

Thousands volunteer to assist in census

Response to the appeal for volunteers had almost succeeded at mid-week in providing an adequate number of persons to take up the Archdiocesan Census on Sunday, Nov. 12.

Reports from 70 per cent of South Florida parishes indicated an enthusiastic interest in the census, which will require an estimated 30,000 parishioners from churches in the eight counties which comprise the Archdiocese of Miami.

Admittedly, census officials pointed out, the call issued from church pulpits last Sunday for such an overwhelming number of volunteers sounded like a call for the impossible. "But at this point," they revealed, "We've realized the enlistment of some 23,000 persons and reports indicate that additional workers will join the force who will simply knock on doors in a pre-assigned area, leave the census form with each Catholic family and return a short time later to pick up the completed form and return it, unopened, to the parish."

FOLLOWING the blessing of the new St.

For complete census form in English see page 5; in Spanish, page 20.

Edward Parish Center in Palm Beach last week, Archbishop Coleman F. Carroll emphasized to those assembled that the difficult task of visiting every Catholic family in the South Florida area would be simplified through the cooperation of a large number of volunteers.

He stressed the importance of the census, reminding that the information obtained through the forms will be of invaluable assistance to the Church in South Florida in ministering to the spiritual needs of Catholics in the area.

"The genuine desire of South Floridians to serve their own parish communities by volunteering as census workers has been most gratifying," census leaders agreed as they predicted that census results would be completely successful in every section of the Archdiocese.



CEMETERY SUNDAY will be observed on Nov. 5 during the month devoted to All Souls. A bronze Pietà sculptured by the late Ivan Mestrovic of Yugoslavia highlights a number of religious art works recently installed at Our Lady of Mercy Cemetery, Miami. See story and additional photos on P. 7.



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Cardinal Krol asks prayers for peace

WASHINGTON — (NC) — Cardinal John Krol, head of the U.S. bishops conference, has asked Americans to pray for the success of the Vietnam peace negotiations and to prepare for the postwar work of "reconciliation and reconstruction."

Noting that negotiations "seem now to be at a critical stage," Cardinal Krol said that "all Americans should join in heartfelt prayer that the outcome will indeed be an end to the fighting, the speedy return home of our prisoners of war, and a just and lasting peace throughout Southeast Asia."

Pope urges haste in ending the war

VATICAN CITY — (NC) — Reports of an imminent end to the war in Vietnam were greeted by Pope Paul VI with his personal prayer for "generous haste" by all parties involved.

The Pope told a crowd in St. Peter's Square Oct. 29 that "we are awaiting the great news of a truce and then for news of brotherly pacification."

IT WAS first time the

Pope had spoken publicly about the possibilities of an ending of the Vietnam war since it had been announced by the U.S. that an agreement to end the war is being finalized.

The Vatican maintained complete reserve on the possibility of a solution in Vietnam.

But the Pope revealed his hopes for peace in Vietnam Oct. 29, shortly after having

taken part in beatification ceremonies in St. Peter's Basilica for Salesian Father Michael Rua.

Pope Paul declared: "The drama of ideologies, of battle and blood in Vietnam has become the drama of the world."

"**ANYONE** who has that sense of solidarity which now makes of all men a family and a single society, cannot escape the anxiety of these

days of tension and hope. Are we truly at the end of this war, which has made us understand that justice, freedom and love must mark the relations between peoples and men, and not the imposition of force, nor of the prestige of pride, nor the blindness of hatred and violence?"

The Pope, who has worked both publicly and privately to bring the Vietnam war to a peaceful and just conclusion, continued:

"Well, we are awaiting the great news of a truce and then for news of brotherly pacification . . . What is needed now is true peace. That this may be realized with generous haste and so that the tensions between men may transform themselves into proposals and sentiments of brotherhood now becomes our fervent prayer."

'Rural New Town' program advancing

Plans for a "town" to be designed and built from the ground up for 3,000 migrants were brought closer to reality at a meeting of about 20 consultants and Archdiocese planners last week.

And some interesting figures on migrant living and attitudes were revealed in a study presented at the meeting.

Project Rural New Town, to be built on a 250-acre tract off State Road 80 west of West Palm Beach, and donated by the Archdiocese, will be a low cost housing project designed for a total community concept of stores, recreation areas, day care centers and jobs.

THIS SYSTEM, according to James Stephens, director of the project, sponsored by the Archdiocese, would enable the migrant to become a permanent citizen of the area, to have some control over his own destiny and have stability of family life, which is impossible to attain in the stream of migrant living.

Stephens said, "We want the people to be economically independent and not dependent on government for subsidies once the town is built. In labor camps people tell them what to do and when to do it."

The course of action, according to Stephens, is to develop the relatively new concept of a designed town with its planned economic, physical and social structures, and then take the

actual plan to the appropriate governmental agencies such as Health, Education and Welfare, for funds to build the project.

Consultants have been contacted on various aspects of the project and are meeting once a month, narrowing down the options, until January when a final plan will be drawn up for presentation to the government.

A large scale study of migrants, the first of its kind, was presented at the meeting, held at St. Mary's Cathedral Hall in Miami. The study will help the planners meet the real needs of the migrants.

THE STUDY revealed that 57 per cent of the migrants are Spanish-speaking and 41 per cent are black. The average household size is 5.7 persons and 79 per cent designate a male as head. He will work an average of 9.8 months a year and make \$2,757 a year.

Indicating the general lack of medical care, 57 per cent of the households indicated no one had seen a doctor or nurse within a year and only 18 per cent of the children had seen a doctor in the past year.

In the area of education, 90 per cent had not completed high school and the households averaged a 6th grade education.

Fifty per cent of the Spanish-speaking persons did not speak English or spoke it poorly and many considered this a major barrier to better jobs.

Of the household heads, 82 per cent had never done any other kind of work besides farm work.

Availability of stores most wanted by the migrants were laundromat, drug store, and clothing store, in that order.

AS FOR TYPE of home desired, a heavy preference in favor of owning individual homes rather than apartments or condominiums was found, and most said they would not be "settled" otherwise.

A reluctance by many

Spanish-speaking persons to live with blacks was found.

The migrants generally favored democratic processes as in the case of voting to determine the community's course of action rather than someone else's

(continued on page 22)



NEW TOWN consultants and planners of the Archdiocese listen to one of the reports given by experts on various parts of the project to build a town for 3,000 migrants to live in. Here a consultant presents ideas on land use of the 250-acre tract donated by the Archdiocese. Among the listeners are Father John McMahon, center, director of the Rural Life Bureau and James Stephens, center right, director of the project.



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

Prelate gives key to understanding Synod of Bishops

BOYNTON BEACH — The key to understanding the Synod of Bishops is the phrase of the Holy Father, who called it a "permanent council of Bishops" that will function continuously. Archbishop Marcos McGrath said Tuesday at the Archdiocesan Major Seminary of St. Vincent de Paul.

Speaking to priests of the Archdiocese during a program sponsored by the Committee for the Continuing Education of the Clergy, Archbishop McGrath, a member of the 15-man Council of the General Secretariat of the Synod which meets every six months in Rome to appraise the work of past Synods and to prepare for future meetings, devoted one of his two lec-

tures to explaining in depth the purpose and work of the Synod.

"THE SYNOD is certainly not an end in itself," the prelate pointed out. "It is a means of collegiality, of integral dialogue of the churches in the Universal Church. The Church itself, as an external, visible institution, is not an end in itself. It is, in conciliar terms, 'a kind of sacrament (or sign) and instrument of intimate union with God and of the unity of all mankind,'" Archbishop McGrath said.

"This perspective is necessary; because it is the perspective of God's plan of salvation; as it evolves through the Scriptures; as described in the Conciliar Constitution on the Church,

especially the first two chapters on the Mystery of the Church and the People of God."

EMPHASIZING that each Church or Christian

community in the world, over which a Bishop presides is more than a mere geographical part of the Catholic Church, the Archbishop of Santiago de Veraguas in Panama, declared that "each particular Church, whether of Miami or of Saigon or of Berlin is the universal Church of Christ present here or there. It is the whole Church, the universal Church, present in this place, through this community, with the full life of Christ."

Archbishop McGrath, who is a native of the Canal Zone and was educated in schools in Panama and the United States, recalled that at the close of the Second Vatican Council everyone was concerned about the manner in which collegiality might continue to be effective.

SINCE it was obviously impractical to bring 3,000 bishops of the world to Rome every year or every few years, the answer was the Synod of Bishops, he said, thus providing an organ of direct consultation and some means of continual dialogue on the key issues of Church life.

PRIESTS' SENATE of the Archdiocese of Miami met recently at the Archdiocesan Hall to consider nominations for the Archdiocesan Personnel Board, the Senate document on the permanent diaconate and the document on due process. Another meeting is scheduled in the near future, according to Father William Hennessey, Senate president.

In his opinion, most persons, especially those of the press, have not taken this fact into consideration and not only misjudge the Synod but overestimate the possible effect of each Synod session and "inevitably create the effect of disillusionment at the close of each session. "Meanwhile," Archbishop McGrath continued, "they profoundly underestimate the long-term effect of the Synod in the whole life of the Church."

"**THEY** look for miraculous and immediate results from each session; and this shortsightedness prevents their seeing the deeper benefits of continued, ongoing dialogue in the Universal Church," he said.

The important fact is that the Synod is a reality in the Church and is improving year by year, the prelate noted, but added that the Synod is not yet a habit or acquired way of doing things in the universal Church, remarking that respective episcopal conferences tend to prepare for a Synod when it is upcoming, participate actively through their delegates, publish the

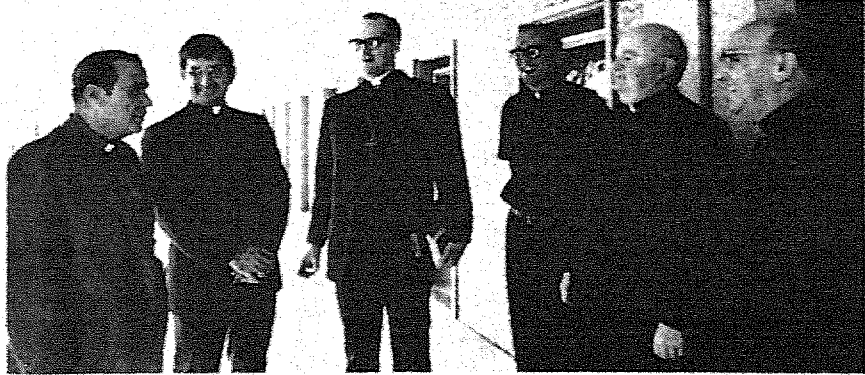
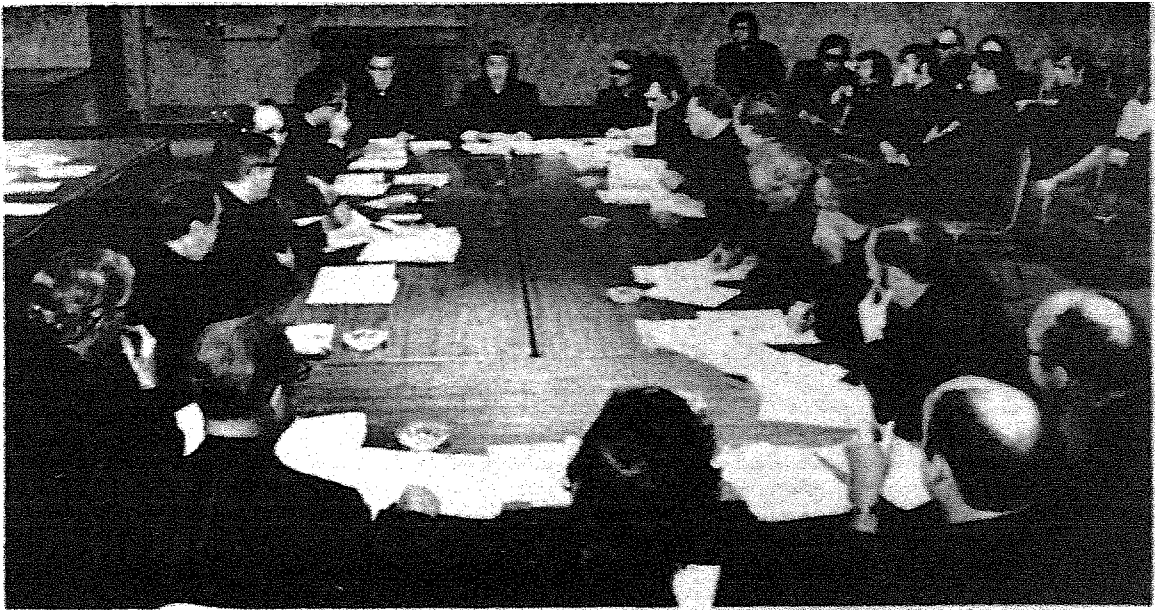
approved conclusions at home "and then go about their ordinary labors without a continued attention to their ongoing collegial consultation with the Holy Father."

ACCORDING to Archbishop McGrath, proposals made by the 1967 session of the Synod on seminary reform, Liturgical reform (especially the Mass), Mixed Marriage, doctrinal questions of the day, and reform of the Code of Canon Law, have all been implemented by the Pope.

The second session in 1969 was an extraordinary session and took up the basic underlying question of relations between the Holy See and the Episcopal Conferences (or Patriarchates), and the relations of these between themselves. It brought out a series of resolutions for more dynamic and effective Church contacts, vertical and horizontal, Archbishop McGrath stated.

DURING last year's Ordinary Synod the two topics, Priestly Ministry and World Justice, were chosen by the Pope after the Council

(continued on page 22)



PROMINENT SPEAKER at the opening program of the Committee for the Continuing Education of the Clergy at the Major Seminary of St. Vincent de Paul on Tuesday was Archbishop Marcos McGrath, center, shown with Father Bernardino Gomez and Auxiliary Bishop Rene H. Gracida, left; and Father Urban Voll, O.P.; Msgr. John Connor, seminary rector; and Father Toribio Mezquita, C.M., right.

Abp. Carroll to get award

Archbishop Coleman F. Carroll has been named recipient of the 1972 United Cerebral Palsy of Miami Humanitarian Award. It was announced this week by association president, Fred Stanton.

Presentation of the award will be made to the Archbishop of Miami during a dinner in his honor on Saturday, Dec. 2, at the Hotel Deauville, Miami Beach.

According to Dr. Ben J. Sheppard, chairman of this year's award dinner, proceeds from the \$100-a-plate event will be used to continue the specialized services now offered at the United Cerebral Palsy

Center, which provides speech, physical and occupational therapy as well as education and medical programs for nearly 500 children and adults.

A social hour at 7 p.m. will precede 8 p.m. dinner, during which entertainment

will be provided.

Reservations may be made by contacting John Horan, executive director of the Center at 635-1466.

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Themes for 1974 Synod submitted to Pope Paul

By FATHER LEO E. McFADDEN
VATICAN CITY — (NC) — Ten possible themes for the Synod of Bishops' meeting to be held in the Vatican in 1972 were submitted to Pope Paul VI by the 15-member council of the secretariat of the synod. The council met here Oct. 24-27.

Cardinal John Krol of Philadelphia, president of the U.S. National Conference of Catholic Bishops and an elected member of the synod council, said the themes include family life, the teaching authority of the Church (magisterium) and the problems of faith today, local churches, marriage, youth, the missions, justice, secular-

ism, prayer life and penitence.

Cardinal Krol said that some of the themes were suggested by council members at their first plenary meeting in the Vatican Feb. 29-March 3, and others were made by bishops at the 1971 synod session and by bishops' conferences.

"NO MATTER what their origin," Cardinal Krol told NC News, "every theme submitted to the Pope was judged on the basis of relevance to the mission of the Church and the urgency of the subject to the needs of the times."

The cardinal added that another criterion was the number and composition of

bishops' conferences suggesting a particular theme.

In submitting its list to Pope Paul — who alone will choose the theme of the 1974 synod session — the council recommended that only one theme form the agenda of the next synod.

This does not mean, however, that Pope Paul must exclude nine themes in choosing one, because many of them are related.

As Cardinal Krol explained, if the Pope chooses family life, the synod could discuss the problems of marriage, youth, catechesis and the role of the laity in the modern Church. If the magisterium is the chosen theme, then the synod would consider

such topics as dialogue, ecumenism, catechetics and the relationship with theologians.

EXPANDING on this point of the close connection of many of the suggested themes, the cardinal said:

"The Church has always taught that marriage is something sacred, a sacrament. Originating from a divine mandate, it is by its very nature indissoluble. Yet the secularization of the times speaks easily of divorce and infidelity.

"We speak of procreation and education of children, while the world speaks of contraception and abortion and suggests that parents delegate others to teach their children."

Cardinal Krol added that the problems of youth, the responsibility of the family in the community, the treatment of separated and divorced people, the relationship and responsibility of children in the family — all of these problems are closely related to family life.

The cardinal emphasized that Pope Paul has not yet chosen a theme for the next synod and that he was merely using family life as an example of how several topics can be combined into one theme.

In submitting its recommendations to the Pope, the council indicated the themes "most preferred, relevant or urgent." The council also sug-

gested the "path of possible development of the particular themes."

THE PRESENT council is composed of three prelates appointed by Pope Paul and 12 members elected from among those in attendance at the 1971 synod session to represent the various continents.

Cardinal Krol, one of the top vote-getters of those elected, and Cardinal Maurice Roy of Quebec, a papal appointee, represent North America.

At the conclusion of the next synod session, a new council will be elected to advise the synod secretariat in planning the subsequent session.



CUT CRYSTAL undergoes inspection by Father Austin Eustace in his factory in Dungannon, County Tyrone, Northern Ireland. In operation for about a year, Tyrone Crystal, Ltd., is a public company underwritten by a Catholic parish that was set up mainly as a "self help" project to relieve a dire unemployment situation. The factory hires and trains both Catholics and Protestants. Father Eustace, who is also a parish priest, has organized two other such community-oriented projects, and a fourth factory, for the manufacture of scientific and industrial glass is under construction.

250 U.S. Bishops will meet on Church issues

WASHINGTON — (NC) — The U.S. Bishops will meet here Nov. 13-17 to consider issues ranging from the implementation of the recent Vatican decrees on minor orders to Catholic participation in the United States bicentennial observance in 1976.

About 250 prelates from across the country also will consider budgets and plans for their organizations, the National Conference of Catholic Bishops and the United States Catholic Conference, and select officials to fill open positions in both groups.

The bishops' meeting, to be held in the Marriott Twin Bridges Motor Hotel, will be the last of their twice-yearly general meetings. Beginning next year, they will meet as a group only once.

At the November meeting, the bishops will consider proposals on implementation of the papal decree on minor orders submitted by the NCCB Committee on Pastoral Research and Practices. They also will hear a progress report on the diaconate in the U.S. from the NCCB Committee on the Permanent Diaconate.

A PASTORAL letter on Catholic education, entitled "To Teach as Jesus Did," will be presented to the bishops for voting. If approved, the document will be the first collective pastoral issued by the U.S. prelates since 1968.

The bishops also will be asked to approve a plan for the continuing education of priests prepared by the NCCB's Committee on Priestly Formation. In addition, they will consider a proposal to create a permanent NCCB Committee on Priestly Life and Ministry and a staff-level secretariat to work with the panel. The proposal has been developed by an ad hoc committee on priestly life and ministry established by the bishops last year to implement their study on the priesthood.

A position paper on "Youth and the Church," prepared by Bishop William D. Borders of Orlando, Fla., will be presented to the bishops by

the USCC Education Committee. The paper urges the Church to "develop a realistic ecclesial atmosphere congenial to the life style of youth."

The USCC's Committee on Social Development will offer the bishops a proposal to set up a committee to plan Catholic participation in the 1976 bicentennial celebrations. The proposal urges creation of a national conference on justice in the world.

GOP, Dem, USCC stances compared

WASHINGTON — (NC) — The U.S. Catholic Conference Justice and Peace Division has compared Democratic and Republican platform statements with a USCC statement presented to the parties' platform writers last summer.

A comparison sheet sent to diocesan justice and peace commissions in late October simply lists the Republican, Democratic and USCC statements in parallel columns, and draws no conclusions about the platforms.

The statements cover a variety of foreign policy and related issues including the United Nations, Cuba, the arms race, military spending, amnesty and Vietnam.

ON VIETNAM the comparison shows the following positions:

USCC: "The speedy ending of this war is a moral imperative of the highest priority."

Democrats: "If the war is not ended before the next Democratic Administration takes office, we pledge, as the first order of business, an immediate and complete withdrawal of all U.S. forces in Indo-China. All U.S. military action in Southeast Asia will cease."

Republicans: "Withdraw remaining American forces from Vietnam four months after an internationally supervised cease-fire has gone into effect

throughout Indochina and all prisoners have been returned.

THE SOCIAL development panel also will propose a statement on current problems in rural life in the U.S. intended to mark the 50th anniversary next year of the National Catholic Rural Life Conference.

Finally, the USCC Communications Committee will report on a plan being developed by the National Catholic News Service to establish a nationwide teletype network between itself and diocesan newspapers.

On Cuba, the comparison shows:

USCC: "End this economic blockade against Cuba and normalize our economic relations."

Democrats: "Re-examine our relations with Cuba, after 13 years of boycott, crisis and hostility, and seek a way to resolve this cold war confrontation on mutually acceptable terms."

Republicans: "Continuing campaign by Cuba to foment violence and support subversion in other countries makes it ineligible for readmission to the community of American states."

ON AMNESTY, the comparison shows:

USCC: "Grant generous pardon of convictions incurred under the Selective Service Act, with the understanding that sincere CO's (Conscientious Objectors) should remain open in principle to some form of service to the community."

Democrats: "Declare an amnesty on an appropriate basis, when the fighting has ceased and our troops and prisoners of war have returned."

Republicans: "Reject all proposals to grant amnesty to those who have broken the law by evading military service."

Bishops of Chile warn on danger of civil war

By FATHER JOSE KUHL
SANTIAGO, Chile — (NC) — Chile's bishops issued a call for domestic peace as conflict between the Marxist government and opposition groups sharply increased, threatening civil war.

In addition to the labor controversies dividing the people, the bishops said, "there is a smoldering confrontation between large sectors of the population which could easily lead to a struggle of untold consequences, including the liquidation of one whole class.

They did not identify the threatened group of Chileans. The bishops' warning came as opposition parties and organizations staged several strikes climaxed by a Day of Silence to protest government economic and social policies, plus restrictions on press, radio and television.

THE GROUPS are united in the National Commando for People's Defense and are pressing President Salvador Allende's administration to grant eight demands.

The demands include respect for civil rights, a free

press, social change in accordance with law, people's participation in reform decisions, job security, an end to violence, freedom to travel abroad, and an end to political control of economic resources.

The bishops asked President Allende to accept these points "as a peaceful way to solve the crisis."

But they also asked opposition leaders to "maintain obedience to the constitutionally elected authorities." Because much of the opposition comes from the rich, the bishops also warned that "social change must continue to liberate the poor" and assure the "participation of Chileans of all levels" in building a new society.

The bishops said they feel confident that "the difficult economic situation, stemming from a scarcity of goods, can be solved by the cooperation of all."

A SERIES of strikes has resulted in a shortage of food-stuffs. Gasoline has been rationed. Many shops are running out of merchandise.

At the least opportunity housewives in Santiago and

other large cities lean from their windows and pound pots, pans and skillets to protest against the shortages.

The strikes have been joined by truckers, shopkeepers, doctors, dentists, engineers, architects and other professionals, as well as students and some factory workers.

But the leftist groups supporting Marxist President Allende have taken over some jobs as strike-breakers.

There have been some violent clashes.

The bishops said in their statement, read at Sunday Masses in more than 700 parishes, that the threatening armed struggle "must be avoided at all costs."

THE BISHOPS met with President Allende a week before issuing their statement.

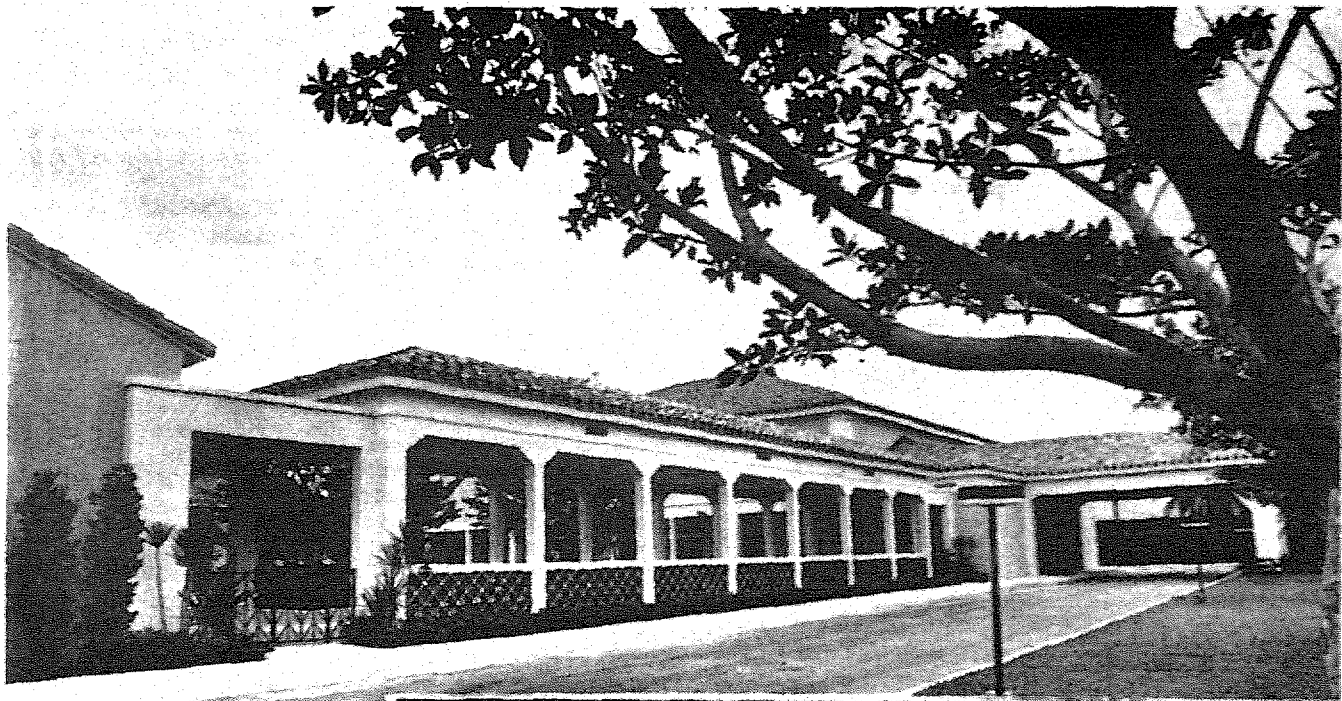
The prelates said that by the time of the March 1973 elections there must be "a democratic climate and total freedom." The government, they added, could draw "guidelines to reorient its policies" in accordance with the election results.

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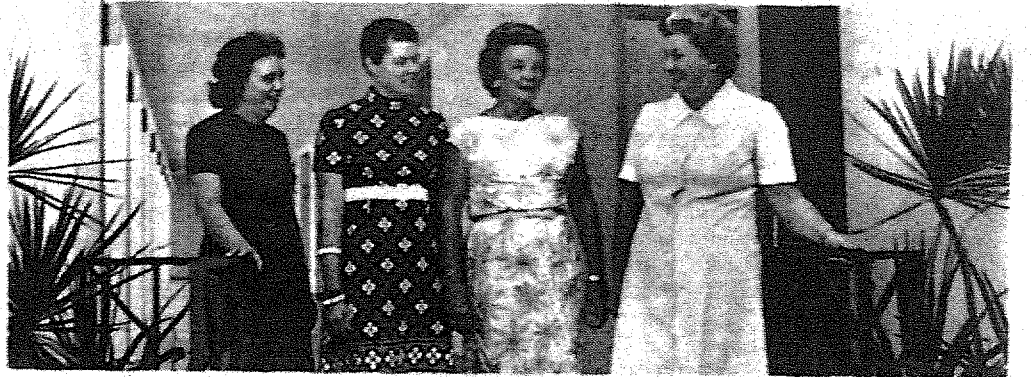


New center blessed at Palm Beach

EXTERIOR view of the new St. Edward parish center blessed last week by Archbishop Coleman F. Carroll is shown above. At right the Archbishop celebrated Mass in the new structure for delegates to the Fall meeting of the East Coast Deanery of the Miami Archdiocesan Council of Catholic Women.



PALM BEACH Mayor Earl T. Smith greets Archbishop Carroll accompanied by J.N. Peterson, a parishioner of St. Edward Church.



ACCW LEADERS, Mrs. Robert Ulseth, Council vice president; Mrs. John Drolshagen, president, St. Edward Guild; Mrs. Julian Hummiston, president, East Coast Deanery; and Mrs. Dan McCarthy, ACCW president, were among those welcoming Archbishop Carroll to the Palm Beach area.

Multi-purpose facility at St. Edward parish

PALM BEACH — The newest multi-purpose facility in the Archdiocese of Miami was blessed last week by Archbishop Coleman F. Carroll during ceremonies at St. Edward Parish Center.

Eight classrooms, a library, social rooms, and a stage area which can be utilized for theatrical productions or cultural presentations are included in the structure, designed by architects, Alfred D. Reid Associates of Pittsburgh.

In a brief homily during the Mass which he celebrated in the new structure for members of the East Coast Deanery of the Miami ACCW convening in Palm Beach for their Fall meeting, Archbishop Carroll pointed out that the new complex will provide facilities for religious instruction for adults and youth as well as recreational facilities for persons of all ages and

noted that the Center will fulfill a great need in the Palm Beach area.

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FIRST NAMES	AGE	SEX	RELIGION	FIRST COMMUNION	CONFIRMATION	ATTEND WEEKLY		EDUCATIONAL LEVEL	OCCUPATION		
HUSBAND		M <input checked="" type="checkbox"/> F <input checked="" type="checkbox"/>	CATHOLIC <input checked="" type="checkbox"/> PROTESTANT <input checked="" type="checkbox"/> JEWISH <input checked="" type="checkbox"/> OTHER <input checked="" type="checkbox"/>	YES <input checked="" type="checkbox"/> NO <input checked="" type="checkbox"/>	YES <input checked="" type="checkbox"/> NO <input checked="" type="checkbox"/>	MASS <input checked="" type="checkbox"/> COMMUNION <input checked="" type="checkbox"/>	YES <input checked="" type="checkbox"/> NO <input checked="" type="checkbox"/>	GRADE SCHOOL <input checked="" type="checkbox"/> HIGH SCHOOL <input checked="" type="checkbox"/> COLLEGE <input checked="" type="checkbox"/> COLLEGE GRAD <input checked="" type="checkbox"/>			
WIFE											
SINGLE CHILDREN	AGE	SEX	RELIGION	FIRST COMMUNION	CONFIRMATION	ATTEND WEEKLY		TYPE OF SCHOOL ATTENDING	GRADE	ATTENDS RELIGIOUS DISCUSSION	OCCUPATION IF WORKING
FIRST NAMES		M <input checked="" type="checkbox"/> F <input checked="" type="checkbox"/>	CATHOLIC <input checked="" type="checkbox"/> PROTESTANT <input checked="" type="checkbox"/> JEWISH <input checked="" type="checkbox"/> OTHER <input checked="" type="checkbox"/>	YES <input checked="" type="checkbox"/> NO <input checked="" type="checkbox"/>	YES <input checked="" type="checkbox"/> NO <input checked="" type="checkbox"/>	MASS <input checked="" type="checkbox"/> COMMUNION <input checked="" type="checkbox"/>	YES <input checked="" type="checkbox"/> NO <input checked="" type="checkbox"/>	GRADE SCHOOL <input checked="" type="checkbox"/> HIGH SCHOOL <input checked="" type="checkbox"/> COLLEGE <input checked="" type="checkbox"/> COLLEGE GRAD <input checked="" type="checkbox"/>		YES <input checked="" type="checkbox"/> NO <input checked="" type="checkbox"/>	
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 []

Archdiocese of Miami

6.											
7.											
OTHERS LIVING HERE											RELATIONSHIP TO HEAD OF HOUSEHOLD
1.											
2.											

HAS YOUR FAMILY MADE ITS EASTER DUTY IN 1972? YES NO

WOULD YOU BE INTERESTED IN ADULT RELIGIOUS DISCUSSION? YES NO

ARE YOU INTERESTED IN TAKING PART IN PARISH ACTIVITIES? WOMEN'S CLUB MEN'S CLUB LECTORS/USHERS OTHER

ARE YOU A YEAR ROUND OR SEASONAL RESIDENT? YEAR ROUND SEASONAL

HOW MANY MONTHS OF THE YEAR DO YOU RESIDE IN FLORIDA?

ARE ANY RESIDENT MEMBERS OF THE FAMILY HANDICAPPED? YES NO

RETARDED BLIND DEAF OTHER

CONFINED TO THE HOME YES NO

WRITE NUMBERS LIKE THIS

0	5
1	6
2	7
3	8
4	9

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

Here's how to fill out census

FOLLOWING ARE DETAILED INSTRUCTIONS ON 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.

Candidates polled on abortion issue

The Right to Life Committees of five South Florida counties polled the candidates in the Nov. 7 election for their views on abortion and found that 43 favored a restrictive law and 33 favored the present or lenient laws allowing abortions.

The committees of Broward, Palm Beach, Collier, Monroe and Dade counties found the candidates divided this way MORE RESTRICTIVE (MR), LESS RESTRICTIVE (LR):

U. S. CONGRESS

District 10 — L. A. Skip Bafalis (R) MR; Bill Sikes (D)

LR.
District 11 — Paul Rogers (D) MR; Joel Gustafson (R)
LR.
District 12 — J. Herbert Burke (R) MR; Jim Stephanis (D) LR.
LR.
District 13 — Paul Bethel (R) MR; William Lehman (D) MR.
LR.
District 14 — Claude Pepper (R) MR.
District 15 — Ellis Rubin (R) MR.
(Dante Fascell (D) does not approve of a National reform

abortion law, at this time.)
PUBLIC SERVICE COMMISSION
Paula Hawkins (R) MR; Gerald Lewis (D) LR.
STATE SENATE
District 26 — Frank Wacha, (D) MR; Russell Sykes (R) MR.
District 27 — Philip Lewis (D) MR; J. Pat Beacom (R) LR.
District 28 — Tom Johnson (R) MR; Don Childers (D) LR.
(continued on page 26)

Editorials

Nov. 7 — fulfill an obligation to your conscience

As election day next Tuesday approaches, a sense of apathy seems to linger in the air after the experience of two recent primaries which evoked so little response that poll watchers had to keep one another awake.

If this is a correct appraisal of voter sentiment, an impending tragedy is apparent. Aside from the most important office in the world — the U.S. presidency — voters will be electing officials who will represent them in the years ahead on the national, state, and local levels. Also, in most counties they will be selecting or rejecting various bond issues — and these, too, in many cases, will have a profound result in the decades to come.

Dade's Metro officials have tagged their 10-proposition, \$634 million bond issue a "Decade of Progress."

Labeled "County Questions," numbers one through ten, the bond proposals will appear at the top, far right of the ballots on automatic voting machines.

They provide for a variety of improvements aimed at upgrading the quality of life in Dade County, as well as meeting the critical needs of the county's population.

AMONG the items under consideration will be new regional sewage treatment plants and the expansion of existing facilities. Also, an important first step in reversing the current trend of environmental deterioration will be considered by voters who will be deciding on the allocation of funds to garbage and trash disposal facilities.

A rapid transit system, slicing through the county along a 54-mile system extending from Cutler Ridge to 163rd St. in North Dade, will be another concern of the electorate.

Another item will include funds for health care facilities, including primary health care centers in four regions, and major renovations at Jackson Memorial Hospital.

Expanded library facilities and funding for a new courthouse along with regional facilities to accommodate growing needs are other issues.

Ten million dollars is sought for housing rehabilitation. New park and recreational improvements and a new zoological park and street safety improvements are also requested.

It is expected that one-half of Dade property owners will be taxed \$20 each year additionally if all of the bond issues passes.

Whether these issues are approved depends upon each of us and the interest and concern we have for the general good. We must point out that this is an opportunity for the county to move ahead in various areas of extreme need, particularly housing, transportation and pollution control. And, too, the needs of our people for adequate recreational facilities must not be forgotten.

We urge our readers to study the features of each of the 10 questions and to consider if indeed these proposals can give you, your loved ones and your fellow citizens the improvements which are sorely needed.

Most importantly, we feel it is the obligation in conscience of each person to vote, whether or not he is delighted by the candidates or the issues involved.

Let us make next Tuesday one of the most successful election days on record. Let each of us vote.

*** **

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What Now?

As rumors of peace hang in the air, fighting still sends Vietnamese soldiers and civilians to the many holes carved in the earth of the war torn land — and this picture calls to mind the question: What

now? What if peace does occur, will all countries concerned join to repair not only scars in the earth but those of the people, such as this woman and this man? Will as much human dedication and passion be spent in healing as was in hurting? Will all sides turn the sword in the North and South into the plowshare and make the bomb-pitted and defoliated land green and fruitful again?

Serra taking new look

ALTOONA, Pa. — (NC) — Serra International is taking a "new look at the Church," and at its own methods of encouraging vocations, a Serra official told a meeting here.

The "new look" includes changes in seminary vocations programs and even changes in the ways priests and bishops work, according to Lawrence J. Hayes, vice president of the laymen's group dedicated to encouraging vocations to the priesthood.

"It's my opinion," Hayes told a Serra district meeting, "that we should limit the terms of bishops and priests. The details can be worked out. Pastors, for example, might be limited to five year terms. And the people of a parish should be in on such a decision-making process."

"WHILE the decision-making process remains with the bishop, I think the concept of accountability should be stressed more and more. The people have a right to know what the pastor and his associates are doing for the People of God in the communities in which they serve," he stressed. "The level of dialogue between them must be raised, and their sharing of experiences must be intensified."

For some blessings, we must exert ourselves

By MSGR. JAMES J. WALSH

No matter how often we use the expression: "God works in mysterious ways," there is no danger of its becoming trite, because hardly a day goes by without fresh proof in our own lives of its truth.

For instance, we notice in the Gospels that He sometimes dispenses astonishing favors to those who do not even ask Him.

When Peter cut off the ear of Malchus, it is very doubtful that the poor man who was helping to arrest Christ dared lose face to the point of asking for a cure.

But Christ cured him anyhow, an unexpected kindness that must have caused the servant to find his work distasteful.

MANY OTHERS, as it were, had divine favors handed to them out of the blue. We find ourselves in this group. The "born" Catholic had the gift of Faith and the indescribably great privileges of sanctifying graces given to him even before he knew his name.

We were blessed with a soul and body without asking for them. We were given parents who put our needs before their own. We were placed in a country especially favored by God.

In every life there are to be found many such unsolicited blessings. But at the same time, it seems as if God has so ordained it that some other important needs will be obtained from Him only after considerable effort and strain on our part.

Some things will not come to us as a result of sitting quietly or making a half-hearted effort. We have to rouse ourselves in these matters to unusual efforts and solicit the help of others.

For example, take the case of the paralytic in the Gospel. It's really an extraordinary story of boldness and determination. There was Our Lord inside a small house which was literally packed to the doors.

THE CROWD overflowed down the street. There across the street was this invalid lying helpless on his pallet, anxious to speak to Christ, but unable even to get near Him.

He had friends, however, who were as confident as he that if they could but get him to Our Lord, everything would be taken care of. These friends not only had the Faith, but they acted as if they had had commando training.

Not being able to get in the door, they take the man, bed and all, up on the roof of the house, and without further ado, start pulling the tiles off until they had a large enough hole to get his bed through.

If Our Lord were capable of surprise, He would have stopped speaking in amazement to see a bed coming down at Him through the roof. As it was, He had to interrupt His talk out of sheer admiration for the faith and



MSGR. JAMES J. WALSH

ingenuity of the friends. Of course, the sick man was cured.

There are some powerful lessons in this for us. If the paralytic had been too proud to ask for help, if he had merely sat and waited for something good to happen to him, he would have died with his palsy, and his friends never would have had the opportunity of gaining the great merit they did.

In our daily rounds, there are times when we must be humble enough to get the spiritual help of others. Some favors we need from God will come only if we go to extraordinary effort, and put ourselves and perhaps others to more than a little bother.

FOR SOME problems, we need to rally the help of friends. We need others to plead our cause before God.

Like the invalid being hoisted to the roof, a sight that must have started tongues wagging, perhaps even in derision, we need to ignore what others may think in putting our case before God.

The extra effort may involve not only more prayers, but more penance to win from God the blessing of someone's conversion, the overcoming of a vice, the restoration of peace in the home.

In God's plan, the only way some people are going to pull out of the rut of lukewarmness and spiritual apathy is by pushing and shoving themselves into action.

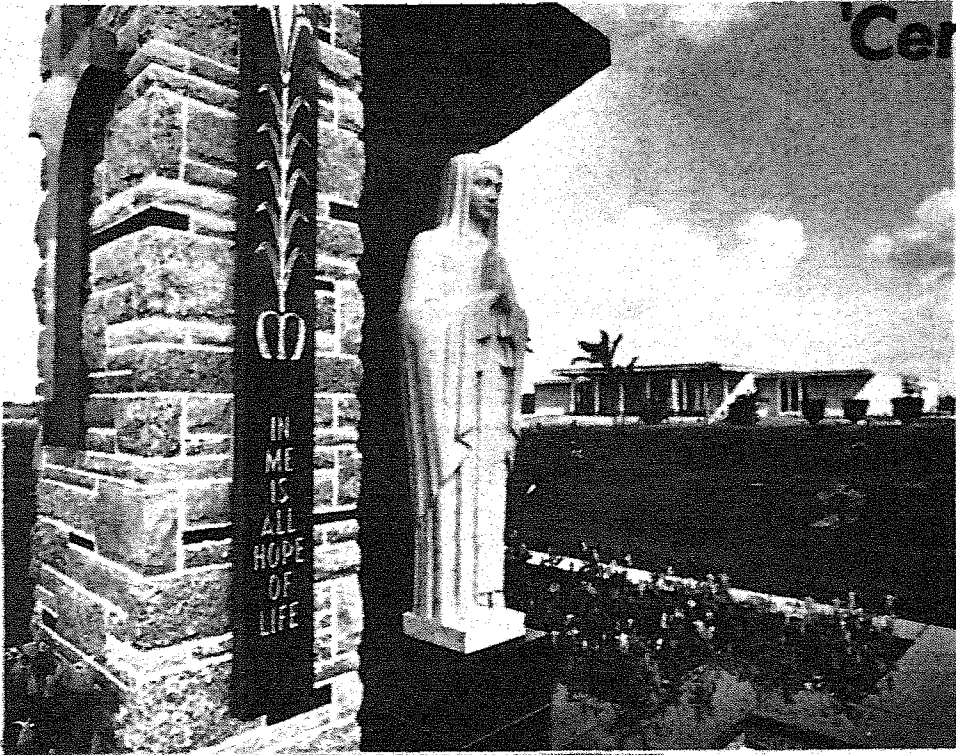
Sitting and hoping for the best brings on decay and failure. And when we feel inadequate to the point of discouragement, like the paralytic, then we have to get others to lend us a hand. Imagine how happy the cured man was to do something in return for his friends.

Notice, too, in these hard won favors, that God always gives more than was sought. The sick man and his friends were looking for a cure. They received considerably more.

This is the same man to whom Christ said: "Thy sins are forgiven thee." Perhaps his soul needed far more divine help than his body. At any rate, He rewarded his perseverance in prayer by offering him the friendship of God, the certainty that his soul was cleansed of sin, and as an external proof of this wonder, He gave him a new pair of legs.

So with us. The more effort we make to rouse ourselves in Faith the more must God show His mercy and goodness to us.

'Cemetery Sunday' will be observed



NEW STATUARY at Our Lady of Mercy Cemetery adds a sense of peace and serves as a reminder that the Saints are watching over the souls, especially during the past week including All Souls and All Saints Day. The Sacred Heart statue at left prays silently with the mausoleum in the background, while at right St. Joseph reminds the visitor of the value of work done while on earth.



Sunday, Nov. 5, will be observed as Annual Cemetery Sunday marking the beginning of the month dedicated to the souls of the departed.

Aside from the liturgical observance of All Souls Day on Nov. 2, special customs observed by Catholics throughout the world attest to the interest that the living have for the spiritual welfare of their dead.

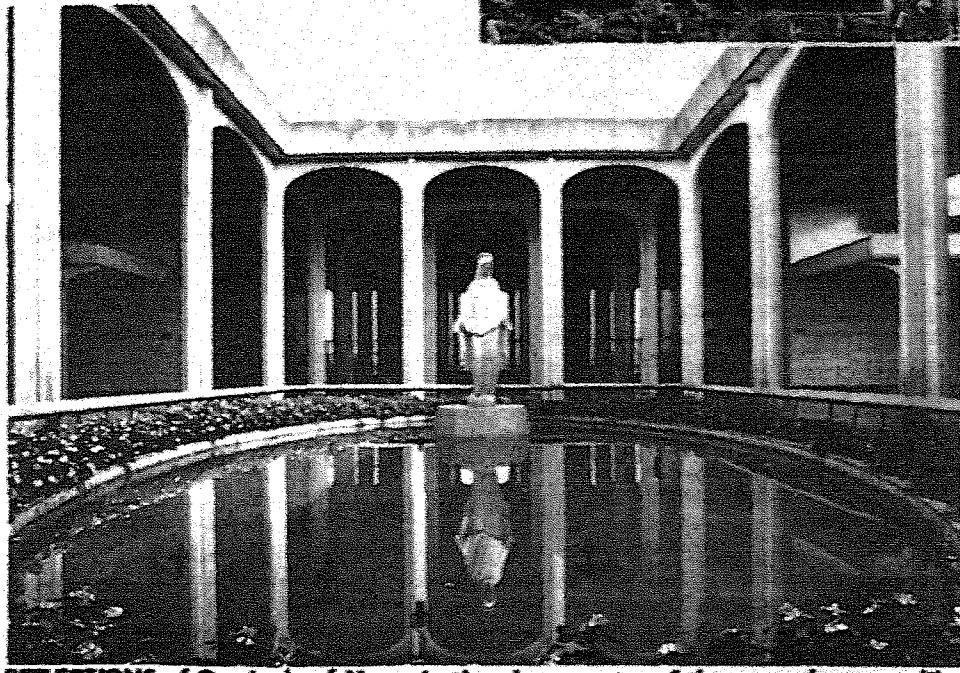
A tradition in almost all countries is the visiting of cemeteries to pray at the grave of deceased loved ones.

ON THE occasion of Cemetery Sunday, the National Catholic Cemetery Conference pointed out that "Death has always been a focal point of Christian teaching, in the Liturgy, art, music and in the customs and traditions of people. To be sure, the Christian looks upon dying as a part of living and his view of death can only be understood in terms of Christian living of which death is a part — as much a part of living as being born. The Christian, sometimes forgetful, is nevertheless kept aware of his pilgrim nature, that he is a wayfarer in the world, that the earth is not his goal or true home."

The NCCC adds that "the carrying of the body to the Catholic cemetery is our act of faith in the Resurrection and is symbolic of the continuous prayer of the faithful for a quick emergence into the new life made possible by the annihilation of the body. The cemetery is a resting place. The journey is ended. Now no longer do we tend toward God — we are with Him."



PRIESTS' GRAVES are watched over by St. John Viannay who bears witness to the inscription "Thou are a priest forever," and who kneels over the portion of the cemetery that is only just beginning to be used.



REFLECTIONS of Our Lady of Mercy in the glassy water of the mausoleum are like the two halves of existence, life and death, the life on earth a pale reflection of the life after death seen only as "through a glass darkly."

BANK HOLIDAY NOTICE GENERAL ELECTION DAY

Tuesday, November 7, 1972, being a LEGAL HOLIDAY, the banks comprising the membership of the Dade County Bankers Association, Inc. will NOT be open for business on that date.

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Around the Archdiocese

Chaplain joins delegates for medical convention

FORT LAUDERDALE — Father Richard P. Scherer, Archdiocesan Director of Hospitals and chaplain at Holy Cross Hospital, will be among delegates participating in sessions of the National Federation of Catholic Physicians Guilds annual meeting Nov. 25 and 26 in Cincinnati.

Scherer plans are in progress for new activities by the Archdiocese of Miami's Catholic Physicians Guild, of which he is moderator. In conjunction with this he has asked any physician planning to attend the Cincinnati meeting to contact him at Holy Cross Hospital or by calling him at 771-8000.

According to Father

Palm Beach County

"Laymen in the Church" will be the topic of a talk to be presented by Father Lloyd W. Johnson, associate pastor, St. Gregory Episcopal Church, Boca Raton, at the Monday, Nov. 6, meeting of the St. Lucy Women's Guild, Highland Beach. The meeting and breakfast will be held at the Holiday Inn at 9 a.m.

For reservations call 391-3265.

The first annual tea of the Women's Guild of Holy Name parish, West Palm Beach is slated for Sunday, Nov. 5, from 2 to 4 p.m., in Fatima Hall. For tickets call 683-0385 or 686-2638.

Broward County

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

The annual Masquerade Ball hosted by the St. Helen's Women's Guild, Ft. Lauderdale, is set for 8:30 p.m., Saturday, Nov. 4, at St. Thomas Aquinas High School. The Bob Manning Orchestra will provide the music. For reservations call Mrs. Lorraine Kukuck, 771-2663.



BROWARD CHAPTER of the Marian Center Auxiliary recently hosted a membership coffee at the Coral Ridge Country Club, Fort Lauderdale. Mgr. Rowan T. Rastatter, guest speaker, is shown with Mrs. T. Warren Lane, secretary; Mrs. James P. Lee, president; Mrs. Thomas O'Neil, vice president; and Mrs. Matthew Bulfin, treasurer.

Will help to enrich marriages

HIALEAH — A four-week Marriage Enrichment Course will begin in Immaculate Conception parish on Wednesday, Nov. 8, and continue on Nov. 15, 22, and 29.

Offered to assist couples in developing their relationships — whether they have been married for some time or are now preparing for marriage — the course will include talks, small group discussions, and panel presentations on Learning Communications, Sexuality in Marriage, Home Management, Christian Marriage.

Speakers will include Allyn D. Gibson, A.C.S.W., assistant professor of social work, Barry College; Dr. Frank J. Hildner, Michael P. Connolly, A.C.S.W., assistant professor of social work, Barry College and Father John Vaughan, Archdiocesan Coordinator of Religious Education, assisted by Father Michael Quilligan, assistant pastor, Immaculate Conception Church.

The Wednesday sessions begin at 8 p.m. and continue until 10 p.m.

A dessert and bridge party, sponsored by the Young at Heart Club, St. Elizabeth Gardens, Pompano Beach, is set for noon, Saturday, Nov. 4, in the dining room at the Gardens, 801 NE 33 St.

St. George Women's Club, Ft. Lauderdale, will sponsor their annual luncheon-fashion show and card party, Thursday, Nov. 9, beginning at 11:30 a.m. in the church hall, 3640 NW Eighth St. For tickets call Mrs. C. Pascual, 581-9353.

Dade County

A "Harvest Gourmet" dinner to benefit St. Joseph's School is scheduled for Wednesday, Nov. 8, at 6:30 p.m., in the parish hall. The dinner is sponsored by the St. Joseph's Home and School Association.

The Royaltones will provide the music for "The Presidential Party" to be held at Our Lady of Lake parish, Saturday, Nov. 4 from 9 p.m. to 1 a.m. at the parish center, 15801 NW 67 Ave. For further information call Claude Perez, 821-6300.

Women's council slates meeting

FORT LAUDERDALE — The Fall meeting of the Board of Directors of the Miami Archdiocesan Council of Catholic Women will be held Wednesday, Nov. 8, at St. Anthony parish meeting room, 901 NE Second St.

Father Laurence J. Conway, Council moderator; and Mrs. Dan McCarthy, president, will welcome board members. Reports will be presented by commission chairmen and deanery presidents.

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MIN. AMOUNT: \$1,000

5 3/4%

Annual Interest
ANNUAL YIELD 5.92%

NOW! Compare!

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MIN. AMOUNT: \$1,000

5 1/4%

Annual Interest
ANNUAL YIELD 5.39%

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ANNUAL YIELD 5.13%

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If sweet harmony is to hold sway in our cities...

By FATHER ANDREW M. GREELEY

As someone who has labored for years to promote the serious consideration of ethnicity in American society, I must confess to having mixed emotions about the definitive rediscovery of the "ethnics" in the election campaign.

I lament that they were rediscovered after they had deserted the Democratic candidate and not before. And I'm appalled about the stupid, insensitive and downright ignorant comments made about ethnics in the American press.

In a brilliant article I read recently, the historian Thaddeus Radzialowski comments, "The American view of the immigrant and his progeny has changed considerably. The brutish, antidemocratic ignoramus; the strikebreaking supplanter of honest American labor; the advance guard of anarchism and Bolshevism; the mindless tool of the papal conspiracy was transformed by the 1940s into the kindly, gentle, slightly comic fellow who, waving his citizenship papers proudly, burred heartwarming patriotic clichés in his broken, night school English. Now he is again transformed into the racist hard-hat. These stereotypes, many of them conflicting, reveal much more about the projected hopes and hidden fears of American society than they do about the immigrant."

Research evidence from a half dozen studies has made it perfectly clear that the ethnics are less racist and less hawkish than other Americans. Yet this finding is resolutely rejected by most members of the American elites. One professor at the University of Chicago recently denounced me as irresponsible for repeating this finding in public even though he admitted that his research showed the same results. Apparently, one is a racist even if one says that ethnics are less racist than the American average.

The simple truth is that most Americans know absolutely nothing about the ethnic communities and are not interested in learning. Their stereotypes, as Professor Radzialowski says, are all they need. Among the worst of the anti-ethnic bigots are certain Catholic intellectuals and journalists for whom it is inconceivable that anything good could come out of the ethnic community.

People like Gary Wills and Sidney Callahan have already made it clear that there is too much ethnicity in American society. And George Higgins (the second-rate novelist, not the monsignor) thinks that the Irish would be well advised to forget everything in their past because there was nothing there but "mud huts and misery." (And faith and a fight for freedom and poetry and song and storytelling and mysticism — but Mr. Higgins is apparently not interested.)

NOW COMES Gerald Sherry, the Flying Dutchman of Catholic journalism. He denounces me for playing on ethnic fears. That's right, Gerry, old man, the ethnics have nothing to be afraid of. There is no crime in the city, no drug problem, no collapse of urban life. Strange that black Americans see exactly the same problems.

(By the way, Mr. Sherry recently announced that I had written myself out of the Church by my criticism of bishops. Strange. I thought faith was directed at the gospel and not at the virtue and competency of the hierarchy. When Mr. Sherry arrives on the scene at a new newspaper he promptly drops all "liberal" columnists on the grounds that He will give the "liberal" opinion.)

Whether the Catholic press and Catholic universities and Catholic scholars will ever achieve enough maturity to be able to take a look simultaneously critical and sympathetic, sophisticated and warm, at the ethnic immigrant communities and their hopes and fears, their promises and their potential seems to me to be an open question. I'm not holding my breath.

YET THERE might be good reason for doing so. As Professor Radzialowski says at the conclusion of his article: "It is a fact that Americans know almost nothing about him (the ethnic) or the communities he established in our urban areas. Solutions to our national urban crisis must be based on knowledge of how the city is organized."

It is obvious that ethnic communities as well as the black community are integral parts of the city scene. Therefore it is necessary to understand the former just as we are beginning to understand the latter if peace is to be restored to our cities.

'Mass media necessary to religious renewal'

LONDON — (NC) — The communications media are an indispensable ingredient in the religious renewal movements of modern times, especially in ecumenical activities. Archbishop Edward Heston, president of the Pontifical Commission for Social Communications, said here.

The American archbishop also forecast eventual Catholic membership in the World Council of Churches,

although he did not specify a date for this development.

ONE of the Vatican's foremost experts on press-radio-television communication, the archbishop was in Britain for nearly a week as a guest of the government.

He conferred with Anglican Archbishop Michael Ramsey of Canterbury and made a Christmas television tape for the British Broadcasting Corporation (BBC) during his visit.



Bless the Lord, O my soul!
O Lord, my God, you are great indeed!
... You water the mountains from your
palace;
the earth is replete with the fruit of your
works.
You raise grass for the cattle,

and vegetation for men's use,
producing bread from the earth,
and wine to gladden men's hearts
so that their faces gleam with oil,
and bread fortifies the hearts of men.

Psalm 104: 1, 13-15

Protestant ecumenism, whither?

By DALE FRANCIS

There has been no more serious blow to Protestant ecumenism than the withdrawal of the United Presbyterian Church from the Consultation on Church Union. It was a decision of the membership in assembly and what made it most ironical was that the real impetus for the movement had begun within Presbyterianism.

Today there are those who have written the obituary of COCU and no one doubts that the progress towards what had been called the Church of Christ Uniting has been slowed almost to the point of stalling.

It is worth while to look at what has happened because it speaks to the whole question of the future of ecumenism and the direction that ecumenism is to take.

When the plan for the Church of Christ Uniting was announced, one enthusiastic Catholic theologian hailed it not only as the plan that would bring about ecumenism within Protestantism but went on to say it offered a blueprint for future ecumenism that would involve the Catholic Church.

THE THEOLOGIAN spoke more from enthusiasm than knowledge; for it was apparent from the very beginning that the plan for the Church of Christ Uniting was certain to run into great difficulties within Protestantism. The sincerity of its proponents cannot be denied but from the very beginning the plan has been in difficulty.

Some Protestants who now oppose the idea of the Church of Christ Uniting have said they oppose it because they do not believe in the concept of a super-church.

This is a profound misunderstanding of the whole plan. What the Church of Christ Uniting is has no relationship to a super-church. As a matter of fact, the concept is the antithesis of this, for it is basically a plan for decentralization rather than for centralization.

The aim of the Church of Christ Uniting has been to bring the emphasis on the local church. While there would be a leadership — the proposal is to use

the term bishops — the intent is to bring control into a clustering of Christians in local areas or in groups with common interests.

Where a community might now have Episcopal, Methodist, United Church of Christ and other denominational churches, there would under the new plan be a disappearance of the denominational churches and the creation of the Church of Christ Uniting, bringing all together.

WHILE cynics might say that eventually this would harden into structuring that would resemble a super-church, it is important to understand that this is not the intent of the Church of Christ Uniting nor the expectation of those who support it.

This is precisely where the plan for the Church of Christ Uniting has always been in difficulty. First of all, consider the human factors. With the withering away of the denominational structures there would be an accompanying disappearance of positions of responsibility and power. The human expectation would have to be that many in such positions would resist what endangers their own lifetime work.

Then consider the human factor as it relates to the people. While denominations exist for other reasons, they exist as social units, too. The Episcopalian, Methodist, Presbyterian individual is a member of a church to which his parents, perhaps his grandparents, belonged. There is a very real sentimental attachment. He is asked to give up the familiar, leave the church building where he may have attended Sunday School as a child, enter into a new community. Human beings are human beings and they resist naturally what breaks them off from the continuity of their lives.

But aside from all these things, there is another factor that is of even greater importance and which strikes to the very heart of the issue of ecumenism. It is the simple fact that we have divisions within Christianity because there are very real theological differences.

IT IS NOT TRUE that all Christians have either a great attachment or a great recognition of theological differences. It has always been true in Evangelical Protestantism that there were those who found no great difficulty in moving from one denomination to another. But it must also be understood there are many who have a great awareness of and commitment to their own churches.

There are Episcopalians who are Episcopalians because they believe the Episcopal Church has truth. There are Presbyterians who are fully committed to Presbyterian theological teachings. There are Methodists who still catch the vision of the method that was proposed by John Wesley.

Therefore, however well intentioned the leaders of the Church of Christ Uniting might be, they finally ask some people to break away from very real commitments. This is not the aim of the Church of Christ Uniting. It wants only that Christians might act more fully as Christians in society and it believes this can be done best by union. But the fact is that finally the whole ecumenical concept requires that some people give up what they sincerely are unwilling to give up.

And this is the core of the whole question of all ecumenism. There can be no expectation of real Christian unity that comes through the finding of a lowest common denominator of agreement. Real Christian unity will come not through a common sinking to an agreement but through a common rising to a peak of commitment to Christ.

For Catholics this means they best serve the cause of Christian unity by being more fully Catholic, by growing spiritually, by fidelity to the teachings of the Church, by their total commitment to Christ.

If this is accompanied with love and respect for all other Christians and a willingness to recognize they, too, are seeking a fuller commitment to Christ, then unity can come, not just through man, but through the working of the Holy Spirit in the lives of us all.

Man against nature...man against man...against self

Deliverance (Warner Bros.) James Dickey is a regional poet whose vivid, gut-level poetry has won him a national following among scholars and a general, if mostly young, audience. Dickey's poems are marked by a combination of strengths — swift narrative lines, strong imagery, powerful themes, and exquisite construction.

Dickey's skill as a novelist, has a way to go before it rivals his skill as a poet. His first and so far only novel is "Deliverance," which appeared in 1970 and became both a popular pheno-

menon and a campus favorite, but which suffers from too much of the poet's touch here, too little of the novelist's sweep there.

WHATEVER its flaws as a novel, however, "Deliverance" is the sort of action-and-theme-packed work that made it an ideal property for film treatment.

John Boorman's accomplishment is producing and directing the adaptation from Dickey's own screenplay full-fills much of that promise. The film — on the surface a manly adventure about four businessmen, only one of whom is serious about it,

from Atlanta who go back to nature by taking a canoe trip down a rugged mountain stream — is full of drama and sweep.

Beyond and beneath the narrative surface lurk themes of survival pitting Man against Nature, Man against Man, and Man against himself.

It is a credit to Boorman and his principal actors (Burt Reynolds, Jon Voight, Ronny Cox and Ned Beatty) that the themes do not overpower the narrative, as they tended to in the book. One reason for this is that Dickey and Boorman were limited to doing things



SURVIVAL. Jon Voight (right) and Ned Beatty (left) hold up a fellow adventurer Burt Reynolds following a canoeing disaster in "Deliverance."

in the visual terms of film that in the novel were extended by the poet-novelist's vision expressed through his consciously connotative choice of word and phrase. Things in the film are kept largely on the taut surface and only suggest deeper, nebulous, "other" meanings.

IN structural terms, the film divides neatly into beginning, middle and end: in terms of drama, the middle is the least interesting but longest of the three parts.

The film opens with a sequence that in fact almost dwarfs all that follows: the four city slickers, well outfitted with campers and expensive gear, roar into a shabby mountain hamlet to fill up on gas and find someone to drive their cars down stream.

One of the four, the "sensitive and intelligent" character (played sensitively and intelligently by Ronny Cox) absently strums his guitar, only to be "answered" by a banjo being played on an overlooking porch. A guitar-banjo duel ensues, with Cox being outpaced by the other player, a genetically damaged mountain boy — the product, obviously, of the "isolated inbred mountain subculture."

The point about a natural, "primitive" skill over a learned, "civilized" one is obvious, but the sequence itself is excitingly filmed and musically astounding.

FROM the backwoods rest stop the men begin their journey, which will be the last adventure of its sort, because — here again the symbols are working — the wild stream is being dammed up to form a hydro-electric power source. The first day's journey is tranquil and filled with observances of natural beauty and majesty: there is an exhilarating swoop through a section of white water.

Reynolds, very obviously the boss of the pack, pontificates about the challenge of nature and how men, in order to be men, must accept it, especially, he says, when the "machines fail . . . then comes survival."

The others neither accept nor deny his yawp; rather,

they seem a mite discomfited and full of wonder about why they are there in the first place. Voight in particular is disturbed and almost painfully aware that his presence is not only unseemly but, indeed, is plainly resented — by the mountaineers they have met, by the river and nature itself.

This vague sense of unwelcome and threat is crucial to the film, and Boorman projects it well, letting the camera show, side by side, the beauty and danger of nature.

ON THE second day comes crisis and more crisis. First, there is a chance encounter with a pair of mountain men that leaves one of the party (Beatty) sexually abused, one of the mountaineers dead with one of Reynolds' hunting arrows in his chest, and the rest in moral confusion.

It is here that Dickey's

main theme develops — that man, when directly confronted by a life-or-death situation, discovers the basics within himself and either survives or perishes, period.

The rest of the journey is a nightmare, and it is not by accident that the filmmakers plunge the four men into an awesomely deep and forbidding canyon, full of merciless rapids.

Nonetheless, for mature filmgoers with patience to unravel a number of incompletely developed themes, to discount some art pretensions, and to figure out not just what happened but what it all means, "Deliverance" is a powerful and absorbing film. Its curious blend of stark realism and seemingly purposeful mysteriousness may distract some, and many others will doubtless be disturbed by the violence and the prolonged depiction of the sexual assault (A-IV)

Fond, playful return by Fellini to exciting Roma of his youth

Fellini's Roma — No other director has been as obsessed with the sources of his own inspiration as Federico Fellini. His journeys into the interior began with 8½ (1963) and have since then become increasingly his major theme.

For those who have celebrated his earlier transmutations of life into the art of film fiction, these later works are invaluable in what they reveal about the creative process and the personal vision Fellini imposes upon every film he makes.

EVEN those who have never seen a Fellini film will find his imaginary travelogue of Rome an absorbing entertainment. It is a series of vivid impressions of the Eternal City, past and present, as seen through the eyes and imagination of the director, who becomes once again the young man from the provinces who finds life in Rome even more exciting than he had dreamed.

"Fellini's Roma" is founded on an indulgent nostalgia for the Thirties and Forties which rejects present-day traffic jams, tourist traps, and imported lifestyles.

Indirectly, Fellini is saying that all that is left of the Rome he loved are the ancient monuments obstructing the path of modern progress (e.g., the subway).

HIS recreations of the past work because they catch the spirit of the time and, most of all, the ethos of a profligate people. Whether it be a village school, a local movie theater, or a boarding house, Fellini revels in ex-

pressionistic atmosphere and exaggerated images which are strikingly singular if not outrightly grotesque.

There is magic in these recaptured images from the past that eliminates the dividing line between reality and fantasy. Soem of these vignettes go on too long (such as the vaudeville sequence, although it ends with an air raid that is surely the most evocative and economical recollection in the film).

OTHERS tend to be heavy-handed (the pathetic contrast between cheap and high-class bordellos) or coyly meandering (the ecclesiastical fashion show

ridiculing the style of the pre-Vatican II church). But, all in all, "Roma's" successes far outweigh its flaws.

For Fellini, at age 52, the film is a fond and playful return to his youth. For the city, it is an elegy for a Rome that no longer exists except in his memory. His footage of the present is cold, impersonal, and purely perfunctory.

Fellini's lack of involvement with the present life of the city is clear long before he presents the concluding images of leather-jacketed bikers circling famous monuments and then roaring off into the darkness. (A-IV)

Have women, like men, the right 'to drift'?

Play It As It Lays (Universal) — Joan Didion's novel has become something of a cult book for women. For years men have pre-empted the right to drift through life and feed on their own malaise; Miss Didion has argued that women have equal rights.

The uprooted (as distinguished from the liberated) woman may react positively to the film version, but one doubts that the average housewife-mother will find much to identify with the character of Maria Wyeth (Tuesday Weld).

Her fragmentary story, a sort of odyssey into the self, while passing time between the first stages of a breakdown and a total collapse, is told through some striking

visuals: the past intercuts the present, and the voices of yesterday overlap with the voices of today.

"Play It As It Lays" is an unusual film for Frank Perry who from "David and Lisa" to "Doc," has maintained a relatively straightforward narrative structure even though he continues to emphasize the person over the plot.

His latest film, however, is so elliptically edited that his technique here seems to destroy most casual relationships and produce, instead, a series of vignettes.

If one wishes, the fragmentation of the film might be thought of as a correlative to the emotional state of the heroine, but unfortunately this fragmentation distances the viewer so that the ongoing process of a nervous breakdown becomes almost "clinical."

Perry has done what he could with a formless novel: he has given us a formless film which, basically, is no film at all but only a prelude to schizophrenia.

Perry's obvious, indeed, too slick craftsmanship only highlights the hollow center of his film. One never gets the sense that the director either sees beyond the superficial characters whose confusion he portrays or that he is striving to use their plight to make any comment of his own.

Maria's final affirmation — in response to a voice that asks "Why?" she replies, "Why not?" — might appear to be a positive statement and might have been meant as such by the director for all one knows, but in view of the world about the heroine, her husband, her child, her friends, it seems quite deterministic. One had hoped for more. (A-IV)

Alf's a Col. Blimp, stuffy and bumbling

Alf N' Family (Sherpix) The English have an inordinate love of satirizing themselves and everything they cherish.

During World War Two, it was Colonel Blimp, a stuffy upper-class figure who for all his foolishness managed to do all the right things.

Today the focus has shifted to the working-class image of Alf Garnett whose chauvinistic loyalties are clearly out-of-step with the times.

Alf is a simple but ridiculously opinionated bigot, smug in his narrow self-interests that always cause him more harm than good. By the time the film ends, Alf is an isolated, pathetic man barely tolerated by his wife and married daughter.

He justly deserves his

miserable fate and yet it is to the credit of Norman Cohen's direction of Johnny Speight's script that we feel pity for the old reprobate. Warren Mitchell carries off perfectly this complex role, never sentimentalizing the character whose closest American relative would seem to be W. C. Fields rather than television's Archie Bunker (Norman Lear's translation of Alf.)

Even better than Mitchell is Dandy Nichols who as Alf's wife suffers him with contempt. The social satire is fine but what most viewers will appreciate even more is the comedy of insult ("silly moo" — "drunken pig") that provides a consistent refrain for the episodic situations revealing the film's television origin. (A-III)

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Musical hit scheduled at campus auditorium

"Man of La Mancha," the musical hit which ran for six years on B'way, will be the Fall production of the Barry College Drama Dept., opening on Nov. 10 and continuing with 8:15 p.m. performances on Nov. 11, 12, 17 and 18 in the campus auditorium.

Chris Weaver stars in the leading role of the Don Quixote story under direction of Sister Marie Carol, O.P., department chairman. Carol Russo is cast in the female lead, Aldonza, and Jim Puig will portray Don Quixote's pragmatic sidekick, Sancho.

Peter Fuchs is musical director of the production which features the popular favorite, "The Impossible Dream" and other music by Mitch Leigh and Joe Darion.

Several theatrical innovations are included, including the use of a student-constructed thrust stage and the imaginative choreography of Barry student Marilyn Laudadio.

Tickets for the musical, with special group rates available, may be obtained by calling 754-3322.

A matinee performance is scheduled at 2:30 p.m., Saturday, Nov. 18.

Everywhere they went, Sam flipped along

There's a Seal in my Sleeping Bag, by Lyn Hancock, Knopf; Suitable for general reading.

BOOKS

The author and her husband, David, operate the Hancock Wildlife Conservation Center, Saanichton, British

Columbia, and produce films and lectures.

They have spent years studying the wildlife of the Pacific Northwest coast. Their contacts were primarily with fishermen, loggers, mounties, lighthouse keepers, and coastguardsmen.

Their expeditions were given the support of many well known and respected

organizations interested in the activities, descriptions, and eccentricities of various birds and sea animals. David is a wildlife biologist and film maker who believes strongly in the urgent need to preserve wild things.

THE REAL star of all the animals described is Sam, a fur seal, really a member of the sea lion family. The female of this species impregnated the previous year, gives birth to a single pup within a day after her arrival at the breeding grounds.

After feeding her pup for a week or so, she is off to mate for the following year. The young are then "on their own." Such was the fate of Sam, a sickly pup. David proved to Sam that he had met his master and, as his health improved, his disposition deteriorated.

Salt-water fish offended Sam's digestive system. Since a regurgitating seal with diarrhea is to be avoided, the Hancocks had fresh fish tucked away in practically every neighbor's freezer, until a neighbor or two were overheard discussing selling their freezers; then it was decided to use another service.

Sam went everywhere

with the Hancocks. Many motorists would do a double take at the sight of Sam peering out of the car. Whenever anyone asked whether the seal was housebroken, the reply was "He certainly is, he's broken four houses."

THIS BOOK also deals with the California oil spills in which 55 hundred barrels of oil spread out over the Santa Barbara Channel and flowed on to the beaches. Thousands of ducks, gulls, pelicans and other sea birds were washed up on the beaches to die of exposure after their feathers had lost their weatherproofings.

The oil spills enlarged their territory, reaching the island of San Miguel, where more seals and sea lions were found buried. A popular national magazine carried an article about the oil killing the sea animals.

The last chapter of the book deals with a day in the life of the author at home. It could easily have one climbing up the walls. The author is excellent at descriptions, and her book should prove most interesting reading, especially for those who enjoy nature's wonders.

Irene R. Hill
Pittsburgh, Pa.

FRIDAY, NOV. 10
9 p.m. — **Hornet's Nest** (1970) — As any war-movie fan knows, an American G.I. can wipe out an entire German division. And when that American is Rock Hudson, mustachioed Marine paratrooper-commando leading a rag-tag band of pre-adolescent waifs, nothing short of Rommel's Afrika Korps is going to slow things down. The sole survivor of an abortive raid on an Italian dam ripe for blowing up, Hudson is forced by the script to enlist the aid of a dirty two dozen teenyboppers to accomplish his mission. And before they'll help him, he must help the kids wipe out the Nazi contingent that wiped out their families and friends. Hudson must also contend with Sylva Koscina, an Italian-accented German doctor kidnaped by the youngsters to provide some soulful looks and to hang around for a couple of rape scenes. If all of this sounds dramatically and morally improbable and confused, it is only because it is. (B)

SUNDAY, NOV. 5
9 p.m. (ABC) — **Von Ryan's Express** (1965) — Fast-paced action thriller that focuses on some prisoners-of-war and their escape by train through the Italian Alps into Switzerland with moments of high excitement. Some scenes are played too heavily for laughs and patriotism, and one wonders if Frank Sinatra is possibly too old for this vehicle. Directed by Mark Robson, with an excellent choice of international cast in related roles. (A-1)

WEDNESDAY, NOV. 8
8:30 p.m. (ABC) — **All My Darling Daughters** — Original TV feature sounds like a corny but good show — with Robert Young starring as a more than slightly dazed dad whose four lovely daughters all decide to get married the same day.

THURSDAY, NOV. 9
9 p.m. (CBS) — **Wait Until Dark** (1967) — Audrey Hepburn stars to perfection as a recently blinded housewife determined to become the "world's champion blind lady" to please her husband (Efrem Zimbalist, Jr.) She undergoes a harrowing trial when her life is threatened by three men (Alan Arkin, Richard Crenna, Jack Weston) in search of a doll that contains a cache of heroin. Director Terence Young's adaptation of the hit Broadway play may not be "cinema," but it is scripted and edited with such intensity even its slightly incredible elements pass in a super suspense melodrama for all but the youngest members of the family. Plot intricacy and high tension too much for little ones. (A-1)

SATURDAY, NOV. 11
9 p.m. (NBC) — **Giant** (1956). Part I — Audiences seeing "Giant" will smile at some of its old-fashioned melodrama but they may find the picture altogether intriguing and interesting. The film is clearly less about Texas than about the problems which film makers "discovered" during the Fifties: the gap between nouveau riche parents and their idealistic offspring, racial prejudice (this time toward Mexicans), the waste of war, and marital incompatibility. The treatment of most of these issues is largely unsophisticated but the passage of time has made them fascinating. In any case, less plot-oriented viewers will be able to relish the steady pacing of Stevens' careful editing without worrying about the story. "Easy Rider's" Dennis Hopper is the clean-cut, intense son of Texas patriachs Elizabeth Taylor and Rock Hudson, while James Dean (who was killed before the picture's completion) gives his most moving performance as the inarticulate cowhand who strikes it rich. Dimitri Tiomkin's highly acclaimed score is simply dreadful by contemporary standards, but that same yardstick makes "Giant" all the more entertaining and worthwhile. They don't seem to make films like this anymore. (A-1)

'Communicator Awards' made

Carroll O'Connor, star of "All in the Family," was one of two recipients of the first annual "Communicator Awards" of the Catholic Press Council of Southern California.

The presentation was made during a dinner in Beverly Hills in mid-October.

The awards handcarved figures of St. Francis, appropriately inscribed, honors outstanding men in the area of communications.

Bruce Russell, Pulitzer Prize-winning editorial cartoonist of the Los Angeles Times, was the other recipient.



DOING HIS popular imitation of Phyllis Diller, Jim Bailey guest stars on "Here's Lucy," Monday, Nov. 6 at 9 a.m. on WTVJ-Ch. 4. Jim dons his costume for one of Lucy Carter's (Lucille Ball) benefit shows.

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

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)
12:35 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 (6) 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 (Unobjectionable in part for all)
OBJECTION: Suicide sympathetically portrayed
11:30 p.m. (4) Fail Safe (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Mr. Smith Goes To Washington (Unobjectionable for adults and adolescents)

SUNDAY, NOV. 5
2 p.m. (6) Lady In A Cage (Unobjectionable in part for all)
OBJECTION: Under the guise of a socio-moral commentary upon inhuman and evil aspects of society, this film resorts to in-

cusable sadism in treatment as well as gross suggestiveness and vulgar dialogue
2 p.m. (10) The Great Lie (Unobjectionable for adults and adolescents)
4 p.m. (4) The Time Machine (Unobjectionable for adults and adolescents)
4 p.m. (10) Beat The Devil (Unobjectionable in part for all)
OBJECTION: Light treatment of marriage; suggestive costuming; low moral tone
7 p.m. (6) Treasure Of San Gennaro (Unobjectionable for adults and adolescents)
9 p.m. (10 & 12) Von Ryan's Express (No classification)
11:30 p.m. (4) Bad Day At Black Rock (Unobjectionable for adults and adolescents)
11:45 p.m. (11) Run For Cover (Unobjectionable in part for all)

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 — "Your Count Today Will Count Tomorrow" with Peter Buffone and guests. Msgr. John O'Dowd. Father Orlando Fernandez and laymen active in census.
10:30 a.m.
THE TV MASS — Ch. 10 WPLG — Celebrant Father William Dever.
2 p.m.
INSIGHT — (Film) — WINK Ch. 11

OBJECTION: Reflects the acceptability of divorce

MONDAY, NOV. 6
1:40 p.m. (5) Deadline, U.S.A. (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce
4 p.m. (10) The Trouble With Angels (Family)
8 p.m. (5) Becket (Unobjectionable for adults)
8 p.m. (6) Come Back Little Sheba (Unobjectionable in part for all)
OBJECTION: Tends to condone illicit actions
11:30 p.m. (4 & 11) The Two Faces Of Dr. Jekyll (No classification)

TUESDAY, NOV. 7
1:40 p.m. (6) Deadline, U.S.A. (See rating Monday, 1:40 p.m.)
4 p.m. (10) Mountain Road (Unobjectionable for adults and adolescents)
8 p.m. (6) Come Blow Your Horn (Unobjectionable for adults)
WEDNESDAY, NOV. 8
1:40 p.m. (6) Deadline, U.S.A. (See rating Monday, 1:40 p.m.)
4 p.m. (10) Cat Ballou (Unobjectionable for adults and adolescents)
8 p.m. (6) Come Blow Your Horn (Unobjectionable for adults)
8:30 p.m. (10 & 12) All My Darling Daughters (No classification)
11:30 p.m. (4 & 11) The Last Challenge (Unobjectionable in part for all)
OBJECTION: Low moral tone
11:35 p.m. (10) Captain's Paradise (Unobjectionable in part for all)
OBJECTION: Light treatment of marriage; reflects the acceptability of divorce; suggestive situations and costuming

THURSDAY, NOV. 9
1:40 p.m. (6) Deadline, U.S.A. (See rating Monday, 1:40 p.m.)
4 p.m. (10) Spartacus, Part I (Unobjectionable for adults)

8 p.m. (6) Come Blow Your Horn (Unobjectionable for adults)
9 p.m. (4) Mutiny On The Bounty (Unobjectionable for adults and adolescents)
11:30 p.m. (4 & 11) Sol Madrid (Unobjectionable for adults)
11:35 p.m. (10) Cape Fear (Unobjectionable for adults)

FRIDAY, NOV. 10
1:40 p.m. (5) Deadline, U.S.A. (See rating Monday, 1:40 p.m.)
4 p.m. (10) Spartacus, Part II (Unobjectionable for adults)
8 p.m. (6) Zulu (Unobjectionable for adults)
9 p.m. (4 & 11) Hornet's Nest (No classification)
11:30 p.m. (4 & 11) The Poppy Is Also A Flower (Unobjectionable for adults and adolescents)
11:35 p.m. (10) The Shadow Of The Cat (Unobjectionable for adults and adolescents)

SATURDAY, NOV. 11
10:30 a.m. (6) Kid Flick — Scared Stuff
12 noon (6) Come Blow Your Horn (Unobjectionable for adults)
1 p.m. (4 & 11) Children's Film Festival — Horatio Knibbles
2 p.m. (4) Tarzan And The Mermaids (Family)
2 p.m. (5) The Savage Innocents (Unobjectionable for adults)
3:30 p.m. (4) Sail A Crooked Ship (Unobjectionable for adults)
4:30 p.m. (6) Come Back Little Sheba (See rating Monday, 8 p.m.)
7 p.m. (6) Zulu (Unobjectionable for adults)
9 p.m. (5 & 7) Giant, Part I (Family)
9 p.m. (6) Come Blow Your Horn (Unobjectionable for adults)
11:15 p.m. (11) Manhandled (Unobjectionable in part for all)
OBJECTION: Contains an excessively sadistic sequence
11:30 p.m. (4) The Last Voyage (Family)
11:35 p.m. (10) Run Silent, Run Deep (Family)

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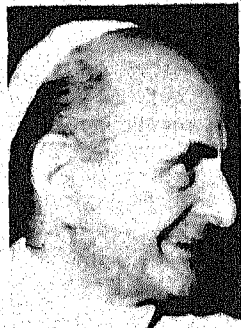
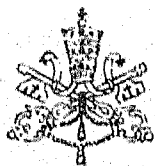
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Pope
Paul
VI

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

'Church must teach disinterested world God loves mankind'

VATICAN CITY — (NC) — The post-conciliar Church needs a deep spiritual vitality, not bitter arguments, Pope Paul VI told thousands of people at his weekly general audience here Oct. 25.

Continuing his recent audience theme on current needs of the Church, the Pope said today's Church "more than ever before" must convince a disinterested world that mankind is loved by God.

"We are loved, immeasurably loved," the Pope said, his voice quivering with emotion.

The much needed spiritual vitality was launched by Vatican Council II, the Pope said, and the "richness of its teachings should be cultivated and emphasized."

However, he continued, there are two obstacles to this pursuit — the exterior humanitarian life of the Church, which subtracts from its interior life; and, secondly, worldwide "contestation" or conflict within the Church.

The Pope declared this "contestation" is self-centered unrest, hidden under a certain legitimate pluralism, but inclined toward an inner corrosion of Church unity in homage to a tendentious freedom from every authority and hence from every form of obedience.

On the other hand, the Church has been told by Christ to carry the Gospel to the world, the Pope said, and must strengthen itself spiritually to do so: all the more so because the world is "wrapped up in its own gigantic, stupendous and horrible realities."

Quoting the command of Christ in Luke's Gospel, the Pope said:

"I send you as lambs in the midst of wolves."

Later, in greeting Italian missionaries at the audience, the Pope reminded them they would encounter difficulties. But he urged them to be brave because "as we said, Christ overcame the world."

Nearly 20 bishops joined the Pope in blessing the standing room only crowd. In a special greeting to U.S. servicemen from Italy and Germany, the Pope said he hoped their "activities will serve to promote peace and brotherhood among all men."

Thousands attend beatification ritual

VATICAN CITY — (NC) — Tens of thousands of spiritual sons and daughters of St. John Bosco crowded St. Peter's Basilica Oct. 29 to attend ceremonies for the beatification of Italian Father Michael Rua.

At a Mass concelebrated by Pope Paul VI and the bishops belonging to the Salesian congregation, founded by St. John Bosco, applause roared through the basilica when Blessed Michael's portrait was unveiled above the high altar and on the front of St. Peter's.

THE CENTER of the day's ceremonies was a simple Italian priest who died in 1910, the successor of St. John Bosco as second head of the Salesians.

In addressing a ritual prayer to Blessed Michael, Pope Paul asked that "through the merits of Blessed Michael, may the young know the true face of Christ, the Lord."

The Pope said that Father Rua, "whom grace enabled to attain heroic virtue, has become the object of admiration and veneration of his brethren. A priestly figure, full of meekness and goodness, Blessed Michael Rua takes his place in history under his new title."

The Pope stressed that Blessed Michael was the successor of St. John Bosco. "He was his son, disciple and imitator," the Pope declared. "He was the first among those who spread the Salesian institute throughout the world."

The Pope pointedly noted that as the second general of the Salesians, Blessed Michael "carried on the traditions of the founder. Here we have something that is out of fashion today, when breaking with tradition and introducing new things is held in high esteem."

Softening that aside a bit, the Pope added: "The new attitude is not to be condemned, but it brings a danger of throwing away what is good in the past."



A HANDSHAKE. Pope Paul VI shakes hands with Cardinal John Krol, Archbishop of Philadelphia and president of the National Conference of Catholic Bishops, during a private audience at the Vatican. The American prelate was returning from a visit to Poland.

Calls Synod valuable institution

VATICAN CITY — (NC) — The Synod of Bishops has already been proven a valuable institution, despite some difficulties encountered at the 1971 session, Pope Paul VI told 15 members of the synod's permanent advisory council.

The council of the general secretariat of the synod was received in an audience by the Pope Oct. 27, after a week of meetings to overhaul the synod regulations and suggest a date for the next synod and to discuss possible topics.

The Synod of Bishops has the task of providing a sounding board for the opinions of bishops throughout the world on important church subjects and offering advice and suggestions to the Pope and the Vatican.

The 1971 synod session ran into difficulties because of prolonged debate with frequent repetitions on the extremely vital and far-reaching subjects of the priesthood and world justice. At the end of the synod Pope Paul invited the more than 200 delegates to submit suggestions for improving future synod sessions.

In his brief Latin address to the 15-member synod council Pope Paul said he "remembered well" the 1971 synod but is already thinking about the next one.

Alluding to the fact that some bishops have suggested that synod sessions be held every three years instead of every two years as is now called for, Pope Paul said he wanted to have the opinions of the bishops on the matter before reaching a decision.

The synod's general secretary, Polish Bishop Ladyslaw Rubin, indicated recently that the next synod session will be held in 1974, but the final decision will not be announced until the opinions and suggestions of the recent meeting of the council are submitted to and acted on by Pope Paul.

In his talk to the council members Pope Paul said the recent consultation dealt mainly with the subject or subjects to be discussed at the next synod session and "the eventual reforms of the norms of the synod."

The Pope noted that the synod provides a means for the representatives of the world's bishops to demonstrate that they are "consecrated not only for a single diocese but for the salvation of the entire world."

In coming together in synod sessions, the bishops assist the Pope in the guiding of the Universal Church, he said. "From this cooperation there derive consequences that are of help to the Pope," he said.

Among them, he said, are "a greater cohesion of minds and wills in applying canonical norms, a solidarity of operation, brotherly aid, unity of spirit in faith and charity, a most desirable 'feeling with the Church,' and greater awareness that we are the Mystical Body and that Christ is in us and among us."

Pope discusses Church in Spain

By FATHER LEO E. McFADDEN

VATICAN CITY — (NC) — The updating and renewal in the Church in Spain — which touched off a controversy in March — was discussed by Pope Paul VI when he met with six Spanish bishops.

The Pope told the bishops: "With particular attention and interest we have followed the zeal of the Spanish Church in applying the norms and the spirit of the (Second Vatican) Council to concrete circumstances."

"The inevitable difficulties ought to spur you on with even greater zeal to overcome them with faith and fraternal union."

The Pope said that the "apostolic generosity and traditional vitality of the Spanish Church" had consoled him greatly.

THAT generosity and vitality were put to the test last March when a document prepared in the Congregation for the

Clergy, headed by American Cardinal John Wright, criticized renewal recommendations made the previous September by a joint commission of Spanish bishops and priests.

The Vatican congregation's document called the recommendations of the Spanish commission "very immature" and said that some of them raised "serious reservations" in disciplinary and doctrinal matters.

The recommendations called for looser Church-state ties, greater Church commitment to social reforms, an end to government posts and subsidies for the clergy, an end to the government's role in the nomination of bishops and a revision of education, marriage and other laws involving Catholics and non-Catholics.

They also asked for government recognition of free associations in trade unions and political organizations.

The Falange is now Spain's only legal political party and it also controls all trade unions.

The Vatican has been negotiating a new concordat with the Spanish government for some time. Under the present concordat the government has the right to nominate a group of candidates to head vacant dioceses. The Vatican is supposed to choose a bishop from the government's list of candidates. Recently however, in order to bypass that section of the concordat, the Vatican had been naming administrators to head dioceses, and these do not need government approval.

THE CLERGY congregation's critical document surfaced in the conservative press before many Spanish bishops saw it, including their leader, Cardinal Vicente Enrique Tarazona of Madrid.

The cardinal rushed to Rome, ready to resign if the Vatican had lost confidence in his leadership and, in any case, looking for a "clear statement" on the meaning of the document.

He later told the Spanish Bishops' Conference: "I wanted to know what authority the document had, why it reached a news agency first and whether this meant the Holy See had lost trust in me. . . I was ready to resign if such was the case."

Instead, he was invited to discuss the matter personally with Pope Paul, who assured him of his trust in the judgment of the bishops and priests who attended the September meeting.

The Pope, however, asked that the bishops' conference "find a way to implement the findings according to the doctrine and spirit of the Church, and do so in a concrete specific action."

In his statement to the six Spanish bishops Oct. 26, the Pope seemed to be complimenting the Spanish Church for pursuing that course.

'Understand young'

VATICAN CITY — (NC) — To attract young men to the priesthood today it is necessary to know their mentality, to be their friends and to "appreciate the obstacles they face," Pope Paul VI told a group of vocation directors from England and Wales.

The Pope told his visitors, led by Bishop Joseph Casey of Brentwood: "You know that you yourselves must radiate authentic Christian joy and that your ministry cannot be devoid of personal prayer and penance."

Noting that the task of a vocations director these days is "arduous" and filled with "many difficulties," the Pope said that "it is necessary to follow closely the mentality of young people, to know them well and to be their friends."

"It is necessary to appreciate the obstacles they face and the particular pressures they encounter: it is being modern Christians."

Vocations directors should "meditate on the riches of God's grace and realize fully the ever present attraction of Christ's priesthood until the end of time," Pope Paul said. "Never underestimate," he added, "the efficacy of Christ's salvific work, of His redemptive life, passion and death."

First Brother ordained to clerical rank

He's youngest permanent deacon

By MARJORIE FILLIYAW

Local News Editor

FORT LAUDERDALE — At 28, Brother Jerome Langlais is not only the youngest permanent deacon in the world but is also the first religious Brother to be ordained to that clerical rank since the restoration of the permanent diaconate by the Second Vatican Council.

A member of the Order of the Pious Schools, known as Piarists, the San Francisco-born Brother recently joined the faculty of Cardinal Gibbons High School as a teacher and guidance counselor, after serving for two years as Director of Guidance at Calasactius School, Buffalo, N.Y.

AT THE invitation of Archbishop Coleman F. Carroll he will be engaged in his "ministry of service" in South Florida parishes and for the past two weeks has been assisting and preaching during Sunday Masses in St. Rose of Lima Church, Miami Shores.

Ordained a permanent deacon for the universal Church with a class of seminary deacons on Dec. 6, 1971, at St. John Vianney Seminary, East Aurora, N.Y., Brother Jerome had completed courses in Liturgy, Scripture and sacramental and pastoral theology.

With the exception that candidates for the permanent diaconate concentrate more heavily on psychology and sociology, he explained, their courses parallel those taken by seminarians preparing for diaconate. But, he added, a candidate for the permanent diaconate is required to have a "special skill. Mine is in the area of education — in guidance," he said.

INVESTED into the Piarist order in 1966 at Derby, N.Y., Brother Jerome professed first vows one year later and made his solemn religious profession on May 30, 1970. He has a Bachelor of Arts degree from Oblate College, Washington, D.C., where he majored in philosophy and sociology, and a Master of Science degree earned this year at Canisius College, Buffalo, where he majored in Guidance and Counseling.

He has a permanent New York State Secondary School Teaching Certificate in the field of Social Studies and has taught at St. John College High School, Washington, D.C.; Devon Preparatory School, Devon, Pa.; and the Calasactius School.

"The deacon is Christ the servant," Brother Jerome emphasizes. "He goes to the people bringing them loving concern. During the Mass he collects the gifts and brings the offerings of the people to the altar. Then he brings this charity back to the people when he gives them Holy Communion."

POINTING out that the deacon can preside at any religious service except Mass, the young Brother explained that the duties of his office are actually 11 in number, including assisting bishops and priests as a co-minister at all liturgical services of the Church. "I am primarily a minister of service," he said, "while the priest is the minister of prayer and worship."

Although he will probably become a familiar figure to most South Floridians primarily through his assistance at Mass, giving Holy Communion, and preaching the Word of God, Brother

Jerome is also an ordinary minister of baptism, can take Viaticum to the dying, and can celebrate Benediction.

In the absence of the parish priest and upon authorization from him and from the Archbishop he may witness marriage ceremonies, administer the sacraments, bless, and preside at

funerals giving absolution and conducting graveside rites.

ANOTHER of his duties, which Brother Jerome feels is "little known," is to encourage and promote activities of the lay apostolate.

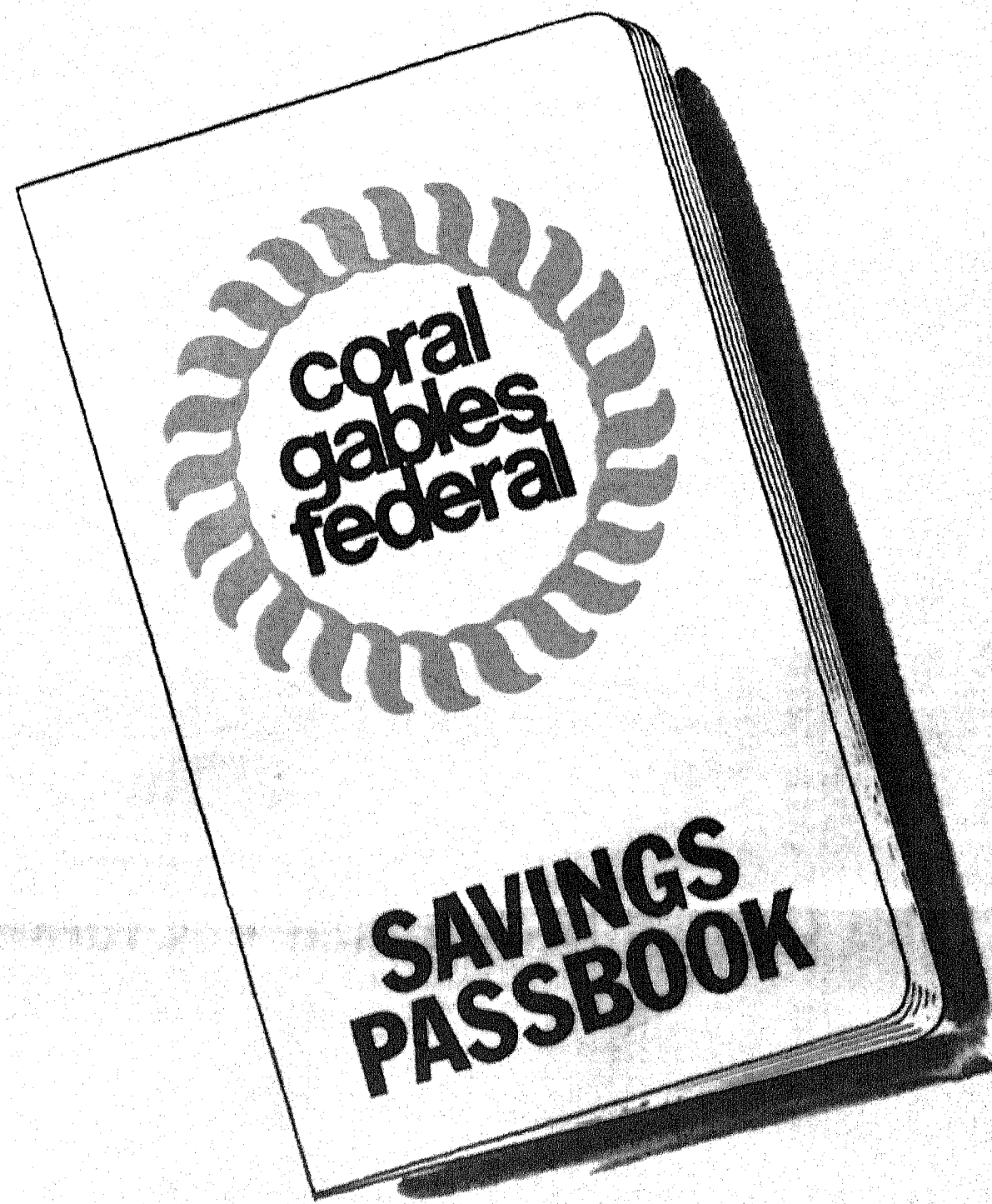
The fact that he is the first Brother to be ordained a permanent deacon is reminis-

cent of the origin of the Piarist Order, which was founded in 1597 by St. Joseph Calasactius, a Spanish priest.

The order, which now numbers 2,800 members, including priests and Brothers, was the first religious order of men founded exclusively in the cause of education.



Piarist Brother Jerome Langlais



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Resurrection:

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

Early last spring in Rome the beauty of the Pieta, the marble statue of the Madonna cradling the crucified Jesus, was marred forever. The damage occurred when a 33-year-old man repeatedly struck the statue with a hammer.

The Pieta, a majestic, slightly larger-than-life sculpture by Michelangelo, is one of the world's most famous and treasured works of art. In fact, it is so valuable that when it was exhibited at the New York World's Fair in the mid-60's it was placed in a bulletproof steel case weighing six tons and insured for \$10 million. Art experts say the Pieta is priceless.

While the Pieta is a priceless work of art, its worth is small when compared with the inestimable value of all forms of life, especially human life. Even the insignificant amoeba is, in a sense, more valuable than the Pieta or any other work of art because it is alive and can reproduce itself.

FIRST OF ALL, the Pieta is only an inanimate chunk of marble — touched, of course, by a genius — but unlike the amoeba or the Devonish fish, or the Simeon monkey, or homo sapiens it cannot do any of the things that living creatures can do.

Secondly, life — the mode of existence and eminent activity effected by the possession of a vital and energizing principle that characterizes the organic world as opposed to the inorganic — is always more valuable than even a priceless object of art. This is true not only because it reflects the image and likeness of God, but also because in its continual renewal it symbolizes and illuminates Christ's resurrection and promise to us of life after death.

Every time we experience Spring we see life renewed. Every time we ponder the spawning of fish, the nesting of birds, the birth of an animal, or even more so, of a child, we are reminded not only that . . . Christ died for our sins, according to the Scriptures and that he was buried, and that he rose again on the third day . . . (1 Cor 15:3-4), but also that . . . we shall all

indeed rise, but we shall not all be changed — in a moment, in the twinkling of an eye, at the last trumpet, for the trumpet shall sound, and the dead shall rise incorruptible" (1 Cor. 15:51-52).

If there can be a kind of "natural resurrection" season after season through growth and reproduction, life and death and life again in the plant and animal (man included) kingdoms, surely there must be a supernatural resurrection for man whereby his temporal life is renewed after death to become immortal. Though we cannot fully understand how Christ rose from the dead, and how we shall rise again, the reasonableness of these doctrines are more firmly established as we daily experience the renewal of organic creation — plants, animals, men.

JUST AS THE continual renewal of natural life at all levels is an essential part of Christ's act of salvation, just as the "natural resurrection" of earthly life constitutes the mystery of life in heaven, and just as natural life and death and life again (the renewal of life), especially as it concerns man, cannot be understood completely unless pondered in the light of Christ's life and death and resurrection, so His salvific action cannot be fully appreciated except through the daily experience and renewed life.

In a word, life renewed enables us more clearly to perceive the three-fold purpose of the resurrection, namely, that:

1. Christ's passion and death alone did not save us, for His resurrection is an integral part of the act of redemption . . . if Christ has not risen . . . you are still in your sins" (1 Cor. 15:17).

2. The passion, death, and resurrection of Jesus not only signified his supreme love and obedience to the Father, but by His resurrection He was constituted the Son of God in power, giving justification to those who believe in Him . . . if we believe in Him who raised Jesus, our Lord, from the dead, who was delivered up for our sins, and rose again for our justification" (Rom. 4:24-25).

3. Through baptism the Christian shares in the total work of redemption, and also

Symbolized by the continual renewal of life

rises to a new life in Christ. "All of us who were baptized into Christ Jesus were baptized into His death. By baptism into His death we were buried together with Him, in order that just as Christ was raised from the dead by the glory of the Father, so we too might live a new life. For if we have been united with Him by likeness to His death, so shall we be united with Him by likeness to His resurrection." (Rom. 6:3-5).

We can even make a comparison in the fact that just as in the process of the natural renewal of life — some individual plants and animals and men die without having reproduced themselves and some species of plants and animals disappear — so men who have been unfaithful to God will not be rewarded with a renewed and glorious life in heaven.



"Every time we experience Spring we see life renewed — trees starting to leaf and plants beginning to bloom."

'The Church in America has turned a corner'

By FATHER JOSEPH M. CHAMPLIN

At lunch during a June retreat for priests of the Newark archdiocese, one young cleric asked me what I thought about the present state of the Church in the United States.

I had no swift and ready response for him. Despite the fact that 41 trips over the past year have taken me from Manchester, N.H., to Los Angeles and from Napa, Calif., to Miami, I up to that point had never pulled together those many impressions.

After a few moments, however, I gave him this observation: I believe the Catholic Church in America has turned a corner and is now entering upon a period of relative serenity. I think painful confrontation is giving way to patient compromise. I feel we will witness in the Seventies a mature, mutual acceptance, consolidation of gains made, continued growth and a deepening of the interior renewal called for by Vatican II.

NOTICE I employed the terms "a" corner, not "the" corner, and "relative" serenity. Certainly we expect the Church in future decades to encounter rocky eras like the stormy 1960's. Moreover, this space of serenity I predict will unquestionably include pockets of turbulence (so keep seat belts fastened) and perhaps see an increasing hostility towards the Church from those outside the fold.

A rose-colored, naive, simplistic, head-in-the-sand picture of our troubled Church today? Possibly. Friends and associates do characterize me as a persistent optimist. Time and history will be the judges.

Father Frederick McManus, my keen-minded former associate in Washington, gives little credence to impressions and always prefers hard facts and scientific data. My observation enjoys the backing of neither. But it can point for support to some extensive and wide-ranging experiences on this writer's part. These cover 14 months of active pastoral work in the parish, frequent diocesan level committee work and pre-Cana Conferences, and, above all, numerous lectures to college students, religious sisters, seminarians, priests and laity.

AFTER that conversation in Darlington, N.J., I mulled over his question and my reply, seeking practical instances from around the nation which would both illustrate and prove my assertion. One could add to the items which follow. Nevertheless, they do, I trust, show that my bright beacon of hope for the Church rests on a sound foundation.

When so many continue to sound its death knoll and walk around super serious or sad, we all need reassuring evidence that the Holy Spirit is indeed with us.

1. The testimony of priests. The 130 Newark priests gathered for their annual retreat not only made the inquiry: they

substantiated my claim. They represented all age groups and every attitude. Yet several commented how this year they seemed happier, less bitter, more settled, cheerful. Young and old mixed; progressives and conservatives ate together, talked about their priestly lives, exchanged quite contrary

concepts and still walked away smiling and laughing without rancor of any sort.

I noted a similar reaction during an intensive three-day clerical institute on the liturgy and pastoral theology held at the College of Saint Scholastica for priests of the Duluth diocese. Men there told me of a shift in the atmosphere. Not only throughout this workshop, but also at meetings of the priests' association and senate, participants in 1972 appeared more understanding of one another with their debates less harsh, less divisive. Only once did I hear an angry, hard, hostile question.

A woman sharing in the Religious Education Week at Holy Names College in Oakland wrote to me afterwards with a remark which further underscores this particular observation. She found a much greater spirit of peace among the 300 registrants and especially noted a less abrasive, more healing approach on the part of lecturers, most of whom were Roman Catholic priests.

2. Vocation picture. Msgr. Colin MacDonald, head of the U.S. bishops' office studying the priesthood, told a Serra International convention, that he had in his travels discovered a "renewed sense of hope and confidence among the clergy." At the same time he sketched the real decline in religious vocations and the heavy departure of priests from the active ministry. Even here, however, I see encouraging signs.

ABOVE ALL, parish priests once more are recruiting. They seem less apologetic for their calling, more sure of themselves, past the identity crisis of the sixties. The best vocation ad, obviously, and better than the controversial Playboy one, is a happy, hard-working, holy priest. If my remarks in the previous section hold true for the entire country, then it will be only a matter of time before young men in greater quantity opt for the priesthood.

In Phoenix, Ariz., Bishop McCarthy is understandably pleased with a development which may be a barometer of things to come throughout the nation. Several men, either in their upper years of collegiate study or actual graduates, have in the past year entered the seminary. Perhaps this delayed maturation of the religious vocation seed could well be a trend for the 70's.

Discussion questions

These discussion questions, from the Theme, Scripture, Catechetical and Liturgy articles, were prepared by Dr. Lawrence Lacey, Ph.D., Director, Division for Adult Education, U.S. Catholic Conference.

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

A. Would mankind have anything but despair if Jesus had not risen from the dead?

B. What does being "buried to sin and alive to Christ" mean in your life?

C. Can you recall any instances or examples from your own life in which sacrifice or "dying to yourself" actually brought about a greater good or more life?

D. Are you afraid to die?

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

A. Do you have any "skepticism" about your own resurrection on the Last Day?

B. Would it be easier to believe in the resurrection of Jesus had one lived at that time?

C. How much proof do you need before you are convinced of something? Must you "see to believe?"

D. Do you think modern medical improvements tend to lessen belief in the resurrection among Christians?

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

A. What difference would it make to you if Christ had not risen from the dead?

B. Upon which concerns do your deepest hopes tend to center?

C. Do you think the smiles people wear today are genuine?

D. What work makes you the happiest?

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

A. What do you think about the present state of the Church in the United States?

B. If you had your way on one single issue, which one would you choose for attention and improvement in the Church today?

C. As you see it, what has been the greatest improvement in the Church since the Second Vatican Council?

D. What makes you the most hopeful for the future of your own parish? What specific changes would you like to see made?

Quiz

1. The statue of the Madonna, the Pieta, was sculptured by:

(a) Michelangelo (b) Van Gogh (c) Rockwell

2. T. or F. — The continual renewal of natural life at all levels is an essential part of Christ's act of salvation.

3. Through — the Christian shares in the total work of redemption.

4. Which Apostle needed to "see to believe?"

(a) Matthew (b) Thomas (c) James

5. In the gospel of —, Jesus appears to the 11 apostles only once.

6. T. or F. — After His resurrection, Jesus showed Himself to all people.

7. All Christians believe in the — of Jesus Christ after His death.

8. "I wish to know Christ and the power flowing from His resurrection," wrote —.

(a) St. Andrew (b) St. James (c) St. Paul

9. T. or F. — Regarding the vocation picture, there is a "renewed sense of hope and confidence among the clergy."

10. There is a greater spirit of — amongst the nuns today than there was a few years ago.

ANSWERS:

1. (a) 2. (T) 3. (baptism) 4. (b) 5. (Matthew) 6. (F) 7. (resurrection) 8. (c) 9. (T) 10. (peace)

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

The power of His Resurrection

KNOW YOUR FAITH

By FATHER

CARL J. PFEIFER, S.J.

"I'll never let it beat me . . . I'll never let it beat me . . ." These were Renee's first words to Dr. Welby on learning that she had a rare form of spinal meningitis. She was 24.

Renee was playing a role on a TV episode of "Dr. Marcus Welby, M.D." but her words ring true to life. I could not help but think of my former director, Monsignor Russell Neighbor. At age 50 he learned that he had an extremely rare form of a disease that attacks and destroys the central nervous system. Doctors gave him at most a year or two to live, during which time he would become progressively more incapacitated.

We watched him, worked with him, as he progressively lost the ability to move his fingers, then his hands, then his legs. I remember walking with him one evening when suddenly his legs gave out and he fell flat on the ground unable to raise himself up. His last weeks in the office were spent in a wheel chair. Finally he was forced to resign and move to a nursing home.

WITHOUT expressing Renee's words to Dr. Welby — "I'll never let it beat me" — Father Neighbor amazed us all by his confident struggle against the effects of his disease. When the diagnosis was confirmed and his future predicted, he went out and bought a new car. It was his symbolic gesture of hope and courage.

The disease finally won out over his body. He died totally helpless and incapacitated. But his spirit was never beaten. At times we noticed fleeting signs of apparent sadness cloud his face, but a quick smile wiped away the traces. He maintained an unshakable love of life — of music, of beautiful things, of his work, of children, of his friends — a very simple faith in Christ and the power of His resurrection.

Renee's TV struggle against the power of diminishment, Russ Neighbor's very real struggle against the forces of death, brings one up short against the mystery of the resurrection in human life. How is it that the human spirit can overcome the destructive inroads of disease? Why is it that even death cannot destroy man's spirit? What is the source of life found even in the shadows of death?

The Second Vatican Council teaches that "through Christ and in Christ the riddles of sorrow and death grow meaningful" (Church in World, 23). In these words the Council focuses our attention on the core of Christian tradition.

The preaching of the Apostles after the resurrection centered on the good news that

"Jesus who was crucified has been raised up by God to new life. Those who believe will share in the power of His resurrection." This good news or "Gospel" was gradually distilled into the four words: "Jesus Christ is Lord" (Phil 2:5-11).

Each Sunday at Mass Catholics the world over repeat this same good news in the brief formula: "Christ has died. Christ is risen. Christ will come again." This is the kernel of traditional Christian faith.

WE BELIEVE that Jesus Christ really did die. He experienced life's diminishments fully — fatigue, failure, injustice, prejudice, hunger, pain, insecurity, loneliness, suffering and finally death.

We believe that the Father raised Him from death to new life, that He is alive, and is with us to bring us fulfillment of life. We believe finally that His coming again will ultimately transform the whole of creation, overcoming every power of evil, including death. "He shall wipe away every tear from their eyes, and there shall be no more death or mourning; crying out or pain . . ." (Rev 21:4).

We believe in the resurrection as a past reality of Christ's life, as a present power in our lives and our world because of His presence with us, and as the future culmination of the power of life over death. Such faith has led people like Russ Neighbor to live confidently in the face of disease.

The power of Christ's resurrection may be felt and shared in less dramatic ways than in the fight against crippling disease or death itself. It may be experienced in a simple smile at the right moment, a thoughtful act toward someone who is lonely or ill, an encouraging word for a discouraged friend. Picking oneself up after failure, struggling against poverty, war and injustice, creating beauty in one's surroundings, sometimes just getting up in the morning to face a difficult day — all reveal something of the power of life over death, the resurrection power of Christ Jesus and his Spirit.

Renee, despite Dr. Welby's best efforts, never did walk again. Russ Neighbor actually did die at the peak of his best years. But we know from watching Russ and other very real people symbolized by Renee, that life is stronger than death, that hope can transform the human spirit, that meaning can be found even in life's shadows. "I'll never let it beat me," said Renee. Smiling, Russ bought a new car.

Many who share the power of Jesus' resurrection may not know the source of their courage. Christians are blessed in knowing through faith that because Jesus



The best vocation ad is a happy, hardworking priest, Brother or Sister. A missionary Brother in Upper Volta, his robe soiled from work, shakes hands with a poor man.

died, rose again, and is with them through everything, they can take a firm stand against every power of diminishment and death.

They can make St. Paul's words their own: "I wish to know Christ and the power flowing from His resurrection; likewise to know how to share in His sufferings by being formed into the pattern of His death. Thus do

I hope that I may arrive at the resurrection from the dead" (Phil 3:10-11).

Monsignor Russell Neighbor was appointed director of the National Center of Religious Education-CCD in 1964. Monsignor served in this capacity until being forced to resign due to ill health in the Spring of 1971. Monsignor Neighbor distinguished himself by his dedication to the CCD Apostolate in general but especially with regard to professionalizing the CCD Schools of Religion throughout the country. He will long be remembered as a source of inspiration by the privileged to know and work with him.

Overcoming skepticism about the RESURRECTION

By FATHER QUENTIN QUESNELL, S.J.

"They had some arguments about their own religion and about a certain dead man named Jesus, whom Paul claims is alive" (Acts 25, 19).

Twenty centuries ago, a practical-minded Roman governor summed up the first Christian preaching in those words. It was just an argument among Jewish fanatics about something silly and impossible — the claim that a certain dead man had come to life.

Some times we feel very modern in our religious skepticism. But without much reason. There never was a time when people weren't skeptical about resurrection. Not even when the dead man concerned was Christ our Lord.

It wasn't easy even for the Lord's own apostles. They had seen Him die. They didn't expect Him back. When others told them that He was indeed alive, they refused to believe.

John's gospel singles out the "doubting Thomas." Luke's gospel tells of two of them walking to Emmaus after the crucifixion. Jesus joins them, but they don't even recognize Him. They talk to Him as to a complete stranger, and they say of their crucified leader: "We have hoped that He was the one who would redeem Israel."

OBVIOUSLY, they implied, those hopes were vain. He's dead. Some women they knew were already telling stories of angels who claimed He was alive — but they weren't putting much stock in the word of women.

The long ending of the gospel of Mark turns the theme of the apostles' disbelief into a kind of litany. Mary Magdalene saw the Lord and told the apostles, "but they would not believe it." Two of them walking in the country saw Him, came back and told the rest, "but they did not believe them." Afterward He Himself appeared to them all as they sat at table, "and He upbraided them for their unbelief and hardness of heart, because they had not believed those who saw Him after He had risen."

In the gospel of Matthew, Jesus appears

to the 11 apostles only once. It is on a mountain in Galilee, where He is to give them His last blessing and His commission to preach to all the world. They come to the mountain, see Him, fall down in worship — "but some doubted."

It isn't the age we live in that makes the resurrection hard to believe. It never was easy. It was always an enormous contradiction of an inescapable reality.

Everybody dies. After death, everybody's body turns cold and hard and useless; then slowly falls back through decay toward dust and nothingness. In fact, the people of Jesus' time probably saw the realities of death in their own homes and streets a lot more frequently than we do. They knew that dead was dead.

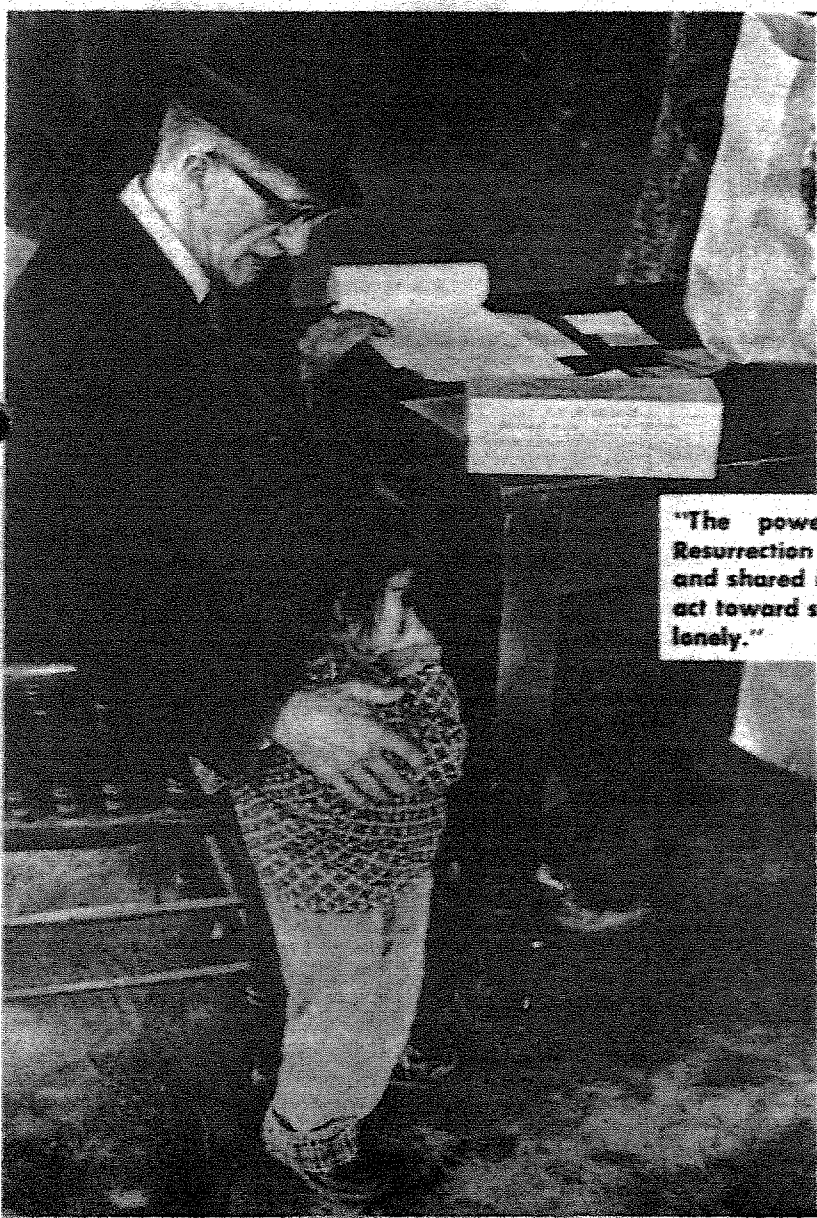
IF SOMEONE spoke to them about a person's coming back to life, they would probably ask the same question we would: "All right, where is he? Show me." During 40 days, Acts says, Jesus did show Himself to the apostles He had chosen, appearing to them and speaking to them about the kingdom of God. But even during that short time He showed Himself "not to all the people, but to us who were chosen by God as witnesses," as Peter explains in Acts 10.

What about all the others who were to believe? What about the thousands across the world to whom Paul and Peter and the other apostles one day would preach? How easy was it for them to believe?

Just about as easy as it is for us today. And just about as hard. If it all depended on taking the word of a few fanatical foreigners, it would not have been possible. Like the Roman governor, people would merely have said: "Oh, it's some nonsense in their own religion."

Then why did people believe? Why do they believe today? The first answer to that is always, because of the grace of God in their hearts.

Whether or not we can believe today depends on the same sort of grace's taking effect in us. Whether or not we let it do so shows what kind of people we are.



"The power of Christ's Resurrection may be felt and shared in a thoughtful act toward someone who is lonely."

Prayer Of The Faithful

Thirty-First Sunday

of the Year

Nov. 5, 1972

CELEBRANT: God's word teaches us that He alone is God and Father to mankind, and that Jesus alone is our Teacher. The love He has shown us in making us His children is made manifest in the Eucharist, whereby we worship Him.

COMMENTATOR: Our response today will be: Lord, grant us peace.

COMMENTATOR: That those who preach your word, that their efforts and toils may be blessed by acceptance, we pray to the Lord.

PEOPLE: Lord, grant us peace.

COMMENTATOR: That men may live as brothers and not break faith with one another, we pray to the Lord.

PEOPLE: Lord, grant us peace.

COMMENTATOR: That our children may grow up in a world of love, we pray to the Lord.

PEOPLE: Lord, grant us peace.

COMMENTATOR: That your word may be at work within us, we pray to the Lord.

PEOPLE: Lord, grant us peace.

COMMENTATOR: That the souls in purgatory, through our prayers and sacrifices, may quickly enjoy the blessings of heaven.


PEOPLE: Lord, grant us peace.

COMMENTATOR: That the census to be taken next week may unite us more closely as a family and help solve our mutual problems, we pray to the Lord.

PEOPLE: Lord, grant us peace.

CELEBRANT: Almighty God, we have just affirmed in the profession of faith that you are one God, one Father, and that Jesus is our Savior and Teacher. May our daily lives reflect these truths as we continue our journey as pilgrims to our eternal home. We ask you this through Jesus, Your Son, Our Lord.

PEOPLE: Amen.

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Candidates polled on abortion issue

(continued from page 5)

- District 29 — Chester Stolzenburg (R) MR.
District 30 — Charles H. Weber (R) MR; Alcee L. Hastings (D) MR.
District 31 — David C. Lane (R) LR; Coleman Sweet (D) LR.
District 32 — William Zinkil, Sr. (D) MR; John T. Wulff (R) MR.
District 35 — Dick Fincher (D) MR; Jack Gordon (D) LR.
District 38 — Dick Maloy (R) MR; Ralph Poston (D) LR.
District 39 — Mike Thompson (R) MR; Richard Pettigrew (D) LR.
District 40 — Don J. Gruber (R) MR; Edward Gong (D) LR.
- HOUSE CANDIDATES**
- District — 77 Jack Poorbaugh (R) MR; Wm. E. Owen (D) LR.
District 78 — Donald F. Hazelton (R) MR; Billy R. Hackson (D) LR.
District 79 — Raymond J. Moudry (R) MR; J. D. Langley (D) LR.
District 81 — David E. Clark (R) MR; J. E. Martin (D) LR.
District 82 — Edward J. Healey, (D) MR; J. J. Reynolds (R) LR.
District 84 — Van P. Poole (R) MR; Roy Contoyne (D) LR.
District 85 — Arthur Rude (R) MR; Tom Christian (D) LR.
District 86 — Philip Hahn (D) MR; Jon Thomas (R) MR.

- District 87 — Lee Scott (D) MR; George Williamson (R) LR.
District 88 — Randy Avon (R) MR; Barry Strue (D) LR.
District 92 — Jeffrey Latham (R) MR; Tom McPherson (D) LR.
District 93 — Harold Dyer (D) MR; Harvey Cutler (R) LR.
District 94 — Harvey O'Loughlin (R) MR; John Miller (D) LR.
District 96 — Charles Boyd (D) MR; Ralph Staten (R) LR.
District 97 — Richard Basinger (D) MR; Daniel Bass (R) LR;
District 102 — Ted Cohen (D) MR; Howard Ralby (R) LR.
District 111 — Tom Gallagher (R) MR; Carl Singleton (D) LR.
District 115 — Bob Rosasco (R) MR; Murry Dubbin (D) LR.
District 116 — Vernon Holloway (D) MR; Bob Lee (R) MR.
District 117 — Charles C. Papy (D) MR; Dora Singletary (R) LR.
District 119 — Ike Feinstein (R) (restrictive); Jeff Gautier (D) LR.
- Mrs. Thomas Palmer of the South Florida Right to Life council said: "Legislation on life and death issues is the primary responsibility of those who make our laws. The election of pro-life candidates and the defeat of pro-abortion candidates on Nov. 7, will determine in a large measure, the course of the abortion and euthanasia fight."

He lived unassuming but important life

By JOHN J. WARD

Tomorrow (Nov. 4) is the feast day of St. Charles Borromeo.

He was born in the 16th century, during a turbulent period when the enemies of the Church were striving to destroy it. Charles was born in October 1538 at Arona, on the shores of Lake Maggiore. His ancestors had been eminent in church and state.

His father, Count Gilbert Borromeo, possessed great piety and rare diplomatic ability.

IT WAS FROM him that Charles inherited his love of prayer and tender solicitude for the poor. The mother of Charles, Margaret de Medici, was the sister of Cardinal de Medici, later Pope Pius IV. She was a worthy wife of the Count, both by nobility of family and virtue.

From early youth, Charles showed an unusual gravity and love of solitude. His recreation was spent in building altars to Our Lady and in singing psalms.

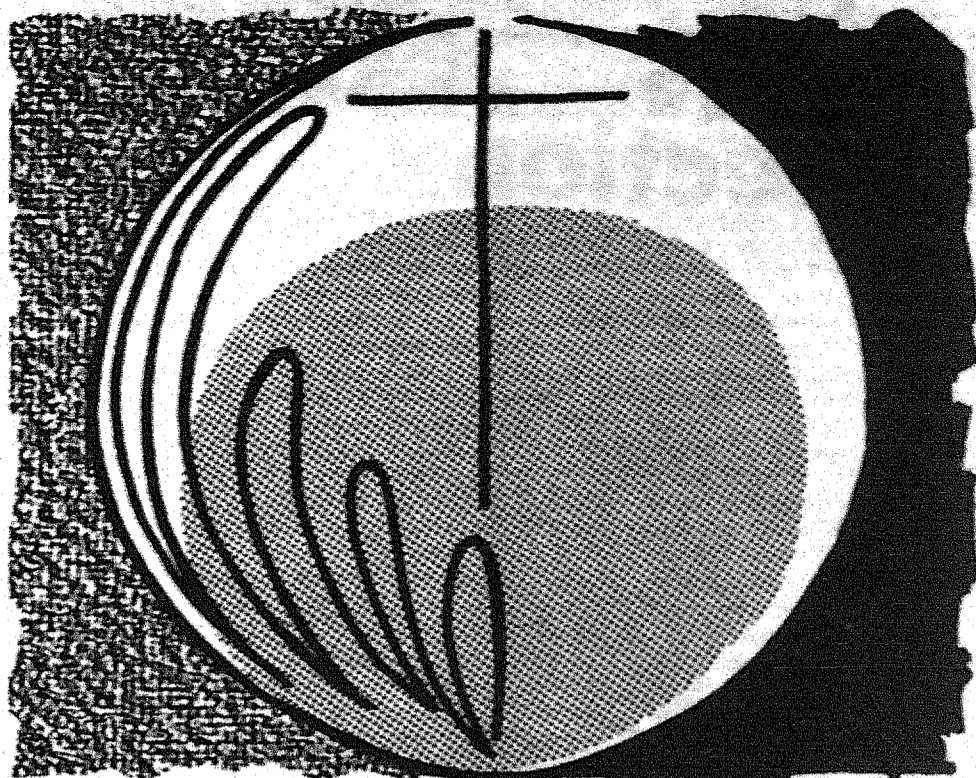
His father, convinced of the boy's vocation, permitted him to receive the tonsure and to wear the cassock when quite young, as was the custom in those days. Determined that Charles should receive a fitting education, his father sent him to Milan to pursue his studies.

One of his masters remarked that "you do not know this young man. He will one day be the reformer of the Church and will do wonderful things."

It was while Charles was at Milan that the death of his mother occurred. This event increased the seriousness of the

(continued on page 22)

You and Your Faith



From Sunday's Gospel

"The greatest among you will be the one who serves the rest. Whoever exalts himself shall be humbled, but whoever humbles himself shall be exalted."

Matthew 23: 1-12

Hope for deliverance from fear

The concept of fear in the Bible is related to a wide range of emotions. These emotions, familiar to all of us, extend from a simple apprehensiveness to an utter terror or dread. This interior state of fright is caused by the suspicion of an impending peril known or unknown.

Psychiatrists and psychologists tell us today that anxiety and fear are at the root of most mental and physical disorders — the fear which rips away at our security and peace of mind or confidence in living.

God has promised us a deliverance from fear. He holds out the promise of a tranquil interior peace to those who believe in Him. Our Scripture reading this week will center around the assurances that God has given us that He will deliver us from the hands of our enemies.

5 Sunday	Psalm	3.1-8
6	Psalm	71.1-12
7	Psalm	91.1-16
8	Matthew	10.16-23
9	Matthew	10.24-31
10	Mark	6.47-52
11	1 John	4.17-21



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When are you happiest? Happiness lies in giving. You're happiest when you give yourself to the people who need you most. . . . A mother, for instance, hums with happiness when she bathes and dresses her baby. A good nurse always has time for a smile. Good fathers whistle at their work. . . . The best sort of giving involves more than writing checks—still, how better can you help the children now who need you overseas? Boys and girls who are blind, lepers, deaf-mutes, orphans—your money gifts, large and small, will feed them, teach them, cure them, give them a chance in life. . . . Want to be happier? Give some happiness to a child. You'll be happy, too!

HAPPINESS IS A SISTER

In Marathakara, south India, a young Indian girl in training to be a Franciscan Clarist Sister will learn, among other things, how to care for orphans. Her training costs \$300 all told (\$12.50 a month, \$150.00 a year), a small investment for a Sister's lifetime of service. Like to be her sponsor? We'll send you her name and she will write to you.

HAPPINESS IS REMEMBERING A LOVED ONE

November is the month of the Holy Souls. Why not send us your Mass requests right now? Simply list the intentions, and then you can rest assured the Masses will be offered by priests in India, the Holy Land and Ethiopia, who receive no other income.

HAPPINESS IS CLOTHING

Brighten the heart of a blind boy in the Gaza Strip (where Samson lived). \$3 gives him shoes, \$5 clothes, \$10 a set of braille readers!

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Where there is none in south India, you can build a six-room permanent school for only \$3,200. Archbishop Mar Gregorios will select the village, supervise construction and write to thank you. The children will pray for you, and you may name the school for your favorite saint, in your loved one's memory!

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Farm union fights on 3 fronts

The United Farm Workers Union continued its fight this week on three fronts — the courts, public protest and government pressure — in an attempt to curb the importation of 9,000 West Indies laborers to harvest sugar cane.

About 70 farm workers demonstrated at U.S. Sugar Corp. headquarters in Clewiston Wednesday, complaining that the company was harassing domestic workers who applied for jobs by rejecting many on flimsy grounds, re-

quiring excessive paper work and return trips to the personnel office for physical exams and other reasons.

THE COMPANIES say screening and physicals are necessary and that the Jamaican labor is similarly screened.

Return visits to the Clewiston office work a hardship on migrants, according to Dorothy Johnson of the UFW, because they have a hard time with transportation and expense since many of them come from LaBelle and

Immokalee.

The basic issue between the farm workers and the growers is the availability of labor. The growers say most domestic workers find cane-cutting too hard and that not enough will apply to get the cane harvested.

The union says this is an excuse to justify bringing in willing foreign labor over which the companies have total control and to prevent any union organizing among the domestic workers.

IN THE COURT arena the union has filed a suit in U.S. District Court, Miami, against Talisman Sugar Corp., asking that the government certification of Jamaican labor be denied.

This is based on the con-

tention that two domestic applicants for work were turned away from Talisman on Oct. 25 by three armed guards who wouldn't allow the applicants on the property south of South Bay.

In a previous court fight it had been established that the sugar firms would give domestic labor first priority before bringing in Jamaicans.

The union also said a telegram had been sent to William Norwood Jr., director of the regional Manpower Office in Atlanta, complaining of harassment by sugar companies and asking that his office investigate the companies' hiring practices. Union and government officials from Atlanta were scheduled to meet later this week.

Series of retreats for priests slated

NORTH PALM BEACH The first in a series of retreats for priests in the Archdiocese of Miami will be held from Nov. 6 to Nov. 9 at Our Lady of Florida Retreat House, beginning at 7:30 p.m. Monday.

Bishop Raul Zambrano of Facativita, Colombia, will be the retreat master for the opening sessions. A member of the Pastoral Commission of CELAM, the prelate has a master's degree in sociology awarded him at Catholic University of America, and will preach the retreat in Spanish.

AMONG those participating in the retreat will be Msgr. Bryan O. Walsh, Msgr. Manuel Trabadelo, Father Luis Altonaga, Father Armando Balado, Father Juan A. de la Calle, Father Orlando Fernández, Father Emilio Martín, Father Ignacio Morras, Father Anthony Navarrete, Father José M. Paz, Father Pedro L. Pérez, Father Paul Saghy, Father Wendel Schenley, Father José Aconcón, Father José Bardino, Father José

Bian, O.F.M., Father Ricardo Castellanos, Father Andrés Coucelo, Father Fausto Fernández, Father Miguel Fernández, Father Nelson Fernández, Father Carlos García.

Also Father Ernesto García Rubio, Father Avelino González, O.P., Father Jorge González, Father Mario González, Father Alvaro Guichard, Father José L. Hernandez, Father Todd O. Hevia, Father José I. Hualde, Father Charles L. Jackson, Father Juan López, Father Toribio Mezquita, C.M., Father Ernesto Molano, Father Juan O'Farrill, Father Emiliano Ordax, Father Jose Paniagua, Father Maximiliano Pérez, Father Stanley Podsiadlo, Father Agustín Román, Father Clemente Seoane, Father Bernardo Solís, Father Edwin H. Trimbur, Father José J. Yoldi, O.P., Father José Zubieta, O.F.M., Father John A. Crowley, Father Manuel Garcia Fidalgo, and Father Angel Villaronga, O.F.M.

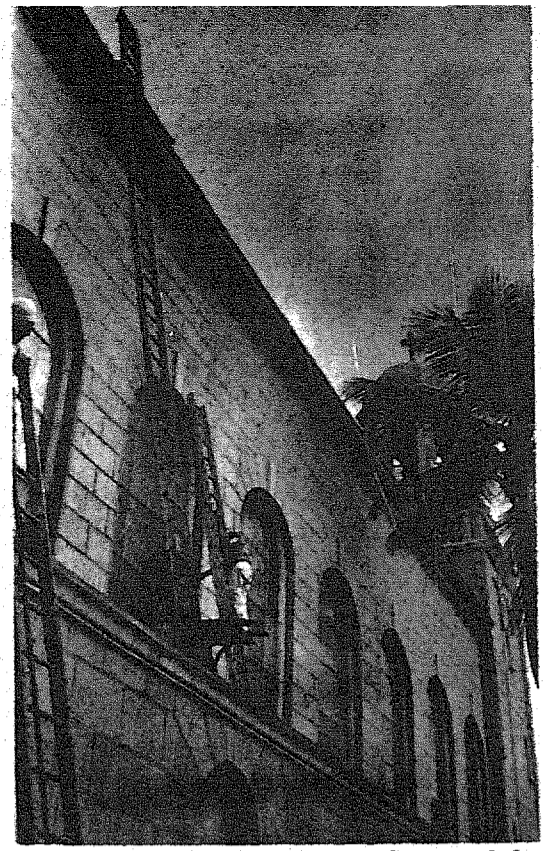
Theme will be pastor of 70's

ORLANDO — "Pastor for the '70's" will be the theme of a meeting of the Florida Federation of Priests' Councils on Thursday, Nov. 9, at Horne's Motor Lodge.

The one-day meeting, which is open to all priests in Florida, begins at 10:30 a.m. and concludes at 4 p.m.

Father John Egan, chairman of the personnel committee of Brooklyn diocese, will address the meeting prior to discussion.

Additional information may be obtained by contacting Father Robert Fuchek, O.S.B., P.O. Box 36, San Antonio, Fla. 33576.



ST. EDWARD Church, Palm Beach, one of the oldest churches in South Florida, built in 1926, is being refurbished outside as well as inside. Acknowledged as one of the most beautiful structures of its kind, the church has an exterior of cast stone which has withstood numerous hurricanes and storms.

S. Fla. and other educators to meet

Leaders in the Catholic schools Advanced Placement program will be treated to a program of seminars with others experts from around the nation Nov. 10.

Thomas F. Lynch, Archdiocese superintendent of schools, said he and about 35 Archdiocese teachers will attend the meeting of 200 teachers and principals of public and nonpublic schools, which, he said, would be an "invaluable" experience for those involved.

He termed the program a "first" for the area and said the project would deal with seven areas: music, math, English, art, biology, Spanish and American history.

ACCORDING to Lynch, Father Jacobs, assistant director, College Entrance Examination Board of Atlanta "will bring himself and a staff of grass roots Ad-

vanced Placement experienced and practical educators to the first brainstorming sessions of this kind concerning all phases of the Advanced Placement Tests."

The purpose of the program is to enable advanced high school students who complete the course to take the AP test in order to gain advanced placement in college. The test is scored on a 1 to 5 scale. If a student scores 3 to 5 he may get college credits at the particular college he is planning to attend.

The gathering of teachers and principals was coordinated by Lynch and Mrs. Margaret Dinn, coordinator of language and arts, Dade County Public Schools, and will be held at Miami Killian High School, 10655 SW 97 Ave., from 8:30 a.m. to 3 p.m.

Meet to plan senior club

Plans for the formation of a Senior Adult Club in Holy Family parish will be discussed during a meeting at 7:30 p.m., Wednesday, Nov. 8, at Holy Family Convent.

Twelve representatives of a group of 75 senior citizens

who met last Friday for a social hour in the parish hall will draft plans for a permanent organization through which members will enjoy recreational and cultural activities.

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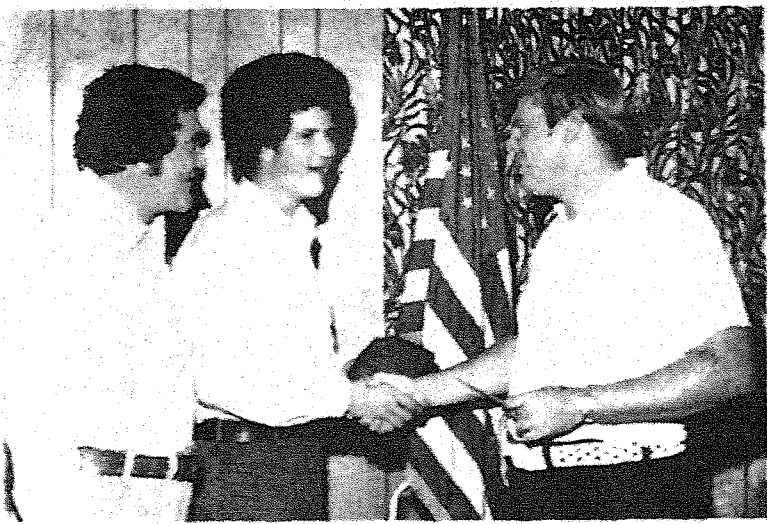
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THE 'SAVED' and the 'savee.' Patrolman Steve Tompkins (right) presents a plaque for bravery to Nativity CYOer Richard Grant, (center) who came to the aid of the patrolman. At left is Richard's father, Richard Grant, Sr.

He bravely aided, not just once, but twice

By MARY ANN LINDEN
"I just needed to get involved." 17-year-old Richard Grant said in recalling his jumping into the middle of a fracas to save off-duty Hollywood patrolman Steve Tompkins from a mob of children last August.

The valiant effort netted Richard a plaque for bravery and a savings bond by the Hollywood Fraternal Order of Police recently.

The Hollywood Hills senior, who is active in Nativity parish's CYO, didn't think much about helping the police officer out — it was natural reaction.

THE FIGHT broke out during a "Fun Time Movie" at the Hollywood Mall where Richard was working as an usher at the time. A mixup in seating arrangements caused one boy to hit a young girl.

When Patrolman Tompkins tried to break up the fight, taking the two out in

the lobby, the whole audience, some 200 youngsters, turned on the policeman.

"I was just helping a man in need, nothing more," Richard added.

FOR his trouble, Richard got a major thump on the head, and an aching cranium, which healed just in time for Richard to again "do his thing."

This time, Richard was minding his own business, walking into a department store at the Fashion Mall, when someone yelled "Stop those two," and Richard chased and tackled a young man and his friend who'd shoplifted \$200 worth of merchandise.

In addition to receiving a gift certificate from the store, Richard also earned himself a part-time job. The biggest chunk of his salary goes to refurbishing an old mail truck which Richard re-

ceived when he got his driver's license in September.

Richard is one of five children of Mr. and Mrs. Richard Grant, Sr., 4215 Polk St., Hollywood.

Voter drive scheduled for 14 parishes Sunday

A "Get-out-the-vote" drive will be underway Sunday at 14 South Florida parishes, under the direction of individual CYO groups.

CYOers from West Palm Beach to South Miami will be talking with eligible voters after all the Masses and handing out materials reminding people to vote on Tuesday, Nov. 7.

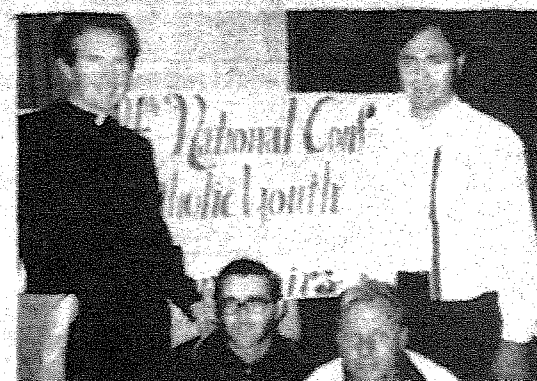
THE DRIVE is part of a series of activities that youth groups in the Archdiocese are participating in during National Youth Week. According to Archdiocesan CYO Director Bob Preziosi, the theme of

Youth workers told: 'Young want religious experiences'

"Today's youth want religious experiences, not thoughts," according to Dr. James Lee of the University of Notre Dame's religious education graduate department in a talk during the opening session of the 1972 National Conference on Catholic Youth Work held Oct. 22-25 in St. Louis.

Attending from Miami were Father William Dever, Youth Director; Bob Preziosi, CYO executive director; Dave Lavan, St. Stephen parish; and Pauline Keely, OLPH parish.

DEFINING Christianity as a developmental religious experience, Dr. Lee added that youth expect their religion to be the seed of a personal value system. Youth need to be accepted for what they are, not what they can become, he said.



FLORIDIANS attending the St. Louis National Conference on Catholic Youth included, from left to right, Father William Dever, Archdiocese of Miami Youth Director; Father Roland Julien, Youth Director, Diocese of St. Augustine; Dave Lavan, St. Stephen parish, West Hollywood, and Bob Preziosi, Archdiocese of Miami CYO Executive Director.

Lee told the groups of youth directors and others who work with youth that as religious educators they must build a program on outcomes, not goals.

CALLING on youth directors to serve their youth in the roles of facilitator, manager of change, and process consultant, Dr. Lee said the most successful approach to meeting the needs of today's youth was a

co-operative approach to meeting the needs of today's youth was a co-operative approach involving CYO, CCD, and the Catholic Schools.

One of the many workshops during the conference was conducted by Bob Preziosi, entitled "Turning Interests into Programs" which was based on work that Preziosi had conducted with youth in the Archdiocese.

Lourdes wins top points at forensic tourney

Our Lady of Lourdes Academy swept up sweep-stake honors at The Catholic Forensic League tournament recently held at Notre Dame Academy. Nine schools competed in three speech categories.

In overall points, Cardinal Gibbons, Christopher Columbus, Archbishop Curley and Notre Dame followed Lourdes.

Other categories and the winners include:

Original Oratory: Jeff Coopwood, Curley, first; Alice Audie, Lourdes Academy, second, and Janet McMonagle, Lourdes Academy, third.

Oral Reading of Literature: Vicky O'Connell, Cardinal Gibbons, first; Miriam Garcia, Notre Dame, second; and Ray Benkocsy,

Curley, third.

Boys Extemporaneous Speech: Mike Cronin, Curley, first; Mark Pudlow, Christopher Columbus, second; and Nick Sokanowsky, Christopher Columbus, third.

Girls Extemporaneous: Ava Tunstall, Lourdes Academy, first; Judy Robb, Cardinal Gibbons, second; and Barbara Yoham, Lourdes Academy, third.

The Dameans

Song of celebration, feeling life

SATURDAY IN THE PARK

Saturday in the park, I think it was the 4th of July,

Saturday in the park, I think it was the 4th of July.

People dancing, people laughing, a man selling ice cream, singing Italian songs,

"Can you dig it? (yes, I can)" — I've been waiting such a long time for Saturday.

Another day in the park, I think it was the 4th of July,

Another day in the park, I think it was the 4th of July.

People talking, really smiling, a man plays his guitar and sings far-out songs, will you help him change the world,

"Can you dig it? (yes, I can)" — And I've been waiting such a long time for today.

Slow motion riders fly the colors of the day, A Bronx man still can tell stories his own way.

Listen, children, all is not lost, all is not lost, no, no.

Funny days in the park and everyday's the 4th of July,

Funny days in the park and everyday's the 4th of July.

People reaching, people touching, a real celebration waiting for us all,

If you want it, really want it,

"Can you dig it? (yes, I can)" — I've been waiting such a long time for today.

R. LAMM

THE DAMEANS

When you really get down to it, this is not a bad time of the year. Oh sure, school has started with all of its problems and work. Summer vacation is over.

Just recall, though, those moments in the summer when the free time became a drag and there were the complaints "there's nothing to do." Even school didn't seem half-bad at those times.

We all need a change of pace every once in a while, whether we are in school, a housewife, a businessman, a worker, or whatever. We learn quickly that too much of anything can become routine and boring.

Robert Lamm in "Saturday in the Park" challenges people to "dig it," to celebrate life, to break the monotony, to take time off by using and enjoying leisure to the fullest. He has written several other songs in which he expresses a keen sensitivity to life and the things surrounding us. What he says is that life is much more than just work and routine and that

man is more than a machine whose function it is to produce.

Whether it be in "Wake Up, Sunshine," where he says "wake up, sunshine, let me feel your warm sunlight," or in "Poem for the People," where he says that if people could only open their eyes and minds they would find out that "the world is a funny place." Lamm wants people to feel life. This necessarily means pausing every once in a while to celebrate, to have a 4th of July, to forget the problems, routines and hassles of life, to get out of oneself and enjoy being with others.

Celebration first of all involves anticipation — the looking forward to breaking out of a monotonous situation. It is the feeling of knowing that the week-end is coming and that there will be a "TGIF" (Thank God Its Friday!). If this didn't exist, we could get bogged down very easily in the stress and pressures which are around us. When we have something to look forward to, we can breeze through things that normally get us down. Lamm says "I've been waiting such a long time for Saturday."

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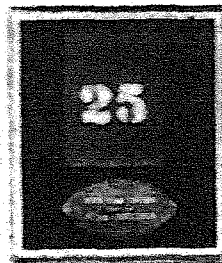
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By Bob Preziosi

More and more to cheer about

Anyone who watched Gary Huff and the Florida State Seminoles lose to Auburn 27-14 last Saturday on TV must have been disappointed. All we've heard since late in August was how great Huff was supposed to be. . . . Heisman Huff.

On TV last week he didn't look like a candidate for the coveted award. Maybe college football players ought to devote less time to reading how great they are and just play the game. Maybe coaches, alumni and fans ought to stop pressuring college football teams and individual players to produce like professionals.

On the bright side of things the U of M Hurricanes won their third straight. This week's match with Nevada-Las Vegas should make it four in a row. The Canes will definitely be over .500 this year. In a few years the South Florida area will have more to cheer about than just the Dolphins — the U of M will also have a football team to cheer about.

The Dolphins seventh straight victory came easier than expected. Sure, there were bumps and bruises, but 23-0. The defense finally got something that its deserved all year — a shutout. The specialty teams also did a great job. Last week's game ball should have been cut into 40 pieces. Everyone deserved it. The coaches deserved a piece of the ball, too. . . . maybe 50 pieces would have done it.

Everything else on the pro scene went as expected last week, except for the earthquake among the California teams. Who would expect Oakland and San Francisco to score over 90 points between them against solid ball clubs like Los Angeles and Atlanta? The thought of how high the adrenalin flow must have been scares me.

If anyone has had time to notice, the professional basketball season has been underway long enough for the Boston Celtics, New York Knickerbockers and Milwaukee Bucks to win 25 games and lose only two among the three of them. The Los Angeles Lakers have gotten off to a slower start than the other three, but the defending world champs will be in there when the money is on the table.



TO ENCOURAGE inter-school rivalry, a trophy was presented to the Cardinal Newman High School football team captains Jim Hoffman and Theodrade Hawkins after their Oct. 20 win over Northshore High. Joe Clark (extreme right), president of Ziebart Rustproofing Co. presented the annual award. Others present for the ceremony included, from left to right, Northshore coach, Bill Davenport; Sam Budnyk, Newman coach; and Father Frank Curley, O.M.I., Newman principal.

Defense holds; Curley now 3-3

"Our defense won the game for us," Curley football coach Roger Gronert said the day after his Knights had defeated La Salle 17-6 at Hialeah Stadium. He added that the defensive line as well as the backs made no mistakes. The entire defense played a perfect ball game.

The Knights put a stopper on their three-game losing streak and raised their record to 3-3. Their regular 5-2 with a monster defense forced five La Salle turnovers — three fumbles and two pass interceptions.

Gronert had expected his team to have five wins by now. The task of building confidence among the team members had been successful and brought the Miami school two wins in its first two games of the season. But a streak of bad luck hit the Knights.

"WE LOST three games by a total of 13 points," commented the coach. "None of the flags dropped by the officials went our way."

Confidence was never destroyed, though, as the La Salle win indicates. And this week the Knights will need it as they face tough Martin County. Remaining opponents also include Mary Immaculate, Boyd Anderson, and Pace.

"If we get by Martin County, this team will finish with the first over .500 season that Curley's had in a number of years," concluded Gronert.

Ft. Pierce Central looks like it's headed for a state football championship. Only other 4-A teams with a good shot at the title might be Miami Killian and Ft. Lauderdale N.E.

In 3-A both Chaminade and Newman look good. However, it might be a bit too soon to tell.

LAST WEEK'S SCORES

Curley	17	La Salle	6
Gables	27	Columbus	7
Aquinas	19	St. Andrew's	5
Gibbons	6	Anderson	6
Newman	22	Pace	0
Fla. Air	14	M. Immaculate	12

CYO sports scores

TOUCH FOOTBALL	Both Teams	Score
St. Monica	St. Clare	4 - 6
St. Louis	Immaculate Conception	1 - 17
St. James	St. Monica	15 - 7
St. Thomas	St. Rose No. 2	15 - 11
St. Bartholomew	St. Rose No. 1	12 - 15
St. Mark	Little Flower	15 - 15
St. Stephen	Annunciation	9 - 7
St. Vincent Ferrer	St. Stephen	6 - 15
Cathedral	Visitation	15 - 11
O.L.P.H.	St. Thomas	15 - 15
Immaculate Conception	St. Timothy No. 4	6 - 12
Visitation	St. Timothy No. 1	15 - 12
	St. Louis	6 - 15

VOLLEYBALL	Both Teams	Score
St. Vincent Ferrer	St. Francis of Assisi	3 - 15
St. Francis of Assisi		15 - 5

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THURSDAY

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Baked Pork Chop with Dressing & A.S. 2.55

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Esto es una copia de la tarjeta del Censo Archidiecésano que todo católico recibirá para llenar en la privacidad de su hogar. Lea las instrucciones y estudie esta muestra. El 12 de noviembre comenzará el censo. Un voluntario visitará su hogar entregándole la forma, similar a esta, que usted deberá llenar, depositar en un sobre y sellarla. El mismo visitador volverá a recoger después esta forma.

Ciento cuarenta y tres personas, entre las que se destacaba un nutrido grupo de jóvenes participaron en un Día Legionario que comenzó el pasado domingo con un rosario predicado adaptado a la vida apostólica y que incluyó temas tan variados como el Rosario, el alcoholismo, los Evangelios de San Marcos y el Censo Archidiecésano.

Durante la misa se leyó un mensaje del Obispo Auxiliar, René Gracida en el que expresaba su esperanza y deseos de que "la gran labor apostólica de la Legión de María en la Archidiócesis de Miami se vea fortalecida y extendida por razón de este día legionario y los muchos más que se llevarán a cabo". En otra parte del mensaje el Obispo Gracida dijo que esperaba la oportunidad de reunirse personalmente con los legionarios para "expresarles en persona el aprecio por todo lo que la Legión está haciendo". El Día Legionario incluyó un almuerzo típico cubano y momentos de música folklórica.

El Movimiento Familiar Cristiano está organizando ya su asamblea anual. Habrá cambio de directiva y al parecer la comida anual tendrá lugar este año en el Hotel Everglades, el sábado 25 de noviembre.

Los Drs. Vidania, López y Veloso nos hacen saber que accediendo a solicitud de Instituciones Cívicas y Municipalistas organizan para el sábado 4 y domingo 5 del entrante mes de Noviembre una Excursión al Maravilloso Mundo de Walt Disney, cuyo transporte harán en ómnibus con aire acondicionado.

Los Excursionistas, con guías experimentados disfrutarán durante estos dos días de todas las atracciones y espectáculos de Disney World.

Las reservaciones deben hacerse cuanto antes por los teléfonos 374-6448 o 264-3249.

Con la celebración de un oficio ecuménico, en el que participarán figuras religiosas de seis denominaciones diferentes: un Radio-Maratón en ayuda a los cubanos que esperan en España, y una comida de confraternidad, culminarán los grandes actos en celebración del Día del Matancero Ausente, que tendrán lugar el sábado 4 de noviembre, a partir de las 7 de la noche, en el 1023 SW 27 Avenida.

La Comisión Organizadora de estos actos está presidida por el dirigente matancero Demetrio Pérez Jr., e integrada por el Rev. Max I. Salvador, José Camacho, José Ramón Caso, Jesús Argain y el Dr. Arcadio Martínez Martell, estando encabezado el Comité de Damas por la Sra. Lucía Fernández Vda. de Alvarez.

Mañana, sábado, a las 7:30 p.m. se inaugura el Club Juvenil de la Parroquia de St. Cecilia, Hialeah. Habrá una representación del milagro de las bodas de Caná, interpretado por los jóvenes del club, con el asesoramiento de artistas de tanto renombre como Jesús Alvarino, Rolando Ochoa y Demetrio Menéndez. La parroquia de St. Cecilia se prepara para la tómbola los días 17, 18 y 19.

02 PARISH AND ARCHDIOCESAN CENSUS

FECHA: _____

NOMBRE DE FAMILIA		DIRECCION		APT. NO.	CUIDAD	EST.	TELEFONO										
ESTADO	SOLTERO	CASADO	VUJDO	DIVORC.	CASADO POR LA IGLESIA	SI	NO	PUEBO O NO	SI	NO	IDIOMAS HABLADOS EN CASA:	INGLES	ESPAÑOL	OTRO	AÑO DE MATRIMONIO	19	
NOMBRES	EDAD	SEXO		RELACION				PRIMERA COMUNION		CONFIRMACION		SEMANALMENTE		EDUCACION		OCUPACION	
		M	F	CUNYOR	PROFESIONIST	IMP	OTRO	SI	NO	SI	NO	MISA	COMUNION	PRIMA	SEGUNDA		UNIVERS.
ESPOSO																	
ESPOSA																	
HIJOS SOLTEROS	EDAD	SEXO		RELACION				PRIMERA COMUNION		CONFIRMACION		SEMANALMENTE		CLASE DE ESCUELA		GRADO	EN QUE TRABAJA
		M	F	CUNYOR	PROFESIONIST	IMP	OTRO	SI	NO	SI	NO	MISA	COMUNION	PRIMA	SEGUNDA		
1.																	
2.																	
3.																	
4.																	
5.																	

- ¿A QUE IGLESIA ASISTE LA FAMILIA?
- ¿A QUE HORA LES CONVIENE QUE LOS VISITE UN SACERDOTE DE LA PARROQUIA?
MAÑANA [] MEDIODIA [] TARDE [] FIN DE SEMANA []

6.																	
7.																	
OTROS QUE VIVEN EN LA CASA										PARENTESCO CON EL CABEZA DE FAMILIA							
1.																	
2.																	

¿HAN HECHO LA COMUNION PASCUAL EN 1972?	SI	<input checked="" type="checkbox"/>	NO	<input checked="" type="checkbox"/>	¿LE INTERESAN LAS DISCUSIONES RELIGIOSAS DE ADULTOS?	SI	<input checked="" type="checkbox"/>	NO	<input checked="" type="checkbox"/>
¿LE INTERESA PARTICIPAR EN ACTIVIDADES PARROQUIALES?	CLUB DE MUJERES	<input checked="" type="checkbox"/>	CLUB DE HOMBRES	<input checked="" type="checkbox"/>	LECTORES/ACORDADORES	<input checked="" type="checkbox"/>	OTROS	<input checked="" type="checkbox"/>	
¿ES RESIDENTE TEMPORAL O PERMANENTE?	PERMANENTE	<input checked="" type="checkbox"/>	TEMPORAL	<input checked="" type="checkbox"/>					
¿CUANTOS MESES AL AÑO PASA UD. EN LA FLORIDA?									
¿HAY ALGUIEN INVALIDO EN LA FAMILIA?	SI	<input checked="" type="checkbox"/>	NO	<input checked="" type="checkbox"/>	CONFINADO A LA CASA	SI	<input checked="" type="checkbox"/>	NO	<input checked="" type="checkbox"/>
RETRASADO	<input checked="" type="checkbox"/>	CIEGO	<input checked="" type="checkbox"/>	SORDO	<input checked="" type="checkbox"/>	OTRO	<input checked="" type="checkbox"/>		

COPIE ESTE TIPO DE NUMERO

0	5
1	6
2	7
3	8
4	9

Cómo llenar la tarjeta del censo

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 necesiten 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

- Use el lápiz que se le ha entregado para completar la Tarjeta del censo.
- No marque absolutamente nada sobre el espacio indicado con la letra "L" a la izquierda de la tarjeta.
- NO DOBLE LA TARJETA — después de completada, póngala en el sobre tal y como está y entonces selle el sobre.
- 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.
- De los nombres de hijos solteros que estén fuera en universidades o el ejército.
- 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.
- Si su familia habla más de un idioma, por favor indíquelo en los espacios apropiados. Por ejemplo: si la familia habla inglés y Español, marque los espacios indicados para Inglés y Español.
- Si necesita borrar cualquier dato equivocado, por favor use un borrador corriente, pero asegúrese de borrar todas las marcas en dicho espacio.



El Arzobispo Marcos McGrath de Panamá charla con seminaristas de habla hispana que terminan sus estudios sacerdotales en el Seminario Mayor de St. Vincent de Paul, Boynton Beach, durante un día de estudios sobre el sínodo y la situación de la Iglesia en Latinoamérica. En el grupo de seminaristas figuran varios cubanos, así como otros países de Latinoamérica.

Exiliados cubanos preparan homenaje al Arzobispo Carroll

Un Comité de exiliados cubanos residentes en Miami está organizando un "testimonio de gratitud al Arzobispo Coleman F. Carroll, por todo lo que desde el primer momento ha hecho por los que escapaban del comunismo en Cuba."

El testimonio consistirá en una comida en el Hotel Sheraton Four Ambassadors, el domingo, 19 de noviembre a las 7 p.m. Entre los organizadores del evento figuran los señores Armando Alejandro,

José R. Garrigó, José Angueira, Manolo Balado, Benigno Gáñares, Paquito Delgado, Manolo Reyes, Carlos Arbolea, Felix Reyler, Camilo López.

El comité ha obtenido la cooperación de un grupo de sacerdotes cubanos entre los que figuran los padres Emilio Vallina, Orlando Fernández, José I. Hualde. El Rev. Max Salvador, pastor de la Iglesia Episcopal de Todos los Santos, ha anunciado también su adhesión a la organización

de este testimonio de los cubanos al Arzobispo Carroll.

Las personas interesadas en sumarse a este homenaje deben llamar a la mayor brevedad al teléfono 649-5464, de la iglesia San Juan Bosco o al 223-2821, del Sr. Alejandro.

El precio del cubierto es \$10.00 por persona. La semana próxima ofreceremos más detalles sobre este acto, ya que esta información está basada en una reunión preliminar efectuada esta semana en San Juan Bosco.

El Conformismo de la mediocridad y la cobardía

¿Por qué la Marihuana?

"Cada vez se droga más gente". Pero la palabra droga, sin más, quiere decir poco. Hay drogas toleradas (café, té, alcohol); su uso sin exageración no produce disturbios físicos o psíquicos graves. Y hay drogas que atan al hombre física y psíquicamente: que pueden ser mortales: morfina, heroína, codeína.

Otras drogas son alucinógenas: no generan un estado de dependencia física, de encadenamiento hacia dosis cada vez mayores. Entre los alucinógenos, algunos (como el LSD) provocan disturbios físicos y, sobre todo, psíquicos muy graves. El alucinado por el LSD no advierte la realidad; no la controla. Un viaje de este tipo puede acabar con una muerte accidental: le parece que "flota" y se tira por la ventana.

Adictos a la morfina, la heroína o la codeína y experimentadores de los viajes del LSD hay relativamente pocos. Quien se embarca en una de esas aventuras puede quedar marcado para toda la vida, entrar en un mundo particular que tiene una fauna propia: de chantajes, extorsiones, de delincuencia.

UNA YERBA SUAVE

Pero hay una droga suave, levemente alucinógena, que no encadena físicamente a dosis cada vez mayores, que es barata, que la vende cualquiera, que se fuma como un pitillo: la marihuana. Algunos sostienen que la marihuana es más suave que el alcohol. Si el alcohol está socialmente tolerado, ¿por qué prohibir la marihuana?

Después de esto, se comprende que los marihuaneros proliferen en casi todos los países: "¡No somos morfínomanos!", dicen: "es una experiencia, nada más que eso; a unos les gusta el whisky, a nosotros la yerba".

Se les podría decir que resulta extraño que cuando el mundo se preocupa por la "naturalidad" del ambiente en que vivimos — aire limpio, agua clara, alimentos genuinos —, ellos se metan en un mundo artificial de yerba. Pero quizá no les importe nada.

Se les podría decir también que se ha comprobado cómo el 80% de los que usan drogas fuertes (morfina, heroína, etc.) empezaron por la suave marihuana. La marihuana no crea un estado de dependencia física ni para ella ni para otras drogas. Pero, psíquicamente, el que se acostumbra a "escapar de la realidad" con la yerba suave, tiene grandes probabilidades de escapar, definitivamente, con yerbas fuertes. Pero quizá piensan que están bien defendidos contra ese riesgo.

EL SISTEMA DE DROGA

Se les podría decir que recuerden por un instante cómo han empezado a "fumar": por imitación, por aburrimiento, por no saber negarse a lo que parece "in", por mediocridad, por superficialidad. Pero quizá piensan que no se está mal siendo un "hombre masa" también en las emociones artificiales.

Si se consideran contrarios al sistema, al establishment, se les podría decir que la marihuana es una de las mejores maneras de perpetuarlo: ¿qué mejor, para el sistema, que tener como opositores una masa de drogados? El sistema que no consigue acabar con el tráfico de drogas, tiene, como conejos de India, a unos "contestadores" que pasan de la euforia (todo está bien) a la

depresión (no hay nada que hacer). Pero quizá, portavoces de una revolución sólo de labios, no han pensado nunca en cambiar nada.

Si es difícil convencer al marihuanero se debe quizá a que en él confluyen dos defectos que amenazan a cualquier hombre (también al no marihuanero): el egoísmo y la mediocridad. El egoísmo de un "grande" puede causar estragos; pero es posible que "salte" en un determinado momento. Y entonces podrá verse algo que vale la pena: el altruismo de un grande.

ESCAPAR HACIA LA MEDIOCRIDAD

Cuando, siendo todavía poca cosa, se interrumpe la posibilidad de ser más, porque se interrumpe el estudio y el trabajo creativo, se entra en la mediocridad.

La mediocridad: nadie quiere reconocer que es un mediocre. Por eso se suele camuflar bajo la forma del ejercicio de la libertad: "Soy así, porque me da la gana". Pero no por esto se sale de la mediocridad; y en algunos casos, para sentirse distinto, se recurre a lo prohibido, a lo que parece "rebelión", a la actitud de "no conformismo". Este proceso lleva con frecuencia a la marihuana.

¿Se ha salido de la mediocridad? No. Se entra en una mediocridad masiva. Por eso los drogados se parecen tanto unos a otros; son el ejemplo típico del hombre-masa, sin personalidad y sin interioridad. Los momentos "altos" de la vida no dependen ya de la inteligencia, de la creatividad, del resultado de un trabajo personal: dependen de una yerba que se vende en las esquinas.

Ahora se puede comprender mejor la superficialidad del argumento: "¿Por qué el alcohol sí y la droga no?". Se acepta que las dos cosas hacen mal. Un mal está ya "dentro"; el otro, aún "fuera", gracias a la prohibición. ¿Porque un mal esté ya dentro hay que dejar paso a otro? Si he tolerado que me corten una mano, ¿he de permitir que me corten también el pulgar de la mano que me queda? La existencia de la tolerabilidad del alcohol, con sus consecuencias de alcoholismo, debería llevar a controlar su uso, a que no se extienda la plaga: no a permitir que nazca otra.

LA VIDA QUIMICA

¿Por qué el drogado no entiende esto? Porque funciona desde su experiencia egoísta. No le importa nada que, con la extensión de las drogas, sean incluidos en el vicio millones de personas — incluso casi niños — que no se drogarian si no les enganases vendiéndoles pastillas de colores a la puerta del colegio.

Salvo casos excepcionales, pocos morirán por fumar marihuana. Pero la vida que espera difícilmente se puede llamar vida humana: alegrías artificiales, euforias químicas, depresiones de soledad. Es triste ver, cómo, incluso desde los catorce años, un proyecto de vida queda relegado al campo de la mediocridad y de la cobardía. Se está en camino de no conocer nunca la alegría de vivir, el ejercicio pleno de la libertad, la aventura de realizar una tarea amplia en beneficio de los demás.

Marioneta que cuelga de los hilos movidos por un puñado de traficantes, el drogado entra en la colección de millones de robots iguales.

Mario Ferrero (ACEPRENSA)

LA VOZ

Suplemento en Español de "VOICE"

Dos parroquias en dos puntos distintos del Condado Dade tendrán este fin de semana su carnaval anual:

La parroquia de St. Dominic (contigua al Pan American Hospital) 5909 N.W. 7st. Ofrecerá una tómbola plena de entretenimientos para grandes y chicos hoy, viernes, mañana, sábado y el domingo, días 3, 4 y 5.

La parroquia de St. Timothy, en la esquina de Miller Road y 102 Ave., ofrecerá otro festival pleno de entretenimientos. En ambas parroquias habrá valiosas sorpresas y premios para los asistentes. Lo recaudado se destinará a las obras de apostolado y asistencia social.

Los "Royaltones" amenizarán el "Presidential Party" que se ofrecerá mañana, sábado, de 9 a.m. a 1 p.m. en la parroquia de Our Lady of the Lakes, 15801 N.W. 67 Ave. Para mayor información llamar a Claudio Pérez, 821-6300.

Este domingo, día 5, desde las 11 a.m. a las 4 p.m. en el PBA, 2300 N.W. 14 St., se efectuará la Romería de la Casa de España. Comidas, música y bailes españoles, concurso de trajes regionales. Todo terminará con una misa de campaña, oficiada por el Padre Manuel López.

El domingo 26 de noviembre, a las 4 p.m. se administrará el sacramento de la confirmación en la Iglesia de San Juan Bosco. Los alumnos de séptimo grado en adelante, al igual que los adultos que no lo hayan recibido.

Hoy, viernes, en la Casa de Ejercicios Espirituales de Kendall comenzará un retiro para mujeres, dirigido por el Padre Armando Llorente, S.J. Para reservaciones de última hora llamar al 238-2711, Sister M. Carmen.

El Centro Mater, que bajo la dirección de la Madre Margarita Miranda tanto está sirviendo a la niñez de habla hispana del S.W., está recabando voluntarias. "Hacen falta muchas manos voluntarias para poder estirar

nuestros fondos," dice la Madre Margarita. Algunos de los giros en los que hacen falta voluntarios son:

Visitas a las familias, un día de trabajo en la oficina, (una vez por semana), visita al hogar de ancianos, cooperación desde la casa en confección de objetos, costura, adornos, etc., para beneficio del Centro, dar clases a adultos y adolescentes una hora los martes y jueves de 5:30 a 7:30. Las clases son: costura, guitarra, baile, maquinilla, trabajos manuales, pintura, tejidos, español, inglés, etc. Para informes: 371-6307.

Otra nota de Centro Mater: Está abierta la matrícula para el programa de los "teenagers". — Guitarra, costura, pintura, español, mecanografía, tejido, artes manuales, bailes. Los sábados, de 2 a 5 p.m. en Centro Mater 353 S.W. 4 St., de 2 a 5 p.m. cantos, equipos de fútbol, beisbol, basket, prácticas y juegos.

Por décima vez John McDevitt fue reelecto Caballero Supremo de la Orden de Caballeros de Colón de Estados Unidos, cargo que ostenta desde 1964.

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The Voice

Report on gifts for the missions

(Following is a list of donations by the faithful to the annual collection for the Society for the Propagation of the Faith taken up in all churches and chapels of the Archdiocese on Oct. 22.)

Annunciation, W. Hollywood	210.34
Ascension, Boca Raton	343.86
Assumption, Pompano Beach	1,151.00
Blessed Sacrament, Ft. Laud.	00.00
Blessed Trinity, M. Springs	181.42
Christ the King, Perrine	596.61
Corpus Christi, Miami	00.00
Epiphany, Miami	00.00
Gesu, Miami	743.00
Holy Cross, Indiantown	29.95
Holy Family, N. Miami	511.00
Holy Name of Jesus, W.P.B.	521.00
Holy Redeemer, Miami	183.00
Holy Spirit, Lantana	1,482.50
Immaculate Conception, Hial.	821.00
Little Flower, Coral Gables	00.00
Little Flower, Hollywood	1,746.11
Nativity, Hollywood	1,342.51
Our Lady of Guadalupe, Immok.	00.00
O.L. of the Holy Rosary, Perr.	347.00
O.L. of the Lakes, M. Lakes	492.56
O.L. of Perpetual Help, Opa. L.	237.00
O.L. Queen of Heaven, La B.	20.00
O.L. Queen of Martyrs, Ft. L.	809.00
O.L. Queen of Peace, Delray B.	00.00
Resurrection, Dania	362.00
Sacred Heart, Homestead	276.00
Sacred Heart, Lake Worth	00.00
San Isidro Mission, Pom. Bea.	00.00
San Juan de Puerto Rico, Mia.	00.00
San Marco, Marco	368.35
San Pablo, Marathon	00.00
San Pedro, Plantation Key	311.00
St. Agatha, Miami	206.50
St. Agnes, Key Biscayne	376.00
St. Ambrose, Deerfield Bea.	1,180.00
St. Andrew, Coral Springs	300.00
St. Ann, Naples	00.00
St. Ann Mission, Naranja	00.00
St. Ann, W.P.B.	1,043.46
St. Anthony, Ft. Laud.	1,667.00
St. Augustine, Coral Gables	380.00
St. Bartholomew, Miramar	1,103.50
St. Bede, Key West	203.00
St. Bernadette, Hwd.	374.00
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St. Charles Borromeo, Hallan.	210.00
St. Christopher, Hobe Sound	325.70
St. Clare, N.P.B.	00.00
St. Clement, Ft. Lauderdale	1,168.25
St. Coleman, Pompano Beach	00.00
St. Dominic, Miami	425.00
St. Edward, Palm Beach	1,361.00
St. Elizabeth, Pompano Beach	1,010.75
St. Francis of Assisi, Riviera	936.05
St. Francis de Sales, M. Bea.	00.00
St. Francis Xavier, Miami	95.35
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St. George, Ft. Lauderdale	421.00
St. Gregory, Plantation	1,388.00
St. Helen, Ft. Lauderdale	00.00
St. Henry, Ft. Lauderdale	149.00
St. Hugh, Coconut Grove	863.04
St. Ignatius Loyola, P.B. Gard.	132.00
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St. Joan of Arc, Boca Raton	1,551.50
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St. Timothy, Miami	00.00
St. Vincent, Margate	367.50
St. Vincent de Paul, Miami	00.00
St. Vincent Ferrer, Delray Bea.	1,126.43
Visitation, Miami	721.50
St. Thomas More	192.32
Chaminade High School	100.00
Marian School-Opa Locka	6.26

Key to understanding Synod of Bishops

(continued from page 1)

of the General Secretariat had consulted the bishops of the world.

"The documents produced at the end of the session and published with the approval of the Holy Father, reflect the broader participation and preparation" by bishops throughout the world, Archbishop McGrath pointed out.

In March of this year the Council proposed to the Holy Father to space the ordinary sessions every three years to permit better preparation and application; a reform of work method; and generally, only one topic for each synodal session to permit more thorough treatment," the

Archbishop explained, adding that all of these points have been in principle approved by the Pope.

With the next ordinary session of the Synod provisionally scheduled for 1974, he said, an inquiry was made to all the bishops of the world and the offices of the Roman Curia asking what they had done about the documents and conclusions of last year's Synod and requesting their proposals for the next ordinary session as to date, topic and method. A report of the inquiry will now go out to all those consulted in advance of the 1971 session to assist them in application and to prepare for the 1974 session.

'Rural New Town' plan advanced at meeting

(continued from page 1)

telling them what would be done.

An indication of the scope of planning involved in New Town is the variety and caliber of consultants brought in.

Florida International University is researching the educational programs to be included in the community.

Physical planning, the proportions of land to be used for residential, commercial, recreational, landscaping and such is being handled by Stutsman, Kennelly & Neidigh Associates of Miami.

Public Systems Inc. of Huntsville, Ala., is planning employment and economics.

Dr. Donald Clare of Florida Atlantic University is planning the government system.

The University of Louis-

ville Urban Studies Center is assisting in over-all planning.

STEPHENS SAID AN important addition is a voluntary task force from the University of Florida Agriculture Department of seven experts in such areas as soils, citrus, vegetable, who are studying possible kinds of agriculture-related businesses the community or individuals could own and operate.

Key figures at the meeting besides the consultants and Stephens were Julian Cortez and Maria Anna Rodriguez, representatives of the farm workers; Edwin Tucker, director of Community Services for the Archdiocese; Father John McMahon, director of Rural Life Bureau; and Joe Shaw, president of the Florida Landscape Nursery Association.

He lived unassuming but important life

(continued from page 16)

youth. From Milan, Charles went to Paris to complete his studies. At the age of 22, he took his Doctor's degree.

Soon after he was made Cardinal-Priest, he was consecrated Bishop. He lived a life of penance and prayer, faithfully visiting his diocese and scrupulously employing his revenues for the good of the Church and the poor.

During a terrible famine in Milan, Charles exerted himself to the utmost to keep his poor from starvation. For three months he fed over 3,000 people at his own expense and, having rendered himself penniless, collected alms from all quarters. He said:

"CHARITY SHOULD know no bounds, neither must almsgiving."

His devotion to his flock during the great Plague of 1576 caused him to be revered by the Milanese.

Much of the success of the Council of Trent is due to his indefatigable labors in the cause of reform. Many were the hospitals, houses of mercy, homes of refuge and other institutions established by the cardinal.

On Nov. 4, 1584, surrounded by many priests whose weeping rendered their utterances unintelligible, Charles gave them his blessing and in peace breathed out his soul into the hands of God.

He was canonized in 1610.

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My Dear Friends:

My sons and I thank you all for your expressions of love and affection during our hour of grief. My husband Tomas died Sunday morning attending Mass in the Church he loves so well, Christ the King.

All of you, our friends and fellow parishioners, were so responsive to our needs that words will never express our gratitude.

I want to especially thank Fr. Joe Calamari who left his own ailing father in New York to be with us. Please pray for him.

God Bless you all,
Perforia Lopez

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