

Respect Life program will begin this Sunday

Now in its third year, the Respect Life Program observed in thousands of Catholic parishes across the nation, begins Sunday, Oct. 6 with a focus on the right to life of the unborn.

In a letter to the priests, Religious, and faithful in the Archdiocese of Miami this week, Archbishop Coleman F. Carroll expressed confidence that the program will bring to all a renewed understanding of God's relationship to man.

"This program will be one essentially of prayer and study designed to focus our attention on the sanctity of human life and to consider some of the contemporary threats to human dignity — abortion, euthanasia, violence, hunger, poverty," Archbishop Carroll emphasized.

SPONSORED by the National Conference of Catholic Bishops' Committee on Population and Pro-Life Activities, the program emphasizes the sanctity of life and the growing number of situations in which human life and human dignity are endangered or challenged. Goal of the program is to raise the consciousness of American Catholics regarding ways to promote respect

for human life, and to motivate people to establish a just social order in which the rights of all men and women are assured.

Of three-fold dimension this year's program focuses on the rights of persons that must be recognized and supported, particularly the unborn, the mentally retarded, the aging, and those in prisons. It will also direct attention to efforts in our society that can assure a greater enjoyment of basic rights and legitimate hopes — a quality care system, better food production and distribution, and some form of amnesty to reconcile those who could not in conscience take part in war.

Lastly, the program will look at situations where human life is endangered or seriously limited — euthanasia, gun control, poverty.

With "The Unborn" as the topic for the first week of the observance it is recommended that the other subjects be highlighted during the remainder of October and November. Formats suggested in the handbook may be adapted for use in schools, CCD programs, adult education sessions, and by lay organizations.



Pope Paul (center) celebrates the opening Mass of the fourth Synod of Bishops with, from left: Cardinal Paul Zoungrana of Upper Volta, Cardinal Franz Koenig of Vienna, Msgr. Virgilio Noe (in white), Cardinal Juan Landazuri Ricketts of Lima, Peru, and Bishop Ladislav Rubin, secretary general of the Synod.

THE VOICE

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Abp. Carroll urges a deeper respect of life

To the Priests, Religious and Faithful of the Archdiocese:

On the 25th anniversary of the Universal Declaration of Human Rights, our Holy Father, Pope Paul VI, appealed to the good will of men the world over "... to construct a community of human life which will everywhere guarantee to individuals, to groups and particularly to minorities, the right to life, to personal and social dignity, to development in a protected and improved environment, and to an equitable distribution of natural resources and the fruits of civilization."

Cognizant of the urgency of the Pope's appeal, I am directing that the Respect Life Program begin in all the parishes of the Archdiocese of Miami today, Sunday, Oct. 6, 1974, and continue throughout the succeeding months of this year.

This program will be one essentially of prayer and study designed to focus our attention on the sanctity of human life and to consider some of the contemporary threats of human dignity — abortion, euthanasia, violence, hunger, poverty.

I am confident that the spiritual efforts of the Respect Life Program will bring to all a renewed understanding of God's relationship to man. I am equally confident that the educational program will deepen our respect for human life, which can only result in bringing an increase of God's grace and peace into the hearts and homes of this restless world.

Imparting to you my paternal blessing, I remain,

Very sincerely yours in Christ,

Coleman F. Carroll
Archbishop of Miami

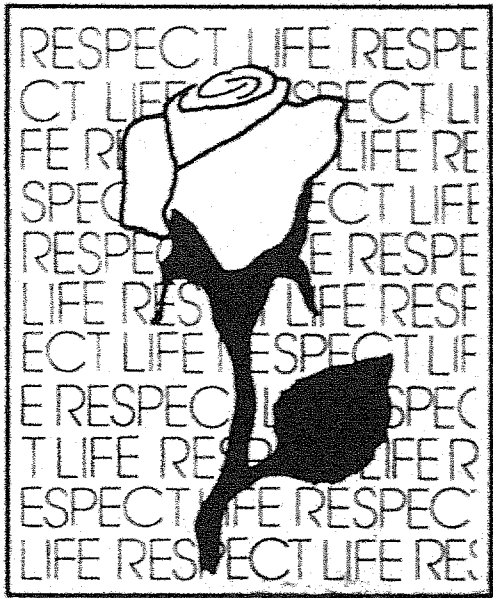
Humanitarian award set for Abp. Carroll

Archbishop Coleman F. Carroll has been chosen to receive the 1974 Humanitarian Award presented by the B'nai B'rith Foundation, it was announced this week.

He will receive the award Dec. 3 at the Eden Roc Hotel, at the B'nai B'rith Humanitarian Award Banquet. Joseph M. Fitzgerald, K.S.G., past president of Serra Club International, has been named the chairman of the banquet.

"Archbishop Carroll is well known for his active leadership and participation in many causes and philanthropies that have greatly benefited people in all walks of life." B'nai B'rith international president David M. Blumberg said in announcing the award.

"His continuing interest over the years in the Miami community establishes him as one of our most representative and outstanding citizens."



South Florida sends aid to 'cane hit Hondurans

Compassionate and concerned South Floridians are among thousands of Catholics in the nation whose response to emergency aid appeals for victims of hurricane Fifi in Honduras had exceeded \$500,000 early this week according to a report from Catholic Relief Services, overseas aid agency.

In Miami it was estimated that food, clothing, blankets, medical supplies and other emergency items valued at \$300,000 have been collected and continue to be gathered in every parish of the Archdiocese in response to a strong appeal from Archbishop Coleman F. Carroll for aid to the hurricane-ravaged Hondurans.

Msgr. Bryan O. Walsh, Archdiocesan coordinator of the effort, commended the generous responses from each parish this week and pointed out that the campaign will continue for at least another week.

Last Sunday a special collection which will be sent to the Bishops of Honduras to assist them in their works of charity and reconstruction was taken up in all chapels and churches of the Archdiocese.

Parishes are transporting their donations to a warehouse located at 3190 W. 15 Ave. in Hialeah. The warehouse, Msgr. Walsh said, will be open to receive collections from noon to 8 p.m. on Tuesday, Oct. 8 and Wednesday, Oct. 10 and from 9 a.m. to 5 p.m. on Saturday, Oct. 12. The accompanying map shows the route to the warehouse.

Meanwhile tons of supplies are being shipped by air and by ocean freighters as soon as materials are gathered at depots in Miami, New York, New Orleans and elsewhere.

The September hurricane that slashed Honduras flooded plantations, destroyed roads and bridges and left an estimated toll of between 5,000 and 10,000 persons dead and close to 350,000 homeless.

CRS and Honduras Catholic Charities agency are in charge of 35 refugee camps throughout Honduras. They are caring for 80,000 displaced persons.

"The wonderful response of American Catholics matches the dedication of the Hon-

Synod looks to laity to assist evangelization

VATICAN CITY — (NC) — The fourth world Synod of Bishops, summoned by Pope Paul to find ways of bringing the Gospel to the world today, began by turning toward the Catholic laity as a major hope in that work of evangelization.

Comments from dozens of speakers during the first days of discussion on the floor made it clear that both in the developed world of Europe and North America and the developing world of Asia, Africa and Latin America, bishops see an active laity as the leaven of evangelization in the world.

OTHER current themes in the first two days of debate (Sept. 30 and Oct. 1) were the need for more sensitivity to local cultures on the part of the universal Church, the recent development of smaller ecclesial communities and the aspirations and potentialities of today's young people.

Pope Paul opened the synod Sept. 27 with Mass in the Sistine Chapel before the synod's more than 200 participants: cardinals, archbishops and bishops representing the national hierarchies of the world or heading offices of

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TEENAGERS follow in the footsteps of their parents in their tendency to drink their troubles away, or just to "feel good." Here, two teenage boys prepare for a beer party by stopping off at the nearest convenience store for a six-pack. See story, p. 7.

THE VOICE

THE VOICE, P.O. Box 38-1059, Miami, Fla. 33138

Florida prelates speak at women's state meet

(Special to The Voice)
By JANE QUINN

ORLANDO — Leaders of Florida's Catholic women gathered here last weekend with the state's prelates for the first biennial conference of the Florida Council of Catholic Women, Province of Miami.

Archbishop Coleman F. Carroll of Miami, Metropolitan of the Province, was the principal celebrant of a Concelebrated Mass in St. Charles Cathedral here at 5 p.m. last Friday. Concelebrating with him were other Florida Bishops and spiritual directors of the Catholic Women's Council. Bishop Charles B. McLaughlin of St. Petersburg, preached the homily.

SPEAKING briefly at the banquet which followed, Archbishop Carroll noted that the women had profited and will benefit from joining together in this manner, so that there might be "a federation of women from the various dioceses," but leaving the responsibility to the individual Bishops and Councils, pointing out that "the problems in Miami can be somewhat different than those in other parts of the state."

At a conference such as

this first one in the state, the Archbishop continued, "you can exchange ideas and select the ones which will help you, and also listen to the specialists who have spoken."

"It is significant," the Archbishop said, "that on a day in which the Bishops of the World Synod opened their meeting with Pope Paul VI, to talk over evangelization, chiefly through the means of communications, that you have met here."

"THE results of the Synod of Bishops will come to you and give you something to put your teeth in by making known each person's responsibility to go and preach the Gospel by word and example. It is worthwhile knowing that you are doing something similar in your own group," the prelate declared.

The Archbishop urged that in union with the Pope's call for renewal and reconciliation the women make that a matter of concern, as well as the "important and timely question of the evangelization of peoples."

Noting that the civic crisis has called for conservation of energy, Archbishop Carroll emphasized, "There is no 'energy crisis' in the Church, if we Bishops and priests have the assurance of your dedication and your help. I commend each of you for making the effort to attend this conference."

DURING his homily, Bishop McLaughlin urged the women pursuing unity of purpose in protecting life and strengthening family life. "It is imperative for you to be closely associated with the

Bishops and that you work under the supervision and direction of the Bishops."

Bishop McLaughlin decried the "new religion" that has arisen, "scientism," high priests of which are humanists and some scientists. These people, who doubt that the human soul exists, have rejected the traditional morality as obsolete, Bishop McLaughlin said. These people, he said, claim that family life is obsolete and will be so within 20 years. He said: "Some are asking, 'Who needs the home?'"

THEY would sacrifice human beings, who, in their opinion, did not meet their criteria for "the quality of life," he said.

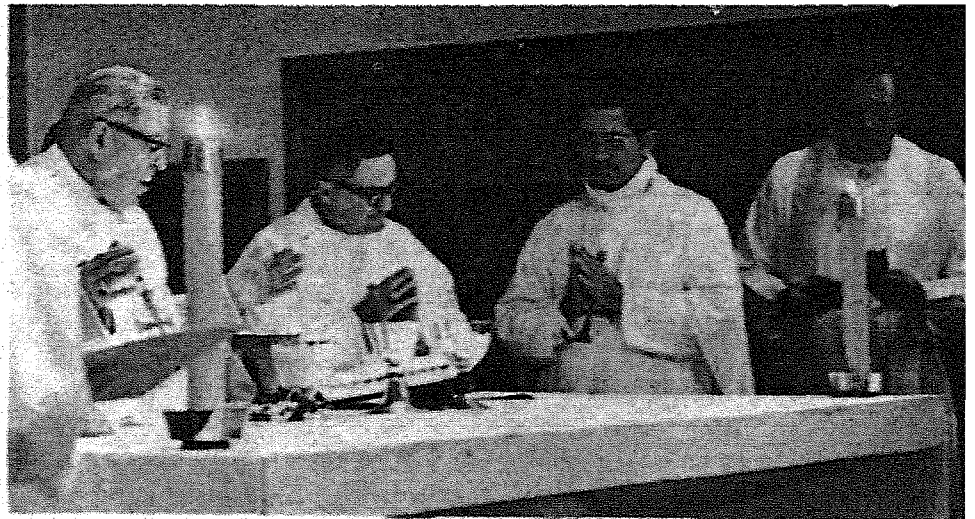
"Is there any wonder," Bishop McLaughlin asked, "that we talk about unity? Hopefully, it will be by your work that we are going to stem the rapidly rising tide of debauchery."

"Christian marriage and Christian family life are the backbone of our society. Millions feel as we do."

He expressed the hope that the bicentennial of America will be an opportunity for some "expression of religion" and added:

"We are grateful that in the 17,000 members of Councils of Catholic Women in Florida we have one of the strongest voices in the nation. Catholic voices united with bishops, priests and laity," in the expression of religion for which the times are in need.

MONSIGNOR Irvine Nugent, administrator of the Diocese of Orlando, in the



AMONG the prelates concelebrating Mass with Archbishop Coleman F. Carroll (left) at the Florida Council of Catholic Women's convention Sept. 27 in Orlando, are, left to right: Bishop Charles B. McLaughlin of St. Petersburg; Auxiliary Bishop Rene Gracida, Father James J. Herlihy of St. Petersburg is at the right.

major address at the state-wide conference, told the Catholic women "unity" is a "beautiful theme." He said: "Jesus prayed for it — oh, how He prayed for it. St. Paul struggled to build it: 'I tell you, brothers, in the name of Our Lord Jesus Christ, to agree in what you say; let there be no factions, rather be united in mind and judgment, I have been informed, my brothers, by certain members of Chloe's household that you are quarreling among yourselves.'"

Continuing, Monsignor Nugent said:

"Thousands have been

slaughtered in the cause of unity. And we still seek it today, in this age of the Holy Year and reconciliation, and we find it so elusive in our parishes, dioceses, nations, the world — even in our own families, even in ourselves. Like St. Paul, we find ourselves torn apart and doing the evil we don't want to do instead of the good we know and should do."

TO BUILD unity, Monsignor Nugent urged the women, "be kind, be gentle, be forgiving, perform the spiritual and corporal works of mercy, do all for the glory of God, imitate Christ, reach

out to others and touch them. All the workshops were plenary sessions, and the first, on respect for life, set the tone for the entire conference, with Monsignor John P. McNulty of St. Petersburg stating the case for human life protection.

"Life in America today is a bad dream," he said, noting: "Since you got up this morning, 500 infants have been killed; and during this day, while you are meeting, programs are being considered for euthanasia. We are seeing the advancement of the philosophy that finds hu-

Continued on page 22

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Pope: 'Evangelization, progress hand in hand'

By JAMES C. O'NEILL

VATICAN CITY — (NC) — Pope Paul VI opened the fourth world Synod of Bishops Sept. 27 with a declaration that the preaching of God's word and the progress of peoples work hand in hand.

Only one day after his 77th birthday the Pope presided over two meetings of this synod on evangelization preaching at a Mass for the synod's 207 participants in the morning and delivering an address of almost 3,000 words at the synod's first plenary session that afternoon. Despite this long day, the Pope looked fit.

SPEAKING at the Mass in a strong, clear voice, the Pope steered clear of specifics and instead launched without preface into a prayer to Jesus Christ.

"We might be tempted to make an immediate analysis of the spiritual needs of this world," he prayed.

"We prefer however to turn in the first place to you, to confirm in ourselves this basic certainty: That the very reality of evangelization comes forth from you, Lord. Like a river it has its source, and you, Christ Jesus, are this source."

Vested in red and speaking in the Renaissance splendor of the Sistine Chapel, the Pope declared: "Lord Jesus, behold we are ready to go and preach again your Gospel to the world."

At the plenary session that afternoon in the streamlined synod hall, Pope Paul quick-

ly got down to specifics of preaching the Gospel in the modern world.

He noted that the participants in the synod represented "ecclesial communities spread throughout the world."

STRESSING that he was awaiting the results of their month-long deliberations, the Pope picked out "three notes" which he said seemed essential to the debate:

- The necessity of fulfilling Christ's mandate to teach the Gospel to all.
- The universality of the Gospel message for all peoples, tribes and tongues.
- The goal of evangelization as Christ's mission.

Concerning the necessity to preach the Gospel, Pope Paul said it was a "binding duty, even almost menacing" in its demands on Christians.

"Evangelization is not an occasional or temporary labor, but a fixed task and constitutional necessity of the Church."

The universality of the Gospel message demands that God's word be carried "to all men, without any barriers of geography, race, nation, history or civilization," he said.

AT THIS point, Pope Paul paused to consider also the ecumenical aspects of preaching the Gospel, including the relation of Christianity to non-Christian religions. The synod's participants must look at the "delicate and important" question of ecumenism "which is being studied now by the Church with the most lively interest and

brotherly concern," he said.

"Likewise, we cannot omit touching in non-Christian religions. In fact, they must no longer be considered rivals or obstacles to evangelization but as zones of lively and respectful interest and of future and even already developing friendship."

Lastly, the synod must consider the purpose of evangelization and the Church's commitment to it.

"It is possible to define better the relations between evangelization as such and all human efforts toward development, which justly await the Church's help even though this is not its specific mission," he said.

"It is necessary to reaffirm clearly the specifically religious purpose of evangelization," and not permit it to be dissipated among strictly sociological or political concerns, he warned.

THE POPE hastened to add that the Church's mission to preach the Gospel should not allow the Church to overlook important problems of the day such as "justice, liberation, development and world peace."

To forget such concerns "would be to forget the lesson which comes from the Gospel about the love of one's suffering and needy neighbor," he declared.

"In reality the Church, following the example and teaching of its, Divine founder, has never failed to promote the improvement of peoples . . .

Neither opposition or separation exists

between evangelization and human progress, but rather a complementary relationship."

The Pope did not hesitate to touch one highly explosive topic of the forthcoming synod discussions. Referring to the need to preach the Gospel, Pope Paul said:

"It will never do to have recourse to methods which are in open contrast with the spirit of the Gospel. Neither violence, nor revolution, nor colonialism in any form will serve as means of the Church's evangelistic action."

While there is need to consider new ways of preaching the Gospel as indicated by Vatican Council II, Pope Paul said these must be sought out "without abjuring the past or destroying the values which have been acquired."

In concluding the Pope recommended to his brother bishops, "a healthy optimism" as they discuss the problems of evangelization in a world which has often abandoned religion.

He said: "You must have confidence in your effort because you are working for the Church; confidence, above all, in Christ who is with you, who lives with you."

FOLLOWING the Pope's address, the synod began its regular schedule of business with a report by the synod's general secretary, Bishop Wladyslaw Rubin, on the interim activity of his secretariat since the last synod of 1971. That was followed by a general report on the state of the Church today.

Archdiocese to observe month of the Rosary

The feast of Our Lady of the Most Holy Rosary on Monday, Oct. 7 has particular significance for South Florida Catholics since it was on that day in 1958 that Archbishop Coleman F. Carroll was solemnly installed as first Bishop of Miami.

After being appointed Bishop of Miami by Pope Pius XII on August 13, 1958, it was not accidental that Archbishop Carroll chose that particular feast of Our Lady for his installation in Miami. The prelate has had a life-long devotion to the Blessed Virgin and is an advocate of daily recitation of Our Lady's Rosary, and he immediately placed the new Diocese of Miami under the special patronage of Mary under her title as the Immaculate Conception.

FOLLOWING his installation as Bishop, the first parish established by the prelate in South Florida was placed under the patronage of Our Lady of the Most Holy Rosary and located in Perrine.

October is traditionally observed as the month of the Rosary which began in the 13th

century when the Blessed Virgin appeared to St. Dominic and gave him the Rosary. The founder of the Order of Preachers then spread the devotion throughout Europe as a means of conquering a dangerous heresy that then threatened the unity of the Church.

For centuries Popes have repeated again and again in sermons and in encyclicals as well as in audiences that faithful recitation of the Rosary can produce the most beneficial effects on the individual, the family and on society.

Special devotions to mark the beginning of the month of the Rosary and the feast day have been scheduled throughout the Archdiocese of Miami, beginning at Holy Rosary parish in Perrine, where recitation of the Rosary has been scheduled daily in the parish church at 8:15 a.m.

MEMBERS of the Legion of Mary have invited parishioners of St. Raymond Church to participate in a vigil to precede the Feast of the Holy Rosary. Mass celebrated at 8 p.m. today (Friday)

by Father Luis Orna, S.J., spiritual director of the Legion of Mary Praesidium, will initiate devotions for the month. Exposition of the Blessed Sacrament, recitation of the Rosary and Scripture readings will continue throughout the night with a pre-dawn Rosary at 6 a.m.

Father Francis X. Fenech, pastor, will be the celebrant of a Mass, which will close the vigil at 7 a.m.

Dominican priests in South Florida have been invited by Barry College, staffed by Dominican Fathers and nuns, to celebrate the 700-year-old "Mass of the Roses" at 5 p.m., Saturday, Oct. 5 in Cor Jesu Chapel on the Miami Shores campus.

A special Mass for the intention of Adrian Dominican Sisters will be offered at 9 a.m. Sunday, Oct. 6 with a third Mass scheduled at 11:30 a.m.

Five-hundred red, white and yellow roses will be blessed and distributed at the Masses, symbolic of the Rosary, which means "flowers."

Immokalee nun will take perpetual vows

A Puerto Rican nun who has been serving in Immokalee with the Guadalupan Missionaries of the Holy Spirit will profess her perpetual vows at 11 a.m., Saturday, Oct. 12 at the Shrine of Our Lady of Charity of Cobre.

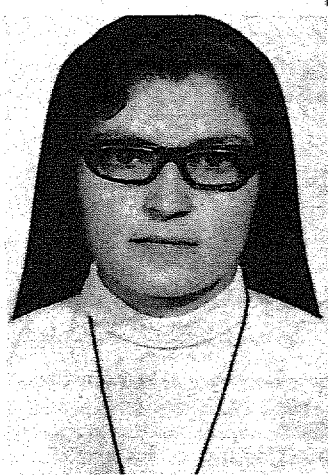
Auxiliary Bishop Rene H. Gracida will preside at the ceremonies and receive the vows. Msgr. Agustin Roman, shrine director, will preach the homily.

Sister Providencia Perez Rodriguez studied at the order's novitiate in Morelia, Michoacan, Mexico. She was awarded a doctorate in Sacred

Scripture at the Instituto Biblico de Misioneros del Espiritu Santo, Mexico City and was then assigned to Our Lady of Guadalupe Mission, Immokalee.

During the same ceremony Sister Carmen Milagros Melendez of Mexico will renew her religious vows.

The Guadalupan Missionaries had their beginnings in Mexico, from which the order spread to Puerto Rico, British Honduras and the United States, where they are not only stationed in the Archdiocese of Miami but also in the Dioceses of St. Petersburg and Rochester.



SR. PROVIDENCIA

Bishops' agency attacks multinational companies

WASHINGTON — (NC) — The U.S. Catholic Conference Department of Social Development and World Peace has said there is mounting evidence that the concentrated power "of a relatively few multinational corporations and banks inhibits international development and deters the process of achieving justice here and abroad."

The department expressed its view in a statement entitled "Development-Dependency: The Role of Multinational Corporations."

"THE TIME is at hand for us not only to question the

enormous power wielded by so few people and institutions, but in a more fundamental way, to question the underlying motivation behind such unbridled power," the statement said.

"For the motivation continually to increase profit emerges from values which promote excessive individualism, unnecessary consumption, and disregard for the quality of human life, all of which are contrary to the deepest values of the Judeo-Christian tradition," the statement added.

A multinational corpora-

tion has been defined as a company having production and marketing facilities in many countries, enjoying worldwide access to capital, depending on foreign income and being managed with a worldwide point of view.

THE USCC department's statement is a reflection on the charge made by Pope Paul VI in 1971 that "multinational enterprises . . . can conduct autonomous strategies which are largely independent of the national political powers and therefore not subject to control from the point of view of the common good."

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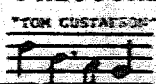
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Abp. Carroll addresses conference of priests; cites state of economy

Priests of the Archdiocese of Miami met with Archbishop Coleman F. Carroll and Auxiliary Bishop Rene Gracida last Wednesday in a Clergy Conference to discuss various items of concern to the clergy.

Among the subjects was a discussion of the new Sacramentary, the collection of prayers offered by the priest who presides over the Eucharistic celebration. The new Sacramentary goes into effect in the Archdiocese and throughout the United States, Dec. 1, the first Sunday of Advent.

IN his remarks to the priests, Archbishop Carroll spoke of the state of the economy in relation to the financial obligations of the parishes.

"All pastors need to re-examine carefully the economic responsibilities they have with regard to their debts and their ability to pay them," he said.

"You will need to cut down radically those expenses not essential, if you can't increase your income. You must confine your activities not to your wants, but to your needs," he said.

RECALLING the difficulties of many parishes in meeting their debts in the great depression of the '30's, the Archbishop stressed the importance of cutting expenses "until we get over this economic situation."

Switching from economy to education, Archbishop Carroll reminded the priests that The Voice is "a teaching arm of the Church — the only arm of teaching we have for adults outside of the relatively

few minutes the priest has at Mass on Sunday."

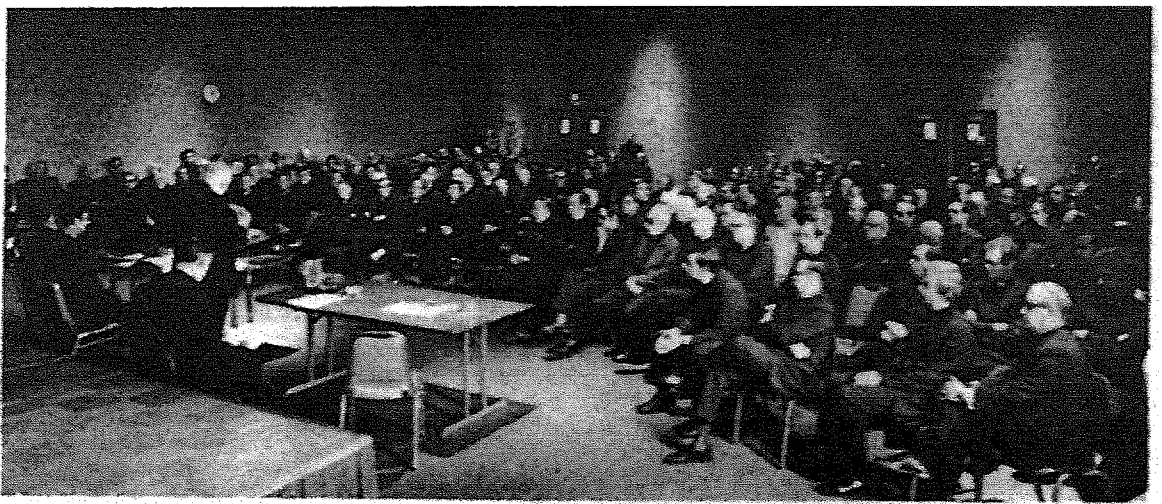
ENCOURAGING all the priests to support this teaching arm, he revealed a plan to appoint a committee of pastors to examine the problems of finances and circulation of The Voice. When they have completed their study, he said, they will meet with small groups of priests, "explaining the problems of The Voice, the value of The Voice, the purpose of it as a teaching arm."

At the conclusion of his remarks, the Archbishop introduced Msgr. Bryan O. Walsh, whom he has appointed to head the relief efforts of the Archdiocese for the Hondurans who were recently struck by Hurricane Fifi.

HE told the group that a tragedy striking the United States and killing the same number of people in proportion to the total population as Fifi did to Honduras, would kill half a million people. He urged the priests to help the relief effort.

Msgr. Walsh, praising the Archbishop for his concern in spreading the word about the Honduras appeal, explained that the archdiocese is participating in a "community-wide appeal to people of goodwill everywhere to provide clothing, blankets, canned goods and especially baby food for Honduras."

He told the priests that in addition to a letter sent to all pastors by the Archbishop urging their support and authorizing a collection, he had sent instructions on organizing and packing goods for shipment to Honduras.



ADDRESSING the assembled priests of the Archdiocese at a Clergy Conference last week, Archbishop Coleman F. Carroll spoke of the state of the economy and the need for parishes to cut back on unnecessary expenditures. He also urged the priests to support the Voice, citing it as a teaching arm of the faith.

Presenting a beautiful way to save at First Federal of Miami.



INDIAN HEAD PENNY. 1859-1909. J. Longacre possibly used daughter as model. Common coin for 50 years, now collector's item.



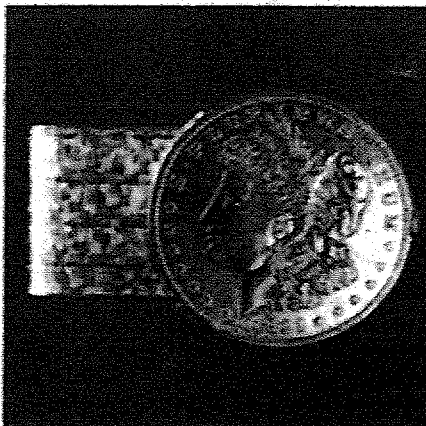
INDIAN HEAD NICKEL. 1859-1909. J. E. Fraser used 4 different Indians as models. Hasen modeled after buffalo in N. Y. Zoo.



MERCURY DIME. 1916-1945. Designed by A. Weinman to represent Liberty. Looks like a Liberator of Rome (1814).



LIBERTY HALF DOLLAR. 1916-1947. Walking Liberty carries olive branches of peace while striding to dawn of new day.



MORGAN SILVER DOLLAR. 1878-1904. 1921. Collector's favorite "Liberty Head" dollar was designed by George T. Morgan.



MORGAN SILVER DOLLAR. 1878-1904, 1921. Also called the "Bland" dollar because of Bland Silver Bill of 1876.

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LARGE CATHOLIC STAFF

Sisters learn new ways to help others

By GLENDA WALKINSHAW
Voice Features Editor

"Honey, I want to be retreaded, not retired!"

This was the comment of a well-to-do retired gentleman who was doing volunteer child-care work when Anne Kitts, now the clinic supervisor at the Sheppard Medical Clinic, asked why he volunteered his time.

Like this man, many people want to help. Asking for volunteer workers is not imposing on them, but actually doing them a favor, Miss Kitts said to the assembled women Religious at the Institute on Social Services and the Helping Process at the Archdiocesan Hall Saturday.

With a theme of "Social Services: The Key to Effective Ministry," the institute was a day-long session of workshops and talks designed to inform the Sisters involved in social services about the availability of resources to them in Dade, Broward and Palm Beach Counties.

THE MORNING session was highlighted by a concelebrated Mass with Auxiliary Bishop Rene H. Gracida as principal celebrant. Bishop Gracida also opened the session with a keynote address, after which workshops were held for Sisters from each county. A luncheon preceded the afternoon session, which was opened with the talk by Miss Kitts.

Speaking on the recruitment of volunteers in social services, she emphasized the importance of using retired people as volunteers — both for the sake of the service agencies and the sake of the retirees.

"The retired person has a need as well as you do.

"IF YOU want to see something joyful, watch the face of a 68-year-old man when a three-year-old looks up at him and calls him Grandpa," she said.

She urged the Sisters to merely supply the proper motivation for people to volunteer.

Earlier in the day, Bishop Gracida opened the conference by telling the Sisters that to find the key to effective ministry, one can look in no better place than the New Testament, especially the writings of St. Paul.

"Of all the various New Testament writings, the 'Gospel according to St. Paul' is the ideal place to find the keys," the Bishop said, pointing out that although Paul's writings are not called Gospel, Paul described himself as a latter-day evangelist.

QUOTING liberally from Paul's first Epistle to the Corinthians, in which Paul says that God gives us a variety of spiritual gifts, Bishop Gracida pointed to the keys available from this reading.

"The Spirit gives different gifts to different people; even the same gift is manifested in different ways by different people," he said, explaining "gifts" as talents, skills and abilities.

"Another key is to understand that these gifts given by God have one common origin — Christ. They are given from the Father, through the Son, by the Spirit," he said.

The Bishop spoke of the extremes to which people can fall victim in exercising their ministries in today's complex world of interdependent systems.

One extreme, he said, is the tendency to believe that the problems are too big for one person to handle; the result is withdrawal and shirking of responsibilities.

THE OTHER extreme is exemplified by those who think they can do everything. "They think they are expert in every field, with the end result that they are not efficient in any field."

"We need specialists," he said. "First you must recognize that you have gifts that you can use and that others have gifts that they can use. Then you must interrelate, using the strength in others to complement that which you lack in yourself."

The most important key to effective social service, Bishop Gracida concluded, is love.

"The distinguishing characteristic of Christian social service agencies has to be the attitude which workers bring to their work in the treatment of other people," he said.

"This is what differentiates, I'm sorry to say, our Catholic agencies and other Christian agencies from government agencies.

"THE DIFFERENCE between government agencies and your work lies specifically in your application of what Paul has to say about love."

Following Bishop Gracida's opening address, the Sisters divided into Dade, Broward and Palm Beach groups to hear representatives of the Catholic Service Bureau and other service agencies discuss resources available in each county. The workshops focused on the needs of the individuals in each group, as well as on recommendations for more specialized institutes to be held in the future.

At the session



A PANEL (top) discusses the elements and issues in the helping process during the Sisters' Council institute on social services held Saturday. Members of

the panel are, left to right: Sister Clair Mahaney, R.S.C.J., counselor at the Miami Catholic Service Bureau's Family Counseling Center;

Elaine Diamond, social worker at the Broward CSB; panel moderator Michael Connolly, from Barry College; Michael Dougher, from the Palm Beach CSB; and Frank

Bognor, from the Miami CSB. Close to 200 women Religious from many orders in Dade, Broward and Palm Beach Counties (below) attended the session.

A luncheon followed a concelebrated Mass at the Cathedral, at which Bishop Gracida was the principal celebrant. Concelebrating with him were Msgr. David E. Bushey, Msgr. John J. Nevins, Msgr. John W. Glorie, Msgr. Bryan O. Walsh, Msgr. John McMahon and Father Paul Vuturo.

THE CONCLUDING session of the day, a panel discussion moderated by Michael Connolly from Barry College delved into the question of the elements and issues in the helping process.

Elaine Diamond, a social worker from the Broward County Catholic Service Bureau; Sister Clair Mahaney, counselor at the Family Counseling Center of the Miami Catholic Service Bureau; Frank Bognor from the Miami CSB; and Michael Dougher from the Palm Beach CSB; told

what their agencies do and gave tips on how the Sisters could use various agencies in helping people.

Miss Diamond told of the Outreach program of the Broward CSB, which works with the faculty at St. Anthony School in Fort Lauderdale in finding children with emotional or family problems.

Sister Mahaney, who counsels adolescents, spoke of the need of teenagers for someone to listen and understand their problems.

BOGNOR RAN through what takes place from the first contact by a person in need with the CSB to the conclusion of counseling.

Dougher's advice was to develop a relationship with at least one person at each agency used so that the most information can be obtained quickly and efficiently when needed.

Liturgical bodies to meet Oct. 13-17

SPOKANE, Wash. — the proposed national hymnal. (NC) — The annual convention of the Federation of Liturgical Commissions will be held Oct. 13-17 here.

Topics will include the sacramental and non-sacramental elements of Penance, the new rite of Penance, and

Among those scheduled to address the convention are Bishop Walter W. Curtis of Bridgeport, Conn., chairman of the bishops Committee on the Liturgy, and Father Frederick McManus, director of the committee's secretariat.

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Editorials

What they're asking is that we respect all that we are

The Church's Respect Life Program, again being emphasized this Sunday, and for the coming month, is not just another day of prayer about some particular issue or problem.

Rather, it encompasses the whole scope of what human existence is all about:

LIFE.

And respect for it as the greatest gift we have from God.

Why do we need to respect life instead of respecting laws or institutions of people? Because in today's world almost all the assaults on moral laws, on religious or civil institutions, on people themselves, come from a lack of respect for life.

If we respect this one simple but miraculous thing — life — then all the other problems would be much nearer to a cure.

If we respect life we cannot wage war and destroy life.

If we respect life we cannot abort a living thing before it has a chance to exist on its own.

If we respect life we cannot stand by and see poverty and indignity and do nothing about it, unwilling to share and distribute God's gifts fairly.

If we respect life we cannot watch the environment that sustains and gives beauty and value to life be destroyed and poisoned.

In Peace on Earth, Pope John XXIII said:

"Any human society, if it is to be well-ordered and productive, must lay down as a foundation this principle, namely, that every human being is a person, that is, his nature is endowed with intelligence and free will. Indeed, precisely because he is a person he has rights and obligations flowing directly and simultaneously from his very nature. And as these rights and obligations are universal and inviolable so they cannot in any way be surrendered.

"If we look upon the dignity of the human person in the light of divinely revealed truth, we cannot help but esteem it far more highly: for men are redeemed by the blood of Jesus Christ, they are by grace the children and friends of God and heirs of eternal glory.

"... We see that every man has the right to life, to bodily integrity, and to the means which are suitable for the proper development of life: these are primarily food, clothing, shelter, rest, medical care and finally the necessary social services. Therefore, a human being also has the right to security in cases of sickness, inability to work, widowhood, old age, unemployment or in any other case in which he is deprived of the means of subsistence through no fault of his own."

Archbishop Carroll has directed a Respect Life program begin now and we hope all will realize this is not a some sort of academic classroom exercise but rather an attempt to heighten Catholic awareness of the basic point of Christian existence, that life is the means through which we relate to God and earn eventual unity with Him.

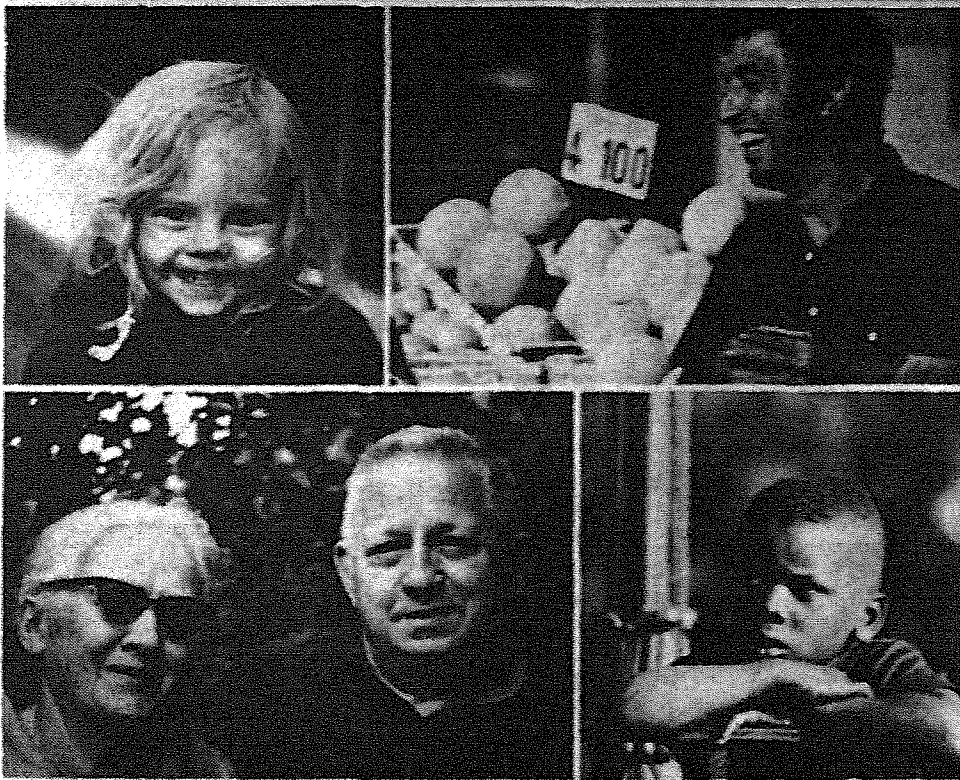
Pro-lifer wins

The victory of Miami's Richard "Dick" Stone in winning the nomination for the U.S. Senate in Tuesday's Florida Democratic primary was hailed here by pro-life proponents as a victory for the cause of respect for life.

Mrs. Thomas Palmer, founding president and member of the Board of the Florida Council of Catholic Women said Stone "was the only major candidate to wholeheartedly commit himself to the Human Life Amendment and to the pro-life cause. He has state wide support from Right to Life organizations and from the thousands of members of the Councils of Catholic Women."

We are pleased with the election results and hope that other candidates will take cognizance of candidate Stone's position on legislation regarding life and make their platforms known before the general election on Nov. 5."

RESPECT LIFE!



Respect Life handbook

THIS IS the cover of the handbook which has been sent out by the Family Life Division of the U.S. Catholic Conference in advance of the 1974 Respect Life program beginning Oct. 6. The handbook was sent to every parish in the nation and also to schools individuals and groups who wish to take part in the program.

Respect Life Program 1974 A Catholic Community Experience

Pope's talk gets world's ears

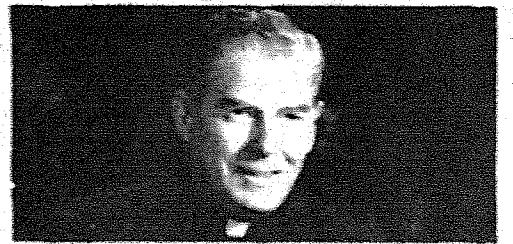
By MSGR. JAMES J. WALSH

When newspapers around the world, especially in Europe, give prominent attention to a talk by Pope Paul VI, and even editorialize on it, the topic has to be of universal interest. On last Sept 11, Pope Paul shook up his Wednesday audience and gained the full attention of newsmen present by talking about "the Church in difficulty."

Unlike most heads of state whose public pronouncements almost always present a rosy picture of the state of affairs, Pope Paul has always been extremely frank and realistic. Sometimes in the past his attitude as reflected in his addressed has been sharply criticized as negative, gloomy, almost pessimistic. Some have said he has a Hamlet-like personality in dealing publicly with problems.

If you read back over many of his famed Wednesday talks, you realize it is more accurate to call him totally open and honest. He is presenting the bad with the good. He is not attempting to lull Christians into a false sense of security. He is presenting the problems as he sees them from his position in the center of Christianity.

BEFORE he describes the difficulties the Church is hav-



MSGR. JAMES J. WALSH

The Truth of the Matter

ing, he gives the reason for it all. It might be the shortest sentence in papal communications, and it pinpoints what many are overlooking in describing the Church's problems.

The reason? "The world is changing."

What is it changing in? "Culture, customs relationships, economics, technical developments, efficiency requirements, needs, politics, mentality, civilization . . . all are in movement, all are undergoing phases of change."

Because of this Pope Paul said: "The Church is in difficulty."

He says this shows up in a number of ways. A religion like ours in the world of today "does not seem capable of having a prosperous existence." The mood of our times seems to be against a religion which is "defined, organized, living in the historical sense of the present time . . . which

professes to interpret, and even arrange, the destinies of humanity . . . Men today do not take easily to a religion which sets forth in a positive, certain manner the truth about God and man or which dares to lay down as fundamental law the love of God and neighbor. Nor do many want a doctrine about "pie in the sky" rewards hereafter, when they are so enmeshed in the affairs of the earth.

Because of this, the Pope said the Church "appears to be a Church destined to burn itself out and to permit itself to be substituted by a more facile and experimental, rational and scientific concept of the world, without dogmas, without hierarchies . . . without the Cross of Christ. And if the cross of Christ fails — with all that the cross implies — what remains of our religion?"

Desiring to say even more about this conviction, Pope Paul added: "Now, in some ways, the Church is suffering from radical dissent and corrosive contestation."

HE REMINDED us of this vast change in our world — the very things that the Church used to do exclusively are now being done by society — namely, helping the poor, recognizing the rights of slaves and men, caring for the suffering, teaching the illiterate. We can find agencies or volunteer groups today doing all these things. So . . . "are not then, perhaps, the reasons clear for modern lack of religion, for an anti-religious attitude . . ."

Finally he mentioned what obviously he considered one of the worst blows to the Church. "There are some sons, who have sworn love and faithfulness, who have left . . . And there are the faithful who do not fear any longer to be unfaithful . . ."

Press headlines dealt, we can be sure, with these dark problems, the description of which took up much more than a half of the address. But in the latter portion, the Pope asked: "Can the Church overcome the present difficulties?" In the next sentence he stated: "The reply fortunately is easy, since it is not formulated by human prudence nor founded on our poor efforts. The reply is in the promise of Christ." And he listed scriptural assurances from Christ that His Church would survive, no matter the problem. The Pope cited quotations such as these: "I am with you all days even to the end of the world . . . they (enemies) shall not prevail . . . In the world you will have affliction; but take courage I have overcome the world . . . Heaven and earth will pass away, but my words will not pass away."

It may well happen that some who think the Pope's remedies, in contrast to his statement of the current problems, are idealistic and overly pious. But they may further reflect that this same Church has been dealing with critical problems for 2,000 years, has been on the brink of total collapse many times according to human judgment, but survived while other institutions disappeared.

For this reason alone — as Pope Paul stressed in conclusion — we need strong faith in our times. "We say this clearly — faith is the first requirement to overcome the present difficulties." The Apostle John said it in the beginning: "This is the victory, our faith conquers the world."

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TEEN DRINKING

they accept it as part of regular lifestyle

By ROBERT O'STEEN
Voice News Editor

Alcohol is adult America's first choice of drugs. But it is also the number one drug abuse problem among teenagers.

The nation was shocked during the 1960s by a sudden awareness that the dread specter of drugs, heroin, barbiturates, marijuana, was no longer confined to a few lost souls of Harlem but had now spread right under our noses to the sons and daughters of Suburbia.

The response was massive and emotional, with thousands of drug programs and facilities springing up across the country.

YOUNG ADULTS were thrown in jail by the tens of thousands for drug offenses. Outdoor concerts became events of major controversy because of drug use on the scene. Debate raged in Congress and state legislatures over what to do about this new threat to the youth of America.

Meanwhile, at least 20 million alcoholics went along their way with the usual lack of national concern either by the public, the government or the medical profession.

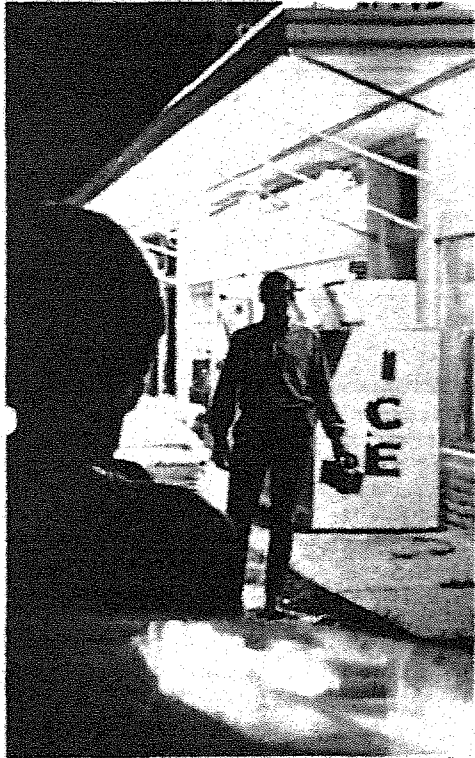
Now, through the heightened awareness of drug abuse among youth, an increased awareness of the even greater alcoholism problem is taking place. And most of the experts agree on one thing: alcohol is still the number one drug abuse problem, even among teens where other drugs are widely accepted.

But exactly how widespread actual alcoholism is among teens or exactly how advanced it is at the teen level is a matter of debate among the experts (and will be dealt with in next week's concluding story in the series).

INTERVIEWS with students themselves, however, leave little doubt about the fact that the vast majority of them drink or use marijuana with some degree of regularity in both public and parochial schools.

"Oh, sure everybody does it," said one 16-year-old Killian High coed. "I'd say it is a moderate amount of use, but it's done all the time, like at parties on weekends.

It's mostly beer and wine along with pot. Sometimes maybe a little scotch. But most would rather smoke than drink. Like,



few may get too high and mess things up, but that's usually the ones drinking. When you smoke you just mellow out and this makes you peaceful, but drinking gets rid of your inhibitions and you do things you might not do otherwise.

"At some parties they'll maybe charge a dollar each to help pay for the band. And this is at somebody's house and the parents know. Usually they leave and let the kids have their party.

"AT ONE I went to some of them got rowdy and got busted but that was mostly because of the drinkers. You have more problems with alcohol because it's available and accepted now. If a kid is on 'speed' his friends know it's a bad trip and they try to get him off of it. But if you drink you don't really know if it's going to be a problem until later."

She depicts a more settled drug and alcohol scene now than in years past when

you've had a few beers they'll maybe just send you home: 'Oh, they just had a few beers.' But if you're equally stoned they'll bust you. Also, your parents will hassle you if you come home stoned more than if you had beer."

Who drinks and how much?
"I'D SAY probably 15 to 20 per cent are straight all the time. On the other end I'd guess about 20 to 30 per cent use pot or booze three or four times a day and about 60 per cent use it about once a day."

This is, of course, not a scientific sampling but is a rough indication based on one student's observations who gets around knows what goes on.

"I'm among the straights myself, but we all accept each other the way we are and know what goes on. They don't care if I'm at a party and don't smoke, and I don't care if they do smoke."

The Dade County public schools have a rather extensive "substance abuse" program of education and counseling. No one can really know what effect if any, this program actually has in the long run, but says one public school student, "It wouldn't make any difference one way or the other as to whether you used drugs. The kids have already tried most of the stuff and they know that some of the things in class are overstated, so they don't buy the rest.

"And the talk about brain damage and things like that just don't reach home. It's just not real to anyone.

"WHEN SOME PE (physical education) teacher comes in and tells you pot gives you a high feeling or this and that, it blows the whole thing. The kids know the feeling from

experience so what's he telling us?"

"Also the kids figure it's just more stuff coming down from the administration. The kids are so anti-administration they figure it's just a game we're all playing, so they go to get a grade and a diploma and say 'Okay, we'll play your game'. They don't even hassle and fight it anymore. They just sit there and listen to the lecture and then do what they want.

"If they had a real junkie or ex-alcoholic talk instead of a PE teacher who doesn't know it from experience . . . they would listen."

(This last assertion is supported by

teachers and AA lecturers who have seen a great response from speakers talking from experience.)

One mode of drinking described by a Palmetto High student is the beer or wine session in or around cars parked at the beach or some isolated spot or even in a parking lot, including sometimes the school lot.

"IF YOU are underage you can fake an ID or just wait around a convenience store and pay some older guy to get it for you.

"They do it partly to act big and partly to get high."

There are also certain prominent "name" bars with reputations as swinging hangout places where a lot of young people like to go for mingling and drinking.

The same general drinking picture is revealed by a Notre Dame Academy student:

"Yes, it's the same as the public schools. Many students use pot some of the time, but practically all drink. If you go home stoned you get into more trouble than if you're drunk.

"Booze is easy to get. You can get it at home or you can go into a bar at 15 years old and no one will 'card' you."

Why is it done?

"IT'S JUST a way of enjoying yourself. There has to be a medium for fun. It starts as early as the eighth grade. By the ninth and tenth grade most kids drink and smoke (pot) at least on weekends. I have a younger sister and she'll come in and say wow some boys brought in so much beer.

"And why not? The parents do it so the kids do it. We see it constantly among the adults and so we figure maybe you need something to have fun, maybe you need a little lifter.

"I personally don't agree with booze because you can't really control yourself with it."

She said there is no substance abuse class in her Catholic school and if there was it would depend on how it was done as to whether it would have any effect.

"Talking and lecturing won't do it," she said, perhaps typically of the TV generation. "They should show films where you can see vividly what happens if you go too far."

"But I don't know of any alcoholics or junkies in school."

The picture that emerges, then, from the teens' own descriptions is one where drinking and smoking marijuana has become an accepted part of their social life, much as in the adult world, and the teens tend to minimize or be unaware of any great amount of excesses or problems.

However, Voice inquiries indicate that there are some students with real problems, and next week will deal with these and attempts at alcoholism prevention.

"Drinking used to be thought of as a kind of redneck thing but now it's acceptable. Also, cops and parents don't hassle you as much..."

— Killian High student

it's pretty bad when the beer runs out but it's worse when the pot runs out."

She describes the scene as a social one not unlike adult parties where people sip and talk, except for occasional excesses that spoil the event.

"You just sit around and rap and get people's views on things.

"Most don't really get flipped out but a

certain drugs were "in" and certain ones were "out".

"Now, you can do what you want and everybody accepts it as your thing. If it's pot or if it's wine it doesn't matter. Like, drinking used to be thought of as a kind of redneck thing but now it's acceptable. Also, it's easy to get booze and the cops and parents don't hassle you as much. If the cops stop you and

CCD tied to 'volunteerism'

ROCKFORD, ILL. — (NC) — The movement "toward volunteerism is the hope of the future" for religious education and educators must develop the strategy and tactics needed to give added impetus to it, the director of the National Center of Religious Education-Confraternity of Christian Doctrine (CCD) said here.

SPEAKING at a workshop sponsored by the Rockford diocesan office of education, the director, Father Charles C. McDonald, said that attention to effective voluntary service in religious teaching is essential to the pursuit of the course charted by the Second Vatican Council, "enhancement of participative and democratic features" in the Church's life-style.

HE called for a concerted effort "in local voluntary

programs to uncover what motivates people to volunteer for these programs and what deters them from participating," and suggested soliciting information on motivation from those now volunteering and from others in the parish.

Among motivations, Father McDonald stressed the importance of the desire for personal development and self-fulfillment and the desire to fulfill a debt persons feel they owe as Christians.

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Around the Archdiocese

Members of 4 parishes set pilgrimages Sunday

Parishioners of four South Florida parishes will participate in pilgrimages of preparation for the Holy Year on Sunday, Oct. 6 in Miami and Fort Lauderdale.

Members of St. Rose of Lima Church will make a pilgrimage at 3 p.m. to the Cathedral of St. Mary, which will include youth and adults of the parish.

Epiphany Church, South Miami, will be the scene of a pilgrimage by members of Our Lady of the Holy Rosary parish and St. Joachim parish at 3 p.m.

A pilgrimage is also planned at 3 p.m. by members of the Little Flower Church, Hollywood, in St. Anthony Church, Fort Lauderdale.

Palm Beach County

Sixth Annual Hurricane Ball and dinner to benefit Our Lady of Florida Retreat House, North Palm Beach, will be held Saturday, Oct. 5 at the Hotel Breakers, Palm Beach.

St. Lucy Women's Guild, Highland Beach, will resume monthly meetings during noon luncheon on Monday, Oct. 7 at Holiday Inn. "Crimes Against Women" will be the topic of Lt. William Emerson and Officer Tom Livingston of the Special Services Unit of the Boca Raton Police Dept. during the program which will follow. Reservations may be made by calling 278-4648.

A spaghetti dinner will be served by members of St. Juliana Women's Club from 1 p.m. to 6 p.m., Sunday, Oct. 6 in the school cafeteria, 4500 S. Dixie Hwy., West Palm Beach.

Dade County

The fish fry planned in St. Thomas the Apostle parish for Oct. 11 has now been rescheduled for Oct. 25. Complete details in near future.

A Columbus Day dance under the auspices of Miami Beach Council No. 3270 of the K. of C. begins at 8 p.m., Saturday, Oct. 12 in St. Francis de Sales parish. A buffet supper will be served.

Seventh annual family picnic for members of Our Lady of the Lakes parish will be held from 4 p.m. to 8 p.m. on Sunday, Oct. 6 at the Miami Lakes Picnic Area. Games, food, and a live rock band will be included. Call 821-6701 or 822-9420 for tickets.

Their second annual Mother and Daughter breakfast will be sponsored by St. Lawrence Council of Catholic Women on Sunday, Oct. 6 at the Beau Rivage Hotel, Miami Beach, following 9 a.m. Mass in the parish church. Reservations may be made by calling 947-7598.

A Blood Bank drive to replenish the parish bank will be conducted on Sunday, Oct. 13 in St. Rose of Lima parish, Miami Shores, after the 8:30, 10 and 11:30 a.m. Masses.

St. Joseph Women's Club, Surfside, will observe a Corporate Communion during the 9:30 a.m. Mass in the parish church on Sunday, Oct. 6. The First Fall meeting of the club is scheduled for 12:30 p.m., Monday, Oct. 7 during luncheon in the clubrooms.

Third Order of St. Dominic, St. Thomas Aquinas Chapter, meets following 11:30 a.m. Mass in Cor Jesu Chapel at Barry College, Sunday, Oct. 6.

Broward County

A cocktail party mixer sponsored by Chaminade High School Parents' Club at 8 p.m., Saturday, Oct. 5, is scheduled to be held in the high school patio, Hollywood. Music for dancing will be provided by the Aristocrats. Members of the Club will meet at 8 p.m., Wednesday, Oct. 9 in the school cafeteria. A program on "Law Enforcement" will be presented by Michael Mullin, faculty members, and students.

The Young at Heart Club will sponsor a benefit card and games party at noon, Saturday, Oct. 5 at St. Elizabeth Gardens, 801 NE 33 St., Pompano Beach.

Catholic Widows and Widowers Club will meet at 1810 NE 43 St. at 8 p.m., Monday, Oct. 7. Club members will gather at the Flamenco Supper Club in Miami on Saturday, Oct. 5. For additional information call 772-3079 or 565-3149.

Nativity parish picnic is slated from 2 p.m. to 6 p.m., Sunday, Oct. 6 at the K. of C. grounds, Johnson St. and 30th Ave., Hollywood.

Leisure Club for senior citizens of Nativity parish meets for luncheon at noon today (Friday) following Mass.

Catholic Daughters of America, Court Infant of Prague, will meet at 9 p.m., Wednesday, Oct. 9 in Nativity parish hall, Hollywood. Visitors are welcome and memberships applications may be obtained by calling 989-0285 or 983-7490.

St. John the Baptist Women's Guild meets at 9:30 a.m., Wednesday, Oct. 9, at 2717 NE 33 St., Fort Lauderdale. All members are urged to attend to discuss upcoming plans for the 1974-75 season.



BICYCLE SAFETY will be discussed during Preview for Safety on Oct. 21 at the Museum of Science. Florida bicycle fatalities for the first eight months of this year are running 10 per cent ahead of 1973.

Women to hear experts discuss safety guides

Twelfth Annual Women's "Preview for Safety" will be an event of Monday, Oct. 21 at the Museum of Science Auditorium, 3280 S. Miami Ave.

Members of local affiliations of the Miami Archdiocesan Council of Catholic Women are expected to participate in the morning session which begins at 9 a.m. and concludes at 12:30 p.m.

Mrs. William R. Ellis, vice president of the Women and Home Division of the Dade County Citizens Safety Council, will welcome guests.

SPEAKERS and their topics will include Don Keirn, Chief, Bureau of Driver Improvement, Dept. Highway Safety and Motor Vehicles; "Your License to Drive;" Drexel Dobson, executive director, DUI Countermeasures of Dade County, Inc.; "DUI Countermeasures, Inc." (Treatment & Education to Rehabilitate the Drunk Driver); Glenn E. Suduth, executive director, Dade County Citizens Safety Council; Sgt. Charles R.

Marrs, Troop Safety Officer, Florida Highway Patrol; Paul Dixon, district director, National Safety Council, "Bike Safety."

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Auxiliary will meet Oct. 11

First Fall meeting of Villa Maria Auxiliary begins at 11 a.m., Friday, Oct. 11 at the Nursing and Rehabilitation Center, 1050 NE 125 St.

Members will discuss plans for the first benefit of the year, which will include a luncheon and card party on Oct. 16 at the Marian Council K. of C. Hall, 13300 Memorial Highway, North Miami.

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Ford's early decisions indicate he leans to straight party politics

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

One night in August when President-designate Ford was outlining his hopes and plans for his forthcoming Administration, a group of nine or 10 priests listened to him in New York on TV. Our reaction was unquestionably favorable. When I was asked my personal reaction, I said that I would like to wait a month before venturing a verdict. I was hopeful that he would prove to be a breath of fresh air after the fetid politics of the last Administration but time would tell.

The month has passed. At the moment I confess I am still hopeful but painfully disappointed. I had expected the new President to be no adroit administrator, no political scientist, no financial wizard but I did expect him to be a good, decent Chief of State who would cut himself loose from all the old-fashioned political nepotism and party-line loyalty. As of today, he seems to be holding fast to the old-line tradition of straight party politics.

THERE was his pardon of former president Nixon. The move seemed so much more reprehensible in view of his earlier pronouncement that the American people would never stand for Nixon's pardon. The new President had not brought a breath of fresh air into the Watergate mess but "more of the same."

Then there was the question of amnesty for objectors. Ford spoke with unction about the need of "healing the wounds" of American society but proved to be more anxious to appease the conservatives who clamored for imposition of a penalty as the price of return of objectors to our wounded society. Only a handful of objectors have appeared to submit themselves to the penalty. Why should they if they sincerely believe that the war was immoral and that if anyone should be punished, it should be the war-makers?

The most disappointing of all of Ford's pronouncements, however, has been his defense of the operations of our CIA in Chile. He prefaced it by saying in a press conference that he intended to continue a policy of openness and candor. The reporters could hardly believe their ears when this apostle of candor proceeded to justify, if not cover up, the machinations of an organization that meddles constantly in the affairs of small and weak nations.

Garry Wills recently said of the CIA: "It breaks the laws of every country it operates in, beginning with our own, and makes any pretense to international morality simply ludicrous on our part."

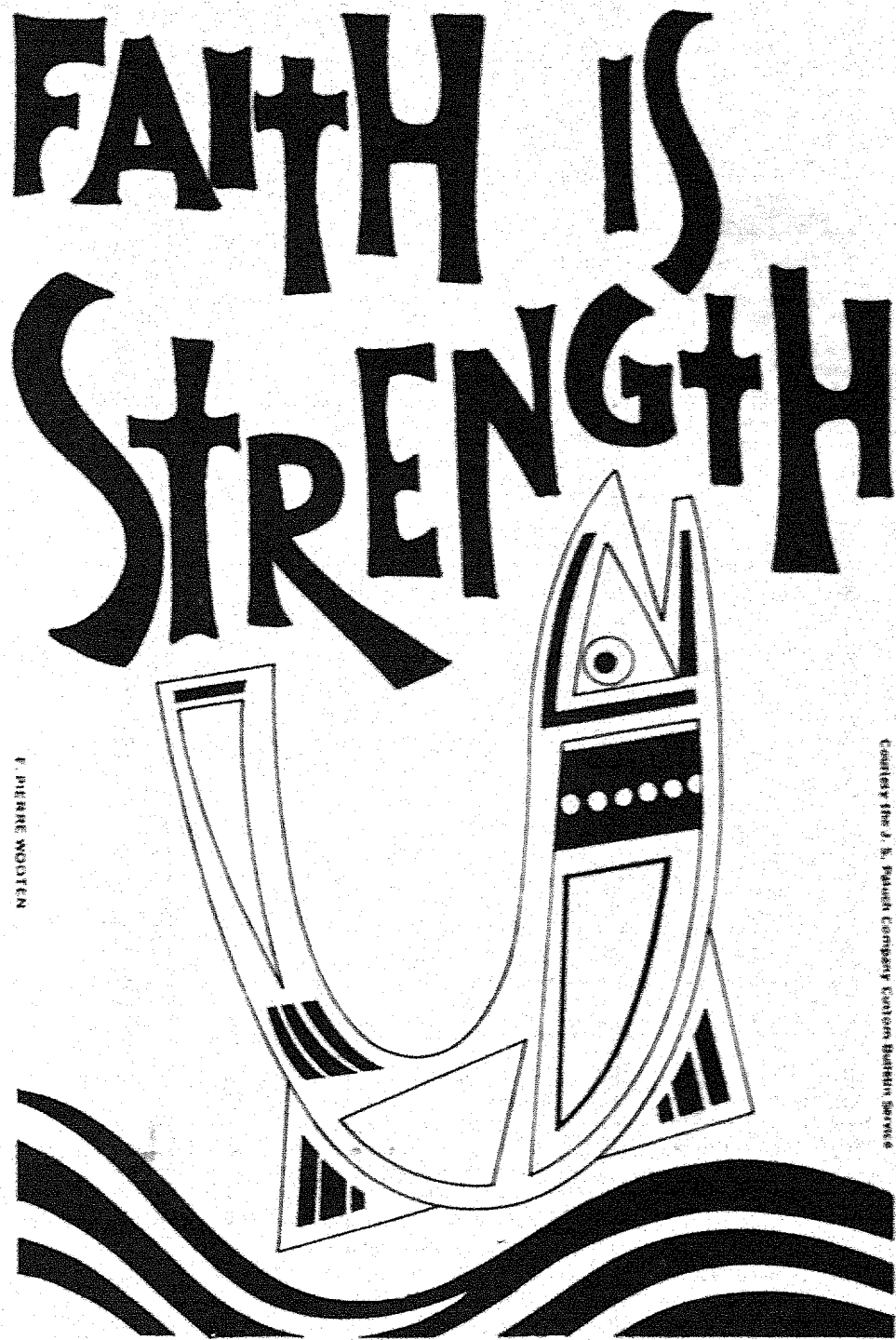
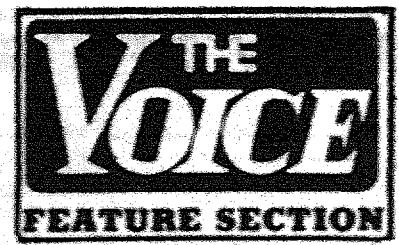
HE was referring specifically to the recent revelations about the CIA in Chile. The CIA director, William Colby, told a Congressional hearing that the Nixon Administration, including Kissinger, authorized the spending of 11 million dollars for secret activities in Chile.

When President Ford was informed of this at a press conference, he could easily have asserted that this was a program of the Nixon Administration and that he saw no need to defend the covert activities subsidized by that Administration. Instead, he attempted to vindicate the CIA and justify its malfeasance. The press was stunned by his reply.

He said, "I'm not going to pass judgment on whether it's permitted or authorized under international law. It's a recognized fact that historically, as well as presently, such actions are taken in the best interests of the countries involved." He went on to claim that Communist countries spend "vastly more money than we do" for such operations.

This was really a frightening admission by a man whose public image is one of candor and integrity. First, he was saying that he was not interested in the ethics of overthrowing a constitutionally-elected foreign government. Secondly, it's being done and has been done in the past as well as in the present. Which could be said of crime in general, past or present: "It's OK because it's a long established practice." A curious rationale coming from an American president!

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



F. PIERRE MOUTEN

COURTESY THE J. S. PALUCH COMPANY CUSTOM BULLETIN SERVICE

That theme is illustrated from these readings for Oct. 6: First — Habakkuk receives the assurance of the Lord that faith will defend the prophet in his violent time (Hab. 1/2-3; 2/2-4); Second — Paul assures the new ministers of the Lord that their faith and love in Christ will sustain them in any adversity (2 Tim. 1/6-8, 13-14); Gospel — To remain steadfast in our faith is no more than our Christian duty (Luke 17/5-10). (NC Sketch courtesy the J.S. Paluch Company Custom Bulletin Service 9/12/74)

How does Church view Masons?

By DALE FRANCIS

One of the facts of life is that people seeing the same thing can come to a different conclusion about its meaning. A good example is the letter concerning the Masons that came from Cardinal Franjo Seper of the Sacred Congregation for the Doctrine of the Faith.

Judging from the news stories and editorial comments, most of the Catholic press came to the conclusion that the old law had been relaxed or changed, that Catholics could now join the Masons and the old admonitions had been discarded.

NOW I didn't read it that way at all. What is certain the old canon law remains. Cardinal Seper made clear it remains in force until the Pontifical Commission for the Code of Canon Law publishes its new canon law.

But since obviously there was something in the letter that led journalists to the conclusion things had changed, I'd better clarify what it was.

Bishops have been asking the Holy See whether the canon law that threatens excommunication for membership in the Masons or other similar associations still is in force.

Cardinal Seper said that because there were inquiries that the Holy See consulted episcopal conferences so "it might be familiar with the nature of these associations and their present-day direction."

He said there was such a great divergency in the replies, "reflecting the diverse situations of each nation," that the Holy See decided it could not

change the current general legislation.

THEN came the paragraph that allows the conclusion that things may be different. Cardinal Seper wrote, "In considering particular cases, it must be remembered that penal law is always subject to strict interpretation. Therefore, one may safely teach and apply the opinion of those authors who hold that Canon 2335 regards only those Catholics who join associations which plot against the Church."

The law against joining the Masons was based on the anti-Catholicism of the Masonic Order. That anti-Catholicism has existed in the past, in a most virulent form in many parts of the world. But there are those who say that Masons in the United States are not anti-Catholic. Therefore, Cardinal Seper is saying that if the association is not anti-Catholic then it is possible to say that the excommunication does not hold for those Catholics who might join such an association.

WHAT everyone knows by experience is that there are Masons who are friendly to Catholics, that there are lodges that have been friendly towards Catholic groups. The Knights of Columbus councils in some areas have met with Masonic lodges.

So it might seem as if the Vatican was giving permission for Catholics to join the Masons, at least those lodges that are friendly to Catholics. But that isn't quite the way it seems to me. Cardinal Seper emphasized that in every case priests, Religious and those of secular institutes are forbidden to join any Masonic association. That gives a

more accurate idea of the attitude of the Holy See.

What is certain is that the Church continues to discourage Catholic membership in the Masons. If exceptions may be allowed, they are in no way encouraged.

Why does the Church continue to hold this view? Well, the Church has had a long and unhappy experience with the Masons. While anti-Catholicism may not be a part of the usual experience in this country, it still is the experience in many other parts of the world. If membership in the Masons was encouraged in this country then it might be difficult to discourage it in other parts of the world.

SINCE we all know good people who are Masons, there is a natural inclination to want to ease relations between Catholics and Masons. But at best there is no urgency that Catholics join the Masons and at worst, it might do harm.

But finally there is another reason that Catholics should be wary about this, quite aside from the position of the Church. The Masons remain an organization closed to Negro membership. It is one of the last vestiges of the days when black people were cut off from a right to associate with white people. The Knights of Columbus is integrated. The Church insists on the wrongness of racism.

All other reasons aside, the continued white-only membership of Masonic lodges is a good enough reason for Catholics to continue to stay away.

Fla. cookbook has many special treats

The Florida Cookbook, by George S. Fichter, E.A. Seemann, Miami, 198 pp., \$5.95.

One of the nice things about living in South Florida is the great variety of unusual foods available in the stores or even in your backyard that are not seen elsewhere in the country.

But the problem is trying to find out how to prepare them — most cookbooks just don't tell you how to fix malangas or breadfruit.

George S. Fichter, well-known nature writer, author of nature guides and outdoor books, and gourmet cook in his spare time, has assembled a variety of tested recipes using vegetables, fruits and seafoods native to South Florida: as

BOOK REVIEW

well as recipes for meats, cooked with a South Florida touch. And what South Florida cookbook wouldn't be complete without a section on outdoor cooking?

COOKBOOKS often turn people off to trying many of the recipes because of the extended lists of ingredients, long cooking time and difficulty of many of the recipes. But this cookbook avoids these pitfalls, with the vast majority of the recipes being simple and quick.

Bits of information about the origins of many of the foods are included, as well as where to find the unfamiliar ones and how they are best used outside of the included recipes.

Many of the recipes allow the reader to benefit from the somewhat different foods brought from Cuba and other parts of the Caribbean, that are mainstays of the Latin diet but are relatively unknown to natives.

For instance, the book informs that malangas, often mistaken for their cousins, the inedible "elephant ears," can be grown easily and attractively in any backyard. This favorite starch among the Cubans is similar to a white potato and is delicious fixed any way that a potato is fixed — or mixed with eggs, onion, salt, and pepper and fried as a fritter.

AND papayas, usually thought of only as a fruit, can be prepared as a vegetable, baked with butter, lime, salt and pepper. Everyone has heard of collard greens, but did you know you can cook papaya greens the same way?

An extensive section on seafood includes tips on the proper ways of preparing ocean delicacies, such as the fact that overcooking contributes to the undesirable "fishy" taste, and that fish should never be salted before cooking — it draws out the flavor.

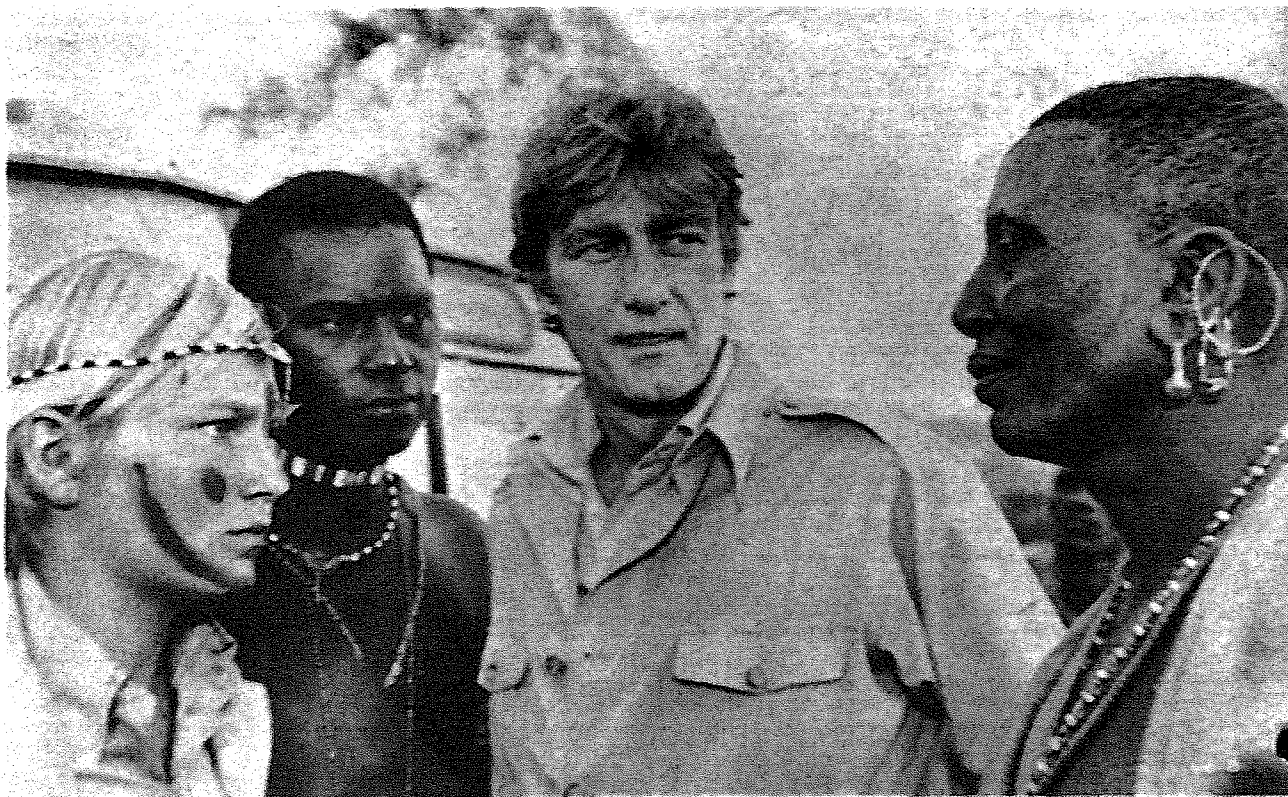
Luscious desserts made from the exotic fruits available from your backyard or from roadside stands make up perhaps the most appealing part of the book. Who could turn down such ideas as an orange souffle, mango pie or stuffed guava shells?

OF COURSE, not all the recipes in this book contain exotic foods — such common but delicious South Florida foods as tomatoes, cucumbers, shrimp, and avocados are represented.

As an added treat, Mr. Fichter has included throughout the book, favorite recipes from such South Florida restaurants as Testa's in Palm Beach, Les Violins in Miami, and The Wharf in Lauderdale-by-the-Sea.

A whole new world of food is available to the cook, whether gourmet or honeymoon-new, who picks up this South Florida cookbook.

(The reviewer is Glenda Walkinshaw, features editor of The Voice.)



PHILIP HODGDON plays an American youngster who joins Richard Mulligan, as his father, on an

African adventure, in "Visit to a Chief's Son," a United Artists release.

'Visit to a chief's son'

Flick not very deep, but offers 'quiet entertainment'

When a film begins as beautifully as *Visit To a Chief's Son* — with a graceful series of shots showing teams of scientists and photographers gathered to record a solar eclipse, against a darkening background of frightened animals and wary tribespeople of the African plain — it is perhaps only natural to feel disappointed when the film's narrative promptly settles down to a rather thin combination of boy-grows-up story and essay on culture-crossing. It should be noted, however, that even in the parts of the film where the story is thinnest, the color photography is nearly always exquisite and diverting.

The story itself is direct, and it is gently told: An American anthropologist (Richard Mulligan) lingers in Kenya after covering the solar eclipse, for two principal reasons. First it will allow him to spend time alone with his adolescent son (Philip Hodgdon), whom the father is trying to push toward a sense of maturity and self-awareness. Second, the stay offers the scientist a unique opportunity to study and photograph the folkways of the Masai tribes in the area, in particular their secret rites. Of course, we all know the ways of best-laid plans.

Within a short time, the flustered boy has gotten into hassles with the father about how to go about growing up (Dad simply puts too much pressure on the lad, who naturally stumbles), and the scientist himself recognizes that his

genuine interest in the Masai is regarded by the tribesmen as a tiresome and too-familiar invasion of their timeless way of life. But both father and son eventually come to understand each other, and they reach an accord with their Masai counterparts — the boy befriending a Masai boy his own age; the father relating to a sensitive and sly chief's son (Johnny Sekka). It is no surprise, then, that *Visit To a Chief's Son* ends with a friendly and understanding parting of ways.

The film meanders somewhat about the picturesque veldt, now concentrating on the startling richness (and sudden danger) of the area's wildlife, now revealing charming but possibly inaccurate glimpses of Masai life a la *National Geographic*. For youngsters in the audience, a daring trek by the two young boys across the plain will provide plenty of genuine excitement, although parents might wince at the needless inclusion of a quick skinny-dip along the way. And there is a pleasant development of theme which may be instructive to both parents and older children as they watch the boy and his father stumble towards a healthy and open father-son relationship. The film was directed by Lamont Johnson from a screenplay by Albert Ruben, who in turn adapted producer Robert Halmi's novel for the screen. All, along with photographers James Day and James Wells, deserve credit for providing a quiet entertainment for most of the family — but they could easily have given their story more weight through deeper narrative and characterizations. (A-II)

Capsule reviews

Super Stooges Versus the Wonder Women (AIP) Aside from a marvelous title (which is also wildly inappropriate), this sword-and-sandals epic is strictly a low-grade action item that just barely measures up to the bottom half of twin-bill situations. The plot has to do with a band of Amazons who have long brutalized the inhabitants of what looks to be a Mediterranean valley, and who meet their match in a trio of super heroes — one Caucasian, one Black, one Chinese. The emphasis is on fast action and attempted buffoonery, with elaborately faked battles and minor skirmishes, both military and romantic in nature. It is difficult to judge which is worse — acting, dubbing, or overall production values. None of which, of course, has the least bit of relevance to the undemanding action audience for which the movie is being marketed. Al Bradley directed, without conviction. (A-III)

Savage Sisters (AIP) Eddie Romero is a Philippine-based maker of action-exploitation flicks notable for their raw energy rather than for any noticeable quality, sense, or direction. His latest

effort features Gloria Hundry, Cheri Caffaro, and Rosanna Ortiz as the titular team, whose mission involves the interception of a million dollars in government money, that will then be turned over to a local revolutionary group. Before the money can be snatched, the revolutionaries are pretty much wiped out by traitors in league with a rival bandit man — and the chase is on. The bloody trail leads back and forth, from jungle to government outpost, to jungle, to steamy seaport, as the determined women (Ms. Caffaro is an adventuress, Ms. Ortiz a dedicated revolutionary, and Ms. Hundry a government interrogator who experiences a change of heart) hunt down the various villains who among whom the money roughly changes hands. The way to the bloody climax is littered with tortured and, more often, dead bodies, and highlighted by a series of soft, soft-core encounters as the gals use all their weapons in pursuit of the loot. The result is a badly made film of no merit at all, save its ability to offend repeatedly with sight and sound. (C)

Open Season (Columbia) has the look of a low-budget

effort that used its money well in terms of production values but went bankrupt in the story department. The narrative details a grisly hunting expedition of three old chums, Ken (Peter Fonda), Greg (John Phillip Law) and Art (Richard Lynch) have been through everything together — from gang rape of a co-ed during their rollicking college years, through gleeful atrocities in Vietnam, and now these annual hunts in which the biggest game is of the two-legged variety. Having kissed wives and kiddies goodbye, the trio head for the hills and kidnap a justly frightened couple (Albert Mendoza and Cornelia Sharpe), who are traveling incognito on an illicit affair of their own. They are thus the perfect pair for the planned sport. The threesome have a hideaway on a remote lake in what is supposed to be the Canadian Rockies (the film was shot in Spain) and there they indulge their untoward appetites — i.e., a week of rape and mayhem before the big hunt to climax the vacation. For all their cunning and savagery, the boys have not counted on an invasion by William Holden, who turns out to be the vengeful father of

one of their early victims. Bang, bang, bang, they're dead. And so, alas, seems director Peter Collinson's creative drive, for this particular film is to the great outdoors what his *Penthouse* (1967) was to luxury apartments. (B)

The Golden Calf (EYR Programs) A confidence man (Sergei Yursky) leads a gang of misfits through the Soviet Union of the late Twenties. His stratagems for extorting a million rubles from a wealthy reactionary backfire with slapstick regularity. When at last he does become a millionaire, he learns that money does not buy happiness and returns to his adventurous ways. The film, written, produced, and directed by Mikhail Shveitser, is an amusing change of pace from the usual socialist realism of Soviet cinema, and yet its comedy tends to the heavy-handed and predictable. The story is by Ilf and Petrov who have some good-natured fun with the foibles of Russian society, but as presented here their new film does not reach the humorous and human heights of their classic, *The Twelve Chairs*. (A-I)

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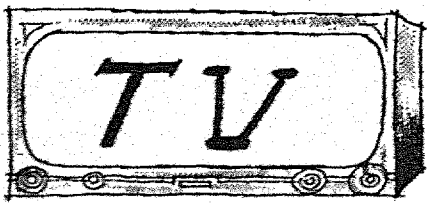
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The new TV season — a critic takes a look at some early 'specials'

By JOSEPH GALE
NC News Service

Reviews of selected special television programs and certain of the new network series will appear in this space occasionally during the viewing year.

The criteria for selection generally will be confined to excellence or innovation — or notable lack of it — and to relevance for discriminating and concerned viewers.

Specials — ostensibly one-time-only features — have a way of being aired more than once during their lifetimes, and thus note is taken of them here. The series format, on the other hand, is with us for a minimum of 13 weeks, if not for a season. Those who wish to influence their choices and those of their children during prime-time viewing (8-11 p.m.) may consider the comments here helpful.

THE SEASON began slowly during the week of Sept. 2 and gushed forth the following week. Among the initial special programs were "Prime Time TV: The Decision Makers," "Give me Liberty" and "Clarence Darrow."

Is television indeed a wasteland? The ABC News "Close-Up" series examined the question in a recent special that dealt with the three major networks' 63 hours a week of prime-time programming.

Both sides presented persuasive arguments to buttress their views, both sides being the networks on one hand and a protesting public on the other.

The nets are locked into the competition-survey syndrome. Television is a profit-making enterprise, and the networks are bound to give the public what it thinks the public wants, as determined by the ratings organizations — which is another story altogether.

Commercial TV also is deathly afraid of itself. The enemy is the competition, in which ABC, for instance, may have something CBS has not, giving CBS the willies until it evens the score. The public is often an also-ran.

THE PUBLIC does not understand the logistics and rationale of the syndrome and that the networks cannot afford to present a carefully-balanced schedule for fear of losing the advertising dollar.

On the other hand, the moguls shift blame onto the ratings with the plea, "What can we do?" and seek to discharge their obligations with specials and documentaries while feeding pap to the masses night after night.

There is no easy answer to the problem. I suspect that network executives are doing what they conceive to be their best within a constrictive framework. But if they plan their lives — and yours — on the basis of ratings (Nielsen uses 1-200 test homes), why not hocus the ratings? It is so simple. For a week or a month, watch nothing but the best. If you have a Nielsen contract and are hooked into the computer you just may play a role in the screening of America.

The season's first special devoted to American history and the Bicentennial was the one-and-a-half-hour "Give Me Liberty" presented on the "From Sea to Shining Sea" series over the Hughes Television Network.

Due to widespread thunderstorm activity, the first half-hour audio portion could not be presented in many sectors of the East, and this was a blessing. The program, written and portrayed with rare naivete, concerned the wanderings and wonderings of an itinerant peddler in 1774 and concluded with the shots at Lexington.

In-between, the message of liberty, the evils of slavery and other naive homilies were communicated with the righteousness usually found in classroom textbooks. Robert Culp was the unlikely peddler; Richard Kiley, a shifty-eyed, beard-wagging settler, and Fritz Weaver, a troubled, pre-war George Washington. The show had a pseudo-folk theme-song that effectively killed any shred of credibility.

THE TROUBLE with Henry Fonda is that he is never anyone else. He has walked through a career of memorable roles without succeeding in convincing this writer that he is acting. Though not meant as an accolade, perhaps it turns out to be one.

In "Clarence Darrow," the first NBC special of the season, Fonda is cloaked and suited to look like Darrow, whom he resembles anyway, and he plays the great lawyer in the same Fonda twang one remembers having heard from him on the prairie, in the city, up north, down south and in Dostoevski's Russia.

The one-man show is a film adaptation of David W. Rintels' stage play, in which Fonda starred on Broadway, complete with stage set and audience. Darrow recalls the times of his life starting at six or seven and ending in the armchair.

There are asides spoken to invisible courtroom figures, judges, juries, cronies, friends and enemies in a clever set that when properly lighted becomes office, home or eternal courtroom.

Fonda captures this American original with subtlety and brilliance, in an orchestration that serves the memory of the great man as perhaps few other actors today could.

IBM, the sponsor, has had the wit to intrude only a single commercial between the two acts of this 90-minute show. Watch for "Clarence Darrow" again. It is uplifting.



SANDY DUNCAN, Bing Crosby, Pearl Bailey and Bob Hope (left to right) join together for an hour of comedy and music on "Bing Crosby and His Friends."

'Fast company' for Sandy

Sandy Duncan claims she has just achieved her highest professional accolade — she has been billed as a friend of Bing Crosby.

Miss Duncan, Bob Hope and Pearl Bailey join the Groaner in "Bing Crosby and His Friends," musical-comedy special Wednesday, Oct. 9 (9-10 p.m., EDT) on the WTVJ, Ch. 4.

"That's pretty fast company for a skinny kid from Tyler, Texas," acknowledges the pert performer.

In a more serious vein, Miss Duncan observes that she "learned a lot" doing the special.

"Bing, Pearl and I do a specialty number called 'Delivery,' in which they give me tips about how im-

portant a distinctive delivery is in being a real star. It's supposed to be a comedy number — but, you know, there's a lot of solid professional advice in that song."

One event that occurred at the special's taping was, in Miss Duncan's word, "unforgettable!" When Crosby finished his "good nights" at the end of the show, the entire studio audience stood and gave him a lengthy ovation.

"That was a mass demonstration of affection by a group of people who wanted to express their feelings," Miss Duncan noted. "How wonderful to be a Bing Crosby and merit a tribute like that."

'Bullitt' among flicks on TV

FRIDAY, OCT. 4

9 p.m. (CBS) — **Bullitt** (1968) — Steve McQueen stars in this fast-paced and highly entertaining film. Detective Lt. Frank Bullitt is assigned to guard an underworld hoodlum who has turned state's evidence. Despite precautionary efforts, his charge is shot. Robert Vaughan as a particularly obnoxious big-shot politician makes Bullitt's job extremely difficult. The story takes place in beautiful San Francisco, which serves as the background for two of the most exciting chase sequences in recent Hollywood films, an extended,

presents a bleak picture of a dust-stricken and culturally depressed little town in Texas, the time being 1951. Director Peter Bogdanovich's second picture show (the first was "Targets") is brilliant in the way it captures the epoch-making, banal details of the time and place, but these seem of more interest in themselves than as part of the background against which a drama is supposed to unfold. The trouble with the film is in the way it presents Anarene's inhabitants as a hopeless lot whose only interests are sexual experimentation of all sorts (presented very graphically) and the pursuit of TV soap-opera and quiz-show fantasies. There's more to life than that, even in Anarene, Texas, 1951. (The nudity and other visual offenses in the theatrical version will have to be trimmed for TV presentation.) (C)

8:30 p.m. (NBC) — **The West Was Never Like This** — This is a made-for-television spoof of the great American tradition of Western movies, starring Ben Murphy as Wild Bill Hickok. The plotline casts Hickok into the middle of wild adventures and manic chases. First, a bunch of bush-wackers try unsuccessfully to steal his gold. Then, he gets caught in a feud between rival families and is undeservedly credited with killing 10 of the others, thereby becoming a prime target of the vengeance-seeking survivors. But don't worry, folks, it's all served up with a frothy sense of humor, with a tone reminiscent of "True Grit." Kim Darby, Matt Clark, Jane Alexander co-star.



SALLY STRUTHERS stars as a terrified girl with a rare blood disease whose doctor (James Franciscus) plans to use her as the donor in a heart transplant, in "Aloha Means Goodbye," suspense drama that has its world premiere on "The CBS Friday Night Movies" Oct. 11 (9-11 p.m.).

hair-raising automobile race and a menacing cat-and-mouse hunt through international Airport's terminal. The film displays a convincing realism thanks to the heavy concentration on details, the tight-lipped performance by McQueen, and the excellent direction by Peter Yates. Attention should be called to the very casual relationship between McQueen and Jacqueline Bisset (whose minor role was apparently added to give the story a romantic angle), and some of the more vivid details of violence included primarily for their shock value. (A-III)

SATURDAY, OCT. 5

9 p.m. (NBC) — **Charley Varrick** (1973) — This is an unusual, action-packed and curiously disturbing film about a seemingly ordinary (if slightly eccentric) man (Walter Matthau) who spices his normal occupation as a cropduster pilot with stints as smalltown bank robber on his mornings off. Varrick and his little band are perfectly content with rural bank hauls at a modest \$10,000 or \$20,000 at a clip, but fate steps in and alters his routine drastically.

The film is tense and occasionally quite brutal, with an undercurrent of amorality in the dog-eat-dog atmosphere of the underworld — so perhaps it's for adults and older teens. (A-III)

SUNDAY, OCT. 6

9 p.m. (ABC) — **The Last Picture Show** (1971) —

Abp. Sheen
to return

TOLEDO, Ohio — (NC) — Archbishop Fulton J. Sheen returned to national television Oct. 3 with his own weekly show.

Entitled "What Now, America?" the series will be taped here and aired on Channel 2 Miami at 7:30 Thursday nights.

The 79-year-old retired bishop of Rochester, N.Y., who now lives in New York City, said he was doing the programs "because I have concerns about the country. I felt I made a positive contribution in the 50's and 60's, and I feel I may be able to do so again."

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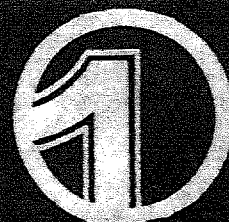
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Reconciliation between God and man

By REV. WALTER J. BURGHARDT, S.J.

Today I open my analysis of disunity by plumbing the basic rupture: man severed from God. Here, as in so much that follows, I am talking about an uncomfortable monosyllable: I am talking about . . . sin. I do so without apology.

And I do so with little embarrassment, if only because that remarkable psychiatrist Karl Menninger has just produced a heady volume entitled "Whatever Became of Sin?" (New York: Hawthorn, 1973). He is not afraid to speak of sin. He does not hesitate to quote the First Epistle of John (1:8): "If we say we have no sin, we deceive ourselves, and the truth is not in us."

If a distinguished psychiatrist can confess the fact of sin, an undistinguished theologian dare do no less. I shall say something about the rupture that is sin — specifically how it ruptures man from God; and I shall suggest how man and God are reconciled.

FIRST, then, the rupture that is sin. What is this thing called sin? Let me begin with a strong statement from the Protestant theologian Paul Tillich: "Have the men of our time lost a feeling of the meaning of sin? Do they realize that sin does not mean an immoral act, that 'sin' should never be used in the plural, and that not our sins, but rather our sin is the great, all-pervading problem of our life? To be in the state of sin is to be in the state of separation. Separation may be from one's fellowmen, from one's own true self and/or from his God" (quoted by Menninger, op.cit., pp. 189-90).

I do not agree with Tillich that "sin does not mean an immoral act," at times it does and should. But it remains true that more important than any individual act of sinning is the state of sin, and that this state of sin is a state of separation. Let me spell out these ideas — act, state, separation — from certain insights in the Old Testament, in the New Testament, and in contemporary theology.

In the Old Testament, to sin is not merely to miss the mark, to be deceived, to fall short of a goal; it is not only to be quite human, to fall short of what God and human persons have a right to expect of us. That is all very true; it is what we are all like — we all fall short; but this is altogether negative.

Once Israel came to know God, sin was seen as rebellion. From the first man's sin to the whole nation's sin, to sin was to revolt, to

rebel, to disobey. And the rebellion, though it could mean trampling on the rights of fellow humans, was at bottom and basically, ultimately and primarily rebellion against God: It meant deliberately, consciously, knowingly to resist the will of God, to flout His law.

The first man sinned in that Adam ate of the tree "of which I commanded you, 'You shall not eat of it'" (Gn 3:17). David, adulterous murderer, finally recognized that he had not only violated the rights of Uriah: "I have sinned against the Lord" (2 Sam 12:13). And sin for the nation, for Israel, meant to play the harlot, to be unfaithful to God; it meant to break a covenant, to offend against a personal God.

IN the Hebrew tradition all men were sinners. That tradition was pithily expressed by the preacher we know as Ecclesiastes in the third century before Christ: "there is no man on earth so just as to do good and never sin" (Ecc 7:20).

The New Testament builds on the Old. Here Luke, Paul, and John are especially insightful. St. Luke's parable of the prodigal son suggests vividly what it really means to sin. To sin, as the prodigal sinned, is not primarily to squander a father's wealth; to fornicate, as the prodigal fornicated, is no more than a symptom of something more profound.

To sin is to break a bond, to destroy a relationship, to withdraw myself from God my Father and from His love. The words of the prodigal are pregnant: "Father, I have sinned against heaven and before you, I am no longer worthy to be called your son" (Lk 15:18). This is what the elder brother failed to understand. Angry he assailed his father: "Look, these many years I have never once disobeyed a command of yours" (Lk 15:29). Important yes, but not all-important.

St. Paul tells us of a "sin" that is almost a personal force. It indeed entered the world through one man's rebellion. Adam's act of disobedience. But it is more than a single act: It is an evil force, a malevolent power, that tyrannizes every man born into this world. It is a power hostile to God, a power that alienates men from God. Its works are sinful deeds. Because of it, Paul says, "I do not do the good I want, but the evil I do not want" (Rom 7:19). It is Sin with a capital "S."

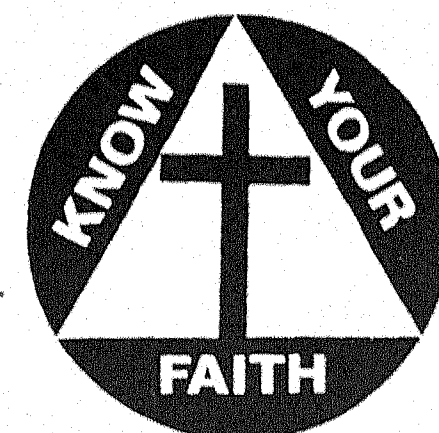
FOR St. John, sin is separation from God. For sin implies that the sinner is enslaved to the devil, that he dwells in darkness,

that he is spiritually dead. Sin is the hostility of a man or woman against a God who would save them. Sin, for John, has a frightful facet: I hate God.

Rebellion against God, hostility to God, alienation from God, destruction of covenant between man and God — these biblical insights into sin theologians are constantly trying to recapture, to organize, to deepen.

Four aspects of this theology of sin can be uncommonly fruitful. First, a sin is not merely an individual act about a particular object: I robbed a friend of \$50, I had lustful desires about a woman, I told a needless lie, I shredded a rival's reputation, I killed an enemy in cold blood. These are indeed "sins." I have introduced moral disorder into the world. More importantly, in sinning I am realizing myself as a person; these acts express, give shape of, who I am. Not always; not any isolated act.

It is one thing to tell a lie, another thing to be a liar, one thing to kill, another thing to be a killer. And still it remains true that a sinful act is less important for the disorder it creates than for what it says about me as a person: Who am I? Whom do I love? What is my attitude towards God?



SECOND, there are situations in life where I am not so much master of my freedom, not so fully aware of myself as a person, that my actions, my sins, engage me as a whole person. In a sense, I say "no" to God, but not so totally that I cease to love Him. It is not a fully personal "no." I do not close myself to God. Call it venial sin, slight sin, even serious sin — whatever you will: It is not the inner core of me that rebels. I do not break the bond that links me to God. The love relationship abides.

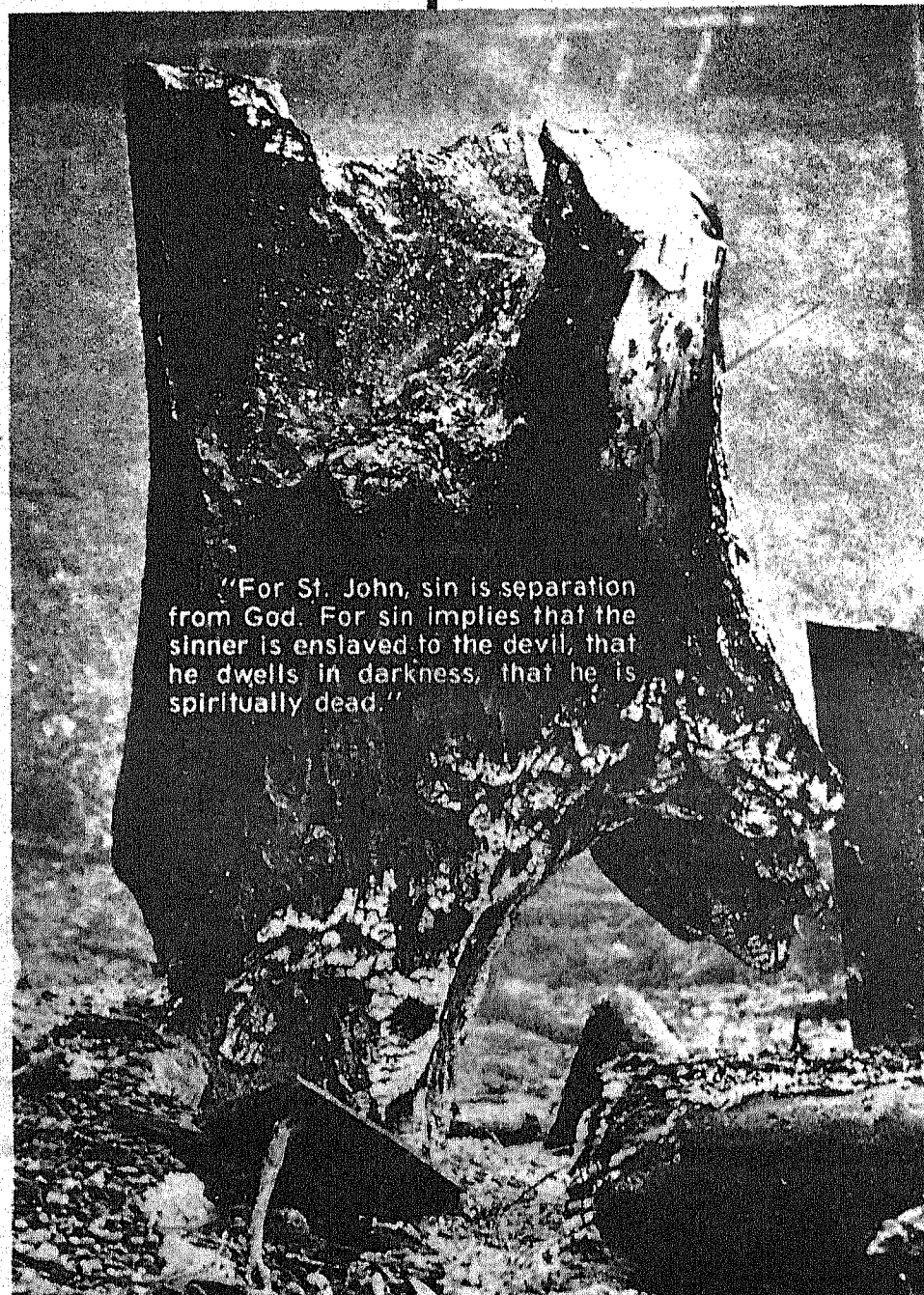
Third, there are other sin situations where I commit myself completely as a person. I am aware of God's inviting me to communion with Him; I sense that what I say or do here is crucially important. I am remarkably, thrillingly free — and I say "no." It is Adam deciding that he will be as God is; it is David taking Bathsheba and murdering Uriah; it is the prodigal son cutting himself off from his father, it is Judas sacrificing his Saviour for silver, it is Pilate washing his hands of the Christ in whom he finds no crime; it is perhaps Peter swearing by God that he does not know the Man.

THIS is sin at its most profound, because it is my total self that rebels. Mortal, because it is sin unto death. Not perhaps the ultimate rebellion (take Peter or the prodigal), but perilously so (take Judas). Perilously so because in such sin I sin, this total person, free and unlettered. Perilously so, because this sort of sin is what makes me genuinely a sinner. Perilously so, because a covenant has been crushed and I am a stranger to God. How often I say no with such freedom and finality, not even a Jesuit can say. I would think, rarely, because "a life which can in

short hops go from life to death, then back again to life, and then to death is not life at all" (John W. Glaser, S.J., "Transition between Grace and Sin: Fresh Perspectives," Theological Studies 29 (1968) 262).

Fourth, such sin stems from what the Gospel of John calls "the sin of the world" (Jn 1:29), the virus of evil that entered the world (Paul says) "through one man" (Rom 5:12) that "dynamically unfolds itself and tightens its grip on humanity and on the world in an escalating fashion down the ages of history. It is the hidden power which multiplies transgressions in the history of mankind. They are merely its symptoms; it is greater and deeper than all of them." (Kevin F. O'Shea, C.S.S.R., "The Reality of Sin: A Theological and Pastoral Critique," Theological Studies 29 (1968) 244).

(This text for Father Walter J. Burghardt's articles is taken from his booklet entitled "Towards Reconciliation" published by the United States Catholic Conference, 1974. This publication may be ordered by writing to U.S.C.C., 1312 Massachusetts Ave., N.W., Washington, D.C. 20005. The cost for this booklet is 75 cents.)



"For St. John, sin is separation from God. For sin implies that the sinner is enslaved to the devil, that he dwells in darkness, that he is spiritually dead."

A CHARRED, dead stump stands in a smoky mist on a beach along the Mississippi River in northern Wisconsin.



Soviet and U.S. flags are waved by a cheering crowd as Russian and American representatives meet in a summit conference in Washington, D.C.

"RECONCILIATION, repairing a severed relationship, is an old-fashioned Latin term that is impregnated with deep meaning. Today we prefer to use superficial counterparts like détente, mutual co-existence, modus vivendi."

Old adage 'Know thyself' is advice worth following

By JOHN J. McHALE

The accent of the moment is on relationships — our dealings with others, how we interact with our husbands, our wives, our friends, our associates, society at large. The one relationship, the most important and the one from which all the others follow, is our relationship with God Himself.

Reconciliation, repairing a severed relationship, is an old-fashioned Latin term that is impregnated with deep meaning. Today we prefer to use superficial counterparts like détente, mutual coexistence, modus vivendi. Reconciliation goes to the very heart of our nature. In the intention of the Holy Father, it is to be the theme for the coming 1975 Holy Year.

To be reconciled — the term seems awkward in an age given to psychological semantics — is to kiss and make up, not just for the moment but forever, in all sincerity and with all our heart. We vow that we will never again let anything rupture our relationship. Our whole life will be given over, as it were, to the one with whom we are reconciled. The deeper the wound that has been inflicted, the more difficult it will prove to make amends with all the strength that is in us.

IN human terms, it is comparatively easy to try to come to terms with our neighbor whom we can see. It is far more difficult to take hold of our very essence and make up completely with God, whom we cannot see. We practically have to tear our inner selves completely apart and then beg God to put us back together again.

The word we use to describe our separation from God is sin, not in the antiquated catechism formulation, but in the sense of separation, forgetting there is a God, oblivious to Him as our Creator, our Father, the One without whom life itself becomes a meaningless farce. To be reconciled with God we have to cry out with the poet:

He has smitten me to my knees.
I am defenseless utterly.
Naked, I wait thy love's uplifted stroke.
One of the most powerful passages and lessons in

Scripture is Christ's gentle reminder that we must become as little children to enter the kingdom. We all recall vividly the ancient portrayal of the Master surrounded by youngsters. We also know what a traumatic experience it is for a child to be torn from his parents, even for a brief moment. The whole world collapses into terror and meaninglessness. The child who may have done something wrong is immediately conscious that his mother and father may have lost their love for him. He is, in childish terms, on the very brink of a complete breakdown until, tears streaming abundantly from his eyes, he runs to his parents, says he is sorry and promises that he will never, never hurt them again.

PERHAPS this parallel is what God means when He tells us to be like little children. He wants us — casting aside our pride, our hangups, our sophistication, our petty apprehensions — to come to Him in all innocence so He can take us in His arms and we can then be reconciled with Him, never again to let our relationship be severed or disrupted. Sin makes us less than God's friend. For those conscious of God's presence, spiritual separation can make life unbearable and breath intolerable.

How do we reconcile ourselves with God? First we take a hard look at our life and all its circumstances. What are we aiming for? Where does the Creator fit in? "Know thyself" — the old adage of Socrates is the beginning step. Then, convinced that we are in possession of ourselves with all our spots and wrinkles, we cry out like the poor publican for help from the Lord: "Be merciful to me, O Lord, for I am a sinner." If we do but make the honest effort, God will respond and we will be at peace.

The idealism inherent in such recommendations is quite obvious, but "a man's reach should exceed his grasp." If the Holy Year of Reconciliation simply plants the seed for a new consciousness of our closeness to our Maker, life will then take on a completely new sense of exuberance, fulfillment and ecstasy.

Reconcilers are such great people

By SISTER MARY MAHAR, O.S.F.

Do you think that the resurrection of Jesus has anything to do with the slogan "Forgive and forget?"

The strictest court of justice we can ever experience is our memory. Any salvation that comes to us will involve memory-healing also. Memory is the power in us that gives us the strength to reconcile and be reconciled. It was this aspect of man that Jesus seemed to heal almost immediately in His resurrection.

Consider Peter. Surely he remembered his betrayal of only three days before. How could he face Jesus again? It was almost inconceivable that Peter simply repressed his error and forgot it in view of his Lord's resurrection. His error must have gripped his spirit like acid on flesh.

Perhaps it was remembering that he had done wrong that caused Peter's magnificent conversion. He brought his weakness and scar to the Lord for healing. He then did not persecute himself by anguishing over the past. He remembered his sin, we see that in his letters. But he knew that it was forgiven. Far from a lodestone of guilt, his denial made him humble and acceptable.

PSYCHOLOGISTS tell us that we do not forget hurt, experience that may scar us. Our spirit is like a photographic film, impressions are sealed on it. Often it is the past hurts, unhealed and festering (but repressed) in our memories, that make reconciliation impossible. For example, if we have suffered rejection or disappointment from one we love and have not faced the truth that lies in that event (thus have not brought it to resurrection) we may still be relating to that person by subtle, angry patterns of behavior.

Forgiveness is no more than a token if we have not openly faced the wound that is there. If we think that Jesus' resurrection gives us the power to block hurt by forgetfulness we may be in for trouble. It gives us the power to look at hurt, to see why people hurt us with malice or unwillingly do so. It gives us the power to forgive sin and to be reconciled. It shows us that we are capable of the very sin we condemn in others. The

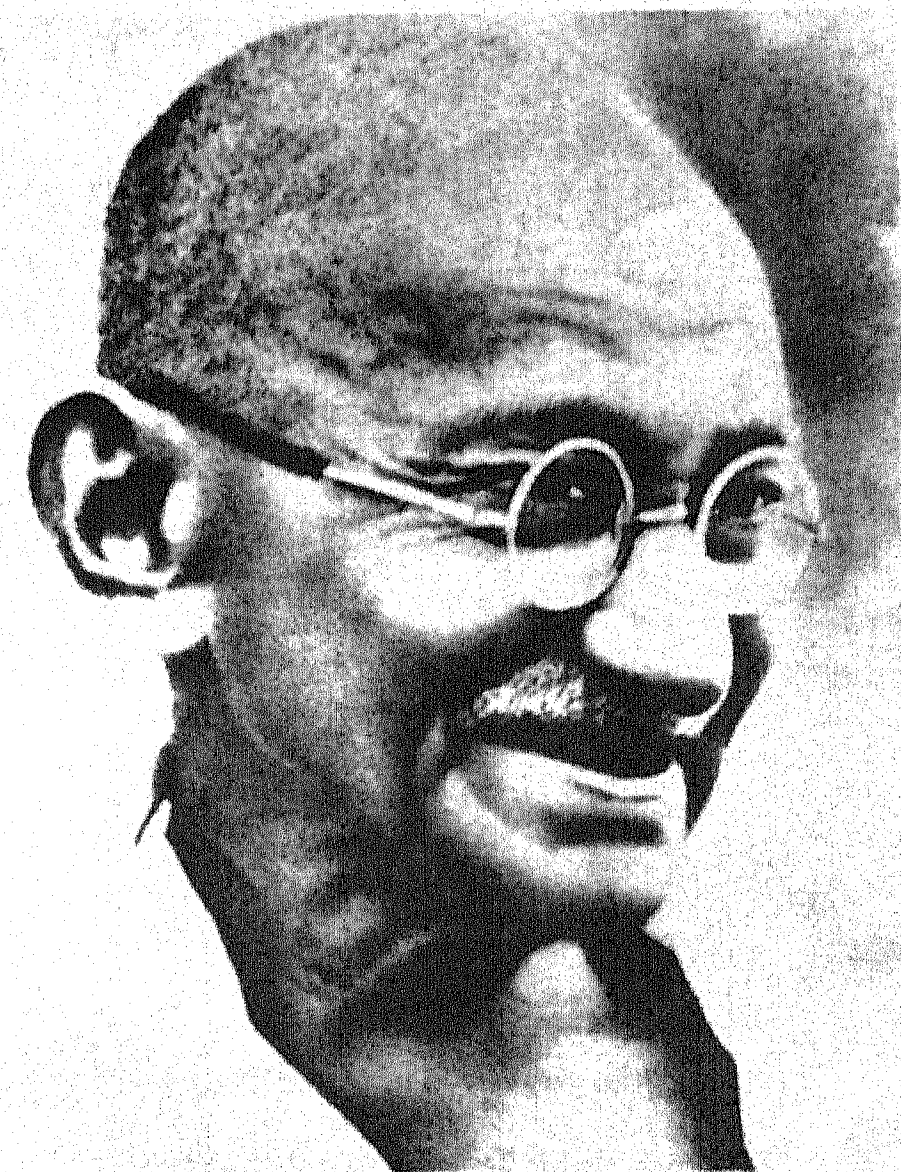
resurrection of Jesus shows us that each of us has light and darkness in himself. Human life is not a case of getting rid of all darkness; it lingers with us like a brother (Jung).

The great reconcilers of our race have been people of great understanding about themselves. For reconciliation is more than manipulation of people's motives so that everyone is happy in the end. Reconciliation means conflict, breaking open our own inner tombs in the light of the truth or the resurrection, understanding that we must be gentle with ourselves, as well as others, when we sin. Francis of Assisi and Gandhi were two such men of great peacemaking qualities, both of them suffered crises of self-acceptance. They came out of these crises healed and understanding of man's basic glory and also his capacity to do evil.

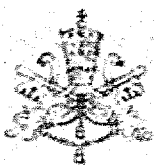
THERE is similarity between the Old Testament story of Jacob's wounding and the New Testament account of Jesus' resurrection. Jacob struggled with God as enormous persons usually do. He came off "wounded" and knew that if he remembered his wound it would be a source of healing for him.

He received a new name, "Israel," which meant one who struggled with God. He built up a people for he knew how to reconcile, having once been unable to do so in his own personal life. Jesus in his human consciousness struggled with the Father's will during His last hours. He bore the wound of all humanity in its search for justice and peace. He came off wounded unto death and received a new name, "Lord," for he was to build up mankind as a people. He kept His wounds to show us how valuable the truth is that comes through them.

Reconcilers are such great people for they genuinely gather others but never at the expense of truth. Perhaps that is why sometimes they do not seem to be peacemakers at the cultural level. They cannot exist comfortably in societies where injustice between classes goes on unexamined. Like Jesus, they want remembering, not forgetting, as the foundation of their work for peace.



"FRANCIS of Assisi and Gandhi were two such men of great peacemaking qualities; both of them suffered crises of self-acceptance. They came out of these crises healed and understanding of man's basic glory and also his capacity to do evil."



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.)

Pope emphasizes need of modern Christians for sense of fidelity

VATICAN CITY — (NC) — The Church today needs Christians with a sense of fidelity to their rebirth in Christ, begun through Baptism, Confirmation and the Eucharist, Pope Paul VI said at his weekly general audience Sept. 25.

"Indeed we have a need, a fundamental need, to know ourselves as Christians, to feel that we are Christians and to maintain ourselves as Christians. We call this rebirth of Christian consciousness, mentality and logical-fidelity," the Pope said in his first general audience here since returning from his summer residence at Castelgandolfo Sept. 18.

"The great failure of so many modern Christians is the incoherence and the lack of fidelity to graces received in Baptism, or successively in other sacraments, and to solemn and salutary duties assumed toward God, toward Christ, toward the Church in celebration of a pact, an alliance, a communion of supernatural life, which should never have been overlooked or betrayed. On the other hand, it is a great gain to have held faithfully to these duties which give sense, virtue and merit to Christian life," the Pope said.

HIS discourse began with the same question he asked in his last general audience (Sept. 18): "What does the Church need?"

The Pope's answer then was that the Church needs strong men who will be faithful to the Church's magisterium (teaching authority) and who can withstand the temptations of a morally weak era.

In his most recent audience, the Pope added: "Faith, as it is practiced in life, shows itself in two spiritual and moral ways which give substance to our piety, derived precisely from faith. And they are trust and fidelity."

The Pope also said: "We are happy to see that today after the Council, with the liturgical reforms, great attention has been restored to the preparation and understanding of the meaning and value of the sacraments of Christian initiation — Baptism, Confirmation, the Eucharist.

"In this way Christian consciousness is being revived and formed anew."

The question of fidelity, the Pope continued, is rooted in the relationship which the Christian has "toward the Church, toward his own religious faith, and still more toward Christ Himself, toward God one and true, to whose transcendent and indescribable, infinite existence Baptism has mysteriously, but vitally and in real way linked him. We must reflect on that crucial relationship which includes us in the Church and designates us as followers, even brothers of Christ, and makes us associates in a sure but unmeasurable measure in the divine nature."

Music in evangelization

VATICAN CITY — (NC) — The unique nature of sacred music as a means of evangelization was praised in a letter sent in Pope Paul's name by his Secretary of State, Cardinal Jean Villot.

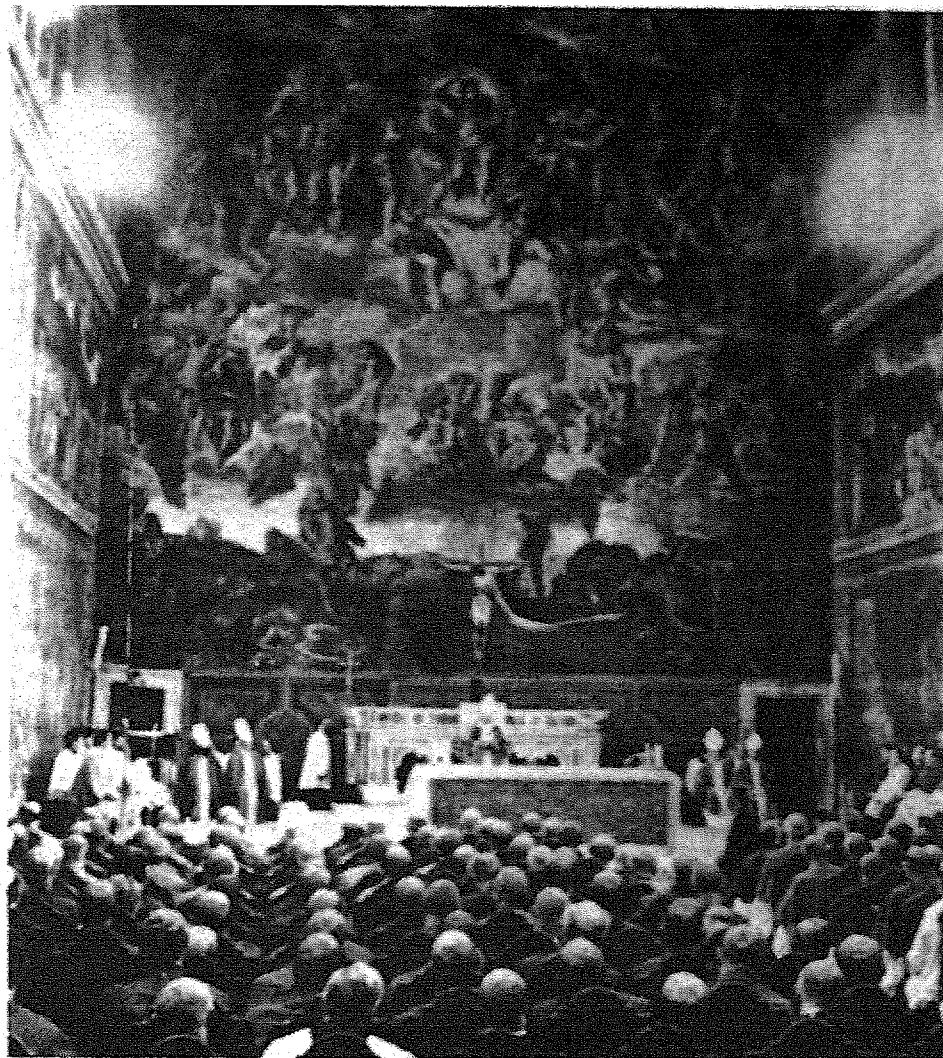
The letter, was addressed to Bishop Antonio Mistrorigo of Treviso, president of the Italian Association of Santa Cecilia, an organization dedicated to music.

Cardinal Villot recalled Pope Paul's words in 1966 that sacred music was "a very worthy instrument of humanity as well as of spirituality." The letter emphasized:

"Hence it cannot be of a kind that conflicts with the divine message, nor be of a sort or tone which would liken it to some superficial expression of escapism or of amusement, distracting the mind of the faithful from contemplation of celestial truths.

"Indeed from earliest times the Church has raised (Gregorian) chant as an integral element of liturgical action and as a means of evangelization.

"Hence, it is the wish of the Supreme Pontiff that public celebrations do not take place without some minimum of song, and that every church resounds with music, which elevates those present closer to God, satisfies their innermost aspirations and strengthens their communion in faith and in love."



MICHELANGELO'S "Last Judgment" dominates the scene in the Sistine Chapel where some 200 bishops from around the world gather for the opening Mass of the fourth Synod of Bishops. Pope Paul VI (center, background) said in a speech at the ceremony: "Lord Jesus, behold we are ready to go and preach again your Gospel to the world." Theme of the synod is evangelization.

Both Cyprus camps thank Pope

VATICAN CITY — (NC) — A special papal mission to the war-torn island of Cyprus was received by Turks and Greeks alike with "greatest warmth and appreciation," one of Pope Paul's emissaries reported.

Msgr. Joseph Harnett of the U.S. Catholic Relief Services (CRS) described the two-man mission's 10-day visit as "a very touching, human situation."

Msgr. Harnett, who is CRS regional director for Europe, North Africa, the Middle East and Southeast Asia, had been sent to Cyprus with Msgr. Francesco Fortino of the Vatican's Secretariat for Christian Unity. Their mission was to bring direct and visible proof of Pope Paul's concern for the more than 200,000 war refugees.

THE EMISSARIES visited refugee centers in churches, schools, monasteries and other buildings on both sides of the "green line" which divides Turkish-held Cyprus from the Greek part of the island.

Msgr. Harnett said he presented political leaders on both sides with "a very considerable sum" for refugees as a personal gift of the Pope.

The American expert in international relief aid, who is

headquartered in Rome, said that the warmth and appreciation shown by both sides for Pope Paul's concern for the suffering "was among the most important and touching things that came out of our visit." Most of the victims are either Greek Orthodox or Moslems.

Msgr. Harnett said the World Food Program (a joint effort of the UN and the UN Food and Agriculture Organization) has already expended \$10 million in emergency relief funds. It also has reactivated three special programs to meet further needs for assistance which will provide another \$4.6 million for schools, hospitals, and agriculture.

The European Economic Community (Common Market countries) has also sent in 2,200 tons of emergency food supplies.

Caritas Internationalis, the Church's central coordinating office for national Catholic relief organizations, has called on members to make their own contributions to aid refugees on both sides.

Father Laurenz Gyomorey, a representative of Austrian Caritas was returning to Cyprus shortly to oversee distribution of funds, food and other relief supplies from Catholic agencies.

Exhorts Dominicans

VATICAN CITY — (NC) — Pope Paul VI has called on members of the Dominican order to live a life of poverty, of community rooted in the Eucharist and in prayer, and of "study of the truth."

The Pope, speaking in Latin, stressed those points in an audience here with participants in the order's general chapter, or meeting, which met recently in Naples.

According to a Vatican press office summary, the Pope above all recommended "poverty which liberates from every chain of servitude."

He said poverty "is necessary in order to follow Christ and to be the most free and liberated traveling companions of the members of the people of God to whom you must preach the Gospel, but above all to the poor and persecuted," the press office reported.

The Pope also called on the Dominicans, to preserve community life in the Eucharist and in prayer, in meditation on the word of God, and also in assemblies of all the members of the community itself.

Urging study of the truth, the Pope repeated the teaching of St. Thomas that all things created in God's world are directed toward the announcement of the truth as their true aim.

The Pope's Dominican visitors were led by Father Vincent de Couesnongle, newly elected master general of the Dominicans.

Delegation returns

VATICAN CITY — (NC) — A delegation from the Vatican Secretariat for Non-Christians has returned to Rome from a week of meetings with Moslem and Egyptian government leaders, including Egyptian President Anwar Sadat.

The delegation, led by Cardinal Sergio Pignedoli, president of the Secretariat, discussed "the religious situation of youth in the Moslem and Christian world and the influence of religious faith on social life and on peace" with an Egyptian delegation headed by the secretary of the Council for Islamic Affairs, Vatican Radio said.

President Sadat entertained the delegation at his birthplace on the Nile delta.

In a joint communique following Vatican talks with the Council for Islamic Affairs, both groups "promised to continue contact for greater cooperation based on common faith in an omnipotent and merciful God and to consult regularly on problems of common religious interest," Vatican Radio said.

Gifts for the Pope

PHOENIX, Ariz. — (NC) — A pectoral cross and a silver chalice specially fashioned by Arizona artisans will be given Pope Paul VI by Bishop Edward A. McCarthy of Phoenix when he visits Rome in October.

The silver pectoral cross is the work of a Navajo Indian, the chain on which it hangs is by a Hopi. The chalice was fashioned by a Mexican-American and bears the symbol of a bird, the Roadrunner, and cactus plants.

Bishop McCarthy will also present the Pope with a bound volume containing the signatures of 30,000 Catholics of the diocese pledging their prayers and charitable works in support of the Pope.

Cooperation for peace

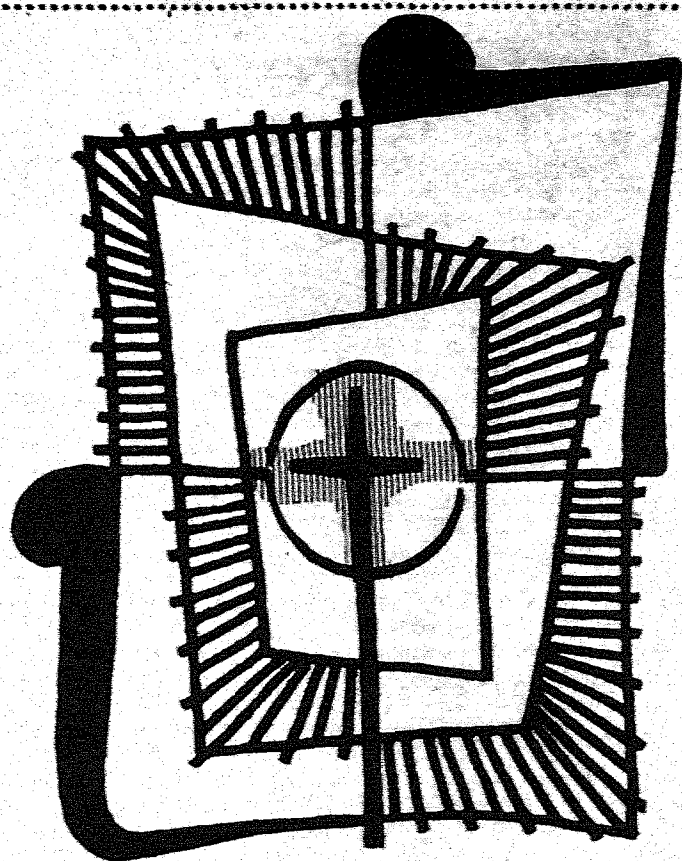
VATICAN CITY — (NC) — The Vatican seeks to work together with all countries in bringing justice, harmony and peace into human relations and in creating worthy spiritual and material living conditions for all men.

This message was given here by Pope VI when he received in private audience the new French ambassador to the Holy See, Gerard Amanrich. Pope Paul said: "In the service of the Gospel and of its needs for salvation, the Holy See is aware, as it pleased you to recall, that it contributes, too, toward bringing justice, harmony and peace into human relations."

He continued: "The Holy See is happy to meet and collaborate in this noble aim with every state wishful of assuring worthy material and spiritual living conditions for its citizens within its own level and with respect for the principles of personal and social ethics."

Ambassador Amanrich had alluded to words spoken by the Pope in 1951 when he was papal Substitute Secretary of State as a best-ever definition of the Vatican diplomatic efforts. This definition was:

The art of founding human, reasonable, juridical relations between peoples, not by means of force or through an inexorable conflict of interests but by means of a loyal and deliberated settlement."



You and Your Faith

From Sunday's Gospel

The apostles said to the Lord, "Increase our faith," and He answered, "If you had faith the size of a mustard seed, you could say to this sycamore, 'Be uprooted and transplanted into the sea,' and it would obey you."

Luke 17:5-6

Feeling of guilt a blessed pain

By FATHER JOHN T. CATOIR

I have been writing about "renewal" recently in the hope that the Holy Spirit may enable me to kindle in your

spirit a small flame of desire; a desire for new confidence in yourself; a desire for a new level of love, peace, a simplicity of life.

We are not unlike the rich young man in the Gospel who followed Christ, desiring more and more of His wisdom. Remember his asking, "What must I do to be saved?" And Christ answered, "Keep the Commandments." "But I have done this since childhood," he said. And Christ said, "If you would be perfect, sell all you have and give the money to the poor, and come follow me." The young man is never mentioned again. Did he find Christ's wisdom too much to bear? Did he feel guilty later for failing to accept Christ's answer to his hunger? Do we ask less of ourselves than we should?

WE HAVE the power to lift up our hearts, you know. Just above the sea of worry and confusion there is a calm layer of fresh air to which we can rise at will. It is going up for air; call it what you will: going consciously to the Lord, being in the Lord, praying.

In this action we struggle to free ourselves from the tenacious demands of life and, in the process, give over to the Spirit our present state of mind. For instance, if we are angry with someone, we do not take the anger with us; we give it to the Lord and pray for the person who angers us. If we are depressed, we do not take it with us; it is given over as we receive an inflow of peace and joy from our Savior.

Whatever mood we may be in, whatever temptation we may feel, we do not wallow in it. We give ourselves over to the Lord, and praise God for His marvelous works.

We must also recognize that we are capable of sin, great sin, and this is a reality which points up our precarious, fragile, spiritual existence. If there is a sadness and sorrow over past sins, we must face up to it for what it is. Guilt feelings can serve us well if we examine them and discern whether they are authentic.

RENEWAL often implies a fundamental breakthrough. "Repent your sins," says the Lord. In this connection, feelings of guilt are most helpful and not at all to be despised. Today, the powers of darkness are at work in the world to an alarming degree. We must be on guard. Sin has lost much of its horror. Many people no longer fear evil; they hardly even recognize it. To them, what is bad is good; what is good is bad.

How can we keep our balance in such a world, without help from that inner voice which sometimes brings us the pain and sorrow of guilt? We must pray never to lose our knowledge and fear of evil; and even pray to keep a keen sense of guilt feelings if we do wrong in any way. False feelings of guilt we reject; scrupulosity we condemn, so we always pray for grace, light, peace and joy.

Church-State problems

ROME — (NC) — High-ranking representatives of the Vatican and of Czechoslovakia's communist regime agreed at a five-day meeting here on a basic agenda for conferences on Church-state problems in Czechoslovakia.

A note issued by the Vatican after the Sept. 16-20 conference at the office of the papal nuncio to the Italian government said:

"In the course of the talks they set as their object deep discussion of some of the fundamental questions regarding Church-State relations in Czechoslovakia.

"The two delegations confirmed the desire of the respective parties to reach a fitting solution to the problems. To this end they will meet again at a date to be settled by common accord."

Archbishop Agostino Casaroli, secretary of the Council for the Public Affairs of the Church, led the Vatican delegation. The Czechoslovak delegation was headed by Dr. Karl Hruza, chief of the Bureau for Ecclesiastical Affairs in Prague.

A Vatican press spokesman indicated that the next round of talks would take place in Prague, following the custom of alternating such discussions between Rome and Czechoslovakia.

Although Archbishop Casaroli ordained four new bishops in Czechoslovakia in March of last year, one of the major remaining problems between the Holy See and the Czechoslovak government is the nomination of a further seven residential bishops to dioceses lacking ordinaries.

Other problems concern Catholic education, the freedom of bishops to transfer priests, freedom of action for religious orders of men and women, and Church properties.

Prayer Of The Faithful

27th Sunday of the Year
Oct. 6, 1974

CELEBRANT: God, our Father, desires our happiness and calls us to genuine faith in Him and His divine Son. Let us pray with all our hearts.

COMMENTATOR: The response today is: Christ, hear us.

COMMENTATOR: For all who have dedicated themselves to God, that He will strengthen them in being faithful to their promise, let us pray:

PEOPLE: Christ, hear us.

COMMENTATOR: For all travelers by land, sea or air; for prisoners; for those unjustly deprived of freedom, let us pray:

PEOPLE: Christ, hear us.

COMMENTATOR: For wisdom among the leaders of nations, that the problems of inflation may no longer endanger economic stability and cause grave suffering, let us pray:

PEOPLE: Christ, hear us.

COMMENTATOR: For all of us, that we may use wisely the good things God has given us, let us pray:

PEOPLE: Christ, hear us.

COMMENTATOR: For the victims of the hurricane in Honduras, that they may receive from compassionate people sufficient aid in their critical problems, let us pray:

PEOPLE: Christ, hear us.

CELEBRANT: Father, hear our prayers this day. Bless those whom we did not mention. Make up what is lacking in our faith. We ask this through Christ, our Lord.

PEOPLE: Amen.



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Pope 'very, very kind' to Chavez at audience

VATICAN CITY — (NC) — Cesar Chavez, the often-embattled head of the United Farm Workers of America (UFWA), faced and won a race against time and airline schedules to visit privately with Pope Paul VI.

Chavez, in Europe to gain support for his boycott against importation of grapes and lettuce from areas which have defied his efforts to unionize farm workers, was in Stockholm when he learned that he was expected at the Vatican at noon the next day for his audience with the Pope.

An air jump from Stockholm to London and a fortuitous Nigerian Airlines flight from London to Rome brought the Chavez family to Rome in the early hours of the audience day.

"We were very, very excited," Chavez told NC News Service after the excitement died down.

"The Pope was very, very kind. He not only talked privately with us but he read a full message in English which had been prepared especially for our visit. He thanked us for the work we are doing for social justice for farm workers and he spoke warmly of his appreciation of the Mexican-American community."

The U.S. National Conference of Catholic Bishops last fall voted to support Chavez's union boycott.

Chavez, while in Rome, also addressed seminarians

studying at the North American College and was given a reception by the Vatican's Justice and Peace Commission. He spoke of the problems facing farm workers and his union efforts in the grape, lettuce and apple field.

During the audience itself, which lasted about 15 minutes, the Chavez party displayed their union banner, a black Aztec eagle on a red background. The Pope posed for photographs with the group.

"It was a nice, informal meeting," Msgr. George Higgins, who was with Chavez, said.

"We had no idea the Pope planned to read a special message in English to us and thought he would greet us and give us his blessing. Instead, he was very warm and stopped us from leaving the audience room until he could read his greetings. It was a very special moment."

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- Serra Club of Miami**
Meets first and third Tuesday of each month
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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.
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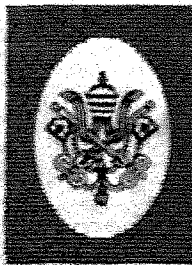
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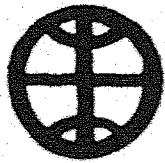
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'Miracle in the earthquake' — an Easter-like rebirth



FATHER LEO



word & world

By FATHER LEO P. BRADY, C.P.

The earthquake in Los Angeles last year destroyed the V.A. Hospital, killing many of the patients. Two and a half days later, Frank Carbonara, the hospital chef, was found in the ruins alive and well. His story was told in newspapers all over the country under the headline: "Miracle In The Earthquake." "I thought I was dead!" he told the reporters. "I heard the noise, then there was darkness and silence. I said a prayer that God would forgive my sins. Then I noticed — I was breathing!"

FOR THE next 60 hours Frank Carbonara relieved his

human experience in vivid detail. His memories took him back to Bari in Italy where he was born and raised. There he met Rosa, now his wife of 38 years. There his children were born and baptized. He remembered how the family emigrated to San Francisco, and set up a successful bakery business.

"I thought of the sky and the trees," he said, "and of how good bread smells, fresh out of the oven. I still thought I was going to die, but I didn't want that. I wanted to live! Life — that's what it's all about! Then I heard digging, voices. You don't pay much attention to voices ordinarily, but they sounded so beautiful. Then the light — the light! They found me! Who knows why or how?"

Who knows why or how? This is the human question provoked by the absolute uncertainty of all human knowledge. Who knows why or how? This is the human question that gnaws at the very vitals of our human consciousness — it anguishes our very flesh. Is there no escape from the uncertainty, the insecurity, the emptiness of all definitive human knowledge? Is there no ultimate meaning to human life? Is death, after all, the end of everything?

IT WAS the need to know the answer to these human questions that compelled the Pharisees to say to Jesus: "Master, we want to see a sign from you!" He replied: "No

sign will be given to you except the sign of Jonah the prophet. For as John was in the belly of the sea-monster of three days and three nights, so the Son of Man will be in the heart of the earth for three days and three nights."

The "Miracle in the Earthquake" on Easter Sunday at the break of dawn is God's sign. It is the revelation of the Father's plan to share his eternal life with the human family. In the words of Vatican II: "Jesus perfected revelation by fulfilling it through his whole work of making Himself present and manifesting Himself; through His words and deeds and signs and wonders, but especially through his death and glorious resurrection from the dead and final sending of the Spirit of Truth. Moreover, He confirmed with divine testimony what revelation proclaimed, that God is with us to free us from the darkness of sin and death, and to raise us up to life eternal!"

THIS IS the Good News. This is the Gospel of Jesus Christ. This is God's sign — The Paschal Mystery! It is simply this: Jesus who died on Calvary's Cross in loving obedience to the will of his Father; Jesus, the Man, who was buried in the heart of this planet Earth for three days and three nights; this Jesus is risen from the dead!

Jesus is the Risen Lord, the God of Heaven and of Earth. It is his presence and his power in our lives that frees us from the darkness of sin and death. It is his gift of the Holy Spirit who enables us to live our lives in a truly human way, worthy of God. It is the Spirit who helps us to live for God and for our fellow man, which is the keeping of the two great commandments of the Law: The love of God and love of neighbor. The Spirit of our Risen Lord is his pledge to us that one day we will share in the "Miracle of the Earthquake." Father Leo Patrick is Superior of the Passionist Community at Houston.

passionist media

The Bottom Line

Hello, meet new 'Voice' columnist



ANTOINETTE BOSCO

This week, the Voice begins printing a new column, "The Bottom Line," by Antoinette Bosco, whose columns have periodically appeared in the Know Your Faith section during the summer.

Mrs. Bosco, a feature writer for 10 years with the Long Island Catholic, has been writing articles for national Catholic magazines for 21 years. She is an Associate for Community Affairs at the Health Science Center of the State University of New York in Stony Brook. She and her children are actively involved in the Christian Family Movement.

By ANTOINETTE BOSCO

My young son and his wife move 2,000 miles away; my daughter-in-law's 16-year-old brother is killed in an auto accident; the squirrels are chewing away the beams in our attic; NC News Service invites me to write a column — sadness; pain, exasperation; excitement.

WHATEVER happens to us makes a difference. Everyone experiences the gamut of emotions a thousand times over in a lifetime. And each new happening leaves its indelible mark. We have to share with one another and each of us have a different way of expressing what we feel — I express myself best on paper.

Twenty-one years ago, I asked myself: Why do you feel compelled to write? Many times it's painful. And it's a difficult profession. I don't have earthshaking things to say — no startling new ideas or profound thoughts.

Finally, I realized that this is how I have to make that important ultimate connection: a meeting of minds between myself and someone who reads to listen. Yet, if what I write speaks to someone on that level of empathy, then I'm not teacher, preacher, model, or idol. I'm you and me, and we're at the bottom line — out of isolation and into communication.

LIKE YOU, my interests lie in family, justice, community, education — and sometimes an amusing thing or two to lighten an hour, a day.

Meeting you will be stimulating, revealing, warm — and sometimes exasperating. But we'll communicate.

Over the years, I've been privileged to have made so many friends. It's hard to describe how humble and proud I've felt when someone from far away writes just to say: "That story you wrote lifted me out of the blues." Or, "Hey, I read your article and got a new slant!" Or, "You made me laugh today."

OCCASIONALLY, response is dramatic. A few years ago I was standing in line to register for a course at the State University of New York at Stony Brook. The attractive woman standing next to me began a conversation. She had three pretty, blonde tots with her. We talked about how we make a living, and suddenly she said, "You're Antoinette Bosco? I have three children because of you!"

Since she was smiling, I didn't immediately panic. It turned out that a story I had written on the need for foster parents at Little Flower Children's Services had spurred her and her husband to apply — now they were the happy foster parents of three little sisters.

It's times like these that keep me writing . . . SO, HELLO! As the weeks go by and we get to know one another better, do write to me . . . See you next week!

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2

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THE VOICE — phone 754-2651

Mercy Hospital ball Slated for Nov. 22

"The Wonderful World of Mercy" will be the theme of the annual Mercy Hospital Ball, which will be a highlight of the winter season on Friday, Nov. 22 at the Doral Country Club.

Dr. and Mrs. Thomas Zaydon and Dr. and Mrs. Jose Carballo serve as chairmen of arrangements for the 1974 benefit. Music for dancing will be provided by Jerry Marshall and his orchestra.

More than 60 physicians and interested Miamians are serving on 11 committees for the ball, which provides funds for indigent patients admitted to the general hospital staffed by the Sisters of St. Joseph of St. Augustine.

Additional information may be obtained by calling the hospital Development Dept. at 854-4400.

Safe Halloween urged for young 'off street'

Time was when the term "safe and sane" was synonymous with the celebration of Independence Day but today the phrase is also being applied to the observance of Halloween, the eve of All Saints Day.

Since "trick-or-treating" has become increasingly dangerous and annoying but remains a festive occasion to which all children look forward, members of the North Dade Deanery of the Miami Archdiocesan Council of Catholic Women are advocating parties which will keep youngsters happy and yet off the streets.

"WITH a little effort and

planning, and plenty of patience and tolerance for a mess, you can entertain the children in the parish hall or auditorium," deanery members emphasize. They point out that the list of items needed include small prizes, some carnival-type games, maybe a "spook house," etc.

Members also point out that the time is an excellent one to promote the working together of different groups such as older children and teenagers handling games for little ones, as well as for cooperation with other church groups in the area. Costumes for the festivities are regarded as a must.

"The children enjoy it, neighbors are grateful and the parents, relieved of worry about their 'little ones,' are usually happy to donate refreshments," women who have sponsored this type of festivity said.

For additional suggestions those interested should contact Mrs. Janis Spinney, St. Rose of Lima Mothers Club, at 751-3707.

Cemeterians to convene

Representatives from some 1,800 Catholic cemeteries in the nation including the Archdiocese of Miami will participate in the 25th anniversary convention of the National Catholic Cemetery Conference beginning Monday, Oct. 7 in Chicago.

Luis Cubillas, sexton at Our Lady Queen of Heaven Cemetery, Fort Lauderdale, will participate with more than 300 delegates from the U.S. and Canada during the five-day sessions.

Speakers will include Gus L. Economos, director, DePaul University's Graduate School of Business; Father John Powell, S.J., associate professor of Theology, Loyola University, Chicago; and Robert S. Fiffer, senior partner of the law firm of Fiffer and D'Angelo, Chicago.

Blood Bank drive slated

WEST PALM BEACH — A campaign to replenish the Cardinal Newman High School Blood Bank will be conducted Thursday, Oct. 10 at the school, 512 Spencer Dr.

The school account is kept at the Palm Beach County Blood Bank and is available when needed to students, employees, and parents of students.

Donations of blood will be accepted between 8:30 a.m. and 2:30 p.m.

Mothers form service unit

FORT LAUDERDALE — A new service organization called the "Marygold Mothers" has been organized in St. Clement parish.

Comprised of students' mothers who serve in the lunch room and as home room mothers, members were welcomed during a special ceremony conducted by Father David Punch following a recent Mass.

Seminary lauded for bilingualism

Ten bishops and seven seminary rectors discussed promotion of Spanish vocations at a recent meeting in Los Angeles, and agreed that the bilingual, bicultural curriculum established by St. Vincent de Paul Major Seminary, Boynton Beach, could serve as a model for other programs.

The consensus was that the program at the Archdiocesan seminary "could serve as a model to other seminaries serving dioceses, provinces or regions containing significant numbers of Spanish-speaking persons," Auxiliary Bishop Rene H. Gracida, who attended the conference, said.

ALSO attending the session from the Archdiocese of Miami was Father Urban Voll, O.P., rector of St. Vincent de Paul Seminary.

The meeting, organized by the National Conference of Catholic Bishops (NCCB) with the cooperation of the United States Catholic Conference (USCC) Committee for the Spanish-speaking and the USCC Committee for Seminaries and Priesthood Training, discussed the promotion of Spanish vocations and the bilingual training of future priests to serve the Spanish population, which represents 25 per cent of the total U.S. Catholic population.

CARDINAL Timothy Manning of Los Angeles, stressing that the Church is seeking all means to promote Spanish vocations, explained that there are several Spanish-speaking cultures, which complicates the promotion of vocations and diversifies the pastoral programs. The Puer-



NEW OFFICERS of Marian Center Auxiliary, shown with new principal, Sister Paola, were recently hostesses during a champagne coffee. Left to right are Mrs. Jacques Junger, first vice president; Mrs. W. J. Fowler, corresponding

secretary; Mrs. Fred W. Maxwell, treasurer; Mrs. John McCoy, coffee chairman; Mrs. Stefan Zachar, second vice president; Mrs. George Drury, recording secretary; and Mrs. James W. Murphy, president.

Landmark decision in war on smut due

A pornography case involving the State of Florida and United Theaters of Florida, Inc., may have a part in a landmark decision by the United States Supreme Court when it meets in its fall session, Special Assistant State Attorney Leonard Rivkind said last week.

The case, on appeal by the defendants after unfavorable decisions in trial and appellate courts, may help determine whether or not the so-called "nuisance theory" applies in pornography cases.

Acceptance of the "nuisance theory" would allow the state to enjoin theaters from showing obscene films without having to prosecute on a film-by-film basis, Rivkind said.

"The decision will define whether we have to go picture by picture, or whether it will allow prosecutors lati-

tude in cases where we can prove that the seller or exhibitor has constantly been in violation of obscenity laws," he explained.

The optimism about the case stems from the fact that the clerk of the Supreme Court has notified Rivkind that the court wants the State of Florida to respond to the brief filed by United Theaters of Florida, Inc., which operates an adult theater at 7829 NE 2 Ave.

THIS means that the court has expressed interest in hearing the case, which it is not obliged to do. In the category of appeal under which this case falls, the Supreme Court can refuse to hear the case, and the decision of the lower court stands.

A decision by the high court upholding the decision of the appeals court would set a precedent in allowing pro-

secutors to close a theater "because it constantly violates obscenity laws," Rivkind said.

SIMILAR cases involving the "nuisance theory" in Ohio and Pennsylvania are set to be heard by the Supreme Court in its fall term. Rivkind said he believes the Florida case will either be heard at the same time as the other two, or it will be decided upon the basis of the decision made concerning the other cases.

In other pornography crackdown developments, Rivkind said that Harry Rheems, star of "Deep Throat," "The Devil in Miss Jones," and many more X-rated films; and another male actor in X-rated films, have been brought to Dade County on felony charges of engaging in obscene performances in Florida.

The arrests came recent-

ly when Rivkind and Assistant State Attorney Harold Ungerleider went to a Morality in Media seminar in New York. They took warrants for the arrest of the two actors with them in the hopes that they might find them.

The actors were served with the warrants and waived extradition, agreeing to return to Dade County. Ungerleider returned to Miami the next day, missing the seminar so that he could bring the actors back while they were still agreeable to waiving extradition, Rivkind said.

Business briefs

Theodore R. Matz, Jr. has been named assistant vice president for consumer loans, and Mrs. Nell B. Smith as assistant trust officer at the Boulevard National Bank

The 1974 Broward Home and Flower Show opens at noon, Oct. 10 and continues through Oct. 13 at the Hollywood Mall, 3325 Hollywood Blvd., Hollywood.

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to Rican, the Cuban, the Mexican-American from Texas, the Mexican-American from California, the Spaniard and the South American conglomerate must all be considered, he said.

"This meeting of bishops and seminary rectors from different parts of the country bring to the Spanish-speaking Church the hope of the formation of a bilingual, bicultural clergy, able to face positively the needs of our people," Archbishop Robert F. Sanchez, from Santa Fe, said.

"THIS hope is at the same time a challenge and an invitation to our Spanish-speak-

ing families to encourage their children to go into the service of God and mankind," he said.

Attending the meeting were Cardinal Manning; Archbishop Joseph T. McGucken of San Francisco; Archbishop Francis Furey of San Antonio, Archbishop Ignatius Strecker of Kansas City; Bishop James Rausch, General Secretary of the USCC; and the five bishops of Spanish origin: Bishop Gracida; Archbishop Sanchez; Auxiliary Bishop Patrick Flores of San Antonio; Auxiliary Bishop Juan Arzube of Los Angeles; and Auxiliary Bishop Gil-

berto Chavez of San Diego.

A SECOND meeting has been set for the beginning of the year at St. Vincent de Paul Seminary, where the first bilingual, bicultural curriculum was established.

Seminarians at St. Vincent de Paul include Cubans, Puerto Ricans and other Central Americans. Native American seminarians are trained in the Spanish language and the varied Spanish cultural and sociological backgrounds, not only in the United States, but in Latin America and Spain.

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Here are school pigskin schedules

Football is flying in South Florida as players sweat and strain under the late afternoon sun at practice sessions urged on by vocal coaching staff.

Most high schools in the Archdiocese already have two games under their belts with a lot more action planned before the end of November.

Here are the remaining football schedules for the Archdiocesan high schools.

ARCHBISHOP CURLEY

Oct. 3	Chaminade	Hialeah Stadium	8 p.m.
Oct. 11	Key West	Away	8 p.m.
Oct. 18	Cardinal Gibbons	Away	3 p.m.
Oct. 24	St. Thomas Aquinas	Away	8 p.m.
Nov. 1	Martin County	Away	8 p.m.
Nov. 8	Hialeah	Hialeah Stadium	8 p.m.
Nov. 15	Pahokee	Away	8 p.m.
Nov. 23	Monsignor Pace	Hialeah	8 p.m.

BELEN JESUIT

Oct. 4	St. Andrew's	Away	3:30 p.m.
Oct. 11	Loyola	Away	8 p.m.
Oct. 18	Ransom	Home	8 p.m.
Oct. 25	Hollywood Christian	Away	8 p.m.
Nov. 2	Immaculata LaSalle	Away	8 p.m.
Nov. 8	Dade Christian	Home	8 p.m.
Nov. 15	Pine Crest	Home	8 p.m.
Nov. 22	Palmer Prep	Home	8 p.m.

CARDINAL GIBBONS

Oct. 4	Deerfield	Away	8 p.m.
Oct. 11	Piper	Away	8 p.m.
Oct. 18	Archbishop Curley	Home	3 p.m.
Oct. 26	Monsignor Pace	Away	3 p.m.
Nov. 1	Boyd Anderson	Home	3 p.m.
Nov. 8	Twin Lakes	Away	8 p.m.
Nov. 14	Chaminade	Away	8 p.m.
Nov. 23	Dillard	Away	8 p.m.

CARDINAL NEWMAN

Oct. 4	Glades Central	Away	8 p.m.
Oct. 11	Pahokee	Away	8 p.m.
Oct. 18	Chaminade	Home	8 p.m.
Oct. 25	North Shore	Home	8 p.m.
Nov. 2	Monsignor Pace	Away	8 p.m.
Nov. 15	Suncoast	Away	8 p.m.
Nov. 22	Palm Beach Gardens	Away	8 p.m.
Nov. 27	Atlantic	Away	8 p.m.

CHAMINADE

Oct. 10	Nova	Home	8 p.m.
Oct. 18	Cardinal Newman	Away	8 p.m.
Nov. 1	South Broward	Away	8 p.m.
Nov. 8	Cooper City	Home	8 p.m.
Nov. 14	Cardinal Gibbons	Home	8 p.m.
Nov. 22	St. Thomas Aquinas	Away	8 p.m.
Nov. 28	Monsignor Pace	Away	10:30 a.m.

CHRISTOPHER COLUMBUS

Oct. 4	Coral Park	Tamiami Stadium	8 p.m.
Oct. 11	Coral City	Tamiami Stadium	8 p.m.
Oct. 18	Key West	Away	8 p.m.
Oct. 25	Coral Gables	Orange Bowl	8 p.m.
Oct. 31	Palmetto	Tamiami Stadium	8 p.m.
Nov. 8	Southwest	Tamiami Stadium	8 p.m.
Nov. 16	South Miami	Tamiami Stadium	8 p.m.
Nov. 23	Miami Beach	Tamiami Stadium	8 p.m.

IMMACULATA LASALLE

Oct. 5	Florida Christian	Tamiami Stadium	8 p.m.
Oct. 12	Coral Shores	Hialeah Stadium	8 p.m.
Oct. 18	Mary Immaculate	Away	8 p.m.
Oct. 25	Pine Crest	Away	3:45 p.m.
Nov. 2	Belen Jesuit	Hialeah Stadium	8 p.m.
Nov. 9	Ransom	Tamiami Stadium	8 p.m.
Nov. 16	Westminster Christian	Away	4 p.m.
Nov. 26	Dade Christian	Miami Dade-North	8 p.m.

MARY IMMACULATE

Oct. 18	Immaculata LaSalle	Home	8 p.m.
Oct. 25	St. Thomas Aquinas	Home	8 p.m.
Nov. 1	Palmer Prep	Home	8 p.m.
Nov. 8	Rico School	Home	8 p.m.
Nov. 15	Mueller Christian	Home	8 p.m.
Nov. 21	Miami Christian	Away	4 p.m.
Nov. 28	Marathon	Away	10:30 a.m.

MONSIGNOR PACE

Oct. 4	Ransom	Home	3 p.m.
Oct. 12	Dillard	Away	11 a.m.
Oct. 26	Cardinal Gibbons	Home	3 p.m.
Nov. 2	Cardinal Newman	Home	3 p.m.
Nov. 8	Key West	Away	8 p.m.
Nov. 15	Jupiter	Away	8 p.m.
Nov. 23	Archbishop Curley	Hialeah Stadium	8 p.m.
Nov. 28	Chaminade	Home	10:30 a.m.

ST. THOMAS AQUINAS

Oct. 4	Okeechobee	Away	8 p.m.
Oct. 11	John Carroll	Home	8 p.m.
Oct. 24	Archbishop Curley	Home	8 p.m.
Nov. 1	Mary Immaculate	Away	8 p.m.
Nov. 8	Coral Shores	Away	8 p.m.
Nov. 15	Boca Raton	Away	8 p.m.
Nov. 22	Chaminade	Home	8 p.m.

Ever eat a zoo? These people did!

By JOAN BARTLETT
 • CYO's are pitching in to help with the Honduras relief effort, as the young people always do in a time of trouble. All CYO groups are urged to organize canned goods drives

Scott Park at 1:30 p.m. Sunday. Meanwhile, a high-scoring battle is expected between Epiphany and St. Timothy, both with 2-0 records, at St. Timothy's field at 12:30 p.m.
 • In volleyball, Our Lady

schools, is ranked ninth in the AAA poll. This week's top game pits Chaminade against Curley tonight (Friday).

• Archdiocesan CYO president Pam Campbell has announced that there will be a CYO President's Conference Monday night, Oct. 14, at 7 p.m. at St. Bartholomew Church, Miramar. All parishes are expected to be represented. Topics of discussion will include cluster formation and upcoming Archdiocesan projects. Parishes participating will receive points in the Participation contest; failure by a parish representative to appear will result in a loss of points.

• There are still openings for the Insight program for 9th and 10th graders which is being held this weekend at St. Joseph School on Miami Beach. For details, call Dave Lavan, 988-2292.

• Two more seniors at

YOUR CORNER

in their parishes if they haven't been started yet — or to help out in drives already underway. Help is also needed in loading boxes onto trucks to be shipped to Honduras. The warehouse where this is being done is in Hialeah. Anyone interested in donating his or her time for the relief effort should call the Youth Activities Office.

• Well, we've seen the opening of the football season and the volleyball season — and now the newest CYO sport, "zoo eating," has gotten underway.

Zoo eating? St. Timothy CYO went against St. Louis CYO Sunday night in a competition to see who could first devour a "zoo," a monstrous ice cream dish served by an ice cream shop in Westland Mall. There were eight person teams each of boys and of girls, and a mixed team. With many participants shunning utensils as being too slow, the teams proceeded to devour the mountains of ice cream and toppings.

When the whipped cream had cleared, St. Louis had won the boys' match, St. Timothy had won the girls' match, and the mixed teams ended in a tie.

They won't admit it, but how much do you want to bet that immediately following the match, the same teams had a Pepto-Bismol race?

• Speaking of sports . . . a couple of key games highlight CYO football and volleyball action this weekend. Undeclared Nativity takes on defending champ St. James at

Queen of Peace takes on St. Vincent Ferrer in Boynton Beach. Both teams are undefeated.

• Just a reminder that rosters are in the mail for the CYO Mailographic Bowling League. In this setup, CYO members bowl at their home alley and mail the scores into the Youth Activities Office to compete against other parish teams. Call the Youth Activities office for more details.

• Two Archdiocesan high schools have been ranked in the Top Ten in their respective classes in the statewide football ratings for the week. St. Thomas Aquinas High School, unscored upon in two games, is currently ranked in the class AA division, and Chaminade, who scored a pair of victories over larger

Chaminade High School have been honored by the National Merit people. Paul Bernis and Kevin Horosco have received Letters of Commendation for ranking in the top two percent of students throughout the country.

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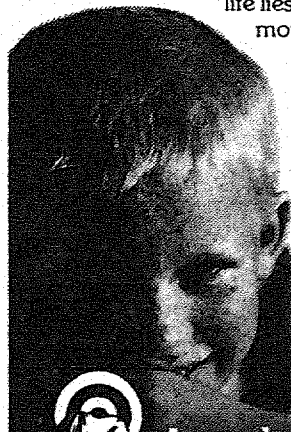


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Carrollton School — an historic site

Little children, obviously not awed by the majesty surrounding them, play "Ring Around the Rosie" on the Moorish tiles surrounding an elegant fountain; they sit in reading groups before an ornately carved fireplace. Older girls swim laps in one of the largest pools in Dade County, not entirely oblivious of the shadows cast by the graceful, arched columns of "El Jardin."

The stately mansion, which houses Carrollton School for Girls, a private Catholic school owned and operated by the Society of the Sacred Heart, has been named to the National Register of Historic Places, cited for its architecture.

Just two months ago, Gesu Church was named to the Register for its historical significance.

The Spanish-style mansion, "El Jardin," built in 1919 by John Bindley, was purchased by the Society of the Sacred Heart in 1961 when the Sisters were forced to close down their school in Havana.

OTHER owners have held the mansion between the time of its construction by Bindley and its purchase by the Sisters. One was Albert J. Richey, a Pittsburgh and Miami real estate magnate, who lost the house in the 1929 stock market crash.

In 1929 it was purchased by Henry L. Dougherty, founder of Cities Service, now Citgo. For many years it was used as a resort for executives of the company. The Society of the Sacred Heart purchased the property from him.

The main house, with its heavy, ornate iron doors, is used by the elementary school division for its classes. Living rooms, dining rooms and sun porches, complete with original carved columns and inlaid tile, serve as a backdrop for a progressive non-graded elementary school. The upstairs serves as a residence for 14 Sisters.

WHAT was originally a six-car garage is now a modern science lab. The outside is virtually the same as it was at the time of its construction, and from the modern inside one can still see the garage doors which form one wall of the lab.

A gatehouse dating from the original construction now



ONE OF the largest pools in Dade County mirrors the reflection of "El Jardin," the old estate which

houses Carrollton School. The estate has been placed in the National Register of Historic Places.

serves as a campus center for the 350 students who attend the school.

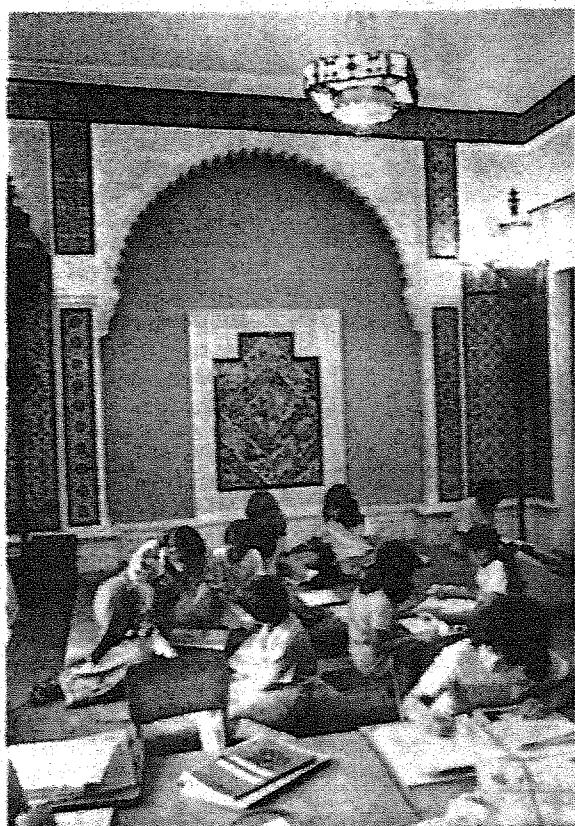
The only new construction on the site is a high school building which, although modern, was designed to blend with the older buildings.

The significance of the placing of the estate in the National Register of Historic Places is that it enjoys protection from federal undertakings which might threaten the site; it becomes eligible for federal and state assistance for restoration; and it is identified as a historical resource to the community, for which the citizens can take pride.

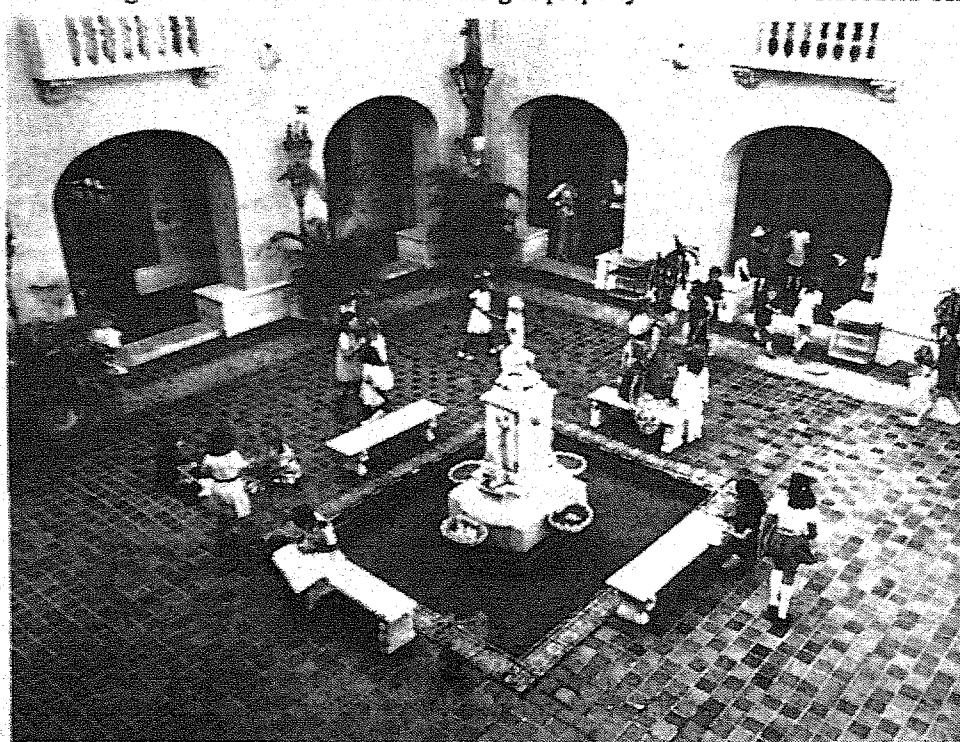
THE Register is the national cultural listing of property

considered worthy of preservation for architectural, historical or archaeological reasons. Local groups nominate sites to the state archives department, after which the nomination forms are sent to the state review committee for the National Register. If the nomination is approved up to this level, it is sent to Washington where a national review board either rejects it or accepts it and places it in the register.

Some of the other sites in Miami besides Carrollton School and Gesu Church which are listed in the register are the Douglas Entrance to Coral Gables; the Biltmore Hotel; and the pagoda at Ransom School, a private boys' school next door to Carrollton School.



A CASUAL but studious atmosphere prevails in the ungraded elementary school division, which uses elegant rooms such as the original solarium for classes. The light fixtures, inlaid tile and carved arches display the beauty of the house, built in 1919.



THE ATRIUM of the main house provides a play and work area for Carrollton students; while the second-floor rooms which ring the large open area serve as residence for the Sisters who teach at the school.

Catholic youth workers to meet

HOLLYWOOD — Adults from all over the United States who work with Catholic youth will come together Oct. 21-24 for the 15th National Conference on Catholic Youth Ministry at the Diplomat Hotel.

Msgr. Thomas J. Leonard, Director of the Division of Youth Activities of the United States Catholic Conference; Robert Beusse, of the Department of Communications of the USCC; and Gwen Harper, Director of the Program Development for the Camp Fire Girls; are among the speakers planning to address the conference, entitled: "Youth Ministry — Presenting the Fullness of the Gospel."

The conference, which will focus on the unique aspects of youth ministry as facilitated by the Diocesan Youth Director, will be subdivided into groups of camping personnel, athletic personnel, parish personnel and youth directors for many of the workshops.

Two problem-solving

clinics will be held to serve as a forum for ideas and program exchanges between dioceses.

Sessions will include workshops and panel discussions on such topics as "The

Need for Effective Diocesan and Parish Communication," "Multi-media in Parish Programming," "Developing the Parish Youth Group," and "Moral Decision Making in the Adolescent."

Boy Scout retreat

The annual retreat for Boy Scouts is set for Oct. 11-13 at St. Vincent De Paul Major Seminary, Boynton Beach. All reservations must be submitted to the Youth Activities Office by today (Friday).

For more information about the retreat, call the Archdiocese Youth Activities Office, 757-6241 in Dade; 525-5157 in Broward; and 833-1951 in Palm Beach.

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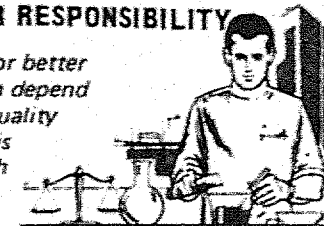
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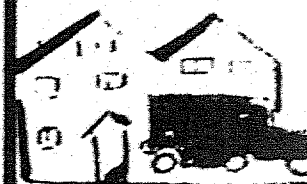
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El Encuentro

Por el DR. MANOLO REYES

Muchas personas se preguntan: ¿Qué cosa es un ENCUENTRO FAMILIAR? Y hay quienes prejuzgan alegando que a lo mejor se trata de un retiro más, donde se va a orar y a escuchar lo que dicen seglares y sacerdotes sobre el Catecismo.

Realmente tienen razón. Eso es un ENCUENTRO. Si se analizan los actores que toman parte en un ENCUENTRO, esto es cierto. Si vamos a la forma del ENCUENTRO, esto es cierto. Pero hay algo más. Algo que no es forma... y no se cuenta, ni se pesa, ni se mide.

Ese algo intangible, no está en los demás. Está en cada uno de nosotros. Es, por así decirlo, la contra parte del ENCUENTRO. Cuando se va a una negociación, hacen falta dos partes. Una sola no puede negociar. Cuando se va a un diálogo, tiene que haber dos partes; de lo contrario, se cae en el monólogo. Cuando se va a una presentación de dos personas, hace falta precisamente eso, dos personas. Porque una sola no puede presentarse así misma. Y aunque parezca absurdo, el ENCUENTRO es la presentación de dos personas, en UNO MISMO.

Por haber nacido en este mundo, por ser todos hijos de Dios, creados a su imagen y semejanza, por muy mala que sea una persona, lleva en su alma, por así decirlo, una llama. Esa llama, o quizás, ese soplo de llama, es la vida espiritual. EL ENCUENTRO atiza el fuego del alma para convertirlo en incendio poderoso. Pero podría preguntarse: ¿para devastar? ¿Para destruir?

Y la respuesta es: SI. Pero un SI mayúsculo. el ENCUENTRO hace que ese fuego del alma sea devastador, incontrolable, pero PURIFICADOR. Esas llamas sirven para acabar con la mala semilla que poco a poco va atenazando el alma humana, la asfixia y la reduce a una mera presencia, casi sin vida, en el cuerpo humano.

Cuando el espíritu predomina sobre la materia, hay un gran incendio en el alma.

Cuando la materia predomina sobre el espíritu, hay sólo un soplo de vida en el alma.

Ahora bien, puede la mala semilla que como zarzal venenoso estrangula el alma, puede, repito, acabar con la pequeña llama en el alma? JAMAS. Por muy atenazada que esté el alma, mientras el cuerpo alienta, hay una esperanza. Porque la llama de vida eterna que Dios prendió en el alma de cada una de sus criaturas en el momento de nacer, sólo se extingue con la muerte física.

Podría llegar hasta decirse que existen catalepticos del espíritu. Porque no se les siente vivir en el alma. Como ha sucedido en casos en que se han enterrado en vida, a hombres que no estaban muertos, sino que eran víctimas de la catalepsia.

Lo mismo sucede con el alma. No hay muertos espirituales en vida. Aunque a veces el soplo de llama que hay en el alma, es casi tan imperceptible, que parecen muertos.

Pero Dios, en su infinita bondad, jamás permite que se apague en vida, esa llamita inextinguible. Y mantiene siempre su lumbre, aunque sea pequesísima, para que el pecador pueda salvarse, aún en el último instante.

Y qué es lo que hace el ENCUENTRO? Repito. Atiza el fuego del alma. Si en el alma que va al ENCUENTRO hay incendio, se persigue acrecentar sus llamas a fin que sirvan de orientación, casi como una estrella polar que se proyecta al cielo desde la tierra, para guiar a los confundidos. Si es sólo un soplo de llama, el ENCUENTRO trata de agigantarlo, con palabra de vida eterna, que es palabra de Dios, para destrozarse todo lo que mantiene prisionera el alma. Y que esta se oxigene con aire puro, y que ese aire puro inflame la llama que el materialismo o el pecado humano, no dejaban crecer.

Ese es el ENCUENTRO.

Pero ni el sacerdote, ni el seglar, ni los ayudantes del ENCUENTRO pueden hacer el trabajo por ti. Es TU cuerpo, es TU alma, es TU incendio, es TU llama... o es TU soplo de llama.

Y ese soplo de llama, que los convencionalismos y los prejuicios humanos han aminorado en tu alma. Ese soplo de llama que el materialismo de la vida humana ha reducido a su mínima expresión en tu alma. Ese soplo de llama que el pecado día tras día le asesta golpes para silenciarlo, para acallarlo, para matarlo en tu alma. Ese soplo se llama, ES, CRISTO!

Cristo que comenzó a vivir en tu alma, cuando naciste.

Cristo, que como ángel de la guarda, velaba tus pasos cuando eras un niño y no sabías discernir entre el bien y el mal.

Cristo que te recogió con brazos amorosos en muchas de tus caídas, y desde tu alma te ayudó con su lumbre, con lo que los humanos llamamos "luz natural".

Ese Cristo que te ha hecho libre individualmente, ese Cristo que creó montañas, océanos, mundos y eternidad... ESE, vive modesta, humildemente en tu alma, llamando, implorando, gritando, no para que no acaben con El, sino para que tu no acabes contigo mismo.

Ese Cristo Omnipotente, vive en tu alma como fuego voraz o como soplo casi imperceptible, según tu propia voluntad.

Ese Cristo que te regala vida, que te regala hijos, que te regala hogar, y que te regala en cada amanecer... un día más de vida! Y si no, pregúntale a los muertos. Cuantos hubieran querido vivir un sólo día más. No para gozar, no para disfrutar, no para enriquecer sus arcas o sus instintos... sino para tratar de hacer en 24 horas de permiso de vida... lo que no hicieron en muchos años.

Pero no pienses tan materialmente que Cristo, en una versión reducida de su cuerpo, late en esa llama. No! Crece, sé adulto, piensa como un hombre, y despójate del infantilismo y el retraso espiritual que produce el mal, que produce el pecado, que produce el VIVIR LEJOS DE TI. Porque Cristo quiere VIVIR EN TI. Cristo quiere VIVIR A TRAVÉS DE TI. Y para eso te ha dado ese soplo maravilloso en el alma... esa llama que sólo tiene un nombre: AMOR!

CRISTO ES AMOR!

Y eso es el ENCUENTRO.

El descubrir un nuevo horizonte, tan viejo como la Humanidad misma, que se llama: AMOR!

Qué es el Sínodo? Iglesia en hora histórica

El Santo Padre explica lo que es el Sínodo y pide oraciones por los Obispos reunidos junto a la tumba de San Pedro.

—ALOCUCION PAPAL—

Os invitamos hoy a unir vuestra oración a la nuestra por el feliz éxito del Sínodo Episcopal, que a partir del 27 de septiembre, es decir, de esta semana, y durante todo el mes de octubre, se celebra aquí, en Roma, en la Ciudad del Vaticano, junto a la tumba de San Pedro, el primer Apóstol, para orar y para tratar el gran tema de la "Evangelización en el mundo contemporáneo".

¿Qué es el Sínodo Episcopal? Todos lo saben ya. Es una institución eclesiástica, que nosotros, escuchando

los signos de los tiempos y, más aún, tratando de interpretar en profundidad los designios divinos y la constitución de la Iglesia católica, creamos después del Concilio Vaticano II para favorecer la unión y la colaboración de los obispos de todo el mundo con esta Sede Apostólica, mediante un estudio común de la situación de la Iglesia y la solución concorde de los problemas relativos a su misión. No es un concilio, no es un congreso, no es un parlamento, sino un Sínodo de naturaleza especial, compuesto por representantes elegidos por las diversas Conferencias Episcopales, por los dirigentes de los dicasterios de la Curia romana, por algunos superiores de

Órdenes religiosos e integrada por algunos otros miembros de nombramiento pontificio. Unos doscientos padres en total. Asisten también algunos peritos.

Una Asamblea que por su número, por su composición, por su competencia y por su método de trabajo es de gran importancia en la Iglesia de Dios, tanto más por razón del tema asignado que abarca problemas vitales, tanto doctrinales como prácticos.

Este año el tema general afecta a todas las cuestiones relativas a la presencia activa de la Iglesia en medio de la humanidad en orden a su finalidad primaria, que es la de anunciar el Evangelio, infundir la fe en los hombres, guiarles por el camino de la

salvación cristiana. Se plantea la relación ya presentada por la Constitución *Gaudium et spes* en el reciente Concilio, de la Iglesia con el mundo, mejor aún, la presencia de la Iglesia en el mundo, presencia que, como bien sabemos, suscita, especialmente hoy, una inmensa problemática, difícil pero estimulante, en la Iglesia misma, la cual es madre y maestra, animada por un espíritu misionero, pastoral, liberador, pacífico y religioso, nada menos que el espíritu amoroso de la misma caridad por la que Cristo es Salvador. Es necesario que todos los fieles vivan durante este período en una profunda unión espiritual con la Iglesia. Es ésta una hora histórica de su vida. Unión que se ha de realizar, sobre todo, orando, como lo hacemos ahora, con María, que presidía en el Cenáculo el día de Pentecostés.

• • •

El Papa Paulo VI reiteró que la Iglesia necesita hoy más que nunca cristianos fieles a Cristo tal como lo proclamaban en sus promesas del bautismo, la confirmación y su práctica de la Eucaristía. Contrastaba esta lealtad con "la falta de lógica, de coherencia de tantos cristianos que reciben los sacramentos y sus gracias, pero no cumplen sus deberes." En otra audiencia reciente había tocado el tema similar de la urgencia de cristianos de fe sólida. Ese tema fue publicado en *The Voice* en Español, íntegramente, las dos semanas anteriores.



El Sínodo de Obispos reunido en Roma por primera vez en 1971. El Papa Paulo, unido en colegialidad a los obispos del mundo durante la ceremonia de apertura. El tema de este año es "La Evangelización del Mundo Moderno".

Cómo se celebró el Primer Aniversario del 10 de Octubre

Por el DR. JOSE M. RODRIGUEZ HADED

Resulta interesante recordar, especialmente para que lo conozcan las nuevas generaciones cubanas, cómo se celebró el primer aniversario de "la fecha más gloriosa del gran libro de Cuba" como decía el periódico mambi "El Cubano Libre".

"El 10 de octubre de 1869, al cumplirse un año del Grito de Yara, el Presidente de la República en Armas, Carlos Manuel de Céspedes, con sus Secretarios, miembros de la Cámara de Representantes, el Presidente de la Corte Suprema de Justicia y altos Jefes del Ejército Libertador, se reunieron en Guaimarillo para solemnizar el primer aniversario de la Revolución."

Sacaron de la "Casa de Gobierno" la Bandera Cubana y a los acordes de una orquesta militar la llevaron en cívica procesión a una casa inmediata en la que se hizo un altar. Un sacerdote cubano, el Padre Emiliano Izaguirre, aquel que en Barrancas, a cuatro leguas de Bayamo, bendijo por ver primera la Bandera de Yara, ofició en la Santa Misa que allí se ofreció.

Céspedes y las figuras más señeras de la Guerra Grande, con unción religiosa, oraron ante aquel altar. Después de la Misa, Céspedes subió a una tribuna y pronunció cálido discurso. "Nunca he sido orador, aunque abogado — dijo — soy hombre de hechos, no de palabras." "Por fortuna no se necesitan muchas frases oratorias para recordar que un día como hoy el pueblo de Cuba, rugiendo como un león de la selva, se levantó armado y juró romper para siempre las cadenas de la tiranía." "Hace un año que ese pueblo está cumpliendo su juramento".

Después — prosigue "El Cubano Libre" — pronunciaron discursos, entre otros, Antonio Zambrana, Pedro Figueredo, glorioso autor del Himno de Bayamo; Rafael Morales, Eduardo Agramonte y Lucas Castillo. El Padre Emiliano Izaguirre subió a la tribuna y saludó como Sacerdote los triunfos de la naciente República, (por la que había de dar su vida meses después en el campo de batalla: su tumba está en la manigua "sin más lágrimas que las del rocío — como dijera el Padre Testé — ni más flores que las que nacen silvestres en nuestros campos"...

Así se celebró en plena manigua insurrecta el primer aniversario del 10 de Octubre. Mientras, en el destierro, en Cayo Hueso, también se reunían los emigrados cubanos y

ofrecían una Misa al Señor por todos los caídos en aquel año de lucha por la libertad cubana. El templo católico de Key West resultó pequeño: la concurrencia fue mayor que su capacidad y, después de la Misa, más de seiscientos cubanos, con insignias de luto y llevando la Bandera con un crespón negro, se dirigieron al Cementerio a depositar flores junto a la tumba de José de la Rosa, último cubano fallecido en la Emigración. Allí alzó su voz José Dolores Poyo, con voz conmovedora, para decir, entre otras cosas:

"Oremos, cubanos, que la plegaria de un pueblo que lidia por ser libre y las lágrimas que se viertan en la tumba de sus mártires, forman su más brillante epopeya; porque un pueblo que lucha es valiente y un pueblo que ora es religioso; y cuando el amor a la patria se halla cimentado en el valor y en los inmutables principios de la Religión y de la moral, las ofrendas que se consagran a sus hijos que sucumbieron, son meritorias a los ojos de Aquél que todo lo puede, a los del pueblo americano que nos contempla y a los del mundo entero. ¡Oremos, pues!"...

Así se conmemoró el primer aniversario del 10 de Octubre de 1868...

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Octubre, Mes del Rosario

La Santísima Virgen en sus diversas advocaciones quiere que siempre vayamos a Jesús por Ella. La devoción al Santísimo Rosario nos hace repetir la más bellas oraciones: el Padre Nuestro y el Ave María, recordando los Misterios de la Vida de Cristo. Ella dijo en Fátima que el mundo se salvaría si rezaba el Rosario. Recemos el Santo Rosario y pidamos por la paz del mundo.

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La fiesta del Santo Rosario, 7 de octubre tiene una significación especial para los católicos de Miami ya que en ese día, en 1958, el Arzobispo Coleman F. Carroll fue solemnemente instalado como primer obispo de Miami.

Vigilia en St. Raymond

Desde las 8 de la noche de hoy, viernes hasta las 8 de la mañana de mañana, sábado, se ofrecerá en la iglesia de St. Raymond una Vigilia en Honor de Nuestra Señora del Rosario, organizada por el grupo de la Legión de María de esa parroquia.

La misa inicial será oficiada por el Padre Luis Oraa, director espiritual de la Legión de María en la parroquia de St. Raymond. Después de la misa quedará expuesto el santísimo toda la noche. Durante la noche, además de los quince misterios del Santísimo Rosario

tendremos lecturas espirituales y rezos propios de la ocasión", anuncian las organizadoras. A las 6 a.m. de mañana, sábado, se ofrecerá el Rosario de la Aurora, dirigido por la Hermana Ana Luisa. A las 7 a.m. bendición con el Santísimo y misa para finalizar el acto, la que será oficiada por el párroco, Francis X. Fenech. Aunque organizada por el Paresidium de la Legión de María, a la vigilia se invita a todas las familias que deseen participar en esa celebración religiosa con motivo de ser octubre el mes del rosario.

Votos Perpetuos de Religiosa Guadalupeana

Una religiosa puertorriqueña que hace dos años trabaja con la Comunidad de Misioneras Guadalupeanas del Espíritu Santo en la Arquidiócesis de Miami, hará la profesión de sus votos perpetuos el sábado 12 de octubre, a las 11 a.m. en la Ermita de la Caridad. El Obispo Auxiliar, Mons. René Gracida oficiará en la ceremonia.

La Hermana Providencia Pérez Rodríguez hizo su postulante y noviciado en la Casa Guadalupeana de Murelia, Michoacán, México y después recibió el doctorado en Sagradas Escrituras en el Instituto Bíblico de los Misioneros del Espíritu Santo en Ciudad México.

Desde hace dos años trabaja en la Misión Nuestra Señora de Guadalupe, Immoalee, Florida, desarrollando su apostolado entre los obreros agrícolas migratorios en su mayoría familias de origen mexicano y puertorriqueño.

La ceremonia religiosa cobra un especial simbolismo, ya que se celebra el 12 de octubre, aniversario del descubrimiento de América (Día de la Raza) y se unen ante el altar las raíces cris-

tianas de cuatro pueblos: La religiosa profesante es puertorriqueña, pertenece a una orden misionera fundada en México en honor de la Virgen de Guadalupe, Patrona de México y las Américas, la ceremonia se efectuará en la Ermita de los Cubanos y desde hace dos años trabaja en tierras de la Florida, Estados Unidos.

En la misma ceremonia la Hermana Carmen Milagros Melendes hará la renovación de sus votos religiosos.

La Orden de Misioneras Guadalupeanas cuenta hoy con casas en Puerto Rico, Bécice y Estados Unidos. En esta nación trabajan en las diócesis de Rochester y St. Petersburg y en la Arquidiócesis de Miami. Más de 350 religiosas desarrollan su apostolado en las citadas regiones. En Miami, además de trabajar en la coordinación diocesana de la Confraternidad de la Doctrina Cristiana las Misioneras Guadalupeanas trabajan en las misiones para obreros agrícolas migratorios en Immokalee y Bell Glade. La Hermana Adela Maldonado es la superiora de la comunidad en la Arquidiócesis de Miami.

Semana de Respeto a la Vida

Respeto a la Vida 1974, campaña nacional que comienza el 6 de Octubre bajo el patrocinio católico, ofrece entre sus temas la calidad humana y promisorio de los niños retardados mentales. Su material advierte que la legalización del aborto abre la posibilidad a la eutanasia en muchas variedades, incluso contra niños y adultos retardados. La U. S. Catholic Conference pide "mayor conciencia de los fieles sobre el tema de los retardados mentales, y una respuesta cristiana a su necesidad de ser integrados a la comunidad en condiciones lo más normales posibles."

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Al concelebrar la Misa ante todo "figura evangélica con 77 obispos de Estados Unidos que asistieron a un curso teológico en el Vaticano, el Papa Paulo VI recordó que el poder episcopal es "un poder de servicio" para bien de la comunidad, no un poder de dominio. El obispo es pastor

Planean más formación bilingüe para los futuros sacerdotes

Obispos y rectores de seminarios de distintas partes de Estados Unidos se reunieron en Los Angeles, California, para estudiar la promoción de vocaciones hispanas y la formación bilingüe y bicultural del futuro sacerdocio de Estados Unidos.

El Obispo Auxiliar René H. Gracida, uno de los participantes en la reunión dijo a su regreso a Miami que fué consenso general de los

participantes que el curriculum bilingüe y bicultural adoptado por el Seminario Mayor San Vicente de Paul de la Arquidiócesis de Miami, podría servir como modelo a otros seminarios en diócesis, provincias o regiones con una sustancial población de habla hispana."

Después de esta primera reunión convocada por la Conferencia de Obispos Católicos de Estados Unidos, se decidió efectuar una segunda reunión

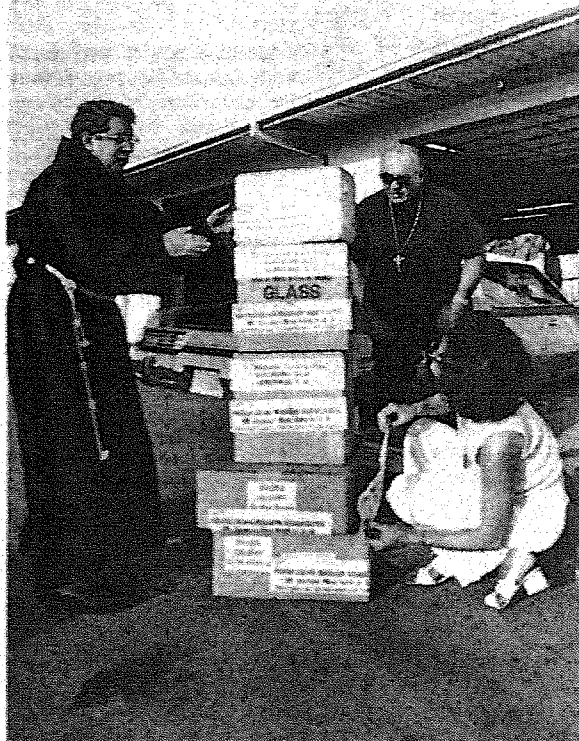
que se efectuará en el Seminario Mayor San Vicente de Paul que prepara para el sacerdocio a jóvenes norteamericanos, cubanos, puertorriqueños y centro y sudamericanos. Todos participan en un curriculum bilingüe y bicultural que fué altamente encomiado durante la reunión en Los Angeles.

El Arzobispo Roberto F. Sánchez, de Santa Fe, New México; dijo que "esta reunión de obispos y rectores de seminarios procedentes de distintas partes del país le da a la Iglesia Hispanoparlante

esperanzas de la formación de un clero bilingüe, bicultural que responda afirmativamente a las necesidades de nuestra gente hispanoparlante y que tenga magnífica preparación para servir bien".

"Esta esperanza es a la vez un desafío e invitación a nuestras familias para que animen a sus hijos e hijas a ingresar al servicio divino y de la humanidad."

Sánchez es el primer prelado de origen hispanoamericano que es elevado al rango de Arzobispo.



La ayuda católica a las víctimas del huracán de Honduras continúa llegando a Miami de todas partes de la nación. En la foto en los almacenes del Aeropuerto Internacional de Miami Fr. Bernard Dazzi OFM director de la Asociación de Misioneras Franciscanas y el Obispo Lorenzo Graziano, OFM, organizan las medicinas y alimentos que procedentes de New York y otras ciudades van a Managua. En Miami Monseñor Bryan O. Walsh, coordinador de la ayuda católica a Managua, exhortó a seguir enviando ropas, medicinas y alimentos.

Ayuda a Honduras

Los católicos de Centroamérica, Estados Unidos y otras naciones han estado a la cabeza en una verdadera cruzada en auxilio de las víctimas del huracán "Fifi" la semana anterior en Honduras y los países vecinos. Caritas en cada país y Catholic Relief Services en Estados Unidos han distribuido toneladas de alimentos, medicinas, ropa, equipos de purificar agua, y vacunas contra tifoidea y cólera, en alivio de casi 400,000 personas desamparadas. Las lluvias torrenciales que siguieron al devastador huracán acabaron con las cosechas, caminos, casas, puentes y comunicaciones, particularmente en el norte de Honduras. Dificultades en restablecer las comunicaciones han hecho imposible determinar las pérdidas sufridas por las comunidades en general, o por la Iglesia en particular.

ULTIMAMENTE dijo el PAPA

Alienta el Papa a César Chávez

Durante una audiencia con el dirigente sindical de la United Farmworkers of America (UFWA) César Chávez, el Papa Paulo VI alentó las labores que la Iglesia y los seglares hacen en favor de los trabajadores mexicanos en las fincas del suroeste de Estados Unidos. Chávez ha organizado un boicot, que trata de llevar a Europa y sus mercados consumidores, contra productores de uvas y lechugas que se niegan a pactar convenios con su sindicato, particularmente en California. En la audiencia participaron Mons. Joseph F. Donnelly de Hartford, Conn., quien preside la comisión episcopal sobre trabajadores agrícolas, y Mons. George Higgins, su consultor y encargado de

investigación social de la U.S. Catholic Conference.

Al recibir las credenciales del embajador francés Gerard Amanrich, el Papa Paulo VI reiteró la determinación del Vaticano de cooperar con toda nación "en el noble objetivo de asegurar condiciones espirituales y temporales dignas de la vida humana para sus ciudadanos, dentro del respeto a los principios de moral personal y social". El embajador había evocado palabras del Papa Paulo cuando éste era subsecretario de estado en 1951, que definían la diplomacia vaticana como "el arte de establecer relaciones humanas y jurídicas razonables entre los pueblos, sin recurso a la fuerza o a conflictos inexorables de interés, sino por medio de arreglos noble, leal y deliberadamente concebidos".

BREVES Miami y el Mundo

Unos 80 delegados de 50 organizaciones católicas convocados en Washington para formular planes sobre las fiestas bicentenarias de la independencia de Estados Unidos para 1976 no tardaron en expresar dudas sobre si los obispos realmente quieren estudiar y denunciar el grado de injusticia y opresión en el país. La participación de la Iglesia Católica en las fiestas tiene por tema "Libertad y Justicia para todos", tomado de documentos constitucionales. La convocatoria hecha por el comité de justicia de la Conferencia Nacional de Obispos Católicos (NCCB) procuraba recoger pareceres y apoyo a nivel parroquial. Varios delegados invocaron experiencias del apostolado seglar en relación con otros programas de acción que significaban un reto a los grupos de poder. "Si los obispos no se deciden, no entran al círculo dinámico, ¿cómo podemos meter a los seglares?" preguntó el P. Reid C. Mayo, de la Federación Nacional de Consejos Sacerdotales.

D'Alessio, de la U.S. Catholic Conference.

La esperanza de la educación religiosa y del catecismo descansa en los seglares voluntarios, dijo el P. Charles McDonald, director del centro nacional de Educación Religiosa y Confraternidad de la Doctrina Cristiana. Es parte de las normas del Segundo Concilio Vaticano, que busca la participación del Pueblo de Dios. "Por eso debemos reforzar la motivación, la formación y la misión del seglar que voluntariamente da su tiempo y esfuerzo en estas tareas", dijo.

A fin de realizar y dar mayor carácter a la celebración de la Segunda Semana de la Hispanidad en el Condado Metropolitano Dade, del 6 al 12 de octubre, se inician las actividades del fin de semana con una exposición de arte y recepción a las 7 de la tarde de hoy, viernes 4 de octubre, en la Galería de Arte Gables, en el 1430 Bulevar Ponce de León en Coral Gables.

Bajo el título "El Arte de España y América Latina", esta exposición se cuenta entre las muchas actividades culturales de la semana.

Para los amantes de la lectura, se efectuará una recepción con motivo de la inauguración de Libros Españoles, S.A., en el 1898 S.W. de la calle 8, el viernes 4 de octubre de 5 de la tarde a 7 de la noche.

El Bazar Ibérico brindará dos días de entretenimientos y quioscos con comidas típicas y artesanía en el Midway Mall. El bazar funcionará el sábado 5 de octubre de 10 de la mañana a 9 de la noche y el domingo 6 de octubre del mediodía a las 6 de la tarde.

Herencia Religiosa de América, un grupo de varias denominaciones, propone que en las fiestas bicentenarias de la nación en 1976 se incluya un solemne acto religioso en Washington, centro cívico nacional, que consagre al pueblo "como nación bajo Dios". Precederá al acto una exhibición en caravana por todo el país, de arte religioso creado en los últimos dos siglos en Estados Unidos.

La Consulta Euménica sobre Educación, en que participaron cien educadores católicos, judíos y protestantes, trató en New York el problema que crea a los maestros la exigencia colectiva de los padres de familia en una sociedad pluralista, de que se eduque a sus hijos "en los valores de su cultura". No puede haber educación sin valores, fué el consenso, pero el problema requiere esfuerzo y estudio antes de comenzar a resolverlo, agregaron los oradores principales. El profesor Mario Fantini, decano de educación del Colegio Estatal de New Paltz en Nueva York, dijo que una forma de solución es el funcionamiento de escuelas de inspiración religiosa, aunque sostenidas con fondos públicos. Es este un tema de controversia en el panorama nacional. Nuestra sociedad se ufana de ser pluralista, pero el pluralismo no puede sobrevivir sin escuelas que cultiven las diversas culturas que forman la nacionalidad, indicó el Dr. Edward R.

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Prelates speak at women's meet

Continued from page 2
man beings 'the enemy,' the threat to the 'quality of life' or to the 'good life.' It is not a dream, it is real."

NOW people are called "energy consumers," he said, and the results of the assaults on human dignity are that "guards are placed at hotels; and public and private morality declines."

"It was safer," he said, "for the astronauts to go to the moon than it is for us to walk down our streets at night."

Mrs. Magaly Llaguno of Miami, president of the Spanish-speaking Right to Life Committee, urged the women to fight for legislation in Florida that protects life. She cited that in one Florida clinic, there is a doctor but paramedics are also performing abortions. She urged the women to see that all abortion deaths are reported, including maternal deaths and complications that arise from abortion.

"GET after your hospitals to report abortion," she asked. "Get the information before the public; organize pro-life groups in every parish in Florida. We are defending God's smallest and weakest children."

Anthony Walsh, Ph.D., Orlando microbiologist who is

president of Florida Right to Life Committee, spoke on death with dignity legislation. The euthanasia proponents are "yearning to get rid of what the Nazis called 'useless mouths.'" Dr. Walsh said, and "they are those who know how to work on the sentiments of people." "We have not missed the 1,500,000 unborn children we 'terminate,' because we don't identify with unborn children. What is so magic about birth that one minute, you have no rights, and the next minute, you do?"

HE also noted that Florida would relegate the aged and the mentally retarded to the role of non-personhood. The cure for the unwanted child is to kill it; the cure for the handicapped and the mentally ill, to the euthanasia proponent, is to allow those persons to die.

More about legislation was said by the legislation panel, members of which included Mrs. J. Z. Maceluch of Pensacola, FCCW chairman of legislation; Thomas F. Horkan, director of the Florida Catholic Conference, and Mrs. Thomas F. Palmer of Miami.

"This crowd has potentially more good than any group that has gathered in the state," Horkan said.

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"This crowd has potentially more good than any group that has gathered in the state," Horkan said.

PRIMARY issues for the women to keep alerted to, he said, are those of life, family life and social action. He noted that when the Miami physician who first introduced his so-called "death with dignity" bill in Florida, he said he would never support abortion on demand. "He has never allowed logic or consistency to interfere with what he is doing," Horkan said, and he has never introduced the same death-with-dignity bill.

"Florida is the battleground for the death-with-dignity legislation," Horkan said, and the author of the bill has said that it will be the first step toward a major change in the United States. "They only people against his bill, Dr. Walter Sackett has said, are the Bishops and some ultra-conservative physicians and fanatical parents of the retarded," Horkan added.

THE Human Life Amendment is the most critical issue

at the national level, he said, and will be a turning point in society in this country. It will be voted on between 1975 and 1977, he said, advising the women to keep in touch with the progress of the legislation.

He also suggested that the women know who it is who propose "Zero Population Growth" legislation in Florida each year, on subjects such as so-called voluntary sterilization, involuntary sterilization that would permit the sterilization of incompetents and contraception for minors."

Mrs. Palmer, who has pioneered the unity of action represented in the Florida Council since it was formed, and was its first president, is the chairman of the council's Stop-ERA (Equal Rights Amendment) committee. Laws already on the books protect women's rights, she said, and the ERA is not needed. If passed, she said, it will be because of the "women's lib movement," which "wants to break down Christian family life."

She urged that each organization affiliated with the councils of Catholic women appoint "Stop ERA" chairmen, and offered to provide literature if they wanted it.

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

SUNDAY, OCT. 6
11:30 a.m. (14) Hold That Ghost (Family)
1 p.m. (14) Calamity Jane (Family)
2 p.m. (15) Houseboat (Unobjectionable for adults and adolescents)
5 p.m. (10 & 12) The Last Picture Show (No classification)
7:30 p.m. (14) Singin' In The Rain (Unobjectionable in part for all)
OBJECTION: Suggestive dancing
11:30 p.m. (15) Circle Of Danger (Family)

MONDAY, OCT. 7
1 p.m. (16) Rally Round The Flag Boys (Unobjectionable in part for all)
OBJECTION: Suggestive costuming, dialogue and situations
2:30 p.m. (10) Cat Ballou (Unobjectionable for adults and adolescents)
4 p.m. (15) Omar Khayyam (Family)
8 p.m. (16) Another Time, Another Place (Unobjectionable for adults)
9 p.m. (15 & 7) Salt And Pepper (Unobjectionable in part for all)
OBJECTION: A witless espionage spoof, this film relies for a large portion of its humor upon suggestive dialogue, lyrics, costuming and situations
9 p.m. (10) I'll Cry Tomorrow (Unobjectionable for adults and adolescents)
9 p.m. (12) The Interns (Unobjectionable for adults)

11 p.m. (16) Best of Everything (Unobjectionable for adults)
11:30 p.m. (4) The Woman Hunter (No classification)

TUESDAY, OCT. 8
1 p.m. (16) Death Is Nimble, Death Is Quick (No classification)
3:30 p.m. (10) Pat And Mike (Unobjectionable for adults and adolescents)
4 p.m. (15) Rhubarb (Unobjectionable for adults and adolescents)
8 p.m. (16) The Silver Chalice (Unobjectionable for adults and adolescents)
8:30 p.m. (15) Where Have All the People Gone? (No classification)
8:30 p.m. (12) Hit Lady (No classification)

11 p.m. (16) Left Hand Of God (Unobjectionable for adults and adolescents)
WEDNESDAY, OCT. 9
1 p.m. (16) Left Hand Of God (Unobjectionable for adults and adolescents)
3:30 p.m. (10) Countess From Hong Kong (No classification)
4 p.m. (15) Living It Up (Family)
8 p.m. (16) Boeing Boeing (Unobjectionable in part for all)
OBJECTION: A thread of vulgar suggestiveness seriously mars this sex farce.
8:30 p.m. (10) Locusts (No classification)
11 p.m. (6) The Virgin Queen (Family)

11:30 p.m. (4) Cutter (No classification)
THURSDAY, OCT. 10
1 p.m. (16) The Virgin Queen (Family)
3:30 p.m. (12) Yellow Cab Man (Family)
4 p.m. (15) Teacher's Pet Part I (Unobjectionable for adults)

9 p.m. (14) The Good Guys And The Bad Guys (No classification)
11:30 p.m. (14) Don't Make Waves (Unobjectionable in part for all)
OBJECTION: Low moral tone; suggestive costuming and situations

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Synod looks to laity to assist evangelization

Continued from page 1

the Church's central administration, some heads of religious orders, plus some bishops and priests nominated by the Pope himself. He made his sermon a prayer to Christ for help in carrying out His last command to go forth and teach all nations.

THAT afternoon the Pope — who looked strong despite the 77 years he had completed the day before — formally addressed the synod in its modern hall. He reasserted that the preaching of God's word and the progress of peoples go hand in hand, but warned against any "recourse to methods which are in open

contrast with the spirit of the Gospel."

He declared: "Neither violence, nor revolution, nor colonialism in any form will serve as means of the Church's evangelistic action."

The following day, a Saturday, the synod heard summaries of reports from

the hierarchies of five major global regions. They ranged from an enthusiastic picture of the African church in its "golden age" to more abstract reports from developed regions accentuating their hopes for the future.

IN the presence of Pope Paul, Bishop James Sangu of Mbeya, Tanzania, reported for the African bishops that Christianity in Africa "is growing at double the population rate." He termed Africa's Christian growth "the greatest numerical augmentation in Christian history."

The Latin American report by Bishop Edouardo Fironio of Mar del Plata, Argentina, called that region the "continent of hope," where there is "great poverty but an even greater presence of Christ."

Archbishop Joseph Bernardin of Cincinnati presented the report for North America, Australia and Oceania. He stated that these churches are experiencing an awakening and purification despite an atmosphere of "confusion of faith."

Asia's report, presented by Cardinal Joseph Cordeiro of Karachi, Pakistan, said the Church there is suffering from a "hangover of colonialism" and needs a more contemplative life which manifests to Asians "the radicality of the Faith."

THE report for Europe by Archbishop Roger Etche-garay of Marseilles, France, noted that the Church "appears to some as an obstacle to the Gospel, especially since it seems to use up all its energies to deal with internal matters."

That same Saturday session of the synod also heard an overview of the Church's pastoral life from Archbishop

Aloisio Lorscheider and a report on the doings of the synod's secretariat from Bishop Wladyslaw Rubin, general secretary.

Archbishop Lorscheider of Fortaleza, Brazil, said that since the synod last met in 1971, "real progress in pastoral work can be noted." But his report, drawn upon particular reports of 54 national conferences of bishops, warned there is an "urgent and immediate need" to study the core of Christianity and to meet problems provoked by a "demand for pluralistic options."

HE also called for more coordination between the Church's central administration and local churches.

Bishop Rubin put before the synod a recommendation that it meet every three years instead of at the two-year interval now called for by the regulations. (Pope Paul had already ordered a three-year interval before the convocation of the current synod.) Pope Paul has asked the synod Fathers to decide.

Bishop Rubin said the council of bishops which meets periodically on matters relating to synods, agreed to restrict synods to one topic chosen by the Pope. He explained that "evangelization of the Modern World," this year's theme, was chosen by the Pope from a list developed from suggestions of episcopal conferences and Eastern-rite Churches which included matrimony and family, evangelization, faith and the Churches teaching authority, administration and structure of the Church and of the local churches, youth, laity, and religious life."

REGARDING voting procedures, Bishop Rubin explained that the council of bishops changed the regula-

tions so that bishops would not feel bound to follow the positions of their episcopal conferences, taken before synod debate, though those positions must be borne in mind. Previous synod regulations required delegates to reflect the "common consent" of their conferences when voting.

Cardinal John Krol of Philadelphia, speaking in the name of the bishops of the United States during the first day of debate from the floor (Sept. 30), singled out the twin themes of youth and the need of the laity to reach the people among whom they live. While the American cardinal was speaking mainly of inactive Catholics, his point of reliance on the laity was echoed by a number of bishops from around the world.

FOR instance, Archbishop Joseph Fortier of Sherbrooke, Canada, speaking for the bishops of Canada, told the synod Oct. 2 "We have tried too hard to solve the problems and to answer the challenges from the top."

"Is it sufficient to make of the layman a mini-priest associated with a clergy which still retains the principal status and role of evangelization?"

Bishop Derek Worlock of Portsmouth, representing the bishops of England and Wales, noted that only 10 percent of the laity is said to be actively involved in the work of the Church. He objected:

"This ignores those many laymen who give witness to Christ in their own secular and professional surroundings. Their labors are seldom recognized by themselves or by others as being part of the life and the work of the Church. In this wider sense the number of apostolic laymen has increased in recent years."

South Florida donates huge aid to Honduras

Continued from page 1

CRS has drawn from relief stocks in all Central America, in New Orleans and New York to hasten aid shipments to Honduras. In neighboring Guatemala CRS officials sent a fleet of 10 trucks with tons of food, clothing and medicine. Food includes flour and cooking oil.

CRS has begun in New York an airlift of the most urgent items: water purification equipment, anti-bacteria vaccines and medicines. There was also a shipment of 10,000 blankets and 15,000 lamps, several generators to replace local power plants, and cooking utensils. Appeals in all parts of the U.S. have resulted in pledges of more help being gathered at diocesan and parish centers.

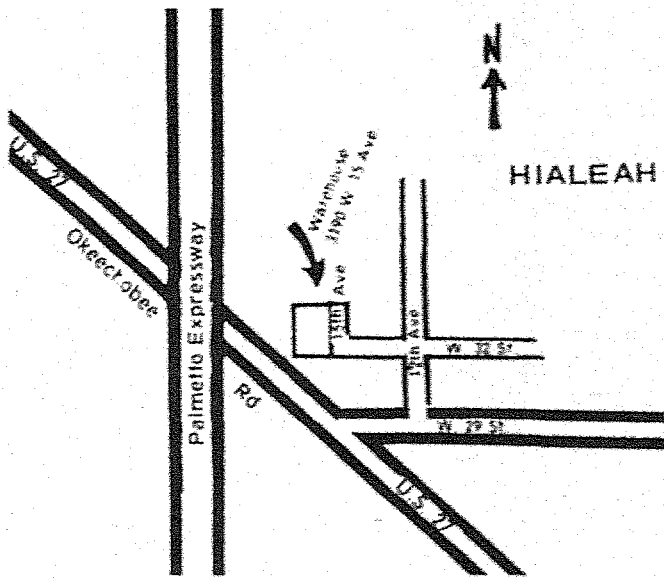
The Honduras Disaster Fund started by CRS is nearing the \$60,000 mark in cash contributions. "We have to replenish our emergency reserves to keep the aid flowing," Kinney said. Money is also pouring into

Honduras directly from individuals and organizations, governments and relief groups."

The Vatican gave a contribution of \$80,000 to the emergency teams.

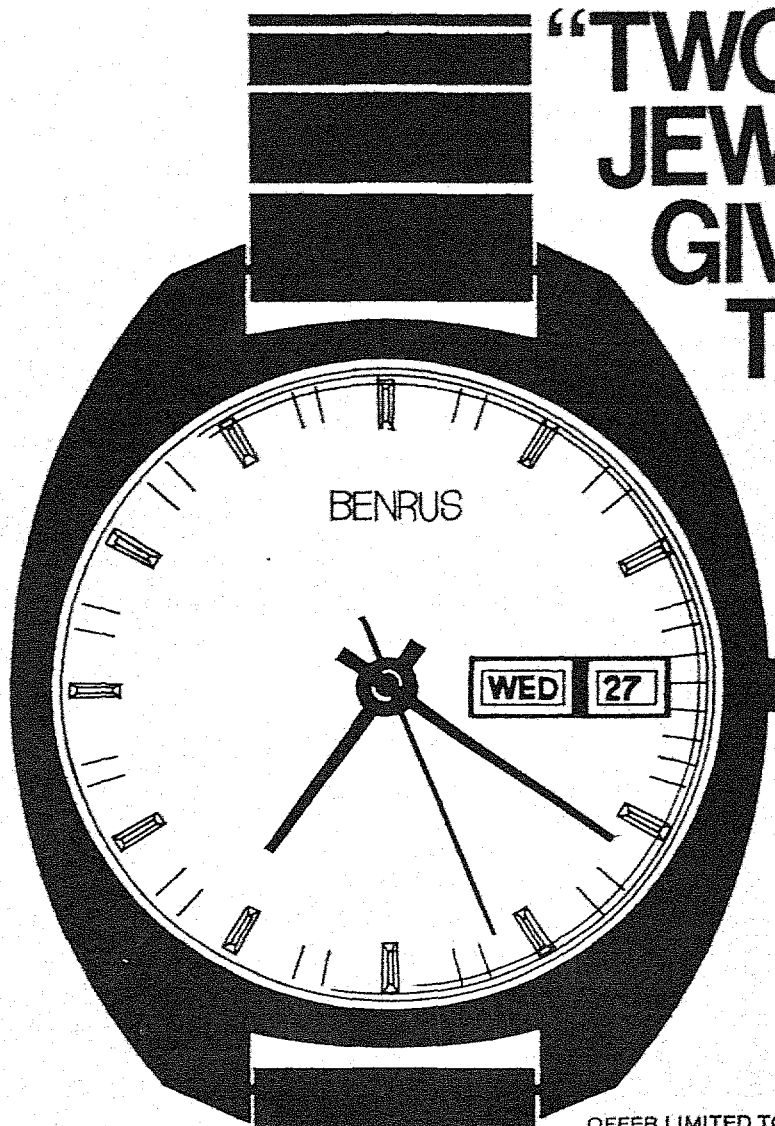
The long experience at the international and local level of

CRS and Honduran Catholic Charities in handling emergency situations was recognized by the Honduras coordinating government group COPEN, which appointed these agencies as official coordinators of all the refugee camps.



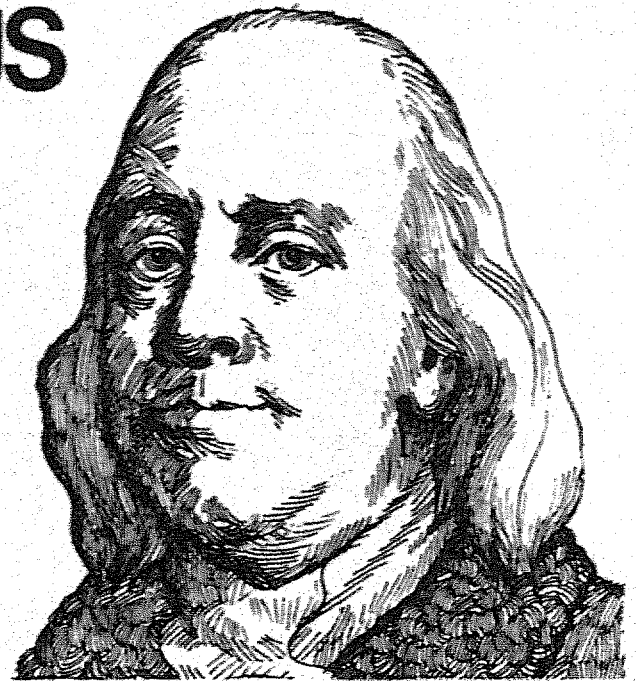
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