Cahill will review the book.



BOOK REVIEW

More about Eleanor's life

Eleanor: the Years Alone, by Joseph P. Lash. Suitable for general reading.

This volume is a continuation of Lash's Pulitzer Prize winner "Eleanor and

Franklin" which covered the years of Mrs. Roosevelt's life only up to her husband's death in 1945.

Many Americans expected her to retire to Hyde Park

but she decided to accept President Truman's offer to become a member of the first American delegation to the United Nations.

She also continued to write a column which appeared in several hundred newspapers throughout the country and she gave lectures defending the role of the United Nations in maintaining world peace.

SHE never hesitated to submit her frank and honest opinion on controversial domestic and foreign policies, especially the creation of the new state of Israel, to Mr. Truman or his Department of State. Her continuous opposition to Franco Spain and her refusal to support federal grants to parochial schools caused Cardinal Spellman to denounce her in a public letter.

She relates numerous incidents of how difficult it was for her to work with members of the Russian delegation but she became alarmed over the growing cold war mentality that was developing in this country.

Because of her outstanding efforts to secure the acceptance of a Declaration

of Human Rights by the United Nations, she won the admiration of both foreign and American representatives who consequently nominated her for the Nobel Peace Prize which she never received.

DURING the presidential campaign of 1948, she gave lukewarm support to Truman but supported Adlai Stevenson for the nomination in 1952 and 1956. She openly fought for his nomination at the Democratic Convention in 1960 and agreed to back Senator Kennedy only when Stevenson hesitated to seek his own nomination.

She naturally supported her sons in their political careers and took a personal interest in their family problems.

Mr. Lash could have possibly entitled this volume "Eleanor: The Best Years" since she had always lived in the shadow of her husband while he was President and never really won recognition for her own contributions until she developed her own public career after his death.

Bernard D. Williams
University of Scranton

Movie review

Good-guy, bad-guy format is exploited

The New Centurions (Columbia) In all justice one must say about Richard Fleischer's film that it does right the balance for all those nasty things we've been seeing police do on the silver screen of late.

Just the same this hero-worshipful police drama cannot be excused for its old-fashioned approaches. In this case the problem is the medium, not the message: despite the talents of George C. Scott as the about-to-retire gungho sergeant who schools rookie cop Stacy Keach in handling the street life of Los Angeles and the gritty realism Fleischer brings to

the locale and action sequences, "The New Centurions" is simply a hyped-up "Naked City" melodrama that pares down its characters and social issues to a good-guy, bad-guy format.

Fleischer's diffuse, episodic vignettes begin and end nowhere. There is some bleary-eyed nightclub philosophizing about the collapse of law and order in Rome and present-day society, (symbolized, one must presume, by the topless dancer in the background), but not even that justifies the film's easy sympathies for the police taking the law into their own hands. (A-IV)

Film fare on TV

SUNDAY, SEPT. 24

9 p.m. (ABC) — The Out-Of-Towners (1970) — New York isn't a nice place even to visit for Jack Lemmon and wife Sandy Dennis in this hilarious romp through the streets of "Fun City" by the visiting Midwestern couple. With screenplay by Neil Simon and spirited direction by Arthur (Love Story) Hiller, the gags are as fast and furious as cabs jockeying for position at JFK Airport. Highlights include the 1969 garbage strike, a hotel reservation snafu, a night in the rain in Central Park, a mugging to go with it, a siege at the Cuban embassy to the UN, a stolen car chase. This one is lots of fun — at the Big Apple's expense.

MONDAY, SEPT. 25

9 p.m. (NBC) — See No Evil (1971) — Suspense thriller set in England's landed gentry country stars Mia Farrow as a blind young woman trapped on an estate by a mad killer who has already dispatched her hosting uncle and his family. The story itself is full of forced suspense, but there are good, creepy moments when the girl discovers the carnage around her (unseeing, she steps into a tub with a bloodied corpse already in occupancy!) For tolerant adults. (A-III)

TUESDAY, SEPT. 26

8:30 p.m. (ABC) — Moon Of The Wolf — Original, 90-minute television movie casts David Janssen, Barbara Rush, Brad Dillman and some others in the middle of a werewolf revival fest. The atmosphere evoked by a spooked, spooky Louisiana bayou country town is the movie's great strength. Passable entertainment for those in a sanguinary mood or just plain thirsty for action.

WEDNESDAY, SEPT. 27

8:30 p.m. (ABC) — Say Goodbye, Maggie Cole — 90-minute made-for-TV feature. Last time she played in a TV feature, veteran actress Susan Hayward was a tough lady lawyer, this time she is a tough lady doctor, recently widowed, doing her magnanimous thing by working in a ghetto clinic. This one reeks of relevance.

Sadism, killings, slurs — or what else is bad?

Slaughter (AIP) is big Jim Brown, Green Beret ex-hero, superdude, and all-around tough guy.

When Slaughter's parents are blown up by the mob (Dad was into dope, dig) the man gets a certain yen to even the score. This takes him into a shady deal with the Internal Revenue Dept. and on to South America to track down the Mama-Mia types operating out of the local casino.

Stella Stevens is there, too, and even though one of the gangsters "owns" her, she sends the sparks flying in Slaughter's direction. This in turn leads to an endless, end-

lessly offensive nude pas des deux — just one of the movie's innumerable elements designed to exploit fantasizing blacks and fearing whites in the audience.

Actually, Director Jack Starrett has included something for just about everyone — sadism, all manner of killing, bitter racial slurs, in short, all sorts of mayhem.

One cannot think of a more relentlessly exploitative film in all departments, especially in that new direction so currently popular, the "ripoff" of the newly-discovered movie market, the inner-city black. (C)

THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES

Ratings Of Movies On TV This Week

FRIDAY, SEPT. 22

1:30 p.m. (6) Sailor Of The King (Family)

4 p.m. (5) Head Of A Tyrant (Unobjectionable in part for all)

OBJECTION: Suggestive situations

4 p.m. (10) The Maltese Falcon (No classification)

8 p.m. (6) The Birds And The Bees (Unobjectionable in part for all)

OBJECTION: Light treatment of marriage; suggestive song and sequences

9 p.m. (4 & 11) Valley Of The Dolls (Unobjectionable in part for all)

OBJECTION: A filmic failure on every level (direction, script, acting) this screen adaptation of a shoddy novel unveils a decadent picture of the show business life but appears to have no purpose in telling its story except to wallow in it.

11:30 p.m. (4 & 11) A Place For Lovers (Unobjectionable for adults)

9 p.m. (10) Island Of Terror (Unobjectionable for adults)

SATURDAY, SEPT. 23

9:30 a.m. (10 & 12) The Mad, Mad Monsters

10:30 a.m. (6) Stage To Thunder Rock (Unobjectionable for adults and adolescents)

12 noon (6) Rat Race (See rating Tuesday at 8 p.m.)

1 p.m. (4 & 11) Children's Film Festival (Unobjectionable for adults and adolescents)

4:30 p.m. (6) Anything Can Happen (Family)

7 p.m. (6) The Birds And The Bees (See rating Friday at 8 p.m.)

9 p.m. (5 & 7) The Thomas Crown Affair (Unobjectionable in part for all)

OBJECTION: An amoral story about crime-for-kicks, this film tends to glamorize the criminal and his crime

9 p.m. (6) Rat Race (See rating Tuesday at 8 p.m.)

11:15 p.m. (11) Belles On Their Toes (Family)

11:30 p.m. (4) Devil At 4 O'Clock (Unobjectionable for adults and adolescents)

11:30 p.m. (10) Invisible Stripes (Unobjectionable for adults and adolescents)

SUNDAY, SEPT. 24

1 p.m. (4) Captain From Castile (Unobjectionable for adults and adolescents)

2 p.m. (6) The Birds And The Bees (Unobjectionable in part for all)

OBJECTION: Light treatment of marriage; suggestive song and sequences

4 p.m. (10) The Pad And How To Use It (Unobjectionable for adults)

4 p.m. (12) Wake Of The Red Witch (Unobjectionable in part for all)

OBJECTION: Tends to glorify immoral actions; excessive brutality

4:30 p.m. (6) Anything Can Happen (Family)

7 p.m. (6) The Birds And The Bees (See rating at 2 p.m.)

9 p.m. (10 & 12) The Out Of Towners (Family)

11:30 p.m. (4) Baby, The Rain Must Fall (Unobjectionable for adults and adolescents)

MONDAY, SEPT. 25

1:40 p.m. (6) Dreamboat (Unobjectionable for adults and adolescents)

4 p.m. (5) The Sergeant Was A Lady (Family)

4 p.m. (10) The Chase (Unobjectionable for adults and adolescents)

8 p.m. (6) Chuka (Unobjectionable for adults)

9 p.m. (5 & 7) See No Evil (No classification)

11:30 p.m. (4 & 11) Mail Order Bride (Unobjectionable for adults)

TUESDAY, SEPT. 26

1:40 p.m. (6) Dreamboat (Unobjectionable for adults and adolescents)

4 p.m. (5) Stagecoach To Dancer's Rock (Unobjectionable for adults and adolescents)

4 p.m. (10) Lost Command (Unobjectionable for adults)

8 p.m. (6) Pigeon That Took Rome (Unobjectionable for adults)

8:30 p.m. (10 & 12) Moon Of The Wolf (No classification)

9:30 p.m. (4) Deadly Harvest (No classification)

WEDNESDAY, SEPT. 26

1:40 p.m. (6) Dreamboat (Unobjectionable for adults and adolescents)

4 p.m. (5) The Shadow Of The Cat (Unobjectionable for adults and adolescents)

4 p.m. (10) The Cardinal, Part I (No classification)

8 p.m. (6) Chuka (Unobjectionable for adults)

8:30 p.m. (10 & 12) Say Goodbye, Maggie Cole (No classification)

11:30 p.m. (4 & 11) Vengeance Valley (Unobjectionable for adults and adolescents)

11:30 p.m. (10) The Male Animal (Unobjectionable for adults and adolescents)

THURSDAY, SEPT. 25

1:40 p.m. (6) Dreamboat (Unobjectionable for adults and adolescents)

4 p.m. (5) The Sword Of All Baba (Family)

4 p.m. (10) The Cardinal, Part II (No classification)

8 p.m. (6) Pigeon That Took Rome (Unobjectionable for adults)

9 p.m. (4 & 11) MacKenna's Gold (Unobjectionable in part for all)

11:30 p.m. (10) Night And Day (Unobjectionable for adults and adolescents)

FRIDAY, SEPT. 23

1:40 p.m. (6) Dreamboat (Unobjectionable for adults and adolescents)

4 p.m. (5) The Traitors (Family)

4 p.m. (10) Casablanca (Unobjectionable for adults and adolescents)

8 p.m. (6) Girls Of Pleasure Island (Unobjectionable for adults and adolescents)

9 p.m. (4 & 11) Tick, Tick, Tick (Unobjectionable for adults)

11:30 p.m. (4 & 11) Too Many Thieves (No classification)

11:30 p.m. (10) Spirits Of The Dead (Unobjectionable in part for all)

SATURDAY, SEPT. 26

10:30 a.m. (6) Kid Flix — The Day The Earth Stood Still

12 noon (6) The Pigeon That Took Rome (Unobjectionable for adults)

1 p.m. (4 & 11) Children's Film Festival

4:30 p.m. (6) Chuka (Unobjectionable for adults)

7 p.m. (6) Girls Of Pleasure Island (Unobjectionable for adults and adolescents)

9 p.m. (5 & 7) Cactus Flower (Unobjectionable for adults)

9 p.m. (6) The Pigeon That Took Rome (Unobjectionable for adults)

11:15 p.m. (11) Elopement (Unobjectionable for adults and adolescents)

11:30 p.m. (4) The Wackiest Ship In The Army (Family)

11:30 p.m. (10) Little Caesar (Unobjectionable in part for all)

OBJECTION: Excessive brutality; methods of crime minutely detailed; low moral tone.

RELIGIOUS PROGRAMS

TV

Saturday

5:30 p.m.

THE TV MASS — (Spanish) — Ch. 23 WLTV. Celebrant Father Florentino Azcoitia, S.J.

Sunday

7 a.m.

THE CHRISTOPHERS — Ch. 11 WINK

8:30 a.m.

INSIGHT — WTVJ Ch. 4

9 a.m.

CHURCH AND THE WORLD TODAY — WCKT Ch. 7 — "Touch of His Hand" will be reviewed by John Cripps and Father Frank E. Cahill on Book Barrow.

10:30 a.m.

THE TV MASS — Ch. 10 WPLG — Celebrant Father John McGrath.

2 p.m.

WINK Ch. 11 — INSIGHT (film)

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To feel respected, one must have a positive self-image

By FATHER EUGENE J. WEITZEL, C.S.V.
Some years ago, Dr. John A. Schindler, a Monroe, Wis. physician explained that every man has six basic needs — love, security, creative expression, recognition, new experiences, and self-esteem.

Though it is difficult to say which of these six is the most essential for an individual to fulfill himself at all levels, it does seem that the first five will never be attained if the sixth one, self-appreciation, or self-esteem, is not achieved first.

Self-appreciation is a positive self-image; a positive evaluation of oneself that results in the realization that one is worthy of others' respect. It gives one confidence in his own ability to perform, and that makes one aware of his uniquely personal relationship with God in Christ.

Consequently, the individual who has confidence in himself as a person with dignity and worth is not afraid to relate generously with others nor to fulfill his duties in life with energy and with the hope of success.

THE INDIVIDUAL arrives at a positive self-image, through a largely unconscious process involving favorable, visible clues evoked from other individuals as a consequence of his various interpersonal actions. These clues tell a person that people accept him, like him, trust him, recognize his ability, admire his accomplishments, etc.

This self-actualization is achieved and deepened as one becomes increasingly aware that he is made after the image of God with whom he is destined to live eternally, and that by the merits of Jesus Christ he is made a child of God and a temple of the Holy Spirit.

"Behold what manner of love the Father has bestowed upon us. Do you not know that your members are the temple of the Holy Spirit, who is in you?" (1 Cor. 6:19).

Psychologically speaking, a positive self-image is essential if the individual is to feel loved, worthy, and respected, and thus possess a degree of confidence needed for him to form positive evaluations about his participation in the social environment.

The individual who does not feel threatened by peoples' dislike of him, but rather believes that people accept him and his personhood, is able to establish numerous meaningful interpersonal relationships.

THESE IN TURN can have positive moral and spiritual overtones leading to a more intense love of God and neighbor. To put it another way, self-esteem enables the

individual to avoid suffering that severe social anxiety and stress which is frequently the cause of immoral and anti-social behavior.

The person who properly appreciate himself, despite occasional setbacks, is aware of his uniqueness as a person and as an adopted son of God, and his identification with his Creator and the created world around him. He continually makes a contribution to his fellowmen.

Theologically, there are five reasons for striving for self-appreciation. First of all, because God has made the love of self the measure of love for others, it is evident that he wishes it and requires it. "Learn first to love God, then to love thyself, then thy neighbor as thyself," says St. Augustine.

Secondly, since we are made to the image and likeness of God, we are bound to reverence God's image in ourselves as well as in our neighbor.

Thirdly, inasmuch as we have been redeemed by the blood of Christ it becomes immediately evident that the individual is very important in the sight of God. "You were redeemed from the vain manner of life handed down by your fathers, not with perishable things, with silver or gold, but with the precious blood of Christ." (1 Pet. 1:18).

FOURTHLY, the fact that we are God's children and dwelling places for the Holy Spirit urges that we love ourselves if for no other reason than to show reverence to God. Finally, the sublime dignity that accrues to us because the end of man is the glory of God and the salvation of his own soul impels us to acquire a healthy self-love.

Effective self-appreciation requires the individual to love not only his soul, but also his body since the body assists the soul in its quest for God and in its contributions to society, and will, one day participate in the soul's happiness. Every individual must seek his own true good, namely, the sanctification of his own soul and that of his neighbor, and everything else that is either essential or truly useful for attaining this end.

In striving for self-love, however, certain limits must be observed so that love of self does not prevent one from loving God above all things and his neighbor as himself. Obviously, should self-esteem become so excessive as to interfere with one's love of God and neighbor, it would no longer provide a basis for and be itself deepened by an awareness of a uniquely personal relationship with God in Christ, for that relationship would no longer exist.



"The person who properly appreciates himself, despite occasional setback, is aware of his uniqueness as a person and as an adopted son of God, and his identification with his Creator and the created world around him."

KNOW YOUR FAITH



... even the prodigal son was welcomed back.

"He is a very unfair God. Or at least He seems that way to people who are worried about others' getting what they deserve."

Finding the goodness and value God has placed in us

By FATHER QUENTIN QUESNELL, S.J.
"Or are you envious because I am generous?" (Matthew 20:15).

The foreman gave a full day's pay to the workers who were hired only in the late afternoon. It was the same full day's pay that he gave to the men who were working since early morning. So these men grumbled. It didn't seem right. It wasn't fair. "This last group did only one hour's work, but you have put them on the same basis as us who have worked a full day in the scorching heat."

But Jesus says that that is how God acts. He's a very unfair God. Or at least he seems that way to people who are worried about others getting what they deserve.

Jesus tells us of a God who can be happy as a father throwing an expensive party to celebrate when his spendthrift son finally comes back home. The older brother who had never left home didn't think it was fair. "This son of yours returns after having gone

through your property with loose women, and you kill the fattest calf for him!"

JESUS TRIED in his own life to show people what God is like. But not everyone was pleased to see it. Many complained. "This man welcomes sinners and eats with them."

God's love, as Jesus told about it and exemplified it, goes out to every human person without exception. God's love is a deep and boundless ocean, and that's why it could dismay and even frighten those who saw it in action or heard about it from one who was ready to practice it.

They would have preferred a love they could understand, a love they could measure and know how to measure themselves by: not a love they had to let sweep over them, or into which they had to throw themselves in simple trust. They wanted a love that rewarded the good and punished the evil, the way human law courts did. They couldn't

understand a love that was always ready to give and forgive, a love that went out and out without limit.

But God knows the worth of every person he ever created. He loves every one of them, sinners or not. Men may be willing to acknowledge the goodness of other men who are willing to play by their rules. But God is willing to love even those who despise the rules.

This is the God whom the gospels teach. He makes his sun shine on the bad and the good. His rain falls on the just and unjust. His trademark is not fairness and justice and good business sense. His signs are generosity and forgiveness and love. For these there are no rules.

THAT FRIGHTENS us at first, as it frightened the Pharisees. It makes us wish that God were smaller, more like ourselves. In our world, if you're generous to those who have not earned their share, you're taking

something away from those who have. There's only so much to go around.

But God has plenty of everything to go around. So he can keep pouring out his gifts, trying to reach and develop the goodness there is deep inside everyone.

It's a good thing he can. Because that's the good news: that God is willing to do all that for us. In fact he's already done it. We are where we are because that love of his was there first. We are who we are because that love of his has made us that way.

Jesus showed us that too. As St. Paul wrote: "It is rare that anyone should lay down his life for a just man. It is barely possible that for a good man someone should have the courage to die. But precisely in this God proves his love for us: that while we were still sinners, Christ died for us."

When we start trying to look at our fellowmen in the way God looks at them, we will begin to find the real goodness and value God has seen and placed in us.

Preparing the liturgy for particular celebrations

By FATHER JOSEPH M. CHAMPLIN
I made a mistake one weekend last June. The falling resulted more from lack of time than from poor decision-making. Nevertheless, it did impair the effectiveness of a particular liturgical celebration.

We honored the parish's graduates (half-dozen from the regional Catholic high school, 25 from the local public one) at our 9:45 Sunday Mass. They gathered downstairs beforehand, marched up the aisle in their different colored caps and gowns, sat in reserved seats at the front and heard special words from the homilist as well as a "minisermón" by the celebrant after Communion.

Afterwards, four of their mothers hosted a continental breakfast for them in the church basement and the pastor presented each graduate with a modest gift.

THE AFFAIR was a good one, but it could have been much better. If we had given additional time to planning and preparing the service, the students would have taken a more active part in the liturgy itself. Next year, for example, we hope to have:

- A young male and female graduate proclaim the first two readings;
- Several of the students compose and read the General Intercessions;
- Others bring forward the bread, wine, water, offerings and several symbols of their past 12 years of formal education;
- Six representatives come before the altar, exchange the gesture of peace with the celebrant, then carry this sign of love down to the pews and pass it throughout the congregation;
- The entire group of graduates communicate under both kinds;
- A banner or two created by the students themselves and expressive of their hopes and expectations;
- Particularly gifted musicians play or

sing during the Mass;

• Perhaps a student leader offer some remarks on what the occasion means to them, how they feel about their parents, their teachers, their respective schools, where they hope the future will find them.

GRANTED the young men and women are busy about many things during those days — exams, parties, summer plans — I still believe they would welcome the opportunity to plan their own graduation Mass. But the parish priest must give a few hours to the project, the few I didn't this year.

The Roman Missal's General Instruction, as I have written in these pages many times, explicitly speaks of such planning. "The pastoral effectiveness of the celebration depends in great measure on choosing readings, prayers and songs which correspond to the needs, spiritual preparation, and attitude of the participants . . . the choice of texts is to be made in consultation with the ministers and others who have a function in the celebrations, including the faithful . . . This careful planning will help dispose the people to take their part in the Eucharist."

Creative liturgies require much time and hard work in preparation. But the energy and hours are well spent. They make possible a worship service which becomes for the participants a uniquely personal meeting with God in Christ through faith. The more personal planning and participation, the more personal the meeting with Jesus.

"The young men and women are busy about many things during those days — exams, parties, summer plans . . ."



Self-love and God's love

By FATHER CARL J. PFEIFER, S.J.

Mary Anne is four years, two months, and six days old. As she posed before my camera, unafraid, a quiet, confident smile on her face, she seemed the perfect exemplification of the Charlie Brown poster: "To know me is to love me."

Just a shade past her fourth birthday, Mary Anne seemed to be as lovely in her own eyes as she was lovable in the hearts of all who knew her. Less than a day in her home gave ample evidence that she was genuinely loved by family and neighbors.

She conveyed a surprising matter-of-factness about being the focus of attention and affection. Without showing off — except from time to time — she communicated a striking appreciation for herself. She was lovely, lovable, and knew it.

WATCHING Mary Anne brought to my mind the image of another Anne, attractive but closer to 40 than four. Anne came to me for guidance. "I just don't find prayer, religion, God, meaningful in my life," she unfeelingly affirmed. I listened, asked a question or two, and listened longer.

"I just don't believe God cares about people, about me. I can't believe in a loving God."

I nodded, and listened. After talking around her feelings for many minutes, minutes notable by their lack of feeling, Anne became silent. Then with emotion, she softly said: "I don't believe anyone loves me. I don't feel anyone could love me."

We talked at length, discovering together that her lack of faith in God, her disinterest in religion, had a great deal more to do with her lack of self-appreciation than

with serious doubts of faith. Not feeling lovable, she felt God could not love her.

The recent experience of little Mary Anne and the remembrance of Anne deepened my awareness of the close relationship between self-appreciation and experiencing God's love. Love of self is a kind of needed soil in which the seed of God's love can take root and flower.

From the point of view of religious education — whether in the home or in the classroom — this bond between self-appreciation and the capacity for experiencing God's love has important implications. A basic task for all religious educators — parents primarily, but all who in any way guide the religious response of others — is, by genuine love, to help others feel loved, respected, appreciated.

RECALL teaching catechism in a state correctional institution for delinquent boys. Visiting priest would exhort the youths to trust God who loved them. The exhortation did not touch the delinquents. They did not trust anyone, much less God, because they had never felt loved by anyone, including God.

Our main challenge with these boys was to find ways of genuinely communicating to them our respect, care and concern. Once even a primitive degree of trust and mutual respect was established — sometimes after months of effort — one could sense awakening of at least a desire to trust God and to try to believe he loved them.

Following the example of Jesus in His work of telling people of the love God their Father had for them, the religious educator needs to communicate effectively love to those he teaches.

People who came into contact with Jesus

somehow experienced love. They believed that God actually cared, because here was someone who cared for them. By being appreciated, respected, and loved by Jesus, people became aware of God's appreciation, respect and love. Even the social outcasts, the public sinners, the sick, lonely, poor and cast-offs acquired a sense of self-esteem, of personal worth, that opened their hearts and minds to actually believe God could love them, in fact did love them.

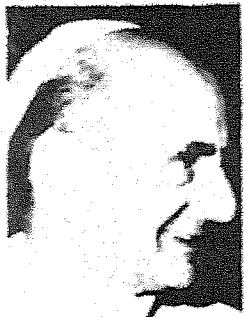
It is hard to overestimate the catechetical importance of experiencing genuine love from those who speak of love. Verbal assent can readily be given to the doctrine of God's love even in an atmosphere where little love is experienced. But the doctrine may remain sterile in the mind and heart of those whose experience convinces them they are unlovable.

FROM experiencing love, and recognizing oneself as lovable, a person is in a position to recognize with St. Augustine, that "we are lovable Lord, because you love us." Self-appreciation may open us to the awareness that St. Paul expresses, "by God's favor I am what I am" (1 Cor 15:10), and that Mary sings "God who is mighty has done great things for me" (Lk 1:49).

Mary Anne, hardly more than four years old, aware of her lovableness, may readily be guided to recognize God's love, to accept his love as unquestioningly as the affection of those around her. Anne's approach to really believing in God's love, like the task of the delinquents I catechized, is more difficult.

For them, to deeply accept God's love and thereby grow in faith, is, to a great extent, dependent on someone first helping them to come to appreciate themselves.

The Voice
of
The Holy Father



Pope
Paul
VI

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

'Human animality degenerating into unbridled impurity'

CASTELGANDOLFO, Italy — (NC) — Man today is living in a period in which "human animality is degenerating into an unbridled corruption" and "true love is decaying," Pope Paul VI told a general audience at his summer home here Sept. 13.

The Pope has been using his weekly general audiences this summer to discuss the moral problems facing modern man.

Man's sexuality has become an "intrusive and haunting theme," Pope Paul said, and is no longer treated with great care. Instead, he said, it has been debased, and eroticism, pornography and indecency flourish. "In the place of love, which is the highest value there is confusion between sensual and passionate egotism and the lyric and generous dream of giving oneself."

The Pope said that "we must be aware that we live in a period in which human animality is degenerating into an unbridled corruption. We walk in mud."

"IF WE HAVE a sense of personal dignity and of respect for others, for society and, above all, for our elevation to the level of the Christian, as the sons of God, as persons baptized and sanctified by grace . . . we must put ourselves on guard, to repudiate and to renounce the many exhibitions and manifestations of modern immorality. We must not yield, through acquiescence or out of human respect, to the pollution of social immorality."

The Christian cannot remain silent before "the lower levels toward which our society is moving," Pope Paul said. Modern society, he said, is "tripping over the so-called freedom of senses and morals." This freedom raises serious questions such as "birth control, abortion, marital infidelity and divorce," he said, as well as "the initiation to sensual pleasure which comes from drugs."

Pope Paul said that "it is the life of man that is at stake; true love is decaying. These are grave and immediate problems of which much is being said, and of which more should be said."

On a positive note, the Pope said that Christians have before them the beatitude of the Gospel: Blessed are the pure of heart for they shall see God. From this beatitude, he said, the Christian can discover "the relationship between the religious life and moral discipline; the primary place of purity . . . austerity, which is strength of spirit and the true integrity of our conduct."

The Gospel, the Pope said, shows the Christian "the excellence of pure and honest love blessed by the sacred bond, and the higher excellence of virginity vowed to the one, absolute and divine Love . . . Purity is the atmosphere in which love breathes."

Careful guard given Pope

VENICE, Italy — (NC) — Security precautions for Pope Paul's visit here Sept. 16 were called "exceptional" by Venice's leading newspaper, but a high police official described them as "completely normal for a visiting head of state."

Marcello Muratore, assistant chief of the Venice police, told NC News that the Italian government routinely deploys extra police protection for visiting dignitaries, as much for crowd control as for the safety of individuals.

Before the Pope's arrival Muratore had said: "We do not anticipate any disturbance, although we will be vigilant."

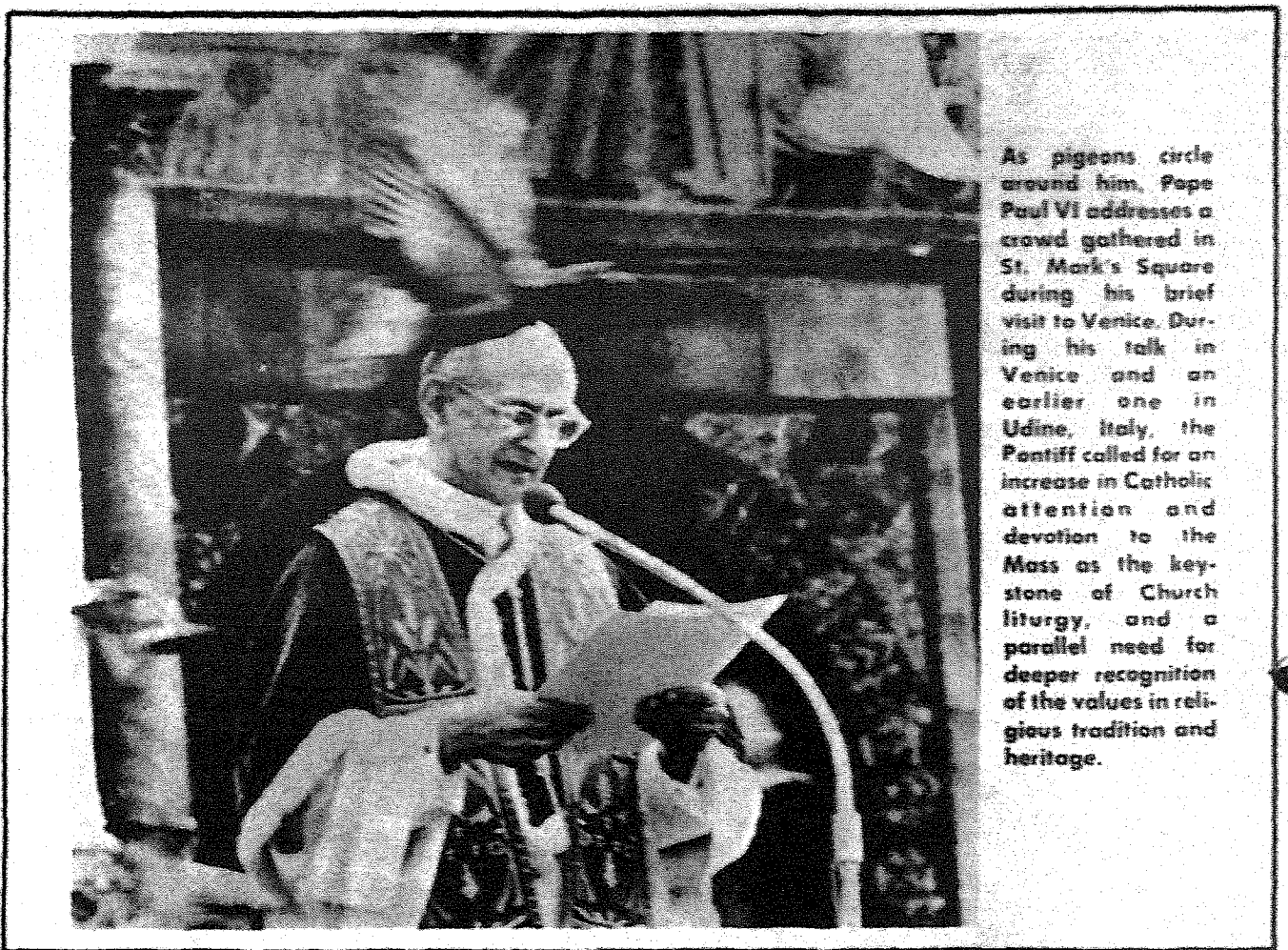
For the Pope's visit:

• A thousand extra policemen were borrowed from various Italian agencies;

• Bridges under which the Pope passed on his water voyage to St. Mark's square were closed to the public and patrolled by police;

• Closed-circuit television, monitored in the main police station, followed the Pope from arrival to departure, with careful attention to crowds in St. Mark's square.

Whether the precautions were "extraordinary" or "normal," Father Romeo Panciroli, undersecretary of the Pontifical Commission for Social Communications, told NC News in Venice that the Vatican had not requested any exceptional protection and that it was sure the authorities would provide the usual precautions for the free movement of the Pope just as they would for any well-known personality.



As pigeons circle around him, Pope Paul VI addresses a crowd gathered in St. Mark's Square during his brief visit to Venice. During his talk in Venice and an earlier one in Udine, Italy, the Pontiff called for an increase in Catholic attention and devotion to the Mass as the keystone of Church liturgy, and a parallel need for deeper recognition of the values in religious tradition and heritage.

'Venice must live,' Pope says

VENICE — (NC) — "Venice must live."

With these words and a private contribution of about \$50,000, Pope Paul VI joined the ranks of persons concerned over the ultimate fate of this lagoon city, which is stricken with the fatal illness of time.

Speaking during a visit to this city to an estimated 100,000 persons in St. Mark's Square, the Pope cried out in Italian, "Venice must live." His words were answered by cheers and applause.

Engineers have estimated that the city of canals is sinking into the Adriatic Sea at a rate of about one-fourth inch each year and that it is possible that by the year 2048 it will disappear beneath the waves.

"WE KNOW how much Venice is threatened in its physical stability and in the complexity of its urban problems. Venice must live. Our desire is that of all who love this city," the Pope declared.

But Pope Paul made it clear that he was not only worried about the damage being done to the historic city by weather and waves. "From the present, our vision turns toward the future, a future which has already begun, but which stretches to the years to come. We mean its modern development . . . already manifesting itself in the industrial centers surrounding the historic city."

Likewise the Pope expressed the hope: "May Venice, city of ideal beauty, never be corroded by manifestations of esthetic and moral decadence. But in harmony with her history and her dignity, may she always shine forth with regal excellence in the heavens of culture and faith."

IN MEETING civic leaders of Venice later in the doge's palace Pope Paul told them: "Venice is yours but, like Rome, it belongs also to all mankind and civilization in its most noble and exalted expressions."

In a gesture giving force to his concern for the city of canals, Pope Paul handed the city's administrative council a donation of approximately \$50,000.

Although it was only a drop in the bucket of funds appropriated to save Venice — the Italian government alone has approved spending \$400 million for the project — the papal gift nevertheless was meant to show Venetians that the Pope really cares.

During his visit the Pope also gave a similar sum of

money to Patriarch Albino Luciani of Venice to be used for the poor of the city.

Mystery of Eucharist

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI — in what appeared to be a warning against a current theological notion which holds that the Eucharist can be brought into being by the Christian community without the presence of an ordained priest — said that the Eucharist can be achieved only through the ministerial priesthood.

Speaking to crowds at his summer home here after returning from Italy's 18th national Eucharistic congress in Udine, the Pope first recalled "the marvelous and mysterious reality of the Eucharist."

He continued: "This reality is not achieved except through a minister, that is through the ministerial priesthood, which is wonderfully and exclusively qualified to bring about the Eucharist, to celebrate Mass."

Pope Paul also noted that although Eucharistic worship is the core of each church community, the "very many" local churches thus formed "are in reality a single spiritual and social entity." Local churches "are portions of the single Church," he said.

Speaking of his visit to the Eucharistic congress, the Pope said that what he most "admired and enjoyed was the religious meaning that animated the congress."

Seafaring men's lot

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI, declaring that men who sail the sea "constitute their own international world," urged the Christian community to "become aware of its mission to sailors and fishermen whether they be on the seas, in port or with their family."

Are not seafaring men, he asked, "the ones who, in today's society, often experience the saddest conditions of life? Are they not separated from their loved ones, subjected to economic and social uncertainties, abandoned culturally, integrated poorly into the human community and sometimes even into the Christian community?"

Nearing 75, Pope gives no indication of retiring

VATICAN CITY — (RNS) — Pope Paul turns 75 on Sept. 26, with no indication that he will relinquish the reins of Catholic Church leadership that he took up with reluctance more than nine years ago.

Never in modern history has there been so much attention focused on the 75th birthday anniversary of a pontiff as there will be when Paul VI observes that milestone in his career.

And there is some reason to hint that the former Giovanni Battista Montini could announce his abdication from the papacy on that day.

But there is considerably more convincing evidence to support the theory that the day will come and go and the Chair of Peter will still be occupied by the frail, shy spiritual leader.

Speculation on the papal retirement began six years ago when Pope Paul decreed that on becoming 75, all bishops in the world should sub-

mit their resignations for consideration. The record shows that most resignations were rejected politely.

Two years ago, fuel was added to the fire when Pope Paul announced that members of the Sacred College of Cardinals will become ineligible to vote for a Pope once they reach the age of 80. He also directed that Cardinals on reaching that age step down from any top executive posts which they might hold. This struck heaviest at the Roman Curia where age long had been a hallmark of office.

THE PAPAL DECREE today finds 26 cardinals who would be ineligible to enter a secret conclave to elect a successor to Pope Paul if he were to retire or die.

"But what most people don't take into consideration is that the Holy Father holds the papacy — and rightfully so — in a high esteem and an esteem of responsibility which he feels is above the level of that of bishop or

cardinal," commented one Vatican source, adding:

"Therefore, it is wholly conceivable that he would feel that a man could unburden himself from office as a bishop at 75 and as a cardinal at 80 — but as a Pope, never."

Most Vatican officials and those claiming to be privy to inside information maintain that Pope Paul will stay on as head of his Church even past 80, if his health permits.

Archbishop Giovanni Benelli, Sub-Secretary of State for the Holy See and one of the most powerful men in the Vatican, went to unprecedented pains several months ago to deny reports that Pope Paul would retire at 75.

The archbishop went on Vatican Radio in an obviously arranged interview in which he made the point that Pope Paul had told him personally he did not intend to step down at 75. Archbishop Benelli branded as "rumor" all re-

ports on retirement.

The pontiff himself said only a few weeks ago that he was tired and worn from the pressures of his office and would like to walk away from it. But he added quickly that he did not feel he had the right to retire so long as the Church needed him.

There is no doubt in the minds of anyone close to the present Church leader that he is a man who by his very nature is dedicated to seeing through any task he has been assigned or undertaken — no matter with how much reluctance.

And the tasks of Pope Paul in the wake of Vatican II do still need a good deal of "seeing through."

No Pontiff in modern history has been so beleaguered from all sides as has Pope Paul as he bobs about in the turbulence created in the wake of the Church-reforming Vatican Council.

You and Your Faith



From Sunday's Gospel

"The reign of God is like the case of the owner of an estate who went out at dawn to hire workmen for his vineyard. After reaching an agreement with them for the usual daily wage, he sent them out to his vineyard. He came out about midmorning and saw other men standing around the marketplace without work, so he said to them, 'You too go along to my vineyard and I will pay you whatever is fair.' He came

out again around noon and midafternoon and did the same. Finally, going out in the afternoon he found still others standing around. He said, 'You go to the vineyard too.' . . . When those hired late in the afternoon came up they received a full day's pay, and when the first group appeared they supposed they would get more; yet they received the same daily wage . . . Thus the last shall be first and the first shall be last."

Matthew 20: 1-16

'Padre of Guadalcanal' will preach at parish

A week of prayer and activities in St. Patrick parish renewal will highlight parish, Miami Beach, from

Monday, Sept. 25, to Saturday, Sept. 30.

Novena devotions honoring Our Lady of the Miraculous Medal will be included in the week-long devotions, which will be conducted by Father Frederic P. Gehring, C.M., former China missionary and Navy chaplain, who authored the book, "A Child of Miracles."

Masses will be celebrated daily at 8:30 a.m. and at 7 p.m., followed by novena devotions.

Father Gehring will preach at all the Masses on Sunday, Sept. 24, marking the opening of the week of prayer.

The first Naval chaplain to be awarded the Legion of Merit, he served with U.S. Naval Forces on Guadalcanal in World War II and was popularly known as the "Padre of Guadalcanal."

He is now a member of the Vincentian Fathers Miraculous Medal Novena Band.



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Study on giving the sacraments to the remarried sent Rome

WASHINGTON — (NC) — The U.S. bishops have decided to send the Vatican their study of the issue of opening the sacraments to Catholics who have been divorced and remarried.

The issue — popularly known as the "good conscience" question — became the center of a national controversy this summer after it was reported that several dioceses were already allowing certain divorced and remarried Catholics to receive the sacraments.

The decision to send the bishops' study to the Doctrinal Congregation in Rome was reached at a meeting here of the Administrative Committee of the National Conference of Catholic Bishops (NCCB). The congregation is conducting its own study of the issue.

THE STUDY, conducted by the bishops' Committee on Pastoral Research and Practices, "will express the deep pastoral concern of the bishops of the United States for Catholics who find themselves in this painful situation," according to a statement of the NCCB general secretariat.

The secretariat said, however, that "neither the Committee on Pastoral Research and Practices nor the Administrative Committee has adopted any position on the question, since the matter is under study, presumably for decision by the Holy See."

The Pastoral Research and Practices Committee assembled materials "arguing the different sides of the question" of admitting divorced and remarried Catholics to the sacraments, the secretariat said.

The U.S. study will

contribute to the Vatican study, the secretariat said, and the "U.S. bishops are ready to be of further service if their experiences can be helpful."

The secretariat's statement also repeated an earlier warning that the study of the issue may not result in a change in Church discipline.

THAT WARNING was first voiced by Cardinal John Krol, NCCB president, in a statement issued Aug. 17. Following the statement, which was based on a Vatican letter, the good conscience procedure was halted in dioceses around the country.

Cardinal Krol had said that the "current discipline" in these cases should be followed. He also warned:

"It would be rash to conclude that a study must necessarily lead to change of principles or procedure, or that a study precludes the possibility of reaffirmation of current discipline."

While the good conscience procedure had been quietly in use for some time, it first gained public notice in late June when the Baton Rouge diocese announced it was beginning the procedure. The procedure, allows Catholics who in "good conscience" believe their first marriage was invalid — but could not prove that in a Church court — to return to the sacraments.

Prayer Of The Faithful

Twenty-Fifth Sunday
of the Year
Sept. 24, 1972

CELEBRANT: In the Old Testament, as well as in the New, God reveals Himself constantly in His mercy and justice. Let us remember that He is no less merciful and just today, as we direct to Him our petitions.

COMMENTATOR: Our response today will be: Lord, hear our prayer.

COMMENTATOR: That Pope Paul, our Archbishop, Coleman F. Carroll, all bishops and all in responsible positions may reflect the divine mercy and justice in their decisions, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That our political leaders may unselfishly be seeking the welfare of all the people, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That the Archdiocesan census may help us greatly in forming a community of faith, hope and love, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That the sick and dying and destitute may experience the mercy and generosity of God, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That young men and women everywhere may respond to Christ's invitation to follow Him is serving God and neighbor, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That each of us may strive daily to bring justice and kindness into all our relationships at home and work, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Our Father in heaven, there is no one among us who has not been blessed time and again by your generosity and forgiveness. Grant that we may always use the grace of the moment to make ourselves less unworthy of your goodness to us. This we ask through Christ our Lord.

PEOPLE: Amen.

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Bishops won't take poll on 'Communion in hand'

WASHINGTON — (NC) — The Administrative Committee of the National Conference of Catholic Bishops (NCCB) has voted against conducting a national survey to determine Catholic opinion on reception of Communion in the hand.

A statement by the NCCB general secretariat explained that the decision was based on a belief that such a survey would be meaningless unless American Catholics first received much more information on the subject of Communion in the hand.

WHILE the traditional manner of receiving Communion through the placing of the host on the tongue, the Vatican permits national conferences of bishops to authorize the reception of Communion in the hand on an optional basis.

When the bishops met in Atlanta last April, a national educational program on Communion in the hand and a survey of Catholic opinion were proposed. The bishops decided not to vote on the proposal, and referred the question to the NCCB Committee on Pastoral Research

and Practices.

The pastoral research committee pointed out the difficulties in developing a workable plan for a national survey that would produce "meaningful results" at present. At the meeting of the Administrative Committee here, it recommended no action "unless and until the Catholic public was much more familiar with the whole question than it is at present," the secretariat said.

The secretariat pointed out that it is now up to the bishops Committee on the Liturgy to decide what further action, if any, should be taken on the matter.

Issues listed by Holy Name

LOS ANGELES — (NC) — Delegates to the Holy Name Society convention here Oct. 6-8 will focus their attention on youth, social issues, pornography and government aid to private schools.

SCHEDULE OF SERRA CLUBS

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

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

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

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Official Archdiocese of Miami Latin American collection report

Following is a list of donations from faithful in the parishes of the Archdiocese of Miami to the Latin American collection:

Annunciation, W. Hollywood	110.64
Ascension, Boca Raton	130.97
Assumption, Pompano Beach	422.00
Blessed Sacrament, Ft. Laud.	306.50
Blessed Trinity, M. Springs	84.53
Christ the King, Perrine	255.39
Corpus Christi, Miami	95.00
Epiphany, Miami	425.00
Gesu, Miami	500.00
Holy Cross, Indiantown	21.03
Holy Family, N. Miami	230.00
Holy Name of Jesus, W.P.B.	249.00
Holy Redeemer, Miami	84.00
Holy Spirit, Lantana	671.14
Immaculate Conception, Hial.	485.00
Little Flower, Coral Gables	725.00
Little Flower, Hollywood	290.09
Nativity, Hollywood	453.00
Our Lady of Guadalupe, Immok.	00.00
O.L. of the Holy Rosary, Perr.	00.00
O.L. of the Lakes, M. Lakes	400.35
O.L. of Perpetual Help, Opa. L.	95.00
O.L. Queen of Heaven, La B.	30.00
O.L. Queen of Martyrs, Ft. L.	510.25
O.L. Queen of Peace, Delrav B.	00.00
Resurrection, Dania	151.00
Sacred Heart, Homestead	104.00
Sacred Heart, Lake Worth	582.50
San Isidro Mission, Pom. Bea.	00.00
San Juan de Puerto Rico, Mia.	00.00
San Marco, Marco	101.50
San Pablo, Marathon	81.00
San Pedro, Plantation Key	90.00
St. Agatha, Miami	63.00
St. Agnes, Key Biscayne	00.00
St. Ambrose, Deerfield Bea.	432.00
St. Andrew, Coral Springs	00.00
St. Ann, Naples	652.35
St. Ann Mission, Naranja	00.00
St. Ann, W. P. B.	383.00
St. Anthony, Ft. Laud.	965.50
St. Augustine, Coral Gables	272.00
St. Bartholomew, Miramar	210.00
St. Bede, Key West	65.00
St. Bernadette, Hwd.	102.00
St. Bernard, Sunrise	145.00
St. Boniface, W. Hollywood	66.00
St. Brendan, Miami	410.00
St. Catherine of Siena, Miami	77.60
St. Cecelia Parish, Hialeah	00.00
St. Charles Borromeo, Hallan.	115.00
St. Christopher, Hobe Sound	102.00
St. Clare, N.P.B.	399.00
St. Clement, Ft. Lauderdale	430.00
St. Coleman, Pompano Beach	1,061.00
St. Dominic, Miami	255.00
St. Edward, Palm Beach	242.50
St. Elizabeth, Pompano Beach	296.15
St. Francis of Assisi, Riviera	409.30
St. Francis de Sales, M. Bea.	162.00
St. Francis Xavier, Miami	45.72
St. Gabriel, Pompano Beach	491.00
St. George, Ft. Lauderdale	235.00
St. Gregory, Plantation	00.00
St. Helen, Ft. Lauderdale	231.50
St. Henry, Ft. Lauderdale	73.25
St. Hugh, Coconut Grove	00.00
St. Ignatius Loyola, P.B. Gard.	92.00
St. James, Miami	700.00
St. Jerome, Ft. Lauderdale	170.00
St. Joan of Arc, Boca Raton	00.00
St. John the Apostle, Hialeah	180.00
St. John the Baptist, Ft. Laud.	371.11
St. John Bosco, Miami	131.16
St. John Fisher, W.P.B.	105.50
St. Joseph, Miami Beach	00.00
St. Joseph, Stuart	353.35
St. Joseph the Worker, Moore H.	18.00
St. Jude, Jupiter	293.12
St. Juliana, W.P.B.	367.96
St. Justin Martyr, Key Largo	87.00
St. Kevin, Miami	104.50
St. Kieran, Miami	500.00
St. Lawrence, N. Miami Beach	302.50
St. Louis, Miami	365.06
St. Lucy, Highland Beach	00.00
St. Luke, Lake Worth	200.00
St. Margaret, Clewiston	25.00
St. Mark, Boynton Beach	553.50
St. Martha, N. Miami	00.00
St. Mary Mission, Pahokee	15.35
St. Mary's Cathedral, Miami	327.00
St. Mary Magdalen, M. Beach	924.00
St. Mary Star of the Sea, Key W.	243.65
St. Malachy, Ft. Lauderdale	56.00
St. Matthew, Hallandale	225.00
St. Maurice, Ft. Lauderdale	152.00
St. Michael the Archangel, Mia.	384.50
St. Monica, Opa Locka	82.00
St. Patrick, Miami Beach	585.19
St. Paul the Apostle, Lighthouse	453.00
St. Paul of the Cross, N.P.B.	148.03
St. Peter, Big Pine Key	51.00
Ss. Peter & Paul, Miami	225.55
St. Philip, Opa Locka	00.00
St. Philip Benizi, Belle Glade	45.75

'Thank you, Good Samaritans'

By MSGR. ROWAN T. RASTATTER
Once again we have concluded another Good Samaritan drive for our dependent children. And once again it was very successful.

I suppose we could sort of dust off our hands — say, "Well, that's that," and immediately turn our attention to other concerns. But no — not yet we can't. We must first reflect on some perti-

Will attend meet in San Diego

Father John McGrath, Archdiocese of Miami Director of Vocations, will participate in the annual meeting of U.S. vocation directors, Oct.

nent thoughts. First, we must consider that such a drive as this does not happen by a sweeping wave of an arm or the snap of a finger. It takes hours of planning and unselfish work on the part of many.

Second, such a collection would fall far short of its goal were it not for the overflowing generosity of our parishioners throughout our Arch-

diocese. Third, we could yield to the sorry tendency of people to be discourteous and thoughtless and direct our minds to other matters. This we cannot do.

So, on behalf of our dependent children who will be benefitted throughout the coming year, we say most sincerely, to one and all — "Our deepest thanks. May God bless you!"

St. Pius X, Ft. Lauderdale	968.25
St. Raymond, Miami	192.22
St. Richard, Perrine	97.00
St. Robert Bellarmine, Miami	30.05
St. Rose of Lima, Mia. Shores	570.00
St. Sebastian, Ft. Lauderdale	318.00
St. Stephen, W. Hollywood	845.00
St. Thomas the Apostle, Mia.	75.00
St. Timothy, Miami	207.00
St. Vincent, Margate	133.00
St. Vincent de Paul, Miami	70.25
St. Vincent Ferrer, Delrav Bea.	383.00
Visitation, Miami	317.50
St. Joachim	26.49

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GRADE A QUICK FROZEN

Turkey Parts **29c** LB.

WINGS
DRUMSTICKS
HIND
QUARTERS

GRANULATED

Sugar FLO-CANE 5 **49c** 1-LB. BAG

SAVE 20c ALL FLAVORS

Light 'N Lively Ice Milk **79c** HALF GAL CTN

FAMILY FAVORITE

Libby Tomato Catchup **3** 30-OZ. BTL \$1

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FRYER QTRS. **39c** LB.

LEG OR BREAST
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TOP QUALITY CALIFORNIA

Honeydews VINE RIPE **69c** EACH

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Delicious Apples **69c** 3-LB. BAG

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SAVE UP TO 16c — ALL MEAT OR ALL BEEF

Oscar Mayer Wieners **99c** 1-LB. PKG.

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COTTAGE CHEESE **69c** 2-LB. CUP

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Orange Juice **39c** 12-OZ. CAN

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Grouper Chip Fillet **\$1.09** LB.

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THIN SLICED SANDWICH

WHITE BREAD **99c** 4 1-LB. LOAVES

SAVE 9c FOOD FAIR

Angel Food Ring **49c** 12-OZ. PKG.

SAVE 6c — FOOD FAIR

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WEEK LONG BONUS SPECIAL! SAVE 20c

BUDWEISER BEER **\$1.19** 12 OZ. SOFT TOP CANS



CONFERRING ON this year's CYO schedule, President Eddie Gomez (left) checks with CYO program advisor, Steve Seefchak, a past CYO president.

CYO president carries his enthusiasm into job

With the goal of making CYO a vital part of other young people's lives, Eddie Gomez, Archdiocesan CYO president, is carrying his own enthusiasm for his job into several projects.

He already has several to his credit, including the successful CYO trip to Disney World last month.

For the 17-year-old Curley High student "CYO is a part of my life."

"We don't want to be known as just a group of weekend do-gooders. It's not just a once a week activity," Eddie added that CYO is active in four specific areas: social, spiritual, athletic and cultural.

ALTHOUGH born in this country, Eddie considers himself a Cuban and is the first of Cuban descent to hold the CYO office in the history of the Archdiocese.

Currently, he's working to get more youngsters in the Spanish-speaking and black neighborhoods involved in the program.

Some 70 moderators, lay advisors attend session

Nearly 70 priest-moderators and lay advisors attended Saturday's "Youth Work" seminar, sponsored by the CYO office. Over 20 parishes, from West Palm Beach to South Miami were represented at the meeting held at St. Bartholomew's Hall, Miramar.

The day began with a short journey into the psychology of youth. A film, "The Invention of Adolescence," was viewed and briefly discussed. Adolescent behavior patterns were also analyzed by the group.

AFTER listening to Archdiocesan CYO president Eddie Gomez and Sandy

"We're open to all religions and races. The biggest problem is the language barrier," Eddie added.

With the breakup of family units, and the growth of youthful dissent groups, Eddie feels CYO offers a chance for youngsters to get involved.

"There's a great deal of satisfaction to be reaped from involving yourself in CYO activities — a personal satisfaction."

For Eddie, the satisfaction has been great. Not able to tell you exactly when he got involved in CYO because it was so long ago, Eddie has served in several CYO offices, including his previous post as president of the St. James parish CYO.

Through the several years that Eddie has been active in CYO he says he has seen several changes, most of them helpful or needed. "Lots of good comes from change. I see nothing wrong with it. In changing you learn."

Lombardo, National CYO secretary, speaking on the roles of moderator and advisor, the group split up into smaller units to analyze problems in their own parish programs.

Following a presentation of effective parish programming and the 1972-73 Archdiocesan program, Father William Dever, Archdiocesan Director of Youth Activities expressed his confidence in the work of the moderators and advisors.

According to Bob Preziosi, who planned and directed the program, they plan to have another session later on during the year.

The Dameans

Music — its mysterious drive

GUITAR MAN

Who draws the crowd and plays so loud
Baby it's the guitar man
Who's gonna steal the show
You know baby it's the guitar man.

He can make you love, he can make you cry
He will bring you down and he'll get you high
Something keeps him going miles and miles a day
To find another place to play.

Night after night he'll treat you right
Baby it's the guitar man
Who's on the radio
You go and listen to the guitar man.

When he comes to town, then you see his face
And you think you might like to take his place
Something keeps him drifting miles and miles away
Searching for the songs to play.

Then you listen to the music and you like to sing along
You want to get the meaning out of each and every song
And you find yourself a message and some words to call your own
And take them home.

He can make you love, he can get you high
He will bring you down and he'll make you cry
Something keeps him moving but no one seems to know
What it is that makes him go.

Then the lights begin to flicker and the sound is getting dim
The voice begins to falter and the sounds are getting thin
But he never seems to notice, he's just got to

find another place to play

Fade away. Got to play.

(c) 1972 Candlewyck Music (BMI)

THE DAMEANS

Music is power. It subtly persuades and inspires, and moves masses of men to action. There are visions to be seen and hopes to be dared in a short-story of the search for meaning.

Music is power because it is the jargon which gives men strength. It gives them the words and emotion for war, romance and worship. The elements of search become strikingly more believable in the song — and the singer.

This power did not just recently come into being. The most ancient forms of literature were the epic songs of bravery sung by traveling minstrels around Nordic campfires. From the earliest times music has exercised a strange power to draw out of man some reason for quest.

All this has been music, for good or for bad, a remarkable tool for making men better or for destroying their values; a tool for imprisoning or freeing the spirit.

In "Guitar Man" David Gates offers all this as background for the dilemma of today's singer. Like some modern day minstrel, the contemporary musician enjoys an incredible influence. He excites, soothes, romances and angers the following which madly chases after his songs on radio, in concert or record shop. This is his power.

But, more so than at any time before, today's minstrel is alone with his power. Adults and teenagers alike devour every song searching for the meanings, insights, messages, "some words to call their own." And though they feel the mad desire to take their minstrel's place, still no one knows the loneliness that comes with again and again having to make you love, getting you high, bringing you down, making you cry. There is a stark responsibility that comes with having to "be" for so many.

David Gates, the composer of eleven hit songs since 1969, makes the pressure of responsibility very believable. His success with the group, "Bread", has brought with it the weight of power. And now, time and again he must play and then move on "to find another place to play."

There is a strong compulsion in the musician to sing on stage after stage, always drifting, always searching. It is a compulsion which appears as an inner drive forcing him onward, never allowing for a stable station.

Get acquainted night scheduled at St. Matthew's

A "Get-Acquainted Night" will be held for parents and members of the religious education staff of St. Matthew School and the CCD program, Thursday, Sept. 28 at 7:30 p.m.

Parents and staff involved with the students, grades one through five, will meet in the school. Aims of religious education, role of parents, and liturgical experiences will be among the topics discussed.

A similar meeting will be held for parents of children, grades six through nine, Sunday, Oct. 1.

Bike hike to kick off National Youth Week

Plans for a "bike hike" to benefit children was the biggest item to come out of last week's Archdiocesan CYO Executive Board meeting. The hike is set for Saturday, Oct. 28.

The fund-raising event will kick off National Youth Week, Oct. 29 — Nov. 5. The hiking program is being taken on in addition to the Nov. 5 "Get Out the Vote" drive.

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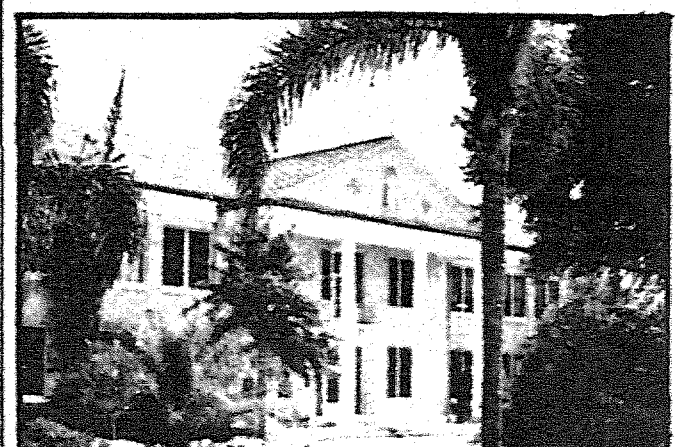
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Rapid City

prelate dies

RAPID CITY, S.D. — (NC) — The former bishop of the Rapid City diocese, William T. McCarty, died of cancer at his residence here on Sept. 14. He was 83.

Bishop McCarty, a member of the Redemptorist order, resigned from the Rapid City post on Sept. 17, 1969 and became titular bishop of Rodten.

He had been appointed coadjutor bishop of the Rapid City diocese, with the right to succeed Bishop John L. Lawler, on April 10, 1947. He became the bishop of the diocese on March 11, 1948.

Bishop McCarty was consecrated titular bishop of Anaea on Jan. 25, 1943 by the late Cardinal Francis Spellman of New York.

In 1939, he was named Provincial of the Eastern Province of the Redemptorists.

Bishop McCarty was born on Aug. 11, 1889, in Crossingville, Pa., the son of Timothy and Margaret Burns McCarty. His mother, an invalid when he was born, died when he was two and his father died when he was four.

Is rearing children the hardest task?

By JOHN J. WARD

What is the most difficult thing in the world to do today?

Well, it could be bringing up children.

Recently, while flying home to Miami, this writer overheard an interesting bit of conversation. The gentleman seated in front of me was talking to two women and, although it was not my intention to eavesdrop, it must be confessed that the conversation was quite interesting.

As the father of seven children, and grandfather of 25, I can readily agree that bringing up children is probably today's most difficult task.

INDEED, it always has been a frustrating and often heart-breaking experience, as we know from reading the Bible.

In Chapter 30 of Ecclesiasticus for example, we read some rather harsh words about child-rearing:

"A man who loves his son will beat him frequently so that in after years the son may be his comfort."

Of course, any parent who tried that today might end up in jail. Maybe the Old Testament wisdom was better suited to that era than to this modern era of so-called enlightenment.

NEVERTHELESS, the

Lone gunman loots university office

SOUTH ORANGE, N.J. — (NC) — A gunman invaded the bursar's office at Seton Hall University here and escaped with just over \$10,000 in cash and checks which he stuffed into a shopping bag.

Tuition deposits were being accepted at the time, and after sweeping the money from the desk of Mrs. Mary Gross the man calmly walked down a corridor past a line of more than 50 students.

LEARNING THE BIBLE

I	S	R	A	E	L	B	A	B	E	L
S	E	A	T	A	B	A	G			
A	N	T	Y	F	O	R	T	Y		
A	D	H	E	L	L	A	P	T		
C	B	U	S	O	H	O	T			
D	I	M	C	O	M	A	U			
D	A	T	A	A	D	A	M	P		
O	M	E	N	I	N	G				
			A	N	N	B	O	N	E	
J	A	C	O	B	O	R	D	A	D	
E	R	A	E	S	A	U	M	E		
T	E	N	L	H	E	A	V	E	N	

BOOK OF GENESIS

Genesis, the first book in the Bible, introduces us to the history of Israel. It begins with the story of creation, or "genesis," of the world.

After the creation of the world is described in Genesis, the creation of Adam and Eve, our first parents, is related. They lived in the Garden of Eden, but after they were tempted by the Serpent, they were sent out of this paradise.

In Genesis we find the story of the Great Flood, where God spared only Noah and his family in the Ark. The story of the Tower of Babel is also found in Genesis.

The patriarchs take up much of the Book of Genesis. The patriarchal history of Abraham, Isaac and Jacob is related, as well as the story of Cain and Abel, the sons of Adam and Eve.

The book ends with the death of Joseph, the son of Jacob.

PUZZLE ON PAGE 6

THE SOURCE BOOK FOR "LEARNING THE BIBLE" IS "THE NEW AMERICAN BIBLE" 1970 CONFEDERATION OF CHRISTIAN DOCTRINE EDITION, WASHINGTON, D.C.

Food supply outgrows population

ROME — (NC) — The world's food supplies continued to outgrow the world's population last year, according to the United Nations Food and Agriculture Organization (FAO).

Total food production rose three per cent in 1971 while worldwide population rose two per cent, FAO said in a preliminary survey.

This brought per capita

production of food up one per cent, the UN agency noted.

MOST of the gains, however, were registered in the highly developed countries of the West, while the Third World of underdeveloped nations lagged behind. Even in underdeveloped countries, however, production continued to rise. It fell behind population growth in Latin America, because of the ruin

of Cuba's sugar crop and adverse weather in Argentina, and in the Far East as well.

Africa achieved an agricultural growth rate almost equal to western Europe, and India and the United States boasted record wheat crops. Among the cereals, only rice production declined. That decline was ascribed to a deliberate reduction of the rice crop in Japan.

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Ad Altare Dei classes to start

Ad Altare Dei classes for all Scouts and Webloe Cubs will start Thursday, Sept. 28, and will be held every Thursday thereafter from 7:30 to 8:30 p.m. at Immaculate Conception Church, 4501 W. Second Ave., Hialeah.

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Realizarán un Censo de toda la Archidiócesis en Noviembre

El Arzobispo Coleman F. Carroll anunció los planes de un censo de toda la Archidiócesis de Miami a fin de promover el bienestar espiritual de todos los fieles residentes en el Sur de la Florida.

DURANTE los últimos ocho años, desde que se realizó el último censo, se ha producido un tremendo desarrollo en el área de la Archidiócesis de Miami. Junto el Arzobispo en una reunión con los sacerdotes el pasado jueves en el Seminario St. John Vianney.

“Por esta razón llama-

mos a los sacerdotes, religiosos y fieles de la Archidiócesis a ofrecer sus más decididos esfuerzos en este censo, para que con la intercesión de Dios, podamos servir mejor a todo nuestro pueblo”. Añadió.

El censo de la Archidiócesis se realizará durante el mes de noviembre y se hará un conteo de familias “de puerta en puerta”, según informó Monseñor John O'Dowd, párroco de Epiphany, quien ha sido designado director del Censo.

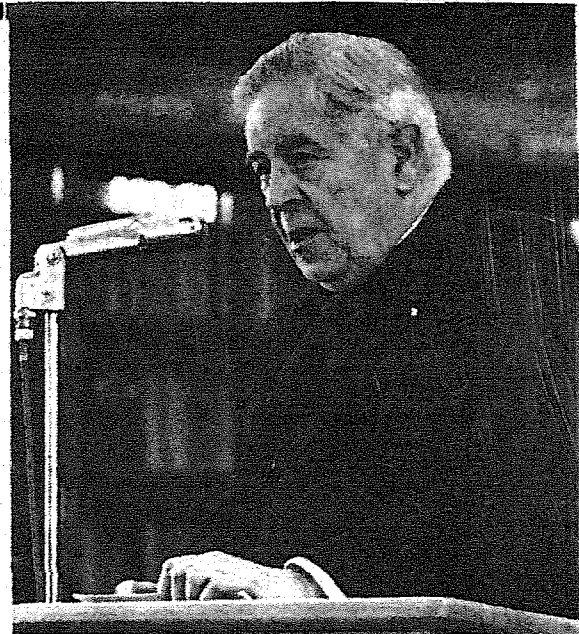
Visitadores voluntarios irán a cada

casa o apartamento de la ciudad, entregando una planilla a toda persona que esté bautizada en la religión católica.

El Arzobispo Carroll expresó su esperanza de que este censo permitirá determinar dónde se encuentran las mayores concentraciones de católicos a fin de asegurarnos que sus necesidades espirituales serán debidamente atendidas.

AÑADIÓ el Arzobispo que las planillas del censo responderán también

muchas interrogantes vitales que permitirán organizar los nuevos cursos de instrucción religiosa. “Como es sabido, un elevado número de niños católicos asisten a las escuelas públicas. ¿Qué énfasis habrá que poner en las clases de catequesis de la Confraternidad de la Doctrina Cristiana? ¿Será necesario intensificarlas en algunas áreas? “Estos son sólo algunos de los puntos que necesitamos conocer,” dijo el Arzobispo.



El Arzobispo Coleman F. Carroll hace el anuncio del Censo Archidiocesano.

LA VOZ

Suplemento en Español de "VOICE"

Semana por el Respeto a la Vida

Una Semana por el Respeto a la Vida, tendiente a destacar el carácter sagrado de la vida humana será observada en la Archidiócesis de Miami y en toda la nación, del 1 al 8 de octubre.

Cada uno de los días de la semana estará dedicado a distintas facetas de la vida humana, particularmente aquellas que hoy se ven más amenazadas: La vida ya gestada y por nacer, la vida del anciano, el enfermo, el tullido, el miserable, así como la juventud, la familia y la paz.

En una circular a los sacerdotes el Arzobispo Coleman F. Carroll proclamó la celebración de la Semana por el Respeto a la Vida, señalando que: “hago votos porque los sinceros esfuerzos del clero, religiosos y seglares de esta Archidiócesis durante la semana por el Respeto a la Vida, haga que todos y cada uno tengamos una mayor apreciación hacia ese don de Dios que es la vida.”

Un folleto que está siendo distribuido en idioma Inglés en la Archidiócesis exhorta a

un “poderoso testimonio público de la preocupación de la Iglesia por la Vida Humana”, y califica a la Semana por el Respeto a la Vida como el “inicio de programas más efectivos y permanentes que contribuyan a obtener la paz y la justicia en nuestra sociedad.”

“La iglesia parroquial es el centro de la liturgia y la parroquia, con la escuela, los programas de educación de adultos, y las organizaciones parroquiales y movimientos seglares bajo la guía de nuestro clero, es la fuente básica para este esfuerzo educativo”, dijo el Padre Richard P. Scherer, Capellán del Hospital Holy Cross, de Fort Lauderdale, designado coordinador de la Semana por el Respeto a la Vida.

“La Semana dará oportunidad a los sacerdotes no sólo para ayudar a los feligreses a estudiar y comprender los problemas que amenazan a nuestra sociedad, sino que será una oportunidad de dar testimonio público del respeto a la vida y la convicción en la dignidad humana.”

ABORTO: Morir antes de Nacer

Muchos países, desarrollados y de los otros, han incluido en sus legislaciones el aborto, basándose en causas que ellos consideran justificativas, tales como: el nacimiento que pone en peligro la vida de la madre; si se sospecha que el niño pueda nacer con deformaciones físicas; si la madre tiene ya cuatro hijos, o es menor de dieciséis años o pasa los cuarenta; o si el hijo es fruto de una violación. Hasta se llegó a estimar como suficiente motivo la simple petición o expresión de voluntad en el aborto “on demand”, legalizado hace un par de años en el estado de Nueva York.

Contra la ola abortiva que amenazaba extenderse a otros estados norteamericanos alzaron su voz de protesta los obispos de Massachusetts. Señalaron el grado de corrupción alcanzado por una sociedad donde 275,000 niños habían sido muertos antes de hacer, durante los primeros dieciséis meses de existencia de la ley de aborto neoyorkina.

Los prelados hicieron un llamado, en primer lugar, a la comunidad católica que está identificada por la creencia común en que Dios, nuevo Padre, es el creador, el autor de la vida.

En quienes siguen las enseñanzas de Jesucristo hay un claro respeto por la existencia humana. El mandamiento de Dios “No matarás” debe ser puesto en práctica taxativamente y cualquier participación en el hecho de privar de la vida a un ser que no ha nacido, desde el primer momento de su concepción, es un pecado mortal.

En segundo término, se dirigen los obispos a todos los hombres de buena voluntad, aún sin ser católicos, recordándoles que el aborto en cualquier etapa del embarazo es moralmente malo.

Para todos los hombres — añaden — uno de los propósitos fundamentales del estado es el de proteger al inocente y al débil contra la violencia del fuerte.

Graves consecuencias deberán enrostrarse, entienden los prelados, cuando se crea una vía legal por la cual la vida por nacer pueda ser extinguida sin razón alguna.

Nadie puede negar — recalcan — que los problemas de la sociedad moderna son muchos y conmovedores. Las iglesias, el gobierno y las agencias comunitarias del sector privado, deben combinar y redoblar sus esfuerzos hacia la solución de estas cuestiones.

Como obispos católicos, en una escala nacional y local, ellos están promoviendo muchos programas dirigidos a aliviar las enfermedades, la pobreza y la miseria, el analfabetismo, el prejuicio y las injusticias. Enfatizan la realidad de que la solución genuina para estos problemas no puede encontrarse en la acción que transgrede la ley de Dios, usurpa su autoridad en determinar quién va a vivir y quien no va a vivir y priva a un niño que no ha nacido, de su básico derecho a la vida.

Los obispos norteamericanos hacen también un llamado en particular a las mujeres de Massachusetts, para que no se dejen deshumanizar ellas mismas al soportar la demanda del aborto.

Como advertencia dirigida a todos los ciudadanos del Estado, los pastores expresan que permanecer pasivos ante

esto, es cooperar con el movimiento de matar en masa, que está llevando a la sociedad hacia su destrucción.

Para refutar la falsa afirmación de que en realidad, el bebé es sólo tejido animal hasta que no ha nacido, las ciencias biológicas han arribado a notables conclusiones.

Las células de sangre se presentan a los 17 días de su concepción. El corazón y el sistema nervioso humano comienzan a formarse a los 18 días. La construcción del bloqueo 40 pares de músculos humanos comienza a los 28 días, mientras que la base del cerebro, la espina dorsal, los nervios y los órganos de los sentidos están completamente formados a los 30 días. También en ese tiempo el corazón humano, aunque no está completo, late regularmente y bombea sangre a través de un sistema vascular cerrado. En el mismo lapso, con referencia a la duración normal de la vida, el ser humano en desarrollo ha completado su período de mayor crecimiento, siendo ahora 10.000 veces más largo que el óvulo original fertilizado. En los comienzos del segundo mes de crecimiento, el niño asume una clara apariencia humana y se observan reflejos tan pronto como a los 45 días de vida. Al finalizar la 7a. semana de embarazo, se puede observar un bebé muy bien proporcionado, con manos perceptibles, dedos, pulgares, rodillas, tobillos y dedos del pie. A los 43 días las ondas del cerebro son perceptibles: el estómago produce jugos digestivos, el hígado células de sangre, los riñones empiezan a funcionar, los músculos de los brazos y del cuerpo pueden ser puestos en movimiento. Después del 80. mes de vida del bebé en el seno materno, todo lo que necesita para nacer ya está presente, si es que se le permite vivir.

Cabe destacar que el presidente Nixon apoyó la oposición de los obispos a la ley del aborto. En una carta dirigida al cardenal Terence J. Cooke, arzobispo de Nueva York, resaltó que: “Su decisión y la de miles de católicos, protestantes y judíos, hombres y mujeres sin ninguna fe en particular, de actuar en el tribunal público como defensores del derecho a la vida del por nacer es, sinceramente, un noble esfuerzo”.

En Estados Unidos se está imponiendo el concepto de eliminar las escuelas de enseñanza mixta, debido al elevado y aterrador porcentaje de abortos, entre las jóvenes estudiantes.

La lucha contra el aborto emprendida en Norteamérica, debe extenderse en muchos otros países, donde ese flagelo ha sentado sus reales. En Australia — nación poco poblada — se cuentan 90,000 abortos al año: uno por cada dos nacimientos. En Francia hay un millón de abortos. En Alemania Occidental y Austria se producen 200 o 300 abortos por cada mil nacidos vivos. En Suiza se cuentan anualmente 10,000 abortos legales y 50,000 clandestinos. Checoslovaquia y Yugoslavia tienen un aborto por cada dos nacimientos. En España, en 1969, se produjeron 27,425 en todo el territorio nacional, 10,052 de los cuales corresponden a capitales de provincia y 10,021 fueron abortos criminales.

Con el aborto como práctica legal se introduce la corrupción de las costumbres y se va creando el campo propicio para considerar como “necesario” o “conveniente” algo que debe ser repudiado como una arbitraria oposición a los designios divinos.

ORACION DE LOS FIELES

VIGESIMO QUINTO DOMINGO DEL AÑO
(24 de septiembre)

CELEBRANTE: Tanto en el Antiguo como en el Nuevo Testamento, Dios se revela constantemente en su misericordia y justicia. Recordemos que Dios no es menos misericordioso y justo hoy, al elevar hacia El nuestras oraciones.

LECTOR: La respuesta hoy será “Señor, escucha nuestra oración.”

1. Que el Papa Paulo, nuestro Arzobispo, todos los obispos así como todos los que ocupan posiciones responsables, reflexionen sobre la misericordia y la justicia al tomar decisiones, oremos al Señor.

2. Que nuestros dirigentes políticos busquen sin egoísmos el bienestar de todos, oremos al Señor.

3. Que el Censo Archidiocesano nos ayude en la formación de una comunidad de fe, esperanza y amor, oremos al Señor.

4. Que los enfermos, los agonizantes, los desamparados, experimenten la misericordia y generosidad de Dios, oremos al Señor.

5. Que los jóvenes, hombres y mujeres, respondan a la invitación de Cristo a seguirle sirviendo a Dios y a los hombres, oremos al Señor.

6. Que cada uno de nosotros se empeñe en llevar la justicia y el amor a todas nuestras relaciones, tanto en el hogar como en el centro de trabajo, oremos al Señor.

CELEBRANTE: Padre nuestro en las alturas. No hay uno solo entre nosotros que no haya sido bendecido una y otra vez por tu generosidad y perdón. Concede que siempre utilicemos la gracia del momento para hacernos menos ingratos de tu bondad. Pedimos esto por Cristo Nuestro Señor.

PUEBLO: Amén.

ULTIMAMENTE dijo el PAPA



El terrorismo es indigno

Comentando los trágicos sucesos de Munich, el Papa Paulo VI expresó:

No nos corresponde a nosotros, y mucho menos en estos momentos de coloquio afectuoso, pronunciar juicios sobre estos infelices sucesos. Pero esta llamada festiva a reavivar los pensamientos religiosos nos autoriza a confrontar nuestros espíritus con el recuerdo de algunos axiomas, a los que debemos permanecer fieles, como por ejemplo los siguientes:

— sin justicia ecuanime no se construye un auténtico equilibrio, una concordia leal y estable entre las naciones y las clases sociales;

— por consiguiente, la venganza no es un remedio, sino un mal que además tiende a reproducirse y a extenderse sin medida;

— por otra parte, el terrorismo es indigno de hombres civiles y nobles, ataca a personas inocentes y desintegra la confianza en la convivencia pacífica;

— la guerra no soluciona nada y hoy día puede convertirse en crónica y progresiva;

— la palabra leal y prudente debe ser el método preferible para tratar las diferencias entre los hombres;

— de la misma forma que la equidad, el compromiso, la generosidad, el perdón recíproco, el respeto, el honor de los demás... son los mejores caminos para resolverlas.

Estas son ideas conocidas, pero con frecuencia resultan ineficaces. Son pensamientos verdaderos, pero desmentidos ahora por los hechos. Antes que éstos lleguen a ser más trágicos todavía, es necesaria la ayuda de Dios, el amor que sólo Cristo puede enseñarnos e infundirnos, junto con su paz.

Por esto, iremos a final de semana al Congreso Eucarístico Nacional de Udine.

Por estas intenciones, roguemos todos juntos.

La pureza es posible

A los peregrinos de habla española, presentes en la audiencia del día 13, Pablo VI, dijo en castellano las siguientes palabras:

Tratando del aspecto moral de la vida, os vamos a resumir unos pensamientos sobre el tema delicado de la castidad.

Se ha convertido en un tema invadente y obsesionante, que hoy se presenta con estudiada y provocadora ostentación: en campo científico, pedagógico, literario, de publicidad, de prensa... Vivimos en un tiempo en que la animalidad humana degenera frecuentemente en corrupción, frente a la cual hemos de estar en posición de defensa, de rechazo, de renuncia.

Esa impureza no es un derecho del joven o del hombre maduro, sino una derrota humillante del ser racional.

Ante estos fenómenos de nuestra sociedad, no podemos menos de recordar, como cristianos, una de las Bienaventuranzas: "Bienaventurados los limpios de corazón, porque ellos verán a Dios" (Mt 5, 8). En ella se descubre la relación entre la vida religiosa y la moralidad de las costumbres: se ve cómo es el corazón la sede primaria de la pureza.

Siembra de ideales

Por MANOLO REYES

Las naciones más grandes del mundo se han levantado sobre un conjunto intangible de ideales. Los sueños de hoy son las realidades de mañana. Combinados el pensamiento y la idea, teniendo como común denominador a la libertad, se forjan los ideales que rompen las cadenas esclavistas y yugos tiránicos. Y colocan a los pueblos en el camino ascendente de superación.

LOS PUROS ideales basados en los principios rectores de la civilización son los que mueven a los seres humanos a creerse, a empujarse, a dar de sí sus mejores esfuerzos y a renunciar a todo por conseguir la libertad.

Muy pocas veces en la historia de la humanidad, ciertos pueblos tienen el privilegio de ser símbolos de lucha por la libertad. Pocos han sido escogidos por Dios, a través del tiempo y la distancia, para ser faro de ideales.

De ahí que sea un privilegio a través de la historia, el ser guía con el ejemplo, con el renunciamento, con el sacrificio, con la dedicación.

Pero el fundamento, la piedra angular, el elemento esencial para llenar esta responsabilidad está en el respeto.

Es que la libertad se basa en el respeto al derecho de los demás. Precisamente el derecho personal finaliza donde comienza el derecho ajeno.

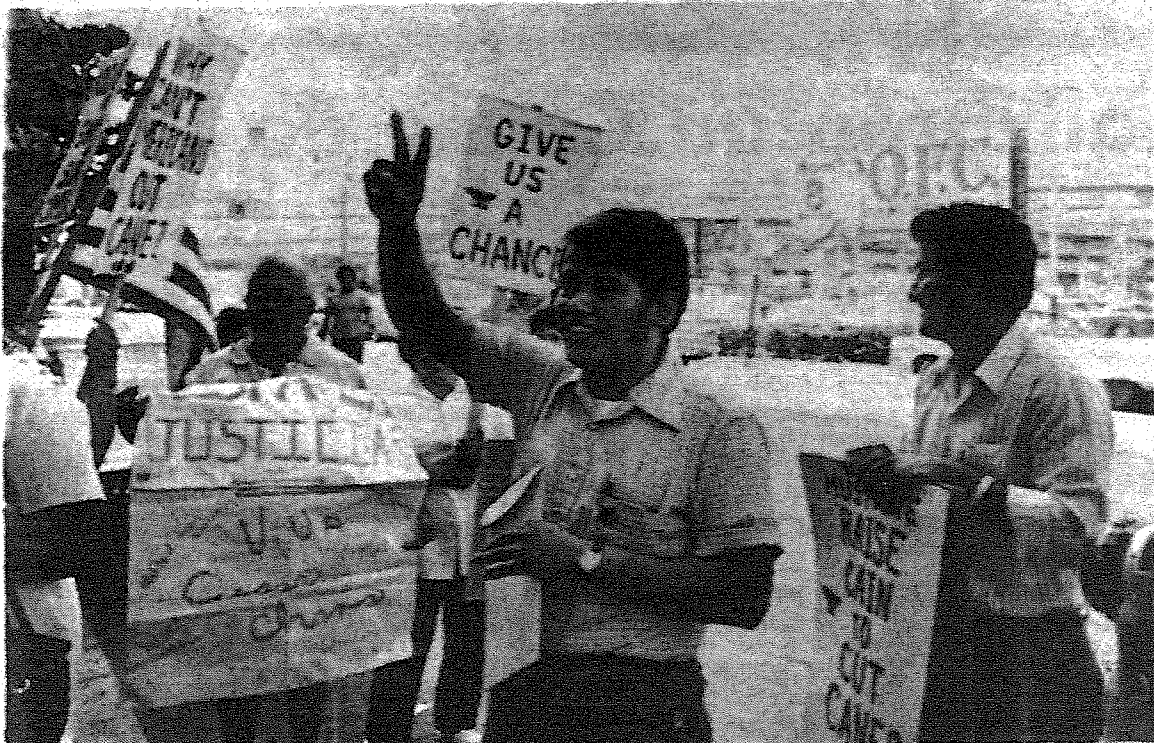
Al fracaso, a la ruina y al olvido están llamados aquellos que olvidándose del respeto propio, no respetan a los demás. Y tratan de imponer su voluntad haciendo caso omiso del derecho que asiste a los demás. Por eso, dictadores y tiranos, lo primero que violan son los más elementales derechos del ser humano, pasando por sobre el principio que el gobernante es un servidor público y no un mayoral de turno para esclavizar a su pueblo.

Claro está que la lucha por la libertad no termina cuando el pueblo oprimido rompe las cadenas. Esa es la hora cero, ese es el inicio de la cuesta arriba de la libertad.

La verdadera libertad se conquista a través del tiempo cuando los pueblos se superan en todas las líneas de la vida institucional basados en el esfuerzo propio de sus hijos.

Y ¿CUÁNDO vendrá la recompensa?

La recompensa la tendrán aquellos que la generación actual no conoce y que recogerá, en el futuro, la cosecha que romperá de la semilla que hoy sembramos... de la semilla de libertad, que a costo de los mayores sacrificios, plantemos ahora firmemente.



Dos de los dirigentes de los trabajadores migratorios en la Florida, Eliseo Medina, centro, y Ramón Rodríguez, derecha, encabezan la marcha frente al edificio federal de Miami protestando porque las plantaciones azuca-

reras de la Florida están importando braceros de las islas del Caribe mientras millones de trabajadores agrícolas, ciudadanos americanos carecen de empleo.

Agradecidos...

Una vez más hemos concluido otra campaña del Buen Samaritano para nuestros niños desamparados. Y una vez más ha sido muy exitosa. Y supongo que podríamos lavar nuestras manos, — decir, "Bien, ya está", e inmediatamente volver nuestra atención a otras preocupaciones. Pero no — todavía no podemos. Debemos primero reflexionar sobre algunos pensamientos pertinentes.

1. Debemos considerar que una campaña como esta no ocurre por un conjuro mágico. Toma horas de planeamiento y generosa labor por parte de muchos.

2. Tal colecta podría resultar insuficiente para sus propósitos si no fuera por la excesiva generosidad de nuestros fieles a través de la Archidiócesis.

3. Podríamos ceder a la triste tendencia de muchas personas en ser descorteses y despreocupados... y dirigir nuestras mentes a otros asuntos. No podemos hacer esto.

Así, a nombre de nuestros niños desamparados que se beneficiarán el próximo año decimos sinceramente — a todos y a cada uno — "Nuestro más profundo agradecimiento".

¡Dios los Bendiga!

Mons. Rowan T. Rastatter

Presentarán la Zarzuela

Luisa Fernanda

La Sociedad Pro Arte Gratei en un esfuerzo más, en Pro del Arte y la Cultura, presentará los días Septiembre 30, sábado, a las 8:30 p.m. y Octubre 1, domingo, a las 3:30 p.m. en el Dade County Auditorium la bella zarzuela del Mtro. Moreno Torroba "Luisa Fernanda".

Marta Perez la Diva de Cuba tendrá a su cargo el papel de "Luisa Fernanda", el magnífico tenor venezolano Rubén Domínguez hará el papel de "Javier Moreno", la extraordinaria soprano Blanca Varela representará a la "Duquesa Carolina" y el barítono mejicano Salvador

Quiroz tiene a su cargo el "Vidal Hernando".

Con un gran reparto formado por Pepa Berrio, Mario Martín, Rolando Ochoa, Luis Oquendo, Angel Nodal, Renell Perez y el Ballet de Adria Elena y Alvaro; como siempre la Coral Gratei bajo la Dirección del Mtro. Alberto Fajardo, la dirección artística de Marta Perez y Pili de la Rosa, escenografía y luces de Demetrio.

PROXIMAS PRESENTACIONES: "Doña Diabla" de Fernández Ardavin, Octubre 22.

"Marina" Opera, Noviembre 17 y 19.

Cruzada del Rosario

Como en años anteriores el Consejo Nuestra Señora de la Caridad de Caballeros de Colón llevará a efecto durante el mes de octubre la "Campaña del Rosario".

Consiste en el rezo del rosario en aquellas casas que lo soliciten con la debida anterioridad. Pueden participar todos los integrantes del grupo familiar así como otros invitados. Se ofrecerá por las intenciones particulares de cada familia y por la liberación de Cuba.

Durará unos 15 minutos. Para mayor información llamar a María Antonia San Pedro, 445-8900 o Cuqui Echeverría, 681-5579.

La campaña de este año culminará con una misa en la Ermita de la Caridad.

Oportunamente se informará fecha y hora de esa misa.

C. C. D. Cursos de Formación para Catequistas de habla hispana

1972 - 1973

INAUGURACION DEL CURSO Y MATRICULA

Octubre 2 de 1972 - 8:00 p.m. - (lunes)

Auditorium Assumption Academy

1517 Brickell Ave., Miami.

PRIMER SEMESTRE

Octubre 9, 1972 a Enero 15, 1973 - Lunes, 8 p.m.

Metodología Catequística,

en St. Roberto Belarmino, Miami.

Profesor: Hno. Norberto Boiral, De La Salle.

Psicología del Niño,

en Sts. Peter and Paul, Miami.

Profesora: Hna. Consuelo Bofill, Apostolina.

Introducción al Antiguo Testamento,

en St. John the Apostle, Hialeah.

Profesor: Hno. Emilio J. Quirós, De La Salle

SEGUNDO SEMESTRE

Enero 22, 1973 a Abril 30, 1973 - Lunes, 8 p.m.

Liturgia en la Catequesis,

en St. Michael, Miami.

Profesoras: Hermanas Guadalupeanas.

Introducción al Antiguo Testamento,

en San Juan Bosco, Miami.

Profesor: Hno. Emilio J. Quirós, De La Salle.

Psicología del Niño,

en Immaculate Conception, Hialeah.

Profesora: Hna. Consuelo Bofill, Apostolina.

WORKSHOPS

Dinámica de Grupo:

Domingo, Noviembre 12 de 1972, 2:00 p.m. Cafetería de la Escuela Parroquial de Corpus Christi, Miami.

Cine-Forum:

Domingo, Febrero 25 de 1973, 2:00 p.m. Auditorium de Assumption Academy, Miami.

Juegos Catequísticos:

Domingo, Mayo 6 de 1973, 2:00 p.m. Cafetería de la Escuela Parroquial de Little Flower, Coral Gables. Entrega de Certificados y Diplomas.

Nota: Importe de la matrícula: \$5.00

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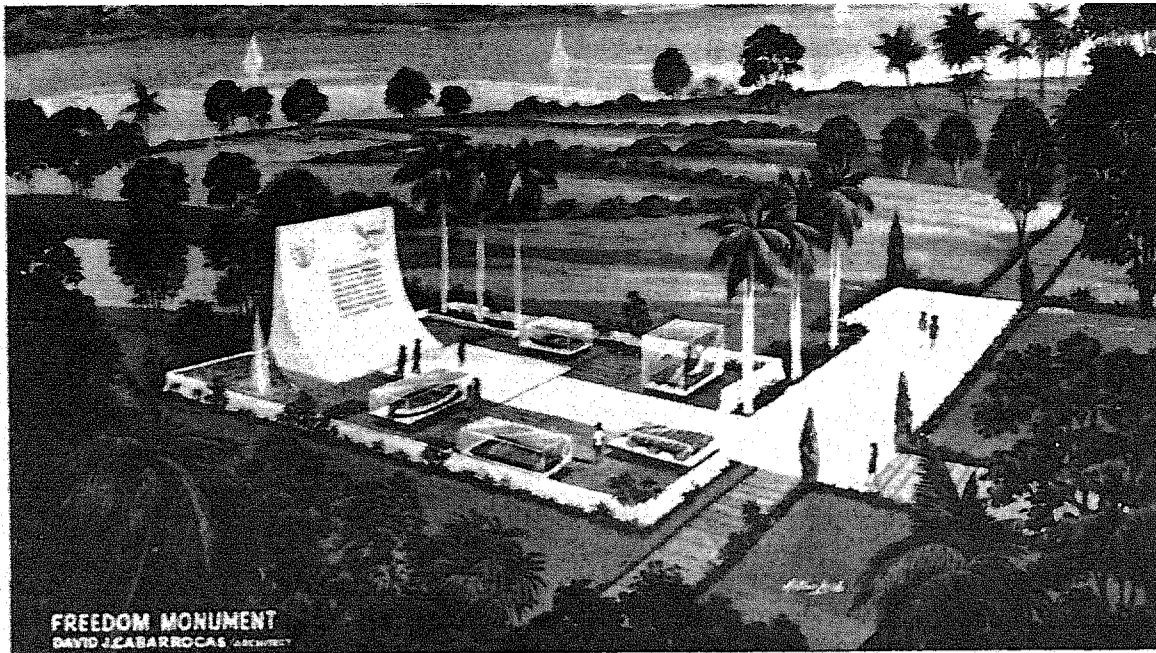
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FREEDOM MONUMENT
DAVID J. CABARROCAS ARCHITECT

Un Monumento a la Libertad, honrando a aquellos que perecieron o arriesgaron sus vidas cruzando las aguas del golfo de México para escapar del comunismo en Cuba, será construido en Watson Island, en el McArthur Causeway, entre Miami y Miami Beach. Hoy, viernes, a las 11 y 45 de la mañana se efectuará la ceremonia de colocación de la primera

pedra de este monumento, iniciativa del prestigioso hombre de negocios William Pallot, Presidente de la Junta de Directores del International Bank de Miami. El proyecto fue diseñado por el arquitecto Cabarrocas y el Club Sertoma Cubano y otras organizaciones han hecho todos los preparativos para su erección.

Comienza el Catecismo

¿Es el Catecismo sólo para preparar al niño a la Primera Comunión? — ¿Qué religión le están enseñando a mi hijo en el Catecismo? — Catecismo, ¿en inglés o español?

Ya han pasado las primeras semanas del curso escolar. Ya padres e hijos están recuperados de las fatigas del inicio de un nuevo curso.

Ahora, las distintas parroquias de la Archidiócesis de Miami anuncian ya el inicio del Curso de Catequesis o Clases de CCD para 1972-73.

Se han dejado pasar estas primeras semanas de clases para que el niño y el joven, así como sus padres, se adapten a los nuevos horarios.

"PERO los padres de familia no deben olvidar su responsabilidad de ofrecer una educación religiosa a sus hijos. Para ayudarlos en ese empeño, es que la Confraternidad de la Doctrina Cristiana ofrece las clases de religión para niños y jóvenes en todas las parroquias de la Archidiócesis de Miami," advertía un educador.

Miles de niños volverán en estas últimas semanas de septiembre o primeras de octubre a sus clases de catecismo. Las distintas parroquias cuentan con equipos de catequistas debidamente entrenados para su labor pedagógica.

En las zonas de considerable población hispana se ofrecen clases de catecismo en inglés así como en español. Hay programas para niños a nivel elemental y para jóvenes a nivel de "high school".

La meta es que todos los niños y jóvenes que acuden a las escuelas públicas o a escuelas privadas que no tienen la religión en sus currículos, tengan la oportunidad de recibir la enseñanza de los principios fundamentales de la fe cristiana.

Las clases se ofrecen generalmente en sábado o domingo, algunas parroquias tienen distintos horarios para mayor facilidad de los niños y sus padres. Los padres de familia a los mismos jóvenes deben averiguar en su parroquia más cercana el horario y lugar de esas clases.

Pero existe un problema: Muchos padres de familia, particularmente en la población hispana, envían a sus hijos a la catequesis hasta que reciben la primera comunión.

¿QUE PASA DESPUES DE LA PRIMERA COMUNION?

"Casi todas las parroquias reportan una considerable disminución de los niños en las clases después que han recibido la primera comunión", expresa el Hno. Alfredo Quirós, de La Salle, director de la CCD en español.

"Muchos tienen el concepto equivocado de que el catecismo es sólo para recibir la primera comunión. Cuando en realidad la Primera comunión debía ser el comienzo de un proceso de educación religiosa del niño," enfatiza el Hno. Quirós.

¿QUIENES ENSEÑAN RELIGION A SUS HIJOS?

La mayoría de los catequistas han recibido un entrenamiento especializado y cuidadoso en fundamentos de pedagogía, psicología infantil, metodología de la instrucción religiosa, etc. El pasado año, más de 150 catequistas de habla hispana participaron en cursos especiales de formación.

Este año, ya se anuncian nuevos cursos que comenzarán próximamente, organizados por la Oficina central de la CCD.

Del 9 de octubre al 15 de enero, los catequistas que sábados y domingos estarán instruyendo a niños y jóvenes, estarán a su vez recibiendo instrucción en el primer semestre para profesores de religión. Metodología Catequística, Psicología del Niño, Introducción al Antiguo Testamento, serán algunas de las asignaturas que estudiarán los catequistas. Sobre este curso ofreceremos más amplia información la semana próxima.

Esta semana el Hno. Quirós quiere poner especial énfasis en exhortar a los padres de familia a que no olviden la responsabilidad que tienen en la educación religiosa de sus hijos.

"LA PRIMERA responsabilidad en el proceso de la educación religiosa del niño recae en sus padres — advierte el religioso lasallista. "La batalla de la religión hay que librarla primordialmente en el hogar. Las clases de CCD o Catequesis vienen a ser una

ayuda, organizada a los padres para la educación religiosa de sus hijos. Pero es fundamental que el niño participe en estas clases.

"El mejor testimonio es que los hijos vean a sus padres comprometidos en la vida de la parroquia en que viven, viendo así el niño que la Iglesia y el hogar están entrelazados."

¿Debe el niño de origen hispano que vive en Estados Unidos recibir su educación religiosa en Inglés o español?

Esta es una pregunta muy debatida, que en el mejor caso debe dejarse a la opción del niño. Aunque, según el Hno. Alfredo Quirós, debe buscarse una combinación de ambos idiomas. "Es innegable que el niño, después de sus primeros años de escuela, usa y entiende mejor el inglés. Por lo general piensa en inglés. En ese aspecto le sería más conveniente aprender la religión en ese idioma. Pero no se debe olvidar la fundamental relación de la religión con el hogar, la importancia de las relaciones y la comunicación entre padres e hijos. Para este aspecto, la enseñanza de la religión en español es lo más conveniente."

¿QUE RELIGION APRENDEN HOY LOS NIÑOS EN LOS CATECISMOS?

Existe otro problema: Los catecismos o textos que usan hoy los niños, son tan distintos en presentación y aparentemente hasta en contenido con aquellos que utilizaban sus padres, que muchos adultos sienten dudas e inquietudes. "¿Qué religión le están enseñando a mis hijos?" es la pregunta angustiada.

Para responder esas preguntas, la CCD ha creado programas especialmente diseñados para los padres de familia. El padre de familia debe estar preparado para discutir las materias religiosas con sus hijos, para encauzarlo en la vida de la fe, sin que por diferencias de forma y expresión se produzca un conflicto de puntos de vista.

Para octubre próximo va se anuncian dos de esos cursos de reflexión para padres de familia, los que se ofrecerán en idioma español en la Catedral de Miami y la parroquia de San Roberto Belarmino. Oportunamente The Voice informará sobre el horario y lugar de estos dos primeros cursos para adultos.

EN LO que se refiere a las relaciones entre padres de familia e hijos adolescentes, el Hno. Quirós destaca la importancia de los Encuentros Conyugales que dirige el Padre Azcoitia, Profesor del Colegio de Belén. A mediados de octubre se ofrecerá otro de esos encuentros. También la semana próxima se informará más oportunamente sobre el mismo.

Ahora, lo urgente es averiguar a qué hora y en qué lugar está la catequesis más cercana. Y velar porque el niño reciba la asignatura que le será fundamental en su vida. "El conocimiento de Dios, de los valores trascendentales de la vida espiritual, de la importancia de una relación basada en la justicia y el amor con todos los hombres."

Misas dominicales en español

Condado Dade

St. Agnes, 101 Harbor Drive. Key Biscayne — 10 a.m.

North West

Catedral de Miami, 2 Ave. y 75 St., NW — 12:30, 7 p.m.
St. John Bosco, W. Flagler y 13 Ave. — 7, 10 a.m., 1, 6, 7:30 p.m. (sábados, 7 p.m.)
St. Michael, 2987 W. Flagler — 11:15 a.m., 7:15 p.m. (sábados, 8 p.m.)
Corpus Christi, 3230 NW 7 Ave. — 10:30 a.m., 1 y 5:30 p.m.
St. Robert Bellarmine, 3405 NW 27 Ave. — 11 a.m., 1 y 7 p.m., (sábados, 7 p.m.)
St. Dominic, 7 St. y 59 Ave., NW — 1, 7:30 p.m. (sábados, 7:30 p.m.)
St. Vincent De Paul 2000 NW 103 St. — 6 p.m.
Our Lady of the Lakes, 15801 NW 67 Ave. Miami Lakes — 7:15 p.m.
Our Lady of Perpetual Help, 13400 NW 28 Ave., Opa Locka. — 12:15 p.m.
St. Monica, 3490 NW 191 St., Opa Locka — 12:15 p.m.

North East

Gesu, 118 NE 2 St. — Downtown — 1 y 6 p.m.
St. Rosa de Lima, 4 Ave. y 105 St., NE. Miami Shores — 1 p.m.

Hialeah, Miami Springs

Blessed Trinity, 4020 Curtiss Parkway, Miami Springs — 7 p.m.
St. John the Apostle, 451 E. 4 Ave., Hialeah — 9 a.m., 1 p.m., 6:30 p.m.
Inmaculada Concepción, 4500 W. 1 Ave., Hialeah, 9 a.m., 7:30 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.)

Miami Beach

St. Patrick, 3700 Meridian Ave., Miami Beach — 7 p.m.
St. Francis de Sales, 600 Lenox Ave., Miami Beach — 6 p.m. (sábados 8 p.m.)

West Palm Beach

St. Juliana, 4500 S. Dixie Hwy. West Palm Beach — 7 p.m.

Cayo Hueso

St. Mary Star of the Sea, 1010 Winterlane, Key West — 7 p.m.

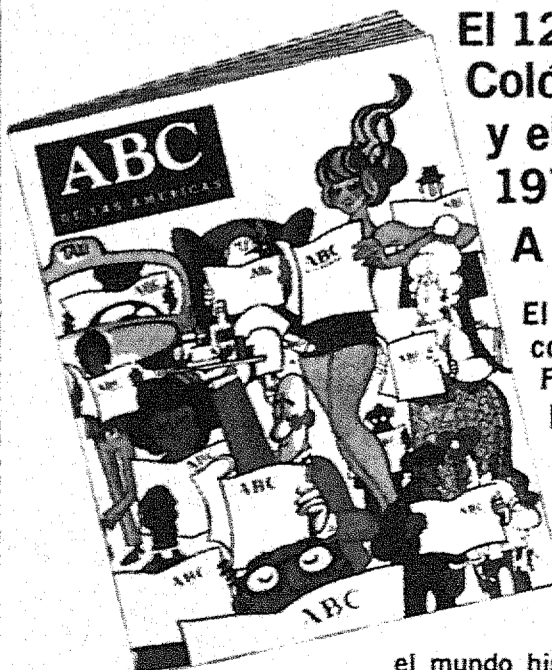
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Way cleared for greater participation by laity

(continued from page 1)
restricted mandate of lector as a Church office. He said, however, that the new office or ministry will not be in conflict with the present liturgical norms that permit women to read Scripture and other common prayers outside of the sanctuary.

According to a Vatican instruction of Sept. 5, 1970, it is left to national bishops' conferences to determine where in church — whether in the sanctuary or elsewhere —

a woman lector is to read the Scriptures. In the United States, the National Conference of Catholic Bishops has left this up to local bishops.

Father Dezza pointed out that the document dealing with these minor orders (Ministeria Quaedam) specifically states that the ministries of lector and acolyte are reserved to men "in accordance with the venerable tradition of the Church." That point was made clear,

but the document does not discuss doctrinal aspects of the matter, he said.

The subject, therefore, is still open to study and change, he said. He recalled that the 1971 World Synod of Bishops had specifically proposed a restudy of the role of women in the Church.

Father Dezza explained that in addition to establishing the two ministries of lector and acolyte, the document also left it up to national

bishops' conferences to decide if they wish to have other ministries authorized by the Vatican. These could include the office of porter or exorcist, formerly minor orders, or even new offices, such as catechist, he added.

In addition to abolishing all the minor orders, the new documents abolish the former major order of subdiaconate, distributing its functions to the lector and the acolyte.

As far as the ministries

are concerned, Father Dezza said, "they can be conferred upon laymen and must be conferred on aspirants to holy orders," that is, on those who want to become deacons or priests.

The order of the Diaconate (treated in the new document called Ad Pascendum) now is the "initial rank of holy orders," Father Dezza explained. Once a man is ordained a deacon, he becomes a "cleric" and is incommunicated, in that is, juridically attached to a definite diocese or Religious family. In the past, the conferring of first tonsure at the beginning of seminary life marked the entrance into the "clerical state," he said, and normally entailed incommunication as well.

Celibacy and the reading of the daily office (breviary) are obligatory for ordination as deacons or priests. In the cases of married men who are to be ordained permanent deacons, they are not free to remarry when their wife dies.

Father Dezza said the reform of the minor orders has "profound importance" for the layman, precisely because it returns to the ancient tradition of the Church, which conferred these ministries or offices on those who did not aspire to the priesthood or the diaconate but who, having the necessary background, desired to take on this service as a stable commitment, where and when the Church

has need of it.

The fundamental note in the changes made in the norms governing the major orders of deacon and priest, Father Dezza said, is that from now on the "clerical status" of a person will be linked and restricted to those who have received the Sacrament of Holy Orders.

"In this way the existing distinction by divine law between clerics and laymen will become clearer in the Church," he said. This is a distinction, he added, "between the functions proper to sacred ministers who have received the Sacrament of Holy Orders and those functions which all baptized faithful are capable of carrying out: the distinction between the ministerial or hierarchical priesthood and the common priesthood of the faithful."

Father Dezza said that the entire question of revision of major and minor orders was carried out in compliance with the desires of the Second Vatican Council. Begun in 1965, the studies on these revisions were shelved several times as it became clear that some bishops wanted all minor orders abolished while others urged that all of them be retained.

The final documents, he said, represent a "compromise" encouraged by Pope Paul and accepted generally by the majority of those consulted.

Urges peace and end to 'slanders' in Church

(continued from page 1)
Venice Religious:

"We recommend that you preserve tradition; gain nourishment from it.

"We encourage you to maintain your faith in it, to understand it and to use it as a powerful inspirational force and as a grave and responsible obligation of further growth, of continued progress."

TRADITION "the chain which cannot be broken, is the obligation of our moment in history," the Pope said.

This "rich and precious patrimony," the Pope

warned, is being threatened by some who would diminish it and disperse it to the winds.

"It is easy to tear down and suppress," the Pope continued, "but not easy to find a substitute that has an authentic value."

To stay with the traditional, the Pope said, is not an easy thing to do. Indeed, he insisted, to do so takes that rare personality "which is not easy to create and to possess," a man of deep and solid convictions who can resist the changing winds of the times.

The Pope's speech in St. Mark's square may have been

the least important event of the day but his arrival at St. Mark's was certainly the most colorful.

The Pope and the small contingent who accompanied him from Rome came from the airport by motor launch up the Grand Canal to the Church of Santa Maria della Salute, just opposite the square.

THE POPE then entered a colorful gondola of red, blue and gold to be propelled across the canal by four perennial champions in Venice's annual regatta, accompanied by a flotilla of gondolas.

Fire-fighting ships festooned the area with shooting sprays and, as the bells tolled across Venice and the municipal band blasted out its salute, flocks of pigeons were startled into the air.

The Pope, preceded by Patriarch Albino Luciani of Venice, came down a five-foot high platform that ran the length of the Doge's palace and the facade of St. Mark's basilica, which is next to it.

Thousands jammed St. Mark's square and colorful

banners fluttered beneath the windows on the colonnade that surrounds the square.

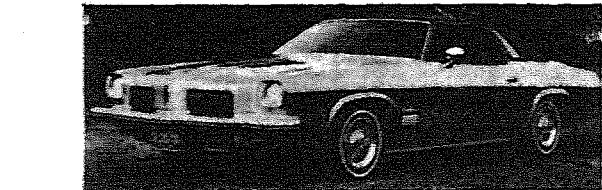
The Pope's 11-minute address to thousands in St. Mark's square was a fitting personal reminiscence of the Venice he knew as a boy and an almost mystical evaluation of Venice as a treasure of the world.

(It was Pope Paul's seventh visit to Venice. He had never before been to Udine.)

The Pope left Venice after lunch and flew in an Alitalia jet to Trieste, the airport that services Udine. Here he boarded a helicopter and after a brief stop in Aquileia, the regional capital, came to Udine, landing near the park where the vast crowd awaited him.

HE RODE into the grounds in his black Mercedes, the roof of which slides back, allowing him to stand up. As he began the Mass, concelebrated with 27 bishops from Italy and the surrounding dioceses of Yugoslavia and Austria, the crowd was still chattering after their tumultuous welcome to the Pope.

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3 Cemetery Lots 5 Personals

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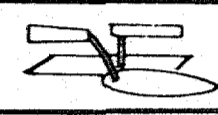
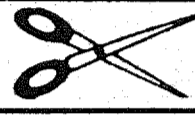
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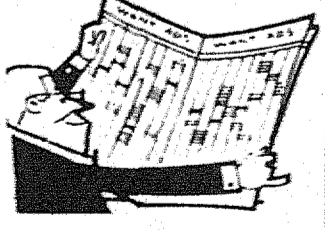
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