

Serrans meet, eye students' problems

ORLANDO — "Self-development Through Sacramental Life and Service" was the theme which permeated all sessions of the three-day convention of Serra International's District 30 last weekend at the Sheraton Airport Inn.

Some 50 Serrans from the Archdiocese of Miami, the Diocese of Orlando and Jamaica participated in the meeting, hosted by the Orlando Serra Club.

Bishop William D. Borders of Orlando was the celebrant of Saturday evening's Mass and was the principal speaker during a banquet which followed. South Florida clergy addressing the convention included Auxiliary Bishop Rene H. Gracida, Msgr. James J. Walsh, West Palm Beach Serra Club chaplain, and Father John D. McGrath, Archdiocese of Miami Director of Vocations.

DISCUSSING the convention theme at the banquet Bishop Borders reminded Serrans and their guests that "Looking to personal development one realizes that this is not possible without accepting the standard of Christ and the capacity to love that Christ has shared with us in the

Speeches...Page 19

sacramental life and Christian community.

"We must begin by understanding that the Church is a sacrament — a sign that is recognized because it both symbolizes and projects Christ's presence on earth," the Bishop reminded delegates. "Because of Christ's presence in the Church there is a presence for the future," the prelate said.

In his keynote address which formally opened the sessions Saturday morning, Msgr. Michael Gannon, chaplain at St. Augustine Catholic Student Center, University of Florida, described the nature and function of a university and discussed university students within the context of what they are expected to do in the learning and growing process.

"IN ANY preliminary assessment of the changes during the past 10 years, one would have to say that the University of Florida student of 1972 differs from his 1962 counterpart in being more idealistic in moral

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All that glitters

Eleven-month-old Scott Sheridan only has eyes — and hands — for Cardinal Terence Cooke's crozier during a ceremony at Bardonia, N.Y., for the installation of a new

episcopal vicar. The young man was impressed by the glitter of the crozier as the cardinal greeted him and his mother moments before the ceremony started.

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EASY LIVING in South Florida takes many forms. For a retired person in a Miami park it can be relaxing with a good book while leaning up against a Traveler's Palm, the flattened-out plant which is supposed to provide the weary traveler with water from its stems when cut.

30,000 volunteers needed for Archdiocese census

An appeal for volunteer workers to assist in the Archdiocesan Census to begin Nov. 12 will be made by the pastor or parish census moderator at all Masses in each of the 121 parishes of the Archdiocese this Saturday and Sunday.

This is Volunteer Appeal Weekend and offers the opportunity to all Catholic adults young and old, men and women to become involved in a true apostolic and interesting work.

Approximately 30,000 volunteer workers will be needed to conduct the census in the eight-county area included in the Archdiocese, or a typical breakdown would realistically involve

approximately 250-270 workers per parish.

A good number of pastors has already reported a growing list of parishioners offering their services for this important endeavor providing an excellent opportunity for parish involvement.

The thorough house-to-house coverage to be attained in the eight-county area of the Archdiocese will be accomplished primarily through the enlistment and assistance of the 30,000 volunteers. Please respond to the appeal of your pastor to work for your parish.

Television to explain the census

A half hour television program on the Archdiocesan Census will be telecast over the facilities of WCKT-TV, Channel 7 in Miami on Sunday, Nov. 5th. It is scheduled to be broadcast at 9:00 A.M.

Appearing on the program are Msgr. John O'Dowd, Census Coordinator and Pastor of Epiphany Church; Father Orlando Fernandez, Vice-Chancellor of the Archdiocese of Miami and Pastor of St. Raymond Church; Mrs. Georgia Ulseth, Secretary at St. Edward Church, Palm Beach; Mr. Wilkenson Wright, Census Committee Chairman of St.

(continued on page 7)

Bp. Gracida to receive notable alumnus award

Auxiliary Bishop Rene H. Gracida will receive the "Distinguished Alumnus Award" of the University of Houston College of Architecture during an annual banquet on Nov. 10 at the Astroworld Hotel in Houston.

The award, an etched-likeness plaque, is one of three which will be conferred on former students who have made "notable contributions to society and to the University, who have been recognized in their life work, and who are individuals of integrity, stature and demonstrated abilities."

Bishop Gracida began his studies at the University of Houston College of Architecture in 1948 and a Bachelor of Science Degree in Architecture was conferred on him in 1950. From 1948 to 1951 the Bishop was a member of the college faculty and also practiced architecture with Donald Barthelme and Associates, Houston.

Ordained to the episcopacy on January 25 of this year, Bishop Gracida is a member of the Florida Society of Architects, the South Florida Chapter of the American Institute of Architects and an honorary member of The Guild for Religious Architecture.

Cardinal Krol hails Polish spirit of sacrifice

By FATHER JOHN P. FOLEY

ROME — (NC) — The willingness of Polish people to walk long distances and to endure the discomfort of cold and

rain to attend Mass indicates "a deep devotion to their faith," Cardinal John Krol of Philadelphia, president of the National Conference of Catholic Bishops, said here.

Reflecting on his seven-day pilgrimage through Poland, Cardinal Krol spoke of the largest crowd he had encountered on his trip, a throng at the former Nazi death camp at Oswiecim (Auschwitz in German) for a Mass he offered Oct. 15 in honor of Blessed Maximilian Kolbe, a priest who had given his life for another prisoner in the camp.

"Did you see those people walking for miles to come to that Mass? Do you know that even the Communist police officials estimated that the crowd was in excess of 200,000? Did you see how the people stood for hours before and during the Mass, even when it began to rain?" Cardinal Krol asked.

"The Second Vatican Council," the Cardinal said, "emphasized that the renewal of the Church would follow from a personal spiritual renewal as its basis. The people of Poland have obviously experienced such a personal spiritual

renewal, and the results are inspiring."

THE CARDINAL said he would attribute much of the renewal "to the efforts of the Polish hierarchy in preparing their people for the celebration of the Polish millennium in 1966."

The millennium, the observance of the 1,000th year of Christianity in Poland, was preceded by a nine-year national novena in which the Polish bishops asked for the renewal of their people's vows of fidelity to Christ, to His Church, and to

(continued from page 3)

OFFICIAL Appointments Archdiocese of Miami

Upon nomination by the Very Reverend Thomas J. Reddy, O.M.I., Provincial of the Oblate Fathers, Archbishop Coleman F. Carroll has made the following appointment, effective Oct. 28, 1972:

THE REVEREND FRANCIS HILL, O.M.I. — to Assistant Pastor, St. George Church, Fort Lauderdale.

THE VOICE

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



CAMPUS MINISTRY Apostolate recently met to discuss plans for the year with Auxiliary Bishop Rene H. Gracida. Shown above, seated, are Fr. Carlos Garcia, Fr. Joseph Angelini, Fr. Neal McDermott, O.P., Fr. John

Wilcosky, Bishop Gracida, and Fr. Martin Devereaux. Standing are Fr. William Painter, O.S.A., Fr. James MacDougall, O.S.A., Fr. Donald Walk, and Fr. Christopher Stack.

Clergy to hear Abp. M'Grath

BOYNTON BEACH — Archbishop Mark McGrath of Panama will be the first speaker of the lecture series sponsored by the Archdiocese of Miami Committee for the Continuing Education of the Clergy on Tuesday, Oct. 31, at the Major Seminary of St. Vincent de Paul.

The U.S. - born prelate will devote the first session at 10 a.m. to discussing recent meetings of the Roman Council of the Synod in Rome.

Current problems of the Church in Latin America will be his subject during the afternoon session, beginning at 1:30 p.m.

Priests in the Archdiocese planning to attend are invited to join the seminary community for the Liturgy, which will be celebrated between sessions; and for lunch. Reservations for luncheon should be made by calling the seminary or contacting a member of the committee.

Thanksgiving drive for clothing slated

NEW YORK — (NC) — The annual Thanksgiving clothing drive of Catholic Relief Services (CRS) will be held in most U.S. dioceses Nov. 19 to 25.

With most of the material intended for tropical areas overseas, CRS officials here said that the biggest need is for lightweight clothing, trousers, infant clothes, bedding, piece goods and remnants.

While the clothing will be distributed in 70 countries, much of it will go to Bangladesh, where CRS operates an emergency aid program for victims of the war there last year.

Flood victims in Korea and the Philippines, along with victims of fighting in Vietnam, Burundi and Sudan, will receive clothing collected in the collection.

Student encounter events slated

Plans for two inter-campus programs to help students develop more totally and personally will be held in November and December in Palm Beach and Boynton Beach, the Archdiocese of Miami Campus Ministry Apostolate has announced.

An Intercampus Encounter in which students from all South Florida campuses are invited to participate will be held Saturday, Nov. 11 from 10 a.m. to 8 p.m. at St. Edward Parish Center in Palm Beach.

College men are invited Dec. 2 to join in a day of dialogue at the Major Seminary of St. Vincent de Paul, Boynton Beach.

According to Father Martin Devereaux, director of the Campus Ministry Apostolate, priests of the Archdiocese have been selected to meet the challenge of uniting with higher education in a complementary manner to help foster the development of the whole person.

Campus ministries at area colleges have been set up to foster awareness and commitment to ultimate life meanings, he said.

FATHER DEVEREAUX emphasized that with students for the most part separated from the parish community, the campus minister is thrown back onto his own personal resources, which result in much leg work that does not produce overnight results.

"Although the faculty and personnel related to the university ask for his attention, the main pastoral concern is the student," he explained. "The patterns of life in high school were pretty clear and well-defined. Home and school were closely related. Customs, rules, practices, regulations were criticized in

'At college things are different. Many students are away from home. Loss of strong anchors in the family traditions, no clear goal on the horizon, and the student starts to drift...'

particular form, but rarely on the basic level.

"At college, things are different. Many students are away from home. Loss of strong anchors in the family traditions, no clear goal on the horizon, and the student starts to drift. In college, science sets the tone; research is the main approach; hypothesis is the main model; certainty becomes suspect; and the question mark becomes the most respected symbol.

"IS IT ANY wonder, then," Father Devereaux said, "that the student needs a priest-counselor in times such as these. The most quoted complaint among students is the shock which they encountered when going from a small high school where there was personal identity to the large college campus where anonymity,

and impersonalization lead to enlarged alienation between student and faculty and student and student."

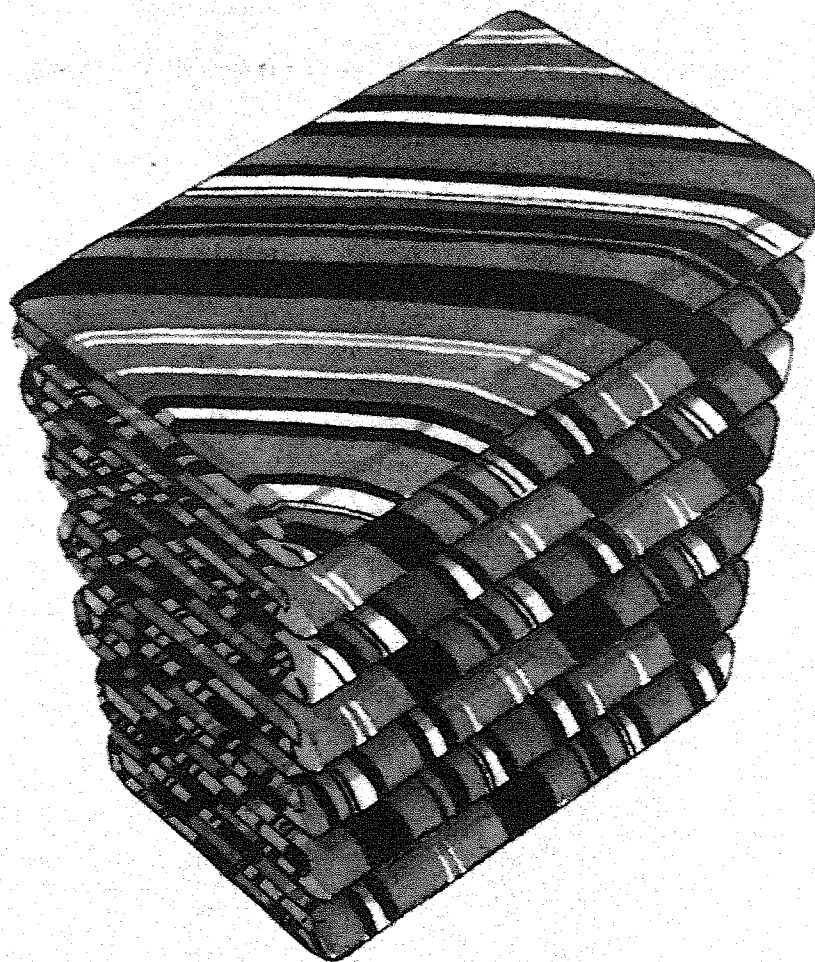
He emphasized that it is the role of the campus priest to build a community for student shelter in which they may grow and integrate all their religious beliefs in a mature way.

"The priest presents a climate in which the student can question problems of faith in a trustful, kind, and calm atmosphere," he said.

THOSE SERVING in college and university communities include Father Devereaux, Broward Community College and Fort Lauderdale University; Msgr. Robert W. Schiefen and Father John Wilcosky, University of Miami; Father Joseph Angelini, Florida Atlantic University, Boca Raton; Father Christopher

Stack, Palm Beach Junior College; Father Donald Walk, Miami-Dade Junior College. North: Father Michael Kish, Miami-Dade Junior College. South: Father Carlos Garcia, Florida International University, Miami; Father Neal McDermott, O.P., Barry College; and Father William Painter, O.S.A., and Father James MacDougall, O.S.A., Biscayne College, Miami.

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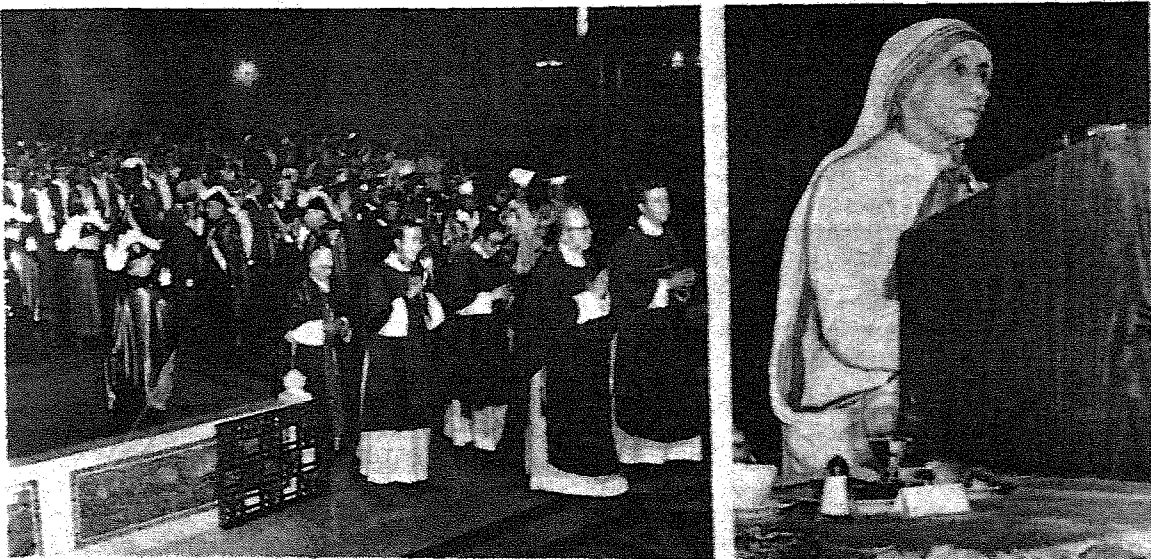
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Catholic Daughters Mass and speech

CELEBRANTS APPROACH the altar of the National Shrine of the Immaculate Conception in Washington, D.C., during a special Mass on "National Catholic Daughters of America Day." Cardinal Lawrence Shehan of Baltimore, the principal celebrant, is at the end of the procession. Mother Teresa Bojaxhiu, 62, foundress of the Missionaries of Charity, whose order is famed for aiding the impoverished of India and other nations, said there was a particular group in America the CDA members could aid — the unborn. "This is the poverty of the United States: that it cannot take care of the unborn child," she said.

Village gives cardinal warm 'homecoming'

By **FATHER JOHN P. FOLEY**

SIKIERCZYNA, Poland — (NC) — "You are welcome. Your Eminence, to your father's country," read the words on the red and

white arch over the narrow country road. The greeting was warm and friendly, but it could not match the love and pride in the eyes of those who extended the welcome.

It was a homecoming —

the homecoming of Cardinal John Krol of Philadelphia to the village from which his father emigrated to the United States almost 75 years ago.

THE cardinal had fled from the village in 1939, cut-

ting short a visit to his cousins when news of the impending Nazi blitzkrieg reached this town just a few miles from the Czechoslovakian border.

On Oct. 16, this son of Poland's beautiful southern mountain district returned to the soil from which spring men at once deeply religious and self-reliant.

As the cardinal's 15-car caravan ground to a halt under the welcoming banner after a one-and-a-half hour drive from Cracow, a cavalcade of 36 horsemen in the native dress of the mountain district came from Siekierczyna to give the cardinal a hero's escort.

Four horsemen in red and blue uniforms took their positions at each corner of the car in which Cardinal Krol was riding with Cardinal Karol Wojtyla of Cracow, and the rest of the troop formed in twos to lead the cars in single file over the muddy, slippery inclines to the village two miles ahead.

ALTHOUGH Siekierczyna has only a few dozen families, there were more than 3,000 persons waiting to

greet Cardinal Krol at the village's Our Lady of Poland church.

A five-year-old girl, Krystyna Mlynarczyk, gave a welcoming address and presented the cardinal with traditional gifts of bread, salt and soil. Cardinal Krol picked up the girl and kissed her when she completed her welcome.

The crowd then surged behind the cardinal onto the concrete floor of the already filled church and they stood — packed together and pressing against the structure's wooden walls — during the almost two-hour-long ceremony.

Cardinal Krol celebrated Mass assisted by his 29-year-old priest-cousin as sub-deacon and by Father Jan Chalec from nearby Limanowa as deacon.

The cardinal noted that the villagers might be disappointed because they may have hoped to hear from him some sensational news about the Pope or President Nixon, and then told them: "I will only say what is in my heart."

a request and a plea: be saints — be true children of God."

THE cardinal concluded: "I promise you now that I will do everything within my power never to dishonor my name or my parents or Siekierczyna or my heritage — never. With the help of God who is my king I promise to keep this vow."

After the Mass the crowds poured out of the church after Cardinal Krol and followed him down a steep and muddy path to the two-room rectory, where he met briefly with the relatives who had rushed him to safety in 1939.

Although about 50 persons claimed relationship with the cardinal, 20 villagers with the name Krol expressed a special claim to the title "cousin" when the cardinal asked how many villagers bore his family name.

Then it was time for gift giving, and the 61-year-old American prelate accepted treasured mementoes carefully wrapped by his relatives and acquaintances as he left them post-card-size color photographs of himself in his cardinalial robes.



GREETING Cardinal John Krol of Philadelphia (right) upon his arrival in Warsaw is Cardinal Stefan Wysznski, Primate of Poland. Cardinal Krol, head of the U.S. Catholic Bishops' Conference, had traveled to Poland to say Mass at the site of the Auschwitz concentration camp for Father Maximilian Kolbe, the Franciscan friar who gave his life to save a fellow prisoner.

Krol hails Polish spirit of sacrifice

(continued from page 1)

His Blessed Mother, who is venerated in Poland particularly under the title of Our Lady of Czestochowa, the cardinal explained.

"As a result," Cardinal Krol noted, "Poland does not have a shortage of Religious vocations. On the contrary, the problem is to find room enough to house all those who wish to enter seminaries and Religious houses."

"Also," he said, "I don't think you will find greater liturgical participation anywhere. The singing and the responses are strong, spirited and devout."

"There is," the cardinal commented, "a simple but profound faith which relates the individual to his origins and to his spiritual destiny, and there is a realization that, in this life, you're not going to have all of the joys of heaven, and so there is a real spirit of sacrifice and of dedication."

"THE DEVOTION of the people of Poland to Mary," Cardinal Krol continued, "is not a devotion based on sentiment, but on a scriptural foundation and on a conviction that those who begin ignoring Christ's mother end by denying the divinity of her Son."

"Of course," the cardinal commented, "one of the reasons for such religious fervor is the heroic work of the Polish clergy. Since no religious instruction is permitted in the schools, many priests work 16 hours a day as catechists, giving religious instructions to groups who come all during the day. The spirit of these priests is probably best summed up by the motto which is displayed in the seminary of the diocese of Tarnow (the diocese from which the cardinal's parents came). The motto is: 'To serve, not to be served.' It is an excellent theme for the life of a priest."

Priest visits Nazi camp, weeps

By **FATHER JOHN P. FOLEY**

OSWIECIM, Poland — (NC) — The man was a German priest, and he cried.

He was the official interpreter for Bishop Bernhard Huhn at rites here marking the first anniversary of the beatification of Blessed Maximilian Kolbe, the priest who gave his life for another person 32 years ago in the Nazi death camp at Auschwitz — the German name for Oswiecim.

The priest was an interpreter, but he could not interpret; he could only weep.

AS THE PARTY of prelates visited the cell in which Father Kolbe had been left to starve and in which he had received the injection that ended this life, the priest — who had come to interpret a bishop's tribute to Father Kolbe his prayers for others who had died at Auschwitz — could only remember the atrocities committed at this concentration camp in Southwest Poland.

The priest could not speak; he could only weep.

That's what the sight of

Auschwitz does.

In the barracks that once housed prisoners whom the Nazis enslaved there are chilling evidences of the horror of the camp and of its grisly neighbor in complex, Brzezinka, where 20 large ovens would sometimes burn 24 hours a day cremating the bodies of the young, the old, the sick, the maimed and what the Nazis called the "socially undesirable and racially inferior."

The monuments say that 4 million persons died in these camps, and there is no reason to doubt the estimate. Symbolic smoke still pours from the chimney of a ruined crematorium, a grim incense of prayer for God's mercy on those who died.

INSIDE THE barracks, glass-enclosed bins hold a 50-foot deep pile of brushes confiscated from those who were to be gassed — the tooth brushes, clothes brushes and shaving brushes of those whose lives were considered useless but whose few wretched possessions were thought useful to the Third Reich.

There is the mind-searing sight of yard after yard of orthopedic devices snatched from the limbs of the lame and saved for the sick of Germany.

There is the sobering sight of the marked suitcases of marked men: 6446, Peter Eisler; 4758, Leopold Kuhn; 1185, Max Ullman. The catalog and the collection go on and on and on and on.

There is the tragic sight of a case of baby clothes, stripped from the bodies of infant Jews.

There is a case for the wire frames of eyeglasses snatched from the faces of those who had to grope blindly to their deaths.

There is a case of Jewish prayer shawls, which gives mute testimony to the fidelity of a people who continued to yearn for Jerusalem as they suffered a fate far worse than the Egyptian and Babylonian exiles of their ancestors.

NEAR A BLACK marble cenotaph with the years 1940-1945 chiseled on its face, votive lamps burn, illuminating an inscription on the wall

nearby: "There were four million of them."

There are photographs of some of the 4 million: the bewildered faces of children being hoarded from the boxcars to the crowded, stinking barracks; the naked bodies of women forced to strip in the chill autumn mornings before being led to the gas chambers; the smoke from bodies burning in an open field because the Nazis had no room in their 20 ovens to dispose of all who had been slaughtered.

The man Father Kolbe volunteered to die for, Franciszek Gajowniczek, was here on Oct. 15 to receive Communion from Cardinal John Krol of Philadelphia and to tell of how his life had been spared and had been changed by the heroism of a saint.

But for one German priest, one act of heroism by a saint recalled many acts of horror by some of his countrymen — and in shame, in sorrow and in grief, he wept — and he prayed that such atrocities might never happen again.

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Abortion 'not exclusive Catholic issue' Nixon, McG. again back tax credits

By JO-ANN PRICE
NEW YORK — (NC) — One of the country's leading ecumenists, Jesuit Father David J. Bowman, said that by treating the abortion issue as an exclusively Catholic concern, the Catholic Church loses more points than it gains in ecumenism.

Father Bowman, who is special assistant for ecumenical services to the general secretary of the National Council of Churches, cited abortion as one of the "difficult issues" which should be put to the test of "respectful dialogue" in the forum of America's Christian churches.

SUCH open debate would be one of the principal gains if the 48-million-member Catholic Church were to affiliate with the 33-church National Council of Churches, he said.

"In my judgment," he said, in an interview with NC News on the question of Catholic membership in the NCC, "respectful dialogue on the difficult issues is one of the best ways of showing how we love each other."

With such exchange, non-church people could see how Christians respect each other — even when they differ deeply on questions that hurt — rather than how they ignore one another.

"Unecumenical life is one of the greatest obstacles to Christian faith today," he commented. He cited Northern Ireland as an example non-Christians in mission countries do not want to follow.

"ON THE abortion issue, in my judgment, the Catholic attitude has been uniformly unecumenical and therefore disastrous. Why? Because the viewpoints of responsible Catholics have not been heard by those who identify the

Catholic viewpoint' as 'abortion is murder: abortion is a direct termination of any life after the moment of conception.'

"Once you have said those two things, you have no chance to discuss even what you mean, much less other aspects of the question — for example, whether personal human life really begins at the moment of conception.

"If we could be sure of that, then we would be taking the most responsible position."

Father Bowman noted that most of the churches in the National Council of Churches deplore abortion, and permit it only for the most serious reasons as "the lesser of two evils."

"But once you say, 'it's murder,' well how can you say it's the lesser of two evils? There can be no discussion. By staying out of the ecumenical dialogue on this, we Catholics fail to bear witness within a sympathetic group of fellow Christians on an issue that we believe to be extremely important in American public life."

BY TAKING an exclusively "Catholic" view on controversial issues, Catholic leaders "lose influence" with other Christians.

Instead, by talking them out on an ecumenical basis — for instance if the Catholic Church were an affiliate of the National Council of Churches — "our bishops could extend their teaching office to far more people."

Local-level discussion of the membership proposal has been requested of dioceses and parishes across the country this fall by the secretariat of the Catholic bishops' Committee for Ecumenical and Inter-religious Affairs.

The committee, which has distributed a study guide, wants to obtain as much grassroots opinion as possible on the question.

Catholic membership was recommended last winter by a 17-member joint study committee headed by Bishop Charles H. Helmsing of Kansas City-St. Joseph, Mo., and the Rev. Dr. John Coventry Smith, general secretary of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A.

Father Bowman said that there are very few activities — major exceptions being parochial schools and the liturgy — that Catholics can claim on an exclusive basis. The recreational life of youth, seminary training, the retreat movement are broadly ecumenical.

"IN THE BAD old days,

we acted as though faith was about as safe as a dollar bill in your lapel when you were in a crowd of thieves. But that was 30 years ago. Times have changed."

Father Bowman said that the fear that NCC membership would put an end to all the offices of the United States Catholic Conference is a "myth." The ongoing existence of national denominational agencies of member churches belies this anxiety, he said.

Of greater institutional concern are such questions as representation within the NCC, and budget. He added:

"Membership would not threaten the structure of the Catholic Church, but it does threaten the public isolation of the Catholic Church and it threatens failures to take the Second Vatican Council very seriously."

OMAHA, Neb. — (NC) — While the political campaign features President Nixon and Sen. George McGovern disagreeing sharply on several major issues, both have restated their support for efforts to aid nonpublic schools.

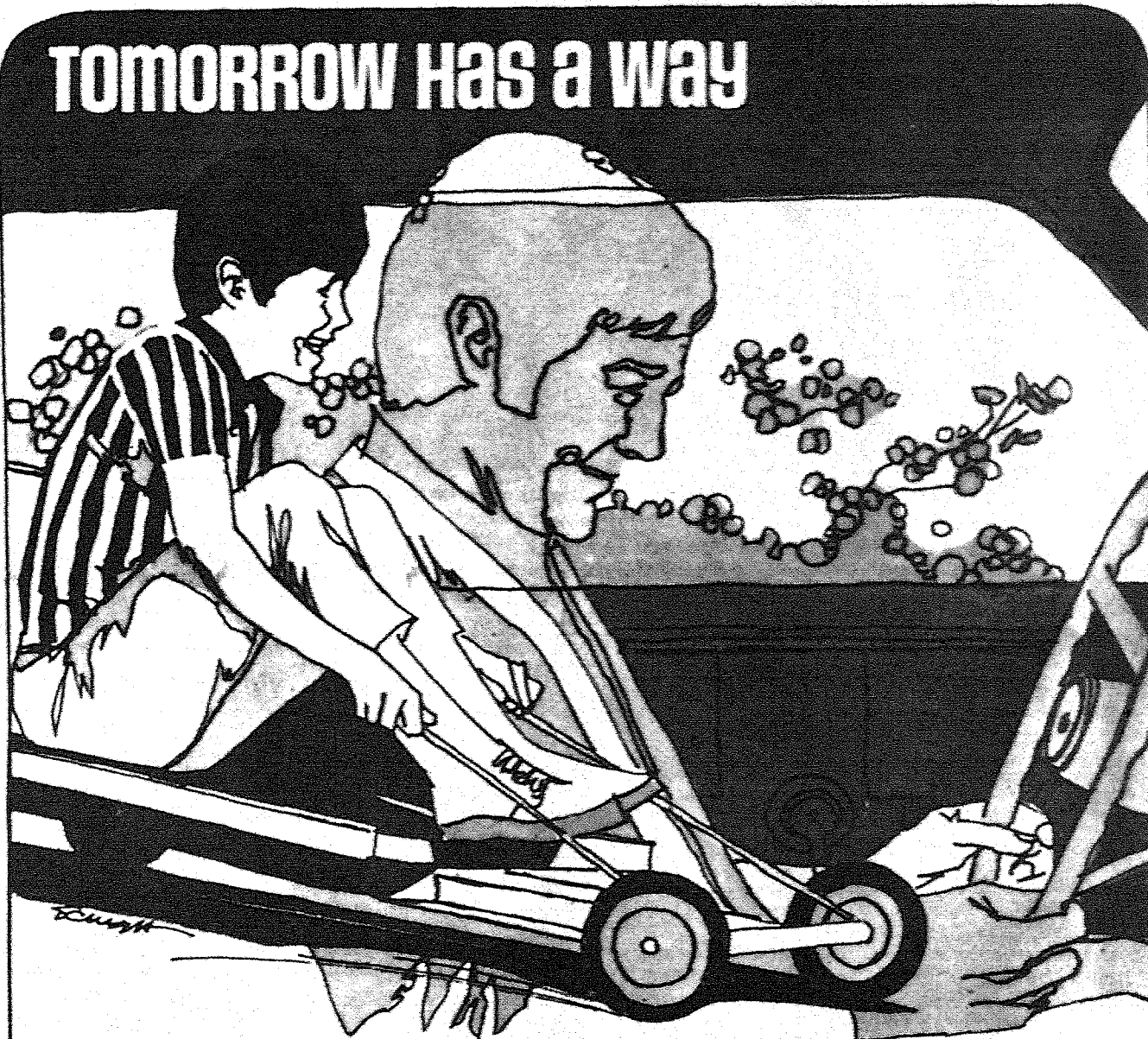
The two presidential candidates expressed their views on the matter in telegrams to the meeting here of the Chief Administrators of Catholic Education (CACE).

"THESE are challenging times for those of us who want to strengthen our non-public schools," the President said. "I am hopeful that working together, and working hard, we can reach a solution that brings out the best in us, and is worthy of your rich tradition in education which has contributed so much to our nation."

A more specific telegram signed by McGovern and his vice-presidential running mate Sargent Shriver told the 200 Catholic school officials at the meeting:

"Because of the increasing financial burden on your school systems, we support a tax credit approach to aid the parents of children attending parochial and other private schools.

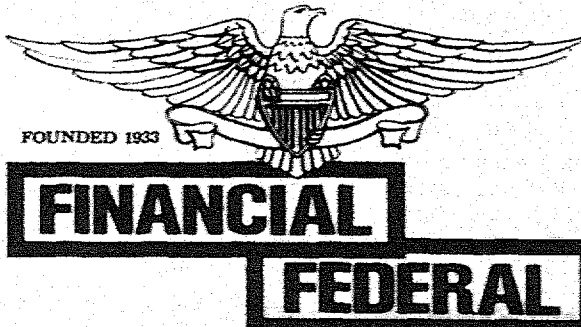
"Moreover, your schools in many states have an impressive record of service to needy children in metropolitan areas, and in administering Head Start and Neighborhood Youth Corps programs. We feel these inner-city schools can and should be assisted through legislation which would broaden and improve services and equipment."



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LARGE CATHOLIC STAFF

They prayed for a priest-son...and look what they got

By MARJORIE FILLYAW
Local News Editor

More than 45 years ago Louis and Guistina Frigo visited the land of their forefathers and prayed at St. Peter's Basilica in Rome that their first-born son would become a priest.

Today they are the parents of two priests, five nuns, and five other children, four of whom are married.

An advocate of daily recitation of the Rosary, a custom still in practice by every member of her family, Mrs. Frigo readily admits that October has a special significance for her, not only because it is the month during which the Church encourages particular devotion to Our Lady of the Most Holy Rosary but because it is her birth month.

And last week, appropriately, the South Dade Deanery of the Miami Archdiocesan Council of Catholic Women added another memorable occasion when it honored Mrs. Frigo during its Fall meeting as a "woman of great faith, living a life dedicated to the glory of God."

Born 72 years ago in Iron Mountain, Mich., where her father was a miner and farmer and her mother rose at 5 a.m. daily and Sunday to walk more than a mile to their parish church where she participated in all the Masses before returning home, Mrs. Frigo recalls that she and her four sisters went berry picking at 3 a.m. and returned two hours later to prepare the fruit for sale to bolster the family's meager income.

In 1919, she met her husband, a cheesemaker, and they were married in 1921. Four years later they made their first trip to Rome to petition God to bless their first son with a vocation to the priesthood.

In 1949, Father Martin Frigo, now a member of the faculty at Bishop Newman High School, Philadelphia, Wis. The following year the Frigos made another trip to the Eternal City — this time as an act of thanksgiving. When, in 1963, another son, Father Bruno Frigo, athletic director and teacher at Abbott Pennings High School in DePere, was ordained a Norbertine Father, his parents again made a pilgrimage to Vatican City.



SEVEN VOCATIONS to the religious life are included in the family of Mr. and Mrs. Louis Frigo of Epiphany parish who came to S. Florida in 1963.



HONORED last week by the South Dade Deanery of the Miami ACCW, Mrs. Frigo, accompanied by her daughter, Sister Guistina, receives the congratulations of her pastor, Msgr. John O'Dowd, V.F., deanery moderator.

feeling that their children were gifts from God and that they would "willingly give them back to God."

THE FRIGOS' five daughters who entered the religious life all became Sisters of St. Agnes of Fond du Lac, Wis.

Sister Gemma is superior at St. Mary's School, Decatur, Ind.

Sister Maria Goretti has served as a missionary in Central America and is now a member of the nursing staff at St. Anthony Hospital, Hays, Kansas.

Sister Luigi is principal of St. Laurence School, Muncie, Ind.

Sister Marianna is a second grade teacher at St. Louis School in Fond du Lac.

Sister Guistina, formerly a teacher at Our Lady Queen of Angels School, East

Harlem, and now at home because of the illness of her father, explained that when the children were young the closest elementary school was 32 miles away from their home in Wisconsin and so they all attended public schools.

But when it came time for high school their parents were determined that they should attend a Catholic School.

"The sons went to St. Norbert's High School and College in DePere," Sister pointed out, "and the daughters to St. Mary Springs Academy in Fond du Lac and St. Scholastic High School and College in Duluth."

Mrs. Frigo assumed the responsibility for children's religious instruction, since a summer school of religion was conducted for only two weeks during the summer. According to Sister Guistina, all of the children assisted at daily Mass and learned at an early age to join in the daily

recitation of the Rosary.

"EACH VOCATION," she said, "stemmed from the wonderful example of both parents. When each one left to enter the religious life they never interferred. They always prayed that they would live to see each child grown up and settled in life."

"Both parents made retreats twice each year and participated in parish missions. They made many sacrifices and never did anyone know it nor did they

ever complain."

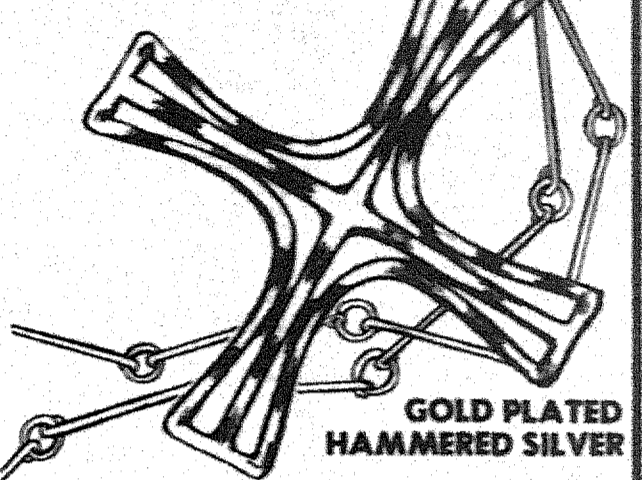
Another of the Frigos' children is also in South Florida. James is married and a member of Epiphany parish, South Miami, where his parents have been parishioners since 1963.

John, still single, resides in North Carolina and Joseph is married and lives with his family in Pierpont, S. Dakota.

Both of their married daughters are nurses. Mrs. Gerald Stier lives in Lomira, Wis., and Mrs. Thomas Fay in Redlands, Calif.

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'72 OLDS '98'

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'69 OLDS CUTLASS SUPREME

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Editorials

Americans are very 'Generous' ...so they say

Americans are frequently praised for their "generosity," and Pope Paul recently praised American Catholics for their annual generosity toward the missions.

Yet we wonder . . .

The figures for this year's mission collection are not available at this time. But it is likely that we Americans gave millions of dollars, which must appear quite "generous" to the bishops of needy countries.

On the other hand, there are nearly 50 million Catholics in America. If we gave say \$25 million to the missions, that amounts to fifty cents per Catholic — for all the starving and suffering of the world.

We wonder . . .

In the mail we received a brochure from the Salesian Society which includes raffle tickets giving away a \$3,000 automobile as an inducement to give to the Latin missions. This is, of course, a very American way of raising money, but we wonder if the good Salesian Fathers would have to hustle in the marketplace of raffles and prize drawings like soap promoters if we were really as generous as we are reputed to be.

The Salesian brochure shows two ragged children sleeping on a sidewalk in South America beneath a window filled with pastries. This seems to depict mankind's eternal condition: While some go without the decency of a place to live and a normal diet, others eat pastries.

Another picture shows a group of children huddled together among a facing of cardboard and paper — a matrix of human debris and industrial debris — trying to stay warm. And the point is made that the poor universally share, in this case, papers and body warmth, more generously than others.

The missions are one of the most efficient and worthwhile forms of charity — meaning love — available for our giving. In the richest country on earth, is fifty cents, or a dollar, or even ten dollars per Catholic enough for the rest of the world's downtrodden?

We wonder . . .

On the Condemned

Reader Stephanie Palvinale of Margate sent in a poem from the book, "The Case of Patience Worth," which she says could apply to the meaning of abortion. We agree.

LOST CHILDREN

I know a spot, a mystic spot,
unsunned, enveloped in a silver mist
Which veils the light,
where wan-cheeked babes grope, piteously
calling.

I know a spot where half-begotten hopes,
Condemned, pass phantom-like within the
mist.

Where you can get absentee ballots

Qualified voters in Metropolitan Dade County who are unable to vote in person in the general election on Nov. 7 can obtain absentee ballots at the following locations through Nov. 3.

Office of Supervisor of Elections, Metro Justice Bldg., 1351 NW 12 St., Miami; South Shore Community Center, 833 Sixth St., Miami

Beach; North Miami City Hall, 776 NE 125 St., North Miami; Coral Gables City Hall, 401 Biltmore Way, Coral Gables; Hialeah Adult Community Center, 20 W. Sixth St., Hialeah; Dade County Citizens' Information Center, 1865 NE 167 St., North Miami Beach; and South Dade Government Center, 10710 SW 211 St.

School time in Afghanistan...and hunger



NO SMILING FACES among Afghan school children who sit against a wall. The children are serving as a pipeline in UNICEF's efforts to get food to the starving people of Ghor. The U.N. agency is importing hundreds of tons of a nourishing food called CSM — a corn, soy,

milk mixture — and bringing it to all the schools they can reach by jeep. Teachers are being instructed to distribute the food impartially to all the children, enough to last them and their little brothers and sisters through the winter.

Youth not afraid of sacrifice

VATICAN CITY — (NC) — The head of the Vatican's Congregation for Religious said he believes that the youths of today are not afraid of sacrifice and that they will respond to the Religious life of poverty, chastity and obedience if they are properly motivated.

Cardinal Ildebrando Antonutti, prefect of the congregation, said on Vatican Radio Oct. 20:

"The young are not afraid of sacrifice . . . We must give them the zest for living in the love of God, in service to their brothers and in daily labor.

"We must offer them a life of prayer and penances, but a life that is filled with spiritual serenity . . . of poverty, chastity and obedience."

The cardinal, interviewed following a meeting in Rome of major superiors of men and women Religious, stressed that modern Religious must be persons of prayer and obedience.

The majority of men and women Religious in the world, the cardinal said, cherish a life of obedience, but there are some tendencies to "change the concept of authority."

The cardinal said that such tendencies are a "betrayal" of the system of discipline.

A minority of Religious — whom he called "the nervy ones" — interpret the Second Vatican Council in a manner contrary to its intent concerning the Religious life.

Once 'startling' changes don't seem startling now

By MSGR. JAMES J. WALSH

Most of us have become so used to radical changes in the Liturgy we are surprised to learn or to hear again what a controversial subject it was 10 years ago at this very time when the Vatican Council was debating it.

Many bishops, including Archbishop Carroll, before leaving for Rome had asked their people to express their views on possible revisions of the Liturgy.

The results were very interesting. There was the usual rigidly conservative view which considered the least change an assault on the unchanging character of the Church and a contradiction of our much publicized boast that the Church remains the same.

This was in keeping with the reaction in past generations when a few changes had been made.

Leo XIII set off a storm at the end of the last century by having the missal printed in the vernacular for the laity. Many thought this was a waste of money, because it was the priest's responsibility to read the prayers, not the people's.

And when St. Pius X in the early years of this century urged frequent Communion and directed that little children be allowed to receive at the age of seven, the records show that many were scandalized at this rather "careless approach" to the Eucharist.

When Pius XII changed the fasting regulations in the fifties, many shook their heads and said the Church was going soft.

ON THE OTHER HAND, there were many in 1962 who felt some definite changes should be made in the Mass, so that it could be better understood and appreciated. But going back over the records, it is quite clear that no one, not even the most vocal of liturgical reformers, was ready to ask for the changes which eventually took place.

Mary Perkins Ryan, for instance, who had written much on the Liturgy and Christian family living, was strong for radical changes that would make the Mass as intelligible as it had been in early Christianity.

She quoted Pius XII as saying a great work had been done in bringing the people to Mass, and that now it was time to bring the Mass to the people. She urged that the structure of each part of the Mass be made more clear, that the canon be not interpreted as the priest's private prayer, that the prayer of the faithful be restored. But when it came to the disposing of Latin in favor of the vernacular and of bypassing gregorian chant for modern music, she admitted that liturgical authorities were baffled and divided.

This was more or less the mood as the announcement was made in Rome, a few days after the Council convened, that Liturgy was to be the first subject for discussion. This, too, came as a surprise to those who had without hesitation picked one of the following as certain to be the lead off topic — exemption of Religious, the laity, Bishops (to complete the work of Vatican I), Church-State problems, religious liberty and a definition of tolerance.

Liturgy was chosen, it was announced, because the work of the Council was directed primarily towards the task of an internal renewal of the Church, and, of course, the



MSGR. JAMES J. WALSH

Liturgy would be vitally concerned with this goal.

IT SEEMS providential to us now, but not so in the last half of October, 1962. In those weeks of debate, discussion centered almost exclusively on two points — first, should modern languages replace Latin in certain parts of the Mass; and how can it be made easier for the people to participate actively in the Liturgy, especially in mission lands.

At first, the bishops reflected the views previously expressed back home. Many other bishops of Italy and Spain urged supreme caution in eliminating Latin in any part of the Mass. Others were anxious to have the fore Mass in the vernacular, so that the Word of God could be understood and applied to daily living. They harped on the conviction that the Roman Liturgy was far from the people.

Perhaps it was the missionary bishops who opened the eyes of many who were so deeply rooted in tradition they could tolerate only the slightest change. One African Bishop said: "Latin is not a dead language in Africa; it never lived there; it's a complete mystery to the people."

But to show the complexity of the problem, another missionary bishop asked: "What vernacular? We have 300 languages!"

An Indian Bishop said if the Mass were put in the vernacular of his area, which used large ancient letters, a wheelbarrow would be needed to carry the missal.

Gradually, it seemed that a guiding principle given some years before by Pius XII in Mediator Dei was reducing differences of opinion and broadening views of bishops unfamiliar with cultures in other parts of the world. The Pope had written: "The Sacred Liturgy does in fact include divine as well as human element. The former, instituted as they have been by God, cannot be changed in any way by men. But the human components admit of various modifications, as the needs of any age, circumstances and the good of souls may require."

More and more bishops began to urge that local languages be used in the teaching parts of the Mass, that scripture texts be more varied on a two or three year cycle, that the laity receive under both species, that concelebration be allowed, that local customs, especially in mission territories, be worked into the rites of the Sacraments, that all text and rites be modified "to express more clearly the divine things which they signify," and thus enable the people to participate fully.

On Dec. 4, 1963, at the end of the second session, the final draft was given to the bishops for a vote.

The Constitution of the Liturgy as we know it today was passed by an overwhelming majority of 2,147 to 4.

THE VOICE

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Archbishop of Miami

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CENSUS

TV to air the Census

(continued from page 1)

Boniface Church and Miss Maria Isabel Rubbio, Secretary at St. Michael the Archangel. The program is moderated by Peter Buffone.

The discussion will be limited to questions people might have concerning the Census, i.e., the aims and goals of the Census, the extent of the Census and the benefits derived from it spiritually as well as statistically. The Census Form that approximately 30,000 Volunteer Workers in the Archdiocese will be distributing to all Catholic dwellings in the eight counties comprising the Archdiocese will be illustrated and explained.

Typical questions on the Census Form will be examined. Viewers will be shown how to answer the questions easily and quickly with a minimum of effort. Examples of how to mark the form correctly will also be reviewed.

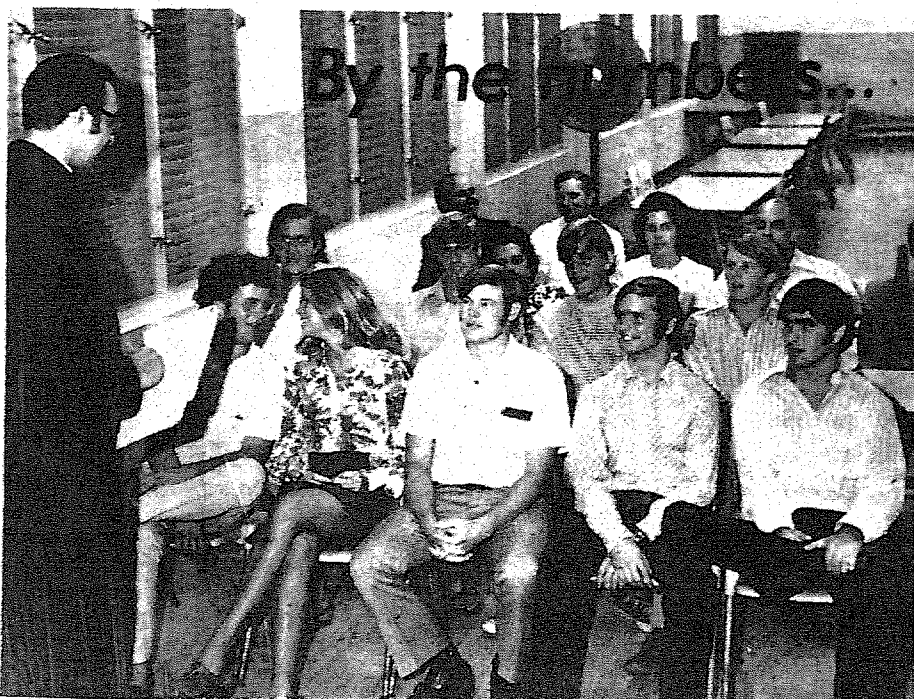
This aspect of the Form is of extreme importance to the outcome of the Census, for this is a MARK SENSE form. This means the Census Form to be completed by every Catholic is designed specifically for computerized results. Deviating in the use of form by marking it incorrectly will only result in misinformation.

This program will also be televised on closed circuit television of the Archdiocese the evenings of Nov. 8th, 9th, and 10th at 8:00 p.m. for the convenience of any parishioners who are unable to view the program on Nov. 5th.

01		PARISH AND ARCHDIOCESAN CENSUS										DATE: _____																	
FAMILY NAME			ADDRESS					APT. NO.		CITY		ZIP CODE		PHONE NO.															
MARRIED BY A PRIEST		YES		NO		OWN OR RENT		LANGUAGES SPOKEN IN HOME			ENGLISH SPANISH OTHER			YEAR OF MARRIAGE 19__															
FIRST NAMES		AGE		SEX		RELIGION				FIRST COMMUNION		CONFIRMATION		ATTEND WEEKLY		EDUCATIONAL LEVEL		OCCUPATION											
HUSBAND		WIFE		SINGLE CHILDREN		AGE		SEX		RELIGION				FIRST COMMUNION		CONFIRMATION		ATTEND WEEKLY		EDUCATIONAL LEVEL		OCCUPATION							
1.																													
2.																													
3.																													
4.																													
5.																													
1. NAME OF CHURCH REGULARLY ATTENDED BY FAMILY _____															2. WHAT TIME WOULD BE MOST CONVENIENT FOR A PARISH PRIEST TO CALL AT YOUR HOME? MORNING [] AFTERNOON [] EVENING [] WEEKEND []														
6.																													
7.																													
OTHERS LIVING HERE															RELATIONSHIP TO HEAD OF HOUSEHOLD														
1.																													
2.																													
HAS YOUR FAMILY MADE ITS EASTER DUTY IN 1972? YES <input checked="" type="checkbox"/> NO <input checked="" type="checkbox"/>															WOULD YOU BE INTERESTED IN ADULT RELIGIOUS DISCUSSION? YES <input checked="" type="checkbox"/> NO <input checked="" type="checkbox"/>														
ARE YOU INTERESTED IN TAKING PART IN PARISH ACTIVITIES?															WOMEN'S CLUB <input checked="" type="checkbox"/> MEN'S CLUB <input checked="" type="checkbox"/> LECTORS/USHERS <input checked="" type="checkbox"/> OTHER <input checked="" type="checkbox"/>														
ARE YOU A YEAR ROUND OR SEASONAL RESIDENT? YEAR ROUND <input checked="" type="checkbox"/> SEASONAL <input checked="" type="checkbox"/>															HOW MANY MONTHS OF THE YEAR DO YOU RESIDE IN FLORIDA? <input type="text"/> <input type="text"/>														
ARE ANY RESIDENT MEMBERS OF THE FAMILY HANDICAPPED? YES <input checked="" type="checkbox"/> NO <input checked="" type="checkbox"/>															CONFINED TO THE HOME <input checked="" type="checkbox"/>														
RETARDED <input checked="" type="checkbox"/> BLIND <input checked="" type="checkbox"/> DEAF <input checked="" type="checkbox"/> OTHER <input checked="" type="checkbox"/>															WRITE NUMBERS LIKE THIS 05 16 27 38 49														

Blanks already have X's, must be retraced with pencil; above is only a sample

Here's how to fill out census



CENSUS VOLUNTEERS are not in short supply at Cardinal Newman High School in West Palm Beach where the entire senior class volunteered. Father Raymond Prybis, Key Club moderator, addresses part of the group, including, Mike Bell, president of senior class, David McCampbell, president of the Key Club, Mike Follin, Mike Recalt, Marianne Cleary, Joe Teahan, Steve Radford, Jeff Dopheide, Chuck DePaolo. (The group is not from Pace High as stated earlier.)

PLEASE READ THESE INSTRUCTIONS BEFORE COMPLETING YOUR CENSUS FORM

A. The census form is specially designed for use in a computer to record statistical information only. It is most important that you complete the form as accurately and carefully as possible, since it will be retained by your parish as a permanent record.

B. The form requires three (3) types of writing:

1. Printing

All names, addresses, occupations and other answers other than "yes" and "no" must be printed clearly.

2. Mark—Sense

Questions requiring "yes," "no", or multiple choice answers are to be marked by tracing over the "X" in the appropriate box provided. Do not fill in the box. Merely trace over the "X" with the pencil provided you.

3. Numeric Writing (Numbers)

a. Where the writing of numbers is required such as age, year of marriage, etc., write the numbers as they are shown in the lower right hand corner of the census form.

b. If the number is under 10, use right hand box only. If 10 or more, use both boxes.

c. Use the following code for indication of school grade:

Elementary: 1, 2, 3, 4, 5, 6, 7, 8; High School: 9, 10, 11, 12; College: 13, 14, 15, 16.

d. In all cases, keep the number or numbers within the confines of the box.

General Information

1. Be certain to use the pencil which has been provided you in completing your census form.

2. Do not mark over the L-shaped reference mark on the left side of the form.

3. Do not fold your form — place it in the envelope in flat position and then seal the envelope.

4. Space has been provided for seven children. Should you have more than seven children, please write their names, ages and other pertinent information on the back of the form. Please use your special pencil for this but take care not to press so hard as to make a mark through the form.

5. List the names of single children who may be away at college or the military.

6. The spaces for others living with you would include a mother, father, both, or in-laws. Should those living with you have a last name other than your own, kindly have them complete a card of their own.

7. If the family speaks more than one language, please mark appropriate boxes. Examples: If the family speaks both English and Spanish mark both the English and Spanish boxes.

8. If you must make an erasure on your form, use a standard eraser and totally remove the mark you have made.

Around the Archdiocese

Palm Beach County

A "Potpourri" fashion show and lunch, hosted by the St. John Fisher Women's Guild, West Palm Beach, is set for noon Saturday, Nov. 4, in the Regency Room of the Palm Beach Towers. Reservations can be made by calling 842-9328 or 842-4334.

The Home and School Association of St. Clare parish, North Palm Beach, will sponsor a chicken barbecue Saturday, Nov. 4, from 1 to 5 p.m. on the school grounds.

The annual retreat for the women of St. Clare parish, North Palm Beach, will be held today (Friday) through Sunday at the Cenacle Retreat House, Lantana.

The parish's Home and School Association will host a chicken barbecue on the school grounds, Saturday, Nov. 4, from 1 to 5:30 p.m.

Broward County

A Holiday Bazaar, sponsored by the St. Pius X Women's Club, Ft. Lauderdale, is planned for Thursday, Nov. 2, at 10 a.m. in the parish hall. Handmade articles, home baked goods and books will be available at various booths. A luncheon will be served beginning at 11 a.m.

Mental Health will be the subject of a talk by Dr. Anne Hendricks at the Nov. 1 meeting of the St. George Women's Club, Fort Lauderdale, at 8 p.m. in the church hall, 3640 NW Eighth St.

Plans for Nov. 9 fashion show and luncheon will be discussed.

"Fall into Fashion" will be the theme of the annual luncheon fashion show of St. Elizabeth Women's Guild, Ft. Lauderdale, to be held at Patricia Murphy's Candlelight Restaurant, Deerfield, Saturday, Nov. 4, beginning at 11 a.m.

A "Polka and Pops" dance, sponsored by St. Clement parish, Ft. Lauderdale, is set for Saturday, Nov. 4, from 9 p.m. to 1 a.m. in the parish hall, 301 NW 29 St. The Johnny Vadnal Orchestra will provide the music. For reservations call 565-7056 or 763-1080. All proceeds will be used to defray costs of air-conditioning St. Clement's School.

Dade County

The first meeting of the academic year for members of the Archdiocesan Teachers Guild will be held after a 9:30 a.m. Cathedral Mass, Sunday, Oct. 29 in the Archdiocesan Hall.

The Ladies Guild of St. Basil Byzantine Church will hold a rummage sale, today (Friday) and Saturday from 8 a.m. to 5 p.m. at the Hollywood Community Center, 805 Glen Parkway, West Hollywood. Proceeds from the sale will go into the mortgage fund.

The Men's Club of the Church will sponsor a spaghetti supper, Saturday, Nov. 4, from 5 to 8 p.m., at the Church Hall, 1475 NE 199 St. Proceeds will go toward the building fund.

The "Italian Knight" dinner-dance, hosted by the Coral Gables K. of C., is slated for Saturday, Oct. 28, at the hall, 270 Catalonia Ave. The evening will begin with dinner at 7:30. There will be dancing from 9 p.m. to 1 a.m.

Tryouts for the St. Rose of Lima parish talent show are scheduled for Monday and Wednesday, Nov. 6 and 8, at 7:30 p.m. in the auditorium. Young, old and in-between have been asked to try out. For further information call Sister Joyce LaVoy, 751-4350. The show is slated for Dec. 2.

A 10-day trip to the Holy Land and Rome is set for Nov. 20 for members of the Young at Heart Club of the parish. Anyone interested in going or seeking further information should contact Anthony Lombardo, 751-7751.

A rummage sale, sponsored by the Catholic Daughters of America will be held at Gesu Center, Nov. 1-3, from 8:30 a.m. to 6 p.m.

The third annual carnival of St. Timothy Church is scheduled for Nov. 3-5 on the Church grounds, 5400 SW 102 Ave.

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Halloween good times scheduled

Halloween activities highlight parish and organization calendars as South Floridians prepare to celebrate the Feast of All Saints on Wednesday, Nov. 1.

Traditionally it is a time when children go door-to-door "trick or treating." Also adults observe the night before the feast, or All Hallows Eve with dances parties and other festivities.

On Saturday, Oct. 28 St. Clare Ladies Guild, North Palm Beach, will sponsor a "Goblins Treat Dance," beginning at 9 p.m. at the K. of C. Hall, Riviera Beach. Tickets may be obtained by calling Eileen Nolan at 842-8646 or Agnes Howell at 842-5686.

A Halloween costume party will be hosted by Resurrection Guild, Dania, in the parish hall on Saturday. Tickets may be obtained by calling 925-4650 or 922-7165.

Holy Family Woman's Club, North Miami, will sponsor its annual Halloween dance at 8:30 p.m. Saturday in the parish hall, 14500 NE 11 Ave. Reservations may be made by calling Mrs. William Mahoney at 944-0903.

St. Vincent de Paul parish, 2000 NW 103 St., will also sponsor its annual dance Saturday beginning at 9 p.m. in the parish hall. To obtain tickets, call 696-6299.

St. George parish hall, NW 36 Ave. and Eighth St., will be the scene of festivities at 8:30 p.m. Saturday when a dance and party will be held under the auspices of Plantation Council, K. of C. Prizes will be awarded for the best costumes. A buffet supper will be served. Tickets are available from Sam Arico at 584-9663.

Boystown plans rummage sale

Boystown of Florida will sponsor a rummage sale on Saturday, Nov. 11, on the grounds at 11400 SW 137 Ave.

Many unusual and interesting items will be on sale beginning at 10 a.m.

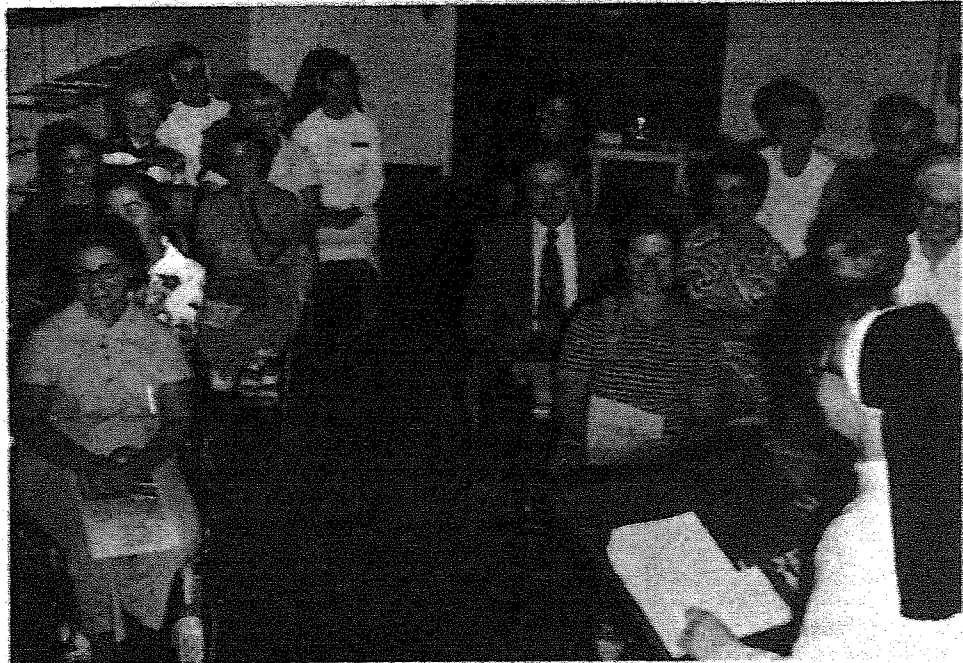
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ADULT RELIGIOUS education classes are now in progress at the Sisters of Mercy Religious Education Center, Deerfield Beach. Sister M. Francesca is shown during a recent Tuesday evening class. Another course is scheduled to begin at the Center early in January.

Religious ed courses for adults

DEERFIELD BEACH — Adult Religious Education courses with special emphasis on the teaching of religion and children's modern religion texts are being conducted at the Religious Education Center of the Sisters of Mercy, 1431 SW Ninth Ave.

Inaugurated earlier this month, the program is offered for all adults interested in furthering their knowledge of the Faith and will continue through Nov. 28.

Classes begin at 7:30 p.m. and conclude at 9:30 p.m. on Nov. 7, 14, 21 and 28. Topics to be discussed include Historical Background of Catechetics, Revelation and Faith, The Mission of the Church, The Bible, Liturgy.

Doctrine, The Religion Teacher, The Person We Teach, The Learning Process, Developing Moral Consciousness, Use of Audio-Visual Aids in Religious Education.

Another course is scheduled to begin Jan. 9 and will continue for eight weeks. Additional information may be obtained by calling the Center at 399-5620.

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Will 'ethnic vote' break its liberal pattern Nov. 7?

By FATHER ANDREW M. GREELEY

There are two explanations current for what has happened to the McGovern candidacy. The more popular is that of Mr. Reston and his colleagues in the press:

McGovern badly miscalculated how much change the American public wanted. Most people are well off and are against unrest, protest, and change.

Or as David Murray has observed, they are against "permissiveness," which is defined as vandalism, divorce, drugs, soaring taxes, etc.

Or as Catholic journalists have said, the ethnics have "made it" in American society and don't care about anyone else (leaving aside that there may be economic discrimination against Poles and Italians — which there is, of course.)

This theme was re-echoed at a recent conference on "urban ministry," where one man remarked, "We have learned the social gospel, but we haven't taught it to our people." And another said, "Our people hate the poor and we can't possibly change them"; and yet a third observed, "Catholics just don't give a hoot about other people's suffering."

A WRITER in Newsweek noted that the Eagleton affair probably hurt McGovern because "loyalty to friends" is highly valued in the "ethnic communities." Poor benighted ethnics! How can anyone possibly think that loyalty to friends is an important issue in the modern world?

And Rick Casey, the correspondent for the National Catholic Reporter, remarked in the middle of a balanced article on the so-called "Catholic vote" that it would be a mistake to make too much of Professor James Wright's research findings which indicate that Catholics were more opposed to the war since the beginning than were typical Americans. How can one make too much of a finding that flatly contradicts everything the elites — Catholic and otherwise — are saying is true of the ethnic population.

There is a second model, however, for evaluating the election. According to this model, the American population — and particularly the Catholic ethnic component of it — is not only ready for change but deeply desires it. The tragedy of the present election is that American liberalism, intellectually and rhetorically bankrupt as it is, has succeeded in driving out of its camp precisely those who were most likely to support its cause.

By serving up the same old programs out of the past and by ignoring — or not understanding — the very real problems of ethnic middle America, the liberal elite that seized control of the Democratic party at the convention needlessly and foolishly threw a good chance at victory and important social change right out the window.

THIS MODEL (and it must be clear that it is one to which I subscribe) is not going to be popular, because it suggests that the liberals and their chosen Christ figure are political idiots of the first magnitude — so blind and stupid that they cannot even recognize potential allies.

It will take time and careful analysis to determine which model is more accurate, although if mine is correct, I won't hold my breath until the editorial writers of, say, The Commonwealth admit it.

But let's look at some data my colleagues have recently unearthed. We are working with a scale of six political attitude items (including race, welfare, cold war, government intervention in economic life) that have been asked since the early 1950s of repeated national samples.

The northern metropolitan population was dichotomized into a "liberal" and "conservative" half in the 1956 data. The distribution of the ethnics was the same as everyone else: half on the "liberal" side and half on the "conservative" side.

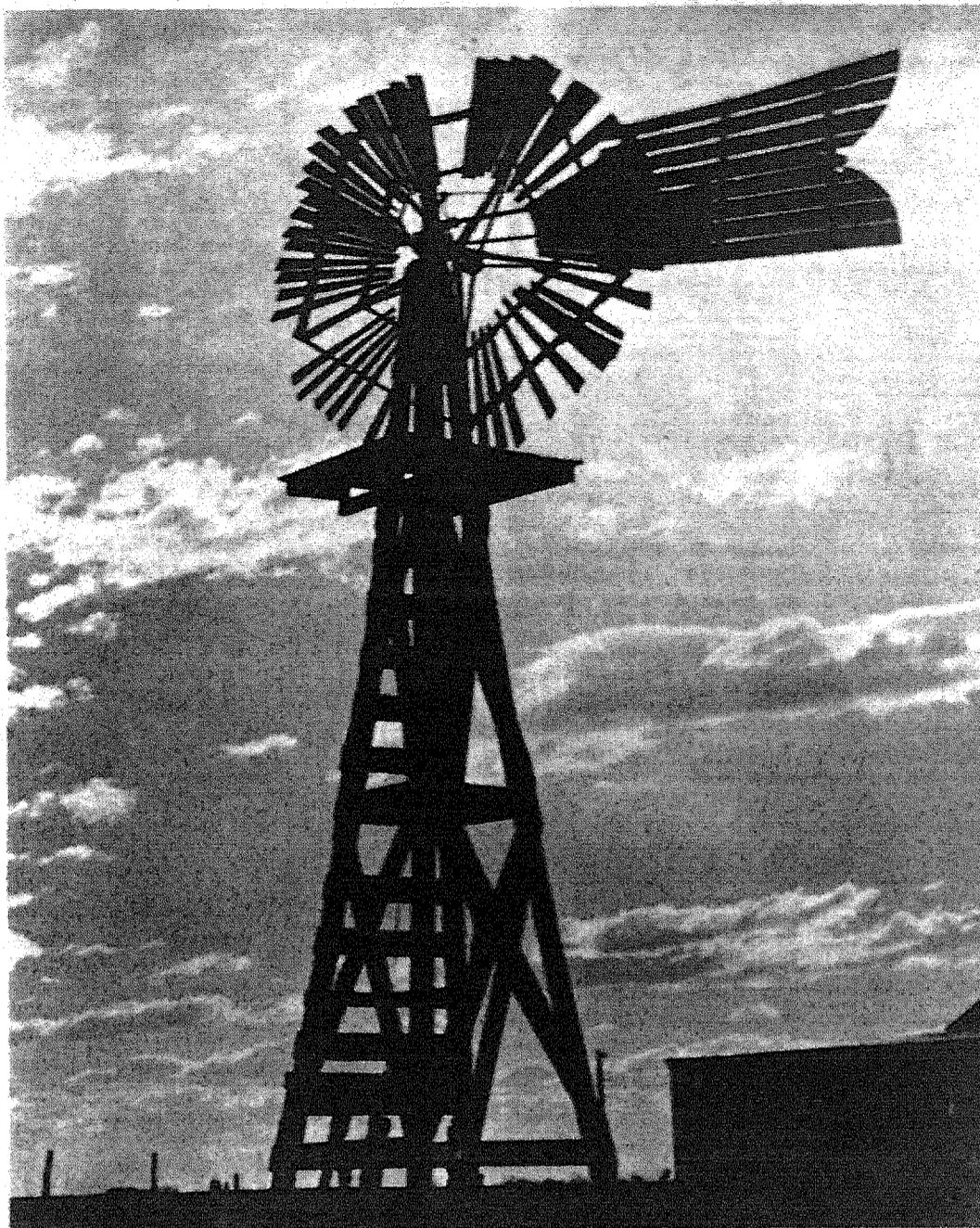
In 1968 — the time of the famous backlash — 48 per cent of the population still fell on the "liberal" side of the continuum. Even though both extremes — those "very liberal" and "very conservative" on the scale — had increased, the increases had practically cancelled each other out as far as the average was concerned.

What then happened to the ethnics? Hold on to your hats, fellows and girls: Sixty-seven percent of the ethnics were on the liberal half of the scale and 25 percent on the "very liberal" end (as opposed to 4 percent in 1956). In other words, while the rest of the country was polarizing around a stable average, the ethnic population was moving vigorously and dramatically to the left.

THE FINDING is so contrary to the conventional wisdom that most liberal intellectuals will discard it as incredible. But it is true just the same. It may take my colleagues and I a long time to figure out what has happened, but no matter what anyone says about the "ethnic backlash," the Catholic population moved very notably to the left between 1956 and 1968.

AND IN A few more months we will be able to say whether this long run social trend has been reversed. My guess is that even if there is some movement away from the "liberal" end of the continuum, the ethnics will still be considerably to the "left" of the northern metropolitan average.)

So, even though they may not call themselves "liberal" any more, the ethnics are still very "liberal" indeed as far as political issues are concerned, more so now than they used to be.



He will give rain for the seed
that you sow in the ground.
And the wheat that the soil
produces

will be rich and abundant.
On that day your cattle will
graze
in spacious meadows.

The oxen and the asses that till
the ground
will eat silage tossed to them
with shovel and pitchfork.
Upon every high mountain and
lofty hill
there will be streams of
running water.

Isaiah 20: 23-25

Is it an age of unshockableness?

By FATHER JOHN B. SHEERIN

When a demonstrator told Mayor Lindsay that she was about to lead a protest outside New York's City Hall, he responded nonchalantly that she would have to wait her turn. "Scads of protesters came here before you."

New Yorkers pay little or no attention to street demonstrators now. Is it because they are "fed up" with them or is it that a strange psychological numbness is spreading throughout all American society?

Sociologists have been calling attention to the unusual apathy of Americans during this election campaign. No candidate, no issue, no scandal seems capable of arousing them from their sedation. One man described campaign audiences as "zombies."

Webster's defines "zombie" as "a person of the lowest order of intelligence walking dead." I think Americans are intelligent enough.

THE PROBLEM is one of emotions, of moral indignation, or commendation. Traditionally, Americans throw themselves into a sort of frenzy during election campaigns but not so today. Even the Watergate conspiracy, melodramatic as it seems, raises not a ripple of response.

This psychological numbness is not confined to the political scene, however. In Catholic circles, neither liberals nor conservatives seem able to

generate much indignation, pro or con, for innovations in the Church. In the theatre and movies, the apathy is wonderful to behold.

The stage, for instance, is passing through a revolution altogether unprecedented in our history but audiences respond with a ho-hum. They are as imperturbable, impassive, unshockable as the walking dead. Playwrights can libel a President of the United States shamefully but the audience only smirks.

Actors and actresses not only undress on stage but even perform sexual acts, yet there are no squawks or howls from the audience, no grievance committees waiting at the box-office, no one to suggest that a producer is getting away with murder. Four-letter words are more sacred than the names of God: they are immune to criticism.

Robert Brustein, however, is unhappy about the fruits of this unprecedented freedom in the theatre. Dean of the Yale Drama School, and one of the most avant-garde of theatrical innovators, Brustein wrote an article in New Republic (May 6-13, 1972) in which he deplored the unshockableness of contemporary audiences: "Permissiveness in regard to sexual acts in the theater has been extended to everything short of actual copulation, and for the first time in almost 2,500 years, it is possible to satirize the highest leaders of government on stage

without fear of physical harm or legal retribution."

HE ATTRIBUTES the demoralized state of the theatre at present to the freedom from censorship and criticism. We have great playwrights and serious theaters, says Brustein, but "Americans just don't seem any longer capable of an open and energetic response to the theater's special powers."

In fact, he claims that the reason that playwrights can get away with so much that is shocking is simply that the drama-goers are so psychologically unflappable.

Brustein does not argue that the stage should renounce its new-found freedom. Rather, he feels that spectators should be liberated from the unwritten law that they must not criticize what they consider bad taste and bad drama.

"Without this, I fear, freedom in the theater will remain a mockery, an empty option of the mute and the deaf."

It does seem to me however that the apathy among theater-goers is not a peculiar ailment of the theatre itself. It is a psychological aberration that pervades American life generally. Is it the result of the popularity of LSD and other drugs, as well as the prevalence of tranquilizers? I fear it's a different type of ailment, a paralysis of the moral sense that hopefully is only a temporary condition.

AMUSEMENTS

MOVIES-TV-RADIO

Film Ratings: National Catholic Office for Motion Pictures

- Arch, The (A-2)
- Assassination of Trotsky (A-3)
- Abductors, The (C)
- Arrava (A-2)
- All in Family (A-2)
- And Now For Something Completely Different (A-4)
- Back and the Preacher (A-3)
- Boy Friend, The (A-1)
- Bartleby (A-2)
- Beast in the Cellar, The (A-3)
- Bang, Bang, Bang (C)
- Bedroom Mastrka (C)
- Butterflies Are Free (A-2)
- Black Rodeo (A-1)
- Ben (A-2)
- Beast of the Yellow Night (B)
- Blood from the Mummy's Tomb (A-2)
- Biscuit Eater, The (A-1)
- Black Belly of the Tarantula (C)
- Bluebeard (C)
- Bianca (A-2)
- Bronco Bullfight (A-3)
- Boxcar Bertha (C)
- Bloodsuckers (B)
- Blood Thirst (A-3)
- Brother Carl (A-4)
- Blood on Satan's Claw, The (B)
- Burglars, The (A-3)
- Cancel My Reservation (A-2)
- Case of the Naves Brothers, The (A-3)
- Charles — Dead or Alive (A-3)
- Chain Gang Women (C)
- Chato's Land (A-3)
- Clockwork Orange (A-1)
- Cabaret (A-3)
- Come Back Charleston Blue (A-3)
- Chloe in the Afternoon (A-2)
- City Lights (A-1)
- Candidate for a Killing (B)
- Carey Treatment, The (B)
- Cleopatra (B)
- Caged Men (C)
- Concert for the Bangladesh, The (A-1)
- Corpse Grinders, The (A-3)
- Courage Under Fire (A-1)
- Crucial Moment (A-1)
- Candidate, The (A-3)
- Crash On Henry (B)
- Cross Breeze (C)
- Cadessons of a Police Captain (A-3)
- Pepper Cattle Co., The (A-3)
- Curtains (A-1)
- David (A-1)
- Deliverance (A-4)
- Devilina (A-1)
- Dr. Jekyll and Sister Hyde (A-3)
- Dead Are Alive (B)
- Thank You Sacker (A-3)
- Demolition (A-2)
- Dealings: Or the Berkeley-to-Boston Express (C)
- Dr. Frankenstein on Campus (C)
- Deathmaster (A-3)
- Dr. Phibes Rises Again (A-2)
- Daughters of Satan (C)
- Daredevil, The (A-3)
- Day in the Death of Joe Egg (A-4)
- Embalmer, The (A-3)
- Emigrants, The (A-2)
- Even Dwarfs Started Small (A-4)
- Everything You Always Wanted to Know About Sex (C)
- Eroticon (C)
- Every Little Crook and Nanny (A-3)
- Forty-Brick Lost Bag Blues (C)
- Fat City (A-3)
- Frogs (A-3)
- Frenzy (A-4)
- Fritz the Cat (C)
- Female Bunch, The (C)
- Four Flies on Grey Velvet (B)
- Final Comedown (C)
- Fuzz (A-3)
- Full Life, The (A-3)
- Fillmore (A-3)
- F.T.A. (A-3)
- Gods and the Dead, The (A-3)
- Greaser's Palace (B)
- Gang's All Here, The (A-1)
- Godson, The (A-2)
- Green Wall, The (A-3)
- Georgia, Georgia (A-4)
- Get to Know Your Rabbit (B)
- Great Dictator (A-2)
- Godfather, The (A-3)
- Great Northfield, Minnesota Raid, The (A-3)
- Groundstar Conspiracy, The (A-3)
- Gumshoe (A-3)
- Ghetto Freaks (C)
- Happiness Cage, The (A-3)
- Hickey and Boggs (A-4)
- Horror on Snake Island (B)
- Hannie Caulder (B)
- Hammersmith is Out (B)
- Honky (B)
- Hollywood Babylon (C)
- Honkers, The (A-3)
- Horro House (A-3)
- Hands of the Ripper (A-3)
- Hot Box (C)
- Hot Rock, The (A-2)
- Heat (C)
- Hero, The (A-2)
- I Love You, I Kill You (A-4)
- I Want I Want I Want (A-3)
- Innocence Unprotected (A-2)
- Jamilva (A-3)
- Joe Kidd (A-3)
- Junior Bonner (A-2)
- Jerusalem File, The (A-3)
- Je T'aime, Je T'aime (A-2)
- J.W. Coop (A-3)
- Journey Through Rosebud (A-3)
- Judo Saga (A-1)
- Kansas City Bomber (A-3)
- Loot (B)
- Lady Frankenstein (C-2)
- Late Spring (A-1)
- Legend of Nigger Charley, The (A-4)
- Little Ark, The (A-2)
- Living Free (A-1)
- La Salamandre (A-3)
- Lady Liberty (A-4)
- Last of the Red Hot Lovers (A-3)
- Luncheon (A-2)
- Melinda (C)
- Man & Boy (A-2)
- Mark of the Devil (C)
- Magnificent Seven Ride, The (A-3)
- Man, The (A-2)
- Malcolm X (A-2)
- Marjoe (A-3)
- My Uncle Antoine (A-3)
- Money Talks (A-2)
- Moonlighting Mistress (C)
- Macbeth (A-4)
- Macanaima (B)
- North Country (A-1)
- New! Ventures, The (A-4)
- Napoleon and Samantha (A-1)
- Now You See Him, Now You Don't (A-1)
- Nightcomers, The (C)
- Night of the Lepus (A-2)
- Night of the Living Dead, The (A-3)
- Night Evelyn Came Out of the Grave (A-2)
- Night of the Blood Monster (A-3)
- Our Latin Thing (A-2)
- One is a Lonely Number (A-3)
- Other, The (A-3)
- Oh! Calcutta! (C)
- One Brief Summer (B)
- Parades (A-3)
- Pickup on 101 (A-3)
- Pipe Joan (A-4)
- Possession of Joel Delaney, The (A-4)
- Policeman, The (A-2)
- Play It Again, Sam (A-3)
- Play It As It Lays (A-4)
- Place Called Today (A-1)
- Portnoy's Complaint (C)
- Pocket Money (A-3)
- Pete Seeger... A Song and a Stone (A-2)
- The Piper (A-2)
- Private Duty Nurses (C)
- Princess Yang Kwei Fei (A-2)
- Public Eye, The (A-2)
- Prime Cut (C)
- Return of Sabata (A-3)
- Reward (A-3)
- Rivals (C)
- Rain for a Dusty Summer (A-2)
- Right On! (A-4)
- Red Sun (A-3)
- Revergers, The (A-3)
- Run Before the Wind (C)
- Ra Expeditions, The (A-1)
- Ruling Class, The (A-4)
- Savages (B)
- Snow Job (A-3)
- Soul Soldier (C)
- Seduction of Inga, The (C)
- Silent Running (A-2)
- Sorrow and Pity, The (A-2)
- Scarecrow in a Garden of Cucumbers (A-3)
- School Girls, The (C)
- Sitting Target (B)
- Smile Smac Smoc (A-3)
- Shinbone Alley (A-1)
- Slaughterhouse Five (A-4)
- Some Girls Do (A-3)
- Soul to Soul (A-1)
- Snoopy, Come Home (A-1)
- Skyjacked (A-2)
- Sigma (C)
- Shaft's Big Score! (B)
- Stanley (A-3)
- Stepmother, The (B)
- Strange Vengeance of Rosalie (A-3)
- Stand Up and Be Counted (B)
- Salzburg Connection, The (A-3)
- Slaughter (C)
- Souder (A-1)
- Superbeast (A-3)
- Super Fly (C)
- Separate Peace (A-2)
- Swingin' Stewardesses, The (C)
- Tales from the Crypt (A-3)
- Tender Warrior, The (A-1)
- Tomorrow (A-2)
- Tokyo Story (A-1)
- Thing with Two Heads, The (A-2)
- Trinity is Still My Name (A-2)
- Ten Days' Wonder (A-3)
- Twins of Evil (B)
- Touch Me (C)
- To Die of Love (A-4)
- Top of the Heap (C)
- Trial of the Catonsville Nine (A-2)
- Thumb Tripping (B)
- Twilight People (C)
- Two English Girls (A-4)
- Ulzana's Raid (A-4)
- Uncle Vanva (A-2)
- Utamato and His Five Women (A-3)
- Undertaker and His Pals, The (B)
- Welcome Home Soldier Boys (B)
- Wild in the Sky (B)
- Wind from the East (A-4)
- What's Up Doc? (A-1)
- When the Legend Dies (A-3)
- Without Apparent Motive (A-3)
- Wilderness Journey (A-1)
- Wild Pack, The (B)
- War Between Men and Women (A-3)
- Weekend Murders (A-3)
- What Became of Jack and Jill? (B)
- Wrath of God, The (A-4)
- Where Does it Hurt? (C)
- X, Y and Zee (B)
- You'll Like My Mother (A-3)
- Young Winston (A-2)
- Z.P.G. (A-3)

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

Selfishness fades, love moves in

Pickup On 101 (AIP) This pseudo-philosophical "road" picture divides its attention equally among three wayfarers who give one another a lift — vehicularly and spiritually.

Leslie Warren, a college dropout running from a restrictive boyfriend, is heading blindly toward a commune in New Mexico.

Martin Sheen, a rock guitarist in a dilapidated red Cadillac, is driving desperately to a lucrative gig in L.A.

Jack Albertson, a professional vagrant whose legs can no longer keep pace with passing boxcars, is searching for his birthplace — a farm in Lumpoc with a hill on which he plans to expire.

For several days these shiftless travelers bark at one another and suffer the customary stereotypes of the road (stern lawmen, prejudiced businessmen).

Gradually the redemptive character of the old hobo causes the young couple to transcend their own selfishness and learn the meaning of love through responsibility.

Screenwriter Anthony Blake loads everybody down with plenty of simplistic and pietistic preachments, and director John Florea finds the journey along the West Coast highway long enough to warrant scenic views of billboards and fields of waving alfalfa. (A-III)

B-z, B-z -- 'Superfly' is annoying to critic

Superfly (Warners) Yet another black movie aimed at exploiting the fantasy life of black moviegoers, this corrupt cops-and-black-drug-dealer caper directed by Gordon Parks, Jr., scores only as the worst of the recent offerings in this new genre.

Ron O'Neal is "Priest," a tough, cool dealer in "coke" with the customized Eldorado who is maneuvering for 30 "keys" so he can make a killing and get out.

As luck would have it, the police (all white) and a New York City commissioner want in.

Young Parks' most noticeable talent seems to be one of parodying his father's less impressive camera techniques, the most obvious here being a soft-core love scene

Forsooth, a dire thing

King Lear (Altura) British director Peter Brook, whose stage and film versions of "Marat/Sade" established his reputation for American audiences, has adapted a ferocious "King Lear" from the dark and dire Shakespeare tragedy.

With a superb cast led by Paul Scofield as the foolish old king and including a number of holdovers from some of Brook's earlier stage and TV productions of the play, the film is almost overwhelming in its raw power.

Falls into barbarism

Savages (Angelika Films) After four movies about life in modern India, the producer-director team of Ismail Merchant and James Ivory have collaborated on an American production that is entirely out of keeping with their previous work.

In films such as The

You'll not feel good viewing 'Bad Company'

Bad Company (Paramount) is one of those beautifully mounted, painstakingly detailed, skillfully acted and directed movies which, for all their effort at profundity, come pretty much to naught.

The film — written by Robert Benton and David Newman and directed by Benton — relates the gradual erosion of virtue under the onslaught not so much of vice as of oafishness and hard times.

VIRTUE is personified in a young Pennsylvanian named Drew (Barry Brown) who, with his parents' consent and a \$100 nest egg from dad, flees conscription into the Civil War (which has already claimed the life of an older brother).

Oafishness appears in the form of a youthful gang that he meets up with on the Missouri frontier (he is mugged by them as an introduction), led by a loudmouth named Jake (Jeff Bridges).

The hard times are supplied by just about everything and everyone the boys encounter, including their double-crossing selves, as they set out to "make their fortunes" in the golden West.

THE farther West the boys get (not all of them make it that far), the less Drew is able or inclined to resist temptation. He foregoes an experience with a settler's wife which the other boys enjoy early in the trip, but by the film's end he is

quite adept at robbing banks and killing hombres.

There are moments in the film, when it is not sweeping in slow pans across the golden Kansas plains, of violent

action and gripping drama, but for the most part **Bad Company** casts itself as a predictable and only mildly interesting moral tale-cum-period piece. (A-4)

Horrors and chills in spooky mansion

YOU'LL LIKE MY MOTHER (Universal) is an old-style horror melodrama that has poor, pregnant Patty Duke come to visit her dead husband's mother (Rosemary Murphy) in the family's spooky, once-elegant mansion, only to be disowned, abused, imprisoned and, yes, nearly killed by her dastardly hostess.

We suspect, long before Patty does, that mother is not really mother and that the young man prowling the dimly-lit halls is dead hubby's childhood tormentor (Richard Thomas) who, so the news clippings have it, is being sought for a rapemurder.

AFTER all these complications, what can Patty do but give birth. Lucky for her, there's a retarded young lady (Sian Barbara Allen) present to keep Patty's baby out of the clutches of mother Murphy.

Jo Heims' screenplay from the novel by Naomi Hintze has some nice if predictable twists and Lamont Johnson directs with a sharp eye for the horror potentials of his setting in a real-life Minnesota winter.

Unfortunately, Johnson fails to build suspense from one scene to the next and Gil Melle's musical score works like a teletype. As for Richard Thomas, he's more credible as victim than perpetrator. (A-3)

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Film fare on TV

SUNDAY, OCT. 29

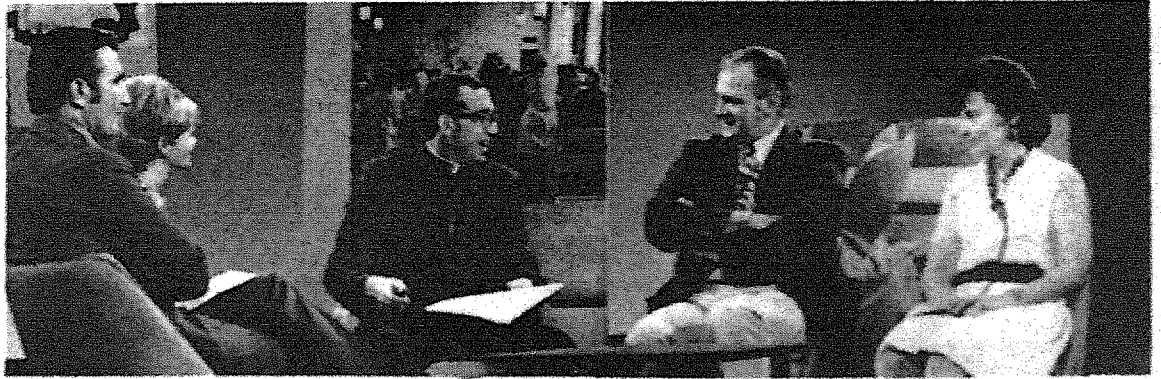
8 p.m. (CBS) — **Yellow Submarine** (1968) — Full-length, psychedelically animated film stars the now-defunct (but immortal) Beatles and their music, music, music. "Yellow Submarine's" visuals and music are imaginatively integrated into a surrealistic narrative that will appeal in different ways to various audiences. The story is a romantic fantasy whose free-wheeling social satire will generally amuse adults at the same time that its adventure elements are engaging the youngsters' attention. The film begins with the good people of Pepperland being overrun by the Blue Meanies who hate music, happy laughter, and goodness of any kind. Direct from Liverpool via a yellow sub come John, Paul, George, and Ringo to rescue the good people and restore their lost world of innocence with songs of love. Let the kids stay up a little later this evening, and slip a no-doze into Granny's warm milk — this one is a real treat for all. (A-I)

9 p.m. (ABC) — **Whatever Happened To Aunt Alice?** — Geraldine Page follows the suspense-thriller route à la Bette Davis, Joan Crawford, et al. in a film about an odd lady who combines murder and gardening as pastimes. Ruth Gordon, Robert Fuller so-star. (A-II)

TUESDAY, OCT. 31

8:30 p.m. (ABC) — **The Bounty Man** — Original 90-minute TV Western casts Clint Walker as a bounty hunter on the trail of his own wife's killer. Complications set in when he is attracted to the young outlaw's innocent girl friend, and when you see Margot Kidder as the girl, you'll understand why.

9:30 p.m. (CBS) — **The Dunwich Horror** (1970) — A kind of "Rosemary's Baby's Teenage Twin" in a curiously drab northern-California coastal setting. "Horror" follows a mod young warlock named Wilbur (Dean Stockwell) as he strives against the better judgement of his warlock-grandpa (Sam Jaffe) to recall a bunch of devil-monsters from the underworld. To do this he needs two items: first, a rare old recipe book for witches, and second, a virgin sacrifice. The book he pilfers from the local witch maven Prof. Henry Armitage (Ed Begley), and the sacrifice he gets by pilfering one of the professor's students, Sandra Dee. Luckily, she is saved from a fate worse than death by the arrival of Prof. Armitage, whose chants evaporate the monster. Unluckily for viewers, this will not save them from the horrors of "The Dunwich Horror." (B)



"Vocations — God's Call to Serve" will be the topic of the Seminar segment of the Church and the World Today program to be telecast, Sunday, Oct. 29, at 9 a.m. on WCKT — Ch. 7. Father John

McGrath will host the program with two participating couples, Pam and Gary Vance (left), St. Vincent de Paul parish, and Evelyn and Bob Egan, (right) Blessed Trinity parish.

A man who was a sea hawk

Sloop of War, by Alexander Kent, Putnam; Suitable for General Reading.

Alexander Kent is inevitably compared with

BOOKS

C.S. Forester on several counts, one being that Kent's Richard Bolitho is the hero of a series of adventure novels of the sea in much the same way as Forester's Horatio Hornblower.

In this story the 22-year-old lieutenant on a British naval ship, during the war which freed the 13 American

colonies, is promoted ahead of fellow officers to the command of HMS Sparrow, a sloop of war (with gun deck 110 feet long) into which are crammed a fighting crew of 115.

It is a sturdy ship with a broad beam of 30 feet "almost that of a frigate," which enables it to carry a powerful armament.

RAPIDLY the new commander learns the risks, the loneliness, and other trials that go with his new responsibility, as he takes Sparrow from the West Indian isle of Antigua to the New Jersey coast, convoying two

merchantmen heavily laden with supplies for British forces in the colonies.

Over halfway to their destination the convoy meets a frigate bearing troop reinforcements directly from Britain to New York.

When this frigate is attacked by a French privateer, the Bonaventure, Sparrow comes to the rescue, in the spirit of David assaulting Goliath, in an engagement which hatches a long feud between Bolitho and the French commander.

AS SUSPENSE grows from adventure to adventure, so does one's empathy with Bolitho who tangles with colonials, with the French, and even with his British superiors. In fact, the reader may be so swept along with fast-moving events that before realizing it he so identifies with Bolitho as to look on Yankee or French

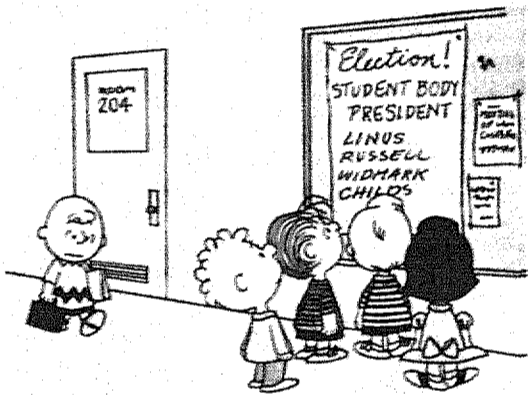
privateers alike as natural foes and as pirates.

William H. Archer

Lecture on underwater exploration

The "Sub-aquatic Exploration of Lake Amatitlan" in southeastern Guatemala will be the theme of a talk by underwater archaeologist Dr. Guillermo Mata Amado at the First Presbyterian Church of Miami, 609 Brickell Ave., at 8 p.m. tonight (Friday).

The lecture, presented by the Institute of Maya Studies and the Museum of Science, will cover Dr. Amado's scuba diving expeditions into the lake. He has recovered many ceremonial objects that were originally filled with incense or food and dropped into the lake. The pots span a period of 1,500 years, and some are 2,500 years old.



WALKING OUT of the running, Charlie Brown (left) loses in the Peanut primaries and bows out of the race for student body president on the new animated Peanuts special, "You're Elected, Charlie Brown," to be broadcast Sunday, Oct. 29 at 7:30 p.m. on WTVJ — Ch. 4. Checking on the list of nominees are (from right) Peppermint Patty, Schroeder, Linus and newcomer Russell Anderson.

WEDNESDAY, NOV. 1

8:30 p.m. (ABC) — **That Certain Summer** — This TV feature just might be one of the year's most controversial, since it deals frankly with the problems of a divorced homosexual father (Hal Holbrook) trying to cope with his visiting adolescent son (Scott Jacoby) and come to terms with his own identity. The film is thoughtful, well-acted, and well-made, and it treats the man as a human being rather than the safer, more familiar stereotype. With the theme, however, and the depth of its treatment in the film, "That Certain Summer" is definitely for adult viewers. In fact, the film itself implies this audience, because the son is unable to accept his father's problem or respond to the man's plea for understanding. Hope Lange, Martin Sheen co-star, and lovely San Francisco and nearby Sausalito serve as the setting.

THURSDAY, NOV. 2 and
FRIDAY, NOV. 3

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

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

FRIDAY, OCT. 27

1:40 p.m. (5) Autopsy Of A Criminal (No classification)
4 p.m. (5) For Love Or Money, Part II (See rating Thursday at 4 p.m.)
4 p.m. (10) Pal Joey (Objectionable in part for all)
OBJECTION: Suggestive costuming, dialogue and situations
6 p.m. (6) Sebastian (Unobjectionable for adults)
9 p.m. (10) War Wagon (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) The McKenzie Break (No classification)
11:30 p.m. (4 & 11) Land Raiders (No classification)
11:35 p.m. (10) The Body Snatcher (Objectionable in part for all)
OBJECTION: Excessive gruesomeness

9:30 a.m. (10 & 12) Oliver Twist and The Artful Dodger, Part II (No classification)
10:30 a.m. (6) Kid Fix — The Little Fugitive
12 noon (6) Who's Been Sleeping In My Bed? (See rating Tuesday at 8 p.m.)
1 p.m. (4 & 11) Children's Film Festival
2 p.m. (5) Desert Delour (No classification)
3:30 p.m. (7) Dimension Five (No classification)
4:30 p.m. (5) This Property Is Condemned (See rating Monday at 8 p.m.)
7 p.m. (6) Sebastian (Unobjectionable for adults)
8 p.m. (5 & 7) It's A Mad, Mad, Mad World (Family)
9 p.m. (6) Who's Been Sleeping In My Bed? (See rating Tuesday at 8 p.m.)
11:15 p.m. (11) Jivaro (Unobjectionable for adults and adolescents)
11:30 p.m. (4) The Running Man (Unobjectionable for adults)
11:30 p.m. (10) Marine Raiders (Family)

SUNDAY, OCT. 29
2 p.m. (6) Sebastian (Unobjectionable for adults)
2 p.m. (10) Jezebel (Unobjectionable for adults and adolescents)
4 p.m. (4) Critic's Choice (Unobjectionable for adults)
4 p.m. (10) Arsenic And Old Lace (Unobjectionable for adults and adolescents)

tionable for adults and adolescents)
4 p.m. (12) Quiet Man (Unobjectionable for adults and adolescents)
4:30 p.m. (6) This Property Is Condemned (Objectionable in part for all)
OBJECTION: This story about the degradation of the human spirit in the face of environmental odds loses much of its real significance because, in his treatment, the director has highlighted indecency in costuming and situations
7 p.m. (6) Sebastian (Unobjectionable for adults)
8 p.m. (4 & 11) Yellow Submarine (Family)
9 p.m. (10 & 12) Whatever Happened To Aunt Alice (No classification)
11:30 p.m. (4) The Haunting (Unobjectionable for adults and adolescents)
11:45 p.m. (11) The Vanquished (Unobjectionable for adults and adolescents)

MONDAY, OCT. 30
1:40 p.m. (6) Charley's Aunt (Family)

RELIGIOUS PROGRAMS
TV
Saturday
5:00 p.m.
THE TV MASS — (Spanish) — Ch. 23 WLTV, Celebrant Father Ricardo Castellanos.
Sunday
7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK
8:30 a.m.
INSIGHT — WTVJ Ch. 4.
9:00 a.m.
CHURCH AND THE WORLD TODAY — WCKT Ch. 7 — "Vocations — God's Call to Serve" will be the topic of seminar with Father John McGrath and two couples.
10:30 a.m.
THE TV MASS — Ch. 10 WPLG — Celebrant Father John Nevins.
2 p.m.
INSIGHT (Film) — WINK Ch. 11

4 p.m. (5) No Man Is An Island (Family)
4 p.m. (10) Walk, Don't Run (No classification)
8 p.m. (6) Lady In A Cage (Objectionable in part for all)
OBJECTION: Under the guise of a sociological commentary upon inhuman and evil aspects of society, this film resorts to inexcusable sadism in treatment as well as gross suggestiveness and vulgar dialogue.
9 p.m. (5 & 7) Change Of Habit (Unobjectionable for adults and adolescents)
11:30 p.m. (4 & 11) Penelope (Unobjectionable for adults)

TUESDAY, OCT. 31
1:40 p.m. (6) Charley's Aunt (Family)
4 p.m. (5) The Phantom Of The Opera (Family)
4 p.m. (10) Alvarez Kelly (No classification)
8 p.m. (6) I Walk Alone (Unobjectionable for adults and adolescents)
8:30 p.m. (10 & 12) The Bounty Man (No classification)
9:30 p.m. (4) The Dunwich Horror (Objectionable in part for all)
11:30 p.m. (4 & 11) The Mummy (Unobjectionable for adults and adolescents)
11:35 p.m. (10) King Kong (Family)

9 p.m. (4 & 11) The Dirty Dozen, Part I (Unobjectionable for adults, with reservations)
11:30 p.m. (4 & 11) The Liquidator (No classification)
11:35 p.m. (10) Beau Geste (Family)
FRIDAY, NOV. 3
1:40 p.m. (6) Charley's Aunt (Family)
4 p.m. (5) Shane, Part II (Unobjectionable for adults and adolescents)
4 p.m. (10) Dr. Strangelove (Unobjectionable for adults, with reservations)
8 p.m. (6) Treasure Of San Gennaro (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) The Dirty Dozen, Part II (Unobjectionable for adults, with reservations)
11:30 p.m. (4 & 11) Valley Of Gwangi (Family)
11:35 p.m. (10) Blood Of The Vampires (No classification)

SATURDAY, NOV. 4
10:30 a.m. (6) When Worlds Collide (Unobjectionable for adults and adolescents)
12 noon (5) I Walk Alone (Unobjectionable for adults and adolescents)
1 p.m. (4 & 11) Children's Film Festival
2 p.m. (5) Houdini (Family)
3:30 p.m. (4) Hot Rod To Hell (Unobjectionable for adults)
4:30 p.m. (6) Lady In A Cage (See rating Monday at 8 p.m.)
7 p.m. (6) Treasure Of San Gennaro (Unobjectionable for adults and adolescents)
9 p.m. (5) The Ugly American (Family)
9 p.m. (6) I Walk Alone (Unobjectionable for adults and adolescents)
9 p.m. (7) The Way West (Unobjectionable for adults and adolescents)
11:15 p.m. (11) Eagle And The Hawk (Objectionable in part for all)
OBJECTION: Suicide sympathetically portrayed
11:30 p.m. (4) Fall Safe (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Mr. Smith Goes To Washington (Unobjectionable for adults and adolescents)

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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.)

'All true Catholics must be apostles by prayer, example'

VATICAN CITY — (NC) — Pope Paul VI told a general audience Oct. 18 that all true Catholics must be apostles and then went on to criticize those who foster divisions and rivalries and who support criticism, doubt and disobedience in the Church.

"All Christians are called on to be apostles in order to bring the men of our times into vital contact with Christ," he said.

"Today more than ever, man, as he moves forward, whether he knows it or not, hungers for Christ," Pope Paul said.

"FAITH IS NOT born of itself; it is the fruit of a transmission, an apostolate," he said.

In the beginning of Christianity, the Pope recalled, Christ chose apostles, "to announce the Kingdom of God. The mission was a specific and permanent one; it became pastoral and hierarchical. And thus was born the Church, and thus it still stands today."

All Christians are called to be apostles, Pope Paul insisted, "not by an investiture which confers certain duties, functions, powers and special charisms of the priesthood, but by means of communion and participation. . . . This means he is a spreader of the faith, by right and duty, if not by fact."

Enlarging on his theme, Pope Paul said: "A Christian, if truly Catholic, must today be an apostle — by prayer, example, oblation, suffering, activity, discipline and organization."

WHY THEN, he asked, should there be such "languor, the loss of vocation . . . such interest in the caprices of divisions and rivalries among many even who work in institutions inspired by Christian sentiments?"

Why, he continued, "should there be this defense of a pluralism that overreaches the legitimate freedom promoted by the same one faith and supports criticism, doubt and disobedience?"

"Do not let this be our attitude," he said. At the end of his general discourse in Italian, the Pope gave a special greeting to several groups present in the audience hall, including a pilgrimage led by Archbishop Humberto Medeiros of Boston.

"We extend a special welcome to our venerable brothers, Archbishop Humberto Medeiros, and to the group of pilgrims from the Church in Boston," the Pope said.

"We realize that this is the first archdiocesan pilgrimage in many years and we are all the more pleased because of this. We know the great traditions of your beloved archdiocese and we greet you with deep affection in Christ Jesus. To all of you, grace and peace in abundance."

Violence not right

VATICAN CITY — (NC) — Christians may not use violence to achieve justice for the workingman, Pope Paul VI told delegates to the third meeting of the European Apostolate to the Worker.

"There are indeed changes needed, sometimes radical changes," the Pope told the delegates, including some Protestants, in an audience Oct. 12, "but there are also means which the Christian cannot use."

Some of these means, the Pope said, are themselves inhuman and can "only delay the coming of a just society, which ought to be built. . . . In any case, these means are contrary to the apostolate and to the Catholic ministry."

The Pope urged the laity, priests and bishops involved in the Apostolate to the workingman in 11 European countries to inject "into the working world your friendship and fidelity to your brothers without losing your Christian identity."

The "difficult and demanding" work among laborers is vital, the Pope said, because although many laborers are close to the Church, the "world of work is far away."

The Pope warned that apostles to the laboring man must guard against allowing legitimate demands for justice and equality to grow from a cry for liberation to that of "revolution and violence."

During their meeting in Rome, delegates were told that the primary need of the worker in Europe is the fulfillment of his basic needs: security, social integration and personal development.



Pope Paul acknowledges cheers from a group of pilgrims during his weekly general audience at the Vatican. After the audience, the Pope, prompted by a letter from 150 students at Chicago's Loyola University, made a speech citing the "murderous and senseless destruction" in Vietnam.

Greetings

All in readiness for rebuilding of Pieta

VATICAN CITY — (NC) — Vatican technicians will use ordinary transparent tape, a home-made glue and so-called miracle plastics to reassemble Michelangelo's famed Pieta of the grieving Madonna and dead Christ which a Hungarian emigre damaged last May with 15 hammer blows.

Deocelecio Redig de Campos, director of the Vatican Museums and Monuments and chief of the restoration team, told a news conference Oct. 19 that the painstaking job of replacing the more than 50 fragments and rebuilding the shattered arm of the Madonna is ready to begin.

He said that the precautions the Vatican will take to protect the Pieta once it is placed on public view around Christmas time are still under discussion, but that a plexiglass wall, alarms and closed-circuit television are possibilities.

There is also some discussion of moving the Pieta from the altar near the main entrance to St. Peter's Basilica to a more populated area of the Church, but no definite plan has been agreed on, he said.

Redig de Campos said that the experimentation with plastics has produced a composition of marble that matches perfectly the original color of the marble.

"OUR MARBLE is so perfect that I would say it is 98 percent similar and cannot be distinguished from the original," the artisan said.

Fragments, he said, will be put in place by ordinary transparent tape, "the same kind you buy in a store."

Redig de Campos said his team is most fortunate to have a chalk duplicate of the Pieta made some 30 years ago so it can study the exact likeness of the original Madonna.

"The ideal, of course, is to get as close to the original as it was before the damage, but this is not always possible if the restorers are left to imagine what the original looked like," the artisan said.

He said the chalk duplicate, now on view to tourists in the treasury of St. Peter's, exactly depicts the original expression of the Madonna.

Men and women in religious life

'Proof of Gospel's appeal'

VATICAN CITY — (NC) — Men and women who freely embrace Religious life show the world in a very special way the appeal of the Gospel, Pope Paul VI told an international congress of Religious superiors.

The Pope received 150 members of the International Union of Superiors and Major Superiors Oct. 19, and told them their witness to the demands of the Gospel and total dedication characterize the spirit of Religious life.

"YOU HAVE chosen to live your baptismal vocation within the special framework of Religious life. You have accepted to serve the Lord in this radical form which responds very deeply to the appeal of the Gospel," the Pope told his visitors.

By embracing the evangelical virtues of poverty, chastity and obedience, said the Pope, Religious men and women give encouragement to laymen and members of secular institutes who "need your loyalty to your special

Another bit of good fortune was the retrieval of an intact nose of the Madonna, he said.

Vatican restorers said they feel that the nose can be put back on with the use of their composition of marble to regain for the entire work "the purest of profiles and poetic expression of a young, grieving Madonna" — as Redig de Campos described it.

Finally, practically every fragment was found immediately after the damage or found in a few days by some overeager tourists who thought at first they had a nice souvenir but whose consciences, apparently, dictated otherwise.

"WE ARE missing only a few, just a minimal number of fragments," Redig de Campos said.

(Some months ago a fragment made its way back to the Vatican from thousands of miles away in a diplomatic pouch, having been turned in to a Vatican diplomat.)

Last July, Redig de Campos said in an interview over Vatican Radio that his team was approaching the restoration in several stages.

He explained that photographs taken in different lightings indicated the angle of incidence of each hammer blow as well as the depth and width of each hole.

Copies were made of each of the 50 fragments, tried out in the various holes to determine which fragment goes where.

The artisan said in that interview that nearly 100 types of glue were offered from around the world, but that his team had settled on a glue they themselves had made in the Vatican.

The damage rendered the Pieta by the Hungarian Laszlo Toth last May created indignation throughout the world. Seemingly forgotten in the outcry was the ironic fact that Michelangelo took a hammer to another Pieta he carved later later in life because he was unhappy with it.

"Fortunately, friends reassembled it and it is now in the cathedral of Florence."

wise, is wisdom in the eyes of God."

The Pope also reminded his visitors that for all those who live the Religious life it goes without saying that they must adhere completely to the faith, have trust in the guidance of the bishops and loyalty to the See of Peter.

Calls faith 'major need' today

VATICAN CITY — (NC) — The Church is suffering from the "infidelity of so many of her children, of those specially chosen," Pope Paul VI told a general audience Oct. 11.

His remark, made on the 10th anniversary of the opening of the Second Vatican Council, was interpreted as a reference to priests and nuns who have left their ministries.

The Pope briefly alluded to the council anniversary, paying tribute to two whom he said were guiding forces of the council: the Virgin Mary and Pope John XXIII, but said he would not speak of the council at length.

Instead, the Pontiff continued to expound on his theme of the past several weeks, the meaning of being a Christian today.

The major need of the Church today, the Pope said, is faith, that is, "an adherence to the Word of God, to His divine revelation."

Big problems keep Mayor of Jerusalem bustling

By LOUISE FRANK
JERUSALEM (NC) — Mayor Teddy Kollek of Jerusalem has the air of a man who enjoys dealing with problems, no matter how enormous they are.

An English friend — he has so many friends outside Israel that he is sometimes called "the apostle to the gentiles" — describes him as "shirt-sleeve" kind of man. It is not hard to see why. He has a kind of bustling, hustling energy that characterizes so many men in Israel public life — his close personal friend Gen. Moshe Dayan, for instance.

Israel has been his life since he first came here from Vienna to work in a fishing shatz in 1934. He helped organize the Jewish underground prior to independence, he was Israeli minister in Washington for a couple of years and from 1952 to 1965 he was in charge of the prime minister's office and a powerful political figure. He was elected mayor shortly afterwards.

HE IS 61 but looks much younger, despite a well-developed paunch. His hair is still light brown with hardly a hint of gray and his face, though it occasionally shows signs of strain, remains placid but unmistakably forceful. The impression he gives is that he governs more by personality than anything else.

He suggested that Jerusalem's problems are in some ways even bigger than New York's.

"One thing I haven't got is the problem of tremendous size," said Kollek. "We're a city of only 300,000 — which means I can know every street and its characters, and a lot of the people. And I can get around to visit everywhere fairly frequently. And also, anyone can safely walk alone in any part of Jerusalem at any time of day or night."

BUT, he said, he has a more mixed population than anywhere else in the world. "We have Jews from over 100 different countries. There are tremendous cultural differences. And of course we have the Arabs and more than two dozen different Christian denominations."

And they are not only different denominations but from different countries — Armenians, people from Turkistan, all the Latins and everyone else. They have different languages, different alphabets, different schools and they all assiduously protect their different traditions."

This provides him with what he regards as his biggest headache: he has to cater to all of them.

"We have to equal out the social differences between all these different people," he says, "without destroying their separate cultures and languages. This is very difficult, it's a mosaic rather than a melting pot."

The problem can be seen very clearly through the difficulties in education. The state has to run two major school systems, one in Arabic and one in Hebrew — with completely different curricula.

SURPRISINGLY perhaps, he says it is not the Arab population that provides him with the greatest problems, but the new Jewish immigrants pouring into Israel in their thousands from Arab countries such as Morocco.

"Most of them have very large families and very little money when they arrive," he explained, "and like all immi-

"We're a city of only 300,000, which means I can know every street and its characters, and a lot of the people. . . and also anyone can safely walk alone in any part of Jerusalem at any time of the day or night."

—Mayor Teddy Kollek

grants they need a little time to sort themselves out. Many of them have skills which are not really applicable in Israel. This is a great educational problem: we have to

build them new schools. And of course we have to build them new houses."

And this in itself creates new problems. Many of the schools and houses being built

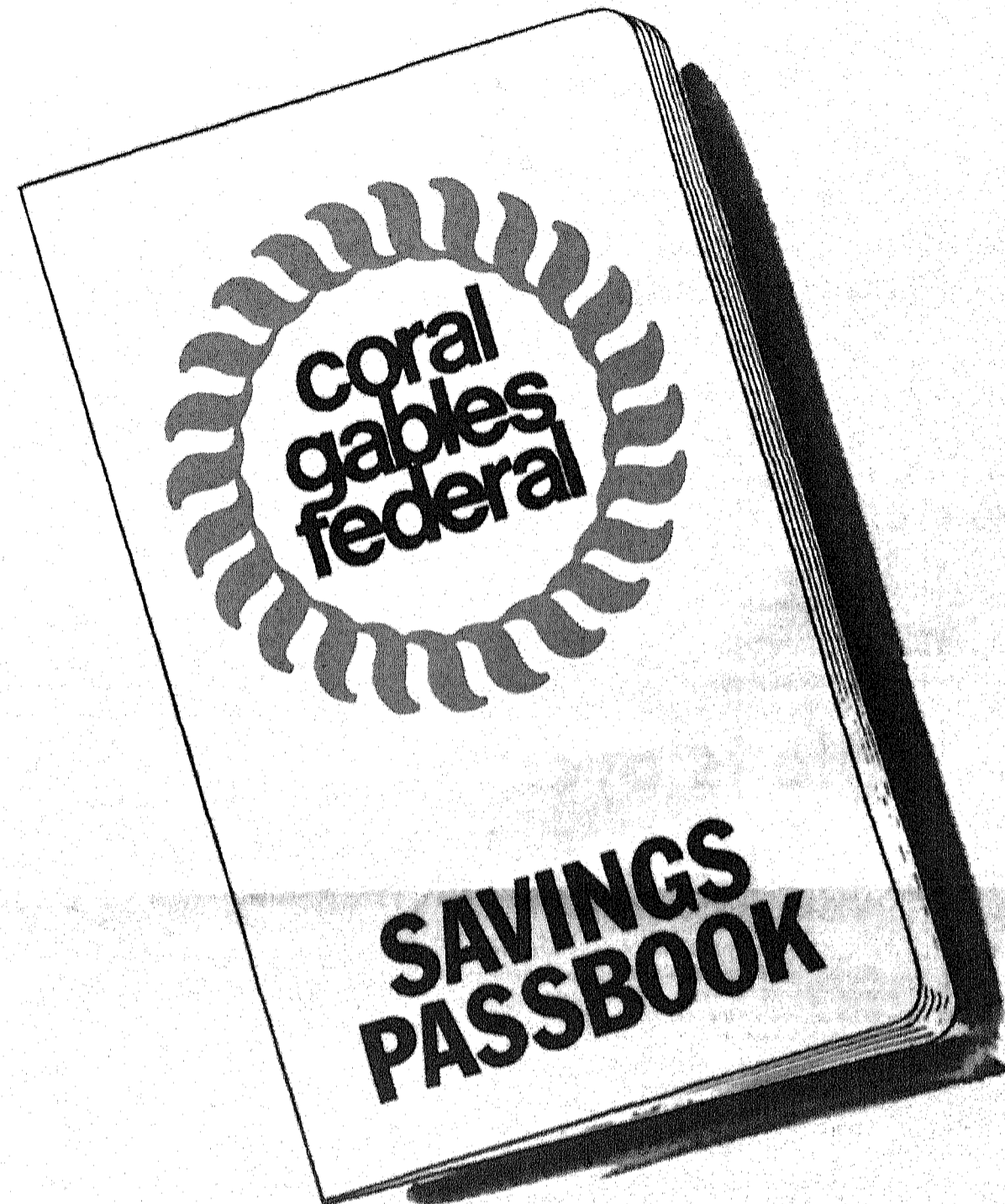
now are superior to those provided for the early immigrants who arrived in the 1950s and these older residents sometimes feel discriminated against.

"Of course we have tension and jealousy," Kollek admitted. "but you have to realize that it takes at least two generations to build a nation."

AND WHAT of the Arabs? How are they taking to their new masters?

Kollek pointed out that a very high percentage of Arabs voted in the last municipal elections. And he added, Arabs and Jews mix

very easily in day to day life. But at the same time he realizes his city could erupt at any time in much the same way as Belfast did four years ago. "Did you know," he asked, "that young Winston Churchill, in a book he wrote with his father on the Six-Day-War, said there was no reason why the Jews and Arabs in Jerusalem couldn't live together as quietly as the two sides in Northern Ireland?"



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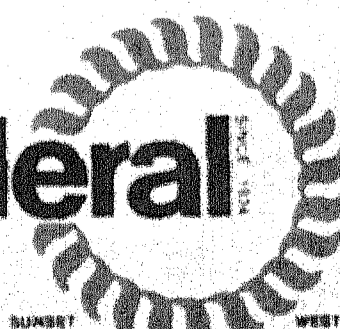
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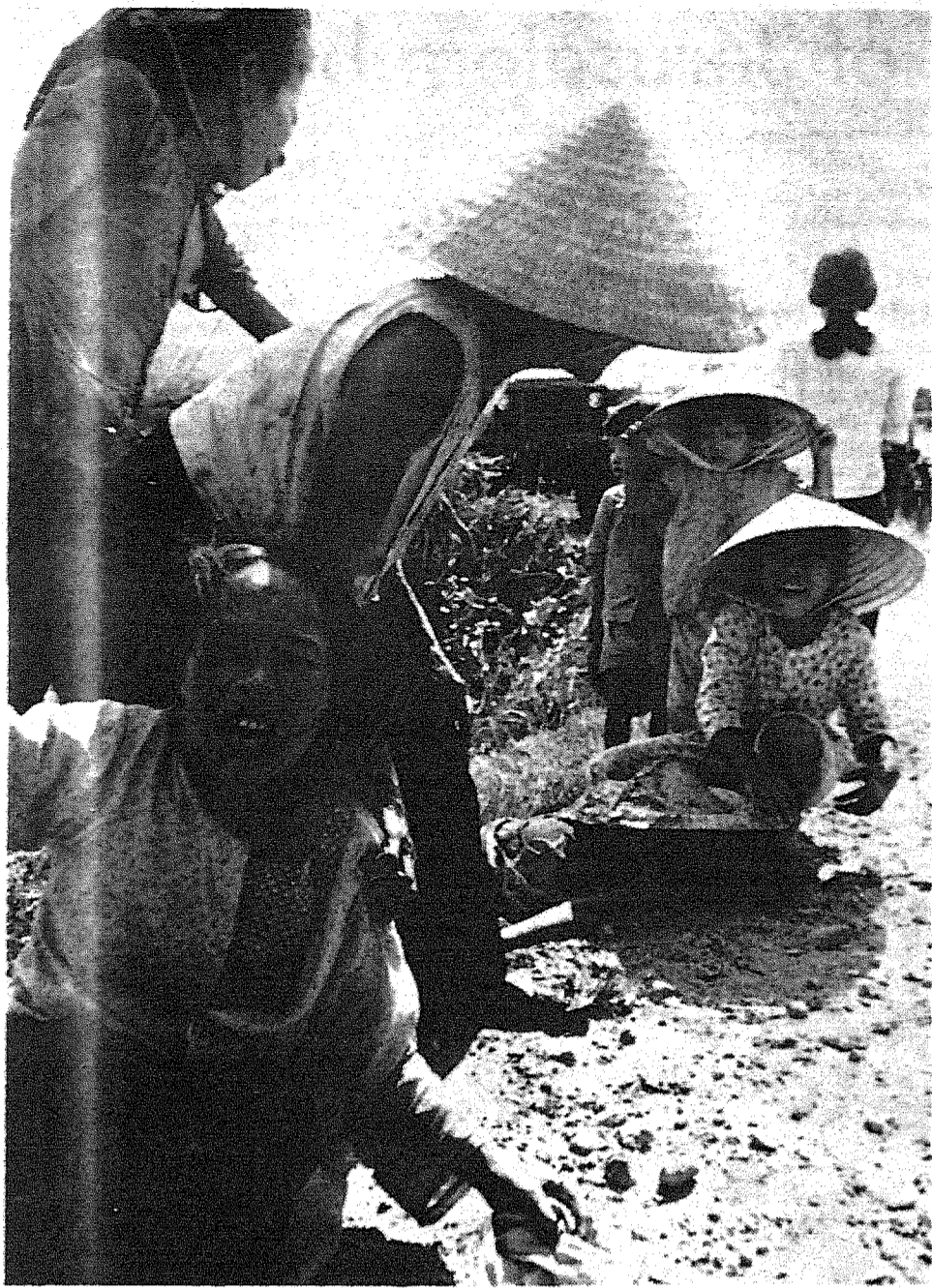
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"His salvific death makes sense out of all forms of dying."

Death -- Christ gave it meaning

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

Around 1920, G. Geckner published his "Constancy Principle." This principle asserts that all living processes tend to return to the stability of the inorganic world.

Sigmund Freud's notion of a death wish is based on this principle. According to Freud, "the goal of all life is death." Every human being, said Freud, has an (usually) unconscious wish to die. This death wish in the human person is the psychological representation of the constancy principle.

Even if Freud is correct and everyone does have an unconscious death wish, most people are afraid to die. They are even afraid to talk about death. Why?

MANY PEOPLE, even good Christians, look upon death more as "the end," rather than as the "beginning." They "believe" that the essential thing about human life cannot come to an end with death, and "hope" that God will grant them eternal life, but there is always that uncomfortable feeling of uncertainty.

Actually, such ambivalent feelings are quite normal until one begins to think about the mystery of death in relation to Jesus Christ and his redemptive sufferings and death on the cross. In fact, the mystery of a man's diminishment and eventual death only becomes really intelligible, acceptable, and meaningful in the light of Christ's death.

Furthermore, his salvific death makes sense out of all forms of dying — bodily mortification, personal sacrifice, martyrdom, physical death, and the spiritual evil, mortal sin.

Christ understood death quite differently from the rest of men. For him, life did not end at the approach of death to be resumed again tentatively. His life passed right through death so that, death was not the end, but rather a point of transition. His comprehension of death, as ours must be, was based on the reality and goodness of God, the beginning and end of existence.

The Christian who has rejected sin and is striving to imitate Christ and walk in the way of righteousness and truth will come to possess the same view of death. He will see it as a necessary event in his own life, the only route to the beatific vision and eternal bliss.

TRUE, all men must die, because physical death is a consequence of original sin — "therefore as through one man sin entered into this world and through sin death, and thus death has passed into all men" (Rom. 5:12), but the just man who has done good all his life and avoided evil, can, because of Christ's death on the cross, truly say as Simeon did: "Now thou dost dismiss the servant, O Lord, according to thy word, in peace." (Luke 2:29).

The truly Christian man, as death

approaches, can also echo the words of St. Paul when he said: "I have fought the good fight, I have finished the course. I have kept the faith. For the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will give to me in that day" (1 Tim. 4:7-8).

For St. Augustine, a just man's death was one of his greatest blessings: "O how sweet it is to die," he said, "if one's life has been a good one!" As with Christ himself, the death of the persevering Christian is simply a passing into a better life where he finds his eternal father and his everlasting home. Only the unrepentant sinner need fear death, since for him it marks the end of his earthly pleasure and the beginning of his eternal punishment.

IF GOD had not willed to restore mankind and open to him the gates of heaven, then death would simply be the end. This is even true for the man who has led a naturally good life, for he could never have achieved full-actualization. He could never have found full union with God (supernatural happiness), but only eternal natural happiness where there would be no pain or sorrow or death. But, through Christ, God did destroy death (Heb. 2:14), and his victory over death is the great news of the gospels.

According to the Scriptures (Acts 2:24) Jesus is the first that death is unable to detain (but not the last), for from the moment he descended into hell he became the possessor of the keys of the kingdom of death (Rev. 1:18) and it was unable to detain him. St. Paul tells us that Christ's death is the model for our dying — "all that I want is to know Christ and the power of his resurrection and to share his sufferings by reproducing the pattern of his death" (Phil 3:10).

Clearly, physical death makes sense, even though it means separation from loved ones and the many things we hold dear, once we see that through baptism — a copy of Christ's death — the true Christian unites with the death of Christ with whom he is buried only to rise again after his physical death and final judgement on the last day.

In view of all this, we see why it is so important for the just man to mortify his flesh in his works and how the man who lives in sin is as good as dead. Concerning mortification, Paul said: "That is why you must not let sin reign in your mortal bodies or command your obedience to bodily passions" (Rom 6:11ff).

Regarding sin and death, St. Luke says: "The father said, 'My son, you are with me always and all I have is yours. But it was only right we should celebrate and rejoice, because your brother was dead and has come to life; he was lost and is found'" (15:31-32).

'The strife is over and the battle won'

By FATHER JOSEPH M. CHAMPLIN

During the past summer vacation I read two best-selling, but quite different novels: "The Anderson Tapes" and "The Exorcist." In each book, however, I was struck by a similar and strong fear of death expressed by the central character.

John Anderson, in one long, very earthy reflection, remarks to his companion: "Catholic, Baptist, Methodist, Jew — I don't care what, they all know nobody's going to be born again. When you're dead, man, you're dead. That's it. That's the end . . . That's the one thing in all of us — you, me, and everyone else in the world — and we're scared of dying, or even thinking about it."

In the "Exorcist," movie star and mother Chris MacNeil sleeps one night and dreams "about death in the staggering particular, death as if death were still never yet heard of while something was ringing, she gasping, dissolving, slipping off into void, thinking over and over, 'I am not going to be, I will die. I won't be, and forever and ever, oh, Papa, don't let them, oh, don't let them do it, don't let me be nothing forever' . . ."

I CAN'T but contrast this obsessive dread of death with the remarkable attitude which Msgr. Russell Neighbor, former national Confraternity of Christian Doctrine director, displayed as he suddenly slipped from perfect health to crippling paralysis to pre-mature demise at 51. I speak about him because we lived at the same United States Catholic Conference Staff House in Washington and over a short interval became close friends.

Russ loved life. Weekends frequently found us taking in the latest movie or attending a concert at Constitution Hall. He enjoyed the opera, occasionally journeying to New York for an evening or two at the Met, and felt particularly proud of the interest in classical music he had developed among several young people.

Mahler was a favorite with him and he liked to relax at night as his beautiful hi-fi boomed forth with a symphony by that master artist. Even on the road, his stereo-equipped, well-kept Buick made my friend's trips home to New Hampshire more comfortable and less tedious.

Does this seem to characterize him as a comfortable, affluent, self-centered priest? If so, it would be an injustice to a man who totally gave of himself to all in many ways.

His work demanded an enormous amount of fatiguing national and

international travel for meetings, lectures and workshops. Yet whenever in Washington he daily took time to visit an elderly relative in a local nursing home, now and then treating her to dinner or dessert at area restaurants.

Like most priests he kept his financial generosity secret, but I know Russ offered his money freely in large and small amounts whenever those in need came to him. Above all, Msgr. Neighbor's warm heart reached out to families and, especially, to young children who sensed his love and ran quickly to him.

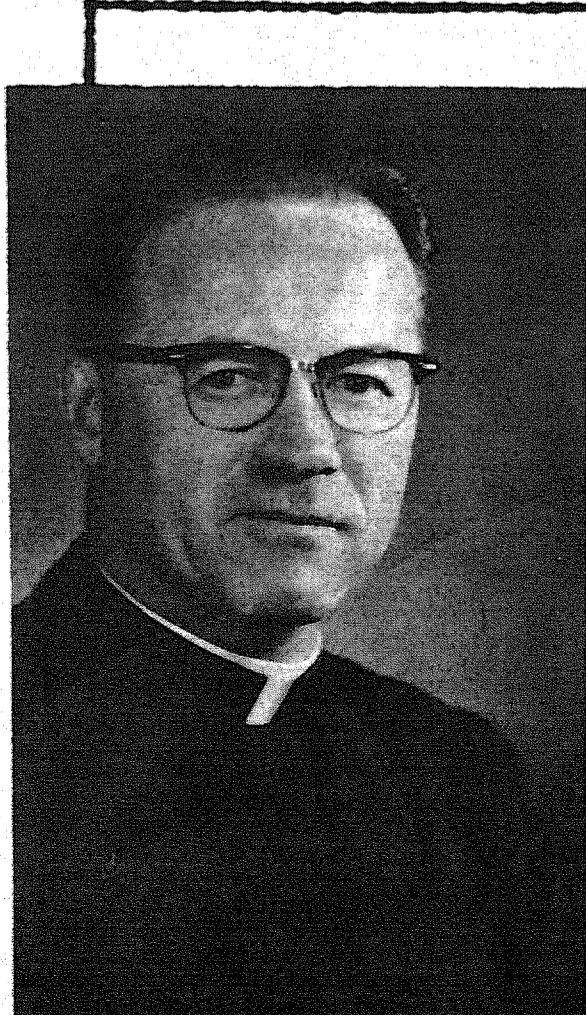
HE FELL one day at the staff house in strange, inexplicable fashion. "Clumsy," he muttered to himself. But as the lack of muscular control caused repeated falls, he sought medical advice and, after extensive diagnosis, learned he had a virulent form of lateral sclerosis. The deterioration came quickly, within a year's time; first a cane, then the wheel chair, finally, departure from his national post and confinement at a nursing home in Manchester.

Throughout this, Russ inspired all of us. In the midst of most discouraging circumstances — the awkwardness, the dependency, the inevitable end — he remained unbelievably cheerful and positive. He never gave up, always ready to try the latest medical discovery in an effort to arrest or cure the disease. Neither did he lose zest for life nor abandon the movies or Mahler's music.

But underneath and beyond there was a quiet serenity, a peaceful acceptance, a joyful anticipation. Msgr. Neighbor became a priest to serve his Lord and care for people. Having done that well for two decades in the priesthood, he felt no fear of death. Instead, he welcomed it with a faith which sees this as a beginning not an end; as fulfillment, not a dissolving slip into nothingness.

I was not, unfortunately, at his funeral. However, like the liturgy for priests in our own diocese, I am sure it blended a touch of sadness with a heavy dose of Christian hope.

Like ours, too, I know there probably were bishops present and a good gathering of brother priests and a crowd of friends or former parishioners. They probably wept a bit, but deep down knew this is what a priest's life is all about and could sing sincerely, "The strife is over and the battle won."



"Msgr. Neighbor . . . welcomed it (death) with a faith which sees this as a beginning, not an end."

KNOW YOUR
FAITH

Quiz

1. T. or F. — Christians should look upon death as a "beginning" rather than an "end."
2. The physical — of man is the consequence of original sin.
3. — considered a just man's death as his greatest reward.
(a) St. Augustine (b) St. John (c) Satan
4. In his Gospel, St. — said Jesus did not speak of death as a single event in the life of one individual.
5. — and death are the two things all people have in common.
(a) taxes (b) birth (c) wealth
6. All people, including Christians, have some — of death.
7. T. or F. — The Second Vatican Council said nothing about death.
8. Christians view death as a stage of —.
9. Msgr. Russell Neighbor had a — which viewed death as a beginning rather than an end.
10. T. or F. — Novels and movies tend to present death as something to be feared.

ANSWERS:

1. (T) 2. (Death) 3. (a) 4. (Matthew) 5. (b) 6. (Fear) 7. (F) 8. (Life) 9. (Faith) 10. (T).

This quiz based on the articles by Fr. Weitzel, Fr. Quesnell, Fr. Pfeifer, and Fr. Champlin.

KNOW YOUR FAITH



"I knew, too, that once you are gone, few people remember you."

'It seems to me there is death so that there can be more life'

By FATHER CARL J. PFEIFER, S.J.

"I've always been afraid of death," Mary told me. "I guess it's because I've seen so many people who were close to me die. I feel a sadness because they are no longer around."

Mary Wells, a 22-year-old secretary, stopped by to talk for a few moments. Death was on her mind. She said that recently she had somehow come to a new insight into the meaning of death. I asked her if she would

share her thoughts with me.

"I used to think of death as really frightening. Once you are gone, you are completely gone. That's the end. A dead person seemed to be like an empty shell, very still, unable to talk, unable to communicate with anyone. I knew, too, that once you are gone few people remember you."

Mary went on to say that she had all along believed "in God and Jesus"

resurrection, but that her belief had little impact on her feelings about death. Then within the last several months — during which time she had again had close contact with death in her family — through reading she had changed her ideas about death.

"NOW," she continued, "I really see death as a stage of life, much like birth. In a way it is beautiful. Somehow it seems to me that there is death so that there can be more life. I look at death like a birthday."

Mary admitted that even with her new insights and feelings about dying, she still felt fear of death. But the fear was manageable because she could see that death was not the end of everything. For the first time in her life Jesus' resurrection from the dead seemed to be more than something that happened long ago just to Jesus.

Mary's experience seemed to me to exemplify the teaching of the Second Vatican Council: "Through Christ and in Christ, the riddles of sorrow and death grow meaningful. Apart from His Gospel, they overwhelm us. Christ has risen, destroying death by His death; He has lavished life upon us so that, as sons in the Son, we can cry out in the Spirit: 'Abba, Father!'" (Church in World, 22).

The Council is merely summarizing one of the deepest insights of Christian faith — faith that has aided men and women down through the centuries to face death with courage and hope.

Already in the first century of Christian experience, at a time when men were being put to death rather than deny their belief in Christ, St. Paul wrote: "If the Spirit of Him who raised Jesus from the dead dwells in you, then He who raised Christ from the dead will bring your mortal bodies to life, also, through His Spirit dwelling in you" (Rom. 8:11).

ONE OF the roles of religious education at home, in Church and in the school is to share with others the Christian view of death as a stage of life rather than its termination. It is unfortunate that many parents and teachers tend to shield children from the reality of death. As a result many persons carry for years, as Mary did, an unhealthy fear of death and fail to grasp one of the central realities of Christian faith.

Recent research has indicated that one of the two most frequent questions that deeply concern the young has to do with the meaning of death. It is an encouraging sign that more recent religion texts honestly explore the experience of death with youngsters in ways that are appropriate to their age. No only is this psychologically sound, but it is also good from the viewpoint of growth in faith.

By sharing their feelings about death and exploring the rich Christian heritage about death's meaning, the religious educator can gently guide the young — and not so young as well — toward a more mature faith which gives people "the power to be united in Christ with his loved ones who have already been snatched away by death; faith arouses

the hope that they have found true life with God" (Church in World, 18).

Or as Mary put it more simply: "Somehow it seems to me that there is death so that there can be more life. I look at death like a birthday."

DEATH -- the next step in God's plan for us

By FATHER QUENTIN QUESNELL, S.J.

We all have to die, but we don't all have to think about dying. It comes just as soon or just as late, whether we think about it or not. For some people it can be a haunting spectre, a worry always in the back of the mind.

The worry creeps out and takes over when they wake up sweating, when they feel a pain in the chest, when they notice a small lump under the skin that wasn't there before. It shoots across their mind as the plane takes off or the car skids suddenly on the ice. They know their own death is somewhere up ahead waiting for them and it worries them.

As Matthew tells of Jesus in the Gospel he wrote, Jesus did not talk about death as a single event in the life of one individual. His sayings were not about the end of your life or mine, but about "the end of the world" and "about His coming; about the kingdom of heaven and the King's separating out the blessed from the condemned as the shepherd separates the sheep from the goats."

AT FIRST that seems strange. It is our own individual deaths that seem important to us. Shouldn't the Gospel be giving us advice on how to face them?

But perhaps Jesus' adding that bigger perspective and cosmic dimension is His way of giving us advice on how to face our death. Perhaps our own individual death only makes sense when we see it inside the larger picture he draws.

In one sense, it is true, we come to the moment of death absolutely alone. But in another sense, we are at that instant more closely united than ever with every other member of the human race. At the moment of death, just as at the moment of birth, we are doing something every human being who ever lived has done. Birth and death are the great realities we really have in common.

More than that, these two moments unite us not only with all mankind, but with the whole universe of which mankind is just a part. For they are the two moments most completely out of our own control. No one asked us about coming into this world. No one will consult us about our going out of it.

Those two moments must make us feel what tiny helpless pieces we are in God's immense creation.

Something of that cosmic dimension of our dying is what the Gospel tries to open our eyes to. Death is just the next step in our being what God made us to be. He is shaping His new creation and kingdom through us, just as He built us into the world we have known and are leaving.

Were we afraid of being born that first time? We don't know or remember. But if we were, how foolish it was of us to have been afraid. Some day, looking back on our own death, we will say the same thing.

BESIDES, we came into the world as inheritors of all the good and evil that men before us had done. Our lives were easier or harder, more full or more empty, more beautiful or more sad, because of what people had made of the human race up to our time.

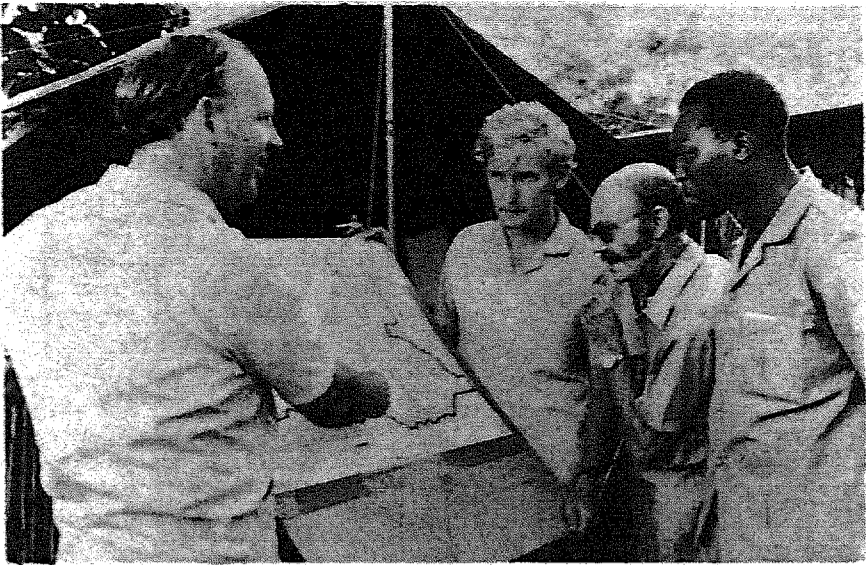
At the moment of death, we put the finishing touch to our own contribution to the human race. We have made the world better or worse because we have lived. We return to God with double the number of talents gained or with no more than those He originally handed us — or with less.

As we close our eyes for the last time, we set the seal on our contribution to the history of the world. When we have made that contribution, the world does grow dark for us, and the moon and the stars are no longer in our skies.

Since the time of Christ, it shouldn't be. He went through it too, and came out smiling. He went to death freely — even though most of us don't. He chose to die and die for us, so that we could see and believe there was nothing to be afraid of — only God's way to life.

Christ smiles at us from the other side of His own resurrection, so we can know that if these things are beyond our own control, they are never outside of God's loving hands. God our Father gave life and God takes it away, and God will give it again.

"These things are written that you may believe and that believing you may have life in his name."



AFTER YEARS of civil strife in the Sudan, the task of rebuilding has begun with church agencies at the forefront of providing funds. Here, from left, two of the men supervising relief efforts in Juba, capital of the southern region of the Sudan, Bob Vass of Britain and Ostein Starbrun of Norway, point out specific operation areas to Edmund Donovan of Britain and Bethuel Kiplagat of Kenya, who is director of the Sudanese churches' Relief and Rehabilitation Commission.

N. Ireland Catholics reported increasing preparations

By JOHN McCAUGHEY
BELFAST — (NC) — Recent Protestant words and actions have led Northern Ireland's Catholics to increase their preparations for defense against Protestant attacks.

"Tartan gangs" of Protestant youths have carried out destructive raids on Catholic neighborhoods and William Craig, head of the Protestant militant Ulster Vanguard, has said that the Vanguard and the associated Ulster Defense Association are ready to "shoot to kill."

The Central Citizens' Defense Committee (CCDC) in Belfast's largest Catholic neighborhood, the Falls Road area, warned that Catholics might arm for their own protection. The CCDC said this would be "a major step towards open civil war."

THIS tense city is full of rumors that the two divergent factions of the IRA — the so-called "Officials" and the more militant "Provisionals" — might be submerging their differences temporarily to form a united front with Ulster Catholics against the menace from Protestant vigilantes.

Although there was no confirmation from IRA sources, such a move is considered very possible. The IRA is anxious to regain

followers among moderate Catholics who have recently put some distance between themselves and the IRA as the British government's peace efforts, led by William Whitelaw, secretary of state for Northern Ireland, appeared to be making substantial headway.

THE NEW spate of Protestant violence, however, and threats by their leaders has served to alarm and reunite divergent Catholic groups.

Catholic groups are preparing for attacks from Protestants, especially in view of the recent increase in attacks on Catholic homes, schools, churches and businesses — and of intimidation that is driving Catholic families from their homes.

The CCDC said after an Oct. 22 meeting that the situation is "rapidly deteriorating. Attacks on Catholics have increased alarmingly during the past few weeks. In some parishes nearly half of the Catholic families have had to leave their homes.

The Catholic ex-servicemen's Association, a defensive organization that claims to have 20,000 members, is trying to get assurances from the British army and from Whitelaw, that Catholic defensive patrols will not be disturbed by the security

forces. No reply from Whitelaw has been issued publicly.

Asserts alternative to communism is repressed

OAKLAND, Calif. — An American Franciscan priest arrested and released under martial law in the Philippines said he thinks "there was a Christian alternative to communism developing" in that country "and I think that's suppressed now."

The priest, Father Bruno Hicks, 43, who was director of a radio station in the central Philippines, told NC News that "movement toward social reform was growing" in the Church in the Philippines.

"LEADERSHIP among the hierarchy was developing. I don't know what's going to happen now," Father Hicks said.

Father Hicks and Father John Peterson, 35, were arrested about a month ago after Philippine President Ferdinand Marcos proclaimed martial law Sept. 23 because of what the government said was a threat to national security from the

communist New People's Army, backed by unnamed foreign powers.

Father Hicks said he and Father Peterson "never got any official statement" about the reason for their arrest. Conversations with guards at the prison, he said, indicated that the radio station's advocacy of land reform and organization of peasants into unions as well as his involvement with the Federation of Free Farmers, which has sought to organize peasants and to press for land reform, may have prompted his arrest.

Father Hicks said he was disappointed about being deported from the Philippines at a time when Marcos had decreed land reform granting some 700,000 Filipino farmers the right to buy 12 acres of land each from their landlords, and ordering about 3.7 million acres of privately owned farm land to be divided among the farmers.

"WE thought we had the

know-how and the experience to help with land reform," Father Hicks said. Asked whether his expulsion might be an indication that the land reform will not be seriously implemented, he said, "I can't say. I hope not."

He said his radio station had allowed "a lot of free commentary about social and political corruption, but we did not advocate the overthrow of the government."

Father Peterson, he said, had been running a clinic in the mountains and had only been a temporary director of the station in 1969-70. "Perhaps he was deported because of his association with me," Father Hicks said. He said he thinks the "government really did not know what our views were."

HE SAID he could not tell whether any progress had been made under martial law. "I'm happy to see that arms have been confiscated and that some of the oligarchs were imprisoned."

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of Sports

By Bob Preziosi

Baseball is over, Series now history

Last week Oklahoma and Notre Dame looked like good January 1 opponents — that is, until they played on Saturday.

Oklahoma suffered a mild upset. Anyone can beat anyone at any time in the Big Eight.

Notre Dame, on the other hand, fumbled away a 30 - 26 loss to a once great, but now less than mediocre Missouri team.

The Sooners and the Irish would still be a fine quinea. However, Notre Dame will probably never make it.

At this point the only sure bet seems to be Alabama. The Oklahomans still have a shot.

Baseball season is over. One of the most exciting World Series ever played is history.

Baseball is not dead. Ask any youngster who spends his entire summer on the diamond where thousands of leagues consume youthful energy.

I would rather watch or play football or basketball, but then I was never much of a little league baseball player.

Baseball will never be buried.

Two schools post easy victories

Zeroing in on district titles, both Chaminade and Cardinal Newman posted easy victories last week to raise their respective records to 5-1.

Newman bounced back from its only loss of the season a week earlier to trounce North Shore 40-0. Mistakes that had plagued the Crusaders the week before were non-existent as Newman's ball control offense scored at will.

Chaminade scored its second straight 37-0 victory over a Dade County opponent. Pace fell two weeks ago. Last week it was La Salle. Chaminade scored in every quarter but the first as it amassed over 300 yards with a near perfect 50-50 performance of running and passing.

Gibbons kept its hopes alive in the district race with a 20-8 win, despite a lackluster performance by its offense. Between Gibbons and Pace, loser of the game, the offenses mustered less than 200 yards.



Mgr. Pace High School's Joe Sabino grabbed a second place finish in the All Catholic Championships at Tamiami Park.

Table with two columns: 'LAST WEEK'S SCORES' and 'THIS WEEK'S PICKS'. Lists school names and their respective scores or picks.

Begins Sunday

Youth Week to focus on union of youth, adults

By JOAN MACDONNELL (Mrs. MacDonnell is Director of Training Activities, Youth Department, USCC.)

National Youth Week has been a yearly occurrence for 20 years. Originally sponsored by the National Catholic Youth Organization Federation, it is now a co-ordinated effort on the part of both Catholic and Protestant Youth Organizations.

Besides the Catholic organization, observance is currently sponsored by seven national protestant denominations: the Christian Church (Disciples of Christ), The Church of God, the Episcopal Church, the Lutheran Church in America, the Moravian Church in America, the United Church of Christ, and the United Methodist Church.

INDEED one of the purposes of this week is to focus on ecumenical ways in which youth and adults can work together on contemporary concerns and issues.

This year Youth Week will be celebrated from Oct. 29, through Nov. 5. Since 1952 its general purposes have included responding to current concerns of youth and enabling young people to better meet the challenges of today's world.

The week designated as Youth Week has been set aside for a period of concentrated activity, study, reflection and prayer projecting toward a lifetime commitment to the needs of all men.

The observance and its programming materials are designed with the understanding that one week is not sufficient time to address adequately even one of the problems of our day, certainly not enough time to solve a major problem.

Nevertheless, one week set aside for such focused reflection and action is a beginning.

THE SPECIFIC purpose of Youth Week 1972 is to develop among young people an understanding of the challenges and responsibilities of participation in the political process. Considering that this year witnesses a national election it is a timely objective.

Over the years, the topics, content pieces, and format of youth week have been developed to respond to the current concerns of youth. This year the program book addresses itself to social development through Christian political involvement. It provides both content and action models.

The 32-page Study Action Book is divided into five sections. Topics such as religion and politics, approaches to the development of individual and group consciousness, voter registration, action models, and resource listings are featured. The booklet is designed to stimulate thought and action in as many different forms as possible.

The Study Action Book takes into consideration the fact that it is not sufficient to encourage people to become politically active without making an attempt to explain the importance of each individual's values and needs. It attempts to clarify values and a sense of consciousness from which individuals and groups "may move the world." It continues to promote individual growth without forgetting St. Paul's admonition to community concern: "We should not absent ourselves from the assembly as some do, but encourage one another..."

CYO's elect officers

Officer elections were held recently in several CYO's for the 1972-73 year. They include:

St. Gabriel: Ed Purchase, president; Richard Anderson, vice president; Marie Casey, secretary; and Dave Hall, treasurer.

St. Timothy: David Torres, president; Clare Schade, vice president; Mildred Schade, secretary; and Cheryl Cerase, treasurer. Holy Rosary: Nonie Tacolini, president; Bill McKay, vice president; Mary Mullery, secretary; and John Ginter, treasurer.

Three 'Searches' set up in different counties

Three "Searches" have been planned by the Archdiocesan CYO office. Each one will be held in a different county to give more youngsters the chance to make a "Search for Christian Maturity" weekend.

"Search V" is scheduled for the weekend of Nov. 17-19 at Madonna Academy, West Hollywood. Nicki Mehler, Immaculate Conception parish, will be the young adult director for the weekend and Father John McLaughlin, assistant pastor and CYO moderator at Annunciation parish, will serve as spiritual director.

Lourdes Academy, South

Miami, will be the scene of "Search VI" on Dec. 15-17. Mike Ross, St. James parish, will be the young adult director. Father William Dever, Archdiocesan Youth Director, will be the spiritual director.

On Jan. 19-21 the first "Search" of 1973 will be held at Cardinal Newman High School, West Palm Beach.

Any youth from a high school junior and up interested in participating in the program should contact the CYO office, 757-6241, for an application.

All "Searches" begin on Friday evening and end at noon Sunday.

'Super guitar' is priest's favorite musical sound

NEW ORLEANS — (NC) — "Instead of thinking of it as a bad piano, think of it as a super-guitar," quipped a bystander.

Father Harry McMurray had just finished assembling the "super-guitar" — actually a harpsichord — in the little cement block room at Loyola University's Science Complex Building here.

Father McMurray's interest in the harpsichord derives "from my interest in Baroque music," he said.

Harpsichord music is very much alive today, Father McMurray added. "It's being used in movies, for instance. I remember that I really fell in love with the harpsichord when I saw 'Tom Jones.'" he recalled.

"PERHAPS there's a connection, too, between the popularity of the guitar and the harpsichord, since the sound is similar," Father McMurray suggested. "The harpsichord is plucked too" (by a little plastic nib on a 'jumping jack' that pops up at touches of the keyboard).

The Jesuit has been playing the harpsichord for about five years.

"I started playing it as my minor instrument when I was working on my master's in music at North Texas State," he said.

The idea of a harpsichord kit caught on about six years ago. "It's basically a box of

strings with keyboard attached," he said.

"We put one together in Toronto (Canada) when I was doing my theology," he said. "It's in the chapel there now."

"But this one is a concert instrument," he noted. "It has two keyboards and three sets of strings."

"The harpsichord is a fun instrument," Father McMurray smiled as he got up from a bright page of Bach. "Music can be a grim subject, but the harpsichord has a freshness and novelty about it."

He's getting to be something of a master builder. Following the Toronto job, he designed and built another harpsichord from scratch.

Nixon wins mock vote

President Nixon won re-sounding re-election in two mock votes by St. Timothy and St. Stephen CYO recently. Ninth through twelfth graders were eligible to vote.

In the St. Timothy tally, Nixon collected 98 votes, with Senator McGovern scoring 35. Alabama Governor Wallace netted one vote, as did television personality, Archie Bunker.

At St. Stephen, Nixon received 45 votes, while Senator McGovern collected 12.

Pace Spartans attain title contender status

"We expect to win again," was the answer Brother Bernard Ruth gave when quizzed about the state Cross Country title in class 2-A. "Pace will make it two in a row."

Last year the Spartan Cross Country team brought the school its first state title ever.

The runners are off to a good start this year. Their dual meet record is 3-1. They finished second in the All-

Catholic Championships and second again in the St. Andrew's Invitational.

The team they finished second to at St. Andrew's is the team they'll have to beat to win the state title. That team is St. Andrew's — only 40 miles away in Boca Raton.

Brother Bernard attributes the team's success to balance. "At least five of our runners are usually among the first 10 or 12," he commented.

CYO sports scores

Table listing sports scores for various schools in the area, including Volleyball, Football, Soccer, and Basketball.

Advertisement for Bill's Roofing, offering free estimates and all types of roofing services.

Advertisement for Adelpi, a school with VISA approved schools, providing contact information.

Large advertisement titled 'RECENT GRADUATE?' with a cartoon illustration and text promoting vocational services.

'All born to cooperate in plan of salvation'

ORLANDO — All men and women are born with the fundamental obligation to hold themselves open and receptive to the will of God in such a way that they cooperate in His plan of salvation not only for themselves, but for all men, Auxiliary Bishop Rene H. Gracida told Serrans in convention here.

Preaching during the closing convention Mass last Sunday, Bishop Gracida pointed out that St. John "tells us in his prologue of his Gospel that every man born into this world is enlightened by Jesus Christ."

"WE MUST surely understand that reality as being particularly manifested in what Isaiah had to say about Cyrus, the pagan emperor of Persia. It is true of all of us. All of us, more or less, in one way or another are given the opportunity to live and cooperate with God's plan of salvation in a way which affects our own salvation and affects the salvation of others."

The Bishop noted that there is all the difference in the world between the vocation of a pagan king like Cyrus and the vocation of the apostle Paul who could speak of his vocation as preaching the Gospel not as a mere matter of words but rather of power, "for it was carried on in the Holy Spirit and out of complete conviction."

"The vocation of Cyrus," he continued, "seems incomplete, lacking that element of full belief and conversion. The vocation of Paul speaks eloquently of such acceptance of conversion and of intensity of belief which permeated every word and action of the apostle in living out his vocation."

Urges enlistees to aid chaplains

NEW YORK — (NC) — The Catholic Military Ordinariate has urged young army enlistees to consider serving as assistants to chaplains.

Under a new program, enlistees can be guaranteed training as chaplain assistants, according to Bishop William J. Moran of the military ordinariate.

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SUGGESTING THAT all vocations whether in the lay state, the religious or the priesthood, are "something more than a Cyrus and something less than a Paul," Bishop Gracida emphasized that although all try to translate their beliefs into words and deeds which have the power to move not only themselves but others, along the road to salvation, sometimes they are also like Cyrus "enmeshed and entangled in a thousand and one political, social, economic and other relationships which prompt us to compromise and compromise and to be less and less effective in our life-vocation."

"Our words and our deeds sometimes lack the power to influence not only the progress of our own life but even less the lives of others."

Recalling that the commitment of Serrans is to foster and promote vocations to the priesthood, Bishop Gracida added, "It is especially important that we understand the importance of our individual fidelity to our own vocation if we are to be effective in helping others to accept and fulfill their vocation."

DURING CLOSING sessions of the convention, Father John McGrath, Archdiocese of Miami Director of Vocations, whose topic was "The Priesthood," told Serrans that God needs men but warned that unless the right kind and number of priesthood candidates are en-

listed defeat will result.

"The Church will not disappear but simply disengage.

because of a lack of perceptive people in her leadership, and the world will move on.

for centuries without us," he explained.

"We can also be defeated

by pessimists who do not understand how far we have come, and by unrealists who do not know how to deal with the inevitable fault but fail to see the extraordinary progress. And we can be defeated by those who have no vision, or who are too restless for the self-discipline, the dedication, that noble tasks always require," Father McGrath declared.

"TODAY WE need our most talented young men, to give us their love of learning and their love of people. If there is no generous response from this generation, who takes this torch? We all don't need to be priests."

"Christ is Everyman, and He must be invited to love and serve through each of us. A priest is simply called to give Him a lot of space and time in which to operate," Father McGrath said.

Serrans meet, consider the problems of students

(continued from page 1)

conscience; more autonomous and personal in moral judgment; more humanistic in outlook; more given to emotion and somewhat less to reason; more alert to social injustice; less inhibited in dress, music and social language; less traditionally religious; less trustful of American institutions and less respectful of the past, of age, of authority, and of position," said the priest, who is a member of the University of Florida faculty.

Pointing out that the most pervasive problem among students of today is loneliness, Msgr. Gannon discussed at some length the new interests of students in nature and the natural, saying that the student-led cultural revolution in the 1960's elevated

nature and the natural to the highest position.


HE SUGGESTED that in the 1970's students are moving more and more towards interest in the supernatural, which he explained is reflected in their high attendance by Catholics and those who have no particular faith at Mass in particular in charismatic prayer groups at Catholic student centers.

He also praised the contemporary student of today for "their joy and exuberance in their worship of God and loving service of their fellow man."

In his opinion, Msgr. Gannon said, the Catholic student of today is more alert to his faith and to the responsibilities of his faith than students have ever been before.

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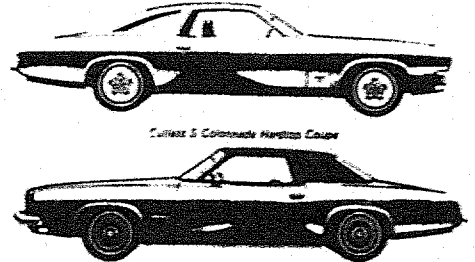
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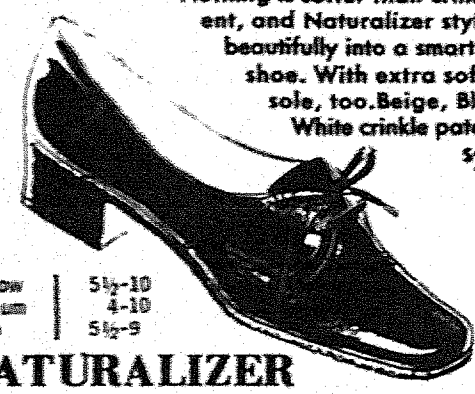


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Para tus fieles, Señor, la vida no termina, sino que se cambia. Y una vez destruida nuestra habitación en la tierra, se nos prepara en el cielo una mansión eterna.

?Qué debo entender por "liberación"?

A cada momento oigo hablar de liberación. En artículos, conferencias, sermones, se afirma que el cristiano debe liberarse y hasta no falta quien diga que es su obligación colaborar con otros movimientos, aunque no sean cristianos, que propugnan la liberación. Hoy día hasta los comunistas nos hablan de "liberación" e incitan a los cristianos a que se unan al marxismo, para conquistar juntos la liberación del capitalismo, de los monopolios y de la sociedad de consumo. Yo les pido que me aclaren cuál es la libertad a la que debe aspirar el cristianismo, y si puede cooperar con otros movimientos de liberación.

Atilio F. Ladereche

¿CUAL ES SU DUDA?

Es necesario, ante todo, aclarar, delimitar y definir el sentido que se le asigna al tan vapuleado término Liberación. Es evidente, a poco que nos pongamos a analizarlo, que no significa lo mismo para un estoico o un kantiano, que para Nietzsche o para Marx y sus discípulos. Existe, sí, para todos ellos cierta analogía, cierto conjunto opresivo, del cual pretenden librarse, pero sin llegar a precisar con exactitud el ámbito de lo opresivo, y de ahí que la mayoría fallen en sus intentos.

Para Jesús, liberación significa escapar a la esclavitud del pecado y equivale a salvación de tal modo que los autores sagrados del Nuevo Testamento utilizan el término "salvación", con el mismo sentido de liberación. En el Antiguo Testamento los profetas hablan del futuro Mesías como del Salvador — liberador, dos funciones que en realidad no son más que una. Para entender el verdadero sentido cristiano de liberación, léase atentamente, en el capítulo 8 del Evangelio de San Juan, los versículos 31-36.

"Si vosotros permaneceréis en mi doctrina, sois de veras discípulos míos y conoceréis la verdad, y la verdad os hará libres (...). El que comete pecado es un esclavo. Y el esclavo no vive en la casa para siempre; el Hijo, sí. Por tanto, si el Hijo os libera, seréis de veras libres. Ya sé que sois descendientes de Abraham; pero intentáis matarme porque no aceptáis mi doctrina. Yo os digo lo que he visto junto al Padre, y vosotros hacéis lo que habéis oído a vuestro padre". Ese "padre" que no es el Padre de Jesús, no es otro que el diablo, como se desprende del mismo texto, algunos versículos más adelante.

Cristo, en cambio, es tajante. El hombre salvado

del pecado es un hombre liberado. La mentalidad materialista oficial de Israel de aquella época no lo pudo comprender. Se habían imaginado al Mesías como libertador político, como el rey que los liberaría de toda dependencia extranjera y haría reinar al León de Judá sobre todas las naciones. Para Cristo, la esclavitud radical y fuente de toda dependencia, es el pecado, que por ser rechazado del amor y del bien, estropea nuestra facultad de elegir.

En efecto, somos libres para elegir lo bueno y lo malo. Pero elegir lo malo es propio de nuestra imperfección de seres humanos. El hombre perfecto elige lo bueno. De ahí que la labor de Jesús como Salvador y liberador, se dirigiese primordialmente a hacer que el hombre redimido se liberase del mal, del pecado. Por eso envió a sus fieles, a su Iglesia, el Espíritu de verdad, que nos hace sensibles a los verdaderos valores; el Espíritu de amor que nos libera del egoísmo y nos infunde los hábitos de abnegación y dominio propio para dominar las pasiones y encauzarlas hacia el bien. El Espíritu es quien imprime la ley de amor en nuestros corazones (2 Cor. 3, 3-6) y nos hace ver que la Ley de Dios no nos priva de la libertad, antes por el contrario guía nuestros albedríos y nos ilumina el camino.

Ese Espíritu de Cristo, liberador como quien lo envía, es necesario por las múltiples amenazas que pesan sobre la libertad del hombre, limitada en variadas formas: enfermedad, fatiga, deseos instintivos, pasiones, ignorancia, presiones, violencias. "Donde está el Espíritu del Señor está la libertad" (2 Cor. 3, 17).

El camino de la liberación es, pues, único y bien definido y no hay otro para el

ser humano, que el Evangelio, la doctrina de Cristo, el Espíritu de Amor, que en resumidas cuentas es lo mismo.

Como los judíos de los tiempos de Cristo, también ahora hay cristianos que justamente indignados por la esclavitud de toda especie en que se debaten vastos sectores de la humanidad, claman por "liberación". Pero en lugar de recorrer las etapas tales como Cristo las enseñó para llegar a ella, desvirtúan el orden establecido. Y derrochan energías en los tramos secundarios, que es como andarse por las ramas dejando intacto el tronco. Si es urgente luchar contra la opresión en todas sus formas, más todavía lo es y sobre todo más efectivo — más aun, la única forma efectiva — mediante la predicación del Evangelio. La Buena Nueva, el mensaje de Salvación, que es como los Apóstoles lo llamaron, es también según lo dicho el mensaje de liberación.

Entonces sólo cabe, hablando de liberación, llegar a la conclusión final. Puede haber pequeñas liberaciones, liberaciones parciales, incompletas. Pero la gran liberación, la perfecta liberación, la única liberación del hombre en todos sus aspectos y actividades sólo es posible mediante la doctrina de Cristo, su Espíritu, o sea cuando el Evangelio sea realidad.

En cuanto a cooperar el cristiano con otros grupos de liberación, aunque sea en aspectos parciales, no sólo puede, sino que debe hacerlo, siempre que se trate de objetivos nobles, no viciados ni deformados por solapadas y absurdas ideologías y valiéndose de medios en consonancia con la moral cristiana. En este sentido un cristiano mucho puede hacer en la lucha contra la ignorancia, la miseria, las enfermedades, en favor de la promoción de las clases menos favorecidas, etc.

Fiesta de Todos los Santos, Día de los Fieles Difuntos

El calendario litúrgico marca para la semana entrante dos fechas de marcada significación: La fiesta de todos los Santos, el miércoles, primero de noviembre y el Día de los Fieles Difuntos, el jueves, día 2.

En la festividad del día 1.º de noviembre, los méritos de todos los santos son venerados en común en esa celebración única, ya que un gran número de mártires y otros santos no pueden recibir el honor de una fiesta especial, pues los días del calendario no serían suficientes para tanta celebración individual. Es la fiesta de todos los que nos precedieron en la fe, es el término de la jornada humana: Ser coronados con Cristo.

El primero de noviembre es día de

precepto, con el deber de oír misa. Los fieles deben consultar a sus respectivos parroquias por el horario de misas ese día.

El día de los Fieles Difuntos está destinado a enfatizar la necesidad y el deber de orar por los que han abandonado la vida terrena. La Iglesia escogió la fecha del 2 de noviembre para enmarcar en dos días consecutivos la veneración, y oración por todos los santos espíritus, tanto los que ya gozan de la gloria en el cielo como los que expian sus faltas en el purgatorio para entrar libres de toda mancha en el reino de los cielos.

El Día de los difuntos no es de precepto. La Iglesia deja a la piedad de los familiares y amigos de los difuntos, la forma de elevar sus oraciones por los mismos.

Desde Cuba:

Clamor por Vocaciones

El clamor por las vocaciones se escucha en todas las diócesis del mundo. Pero ese clamor se hace más angustioso cuando procede de Cuba, donde las circunstancias del país han reducido al mínimo el número de sacerdotes. Sin embargo, a pesar de las variadas dificultades han surgido y siguen surgiendo nuevas vocaciones. El domingo primero de octubre se efectuó en Cuba el Día del Seminario. Con ese motivo, el Presidente de la Conferencia Episcopal de Cuba, Mons. Francisco Oves Fernández, Arzobispo de La Habana escribió una circular de la que tomamos los siguientes párrafos:

Aquellas palabras del Señor: "La mies es mucha, pero los obreros pocos", nos interpelan hoy más que nunca. Sin sacerdotes, las comunidades cristianas no podrían desarrollarse, normalmente, su vida cristiana y desempeñar su compromiso en el mundo. Los sacerdotes — que representan en medio de cada comunidad a Cristo como Cabeza de la Iglesia y Buen Pastor —, son los guías, son los que dan el pan de la palabra y de los misterios de Dios, son los que presiden en la caridad pastoral, al servicio de la familia de Dios reunida, para que se cumpla la misión

evangélica de hacer presente al Señor, como luz, fermento y sal, en medio de los hombres.

Necesitamos sacerdotes. Necesitamos vocaciones al sacerdocio. Las vocaciones — que son un don de Dios — suelen brotar en medio de las familias y germinan en las comunidades cristianas. Por eso, siguiendo la enseñanza del Divino Maestro, nuestra primera preocupación debe ser: "rogad al Señor de la mies para que envíe obreros a su mies". No olvidemos que las vocaciones son también el fruto del celo de los pastores; más la calidad espiritual del rebaño favorece su nacimiento.

El seminario está destinado a la maduración de las vocaciones de los aspirantes al sacerdocio. Esta institución ofrece, a quienes corresponden al llamamiento del Señor, el clima espiritual propicio y demás condiciones que permiten el desarrollo pleno de la verdadera vocación. Por ello, el seminario es una obra que interesa y responsabiliza a todo el pueblo de Dios.

FRANCISCO R. OVES FERNANDEZ, Arzobispo de San Cristóbal de La Habana.

Día del Veterano

Por el Dr. MANOLO REYES

El pasado lunes 23 de octubre se conmemoró en todos los Estados Unidos, el Día del Veterano.

En esa fecha, muy especial, esta gran nación le rindió tributo de recordación y respeto a todos aquellos ciudadanos norteamericanos que han caído en los frentes de batalla a través del mundo, luchando por la libertad.

EN HORAS tempranas de la mañana una embarcación del Servicio de Guardacostas de los Estados Unidos, el Holly Hock, partió de la base de Miami Beach, con un nutrido grupo de oficiales de distintos cuerpos armados, funcionarios de los Veteranos presididos por el Comisionado de la Florida, Edward Cooper, el Comisionado de Miami, E. L. Plummer en representación del Alcalde Dave Kennedy, la Secretaria del Departamento Estatal de Asuntos comunitarios de la

Florida, Athalie Range, y el que suscribe.

A diez millas de Miami una corona de flores fue dejada caer para honrar a todos los caídos, mientras un destacamento del Cuerpo de Marines hizo la guardia con los disparos de rigor, y en los cielos, aviones de propulsión a chorro de la Fuerza Aérea de Estados Unidos hacían pases sobre el Guardacostas uniéndose a la ceremonia.

Luego la señora Range y yo hicimos uso de la palabra. Y en nuestras palabras se destacaban muchos pensamientos.

Esencialmente la amistad tradicional de Cuba y Estados Unidos.

AQUELLOS hombres a los que se les rendía homenaje de admiración y respeto murieron para que otros pudieran vivir en libertad. Y, ¿qué menos puede hacerse que dedicarle aquel tributo a su memoria?

El 23 de octubre también se conmemoró la heroica

hazaña de los cuatro capellanes del Dorchester, el

barco cargado de tropas norteamericanas que fue torpedeado en febrero de 1943, y en el cual esos cuatro capellanes, uno católico, dos protestantes y un rabino, entregaron sus salvavidas a cuatro soldados para que pudieran salvarse del hundimiento. Y los capellanes se ahogaron. Su heroico sacrificio ha traspasado los umbrales de la gloria y la eternidad, y hoy, son inmortales en el recuerdo agradecido no sólo de su pueblo, sino de la humanidad. Es que sólo el amor... el verdadero amor... es el que perdura, aun después de la muerte.

Por eso, desde lo más profundo de las almas de los que allí estaban, en medio de aquel templo natural de Dios que es el océano, todos oraron con fervor, pidiéndole al Altísimo que terminara el aumento de la lista de bajas de guerra a través del mundo.

SUSCRIBASE HOY

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católico
bien
informado
lea
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Este al tanto de las noticias de la Iglesia... Lea THE VOICE

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BREVES

Un "Picnic de Halloween" (Un Día de Campo en el Corazón de Miami) tendrá lugar el domingo, día 29, de 11 a.m. a 6 p.m. en el 9995 SW 28 St. organizado por el Movimiento de Encuentros Familiares que dirige el Padre Azcoitia S.J. Habrá comidas típicas cubanas, música bailable, juegos al aire libre, dominó y otros atractivos. Para las familias que han participado en los encuentros.

La Iglesia de St. Martha — 11450 Biscayne Blvd. — está ofreciendo misas en español los sábados a las 8 p.m. y domingos a las 12:30 p.m. La misa del sábado en la noche es oficiada por Mons. Rogelio O. Walsh, párroco de Santa Marta y Vicario Episcopal para la Comunidad Hispana; la misa del domingo por el Padre Luis Ripoll, S.J. Los límites de la parroquia son al sur, N.E. 87 St.; al Este, el mar; al Oeste, la línea del ferrocarril; al norte la 163 St.

La Curia "Reina de la Paz" el Movimiento Apostólico de la Legión de María está organizando un "Día Legionario" para la Arquidiócesis de Miami. Será el domingo día 29 de Octubre en la Auditorium del Colegio "La Salle" situado en los terrenos del Mercy Hospital. Comenzará a las 9 a.m. terminando a las 4 de la tarde. Los temas a desarrollar serán los siguientes: 1. San Marcos. 2. La Santísima Virgen. 3. El Censo. 4. Alcoholismo. Cualquier persona puede asistir. Para mayor información llamar al 854-2404 o al 854-2405.

La Parroquia de St. Dominic, situada en el 5909 N.W. 7th St., Miami, junto al Hospital Panamericano, se dispone a celebrar su Carnaval anual los días 3, 4 y 5 de noviembre.

Durante la tarde y la noche de estos tres días niños y adultos podrán disfrutar en los terrenos de la Iglesia de un interesante programa que incluye toda clase de atracciones, juegos, comidas, música.

El tercer Carnaval Anual de St. Timothy está señalado para los días 3 al 5 de noviembre en los terrenos parroquiales, 5400 SW 102 Ave.

Los municipios de la Provincia de Pinar del Río comenzaron a peregrinar a la Ermita de la Caridad. Las peregrinaciones comienzan siempre a las 8 p.m. Los esposos Alberto y Luisa Fontela coordinan las peregrinaciones y romería de Pinar del Río. Los interesados en mayor información pueden llamar al 223-0149. He aquí una relación de las próximas peregrinaciones.

En el mes de noviembre peregrinarán los siguientes municipios el día 3, Pinar del Río, el 6, Artemisa; el 8, Mantua; el 10, Cabañas; el 13, Candelaria; el 15, Guanajay; el 17, Mariel; el 20, San Cristóbal; el 22, Los Palacios; el 24, Viñales y el 29 Consolación del Sur. La Romería Pinareña se efectuará en diciembre y sobre ella informaremos oportunamente.

En el PBA (2300 NW 14 St.) se efectuará este año la Romería de la Casa de España, comenzando a las 11 a.m. y con una misa a las 4 p.m. el domingo 5 de noviembre. El programa incluye música española, comidas típicas como paella, sardinas españolas asadas, pan con chorizo, etc. Habrá un concurso de trajes regionales españoles para niños y niñas y danzas regionales españolas. Entre los participantes se obsequiarán dos viajes a España. Los interesados en reservaciones o mayor información deben llamar al 361-1956 o escribir a Casa de España, 750 N.W. 72 Ave., Miami, Fla., 33126.

El Arzobispo Marcos McGrath, de Panamá, será el orador invitado durante la primera serie de conferencias auspiciadas por el Comité para la Continuidad de la Educación del Clero, el martes, 31 de octubre, en el Seminario Archidiocesano de St. Vincent de Paul. El prelado, que acaba de participar en Roma en las reuniones del Consejo del Sinodo, dedicará su primera charla al tema de esas reuniones, comenzando a las 10 a.m. A las 1:30 p.m. hablará sobre los problemas de la Iglesia en Latinoamérica.

El Dr. John Dyer, miembro de la parroquia de Epiphany, profesor de mercados de la Universidad de Miami y del Club Serra ha

sido designado consultor de las revistas *Industria Turística* y *Institutional Equipment*, que se editan en South Miami.

Las personas interesadas en participar en la Coral de la Catedral de Miami pueden llamar a Robert Fulton, en la rectoría de la Catedral de St. Mary o asistir a los ensayos el próximo jueves a las 7:30 p.m. en la Catedral.

ULTIMAMENTE dijo el PAPA



Hambre de Cristo

El hombre, hoy más que nunca, y precisamente en función de su progreso, lo sepa o no, tiene hambre de Cristo. Encended una lámpara: su luz se difunde, por el hecho mismo de encenderse. Lo mismo el cristiano; es un hombre en quien se ha encendido la fe: Si es creyente, es por eso mismo un difusor de la fe.

Un cristiano, si es de veras católico, ha de ser hoy un apóstol; con la oración, con el ejemplo, con la oblación, con el sufrimiento, con la acción, con la disciplina, con la organización. Un estado de tensión en el esfuerzo para difundir la fe es el deber de todo miembro del Cuerpo Místico de Cristo en esta hora crítica y decisiva, grande y propicia.

¿Por qué, en cambio, tanta atonía, tanta disminución de vocaciones, tanta dispersión de fuerzas en actividades particulares y efímeras, tanta supina aquiescencia a la moda de la contestación, tanto interés en el capricho de las divisiones y las rivalidades, incluso entre muchos que actúan en instituciones inspiradas por sentimientos cristianos? Catequesis del 18 de octubre

Las tarjetas del Censo Archidiocesano

PARISH AND ARCHDIOCESAN CENSUS

FECHA: _____

ESTADO: SOLTERO CASADO VIUDO DIVORC.

CASADO POR LA IGLESIA: SI NO

PROPIETARIO O NO: SI NO

IDIOMAS HABLADOS EN CASA: INGLÉS ESPAÑOL OTRO

AÑO DE MATRIMONIO: 19

NOMBRES: _____ EDAD: _____ SEXO: M F

RELIGION: CATOLICO OTRO

PRIMERA COMUNION: SI NO

CONFIRMACION: SI NO

SEMARNALMENTE: SI NO

CLASE DE ESCUELA: _____

GRADO: _____

RECIBIENDO INSTRUCCION RELIGIOSA: SI NO

EN QUE TRABAJA: _____

HUJOS SOLTEROS: _____

1. ¿A QUE IGLESIA ASISTE LA FAMILIA? _____

2. ¿A QUE HORA LES CONVIENE QUE LOS VISITE UN SACERDOTE DE LA PARROQUIA?

MAÑANA | MEDIODIA | TARDE | FIN DE SEMANA |

OTROS QUE VIVAN EN LA CASA: _____

PARENTESCO CON EL CABEZA DE FAMILIA: _____

¿HAN HECHO LA COMUNION PASQUAL EN 1972? SI NO

¿LE INTERESAN LAS DISCUSIONES RELIGIOSAS DE ADULTOS? SI NO

¿LE INTERESA PARTICIPAR EN ACTIVIDADES PARROQUIALES? SI NO

CLUB DE MUJERES CLUB DE HOMBRRES LECTORES/AZODADORES OTROS

¿ES RESIDENTE TEMPORAL O PERMANENTE? PERMANENTE TEMPORAL

¿CUANTOS MESES AL AÑO PASA UD. EN LA FLORIDA?

¿HAY ALGUIEN INVALIDO EN LA FAMILIA? SI NO

CONFINADO A LA CASA: SI NO

RETRASADO CIEGO SORDO OTRO

POR FAVOR LEA ESTAS INSTRUCCIONES ANTES DE COMPLETAR SU TARJETA DEL CENSO

A. La tarjeta del Censo se ha diseñado exclusivamente para que una computadora registre solamente los datos estadísticos. Es de gran importancia que Ud. complete esta tarjeta cuidadosamente, ya que permanecerá en su parroquia como record permanente.

B. Se necesitan tres (3) tipos de escritura para la tarjeta.

1. Letra de molde (imprima en esta forma)
Se deben imprimir con claridad todos los nombres, las direcciones, las ocupaciones, y el resto de las respuestas en la tarjeta con excepción de "SI" y "NO".

2. Marcar con una "X"
Se deben marcar con una X en el espacio indicado todas las preguntas que requieran "SI" o "NO" como respuesta. NO LLENE TODO EL ESPACIO. Solamente marque con una "X" dicho espacio usando el lápiz indicado.

a. Cuando se necesitan usar números para indicar la edad, el año del matrimonio o cualquier otro dato, escriba dichos números como se indica en la esquina inferior derecha de la tarjeta del Censo.

b. Si el número que necesita indicar es del 1 al 10, use el espacio de la derecha solamente. Si el número es de 10 en adelante, use los dos espacios.

c. Use las señas claves siguientes para indicar el año escolar de la persona:
Primaria: 1, 2, 3, 4, 5, 6, 7, 8
Secundaria: 9, 10, 11, 12
Universidad: 13, 14, 15, 16
d. En todo momento mantenga los números que Ud.

necesite indicar dentro del espacio indicado. INFORMACION GENERAL

1. Use el lápiz que se le ha entregado para completar la Tarjeta del censo.

2. No marque absolutamente nada sobre el espacio indicado con la letra "L" a la izquierda de la tarjeta.

3. NO DOBLE LA TARJETA — después de completada, póngala en el sobre tal y como está y entonces selle el sobre.

4. Se ha provisto suficiente espacio para siete niños en una familia. Si la familia tiene más de siete niños, por favor escriba sus nombres, las edades y cualquier otro tipo de información al dorso de la tarjeta. POR FAVOR NO SE OLVIDE DE USAR EL LAPIZ ESPECIAL QUE SE LE HA DADO PARA LLENAR LA TARJETA, PERO NO HAGA TANTA PRESION EN UNA CARA DE LA TARJETA QUE SE NOTE POR LA OTRA.

5. De los nombres de hijos solteros que estén fuera en universidades o el ejército.

6. Los espacios provistos para otras personas que vivan con Ud. se refieren en particular a la Madre, el Padre, o Ambos, o los Suegros. Si alguna de estas personas tienen un apellido diferente al suyo, es necesario que llene una tarjeta aparte.

7. Si su familia habla más de un idioma, por favor indiquelo en los espacios apropiados. Por ejemplo: si la familia habla inglés y Español, marque los espacios indicados para Inglés y Español.

8. Si necesita borrar cualquier dato equivocado, por favor use un borrador corriente, pero asegúrese de borrar todas las marcas en dicho espacio.

COPIE ESTE TIPO DE NUMERO

05
16
27
38
49

ORACION DE LOS FIELES

TRIGESIMO DOMINGO DEL AÑO (29 de octubre)

CELEBRANTE: Convencidos del amor de Dios hacia nosotros, presentémos nuestras necesidades ante El con confianza en esta liturgia eucarística.

LECTOR: La respuesta de hoy será "Señor, escucha nuestra oración".

1. Que cada vez vivamos más conscientes de que el genuino amor de Dios incluye el amor a todos y cada uno de nuestros semejantes tal como nos lo enseña Nuestro Señor en el evangelio de hoy, oremos al Señor.

2. Que todos los aquí reunidos estemos cada vez más conscientes de nuestra responsabilidad, así como la de todos los hombres, hacia la simple justicia social para todos, oremos al Señor.

3. Que se fortalezcan los lazos del amor que une a nuestras familias, imitando así cada vez más fielmente a la Sagrada Familia, oremos al Señor.

4. Que nos acerquemos hoy a este sacrificio de amor con un espíritu penitente por las muchas veces que no hemos tenido un verdadero espíritu de sacrificio en nuestras vidas, oremos al Señor.

5. Que el próximo censo sea una oportunidad de fortalecer los lazos del amor uniendo a todo el pueblo de Dios en la Arquidiócesis, oremos al Señor.

CELEBRANTE: Padre Todopoderoso, te pedimos que proyectes sobre nosotros los reflejos de tu radiante amor divino con el que amas a tu Hijo divino en la unidad del Espíritu Santo, Dios, por los siglos de los siglos.

PUEBLO: Amén.

Southern Baptists, Catholics told: teach each other

By DIANE SCHADED
HOUSTON — (NC) — Southern Baptists and Catholics, two groups which have frequently been considered antagonistic, actually have much to teach each other, according to a speaker at a Southern Baptist-Catholic dialogue, here.

"It seems that every tradition or every splinter of Christ's church gets bogged down in its own traditions, its own mechanics rather than in joy in Christ," said Dr. James Flamming, a Southern Baptist pastor from Abilene, Tex. "We are not as joyous as the New Testament says we have a right to be."

Dr. Flamming told the participants that "sooner or later we all have to come to grips with the grassroots church, the Church not with heroes forefront but with hypocrites forefront — the Church with all its warts. Anyone who calls himself a Christian must come to grips with the Church."

"MAYBE THE Church is supposed to be like a beginner's workshop where the students are learning the tools of love, fellowship, forgiveness, and witness," Dr. Flamming said. "If the Church is going to be some stained-glass showplace, I have no place in it, but if it's going to be a beginner's workshop, then there is a place for me."

"We (Baptists) could teach Roman Catholics about stewardship, how to study the Bible, about fellowship," he said. "On the other hand we do not know how to pray. We do not know how to worship like you Catholics do. We do not know the power of example like you do."

"If the Church is a workshop, we had better learn from each other. No one group has the corner on the whole truth," Dr. Flamming concluded.

Bishop William Baum, chairman of the U.S. bishops' Ecumenical and Inter-religious Affairs Committee, spoke about methods of

interpreting the Bible, a perennial difference between Catholics and Southern Baptists.

"In fulfilling our task, in living the faith in today's world, the churches, not only exegetes and theologians, should be concerned with the question of hermeneutics," Bishop Baum said.

"WHAT PRINCIPLES are to be used in interpreting the scriptures? Is it possible at this moment in history for Bible-believing Baptists, Catholics and other Christians to arrive at a commonly agreed upon hermeneutics? Humanly speaking, such agreement seems impossible but with God all things are possible."

"Living the faith in today's world does mean generous self-giving together

with an honest and painstaking effort to apply the principles of the Gospel to the needs of man living in society," the bishop said.

"In other words, the full Gospel is a social Gospel. As the social Gospel cannot be detached from the proclamation of Jesus Christ as Lord, so the proclamation of His Gospel is lacking in integrity if it is not applied to life under a society. Standing fast by that Gospel, Baptists and Catholics and other Christians can serve the world today."

SEVENTY-FIVE persons from 16 states participated in the meeting sponsored by the National Conference of Catholic Bishops and the Home Mission Board of the Southern Baptist Convention.

Prelate asks 'compassion' for divorced

LOS ANGELES — (NC) — Los Angeles Archbishop Timothy Manning asked his priests to show "the tender solicitude of the Church" to divorced and separated people.

In a letter addressed to the priests of his archdiocese, Archbishop Manning cited statistics showing that "nearly 44 percent of all marriages in the United States are falling apart."

"There is a vast multitude of separated married people," the archbishop said. "In nearly all instances there is one innocent party. We find here a heroic adherence of loyalty to the Church and her laws, a grave burden of sacrifice in raising children deprived of one parent."

"What is sorrowful," he said, is "the coldness and rejection of pastors of souls who turn to other more rewarding tasks of their ministry."

Children to be guests

FORT LAUDERDALE — More than 250 needy and migrant children will be guests of St. Maurice parish during a four-day fair scheduled to begin Nov. 2 and continue until Nov. 5 on the parish grounds at 2851 Sterling Rd.

Through the interest and generosity of local welfare, church, and civic groups, including Church Women United, the Broward Christian Ministry, the Community Action Migrant Program, Broward County Human Relations Council and the Broward Deanery of the Miami Archdiocesan Council of Catholic Women, the youngsters will be transported by bus to the fair, treated to a picnic lunch at Griffin Park and enjoy rides and games at the fair on Saturday, Nov. 4, accompanied by chaperons.

Hours at the Country Fair will be from 1 p.m. to 11 p.m. daily. Booth decorations and costumes of workers will be of a patriotic theme. Skipper Chuck will make an appearance at 2 p.m. on Saturday.

Jim and Dorothy

O'Grady are general co-chairmen of arrangements, assisted by other members of the parish.

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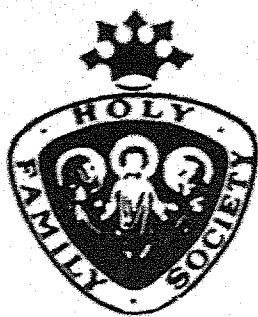
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