

This is 'Census Sunday'

Sunday, Nov. 12, will be observed as "Census Sunday" in the eight counties of the Archdiocese of Miami, when every Catholic family in South Florida will be asked to spare a few minutes to complete a census form for their Church.

Described by Archbishop Coleman F. Carroll as "the most important means of assuring that the religious needs of all of our people are met," this Sunday's census-taking will involve some 30,000 volunteer men and women, each of whom will visit about 30 homes in a designated area.

The forms, which will be completed by families in the privacy of their homes, will be picked up the same day by volunteers, who will deliver them unopened to the parish rectory.

DATA resulting from the door-to-door census will not only reveal the number of baptized Catholics in South Florida's eight counties but will also indicate family sizes, the number and location of the aged, the handicapped, the isolated, etc., thus providing information whereby the Church

can identify with the special needs of members — both adult and children.

Admittedly the census will be of greatest benefit to parishes, Msgr. John O'Dowd, V.F. Archdiocesan Director, said on the eve of the undertaking. But he added that it will add dimension to the Archdiocese by updating vital statistics which will be invaluable in realistic planning for future expansion and development in the areas of schools, retirement homes, and particularly in ministering to the needs of those who require assistance through social services.

Since the census form is specially designed for use in a computer, it is essential that the form be completed as accurately and as carefully as possible, census directors pointed out.

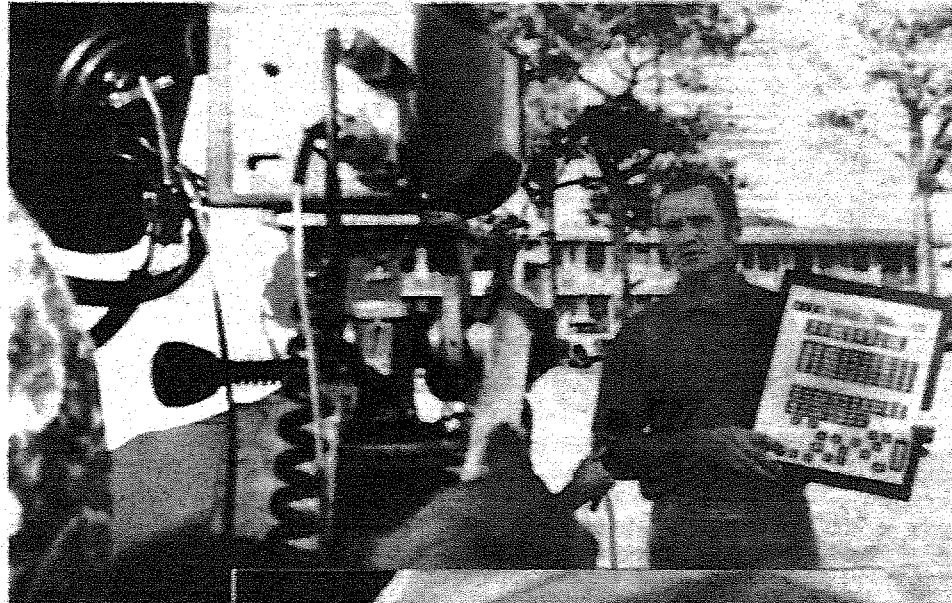
A SPECIAL pencil will be provided with each form which is accompanied by an envelope which is to be sealed when the completed form has been inserted.

Questions requiring "yes" or "no" answers are to be marked by tracing over the "X" in the appropriate box. Families are

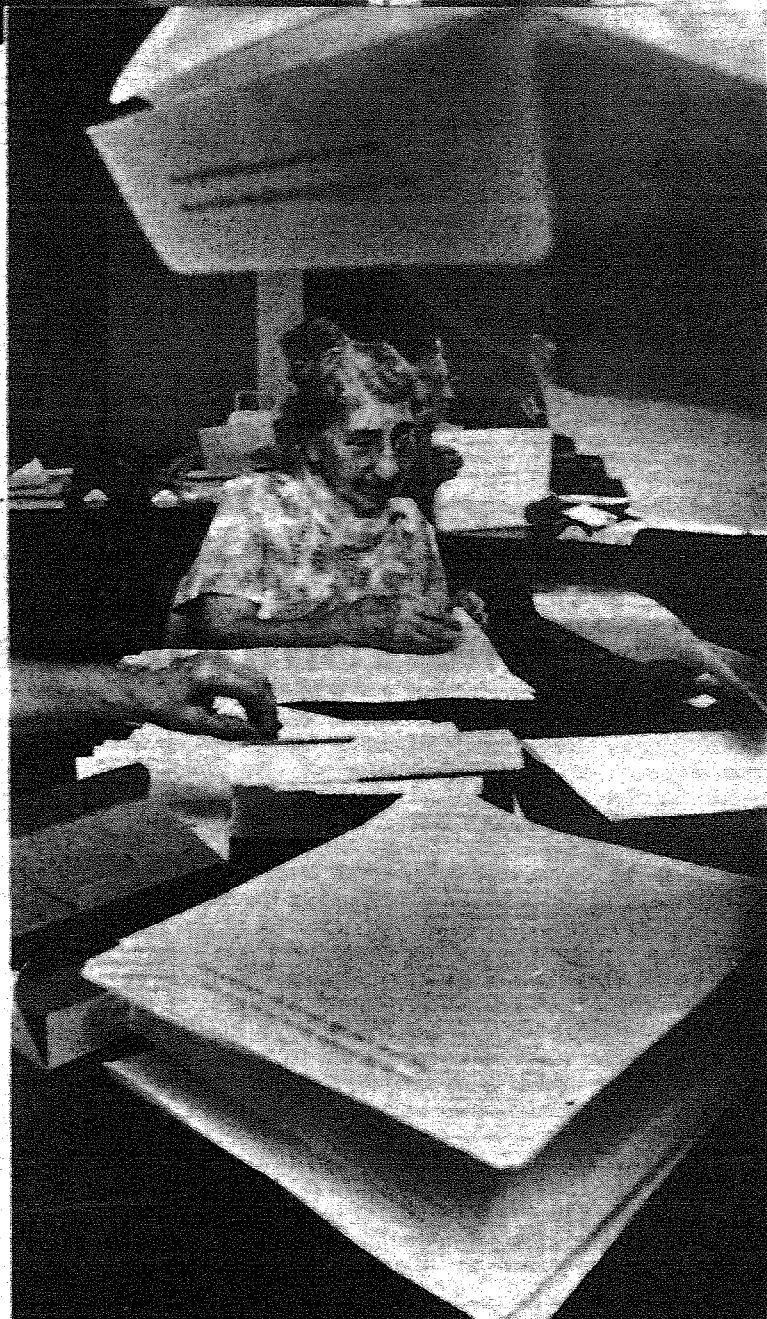
cautioned not to fill in the complete box since such deviation will only result in inaccurate information.

Since it has been eight years since a general census was taken in the Archdiocese of Miami, it is anticipated that a tremendous

growth has occurred in the South Florida area. According to the U.S. Department of Commerce 1970 census, Florida is among the five fastest growing states in the nation, showing a population increase of more than two million persons in a 10-year period.



MORE PLAYERS will be participating in taking up the Archdiocese of Miami census on Sunday, than in the average football game. Miami Dolphins' coach, Don Shula, explains during a TV taping for South Florida viewers (Above). At right, 92-year-old Mrs. Antonina D. Benedetto was one of St. Elizabeth Gardens residents in Pompano Beach who volunteered their services to ready census forms and envelopes for delivery to every Catholic home in the eight counties of the Archdiocese on Nov. 12.



THE VOICE

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Abp. Carroll joins Pope in urging peace prayers

Archbishop Coleman F. Carroll and other prominent Church leaders joined Pope Paul VI this week in calling upon the faithful to take an active role in furthering peace in the world.

"Now that the presidential elections are behind us, during which time the question of peace in Vietnam was of primary importance to both political parties, we fervently hope that efforts will continue and intensify to obtain a true and lasting end to hostilities in Southeast Asia," Archbishop Carroll stated Wednesday.

"IN THE words of Pope Paul, 'What is needed now is true peace,'" the Archbishop of Miami said. "We add our prayers to those of the Holy Father that the great news of a truce will come soon and that the tensions between men may be transformed into sentiments of brotherhood and love."

Archbishop Carroll called on all of the faithful, "particularly at this time, to pray for our prisoners of war and our men missing in action, and to remember all of the victims of war while asking God's intercession that a lasting and permanent peace will soon reign among all men."

Last weekend the Holy Father praised peace negotiators and urged continued

prayers for peace in the world. "In recent days, a new phenomenon, not bellicose but quite the opposite, has attracted our attention. Men are confronting each other using as their weapons ideologies and policies and placing powers and interests as the stakes in the game."

ALTHOUGH he did not mention any specific peace negotiations, the Pontiff said "The wellbeing of peoples and the causes of truth, justice and civilization are promised and for that reason they merit our Christian interest."

Meanwhile in the nation's capital, Cardinal John Krol emphasized that "a question of image and face-saving" is delaying the signing of a Vietnam peace treaty.

The Cardinal's remarks followed a one-hour briefing at the White House with President Richard M. Nixon and his chief foreign policy advisor, Dr. Henry Kissinger.

Cardinal Krol, president of the National Conference of Catholic Bishops, pointed out that he was not referring to American electoral politics, but to the need for North and South Vietnamese governments to face their own constituencies.

Millions hold hope for a better life

If you lived in a big city and earned \$4,137 a year to support yourself, your spouse, and two children, you would be living at the government's "poverty level," which, according to federal calculations, will get you by.

But in reality, such a salary will allow

you to spend \$1 a day for food for each of your dependents, about \$100 a month for rent or mortgage, and about another \$100 for doctors, clothing, furniture, utilities, transportation, school expenses, meat, fruit and an occasional cultural activity.

If a more realistic poverty standard were used, \$5,145, which is one-half the

median family income in the U.S., the number of poor in this country would be 35 million.

Poverty in America is very simply not having. It's the absence of things that make life secure and comfortable... things like an interest-drawing bank account, workman's compensation, skills, education, life insurance, paid vacations. If you're poor, though, chances are you're too busy trying to survive with the little you do have to be worried about opening a bank account or getting away for a long weekend.

Unfortunately, the poor are going to continue to "get by" just surviving unless somehow those of us who are more richly endowed in this life can begin to feel a human empathy with men who suffer, and in the light of this recognition, strike an alliance with the poor, one based on justice and brotherhood.

POVERTY as an American issue has been vaporized into many related and distracting issues in the last decade: welfare, militance, riots, law and order, tax burdens, Vietnam, busing, scatter-site

housing and more. Despite all the talk poverty still continues. How do we create this solidarity, particularly across racial and

(continued on page 26)

New center to be blessed

BOCA RATON — The new Multi-Purpose Center in Ascension parish, which includes a chapel and meeting hall, will be blessed by Archbishop Coleman F. Carroll at 11 a.m., Saturday, Nov. 18.

Pontifical Mass will follow in the recently renovated and refurbished structure at 7171 N. Federal Hwy.

Located on two acres of land ideally situated within parish bound-

aries to provide easy access by parishioners, the chapel has a new sanctuary, sacristies and confessionals, designed by architect Frank Abbott.

Father Richard Murphy is administrator of the parish, established by Archbishop Coleman F. Carroll in 1968.

Sunday Masses are celebrated at 8 a.m., 9:30 a.m., 11 a.m. and 7 p.m. A Saturday Vigil Mass is offered at 5:30 p.m.

ESPAÑOL

Pgs. 22,23,24,25

THE VOICE

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

Fr. Vereb is appointed chairman for ecumenism

The best way to foster the concept of religious unity is to show an exemplary interest in "our own Catholic faith," Father John Vereb said this week following his appointment as chairman of the Archdiocese of Miami Ecumenical Commission.

Announcement of the appointment of Father Vereb, who serves as Supervisor of Religious Education in the Archdiocese, was announced

by Archbishop Coleman F. Carroll.

RECALLING that the ecumenical movement was inaugurated by the late Pope John XXIII, who called on the faithful to "invite separated Communities to seek again that unity for which many souls are longing in these troubled days throughout the world," Father Vereb cautioned that "there is a temptation by many people

with proper motivation to disregard the basic doctrinal differences and they are tempted to come together as friends but minimize the true challenge of the ecumenical movement.

"Nothing is so foreign to ecumenism," he pointed out, "as a false conciliatory approach which harms the purity of Catholic doctrine and obscures its assured general meaning.



FATHER VEREB

"ALL OF US Catholics should understand the nature, attitude and significance of the ecumenical movement in social, cultural and religious undertakings to foster the concept of religious unity," he added, emphasizing that "motivated by the same spirit of service to mankind, Catholics should extend a hand to non-Christian communities as well as to Christian communities."

The Declaration on the Relationship of the Church to Non-Christian Religions made by the Second Vatican Council obviously had in mind that the Church appreciates holiness and goodness in all communities of men, Father Vereb explained.

Established in 1964 by Archbishop Carroll, the Ecumenical Commission includes in its membership priests, Sisters, and lay leaders of South Florida.

2nd clergy retreat to open on Monday

NORTH PALM BEACH — The second in a series of retreats for clergy in the Archdiocese of Miami begins at 7:30 p.m., Monday, Nov. 13, and continues until Thursday evening, Nov. 16.

Father Arthur L. Meloche will be the retreat master for the three-day conferences at Our Lady of Florida Monastery.

Those participating will be Msgr. Dominic Barry, Msgr. Austin V. Carey, Msgr. John W. Connor, Msgr. James F. Enright, Msgr. Bernard Hammerstein, Msgr. Edwin F. Murphy, Msgr. Thomas O'Donovan, Msgr. R. E. Philbin, Father Thomas E. Barry, Father Martin J. Cassidy, Father Joseph L. Cliff, Father Larkin F. Connolly, Father Patrick Farrell, Father Francis Fenech, Father William J. Hennessey, Father Robert Hostler, Father John Januszewski, Father Christopher Konkol, Father Michael Licari, Father Cornelius McGrath, Father Joseph M. McLaughlin, Father Leonard Puzis, Father Ronald J. Pusak, Father Edward A. Abromaitis, Father William

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Also Father Neil Doherty, Father Thomas Engbers, Father Sydney Farmer, Father Ross A. Garnsey, Father Miguel Goni, Father Gerald R. Grogan, Father Thomas P. Hanly, Father Michael Hourigan, Father Michael Kish, Father James C. Leonard, O.M.I., Father Aloysius Lucking, Father Joseph MacPoland, Father Anthony Merzioca, Father Francis X. McCarthy, Father John C. McCormick, Father David O'Byrne, Father Dominic O'Dwyer, Father Henry F. O'Loughlin, Father Noel Poyntz, Father David Punch, Father Michael A. Reilly, Father William Romero, Father Francisco Santana, Father Trevor Smith, Father Leonard Stachura, Father Christopher Stack, Father Michael P. Sullivan, Father Michael J. Tabit, Father John J. Vaughan, Father Timothy J. Geary and Father James B. Keogh.

Archdiocese takes part in planning disaster aid

The Archdiocese of Miami is one of 15 dioceses of the Gulf South that are developing a comprehensive plan of mutual cooperation for victim relief in the event of natural disasters.

Father John Glorie, director of Boystown of Florida and assistant director of the Archdiocese of Miami Catholic Service Bureau, represented the Archdiocese at a recent meeting in New Orleans where a six-member steering committee was named for the disaster plan.

INCLUDED were Joseph Ems, Diocese of St. Petersburg; Father John Noone, Mississippi; Lanaux Marston, Alabama; Father Robert E. Freeman, Texas; Sister

Angele Marino, New Orleans; and Father Clinton Doskey, director of the Catholic Disaster Program for the Archdiocese of New Orleans, who pointed out that the plan could serve as a model for groups of dioceses in other parts of the nation.

Also attending the meeting was Reuben T. Jessop of the Board of Social Ministry, Lutheran Church in America, who expressed a desire to be involved in the program.

POSSIBLE features of the plan, which will be discussed further at a Dec. 5 meeting in Mobile, Ala., are the exchange of personnel in time of disaster, an inter-diocesan training program for volunteers, the estab-

lishment of a regional headquarters, and creation of blueprints for individual dioceses which will reflect the regional concept.

Also considered was that the Gulf Coast region might be split into smaller regions so that neighboring dioceses may be in a better position to assist one another in the event of disasters.

In addition to Miami other Sees involved are Brownsville, Corpus Christi, San Antonio, Galveston-Houston, New Orleans, Baton Rouge, Lafayette, Alexandria, Natchez, Jackson, Mobile, Birmingham, St. Petersburg, Orlando and St. Augustine.

St. Vincent society former official dies

CORAL GABLES — The Funeral Liturgy was offered Wednesday in Little Flower Church for Sylvester Rice, who had been known for more than 25 years by the needy and poverty-stricken in Dade County as "Mr. St. Vincent de Paul."

Msgr. Peter Reilly, pastor, and Archdiocesan moderator of the Society of St. Vincent de Paul, was the principal celebrant of the con-celebrated Mass offered for Rice, who died Sunday in Mercy Hospital following a stroke. He was 73.

FROM 1945 to 1971, when illness forced his retirement, the executive secretary of the Miami Particular Council of

St. Vincent de Paul had been a familiar figure to many as manager of the society's salvage store in downtown Miami.

A native of Caldwell, N.J., who came here in 1940 as foreman of the Miami Air Depot, a branch of the U.S. Air Force, Rice was a member of Gesu parish where he was a past president of the Ushers Club. In addition to serving as secretary of that parish St. Vincent de Paul Conference, he also was secretary of the Catholic Service Bureau for 25 years.

He was among those honored by Archbishop Coleman F. Carroll on the occasion of his 25th anniversary as

a Vincentian, and was also a member of Gesu Credit Union.

A MEMBER of the Coral Gables Council of the Knights of Columbus, Rice was named several years ago as a Brother by the Dominican Fathers of the Province of Spain in recognition of his assistance to them when they first arrived in Miami.

In addition to his wife, Virginia, with whom he resided at 6211 SW 21 St., Rice is also survived by a daughter, Mrs. Margaret Sacher, also of Miami.

King Funeral Home was in charge of local arrangements.

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YOUNG PEOPLE'S WORLD, FOURTH FLOOR DOWNTOWN MIAMI
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Priest-publisher sentenced in Viet

SAIGON, Vietnam (NC) — A Catholic priest who publishes a monthly review that has been critical of the government of President Nguyen van Thieu has been sentenced to five years in prison and fined \$7,000 for printing allegedly subversive articles.

Under a press decree issued by President Thieu two months ago, a military court held that a short story and poem printed in Father Chan Tin's publication, Doi Dien (Confrontation), was "harmful to the fighting spirit of the armed forces, persuasive of draft evasion and distorting the national cause." Dispatch NewsService reported.

THE sentence was the legal maximum and immediately provoked cries by opposition leaders here of another attempt by President Thieu to silence opponents forcefully.

Doi Dien has now officially closed for failing to meet a government regula-

tion of depositing \$15,000 in the national treasury.

Founded and run by the Redemptorist Fathers, Doi Dien had become the intellectual publication in Saigon most critical of the Thieu government's policies. Issues of Doi Dien were frequently seized from newsstands by the Saigon police.

Doi Dien was a frequent critic of South Vietnamese prison conditions, particularly of police interrogation methods. The articles for which Father Tin was sentenced dealt with a son who followed his father into the resistance against the French and with life in the South Vietnamese army.

Father Tin appeared to be in good spirits after his sentencing, remarking that many of his friends were already in prison and that he doubts that he would have to serve his full five-year sentence.

"I don't think Thieu will last another six months," he said.



30 DEMONSTRATORS, mostly Catholics of North Vietnamese origin, stage a rally in downtown Saigon against the proposed peace agreement. The banners in English call for political decisions to be made by the

South Vietnamese with a denunciation of the proposed three-part government. Many of those present at the demonstration said they had been "encouraged" to join the rally at Mass.

Catholics demonstrate in Viet against peace

SAIGON — (NC) — More than 10,000 Catholics of North Vietnamese origin demonstrated here to protest the proposed peace agreement between the United States and the North Vietnamese.

Polls favors parochial aid

NEW YORK (RNS) — A New York Daily News straw poll shows that 70 per cent of New York State voters polled favor government subsidies or tax credits to support parochial schools. Thirty per cent said no government aid should be given.

Direct government subsidy was supported by 32 per cent of voters polled. Tax credit for tuition was favored by 38 per cent.

Religious breakdowns of voters showed that 86 per cent of Catholics approved of aid while 14 per cent rejected all aid (41 per cent favored direct aid, 45 per cent tax credit). Protestants approved of aid by a 55 per cent to 45 per cent vote. Fifty-three per cent of Jewish voters disapproved of parochial aid; 47 per cent approved.

Soviet group to be guests

WASHINGTON — (NC) — The U.S. Bishops' Committee on Ecumenical and Interreligious Affairs (BCEIA) will host an interfaith delegation of religious leaders from the Soviet Union at a luncheon here Nov. 16.

The Soviet delegation, led by Russian Orthodox Metropolitan Nikodim of Leningrad, includes religious leaders of Soviet Jews, Catholics, Lutherans, Baptists and Moslems.

In a well-organized demonstration, older Catholic laymen supervised the crowd, made up mostly of young people. Many of those present said they had been encouraged at Masses to join the demonstration, but few of the priests who direct parishes in the villages populated by refugees from the north in Bienhoa province east of Saigon were present.

ONE OF the documents given to the press by the organizer of the demonstration criticized Henry A. Kissinger, President Nixon's adviser on national security.

Most of the older Catholics had come south in 1954 when the communists took power in North Vietnam after the war with the French.

They form a considerable part of the popular support for President Nguyen van Thieu.

Police did not interfere with the hour-long demonstration, which government sources said had been approved in advance.

Demonstrators shouted: "No tripartite coalition government," "North Vietnamese Communists withdraw all troops to the north," "Smash the National Council for Reconciliation and Concord."

The proposed agreement provides for a national council to supervise the setting up of a new political structure in South Vietnam after a cease-fire, but does not call for the withdrawal of any Communist troops to the north.

Although Catholics of South Vietnamese origin did not participate in the demonstration, they have also expressed disagreement with the proposed peace agreement.

Amendment Rules for invalidation of marriages unchanged called 'can of worms'

CROOKSTON, Minn. — (NC) — Bishop Kenneth J. Povish here termed the women's rights amendment a "legal can of worms," and urged women to consider carefully whether "they want absolutely equal treatment with men in all things."

The bishop said "political scientists, many legal experts and some concerned observers, including a committee of U.S. bishops, have reservations about the amendment."

THE proposed 27th Amendment to the U.S. Constitution, called the Equal Rights Amendment, reads: "Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex."

Bishop Povish said that while many experts agree that laws that discriminate against women should be eliminated, they are not as certain about laws that favor women such as "protective laws on divorce, alimony, community property and child support; labor legislation which favors low-income women; and exemption from military service."

Bishop Povish urged readers — particularly women — to send him their views on the Amendment, which has been passed by Congress, but which must be approved by state legislatures.

ROME — (NC) — The ground rules have not changed for a Church court to declare a marriage invalid, nor has the Church recently expanded these rules to allow drug addiction or mental disorders as grounds for a declaration of nullity.

Some recent press reports from Rome indicated that Pope Paul VI had broadened the conditions for declaring a marriage invalid to include narcotic and alcohol addiction, schizophrenia and other mental disorders.

It is true, said a Vatican canon lawyer, that the Church in rendering verdicts on a particular marriage can specify by name the disease or affliction which impaired the ability to make a full, free consent to the conditions requisite for a valid marriage.

"There are two basic ways to attack the validity of a marriage in a Church court, and these have not changed or expanded," the lawyer told NC News in Rome.

"If one or both of the parties excluded absolutely the intention of trying to have children or, secondly, withheld consent to a permanent union lasting until the death of one of the parties, then the marriage can be declared never to have existed," he explained.

THE LAWYER explained that Church courts in recent years have declared marriages invalid because of drug addiction

or some mental disorder but "in every case the Church was speaking of the reason why the all-important full and free consent to the marriage was impaired."

In other words, the lawyer emphasized, the verdict was not based on addiction or affliction but on the lack of ability to give full and free consent.

The lawyer also stressed that the addiction or "mental disorder" must be demonstrated to have existed prior to the marriage ceremony.

The Roman Rota, a high Church court whose jurisdiction includes marriage cases, has in recent years used modern medical terminology to categorize their many cases.

From Oct. 1, 1970, to Sept. 30, 1971, the Rota handled marriage cases involving schizophrenia, nymphomania, psychopathic disorders, nervous obsessions leading to scrupulosity, paranoia, hysterics, sexual monomania, drugs, alcohol and hypnosis.

All of these cases involved the free consent of one or both parties to the terms of the marriage.

Even though some canon lawyers in the past few years have urged the Church to dissolve unions that have "psychologically died" and allow those partners to remarry, the Church has maintained a strict interpretation of a marriage validly entered as lasting until the death of one of the parties.

Orders clinics admit parochials

JEFFERSON CITY, — (RNS) — Responding to a direct request by the bishops of Missouri, the U.S. Office of Education has admitted there are inequities for private and parochial school children in two federally-funded reading clinics in Missouri.

In a telegram disclosed here, Acting U.S. Education Commissioner Peter Muirhead said arrangements for "effective participation" of nonpublic children must be arranged within 14 days.

If no arrangements are forthcoming the U.S. will take the funds away from state education officials and give administration of the reading clinics to some other agency, Muirhead's message said.

It is believed the first time that the U.S. has exercised the "by-pass" provision of the law and threatened to deny ESEA money to a state education agency.

The reading clinics, located in Jefferson City and in

the St. Louis suburb of Jennings, Mo., have been operating under Title III of the 1965 Elementary and Secondary Education Act.

However, under administration by Missouri state education officials, non-public school children were allowed to attend only after regular school hours or on Saturdays. State officials claimed any other arrangements would violate church-state provisions of the Missouri Constitution.

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Stuffing

... That's what it takes to get a big job like a census done, so the senior citizens at St. Elizabeth Gardens are stuffing envelopes with the census forms which will be distributed by census workers this Sunday. (See story, page 1.)



Bishops ask people shun smut

SACRAMENTO, Calif. — (NC) — The bishops of California have signed a statement deploring pornography and urging "all right-minded citizens to refrain voluntarily from supporting" lewd materials.

The prelates' statement, issued by the California Catholic Conference, also stated that "strengthened" laws to control pornography and "vigorous enforcement of them" are needed "if the pollution of the moral atmosphere of our country is to be eliminated."

IN THEIR statement, the 14 California bishops said, "We Californians, in recent months, have witnessed a shocking increase in outlets for pornographic material and lewd entertainment. We have seen an alarming growth in the production, distribution, sale and exhibition of material exploiting human sexuality, often to a perverse and depraved degree."

Department of Justice asks parochial Ok

WASHINGTON — (NC) — The Justice Department has asked the Supreme Court to approve the constitutionality of a Pennsylvania law providing payments from state revenues to parents of parochial school students.

In a memorandum signed by Daniel M. Friedman, deputy solicitor general, the Justice Department said the Pennsylvania system is constitutional because it does not "entangle" Church and state.

The 1971 Pennsylvania law provides direct cash payments of \$75 for each elementary school child and \$150 for each high school child. Twenty-three percent of revenues received under a cigaret tax support the payments of about \$47 million a

year. A three-judge court in Philadelphia said the law is unconstitutional because it aids sectarian schools and helps parents provide a religious education for their children.

THE Pennsylvania attorney general J. Shane Creamer and a group of parochial school parents have filed appeals.

The Justice Department memo said that the payments do not violate the First Amendment's provision for separation of church and state because they are made to the parents.

The memo also said the system avoids "entanglement" between church and state because the state does not examine or evaluate the

education provided in church-run schools.

"The crucial question is not whether some benefit accrues to some religious institution as a consequence of a legislative program, but

whether its principal or primary effect advances religion," the memo said.

"We submit that the principal or primary effect of the Pennsylvania act is not the advancement of religion

but the advancement of education."

The Supreme Court is expected to decide before the end of the year whether it will review the Pennsylvania decision.

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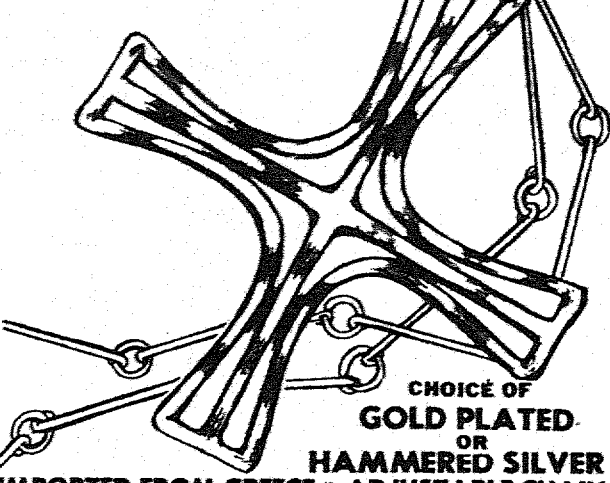
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How to fill out census

FOLLOWING ARE DETAILED INSTRUCTIONS ON COMPLETING YOUR CENSUS FORM.

A. The census form is especially 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.

FAMILY NAME		ADDRESS				APT. NO.	CITY	ZIP CODE	PHONE NO.							
MARITAL STATUS	SINGLE <input checked="" type="checkbox"/> MARRIED <input checked="" type="checkbox"/> WIDOWED <input checked="" type="checkbox"/> DIVORCED <input checked="" type="checkbox"/>	MARRIED BY A PRIEST	YES <input checked="" type="checkbox"/> NO <input checked="" type="checkbox"/>	OWN OR RENT	YES <input checked="" type="checkbox"/> NO <input checked="" type="checkbox"/>	LANGUAGES SPOKEN IN HOME		ENGLISH <input checked="" type="checkbox"/> SPANISH <input checked="" type="checkbox"/> OTHER <input checked="" type="checkbox"/>	YEAR OF MARRIAGE 19 <input type="text"/> <input type="text"/>							
FIRST NAMES	AGE	SEX		RELIGION		FIRST COMMUNION	CONFIRMATION	ATTEND WEEKLY		EDUCATIONAL LEVEL		OCCUPATION				
HUSBAND		M	F	CATHOLIC	PROTESTANT	OTHER	YES	NO	YES	NO	GRADE SCHOOL	HIGHER SCHOOL	COLLEGE	UNIVERSITY		
WIFE																
SINGLE CHILDREN		AGE	SEX		RELIGION		FIRST COMMUNION	CONFIRMATION	ATTEND WEEKLY		TYPE OF SCHOOL ATTENDING		GRADE	ATTENDS RELIGIOUS INSTRUCTION	OCCUPATION IF WORKING	
FIRST NAMES			M	F	CATHOLIC	PROTESTANT	OTHER	YES	NO	YES	NO	YES	NO	YES	NO	
1.																
2.																
3.																
4.																
5.																

1. NAME OF CHURCH REGULARLY ATTENDED BY FAMILY? _____

2. WHAT TIME WOULD BE MOST CONVENIENT FOR A PARISH PRIEST TO CALL AT YOUR HOME?
MORNING [] AFTERNOON [] EVENING [] WEEKEND []

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

HAS YOUR FAMILY MADE ITS EASTER DUTY IN 1972? YES 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

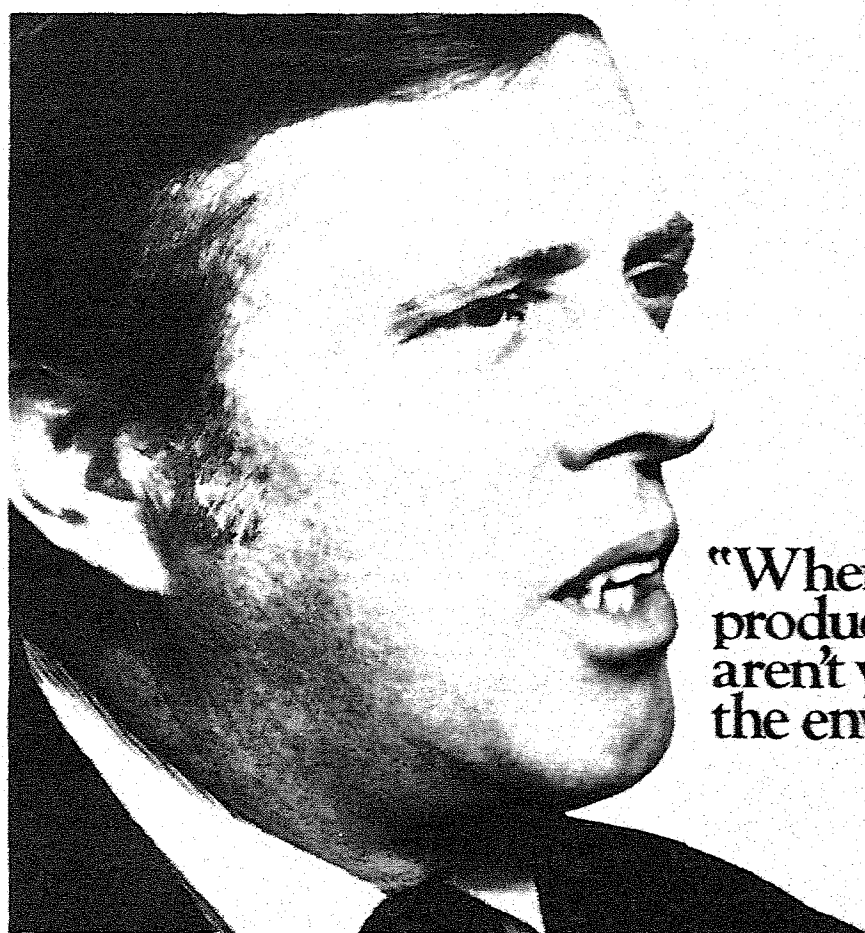
RETARDED BLIND DEAF OTHER

CONFINED TO THE HOME YES NO

WRITE NUMBERS LIKE THIS

05
16
27
38
49

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



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FPL encourages you to ask questions. About electric service. Rates. Environmental protection. Or anything else. We believe you deserve honest, straightforward answers. And we try to answer your most frequently-asked questions publicly. (All others will receive personal replies.) Address your questions to your local FPL Manager.

Knowing what concerns you helps us do our job better.

You ask. FPL answers.



Editorials

With your help... a massive project will march along

Knock on every door!

This will be the task of an army of volunteer workers who will be contacting every home in the eight counties of South Florida Sunday. They will be taking a census of the Catholic population in South Florida.

"This massive undertaking is one of the most important tasks confronting the faithful at this time," Archbishop Coleman F. Carroll said this week.

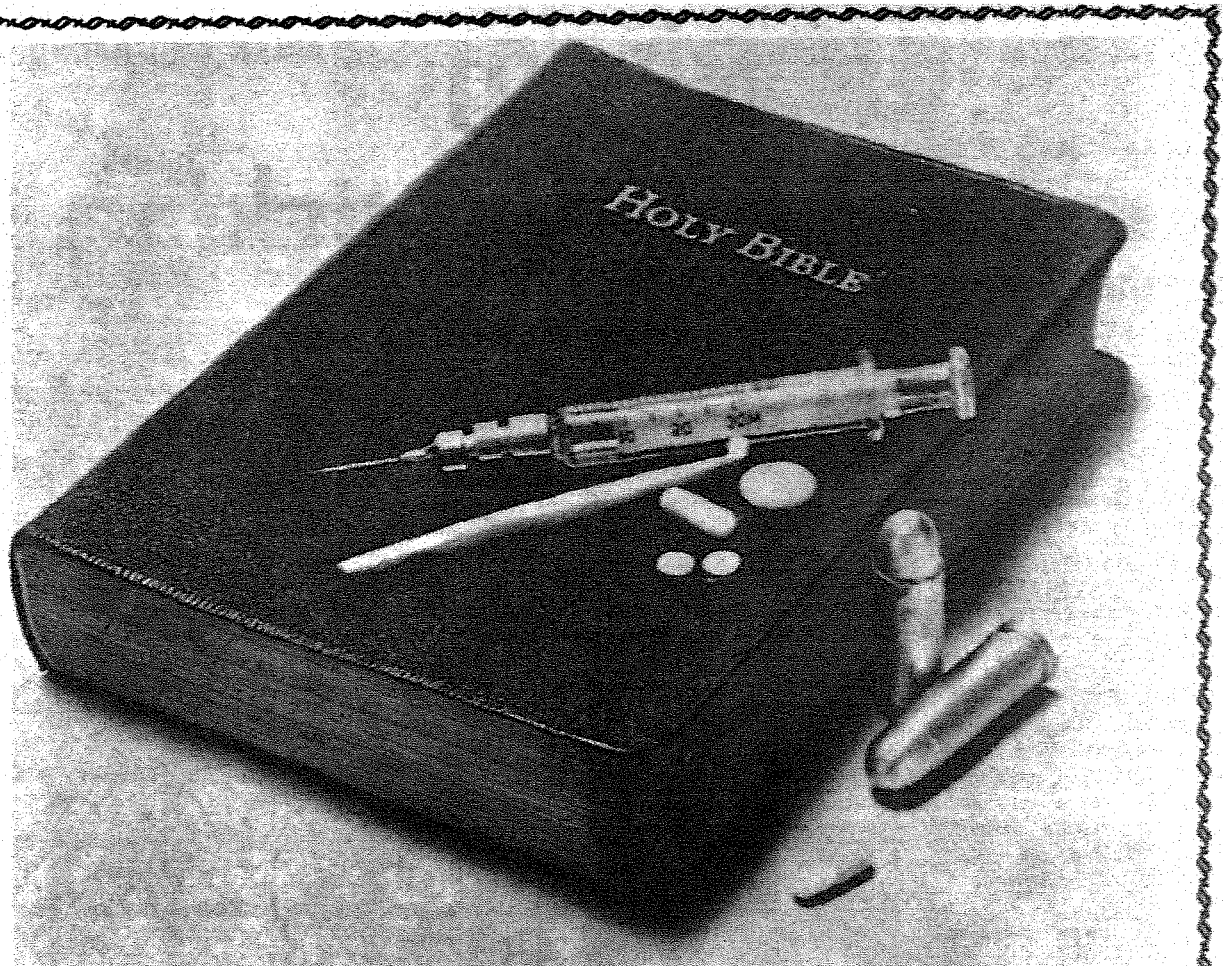
The Archdiocese of Miami's spiritual leader stressed that "the importance of this census cannot be overemphasized. It will enable us more adequately to fulfill the spiritual needs of the faithful and to minister to those who require social services."

The job cut out for Sunday's volunteers is overwhelming when one realizes that they must knock on some 1,400,000 doors in order to complete their assignment.

The census will require each of us to devote but a few minutes to fill out the simplified computer form which is copied on page 5 of this issue of The Voice. The questions are simple and most require just a checkmark to answer.

We urge our readers to cooperate fully in completing the mammoth accomplishment by speedily filling out the questionnaire in order that it be ready for the census taker who will return to pick up the sealed envelope later the same day.

We join with Archbishop Carroll in urging prayers "for the success of this most important undertaking."



Problems and answers side by side

A Bible is featured among some unusual company — an addict's hypodermic syringe, barbiturates, a marijuana cigarette and two bullets — in an ad created for National Bible Week, Nov. 19-26. "We know a book that can guide you through the drug problem," the ad reads. "It's also got a

lot to say about race. And the generation gap . . ." and so on through a list of today's problems, ending with an offer of a hardback copy of the Bible for \$1. The ad will appear in magazines and newspapers around the country.

More important - kids, poor, or fun?

Dade countians must be congratulated for their foresight in passing eight of the 10 bond issues appearing on last Tuesday's ballot.

Homeowners who will bear the cost of the projects especially are to be applauded for their generosity in adopting the \$53.1 million worth of tax-supported bonds.

But one gets pensive pains when we consider what was not approved in this plethora of plenty. Two issues particularly leave large question marks.

The first — which was conveniently jammed among requests for a new, questionably needed courthouse, and other governmental buildings — was a provision for 25 badly needed day-care centers throughout the county.

The second was a request for \$10 million which would provide for a LOAN program to help low and moderate income families rehabilitate their homes which the borrowers would repay at a moderate rate of income.

Now, when one considers that the voters were willing to approve \$75.8 million for recreational facilities and another \$8 million for a 600 acre zoological park we can but gasp at this sense of priorities.

What are more important — huge areas in which to romp and play and a cageless zoo — or adequate facilities for the children of the working poor and liveable housing for those with low incomes?

The answer should be plain — but how many Dade countians took the time to evaluate their votes? How many were willing to put children and the poor above pleasure? Too few, we're afraid.

Tax plan in effect in N.Y.

ALBANY, N.Y. — (NC) — Tax credits for parents of children attending non-public schools are now a reality in New York state.

On their 1972 tax forms, to be filed between January and April 1973, parents of non-public school children can reduce their adjusted gross income by a certain amount depending on income, number of children in school, and tuition paid.

A three-judge federal court in New York City in October declared constitutional the tax benefit portion of the Omnibus Education Aid Bill.

OPPONENTS of the program plan to appeal to the U.S. Supreme Court. Unless the Supreme Court reverses the lower court decision, the tax credit provision is the law of New York state.

Deciding the case the three-judge court cited the Walz case before the U.S. Supreme Court, which upheld the constitutionality of tax exemption for religious institutions. Using this as a principle, the court distinguished between a subsidy, which is not allowed, and a tax exemption which is.

What a day it was -- viewed in retrospect

By MSGR. JAMES J. WALSH

When the first session of Vatican II ended on Dec. 8, 1962, some wag observed that the only thing accomplished in the eight-week period was the insertion of St. Joseph's name in the canon of the Mass. And this came about, not as the result of the council's deliberations, but because Pope John sent down word he wanted St. Joseph to be so honored.

Some of the press apparently wanted to accept this as fact, instead of the joke it was meant to be. They reported that while the bishops met 37 times, they touched on only five of the 69 schemata or topics (later reduced to 20, and still later to 16). Headlines stressed that not one of the topics was approved in final form. No momentous decisions were made. Later, when Pope John became critically ill, it was widely reported that the council would not be continued, and, therefore, had to be judged on the meagre results produced.

Looking back now, it shows us again how shortsighted even the most astute and sincere observer can be when trying to analyze so complex and mysterious an event as an ecumenical council.

Pope John did not appear at the daily meetings, but his voice was heard whenever a decision was needed to speed up the activity of the vast gathering. He put a time limit of 10 minutes on each speaker and enabled the bishops to end a debate by a vote.

At the time perhaps these seemed like trivial items, but they form the growing picture of total freedom of expression among the bishops, along with intelligent management of the huge assembly. From the first days, when the bishops balked on voting for commission members whom they did not know, until the last talk, there was an undeniable air of freedom, which the press found hard to believe at first, but which they later praised without hesitation.

ONE GREAT GOOD effect of the first session, many pointed out, was the fact that the council Fathers found their view of the Church had been rather narrow and restricted, but now was becoming far more catholic, more universal. For the first time, bishops of Asia and the United States could explain their problems to each other and grow in mutual understanding. Canadians learned at first hand the very different problems of the Africans and the emerging nations. Gradually, each bishop found that his concern and responsibility had to extend far beyond the boundaries of his own diocese and embrace the needs and hopes of the universal church.

A more realistic and practical attitude



MSGR. JAMES J. WALSH

towards the whole community was being built up.

This was demonstrated by a couple of far-reaching decisions. It seemed perhaps at the time only a pious prayer when the bishops asked the people of the world to work and pray for peace and social justice for all mankind, because "all men are brothers, irrespective of the race or nation to which they belong." But this conviction hardened in the three following years into firm commitments of the bishops to World Justice and Peace.

Moreover the Secretariate for Promoting Christian Unity was given the same rank as the 10 other council commissions.

A STRANGE and unexpected demonstration of the universality of the Church was witnessed by many thousands at the end of the first session. The 2,500 bishops left the council chamber 45 minutes early and loitered in the square of St. Peter's. The barricades were down, and suddenly an immense crowd appeared from all directions — families, mothers with infants in arms, tourists from the four corners, hawkers, photographers, cab drivers. The purple-robed Fathers of the council, Cardinals and periti, joined them beneath Pope John's window.

The red damask drape on the top floor, second window from the right, indicated the pope was about to appear. Usually there was tumultuous applause, but not that day. There was a skin-tingling silence. Pope John, pushed aside a fluttering white curtain, raised his arms just as the great bell of St. Peter's was striking at noon, began the angelus and heard the people answer.

As he began a brief talk, someone remarked it reminded him of Pentecost — Peter's sermon to the peoples of all nations. The Holy Father in his words seemed to speak in that spirit, for he said this is a new spectacle today — the Church renewed in its full representation; behold the episcopacy, behold the priesthood, behold the Christian people. The family in its totality which represents the family of Christ.

It was a unique day in history . . . a fitting climax to the first session which then seemed to accomplish so little.

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For kids who got 'wrong end of stick'

By BOBO STEEN
Voice News Editor

Everybody needs somebody sometime

And that's what Boystown of Florida is all about, providing that somebody for boys who don't have anyone who can or will take care of them.

Nestled in 135 acres of whispering pines on 135 Ave. in Perrine, the facility provides a home-like atmosphere, complete with live-in "parents," counseling and recreation for teenage boys of all races and creeds from broken homes.

Father John Glorie, director, a tall dy-haired man who comes on like a genial detective from Hawaii Five-O, sets the example of warmth and firmness lacking in many of the boys' lives before they came to Boystown.

"THE KIDS here are not delinquents," he says. "They were just handed the wrong end of the stick."

"Our objective is not to keep them here until they are adults but to get things straightened out and return them home."

Sister M. Elaine, O.P., one of Boystown's accredited counselors, said, "The day they come in here we begin the process to try to get the boys back home."

Father Glorie said there are three basic kinds of cases:

- No parents or guardians.
- Separated parents or only one parent who can't handle the needs of the boy though he may want to.
- Situations where agencies "refer the boy to us because of bad home conditions where the boy can't go through the growth and maturation process."

The procedure is to get the boy established in a normal home atmosphere at Boystown, counsel him to help him understand his problems, while the social worker staff works with the parents and the boy to correct the problem that prevents the youth from being at home.

In some cases a single parent may need a better source of income to provide for the boy and the staff will try to help in that regard. In others the difficulty may be deeper.

"ALCOHOLIC parents are among the hardest to work with," said Father Glorie, "because sometimes they won't admit to the problem, or they keep falling back into it."

"Some cases just can't be corrected and the boy has to stay with us until he is ready to move out into the adult world," says Father. "But the greater percentage of parents want to work toward getting the boy back, though some can't cope with the problem — and, of course, some just really don't care."

And the process at Boystown isn't always totally smooth.

"Setting up a relationship with the staff here may be difficult for some of the boys because of being shifted around and rejected," said Father Glorie.

One thing is definite — the need for such a facility as Boystown, according to John Perrotti, administrator.

Perrotti is built like a new Jersey Teamster-turned-wrestler and talks like one, betrayed only by the soft edge to his voice

'We are picking up the pieces and that takes time'

that says he is an easy touch when it comes to boys but tough when it comes to keeping his place going.

EXCEPT for a few small facilities, he says, "We are the only institution in the state besides Florida Sheriff's Boys Ranch (in Live Oak) that deals primarily with teen boys."

"And the Sheriff's Ranch is . . . let's just say highly selective. No blacks."

Boystown, in addition to being supported by the Archdiocese, receives aid from the state and Dade County, no one of which is enough to pay for the cost per boy.

Father Glorie points out that it costs more to support these boys than kids at home because, "these have been damaged sociologically and need supportive services."

"We are picking up the pieces and that takes time," he said. (The average stay is a little over a year, per boy.)

What the facility could use, says

Perrotti, is donations and bequests, or even sponsors, where a boy's costs are handled by an interested individual or family.

AND THIS is not an unreasonable request, considering the fact that the boys themselves have "adopted" four Vietnam children, paying for them with their own Sunday collection.

Where do they get the money?

They work for it, on the grounds and buildings.

Boystown tries to provide a balanced environment of work, play and school.

The discipline is based on a combination of family-like authority and democracy. The boys have a council composed of representatives from the five dorms, and a

(continued on page 26)



'Said she would kill me if I left'

The story of Boystown is the story of broken lives reclaimed. Of turned-off kids being turned back on to life.

And the story of one boy, we will call Joe, 15, is the story of a boy whose path led from a strife-ridden home and a threat by his mother to kill him, all the way to becoming one of the main elected leaders of Boystown.

Joe, who was elected by the boys to a six-month term in office speaks softly but deliberately, as one who knows where he has been and appreciates where he is now, telling about his past and his present role in Boystown.

"My father knew my mother was committing adultery and so he got custody of me.

"BUT I WAS still getting too high on the

'The country will be a lot better off if people will understand each other'

whole thing so I went to stay with my grandmother. But she started getting sick worrying about me and the doctor told her I should leave and go back to my mother.

"My mother didn't want to come to my grandmother's, so her lawyer took me to the detention center. My mother came for me three days later.

"She told me the next time I left she would kill me.

"The next day I packed and took off to

the Greyhound station and caught a bus to Miami and called Father John Nevins (then Boystown director). He brought me here.

"I got interested in Boystown and finally ran for office."

Joe participates in the council made up of representatives from the five dorms, represents the council's wishes to the administrator and handles correspondence.

JOE FOLLOWS current events and is interested in politics, "but I wouldn't be a politician myself — too much hassle."

He supports President Nixon basically, but "I didn't like this last thing, the peace effort just before election. He shouldn't have waited four years. He's taking the right steps but waited too late.

On the Watergate bugging: "I think they're just snoopy. They didn't have to bug the Democrats. They could just ask them."

On dissention: "The country will be a lot better off if everybody will just understand each other. We should listen to each other. But some just say 'I want to do what I want to do.'"

Joe hasn't decided exactly what his future will be, but for now he wants to help Boystown and wants to fly.

KIWANIS CLUB sponsored two boys who had good grades and good performance and Joe was one of the two who got to take flying lessons at the Opalocka Airport. He plans to continue and get his license when he's 16.

Academically he hopes to be number 1 this year. As for the other boys, he says there are only a few who don't take enough interest in school "but that's because they have been kicked around and had a bad background. One kid made all Fs and we talked to him and this year he's doing pretty good."

So is Joe.



DEMOCRACY in the outdoors — left, and discuss Boystown business. Dorm Council chiefs meet with student Mayor Mike Dragon, third from left, and Mike Sullivan.

He wants to be a cop—one who helps people

Martin Kemp wants to be a cop.

At 16 he's seen a lot of mileage in foster homes and relatives' homes and now he wants to be in a position to help other people — and that's how he views police work mainly — as helping, not "busting."

"My parents split up and I went through a lot of foster homes but my grandmother adopted us later.

"I HAVE three sisters and that was all I had around me all the time, girls, and my grandmother thought I needed to be around a man, so she sent me to relatives out of state.

"But they had a drinking problem and were fighting a lot so I came back to my grandmother.

"We had some friends who knew Father Nevins (former Boystown director) so I ended up here. They thought it would be better for me here, rougher and away from just girls.

"And I really do like it here. It's given me a chance to grow up and get involved in activities.

"I'm with the Coral Gables Police Explorers now and I get to mix with policemen, work traffic at parades and things like that.

"Some people think police try to put down hard rules and beat up hippies and bust heads. But that's not how it is. They're there to help people.

MARTIN, who is in the 11th grade, plans to join the Marines, study police work there and later come back to the Gables force.

He cites the School Resources Officers as one way policemen help people. The Resources officers work with the schools counseling kids and helping work out family problems.

"I hope to be a resources officer or public relations officer so I can get out and

help people."

How do the other boys feel about police?

"They kid me when I get in my uniform. Some of them are just kidding but I suppose some of them really mean it. Some of them probably had bad experiences . . . like maybe their older brother got arrested or beat up."

ASKED WHAT he thought of the recent suspension of an award-winning officer from the Miami police force because his moustache was a quarter-inch too long, he said:

"Stupid."

"It looked neat to me at the academy when I saw it. I feel that if he's going to give his life helping people, they shouldn't put those restrictions on you . . . just over a moustache . . . that's ridiculous."

On marijuana: "I think it's up to the individual, if they want to ruin themselves, okay. But when they turn others on to it that's what makes me mad. It'll probably be legal anyhow eventually and the government will make a mint."

But Martin's main concern is to be a helpful cop. And that's no cop-out.

CROSSING PATHS on campus, Father John Glorie and Martin Kemp, a Police Explorer stop to discuss Coral Gables police activities.



Around the Archdiocese

Collier County

The annual bazaar of the St. Ann Council of Catholic Women, Naples, is slated for Tuesday, Nov. 14, in the parish hall from 10 a.m. to 4 p.m. and from 6:30 to 9 p.m.

Palm Beach County

The annual Christmas Bazaar and bake sale, sponsored by Sacred Heart Guild, Lake Worth, is slated for Saturday and Sunday, Nov. 11 and 12, in the A.V. Room at the school. Hours on Saturday will be from noon to 8 p.m. with hours on Sunday from 7 a.m. to 1 p.m. For further information call Mrs. Duxbury, 582-4842 or Mrs. Rita Carlin, 582-6246.

St. Mark's Altar Society, Boynton Beach, is to host a dessert and card party, Monday, Nov. 13, at 12:30 p.m. in the parish hall.

Broward County

St. Anthony Catholic Women's Club, Ft. Lauderdale, will meet Tuesday, Nov. 14, at 11:40 a.m. in the club room, followed by dessert and a card party.

A spaghetti supper, hosted by St. Charles Borromeo Women's Club, Hallandale, is set for Sunday, Nov. 12, from 4 to 8 p.m. at the parish center. For tickets and reservations, call Mrs. Fred Powell, 923-5844 or the parish office, 929-1914.

"People, Places and Power" will be the subject of a talk by a Florida Power and Light Company official during the Tuesday, Nov. 14, meeting of Our Lady of the Assumption Guild, Pompano Beach. The business meeting will begin at 10 a.m., preceded by coffee and rolls at 9:30 a.m.

The Women's Guild, St. John the Baptist Parish, Ft. Lauderdale, will sponsor a brunch-fashion show in the Cabaret Caprice room of the Sheraton Hotel, Wednesday, Nov. 15, beginning at 10:30 a.m. For further information call Peggy Mauger, 566-8086.

The Chaminade Mothers' Club will hold a luncheon-fashion show, Saturday, Nov. 18, at noon at the Red Coach Grill, 18050 Collins Ave. For reservations call Jackie Grant, 987-4919 before Nov. 11.

Sister Clare, director of the Migrant Day Care Center, Delray Beach, will be the guest speaker at the Tuesday, Nov. 14, meeting of St. Bernard Women's Guild, Sunrise, beginning at 8 p.m. at the Roarke Memorial Center.

Dade County

A "Harvest Card Party," hosted by St. Joseph's Women's Club, is slated for Tuesday, Nov. 14 in the clubroom at 1 p.m.

The Club's "Sunday coffees" have resumed following the 9:30 a.m., 11 a.m., and 12:30 p.m. Masses. The group's "Mini Boutique" will also be open during this time each Sunday.

Our Lady of Perpetual Help Church will sponsor its third annual festival starting today (Friday) and continuing through Sunday from noon to 10 p.m. daily, on the church grounds, 135 St. and NW 27 Ave.

Officer installation for Daughters of Isabella is set for the Monday, Nov. 13, meeting of the groups at 7:45 p.m. at the K. of C. Hall, 270 Catalonia Ave., Coral Gables.

The Memorare Society for Catholic Widows and Widowers will meet today (Friday) for a covered dish supper and white elephant sale in the St. Dominic Church coffee shop, 5909 NW Seventh St., at 8 p.m.

A book on the Duke and Duchess of Windsor will be reviewed by Mrs. Nancy Husted at the Saturday, Nov. 11, meeting of the Marian Towers Residents' Club. The review will be combined with a dessert card party beginning at 12:30 p.m.

Some 20 of the Tower residents have formed a bowling league which bowls every Wednesday at Cloverleaf Lanes.

Many unusual and interesting items will be available at the rummage sale being held by Boystown of Florida, Saturday, Nov. 11, on the grounds, 11400 SW 137 Ave. The sale will begin at 10 a.m.

The annual "Sunshine Carnival" of St. Lawrence parish is scheduled for three days, today, Saturday and Sunday, on the school grounds, NE 191 St. and 22 Ave.



PRE-CHRISTMAS Bazaar sponsored by parents of children enrolled at Marian Center for Exceptional Children will be held Nov. 10 from 6 p.m. to 10 p.m.; and Nov. 11 and 12 from 12 p.m. to 6 p.m. at the Center, 15701 NW 37 Ave. Ceramics made by the youngsters, which will be featured, are displayed by Mother Lucia for Mrs. Ronald Sellitto, Mrs. Robert Stephens and Mrs. Edward Teixeira, members of the Broward Chapter of the Marian Center Auxiliary.

Two sisters appointed to hospital staff

FORT LAUDERDALE — Two additional Sisters of Mercy of Pittsburgh have been named to the staff of Holy Cross Hospital, bringing the total of nuns on duty at the general hospital to 15.

Sister M. Hildegard, formerly a member of the faculty at St. Thomas the Apostle School, South Miami, is functioning in the field of patient relations, greeting patients and assisting them through the detailed procedure of admitting processes.

Sister Adele George, new Food Service Manager, works closely with Sister Gonzaga in all areas and phases of the Dietary Dept. but particularly with the employment cafeteria where more than 1,000 hospital employees enjoy nutritious and economical meals.

Judge to speak at breakfast

CORAL GABLES — Dade Criminal Court Judge Alphonso C. Sepe will be the guest speaker during the monthly Communion breakfast of Little Flower Holy Name Society on Sunday, Nov. 12.

Members will observe a Corporate Communion during the 8 a.m. Mass and will join families and friends for breakfast in the school cafeteria.

Dance sponsored

RIVIERA/BEACH — A dance sponsored by the Catholic Service Bureau of Palm Beach County will begin at 9 p.m., Saturday, Nov. 11 at the K. of C. Hall. Music for dancing will be provided by the Mystics. Reservations may be made by calling Mrs. Jean Corcoran at 655-6342.

Pre-holiday bazaar set

A pre-holiday bazaar will be held in the auditorium of Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St. on Sunday, Nov. 12.

Beginning at 10 a.m. and continuing until 9 p.m., there will be on display a variety of items including toys, Christmas cards and decorations, handmade gifts, imports,

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Cuban colony to honor Abp. Carroll Nov. 19

Archbishop Coleman F. Carroll will be honored by Miami's Cuban colony during a testimonial dinner at 7 p.m. Sunday, Nov. 19, at the Sheraton Four Ambassadors Hotel.

Cuban residents of various faiths representative of South Florida communities form the committee for the dinner, known as a "Testimonial of Gratitude."

ANNOUNCING plans for the dinner, *Diario Las Americas*, Spanish language daily newspaper, said, "As it is well known, Archbishop Carroll has always been

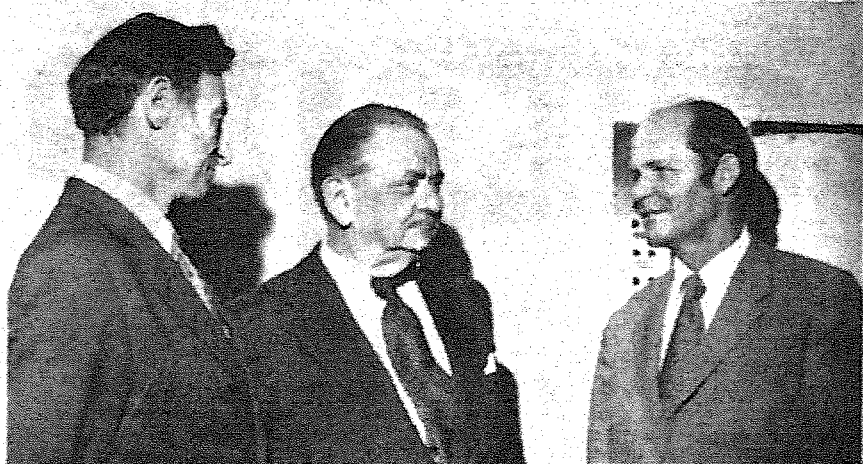
totally identified with the spiritual, religious and human cause of the Cuban people and in many ways, since the beginning of the exodus motivated by communism, the illustrious prelate has contributed to alleviate in all forms the needs of the Cubans in exile.

"Before anyone else," the newspaper's tribute continued, "In an organized way, the then Bishop, now Archbishop, mobilized all the sectors of the Diocese and other parts of the United States to come to the aid of many Cuban

families, as well as the many unaccompanied Cuban children, not only giving them moral support, but physical aid and medical assistance."

The Archbishop, the newspaper added, provided homes for thousands of Cuban refugee children who came to Miami to escape the terrorism and indoctrination in their homeland by Marxism and Leninism.

Reservations for the banquet may be made by calling 649-5464 or the office of the committee at 223-2821 or 223-2822.



CHAIRMAN OF the 1972 United Cerebral Palsy Humanitarian Dinner, Dr. Ben Sheppard (center) met this week with Jack Schillinger (left), campaign chairman, and Fred Stanton, president of the United Cerebral Palsy of Miami, to plan for the Dec. 2 dinner honoring Archbishop Coleman F. Carroll. Proceeds from the \$100-a-plate affair will be used to continue the specialized services for nearly 500 children and adults at the United Cerebral Palsy Center. The dinner will begin at 8 p.m. at the Deauville Hotel.

Russia gives exit right

BONN, Germany — (NC) — The Soviet Union will allow nearly 2,000 ethnic Germans — many of them Catholics who have long been hindered in the practice of their faith and thwarted in the religious upbringing of their children by Soviet authorities — to leave its territory for West Germany later this year and early in 1973.

That was the disclosure here Nov. 5 by West German Foreign Minister Walter Scheel following East Germany's declaration of amnesty for 30,000 political prisoners to commemorate the 23rd anniversary of the East German Democratic Republic. The East German detainees include many West Germans, 200 of whom have already arrived in West Germany.

THE ETHNIC Germans in the Soviet Union — the "Volga Germans" — are descendants of 17th-century settlers. Under Stalin they had a particularly bad time. Thousands of them were taken to labor camps in Siberia. Some managed to come to Germany after the German army pushed into Russia in World War II, but many families were separated and several thousand of them have been trying for years to leave the Soviet Union.

The Soviet Union — which indicated after the signing of the Soviet-German treaty last year that it would take a more sympathetic view of applications for visas — has granted permission to emigrate to 1,500 of the ethnic Germans, plus several hundred named in a list that Scheel handed over in Moscow recently.

'Green paper' gets backing in Ireland

LONDON — (NC) — British proposed Oct. 30 a future government for Northern Ireland that goes a long way toward guaranteeing the rights of that British province's 500,000 Catholics in their ongoing conflict with Northern Ireland's million-strong Protestant majority.

The Green Paper on Northern Ireland published by the British government proposes restoration of a parliament vaguely similar to the Northern Irish government suspended by Britain in March.

Significant proposals are:

- The rights of Catholics would be guaranteed under a formula not yet specified in the Green Paper drawn up by the British interim minister for Northern Ireland, William Whitelaw.

- Responsibility for internal security, including police powers, would be retained by the British government in London.

Northern Irish Catholics have claimed that they have been discriminated against in housing, jobs, and voting and that Northern Irish police have used uncalled for violence to repress their legitimate complaints.

The Green Paper will be followed soon by a "White Paper" setting out Britain's definite program — as opposed to the Green Paper's tentative suggestions — for Northern Ireland's future government. Nonetheless, the Green Paper gives a definite indication of how the British aim to settle the problems of Ireland's turbulent people.

THERE IS a surprising acceptance by the province's conflicting political groups of Whitelaw's proposals as embodied in the Green Paper.

The restrained response is partly due to the skillful way in which the Green Paper manages to emphasize the right of the Protestant majority in Northern Ireland to remain within the United Kingdom, while pointing to the possibility — some would say inevitability — of eventual reunification of Ulster within the Irish Republic in the south.

The Green Paper pledges that Northern Ireland will remain British so long as the majority there want it. But the document also says that "a settlement must recognize Northern Ireland's position within Ireland as a whole."

THE social Democratic and Labor party (SDLP), which represents most of Ulster's Catholics, reacted favorably to the Green Paper. SDLP Belfast leader Paddy Devlin said: "We feel this document is a step in the right direction, recognizing as it does the possibility of reunification."

John Hume, SDLP leader in Londonderry, said he sees "the first glimmers of reality in the paper."



ST. MARY CATHEDRAL was the scene of a Nuptial Mass celebrated by Archbishop Coleman F. Carroll last Friday when Graciela Reyes and Octavio Visiedo were united in matrimony. Mrs. Visiedo is the daughter of Marcelo Reyes, contributing editor to the Voice Spanish Section, and Latin American commentator at WTVJ-CH. 4.

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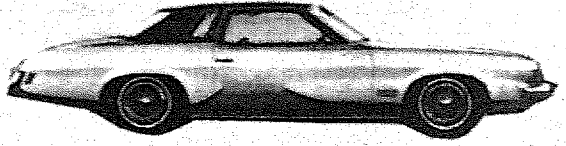
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Anglican-Catholic progress to unity: is pace too slow?

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

We are tempted to imagine the ecumenical movement is dead but then some event occurs to remind us the notion is premature.

In early October, for instance, Cardinal Willebrands celebrated Mass at Lambeth Palace, the Archbishop of Canterbury's London residence. This was the first Roman Catholic Mass at Lambeth since the Reformation and followed three days of talks between Cardinal Willebrands and Canterbury.

The Cardinal later commented on the conversations in his usual cautious fashion, voicing a restrained optimism about Roman Catholic-Anglican unity.

He spoke with approval of a joint statement drawn up by the Anglican-Roman Catholic international dialogue group in 1971 but more significant was his lecture at Lambeth in which he assured Anglicans that Church unity need not mean unity of organization or the loss of their characteristic traditions.

Ramsey, Archbishop of Canterbury, in 1969 declared that the Church of England is seeking communion, not organizational unity with the Roman Catholic Church.

SPEAKING to a Catholic group at London University he said: "I see the Pope as having a sort of providential leadership which in a united Church I would be prepared to follow. I would never call the Pope head of the Church as I see Christ as the head."

The Anglicans realize this is an era of pluralism and desire a certain amount of diversity from other churches, yet they feel that both diversity and unity can be safeguarded in a great Christian Church where there is a focus of unity and final authority.

This does not mean that they are ready to accept Vatican I's concept of the papacy, certainly not its definition of papal infallibility. But they do want a center of authority and unity.

In February, 1970, Bishop Butler, vicar general to Cardinal Heenan, outlined his idea of a future great Christian Church. The Bishop is a former Anglican.

IN A TALK at Westminster, he envisioned Anglicans retaining their own bishops, liturgy and other traditions in the future

Church but he did not see the papacy as an insuperable obstacle to unity. In fact, he said it should present no greater difficulty than does the status of Queen Elizabeth as "supreme governor" of the Church of England.

Bishop Butler pointed out that the Pope has immediate ordinary jurisdiction over the whole Church but that ordinary does not mean "daily." It simply means that in exercising his jurisdiction, he does it as part of the divinely-given mechanism of the Church and is not delegated by any human agency. He said that it is quite orthodox to hold that the Pope might exercise his jurisdiction very rarely.

The Bishop's view of an Anglican-Roman Catholic union seems somewhat close to that of Archbishop Ramsey, a communion rather than a union of ecclesiastical organizations. Bishop Butler, however, does agree with Anglican thinking that union will be impossible if based on Vatican I's definition of the papacy.

"But if the collegiality aspect of the Pope's authority continues to grow within the Roman Catholic Church, the situation may become different." In short, Vatican II's doctrine of collegiality holds the key to Anglican-Roman Catholic union as far as authority is concerned.

EIGHTEEN Catholic parishes in Milwaukee are contemplating a shared ministry with eighteen Episcopal churches. "The goal," says the chairman of the Catholic diocesan ecumenical commission, "is eventual intercommunion and not political absorption into one or the other or even a new structure." A similar plan is already operating in the diocese of Worcester.

This is good news to some of us who feel that Anglican-Roman Catholic ecumenism is dragging its feet. Let's hope the pace will accelerate.

Some Catholic ecumenists feel that it is the Anglicans who are "holding up the procession." (Ramsey once told a Catholic group that "we won't have women priests until you do.") But in New York an episcopal woman deacon in October helped Bishop Donegan celebrate the Eucharist and administer the sacrament. Maybe we Roman Catholics are more hidebound in tradition than are the Anglicans.



"A strong city have we;
He sets up walls and ramparts to protect us.
Open up the gates
to let in a nation that is just.

A nation of firm purpose you keep in peace;
in peace, for its trust in you."
Trust in the Lord forever!

Isaiah 26: 1-4

Kind of job that's frightening

By DALE FRANCIS

When I was 14 years old I decided to become a newspaperman. I'd been influenced by Eddie Doherty's serial autobiography in the old Liberty magazine, a story titled "Newspaperman," that later came out as a book, "Gall and Honey." I was entranced by the idea of being in close contact with what was happening in the world.

So, being a boy who took the direct approach, I went to Ray Steinmetz, the managing editor of our home town daily, and told him I wanted to be a newspaperman and I'd sweep out the offices if he'd just let me learn how.

Ray, who remains my friend to this day, said they had a janitor but he'd try me as a newspaperman. He assigned me an interview with an old man who had once been a slave. I did the story. Ray carried it with a by-line on page one, and I was forever hooked. By the time I was 20 I had moved through three different cities and was writing a daily column and serving as police reporter on a metropolitan daily.

Now, more than 41 years later, I'm still a newspaperman. Somewhere short of midway I became a Catholic newspaperman — although during this period there was a time I edited a daily paper.

ALL OF THIS is preface designed to demonstrate I have experience in the field I am going to be talking about. I'm a columnist for you but I'm an editor, too — The National Catholic Register. What I'm going to talk about is editing a newspaper.

What got me to thinking about it was something one of the bishops said at one of the regional Catholic Press Association meetings. No need to mention his name. I know him and respect him and I suspect that what I'm going to say really isn't in contradiction to his own considered viewpoint.

He was talking about the tendency of newspapers to move editorial opinions into the news columns. What he said was, "An editor should keep his personal gripes, opinions, views, even his conscientious judgments to his editorial page. Let him never pick and choose the news to satisfy and promote his own personal prejudices; let him be fair to both sides of a controverted

question; let him realize the paper or magazine is not his personal property to do with as he fancy well pleases."

Generally speaking, I agree with that statement. The news pages are the news pages. They should reflect what is happening, not what an editor wishes was happening. It is certainly true that an editor has a responsibility for showing the readers both sides of disputed issues.

As a matter of fact, as a young newspaperman I'd probably have subscribed to the whole statement just as it stands. As a somewhat older newspaperman who has been experiencing the problems an editor faces for decades, I think it is necessary to say something more that is a little closer to the reality of the task an editor faces.

The very first conditioning fact is that the amount of news always surpasses the space available. This is true of daily newspapers, even the New York Times, and it is even more true of Catholic papers. No newspaper can publish everything made available to it.

Therefore, the truth is that an editor has to exercise his conscientious judgments as the very first tool of his responsibility. He can not print everything so he must make a decision concerning what he will print.

IT IS GOOD to point out that he must be objective but I'm not quite certain what that really means. Every editor operates from his own personal philosophy, his own concept of what has real value. The objective judgments he makes, even presuming he tries very hard to be objective, arise from some subjective positions he holds.

For an example, as a daily newspaper editor I made it a rule never to report violent crimes outside my own immediate news coverage area. If the wire service sent a story on a brutal murder in another state, I simply did not use it. It was my own personal decision, the editor in a neighboring city might make it the page one lead because readers do find such things of interest.

In making a choice not to carry such stories I was acting on my own views, out of my own personal prejudice. I simply don't see how an editor

can fail to do this. Every editorial judgment must come from somewhere and ultimately it has to come from the editor's own personal philosophy.

If it is true of the secular editor, it is perhaps even more true of the Catholic editor. I edit a national Catholic weekly. We have just eight pages. We give over about half of that space to the views of columnists and readers. The rest is news but here again an editor has far more news than he can possibly print.

There is no way he can make the editorial judgments without making them from his own personal philosophy. He must act according to his own considered views, out of his own knowledge, out of his own experience. Often he must make decisions that are apart from the news judgments of the news services that supply him with copy.

THERE WAS an example a couple of weeks ago. The Bishops' Ad Hoc Committee on Priestly Life and Ministry issued a 31-page report. The two news services that supply us both featured that part of the report that considered the possibility of limited terms for Bishops.

There is no doubt this was the most sensational aspect of the report but was it the most important in the report? So I read the report, noted that the comments on the possibility of limited terms for bishops came to no conclusion but merely urged study, and decided the most important thing in the report was the proposal that the Bishops establish a permanent National Office for Priestly Ministry.

Most Catholic papers played the limited terms for bishops as a lead, we carried it deep in the story. I'm not saying we were right but what I am saying is an editor absolutely must make his editorial decisions out of his own personal judgment.

This doesn't mean an editor can treat a paper as his own personal property but while he is editor he has to make his own personal judgments. And I doubt if there are many if any editors who do this without a sense of real awe and responsibility.

Being an editor is an awesome responsibility and editors know this and maybe are a little frightened by it. I know I am.

The opinions expressed in these
pages represent Catholic
viewpoints — not necessarily
THE Catholic viewpoint

Film loaded with shock and upper-case message

Easy Rider (Columbia) — concerns itself with two hippies (Peter Fonda and Dennis Hopper) who, as the result of playing the middle-men in a Mexican dope transaction, have made a wad and are motorcycling their way through the American Southwest to the Mardi Gras in New Orleans to celebrate.

Along the route they encounter various people and forms of contemporary American society — a hick farmer and his family, a hippie leader of a commune of young people who have fled city life, a small town alcoholic ACLU lawyer (Jack Nicholson, in the film's best performance).

The latter is killed when the three are beaten by the prejudiced townspeople.

Arriving in New Orleans the two visit a brothel and subsequently take two of the girls in a cemetery while on an LSD trip. Afterwards Hopper and Fonda are shotgunned to death on the highway leading out of the city by two "typically" Southern farmers.

BENEATH the movie's frequently turgid narrative line "Easy Rider" is more often than not a thoughtful film that attempts to explore the values, virtues and vengeance of American life.

Dressed, part cynically, part symbolically, as Captain America, Fonda is on a journey (a classic structure that is carefully maintained throughout the film) to 'discover America' — the relation between the nation's goals and his own personal identity and self-fulfillment.

Billy (Dennis Hopper) is Buffalo Bill in thought and costume; a simple man caught up with simplistic notions of pleasure and conquest. The two represent a total of one person: Hopper is the id and animal part; Fonda is the ego and soul.

It is not at all curious, then, that they don't communicate overtly with each other, except in cases where the body (Hopper) says to the mind (Fonda), let's move on, I'm aching, and the mind says, well, OK.

THE FILM depicts,

through the combined efforts of the two principals, an eastering odyssey of the New Everyman, the free of soul and body under-thirty nice kid. It's important that the two-in-one move backward into America, from the west to the east.

The frontiers have reached the Pacific sea and now it's time to go back over the old ground, to see what's been established and try to find a new and valid frontier, if only of the mind.

It's important that they have financed their odyssey by dealing in drug smuggling and that they are really headed nowhere. The Mardi Gras in New Orleans is but the weakest of objectives.

Thus, the message (the film does suffer from acute messageitis) soon tells us (in the mouth of Jack Nicholson) that freedom in America can exist only in theory, on paper; when it is individualized, localized, or manifested in an actual person, America is frightened out of its wits and, like a cornered rat, turns viciously and destroys the



America — Where are you now? Peter Fonda, a young man in search of himself and his country in Columbia's re-release of "Easy Rider."

free individual.

George is thereby eliminated by red-blooded vigilantes as if to prove his lesson; Fonda and Hopper are murdered still later as they prove it to themselves.

While "Easy Rider" is hardly an objective analysis — its makers, so close to the scene portrayed, romanticize their roles — and the camera moves from the artiness of psychedelic effects to the gimmicky transitions and grainy verite footage, this is

an effort that reaches beyond its own immediate appeals for box office.

Unfortunately the film's climax is marred by a foggy mixture of sex and religion which is as dramatically inexplicable as it is a cop-out, a failure to come to grips with the essential issues.

Nonetheless, considered in relation to the recent spate of films about the young turned-on generation, "Easy Rider" still approaches its material with a clarity and originality that should bring it to the attention of a select group of film enthusiasts. (A-IV)

Film of artist as a young rogue

SAVAGE MESSIAH (MGM) Henri Gaudier-Brzeska, the subject of Ken Russell's latest film, was a

young French artist who came to London in 1910, began his career in a great burst of energy, and at age 23 died in

the trenches during the early months of the First World War.

The works he created during those pitifully few years, especially the sculptures, have increasingly grown in reputation, although his genius can be discussed only in terms of "what might have been."

In telling his story, Russell has focused on Gaudier-Brzeska's incredible vitality, thereby avoiding the usual treatment given artists in films either stilted out of respect for their famous subjects or overawed at the thought of depicting an act of artistic creation.

For Russell, artists are flesh-and-blood people who work hard at their particular talents. Whether Russell's film is completely accurate historically or not, it is convincing on its own terms, and most important, it is totally filmic.

As a director, Russell has himself often been accused of creative prodigality (The Music Lovers, The Devils). In Savage Messiah, he has for the most part kept a strict check on his weakness for bizarre imagery and excessive camerawork. These elements are there, of course, but only as a natural reflection of the period. The several times that Russell does stray over the edge (as in the Vortex Club scenes or in depicting at great length the crass vulgarity of a naked society girl), the fault is not so much a lack of control as a failure to achieve what he had really intended.

In many ways, this film is a return to the tightness of

Russell's BBC television biographies, enriched only by the greater technical freedom afforded the theatrical film. Russell has a deep sensitivity for the interior life of the artistic world and in depicting it, he takes chances few other directors would hazard. His actors here fortunately come up to his vision.

Scott Anthony is fittingly fresh and confident as the exuberant but doomed artist. Dorothy Tutin steals the film, however, in the complex role of Sophie Brzeska, the older woman who inspires the young man's love and his art. Her hesitations, doubts, and flashes of deep feeling make their exchange of names and brother-sister relationship seem almost natural. Quite simply, her performance is brilliant.

The greatest strength of the film lies in its placement of its characters squarely in the center of their age. It was a time of great ferment in the arts stemming largely from disillusionment with both scientific rationalism and conventional materialism. The artist was a "Bohemian" outsider reacting against them but nevertheless very much a part of these same rejected values.

Russell has captured this tension very well and, for those who see the comparisons, has made this conflict seem very much linked to our own age and its own artistic malaise. (B)



TURN-OF-THE-CENTURY sculptor Henri Gaudier-Brzeska (Scott Anthony), chips his way through the title role in Ken Russell's new film, "Savage Messiah."

Superlative photography makes good family fare

WILDERNESS JOURNEY (American National) originates in an unspecified, unspoiled area of Alaska where old natives still carve tall totem poles to commemorate a time "when men and animals walked together as brothers under the guidance of the Great Raven."

Here a 12-year-old boy (Tony Tucker Williams) embarks in his grandfather's lightweight canoe on a courageous journey to find his father (Richard Stitt), a hunting-party guide whose assistance is needed to rescue an injured prospector in the mountains back home. Thoroughly schooled by the rustic grandfather (Jimmy Cane) in the anthropomorphic traditions of his ancestors, the boy respectfully "asks permission" of the great bear and the mighty whale and the vain sea lion through whose territory he must pass.

The boy's adventure, naively and fantastically contrived as it may seem, is rendered suspenseful and engrossing by Chuck D. Keen's superlative color photography

of the wildlife and by the reverent narration (solemnly delivered from the grandfather's viewpoint) which Keen has written. Even more remarkable is the revelation of **JOURNEY'S** director: 83-year-old Ford Beebe, whose career in films dates back to 1914.

Combining old legends with a story of real people whose stilted dialogue only proves their sincerity, Beebe and company guarantee splendid family entertainment. (A-I)

'The Secretary' R-rated because it's sex-sated

The Secretary (United Film Org.) tests the capacity of swivel chairs with her boss at the office and gives him a further whirl with pot-smoking friends at her home.

The boss, a bullish broker backed a magnate whose daughter he married, scorns his father-in-law and allows

his decorous wife to succumb to the service of his best-friend, tennis partner.

Atlanta, Ga., lends her airport and expressways as "soul-searching" padding for writer-producer-director William Diehl, Jr., and his cast of amateur performers in this R-rated, sex-sated excuse for entertainment. (C)

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MOVIES-TV-RADIO

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Of the many traditions of music here in America, one of the most enduring has been that of the Broadway and small club revue which featured songs in which the lyric was pre-eminent and the music merely an accompaniment.

"An Evening with Mabel Mercer, Bobby Short and Friends" will be telecast at 8 p.m., Monday, Nov. 20 on WPBT-Ch. 2, the public broadcasting channel.

These songs, composed by Cole Porter, Vernon Duke, Ira Gershwin, Cy Coleman, Jerome Kern, Duke Ellington, and a host of others, have endured through the years mainly on records.

Its appeal is less to nostalgia (although it will bring back pleasant memories for those old enough) than to the power of good music that is a joy forever.

Fr. Connolly, Rev. Huffman

to resume series on Ch. 2

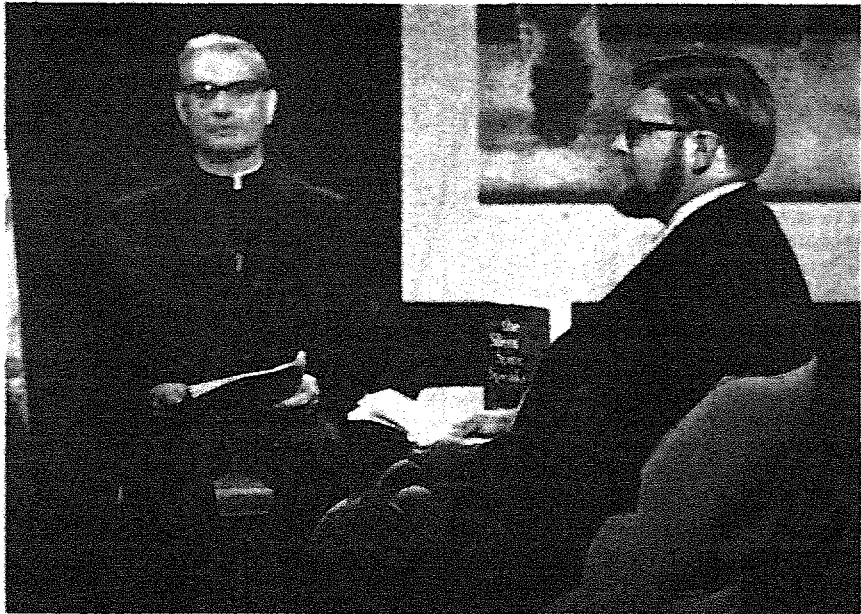
The Connolly-Huffman series has started again.

The program, televised at 10 p.m., Mondays, on WPBT-Ch. 2, includes discussions of religious and moral problems faced by today's society.

Father Donald X. Connolly, pastor of St. Thomas More parish, Boynton Beach,

and Rev. John Huffman, Key Presbyterian Church, Key Biscayne, co-host the program. Viewers may phone in questions during the live broadcast.

The series is sponsored through a public service grant from Maus and Hoffman and Hickey-Freeman Clothes.



"THE SILENT Spire Speaks" will be reviewed by Father William Allen and John Cripps on the "Book Barrow" segment of "The Church and the World Today" program to be televised Sunday, Nov. 12, on WCKT - Ch. 7, at 9 a.m.

THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES

Ratings Of Movies On TV This Week

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) Hornets' Nest (No classification)

11:30 p.m. (4 & 11) The Poppy Is Also A Flower (Unobjectionable for adults and adolescents)

11:55 p.m. (10) The Shadow Of The Cat (Unobjectionable for adults and adolescents)

SATURDAY, NOV. 11

10:30 a.m. (6) Kid Fix - Scared Stiff (Unobjectionable for adults)

12 noon (6) Come Blow Your Horn (Unobjectionable for adults)

2 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)

11:55 p.m. (10) Run Silent, Run Deep (Family)

SUNDAY, NOV. 12

1 p.m. (4) Gypsy (Unobjectionable in part for all)

OBJECTION: Biographical or not, this film becomes a gaudy attempt to rationalize and glamorize a morally questionable occupation

2 p.m. (6) Zulu (Unobjectionable for adults)

2 p.m. (10) Mildred Pierce (Unobjectionable in part for all)

OBJECTION: Suggestive sequences and dialogue; light treatment of marriage

4:30 p.m. (5) We're No Angels (Unobjectionable for adults and adolescents)

7 p.m. (6) Zulu (Unobjectionable for adults)

9 p.m. (10) True Grit (Family)

11:30 p.m. (4) What A Way To Go (Unobjectionable in part for all)

OBJECTION: What could have been a light-hearted comedy-satire becomes unacceptable because much of the costuming of the central character appears to have been

chosen primarily for the purpose of stimulating prurient interest. High artistic purpose does not justify flagrant exhibitionism, even if only to ridicule it

11:45 p.m. (11) Captain China (Unobjectionable for adults and adolescents)

MONDAY, NOV. 13

1:40 p.m. (6) Night And The City (Unobjectionable in part for all)

OBJECTION: Excessive brutality, low moral tone

4 p.m. (5) For Love Or Money, Part I (Unobjectionable for adults and adolescents)

4 p.m. (10) Anatomy Of A Murder, Part I (Unobjectionable in part for all)

OBJECTION: The clinical analysis with which the subject matter of this film is so explicitly and frankly detailed is judged to exceed the bounds of moral acceptability and propriety in a mass medium of entertainment

8 p.m. (6) Slender Thread (Unobjectionable for adults and adolescents)

9 p.m. (5 & 7) Giant, Part II (Family)

11:30 p.m. (4) The Cruel Sea (Family)

11:30 p.m. (11) The Five-Man Army (Unobjectionable for adults)

TUESDAY, NOV. 14

1:40 p.m. (6) Night And The City (See rating Monday, 1:40 p.m.)

RELIGIOUS PROGRAMS

TV

Saturday

5:00 p.m.

THE TV MASS - Spanish - Ch. 22 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

"The Book Barrow" segment with John Cripps and Father William Allen to review "The Silent Spire Speaks"

10:30 a.m.

THE TV MASS - Ch. 10 WPLG - Celebrant Father John Handrahan

2 p.m.

INSIGHT - (Film) - WINK Ch. 11

MONDAY, NOV. 13
9 p.m. (NBC) - Giant (1955) - Conclusion of the epic filmization of the gigantic Edna Ferber novel about life, love, incipient racism, and general-all-around growing up and adventuring in Texas, covering a period from the turn of the century to the early 1950's. Rock Hudson, Elizabeth Taylor, and James Dean and Dennis Hopper star as key members of the Texas family who form the core of the engrossing film. (A-1)

TUESDAY, NOV. 14
8:30 p.m. (ABC) - The Victim - Suspense thriller made for TV stars Elizabeth Montgomery, George Maharis, and Eileen Heckart. Plot has Miss Montgomery as a wealthy dogooder, traveling alone on a stormy night to her sister's secluded home after the sister has called for help - only to discover that the sis is missing by the time she arrives there.

Artsy flop says life is a monopoly game

THE KING OF MARVIN GARDENS (Columbia) Recognizing that it has been two full years between director Bob Rafelson's previous feature, Five Easy Pieces, and his new film, The King of Marvin Gardens, one would naturally expect that the time has been well spent.

Unfortunately, King does not reward either the good faith of the critics or the blind faith of the cultists, both of whom have waited patiently

and expectantly.

In fact, King is almost a betrayal, because it seems to negate everything Five Easy Pieces achieved and promised. After heaving mightily for 103 minutes, all it can say is that life is a game, and fixed at that.

Jack Nicholson and Bruce Dern are the brothers - Nicholson, an introverted loser who makes a living inventing tragic monologues he relates on late-night FM radio in Philadelphia; Dern, a hyperactive two-bit hustler who is in over his head with black mobsters at the resort as well as with the two women (Ellen Burstyn and Julia Anne Robinson) who share his shabby life and shabbier hotel room.

Together the four walk through the various and generally cryptic activities Rafelson and Brackman have designed for them.

In the entire picture, perhaps the only reality is in the photography of Laszlo Kovacs, who manages to capture a bleak sense of crumbling antiquity that says all there is to say about the dream which, in the eyes of Rafelson and Brackman, America has never realized. (A-IV)

Film fare on TV

Maharis plays the sister's "unconcerned" husband. Dum-da-dum-dum.

9:30 p.m. (CBS) - The Strangers In 7A - TV feature film stars Andy Griffith and Ida Lupino as a couple living in "Fun City" (New York) and finding not only dirty streets and rising rents, but a pack of thugs who take them hostages as part of an elaborate bank-heist scheme. Michael Brandon and Susanne Hildur co-star as leaders of the young rat pack.

WEDNESDAY, NOV. 15

8:30 p.m. (NBC) - To Steal A King - For the hardy fans of hardy George Peppard as "Banacek, herein plunging knee-deep into a coin-collection caper that has the local police stumped.

THURSDAY, NOV. 16

9 p.m. (CBS) - In Cold Blood (1967) - A major television event, if they can pull it off without crippling the chilling film with cuts and commercial breaks. The film is a courageous, compassionate semi-documentary from Richard Brooks. His exemplary film recreates with shattering realism but a notable lack of sensationalism the true story of the senseless 1959 multiple slaying of the Clutter family of Holcomb, Kan., and the apprehension and hanging of their killers, Perry Smith (Robert Blake) and Richard Kickock (Scott Wilson). From the Truman Capote non-fiction novel, "In Cold Blood" explores the backgrounds and motivations of the two criminals, scrutinizes the practice of capital punishment. Exceptional use of black and white photography (by Conrad Hall), music (Quincy Jones) and sound. (A-III)

FRIDAY, NOV. 17

9 p.m. (CBS) - The Ambushers (1968) - Pandering and generally inept attempt to cash in on the spy-flick craze of the mid-Sixties. The virtually non-existent plot serves mainly as the excuse for parading a succession of single- and double-entendres to assault your ears and a bevy of scantily-clad gals (most of whom will wind up on the cutting room floor) to titillate the hero. Perhaps the dumbest aspect of all is the sloppy, smutty run-thru of the spy role by Dean Martin, who has been in a number of bombs but never one this bad. (B)

SATURDAY, NOV. 18

8 p.m. (NBC) - The Green Berets (1968) - John Wayne stars in and co-directed this ghastly commercial for U.S. involvement in Vietnam. Based on the popular Robin Moore novel, the film follows Wayne and his green-bereted minions as they clean up wave upon wave of those commie gooks. The film emphasizes the he-manly slaughter of the enemy to the point that it wallows in red blood. The movie was made "with the cooperation of the Departments of Defense and State" at a time when the government was desperately trying to "sell" the nation on the war it has yet to fully conclude. (A-III)

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Relationship--

'I-Thou' affinity

By DR. LAWRENCE LOSONCY
It is no accident that one of Thomas Merton's most famous books should be called "No Man Is An Island."

Merton was a monk who knew silence and solitude. He sought God in the peace of the monastery and in the quiet of prayer. And yet he came to realize with great conviction that no man is ever alone or free from other men.

His books were a constant source of inspiration for people who struggled to find the meaning of life, his message a constant reminder that we are all in need of one another, that no human can ever cut himself off from others and still hope to survive.

A NUMBER of philosophers pondered this same theme, especially in light of the World Wars I and II. Many of them despaired because they saw in world war the last signs of man's alienation from his fellow men. Others saw hope, because they felt the living, graphic catastrophe of war would convince us all that we cannot survive in a state of alienation.

Sartre portrayed the situation in a metaphor. He said a drowning person inevitably reaches up. The last thing to be seen of a drowning person is a hand above water. The hand is open. The only way that the drowning person would be saved is that someone reach out with their hand, take his hand in theirs, and pull him up.

Sartre's comment is that all of us today will find ourselves drowning if we live in isolation from others or in denial of our relationships.

Martin Buber popularized the notion of relationship in the phrase, "I-Thou." He felt that if we see others as persons, we will be open to them. But if we see others as objects, to be used or manipulated, we will be closed to them. For him, the central question in all of human experience was the question of whether we would treat one another as persons or things.

HE FELT that in relating to one another, we would find meaning and purpose, for in

relating to one another we free the person and the life which is each of us, and there is growth.

Buber's thinking was much influenced by the Hasids, a sect or Judaism begun in the 18th century. The Hasids, according to Buber, believed a divine spark dwelt inside every living thing, to be freed only when a relationship had been established.

For this reason they communed with trees and other things of nature, believing that they would find the divine in the relationship. Buber points out how much more likely this is to happen between human beings.

Without realizing it, Buber was moving in his thought toward the mystery of God's presence in us. Like the Hasids and like the philosophers who pondered the kinds of problems Sartre struggled with, Buber was expressing mankind's yearning for God, a yearning which seems bound up with a yearning for the presence of other humans in our life.

God, who is above all human experience (transcendent) chose also to become present in human experience (immanent). When He sent Jesus, His Son, to live among us, He immersed Himself in human experience.

Through the Incarnation of Jesus and through Jesus's death, resurrection, and glorification, God has made Himself our God forever.

Through Jesus we are offered a relationship to God in a personal way, and through our relationship with other human beings we are offered a chance to find Jesus.

Because the Spirit of God dwells in the Church of which we are members by Baptism, and because God sends His Spirit to dwell in the hearts of all men of good will, we begin to search for Jesus Christ not alone, but in the company of other people.

The experience of relationships with other persons is essential for developing a relationship with God in Jesus Christ, which bond is in fact the deepest dimension of any relationship between people.



"Through Jesus we are offered a relationship to God in a personal way."

Our relationship with God and our neighbor

By FATHER QUENTIN QUESNELL, S.J.
"The reign of God can be likened to 10 bridesmaids."

Jesus says it in the gospel of Matthew. Yet we wonder why. Come to think of it, why should God's rule and kingdom be likened to anything at all on this earth?

Why should it be like "a man's going on a journey" or "sowing good seed in his field"? Why should it be "like a mustard seed" or "like yeast" or "like a buried treasure"? Really, what has God to do with "a merchant's search for fine pearls" or "a

dragnet thrown into a lake" or "a king's wishing to settle accounts with his officials"?

Yet, in Matthew's gospel, Jesus said that God's rule over our world could be compared to all those things. It doesn't seem to result in a very lofty picture of God. It makes God sound so close and ordinary, as if we could see him or something very much like him every day.

Is God really like the actions and objects of daily life? And are they all somehow like God? It seems that Jesus thought so. And he ought to know.

BUT EVEN that is only half the story. Jesus suggests an even stronger comparison to God. As he wants us to understand it, God is like the people we meet. And, for all those people, God is like us.

The experience we have of one another is our most basic experience of God. The images we have of one another are our fundamental images of God. Our relationships to one another set the tone for our relationship to God.

Jesus never tells us to treat seeds and yeast and nets and pearls as if they were God Himself. But He does say that is how we should treat one another. First, He asks us to try to be like God, loving not only those who love us, but giving generously to good and bad alike. Your Father makes His sun shine and His rain fall on both the good and the bad. We should try to be like that. "perfect as your heavenly Father is perfect."

But also, we will actually find God like ourselves. "If you do not forgive others, then your Father in heaven will not forgive you the wrongs you have done." "You will be measured by the measure you apply to others." "Do not judge others so that God will not judge you." "Forgive us our sins, as we forgive those who sin against us."

The relationship between our neighbors and ourselves will set the over-all tone of our relationships with God. That is why Jesus can say that "the second commandment is like the first." That is, "love your neighbor as yourself," is like "love God with your whole heart and soul."

For Jesus, either of these two commands taken alone and without the other one is just so much empty talk. The relationship with God and the relationship with our neighbors give meaning to each other. That is why Jesus can also say: "Whatever you do to the least of my brothers, you do to me."



"Our relationships to one another set the tone of our relationships to God."

Quiz

1. Many people see _____ as the last signs of man's alienation from his fellow men.
2. T or F — We should treat other people as objects, rather than as persons.
3. God immersed Himself in human experience when He sent _____ to live amongst us.
 - (a) Jesus (b) Moses (c) Peter
4. In the gospel of _____, Jesus says the reign of God can be likened to ten bridesmaids.
5. T or F — As Jesus wants us to understand it, God is like the people we meet.
6. The two great commandments tell us to love God and _____
 - (a) money (b) neighbor (c) world
7. T or F — A purpose of religious education is to enable people to discern the presence and reality of God in daily life.
8. The prophet _____ describes life as a graced relationship between God and Israel.
9. T or F — The American version of the Church's official prayer book is called the "Prayer of Christians."
10. Many parishioners judge priests in terms of their _____
 - (a) money (b) neighbor (c) world

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

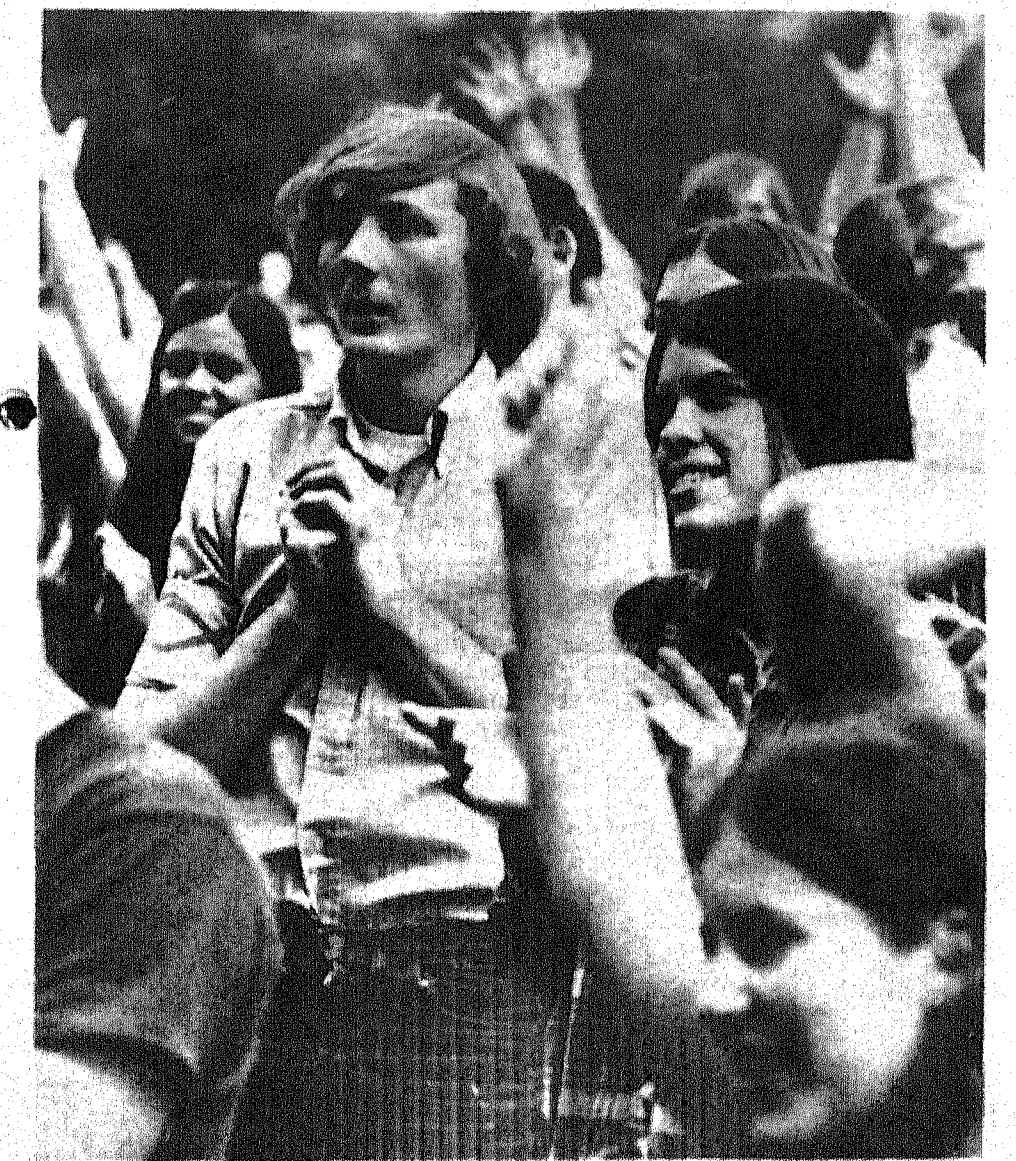
'I am because you are'

By FATHER CARL J. PFEIFER, S.J.

"I am because you are," wrote a young woman to the man she loved. The two, both crippled, had decided to go their separate ways rather than marry. Her words to him revealed the depth and significance of their relationship even if marriage was not to be their choice.

The young woman's words also suggest a penetrating insight into the meaning of everyone's life, an insight with applications far beyond her own personal relationship with her lover.

St. Paul told the Athenian crowds about God. "In Him we live and move and have our being" (Acts 17:28). We might say,



There is a new "return to the Spirit and things of the Spirit."

'The Church has turned a corner'

(Second Article in a Series)
By FATHER JOSEPH M. CHAMPLIN

Last week I ventured my opinion, based on extensive travel around the United States during the past year, that the Church has turned a corner and is entering upon a period of relative serenity.

I offered two reasons in support of this observation: a change in the attitude of priests and a shift for the better in the religious vocation situation. This week I would like to list and describe briefly several other developments which in my judgment, substantiate the assertion.

Improved liturgy programs. This column from its inception has frequently reported on imaginative and successful worship services in the nation. There are others, of course, and what seems to me particularly significant, an ever-increasing number of parishes or worshipping communities with diversified, high-quality Sunday liturgies.

Our diocese has never been a pioneering area in the liturgical field and we have few pastors who would consider themselves avant-garde liturgists. Yet at a Sunday afternoon clam bake for priests recently, I learned in but a few hours of four parishes undertaking some really creative steps to improve their worship programs.

We hear about places where nothing has been done to implement the liturgical renewal, where priests apparently don't care for the "new" liturgy, where members of the congregation must suffer week after week through dull sermons, bad music and a generally poor celebration. But these seem, fortunately, to be on the decrease and more satisfactory approaches on the increase.

Greater concern about prayer. In the sixties many priests abandoned the breviary and turned to other forms of prayer or totally submerged themselves in the active apostolate. Some said in effect: "My work is my prayer." I see the clergy now shifting back to a deeper interest in their inner life and, particularly, back to the Church's official prayer book, especially in its American format, "Prayer of Christians."

Moreover, the intense interest of priests, religious men and women, and the laity in

prayer groups and shared prayer says something about a return to the Spirit and to things of the spirit. This does not mean an end to conflicts in the Church or an immediate resolution of differences, but it does, I think, augur for more peaceful, objective, accepting discussions of controverted matters.

Parental involvement in sacramental preparations. The engagement of mother and dad more actively in the work of preparing children for baptism, First Communion, First Confession, and confirmation may well

be the most important innovation of the 70's. Our experience in the parish has shown its tremendous value as an adult education vehicle, as a means of building closer family ties, and as an effective method of transmitting faith values to the youngsters.

In an age of confusion among adult Catholics, family disintegration and alienation between parent and child, the potential these programs hold for healing rifts and clarifying misconceptions should be obvious.

Lay participation. I suppose there still are priests who spend hours at desks writing checks or who find a day totally filled with administrative details. However, I would like to believe that the era of a pure "administrator" who never acts as a "pastor" is over.

Hiring full or part-time parish secretaries and using lay people for tasks more properly their own should free the parish clergy for prayer, study, liturgy and pulpit preparation, catechizing and, very importantly, visitation of homes and the sick. That in itself could produce a profound transformation in the relationships between priests and parishioners.

We sometimes forget the vast change which has taken place in so few years. Parish councils are now the rule, not an exception and in time liturgy planning teams will be equally as common. Shared decision making is today an accepted term and while implementation of that concept on the local or diocesan or national level may not have reached the degree which some desire, its ultimate role in our future cannot be questioned.

Better preaching. Lay persons tend rightly or wrongly to judge priests and parishes heavily in terms of their sermons or homilies. The clergy know that and I believe at this time are giving much greater time and effort to the preparation of good presentations for the Sunday liturgy. The positive implications of such conscientiousness for the Catholic Church in the 70's likewise ought to be quite evident.

Upsurge in confessions. I think there is a middle course between confessing once a year (or less often) and once a week. Some who used to go regularly and often, apparently now go hardly at all. However, I sense the beginnings of a change here, a realization on the part of many Catholics that they may have overreacted and given up something that has great spiritual value. The clear benefit and widespread popularity of common penance services as a complement to auricular confession need only be cited here as further indication of an atmosphere we can expect in this decade.

Discussion questions

(These discussion questions, from the Theme, Scripture, Catechetical and Liturgy articles, were prepared by Dr. Lawrence Losoncy, Ph.D., Director, Division for Adult Education, U.S.C.C.)

1. Discussion questions for theme article by Dr. Losoncy:

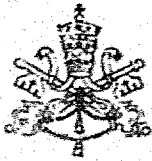
- A. Do you think Redemption is working and the world is getting better?
- B. In retrospect, what would you say were the seven most important events of the first half of this century?
- C. Do you agree with those who maintain that no man is an island, meaning that without friends and other people, we could probably not survive and we would certainly be unhappy?
- D. Where do you find God today?

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

- A. How do you think people would react to Jesus if He were living among us in the flesh today?
- B. Do you agree that "God is like the people we meet"?
- C. Do you agree that "... for all those people, God is like us?" What do people see when they see you?
- D. Who has been the strongest revealing sign to you of what God is like?

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

- A. Outside your immediate family circle, what person influences you the most, and why?
 - B. What is your interpretation of the statement, "I am because you are"?
 - C. Does our relationship to other people reveal our relationship to God?
 - D. How would you define "religion"?
4. Discussion questions for Liturgy article by Fr. Champlin:
- A. Fr. Champlin makes a number of optimistic, if cautious, observations about some signs that indicate the Church has turned a corner for the better. Do you feel there have been noticeable improvements in the following areas he mentions:
 - (1) Liturgy
 - (2) Prayer
 - (3) Parental involvement in sacramental preparation
 - (4) Lay participation
 - (5) Better preaching
 - (6) Upsurge in Confessions
 - B. What specific improvements would you suggest for the liturgy in your parish?
 - C. Should lay people, with no formal liturgical training, be involved in planning parish liturgies?
 - D. Do you feel that the prayer life of most Catholics today needs improvement?



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.

Calls on Faithful to further peace by their prayers

VATICAN CITY — (NC) — Pope Paul VI praised peace negotiators and urged Catholics to respond to the call toward sainthood in two speeches over the Nov. 4-5 weekend.

At a Sunday noon address from his window overlooking St. Peter's Square, the Pope said that his attention was attracted to a "new phenomenon" in the world, that of men discussing peace and justice.

Observing that "struggles and warfare" abound in a world where the suffering yearn for peace, the pope said:

"In recent days, a new phenomenon, not bellicose but quite the opposite, has attracted our attention. Men are confronting each other, using as their weapons ideologies and policies and placing powers and interests as the stakes in the game.

"The wellbeing of peoples and the causes of truth, justice and civilization are promised and for that reason they merit our Christian interest."

The Pope did not mention any specific peace negotiations, but urged the faithful to take an active role in furthering peace in the world with their prayers.

The day before, at a general audience, the Pope said that the Church needs saints and that these saints must come from the weak and human faithful.

The Pope said that despite the Christian's human failures, he can attain sainthood.

"We must remember above all that the human activities of the Christian enjoy a marvelous and incalculable interior subsidy, that of grace," which makes all things possible the Pope said.

Because of its divine foundation and its sacred witness for God in this world, the Church itself is holy, the Pope said, and there should be a corresponding holiness in its members.

On Monday, Nov. 6, the Pope presided at a Mass in the Sistine Chapel for the cardinals who died this past year: Cardinal Eugene Tisserant, Dean of the college of Cardinals; Fernando Quiroga y Palacios of Santiago, Spain; Joseph Garibi y Rivera of Guadalajara, Mexico; Paolo Giobbe, former papal diplomat; and Angelo dell'Acqua, vicar general of the Pope for the diocese of Rome.

Attending the Mass were 28 cardinals and representatives of the diplomatic corps attached to the Holy See.

To Australia again?

SYDNEY, Australia — (NC) — "The Pope would dearly love to come back to Australia to attend the Eucharistic congress in Melbourne in February," Cardinal Norman Gilroy said here on his return from Rome.

Pope Paul, he added, will decide about the trip before Christmas.

The 78-year-old cardinal, the former archbishop of Sydney, was in Rome for a meeting of the Vatican Congregation for the Evangelization of Peoples.

The international Eucharistic congress will be held in Melbourne Feb. 18-25.

Plan seeks to prevent 'heartbreak marriages'

ALBANY, N.Y. — (NC) — Citing the frequent "heartbreak" of early marriages, Bishop Edwin B. Broderick has set up a new screening procedure for young engaged couples.

The procedure applies to all cases in which one of the engaged persons is under 21, and it can result in refusal to allow the marriage.

UNDER the procedure a priest begins to meet with the couple two to four months before the wedding. During the meetings both priest and

couple will evaluate the couple's maturity and ability to assume the responsibilities of married life. Parents of the couple will also participate.

If the priest has any doubts, the couple will meet with a professional diocesan counselor. If both priest and counselor have doubts, the couple will be asked to postpone their marriage.

COUPLES may appeal any postponement requests to the bishop, but special circumstances, such as pregnancy, will not waive the process.



SWISS GUARDS kneel in the Vatican's St. Damascus Courtyard to salute Pope Paul VI as he rides in a limousine en route to his weekly general audience. The Swiss Guards, founded

in 1505, are the Pontiff's personal guard. Members are recruited from the Catholic cantons of Switzerland.

Stresses 'missionary animation'

ROME — (RNS) — Urging "new and true missionary animation" in the Church, the Vatican's leading mission authority warned here, that the Church's missionary cause is not being suitably presented to the youth and laity in countries with "rich Catholic traditions."

"I believe," said Cardinal Agnelo Rossi, prefect of the Vatican Congregation for the Evangelization of Peoples, "that without taking away from ecclesiastical vocations (to the priesthood and religious life) we must increase the missionary vocation of all the people."

Speaking after the conclusion on a plenary assembly of his congregation in Rome, the cardinal said that problems concerning missionary personnel, means and methods of evangelization, the theology of the missions and mission training and animation were the most salient themes of the assembly.

In a Vatican Radio interview, Cardinal Rossi said that for a theme "so vast and complex" as the "panoramic vision of the missions over the past 20 years" it was difficult to say what problems headed the assembly's agenda. But he did note that "all the problems of today's world and of the post-conciliar Church are reflected in the missions."

He said it is his congregation's task to absorb information, opinions and recommendations from episcopal conferences and religious institutes and then "arrive finally at an organic plan of action."

Acknowledging that there are fewer vocations for the missions among young people today, the cardinal said, however, that his situation must be viewed in the Vatican II context of the missions which "is fuller and more

fascinating" than before the council.

He added that today "young people and the members of the laity in the mission territories are called upon to make a more vivid and personal contribution towards the cause of evangelization and development."

"I believe also that the missionary cause is not suitably presented to the young and to lay people in the countries of rich Catholic traditions," the prelate said. "And I therefore consider it absolutely necessary to work for new and true missionary animation which will present an integral picture of missionary activities."

He said this picture would not only promote vocations among those setting out for the mission territories but "principally among those . . . remaining at home (and who can cooperate efficiently with those who are working in the mission territories . . . and who must become more numerous."

Turning to the question of "crisis of identity" among missionaries, Cardinal Rossi said too much has been said in the media about these so-called crises "and not always with sufficient exactness or seriousness."

"We are faced with new and complex problems, but we must advance, seek out and find, with the signs of the times, the most up-to-date way to obey Christ's order to evangelize the world."

"The Good News of Christ is not destroyed or surpassed by secularism or materialism," the cardinal continued, "and that is why the missionary . . . who spreads Christ's Revelation or rather, the universal brotherhood of man, lends a most beautiful and most indispensable service to the nations."

How Christ regarded prayer

By FATHER JOHN T. CATOIR

Since prayer is the most important activity of man, it is wise to review the Gospel teachings which reveal the mind of Christ concerning prayer.

First turn to Matthew 6, 5-8: "When you are praying do not behave like hypocrites, who love to stand and pray in churches (synagogues) or on street corners in order to be noticed. I give you my word they are already paid. Whenever you go to your room, close the door, and pray to your Father in private. Then your Father, who sees what no man sees, will repay you. In your prayer do not rattle on like the pagans. They think they will win a hearing by the sheer multiplication of words. Do not imitate them. Your Father knows what you need before you ask Him."

Private prayer should have communion with God as its sole purpose. To pray in order to be known as a prayerful person or for any reason other than to ask for forgiveness, to adore God, to thank God or to seek His favor, is to misunderstand the whole meaning of worship.

If one were to say only the words of the Jesus Prayer, "Lord Jesus Christ, have mercy on me," over and over again, it would be sufficient. For here we acknowledge Christ as Master and we plead for forgiveness.

Repeating the same words is the way Christ prayed, as I pointed out last week. In warning us not to rattle on like the pagans He is condemning the mindless, heartless prayer-wheel mentality, not the repetition of the call for His help and grace.

Remember, also, Christ lays down a condition which we must observe if our prayer is to be effective, "If you forgive

the faults of others, your heavenly Father will forgive you yours. If you do not forgive others, neither will your Father forgive you." (Matt. 6, 14-15).

These words must be taken seriously for we all tend to grumble and complain too much.

It is rare when we hear a person being criticized to hear someone else speak up in his or her defense. But shouldn't we all try to be more understanding, more forgiving, especially if the effectiveness of our own prayers depends on it?

If you read further in Matthew, Chapter 7, v. 7-12, you will learn how to succeed in prayer, how to be bold in hope, and deep in union with God.

"Ask and you will receive. Seek and you will find. Knock and it will be opened to you. For the one who asks, receives. The one who seeks, finds. The one who knocks, enters. Would one of you hand his son a stone when he asks for a loaf, or a poisonous snake when he asks for a fish?"

"If you with all your sins know how to give your children what is good, how much more will your heavenly Father give good things to anyone who asks Him!"

Without concern for the time or manner of the answer we must persevere in faith, asking again and again. Be constant in prayer. Remember, God has the right to answer you in His own way.

Sometimes He tells us things we do not want to hear. For instance, "No, cancer is not your problem: your real problem is pride and self-will." Don't worry about your body cancer: worry about your spiritual cancer. "Not my will, but Thine be done."

The Jesus Prayer: "Lord Jesus Christ, have mercy on me."

'Thought of death, yields set of values'

VATICAN CITY — (NC) — The thought of death and immortality provides Christians with a true set of values, Pope Paul told thousands gathered for his noonday blessing Nov. 1, a holiday as well as a holy day in Italy.

Mindful that the following day, the Feast of All Souls, was also a special holiday in Italy, the Pope said that the thought of saints and those departed makes us think of "our personal immortality."

This in turn should illustrate, the Pope said, how influential is the thought of immortality in "establishing a scale of values" in this world.

Values that do not lead us to immortality, though they may be beautiful and precious, are fleeting and ephemeral, he continued.

Faith in our immortality, he said, prevents us from "falling into the abyss of doubt and despair."

You and Your Faith



From Sunday's Gospel

"The reign of God can be likened to 10 bridesmaids who took their torches and went out to welcome the groom. Five of them were foolish, while the other five were sensible . . . The foolish ones said to the sensible, 'Give us some of your oil. Our torches are going out.' But the sensible ones replied, 'No, there may not be enough for you and us . . . While they went off to buy it, the groom arrived, and the ones who were ready went in to the wedding with him. Then the door was barred. Later the other bridesmaids came back. 'Master, master!' they cried. 'Open the door for us.' But he answered, 'I tell you, I do not know you.' The moral is: keep your eyes open, for you know not the day or the hour." Matthew 25: 1-13

Prayer Of The Faithful

Thirty-Second Sunday of the Year
Nov. 12, 1972

CELEBRANT: St. Matthew's Gospel reminds us of our invitation to eternal beatitude in heaven, but at the same time warns us against a lackadaisical attitude in taking this goal for granted.

COMMENTATOR: The response to today's petitions is "Lord, hear our prayer".

COMMENTATOR: That our Holy Father, our bishops and all the bishops of the world may successfully awaken in the people of God an even deeper desire to respond to their call to eternal beatitude, we pray to the Lord.

RESPONSE: Lord, hear our prayer.

COMMENTATOR: That God's priests may be enlightened, zealous, and patient in guiding the faithful along the difficult path to heaven, we pray to the Lord.

RESPONSE: Lord, hear our prayer.

COMMENTATOR: That all our deceased relatives and friends may soon enjoy the vision of God, we pray to the Lord.

RESPONSE: Lord, hear our prayer.

COMMENTATOR: That the world may soon see a lasting and just peace in war-torn Vietnam, we pray to the Lord.

RESPONSE: Lord, hear our prayer.

COMMENTATOR: That our President-elect may successfully and harmoniously lead the nation back to a peace-time economy, we pray to the Lord.

RESPONSE: Lord, hear our prayer.

COMMENTATOR: That the vitally important census beginning today may stimulate us all to cooperate with zeal and generosity, we pray to the Lord.

RESPONSE: Lord, hear our prayer.

CELEBRANT: Our Father in heaven, your Son assured us that if we ask anything in His name, you would grant it. We beg you now that our desire to be united with you in paradise may one day be truly realized. This we ask through Jesus, your Son. Amen.



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St. John Capistran, hero of a crusade

By JOHN J. WARD
St. John Capistran was born in Italy on June 24, 1365 and was educated by his mother in his early years since his father had died when he was quite young.

John studied law at Perugia, and achieved great success. Later, in 1412 he was appointed governor of Perugia by the King of Naples.

When war broke out in 1416 between Perugia and the Malatesta, John was sent as an ambassador to propose peace to the Malatesta. They cast him into prison. During his imprisonment, he began to think seriously about the salvation of his soul.

In a dream he had, he saw St. Francis, who urged him to become a Franciscan. This led to John's decision eventually to become a Franciscan Friar.

BEFORE the war broke out he had married a wealthy lady of Perugia, but as the marriage was not consummated he obtained a dispensation to enter religion. He did, Oct. 4, 1416.

After taking his vows he came under the influence of

St. Bernardine of Siena who taught him theology and John accompanied St. Bernardine on his preaching tours in order to study his methods.

UPON a visit to France, St. John met St. Colette, the reformer of the Second Order of Franciscans, or Poor Clares, with whose efforts he fully sympathized. When Europe was threatened by Islam in the 15th century, Pope Calistus III decreed a Crusade, and St. John preached it in Pannonia and other provinces.

Supported by the noble Hungarian, John Hunyades, he enrolled 70,000 Christians who had no other arms but forks and flails.

St. John, whose "strength was the Lord," led the left wing of the Christian army against the Turks and "obtained by their bravery the victory after severe fighting."

That very evening, 120,000 Turks were either dead or had fled. Mohammed, wounded, renounced his undertaking against Christian Europe.

St. John died on Oct. 23, 1456, and was canonized in 1724.

SCHEDULE OF SERRA CLUBS

Serra Club of Miami

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

Serra Club of Broward County

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

Serra Club of Palm Beach

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

'Morality must not flee to catacombs'

WASHINGTON — (NC) — Catholic opposition to abortion and contraception must not be forced into catacombs, the head of the Human Life Foundation told a group of lawyers here.

Catholic stands on a variety of moral issues actually reflect "the patrimony of social virtues on which our forefathers of other religious faiths built the nation," Edward B. Hanify told a John Carroll Society dinner here.

IN speaking out on these issues Catholics "are not offending against the pluralism of our society," the Boston attorney said. "We are defending the integrity and very existence of our government."

Hanify said that while "environmentalists insist on the morality" of anti-pollution efforts, "no responsible person suggests that the protection of the environment unduly infringes on the consciences of those who might prefer greater laxity in the laws regulating pollution."

However, Hanify said,

"When Catholic voices are raised against practices destructive of human life . . . how many times has the shibboleth been shouted: 'No religious group has any right to impose its personal moral views on the rest of the people in a pluralistic society.'"

"SO IT WAS with contraception," Hanify said, "so it is with abortion . . . free divorce . . . the regulation of pornography — always the self-same cry goes up . . . Pursue your strange and quaint morals in your own way in your own catacombs, but do not attempt to forward them in the forum of public debate of the halls of government."

"We must be prepared for a malignity and bigotry reminiscent of the 'Know Nothing' movement as we express our moral convictions in defense of human life," Hanify said.

The Human Life Foundation was started in 1968 with money supplied by the U.S. bishops. Now an independent agency, it does research on issues related to human life.

Hope for fulfillment

Have you ever worked on a "jig-saw" puzzle and have begun the search for the key piece only to find it missing?

The frustration and disappointment of not being able to complete the picture is real. The thought of the time wasted, the unnecessarily expended effort and the meticulous construction somehow seems so futile that it is worthless.

Life can seem at times to be like a puzzle. The many demands made upon our time. The mixture of joys and sorrows that blend together in daily life. The deep questioning concerning the ultimate meaning and completion of our life.

Will the picture be completed? What is the basis of our hopes for fulfillment?

This week's Scripture reading will examine the promises God has made to us about our ultimate fulfillment, which can only be reached in union with Him.

Following are meditations for the coming week:

Nov. 12	Psalm	81-9
Nov. 13	Psalm	62:1-9
Nov. 14	Psalm	121:1-8
Nov. 15	Proverbs	13:12-15
Nov. 16	Matthew	7:7-14
Nov. 17	Matthew	10:37-42
Nov. 18	Romans	13:7-14



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Giving belongs in Thanksgiving.

Attend Mass that morning in your parish church.

SOMEONE WHO HAS NOBODY Take fifteen minutes to visit someone in the hospital.

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

Better yet, feed someone who needs food.

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

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

We know they're there, however.

Can we ignore them, let them starve?

Your \$10 by itself will feed a family of refugees for a month.

\$100 will feed ten families.

\$975 will give a two-acre model farm to a parish in southern India, so that the priest can raise his own food and teach his people better crop-production.

\$10,000 will enable Archbishop Mar Gregorios to give a churchless village a church, school, rectory and convent. Name the parish for your favorite saint, in memory of your loved ones. The Archbishop will write to you.

Giving belongs to Thanksgiving, it's part of life.

How much will you give back to God?

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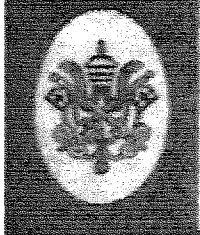
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Abortion decision compared to the Dred Scott ruling

WASHINGTON — (NC) — A full-page advertisement in the Washington Post by the Women for the Unborn organization has compared the U.S. Supreme Court's Dred Scott ruling defending slavery with the New York State Court of Appeals decision upholding the state's liberal abortion law.

The advertisement, appearing in the Post's Oct. 31 edition, said the appeals court on July 7, 1972 had ruled an unborn baby was human but did not enjoy legal rights under the New York State Constitution.

Then the advertisement quoted the main portions of the U.S. Supreme Court's Dred Scott ruling on March 6, 1857, in which the court said black slaves had no rights under the U.S. Constitution.

In adjoining boxes, the advertisement stated what the women's group felt the U.S. Supreme Court and the New York court had ruled in their opinions.

Said one box with a view attributed to the Supreme Court: "Enslaving blacks must be right because so many good people approve of it."

In another box, the New York court is purported to say: "Aborting babies must be right because so many good people approve of it."

Mrs. Diane Arrigan of Merrick, N.Y., a 32-year-old Catholic mother of four children and president of Women for the Unborn, said the advertisement had resulted from research by her 2,000-member group and was placed in the Post with funds supplied by the 400-member Women for Life organization.

She said it had gone into the Post because the Supreme Court now is considering two abortion cases from Georgia and Texas. Similar ads earlier had been placed in the Post and New York Daily News and others are planned for the newspapers in the future, she said.

La. bishop retires; successor is named

WASHINGTON — (NC) — Pope Paul VI has named Bishop Gerard Frey of Savannah, Ga., bishop of Lafayette, La., after accepting the resignation of Bishop Maurice Schexnayder, 77, who had headed the Lafayette diocese since 1956.

Archbishop Luigi Raimondi, apostolic delegate in the United States, said the Pope accepted Bishop Schexnayder's resignation for reasons of age and health.


Bishop Frey was born in New Orleans, May 10, 1914, where he attended St. Joseph Preparatory Seminary and Notre Dame Seminary. He was ordained on April 2, 1938. He was a priest observer

from the United States at the Second Vatican Council.

He was appointed bishop of Savannah in 1967. Earlier this year he severely criticized a local Knights of Columbus council for rejecting a candidate "solely because his skin is black."

Bishop Schexnayder was born at Wallace, La., Aug. 13, 1895, and attended St. Joseph's Seminary, St. Benedict, La.; St. Mary's Seminary, Baltimore, and the North American College in Rome. He was ordained in Rome on April 11, 1925. He was named auxiliary Bishop of Lafayette in 1950 and became head of the diocese in 1956.

PHONE: 866-3131

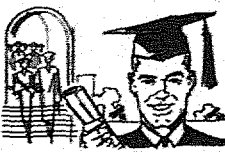


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U.S. bishops' support of amnesty restated

WASHINGTON — (NC) — The U.S. bishops' 1971 statement favoring amnesty for "selective conscientious objectors" to war has been reiterated in a statement from the Division of World Justice and Peace of the U.S. Catholic Conference.

The division's statement was issued in response to the "increasing attention" given to amnesty in the presidential campaign, according to James R. Jennings, associate director of the division.

"While we welcome anything which adds to the public understanding of this important public issue," Jennings said, "appeals to emotion and nationalistic sentiments in the heat of a political campaign can have the opposite effect and actually obscure the human and moral dimensions that should be given priority."

In an effort "to keep the discussion of this extremely sensitive and emotion-charged issue on a

plane worthy of democratic discourse," Jennings cited the following section of the U.S. bishops' October, 1971, statement on selective conscientious objection to war:

"We are aware that a number of young men have left the country or have been imprisoned because of their opposition to compulsory military conscription. It is possible that in some cases this was done for unworthy motives, but in general we must presume sincere objections of conscience, especially on the part of those ready to suffer for their convictions."

"Since we have a pastoral concern for their welfare, we urge civil officials in revising the law to consider granting amnesty to those who have been imprisoned as selective conscientious objectors, and giving those who have emigrated an opportunity to return to the country to show their responsibility for their conduct and to be ready to serve in other ways to show that they are sincere objectors."

S. America bishops to evaluate work

By JOSE L. TORRES
SUCRE, Bolivia — (NC) — Collegiality is alive and well in Latin America, if one can judge from the active role of the Latin American Bishops' Council (CELAM), meeting here in mid-November.

CELAM's 14th continent-wide meeting has been called

by its president, Archbishop Avelar Brandao of Sao Salvador, Brazil, as "a thorough study of the theological direction of our pastoral work."

Its bylaws call CELAM "an example of bishops' collegiality."

AS fostered by the Vatican Council, collegiality refers to the joint action by the

Pope and the bishops in teaching and in pastoral authority over the universal Church. It follows Christ's example in establishing the apostolic college — Peter and the apostles.

CELAM serves 23 national or regional bishops' conferences. The November meeting is scheduled to elect

a complete new slate of officers, including the president.

The role of the Church in Latin America has become increasingly controversial since the bishops issued in 1968 a set of guidelines for social reform and Church renewal, patterned after the Vatican Council.

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SAVE 50¢ - FULLY COOKED

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By Bob Preziosi

'Ho-hum' college football, pros true to form

Last week's college football games were of the "ho-hum" variety with few exceptions. Just about every team that was supposed to win, did win. We didn't get to watch Gary Huff on TV last Saturday, but his 400 yd. effort against Houston was super. It's too bad his team lost.

Saturday's TV game between Nebraska and Colorado was a real treat . . . unless you're a Colorado fan. The Cornhuskers looked unbeatable. Their offense was practically flawless and every tackle their defense made involved five or six 'huskers. That's some kind of pursuit!

Watching the Devaney machine made me wonder how it could possibly have lost to UCLA, 20-17, the opening game of the season. It might have been a fluke. Maybe the Cornhuskers were still dreaming about their last two successive national championships or about making it three in a row, including this year. If it wasn't a fluke, top-ranked Southern California will have its hands full on Nov. 18 when it meets UCLA.

Locally, the Hurricanes ripped through Nevada-Las Vegas for their fourth straight victory after opening the season with three straight losses. The 51-7 score will give the UM's next opponent, Tampa, cause for concern. What a homecoming it was for the Hurricanes!

The biggest game this coming weekend matches LSU and Alabama. It's the most important game of the season for both. Why? Only because the winner will probably end up in the Orange Bowl on Jan. 1, unless the winner decides to go to the Super Bowl.

In the pro circles last weekend everything went true to form. There were no upsets. Even though the season is only one game more than half-over, many things are already clear.

- The Dolphins will have to beat Pittsburgh or Kansas City to get into the Super Bowl.
- The Dallas Cowboys will get into the Super Bowl only on a fluke (or two).
- Green Bay, Detroit and Minnesota have become victims of their own black and blue "ness."
- The Rams and the Raiders will have to wait until next year.
- Bobby Douglas should get a shot at running back in next summer's training camp.
- Paul Warfield's talents are not being utilized to the fullest.
- I'm glad I'm a Dolphin fan.
- Aren't you?

The Dameans

You can't please everyone

GARDEN PARTY

*I want to a garden party
To reminisce with my old friends
A chance to share old memories
And play our songs again
When I got to the garden party
They all knew my name
No one recognized me
I didn't look the same*

*But it's alright now
I learned my lesson well
You see you can't please everyone
So you got to please yourself*

*People came from miles around
Everyone was there
Yoko brought her walrus
There was magic in the air
And over in the corner
Much to my surprise
Mr. Hughes hid in Dylan's shoes
Wearing his disguise*

*But it's alright now
I learned my lesson well
You see you can't please everyone
So you got to please yourself*

By Rick Nelson

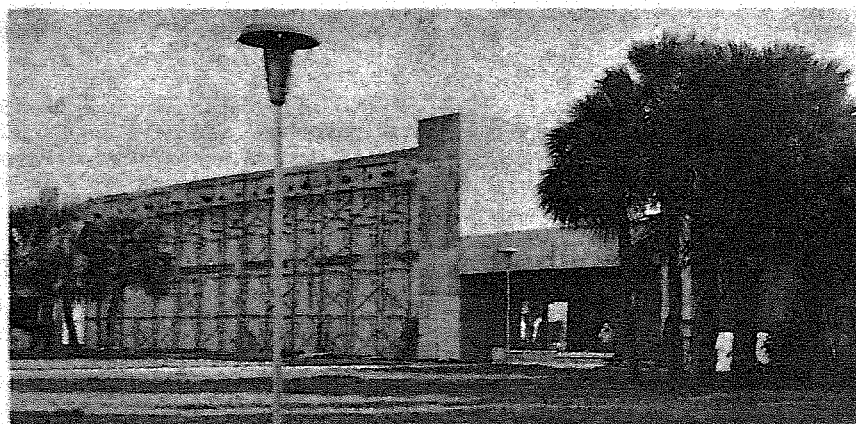
By THE DAMEANS

Do you remember when Rick Nelson first appeared as a singer? It was at the end of some now long-forgotten "Ozzie and Harriet Show."

Do you recall the feeling you had? You felt as if you had always known him. It was so easy to accept Rick as the kid next door who was making good. He epitomized that desire in all of us to be madly loved, to be a teenage idol. And, whatever the reason, the feeling of acceptance was as good and smooth as any of Rick's songs.

Somehow, somewhere along the line, Rick Nelson dropped off the popular scene and passed out of our lives. He has only reappeared recently in the midst of the nostalgia swing in the pop sound.

Rick Nelson has a new song out now, his first significant effort in years. The song, "Garden Party" offers us Rick's



THE LATEST addition to Cardinal Newman High School in West Palm Beach is nearing completion. The multi-purpose center includes a gymnasium-auditorium, dining area and additional boys' and girls' showers and locker rooms. When completed, this will be the third addition since 1961 to the school which is located on a 35-acre tract.

Chaminade, Newman reign tops

Both Cardinal Newman and Chaminade continued their quest for district titles with victories last week as they raised their respective records to 7-1 and 6-1. Chaminade squeaked by Naples 22-20, while Newman clobbered LaSalle 38-0. Despite gaining over 100 yards in the air the Royals couldn't score against the West Palm Beach team.

Newman's ball-control tactics kept the Royals playing catch-up football throughout the game. The Crusader defense limited LaSalle to a minus five yards rushing.

The homecoming victory was Newman's third straight shutout victory. The last two have been over South Atlantic Conference opponents.

Speaking of the SAC, Cardinal Gibbons held onto the top spot in conference standings with a 27-26 win over St. Thomas Aquinas. The Redskins are 3-0 in conference play, followed by Chaminade at 2-1. Gibbons plays Chaminade tonight (Friday) in a game that could decide the conference champion and the district 8-AAA representative in the state play-offs.

LAST WEEK'S SCORES

Newman	38	LaSalle	0
Belen	16	Loyola	0
Chaminade	22	Naples	20
Gibbons	27	Aquinas	26
Immokalee	40	Pace	0
Miami Beach	14	Columbus	0
Martin Co.	28	Curley	17
Coral Shores	19	M. Immaculate	13

1972 RECORDS OF ARCHDIOCESAN HIGH SCHOOLS

Aquinas	5-3	Gibbons	5-2-1
Belen	2-5	LaSalle	1-6
Chaminade	6-1	M. Immaculate	1-6
Columbus	1-6-1	Newman	7-1
Curley	3-4	Pace	4-4

Playoffs for volleyball, soccer, football slated

Archdiocesan CYO volleyball championship play-offs enter their second Sunday of matches this week as St. Monica faces St. Stephen and Immaculate Conception meets Little Flower, Hollywood. Eliminated last week were St. Thomas the Apostle, St. Timothy No. 1, St. Francis of Assisi, and St. Vincent Ferrer. Little Flower is the only team that remained undefeated through the season.

at the Boystown field. Un-defeated Blessed Trinity will face once beaten St. Timothy.

Defending CYO touch football champion, St. Monica, takes on St. Mary Magdalen Sunday and Annunciation faces St. James as division winners and runners-up seek the Archdiocesan crown. Sunday's winners will meet for the crown, Sunday, Nov. 19. Annunciation finished the regular season with a 6-0 record, while St. Monica had five wins and one tie.

The CYO soccer championship will be decided Sunday with a 1:30 p.m. game

Chaminade, Pace take cross country meet

Chaminade and Pace finished first and second in the South Atlantic Conference cross country championships held recently at Greynolds Park.

Chaminade scored 27 points, while Pace scored 50. They were followed by Gibbons with 72 and Curley with 101.

Individual honors went to Dino Cardelli of Chaminade.

His time over the 2.5 mile course was 13:06. Joe Sabino of Pace was second with 13:13, followed by Curley's Alan Kelley with 13:29 and Pace's Ron Yoder with 13:33. The next five places went to Chaminade runners.

Chaminade also won the junior varsity event. The tournament was directed by Brother Bernard Ruth, Pace cross country coach.

characteristically smooth syncopation. Yet at the same time the song is much different, offering a much more reflective lyrical line than any of his earlier songs.

"Garden Party" is Rick's reflection on his recent visit to Madison Square Garden to sing for a revival of old rock music. The experience was a performer's nightmare. The audience received his first song coldly; and by the time he sang "Honky Tonk Woman" they were booing him. For Rick "it was time to leave."

There is a strength in the message of "Garden Party" both in what it says and in the person from whom it comes. The song says: Real life is made up of people who are mature enough to choose their way and be happy with their choice. The person of Rick Nelson says: Remember me: I'm the kid next door who might've been you.

Rosters, fees due for basketball

Rosters and entry fees for CYO basketball are due in the CYO office by Monday, Nov. 20. Over 50 teams are expected to play in the three divisions: boys', girls' and young adults'.

League play will begin on Dec. 3 in Dade, Broward and Palm Beach Counties.

St. Clare troop wins top honors

Boy Scout Troop 777 of St. Clare parish, North Palm Beach, won top honors for merit and honor at the South Florida Council Camp-O-Ree held recently at Fisheating Creek. Approximately 40 troops attended the gathering.

Bowling meet rolls closer

Thursday, Nov. 16, is the deadline for entries in the Archdiocesan CYO bowling tournament slated for Sunday, Nov. 26, at the Carol City Lanes.

Contestants will bowl four games in the handicap tourney. There are four divisions: boys', girls', men's and ladies'. The tournament is limited to CYOers and adults who work with CYO's. Some moderators are expected to participate.

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Audio-visual tapes available

An audio-visual mailing service has been inaugurated by the Archdiocese of Miami Catechetical Center, 10650 NW 27 Ave.

According to Sister Katherine Swede, a member of the staff of the Dept. of Religious Education, filmstrips and tapes should be reserved a week or more in advance in order to be certain that they will be available on the desired date for use.

USCC official attends meet

WASHINGTON — (NC) — Msgr. George G. Higgins, a U.S. Catholic Conference official and veteran labor mediator, and other members of a special bishops committee have met with top representatives of the Teamsters and AFL-CIO in an apparent attempt to develop a permanent solution to a controversy involving the unionization of California lettuce workers.

Msgr. Higgins declined to discuss what happened at the conference, but in a letter to a California monsignor he had said he hoped the meeting "will result eventually (the sooner the better) in a permanent solution to the dispute

between the Teamsters and UFWOC (United Farm Workers Organizing Committee)."

THE UFWOC, an AFL-CIO unit, had reached an accord last year by which the UFWOC would be allowed to organize lettuce workers once unionized by the Teamsters in the California coastal valleys.

However, lettuce growers have insisted their contracts with the Teamsters should remain in effect, leading to a lettuce boycott called by UFWOC leader Cesar Chavez and recurrent problems about observance of the Teamsters-United Farm Workers accord.

Msgr. Higgins, who is secretary for Research of the U.S.C.C., said the meeting with officials of both sides in the unionizing problems was designed to "get agreement on whether the pact is being observed."

Union officials at the conference, Monsignor Higgins said, were Frank Fitzsimmons, Teamsters president, Einar Mohn, of the Western Conference of Teamsters, and Joseph Keenan, of the AFL-CIO executive council representing federation president George Meany.

ALSO ATTENDING the

meeting, he said, were Auxiliary Bishop Joseph F. Donnelly of Hartford, Conn., and Msgr. Roger Mahony, chancellor of the Fresno, Calif. diocese.

Bishop Donnelly is chairman of the bishops' Committee on Farm Labor. Monsignor Mahony is the panel's secretary, and Monsignor Higgins is a consultant to the committee.

The bishops' committee has been mediating in the jurisdictional dispute between the Teamsters and AFL-CIO over the California lettuce workers.

Churchmen divided over lettuce story

SALINAS, Calif. — (NC) — The vicar general of the Monterey Diocese who supported a publication claiming lettuce workers can make \$10,000 a year has been criticized by the U.S. Catholic Conference mediator.

Msgr. Thomas J. Earley had written a cover letter for the publication "The Lettuce Story" in which he said Cesar Chavez's United Farm Workers Union was "demanding a monopoly in agricultural organization."

The cover letter was sent to priests across the country.

But Msgr. George G. Higgins, research secretary of the Catholic Conference, who has been a mediator in the disputes for several years, said in a letter to Msgr. Earley that Earley was undermining the mediation efforts of the California bishops by aligning himself with the large growers' organization, the Farm Bureau Federation.

Farm Bureau Federation.

THE U.S.C.C. official said he assumed Msgr. Earley's reference to "poorly informed churchmen" included himself and other members of the U.S. bishops' Committee on Farm Labor, which has been involved in mediating the controversy.

He countered that he was not "poorly informed" and that instead, "The Lettuce Story" supported by Monsignor Earley "gives a very distorted picture of the farm labor problem in California."

Msgr. Higgins said that the Farm Bureau Federation had sent "The Lettuce Story" to priests in at least one diocese and that it was this group that supported — while the bishops of California opposed — an initiative on the Nov. 7 ballot restricting unionizing activities of farm workers.

"I am sorry that you don't agree with our approach to the problem and deeply disappointed that you felt it necessary to undercut our efforts (and the efforts of the California bishops) by associating yourself with the propaganda campaign of the

Farm Bureau Federation," Msgr. Higgins wrote.

THE FIRST page of "The Lettuce Story" gives a short history of the conflict between the Teamsters and United Farm Workers Union, a unit of the AFL-CIO, in organizing the lettuce workers.

Last year the two groups agreed to a pact permitting the UFWU to unionize workers formerly organized by the Teamsters. But the growers have insisted the Teamsters contracts are the only ones that are valid, leading to the UFWU's lettuce boycott.

This has led to a boycott of iceberg lettuce by the United Farm Workers, and the publication says the boycott indicates that the union "refuses to recognize any farm labor contracts other than its own. It is demanding a monopoly in agricultural unionization and, with it, control of the nation's food supply."

In addition, the publication says, lettuce workers earn an average of \$6.44 per hour, \$213.80 per week, and "a lettuce harvest worker who takes advantage of the work offered him can earn over \$10,000 a year."

Priest's mother dies at age 75

The Funeral Liturgy was celebrated in Vittoria, Spain, for Mrs. Blanca Lopez, whose son is chaplain to Spanish-speaking patients at Jackson Memorial Hospital.

Father Fernando Lopez, S.J., offered the Mass for his mother, who died last week at the age of 75 after a long illness.

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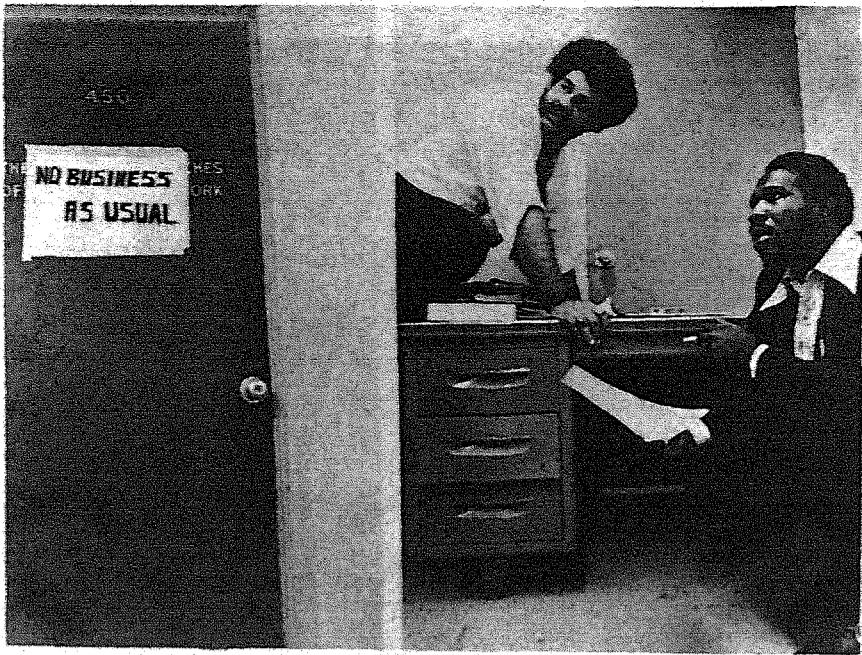
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Sit-in at Council of Churches

A sign posted on the door and two called the failure of the Protestant-Orthodox body to condemn "virulent racism" in Brooklyn and Queens, including a boycott of public schools in Canarsie, and controversy over a planned low-income housing project in Forest Hills. The protestors, most of whom were clergymen, protested what they

Help people help selves

WASHINGTON — (NC) — In November, 1969, the U.S. Catholic bishops pledged themselves to raising \$50 million to fight poverty in America.

From that pledge came the Campaign for Human Development, which officially began with a nationwide collection Nov. 22, 1970. The first annual collection netted \$8.6-million to help the poor of this country. Last year's collection of \$7.2-million brought the total to almost \$16-million.

One quarter of that total — almost \$4-million — stayed right in the dioceses where it was collected, to fund local programs of self-help for the poor.

The other 75% was sent to the bishops' national CHD office here, for redistribution on the basis of need and value.

The purpose of the campaign has never been the traditional dole of charity. In the words of an old proverb, "Give a man a fish and you feed him for a day — teach him how to fish and you feed him for his life."

Acting on that principle, CHD has funded self-help projects such as community cooperatives, job training programs, community health and legal services, credit unions and seed money for small businesses.

Almost 400 such projects have been funded by the national office in less than two years. National and local allocations to self-help projects have totalled almost \$12.5-million already, with more projects still to be announced.

This year's CHD collection will be taken up on Sunday, Nov. 19.

Nazis thought Church sought 'hold' in Soviets

ROME — (NC) — To dominate the Soviet Union, Adolf Hitler felt he had to topple Stalin and stop an alleged plot of the Catholic Church to gain an influential position in the wake of Nazi victories in the East.

This Vatican "plot" and the little-known Nazi countermeasures against the Holy See are discussed by the American Jesuit historian Father Robert Graham in the semi-monthly magazine of the Rome Jesuits, *Civiltà Cattolica*.

Hitler and two of his top Nazi aides — Martin Bormann and Arthur Rosenberg — were convinced that Cardinal Eugene Tisserant, then secretary of the Vatican's Congregation for Catholic Eastern-rite Churches, was plotting to "gain, or regain, religious influence in Russia."

The Nazi countermeasure, approved by Hitler July 16, 1941, was simple in concept: no civilian priests or military chaplains were allowed to minister to the people of the occupied territories.

"EVEN after Stalin-grad," Father Graham reports, "when the tide had definitely turned against the Axis, the fixed idea (of a Vatican plot) remained in the heads of the Nazi leaders."

The two instigators of the policy to exclude priests — Bormann and Rosenberg — were in agreement as late as March 13, 1943, that the countermeasures were still in

effect and should be rigidly enforced.

"This little-known chapter in the Nazi anti-Vatican religious policy bears the stamp of fanaticism," Father Graham says.

"The policy had its roots in the profound anti-Christian and anti-religious sentiment of the Hitler movement.

"The very thought of an ideological rival was unbearable, particularly the thought of a Rome-directed Christianity in Russia."

An historian specializing in the wartime activities of the Holy See, Father Graham cites some untruths.

"The Nazi obstruction of Vatican efforts in Russia, so clearly emerging from the documentary record, is in clear contradiction to a legend" perpetrated even after the war in some newspaper accounts, Father Graham says.

ACCORDING to this legend, he says, Hitler and the

Holy See agreed that a Nazi invasion of Russia would be a holy war against Communism and, in return for moral support, the Holy See would be allowed to evangelize Russia.

Father Graham dismisses that by stating that it

(continued on page 26)

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Campañas en favor del matrimonio sin hijos

La actualidad desgasta hasta los mismos tópicos de la actualidad. La campaña "antigua" en favor del control de la natalidad, que se apoyaba en el slogan de "la parejita" (a baby for you, a baby for me), parece demasiado peligrosa a los iniciadores, en los Estados Unidos, de la National Organisation for Non-Parents (sigla NON, porque la sigla es imprescindible para cautivar la imaginación del hombre-masa).

Time les dedica una columna de apoyo matizado: así está al día de todo lo que ocurre, sin comprometerse demasiado. La campaña, dice la revista, "reviste a veces aspectos infantiles... pero da también algunos argumentos de peso".

¿PRESIÓN CULTURAL?

Primer argumento de peso: "la presión cultural contra los matrimonios sin hijos es tan fuerte, que muchos maridos y mujeres se han empeñado en escoger liberamente no tener hijos". No sé por dónde se verá esa presión cultural tan fuerte: si hoy existe alguna, es la presión contra los matrimonios que quieren tener más de tres o cuatro hijos. Pero hacía falta mencionar la palabra presión (que está a un paso de la abominada represión) para poder presentar la libertad — de no tener hijos — como un acto de valentía y de responsabilidad.

"Ellos — los del NON — saben que serán calificados como egoístas, superficiales y neuróticos". Atención a esta premisa, porque está puesta para dar fuerza a lo que viene. Y lo que viene es — se lee entre líneas — que los egoístas, superficiales y neuróticos son los matrimonios que tiene hijos; más egoístas, superficiales y neuróticos cuanto más hijos tengan.

UNA PSICOLOGÍA PARA ANDAR POR CASA

No podía faltar, entre las razones de los del NON — Time les recoge con una displicente aprobación —, las anotaciones sacadas de una psicología de segunda mano: "Las motivaciones de los padres no son siempre las que uno se imagina. Algunos utilizan los hijos, como las drogas, para protegerse contra las realidades de la vida. Otros buscan compensaciones a sus esperanzas frustradas, quieren poder poseer y dirigir un ser a su voluntad, o bien asegurarse el bienestar material en su vejez".

La mejor respuesta a las razones simples es el silencio. Pero compensa comentar las del grupo de los NON, porque son tipificación de una idiotéz-ambiente.

Padres desnaturalizados — como se

decía antes — ha habido siempre. La madre que trata a su "niño" (ya casado, cercano a los 50 años) como si estuviese aún en pañales; el padre que domina para que su hijo sea "lo que yo no tuve ocasión de ser" (o si tuvo ocasión, pero no se sintió con fuerzas). Los del NON se dan cuenta de esto, como cualquier aprendiz de psicólogo puede hacerlo. No pueden afirmar que eso pasa siempre, sino sólo a veces. Y de ahí concluyen: puesto que eso pasa a veces, es mejor no tener hijos. Decir que es una falta de lógica, sería conceder que hay algo de lógico. Es, paladinamente, una estupidez.

EL MISMO RAZONAMIENTO

Aplíquese el mismo razonamiento al caso del matrimonio que no quiere tener hijos (los del NON), claro está que en nombre "de una elección consciente y motivada". El matrimonio no tiene siempre las motivaciones que uno se imagina. A veces, las personas se casan para no estar solas y progerse así contra las realidades de la vida: a veces usan al cónyuge, como una droga, para obtener momentos altos de afirmación de la "virilidad" o de la "feminidad"; a veces se busca un ser al que dominar por completo; y, en fin, otras veces, porque quieren asegurarse unas rentas que el otro cónyuge posee. Si esto pasa algunas veces — podrían decir, si fueran coherentes, los del NON —, es mejor el NO-MATRIMONIO.

Pero el NO-MATRIMONIO — debe implicar también la lucha contra cualquier relación sexual un poco estable, porque en ella cabría el peligro de la utilización de otro ser, o su uso a manera de droga. En el límite, no cabe sino la relación sexual una tantum, con partners diversos, sin procreación, naturalmente. Pero esto ya está inventado desde hace tiempo: se llama prostitución.

LA DECADENCIA MORAL

Cuando se oye hablar de decadencia moral, algunos intelectuales se sienten molestos, porque pueden permitir en este mundo cualquier tipo de oficio, menos el de moralista. Pero la expresión "decadencia moral" está bien escogida. Se encuentran en esa situación los que, ante cualquier fenómeno, razonan siguiendo la trayectoria de la degradación. Es el caso de los del NON. Viendo las motivaciones del querer tener hijos, podrían advertir — al lado de los fenómenos más o menos patológicos —, otros que no lo son y que representan todavía una discreta mayoría: se tienen hijos para entregarse a ellos, sin pedir nada a cambio;



Campañas como ésta le gustan a uno, caramba...

se tienen hijos para hacer que sean mejores que sus padres; se tienen hijos para comportarse con ellos tan noblemente como los propios padres se han comportado con uno; se tienen hijos para, como han dicho siempre los escritores cristianos, aumentar el número de los hijos de Dios.

En definitiva: el que ama al hombre intenta que la moralidad sea ascendente, en extensión y en intensidad. El decadente, en cambio, mira lo peor y, por miedo, intenta evitarlo con algo peor aún. En los dos casos se trata de una espiral; pero, en uno, la espiral asciende; en otro, baja, hasta la inmovilidad del atormismo: la persona es "tan libre" que ya no puede elegir nada.

FUEGOS ARTIFICIALES

La campaña en favor del matrimonio sin

hijos no lleva camino de prosperar. Pero es significativo que una simpleza semejante haya "merecido" una columna del Time. Evidentemente no se puede negar a nadie el derecho a la estupidez. Lo malo es que no hay apenas quien nos defienda de la estupidez generalizada. Se podría proponer a la ONU — o, quizá a la UNESCO — la creación de una oficina de Represión Internacional de la Estupidez (RIE). Desde Nueva York, por ejemplo, donde la oficina tendría su sede central, se podría lanzar fuegos artificiales cada vez que se detecte una. Time podría dedicar una sección fija a este tema, bajo el título *Fireworks*; si lo hiciera podría dedicar el primer artículo a hablar de nuevo de la National Organisation for Non-Parents. Se me ocurre... Mario Ferrero



San Agustín.

San Agustín de Hipona: El hombre que se encontró con Dios

Por A. ROMERO CARRANZA

Una notable divergencia se observa entre las vidas de dos romanos igualmente cultos y amantes de la filosofía y de las letras que nacieron en el mismo siglo IV: Juliano el Apóstata, nacido en 331 y San Agustín, obispo de Hipona, que vivió la luz en 354. La oposición entre sus vidas se debió, en gran parte, a una circunstancia familiar: mientras el primero recibió la enseñanza del cristianismo de maestros arrianos, impuestos por su carcelero y odiado primo

hermano, el emperador Constancio II, el segundo la recibió de labios de una madre — Santa Mónica — que lo amaba entrañablemente.

Sin embargo, durante su juventud pareció que Agustín seguiría los pasos de Juliano el Apóstata cuando se alejó de su madre y se apartó de la fe cristiana para lanzarse en brazos de una disparatada religión: el maniqueísmo.

UN MANTO DE ORGULLO

Durante catorce años, el joven Agustín se resistió a la gracia divina; siendo un elegido se empeñó en ser un réprobo, estando predesti-

nado a la gloria y a la santidad, quiso ser un hombre como cualquiera. El orgullo que lo envolvió como un manto cuando ya a los veinte años su talento descoló, siendo aplaudido por profesores y compañeros con motivo de su precocidad intelectual, hizo que desafiara la religión de su madre y buscara la Verdad religiosa en el maniqueísmo primero y en el platonismo después.

De Cartago, capital de la provincia romana de Africa (en donde había nacido, en la ciudad de Tagaste) pasó Agustín a Roma y luego a Milán para desempeñar allí una cátedra de retórica que sus amigos paganos le habían conseguido. En Milán residía entonces la corte imperial. Y el obispo de la ciudad era San Ambrosio. Agustín acudió a oír sus sermones en la catedral milanesa, no buscando recuperar la fe cristiana perdida, sino atraído por la fama de la elocuencia ambrosiana.

La curiosidad profesional es la que lleva a Agustín a ir a escuchar la forma de los discursos de San Ambrosio, pero ocurre que tras la manera admirable y elocuente que el obispo de

Milán tiene de exponer la doctrina cristiana, el retórico Agustín capta el fondo de esa doctrina y las verdades cristianas que contiene. Y las palabras de San Ambrosio unidas a las lágrimas y oraciones de Santa Mónica, que continuamente pide a Dios la salvación de su hijo, hacen que éste, en 386, se convierta.

En su famoso libro "Confesiones" San Agustín cuenta el toque final de la gracia divina que determinó su total conversión. La voz de un niño diciéndole "Toma y lee", lo llevó a abrir las epístolas de San Pablo en un lugar en el cual leyó unos párrafos que consideró le eran dirigidos por Dios para darle fuerzas espirituales, que le permitieran desasirse para siempre de su vida carnal y poder así recibir el bautismo. Cuenta también en ese libro su bautismo a los 32 años de edad, la vida ascética que desde entonces llevó, el éxtasis que tuvo en Ostia junto con su madre y la muerte de ésta en esa ciudad.

CIUDAD DE DIOS

Pero Agustín tenía todavía mucho más que hacer durante la vida que llorar a su madre, por grande que fuera su desconsuelo, y que

confesar sus culpas por innumerables que ellas hubieran sido. Y aunque manifestara que tarde había conocido a Dios, en realidad le quedaban todavía 44 años de vida después de ser bautizado. Y esos años transcurridos desde 386 hasta 430 fueron empleados por San Agustín de una manera eficaz y fecunda. Primeramente hizo vida de monje, más tarde fué ordenado sacerdote y consagrado obispo de Hipona, puerto de la provincia romana de Africa. Y tanto sus homilias como sus escritos se hicieron célebres en toda la cristiandad.

Entre sus obras — más de cien — se destaca "La Ciudad de Dios", escrito en ocasión de la caída de Roma, en 410, en poder de los bárbaros visigodos. Entonces los paganos acusaron a los cristianos de ser la causa de ese desastre. San Agustín escribió para refutar esas calumnias y demostrar la falsedad de las creencias paganas. Pero, poco a poco, al agregar nuevos capítulos a La Ciudad de Dios, el diocesano de Hipona se fué remontando de lo particular (que era la historia de Roma, las falsedades del paganismo y la caída de Roma) a lo

universal y general que era y es la marcha de la Historia de la Humanidad.

SENTIDO PROFUNDO DE LA HISTORIA

Al explicar la marcha de la Historia Universal el obispo de Hipona crea la filosofía de la historia aun cuando él no diera ese nombre al conocimiento de la esencia, el sentido y la meta final del tiempo histórico. Antes de él habían existido grandes historiadores, pero ninguno se había elevado a señalar el sentido profundo y secreto que tiene en general y en su conjunto la Historia Universal. Por eso, el hijo de santa Mónica ha sido llamado "el padre de la Filosofía de la Historia".

Descubre el santo que en la Historia de la Humanidad se cumple, aun cuando muchos seres humanos no lo adviertan, un gigantesco drama cuyo autor y protagonista principal es Dios, y cuyos actores secundarios que representan distintos papeles son los seres humanos de todas las épocas y todas las naciones.

La Filosofía de la Historia de San Agustín ha sido llamada lineal porque enseña que la Historia de la

(continued on page 25)

Pide el Arzobispo Orar por la Paz

El Arzobispo Coleman F. Carroll y otros prelatos del mundo se han unido al Papa Paulo VI para exhortar a los fieles a que tomen parte activa en la promoción de la paz en Vietnam y otras partes del mundo. "Ahora que la elección presidencial ha quedado atrás, y que el asunto de la paz en Vietnam ocupó principal importancia en ambos partidos políticos, esperamos sinceramente que los esfuerzos continúen y intensifiquen para obtener un justo y duradero fin a las hostilidades en el Sudeste de Asia," declaró el Arzobispo Carroll. "Con palabras del Papa Paulo VI 'lo que necesi-

tamos ahora es una verdadera paz'", añadió el Arzobispo de Miami. "Unimos nuestras oraciones a las del Santo Padre para que las buenas nuevas de un acuerdo lleguen pronto y que las tensiones entre los hombres se transformen en sentimientos de hermandad y amor."

El Arzobispo exhortó a todos los fieles "particularmente en este momento, a orar por los prisioneros de guerra, por todos los que han muerto en acción, implorando la intercesión de Dios para que una paz permanente reine sobre todos los hombres."

ULTIMAMENTE dijo el PAPA



Palabras del Papa a los fieles reunidos en la plaza de San Pedro para recitar el "Angelus", domingo día 29 de octubre.

No podemos olvidar hoy el ansia de paz que invade el mundo. El drama de ideologías, de lucha y de sangre del Vietnam se ha hecho drama del mundo entero. Quien tiene el sentido de la solidaridad, que hace ya de los hombres una familia, y una sola sociedad, no puede sustraerse a la trepidación de estos días de tensión y de esperanza. "Estamos de verdad ante el fin de esa guerra que nos ha hecho sufrir a todos y nos ha hecho aborrecer una vez más la guerra como medio de resolver las disputas territoriales, políticas y sociales, una guerra que nos ha hecho comprender cómo las relaciones entre los pueblos y entre los hombres deben estar caracterizadas por el amor, por la justicia, por la libertad, y no por la superioridad de la fuerza, ni el prestigio

del orgullo, ni la ceguera del odio y de la violencia?"

Pues bien, estamos esperando la gran noticia de la tregua de armas, para esperar después la de la pacificación fraterna. La prisa adquiere ahora el derecho de hacerse la abogada de una rápida, inminente conclusión civil. Es verdad que más allá de este epílogo de los hechos sanguinosos y destructores está el derecho superior a la solución honrosa del conflicto, a la libertad de los pueblos, a la lealtad de las negociaciones: es necesaria una auténtica paz.

Y para que esto suceda con una generosa rapidez, y para que la tensión de los ánimos se distienda en propósitos y en sentimientos de fraternidad, recemos ahora, hermanos, nuestra oración ferviente. Creemos que esto es concorde con los deseos de la gente del Vietnam y con las esperanzas del mundo.

¡Que la Reina de la Paz nos escuche!

Campaña de reclutamiento de la CYO entre la juventud hispana

Eddie Gómez es el primer presidente de la CYO de la Archidiócesis de Miami que habla español.

Aunque nació en Estados Unidos, Eddie, de padres cubanos, se siente profundamente cubano.

Desde que fue electo presidente de la CYO (Catholic Youth Organization) en español Organización de Juventud Católica.

Eduardo Gómez está imprimiendo un nuevo dinamismo y entusiasmo a esa organización.

Una de las campañas en las que más entusiasmo está poniendo es la de reclutar nuevos miembros entre la juventud de habla hispana del área de Miami.

A los 17 años, Eddie estudia en el Archbishop Curley High School y el resto

de su tiempo lo consagra a la tarea del apostolado a través del CYO.

Excursiones, bailes, deportes, círculos de estudio, proyectos de acción comunitaria forman parte de las actividades del CYO. y Eddy Gómez, que a los 17 años muestra una indiscutible calidad de liderazgo, así como una ponderada inquietud por los problemas de la sociedad de hoy, desde la ecología hasta las disyuntivas de guerra y paz en el mundo, incluyendo de manera muy especial su

Para estudiar las necesidades espirituales de los católicos de habla hispana de Estados Unidos la Conferencia Católica de esta nación acaba de designar un comité de 7 obispos, integrado por el Obispo Joseph Bernardin, secretario general del Episcopado Católico de E.U., Arzobispo Thomas Donnellan, de Atlanta, Obispo Auxiliar Patricio Flores, de San Antonio; Obispo Auxiliar Juan Arzube, de Los Angeles; Obispo Raymond Gallagher, de Lafayette; Obispo Auxiliar Edward Head, de New York y Obispo John Fitzpatrick, de Brownsville. Todos ellos trabajan o han trabajado intensamente en el apostolado en español. Como se recordará el Obispo Fitzpatrick, ahora en Brownsville, fue director del apostolado en español en Miami.



El director del Museo Vaticano, Diocesiano Redig de Campos, señala una de las partes dañadas en la 'Piedad' de Miguel Angel, mientras Nazzareno Gabrielli, uno de los expertos en restauración, sostiene una foto del área dañada. Se espera que la obra de restauración esté terminada a tiempo para volver a exhibir la afamada imagen al público en la próxima navidad. La Piedad fue lastimada por un asaltante perturbado.

Numerosas adhesiones Homenaje al Arzobispo

El comité organizador del 'Tributo de reconocimiento y gratitud del exilio cubano al Arzobispo Coleman F. Carroll' informa que desde que se anunció ese acto ha venido recibiendo innume-

rables adhesiones de todas las esferas que forman la colonia cubana de Miami.

El acto de reconocimiento y gratitud de los cubanos al Arzobispo Carroll consistirá en un banquete que tendrá lugar en el Grand Ballroom del Hotel Sheraton Four Ambassadors, el domingo, 19 de noviembre, a las 7 p.m.

Al anunciar la organización de este testimonio de gratitud, el 'Diario Las Américas', en una nota editorial de primera plana, expresa:

"Como es sabido, el Excelentísimo Señor Arzobispo Carroll ha estado plenamente identificado con la causa espiritual, religiosa y humana del pueblo de Cuba y en diversas formas, desde el momento en que se inició el éxodo motivado por el comunismo, el ilustre prelado ha contribuido a aliviar en todas las formas las necesidades del exilio.

"Antes que nadie lo hiciera en forma organizada, el Obispo de entonces, hoy Arzobispo, movilizó todos los sectores de la Diócesis y otros de los Estados Unidos para acudir en ayuda de la numerosa cantidad de familias cubanas, así como de niños que llegaban sin padres, no sólo para darles respaldo moral, sino también ayuda física, asistencia médica, y

hogares para esos miles de niños que venían a este país, especialmente a Miami, huyendo del terror que implantó en su patria el marxismo-leninismo", añade en su editorial el 'Diario Las Américas'.

Aunque el comité organizador está integrado solamente por cubanos, ya que es un homenaje del exilio cubano, Armando Alejandre, uno de los miembros del comité, dijo que se había hecho una sola excepción y que sólo una persona que no es exiliado cubano, figura en el comité. Se trata precisamente del Director de 'Diario Las Américas', Dr. Horacio Aguirre, y según palabras de Alejandre, "lo hemos invitado por lo muy identificado que ha estado siempre con la causa del exiliado cubano."

Las personas interesadas en participar en este acto pueden hacer sus reservaciones llamando a la Iglesia de San Juan Bosco, 649-5464 o a los teléfonos 223-2821 o 223-2822.

o El abogado de esta ciudad John P. Corrigan, Jr., ha sido electo presidente del Comité de Ciudades Hermanas Miami-Bogotá en su reunión del 1ro. de noviembre.



EDDIE GOMEZ

SUSCRIBASE HOY

sea un católico bien informado lea The Voice

Este al tanto de las noticias de la Iglesia... Lea THE VOICE Si es renovación, favor de pegar la etiqueta

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Este Domingo, día 12: Domingo del Censo Archidiocesano



Esto es una copia de la tarjeta del Censo Archidiocesano 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 esa forma.

Este domingo, día 12, será el "Domingo del Censo" en los ocho condados de la Archidiócesis de Miami.

En ese día se pedirá a toda familia católica que dedique unos minutos a llenar las planillas del censo de su parroquia.

Calificado por el Arzobispo Coleman F. Carroll como "el medio más importante para asegurar la atención de las necesidades religiosas de nuestro pueblo", el censo que se efectuará este domingo será realizado por unos 30,000 voluntarios. Cada uno de ellos visitará unas 30 casas.

Las planillas, que serán completadas por las familias en la privacidad del hogar serán recogidas ese mismo día por los mismos voluntarios que las devolverán en sobre cerrado a la rectoría parroquial.

Los datos de este censo de puerta en puerta no sólo revelarán el número de católicos bautizados, sino que indicarán también el número de miembros en la familia, el número de ancianos, inválidos, niños, ofreciendo una valiosa información a la Iglesia en el empeño de prestar especial atención espiritual a esos casos.

Los organizadores del censo expresan que el mismo será de incalculable valor para cada una de las parroquias en la organización de sus planes de pastoral, y al mismo tiempo ayudarán a la Archidiócesis a planificar nuevos programas de pastoral y asistencia social, tales como escuelas, hogares de ancianos, hospitales y otros servicios especiales a nivel diocesano.

Las planillas del censo serán procesadas después por computadoras, por lo que se pedirá a los que las llenen un cuidado especial.

A cada familia se entregará la planilla del censo con un lápiz especial y un sobre para que cuando termine selle en ese sobre toda la información.

El último censo en lo que hoy es Archidiócesis de Miami fue realizado hace ocho años, cuando era sólo Diócesis de Miami. Se calcula que en esos ocho años se ha producido un considerable crecimiento de la población católica. Según el censo del Departamento de Comercio de Estados Unidos de 1970, la Florida está entre los cinco estados de mayor crecimiento en la nación, con un aumento de más de 2 millones de habitantes en una década.

Como llenar la tarjeta del censo

02 PARISH AND ARCHDIOCESAN CENSUS FECHA: _____

NOMBRE DE FAMILIA		DIRECCION		APT. NO	CIUDAD	ZIP	TELEFONO										
ESTADO	SOLTERO	CASADO	VIUDO	DIVORC	CASADO POR LA IGLESIA	SI	NO	DUERO O NO	SI	NO	IDIOMAS HABLADOS EN CASA:	INGLES	ESPAÑOL	OTRO	AÑO DE MATRIMONIO	19	
NOMBRES	EDAD	SEXO	RELIGION				PRIMERA COMUNION	CONFIRMACION	SEMANALMENTE		EDUCACION			OCUPACION			
			CATOLICO	PROTESTANTE	OTRO	SI			NO	SI	NO	PRIMARIA	HIGH SCHOOL		UNIVERSITY	UNIVERSITY	
ESPOSO																	
ESPOSA																	
HIJOS SOLTEROS	EDAD	SEXO	RELIGION				PRIMERA COMUNION	CONFIRMACION	SEMANALMENTE		CLASE DE ESCUELA			GRADO	RECIBI INTERES EN RELIGION	EN QUE TRABAJA	
			CATOLICO	PROTESTANTE	OTRO	SI			NO	SI	NO	SI	NO				SI
1.																	
2.																	
3.																	
4.																	
5.																	

1. ¿A QUE IGLESIA ASISTE LA FAMILIA? _____

2. ¿A QUE HORA LES CONVIENE QUE LOS VISITE UN SACERDOTE DE LA PARROQUIA?
MAÑANA [] MEDIODIA [] TARDE [] FIN DE SEMANA []

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

¿HAN HECHO LA COMUNION PASCUAL EN 1972? SI NO

¿LE INTERESAN LAS DISCUSIONES RELIGIOSAS DE ADULTOS? SI NO

¿LE INTERESA PARTICIPAR EN ACTIVIDADES PARROQUIALES? CLUB DE MUJERES CLUB DE HOMBRES LECTORES/ACOMODADORES OTROS

¿ES RESIDENTE TEMPORAL O PERMANENTE? PERMANENTE TEMPORAL

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

¿HAY ALGUIEN INVALIDO EN LA FAMILIA? SI NO CONFINADO A LA CASA

RETRASADO CIEGO SORDO OTRO

COPIE ESTE TIPO DE NUMERO
05
16
27
38
49

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

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

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

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

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

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

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

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

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

El Padre McKniff, ahora misionero en el Perú

Para miles de cubanos el nombre del Padre John McKniff trae recuerdos cariñosos. el cura yanqui se hizo muy popular en la parroquia del Cristo, de La Habana Vieja. El Padre McKniff era especialmente querido por los alumnos del Colegio San Agustín y la Escuela Parroquial del Cristo.

Nunca quiso salir el Padre McKniff de Cuba. Con humildad y decisión resistió las presiones del régimen, que hace tres años ataques en su salud lo hicieron venir a Estados Unidos. Cuando salió de Cuba en busca de tratamiento médico, siempre fue su idea regresar a su isla amada. Pero nunca recibió el permiso de regreso.

Pues bien, como no lo dejaban regresar a Cuba, el Padre McKniff pidió a su Orden que lo enviara a un país de Latinoamérica. Y ahora está en la Parroquia de San José Obrero, en Chulucanas, (Piura), Perú. Esa misión de los padres agustinos está entre la costa del Pacífico y los majestuosos Andes peruanos. "La iglesia, escribe el sacerdote, "es un edificio pobre, de acuerdo con sus feligreses. La escuela parroquial es más pobre aún. Algunos de los 160 niños

vienen a clases descalzos. Faltan muchas cosas, empezando por comida adecuada.

Desde allí, el Padre McKniff escribe saludos a algunos de sus exalumnos y exfeligreses de La Habana. Y con el saludo llega un mensaje de súplica:

"Se me ocurre que, quizás los exalumnos de nuestra Escuela Parroquial del Santo Cristo de La Habana y otras personas de la parroquia, que saben apreciar el

bien que puede realizar una escuela bien llevada, estarían dispuestos a darle una mano a un grupo de niños más necesitados de lo que eran los nuestros. Dios ha sido muy bueno con ustedes. Esta sería una manera de demostrar su gratitud.

Cualquier donativo se podrá enviar (por cheque o giro postal a esta dirección: Parroquia San José Obrero, Amazonas 380, Chulucanas, (Piura), Perú.



Suplemento en Español de **VOICE**

El hombre que se encontro con Dios

(continued from page 22)

Humanidad arranca de un punto: la Creación, para marchar en línea recta hacia un punto central: la Redención, y seguir también en línea recta hacia el punto final: la Resurrección de la carne. Si bien — declara el obispo de Hipona — los seres

humanos son quienes hacen la Historia Universal con su libertad y su dinamismo, al lado de la Humanidad y por encima de ella existe otra voluntad libre y otra acción dinámica que pertenece a Dios y que, contribuyendo a la elaboración de esa Historia, la conduce a su meta final. La mano de Dios que invisiblemente impulsa a los hombres hacia adelante, es también la que los frena cuando ellos provocan con su mala conducta desbordes que pudieran destruir la obra y el plan divino. Y es igualmente la que castiga cuando la crueldad humana excede todos los límites. Dios permite que el perverso triunfe pero en un momento dado pone fin a sus triunfos.

PRIMER SEMINARIO DEL CURSO DE FORMACION PARA CATEQUISTAS DE HABLA HISPANA 1972-73

Auspiciado por el Departamento Arquidiocesano de Educación Religiosa - C.C.D.

FECHA: Domingo 19 de Noviembre, de 1:30 a 6:00 p.m.

LUGAR: Cafetería de la Escuela Parroquial de Corpus Christi (segundo piso), 795 N.W. 32 St., Miami.

TEMA: Dinámica de Grupo.
PROFESOR: Hno. Avelino Fernández, De La Salle, graduado en La Salle College, Filadelfia; Master of Arts en Estudios Religiosos de Fordham University, New York; Profesor en la Universidad Católica "Madre y Maestra", Santiago de los Caballeros, República Dominicana; Profesor en el Barry College de Miami; ex-Provincial de los Hermanos de la Salle de las Antillas; actualmente, Maestro de Novicios en la República Dominicana.

ADMISION: El Seminario se ofrece para los Catequistas y demás personas matriculadas en el Curso de Formación para Maestros de C.C.D. de habla hispana, pero serán igualmente admitidas al mismo todas las personas que lo deseen, previa donación de dos dólares.

EUCARISTIA: El Seminario incluye la Celebración Eucarística para todos los asistentes al mismo.

ORACION DE LOS FIELES

(Domingo, 12 de noviembre)

CELEBRANTE: El Evangelio de San Mateo nos recuerda la invitación que tenemos a disfrutar de las bienaventuranzas del cielo, pero al mismo tiempo nos previene contra una actitud despreocupada, al tomar esa meta como algo fácil y seguro.

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

1. Que nuestro Santo Padre, nuestros obispos y todos los obispos del mundo despierten en el pueblo de Dios un deseo cada vez más profundo de responder al llamado de la bienaventuranza eterna, oremos al Señor.

2. Que los sacerdotes de Dios sean celosos y pacientes al guiar a los fieles por el difícil camino hacia el cielo, oremos al Señor.

3. Que todos nuestros amigos y familiares ya fallecidos encuentren pronto la visión de Dios, oremos al Señor.

4. Que el mundo pueda ver pronto una paz justa y perdurable en el Vietnam desolado por la guerra, oremos al Señor.

5. Que nuestro presidente electo pueda conducir armoniosamente al país hacia una economía de paz, oremos al Señor.

6. Que el Censo Arquidiocesano, de tan vital importancia, nos estimule a colaborar con entusiasmo y generosidad, oremos al Señor.

CELEBRANTE: Padre nuestro en el cielo, Tu Hijo nos aseguró que cuanto pidiéramos en tu nombre sería concedido por Ti. Te imploramos ahora que nuestro deseo de unirnos a Ti en el paraíso se vea plenamente realizado algún día. Te lo pedimos por Jesucristo, Tu Hijo, Nuestro Señor. Amén.

BREVES

El Movimiento Familiar Cristiano efectuará su asamblea anual el sábado, 25 de noviembre, a las 8 p.m. en el Hotel Everglades con una cena en la que el Padre Angel Villaronga, Consiliario de ese movimiento, pronunciará el tema central. Se procederá a la toma de posesión de la directiva que regirá los destinos del MFC en los próximos dos años. El precio del cubierto es de \$12 por matrimonio y las reservaciones pueden hacerse a través de los distintos equipos del MFC o llamando al 888-5617 de Guillermo e Irma Lastra o al 361-2386 de Francisco y Rosita de la Cámara.

reflexión y paneles de preguntas y respuestas. Las planillas de inscripción para dicho Programa están disponibles tanto en la Iglesia como en la Escuela Parroquial.

El martes 14 de noviembre a las 8:00 p.m. se efectuará una audiencia pública en el Ada Merritt Junior High School, localizado en el 660 S.W. 3 St., sobre el funcionamiento y efectividad del servicio de transporte que brinda la M.T.A. en el área de la Pequeña Habana.

Esta reunión es de suma importancia para las personas que utilizan el sistema de autobuses públicos. Ya que en ella tendrán la oportunidad de hacer recomendaciones para mejorar el servicio.

Los días 17, 18 y 19 la Parroquia de St. Cecilia tendrá su festival anual honrando a la patrona de los músicos. Entusiasmo en el West de Hialeah.

"La Iglesia Católica de St. Kevin situada en Bird Rd. y la 127 Avenida del S.W. celebrará su segunda Tombola los días 17, 18 y 19 del presente mes, comenzando a la 1 p.m. hasta las 11 p.m. Habrá juegos, premios, kioscos, atracciones infantiles, bingo y se obsequiará un Chevelle '73. Tony el Robot del canal 7 de televisión estará con nosotros el Domingo por la tarde. Se servirán comidas latinas y americanas, así que asiste y trae a tu familia para que pasen un buen rato cooperando al mismo tiempo a esta noble obra." El fin de esta Tombola es el de recabar fondos para el edificio. Para cualquier información al respecto llamar al teléfono 221-8614. Informa José Fernández Medina, vocal de publicidad.

El jueves 16 de Noviembre dará comienzo en la Parroquia de St. Monica, Carol City, un Programa para Padres de Familia que comprende charlas, grupos de

Celebrados con entusiasmo Programas educacionales de un mes de duración para Padres de Familia en las Parroquias de St. Mary's Cathedral y St. Roberto Belarmino. Serán continuados en ambas Parroquias por ciclos de estudios religiosos a nivel parroquial.

Desde comienzos de Octubre, ciento veinticinco catequistas siguen asiduamente Cursos de Formación en español de acuerdo con el siguiente temario: Psicología del Niño (St. Peter and Paul), Metodología Catequística (St. Roberto Belarmino), Catequética Moderna (St. Juan Bosco), Antiguo Testamento (St. John the Apostle, Hialeah). El Primer Semestre terminará en Enero. Oportunamente ofreceremos detalles del temario del Segundo Semestre y de los lugares en que se tendrán las clases.

La Escuela Parroquial de St. John the Apostle, Hialeah, está ofreciendo un interesante "cursillo" de

instrucción religiosa para los Padres de los alumnos de Octavo, Séptimo y Sexto Grado sucesivamente. Las charlas correspondientes a los Padres de lengua castellana están a cargo de los Hermanos Emilio J. Quiros y Norberto Boiral, de la Sección hispana de C.C.D.

El presidente Nixon, en un discurso de su campaña electoral reiteró su apoyo a una legislación que otorgue crédito tributario a los padres de alumnos de escuelas no públicas. "En mi opinión la Constitución no prohíbe reducciones tributarias para estimular y mantener la diversidad en la educación americana. Y estamos preparados a luchar por garantizar que esa diversidad permanecerá."

Más de \$500,000 han sido entregados por la Iglesia Católica a organizaciones que combaten la pobreza en Estados Unidos como resultado de la Campaña de Desarrollo Humano. 37 organizaciones destinadas a fomentar viviendas, empleo o educación en 18 estados de los Estados Unidos figuran en la lista que dada a la publicidad esta semana.

En Vitoria, España, falleció a la edad de 75 años y tras larga enfermedad, la señora Blanca López, uno de cuyos hijos, el Padre Fernando López S.J., es vicario coadjutor de la parroquia de Gesu y capellán para los pacientes de habla hispana del hospital Jackson Memorial. El Padre López ofició la liturgia funeral por su señora madre. Al consignar la noticia expresamos nuestra solidaridad en sentimientos y oraciones a los tres hijos de la difunta, el Padre Fernando López, S.J., el señor José Manuel López y la señorita Blanca López.

La Envidia

Por MANOLO REYES

Uno de los vicios más malos que puede tener el carácter es la envidia.

Grandes males espirituales del ser humano han sido motivados por la envidia.

Ella nace en el interior de una persona cuando se siente mal por el triunfo o por la riqueza o por el bienestar ajenos.

AL CONTRARIO. Cada vez que se sepa que un amigo o un familiar o una persona conocida... o cualquiera... ha logrado un éxito o una mejora en la vida, debemos alegrarnos. Porque para los que no son envidiosos, el triunfo de los demás, constituye un triunfo propio. Además que cuando una persona envidia a otra, y lucen se amigas, un mal trae por regla general, otro mal.

Porque la persona envidiosa se convierte en hipócrita el estar con la persona envidiada y fingirle una amistad que en el fondo no siente.

Al contrario, lo que quiere la persona que siente envidia es el mal ajeno, el mal hacia el que triunfa. Es que la envidia está basada en una gran falta de amor, en falta de caridad hacia los demás.

Y cuantos hay que falsamente se dicen amantes del prójimo y en tanto, la envidia les corroe el alma, los sentimientos, la envidia los asfixia y cuando la persona

envidiada no está presente, hasta llegan a culmiarlo, lo atacan verbalmente y lo injurian.

Por eso, muy en especial, el niño y el joven, cuyas existencias se están abriendo a la vida y quieren aprender lo más posible para cuando sean hombres y mujeres, deben tratar de rechazar desde su inicio cualquier manifestación pequeña o inicial de la envidia.

Deben sobreponerse e ir a felicitar de corazón, a quienes triunfan. Que así aprenderán a que la voluntad del bien se imponga sobre la envidia que es uno de los males mayores de la humanidad.

Y que decirle a los envidiosos? Debemos abandonarlos a su suerte mientras se debaten en sus propias redes espirituales de la envidia, pudiendo volverse peor de lo que realmente son?

No! El amor entre hermanos debe sobreponerse. Y por amor a Cristo, se les debe ayudar.

DE AHI que la mejor forma de corresponder a quienes nos demuestran envidia — y quizá la mejor manera de descubrir al envidioso ante si mismo — es jamás negándole nuestra ayuda.

Que él llegue a comprender que ante el mal gratuito que hace el envidioso a los demás — mal que en definitiva se hace el mismo — siempre habremos de devolverle un bien.

Misas dominicales en español

Condado Dade

North West
Catedral de Miami, 2 Ave. y 75 St., NW — 12:30, 7 p.m.

St. John Bosco, W. Flagler y 13 Ave. — 7, 10 a.m., 1, 6, 7:30 p.m. (sábados, 7 p.m.)

St. Michael, 2987 W. Flagler — 11:15 a.m., 7:15 p.m. (sábados, 8 p.m.)

Corpus Christi, 3230 NW 7 Ave. — 10:30 a.m., 1 y 5:30 p.m.

St. Robert Bellarmine, 3405 NW 27 Ave. — 11 a.m., 1 y 7 p.m., (sábados, 7 p.m.)

St. Dominic, 7 St. y 59 Ave., NW — 1, 7:30 p.m. (sábados, 7:30 p.m.)

St. Vincent De Paul 2000 NW 103 St. — 6 p.m.

Our Lady of the Lakes, 15801 NW 67 Ave. Miami Lakes — 7:15 p.m.

Our Lady of Perpetual Help, 13400 NW 28 Ave., Opa Locka. — 12:15 p.m.

St. Monica, 3490 NW 191 St., Opa Locka — 12:15 p.m.

South West

SS. Peter and Paul, 900 SW 26 Road — 8:30 a.m., 1 y 7 p.m.

St. Hugh, Royal Rd. y Main Hwy., Coconut Grove — 12 m.

St. Raymond, 3491 SW 17 St. — 8:30 y 11 a.m. (sábados, 7:30 p.m.)

St. Brendan 87 Ave. y 32 St. SW 11:45 a.m., 6:45 p.m. (sábados 6:45 p.m.)

St. Agatha (Provisionalmente en Miami Coral Park High School) 12 m.

St. Timothy, 5400 SW 102 Ave., 12:45 p.m. (7:30 p.m. Sábados)

St. Kevin, 4120 SW 125 Ave., 12 m.

St. Ana, 13890 SW 264 St. Naranja — 11 a.m., 7 p.m.

San Joaquín, Provisionalmente en Caribbean Elementary School, 11990 S.W. 200 St., South Miami Heights, — 12 m.

Little Flower, 1270 Anastasia, Coral Gables, 1 p.m.

South East

St. Kieran (Assumption Academy) — 1517 Brickell Ave. — 12:15, 7 p.m.

St. Agnes, 101 Harbor Drive, Key Biscayne — 10 a.m.

North East

Gesu, 118 NE 2 St. — Downtown — 1 y 6 p.m.

St. Rosa de Lima, 4 Ave. y 105 St., NE, Miami Shores — 1 p.m.

Hialeah, Miami Springs

Blessed Trinity, 4020 Curtiss Parkway, Miami Springs — 7 p.m.

St. John the Apostle, 451 E. 4 Ave., Hialeah — 9 a.m., 1 p.m., 6:30 p.m.

Inmaculada Concepción, 4500 W. 1 Ave., Hialeah, 9 a.m., 7:30 p.m.

St. Cecilia, 1040 W. 29 St., Hialeah — 8, 11 a.m., 12:30 y 7 p.m. (sábados, 4:30 y 7 p.m.)

Miami Beach

St. Patrick, 3700 Meridian Ave., Miami Beach — 7 p.m.

St. Francis de Sales, 600 Lenox Ave., Miami Beach — 6 p.m. (sábados 8 p.m.)

Nazis thought church sought hold

(continued from page 21)

shows "great ignorance about the real state of relations between the Holy See and Hitler, not to speak of the mentality of national socialism."

Father Graham says he presented the Nazi analysis of the so-called Tisserant plot to Cardinal Tisserant nearly 10 years ago.

The cardinal scoffed at the notion that the Vatican sought domination in both the East and West and said he was unaware of the importance the Nazis attached to his work at the Congregation for Catholic Eastern Rites.

In fact, four priests sent to Russia by the congregation were forbidden by the Germans to offer Mass for the people.

According to testimony given at the Nuremberg trials of war criminals by Joachim von Ribbentrop, Hitler's foreign minister, Hitler would not allow any discussion of the Holy See.

As Father Graham reports:

"To the interrogator's questions: 'Do you mean to say that you couldn't even discuss with the Fuehrer your relations with the Vatican, as Reich foreign minister important as they were to foreign affairs and to the rest of the world?' The former replied: 'I must say that is absolutely 100 percent correct.'"

Millions hope for a better life

(continued from page 1)

class lines, in a country that is both race- and class-conscious? Perhaps what are needed are education and action programs that are at work in both the communities of the poor and the affluent at the same time, for the same purpose: to bring people together.

THIS YEAR the annual collection will take place on Nov. 19, in every Church in the U.S. Campaign funds have given these poor the most precious of opportunities: the chance to decide how they themselves will break the poverty cycle that frustrates their human development. Some of these decisions have taken the form of day care centers, job training programs, education centers, drug rehabilitation projects, care for the aged and the sick.

If Christ's message of salvation through brotherhood and love means anything to us, then we will believe, along with St. Paul, that when one member of this human family hurts, we all suffer because through Christ we are one.

There are 35 million poor people suffering in this country. The Campaign is asking us to create a union with them, if only an ideological one, one of a lifestyle for social justice and the human development of all mankind. The Campaign believes, too, that living for social justice is not just a temporary or peripheral aspect of Christian life. It is an inherent condition in those who call themselves followers of Christ. Hopefully, our response on November 19 will give witness to this fact.

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Here's typical day for Boystown youth

(continued from page 7)

mayor. Rules, regulations and complaints are decided or changed by cooperation between the council and Boystown staff.

THE BOYSTOWN day is based on two shifts. A boy on the first would:

Get up at 5:30 a.m. and eat breakfast with about nine other boys in his dorm and houseparents. He would then get the 6:10 bus to Glades Junior High or Killian Senior High. He would be back and eat lunch at about 12:40, then work on the grounds at 1:30.

Supper is served family style, four to a table, kids and adults together. Study hall is from 7:15 to 8:15, then there is free time. From 9:30 to 10 is dorm clean-up and chores, then bedtime, except for the older boys.

The boys (if they haven't gotten in trouble) go to town on weekends and can date and live pretty much as other boys do except for the set schedule necessary for smooth running of several dozen youths.

The professional staff, in addition to Father Glorie, Perrotti and Sister Elaine include Miguel Reyes, certified social worker; and houseparents Mr. and Mrs. Steve Peterson, Paul Ryan, Joseph McJury, Don Sherry, Clarence Craig, Jim and Herman Patrick.

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Card of Thanks

The family of the late REV. ROBERT M. SULLIVAN O.S.A. wishes to express its sincere thanks to Archbishop Coleman F. Carroll, Auxiliary Bishop Rene H. Gracida, Very Reverend Prior Paul Thabault and the Augustinian Fathers of Biscayne College; also to his many friends in the Miami area, particularly the priests and people of Visitation parish, for the spiritual remembrances for the repose of his soul and the personal tribute paid to his memory.

1 Fictitious Names

MANAGAS REALTY, 255 W. 12 Avenue, Hialeah, Fla. Eugenio Mangas, owner.

Notice of intention to register under "Fictitious Name Law" in compliance with House Bill No.

1175 Chapter No. 2868 Laws of Florida, 1961.

Westland Finance Co. 224 W. 29 St. Hialeah, Florida 33010, Leonel R. Macias, owner.

THE LATIN CREDIT ASSOC. Domingo Rodriguez, Owner. 2852 N.W. 27 Avenue, Miami, Fla. 33142

5 Personals

Join the Third Order of St. Francis. "Lord make me an instrument of Thy peace..." as with St. Francis. Write Box 1066, Ft. Lauderdale 33306.

Knights of Columbus, Marian Council 3237 Hall, for rent, for weddings and banquets. We also do catering. 13200 Memorial Hwy. No. Miami 093-2271.

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11 Help Wanted Female

Woman needed part-time with cooking ability. 4 to 8, Monday through Friday. Pleasant surroundings. Apply St. John Faculty Residence, 221-3236.

Housekeeper wanted, semi-retired or on Social Security to care for 2 children, 5 and 2 years old, 3 days weekly, sleep in. Room, board, \$36 weekly. Please write to Mrs. Stetz, 482 S.W. 25 Rd., Miami.

Typist, general office work, 5 day week. Excellent health and welfare benefits. 887-7521.

Tupperware Home Parties has openings for dealers, part or full time. No cash investment. For information, call 980-5863.

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11 Help Wanted Female

Retired women to share home with same in exchange for light housekeeping. 754-8526.

Rectory cook-housekeeper wanted. Elderly lady to live in or out. Send resume to Box 150, The Voice, 6201 Biscayne Boulevard, Miami, Fla. 33138.

12 Help Wanted Male

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Semi-retired 6-10 P.M. Top pay. 524-6500 or 374-5444

For General Maintenance. — electrical, painting plumbing, etc. etc. etc. Experienced. Permanent. Excellent insurance, pension benefits. Telephone 379-1424 or write P.O. Box 369, Miami.

Cleaning and light maintenance man for North Miami Church and school. 5 day week, hours 7:30 to 3:30. Good benefits, good salary for qualified man. Write Box 143, The Voice, 6201 Bisc. Blvd. Miami 33138

Lawn man, full time, excellent insurance, pension benefits. Call 757-6241, ext. 245.

Retired or moonlighting journeyman plumber needed for repairs in apartment building. Call Andrews, 374-3173.

20 Household Goods

Typewriters for rent, \$15 a month. Rent may apply on purchase. Free delivery. Baker 751-1841.

21 Miscellaneous for Sale

HANDMADE QUILTS — all sizes and colors, washable. 1320 S.W. 15 St., 373-3575

Aluminum canopy garage door with electric closer. 8'6" wide x 7'5" high. \$95. Phone 751-0034.

21A Miscellaneous Wanted

Donation wanted of small cabin cruiser for use of missionary priest in Haiti. Write Box 130, The Voice, 6201 Bisc. Blvd., Miami 33138.

22 Air Conditioners for Sale

Warehouse Sale 1971 — 8,000 BTU, \$135. 6,000 — \$114. 5,000 — \$107. 947-0074. Agent.

25 Tool Rentals

Over 100, Low Rental Tools SMITTY'S Hardware & Paint Co. 12320 NW 7 Ave. 681-4481

26 Pets For Sale

My granddad is No. 1 in U.S. Female Irish Setter. 9 weeks. 754-3385, or 891-3810.

30 Business Opportunity

Established beauty salon, all or part. Gold Dust Beauty Salon, 7760 Biscayne Blvd., Call 751-9900 or 759-0861.

Successful people interested in ethical second income business. Tremendous income potential. Call 754-6898.

40 Apartments For Rent

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Northeast

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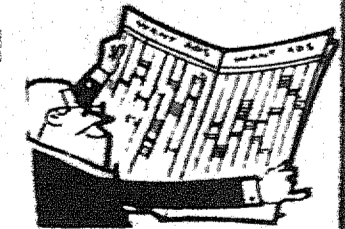
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