

Florida Bishops issue abortion statement



VOL. XIV NO. 30 15¢ OCTOBER 6, 1972

Tribute to Lady of Rosary

Pontifical Mass honoring Our Lady of the Most Holy Rosary and marking the 14th anniversary of the establishment of the Diocese of Miami will be celebrated at 11 a.m. Sunday in the Cathedral by Archbishop Coleman F. Carroll.

The feast of the Most Holy Rosary, which has particular significance for the faithful of the Archdiocese, since it was on that day in 1958 that Archbishop Carroll was solemnly installed as first Bishop of Miami, occurs on Saturday, Oct. 7.

Choice of that date for the Archbishop's installation was not an accidental one — the prelate has had a life-long devotion to the Blessed Virgin and is an advocate of daily recitation of Our Lady's Rosary.

Following his installation the first parish established in the new diocese by the Archbishop was placed under the patronage of Our Lady of the Most Holy Rosary in Perrine.

A special Mass honoring their patronal parish saint will be celebrated today in that parish church, where children of the parochial school will participate and exposition of the Blessed Sacrament will be held, according to Father William O'Shea, pastor.



(The following is the joint pastoral statement on abortion issued during Respect Life Week by the Archbishop of Miami and the Bishops of Florida.)

According to a recently enacted statute, abortions under certain circumstances are now legal in the State of Florida. The Catholic Bishops of Florida regret this development, and wish to re-assert once again that the abortion issue is still, above all else, a question of life and death.

Abortion has been considered as homicide since the first centuries of the Church and nothing today permits considering it otherwise. For the child, geneticists tell us, is from its conception endowed with the proper characteristics of a life that, though dependent on a privileged environment for development, is autonomous. (Pope Paul VI's letter to the 12th Congress of the International Federation of Catholic Medical Associations).

This is not an issue in which one religious body is attempting to impose its morality on others. It is an issue of the gravest moral concern to all Americans, just as the movement for civil rights, because human dignity itself is the issue.

MERELY because a thing is legal does not mean it is, therefore, morally right. Sometimes patently immoral practices have received the approval of our Courts. For example, in 1856, the United States Supreme Court, in the Dred Scott case, held:

A free Negro of the African race, whose ancestors were brought to this country and sold as slaves, is not a "citizen" within the meaning of the Constitution of the United States.

Equally offensive, in 1972 the New York Supreme Court, Appellate Division, in *Byrn vs. City of New York* held: "the child begins separate life from the moment of conception," but that the child in the first 24 weeks of gestation is not "a person within the protection of the Fifth and Fourteenth Amendments of the Federal Constitution."

A statement signed in January of 1971, by Dr. Albert C. Outler of Southern Methodist University, Dr. J. Robert Nelson of the Boston University School of Theology, and Dr. George H. Williams, Hollis Professor of Divinity at Harvard University, puts the case well:

How long can we meaningfully say that all men are created equal while the innocent unborn are sacrificed to personal whim, convenience, or that new test of Americanism in our increasingly technologic and impersonal age: the qualification of being perfect,

or being wanted, or being viable?

The Law of God continues to demand of us highest regard for human life and human dignity, and we call upon all Americans to unite in reversing the life-destroying trends which abortion and euthanasia represent.

Catholic hospitals in Florida are protecting and preserving all life in their facilities, born and unborn. They are continuing to prohibit abortions, regardless of this newly enacted statute. We ask that all hospitals and employers respect the consciences of their employees who refuse to participate in abortions.

WE CALL UPON the faithful to realize that active participation in the performance of abortions is gravely and morally culpable; this includes advising, directing and arranging an abortion. We remind those who are called upon to participate in abortions of their responsibility to make known to administrators or employers their conscientious objection. Participating in the use of an aborted fetus for any purpose contrary to the dignity of life is likewise immoral. If a live birth occurs as a result of an abortion, every ordinary means should be utilized to maintain life.

We call upon the faithful also to give serious study to the issues of life and death; to give an articulate defense of the sanctity of life on all levels; and to engage in serious investigation of the moral dimensions of the many innovative actions and proposals being considered today in the councils of science and government; and we remind the faithful that there is no more important area in which they should be witnesses to their faith than in the education of their children.

We call upon those engaged in public welfare programs to refrain from pressuring the poor into submitting to abortions.

We call upon the people of Florida to uphold the dignity of human life; and to assert and protect the civil rights of the defenseless, and in this case, of the unborn child.

Coleman F. Carroll,
Archbishop of Miami

Paul F. Tanner,
Bishop of St. Augustine

Charles B. McLaughlin,
Bishop of St. Petersburg

William D. Borders,
Bishop of Orlando

Rene H. Gracida,
Auxiliary Bishop of Miami

National charities meet to get underway Sunday

The Archdiocese of Miami will host 1,000 delegates who will come to the Deauville Hotel, Miami Beach, to roll up their sleeves

and forge ahead with a pledge to make a dent in injustice and poverty.

With "Liberation, Justice and Unity" as its theme, the

National Conference of Catholic Charities will open a four-day convention Sunday to implement plans that were worked out in a January meeting in Washington, D.C.

Pushing to be the most effective social action arm of the Church, the NCCC is January pledged to make a greater effort by its 100,000 members to reach out to the poor and oppressed.

UNTIL RECENTLY, the NCCC has existed chiefly as a service agency for specialized organizations in the field of charity. But since the January report, the 61-year-old organization has been undergoing an extensive overhauling.

Plans for this reorganiza-

tion of NCCC and a new definition of its role were described by a spokesman as "a wedding of social service and social action."

In a nation where hunger, joblessness, social inequities are on the rise, he said, NCCC

has promised to take seriously the new role of social advocate.

In its new role, he noted, it promises to promote justice and charity for poor people, to spot problems, to think about solutions, to talk

to those leaders who hold the key to those solutions. It also promises to maintain contact among the ordinary citizens who share this common interest.

SINCE JANUARY,
(continued on page 5)



DRUGS

How does an addict start on drugs and where does it lead? Read the story of two drug addicts and an explanation of how Dr. Ben Shepard and the St. Luke methadone clinic helped bring them back to normalcy. Page 24.

Archdiocese clergy, laity map convention details

Concelebrated Mass with Archbishop Coleman F. Carroll as the principal celebrant will formally open the 58th annual meeting of the National Conference of Catholic Charities at 7 p.m., Sunday, Oct. 8 at the Hotel Deauville, Miami Beach.

Priests who are diocesan directors of Catholic Charities programs throughout the nation will concelebrate with the Archbishop who is honorary chairman and host to the four-day convention.

Father John J. Nevins, Archdiocesan Director of Catholic Charities, serves as honorary vice-chairman, assisted by Msgr. Rowan T. Rastatter and James W. McCaughan, general chairmen; and Msgr. Bryan O. Walsh, vice-chairman.

UNDER the direction of Mrs. Thomas F. Palmer, Chairman of Standing Committees, hundreds of South Floridians are involved in arrangements for the meeting, expected to attract almost 1,000 delegates from every area of the country.

Immediately following Sunday's Mass, delegates including those participating in the Sixth Biennial Meeting of the Association of Ladies of Charity, Oct. 7-10; and the Society of St. Vincent de Paul Annual Meeting, Oct. 6-9, will be welcomed at a reception where members of local committees will be hostesses.

At 1 p.m., Monday, Oct. 9, Miami delegates are invited to attend a luncheon, hosted by the Miami Catholic Service Bureau. Reservations may be made by contacting Mrs. William Terheyden at 895-2688 or Mrs. Bernadette Larkin at 758-1404.

BOTH Religious and laity from the Province of Miami, which embraces the entire State of Florida, will serve as leaders of concurrent group discussions in English and Spanish which will follow general sessions of the convention.

Included are Mrs. Carmen Gutierrez, M.S.W., Community Relations officer, Cuban Refugee Assistance Program; Pedro Montiel, M.S.W., Coordinator of Bilingual Clinic, Social Work Division, Mialman Center for Child Development; Miguel Reyes, M.S.W., Social Work Director, Boystown of Florida; William Barr, M.S.W., Director of Field Instruction, Barry College School of Social Work; James J. Furdon, M.S.W., Assistant Professor of Social Work, Barry College; all of Miami.

Census project enters 2nd phase in Archdiocese

A great crusade to ascertain the number of Catholics in the Archdiocese of Miami, which Archbishop Coleman F. Carroll has called the most important means of assuring that the religious needs of all our people are met, entered its second phase this week.

In the 116 parishes of the Archdiocese, co-chairmen and volunteer secretaries were named this week. They are meeting with regional coordinators, priests and

census directors in a series of conferences in various areas of the Archdiocese, which began Monday and will continue through Oct. 12.

During these briefing sessions, census manuals explaining the procedures of the census, which will be taken up door-to-door beginning on Sunday, Nov. 12, and guidelines for dividing parishes into geographical areas are being distributed.

At the conclusion of the census, Archbishop Carroll

has pointed out those who are living alone, such as the aged and disabled who are out of touch with the community, will have been contacted and the Church will welcome the opportunity not only to minister to their spiritual needs but to be of service to them in other areas as well.

Admittedly, Msgr. John O'Dowd, V.F., Census Coordinator, pointed out, the taking of a census over such a widespread area as the Arch-

(continued on page 5)



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

South Floridians urged to back respect for life

A call to all South Floridians, regardless of race or creed, to join in a continuing program to promote respect for life of all ages was sounded by Archbishop Coleman F. Carroll this week.

Speaking in St. Mary's Cathedral last Sunday, where he celebrated Pontifical Mass to open formally Respect Life Week in the Archdiocese, the Archbishop emphasized that from all eternity God has decreed the life of all people.

He added that although the Respect Life Week program now concluding in every area of the U.S. is sponsored by the nation's Catholic Bishops, it is an observance in which persons of all faiths in the community have been urged to participate.

REMINING the congregation that no other form of life has received the gifts from God which human beings enjoy, the Archbishop said. "He gave us an intellect by which we can acquire knowledge and direct our activities. He has given us a will. He has given us a soul. When it leaves the body we are dead in the eyes of men. The life we have here has a definite meaning in the eyes of God. Christ suffered and died in order that you might have life eternal."

Archbishop Carroll declared that "Life begins from the moment of conception despite what you might hear from others. That is the teaching of Christ and the teaching of the Church. Those who would destroy life in the womb cannot be classified as anything else but murderers."

"We are led to believe by some, that a woman is master of her own body and can do as she likes with the child she is carrying.

"Every man by reason of his dignity, his personality and his nature has a God-given right to life, liberty and pursuit of happiness because there is a God and if there is no God then the message of the Communists is the most logical in the world," the Archbishop stated.

NOTING that family life is deteriorating at a high rate in the U.S. through divorce and the failure to recognize the sacredness of marriage, Archbishop Carroll also pointed out that lack of proper housing and employment are conditions not conducive to Respect for Life; and added that there is an increasingly more evident need for attention to the aged.

He urged women of South Florida and the Archdiocese

to become more concerned with the aged, most of whom, he said, are women.

"There are women living in this parish," he explained, "who cannot go out to shop, who don't have decent meals, etc. Organize in a special way that you can make the declining years of these people commensurate with the fact that they are human beings."

Adding that there are many aged who are denied decent medical care, the Archbishop stressed that nowhere in the U.S. is the problem of the aged becoming more acute than in South Florida.

"The dignity of man demands that either the community, state or federal government see to it that individuals who through no fault of their own are alone live with dignity.

"But," he warned, "don't just feel sorry for them, do something for them, make life more pleasant and more peaceful."

IN HIS homily during the Mass, Father John J. Donnelly, Cathedral rector, told parishioners and visitors that every priest in every parish in the nation is voicing the concern of the American Bishops this week of those things that threaten the dignity of man and his very existence.

"Let us look at respect for life," he said. "In 1970 in the City of New York, 160,000 abortions were performed. What does this mean? It means that some 432 abor-



CALL to all faiths to promote respect for life at all ages was made by Archbishop Carroll last Sunday in the Cathedral, where Pontifical Mass marked the opening of Respect Life Week.

tions were performed every week in that year — 18 abortions in every hour of every week of the year."

Respect for Life with regard to the aged in 1972 means they "are shunted aside when they become elderly, alone sick. They feel unwanted and they are unwanted." Father Donnelly continued. "Even some of their relatives won't come to see them — and this is the Christian U.S.?"

"WHAT about migrant workers who are continually exploited," he continued, developing his theme. "What about respect for life for the family. If our nation is falling apart it is because we have succumbed to the pagans. We

have joined those who feel that possessing and 'keeping up with the Joneses' is more important and more rewarding than sharing with others. This is the gospel which some seem to preach."

Declaring that some Christians are leading lives badly camouflaged with decadence, Father Donnelly said. "We have a contraceptive mentality which permits abortion and euthanasia. Some of us live as though there were no tomorrow — no promise of eternal life."

Recalling that in the Book of Genesis man is called the image of God, Father Donnelly emphasized that "We must take a stand for human

life — we must preach that all life comes from God. Man is the image of God in the unborn child, in the poor, discriminated minorities, in the aged and all life is sacred. Go forth convinced of the total commitment it means to be a Christian," he urged. "Let us choose life, defend life and respect life."

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Pontifical Mass to close 'Life Week'

Pontifical Mass to be celebrated for shut-ins by Auxiliary Bishop Rene H. Gracida at 10:30 a.m., Sunday, Oct. 8 will be televised live by WPLG, Ch. 10, to mark the closing of Respect Life Week.

Through the Liturgy, adult education programs and activities in schools and among parochial organizations, South Floridians have participated in the nationwide observance, designed to focus on some of the threats to human life and human dignity throughout the world.

"Choose Life" is the theme of a one-day seminar which the Archdiocese of Miami Sisters Council will sponsor tomorrow (Saturday) at the Marian Center for Exceptional Children, Opa Locka.

Workshops scheduled to begin following 9 a.m. registration will emphasize the problems of agricultural farm workers, abortion, family life, political involvement, the aged and drug addiction.

Leading sessions on social, economic and political issues of concern will be priests, Religious, and laity

who are specialists in their respective fields.



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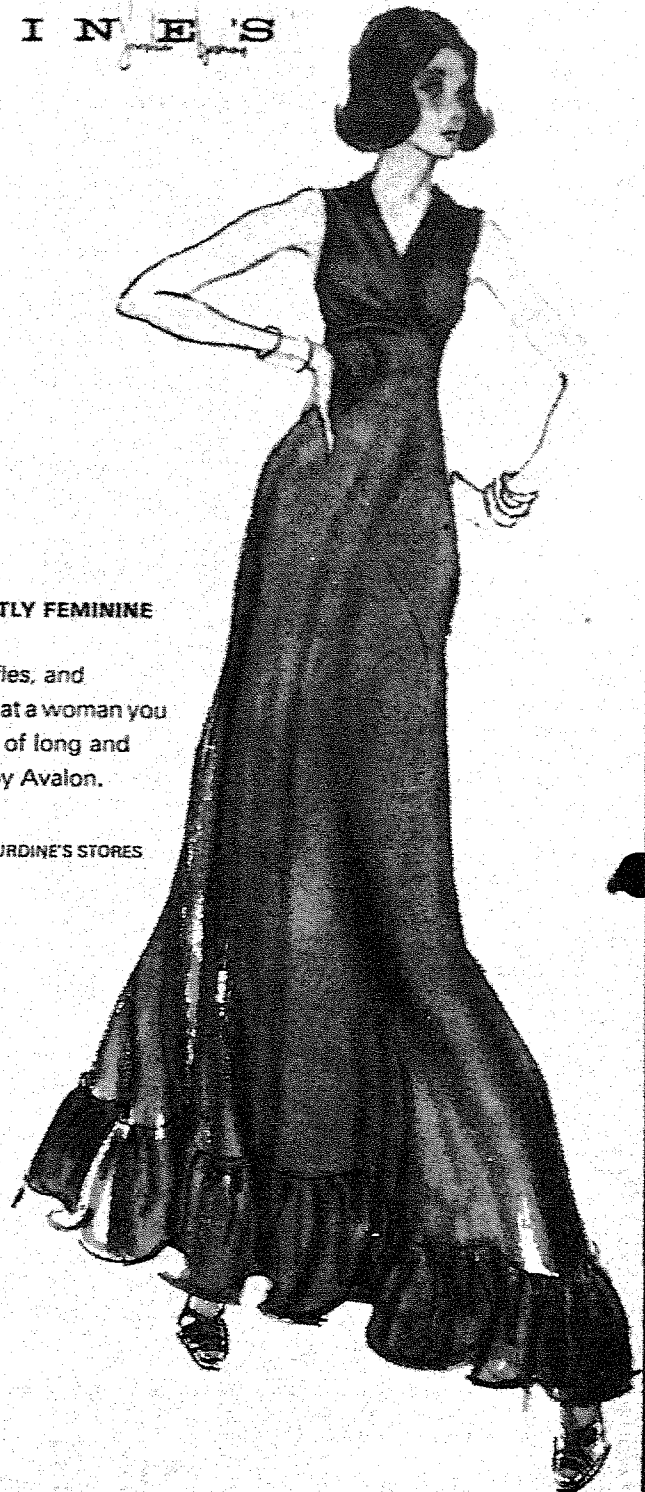
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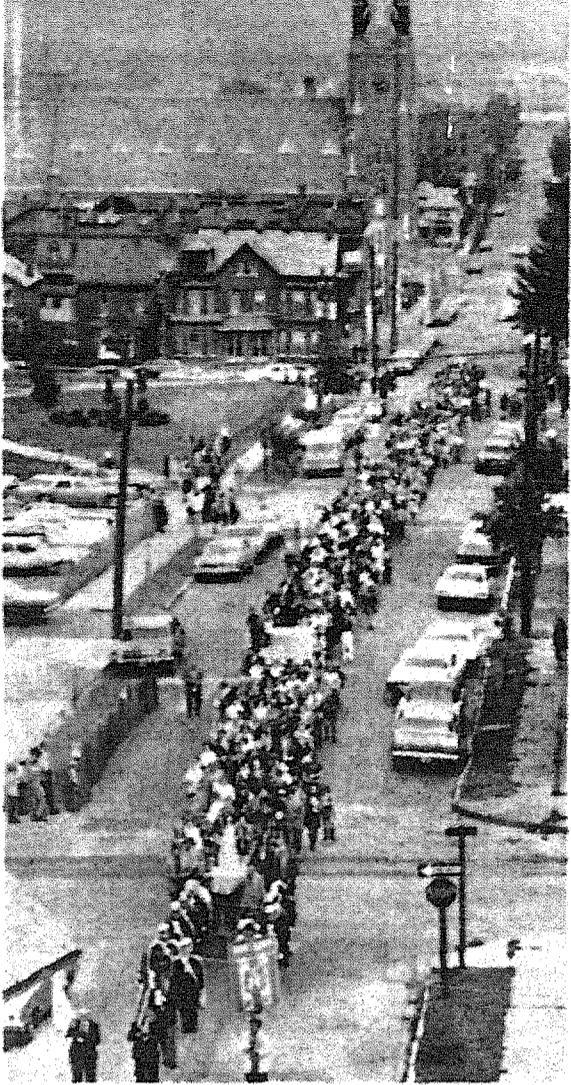
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Rosary walk



Hundreds of persons participate in a "Rosary Walk" through downtown Dubuque. The 15-block walk from St. Patrick's Church to St. Raphael's Cathedral was planned in conjunction with a month-long visit of the National Pilgrim Virgin statue to parishes of the Dubuque archdiocese. The crowd, preceded by the statue, prayed the Rosary aloud and sang Marian hymns along the route. Archbishop James J. Byrne accompanied the marchers and offered a special Marian Mass in the Cathedral at the walk's conclusion. It was estimated that more than 50,000 persons attended special devotions held in conjunction with the statue's visit to parishes of the archdiocese.

Bishops seeking public school prayer formula

WASHINGTON — (NC) — The U.S. Catholic Conference, which has opposed one school prayer proposal, is searching for an alternative method of allowing prayer in public schools.

USCC officials acknowledged that the requests of "concerned individuals and groups" played a part in its decision to announce a continuing study of the issue.

Bishop Joseph L. Bernardin, USCC general secretary, said, however, that the conference still opposes a school prayer amendment offered last fall by Rep. Calmer P. Wylie (R.-Ohio).

The conference's general counsel office and advisory committee on law and public policy would try to find a different "formula" to resolve the controversy over prayer in public schools, Bishop Bernardin said.

LAST YEAR, the bishop announced the USCC was opposed to the Wylie amendment because "it would accomplish nothing on behalf

of the goals it purports to serve and would represent a threat to the existing legality of denominational prayer."

Bishop Bernardin had said the opposition specifically was based on the fact that the Wylie proposal had said nothing "about state sponsorship of prayer in public schools as part of the regular day."

The House voted 240-162 last year to overturn anti-prayer rulings by the U.S. Supreme Court in 1962 and 1963. However, the tally was 28 votes short of the two-thirds majority needed to approve a constitutional amendment on the school prayer issue.

In a statement on Sept. 29, Bishop Bernardin said "concerned individuals and groups have requested further clarification of the conference's position" on the school prayer issue.

NOTING "the conference continues to be opposed to the wording of the 'prayer amendment' it criticized last year," Bishop Bernardin said

the USCC administrative board had approved "a continuing review of this matter, with a view toward finding, if possible, a formula which will resolve the 'school prayer' problem and related questions in a manner consistent with the best interests of the entire nation."

WHILE the USCC appears to have sharpened its attention to the school prayer issue, there are no indications the Congress will soon undertake a new evaluation of the question. Spokesmen for the judiciary committees of the Senate and House both said bills bearing on the school prayer issue were before their panels, but indicated their committees planned no imminent action on the proposals.

Bishop Bernardin is aware that there is no impending congressional consideration of school prayer proposals, according to Father James Rausch, USCC associate general secretary.

House panel OK's tax credits

WASHINGTON — (NC) — The House Ways and Means Committee has voted 18-6 for a bill granting tax credits to parents of nonpublic school children.

The legislation, which would affect parents of about

5 million students in Catholic and other private elementary and secondary schools, grants a tax credit of up to \$200 per pupil for tuition paid to private schools.

THE BILL has been strongly supported by Cath-

olic educators as well as by leaders of several Jewish and Protestant school groups. It has been considered the aid method most likely to survive constitutional challenges.

The bill's supporters said they would seek congress-

sional action on the legislation before the adjournment of the Congress. However, there are no indications action will be taken by Congress this year.

The bill would cost the federal government \$400 million annually.

THE MEASURE, which would take effect Aug. 1, 1973, would permit taxpayers filing federal income tax returns in 1974 to deduct from their final tax bill 50 percent of the costs of tuition up to a ceiling of \$200 per year for each child.

There would be no tax credits paid to parents whose children attend private schools that are racially segregated.

Both President Nixon and Democratic presidential candidate Sen. George McGovern have said that they favor tax credits. McGovern did not endorse any specific bill, while Nixon administration officials asked for changes in the bill passed by the committee.

U.S. court ruling elates tax credits advocates

NEW YORK — (NC) — In the first federal court test of the principle, a court here has issued an opinion favorable to advocates of tax credits for nonpublic school students.

The court ruled two direct nonpublic school aid measures unconstitutional, but refused to grant an injunction against a tax credit measure.

The three-judge court here declared unconstitutional sections of a recently enacted state law providing direct tuition grants to parents and dispensing state funds for maintenance of nonpublic schools.

HOWEVER, the court voted 2-1 to permit further argument on the third section of the law granting state income tax benefits to families earning less than \$25,000 annually and paying at least \$50 tuition for each child attending a private school.

Alan Davitt, executive director of the New York State Council of Catholic School Superintendents, told NC News Service that his group was "elated that the federal district court has found the tax credit approach acceptable" while it was "disappointed" the court found against the section which would have helped poor

parents. He indicated the court's ruling has "a national impact" in that it dealt with an issue — tax credits to parents of nonpublic school children — that "has not yet been adjudicated" in the federal court system.

ONE of the sections ruled unconstitutional would have given a total of \$25 million in direct aid to families with incomes below \$5,000 a year. Another section ruled unconstitutional would have provided \$4 million for school maintenance and repair.

The tax credit section provides up to \$15 million in aid.

District court judges Murray I. Gurfein and John M. Cannella were joined by Appeals Court Judge Paul R. Hays in deciding the direct tuition assistance and maintenance sections of the four-month-old law were violations of the First Amendment dictum on church-state relations.

Judge Hays, however, voted against the majority opinion, written by Judge Gurfein, on the tax credits section.

In their opinion, Judges Gurfein and Cannella invited lawyers for the opposing parties in the case "to move for summary judgment or for an expedited trial" in the future on the constitutionality of the law's third section.

The Committee for Public Education and Religious Freedom — PEARL — had opposed the three-section law and sued state officials authorized to implement the law's provisions. The com-

mittee, a coalition of 33 civic, labor, educational and religious organizations, indicated it would challenge the court's 2-1 vote on tax credits.

The State Senate Majority Leader, Earl W. Brydges, said in Albany that he would meet with the state attorney general, Louis J. Lefkowitz, in order to decide if the state should appeal the court's decisions on the law's maintenance and direct assistance sections.

Calls for an end to threats to life

WASHINGTON — (NC) — Cardinal Patrick O'Boyle of Washington urged the nation's Catholics to undertake "courageous action" to rid American society of the varied threats to human life.

In a sermon at St. Matthew's Cathedral here, he also assailed the view that Catholics should not try to impose their beliefs on society.

The cardinal preached on the first day of Respect Life Week. The week, consisting of local observances in dioceses throughout the country, was designed to uphold the sanctity of human life and impel Catholics to create a society free of threats to that sanctity.

THE CARDINAL noted that his archdiocese plans to continue the theme of the sanctity of human life in its schools and churches beyond the week of Oct. 1-8.

The cardinal scored

abortion as "morally evil." He said "the child's life is a responsibility and concern for all of us, and the decision to end that life by abortion is not a private matter to be decided by the mother and her physician."

SPEAKING of care for the elderly, he said society has a duty to grant the aged "adequate health and medical services" and also to provide the elderly with "acceptance, recognition and loving care."

In addition to abortion and indifference to the needs of the aged, Cardinal O'Boyle said "the twin evils of degrading poverty in the midst of plenty and widespread racial discrimination" violate basic human rights.

"It is a tragic commentary on the world today that nations are forced to spend billions for ghastly weapons of war, and yet cannot find the necessary funds to eliminate slums," he asserted.



A contingent from Illinois Citizens Concerned for Life takes part in a March for Life through Chicago's Loop. The parade, sponsored by a coalition of pro-life agencies, drew participants from throughout northern Illinois. Following the march, more than 3,000 gathered at the Grant Park bandshell for a program of talks and music.

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PONTIFICAL MASS was celebrated at St. John Vianney Minor Seminary by Bishop Joseph Donnelly of Connecticut after a tour of Our Lady of Mercy Cemetery which concluded a convention last week of 300 Catholic Cemetery officials, who discussed the problems of running a cemetery in the modern world.



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'Pro-Life' contest in schools launched

A Pro-Life Contest to be conducted in elementary and high schools throughout Florida was launched during Respect Life Week by the North Dade Chapter of Dade's Right-To-Life Committee.

College level students are also eligible to participate, according to Mrs. Dolores Cecilio, president, Right-To-Life Committee, who also envisions the inauguration of Junior Right-To-Life groups in schools throughout the state.

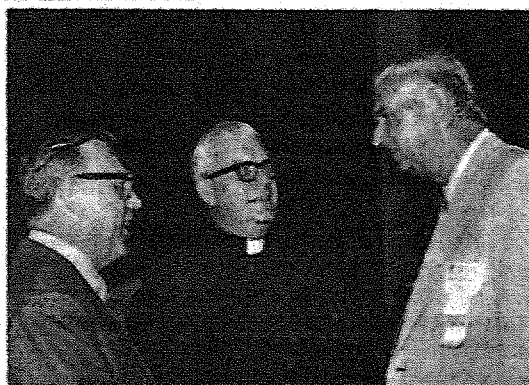
SEVEN categories of competition include a general essay contest with the theme, "I believe in respect for all life because . . ." for individuals in seventh grade and up; a class participation poster; a school project such as a banner; extra creative projects such as poetry, prose, songs, arts, floral arrangements and sculpture; a

special "Miss" essay contest for students in grades seven through 12; a family entry essay contest with the theme, "We are a pro-life family, and we believe in respect for all life because . . ."

The "Miss" essay contest is divided into three groups for CYO members, Catholic high school students and students in grades seven through 12 in other schools.

Entries of all groups have a deadline of Nov. 13 and final judging will be by qualified judges. Ribbon and certificate of merit awards will be given to all contestants. Final winners will receive special awards and surprise gifts.

Small fees required for entry in each category will be used to defray the cost of awards, materials for follow-up educational school programs and to further the activities of the North Dade Right-To-Life chapter.



SAYING GOODBYE to convention host Bill Mulligan, right, are Ed Kotecki, Jr., of Cleveland, and Father Philip Freeland O.F.M., of Pittsburgh.



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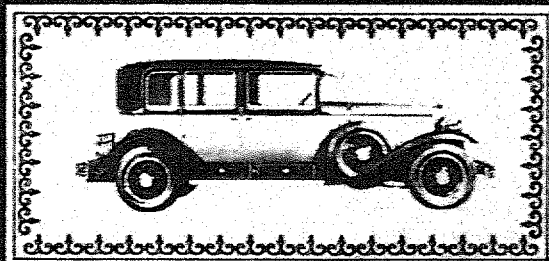
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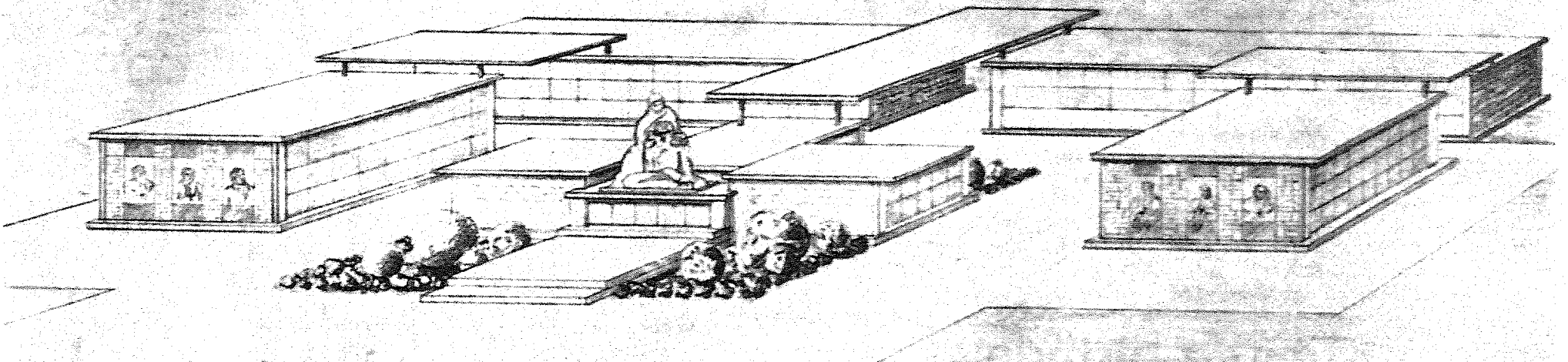
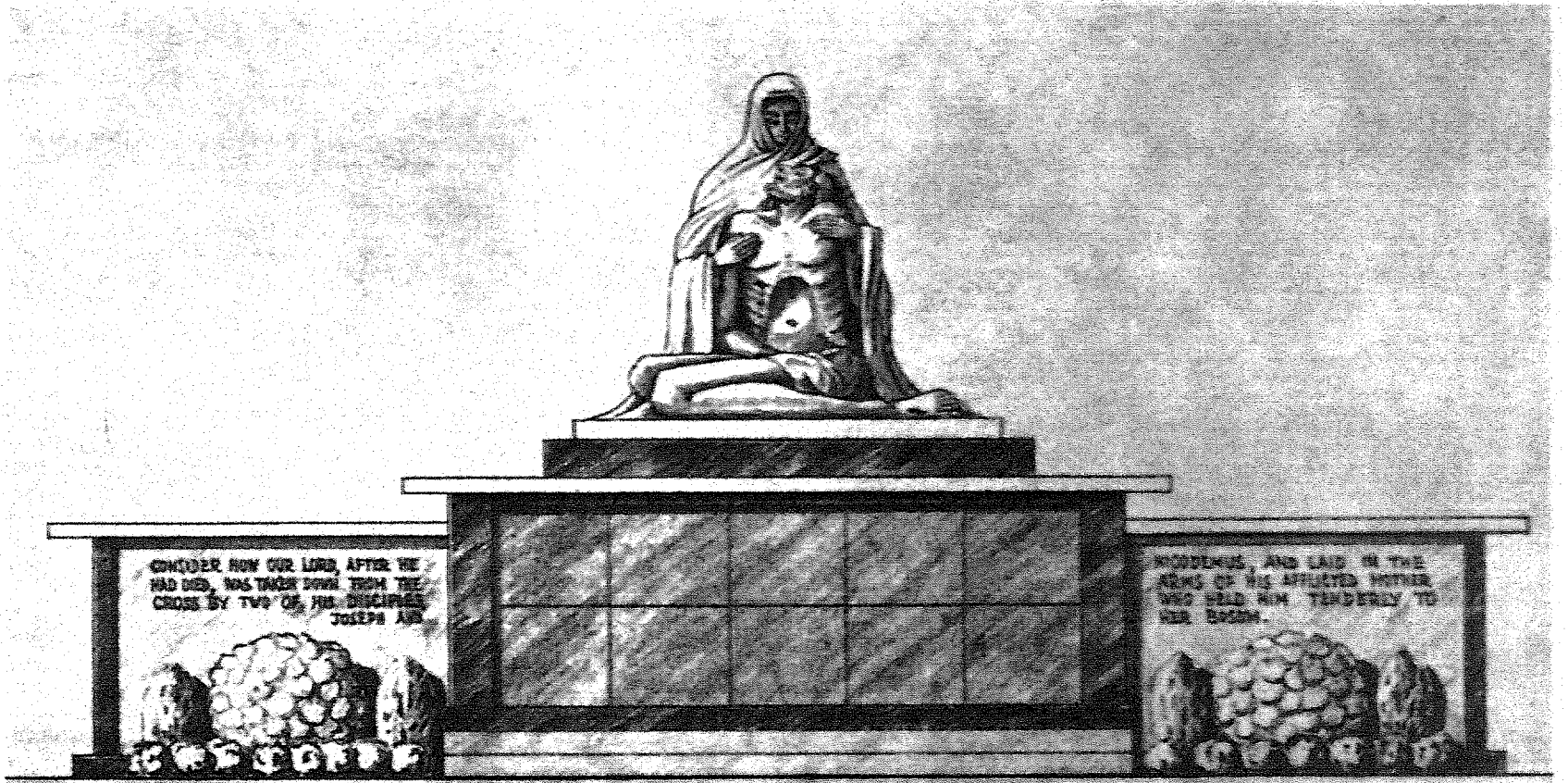
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Pieta to be installed at Our Lady of Mercy

Bronze Pieta monument sculptured by the late Ivan Mestrovic of Yugoslavia which will soon be erected at Our Lady of Mercy Cemetery in Miami will be the highlight of a number of religious works which have in recent months been installed on the cemetery grounds. At right is a detailed rendering of the sculpture which will be centrally located in the monument complex (below).



Farm worker union asks probe of hiring practices

The United Farm Workers Union has sent Lt. Gov. Tom Adams a letter requesting that he, as secretary of commerce, investigate violations in the state Farm Labor Office in connection with hiring practices by the sugar industry.

The union is attempting to get a temporary injunction halting the importation of Jamaican labor to cut cane. The UFW says the easy availability of offshore labor takes \$22 million in pay from Amer-

ican laborers and limits attempts to upgrade working conditions in the fields.

THE UNION and sugar industry argued their cases before U.S. Dist. Judge Peter Fay all last week, and this week the judge asked for closing arguments to be submitted in writing.

He indicated that he inclined toward not granting the injunction because there was a standing order that domestic labor be given priority over the Jamaicans in

hiring. But UFW attorneys had argued that the sugar companies had sought to have the importation of 9,000 Jamaican cutters certified by the Farm Labor Office on June 17. Ten days later the State Commerce Department approved the bid, the attorneys said, and only then did the companies make a slight effort to recruit domestic labor as required by law.

A SUGAR industry spokesman said past experience showed that domestic labor was not sufficient to harvest the crop and that at present when local cutters do show up, they don't stay long.

Eliseo Medino, an official of the UFW, said, "The sugar companies say 'We didn't recruit but anybody who wants to can still get the jobs.' But they harass any Americans who go to work, and the law requires them to recruit."

"AS LONG as they have the Jamaicans waiting in the wings with set pay and contracts they aren't going to do anything to improve the work," said Medino.

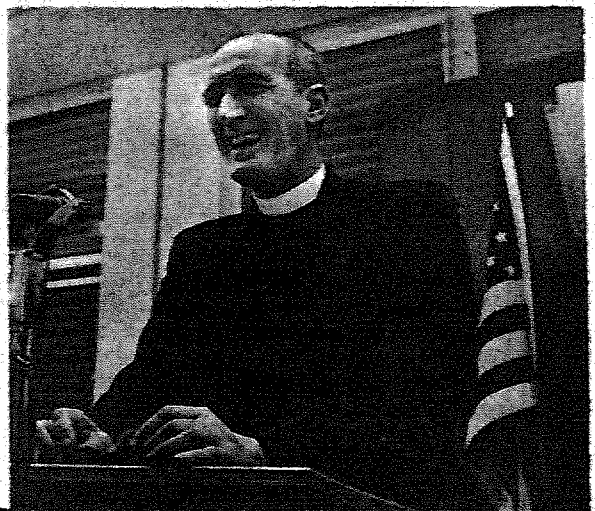
"We have affidavits that say that they push and harass you until you quit. I asked one sugar official about using open flatbed trucks to transport men and he said 'I thought we only used flatbeds for Jamaicans.'"

Medino said the farm workers were planning to picket at various Farm Labor Offices throughout the state to dramatize what they call unfair hiring practices.

He said they would also continue to seek relief through the courts.



Palm Beach County priests, parish chairmen and volunteer secretaries meet at Cardinal Newman High School, W. Palm Beach, where speakers on the census included Father Neil J. Flemming, shown above; and Msgr. Bernard McGrehan, V.F., moderator in Region I.



Charities meet to start

(continued from page 1)

Phase I has been in effect, he reported. This involved study of the new objectives, bringing them to clear definition, consultation with the present membership to determine what is needed in the national organization, and enlisting support for the renewal.

Phase II — putting the proposed changes into effect — will begin after the new program has been formally approved by the members, he said. Hopefully, the NCCC expects this approval by the end of its meeting here, he noted.

Phase II will involve doubling the present NCCC staff to about 60 and probably tripling the budget to over \$800,000 if a proposed membership drive is successful.

Putting the plan into action over the next few years will take a hearty financial and moral response from Catholics, the spokesman pointed out, adding that NCCC still has a long way to

go. THE NCCC is the national coordinating body for the Catholic charities agencies of 141 dioceses in 49 states, the District of Columbia and Puerto Rico. Founded in 1910, its headquarters are in Washington, D.C.

NCCC membership consists of directors of Catholic Charities agencies and four affiliated organizations — the National Conference of Religious, the St. Vincent de Paul Society, the Association of the Ladies of Charity of the United States, and the National Christ Child Society.

One of the indications that they are serious about this pledge, an NCCC spokesman said, is that all program notes at the meeting will be in Spanish and in English.

It is estimated that 25 percent of the nation's Roman Catholics are Spanish-speaking. And they also make up many of the poor and oppressed people that the NCCC has promised to help.

Census now in 2nd phase

(continued from page 1)

diocese, which embraces eight South Florida counties, is a "difficult" task. But, he added, "the rewards are great and the difficulties can be minimized by a carefully executed plan."

He emphasized that personal isolation and family fragmentation are fast becoming major social facts of our time. "It therefore becomes obvious that the Catholic Church provides spiritual

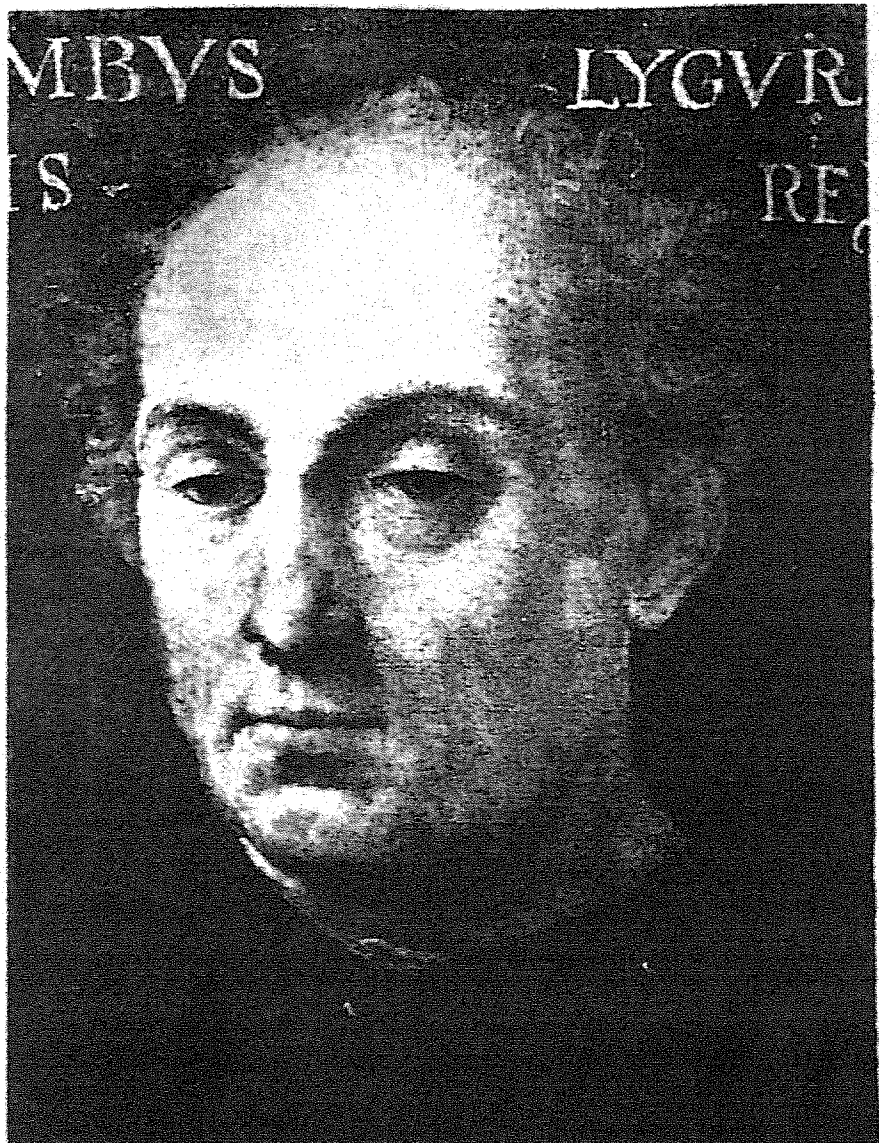
comfort and is a dominant force binding people to their neighborhood," he declared.

Quoting from Vance Packard's dynamic new book "A Nation Of Strangers," Msgr. O'Dowd added, "At least a fifth of all Americans move one or more times each year; and the pace of the movement of Americans is still increasing. Census experts have long felt that there is more geographic mobility within the United

States than in almost any other country in the world."

According to Thomas I. Rossetti, president of Management Directors, Inc., and census director, "planning and projection" are being emphasized at all meetings.

Among aids which will be available to parish workers will be street and avenue guides, telephone numbers, and home-owner street addresses, he said.



Discoverer of the New World

In 1492 three Spanish ships under the command of Christopher Columbus landed on the tiny island of San Salvador (now known as Watling Island) in the Bahamas. Although Columbus thought that he had reached Asia, he had discovered the New World. This portrait of the discoverer hangs in a museum in Como, Italy. It is disputed whether this or any other portrait of Columbus was painted during his lifetime. Columbus was said to have bright blue eyes and this painting shows him with brown eyes.

It's 480th birthday for the Americas

By JOHN J. WARD
It's "happy birthday" for the Americas. Thursday of next week, Oct. 12, will mark the 480th year since the intrepid Columbus discovered the new world.

The event, however, will be observed officially in the U.S. on Monday, Oct. 9, which has been designated a national holiday.

THE OCCASION is one of particular interest to Miami and all of South Florida, first because this section has become and has gained the reputation as "the Gateway to the Americas" and secondly because of the famous statue of Columbus erected in downtown Miami's Bayfront Park.

The column on which the statue rests is 2,000 years old and it came here from the Numida Cirea in Rome.

It was presented to Miami in 1953 by the Republic of Italy. It had been preserved in the Roman National Museum and was the first

time that Rome had agreed to export any of its relics.

Christopher Columbus was born in 1451, the son of a wool comber. He died in Genoa, Italy, at the age of 55.

HE TOOK to the sea at the early age of 15. As a sailor his many voyages took him to England, Iceland, the Guinea coast and the Greek Islands.

Always an earnest student of navigation, cosmography and books of travel, he prepared himself thoroughly for the great undertaking which resulted in the discovery of America. He struggled against every discouragement and it was almost 10 years before he could persuade anyone to equip his expedition.

Finally, however, as any school child knows, he won the support of King Ferdinand and Queen Isabella of Spain.

HE AND his crew sailed away on the great adventure in three ships, the Santa Maria, the Pinta and the Nina, across uncharted seas.

On Oct. 12, 1492, the expe-

dition landed on San Salvador island.

Upon the return of Columbus to Spain, he got a most enthusiastic reception.

He set sail on a second expedition, Sept. 24, 1493. His discoveries on this trip included Puerto Rico, the Virgin Islands and Jamaica.

He made a third voyage in 1498, and discovered the mouth of the Orinoco in Venezuela.

Columbus became administrator of a colony in Haiti but misfortune caught up with him and he was returned to Spain in chains.

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

He died in 1506, neglected, unhonored and unsung.

Columbus was a very religious man. After his discovery of the New World, he spent three days in prayer and thanksgiving.

Editorials

The archdiocesan census — a rewarding challenge

How many old persons are now living in the Archdiocese of Miami who are unable to leave their homes to attend Mass or to receive the sacraments? What kind of help do they need?

How many handicapped, disadvantaged and destitute persons are there in this area who need the Church's assistance?

How many youngsters are now attending public schools and who are in need of catechetical instruction in the Faith?

These are but a few of the questions it is hoped the coming census of the Archdiocese will answer. The success of the project and how effectively it will be able to bring the necessary spiritual and material aid to those in want will be determined by the responses of each of us.

The census will require thousands of volunteer workers and the cooperation of all of the faithful.

The job is designed to be streamlined and easy to do. The census form is on a card

which is easy to check off and will be filled out in the privacy of one's home and placed in an envelope, sealed and picked up the same day by the volunteer who drops it off.

Likewise, the census taker will not be burdened with poll taking at the doorstep but will simply make contact and leave the card. And if there is a good response of volunteers the individual worker will only have a small amount of work to do — and interesting work at that.

Some people may wonder what facts and figures have to do with the spirit and with souls. As Msgr. John O'Dowd pointed out in today's census story, we live in an age of depersonalization when people are isolated from each other. We don't even know who many of the Catholics are and where they are. Too often we don't even care. The Church cares.

And the Church can't help its people if it doesn't even know who many of them are.

Trade of baby for car typifies moral confusion

By MSGR. JAMES J. WALSH

Last week we were treated to a spectacle of public indignation throughout the country, which ought to teach us a good lesson in consistency, but probably won't.

A 19-year-old girl apparently traded her baby for a '72 Chevrolet and took to the hills of Alabama with her husband. Thereupon the mighty forces of the law and the news media sprung into action. Police in at least two states were alerted, as if Dillinger had returned to plague society or as if a new Bruno Hauptmann were being stalked with baying hounds and an arsenal of guns.

Television had a field day. It used the golden evening time to describe the crime and the hunt. And when the girl was apprehended, the glaring eye of the camera peered through the prison bars and the sound tract caught her sobs and frightened answers, as she was grilled relentlessly about why she did it, where her husband was, how did her conscience feel now, and so on, in an unbelievable display before millions of viewers.

The young woman came across as a pitiful soul, poorly educated, dazed by her sudden eminence as a public figure, confused by the endless questions.

I'M NOT TRYING TO SAY that she did nothing wrong. Who can justify a mother's trading her child for a million dollars, much



MSGR. JAMES J. WALSH

were given the cold shoulder by group after group. Many were turned away from a hospital because they lacked insurance or a down payment. They were ignored as if they didn't exist and left to their loneliness and despair.

And yet these human beings have a right to live with dignity in their declining years, when unable to work and do for themselves as they had for a couple of generations. How inconsistent can we be in our attitude towards human life?

The same is true of the poor. On that day of the great hunt and the blazing publicity of the young mother's crime, the poor found nothing new in their lives. I don't mean here the shiftless sons of rest, who like the welfare dole more than work, who are relaxed in being a burden. There are millions of others who through no fault of their own cannot make ends meet, whose debts may have been caused by sickness, disaster or ignorance.

THESE ARE God's children with human rights which deserve to be protected and honored by us. But how many raised their voices in protest at the conditions in which they live and go on to do something positive and concrete to change their miserable state. How inconsistent our standards.

The war protesters are very vocal about the destruction of life on the battlefield. Needless to say none of us can be complacent about the war dead and maimed. All of us should work diligently for peace. But so many of the war protesters show an inconsistency. They deplore the attack on human life in one area but are indifferent, or either in favor of its destruction, in another. Many of them endorse the taking of an innocent life in abortion, while marching in protest at bombing raids in North Vietnam. They reflect our confused and contradictory standards of right and wrong, good and evil.

There is no doubt we have drifted into the danger zone of thinking that "some lives are not of sufficient quality to merit society's concern and protection." Does it shock us to realize that this was the inhuman philosophy at work in Nazi Germany when people, who were no longer considered useful or productive by the State's standards, could be done away with? What a narrow view of human beings made to the image and likeness of God.

So perhaps this young lady, her child and used car, can help clarify our thinking and bring back some balance in our moral standards.

The Truth of the Matter

less for a used car? There is a mentality here which defies any justifying logic. But in the doing of it she suddenly became a nationwide revealer of our moral inconsistency. And for this we ought not to condemn, but to thank her.

This incident dramatically points out how contradictory and inconsistent our moral standards as Americans are. While the police were being mobilized to catch this young woman, notice what was going on in other parts of the country that very day with regard to human life.

In New York State, for example, on that day probably 400 babies had been deliberately put to death in abortion clinics — healthy human beings whose right to life was totally ignored by the mother and the doctor and the willing staff. And the mother very likely left smiling with relief, probably with congratulations from the cooperators for having had the good sense to get rid of the baby. She walked out into a society which, for the most part, now applauds her attitude towards human life, even though an innocent person had been killed.

How inconsistent can we be in our moral standards! That same day, there must have been countless old people in the United States searching for a room or food, who

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Archbishop of Miami

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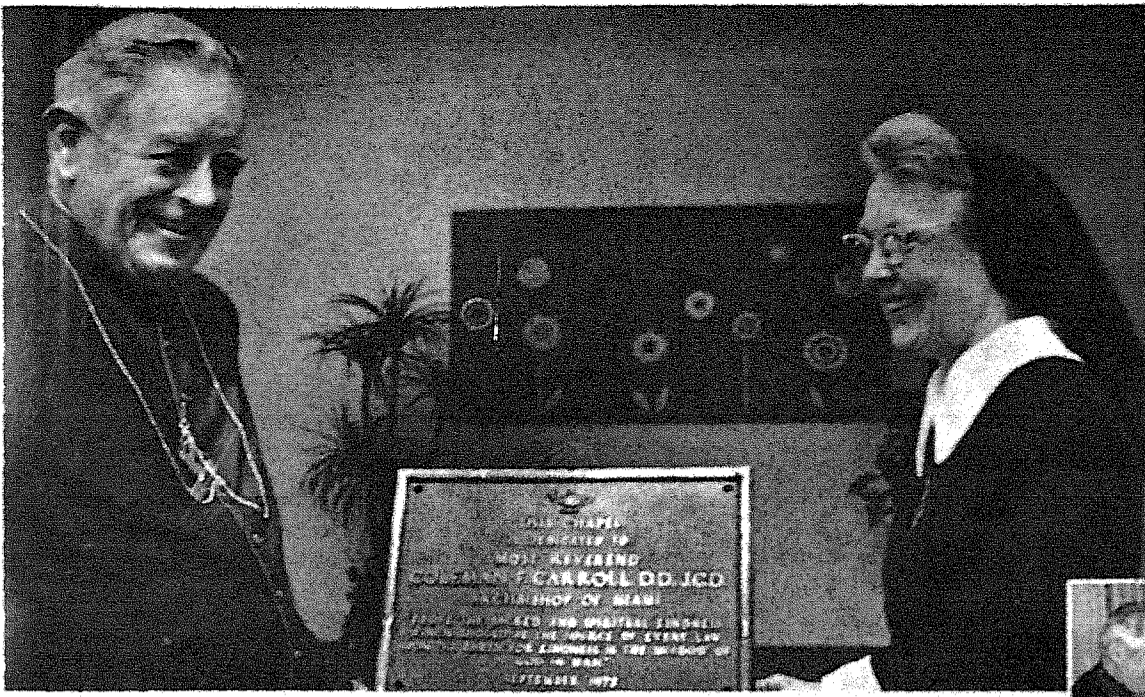
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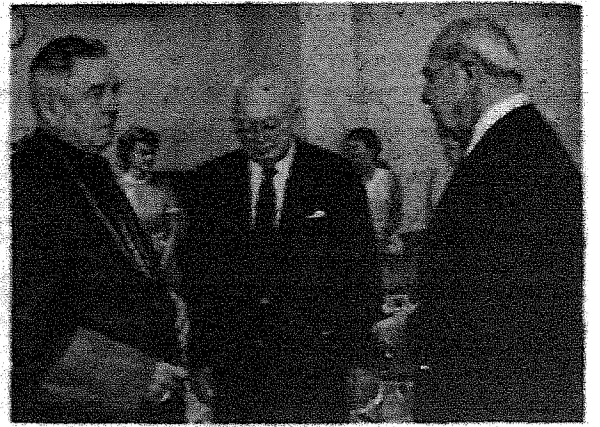
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VILLA MARIA's advisory board members, Charles O'Connor and Richard Potvin welcome Archbishop Carroll.



PLAQUE dedicating Villa Maria chapel to Archbishop Coleman F. Carroll, shown with Sister Helen Mary, S.B.S., executive director of the nursing and rehabilitation center, was unveiled during the Archbishop's visit last Saturday.

Archbishop greets aged during visit to Center

In anticipation of Respect Life Week, Archbishop Coleman F. Carroll spent several hours last Saturday with more than 100 of his flock who are representative of a group for whom he has long had major concern — the aged.

Highlights of the Archbishop's visit to Villa Maria Nursing and Rehabilitation Center in North Miami included Pontifical Mass; his later tour of the facility, during which he greeted almost every one of the 150 residents; and his generous donation of \$10,000 to assist in the operation of the Villa.

PARTICIPATING in the Mass were a large number of wheel chair patients who had

expressed the desire to be taken to the Villa chapel for the occasion; other residents, members of the Villa advisory board, the women's auxiliary; and the Sisters of Bon Secours who staff the residence and nursing home.

Noting that Villa residents have been the recipients of many graces and blessings from God, particularly in having the opportunity to spend their declining years in a residence such as the Villa Maria, the Archbishop expressed his gratitude and that of the priests and people of the Archdiocese "for the peace and happiness of soul and the care of your aching bodies

that have been given to you here.

"God has been good to you," he said. "On this the first day of the rest of your life — a day that the Lord has made — pray that the works of charity so needed in this area of God's vineyard may be continued — that the goodness so exemplified in this residence may be continued."

Archbishop Carroll, speaking on the vigil of Respect Life Week, also pointed out that this country is becoming a nation of older people "since the young are being killed through abortion."

ALTHOUGH we are obligated to provide programs for our youth, he added, "We

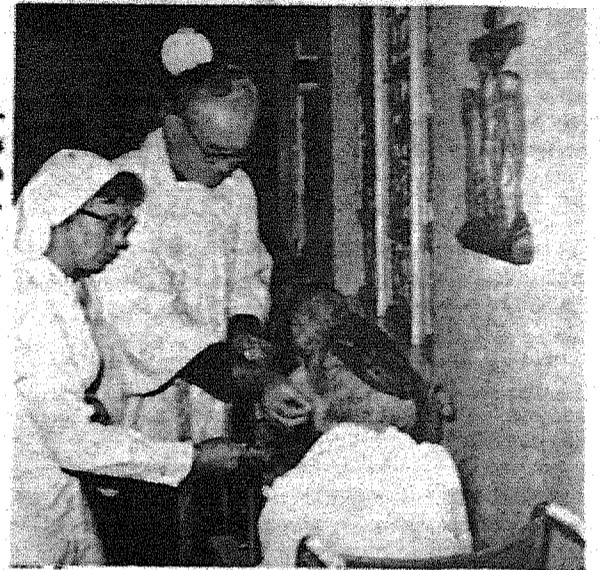
have a greater obligation to take care of our aged — to provide as best we can a respectful life for the aging."

During a reception which followed Mass, the Archbishop was honored by the Villa Maria with the unveiling of a plaque dedicating the chapel to him.



Archbishop Announces Gift of \$10,000 to Villa Maria.

WHEEL CHAIR patients participating in Pontifical Mass received Holy Communion from Father James Keogh, chaplain at the Villa Maria.





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Around the Archdiocese

Library association to meet on Oct. 13

The Florida unit of the Catholic Library Association will meet Saturday, Oct. 13, at Msgr. William Barry Library on the campus of Barry College.

Registration at 9 a.m. will be followed by a get-acquainted session. Guest speaker will be Francis Hatfield, coordinator of the Broward County Instructional Materials Center and president of the American Association of School Librarians.

Mass will be celebrated before luncheon. During the afternoon session, which will conclude at 3 p.m., emphasis will be on elementary school libraries.

All librarians in the area are cordially invited to attend the meeting.

Additional information may be obtained by calling Marjorie Poitras at Madonna Academy, 989-7600.

Palm Beach County

A spaghetti dinner, sponsored by the Assumption Circle of the St. Juliana Women's Club, West Palm Beach, is slated for Sunday, Oct. 8, from 1 to 6 p.m. in the school cafeteria.

A rummage sale, hosted by St. John Fisher parish, West Palm Beach, will be held Saturday and Sunday, Oct. 6 and 7, at the parish hall, 4301 N. Congress Ave., from 8:30 a.m. to 4 p.m.

St. Clare Women's Guild, North Palm Beach, will hold a buffet and card party, Wednesday, Oct. 11, from 9:30 a.m. to 2:30 p.m. at the parish hall. For reservations call Janet McDonough, 848-5443 or Dot Donnelly, 622-5188.

Broward County

A program on horoscopes will be the feature presentation at the Monday, Oct. 9 meeting of the St. Pius X Women's Club Ft. Lauderdale, in the parish hall.

St. Ambrose Women's Guild, Deerfield Beach, will meet Tuesday, Oct. 10, at 7:30 p.m. in the church social hall. "Florida Wills" will be the topic of an address by a banking representative.

The Chaminade High School Mother's Club will sponsor a dance Saturday, Oct. 7, at 8 p.m. in the school cafeteria. Live music will be provided and a buffet will be served.

Our Lady of the Assumption Guild, Pompano Beach, will meet Tuesday, Oct. 11, at the Native Sun Motel, beginning with a coffee at 9:30 a.m., followed by the business meeting at 10 a.m.

A dessert, card and games party, hosted by St. Elizabeth Gardens, Pompano Beach, is slated for noon, Saturday, Oct. 7, at 801 NE 33 Ct. Boutique and baked goods will be available.

A demonstration of flower-arranging will be featured during the Tuesday, Oct. 10 meeting of the St. Bernard Women's Guild, Sunrise, to be held at 8 p.m. at the Roarke Memorial Center.

Elections for parish council members and the school board will be held at Nativity parish, Hollywood, Sunday, Oct. 8. The ballots which were mailed out earlier, are to be deposited in the ballot boxes before or after the Sunday Masses.

Dade County

The Memorare Society for Catholic widows and widowers will meet Friday, Oct. 13, at the St. Dominic Church coffee shop at 8 p.m. For information call 649-2928 or 274-0244.

Officer elections will be held during the Monday, Oct. 9, meeting of the Daughters of Isabella, Our Lady of Perpetual Help Circle, slated for 7:45 p.m. in the K. of C. Hall, 270 Catalonia Ave., Coral Gables.

St. Mary Cathedral parish has scheduled a retreat for the men to start today (Friday) and continue through Sunday, at Our Lady of Florida Passionist Retreat House, North Palm Beach.

The St. Lawrence Council of Catholic Women will meet Monday, Oct. 9, in the school cafeteria, 2200 NE 191 St. All women of the parish have been invited.

Forensic league head is installed

Father Frederick Easterly, C.M., professor of history and government at St. John Vianney Seminary, has been installed as president of the National Catholic Forensic League.

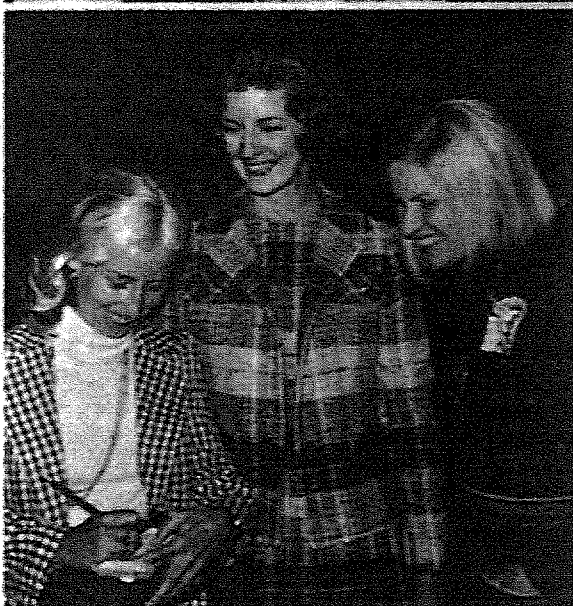
Elected at the close of the annual national tournament held in May in Pittsburgh, Father Easterly assumed his duties during a meeting of diocesan moderators held last week in New York City.

THE LEAGUE includes 42 dioceses with 320 Catholic high schools throughout the U.S.

Student enrollment includes approximately 24,000, engaged in speech activities and competitions.

The Vincentian Father, who is moderator of the seminary Forensic League, served as moderator of the Catholic Forensic League of the Archdiocese of Miami from 1968 to 1971. In 1970 he was general chairman for the NCFL national tournament held in Miami Beach.

WHILE stationed at St. John's University, New York, from 1941 to 1965, he established the university's speech tournament, which for the past 15 years has been one of the most prominent university tournaments sponsored for high school students in the



ANNUAL membership coffee hosted by Marian Center Auxiliary attracted more than 150 persons to the Key Biscayne Hotel. Mrs. Hughes Miller, president, is shown above welcoming Mrs. William F. Sullivan, Father John Nevins and Mrs. Stefan Zacher. At left Mrs. Edward Christiansen enrolls as new member while Mrs. John Schulte and Mrs. Jacques Junger beam approval.

northeast section of the nation.

The National Catholic Forensic League was founded and established in 1952 at St. John's Preparatory School, Brooklyn, N.Y., where Father Easterly was a member of the faculty from 1936 to 1937 immediately following his ordination.

Charity ball set Nov. 25

Mercy Hospital's annual Charity Ball will be held this year on Saturday, Nov. 25, at the Doral Country Club.

Dr. and Mrs. James Byrne and Mr. and Mrs. George Coury are chair-

men for the event, a highlight of South Florida's winter season.

Music during the dinner and dance will be provided by Fred Shannon Smith and his orchestra.



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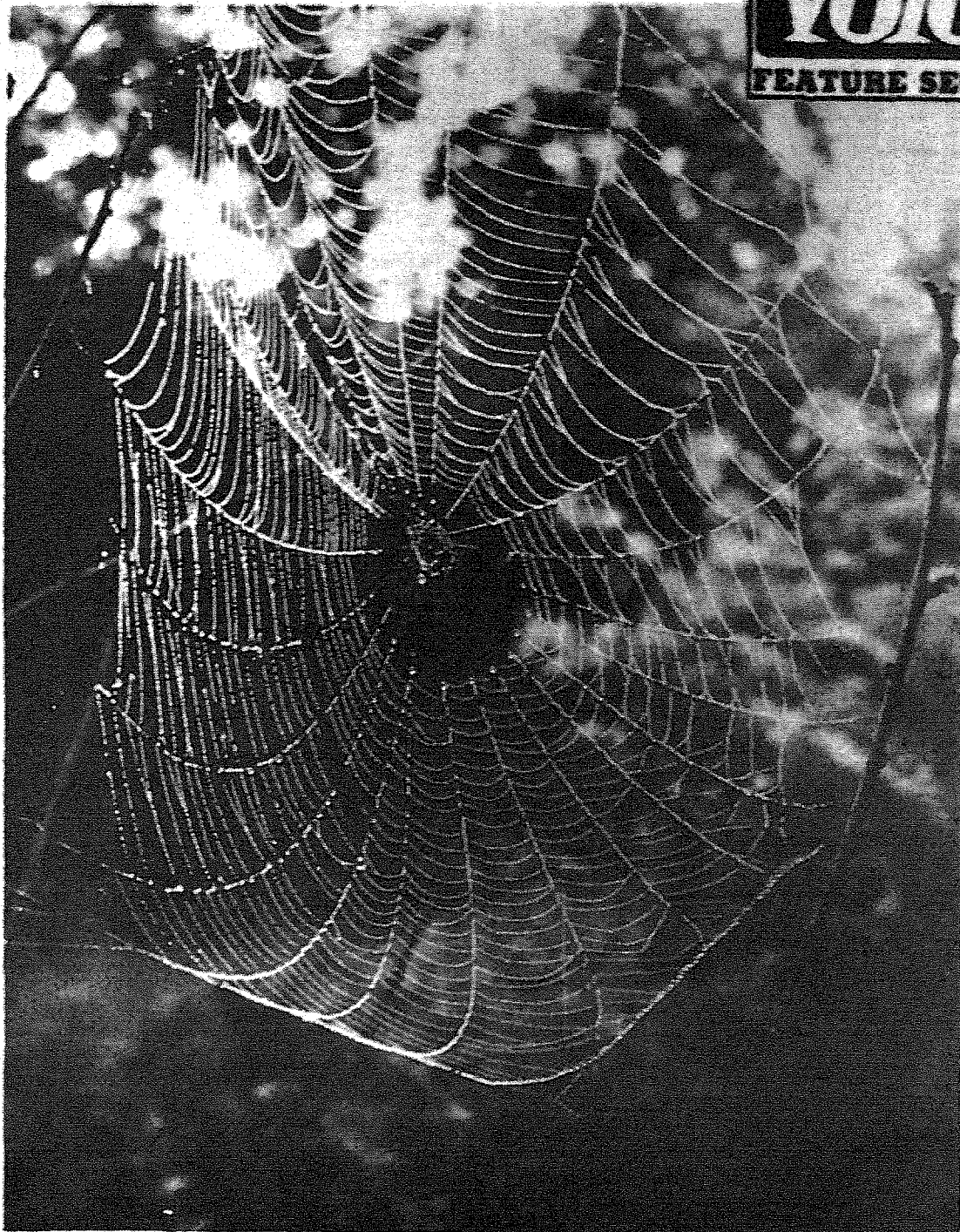
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Does the answer consist of making our incomes equal?



By FATHER ANDREW M. GREELEY
Christopher Jencks' work, "Inequality: A Reassessment of the Effect of Family and Schooling In America," is currently receiving considerable attention in the press. The attention is deserved; Jencks is a fine scholar and his work is of capital importance.

But his findings, while they may represent an idea whose time has at last come, are by no means new or surprising to those of us who have been doing educational research. The correlations between anything which happens in school and performance after school are very weak.

Classroom size, amount of money spent, teacher training — none of these have much to do either with academic performance or success in one's career. Nor does intelligence — at least as measured by I.Q. — turn out to be a very powerful predictor of academic or occupational success.

UNDER such circumstances, of course, no one can expect that moving children around in buses like chess pawns will make much difference. For a long time we Americans have bought the myth of an all powerful school which was purveyed to us by the professional educators. When the schools failed to solve the race problem we concluded that the reason for the failure was not the falsity of the myth but the mistakes or bad faith of the educators.

Bussing and similar crack pot reform notions were based not on questioning the myth but on the assumption that the men who were to carry out the myth were racists. Jencks' research goes to the heart of the problem: the myth is phony.

My colleagues Peter Rossi and James Davis wrote a report on the same point over a decade ago. The educational association which sponsored the report refused to circulate it. But at last it is possible to say the Emperor has no clothes: schools won't work.

But we are still faced with the problem of inequality. And thoughts on this subject deserve careful consideration. In somewhat oversimplified terms, he suggests that since inequality (and particularly racial inequality) cannot be reduced by education, it must be reduced by strict limitations on income.

The government must put both a relatively low ceiling and a relatively high floor on incomes. No one should make a great deal more or a great deal less than anyone else.

There are social, ethical and philosophical issues at stake in such a suggestion — not to say political ones. Some men make more money than others, according to Jencks, because they come from richer families or because they have different personalities or because they are luckier.

YOU COULD eliminate the difference in family background and to some extent in personality by taking all children from their parents at birth (though Jencks does not suggest this) and giving everyone exactly the same childhood experiences. But since this would probably be unacceptable to most parents, the only other alternative is the elimination of most income differentials. Jencks admits that this is socialism but seems to imply that you will have either socialism or continued inequality.

The suggestion is a radical one, though this in itself does not make it either bad (or new for that matter). What Jencks is saying is that differences in social background, luck and personality (and presumably personality includes the willingness to work hard, intelligence and talents, not yet measured by personality tests) should not lead to differences in income.

The idea is not that everyone should make exactly the same amount of money but that the rather low income differentials of the social democratic countries in Western Europe should be imitated in this country. The United States should take as its ideal the elimination of most inequality which has been accomplished in countries like Sweden, Switzerland, and Holland.

Jencks is not the only academic liberal who finds such societies attractive. They are neat, clean, well managed, and orderly. Hence they appeal to the intellectuals' passion for symmetry. Whether they really are economically and socially healthy is another matter and the evidence that they are seems much less persuasive now than a decade ago.

But the socialist goal must be evaluated on other grounds than the debate over the social democracies of Western Europe. If on ethical and philosophical grounds income inequality is wrong, the failure of socialism in Western Europe, even if it is proved, will not seem pertinent to many people, especially those who believed that society should be made to fit a priori designs. To these questions I shall return in later columns.

Woe to the rebellious children,
says the Lord,
Who carry out plans that are not mine,
who weave webs that are not inspired by me,
adding sin upon sin.

Isaiah 30: 1

Remember it's month of Rosary

By DALE FRANCIS

October is the month of the Rosary but there are those who say the Rosary is a devotion of the past. Perhaps so but I doubt it. What I don't doubt is there are less people saying the Rosary today than there were 10 years ago. But that tells less, I think, about the Rosary than it does about the people.

If it is true that some have found a better way to pray, then this is good. If it is true that some have become so busy in working for the good of others they do not have time to say the Rosary, then good for them, so long as they remember to pray as they work in some way.

BUT LET'S not kid ourselves. Most of the people who said the Rosary with some faithfulness in the past and do not do so now haven't found some better way to pray. They simply do not pray much at all any more.

And while it is possible to be so busy that you would not have time to pray the Rosary, a careful self-examination would probably tell most people they really aren't that busy.

So if we are to talk about the Rosary today, let us be honest and do away with all the phony excuses. If you are not praying the Rosary today it is likely it is through neglect rather than that you have found some superior form of prayer or because you are so busy doing good works you don't have time.

But in speaking of the Rosary, I don't want to build up some kind of a guilt-feeling that might compel you to return to it. Instead it would be good if you could see the Rosary as a good way of praying, a New Testament, Christ-oriented way of prayer.

THIS IS what it is if you pray the Rosary well. It can be only a repetition of prayers; if it is this then it is not really the Rosary. When you pray the Rosary you pray it as a meditation. It

is a song with the prayers as lyrics and the meditations as a beautiful melody. It is a little time in which you place yourself with Jesus and Mary, a time in which you sing your praise and walk with the mother and her Divine Son. It is a beautiful way of praying.

But I become distracted when I pray the Rosary, some say, and who doesn't? Don't worry about it, just place yourself in the meditation, pray the prayers, do the best you can and if your mind wanders, don't worry about it.

If I am thinking about the Rosary it is not only because it is October but because not long ago I was talking again with the man of the Rosary, Father Patrick Peyton.

One of the happy events of my life was that soon after I'd become a Catholic I met Father Patrick. It was 26 years ago and he was just starting his crusade of family prayer. The Holy Cross priest had been dying of tuberculosis when he placed his life in the hands of Mary. He was cured of his illness but forever in love with Mary, dedicating his life to telling others of Our Lady who can lead people to Jesus Christ, her Son.

THROUGH the years he has traveled around the world, asking people to pray the Rosary, to love Mary, to seek Christ. He's spoken to 29 million people in 50 countries. His television and radio programs have been heard on every continent; the Family Theater films have been seen by tens of millions of people.

The words, "The family that prays together . . . stays together," have become so familiar that they have passed into the common language.

Over the years, since first we met, I've seen Father Pat many times and what I notice is that he never changes. Oh, yes, the rusty hair is white, the tall frame not quite as erect, and yet the

same as in his zeal. He is so alive with his love of Mary and Christ that it vibrates from him, presses out like some electrical charge, and no one who has ever met him has ever forgotten him.

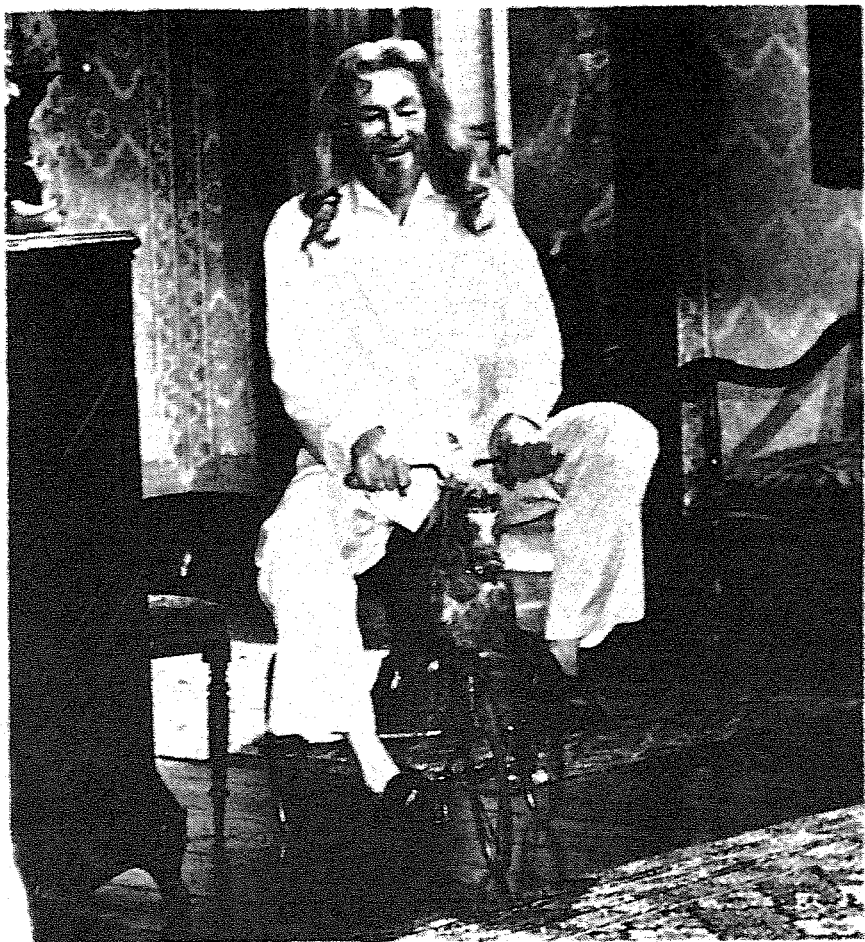
I KNOW no one quite like him but I think that not strange, there is no one like him. You meet some men who impress you by their enthusiasm, who give you a lift of the spirit because you are charged with the vitality of their zeal. But you never meet one like this man, who is always filled to over-brimming with his zeal, who always is sending the vibrations of his love.

When I saw him last he said there was one thing he asked of me. He needed to contact more people, he needed to be in regular contact with thousands of more people so that his word could reach more people than ever.

So he asked me to ask you to write to him. He wants to add your name to the thousands of people who regularly hear from him, to learn of the work he is trying to do. He has a newsletter he sends all over the world and he wants to send it to you.

THERE'S NO obligation on your part, although he'll be asking you to pray with him, he'll be calling you to say the Rosary, he'll be asking you to join him in spreading the word of family prayer over all the world.

I told him I would ask you and I do. Sit down and send a card to Father Patrick Peyton, C.S.C., Family Rosary Crusade, 773 Madison Avenue, Albany, New York 12208. Tell him you'd like to receive the Family Crusade newsletter. It could be one of the most important things you ever do, for it will bring you into contact with a man who will infect you with love of Mary and through her, love of Jesus Christ, like you've never known before.



NOBLEMAN. Peter O'Toole as a daft British peer, enters the bridal chamber on his wedding night, in Peter Medak's film of *The Ruling Class*, from Avco-Embassy.

Kicking the ruling class about in merry England

The Ruling Class (Avco Embassy) — America has never had a Ruling Class to kick around, so it is understandable if American audiences do not quite appreciate this wild, dense adaptation of the Peter Barnes play that was so popular on the British stage and is currently a screen smash in jolly old England.

For one thing, kicking the British upper class around seems to be a frivolous pastime, and, indeed, the Peers of the Realm are such an obvious and easy target.

Nonetheless, there is such a good deal of malicious, delicious frontal attack in "The Ruling Class" that, for the first hour, at least, it is both gripping and hilarious.

The freewheeling acting of Peter O'Toole as the fourteenth Earl of Gurney (the thirteenth, Harry Andrews, accidentally hung himself with a silken cord whilst dressed in a cocked hat, admiral's dress coat, tutu, and longjohns) in an intense, madcap virtuoso performance, and his support from William Mervin, Coral Browne, and Alastair Sim as his grubbing relatives, and Arthur Lowe as the faithful but insolent family retainer, is superb.

THE TROUBLE is, "The Ruling Class" becomes tedious and repetitive long before it runs out of steam. Its two-and-a-half hour running time is about an hour too long.

The first hour (equivalent of the play's first act) offers sharp satire on the upper reaches of inbred British society ("Behavior that would put a tradesman in the loony bin is considered mild eccentricity in the aristocracy", a veritable casebook history of dementia, especially paranoid schizophrenia (O'Toole believes himself to be Jesus Christ because, as he says, "Whenever I prayed, I found I was talking to myself"); and an all-around exercise in theatrical fireworks.

Watching O'Toole foil his "sane" relatives' machinations first to get him married (he already is married, he claims, to the Lady of the Camellias," so they arrange her reincarnation in order to get him to produce an heir) and then to have him committed for good, is to watch the mad logic of the insane wreak havoc on those foolish (or, in this case, avaricious) enough to cross it.

O'Toole's madman is the

definitive madman, his confrontation in a psychiatrist's experiment with another man similarly afflicted, this one "the electric Messiah, the AC/DC J.C.," is the film's high point.

UNFORTUNATELY, O'Toole is "cured" by the shock of the confrontation, and must go through with the filmplay's remaining two acts. This for another hour and 30 minutes, we are treated to more of the same, with the family now trying desperately to contend with a "sane" Jack Gurney, although only he is aware of his new identity; he is Jack, all right, Jack the Ripper.

Director Medak, whose experience filming "Joe Egg" has given him practice both in black comedy and in adapting plays for the screen, is at his best when he lets

actors go. Of the many demanding roles he has filled in movies, that of the fourteenth Earl of Gurney has demanded the most of O'Toole, and he has given his utmost.

Of the countless savvy English butlers we have seen, perhaps Arthur Lowe's Tucker is the best. With a faint hint of W.C. Fields about him, Lowe does not exactly steal, but he certainly heightens every scene he is in.

The mixture of styles, however, is a sign of both Jack's dementia and the film's own brand of black comedy. That Medak is unable to sustain or control all the styles is simply unfortunate, but that he let it go on for so long is almost unforgivable. (A-IV)

Books

Memories of New York

Twice Over Lightly, by Helen Hayes and Anita Loos, Harcourt, Brace; Suitable for General Reading.

Many people have had a love affair with the town of New York. America's wealth of literature in songs, plays, musicals, and stories gives rewarding proof of this love.

Like Annapurna, it is there, and those of a literary bent have been moved to write about it. "We'll take Manhattan, the Bronx, and Staten Island, too" contains a mother lode of interest.

On the literary scene, Helen Hayes (grand duchess of the theatre) and Anita Loos, who once penned a perennial about blondes, have mined it again in a book about New York: "Twice Over Lightly."

THEY don't include this reviewer's memories, or yours, but they have compiled a readable series of almost-puff chapters on known and unknown aspects of occupations in the metropolis.

The series ranges from museums to ballparks, restaurants, social organizations, and garbage scows. The Mayor, the Cardinal, Gracie Mansion, Shubert Alley, Shea Stadium and the Stock Exchange are all included.

Interlarded are the name-dropping memories, with comments on current scenes and changes. Yes, there are also Battery Park, the Ghetto, the Village, the Bronx, Queens, the Zoo and Central Park.

Anita Loos has a sardonic, lasting wit, as readers know. Helen Hayes is a cheerful, thoughtful great lady of any dominion she chooses. How else could Anita write of her companion and friend in this search for adventure?

THE IDEA was, as they say, "to get people to know their environments, to get out of their ruts, to be explorers." Laudable, replete with personal-interest anecdotes, the series praises, as if to offset the bad press the city has had, and it ranges in interest through a wide scope of activities.

It is amusing, knowledgeable and deft in a tapestry-pagant of people, places and things. The conclusion is not a proper ending as such; the

reader gathers that the authors are ready to continue their adventures in the great-

est city in the world.

Judson LaHave
Montebello, Calif.

Bob Hope films new comedy-intrigue thing

Cancel My Reservation (Warner Bros.) Bob Hope is an American institution pushing 70, and perhaps it is not unkind to suggest that he has simply outgrown the movies.

The inspiration for his latest vehicle of comedy-intrigue seems to have come from the wastebasket of his television writers.

Ill-suited to the big theater screen and immediately dating the picture are Hope's wisecracks, peppered with an occasional double entendre, which are meant to ridicule famous personalities, sports' teams and television commercials, among other things.

Leave this 'dig' alone

The Dead Are Alive (National General) — but you'd never know it from this incredibly confused Yugoslavian-German-Italian co-production. The cast and situation does offer mild promise: Alex Cord as an archeologist suspected of the bloody murders occurring around his Etruscan digs and Samantha Eggar as his one-time mistress, now married to composer-conductor John Marley, himself a little soft in the head as the result of whatever it was he did to his first wife when he discovered her with that chorus boy 14 years ago.

Alex has an alcohol problem, Marley's choreographer has a homosexual problem, Marley's son, it turns out, saw what dad did to mother, and mother herself is bitter about all those skull scars she sports under her wig, not to mention the lovely Miss Eggar's dubious marital status.

But the real problem is Armando Crispino's directorial technique with all this, which can only be described as neo-paleolithic. (B)

THE FLIMSY story has Hope, the henpecked half of a husband-wife TV talk-show team, vacationing at his Arizona desert cottage and falling victim to a land-grabbing scheme hatched by murderous Ralph Bellamy and his henchman Forrest Tucker.

Wife Eva Marie Saint races to Hope's rescue and ultimately learns that a woman's place is in the home having babies, not competing with her husband.

Doodles Weaver and Keenan Wynn keep popping up as stupid, venal cops bent on frustrating our paunchy hero.

Paul Bogart, who directed a very appealing Western called "Skin Game" last year, slaps everything together hurriedly here, and he employs some dreadful process photography to speed the action along. (A-II)

Stuttering, trite sketches


Money Talks (United Artists) Money may indeed talk, but this cut-and-pasted little color film by Candid Cameraman Allen Funt just stutters along through an altogether too numerous series of trite sketches and allegedly spontaneous routines designed to show how people react to situations involving money.

The movie, like Funt's now-defunct TV comedy show, scores about twenty-five percent of the time, but at least on TV the slack was taken up by headache-remedy ads. No such luck here, and we must sweat out almost 90 minutes of watching men pluck, with varying degrees of hesitancy, a dollar bill taped to the derriere of a sweet young thing, or listening to Funt interview his pretty three-year-old daughter, who openly exhibits a preference for being rich. At least she's candid about it. (A-II)

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Film fare on TV

SUNDAY, OCT. 8

8:30 p.m. (NBC) — **Hec Ramsey** — Two-hour "premiere" on the NBC Mystery Movie series, with Richard Boone in the title role as a Midwestern sheriff trying out some new-fangled scientific ideas about law enforcement. His hope is that the test tube and microscope will be more useful than the quick draw. but, of course, his reputation as the fastest gun in Kansas (?) is something he'll just have to contend with during the coming TV season. Try it, you might like it — Boone is always an interesting actor, even in routine vehicles such as this.

9 p.m. (ABC) — **El Dorado** (1967) — A rancher tries to force out his neighbors and take their land. The town sheriff (Robert Mitchum), who is immobilized by drinking, is helped by his old partner (John Wayne) who suffers occasional



"A New Look at the Apostolate" will be the theme of The Catholic Woman presentation of The Church and the World Today with Mary Ann Linden and guest, Sister Therese Margaret Roberts, O.P., to be aired Sunday, Oct. 8 at 9 a.m. on WCKT-Ch. 7.

Here's fresh approach on the tube

Well, maybe you're right — the new television shows aren't all that fresh. They're simply the same old series being done for an older audience (like "McHale's Navy" grown up into "T-R-", excuse me... into "M-A-S-H").

Yes, but then again, when was the last time you saw a TV show that when it was over, told you to turn off the set and talk with the people who were watching with you? That is exactly what the Public Broadcasting Service series, "The Family Game" (Sundays, 8 p.m. EDT) is all about and it is a completely fresh approach to the potential value of the television medium.

IF YOU haven't been watching public television recently, you may be surprised

to discover that it has become a real alternative to the old-hat type of commercial TV recreation. There are so many similar game shows on the tube, that it is rather refreshing to come across one where the answers are actually up to you and the members of your family.

"The Family Game" is one of the new shows being carried by the Public Broadcasting Service and for many it will be a welcome addition to the usual round of daily family routine.

The theme of the series (12 half-hour programs) is the conflict between parent and child, between old and new life-styles that constitute the generation gap. The techniques used are psychodrama or role-playing intended to get the viewers involved in the

paralytic spinal spasms. The halt and infirm pair join forces to clean up playfully the professional band of cutthroats terrorizing the town. Producer-director Howard Hawks has concocted a good mixture of action, farcical situations and unconventional treatment to make this color Western worth a trip to the theater. (A-III)

MONDAY, OCT. 9

9 p.m. (NBC) — **Firecreek** (1968) — Henry Fonda and Jimmy Stewart star in a big Western that has a message, if only one could figure out what it is. The movie is reminiscent of the showdown situation immortalized in "High Noon" (which also starred Stewart), but it lacks the punch. Oh, yes, the elusive message: the film is saying that (a) fighting and shootouts are good, or (b) fighting and shootouts are bad. Take your pick, but don't waste your time. (A-II)

Kid Video unpraised

The Saturday morning children's television ghetto continues to bombard its viewers with programming that is "almost unanimously witless, heartless, charmless, tasteless and artless."

This was the charge made by Variety, the bible of the entertainment industry, in an article summing up the new

season headlined "Kidvid" up to Old Tricks."

It report was on the 13 new half hours in the Saturday morning line-up, 12 of which are cartoons and, of these, 11 are comedies.

The chief objections raised in the Variety piece were that these programs featured cheap animation, computerized music, "shockingly hackneyed" writing, and depressing laugh-tracks.

One of the few exceptions to its general pan of the new shows was NBC's "Sealab 2020" which is informative as well as exciting television. It is also the only non-comedy cartoon.

The Variety article ends with an upbeat reference to the CBS "Children's Film Festival" coming at the end of five solid hours of "tedium and depression." Even though the series is a repeat from last season, the films are all top quality experiences for the young, and Kukla, Fran, and Ollie, make warm and charming hosts.

abilities. There are no prizes for viewers, other than personal satisfaction.

To further facilitate the usefulness of these programs in family give-and-take, one can get a free supplementary kit with games and ideas for further post-program discussion. The address to write for this free material is: The Family Game, P.O. Box 136, Pittsburgh, Pa. 15230.

If you have teenagers, give the program a try. No matter how frustrating or irritating you may find it, if you get into a conversation afterwards with your children, spouse, or neighbors, it will have been time well-spent. Tune in and if you don't like it, tune out. It is, after all, up to you. Or is that another aspect of "The Family Game"?

questions being worked out by stand-ins.

THE FIRST two programs (father and grown-up son/parents of a teenage daughter) demonstrate the emotional pull of the realities of contemporary conflicts between generational values. They were totally entertaining (especially the first) in the sense that they entirely engaged one in the dramatic confrontations that are inherent in today's world.

What is unique about the series is that it is not intended to give any answers but only to open up differences between family members for discussion. The series is intended for families with maturing members although parents of even the smallest children will find it helpful in facing their future respon-

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

FRIDAY, OCT. 6
1:40 p.m. (5) Night People (Unobjectionable for adults and adolescents)
4 p.m. (5) Intensity At Phantom 100 (Family)
4:30 p.m. (5) Charlie Sublime (Unobjectionable for adults and adolescents)
8-11 p.m. (5) Under Ten Flags (No classification)
9 p.m. (5 & 7) To Sir, With Love (Unobjectionable for adults and adolescents)
11:30 p.m. (4 & 7) Girl Hugs (Unobjectionable in part for all)

OBJECTION: Oriented to young people, this half-hour is presented with amoral behavior and with suggestions in costuming and situations

11:30 p.m. (5) Isle Of The Dead (No classification)
SATURDAY, OCT. 7
9:30 a.m. (5 & 7) Popeye Meets The Man Who Hated Laughter (No classification)
10:30 a.m. (4) The Court Jester (Family)
12 noon (4) The Stage (Family)
1 p.m. (4 & 7) Children's Film Festival
2:30 p.m. (4) The Stagehand (Family)
4:30 p.m. (4) Warning Sign (Unobjectionable for adults and adolescents)
7 p.m. (4) Under Ten Flags (No classification)

8 p.m. (5 & 7) Married (Unobjectionable for adults and adolescents)
9 p.m. (5) The Stage (Family)
10:30 p.m. (1) The Stage (Family)
11:30 p.m. (4) Warning Sign (Unobjectionable for adults and adolescents)
OBJECTION: Low moral tone pervades the development of this film

SUNDAY, OCT. 8
1 p.m. (5) Under Ten Flags (Family)
1 p.m. (5) Yams (No classification)
1 p.m. (1) Prince Of Peace (Unobjectionable for adults and adolescents)
4:30 p.m. (4) Warning Sign (Unobjectionable for adults and adolescents)
7 p.m. (4) Under Ten Flags (Family)
9 p.m. (5 & 7) El Dorado (Family)
11:30 p.m. (4) Where Love Has Gone (Unobjectionable for adults)

MONDAY, OCT. 9
1:40 p.m. (5) Dance Of Death (No classification)
4 p.m. (5) Hide And Seek (Unobjectionable for adults and adolescents)
4 p.m. (10) Three Into Two Won't Go (No classification)
8 p.m. (6) Touch Of Larceny (Unobjectionable for adults)
9 p.m. (5 & 7) Firecreek (Unobjectionable for adults and adolescents)
11:30 p.m. (6) The Haunted Palace (Unobjectionable for adults and adolescents)

TUESDAY, OCT. 10
1:40 p.m. (4) Dance Of Death (No classification)
4 p.m. (5) Kisses With A Whip (Unobjectionable in part for all)

OBJECTION: In addition to indecency in costuming and dialogue, a pervading

RELIGIOUS PROGRAMS
TV
Sunday
7-9 p.m.
THE TV MASS — (Optional) — Ch. 12 WLTV
Celebrant: Father Ricardo Castellanos
Sunday
7 a.m.
THE CHRISTOPHERS — Ch. 11 WTKL
8:30 a.m.
INSIGHT — WTVJ Ch. 3
8:30 a.m.
CHURCH AND THE WORLD TODAY — WCKT Ch. 7 — The Catholic Woman with Mary Ann Linden and her guest, Sister Therese Margaret Roberts, O.P. discuss "Outreach — A New Look at the Apostolate."
11 a.m.
THE TV MASS — Ch. 12 WLTV — Celebrant: Bishop René H. Gravelle
7 p.m.
WCKT Ch. 11 — INSIGHT (11)

emphasis upon action makes this an unwholly and morally dangerous film, particularly for young audiences.

OBJECTION: Throughout the length of this film, despite some superficially moral resolutions, marital infidelity is glorified; suggestive situations and costuming.

WEDNESDAY, OCT. 11
1:40 p.m. (5) Dance Of Death (No classification)
4 p.m. (5) The Pharaoh's Woman (Unobjectionable in part for all)

THURSDAY, OCT. 12
1:40 p.m. (5) Dance Of Death (No classification)
4 p.m. (5) Island Of The Blue Dolphins (Family)
4 p.m. (10) Bonjour Tristesse (Unobjectionable for adults)
8 p.m. (6) Anything Goes (Unobjectionable for adults and adolescents)
9 p.m. (5) Married (Unobjectionable in part for all)
11:30 p.m. (4) Dracula Has Risen From The Grave (Unobjectionable for adults and

adolescents)
11:30 p.m. (10) New Voyager (Unobjectionable for adults and adolescents)

FRIDAY, OCT. 13
1:40 p.m. (5) Dance Of Death (No classification)
4 p.m. (5) Kiss Of Evil (No classification)
4 p.m. (10) Who Was That Lady (Unobjectionable in part for all)

SATURDAY, OCT. 14
9:30 a.m. (10 & 12) Willie Mays And The Say-Hey Kid (No classification)
10:30 a.m. (4) Kid Pix — Giant Of The Metropolis (2 hour)
11:30 p.m. (4) Children's Film Festival — The Yellow Slippers

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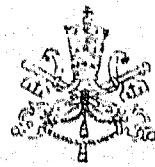
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Pope
Paul
VI

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

'Increase of faith the greatest need of Church today'

VATICAN CITY — (NC) — Increased faith is the "first and great need of the Church today," Pope Paul VI told an overflow crowd at a general audience.

The Pope, at his first customary Wednesday general audience at the Vatican after returning from his summer residence at Castelgandolfo, made no reference to his 75th birthday, which he had passed the day before.

Instead, the Pope stressed the need of greater faith today, saying: "We cannot permit ourselves to be resigned to religious decadence in the contemporary world, its progressive loss of interest in God — to such a point as to declare absurdly His 'death' — or to the habitual loss of interest in our relations with Him."

SECULARISM, atheism, and the lack of "responsibility for our actions in the face of God, from which he derived moral religious conscience," are the consequences of a "spiritual collapse caused by the lack of faith," the Pope said.

"Faith is necessary," the Pope affirmed, because of a present-day mentality that "places in doubt the general concept of the world and life which the faithful believer must have to fulfill his own way of living."

The Pope greeted dozens of special pilgrimages and groups but was surprised to find that a number of them were not able to find room in the 6,000-seat audience hall.

Hearing the cheers of one group who had listened to his special welcome over loudspeakers located outside the hall, Pope Paul said: "This is a new and spacious hall but still not large enough. Perhaps we should build another."

Lauds Americans as 'models in charity'

VATICAN CITY — (NC) — Pope Paul VI, receiving two officials of U.S. Catholic Relief Services (CRS), called the American people "a model for the rest of the world" in charity and generosity.

Speaking to Bishop Edward E. Swannstrom and Msgr. Joseph Harnett, Sept. 25, the Pope expressed his "deep appreciation to the people of the United States, whose charity for the needy of other lands seems to know no bounds."

Bishop Swannstrom, executive director of CRS, was in Rome for the seventh general assembly of the Pontifical Commission for Justice and Peace. Msgr. Harnett, the CRS regional director for the Mediterranean area and various parts of Asia, is headquartered in Rome.

Both reported to the Pope on a 10-day meeting in Rabat, Morocco, of CRS representatives in Asia, Africa and the Middle East.

The two emphasized that Catholic Relief Services aim not only at emergency relief but also at development aid. They also told the Pope of their agency's programs for child health and nutritional education.

Such constructive programs, Bishop Swannstrom observed, have a "wonderful effect in the Arab and Moslem world, witnessing the Church's charity, which is Christ's charity."

Pope Paul expressed his gratification at the work of CRS in Bangladesh, the Sudan, Burundi and other distressed areas.

Backs 'Respect Life'

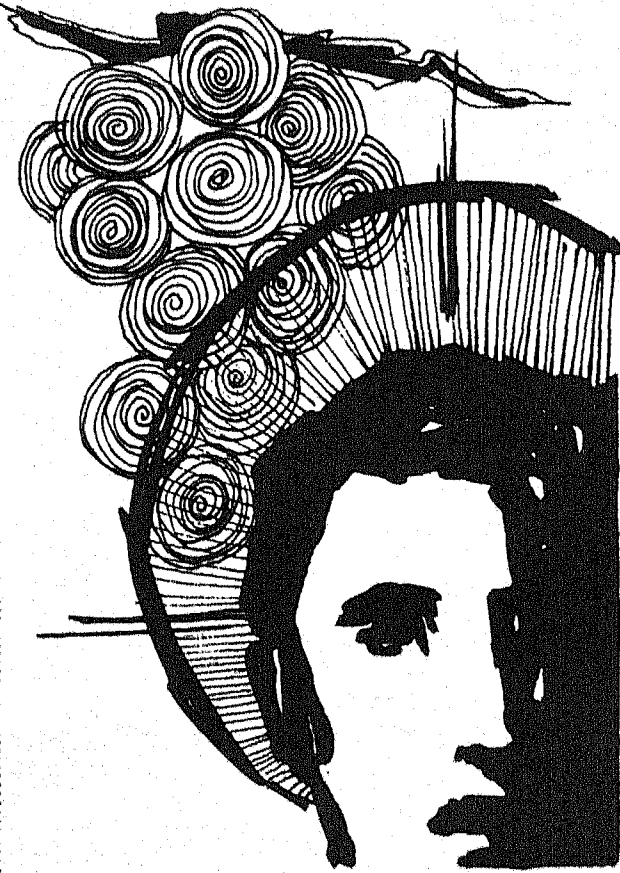
WASHINGTON — (NC) — Pope Paul VI has expressed "prayerful solidarity" with Catholics in the United States who are participating in Respect Life Week observances from Oct. 1-7.

The Pontiff, in a message relayed by Cardinal Jean Villot, Vatican Secretary of State, also invoked "the guiding and sustaining graces of the Lord upon all working on behalf of the defenseless and those whose dignity and authentic development are threatened by views and practices alien to man's nature and contrary to God's will."

The papal message was sent to Cardinal Terence Cooke of New York, chairman of a bishops' committee that planned the Respect Life Week efforts in dioceses across the country.

The Week is designed to motivate Catholics to create a just and peaceful society in this country.

You and Your Faith



From Sunday's Gospel

"What do you suppose the owner of the vineyard will do to those tenants when he comes?" They replied, "He will bring that wicked crowd to a bad end . . ."

Jesus said to them, "Did you never read in the Scriptures, 'The stone which the builders rejected has become the keystone of the structure . . .' For this reason, I tell you, the kingdom of God will be taken away from you and given to a nation that will yield a rich harvest."

— Matthew 21: 33-43 —

'Hand of charity must remain extended'

VATICAN CITY — (NC) — The Church's hand of charity must remain extended despite the development of public relief programs and increased social awareness in modern society, Pope Paul VI told the Italian Catholic relief and aid organization.

Speaking to 300 participants in the first national study meeting of Italian Caritas, Pope Paul said that it is true that today "public aid programs have taken over slowly but surely offices entrusted in centuries past to the charity of the Church." He added that "it is also true that modern society is more aware of the requirements of justice than of the exercise of charity."

"However, the charitable activity of the Church nonetheless has not lost its function in the contemporary world" because "charity is always necessary as the complement to and the stimulus of justice itself."

Italian Caritas, newly organized under the direction of the Italian bishops, replaces the Pontifical Relief Organization (POA), which in past years coordinated and in great part dominated the Catholic relief picture throughout Italy.

POA was established in 1953 by Pope Pius XII as an outgrowth of his relief activities during World War II to aid Italian war victims and destitute families. With the formation of the Italian Bishops' Conference after the Second Vatican Council, POA was gradually phased out and its activities and programs transferred to Italian Caritas.

IN TALKING to participants in the study meeting held in Rome, Pope Paul stressed that their relief and aid activities should not be measured solely in material terms. Rather, he said, Italian Caritas should be concerned with its spiritual aspect and its "capacity to make local churches and the individual faithful aware of the meaning and duty of charitable action in forms that respond to the needs and the times."

Pope Paul also stressed the need to employ "the technical and scientific developments of our age" as well as the training "of expert and specialized personnel" in carrying out the Church's charitable programs.

In closing, the Pope warned various individual organizations that work in relief and assistance programs sponsored by the Church in Italy to avoid "individual and antagonisms, subordinating particular interests to the greater needs of the general good of the community."

One expert in the Italian social assistance field explained that this allusion was aimed at a confusion that resulted with the closing down of the POA's coordination and control of Catholic relief programs in Italy. Some dioceses and organizations have stepped in to meet the needs of their areas, he said. Others have responded with very little enthusiasm, while still others have not yet responded at all.

Against injustice

VATICAN CITY — (NC) — The Church has a "continuing commitment" to free all men everywhere from injustice and hardships that rob them of the fullness of human dignity, Pope Paul VI told the new ambassador to the Vatican from Tanzania.

In receiving the credentials of Ambassador Daniel Narcis Mtonga Mlika, the Pope said that injustice is often at the root of the world's problems.

The Pope thanked the ambassador for mentioning papal peace efforts, and said that peace "is our constant concern and together with all men of goodwill we lament its absence in so many parts of the world."

Pope Paul told the ambassador: "We assure you of the Church's continuing commitment to freeing men and women everywhere from the injustice and hardships that keep them from reaching the fullness of their dignity as human beings. This commitment shows itself most concretely in undertakings that are being carried out on behalf of the developing nations."

One of the places of the world from which peace was absent in mid-September was the region along the Tanzania-

Uganda border, where the Ugandan army defeated an invading force of Ugandan exiles that had received some support from Tanzania.

Prayer Of The Faithful

Twenty-Seventh Sunday
of the Year
Oct. 8, 1972

CELEBRANT: Let us turn to God, the Lord of life, who has conferred on men the responsibility to safeguard life at every stage of development.

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

COMMENTATOR: That we may better understand that men's dignity comes from the fact that each person is created "in the image of God," let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That all men may realize that the unborn child has been called to life by our Heavenly Father, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That our society may legally protect the right to life of every child, prior to birth and throughout childhood, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That parents, and especially mothers, may consider the life of the child as superior to all other human considerations, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That society may provide compassion and care to all women who experience some difficulty in pregnancy, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That doctors and nurses may uphold the ideals of service to life, and that they will be courageous in refusing to destroy the life of the unborn child, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That, in our forthcoming Archdiocesan census we will be able to discover all of those who are in need — the poor, the aged, the disadvantaged, the handicapped — that we might be able to render to them spiritual and material help, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Almighty Father, help us to follow the example of your Son who loved little children and delighted in their company. Help us to protect children before as well as after birth, and to lead every child to know, love, and serve you, and to share eternity with you and your angels in heaven. This we ask through Christ your Son.

PEOPLE: Amen.

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VATICAN II Cardinal finds ecumenism greatest blessing, 'just more talking' threat to movement

By Religious News Service.
BIRMINGHAM, England — Cardinal John Heenan, Archbishop of Westminster, believes that "ecumenism" is the "greatest blessing" that has come from the Second Vatican Council.

At the same time, however, he feels that the thrust of the ecumenical movement is in danger of being blunted by a proliferation of inter-Church discussions that lead "just to more talking."

"I sincerely believe," he says, "that in addition to sapping physical energy, the present burden of talk induces a weariness of the spirit leading to narcissism and neglect of personal prayer."

The Roman Catholic Primate of England and Wales gave his appraisal of the impact of Vatican II at a recent conference of 400 top church leaders from all denominations at the Selly Oaks Theological College here.

"I REGARD ecumenism as the greatest blessing to have come from the Council," said Cardinal Heenan in a keynote address at Britain's biggest-ever ecumenical meeting. "There were other benefits, but most of them — for example, the impetus to further Biblical study — were the fruit of the ecumenical outlook."

"The Churches of tomorrow will, I believe, grow closer together," he continued. "In God's good time we shall talk not of the Churches, but of the Church. This, at least, seems certain: Christians will never return to the old rivalries and enmities. As religious belief declines in the West, they will unite in an evangelical spirit to preach Christ to their brethren and lead them to the One, Holy, Catholic, and Apostolic Church."

Cardinal Heenan observed that ecumenism, though "still in its infancy," had already taken "definite steps" toward church unity.

"At one time," he observed, "it was alleged that prelates were holding back an eager laity. It has now become clear that the prelates are usually anxious to press forward, while the laity display greater caution in the ecumenical field."

"I DO NOT know to what extent this is true of others churches, but in my community, the clergy and the educated laity display the most enthusiasm."

The English Catholic Primate warned, however, that the ecumenical movement would suffer if different denominations indulged in "too much talking before taking action."

Linking ecumenism with inter-Church talks, as fruits of Vatican II, the cardinal said: "Of the two, discussion — words before, and often instead of, deeds — has had by far the greater impact. Ecumenism properly practiced is uniformly good. Discussion is good only if it is productive. It is bad if it leads to paralysis or just more talking."

Turning to a consideration of the state of the Catholic Church in Britain in the wake of Vatican II, the Catholic primate expressed caution about the validity of conclusions derived from statistics.

"It is not enough to quote the numbers of persons attending Mass on Sundays," he said. "Perhaps the

spiritual health of the Church can be measured more reliably by the number of daily communicants (but) it is more likely that

'I sincerely believe . . . the present burden of talk induces a weariness of the spirit.'

— Cardinal John Heenan

health than the number of Catholics engaged in works of mercy.

Of the Church of primary objects of tomorrow, Cardinal Heenan said he looked for "a radical curtailment of meetings and conferences."

Also, in the Church of tomorrow, he said, "Ecumenism will obviously have its effect on theological trends in all religions — indeed, that is one of the

the Church of tomorrow." "The Resurrection of Jesus, the Blessed Trinity, the immortality of the human soul, the Sacraments, the sacrifice of the Mass, the indissolubility of marriage, the right to life of the unborn, the senile, and the incurably sick — all these doctrines, Catholics until now, are likely to be attacked from within the Church of tomorrow."

Cardinal Heenan



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KNOW YOUR FAITH

Discussion questions

1. Discussion questions for Theme article by Fr. Weitzel:

A. How does our own personal freedom affect the freedom of others with whom we come into contact?

B. What does freedom mean to you?

C. Can you describe some of the factors limiting or denying your freedom?

D. Do you think there is too much freedom in the United States today? In the Church today?

2. Discussion questions for Scripture article by Fr. Quesnell:

A. Do you think "freedom" in the popular, political, or social sense is growing or weakening in our country?

B. The author speaks of the tenants as slaves of their own desires and of the possessions that help satisfy them. Do you think this slavery is common? Have you ever been subject to it?

C. To what extent do you identify with the freedom of the free man in this story, the son whom the tenants killed?

D. To what extent do you think freedom and security are related?

3. Discussion questions for Catechetics article by Fr. Pfeifer:

A. To what extent do you think freedom and love are related?

B. Do you agree that our freedom grows to the extent that we love and are loved?

C. The author reports that feelings about freedom span a broad spectrum from fear to frivolity. Where on the spectrum would you place your feelings?

D. Do you understand St. Paul's emphasis on freedom which enables us to place ourselves at the service of others in love?

4. Discussion questions for Liturgy article by Fr. Champlin:

A. Can you recall any examples in your own experience of "our praiseworthy rush to counteract extreme individualistic piety?"

B. Do you agree with the author's observation that private devotion to the Blessed Sacrament has been somewhat neglected during the past decade?

C. Why has the Church stressed the communal aspects of worship so much in recent years?

D. What do you think our worship and devotional life will be like by the end of this century?

Quiz

1. — is liberation from slavery or restraint from the power of another.

2. T. or F. — Community freedom affects personal freedom.

3. The freedom man gained from Christ's redeeming act is called — freedom.

(a) Christian (b) Civil (c) Personal

4. — carried his freedom within himself.

5. T. or F. — Real freedom depends on other people.

6. The first two chapters of the Book of — indicate God gave man dominion over everything.

(a) Genesis (b) Exodus (c) Numbers

7. God made — to live with others.

8. True freedom is synonymous with responsibility and mature —.

9. T. or F. — The Church always insists on complete freedom for the human heart.

10. Personal prayer before the — represents a solid part of Catholic tradition.

ANSWERS:

1. (Freedom) 2. (T) 3. (a) 4. (Christ) 5. (F) 6. (a) 7. (Man) 8. (commitment) 9. (T) 10. (tabernacle).

This quiz based on the articles by Fr. Weitzel, Fr. Quesnell, Fr. Pfeifer, and Fr. Champlin, for the week of Oct. 2, 1972.



"As St. Paul clearly taught, authentic freedom equips a person for love and service."

Education to Freedom

By FATHER

CARL J. PFEIFER, S.J.

We were sitting around a crackling fire. The sun had set and stars already dotted the black sky. Four couples and I were discussing the meaning and purpose of life. Their 11 children were already packed off to bed.

From the first chapters of the Bible (Genesis 1-2) I suggested that man was created by God to be free, free to love. These two chapters of Genesis indicate that God gave man dominion over everything in the entire world, not as an isolated individual, but as a person whose life and growth is achieved in relation with others. It was not good for man to be alone. God made man to live with others.

I pointed out that the marvelous imagery of the biblical story indicates that from God's viewpoint man is created to become fully free, with dominion over all that can enslave him. His freedom grows to the extent that he loves and is loved. In this capacity for freely giving of self in love man images God Himself whose supreme freedom is motivated solely by love.

THE COUPLES reacted immediately to this analysis of the biblical story about the meaning of human existence. Aside from problems and questions regarding the stories in the first two chapters of Genesis, there was consternation at the idea that God made man to be free. That the meaning of a person's life so sharply focused on freedom disturbed my friends.

One of the men scoffed that the best thing for him to do then, to be really free and a better person, would be to forget his job, wife, and children, catch a plane for Florida and bask on the beach. Admitting that this was an attractive thought at times, he did not consider it an example of personal growth. Another said that my idea sounded like an excuse to make life easier, to legitimize escape from difficult situations.

One of the wives said the idea of being free from laundry, dishes, cooking and cleaning sounded great, but she thought her life found meaning precisely in doing those tasks for her family.

Through much laughter and serious discussion we grappled for several hours with the meaning of freedom in one's life from the perspective of Christian growth and holiness.

What gradually came clear was that the word "freedom" means different things to different people, with the most common being that "freedom" means freedom "from" things that are difficult or unpleasant. To say that "freedom" is at the core of Christian life appears at first glance to be opting for an easy way out of life's challenges, an invitation to shirk responsibility.

THE EXPERIENCE was enlightening for all of us. It brought into sharp perspective some of the misunderstandings that arise through words, the large "com-

munications gap" that can exist even though people use the same language. We came to realize that the notion of freedom is central to so much of contemporary thought, yet the meaning of freedom is understood differently and feelings about freedom span a broad spectrum from fear to frivolity.

After our feelings had been aired, and our thoughts clarified, we looked at other passages of the Bible and the Documents of the Second Vatican Council. St. Paul, for example, points out to the Christians of Galatia: "My brothers, remember that you have been called to live in freedom . . . Out of love, places yourselves at one another's service" (Gal 5:13). He carefully points out in that passage that freedom is not giving in to the free "rein of the flesh," that is to the pull of selfishness and irresponsibility.

The freedom Paul says Christians are called to is freedom from sin, from enslavement to selfish desire that leads one to ignore or reject one's true good, the good of others, and the call of God.

This freedom is ultimately a freedom from whatever causes human diminishment and death. But Paul's emphasis is more on what freedom is for, namely to enable one to place himself at the service of others in love.

The Christian is called to a freedom that makes possible true love — of self, of others, of God.

According to St. Paul, the Holy Spirit's presence and activity can be discerned wherever there is genuine freedom: "Where the Spirit of the Lord is, there is freedom" (2 Cor. 3:18).

BUILDING on the biblical insights into man's freedom, the Second Vatican Council affirms that "authentic freedom is an exceptional sign of the divine image within man" (Church in World, 17). The text is clearly referring to the first chapters of Genesis, which my friends and I were discussing. In a later passage the Council teaches that "the gospel announces and proclaims the freedom of the sons of God" (Church in World, 41).

As we considered our experience in the light of the Bible and the teachings of the Council that evening around the fire, we realized that we were just beginning to penetrate something of the mystery of human freedom which is the image of God in man. We recognized that true freedom as the Bible and Christian tradition uses it is synonymous not with escape or anarchy, but with responsibility and mature commitment.

As St. Paul clearly taught, authentic freedom equips a person for love and service. Such a notion implies that, in Paul's words, "Everyone should bear his own responsibility" (Gal 6:5). To grow in freedom, means to grow in responsibility, the capacity to genuinely love.

In that sense one task of religious education at home or school is to enable persons to become truly free (See General Catechetical Directory, No. 4.61.71).

Our quest for Freedom

By FATHER

QUENTIN QUESNELL, S.J.

"Here is the one who will inherit everything. Let us kill him and then we will have his inheritance!" (Matthew 21, 38).

We want so badly to be free. Aware that we are not, we look around for someone or something that we can blame for our lack of freedom.

If only we could be rid of this one person. If only such and such a law did not exist. If only we had the money — or the time — or the skill. Get the obstacles out of our road, smash the chains that bind us, kill the masters who oppress us — and we will be free.

But we won't be. And we aren't, now. We know it, because we've tried these ways before and they didn't work. No sooner did we get rid of one oppressor than another took its place.

We finally conclude, if we're wise, that the reason we're not free is that there's something wrong with us. Until we get that fixed, get ourselves straightened out, feel our own insides mended and healed, we never will be free.

REAL FREEDOM doesn't depend on other people. It doesn't depend on what we have or don't have. Freedom is within. The tenants in the gospel story, who have leased a very profitable vineyard, don't want to give it back to its owner or even pay what they owe in rent.

They find the owner is an obstacle to their freedom to do what they want and have what they desire. The debt they owe him oppresses them. The agents he sends to collect the debt are a threat to their security and freedom.

Finally he sends his very own son. But the tenants don't see the son as a sign of the owner's personal care and concern. All they can see in him is "the one who will inherit everything. Let us kill him and then we will have his inheritance. Then we will have what we want, no one will interfere with us anymore, and at last we will be satisfied, our worries will be over, and we will be free!"

Will they? We know the answer already. The only freedom they could possibly find that way is a freedom dependent on possession of that property. The next time a threat to that property appears — someone more powerful than themselves, perhaps one of their own number who turns on the rest or cheats them, an invading army, a fire, a drought, a flood — whatever endangers their possession of that property will threaten their freedom again. They are not really free. They are slaves of their desires and of the possessions that help satisfy them.

THE FREE MAN in the story is the son whom they killed. We know him as the one who died to make us free. Christ is the son of the owner of the vineyard. He gave His life to blaze the trail to freedom.

But see how He did it. He did it by giving His life away. He exposed Himself, out of love, to the violence and hate of His unfree fellow men. He didn't come to fight over the vineyard or for anything else. So there wasn't a thing they could do to Him that could make Him afraid — not with that paralyzing fear which inhibits action; not with a fear that could make Him bound and unfree.

Christ carried His freedom within Himself. It was a freedom based in the solid security that God rules the world and God is our loving father. What more could He need? "Foxes have lairs and the birds in the sky have nests, but the Son of Man has nowhere to lay His head." "Your father knows all that you need." "Seek first His kingship over you, His way of holiness, and all these things will be given you besides."

He believed this and lived it, and so He could say: "I lay down my life to take it up again. No one takes it from me; I lay it down freely." So He could tell His followers the secret of freedom: "Blessed are the poor in spirit . . . the sorrowing . . . the lowly . . ." "Offer no resistance to injury. When a person strikes you on the right cheek, turn and offer him the other. If anyone wants to go to law over your shirt, hand him your coat as well."

That is freedom. St. James writes: "Where do the conflicts and disputes among you originate? Is it not your inner cravings that make war within your members? What you desire you do not obtain, and so you resort to murder. You envy and you cannot acquire, so you quarrel and fight." But "it was for liberty that Christ freed us." "If the son frees you, you will really be free."

Freedom

An essential for human dignity, happiness

By FATHER EUGENE J. WEITZEL, C.S.V.

Freedom is the quality or the state of being free. It is, for the individual as well as the group, the absence of necessity or constraint in choice or action. It is liberation from slavery or restraint from the power of another.

Personal external freedom is the absence of restraint or coercion, but, more significantly, personal freedom is the fullness of being.

While we primarily will be concerned with personal freedom here, we cannot completely ignore the role of community in freedom, since community freedom affects personal freedom. Since we can speak of both the ecclesiastical and the secular or political community, it seems appropriate to say a few words about the role of freedom in each.

OBVIOUSLY, freedom and obedience must co-exist in the Church. In fact, it is to the advantage of all segments of the Church, including those in authority, to respect the freedom of individuals and groups to express their opinions. In 1950, Pius XII observed that there must be a "public opinion" in the Church that is entitled to scope and tolerance, for this is "the birthright of any normal human society."

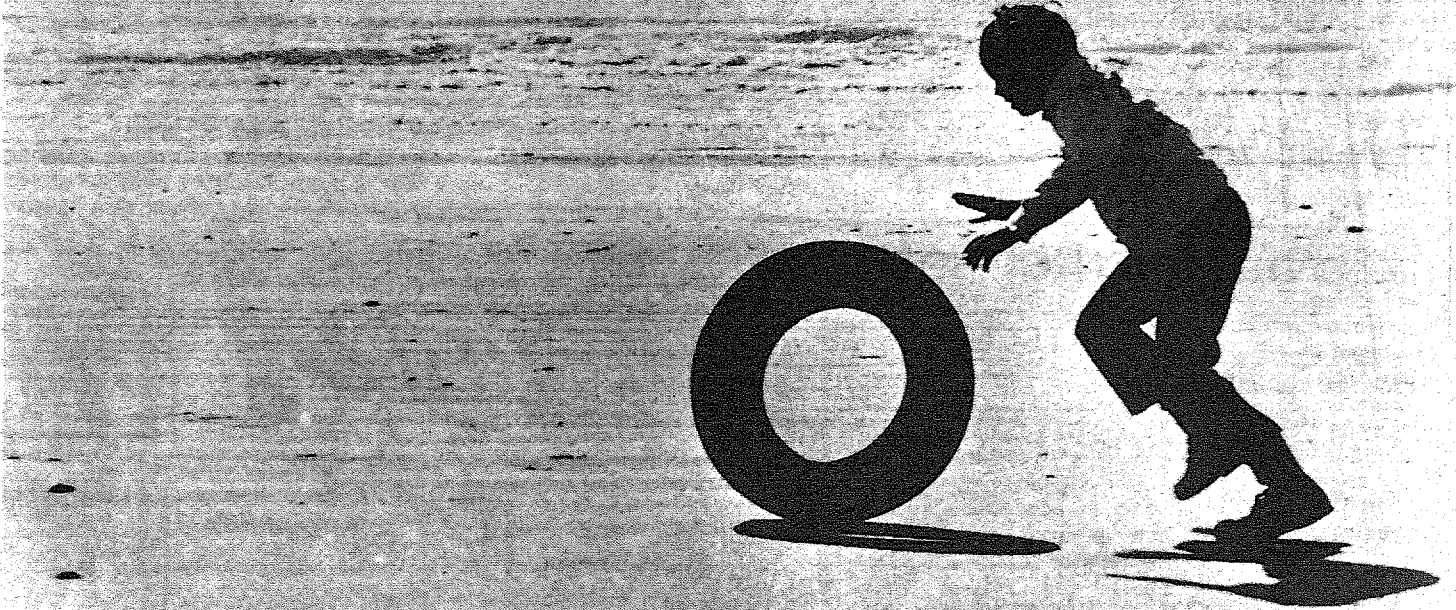
Certainly, the personal freedom of every individual would be endangered if the political community were not free to continue in existence. Within the community there must exist that degree of freedom which is necessary to assure that individuals as well as groups can play an effective role in organizing the life of the political community for the attainment of the common good.

EVERY TIME we experience freedom, whether it be personal or communal, we move in the direction of self-perfection and self-actualization. Each experience of freedom helps us realize that man's freedom of choice is the basis of all moral responsibility and the prerequisite for all (temporal and eternal) forms of reward and punishment. This is true even for the freeing, redeeming actions of Jesus Christ who freely, suffered and died for us.

Christ's freeing, redemptive suffering and death did not guarantee external freedom — the freedom which gives man the opportunity to lead his life according to his own discretion — for all men, but it did expand our freedom of will by providing a new freedom. This religious freedom gained from Christ's redeeming act is called Christian freedom. The effects of Christian freedom are fourfold and include:

1. Freedom from sin. Christian freedom frees man from the sin of Adam and from the slavery that arises from personal transgressions as well.
2. Freedom from eternal death. Had Christ not freely redeemed us we were destined to die not only physically but spiritually since death is the wages of sin (Rom. 6:23). This is not to say, however, that the individual cannot still be lost if his faith is not accompanied by good works, for death will only be completely destroyed at the end of time.
3. Freedom from the rule of Satan. Because Christ three times resisted temptation and because of His redemptive death on the cross, Satan lost much of his influence in human affairs.
4. Freedom from the dominance of the flesh. Though our mortal bodies still fight in us against the spirit and must be mortified, Christ's free redemptive actions enables us to become a temple of the Holy Spirit and so share in his resurrection (Rom. 8:11).

Though those who lived before Christ understood the importance of freedom and regarded it as "a fine and splendid possession, both for the individual and for the state" (Socrates), it is impossible to grasp its full significance unless we reflect upon it in terms of Christ's freeing, redemptive actions, which alone make freedom fully intelligible. This is so because an understanding of the freedom which Christ obtained for us effects a deeper appreciation of the splendor of all forms of human freedom which are indeed reflections of God's absolute freedom.



"Every time we experience freedom . . . we move in the direction of self-perfection and self-actualization." A child propels a symbol of perfection, a circle.

Private devotion and the Blessed Sacrament

By FATHER JOSEPH M. CHAMPLIN

Veteran travelers who change planes and airlines at Boston's Logan International Airport find an unfamiliar word in the directional signs they follow from one end of the sprawling structure to the other. "American, National, Alleghany, Chapel."

The arrows take you to and past Our Lady of the Airways Chapel located in the central terminal building. Those in charge there offer 7 Sunday Masses for Americans on the go and a daily 8 a.m. Eucharist.

Perhaps more importantly, however, the chapel itself makes the Church visibly present in this busy center and gives many an opportunity to step aside, rest for awhile

"Commitment to community worship and concern about the Liturgy in no way conflicts with a sound appreciation for private prayer before the Blessed Sacrament."

and pray to Christ in the tabernacle.

LAST SUMMER I had a two hour connection between Air New England and Alleghany Airlines, walked by the attractive chapel, then decided to stop and make a "visit." During my 45 minute stay, probably a half dozen people entered for a few moments and moved on. A few apparently looked in out of curiosity (not a bad form of modern evangelization), but most either fingered their beads, lit a votive candle, or simply sat in silent reflective prayer.

This experience served as another confirmation of a truth I learned while a young boy and still believe strongly now in my early forties — the positive devotional value of such private encounters with the reserved eucharistic Lord. It is a practice which, unfortunately in my view, may have been somewhat neglected over the past decade.

In our praiseworthy rush to counteract extreme individualistic piety we may have crushed a long-established and valuable tradition. To spend hours before the tabernacle in church and walk away oblivious of men's needs in the world outside leaves much to be desired; but to immerse oneself totally in social action with no time for personal prayer scarcely represents a better alternative.

Both fail to strike the needed happy balance. St. Therese of Lisieux certainly would not approve of the first approach; Mother Teresa of Calcutta would hardly endorse the second.

SIMILARLY, commitment to community worship and concern about the liturgy in no way conflicts with a sound appreciation for private prayer before the Blessed Sacrament. These, on the contrary complement one another.

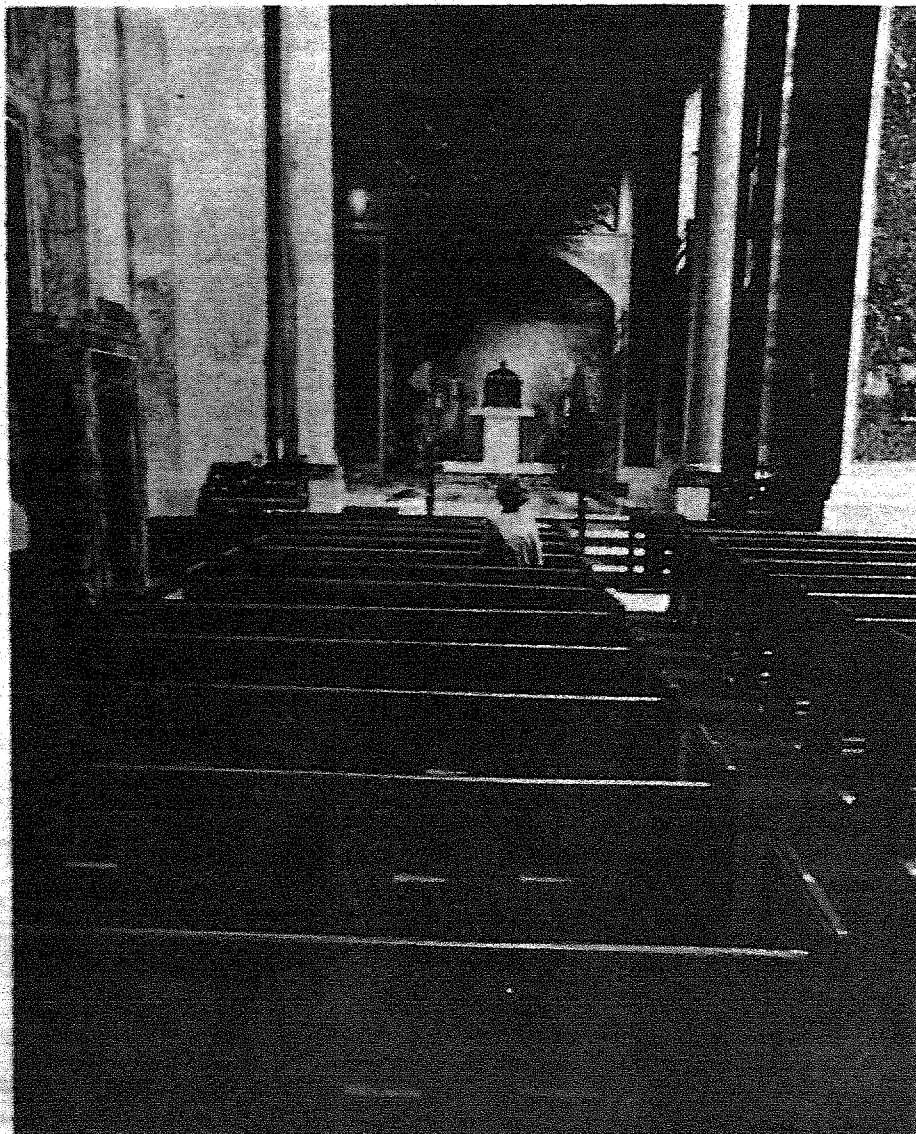
The priest who meditates quietly in front of the tabernacle before Mass will unquestionably celebrate the Eucharist more perfectly later at the altar. Persons who drop into church for a few minutes at odd times throughout the day may well be back for the eucharistic celebration which in fact makes such personal devotion possible.

The 1967 Instruction on Eucharistic Worship speaks in Part III about "The Worship of the Eucharist as Permanent Sacrament." Two points bear repeating in view of today's developments.

Private devotion to the Blessed Sacrament should flow from and lead to the sacred liturgy. "When the faithful adore Christ present in the sacrament, they should remember that this presence derives from the sacrifice and is directed toward both sacramental and spiritual Communion . . . These devotions must harmonize with the liturgy, be in some way derived from it and lead the people toward the liturgy as something which of its nature is far superior to these devotions."

Personal prayer before the tabernacle although a later development in the Church nevertheless represents a sound and solid part of Catholic tradition. "The reservation of the sacred species for the sick . . . led to the praiseworthy custom of adoring the heavenly food which is preserved in churches. The practice of adoration has a valid and firm foundation especially since belief in the real presence of the Lord has as its natural consequence the external and public manifestation of that belief."

The Church always insists on complete freedom for the human heart — freedom, for example, to choose our own confessor and freedom to pray in our own way. Enthusiastic liturgists need not limit the freedom, but ought to encourage it. For the person who kneels regularly before the tabernacle should rather naturally wish to join others when a priest leads them in breaking the sacred bread.



Columbus fiesta sponsored by KC

Pontifical Mass to be celebrated by Auxiliary Bishop Rene H. Gracida at 2 p.m. Sunday, Oct. 8, in Gesu Church will highlight the annual Columbus Day Fiesta sponsored by Chapter One of the Knights of Columbus.

South Florida K. of C. members and their families will observe a Corporate Communion during the Mass.

IN THE evening a coronation ball and pageant will be held at 8:30 at the Biscayne Terrace Hotel. A queen and her court will be honored during the evening.

The queen and attendants will be installed at 8:30 p.m. on Saturday, Oct. 7, at Miami Bayfront Park Bandshell.

A Columbus Day Parade is also scheduled for Saturday, Oct. 7 beginning at the Bayfront Auditorium at 11 a.m. and ending at the statue

of Columbus, where Knights of Columbus will lay a wreath. Luncheon will follow at 1 p.m. in the Biscayne Terrace Hotel.

Leonard Usina serves as general chairman of arrangements, assisted by Frank Pellicoro, chairman, executive committee; and Carmen Bravo, co-chairman.

New Latin center set at Biscayne

With the goal of bringing people from Latin American countries and the United States together to exchange ideas in education, training and research, the Biscayne Center for Latin American Studies and Cultural Affairs has been created at Biscayne College. It was announced this week.

The program is designed to offer specialized studies for professional and mid-career professional people.

TWO programs, non-degree and advanced study programs, will be offered in a variety of fields.

Applicants for the advanced study programs must be graduates of Latin American universities, institutions, and centers at the university level, while non-degree programs are open to anyone who is interested.

All conferences, seminars and courses of the non-degree programs will be offered in either English or Spanish with simultaneous translation.

ALL advance study programs will be offered in Spanish along with intensive English courses to assure that at the time of obtaining the degree, the applicant will be able to use the English language. The degrees will be issued through Biscayne College.

Courses for advance study will be offered in an intensive six-week program. At the end of this period the applicant may receive six credits. After completing the credit requirements as well as the research and training work established, the applicant may obtain a degree in his field of study.

Brothers in U.S. set up assembly

WASHINGTON — (NC) — Religious Brothers in the United States have formed a national organization intended to improve Religious life and to speak out on social issues.

Formation of the National Assembly of Religious Brothers (NARB) resulted from a recent survey of the 10,000 Religious Brothers in the United States. The results showed that 89 percent of the respondents were favorable to forming NARB.

FOR THE PAST thirteen years, there has been a loosely knit organization of Brothers from the various orders throughout the country. But at a convention of Brothers in Clarkston, Mich., last Easter, it was decided to formalize the organization and establish a national office.

The national office has been set up in Wheaton, Md., a suburb of Washington, at Good Counsel High School. NARB's executive secretary Bro. William Brown, described NARB as a "grass roots assembly."

"Essentially, NARB is a service organization for its members and those they affect by their apostolate," he told NC News Service. "Our main goal is to strengthen the internal development of the lay celibate Religious life."

NARB's president, Bro. Bonaventure Scully, said that NARB will also take stands on crucial issues facing society. He said NARB has no official ties with any group but has some "very strong informal ties."

HE SAID one of the reasons cited for establishing NARB was to have communication and cooperation among Religious Brothers, the National Conference of Catholic Bishops (NCCB), the Conference of Major Superiors of Men (CMSM), and organizations of diocesan priests, religious and laity.

At the Clarkston convention, one observer remarked that he saw no "angry young men" but did see a "forward looking group who are searching for ways to be better able to serve the Church."

Batal to speak on Jerusalem

CORAL GABLES — James Batal, local authority on the Middle East, traveler, educator and former newspaper man, will be the guest speaker during meeting of Little Flower parish Holy Name Society on Sunday, Oct. 8.

"Whither Jerusalem" will be Batal's topic during the breakfast which will follow the 8 a.m. Mass in Little Flower Church.

Pray Rosary for peace

VATICAN CITY — (NC) — Pray the Rosary to hasten peace in the world. Pope Paul VI told a crowd of thousands gathered under umbrellas in St. Peter's Square for his noontime Sunday blessing Oct. 1.

"Let us look carefully at the world scene, dear people: let us look at it as it really is," the Pope said.

"Then let us ask the Madonna to obtain from the Lord the peace which today is so desired and, in many countries, perhaps very near.

"LET US invoke this peace with the sweet yet persistent cadence of Mary's Rosary on our lips and in our hearts."

The Pope's reference to peace as being very near in many countries was interpreted by a longtime Vatican observer as a "papal hope" rather than a hint based on secret information the Pope possessed.

That observer, who knows his way around the diplomatic channels in Rome, told NC News:

"Obviously, I do not know what the Pope knows, but I interpret this as being a straight-forward papal hope that peace is near."

"Look at peace in the world. If anything, peace in the Middle East and Northern Ireland is farther away. Kissinger is talking in Paris, and he certainly is talking about peace, but as far as I know, no one knows what the answer is (from the other side)."

A source in the embassy of a country that has relations with the Vatican agreed that the Pope was not hunting at a peace about to happen.

"If the Pope was quietly informed of such an announcement he would be very quiet about it. That is basic diplomacy," the source said.

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St. Thomas More

The Chancery announces that Archbishop Coleman F. Carroll has delineated the following boundaries for St. Thomas More Church in Boynton Beach:

- North: Hypoluxo Road — from Seaboard Railroad (I-95 proposed) on east — to Palm Beach County line.
- South: Delray Road west — from Seaboard Railroad (I-95 proposed) on east — to the Palm Beach County line on the west.
- East: I-95 (Seaboard Railroad) from Hypoluxo Road on the north — to Delray Road west on the south.
- West: Palm Beach County line.

Boundaries for new parish set; 3 other boundaries revised

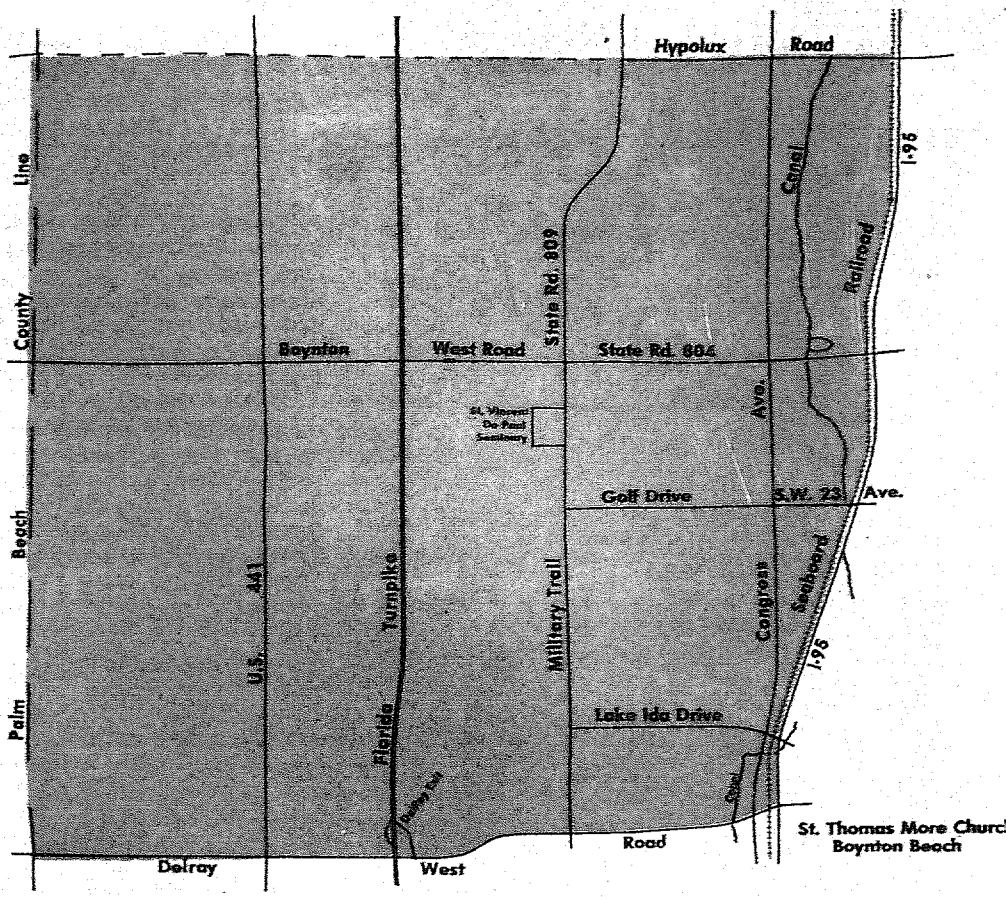
Boundaries for the recently established parish of St. Thomas More, Boynton Beach, and revised boundaries for three other Palm Beach County parishes were announced this week by the Chancery.

St. Thomas More parish of which Father Donald F.X.

Connolly is first pastor, is bounded on the North by Hypoluxo Rd. from the Seaboard Railroad (I-95 proposed) on east to the Palm Beach County line; on the South by Delray West Rd. from the Seaboard Railroad (I-95 proposed) on east to the Palm Beach Co. line on the west; on the East by I-95

(Seaboard Railroad) from Hypoluxo Rd. on the North to Delray West Rd. on the south; and on the West by the Palm Beach County line.

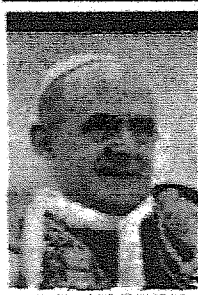
In other Palm Beach County parishes the western boundary of Holy Spirit parish, Lantana, is changed from the Hillsboro Canal to I-



95 and the Seaboard Railroad. In St. Mark parish, Boynton Beach, the western boundary is changed from the

Hillsboro Canal to I-95 and the Seaboard Railroad. The northern boundary of St. Vincent Ferrer, Delray

Beach, formerly Golfview Dr. from the ocean to the Sunshine State Parkway, is now Delray West Rd.



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Active Newman Club reaches not only Catholics but all students

Last year when Jo Anne Linardi registered at Miami-Dade Junior College, South Campus, she was faced with a dilemma common to many first-year students: She was surrounded by thousands of people but knew no one she could really call her friend.

Today, because of the Newman Club, she has many friends and is a member of a social and service organiza-

tion which fulfills her desire to help others.

Among the most active and largest student groups at M-DJC South, the Newman Club is open to all students — Catholic and non-Catholic, male and female.

ALTHOUGH an average of 40 members attend meetings regularly, the organization's social functions attract as many as 75.

There are two projects going on now, a cancer fund drive and a collection of aluminum cans. Money derived from the collection will go to some charitable organization.

Newmanites also go to Camillus House during the holidays to help serve lunch, wait on tables and clean up dishes and pans. Other projects include visiting hospital

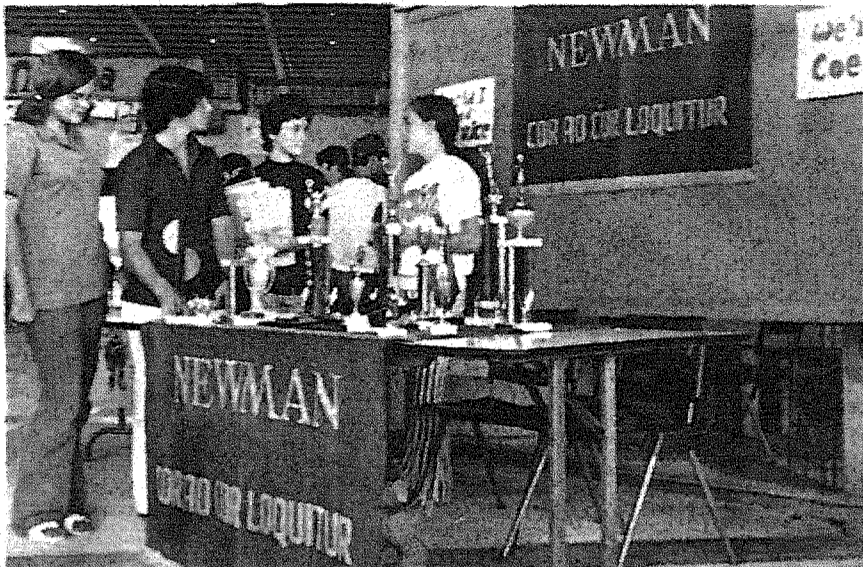
patients and senior citizens, tutoring exceptional children, singing in programs held at the Veteran's Hospital, sponsoring parties for children, conducting blood drives, and food and clothing collections.

OTHER THAN its services to others, the purpose of the Newman Club at Miami-Dade South is "to develop a family spirit and concern for its members," said Father Michael Kish, chaplain.

The accomplishments and popularity of the Newman Club is evident from the numerous trophies it has been awarded. It has won the Outstanding Organization trophy four times and was also presented the President's Cup for good sportsmanship in intramural competition last year.

There was a time when Newman was tagged as a religious organization. Not any more said this year's president, Bob Hunter. "It's not a religious thing only. It's broader in scope," he said. "It is a brotherhood and a sisterhood for all the campus students."

There are two other similar clubs, one at the University of Miami and another at Miami Dade Junior College, North Campus, called the Campus Ministry Center.



TRUE TO THE Newman Club motto, "Cor ad cor liquitor" (Heart speaks to heart), the organization's corresponding secretary, Jo Anne Linardi gives personal attention to prospective members, i. to r., Kim Duffy, Steve Freeman and Lee Ann Schlatter during Miami Dade Junior College-South's Club Fair week.

Essay contest slated for National Youth Week '72

An essay contest, "Social-Political Awareness," will be sponsored in conjunction with National Youth Week — '72 by the Archdiocesan CYO office. This year, Youth Week, Oct. 29 - Nov. 5, reflects the concern for social development through Christian political involvement.

The four topics to choose from include: The Most Pressing Needs of My Community; How I Would Like to Help Others; My View of the Political Process in America; and We Must Change — Now!

THE ENTRY deadline is Tuesday, Oct. 31, for both divisions: junior (seventh and eighth grades) and senior (grades nine through 12). The essay must be between 300 and 600 words in length, typed or printed and double-spaced. The title page must have the name, address, parish, school and grade and be mailed to the CYO office by the deadline date.

Anyone desiring more information should call the CYO office, 757-6241.

Plaques will be awarded to the top three essays in each division.

THE NOW SET

ND inducts council members

Student Council members of Notre Dame Academy were inducted in ceremonies at the school recently by Miami Mayor David Kennedy. Twenty girls were inducted.

Officers for the group include: Karen Wales, president; Josefina Ramos, vice president; Bertha Martinez, secretary; and Melissa Rico, treasurer.

The bike hike to benefit infirmed children has been postponed by the Archdiocesan Executive CYO Council. To avoid conflict with a walk against cancer scheduled for Oct. 28, the original bike hike date, the hike has been rescheduled for Saturday, Dec. 9.

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The Dameans

Ageless lyrics of togetherness

BLACK AND WHITE

The ink is black, the page is white,
Together we learn to read and write.
The child is black, the child is white,
The whole world looks upon a sight,
A beautiful sight.

And now a child can understand,
That this is the law of all the land,
All the land.

The world is black, the world is white,
It turns by day and then by night.
A child is black, a child is white,
Together they grow to see the light,
To see the light.

And now at last we plainly see,
They'll have a dance of liberty,
Liberty.

The world is black, the world is white,
It turns by day and then by night.
A child is black, a child is white,
The whole world looks upon a sight,
A beautiful sight.

D. Arkin and E. Robinson
((c) Templeton Pub. Co., Inc. (ASCAP), 1972)

By THE DAMEANS

This past July, Three Dog Night set a new record for single performance take-home pay with \$125,000 for one Saturday night's work. Since their formation as a group they have become one of the best known performing groups on the current scene. Their big hits include "Mama Told Me," "Easy To Be Hard," "Liar," "Celebrate," and "Joy To the World."

Three Dog Night is a seven member group; three vocalists who were at one time lead singers in their own group, and four instrumentalists. The name of the group is derived, according to singer Danny Hutton, "from an Australian custom. When it's cold at night, a dog keeps you warm; when it's colder, you need two dogs; the coldest is a three dog night. Also, it fits with there being three of us singers."

Three Dog's new song "Black and White" is a straightforward and simple offering from the group. Its theme very obviously is togetherness among people. The whole song in fact weaves the feeling of being together. The beat is strong. The words are simple and repeated. And the content is the ageless lyric of beautiful togetherness.

What makes "Black and White" different, however, is the direct reference to a specific problem — the unity of blacks and whites. The song pounds out much of the soul-searching of our age, an age which wonders about color and all the other differences between people.

How does a person cope with the divisions between blacks and whites? Is it possible to really accept people in their difference?

The question, of course, does not stop with racial difference. It seeps into the fears and anger between conservative and liberals, old and young, conformists and non-conformists.

The twist of "Black and White" is the song's willingness to accept difference. In blackness and in whiteness, in ink and in page there is real good. All the varieties of people and differing philosophies add instead of subtract from life. If we are true to who we are and the visions we see then we have begun to grapple with real life — which generally means being different in some way.

Most especially, however, "Black and White" says there is goodness in being able to accept difference in order to come together: for "together we learn, together we grow, together there is a dance which is freeing." The point of "Black and White" and the point of much of our experience is that togetherness is our goal in expressing our differences. Ultimately we must come back to the people for whom we live.

Three Dog Night's "Black and White" subtly sums up the experience of togetherness and difference in life. It comes out towards the end of the song when the children begin to sing the simple tune, implicitly saying that children do not have the problem of prejudice. The line is revealing: "A child can understand."

It is not a problem of choosing between difference and togetherness: it is simply a matter of choosing both.

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Three teams remain unbeaten

By BOB PREZIOSI

Three Archdiocesan high schools remain unbeaten and untied after last week's games, Cardinal Newman, Archbishop Curley and Msgr. Pace. Newman's winning ways now have them ranked 11th among the states' 4A and 3A schools, while Pace is in the 13th slot among the 2A and 1A schools. St. Thomas Aquinas, the only other ranked school in the Archdiocese is number 18 in the 2A and 1A poll.

Curley raised its record to 2-0 with a come-from-behind victory. The Knights fell behind 14-3 after two quarters, managing only 32-yd. field goal by Jimmy Thompson.

"We got behind," said Coach Roger Gronert, "because our kids weren't mentally up and the defense was reacting slow. Their three big backs ran all over us the first half."

The offense was sputtering against the pro-type defense being used by Cooper City. Additional problems were a first quarter injury to QB Mike Bonsiglio's throwing hand and the keying of Cooper City linebackers on ace running back Fred Rose.

Gronert never felt his team was going to lose, even though they were two TD's behind. "We beat them in the second half by deceiving with Rose and giving the ball to Ken Gallagher, our other senior running back." The offense kept the ball away from Cooper City by running hard and holding onto the ball.

Late in the last quarter, Bonsiglio wobbled a pass on fourth and four to Mark Berry. The 38-yard play gave the Knights the victory 17-14.

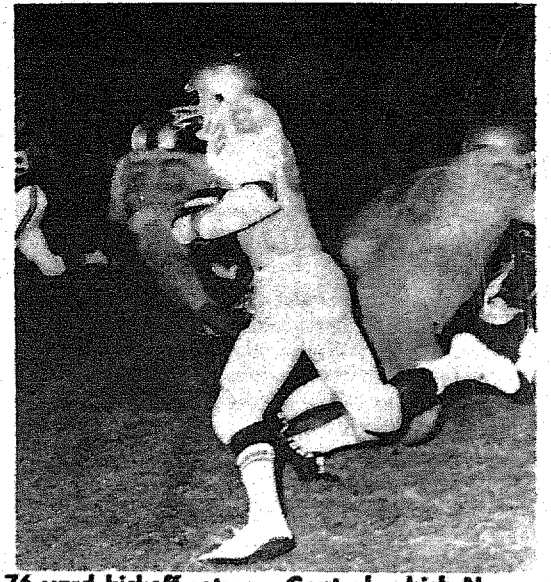
LAST WEEK'S SCORES

Curley	17	Cooper City	14
Pace	7	La Salle	0
Gibbons	20	Piper	12
Aquinas	39	Coral Shores	6
Mary Immaculate	13	St. Andrews	6
Chaminade	12	Leonard	6
Newman	16	Glades Central	15
Westminster	15	Loyola	0
Columbus	0	Southwest	0

THIS WEEK'S GAMES

Aquinas	19	Cooper City	14
Columbus	7	Miami High	6
Pace	20	Daytona Lopez	13
Curley	20	Forest Hills	19
Chaminade	13	Nova	7
Newman	26	Pahokee	13
Mary Immaculate	13	Lake Placid	6
Westminster	24	Belen	6
Gibbons	20	La Salle	6

In other high school news Ft. Pierce Central remained on tops of the 4A-3A poll. Miami Jackson (fourth) and Ft. Lauderdale Northeast (sixth) were the only other South Florida schools in the top ten. The biggest upset of the week was the 16-14 victory for Miami Springs over Norland. Springs had been winless, Norland undefeated. Sometimes only safety can destroy a perfect season.



A 76-yard kickoff return netted Cardinal Newman a touchdown in the games against Glades Central which Newman won, 16-15. James Carter (86) returned the ball for the score.

CYO sports results

Touch Football		Volleyball	
Visitation Cathedral	6	St. Thomas the Apostle	15 14 15
St. Louis Immaculate Conception	36	St. Timothy No. 3	3 16 8
Annunciation St. Mark	24	St. Francis of Assisi Holy Name	15 15 8 5
St. Mary Magdalen Little Flower, HWD.	6	St. Vincent Ferrer St. Clare	15 15 6 7
Annunciation St. Mary Magdalen	26		
St. Vincent Ferrer Sacred Heart, LW	6		
OLPH St. Thomas the Apostle	18		
Little Flower St. Stephen	15 15 4 12		
Visitation Annunciation	15 15 9 12		
St. Monica Immaculate Conception	15 15 10 12		
St. Rose No. 1 O.L.P.H.	15 11 15 3 15 6		
St. Rose No. 2 St. James	15 15 2 1		

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Sports scene

A look at pros and college

By BOB PREZIOSI
THE PROS. It was another strange weekend for the pros. Joe Namath and company lost to the third rate Houston Oilers. Joe Willie and the boys must have still been on cloud nine from the previous week's show against Baltimore. Let's see if the Jets are back to reality against the Dolphins.

Speaking of the Dolphins, wasn't last Sunday's victory over the Minnesota mob just

"supra?" Bob Griese had a sub-par day, but how often does he have four bulls charging after him every time he goes back to pass?

Dan Devine has the Packers rolling again. Their victory over the Cowboys was no fluke. By the way, don't expect to see the Cowboys in the Super Bowl this year unless Roger Staubach returns. Even then, the Dallas team may find the Skins and the Vikes too tough

to handle.

COLLEGE. Southern Cal. scored over 50 points again, but the top-ranked Trojans face a rugged Stanford team this week. The Indians are 3-0, Southern Cal. is 4-0.

Oklahoma is the only Big Eight team without a loss. Colorado was blitzed 31-6 last week by Oklahoma State. However, the Sooners still have on their schedule Texas, Nebraska and Colorado. It's a good thing those Big Eight

schools play each other. If they didn't, they might all be in the top 10.

This Saturday's Florida-Florida State game should answer a lot of questions. The biggest question is: Has Doug Dickey put it all together yet? Probably not enough to stop Gary Huff and Barry Smith.

The Hurricanes play in Texas on Saturday against Baylor. Fran Curci's crew should win this one.

The best time to read our free economy booklets is between 4 and 8 tonight.



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OR

"Apelamos al pueblo de La Florida para sostener y respaldar la dignidad de la vida humana"

Debido a un estatuto recientemente adoptado, ahora son legales los abortos bajo ciertas circunstancias en el Estado de la Florida. Los Obispos Católicos de la Florida lamentamos esta situación y queremos reiterar una vez mas que el asunto del aborto sigue siendo, mas que nada, un problema de vida y muerte.

El aborto ha sido considerado homicidio desde los primeros siglos de la Iglesia y no hay nada que haga variar hoy esa consideración. Porque el niño — nos lo dicen los expertos en genética — posee desde el momento de la concepción características propias de una vida que es autónoma aunque depende para su desarrollo de un privilegiado claustró. (Carta del Papa Paulo VI al XII Congreso de la Federación Internacional de Asociaciones Médicas Católicas).

Este no es un tema en el que un grupo religioso esté tratando de imponer su moral a otros grupos. Es un tema de la mayor incumbencia moral para todos los americanos, como lo puede ser el movimiento de los derechos civiles, porque lo que está en juego es precisamente la dignidad humana.

El que se declara legal una cosa no quiere decir que por ello sea moralmente correcta. Algunas veces prácticas patentemente inmorales han recibido la aprobación de nuestras cortes. Por ejemplo, en 1856, la Corte Suprema de Estados Unidos, en el caso Dred Scott, decidió:

"Un negro liberto de la raza africana, cuyos antepasados hayan sido traídos a este país y vendidos como esclavos, no es "ciudadano" dentro del concepto de la Constitución de Estados Unidos."

En forma igualmente ofensiva, en 1972 la Corte Suprema de New York (División de Apelaciones) en el caso Byrns vs. Ciudad de New York decidió: "la criatura comienza una vida separada desde el momento de la concepción", pero que ese mismo niño, en las 24 primeras semanas de gestación no es "una persona bajo la protección de las Enmiendas Quinta y Décimo cuarta de la Constitución Federal."

Una declaración firmada en enero de 1971 por el Dr. Albert C. Outler, de la Southern Methodist University, el Dr. J. Robert Nelson, de la Escuela de Teología de la Universidad de Boston y el Dr. George H. Williams, Profesor de Teología en la Universidad de Harvard, correctamente declararon:

"¿Cómo podemos decir que todos los hombres han sido creados iguales cuando el inocente por nacer es sacrificado a caprichos y conveniencias personales, o a ese nuevo concepto del americanismo en nuestra era cada vez más tecnológica e impersonal: La calificación de ser perfecto, o deseado o viable?"

La Ley de Dios sigue exigiéndonos el más alto respeto por la vida y la dignidad humanas, y exhortamos a todos los americanos a unirse para contrarrestar las corrientes destructoras de la vida representadas en el aborto y la eutanasia.

Los hospitales católicos de la Florida están protegiendo y preservando toda forma de vida humana, la nacida y la por nacer. En los hospitales católicos no se permiten los abortos, a pesar del recientemente adoptado estatuto. Reclamamos que todos los hospitales y empleadores respeten la conciencia de aquellos de sus empleados que se niegan a participar en abortos.

Recordamos a los fieles que comprendan que participar activamente en la operación de abortos es una grave culpa moral. En esa participación están incluidas, la orientación, dirección y organización de abortos. A aquellos que son llamados a participar en una operación de aborto les recordamos su responsabilidad de hacer saber a sus empleadores o administradores su objeción de conciencia. Participar en el uso de un feto abortado para cualquier propósito contrario a la dignidad de la vida es igualmente inhumano. Si como resultado de un aborto surge un nacimiento con vida, debe utilizarse todo medio normal y ordinario para mantener la vida.

Exhortamos también a los fieles a dar considerado estudio a los temas de vida y muerte; a ofrecer una articulada defensa a la santidad de la vida en todos los niveles; y a participar en una seria investigación de las dimensiones morales de muchos de los proyectos y acciones innovadoras que se consideran hoy en los consejos de la ciencia y el gobierno; y recordamos a los fieles que no hay un área más importante en la que deban dar testimonio de su fe que en la educación de sus hijos.

Apelamos a aquellos que ocupan posiciones en los programas de asistencia social pública para que se refrenen de presionar a los pobres a someterse a abortos.

Apelamos al pueblo de la Florida para sostener y respaldar la dignidad de la vida humana; y a asegurar y proteger los derechos civiles de los indefensos, y en este caso, de la criatura por nacer.

Coleman F. Carroll,
Arzobispo de Miami

Paul F. Tanner,
Obispo de St. Augustine

Charles B. McLaughlin,
Obispo de St. Petersburg

William D. Borders,
Obispo de Orlando

Bené H. Gracida,
Obispo Auxiliar de Miami



Un retiro espiritual para alumnos del Colegio de Belén se efectuó el pasado fin de semana en los locales del Boy's Club de Miami Beach. En la foto el Padre Caferino

Azcotita predicando el sermón durante la misa de clausura de ese retiro, a la que asistieron también los padres de los jóvenes participantes.

139 sacerdotes para cerca de 8 millones de almas en Cuba

Por el DR. MANOLO REYES

Desde enero de 1959, cuando Fidel Castro entró en la Habana, muchos católicos temieron que el nuevo régimen, de ser cierto que era comunista, habría de desatar una persecución religiosa en Cuba.

En el inicio del régimen, muchas de estas opiniones quedaron eclipsadas por la carta de confianza que el pueblo cubano le extendió a los que empezaban a detentar el poder en la isla.

Pero, sin embargo, el temor continuó creciendo en muchos pechos. De ahí aquel inolvidable Congreso Católico que se efectuó en la Plaza Cívica José Martí donde asistió un millón de personas, que se mantuvo imperturbable oyendo la santa misa, mientras una lluvia pertinaz caía sobre el lugar.

Y la amarga realidad no se hizo esperar. En abril de 1961 el régimen de Castro, confesó ya de ser marxista-leninista, arremetió contra todas las instituciones católicas de la isla.

Todos los colegios católicos cayeron en manos del régimen. Y que se sepa hasta ahora ninguno ha sido devuelto.

Muchas iglesias fueron ultrajadas por milicianos y milicianas, mientras religiosos y religiosas, tuvieron que salvar la Sagrada Hostia para que no cayera en manos sacrílegas.

Algunas iglesias católicas fueron convertidas en almacenes de azúcar. Otras se convirtieron en salones de bailes. Y hasta hubo una en que se pintó la cara de Fidel Castro en el techo del altar.

Once años han transcurrido desde aquellos aciagos incidentes.

La Iglesia Católica ha sobrevivido. Y seguirá sobreviviendo en todas las latitudes del mundo, a pesar de los obstáculos transitorios de dictadores y tiranos.

Sin embargo, una estimación de los datos aportados en informes sobre el "Anuario Pontificio" revela que el número de sacerdotes ha descendido en Cuba durante los últimos tres años en más de un diez por ciento.

En 1958 había en Cuba unos 700 sacerdotes. Once años después, en 1969, había en Cuba 215 sacerdotes. En 1970 esta cifra bajó a 202. Y finalmente en 1971 — a pesar que hubo 15 ordenaciones sacerdotales, el mayor número en los últimos diez años — la cifra total de sacerdotes en Cuba se redujo a 193.

Estos 193 sacerdotes que hay actualmente en Cuba tienen que atender más de 550 lugares de culto, que es la única actividad que les está permitida. La proporción es aproximadamente de un sacerdote por cada 45,000 habitantes.

Una labor única . . . como salida de las catacumbas . . . en la Iglesia del Silencio.

Clases de Artes, Inglés, en el Colegio de Belén

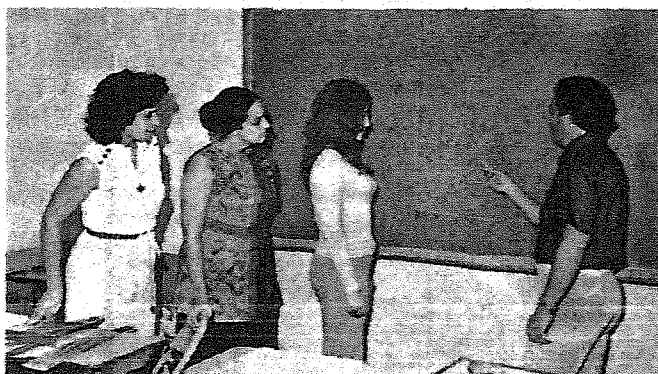
El Colegio de Belén está aportando sus modernas aulas para un nuevo proyecto cultural del Miami Dade Jr. College: Todas las noches el MDJC ofrece en aulas de Belén especialmente habilitadas, clases de pintura, guitarra y decoración interior, así como un programa intensivo de inglés.

niveles, elemental, inter-medio y avanzado.

El programa de clases de arte está a cargo de tres connotados artistas locales: Lesver Quirós, pintura, René González, guitarra y Gonzalo López Garzón, Decoración Interior.

Las clases de decoración y pintura se ofrecen los martes, de 7 a 10 p.m. y las de guitarra los martes y jueves de 7 a 8:30 p.m. El costo de la matrícula es de 15.00. Los interesados pueden inscribirse en el propio local del Colegio de Belén todas las noches entre 7 y 8 p.m. Más información llamando al Dr. Eduardo Padrón, al 358-3801.

El curso intensivo de inglés se ofrece de lunes a viernes, de 6:30 a 9:30 p.m. y el curso total de la matrícula es de \$15. Los alumnos disfrutan de 15 horas de enseñanza con un equipo de cinco profesores que se rotan cada día de la semana para los tres



El pintor Lesver De Quirós durante una de las clases auspiciadas por el Miami Dade Jr. College en los locales del Colegio de Belén.



Suplemento en Español de "VOICE"

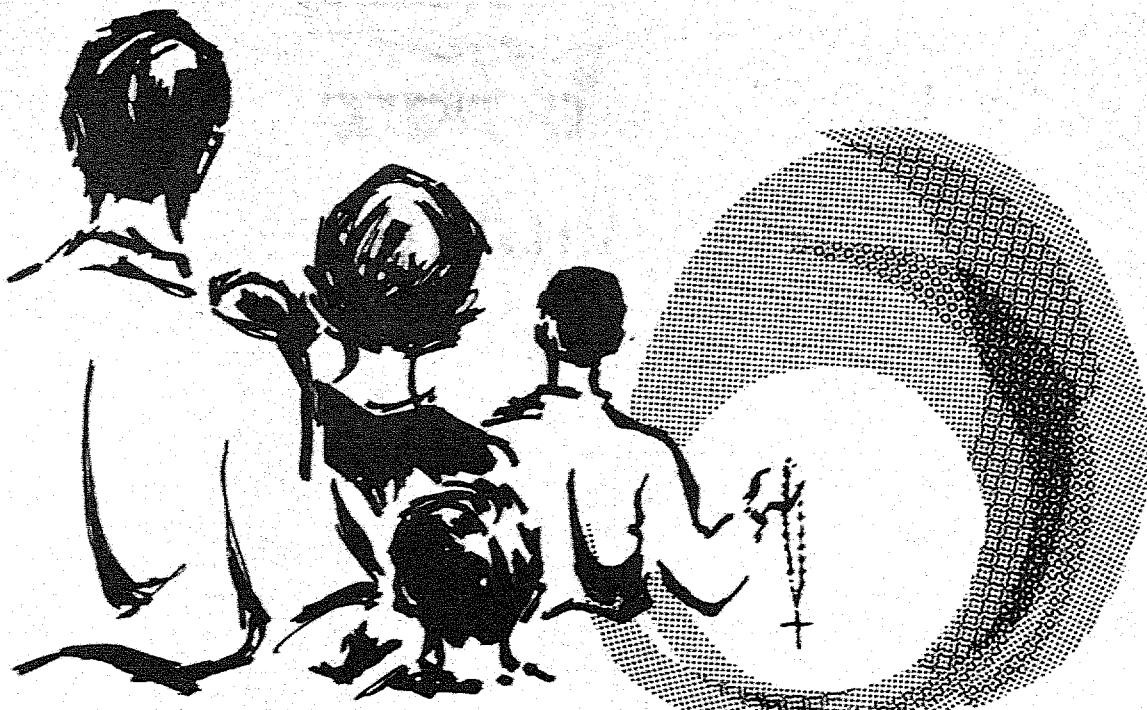
BREVES

Si su hijo no va a la escuela parroquial, ¿lo matriculó ya en la catequesis de su parroquia? Todas las parroquias de Miami están comenzando en estas semanas las clases de religión (catecismo) para niños, jóvenes y adultos. Hay clases en español y en inglés. Llame a su parroquia para averiguar los horarios de la catequesis.

luchas por lograr la independencia de la isla.

El martes, 10 de octubre, la Ultraya Diocesana de los Cursillos de Cristiandad estará dedicada a los temas de la patria y las responsabilidades cívicas del cristiano. En ocasión de celebrarse ese día el aniversario del Grito de Yara, el 10 de octubre de 1895, cuando los cubanos comenzaron las

Marina, la Opera española original del maestro Enrique Arrieta, será presentada en el Dade County Auditorium por una nueva compañía de Teatro Lírico que dirige el maestro Manolo Ochoa. Ochoa, que en Cuba fue director del renombrado coro de Madrigalistas ha aglutinado un elenco artístico en el que figuran la magistral soprano María Teresa Carrillo, (de la American Opera Society), Carlos Montané, primer tenor de New York Metropolitan Opera de Hamburgo, Alemania; el baritono Orlando Hernández y José Le Matt. El viernes 13 de octubre, a las 8:15 p.m.



Condado Dade

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.

South Miami Heights, — 12 m. Little Flower, 1270 Anastasia, Coral Gables, 1 p.m.

South East

St. Kieran (Assumption Academy) — 1517 Brickell Ave. — 12:15, 7 p.m.
 St. Agnes, 101 Harbor Drive. Key Biscayne — 10 a.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.

South West

SS. Peter and Paul, 900 SW 26 Road — 8:30 a.m., 1 y 7 p.m.
 St. Hugh, Royal Rd. y Main Hwy., Coconut Grove — 12 m.
 St. Raymond, 3491 SW 17 St. — 8:30 y 11 a.m. (sábados, 7:30 p.m.)
 St. Brendan 87 Ave. y 32 St. SW 11:45 a.m., 6:45 p.m. (sábados 6:45 p.m.)
 St. Agatha (Provisionalmente en Miami Coral Park High School) 12 m.
 St. Timothy, 5400 SW 102 Ave., 12:45 p.m. (7:30 p.m. Sábados)

St. Kevin, 4120 SW 125 Ave., 12 m.
 St. Ana, 13890 SW 264 St. Naranja — 11 a.m., 7 p.m.
 San Joaquín, Provisionalmente en Caribbean Elementary School, 11990 S.W. 200 St., 12 m.

El último ciclo de conferencias de preparación al matrimonio se ofrecerá en la iglesia de St. John Bosco los lunes y miércoles del 13 al 22 de noviembre, a las 8 p.m. Las parejas que piensen contraer matrimonio en un futuro próximo deben hacer planes para participar en este ciclo.

El Presidente Nixon firmará una proclamación designando la semana que incluye el Día de Acción de Gracias (Thanksgiving) como "Semana Nacional de la Familia".

La fiesta del Santo Rosario, que será observada mañana, sábado 7 de octubre, tiene una especial significación para los fieles de la Archidiócesis de Miami. En esa fiesta del año 1958 el hoy Arzobispo Coleman F. Carroll fue instaurado como el primer obispo de la recién creada Diócesis de Miami durante solemnes ceremonias en la Catedral de St. Mary. El Arzobispo Carroll seleccionó esa fecha debido a su acendrada devoción a la Virgen y por ser él un entusiasta propulsor del rezo diario del santo rosario. La primera parroquia fundada después de tomar posesión de la Diócesis de Miami fue puesta bajo el patronazgo de

Nuestra Señora del Rosario, en Perrine. El mes de octubre está consagrado a la propagación del rosario como devoción esencial de los católicos. La Cofradía de Nuestra Señora de la Caridad del Cobre, que dirige el Padre Agustín Román, inició una cruzada del rosario que recorrerá los hogares de millares de exiliados cubanos durante este año. Una urna con la imagen de la Virgen de la Caridad, un rosario y una biblia está recorriendo ya numerosos hogares cubanos, en una cruzada que se ha organizado por provincias y municipios de Cuba.

Exhortó el Arzobispo Carroll a promover el Respeto a la Vida

El Arzobispo Coleman F. Carroll exhortó a todo el pueblo del Sur de la Florida, sin distinciones raciales ni de credos religiosos, a promover el respeto a la vida.

Recordó el Arzobispo que ninguna otra forma de vida recibió tantos dones de Dios como la humana. Recordó que Dios nos dio un intelecto a través del cual adquirimos conocimiento y nos dio una voluntad. Pero, sobre todo, nos dio un alma inmortal.

Lamó el Arzobispo a los católicos de Miami a respetar y defender el carácter sagrado de la vida humana al iniciar con una misa en la Catedral de Miami la celebración de la Semana por el Respeto a la Vida.

Recalcó que la vida humana comienza en la concepción y que quienes destruyen la vida humana en el vientre materno no pueden

recibir otro calificativo que el de asesinos. Los agnósticos nos quieren hacer creer que la mujer es dueña de su cuerpo y que puede hacer lo que quiera con el hijo en sus entrañas. Todo hombre, por razón de su dignidad tiene su propia personalidad y naturaleza, así como derecho a la vida otorgados por Dios. Derecho a la vida, a la libertad y a la búsqueda de la felicidad, porque hay un Dios. Y si no existiera Dios, entonces el mensaje de los

comunistas sería el más lógico en el mundo."

El Arzobispo se refirió al deterioro de la vida familiar en Estados Unidos a consecuencia de negar el carácter sagrado del matrimonio; así como a las viviendas indignas, diciendo que la falta de vivienda y empleo adecuado apartaban del Respeto a la Vida. Encareció una mayor asistencia a los ancianos.

Al pronunciar el sermón el Padre John J. Donnelly denunció que en 1970, en la ciudad de New York se realizaron 160,000 abortos: 432 abortos a la semana. 18 abortos por hora.

En la víspera de la Semana por Respeto a la Vida el Arzobispo Carroll visitó a más de cien ancianos en la residencia Villa María. Allí saludó a casi todos los huéspedes y ofició misa. Ofreció un donativo de \$10,000 para ayudar a la operación de esa residencia de ancianos, una de las más modernas y mejor equipadas en el Sur de la Florida.

El Presidente Nixon firmará una proclamación designando la semana que incluye el Día de Acción de Gracias (Thanksgiving) como "Semana Nacional de la Familia".

En esta sección contestamos a las dudas de orden moral que se desee someternos. Rogamos a los consultantes no omitir nombres y apellidos — en letra de imprenta así como lugar de residencia. Si se prefiere, responderemos al seudónimo que se nos indique. Escribir Voice, P.O. Box 1859, Miami, Fla. 33138.

¿CUAL ES SU DUDA?

¿Conservadores, Liberales?

¿Qué son Contestatarios?

Con mucha frecuencia, leyendo publicaciones católicas, me encuentro con los términos contestatario, contestación, contestar; estos dos últimos vocablos, con sentido muy distinto al que habitualmente le asignamos. Del contexto se deduce que estos contestadores alientan cierta discrepancia con las autoridades eclesiásticas, y aun abierta rebeldía en algunos casos. Pero como en ninguna parte he encontrado la definición de estas palabras, les ruego me las expliquen y también qué juicio merecen esos contestadores como parte que son de la Iglesia. — Celia D. de Ojeda, Resistencia, Chaco.

Para comprender el sentido y la razón de ser de los "contestatarios", es menester partir de una realidad: la Iglesia se encuentra en crisis, como lo ha reconocido en varias oportunidades el Sumo Pontífice y lo anunció hace algunos años el teólogo Karl Rahner: "En los próximos años será en la misma Iglesia donde surgirán herejías no cristianas: estos herejes no piensan irse de la Iglesia, y, sin embargo, con todas nuestras fuerzas debemos oponerles una desaprobación categórica, una verdadera condenación" (Respuesta del Teólogo, Brescia, 1969).

Esta crisis es producto del tremendo remezón que fue el Concilio Vaticano II. Como lo previó Juan XXIII, el "aggiornamento", que él con tanto fervor propiciara, no se lograría sin dolor y sin escándalo. Como en todo grupo que se lanza a correr, están en esta carrera de renovación, los de adelante, los del medio y los de atrás.

Los de adelante o "progresistas" quieren que todo cambie y que ese cambio se haga conforme al ritmo que ellos indican. Los de atrás, "conservadores" o "tradicionalistas" no quieren que nada se modifique, y en caso de tener que hacer algún cambio, que se haga con la mayor lentitud. Y están los del medio... Posición la más incómoda, por cuanto se convierte en blanco de los ataques de unos y de otros, aunque el viejo refrán dice que "en el medio está la virtud". Lógicamente, entre ambos extremos existe una gama infinita de matices, y tampoco puede afirmarse que el solo hecho de estar en el medio implique infalibilidad. Es que el "cambio" se ha de hacer cuándo, dónde, y del modo que lo dispone la Iglesia, maestra suprema de los cristianos. Los excesos de ambos grupos extremistas consisten fundamentalmente en desobediencia. No cambian cuando la Iglesia manda hacerlo (conservadores) o cambian lo que la Iglesia no juzga prudente o no puede cambiar (progresistas).

Débase notar, sin embargo, que esta terminología de progresistas y conservadores no siempre es peyorativa. Se aplica muchas veces a los católicos sumisos a la Iglesia, pero más lentos o más apresurados, o más prudentes o más fogosos.

Las tensiones entre estos grupos extremos y las autoridades de la Iglesia, es lo que ha hecho nacer la contestación. La define magistralmente el P. Arrupe, general de los jesuitas: "La contestación no consiste solamente en la expresión de una opinión o de una crítica.

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N. Ireland talks doomed even before the start

By ERNEST A. OSTRO

DARLINGTON, England — (NC) — As widely anticipated, talks here among three of Northern Ireland's political parties Sept. 25-27 settled absolutely nothing about the future of that unhappy place.

Four of Ulster's political parties — including the Social Democratic and Labor Party (SDLP), which speaks for most of that British province's 500,000 Catholics, and the Rev. Ian Paisley's Democratic Unionist Party, which has a wide following in the Protestant lower-middle and working classes — refused to participate at all.

THIS doomed the talks from the outset as anything more than a forum for airing divergent views.

Representatives of the Irish Republican Army (IRA) and of the recently united Ulster Vanguard and Ulster Defense Association (UV-UDA) were invited to the talks by William Whitelaw, the British minister for Ulster who organized them.

Although the presence of either of these extremist groups might well have caused "moderates" to walk out, it is difficult to see how any realistic plan for Northern Ireland's future can wholly ignore the IRA or the UV-UDA.

CATHOLIC leaders realize that when all is said and done, it was the IRA's shoot and bomb-it-out-with-the-British campaign more than any other single factor that led to the suspension in March of the Protestant dominated Northern Irish government, which Ulster Catholics detested.

The IRA, by continuing its terror campaign, has lost ground among the Northern Irish Catholic minority since that time, but cannot be ruled out as a serious factor in the Ulster picture.

The UV-UDA, with its comic hooded semi-soldiers, its parades and rallies, its raucous oratory and its occasional violence, acts out what more "respectable" members of the predominantly Protestant Unionist party feel — and for this reason remains a force in the Ulster scene.

In fact, the UV-UDA position of "not an inch towards compromise" with the minority probably reflects the feelings of a much greater percentage of Ulster's million Protestants than the IRA's focus on "reunification (with the Irish Republic) before anything else" mirrors the feelings among the Catholic minority.

THE MOST important political position represented at the talks was that of the Unionists, with former Prime Minister Brian Faulkner doing most of the talking for the party, which has dominated Ulster's government for 50 years. Faulkner's most controversial demand was that responsibility for internal security be handed back to any future government of Ulster.

It is precisely this question of internal security that led to the suspension of the government in March: Faulkner refused British prime minister Edward Heath's demand that the London government assume internal security (police and military) powers after violence had reached unacceptable proportions. So Heath suspended the govern-

ment and put Whitelaw in charge of running the whole province.

Neither of the other two parties at Darlington — the interdenominational Alliance Party, representing a brave and so far futile attempt at separating religion and politics, and the tiny Northern Ireland Labor party (NILP), a Catholic group — accepted the idea of returning responsibility for law and order to a provincial government any time soon.

THE UNIONISTS at the conference objected to proportional representation in a new provincial legislature, which both Alliance and NILP supported.

After the conference, Whitelaw said that the British government would publish within four to six weeks a "green paper" setting forth its own proposals for ending the Ulster nightmare. (A "green paper," as opposed to a "white paper," discloses the British government's ideas and options, as opposed to stating firm policy or legislative proposals.)

The major issues between the Protestant majority and the Catholic minority remain:

- The make-up of a provincial government: The Protestants want majority rule with a substantially increased role for the minority representatives. The Catholics want not just increased representation but firm guarantees to eliminate the historic discrimination against the minority.

- Internal security: The Protestants want local control and the Catholics want the British to retain control for the near future.

- Reunification with the Irish Republic: The Protestants oppose any steps toward this goal. In fact, Mr. Paisley suggests full and final integration of Ulster into the United Kingdom — like Scotland and Wales. The SDLP has proposed interim joint Irish Republic-British sovereignty in Northern Ireland, and a senate in the new provincial government to step up progress toward ultimate reunification of all Ireland.

BEFORE ANY accord can be reached, the majority representatives must be reasonably certain that it is not designed to force Ulster kicking and screaming into an all-Irish state any time soon.

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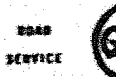
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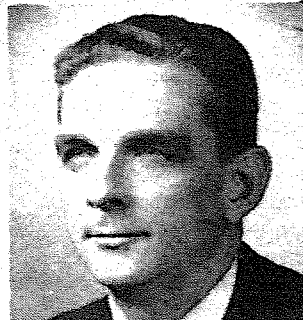
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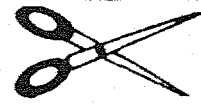
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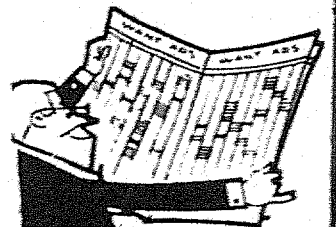
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DRUGS: Here's what it's like to be junkie

By BOB O'STEEN
Voice News Editor

Drug addiction wears many faces and takes many paths. This is one addict's story.

Mary (so we shall call her) comes from an almost classic background of the deprived childhood and bad times. Booze. Pills. Pot. Heroin.

She has been in the pit. But with the help of St. Luke Methadone Clinic and Dr. Ben Sheppard she has climbed out and can talk about it honestly. And she has definite ideas on the causes and cures of addiction.

Toying with her long blondish hair, glancing about with large blue eyes as if searching back into her past, she tells of her 20-odd years of instability, rejection, guilt and sinking further into the drug spiral.

"I HAD no father. Some said he was dead. Some said he

was just gone. My mother supported me and we moved, off and on. She had a drinking problem" along with a sequence of boy friends who also shared a fondness for the bottle that surpassed their fondness for a good home and food.

"I got into trouble in the seventh grade and kept getting into trouble on through the eleventh. I quit and got married and had a baby. After a while my husband just took off."

When her husband left her, following the same pattern as her father, she followed the escape she had seen at home in her mother.

"I STARTED drinking a lot. And I sat around and cried. I felt sorry for myself and I cried and drank. I also started smoking grass (marijuana) with some of my friends.

"But I quit them for a harder drug crowd. That's where I met my second husband. We formed our relationship getting 'stoned.' We weren't hooked yet. We were what they call 'partiers.' We went from party to party experimenting, getting oriented on drugs. Pills. LSD. Heroin."

This social scene, she pointed out, included a lot of well-bred suburbanites from "good" backgrounds.

"WE MOVED in closer to downtown (Miami) and then we met an older Cuban man who had a supply of pure smack (heroin). He taught us how to cut it, sell it and use. He was a straight man who went to church. He and his wife would come over to visit after church."

By now she and her husband had ridden the drug circuit long enough with its closed minded existence, drifting outside reality, that their problems and frustrations with what seemed a pointless existence were too great a burden and the heroin too easy a route.

So they started pushing to get money and a supply. The plunge deepened.

I had no father. Some said he was dead, some said he was just gone... We (husband and I) went from party to party... pills, LSD, heroin...

"We would deal grass and heroin for him. We would get up at 10 or 12 and do our hit (take a heroin injection). Then we would go out and deal. We would maybe cut a \$25 bag in half for our hit, then go out and sell the rest for \$25.

"We used two or three hits a day or even more when we had the money. But we started getting sick on it so we quit. We just cut down and quit.

"But our friends were into it and we started again.

"THEN WE used tranquilizers and quit again to go to California to get away from here (which she later realized was an attempt to run from troubles.) We got off the habit and would swear never to go back on but we always did. We came back here and met two friends from Harlem who were on smack and they looked OK so we started again.

"We drank and dropped pills and LSD. Sometimes the acid (LSD) was poison. At one time we became Jesus Freaks. We thought evil spirits were after us and went around preaching about it.

"But we had a good heroin supplier and were pushing and shooting up."

She was at the bottom of the pit in the vicious cycle of living in a constant state of pushing and being doped up, living only for the artificial refuge of heroin. Four years had gone by.

Salvation came by the force of fate. The heroin supply dried up.

SHE WENT to St. Luke Methadone Clinic strictly to maintain her habit until the supply of dope returned. She planned to share her methadone with her husband at home. She quickly found out that was impossible. So he quit, cold turkey. She stayed on methadone. It wasn't easy. Friends kept trying to turn them on again. They had to turn away from "friends."

She had quit before with no lasting success. But this time there was one difference. She was about to learn something about life.

"When I first came in here, I just thought of the clinic as 'Establishment' and of Dr. Sheppard as a man getting the money from us instead of some other agency.

"But once I got into the program, I found out different. He really cares.

"I only came in here to avoid being sick but after two weeks I quit using dope outside and was only on methadone. Then I started thinking about the vicious cycle I had been in.

"I LEARNED that I had been replacing my lack of love with the 'warmth' of heroin. Quitting with my husband also helped. But it doesn't always. I've known friends who tried to quit together but they had a bad relationship when they weren't stoned and couldn't make it without help.

"My daughter also helped. I had always hated my mother for drinking and depriving me and making me feel guilty for being a burden on her. She would get mad at me for smoking pot while she would be half drunk.

"But then in therapy I found out I was doing the same thing to my daughter. I'd always thought it was different with me, that I was taking care of her. But I realize different now." Mary has climbed out of the pit into the light of reality now. What is it like for her?

"I LEARNED life is worth living if you know where your head is. When I was on drugs, I couldn't do anything. Now I have things to do.

"I get my little girl off to school. I play with my cats, water my flowers. Go to the park. One of the most beautiful things is the beach. It's all free. Sure it's not all good. There's pollution. But you can fight that and that's something to do too."

"As for my daughter, I hope to communicate with her, to see her problems, to teach her about life and maybe she won't need to turn to dope."

Dope just seemed to be easier... but it wasted him

"So many good people going to waste."

That about sums it up for "John," a heroin user for 3½ years, now in the program at the St. Luke Methadone Center.

John is a perfect example of his own statement. John, by his own description, is a man capable of achieving things and taking pride in himself now that he is out of the drug cycle that "kept me from doing the things I wanted to do."

While drug addicts come from all economic backgrounds, John grew up in the traditional tough neighborhood in Miami. It was a neighborhood that bordered the black and white areas. Toughness, expressed in the ability to steal or deal in the usual code of behavior of a low income socially mixed area, made its imprint on John.

He is 21 now, lean, athletic and expressive as he talks quickly and readily. He was reared by his mother and, unlike many patients, is on good terms with her.

"SHE'S DYNAMITE. We didn't have much, but she worked and did the best she could. But when you get into junk (heroin) you don't care who you hurt. All you care about is getting your supply.

"One time I even beat my mother. I really love her but I didn't know what I was doing at the time.

"Our neighborhood bordered on black and white and there was a lot of looting and thieving. I got good at it as a kid even before I was on 'smack.'

"I was always good at whatever I tried. At work I was always fast. But dope made things seem easier. It worked different on me than on most people. On most people dope slows things down. But for me things seemed faster.

"ONE PERSON turned me onto pot. Somebody else turned me onto heroin. They are two different things.

"I didn't feel really down. I didn't feel like I had to have dope to make it through the day. I just liked it.

The drug social scene figured in John's drug use. He was a 'partier' at first.

"Lots of chicks. Pills, smack all the time. It seemed groovy then...

"So many good people going to waste."

Now John is a worker on electrical power lines and the big metal towers that carry the heavy cables looping across country.

The reasons for John's turning on are not as clear as in some sordid cases, but why did he quit? Because the result is always the same if you don't: a messed-up life.

"BECAUSE I couldn't do the things I wanted to do and because of the police hassle.

"I like to hunt and fish and you can't do that when you're got to maintain a \$40 or \$60 a day habit.

"And the police were hassling me. They knew I was into it but they could never really get me. One day a guy's car was parked in front of my place with some stuff in it and they tried to bust me for that.

"I just started thinking about all the hassle and finally a friend took me to Jackson (Memorial Hospital). And another friend told me about Dr. Sheppard so I came down here to St. Luke's. I've been in the program here for about a year.

"You can kick (the habit) if you want to. I did.

"I'M REALLY glad to see some people fighting back at drugs, like Dr. Sheppard."

Too many good people going to waste.

John had to quit talking and get home. His wife had just had a baby.



Methadone's not magic, it lets the voices in

altogether.

But St. Luke's dispenses more than words and methadone. It dispenses warmth and humanity. Its walls are not marble and mahogany. But they abound with meaning.

Plaques and drawings speak at you from all sides.

"There is no place like people."

"All things we love deeply become a part of us."

"The main thing in life is not to be afraid to be human." — Pablo Casals.

And many others.

SMITH SAID this is an important part of the service. "Some people come here willingly," he said, "but many come because they have to. Their drug supply dries up or the court sends them here. When they first get here their attitude is 'You've never been there like I have, you don't know what it's all about.'

"But then they begin to feel the warmth. They aren't treated like addicts, but like people. And soon they say, 'people accept me as a person, so now I can accept myself as a person.'" They discover that the staff, headed by the clinic's founder and director, Dr. Sheppard, really cares.

The clinic has no in-patient cases. About 350 out-patients are handled by five fulltime and three part-time counselors, all "overworked."

Smith said. The advantage of out-patient work, he said, is that the patient is having to cope with his outside reality while being treated.

THE PATIENTS range from 18 to early 40s in age and have to be on heroin steadily for a year before being accepted. The methadone, in liquid form, has to be taken at the clinic so there is no chance of its getting out onto the streets.

SMITH SAYS they feel that at St. Luke's the program of counseling and group therapy, which may run from a few weeks to a few months, depending on the individual, is the best kind of program for getting the addict straightened out permanently. This is because the program hits at the basic causes of addiction and teaches the person how to deal with his problems.

It is a fully coordinated program that includes parents, husband or wife, and boy friend or girl friend in the counseling.

And the methadone enables the patient to stay in the program.

Many of society's problems are brought to St. Luke's. But the philosophy there is to turn a mirror to the face of pain and hope to reflect a new outlook that will heal.

One of the wall posters reads:

"You see things the way they are and ask why? But I dream of things that never were, and I ask why not?" — RFK