

Synod cites Christ's mandate to evangelize

By JAMES C. O'NEILL

VATICAN CITY — (NC) — Christ's mandate to His Church to "preach the Gospel to all nations" is clear but no simple thing to fulfill in the last quarter of the 20th century.

This seems a fair summation of a week of speeches and discussions emerging from the fourth Synod of Bishops on the subject of evangelization in the modern world. A total of 88 speakers addressed the synod and another 20 submitted their comments in writing during the first phase of meetings, devoted to exchanging local experiences in preaching the Gospel.

THE experiences related by the speakers showed a great diversity of situations, attitudes and problems.

North Americans and Europeans seemed

most concerned with the failure of the Church to reach their own people, many of them only nominally Catholic or Christian.

Africans and Asians were concerned with problems of cultural identity, the lingering taint of colonialism which makes Christianity a foreign import, and the need to be both independent yet helped by their richer Christian brothers.

It is still too early to draw conclusions from the single week of discussions by the 209 participants of the synod. The discussions involving practical experiences represented only one phase of the month-long meeting. During the second week the synod participants, representing 97 conferences of bishops and other Church organisms, such as the Church's central administration at the Vatican (known as the Roman Curia) and the religious orders, were to begin discussion of the theological implications of the command to preach the Gospel.

FOLLOWING the days of open discussions on the floor of the synod hall, the synod Fathers broke up into a dozen smaller language-groups to thresh out what had been said and to attempt to zero in on the dominant themes which had begun to emerge.

The language-groups devoted themselves to 10 principal areas of discussion: (1) interior life, including contemplation and conversion; (2) the local church and its local problems; (3) basic communities (the small communities which have grown up after the Second Vatican Council); (4) popular religiousness, the sense of religiousness or hunger for religious values being expressed in many different ways in modern times; (5) pastoral care of lapsed Catholics, a problem which seems especially severe in North American and European societies; (6) dialogue and evangelization, dealing with dialogue with other Christians, non-Christians and non-believers including atheists and Marxists; (7) human liberation and evangelization, which asks the question where does concern for the fully free human person meet and merge with concern for man's need for salvation?; (8) evangelization of the young, a pressing problem for every part of the Church; (9) special groups, involving workers, intellectuals and future political and civil leaders; (10) evangelization and the principal rights of the human person, which include religious liberty, the right to freedom of conscience and of civil action.

THESE 10 themes, which were worked over in the small language groups, were drawn from the hours of early public discussions in the synod hall and were proposed by synod's general secretariat as "action proposals."

Pope Paul VI was present for almost all of the public discussions, with the exception

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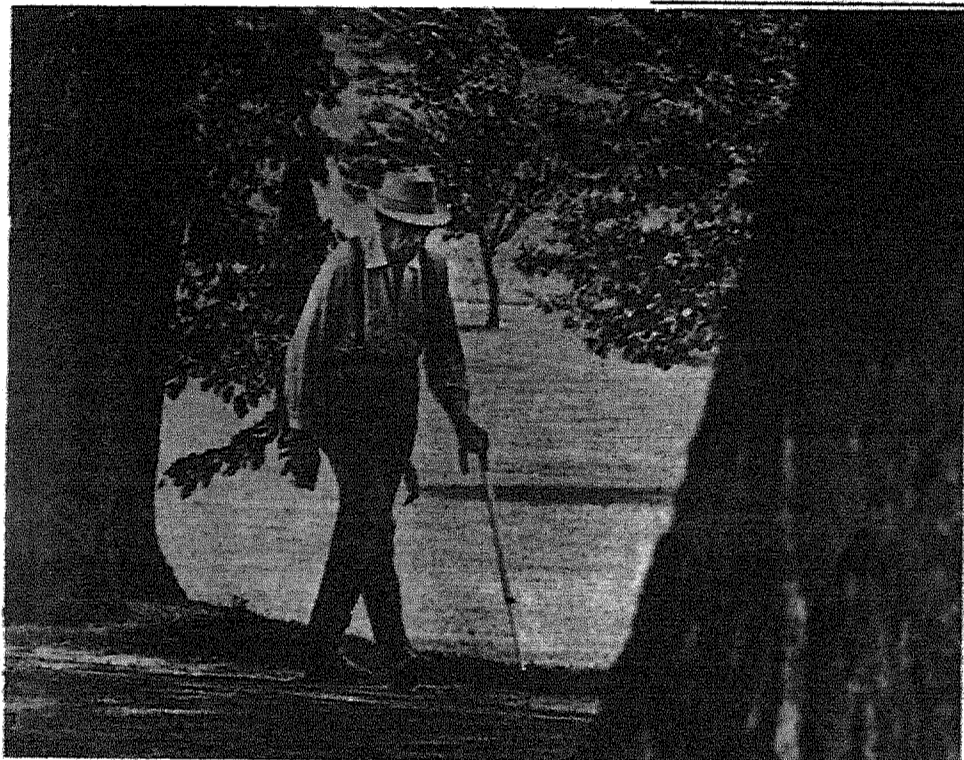
CLAIMING the New World for God and country, Christopher Columbus and a priest kneel after landing Oct. 12, 1492. Celebrated on Oct. 14 this year, the anniversary of the event coincides with the meeting of the Synod of Bishops in Rome, whose theme of evangelization can be applied to Columbus' spreading of Christianity to the newly discovered land.

THE VOICE

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AN ELDERLY man takes a morning walk through the woods on a still-warm autumn day. The photo and the story below are part of a series on the 10 themes of this year's Respect Life observance, which began Oct. 6. Archbishop Coleman F. Carroll has extended the month-long national observance through the end of the year in the Archdiocese.

'Elderly aren't different'

By JERRY FILTEAU
NC News Service

As part of its Respect Life program the U.S. Catholic Conference (USCC) urges "a celebration of old age, not just for a day but for a lifetime."

The program, sponsored by the American bishops, reminds people:

"Changes in the physical appearance and roles of the elderly often cause society to forget that they are not a breed apart. Most of their needs and desires are simply human and are the same as those of the young and middle-aged: the desire to be loved, to be useful, to be wanted as an important part of the family, the parish, the community."

TEN percent of the American population is now over 65 years of age. This fact has led some commentators recently to describe the elderly as America's "most neglected natural resource."

According to the USCC, one of the primary needs today is a change of attitude among people if the aging are to be given a chance to re-enter the mainstream of American life.

"If the communities in which the elderly live regard them as full members, then older people live in an atmosphere in which they can remain involved in the spiritual, cultural, civic and social life of the community," says the Respect Life program.

The 1971 White House Conference on Aging warned that a spiritual malaise is at the heart of many problems the elderly face.

"To ignore or attempt to separate the spiritual well-being of man from attempts to satisfy his physical, material and social needs is to fail to understand both the meaning of God and the meaning of man," said one of the proposals emerging from that conference.

Is the Church, which is in a unique posi-

tion to look after the spiritual well-being of the elderly, doing its job?

In 1971 the Vatican, in its General Catechetical Directory, charged that the Church does not sufficiently recognize the aging in its pastoral ministry.

THE USCC recommends numerous projects that the parish or the whole community can initiate to meet the special needs of the elderly and help them live a fuller life. Among its suggestions are:

- Establish information banks on programs and services available to the elderly.

- Actively seek out older adults as volunteers in school activities (tutoring, secretarial work, library and audio-visual assistance) or in numerous community institutions and organizations (hospitals, nursing homes, Red Cross, United Way, the Foster Grandparents Program).

- Utilize "senior power" for advocacy in the areas of legislation, policy and the quality of community services.

- Develop transportation pools to help bring the elderly to church services, doctors, stores, social events.

- Develop a senior citizen center encompassing not only social activities but also health and education programs.

- Use the experience of older citizens in parish leadership and representation, and in parish organization membership.

- Establish outreach programs for shut-ins and the physically disabled among the elderly.

- Draw the elderly to fuller religious experience with home Masses and shared prayer adapted to their spiritual needs. "The response of many elderly Religious to contemporary prayer forms and new religious experience is proof that the aged are open to the 'new' when it has value," says the USCC.



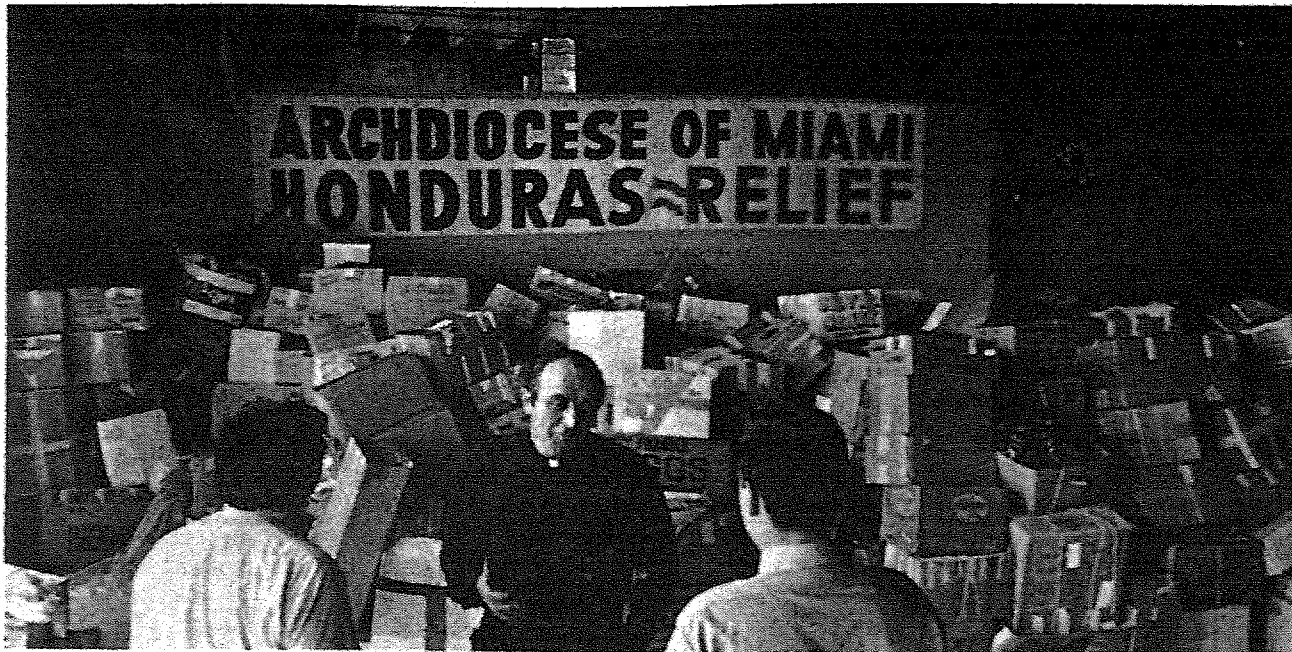
BISHOPS from around the world fill the Sistine Chapel for Mass opening the fourth Synod of Bishops. Pope Paul concelebrated Mass with his appointed Synod presidents.

ESPAÑOL

Páginas 20 - 21

THE VOICE

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BEFORE a backdrop of some of the thousands of pounds of goods donated by South Florida Catholics to the Honduran relief effort, Msgr. Bryan O. Walsh talks to reporters in the Hialeah warehouse where the donations are being collected for shipment to the hurricane-ravaged country. Msgr. Walsh pointed out that there is adequate space for all donations in the warehouse.

Honduras aid still flows in

The hearts and the contributions of South Florida Catholics continue to open to Hondurans left homeless and starving by Hurricane Fifi, which devastated the Central American nation last month.

Another shipload of supplies, assembled in the Hialeah warehouse being used by the Archdiocese for the relief effort, will leave for Honduras within the week, Msgr. Bryan O. Walsh, Archdiocesan coordinator of the effort, said. Approximately 40,000 pounds of goods are awaiting shipment.

And at the urging of Archbishop Coleman F. Carroll, a collection was taken up recently in Archdiocese churches to aid the Honduran bishops in their works of charity and reconstruction in their country.

One of the serious problems hampering the relief effort is that the rainy season has begun in Honduras, washing out roads and hampering communications.

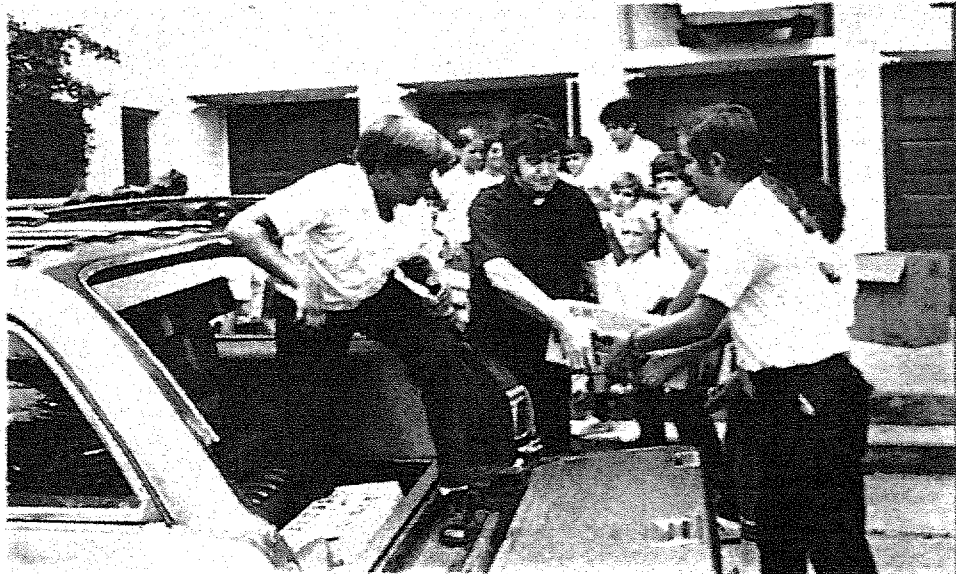
But emphasis is now being placed on goods that can be stored in Honduras until needed or until transportation allows its distribution, Msgr. Walsh pointed out.

"Latest Honduran reports indicate that one million people (out of a total population of 2.4 million) will have to be housed and fed for the next six months, and additional assistance will be needed to enable them to plant new crops for the next harvest, which is six months away," he said.

"With so many people and so many months ahead, donations will continue to be needed, especially canned goods," he emphasized.

Unlike many of the contributions from other sources, which are being flown to Honduras and must have space provided for them in that country, goods from the Archdiocese of Miami are being loaded into trailers, which are then loaded directly onto the ships. The trailers will not be opened until the supplies are needed, preventing damage.

The Archdiocese is working in cooperation with Catholic Relief Services in New York, which is in turn working with CARITAS in Honduras to see that all supplies are being used. CARITAS is the international Catholic relief agency.



HELPING Father Timothy Lynch load parishioners' donations into a station wagon for the trip to the warehouse are students at Holy Family School.

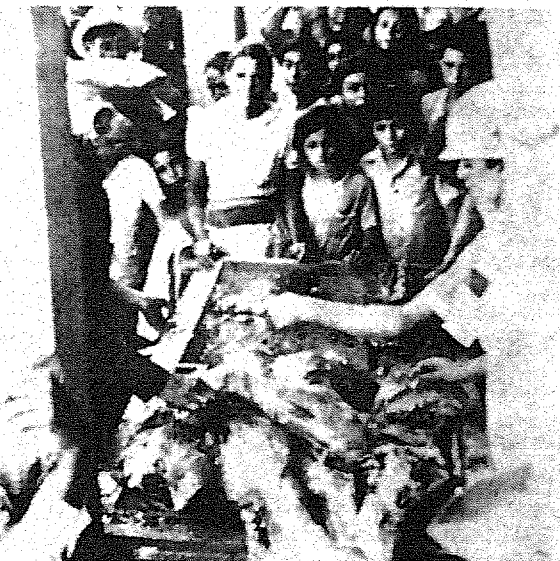
"We can guarantee we arrive safely," Msgr. Walsh said. "We have plenty of storage room and that the supplies will be shipped to Honduras and made."

Mr. Antonio Jose Vallardes, Honduran consul in Miami, praised the people of South Florida for their generosity.

"Of all the Honduran consulates in the world, the one that has received the most help has been this one in Miami," he said.

"This is due, undoubtedly, to the Christian spirit of the people of South Florida. The Honduran government and people are very grateful to you."

He pointed out that the devastation caused by Fifi "has broken the back of the Honduran economy. It is the worst disaster in Honduran history; the northern area, where we usually have the best crops, has been devastated."



FOOD in Honduras is scarce, and the people must line up for whatever food is available. Crudely butchered meat is distributed by the Red Cross to hungry residents of San Pedro Sula.

OFFICIAL

Appointments

Archdiocese of Miami

The Chancery announces that upon nomination by the Very Reverend James C. Babb, S.J., Pastoral Vice-Provincial of the Jesuit Fathers, Archbishop Carroll has made the following appointments, effective as of the dates indicated:

THE REVEREND JOSEPH T. BURLEIGH, S.J. - to Assistant Pastor, Gesu Church, Miami, effective as of Aug. 16, 1974.

THE REVEREND HENRY J. CHAVEZ, S.J. - to Assistant Pastor, Gesu Church, Miami, effective as of Aug. 17, 1974.

THE REVEREND ALFREDO QUEVEDO, S.J. - to Assistant Pastor, Gesu Church, Miami, effective as of Aug. 21, 1974.

Serra Club says show appreciation for priests to stimulate vocations

The Serra Club of Miami is turning to more direct moral support of the parish priest as a way to bring about more vocations, according to Frank Pellicoro, club spokesman.

"We feel that if we support the priest, give him some attention and show him that we appreciate him, then the youths will be interested in the vocations. So that is what Serra is doing now," he said.

David Lococo, vice president in charge of vocations, said along this same line at last week's meeting. "What have we done lately to foster vocations besides attend meetings?"

"There is work to be done in the vineyards," he said.

HE INDICATED that the club was trying to assign representatives to each parish but found that many parishes had no members in the club while others had several.

"We should close membership in parishes that have too many Serra members and concentrate in other

parishes" until each one has a representative, he said.

He then described the responsibilities of a parish representative as "meeting with the pastor and priests of the parish and supporting him."

"We laymen can try hard as we can, but the example of a good priest will bring more vocations than any money, billboards and speakers ever could," said Lococo.

HE SAID Peter Isaias' talk on priests' morale was very important, and suggested doing things like giving priests tickets to ball games and other acts of charity toward them.

Speaker for the Oct. 15 meeting will be District Gov. Thomas Schulte who will speak on the coming Fall convention in Atlanta, Oct. 25-27.

The Nov. 5 meeting will be special, said Lococo, with all the pastors and priests by invitation from Aux. Bishop Rene Gracida to attend and hear speakers on the new program.

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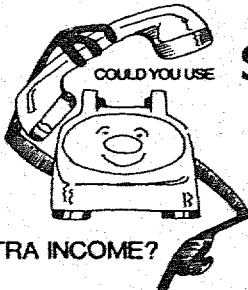
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Charities Conference comments on economy

BOSTON — (NC) — The National Conference of Catholic Charities (NCCC) has issued a statement outlining a "people's" response to the problems of the nation's economy and calling on President Gerald Ford to replace three key economic advisors who are holdovers from the Nixon administration.

The six-page statement, entitled "The Economy Belongs to the People," charged that the President's economic summit conference and the mini-summits which preceded it were dominated by "special interests" against workers, the elderly, children, women, consumers, the needy and those on fixed incomes.

CLAIMING that the income of 95 percent of the U.S. population has leveled off or begun to decline since 1969, the statement said "the people don't need talk. At the supper table, the people know what is wrong with the economy."

"Therefore, we call upon the President to develop his own team of economic advisors."

Singled out for criticism in a draft of the statement were Roy Ash, director of the Office of Management and Budget; William Simon, Secretary of the Treasury, and Alan Greenspan, chairman of the President's Council of Economic Advisors. But specific names were dropped out of the final version of the statement.

Greenspan recently caused a stir when he told a mini-summit in health, education and welfare that those hit hardest proportionately by the economic situation are Wall Street Brokers.

THE statement was issued at the 50th annual convention of the NCCC. It was originally planned that the statement be voted on as a resolution, but a spokesman for Charities said that because of suggestions for additions to the statement, the consensus was to use it as a separate document.

The statement made recommendations on unemployment and wages, energy and food costs, high interest rates, proposed budget cuts and health care.

• **UNEMPLOYMENT** and wages. Charities asked support for an amendment offered by Sen. Jacob Javits (R-N.Y.) to provide \$4 billion for public employment jobs.

The statement also called for "quick congressional action to improve the unemployment insurance system." In 1973, the statement said, unemployment insurance covered only 38 percent of those who were unemployed, and paid an average weekly benefit of \$58.50, less than the twenty standard for a family of four.

Noting that some people have called for a return to wage-price controls, the statement said: "a return to the kind of wage and price controls we recently had is completely unacceptable. Those were only wage controls, with every employer a willing enforcer, but no one to enforce controls on the galloping prices."

• **ENERGY** costs. The statement said action should be taken "to control energy and fuel prices and where appropriate, to roll them back."

Noting that in 1974 "profits of 22 of the largest U.S. oil companies would reach almost 30

percent, roughly triple the rate for other industries," the statement said, "President Ford has means at his dis-

posal to avert such profiteering and he should use them."

• **FOOD** costs. The statement said food prices have risen 14 percent in the past year, and that the cost of living for the poor has risen more than 20 percent more than that of the rest of the nation. But, the statement said, the farmer's share of the retail food dollar has dropped from \$.52 to \$.39, and that food processors and retailers have not passed along lower costs, but "have kept their own profits higher."

In many food lines, for example, bread, cereal and meat, the statement said, "three or four corporations or conglomerates dominate the market, controlling over 60 percent and as high as 87 percent of the product. With such control they can fix prices artificially high."

Charities urged that "President Ford should press detailed investigation of the dominant food corporations and pursue vigorous anti-trust action where indicated if meaningful competition is to be restored to the food industry." The statement said the Department of Justice has seemed on the verge of such investigations and "should not be held back any longer."

• **HIGH** interest rates. The statement said that people are hurt by high interest rates: "The increase in the cost of buying a \$25,000 house at 10 percent interest rather than six percent is \$19,800 over the 25 year life of a mortgage." The high interest rates and other building costs have led to high unemployment rates in the construction industry, Charities said.

The statement urged President Ford to ask the Federal Reserve Board to ease further its restraint on credit, particularly for the housing industry and "to give leadership to require banks to channel a meaningful share of their loans to finance low and middle income homes at reasonable interest rates."

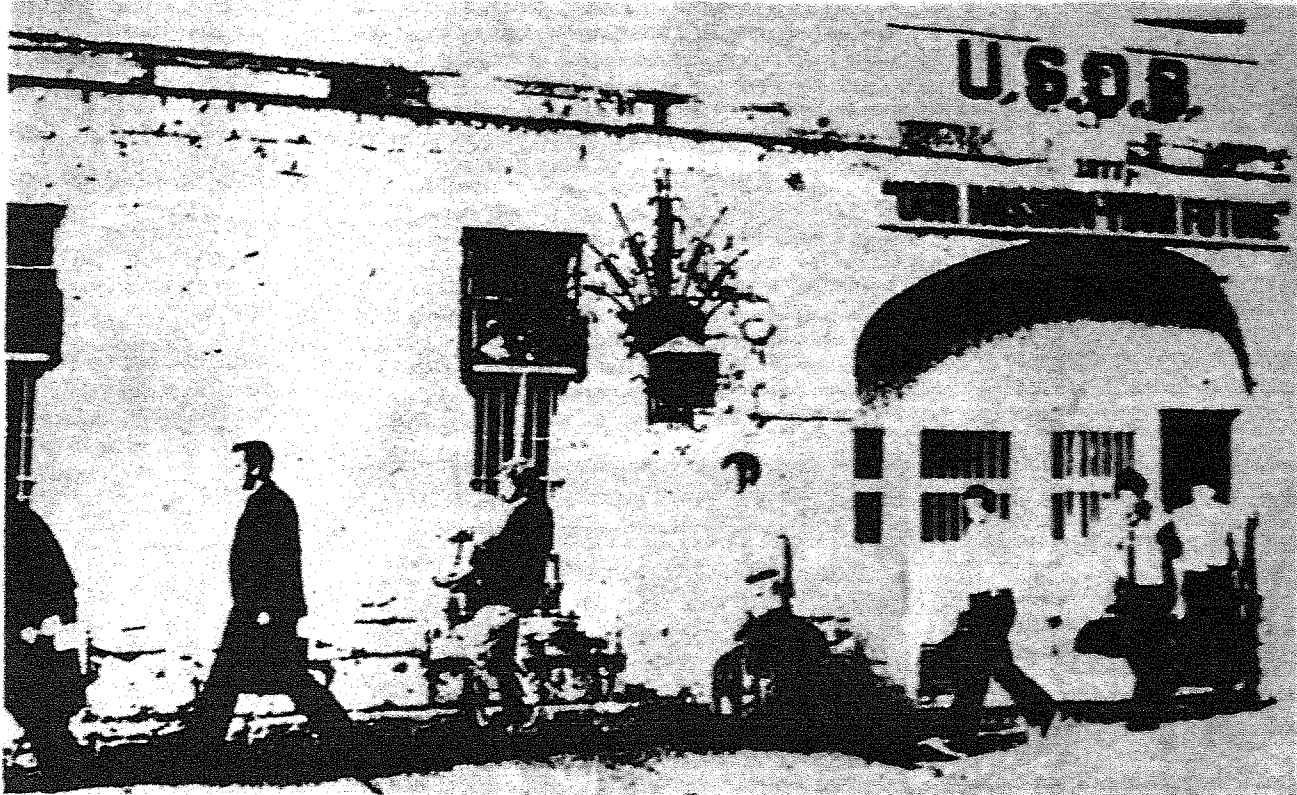
• **THE** Federal budget. Federal budget cuts would only have a small impact on the economic situation, according to Ash, the statement said, and a federal surplus would "contribute to higher unemployment and even less production."

The statement opposed most budget cuts proposed by the Administration and suggested increased spending in social service areas.

The statement also called for tax reform including a reform of the Social Security tax which affects lower income workers more than those with higher incomes, and a "modest surcharge on incomes over \$20,000 per year."

Another tax reform move supported by the statement is a 10 percent surtax on all corporate profits to be remitted fully to "corporations that invested or committed an equal amount to the surtax in plant and equipment during the succeeding 12 months."

• **HEALTH** care. The statement opposed the adoption of a proposed catastrophic health insurance plan which it said would not control rapidly rising health costs, and called for the adoption of a more comprehensive health plan.



ARMY DESERTERS leave the U.S. Disciplinary Barracks at Fort Leavenworth, Kan., in this high contrast treatment of an amnesty theme, one of the topics of Respect Life observances sponsored by

the U.S. Catholic Conference. These men were in the first contingent leaving the barracks to be processed for release under terms of President Ford's "earned re-entry" amnesty plan.

Cdl. Cooke is downed by malaria

NEW YORK — (NC) — Cardinal Terence Cooke of New York, 53, has been confined to his residence with malaria just after returning Oct. 4 from a trip to the drought-stricken areas of West Africa.

There were no plans to hospitalize him, and he was reported to be responding well to treatment.

A SPOKESMAN for the cardinal, Msgr. Eugene V. Clark, said that he had contracted the falciparum type of malaria which he termed "serious" but "not likely to recur."

Malaria is transmitted by the anopheles mosquito, which is prevalent in the tropics.

Although the cardinal had received medication in Rome — where he had attended a theological consultation of bishops — before going on the six-day trip to Africa, the medication was apparently ineffective.

SOON after his return to New York, the cardinal complained of a very high temperature and other symptoms.

Cardinal Cooke cancelled appearances at a press conference; a taped television show about his trip; a cathedral celebration for the birth of Mother Elizabeth Seton, founder of the Sisters of Charity; the dedication of a new building at Iona College in New Rochelle; and an awards luncheon of the Catholic Apostolate for Radio, television and Advertising.

He had planned to speak widely about the plight of the people in the drought-plagued areas.

Pontiff appraises world-wide Church

VATICAN CITY — (NC) — The World Synod of Bishops offers observers a worldwide panorama of a Church thriving in some places, suffering from "infidelity" in others

and even "suffocated" in still others, Pope Paul VI said in his Sunday Angelus talk Oct. 7.

The synod's proceedings show to the world the

"marvelous and laboriously-won conquests of Christian civilization," the Pope observed. But they also "oblige us to call attention to the fact that still today the greatest part of mankind awaits the evangelical message."

HE declared: "It could almost be said that evangelization is still in its beginnings."

The Pope added: "In many regions, where the light of Christianity has already shone, the Christian spirit is suffering with who knows what insufficiency and infidelity on the part of the 'sons of the kingdom,' as Christ warned. In other places the Church is decisively blocked and suffocated, a silent drama, paradoxical and marked by heroic witness."

IN certain other regions, the Pope continued, the Gospel has not yet been preached because of "difficulty of penetration and lack of modern missionaries."

The Pope also called attention to the "sampling of Catholicity" which the synod offers, "with its cry of exaltation from the local churches, rekindled in their communities and in their individual souls, conscious of their own superior personalities, called to establish themselves in their own authentic originality, and in the desire for their own forms of justice and liberation; and at the same time all flowing together into the single 'mother Church.'"

The Pope concluded: "Where was there ever a similar spiritual sight?"

Wreath to be placed at Columbus statue

A wreath-laying ceremony led by Knights of Columbus will mark Columbus Day at 1 p.m., Sunday, Oct. 13 at the statue of the discoverer of America, located in Miami's Bayfront Park.

Members of the Father Andrew Brown General Assembly, Fourth Degree K. of C. and the Assembly Color Corps will observe a Corporate Communion during Mass at St. John Bosco Church prior to the ceremonies.

The general public is invited to attend.

Pilgrimage priests granted powers

ROME — (NC) — All priests taking part in pilgrimages to Rome during the 1975 Holy Year have been granted special faculties to hear confessions "as in their

own dioceses." The announcement was made by the Rome vicariate, which also announced that all priest-confessors in Rome, whether Rome-based or with pilgrimages, may grant absolution of sins and censures normally reserved to residential bishops.

Inquest planned in abortion case

PITTSBURGH — (NC) — An inquest to determine if a baby girl was born alive at West Penn Hospital here and then permitted to die will be held by the Allegheny County coroner. Dist. Atty. John Hickton said evidence will be presented that the baby was alive after the abortion then died. The physician, he added, could conceivably be charged with murder.

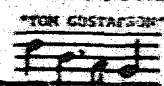
No school on Oct. 18

Classes for students in Archdiocesan schools will be suspended on Friday, Oct. 18 in Dade, Broward, Palm Beach, and Collier Counties according to the Department of Schools. The day will be a workday for teachers.

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ALCOHOLISM

Major national disease, but what about prevention?

If alcoholism is a disease, then what is being done to prevent it?

Nationwide, not much, considering the illness is one of the top killers and social disrupters in the country, costing billions of dollars annually and spreading its harmful effects to all those near the alcoholic.

Also, there appears to be uncertainty even among the experts as to how early alcoholism begins and just what services, rehabilitative or preventive, are needed for teenagers.

Some of the experts believe there is an extensive drinking problem among teenagers, while others believe the problem is in the excesses that may develop after the youths are past their teens. "We are finding almost full-blown alcoholics," says AA member Fred, who gives alcohol abuse talks at Dade high schools. "The teachers say alcohol is coming back in ahead of the other drugs in use and in AA we are getting full teen alcoholics coming in where we used to never have them."

"I'VE TALKED to 14-year-olds who have already had blackouts after dances or proms. A lot of kids can't get a girl to go to a dance or something, but booze brings a complete change of mood and then the kid feels he is the king of the ball," says Fred, a recovered alcoholic.

Yet teens themselves, interviewed by The Voice at various schools, depict drinking as being moderate and not a great problem, though commonly accepted as in the adult world.

One editor of a public high school paper, in doing articles on drinking among teens, said she had not found as much of a problem as she had expected.

"Drinking is a problem to an extent. Some of the kids will get high after ball games or dances. Most of the kids do drink at some time. But I just don't find many actual problem drinkers at that age, kids who drink all the time and get bombed." She admitted that her school was one of the newer ones and didn't have some of the built-in problems of other schools, but her findings support the view that though some drinking is common among teens, hardcore alcoholism is hard to find except in a very few cases. And, she said, her principal also found this to be the case.

Susan Morris, assistant director of Genesis Outreach, Archdiocesan program for teens with drug-related problems, concurred that she did not find much alcoholism in their clients, though many of them had alcoholic parents as a main ingredient in their problems.

YET THERE remains little doubt that alcohol remains the number one drug of choice as well as drug of abuse

"Spend time with your child... love him a lot, reasonable discipline, hope he loves you so when he gets older he'll listen to you."

— Dr. Eve McNanamy

among young people, whatever the degree.

According to medical writer Jules Saltman, "It seems apparent that youngsters are drinking to get high, whereas years ago they drank to be 'smart,' to show that they were grown up. And for some the emphasis is on drinking to block out the troubles and pressures of the world — as is true among the adults today."

Dr. Vernelle Fox, chief of alcoholism services in a major California hospital, said "It appears that we are passing the peak of experimentation and are leveling out with a more chronic use pattern of mixed substance abuse, with alcohol quite prominent in the picture."

This picture is supported by Voice interviews with teens in public and nonpublic schools who indicate that various substances are "acceptable" among many teens, including alcohol which is readily available, relatively cheap and more harmonious with parental habits, though less chronic than some experts believe.

WHY DO teenagers drink at all?

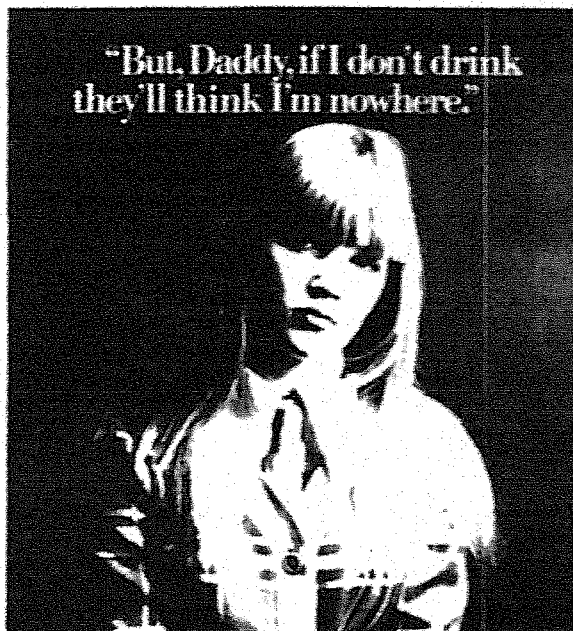
Researchers are finding more evidence that some people are born with predisposition, either by personality or chemistry and this, coupled with a threatening world, alienation, defiance of parents and emotional problems can lead to habitual use of the drug.

But perhaps the most important factor, says Saltman, is the wide acceptance and practice of drinking by adults, and he points to "often lax enforcement of existing liquor laws, new laws lowering the drinking age, and the influence of beer and wine advertising aimed at young people."

But the truth is, drinking is more than just "accepted" by adult America. — It is cherished as a pleasurable, almost essential ingredient in living, and restrictive laws on youthful drinking are not likely to have any more effect than did prohibition on the general population which massively ignored the law when that was tried.

According to Dr. Eve McNanamy, clinical psychologist in family practice at Dadeland, "There are usually problems at home when there is a drinking problem. The youth drinks some and decides he feels better so he says 'I guess I'll do it some more, and besides, my parents do it.'"

"THE PROBLEM, of course, is that of all drugs — you



feel better temporarily but you feel worse when the real problems come back later."

Everything is relative and shifting in today's world, with no certain models of behavior, institutions such as church and government under attack from all sides, and young people confronted with a wide choice of paths in life, regarding profession, lifestyle and beliefs. This leaves many of them adrift and uncertain.

"Also, the kids these days don't have a definite perception about what is expected of them," says Dr. M. Nanamy. "The parents don't even know what to say about morality or mores. The suicide rate is higher among teens than any other group."

So, while the exact amount of heavy problem drinking among teenagers is uncertain, one fact is in agreement by everyone: approximately one in 15 adult Americans is or will be an alcoholic. Some experts say one in 10.

Therefore it follows that about one in 15 teenagers will be an alcoholic, someday even if he is not now. And if drinking — even non-alcoholic drinking — is widespread among teenagers, then the origins of future alcoholism are being established in the teen years among those disposed to the problem.

And this leads back to the original question of prevention.

ALTHOUGH Alcoholics Anonymous and various research and local level programs have done a lot, largely on their own, alcoholism has until recently had a very low priority in terms of national commitment to eradicate the disease.

This is partly because many alcoholics were not recognized as such, and partly because the illness was viewed as a personal problem for the individual who "brought it on himself." Further, it is related to a social custom widely accepted among the general populace.

But the turning point may already have come with the nation's horror at the burgeoning drug problem of youth in the 60s and now the realization that alcohol is becoming, or

possibly always was, the drug of choice of young people.

The Catholic schools program on substance abuse is new and based on a broader psychological concept than mere lecturing and is similar to the one that has evolved in the public schools.

"The idea is to develop a positive self-image in the children from the early years on up," said Sister Joseph Ellen, assistant superintendent for elementary schools.

"This way we hope substance abuse and other problems will be avoided if the kids understand themselves and like themselves by the time they get to be teens. So at this time we are starting at the elementary level and hope to work our way up to the high schools and grade schools next year."

AND DADE COUNTY now has a brand new Comprehensive Alcohol Program, less than a year old, to go along with the Irrepressible Alcoholics Anonymous and its Alanon and Alateen programs.

While these programs aim at rehabilitation, they also have prevention approaches along with educational programs in the public schools, which are relatively new.

"I don't think the kid who gets a few beers at a convenient store is an alcoholic," says James Quigley, director of the Dade Comprehensive program. "We just don't find many full alcoholics in the teen years. When a kid gets in the courts it's usually a one-time situation. We never see anyone under 20 in our detox center, and we don't need drug abuse centers turned into resident teen alcoholism homes. What we need for teens is prevention."

"We have conducted workshops for the Dade schools' 80 substance abuse counselors. We hope they can pick out the kids who need special help and get them into a program."

"But that is a school program. We don't run it, we just try to put some input from our experience into it through their counselors because the program started out primarily drug oriented and is now broadening."

"WHAT I WANT to do is create a preventive program by education of the youth to the facts about the use of alcohol and the abuse of it, the medical facts and the potential for harm and how young people should handle the problem of alcoholic parents."

"We are working right now with the schools, helping their counselors and providing speakers when asked. But that just isn't enough. The schools can't do it all. Having speakers and lecturers in schools isn't going to stop alcoholism."

"The key," said Quigley, "is reaching into the community itself, into the service clubs, into the Girl and Boy Scouts, into the churches, until everyone is personally aware of the nature of the problem. This is the direction I want our program to move in the future."

Wherever the programs are presented, says psychologist McNanamy, they should be on a factual and honest basis and not based on moralism and guilt.

"WHERE THERE is guilt associated with it," she says, "there is fascination and they say, 'well, if it's that bad, maybe I'll try it.' We have to recognize that there is a powerful peer influence among teens to do what many others are doing, and we have to prepare them for this influence."

And, as always, an overriding factor is the adult influence. "Even the very small kids imitate adults. They see us with our cocktails and parties and so the little kids will have Coke parties."

Meanwhile, what can a parent do?

"Spent time with your child. In today's world that isn't done enough. Love him a lot, give reasonable discipline, hope he loves you so when he gets older he'll still listen to you."

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He who gave much help now gets help himself

The tables have been turned on John Mann.

Actively involved in doing volunteer work with senior citizens like himself until an accident in August, now he depends upon volunteers to help him.

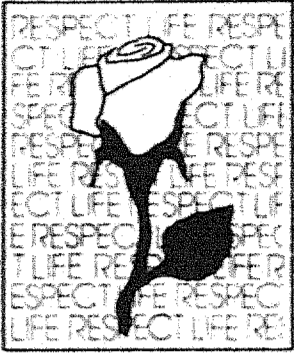
For most of his life a barber, Mann now has his crop of thick, white hair shorn to within an inch of his head — the handwork of surgeons who performed cranial surgery to relieve pressure created when he fell on the deck of a cruise ship while he was vacationing.

HE occasionally gets impatient to go back to his volunteer work. He is not accustomed to sitting around the house, relying on friends, neighbors and the very competent young Latin American couple who live with him.

But for the most part, the Holy Family parishioner, who readily admits to being 80,

ly during his conversation, with well-wishers checking up to see how he is doing, asking if he needs anything.

The volunteer groups of which he was a member are



now turning their services to him.

COR, Community Outreach, is a program based at Holy Family Church under the direction of Sister Marie

work with COR in helping other senior citizens in the parish.

"That was a nice Irish dance we had last week," Mann commented to Sister Marie, who was visiting him. Even though he had just returned from his hospital stay the week before, he had been determined to attend the event.

"The members love the dances and pot luck suppers," Sister Marie said.

"We try to do something different each month — have a theme based on different nationalities, or recognize a state from which several of the members have come, or recognize all the birthdays that fall in that month."

She explained the several small spinoff groups have formed as the members find others with their own interests.

RESPECT LIFE

still shows the love of life and sense of humor that have endeared him to both the volunteers with whom he works, and the people he helps.

"I paid less than this for my house 26 years ago!" he exclaimed with a chuckle through his white mustache as

"Most of the needs and desires of the elderly are simply human and are the same as those of the young and middle-aged: the desire to be loved, to be useful, to be wanted as an important part of the family, the parish, the community."

— Respect Life Handbook

he viewed the hospital bill, which came in the mail.

This reminds him of when he bought the North Miami house — on his yearly visit to Miami in 1948 with his now deceased wife, who became ill and unable to return to their home in Baltimore. So they bought the comfortable white house and settled in.

"THERE was nothing around here at all then," he recalled.

"They were just starting to build the first houses around here," he said with just a trace of European accent. He came to the United States when he was 17, from what was then Austria-Hungary and now Rumania. The phone rings constant-

Welter. It involves volunteers like John Mann in reaching out to elderly, sick and handicapped people both at home and at nursing and convalescent homes.

IT includes KYN, Know Your Neighbor, in which senior citizens contact other aging people in their neighborhood to help them or just be friends. This is the program Mann was most actively involved in, providing transportation for those in need of it, visiting patients in the six area nursing homes and helping priests prepare for Mass in the nursing homes.

"I was giving transportation; now I'm getting it," he said ruefully.

"I never had any place to go until I couldn't drive any more."

One of Mann's projects has been putting his skill as a barber to work cutting the hair of people in the senior club.

"Sometimes they insist on paying me, but I don't want the money," he said slightly exasperated at those who want to pay him for his services.

The Holy Family Senior Club was, and still is, another of Mann's activities.

THE CLUB not only has socials and meetings, but has its own core of volunteers who

SINCE Mann's accident, for instance, a group of friends has been coming to his house once a week to play pinochle.

The pinochle group, which began several months ago with Mann and three ladies, as he explains with a twinkle in his eye, has now grown to six men and women. Mann enjoys the company, and it helps him pass the time while he recuperates.

The man who has devoted so much time to helping others is now receiving help from yet another source — the young couple who moved in about two weeks ago to help him in exchange for room and board.

Mary and Miguel Silva, an attractive young couple, needed a place to live while studying at Lindsey-Hopkins School. Mann needed someone to help him around the house. Sister Marie knew both situations and matched them up.

Mary, from Peru, had met Sister Marie last year and was matched with an elderly woman in a similar arrangement. It was a "beautiful friendship" that developed between the young girl and the aging woman, as both Sister Marie and Mary agree. But the woman died, and Mary moved to Costa Rica to be married to Miguel, whom she had met here at school.



ENJOYING their weekly card party on the patio at John Mann's house are, left to right, Mrs. Agnes Miller, Mrs. Pauline Curasi, Mann, Mrs. Helen Yoka and Mrs. Agnes Sullivan. Refreshments are served by Mary Silva, who, with her husband Miguel, lives with Mann and helps him take care of the house.

RECENTLY the couple moved back to Miami to complete their schooling and immediately looked to Sister Marie for help in finding a place to live.

Mary admitted that it would be nice to have a place of their own, but she smiled as she expressed the satisfaction she gets from helping other people.

So for the present, Mann sits at home, under the care of Miguel and Mary and his many friends, planning a trip

up north to visit some of his seven grandchildren and 10 great grandchildren. He proudly shows off photographs of his attractive family, which includes a grandson who is a priest in Massachusetts.

He grumbles just a little about his newly sedentary life, but looks forward eagerly to the day when he is completely recovered and can turn the tables back again and put himself into the role of helping others.

"Respect for the dignity of life is one of the fundamental teachings of the Catholic Church. If the Church does not teach and practice this great truth, there is little hope that any other group will."

— Respect Life Handbook



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Uh-Oh... Government's putting price tag on human life again

We have already seen the example of a well-known physician-legislator in Florida telling us how much money we would save if retarded children were allowed to die of pneumonia or other ailments when they occur rather than afford them the same treatment as any other child.

So it is probably not too surprising to learn that at the federal level they are also trying to price-tag human life.

A HEW memorandum has disclosed in the press that Medicaid, using federal and state funds is paying as much as \$50 million a year to finance 220,000 abortions.

Dr. Louis Hellman, a HEW assistant secretary, said 800,000 legal abortions were performed in 1973 and about a fourth were for poor persons who used Medicaid to pay for the procedure at an average cost of \$180 each.

But, the memo beamed, these abortions saved the public \$2,200 each in prenatal and public assistance funds. "You have to figure what would happen to these women if they couldn't get abortions," he said in the memo to the Senate Appropriations committee.

He apparently didn't say what happened to the babies aborted with the federal aid.

It's the same old numbers game, the cost analysis approach to human value that ignores the long range effect of reducing the human to a dollar value. And we are left with the example of a politician voting to pay such funds to abort a growing human life and then getting up in Congress and decrying the way citizens are indifferent to human life when a child is battered or an elderly lady is assaulted and no one runs to help or calls the police.

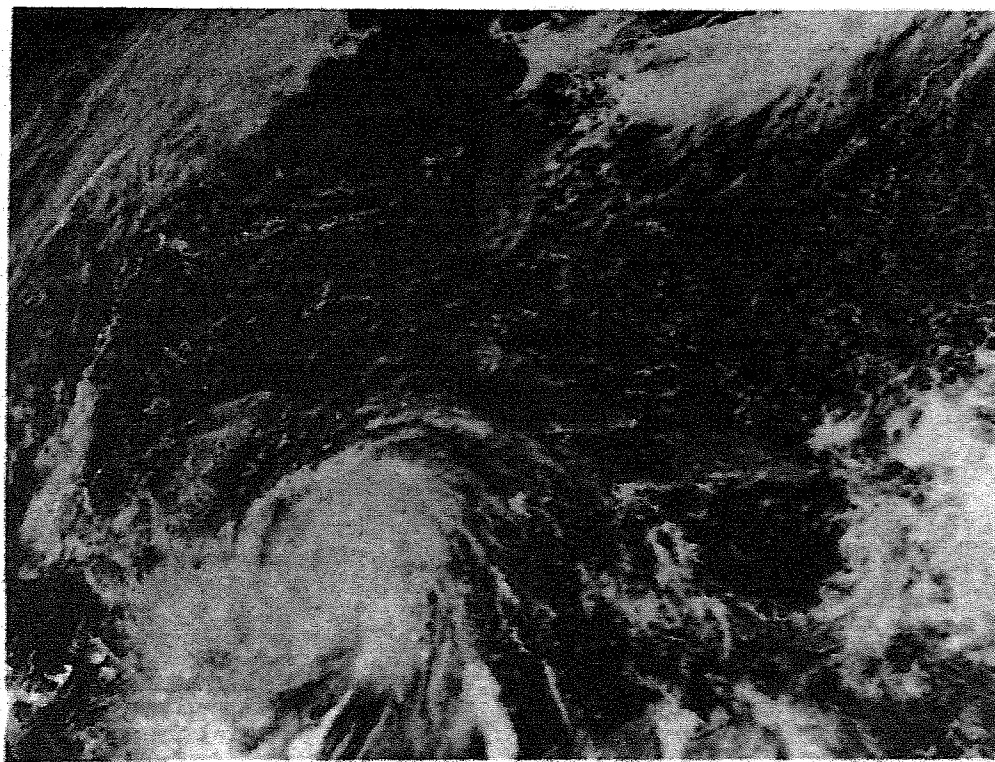
And while the government is spending millions to abort babies, on the other end of the spectrum very little is being spent on programs to give the elderly, and especially the elderly poor, a more meaningful and dignified life in their late years.

And the same point is made here: These elderly are living human beings, and if we place little value on them because they are not big dollar-producing entities, then we degrade the whole value of human life and should not be surprised at a callousness many Americans show toward one another and a subsequent divisiveness so decried these days.

When our individual worth is measured by our dollar income or youthfulness then we have lost the sense of being special creatures in the eyes of God. In short, we don't really think much of ourselves. And that leads to trouble, because historically, nations that lost a sense of specialness, declined and fell.

The memo to the Senate panel was related to a measure by Sen. Dewey Bartlett of Oklahoma which would have cut any funding for abortion except to save the mother's life.

"I find it most disturbing that HEW would put a price tag on human life," he said. "It would be cheaper to eliminate persons on welfare and Social Security, but thank God we value life more than the dollar." We wonder.



A KILLER bore down upon Central America last month killing thousands and leaving multitudes homeless and without food, clothing, or medical supplies. A NASA Weather Satellite view of the deadly Hurricane Fifi which ravaged Honduras shows the storm swirling in the lower left quadrant moving below Cuba (center) toward Central America. South Floridians are now playing a major role in donating money and other needed items to Catholic Relief Services aid program for the hurricane's victims.

Now, a happy ending to a sad religious dispute of the 50's

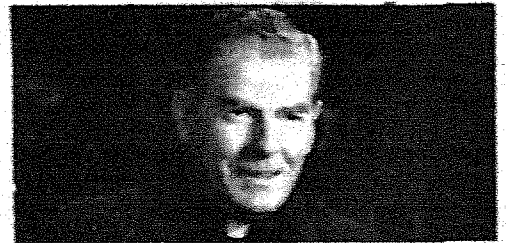
By MSGR. JAMES J. WALSH

Many Catholics who were shocked back in the fifties by a strange religious scandal in New England rejoiced this week to learn that the said affair at long last had come to a happy ending.

Newspapers in 1949 considered it front page news when Cardinal Cushing in Boston "silenced" Jesuit Father Leonard Feeney after a great many warnings had been given him. The reason was very disturbing to many people, both Catholics and Protestants. Father Feeney had been teaching for several years in his own persuasive fashion that no one could be saved unless he formally belonged to the Roman Catholic Church and professed allegiance to the Holy Father. This was a very literal interpretation of the ancient statement, "Outside the Church, there is no salvation."

THERE were two things very surprising about this. Some Protestants who always thought it was official Catholic teaching that every non-Catholic was ticketed for hell and damnation were amazed that the Church opposed Father Feeney's rigid, merciless view. And not only opposed the view, but, because of his obstinacy in promoting it, had to excommunicate him and his small band of followers in 1953.

A decade later, of course, the Second Vatican Council in its Decree on Ecumenism spelled out very clearly the attitude of the Church towards its "separated brethren." These brief quotes alone show how far Father Feeney had drifted from the spirit of Christ's Church. "... Catholics must joyfully acknowledge and esteem the truly Christian endowments from our common heritage which are to be found among our separated brethren. It is right and salutary to recognize the riches of Christ and virtuous works in the lives of others who are bearing witness to Christ, sometimes



MSGR. JAMES J. WALSH

in Cambridge to deepen the religious lives of Catholic students at the University. His books and articles were very popular with peoples of all religions.

HE WROTE a book which was filled with delicious humor and deft phrasing — "Fish on Friday," a gently satiric comment on Catholic practices. I think it must have been read in every Seminary refectory in the country and gave the image of Father Feeney as a man of strong faith, very much aware of human weakness and unexpected foibles.

He also wrote a highly imaginative piece on "names." He complained about "ugly" names, which were blunt, scratchy on the nerves and hard on the tongue, such as Westbrook Pegler. On the other hand, he said certain names, like that of the talented singer, Vivian della Chiesa, were musical, graceful and to be encouraged in our quest for a peaceful life. He must have had jaw ulcers from keeping his tongue in his cheek so often.

This was the unlikely man destined to start and maintain a "new" religion for less than a generation.

The news story said that actually two years ago Pope Paul VI personally accepted Father Feeney back into the Church after Cardinal Medeiros of Boston had intervened for him.

Recently 23 men and six women "sought and obtained reconciliation earlier this year." Eighteen others are still not reconciled.

Bishop Flanagan of Worcester, who received them, made a thought-provoking statement: "I want to say how personally happy I am at the petition of the 29 men and women and how touched I was at receiving their profession of faith. Coming as it does during this Holy Year period, the year in which Pope Paul VI has asked us all to seek renewal and find reconciliation with all of our brothers, it should inspire us all."

It certainly will inspire the many who grieved years ago over Father Feeney's strange separation from the Church.

The Truth of the Matter

even to the shedding of their blood. For God is always wonderful in His works and worthy of admiration."

Lest there be misunderstanding among Catholics and Protestants, the Council both in Ecumenism and in the Declaration on Religious Freedom stressed the fact that Christ founded one true Church. The latter document, for instance, states: "The sacred Synod professes its belief that God Himself has made known to mankind the way in which men are to serve Him, and thus be saved in Christ and come to blessedness. We believe that this one true religion subsists in the Catholic and apostolic Church, to which the Lord Jesus committed the duty of spreading it abroad among all men."

The other surprising aspect of that heresy of the fifties was the fact that the author of it was a much admired, even beloved literary figure. He was well known at Harvard University. He was greatly encouraged by Church leaders and lay intellectuals when he founded St. Benedict's Center

'Criminals should compensate victims'

HOUSTON, Tex. — (NC) — Criminals should be made to provide compensation to their victims and families, two officials of a national Catholic chaplains organization proposed here.

Bishop Andrew G. Grutka of Gary, Ind., the episcopal adviser to the American Catholic Chaplains' Correctional Association, and Oblate Father John J. Foley, ACCCA president, made the recommendation during the meeting of the ACCCA.

"VICTIMS of heinous crimes are often totally forgotten," Bishop Grutka said, "and their families are left in poverty and with no means of financial support."

Father Foley proposed that in some cases the offenders should be made to help with the financial obligations of the victims' families. "Society takes a hard attitude toward the perpetrators of crime but not the victims," Bishop Grutka added. However, he agreed that some penal institutions go beyond what is justified in punishing criminals. "WE have to restore confidence in society, so society will accept the inmate," said Father Foley, who is a former chaplain at Walpole State Prison in Massachusetts. "Now society wants him to be punished."

On the ladder of social priorities that society constructs, he explained, the prison apostolate is at the bottom.

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Americans at Synod meet press

By JOHN MUTHIG

ROME — (NC) — Cardinal John Dearden of Detroit, one of seven American Bishops at the world Synod of Bishops, said here that a "key issue" for the synod is the question of what place the promotion of human liberation plays in preaching the Gospel.

In a meeting Oct. 3 between the press and the five Latin-rite American bishop participants in the synod — the other two are Eastern-rite — Cardinal Dearden said:

"Sometimes in regard to the connection between liberation and evangelization we have accepted phrases without weighing all their implications."

HE ADDED that liberation is clearly a responsibility of the Church.

"Anything that diminishes the human condition is disastrous" and a "very fundamental concern of the Christian. We have to address it," he asserted.

But, the cardinal added, "Too often we address the issue just in terms of development" and forget that, in the Christian context, liberation is "basically liberation from sin."

He added that he felt the question had "never been faced so deeply" as at this synod and said he expects that a clarification of the issue "will come in great part from the Latin American bishops."

Archbishop John Quinn of Oklahoma City, appointed to the synod by Pope Paul VI, told the press gathered at the Rome USO, that the alienation of youth from the Church was "not primarily because of Church structures" which, Archbishop Quinn said, youth



RUTHENIAN-RITE Archbishop Stephen J. Kocisko (left) of Munhall (Pittsburgh) confers with Cardinal John Krol of Philadelphia and Cardinal John Carberry of St. Louis before a meeting of the fourth world Synod of Bishops in Vatican City.

ON THE DAY after his 77th birthday, Pope Paul preaches at a Mass opening the Synod of Bishops in Vatican City. He called Christ the source of "the very reality of evangelization."



Apostolic laity needed, Canadian prelate says

VATICAN CITY — (NC) — The clergy alone cannot resolve the problems raised by the vast numbers of persons hungering today for authentic Gospel values, the president of the Canadian Catholic Conference told the Synod of Bishops.

An apostolic laity is needed, Archbishop Joseph L.J.M. Fortier of Sherbrooke, Quebec, said Oct. 1.

Reviewing the Church's situation in Canada, Archbishop Fortier said: "The Church and Christian life in Canada are in the process of rediscovering their Gospel origins."

HE SPOKE of the issues and the crises and changes brought about by secularization.

"Many of our fellow citizens are captivated by the materialistic pragmatism of our time," he said.

"On the other hand we find those in our country who look for a more stable life style, one that is more coherent and more in harmony with nature and with previous conditions.

"These contrary phenomena are reflected within the Church: a practical atheism for some; a renewed spiritual interest for others; a questioning of religious practices and moral codes; for some believers, diverse ideological tendencies; questions about the Church as an institution; a crisis in just belonging to the Church.

BUT the Archbishop observed: "There

are able to live with even if they are unchanged. "The big problem is the unbearable contradictions which youth see in their personal contacts with those who most clearly represent the Roman Catholic Church — the priests, the bishop, their parents."

THE archbishop, who on the same day spoke on the synod floor regarding youth, said that parents who talk to youth about going to Church "may not show in their own lives the reality of what that may convey."

"We have tried too hard to solve the problems and to answer the challenges from the top: collegiality of bishops, presbyteral councils, parish councils.

"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?"

He queried again: "What is really needed? Worker-priests or better Christian workers who are capable of evangelical witness from within and who are equipped to build a Church based on the life and the faith they share?"

The archbishop asserted that otherwise "we end up preserving structures contradicting the Gospel . . . The Gospel calls for the freeing of the word and the freeing of the spiritual discernment of its children throughout the world."

He said that youth often hear from Catholic parents "condemnatory statements about others" and see them "abuse alcohol or take part in 'adult' entertainment" which, he said, "usually means something unseemly if not downright pornographic."

The archbishop asserted also that he feels "personal contact is still one of the most important factors in imparting faith and sustaining the life of faith."

But he also remarked the Church must work to develop "coherent apologetics, not in the old style but in a format and approach" suitable to the mentality and approach of today.

He said that such a system of apologetics was needed along with evangelization through personal contacts, in order to "pre-

sent the reasons why for the faith that is in us."

Cardinal John Krol of Philadelphia, president of the National Conference of Catholic Bishops and a synod delegate, said that the report on the Church in Africa was "absolutely fascinating" to him and was a "marvelously encouraging note."

He called the growth of the Church there "unprecedented and almost explosive." In a report to the synod on the African Church Sept. 28, Bishop James Sangu of Mbeya, Tanzania, related that the rate of growth of Christian Churches on that continent is double the population growth.

Archbishop Joseph Bernardin of Cincinnati and Cardinal John Carberry of St. Louis also participated in the press meeting.

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Around the Archdiocese

Plans for senior citizen Christmas party formed

Plans are underway for the annual senior citizens' Christmas party sponsored by members of the North Dade Deanery.

Hundreds of golden agers have participated in the parties held for the last three years in North Dade parishes. This year's event will follow Mass in St. Mary Cathedral on Dec. 5.

An organizational meeting is scheduled at 8 p.m. Tuesday, Oct. 22 at the home

of Mrs. Peter Buffone, Deanery president, 544 N.E. 106 St. Those who served as volunteers at past parties or those interested in providing refreshments, favors, transportation, decorations, etc. are invited to attend the meeting.

Mrs. Buffone said: "Just tell us what area you'd like to serve in and we'll have a job for you. Last year's party reached out to hundreds of lonely old people of many faiths and backgrounds."

Palm Beach County

Monthly meeting of the Shamrock Club of Palm Beach County begins at 8:30 p.m. today (Friday) at the American Legion Hall, 212 N. "J" St. Lake Worth. Refreshments and dancing follow.

The Catholic Young Adult Club of the Palm Beaches invites single persons between the ages of 18-35 to join its various activities. For information call 683-3800 or 585-6670.

Women of the parishes of St. Clare, St. Paul of the Cross, and St. Ignatius will participate in a weekend retreat, Oct. 25-27 at the Cenacle Retreat House, Lantana. For reservations and information call 626-0436.

First annual carnival in St. Ignatius parish, W. Palm Beach, is scheduled to be held Oct. 19 and 20. Proceeds will benefit the building fund.

A rummage sale will be sponsored by the Sacred Heart Ladies Guild on Friday and Saturday, Oct. 18 and 19 from 9 a.m. to 4 p.m. in Madonna Hall, 430 N. "M" St., Lake Worth.

Broward County

A "Get-Acquainted" dance and covered dish supper for parishioners of St. Jerome Church begins at 8 p.m., Saturday, Oct. 19 in the parish hall. Music will be provided by Bill Flannigan. Reservations are limited to 100 and tickets may be obtained by calling 522-4883 or 523-8028.

St. Anthony Catholic Women's Club will sponsor a Harvest Party on Tuesday, Oct. 22 at 12 noon at the Reef, 2700 S. Andrews Ave., Fort Lauderdale.

Family Mass sponsored by St. John the Baptist Women's Guild will be celebrated at 10:30 a.m. Sunday, Oct. 13 in the parish church.

A Columbus Day dinner dance under the auspices of the Pompano Beach Council of the K. of C. begins at 8 p.m., Saturday, Oct. 12 at 6 Columbus Square, Pompano Beach. Music will be provided by the Benny Bell Trio and tickets will be available at the door.

Luncheon and fashion show under the auspices of Chaminade and Madonna High Schools, Hollywood, will be an event of Saturday, Oct. 19 at the Diplomat (East) Hotel, Miami Beach. Fashions from Jordan Marsh will be modeled. Reservations must be made before Oct. 16 by calling 759-5552 or 895-0473.

Dade County

A Bunco party will be sponsored by St. Vincent de Paul Altar Rosary Society at 8 p.m. on Wednesday, Oct. 16 in the parish hall, 2000 NW 103 St. Tickets may be purchased at the door.

Members of St. Lawrence Council of Catholic Women will meet at 8 p.m., Oct. 14 in the parish hall, North Miami Beach.

Little Flower Society of Coral Gables will sponsor a games party beginning at 1 p.m., Saturday, Oct. 12 in the school cafeteria. Dessert and coffee will be served.

Miami Beach Council K. of C. will sponsor a Columbus Day dance at 8 p.m., Saturday, Oct. 12 in St. Francis de Sales parish hall, Miami Beach. A buffet supper will be served.

Coral Gables Council of the K. of C. meets at 8 p.m., Oct. 16 at the Council Hall, 270 Catalonia Ave., Coral Gables. Trustees will be elected and plans will be discussed for "Birthday Night" and fish fry on Friday, Oct. 18 and a Halloween dance scheduled for Oct. 19.

Members of the Memorare Society, social clubs for widows and widowers, meet at 8 p.m. today (Friday), at St. Louis parish center, 7270 SW 120 St. For complete details call 274-0244.

St. Rose of Lima Guild meets Monday, Oct. 14 at the Miami Shores Community Center. Guest speaker will be Dade County Commissioner Joyce Goldberg.



LOURDES RESIDENCE in W. Palm Beach is participating in the nationwide campaign for relief supplies and clothing to the hurricane-ravaged Honduras. Sister M. Lourdes, O. Carm., whose order staffs the residence for the aged and infirm, is shown with Mrs. Lillian Campbell, Robert Mayner and Barbara Palmer.

Fall choral festival in Hialeah

HIALEAH — The Seventh Annual Fall Choral Festival will be presented at Immaculate Conception Church at 2 p.m. on Sunday, Oct. 20.

A prelude recital featuring the Grace Recorder Consort will precede the festival at 1:30 p.m. the program will be devoted to the festival music of Michael and Joseph Haydn and will include Ave Servants of God and Ave Regina as well as the Mass in G and the finale of the Organ Concerto in F.

A 225-voice massed choir will include the children's and adult choirs from Immaculate Conception parish under direction of Sister Mary Regina; Hialeah High School Chorus under direction of W. Thomas Warnock; Hialeah-Miami Lakes Chorus, of which Roscoe Speed is director; Miami Jackson High School Chorus directed by Leslie Thomas; and Miami Killian High School Concert Choral directed by Patrick Matthews.

THE Joyful Noise Orchestra from First United Methodist Church of Miami will accompany the choirs un-

der direction of Charise R. Rand. Organists will be Sister Mary Eugenius, Maria Genova and Eugene Cuellar.

Soloists will be former Metropolitan Opera Soprano Rose Byrum, Charise Amidon Rand, contralto; Curtis Rayam, tenor; and Patrick Matthews, baritone.

Tickets for the festival are complimentary and are available on a first-come first-serve basis at the parish rectory. Those requesting tickets may write to Fall Choral Festival, Immaculate Conception Rectory, 68 W. 45 Pl., Hialeah and specify number of tickets desired.

New officers installed by West Coast auxiliary

NAPLES — Mrs. Henry Opitz has been installed as president of the Catholic Service Bureau Auxiliary here.

Other officers installed during a covered dish supper are Miss Sally Sucher and Mrs. William J. O'Connor, vice presidents; Mrs. Paul Mathers, treasurer; and Mrs. William Goggia, secretary.

THE Sewing Guild of the Auxiliary supplies layettes, maternity clothes, children apparel and soft toys for unwed mothers and children under the care of the Catholic Service Bureau, a United Fund agency, which served

Collier County.

The Auxiliary also operates a thrift shop located in the St. Vincent de Paul Warehouse at 3196 Davis Blvd. The shop provides clothing, bedding, furniture, used appliances, etc. to costumers regardless of race or creed. It is open to the public Monday through Friday from 11 a.m. to 3 p.m.

SHOP chairman are Mrs. Maurice Woodlock, toys and dolls; Mrs. Earl Koenig and Mrs. Marge Citrola, children's apparel; Mr. and Mrs. Martin Cebula, men's clothing; Miss Sucher, women's wear; Mrs. Edward Kennedy, antiques; Mrs. Goggia, Mrs. Mathers, Mrs. Opitz and Mrs. O'Connor, furniture and major appliances.

All residents of Collier County are eligible for membership in the Auxiliary and should contact Miss Josephine Bocchino at P.O. Box 2644, Naples, Fla. 33940 for further information.

Catholic library unit to conduct workshop

The Florida Unit of the Catholic Library Association will conduct its annual workshop from 9 a.m. to 3:30 p.m. on Friday, Oct. 18 at Holy Redeemer School, 1301 NW 71 St.

Advance registration should be mailed to Sister Marie Martha Kennedy, O.P., Box 85, Barry College, Miami, Fla. 33161. Registration will also be taken prior to the workshop opening.

At 9:30 a.m. two sessions will be offered on continuing and ongoing cataloging of print and non print media. A discussion on student orientation and working with school faculty will be held simultaneously.

Film of burial to be shown

FORT LAUDERDALE — Members of the Broward County Serra Club will meet at noon, Monday, Oct. 14 at the Galt Ocean Mile Hotel on A1A.

Guest speaker will be Father Richard P. Scherer, chaplain at Holy Cross Hospital who will show the only existing film of the 1956 burial of Mrs. Marteau, mother of Francisco and Jacinta, two of the three children who witnessed the apparitions at Fatima, Portugal.

Liturgy will be celebrated at 11 a.m. and a second session is scheduled to begin at 2 p.m. on the Impact of Technology on Library Planning.

All CLA members, prospective members and school library volunteers are urged to participate in the workshop.

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Teachers guild slates meeting

The Fall meeting of the Archdiocese of Miami Catholic Teachers Guild is scheduled for Sunday, Oct. 20 beginning with 10 a.m. Mass in St. Mary Cathedral.

A continental breakfast will follow in the Archdiocesan Hall where a round-table discussion will be conducted by Guild members.

This year's program of the Guild will include an Advent Evening of Reflection during the month of December at the Dominican Retreat House, Kendall; a luncheon in February and another Evening of Reflection during Lent.

Genevieve Yarnold, Guild president, has invited all Catholic teachers in parochial, private, and public school to become members of the Guild. Membership application information may be obtained by writing to Carrie Ann O'Loughlin, 380 NE 113 St., Miami, Fla. 33161.

Young adults forming club

HIALEAH — A club for young adults is being organized at Immaculate Conception parish at 8 p.m., Sunday, Oct. 20 in the parish community center, located at the school.

Young men and women between the ages of 18 and 30 are invited to attend. Additional information may be obtained by contacting Sister Betsy at 558-5531.

Club sponsors coffee house for handicapped

A free coffee house for the young physically handicapped begins at 8 p.m. Friday, Oct. 18 at the Miami Country Day Private School, 601 NE 107 St.

Sponsored by the Miami Shores Optimist Club for the handicapped between the ages of 16 and 35, the coffee house is open on the first and third Fridays of each month and includes entertainment and refreshments.

Further information may be obtained by calling 895-6377 or 757-9567.

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Detestable philosophy of Gordon Liddy— survival of the fittest

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

Gordon Liddy, one of the Watergate culprits was unique for a while in that he was the only Watergate figure to maintain public silence about the whole affair. Now he has spoken out in an article in the October Harpers Magazine and what he says is frightening.

Frightening because it is a hymn to power. He claims that the trouble with our world is that certain people look at the world as it ought to be rather than as it really is. It really is a place where men struggle for power. Romantics think of how the world could be improved by compassion and kindness and service but that's not the way of the world at all, says Liddy. Life is a struggle for power.

"Man got where he is today by the process of natural selection, the survival of the fittest." What is true of the individual, Liddy claims, is true of nations.

HE QUOTES Robert Service's poem about the rough and tumble life on the Yukon, "This is the law of the Yukon, that only the strong shall thrive; that surely the weak shall perish and only the fit survive."

By power he does not necessarily mean physical power but will power and intelligence. The men of will power and intelligence are like the 18th century ruling class in England, according to Liddy. Aggressive, acquisitive, "they saw the national power as the essential foundation of national independence: commercial wealth as a means to power; and was as a means to all three. The leaders in World War II, claimed Liddy, did not waste time on wishful thinking such as religion but put their trust in panzers, not in religion.

We have wondered about the curious loyalty of the men around former President Nixon. How could they have given their loyalty to one man rather than to their country and its Constitution? It seems incredible that this personal, partisan loyalty should have been exalted above love of country.

Yet Liddy exalts his personal loyalty to the arch conspirator and complains in this article about some of his confreres who did not display such excessive loyalty to our now discredited President. "Loyalty, then, is a true virtue," according to the convicted Liddy. "As the highest of animals, one would expect man to practice that virtue to the highest degree. You can imagine my reaction, therefore when in recent times I discovered that the loyalty of several of my former associates to our mutual leader was of a standard unequal to that of a dog."

I REALIZE that many columnists, criticizing some public figure they do not like, find a similarity between the person they dislike and Adolf Hitler. The fact is, however, that Gordon Liddy's philosophy and Hitler's philosophy are not entirely dissimilar. If any man held that an unjust means justifies victory, it was Hitler. And the same idea runs through Liddy's article. He says in one place, "If any one component of a man ought to be exercised, cultivated and strengthened above all others, it is the will: and that will must have but one objective — to win."

You have come a long way, Gordon, from the Catholic education which taught you the value of compassion, obedience to conscience, respect for the poor, the weak, the aged — all those who have been battered and beaten by the powerful in the knock-down and drag-out struggle of daily life. If life is just a matter of survival in the dog-eat-dog daily round of life, then Liddy is right and all the great Christian and non-Christian leaders of history have been dead wrong. I confess I cannot accept his philosophy and thus reject the best of minds of the centuries.

I started to read the Harpers article wondering when Mr. Liddy would get around to making his Act of Contrition for his part in Watergate. He never did get around to it. Perhaps some day he may remember the words of the Act of Sorrow: Memory does play tricks on us.

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



Faith Restores Body and Spirit

That theme is illustrated from these readings for Oct. 13: First-Elisha's cure of a leper brings the man to believe in the one God of Israel (2 Kings 5/14-17); Second-Faith in the resurrection of Christ will set us free from spiritual and physical bondage (2 Tim. 2/8-13); Gospel-only one of the 10 lepers — the Samaritan, the outsider — returns to thank Christ for his miraculous cure (Luke 17/11-19).

Are Chinese teaching the young more effectively than we are?

By DALE FRANCIS

If you read Ann Landers then chances are you've followed her articles on what she discovered in Red China. She was greatly impressed by the children, the young people, the standard of morality.

Now there are a great many things that we do not like about Communist China. But I hope that our dislike for the form of the government won't keep us from learning from the Chinese.

There is no juvenile delinquency in China. There are strict standards of honesty and morality; there is concern for others.

You might say that this is the result of a totalitarian system, that the people conform because they are compelled to do so. But if you say this then you have missed the Chinese lesson.

WHAT Ann Landers was reporting didn't come through compulsion but came because the Chinese have not hesitated to teach values to their children and to establish values for all their people. You don't have to agree with the political philosophy to recognize the lesson that you get what you teach in any society.

About the time I was reading the Ann Landers articles, I read an article by a priest who was telling us that old familiar story that young people are rejecting the standards of the institutional Church. They no longer accept the teachings on sexual morality or the necessity for attending Mass on Sunday, he said.

But the truth is they have not rejected the teachings, they have just not

been taught or they have been taught wrong.

When you have something you believe to be true than you teach it as truth. You don't equivocate, you don't hem-and-haw, you proclaim.

Fornication and adultery are wrong. There's no question about this in Catholic morality. Yet for the last few years you've always been able to find equivocators. Not long ago in a Texas diocesan newspaper a priest columnist discussed pre-marital sex and said a distinction had to be drawn between pre-marital and pre-ceremonial sex. For engaged couples, he said, the situation was different.

IMAGINE the stress that puts on young couples in love in these days of informal engagements.

In another diocesan paper a lay columnist, since in the news because he is the leader of a homosexual organization, advised a young man engaged in a sexual relationship with a girl friend that what was important was whether he was giving and unselfish.

We are told that young people no longer accept the idea of the necessity of attending Mass on Sunday. Why? You know why. They have been taught by some teachers that it is not necessary. They should have been taught that we do owe God the love and respect we show in worshiping Him. They should have been taught that Christ's own Church has the right to ask those who make a commitment to His Church to worship on the Sabbath.

We are cheating our young people by failing to proclaim the truths to

which we should be committed. I think the problem is not so much in timid teaching as it is in teachers who aren't really committed to the Church.

I KNOW of CCD classes in which the teacher asks the students what they want to talk about. In God's name why would anyone who has the message of Jesus Christ to proclaim, who has the heritage of the Church founded by Jesus Christ, ask what his students want to talk about. He should be glad for the opportunity to proclaim the teachings of the Church and he should do it as a man convinced and committed.

There's a lot of talk about methodology. There are those who say — and they say it most often in publications directed to catechists — that you shouldn't be indoctrinating students but helping them to experience.

But when it comes to the truths of the Church the only way students can experience is if they are taught the basic doctrines of the Church. If you fail to teach — no, teach isn't good enough — to proclaim the truths of the faith then you can do nothing that is worthwhile.

What Ann Landers discovered in China was that the teaching was direct, unashamedly aimed towards influencing those being taught and because of this it was effective. The Chinese lesson is that if you expect to make the message effective then you have to teach it strongly, without equivocation. Those who possess the heritage of Catholic truth better learn that lesson.

LACOMBE, LUCIEN: 'Most moving film of the season' about youth in occupied France

Ever since WW II ended, the French (and many others) have been arguing about the Vichy Government and the inescapable fact that many French citizens collaborated with the Germans. How and why this happened in a nation with such a strong democratic tradition has been the subject of a staggering documentary by Marcel Ophuis, entitled *The Sorrow and the Pity*, and now it provides the substance of a new dramatic film by Louis Malle, entitled *Lacombe, Lucien*.

AS INDICATED by the opening frames' quotation from Santayana ("Those who do not remember the past are condemned to relive it."), *Lacombe, Lucien* is a cautionary tale whose moral is equally applicable to any society at any time. Its view is that evil comes from within and is not simply imposed from without. Malle is particularly successful in making us aware of the ease with which man can rationalize the most inhuman actions in the name of some higher good or some immediate personal satisfaction. This film may not explain genocide but it helps one understand the attitudes and circumstances that make it possible.

Lucien is 17, a farm boy bored by working as a hospital attendant in a nearby city. When he tries to follow his older brother in joining the underground, he is coldly turned down as too young and irresponsible. Returning to work after curfew, he chances by the local headquarters of a French contingent of German police. They become interested in him when they learn he is from a partisan area and between glasses of wine they get him to tell the name of the maquis leader who had rejected him. As he is recovering from a hang-over the next morning, the man is brought in and tortured for the names of others in his command. Instead of feeling remorse for the consequences of his indiscretion, the boy is swept up in the activities of this swaggering group of social misfits who treat him as a comrade, give him an automatic, and take him along on their patrols.

Having joined them almost unwittingly, Lucien revels in his first taste of power and its rewards. He is politically innocent, knows nothing of the complexities of adult life, and accepts hunting human beings as easily as he does animals in the countryside. It is this adolescent mixture of innocence and cruelty which makes credible his ambiguous relationship with a Jewish family that becomes the center of the film. In the course of extorting a suit of clothes from a tailor hiding from the Gestapo, Lucien is struck by his daughter's beauty. His courtship of her is carried out in the crudest possible way, the family conscious of their vulnerability and the boy uncertain exactly how to use his power. Most poignant is the girl's ambivalence, repelled by all the boy represents and yet somehow touched by his clumsy affection. When the father in the midst of his outraged impotence wearily tells Lucien, "I can't really come to hate you," this is the film's challenging message to the audience. Given such a situation — as improbable as the whole era itself — the tragedy works its pathetic way to its inevitable end.

MALLE HAS never been more completely in control of



LUCIEN's face reflects the ambivalence he feels toward the Jewish family whose daughter he loves

while he helps the Germans in occupied France during World War II, in "Lacombe, Lucien."

his material nor has he ever been closer to his characters. *Lacombe, Lucien* is perhaps his single most accomplished work and marks a new and more positive direction in his career.

The film's achievement is all the more remarkable since none of its actors has ever appeared on film and its two leads are amateurs. In particular, Pierre Blaise has the sullen, peasant stolidity which embodies the inarticulate and unenlightened character of Lucien. The hunted Jewish family is

convincingly realized through Holger Lowenadler's dignity as a father in degrading circumstances, Therese Gieshe's passive defiance as the grandmother; and Aurore Clement's fragile loveliness as the sensitive daughter. The color photography is stunning in its gradation of tones and hues evoking every bit of atmosphere to be gotten out of its scenes. The re-creation of occupied France just before the liberation is deftly handled with a preciseness that includes a period score of le jazz hot. There is not a more moving or more meaningful film to be seen this fall. (A-III)

Heals own wounds in helping others

The Wounded Healer, by Henri J.M. Nouwen. Ave Maria Press. 104 pp., \$5.95

As in his other recent books, *Aging and Ministry* and *With Open Hands*, the author presents in *The Wounded Healer* an authentic account of the ministry so deeply needed in today's contemporary society. Being a priest psychologist, Father Nouwen has accomplished his endeavors to give first-hand information in his dealings with a broken suffering world, a fractured suffering generation, and a cracked suffering mankind by mirroring for his readers with

BOOK REVIEW

relevance and effectiveness: that while attempting to heal the wounds of those seeking his aid, he, too, is a part of this world that has left scars or wounds on his own life.

A thread of hope strings itself throughout the book in that we all are searching for the promised land whether we are nuclear men, fugitives waiting for tomorrow or lonely rootless men desiring someone to listen to share our many predicaments.

FROM the pen of the author effectively flows his forward thrust that all of us live our lives with a sense of the desperation of these times. These are bewildering and fateful days. The minister in ministering to many, he also alleviates the wounds of himself, and he, too, becomes healed.

Significantly proclaiming reconciliation in Christ, the Christian community portrayed by Father Nouwen is a healing community not because wounds are cured and pains alleviated but because wounds and pains become openings or occasions for a new vision, the vision of hope. Mutual confession becomes a mutual deepening of hope, and sharing weakness becomes a reminder to one and all of the coming strength.

The journey is not always an easy one. The painful irony is that the minister who wants to touch the center of men's lives, finds himself on the periphery, often pleading in vain for admission. Through sharing, even the loneliness of the minister is lovingly shared with the individual who had been in the depths of despair.

The image of the wounded healer being the last to be described shows the impact that the Divine Healer has had on his own life. Following in His footsteps he becomes aware of sharing and recognizing his own weaknesses and with this sharing and recognition he becomes the wounded healer.

(The reviewer is Sister Celine Gorman, of the Archdiocesan CCD Office.)

'Catch 22' — a great piece of theater

By HERB BLAIS

A constantly recurring thought, while viewing the classic comedy satire, "Catch-22," "Where did all this fine talent come from?"

The Joseph Heller play, based on his best-selling novel, opened the 1974-75 season last weekend for The Players Repertory Theatre at Miami's Museum of Science.

"Catch-22" is a sudden and resounding triumph for founder and artistic director Dan Duckworth and his scintillating troupe. And for the play's director, Joseph Adler.

According to Duckworth, "Catch-22" is "the most ambitious project in the Players' six-year history." That's almost understatement. And it makes Duckworth a man of uncanny perception that he judged the group at the peak of readiness for such a difficult production.

ALL 13 members of the cast were ready — to play a total of 43 roles with instant energy and seasoned maturity.

Outstanding were Eric Avery as "Yossarian," Harold Bergman as the Psychiatrist and the Chaplain, and Bob Gallo as five distinctly different characters.

One answer to our first question, of where they all came from, is movies, television, college theater and summer stock. As well as six years of increasingly better community theater with The Players.

Also outstanding was the crisp, urgent, sardonic, split-second, bullseye-effective direction of Joseph Adler.

Creative Director of MJ Productions, TV commercial and documentary film makers based in Miami, Adler has directed four full-length feature movies. His enormous talent flowing in full stream, the eight-time award winner (advertising) interlarded the Heller script with precisely-timed electronic aids. Vintage music and newsreel clips established the time, World War II, and the place, "an air base off the coast of Italy." And slides flung onto a scrim screen mingled with tableaux set behind the scrim to blend techniques beautifully.

There is a plot to "Catch-22," but we defy anyone to outline it. Viewing the fast-moving show, one is charged with bitterness, and laughter, and surprise, and gaiety and poignancy, alternately and often simultaneously. Best of all, the contagious enthusiasm of the lively cast swings one into Adler's admirable production almost as a participant.

Alvis Sherouse must be highly commended for a unique, multi-faceted, superbly-operated stage design. And Costume Designer Barbara Boguski obviously built in every quick-change trick in the business.

THE MOVIE of a few years ago, starring Alan Arkin and a host of name-brand actors, was colorful, shocking, and controversial. Inevitably, some critics thought it wasn't true to the best-selling book. The play, however, especially as being done by The Players, every weekend through Nov. 3, is a thing of its own. You can't call it nostalgic, really, and you honestly can't compare it with its predecessors in other

media. It's a whole, new, great piece of theater all its own.

We are advised that this is its Florida premiere. It has played previously only in New England.

Duckworth and The Players have announced that this show will be followed by Shaw's "Pygmalion," then "Life With Father," "Inherit the Wind," a musical frolic called "Madcap Moliere," "Odets' "The Country Girl," and, in May, "Born Yesterday."

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New Season: You win some, you lose some

By JOSEPH GALE
NC News

The first full week of new television series and specials lent credence again to the old saw. "You win some, you lose some." Among the winners and sinners were these:

"Mrs. Lincoln's Husband," the first of six NBC specials based on Carl Sandburg's prize-winning biography, shows the President as a cracker-barrel philosopher, shirt-sleeved and galled in the White House, fighting the Civil War and soothing his querulous wife.

The series will purport to show the lesser-known human side of Lincoln. One may miss something of the grandeur of history. The fanfare of the Bicentennial, of which this series

is a forerunner, is in a sense vitiated by domesticity.

"Mrs. Lincoln's Husband" is a man beset by a war, by a wife unable to cope, by conspirator groups of plotters sprung from rumor, by the death of a favored son. It is more than one can bear, but Abe rises above it as imperturbably as Jeeves. His trials seem insurmountable, yet his humility is uncommon.

One hopes future episodes will relieve the supporting characters of historical rhetoric and invest the principals with humanity unsupported by tedium. Only then will Hal Holbrook as Lincoln and Sada Thompson as Mary, if she is later to appear, reap the promise of their understated, if sharply-drawn, initial portraits.



"BORN FREE" (NBC, Mondays at 8) picks up approximately where the movie ended. Elsa, the lioness that George and Joy Adamson raised from a cub, wanders back to them after having been freed to find her own kind in the bush. The Adamsons resume their lives, he as a senior game warden in Kenya, she sketching and writing about the wildlife they know and love, both filled with understanding and compassion for the animal kingdom.

The initial episode dealt with poachers and the cruelty they inflict. The poachers are caught, and the big cats, the elephants and the rest can enjoy their freedom for another week.

The story line is not yet clear, but the show gravitates toward a graceful blend of plot and nature. The scenery is beautiful, the animals are gorgeous, and of course they are the real stars in a program that places the emphasis where it belongs — which is not on man the intruder.

Gary Collins and Diana Muldaer are the Adamsons. Guest star Peter Lawford was the unlucky villain in the first show, and a fine cast of black actors assisted. So long as balance is retained, the show is a winner.

VALERIE Harper, you may recall, was Mary Tyler Moore's pal, Rhoda Morgenstern, and won three Emmys thereby on the MTM show. So now, naturally, she has her own show, "Rhoda" (CBS, Mondays at 9:30), and its future will depend on how well her writers make with the jokes.

They were very good in the opener. Miss Harper is an appealing character in her own right, but she has competition. Nancy Walker is her mother, no less, and what Miss Walker can do with a line shouldn't happen. Then there is Julie Kavner as Rhoda's plain Jane sister — and funnny!

Rhoda revisits hometown New York on vacation and promptly falls in love with Joe (David Groh), who is a typically beset male. The spinoff situations should see "Rhoda" through a bright lease-on-life.

SHADES of Stepin Fetchit! "That's My Mama" (ABC, Wednesdays at 8) presents an all-black cast in a half-hour of froth. Theresa Merritt is a black Jewish mother who tries to run life for her barber son, Ed Bernard, who has ideas of his own. The plots are dimwitted, the action fast and furious and the one-liners abound. The characters are stock, the stereotypes blushing. A live audience adds to the general noise. "That's My Mama" should make the other networks happy.

'Going up is worth coming down'

Country music has been twisted, turned, knotted and finally put together as a piece of Americana.

At the top of its pecking order of stars is Johnny Cash, an Arkansas boy from the bottom lands whose income annually tops several million dollars. For the second consecutive year, Cash will host the eighth annual Country Music Association Awards ceremonies, presented live from the new Grand Ole Opry House in Nashville, Oct. 14 (10-11 PM), on WTVJ, Channel 4.

Cash creates a large country-music following wherever he goes, but calling him a country singer is juggling adjectives. Some of his biggest hits have been rhythm and blues and pop.

"I AM sometimes called a rockabilly," says Cash. "People say I have a style that differs. Very few people in country music have branched out into the pop field. In fact, some artists lose their country-music audience because they branch out. Yet country-music audiences are generally the least fickle of all — once they are with you they stick."

"Trends rarely influence country music," Cash says. "It always goes back to the basics — fiddle and steel guitar. Country music has been a business of personalities, like the Carter Family, Hank Snow, Ernest Tubb, Hank Williams and Mahalia Jackson. These are artists who have been milestones to country-music as an art form. Tom T. Hall is a milestone, too. He comes along saying the same things, but he says them better."

"When I sing I see pictures. When I sing 'Sunday Morning Comin' Down' I feel myself walking down the street on Sunday morning, lonely and cold. I usually have a lot on my mind, so my moods vary. I have a reputation of being honest in my lyrics. Well, if I don't give part of myself in my songs they wouldn't come across."



Johnny Cash

"My songs feel most real to me when I share them with a live audience. Something happens when I walk on stage. I come alive. You really don't know me until you see me on stage. Basically, I'm a performer."

"One tough problem with performing is adjusting to home," Cash continues. "It's hard to readjust to home life after performing on stage. That was my big problem a few years back. I now have to look at things the way they really are. It took a lot of talking to myself and with June (June Carter, Cash's wife) — a lot of family therapy."

"I live more in one two-week tour than most people live in a year. When you are straight, going up is worth coming down, meaning the ups in my business are worth the many downs I have to go through."

Dino, Fonda, Hudson

SATURDAY, OCT. 12

9 p.m. (NBC) — **Showdown (1973)** — This creaky Western looks like somebody's farewell to Hollywood's B-grade Western and, as such, is not without its unwitting charm. The somebodies in this instance are director George Seaton and stars Dean Martin and Rock Hudson, in a saddle-worn tale of two cowboyhood chums whose trails diverge in later life only to intertwine once again when misled Deano knocks off a train and Sheriff Hudson sets out to bring his friend to justice. Seaton plays it all in deadly earnest with foggy-memory flashbacks of the pair's boyhood escapades and some good action footage of a climactic encounter that has Martin and Hudson reunited in a gun battle during a stormy forest fire. Trouble is, one never knows when Deano's playing cowboy or just playing. Watching him try to mount a saddled horse, however, is one of the year's cinematic wonderments. (A-II)

MONDAY, OCT. 14

9 p.m. (NBC) — **Yours, Mine, and Ours (1968)** — Repeat. Director Melville Shavelson tells the fact-founded story of a Navy officer widower (Henry Fonda) and a Navy widow (Lucille Ball), who meet, fall in love, and get married. The hitch? He already has 10 children, she has eight. The comedy that results (predictable but genuinely funny complications such as interrupted honeymoon, identity crises, bathroom lineups, troop-movement planning and buying) keeps in touch with human reality. Underneath it all is a gently moving story of love the way it really is. Admittedly directed toward popular appeal, it is humorous enough for sophisticated tastes as well. Truly a family picture. (A-I)

TUESDAY, OCT. 15

8:30 p.m. (ABC) — **Playmates** — Repeat of a 90-minute TV film traces the risqué adventures of two divorced buddies who — get this — unbeknownst to each other are dating each other's ex-wives. Wholesome! When the situation finally becomes clear to all parties, all reconsider their reasons for divorce, etc. — and just wait for the mushy

ending.

WEDNESDAY, OCT. 16

8:30 p.m. (ABC) — **All My Darling Daughters** — Repeat of a made-for-television comedy starring Robert Young. As father of four lovely grown daughters, Young is faced with the dubious joy of having them all get married on the same day. Talk about trying to get your money's worth in a rented tux! Raymond Massey co-stars as a friend in need, and Eve Arden supplies some wry one-liners.

THURSDAY, OCT. 17

9 p.m. (CBS) — **One Is a Lonely Number (1972)** — This is an intelligent but rather soapy examination of one woman's search for identity and some semblance of fulfillment following a bitter divorce by her philandering professor-husband, who has run off with a cute co-ed. Trish Van Devere is the lonely-woman-as-victim, finding herself abruptly adrift in a world her seemingly snug marriage had made her lose contact with. A kindly and wise old grocer (Melvyn Douglas) gives her both hope and inspiration to continue her search for meaning in a new kind of life. The movie is simultaneously simplistic and tough, harsh and sentimental. Miss Van Devere is lovely, and Mr. Douglas a pleasure to watch as he brings dimension to a rather shallow role. Adult theme and treatment suggest an adult viewing audience. (A-III)

SATURDAY, OCT. 19

9 p.m. (NBC) — **The Mechanic (1972)** — Charles Bronson stars in this twisted, ironic, somewhat depressing chiller about a Mafia hit man. The title refers to an underworld specialist in stealthy rub-outs, and Bronson is a cynical, cold-blooded "mechanic" par excellence. He's so good, in fact, that he takes on an apprentice (Jan Michael Vincent, whose performance tends to be as inexpressive as Bronson's), whom he brings through a rigorous training that includes a few easy rub-outs. Betrayal is in the wind, however, and Bronson can sniff it but cannot locate its source — until the twist ending, that is. Slick, quick, but not a very pleasant movie to invite into your home. (A-III)

Breast cancer

A program on breast cancer which appeared on Channel 4's locally-produced series, "Montage," last May — and which will be rebroadcast Saturday, Oct. 12 at 7 p.m. — has won a 1974 Clarion Award from Women in Communications, Inc.

"Breast Cancer" was named a first place winner in the Community Service Division for an Article or Series on Special Event Category. The program instructed female viewers in detection of possible signs of breast cancer as well as examined the disease itself and the psychological problems women confronted with it usually face.

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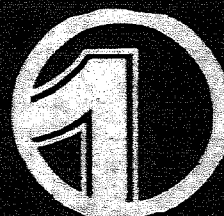
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By ANGELA M. SCHREIBER
About 18 years ago, I decided to go back to work. We lived in a small town and were struggling to make ends meet. So I answered a secretarial advertisement that offered a decent wage.

The ad hadn't been very definitive and when I made the appointment there was no further enlightenment.

The story that follows sounds like fiction, but it is true and has nothing whatever added.

I hadn't worked for seven years, so my dread of an interview was very real. I took special pains to look my best and tried to prepare mentally for an ordeal.

THE COMPANY was located on the outskirts of town and was housed in a respectable looking office building. A girl asked me to fill out an application, then gave me a shorthand and typing test. After that, I was ushered into the

president's office, which was about 20 x 30 feet with thick carpet and massive, expensive furniture.

The very distinguished and imposing man behind the desk stood and said, "I'm Mark Campbell. Your tests were more than satisfactory, and on first glance, you look the way my secretary should. But I want to know why you want to work here. And I'll want to know some other things too before I make up my mind whether I'll hire you or not."

From the modest appearance of the offices outside, I hadn't been prepared for the grandeur of this one, nor had I expected to meet a man with the appearance of Mr. Campbell. My first impulse was to be awed, but I decided instantly that he wouldn't give me the job anyway, so I made up my mind to be totally honest.

"I want to go to work because, frankly, we need the money. Your salary offering is in line with what I expect to make, so I thought your job was a logical interview choice. As to whether I actually want to work for you or not is something I don't know. By the time this interview is over, we should both have made up our minds."

THEN he came out from behind his desk, stood in front of it, folded his arms, and asked, "What type of man do you consider successful?"

"A man who loves his family, looks after them, and who is honest in business."

He laughed uproariously, then said, "How naive!"

"That's my idea of success. What's yours?"

"It was my question," he snapped.

"Yes, but if we are to know what we need to know about one another, you'll have to tell me your views. They could make a difference about my wanting to work for you."

He sat on the edge of his desk and said, "Young lady, I guess that's true. I'll even go one step further - I'll back mine up with an example. To me, a successful man is one who amasses money and leaves his family well fixed. I've made a fortune and I've left no stone unturned to accomplish my success."

"The most effective example I can give you of a man who was a failure was a judge in this town. Everybody thought he had money, but when the lawyers examined his estate after his death, they found that he was penniless. He had given his money away throughout his lifetime - financed kids through school who had gotten in trouble - given money

to people who said they couldn't find work - you name it, and he did it."

"AND his wife and grown kids were stupid enough to think people would believe them when they said how proud they were that he belonged to them. Well, when I die, my family can pull out their bank books, insurance policies and stocks. That's concrete. That's success."

"Mr. Campbell, you said you'd left no stone unturned to make money. What would your reaction be if, for instance, you could make money only by hurting someone?"

"You're saying I would have a choice. That's ridiculous. Hurting someone doesn't even enter into it - the one who's the smartest and the most crafty deserves the prize no matter what."

"Do you believe in God?" I asked.

He laughed. "God is for children and fools."

"Then, I'm sorry for you because you must be a very lonely man. I'd hate to think I had spent my life working ceaselessly just to caress my fortune. How awful not to be able to look forward to Paradise!"

He looked at me for several minutes and his gaze was penetrating. Finally, he said, "The job is yours if you want it."

"I'll take it. But I won't help you with any dirty deals, so don't ask."

MY answer surprised me. But I wanted to know more about him.

In the weeks that followed, I saw his face creased with worry, learned that he had chronic insomnia, that his wife was afraid to cross him, and that he had ulcers. He never went out just to have fun and he seldom really smiled.

The other girls with whom I shared

an office were, like his wife, afraid of him. Whenever anything went wrong, he stomped and yelled like a spoiled child. Needless to say, he used the same tactics with me. But my reaction was different (I didn't care whether he fired me or not) - I would tell him that when he calmed down I'd do whatever was necessary. And I wouldn't move one inch until he did. One day, after another tantrum, he said, "You don't let me upset you - in fact, I've never seen you upset. Why?"

"I don't get upset about material things if you ever see me miserable, it will be for some very personal reason. I usually have peace. Do you remember that 'failure' of a judge you told me about?" He nodded. "How was his disposition?"

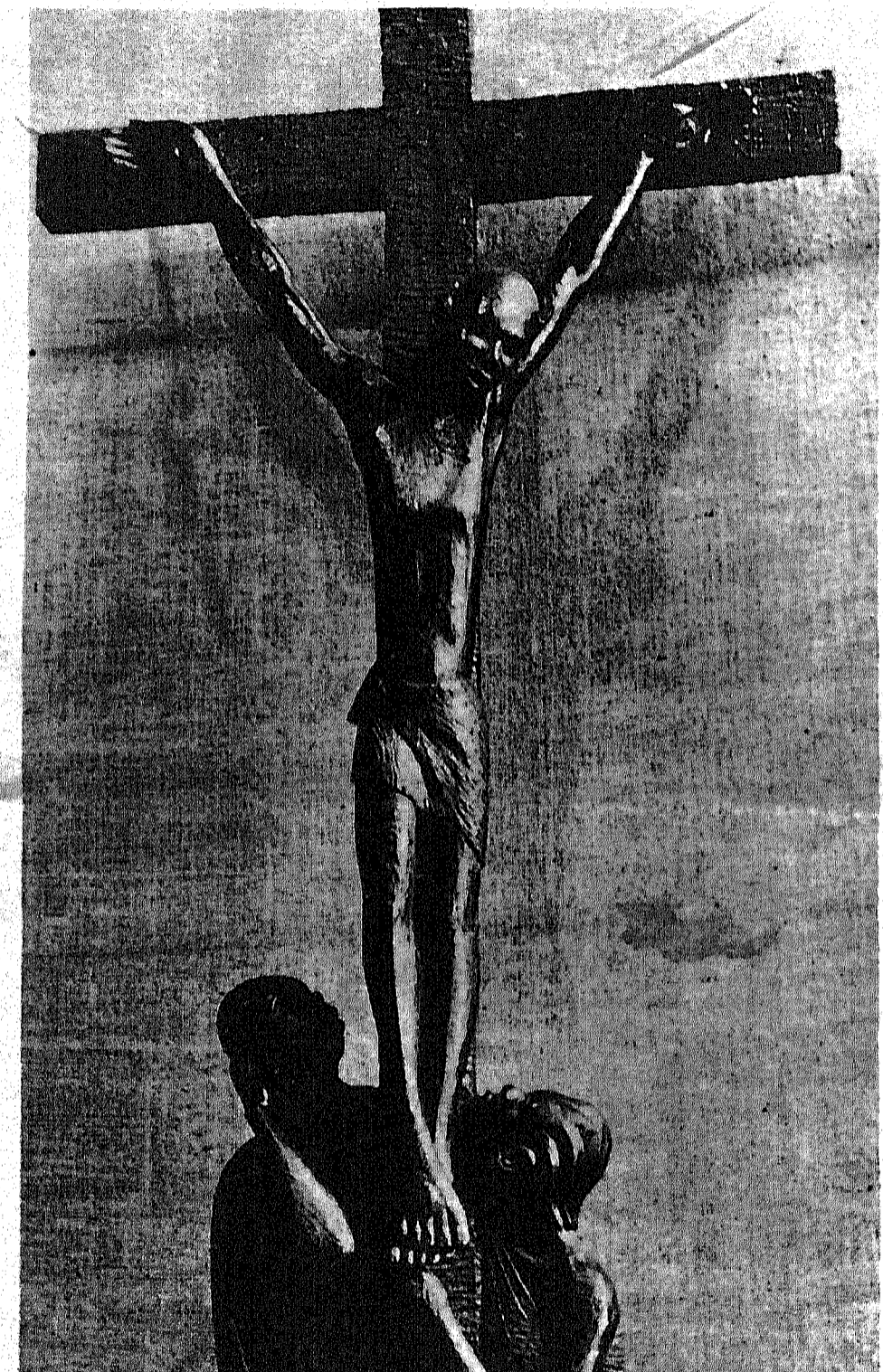
"Old Judge Bronson was one of those fools who was always smiling. What are

you trying to say?" he asked.

"COULD BE that the Judge was at peace with God. You've been tangled up for years with money in place of God."

I quit shortly after that conversation - I guess my curiosity was satisfied and he wasn't the type of man who would have any part of my reasoning. For the first time in my adult life, I consciously considered my relationship with God. Obviously the "failure" judge had lived his life with a close relationship to his Maker. I had found that the town still talked about what a great man he was and his family remembered him with love and joy.

If poor Mr. Campbell had any joy in his life, I never saw it. He had never considered God seriously - he stood behind a tightly-locked door where God could not enter. He chose to deprive himself of Life.



JESUS' DEATH on the cross for the sake of man is depicted in this single wood bloc carving by African artist Jean Matudadidi. (NC Photo).

Reconciliation — But How?

By REV. WALTER BURGHARDT, S.J.
Last week I tried to define sin, show how sin ruptures man from God. This week, let me suggest how man and God are reconciled.

Sin is profoundly a matter of man and God; and at its worst, sin ruptures man from God. I admit, it is the rare sin that assaults God directly; few humans curse God with utmost seriousness. Most sins are leveled at the image of God: another human person. And still, each sin touches the divine: the covenant, the link, that relates earth to heaven.

Rupture between man and God calls for reconciliation between man and God. And because the rupture that is mortal sin, sin unto death, is rebellion, hostility, alienation, destruction of a covenant, it will not do to simply say "O my God, I am heartily sorry for having offended thee." Reconciliation calls for conversion. For only conversion reverses the radical rupture that sin creates. Like sin, conversion means that my whole person changes: I have a new stance towards God, a new way of looking and living; I change the whole thrust of my life. No single cry of sorrow, no one act of love, will do this. I must change. I must give to God a total yes that is expressive of me.

THE PROBLEM is, I can not change myself. There is a paradox here: I can not turn to Him all by myself. St. Paul said it pointedly to the Christians of Corinth: "All this is from God, who through Christ reconciled us to Himself . . . ; that is, God was in Christ reconciling the world to Himself . . . For our sake He made Him to be sin who knew no sin, so that in Him we might become the righteousness of God" (2 Cor 5:18-21).

In Him . . . "Reconciliation, conversion, comes through Christ. It began in Bethlehem, where a new oneness, a root unity, between God and man was born. For the flesh that God took is our flesh: In some genuine sense, it is my flesh, your flesh, the flesh of every human person born into this world. The Son of God became what we are, that we might become what He is. In Bethlehem forgiveness was born, a new covenant. Reconciliation climaxed on Calvary, where "the sin of the world," the tyrannizing power that has torn man from God since the beginning, was levelled in the blood of Christ. And reconciliation touches each of you now in the risen Christ, who offers you time and again a new covenant with God and makes it possible for

you to respond with a total yes.

Conversion . . . to Christ . . . through Christ. I am not suggesting that at this moment you are turned totally from God and His Christ, alienated from God, in rebellion against Him, that you have not experienced conversion, that you are in a state of sin.

Quite the contrary. My experience of Christians is very much my experience of myself: turned radically to Christ in mind and will, but dreadfully weak in living the logic of that conversion. You cannot call me sinner, because my face is set towards Christ. But you can call me sinful, because so many of the actions that should express who I am, a committed lover of Christ, give the lie to that person.

SO MUCH of my life is superficial. I mean, so many of my human acts are not fully human, do not commit me as a total person. They are neither sin in the radical sense nor conversion. They do not enslave me to Satan, they do not commit me to Christ. The danger in such semi-Christian living was strongly stated in the last book of the Bible: "I know your works: you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will vomit you out of my mouth" (Ap 3:15-16).

I have asked you to take a fresh look at the rupture that is sin, a fresh look at the reconciliation that is conversion. I have insisted that both nature and reconciliation involve a relationship of man with God. I have suggested that to grasp the relationship, you look less at your individual sins, more at the sort of person these sins express, look less at your endless acts of contrition, more at the kind of person such remorse images.

I have argued that mortal sin, sin unto death, total alienation from God, is rare among earth's men and women; but I have hinted at the peril that overhangs those whose face indeed is Godward but whose hands and hearts are earth-bound.

I conclude these reflections with St. Paul's message to the Colossians: "And you, who once were estranged and hostile in mind, doing evil deeds, He has now reconciled in His body of flesh by His death, in order to present you holy and blameless and irreproachable before Him, provided that you continue in the faith, stable and steadfast, not shifting from the hope of the gospel which you heard . . ." (Col 1:21-23).



"The home is just a miniature church that sustains us until we are able to step out in the world with our own secure relationship with God. And we are just the sustaining authority, behaving as much like God to our children as we hope he will behave toward us."

It's up to parents to show children how to conciliate

By DOLORES CURRAN
Parents have had a rough time with sin and confession these past few years. Not only have we experienced the personal pain of abandoning the habit of confession without filling the need for it but also we see a whole generation of kids growing up without any experience of divine forgiveness. More heart-rending, we see our children searching for that something that we found in confessing a generation ago.

Why don't we just go back to the old habit of confession then? Because it isn't enough anymore. If it were, our adult Catholics who grew up with the "endless acts of contrition," as Father Burghardt puts it, would still be satisfied making them. Thousands of Catholics who once found great solace in weekly confession no longer go. They sense the superficiality of it in a world that no longer permits superficiality.

THEY can force their children to confession until they leave home but today's parents soon recognize the futility of that. Rare is the home that hasn't echoed the youthful refrain, "Why do I have to go? I don't get anything out of it. It's just an archaic formula. O-kaaaay, I'll go, but it's only to please you."

So what do parents do who see the need for a constantly maturing relationship between God and child? We have an ideal opportunity in the home to point up and live out the analogy between parent-child and God-person. We experience constant pain of division and joy of reconciliation in the human family.

Almost daily some incident occurs in which there is a rupture (sin) in the home. Generally it comes from breaking a parental rule (commandment) and sometimes it's willful, sometimes not. Parents can react in several ways: A demand for apology (forced sorrow) or reparation (penance); severe punishment (vengeful God); a withdrawal of affection (abandonment by God); an expression of disappointment over the child's willingness to strain the relationship (appeal to conscience).

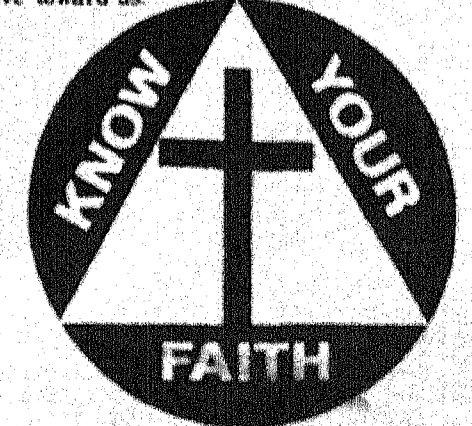
IN TURN the child can react in many ways: protesting innocence, blaming another, questioning the rule or the authority behind it, pouting, shouting and or withdrawal, complete with door-slamming.

Why do parents find it so difficult to recognize in this our own behavior toward God? We protest our innocence, claim ignorance, question His rules, and withdraw from Him. By behaving childishly we refuse to become the mature parents our children need to lead them to God.

Using family ruptures after the emotion has cooled to illustrate to our children the pain of cutting ourselves off from the source of love in the family and God will give them a far more valuable view of confession than having them memorize the commandments at seven.

Admitting our own pain aloud is a first step, as difficult as this is for parents. Hearing one parent say to another after a quarrel, "I am sorry, honey. I felt awful after I slammed out of the room," can better explain the need for reconciliation to our children than a whole chapter of the catechism.

Later - and this is important - we can use such incidents to point out that the home is just a miniature Church that sustains us until we are able to step out in the world with our own secure relationship with God. And we are just the sustaining authority, behaving as much like God to our children as we hope He will behave toward us.



Man by disobedience forfeited his friendship with God

By REV. PAUL F. PALMER, S.J.
The first sin was a shattering experience. It shattered man's relationship with God, with himself, with his fellow-man, with the world of nature.

The psychologist, the sociologist and the ecologist are concerned with what is wrong with man and this world. The theologian or theologian is more concerned with what is wrong with man and his world.

The Council of Trent went to the heart of the matter when it taught that the first man by the sin of disobedience lost or forfeited his friendship with God. Let us examine what was lost.

Love of friendship, unlike charity, is highly selective. We exercise charity towards all, including our enemies. We wish them well, but we don't love them with the love that we have for a friend, who is our companion, our confidant, the one in whom we take delight. We choose our friends as they choose us.

FRIENDSHIP is covenant love, a lifelong engagement, a basic commitment made to a person or persons of our choice. It underlies the relationship between husband and wife. She is his chosen bride. But God, too, has often entered into a covenant of love and fidelity with man. In the Old Covenant Israel is God's chosen people, in the New Covenant the Church is Christ's chosen bride. Earlier than both covenants is God's covenant of friendship with the first human couple.

From the whole of visible creation God selected two to

be His friends. These He made to His own image and likeness, male and female He made them, giving them alone the god-like quality of freedom to respond to His love. God did not only choose man to be His friend. His delight, as the Psalmist tells us, is to be with the children of men.

Something of the delightful relationship of God and man is suggested by the author of Genesis. The garden is not only a trysting place for Adam and Eve, but a place where man and his wife were on familiar and easy speaking terms with Yahweh whose very name will become unspeakable to the Israelites.

BEFORE the covenant of friendship was violated, the first human couple awaited expectantly the "sound of the Lord God walking in the cool of the day." After the breach in love, the break in friendship, "the man and his wife hid themselves from the presence of the Lord God among the trees of the garden" (Gen. 3:8). And man, estranged from God, has followed the example of his first parents.

The tragedy is not that fallen man has lost friendship with God, but that he has forgotten or never known that he is capable of such friendship. Estranged from God he has fashioned strange notions of God. He has changed a God of love into a caricature of indignation and wrath. Man will fear God, but God cannot command his love. But God wants to be loved, or, better, God wants to communicate His love and His life to man.

Speaking through the Prophets, God has revealed Himself under a number of titles, as Maker, Lord,

Redeemer, as Father and even as Mother, and the people of God have responded with reverence and love, tinged by awe and wonderment. In the later prophets, God has revealed Himself as Husband to Israel, His chosen bride, the people of His choice, His people by a covenant of love and fidelity. "For your Maker is your Husband, the Lord of Hosts is His name, and the Only One is your Redeemer" (Is. 54:5).

Unquestionably, a wife is meant to be a friend, the beloved, the confidant of her husband, but it is not until "these last days that God has spoken to us through a Son" (Heb. 1:2). And it is through the Son of God enfleshed that we learn of our friendship with God which was lost in Adam and restored in Christ, the second Adam.

"You are my friends, if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you" (Jn. 15:14-15).

Friends of God, confidants of God, let in, as it were, on the hidden designs of God, with privileged knowledge reserved to intimates. Is it any wonder that the Psalmist can exclaim: "What is man that you should be mindful of him?"

But mindful of man, God has always been, "time and again making a covenant with man," a covenant of love and friendship, a covenant sealed at last in the blood of His Son, who "while we were enemies, were reconciled by the death of His Son" (Rom. 5:10).

The Voice
of
The Holy Father



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 calls on laymen to teach by being true witnesses to the Faith

VATICAN CITY — (NC) — Pope Paul VI urged the Council of the Laity and the thousands present at his general weekly audience here Oct. 2 to give personal witness to the faith.

The Pope outlined to the audience how he had founded the laity council on Jan. 6, 1967, and said:

"It was founded with the double aim of promoting and coordinating the apostolate of the laity within the universal Church, and of listening to other laymen and to the pastors of the Church.

"WITHIN this context, and without straying from the work of the Synod (of Bishops) which has just opened, it appears opportune to us to treat of two fundamental aspects of the lay apostolate which is stamped more or less in the Christian spirit of these days: the importance of personal witness and the unity of the various witnesses to the Gospel among themselves and with their bishops."

Pope Paul stressed: "Contemporary man listens more willingly to witnesses than to teachers, or if he listens to teachers it is because they are witnesses. Indeed, he finds an instinctive repulsion toward all that is mystification, facade, compromise. In this context can be understood the importance of a life which rings truly of the gospel."

Pope Paul said that the quest by the present world for the true witness to Christ could be explained with four reasons: modern man, tired of materialism, hungers for something else; today's men are frail in their insecurity, fear and anguish; the growing generations especially thirst for sincerity, truth and authenticity; and modern man also asks the meaning of his existence.

He told the audience:

"This personal witness is that of every baptized person, of every confirmed person, lay, Religious or priest. But the laity are called to live it in special ways, in the world, working according to their faith within the temporal affairs of their families, their city, the international world, to build with all men, believers and non-believers, a world more worthy of God."

He added: "It is by working with others that they often discover the real dimensions of the apostolate. They must never forget that they, too, are called upon to preach direct knowledge of Jesus Christ to their brothers. Their witness is not a silent witness."

Bonaventure extolled

ROME — (NC) — Pope Paul VI, evoking St. Bonaventure's "message" in a talk before a congress marking the seventh centenary of the Seraphic Doctor's death, called it "an invitation to man to regain his authenticity and attain his full development."

The Pope had driven to the congress, held in the college of the Conventual Franciscans, south Rome. Other branches of the Franciscan family, such as Observants, Capuchins, and members of the Third Order Regular, participated.

Said the Pope: "St. Bonaventure's message is an invitation to man to regain his authenticity and to attain his full development."

"We entrust this message to you, the saint's heirs, and to all members of the Church."

The Italian Franciscan, who died in 1274, was canonized in 1482 and was made the sixth doctor of the Roman Catholic Church in 1588.

Pope Paul said: "We feel that the saint is close to us, as guide and interpreter of certain tendencies of our mentality." He referred to St. Bonaventure's best-known work, "the Journey of the Mind of God." "In the title of the 'Journey,' we detect the movement of the searching spirit, which reflects the restless taste of modern cultures: it engaged on research, but easily grows tired and stops short of the final goal.

"This book, on the contrary, stresses the divine truth, which coincides with the divine reality. It has much to teach the modern age. Strengthened by the enlightenment of St. Augustine's thought, it reaches the threshold of the infinite mystery. Not stopping there, it then treats of the presence of God."



THIS IS the new Ruthenian-rite chapel in the National Shrine of the Immaculate Conception, Washington, D. C. The chapel was dedicated Oct. 6.

concluding celebrations marking the 50th anniversary of the first Ruthenian-rite diocese in the United States.

Pope's talk to Council of Laity

VATICAN CITY — (NC) — Following is the text of Pope Paul's address to the Oct. 2 general audience attended by the Council of the Laity (translated from the French).

Dear Children,

Every Wednesday audience is ever a new joy for us, an ever appreciated stimulant. Today, the presence of members and consultants of the Council of the Laity, calls for us to give this meeting a tone and language all its own: in a certain way it is to the laity of the Church as a whole that we speak.

You are indeed this people of God whom the Apostle John saw rise toward celestial Jerusalem, of every race, every nation, every tongue. We greet you each and all with the same affection. We must congratulate especially the members of the Council of the Laity who have chosen, this year, to be welcomed with those participating in a general audience.

IN THIS there lies an exemplary sign of their desire to be near to and at the service of all baptized persons. Is there any need to remind all here this morning that the Council of the Laity is the organism created by us on Jan. 6, 1967, to promote and to coordinate the apostolate of the laity within the universal Church, with the dual objective of listening to the voice of other laity and to the voice of the pastors of the Church?

In this context, and without straying from the work of the synod which has just opened, it appears opportune to us to discuss with you two fundamental aspects of the apostolate of the laity which are impressed more or less in the minds of today's Christians: the importance of personal witness and the unity of diverse witnesses of the Gospel between themselves and with their bishops.

Contemporary man listens more willingly to witnesses than to teachers, or if he listens to teachers it is because they are witnesses, in fact he feels an instinctive repulsion for all that is mystification, facade, compromise. In such a context the importance of a life which truly echoes the Gospel can be understood.

THE REASONS for this attraction of the present world for the true witness of Christ may be reduced to four. Modern man, engaged in the conquest and use of matter, feels a hunger for other things, a strange aloneness. The Christian devoted to Jesus Christ knows another mystery more fathomless than matter: the mystery of God who asks man to participate in a life of eternal communion with the Father, the Son and the Holy Spirit. A mystery of transcendence and of nearness.

In truth, 20th-century man aspires to this fullness of personal dialogue which matter cannot provide. Today more than ever these witnesses of the invisible are needed.

Men of today, too, are frail beings who easily feel insecurity, fear, anxiety. How many ask themselves if they are accepted by those around them. Our human brothers need to meet other brothers who radiate serenity, joy, hope, love, despite the trials and afflictions which beset them too.

This witness to the strength of God, working within wondering, renescent, human frailty, does not alienate man but offers him roads to freedom.

THE growing generations are specially thirsty for sincerity, truth, authenticity. They have a horror of phariseism in all its shapes. This is why they cling to a witness of lives fully devoted to the service of Christ. They scour the world to find disciples of the Gospel, open to God and man, remaining young with the youth of divine grace. The young generations seek to meet with more witnesses of the absolute. The world awaits the passage of saints.

Modern man also questions himself and often painfully on the problem of the meaning of human existence. Why freedom, work, suffering, death, the presence of others? Well, here amid this darkness, he who seeks to live the Gospel appears as someone who has found a meaning, an

achievement in his life, very far from anthropocentric and oppressive systems.

This personal witness is the right of all baptized persons, of all confirmed persons, lay, Religious or priest. But the laity are asked to live this in special ways, in the very heart of the world, striving according to their faith amid the temporal affairs of their families, of their city, of the international world, to build with all men, believers or non-believers, a world more worthy of the Son of God.

It is by working with others that they often discover the dimensions of the apostolate. They must never forget that they, too, also called upon to preach direct knowledge of Jesus Christ to their brothers. Their witness is not a silent witness.

Moreover, we all know what the laity has done for the Church of Christ in past centuries and since the vigorous appeals of Popes on behalf of Catholic Action. However, despite the appearance and development of new forms of apostolate and the use of ever more precise techniques, witness to the Gospel does not strike the contemporary eye with sufficient vividness.

NOW the Church would make the Gospel sterile and herself sterile if she proclaimed merely an abstract ideal, no matter how well presented, unless the laity makes this ideal more concrete, as yeast in youth. We hope that our convictions on this basic issue of personal witness will find a strong echo in your hearts.

But it has become a necessity, and this is the luck of our times, to seek also for a collective Christian witness, adapted to the age, to the neighborhood, to social surroundings to professional surroundings, in brief to the multiple realities of life.

From these spring numerous movements which sustain the apostolate of their members, due to dialogue, a review of everyday life, to objectives matured and realized together.

Even more, these movements have taken on, more recently, a universal tone which is more suitable to the Catholic Church and answers the needs of an ever more united world; they have become international. Our Council of the Laity is specifically listening to all this personal and community vitality.

Within this immense Body of Christ which is the Church the gifts and the needs are very varied, very diverse the trends of the apostolate. None the less, a unity must exist within the inspiration and there must be convergence in the goal. This is not only a necessity for the efficiency of the apostolate, it is a criterion of its authenticity: Christ prayed that His disciples might be one.

ALL these movements, therefore, must give witness to an unequivocal desire to meet, to cooperate together in basic objectives, to pray together, to celebrate the Eucharist together, to make their own the major orientations of the Church in this period of implementing the work of Vatican Council II.

On the level of the Holy See, which is that of the universal Church, the Council of the Laity holds a privileged place in this confrontation and collaboration. And the Holy Year should be a providential moment to effect, at all levels, this needed reapproachment and live this communion (of spirit).

The apostolate of the baptized will have this authenticity and this unity if it is accomplished in communion with the pastors responsible for the people of God, no matter what the difference of opinions concerning the method of cooperation with the hierarchy. The celebrated saying of St. Ignatius of Antioch regarding the celebration of the Eucharist comes to our mind: "Nothing without the bishop."

We apply this unhesitatingly to the apostolate of the laity. We know how our brother bishops try to live the authority that has been given them; with a desire to serve. We also know how many lay Christians give their bishops exemplary witnesses of confidence, of loyalty, of cooperation.



You and Your Faith

From Sunday's Gospel

As He was entering a village, 10 lepers met Him. Keeping their distance, they raised their voices and said, "Jesus, master, have pity on us!" When He saw them, He responded, "Go and show yourselves to the priests." On their way, they were cured.

Luke 17:11-14

Don't dwell on your sins but Christ's love

By FATHER JOHN T. CATOIR

Last week I paused for a moment to consider the great value of guilt. Not neurotic, false guilt, but the true voice of

conscience which produces pain and sadness when one does wrong in any way.

Beautiful is an upright life, and painful is the struggle to attain it. In this day and age, any discussion of guilt as a blessing and a source of strength, valid though it is, needs to be balanced by another view which saves the person from dwelling needlessly on guilt. We use it only as an interior impetus to move on to something higher and better.

IN THE summer 1974 issue of *Jesus Caritas*, a booklet published by the Charles of Jesus (Fr. deFoucauld) Association, there is an article by Archbishop de Provencheres Le Tabet, entitled, "This Holy Year." He has some consoling words for us at his time.

When I make my examination of conscience, rather than remembering my sins I prefer to remind myself of all the Love Christ has had for me during this particular day, or morning, or during the time since my last confession. If one looks at oneself, although it is perhaps not all bad, all the same it is not very brilliant, whereas if one looks at the Love of Christ for a soul, or for His Church, one can only sing a hymn of thanksgiving. . . . The things that are going badly are the work of the devil, and that is why I prefer one not to have too many scruples about one's sins: one has to think of them only so as to see God's forgiveness.

We should always think about what God does, and not about what the devil does. The things that are going badly are the work of the devil, and the things that are going well are the work of the Holy Spirit. Adding things up I think that there are more things going well

In Death we enter new life



By FATHER MALCOLM LaVELLE, C.P.

To assist a friend or brother who is dying can be a lesson in how to react to the mystery of death. It is to be present when someone enters "Yahweh's gateway to eternal life." (Ps. 118:21).

THE CHURCH has always insinuated in her Liturgy that death is a victory and a cause for joy. Unfortunately that concept came through to us only faintly because the customs of centuries had put a shroud on death.

It is understandable that the pain of loss sustained by the living should find expression rather than suppression; but it is all wrong that natural grief should thus overshadow the joy of the soul just released into eternal life.

Since Vatican II this joy in victory has gradually broken through the somber clouds that were allowed to gather wherever death was.

EVEN OUR terminology has been tarnished to a sheen that reflects a truer image of what is here taking place. Instead of funeral mass we now speak of the Mass of the Resurrection. And rightly, for the Mass was not instituted by Our Lord to celebrate death; it celebrates life. And the word resurrection in any con-

text means resurgence, a rising again into life. And that concept, in turn, gives rise to sentiments of hope. And the word hope fairly sings its message that death is not a sorrowful ending, but a joyful beginning.

When Father Alan Prendergast died at Daneo Hall in Chicago, those of us who attended him had an experience akin to that of the disciples and holy women on the first Easter. The awe with which they beheld the empty tomb was ours too as we were suddenly confronted with the empty body on the bed. A moment before it was a man; now a mere receptacle devoid of its precious content, something to stare at uncomprehendingly.

In the presence of God's mysteries it is always so. A problem can be grappled with, and perchance solved. Not so a mystery. By its nature it eludes us, like the ray of the sun that dances briefly on the window sill or the wall opposite. We can experience some of its effects like light and heat, but never can we hold on to the dancing ray.

OUR LORD had foretold to His followers that He would leave them for a time and go on ahead to prepare a place where they could all be together again. They believed

Prayer Of The Faithful

28th Sunday of the Year
Oct. 13, 1974

CELEBRANT: As we come together to praise and thank Him, let us join the Church throughout the world in prayers of petition that God will heal us.

COMMENTATOR: The response will be: Father, hear us.

COMMENTATOR: That the Holy Spirit may renew us in the depths of our being and unite us throughout our lives to the Risen Christ, we pray to the Lord.

PEOPLE: Father, hear us.

COMMENTATOR: That we may be faithful to the teaching of the Church and alive to the needs of our brothers, we pray to the Lord.

PEOPLE: Father, hear us.

COMMENTATOR: That those who seek the God they do not know may discover Him in those who work for others, we pray to the Lord.

PEOPLE: Father, hear us.

COMMENTATOR: That we may walk in the footsteps of Christ as true sons and daughters, we pray to the Lord.

PEOPLE: Father, hear us.

COMMENTATOR: That with the help of Mary, our Mother, your Church may be the sign and sacrament of salvation for all men, we pray to the Lord.

PEOPLE: Father, hear us.

CELEBRANT: Heavenly Father, in your kindness hear our prayers and grant our petitions in the name of Jesus, the Lord.

PEOPLE: Amen.

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than going badly. Much more attention is paid to the noise of walls that are falling down than to the sound of seeds which are growing. We must be attentive to the sound of the seed which is growing, all the extraordinary work of the Holy Spirit in the Church, all this transformation.

SO MUCH for the place of guilt in our prayer-life. What is important is not the way we concentrate on ourselves, but on the way we allow the Third Person of the Trinity to work in us. The Holy Spirit is working deeply in the Church today. Numerous prayer groups are springing up all over, and many people are deepening their prayer-life. Some of course are no longer praying at all, but many others are experiencing a renewal and deepening of their prayer-life, and especially young people, and as the Archbishop says, "It is they who will be coming to the seminaries and novitiates before long."

Let your prayer be a song of love and thanksgiving. Don't dwell on your sins before the Lord. Once you have said you are sorry, God's healing has begun. Your praise and thanksgiving is the only adequate response.

Him, but belief and realization are two different things. They just could not take it in that what they knew would happen some day, somewhere, in some manner, had actually taken place here, now.

We too had known that Alan must go, and go soon. But as the disciples reacted before the empty tomb, so did we before the empty body.

The Christian concept of death as victory as final fulfillment, is merely academic if separated from the grim realities that lead to an accomplish that victory.

A VICTORY presupposes a battle. A song of victory immortalizes a great battle, and tells of those whose sufferings made it great.

As Alan lay dying we could trace in his sick-room the re-enactment of Our Lord's Sacred Passion. In the sighs and moans that escaped him, we beheld him carrying his cross and feeling the full strain of it. Even in sighing, as Christ did, he was showing himself a Christian, not a stoic.

At times he seemed to have reached the limits of endurance and was about to give up. He was re-enacting the three falls of Jesus on His Way of the Cross to Calvary.

IN THE anguish we felt for him — our sharing with him our love and concern — he felt the consolation of Jesus consoled by His Holy Mother, by Veronica's

ministrations, by Simon of Cyrene's sharing. All of us gave Alan some relief by identifying with him in his agony.

In the last hour, as his physical life was stripped from him, we saw how true it is that we can take nothing with us — not anything!

And now that all is over we do not need any of the famous funeral marches to express our mood. They express regret, which in this case would be a mockery. Why weep for success?

A mere shadow of Father Alan has been laid reverently in the ground at the scene of some of his earthly activities.

But the real Father Alan has left the empty body as Christ left the empty tomb, for a life style tailored to the spiritual dimensions of his being. Father Malcolm, former Superior General of the Passionists, is the archivist at the provincial office in Chicago.

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HOLY YEAR TOURS

Our Holy Father has designated 1975 as a Holy Year and urges more pilgrimages to the Holy Land. In accordance with his wishes, Catholic Near East is sponsoring weekly 15-day tours to Rome and the Holy Land at the attractive price of only \$978 per person. Please write for further information.

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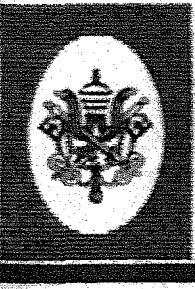
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Various drugs used by different personalities, cultures



Dr. Ben Sheppard is Associate Director of the Archdiocese of Miami Catholic Service Bureau; Director of drug programs, and Medical Consultant to Catholic Services of the Catholic Service Bureau. He is a physician, attorney, and former juvenile court judge.

In 1968 there were estimated 5 to 6 million alcoholics in the United States of America and 3 to 4 million heavy alcohol users increasing at a rate of 200,000 persons annually.

In 1971 the Department of Health, Education and Welfare reported alcoholism to be increasing at the incredible rate of 500,000 persons annually. Use of other drugs such as marijuana, heroin, LSD and the amphetamines has risen tremendously, especially marijuana where it is estimated 24,000,000 use marijuana - teenagers and young adults predominantly.

It has been easy to attribute such an extraordinary increase in drug use and abuse to a breakdown of moral fiber, permissiveness, media and peer pressure, while relying upon heavy law enforcement to diminish the problem. But such measures are not working and we must look further and reappraise our attitudes toward drug use. Instead of worrying constantly about where to put the blame, we might better study the context from which drug use arises and work to change these.

TO START we can try to understand the person who is completely overwhelmed by frustration, loneliness and an inability to otherwise control the intense feelings of depression, anxiety and anger that flow from it. We can recognize and view with compassion his need for a "way out," choosing drugs as the easiest and most satisfying escape. We can understand and admit that the major contributing forces to drug abuse are the pressures and problems of society itself.

The environment is the principle shaper of human behavior. Any real hope for drug abuse prevention must therefore begin with the individual, his family and his community. Substance abuse, alcohol or drugs is the most available coping mechanism for a person in trouble.

In Alvin Toffler's book Future Shock he writes that we are at a major transmission point in human history, where a complete change of our society is in progress. Because of this we are all becoming affected and will continue to do so. The stress and strain will continue until new social structure is completed.

The drug abuse problem has been caught up in this tran-

sition phase, it is up to us to recognize how the state of society influences the state of the individual, how the state of the individual influences his relationship and response to drugs and how all three interact and influence each other.

It is not by accident that Western man has embraced a whiskey culture. Alcohol relieves the tensions and anxieties that result from a competitive society and makes the passive person more outgoing and aggressive. In the far and middle East where the ideal has been the contemplative or spiritual state with escape from worldly cravings the use of opium and cannabis have been favored. In gang subcultures in our country it seems as though the toughs resort to alcohol use and the cools to marijuana. A recent article in the International Journal of the Addictions noted that the psychedelic drugs elicited quiet, mystical, introspective and nonviolent behavior; the amphetamines lead to talkative and hyperactive behavior leading to paranoia and violence with the increase of abuse; heroin leads to peaceful, relaxed and withdrawn behavior, alcohol abuse in some leads to aggressive and in others depressive behavior.

Sociologists have been seeing a counter-culture revolution taking place in young people in this country which seeks a more nonviolent existence for its followers. If marijuana re-enforces these values then in our society it may be why it is so widely used. In those who choose an aggressive competitive style of life and social structure, an alcoholic drug is the choice.

WHAT is a drug? It is any substance that modifies the structure or the function of the tissues of the body. For convenience, pharmacologists distinguish between drugs and food because they are of chemical substances. Food does modify tissue function and certain foods are associated with the development of diseased states. Certain vitamins (drugs) are essential to body functioning as are air and water. All of which can cause distress if taken in excess. Fluoride in drinking water, varying with the amount taken —

in moderation improves the teeth. In excess it can cause decay.

A human is made up of chemicals and needs certain chemicals to be well and survive, but there is a tender balance that sustains viability and health.

Use of drugs depends on one's point of view. We are not disturbed when a psychoactive drug is given to a member of our family and is used correctly and in moderation to enhance human performance, learning, life span or enjoyment. One becomes disturbed only when the use of drugs by a minority is immoderate and uncontrolled, impairing human functions and promoting social deterioration and disease.

It has been suggested by Dr. A. Levi that there would be a marked reduction in the amount of people with ulcers, hypertension, ulcerative colitis, asthma, cardiac etc., to name a few, by the reasonable restructuring of our society.

They can also be reduced by the sensible use of drugs. Concerns are with the drugs which are used compulsively.

When a drug is taken openly such as the caffeine in coffee and the nicotine in tobacco it produces a moderate and high level of psychological dependence and because of this, are used by a large population with high daily frequency of intake. Because their effects are mild as most commonly used and tend to enhance rather than impair mood and performance, they offer no special hazard to society except when taken in excess. We know that caffeine can activate psychoses, while nicotine — tars from cigarettes can produce irreversible damage.

The area of society's concern over drug use therefore is with drugs with more profound effects on behavior and functioning and greater hazard potentials under the conditions of common use.

Rites for J.F. Salmon offered by priest-son

CORAL GABLES — The Funeral Liturgy was celebrated Monday in the Church of the Little Flower for James F. Salmon, 79, who died last Friday in Mercy Hospital.

Father James F. Salmon, S.J. was the principal celebrant of the Mass for his father, who was president and director of the S. Florida Economic Opportunity Development Council, Inc.

CONCELEBRANTS were Msgr. Peter Reilly, pastor; Msgr. John O'Dowd, V.F., pastor, Epiphany parish; Father Frederick Easterly, C.M.; Father Walter Dirig, C.M.; St. John Vianney Seminary; Father Bernard Dooley, S.J.; Father Gerald McAndrews, S.J.; and Father Lucian, S.J. Participating in the Mass in the sanctuary was Father John Renuart, C.F.S.

A native of Jamaica, Long Island, N.Y., Mr. Salmon was manager of the New York office of Arundel Corp., a na-

tional general contracting firm, who came to Miami in 1952 as superintendent for the firm's southeast area. He supervised several local projects including the Julia Tuttle Causeway and Matheson Hammock Marina.

A MEMBER of the K. of C., the Holy Name Society, American Legion and past president of the Society of American Military Engineers, Mr. Salmon was chairman of the board of the Office of Economic Opportunity. For eight years he served as a member of the men's volunteer group at Mercy Hospital.

In addition to his son and wife Josephine, with whom he resided at 5645 Granada Blvd., he is also survived by two sisters, Miss Elizabeth Salmon and Mrs. May Wylks.

Burial was in Westbury, N.Y. Philbrick & Son Coral Gables Funeral Home were in charge of local arrangements.

Mrs. R.F. Porter dies; long-time Miami resident

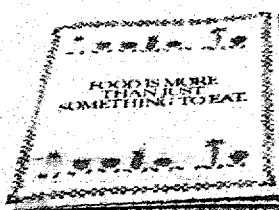
The Funeral Liturgy for Mrs. Rosalyn F. Porter, 20-year resident of Miami, was celebrated Thursday in St. Louis Church.

Father Kieran Darcy, pastor, St. Richard parish, of which Mrs. Porter was a member, was the celebrant of the Mass.

A native of Chicago, Mrs. Porter was a member of St. Richard Women's Club and is survived by one son, Robert M. Porter, Jr.; two daughters, Mrs. William Healy and Mrs. Rudolph Browd, all of Miami; nine grandchildren, one brother, Francis X. Fitzgerald; and a sister, Mrs. James Solon, both of Chicago.

Stanfill Funeral Home was in charge of arrangements.

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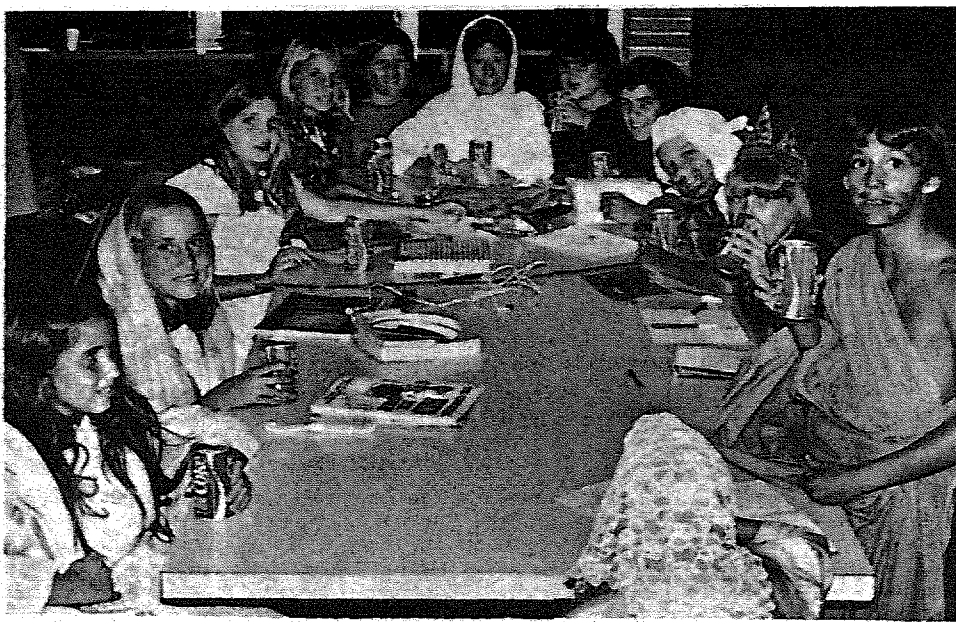
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YOUNGSTERS from St. Joan of Arc school attended the CCD classes at St. John Vianney Minor Seminary to portray the use of drama in catechetical program as part of the ongoing CCD instruction.

CCD leadership courses get underway next week

Two Archdiocesan courses are being offered, starting next week, to help CCD leaders broaden their concepts and skills needed in teaching catechetics at the parish level, according to Sister Katherine Swede of the Archdiocesan CCD Office.

Leadership Course I is a 30-hour program in CCD organization and administration for priests, CCD Coordinators, board members and catechists. It is an introductory course in programming geared to broaden the leader's view of total religious education and to help

him develop the abilities necessary to manage the teaching, said Sister Katherine.

THE courses will be taught at both of the Archdiocesan seminaries. On Wednesday nights beginning Oct. 23, from 7:30 to 9:30 the course will be at St. John Vianney Minor Seminary. The course at St. Vincent de Paul Major Seminary will be taught Thursday nights starting Oct. 24 from 7:30 to 9:30.

Another series, Leadership Course Three, is also being offered as part of the ongoing CCD Leadership certifica-

tion program. The 30-hour course, Planning and Providing Adult Learning Experience in the Parish, will begin on Tuesday, Oct. 22 at Madonna Academy in West Hollywood and will run from 7:30 to 10 p.m. for eight weeks.

THE FIRST 20 hours will be moderated by Richard McCord, associate director of religious education at Our Lady of the Lakes Parish, Miami Lakes. The last 10 hours of credit will be earned by completion of a student practicum in the participant's own parish.

15 Sisters to observe jubilees at Mass of Thanksgiving Saturday

ST. AUGUSTINE — Fifteen Sisters of St. Joseph of St. Augustine will observe their diamond, golden, and silver jubilees in religion during Concelebrated Mass at 10 a.m., Saturday, Oct. 12 in the Cathedral.

Bishop Paul F. Tanner of St. Augustine will be the principal celebrant of the Mass of Thanksgiving with priest-friends of the jubilarians as concelebrants. Msgr. John P. Burns, pastor, St. Patrick Church, Gainesville, will preach the homily.

MOST of the jubilarians, who will be honored during a reception following the Mass, have served during their religious lives in the South Florida area.

Sister Mary Benignus Cameron, who celebrates her diamond jubilee, is now retired and in residence at Lourdes Hall, St. Augustine. Principal at the Cathedral parish school here from 1932 to 1942 she has also been missioned in Miami and other areas of Florida.

Sister St. Anthony Bannon, observing her golden jubilee, was stationed at St. Joseph Academy, Loretto, from 1927 to 1962 and also resides in Lourdes Hall. Another member of the faculty at St. Joseph Academy from 1932 to 1949 is Sister Mary Sylvester Hourihan, golden jubilarian who also taught in Coral Gables and Miami.

First administrator of Miami's Mercy Hospital, Sister Mary Edith Milord, is also observing her 50th anniversary. She headed the hospital staff from 1950 to 1962 and was assistant superior general from 1952 to 1962. Treasurer-General of the congregation since 1972 Sister also served in Perrine and Miami as well as central and north Florida.

Superior at Gesu School, Miami, from 1961 to 1967, Sister Teresa Maria O'Donovan is another golden jubilarian who was also a member of the faculties at St. Mary School and Immaculata-La Salle High School. Sister Mary Amici, a silver jubilarian, has taught in schools staffed by her order in Miami and was an instructor at Barry College in 1971-72. She is now teaching at Bishop Moore High School, Orlando.

Formerly superior and principal at St. Juliana School, West Palm Beach, from 1959 to 1965, Sister Mary Agatha Cleare, who is now a member of the faculty at St. Mary Cathedral School, is observing her 25th anniversary. She has

Continued on page 18

Funeral liturgy offered for Mrs. Joan Pichowski

The Funeral Liturgy was celebrated Monday in St. Rose of Lima Church for Mrs. Joan P. Pichowski who died suddenly last Friday at the age of 51.

Msgr. John Scully of St. Petersburg was the celebrant of the Mass for Mrs. Pichowski who came here 23 years ago from Alexandria, Va. and resided at 330 NW 104 St.

A founding member of St. Rose of Lima Mothers Club and also a member of St. Rose of Lima Guild and Centro His-

pano Catolico Auxiliary, she had served as a volunteer in Gesu and St. Francis Xavier parishes.

In addition to her husband, James, she is survived by two sons: James J., Jr., Miami and John J., Ocala; a daughter, Mrs. Janet Fallen, Fort Lauderdale; three grandchildren, and a brother, Newton Tarleton, Roswell, N.M.

Burial was in Queen of Heaven Cemetery, Fort Lauderdale, under direction of Philbrick & Son, Miami Shores Funeral Home.



OVER 100 PEOPLE attended the CCD leadership session at the Minor Seminary last Wednesday night. The sessions deal with the use of music, drama and other methods besides memorizing rules in teaching the Catholic faith.

Said one spokesman for the program, "There is surprising support for these sessions. I think there is a returning to an interest in the Faith again."

Administrators discuss ways to 'up' schools

By PAIGE BLAKELY (Special to The Voice)

ORLANDO — "Administrators Called to Action" was the theme of the Florida Catholic School Administrators' annual conference held here last weekend.

Mass celebrated on Saturday morning by Auxiliary Bishop Rene H. Gracida, Archdiocese of Miami Superintendent of Education, concluded the three-day sessions sponsored by the education departments of the Dioceses of Orlando and St. Petersburg.

FATHER John Meyers, president of the National Catholic Educational Association delivered the keynote address to the group, dealing with the areas of personnel, finances, community relations and the role of Catholic schools in the mission of the church.

Father Meyers suggested major areas to the school personnel for emphasis and attention.

First, he suggested that they make their schools "different," that they be visible witnesses to the faith.

Second, schools should provide pre-service and in-service training for their

faculties.

Third, the programs of Catholic schools should be synchronized with Catholic philosophy and goals. The administrators were encouraged to accept the financial responsibility for the operation of their schools, using sources in their communities, governments, etc., as revenue-producing contacts. Taking the offensive by insisting on realism and reason was proposed to the group.

FINALLY, the broadening of existing programs by directing them toward the total parish through interaction with adult and religious education was suggested as methods of more fully completing their mission.

Charles O'Malley, Florida Catholic Conference (FCC) spoke on the topic of public and non-public school cooperation. O'Malley suggested several means of effecting better relations between the Catholic schools in the state and the public schools.

"WE need to invite a

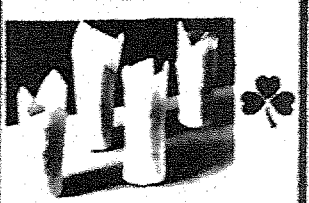
dialogue and exchange of ideas between public and non-public schools in Florida. Involve Catholic faculties in county and state programs, get attitudinal support from the public schools for your programs," he told the group.

ALSO speaking to the conference were Father Brendan Linnane of Orlando who dealt with the subject of reconciliation within the context of social justice; Angelo Massaro, principal at Bishop Moore High School, Orlando, and Sister Constance Casey, SNJM, of Academy of Holy Names High School, Tampa, on the subject of secondary school service programs; Carey Ferrell, State Department of Education, speaking on school law for personnel; and, Miss Christine Reilly, religious education director, Incarnation Parish, Tampa, on curriculum resources; peace studies, environmental issues, and films.

Secondary school principals heard Dr. Melvin P. Heller, Loyola University professor from Chicago speak on the need for awareness on

the part of school administrators. Not only must administrators recognize their own immediate needs and problems, but they must also be aware of changing trends in school administration and plan for the long-range future of their educational system.

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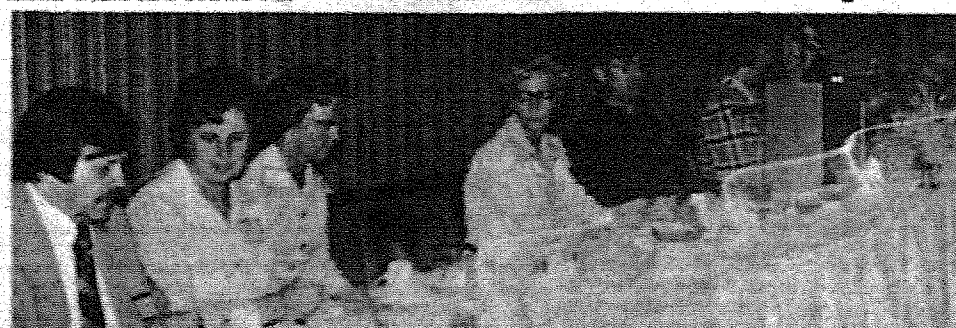
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FLORIDA administrators of Catholic schools met last week in Orlando for a three-day conference. Auxiliary Bishop Rene H. Gracida, Archdiocesan Superintendent of Education, center, is shown with Dr. Melvin Heller, Sister Virginia Dunn, S.N.J.M., Diocese of St. Petersburg, Supt. of Schools; Sister Regina Agnes, S.N.J.M., St. Petersburg and Sister Ann Muckerman, S.S.N.D., Diocese of Orlando Director of Elementary and Secondary Schools.

Youth and Church discussed by Synod

VATICAN CITY — (NC) — Archbishop John Quinn of Oklahoma City and Cardinal Bernard Alfrink of Utrecht, Holland, both told the Synod of Bishops that the joyful news announced by Christ is not reaching today's youth because joyless Churchmen fail to put the message across.

Archbishop Quinn began his address by saying: "The chief problem for many young people is not the Gospel or Christ. It is the Church."

ANALYZING this "conflict between Christ and

the Gospel on one hand and the Church on the other," Archbishop Quinn noted: "When young people come to know the Gospel and the person of Christ, they look for a model of Christ and the Gospel, above all in those who are His ministers. It is true that the Gospel, understood by a mature faith, reveals a vast number of supremely important qualities in Jesus. But for young people those qualities which are most important are: joy, love and kindness, patience and tolerance, and open mind and a willingness to

listen, a spirit of compassion and concern, a sincere and honest simplicity and directness."

Archbishop Quinn pointed out that young people frequently see a bishop or priest only during Mass or some other religious function.

"If they do not perceive in him on those occasions the qualities described above, and especially joy and a spirit of faith, they do not believe in the faith."

"They frequently find that the liturgy is celebrated in an impersonal manner, without

joy and without any really obvious faith on the part of the celebrant. This does not seem to them to reflect the Gospel as they understand it. They recognize the paradox of the joyless herald of the news and are repelled by it."

The Oklahoma City archbishop concluded: "The problem for youth of the dichotomy between the Gospel and the Church does not lie principally in struc-

tures or in approaches or methodologies. It is chiefly the problem of the minister of the Church who, rightly or frequently does not reveal to them that Christ whom they find in the Gospel."

CARDINAL Alfrink likewise located much of the present-day Church's trouble in preaching the Gospel to the young in the failure of churchmen to communicate the good news with joy. He too

suggested that the bishops themselves examine their consciences in this regard.

The Dutch Cardinal said in part: "Very often men today no longer perceive the message of joy contained in the Gospel. The young feel attracted to the figure of Christ, to the Gospel and to some men who clearly live it fully and who are therefore credible but they are not attracted to the Church."

Synod cites mandate to evangelize

Continued from page 1

of the Wednesday meeting which conflicted with his general audience. The tone of the discussions was frank and self-critical, with more than one churchman asking if it was not the bishops themselves and the clergy in general who have failed to make the message of Christ attractive to modern man.

Speakers touched repeatedly on the need for the laity to become more specifically involved in preaching the Gospel to the modern world which will not listen to the established Church. Youths interested in religious or at least in non-materialistic values, and their indifference or even hostility to Church structures, was also a note which echoed again and again in the speeches in the hall.

AFRICANS and Asians were insistent on the problems of their local churches which are facing a crisis of identity, brought on both by the great leap to independence of the last two decades and the continuing identification of Christianity with Western culture and

colonialism in the minds of their people. They called for greater pluralism in local church liturgies, in seminaries and in community life which would not lead would-be converts to turn away from Baptism for fear it did not signify a new life but simply membership in a new society which is alien to their culture.

The role of women and especially of Religious women won a good deal of attention throughout the discussions. The insistence was always that women be given greater recognition and a greater role in the evangelization of the world.

The views expressed during the week-long discussion of practical problems reflected the fact that the focus of the exchange was on local problems and local needs.

With the shift the following week to the theological approaches which may be of help in answering these problems and needs, the participants began a more profound examination of their mission from Christ: Go forth and preach the Gospel to all nations.



SCHOOLBOOK covers have been distributed to children throughout the country by the Knights of Columbus. Two four-color covers are available through the KC program, which began in 1970. One cover explains the Christian concept of angels, and the other features a painting of the Annunciation.

Jubilarians honored

Continued from page 17

also been stationed in Perrine as well as central and north Florida.

ANOTHER silver jubilarian Sister Mary Alexius Murray has been a member of the nursing staffs at Mercy Hospital, Miami and Mercy Medical Center, Orlando. She has also taught in schools in central, west and north Florida.

Sister Rose Edward Letmon, who is also observing 25 years in religion, is principal at the Cathedral School, St. Augustine, after serving as principal at Good Shepherd School, Orlando and at St. Joseph School, Winter Haven. Another silver jubilarian, Sister Ann Patrice O'Donovan, teaches at Christ the King School, Jacksonville, and has taught in Miami as well as other areas of the state.

Now stationed at Mercy Hospital, Miami, Sister Hannah Daly, also observing 25 years in religion, taught in Coral Gables and Jacksonville and has been a member of the nursing staff at Mercy Medical Center, St. Cloud Hospital and Orange Memorial Hospital, Orlando.

Silver jubilarian Sister Christine Kelly has taught in Miami and Coral Gables as well as in schools staffed by her congregation in north, central and west Florida.

Now teaching at St. Theresa School, Coral Gables, Sister Mary Beatrice Sullivan has in her 25 years as a nun also taught in Miami, Hollywood, and north Florida.

Sister Mary Esther Flanagan, principal, Christ the King School, Jacksonville, has in her 25 years as a member of the community, been a member of the faculties in schools in Coral Gables, Miami, West Palm Beach and north, central, and west Florida.

Another silver jubilarian, Sister Mary David Magee has been principal at St. Theresa School, Coral Gables since 1972. Formerly a member of the faculty there she has also taught at schools in Miami and Lake Worth and in north, central, and west Florida. Her brother, Father Robert Magee, is a priest of the Archdiocese of Miami, stationed in St. Clement parish, Fort Lauderdale.

Open meeting for Columbus alumni slated

An open meeting for all graduates of Christopher Columbus High School is planned for Saturday, Oct. 12 at 9 a.m. when Mass will be celebrated and followed by breakfast.

An estimated 1,000 of the more than 1,400 students who have graduated from the

school conducted in Miami's southwest section by the Marist Brothers, now reside in the area.

Guest speaker will be the first high school principal, Brother Benedict, F.M.S. Plans will be discussed for a permanent alumni association during the morning when

the field house, student union, library and other facilities will be open for viewing.

Those planning to attend are urged to call the school office at 221-2131 and register their names.

Central Dade women to meet on Oct. 17

"Our Lady, Queen of Vocations" will be the theme of the Fall meeting of the Central Dade Deanery of the Miami Archdiocesan Council of Catholic Women on Thursday, Oct. 17 in St. Brendan parish hall, 8755 SW 32 St.

Msgr. James J. Walsh, spiritual director of the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach, and former Archdiocesan Director of Vocations, will be the guest speaker during noon luncheon.

Registration at 9 a.m. will be followed by a business meeting at 9:30 a.m. during which interparish organizations will be discussed. Msgr. David Bushey, pastor of St. Brendan Church, and deanery

moderator will be the principal celebrant of a Concelebrated Mass at 11 a.m. in the church.

Members of St. Brendan Women's Guild are hostesses to the meeting. Reservations must be made by contacting Mrs. June Acker at 226-5183.

Hospital names department heads

Two new department heads have been appointed at Miami's Mercy Hospital.

Dennis Holm has been named Director of Environmental Services and Otto J. Ramirez is now Director of Admissions.

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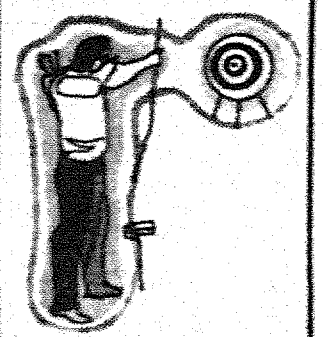
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Food for stomachs and thought is here

By JOAN BARTLETT

• What's a Serendipity? I don't know, either, but I hear you can find out at St. Ambrose CYO meeting in Deerfield this Sunday, Oct. 13, in Room 7 after the 5 p.m. Mass. This is a good opportunity to join the fun!

• Also meeting this Sunday, for the first time, is St.

YOUR CORNER

Thomas More Youth Group of Boynton Beach. All teenagers of the parish are urged to join. For time and place, call the parish office between 9 a.m. and noon (737-3095).

• Did somebody mention food? Sausage, eggs, rolls, coffee and orange juice will be served in after the 8:30, 10 and 11:30 a.m. Masses by St. Rose of Lima CYO this Sunday. Proceeds will go towards the purchase of CYO team uniforms. If you happen to be a blood donor, the CYO invites you to have breakfast at no charge.

• Speaking of food, anyone for a spaghetti dinner? St. Thomas Aquinas parish is sponsoring one at Americo's in West Broward, Monday, Oct. 14, from 5 to 9 p.m.

Food for spiritual reflection and growth will be provided in a Boy Scout Retreat this weekend, Oct. 11-13. The place is St. Vincent de Paul Major Seminary, Boynton Beach. For reservations, call the Youth Activities Office weekdays from 9 to 4:30 p.m.: 757-6241 (Miami); 525-5157 (Ft. Lauderdale); 833-1951 (Palm Beach).

• Even if you don't know what a Serendipity is, you probably are familiar with a PSAT/NMSQT — Preliminary Scholastic Aptitude Test and National Merit Scholarship Qualifying Test. Notre Dame Academy boasts two outstanding students who scored specially high in this competition: Miss Rhogeana Simmons, semifinalist in the eleventh National Achievement Scholarship Program for Outstanding Negro Students, who will go on in the competition for achievement scholarships to be offered to finalists next spring; and Miss Virginia Anne Forgarty (St. Martha Parish), who received a Letter of Commendation for her Test scores, which were in the upper two per cent of all scores of those expected to graduate in 1975. Hearty congratulations to both girls, and lots of luck in your continued education.

• That dream — continued education — has begun to be realized by 16 Catholic students from the Miami Archdiocese who have enrolled as new students for the Fall semester at Belmont Abbey College, Belmont, North Carolina. They are Rosemary K. Burke of 4901 S.W. 94 Court; Tina L. Coleman of 4905 S.W. 88th Court; Nancy A. Cruz of 1517 Brickell Avenue; Beatriz Diaz of 5121 Alton Road; Tad P. Fisher of 5880 S.W. 114 Terrace; Maria T. Jordan of 19630 N.E. 26th Avenue; Joseph T. Kiernan, 2202 Pennsylvania Avenue; Susan B. Lake of 8230 S.W. 12th Ter.; Deborah R. Lampke of 2876 River Oak Drive; Jean M. McGinnis of 577 N.W. 120 Street; Lynn B. Mitchell of 19600 N.E. 26th Ave.; Kathleen M. Mudd of 8401 S.W. 84th Terrace; Kathleen A. O'Toole of 5600 S.W. 74 Court; George A. Pena, Jr., of 18300 S.W. 280 Street; Peter D. Reilly of 2070 N.E. 186 Drive; and John C. Walker of 9701 N.E. 5th Avenue.

• Youth involved in care of the sick — that's what Mercy Juniors, a division of the Mercy Hospital Volunteer staff, is all about. They will hold their 10th annual installation of officers at 2 p.m. Oct. 13 in the meeting room to the hospital. Officers to begin their terms include Vicky Civile, president; Libby Wright, vice president; Heather Bettner, secretary; and Annette Davis, treasurer.

• Tired of the ol' acne problem? Try Dr. Dial! No, this is not an ad for a new complexion bar. Dr. Dial is a telephone system of health care information provided by Jackson Memorial Hospital. By dialing 325-7014 (en español, 325-7040), you can get information on why teenagers get acne and what they can do about it. (Now — aren't you glad you called Dr. Dial?)

• While many men are glued to the tube on Monday nights watching major league football games, one group of fathers is watching another Monday Night Football. The fathers of Chaminade High School football players assemble on Monday nights, at the invitation of coach Vince Zappone, to view films of the games in which their sons play, discuss strategies and just talk about football. Zappone to include the mothers of the football players in a program as well, eventually.

• Local boy makes good dept.: Denny Barberio, a former CYO member from St. Stephen parish, West Hollywood, has just released his first record album. It has been doing quite well in New Orleans and is now available in limited quantities in South Florida. Danny was a member of the local rock group, "The Immortals," which entertained at many CYO functions. Anyone wishing to obtain copies of the album can call 966-1492 or 987-5797.

• Are you a frog or a frog-kisser? If you don't know but want to find out, keep an eye on this column and the Youth Activities newsletter for details.

• Want to save \$15? Get your registration in by Monday, Oct. 14 for the National Conference on Catholic Youth Work at the Diplomat Oct. 21-24. Registration fee goes up \$15 after today (Friday), but you can still get the lower rate by calling the Youth Activities Office by Monday at 4 p.m.

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Wanted: Coach who'll travel

By JOHN SHIELDS
WANTED: one baseball coach to work for national government to coach all national teams from eight-year-olds through adults. Requirements — must have sound baseball background and be willing to live in Honduras.

This ad could become reality in a couple of months when Tom Kettlekamp packs his bags and returns to his native United States, leaving Honduras' national baseball teams coachless.

THE young mid-Westerner has spent almost two years in Honduras with his contract running out in December. He got the job through the Peace Corps' inter-change sports program which saw the recently Hurricane-ravaged Central American country send two soccer coaches to the U.S. Honduras also received the services of a basketball coach.

Kettlekamp and six Hondurans left Miami this week after a seven-day stay. The five other coaches and one umpire joined Kettlekamp in attending clinics at the three Miami-Dade campuses, the University of Miami and Florida International University.

The trip was arranged through Tom Wonderling, FIU's baseball coach, when the Sunblazers' team was in Guatemala last spring for the Central American Championships.

"They were really impressed by the professional



STANDING with the delegation of Honduran coaches who were in Miami recently for clinics at area colleges are Tom Kettlekamp (left) and FIU assistant baseball coach Gerry Hunsicker (right).

approach to baseball in this country," Kettlekamp said, referring to his traveling companions' reaction to their tour. He was not alluding to play-for-pay baseball but amateur ball where a thorough and professional organization runs the operation.

"THE educational background of the American coaches surprised them," Kettlekamp said. "They don't treat players like machines but they use psychology in coaching and this was new to these Honduran coaches."

Kettlekamp coaches all

four national baseball teams in Honduras, from teams of boys eight years old to the 18-and-over "major leagues." (There is no professional baseball in Honduras and that term refers only to the oldest level of competition.) He selects the players and assistant coaches and handles all baseball on the national level.

"Baseball is a close number two sport right behind soccer," he said. "With basketball a distant third."

WHERE will Kettlekamp settle after leaving Honduras?

"I'd like to stay in international baseball," he said. "My wife and I will be in Washington at Christmas for the International Baseball Coaches' Convention and I'll be looking for a job. I'm also interested in coaching junior college baseball in this country."

Holland, Italy and Spain all have baseball programs similar to Honduras and unless some American junior college grabs his services, Tom Kettlekamp may have a very brief stay in his homeland before packing his bags again.

CYO games went on, despite the rain

Rain washed out many CYO games Sunday, but several were played between the rain drops. In one of the week's top games, undefeated Nativity battled defending champions St. James to a 6-6 tie. In other action, St. Timothy and St. Catherine of Siena both remained undefeated while in girls' volleyball, the undefeated powers are Nativity, St. Stephen, St. Rose of Lima 1 and 2, St. Timothy 1 and 2, and St. Louis 1, 2 and 3. In soccer, St. Monica gained sole possession of first place by defeating Holy Rosary 5-0.

In other games, scores were as follows:

VOLLEYBALL		
Immaculate Conception	15	11 15
St. Lawrence	11	15 12
St. Rose No. 1	15	16
Our Lady of Perpetual Help	5	14
St. Louis No. Epiphany	15	15
	12	1
Holy Rosary No. 1	15	17
St. Richard	7	15
St. Louis No. 2	15	12 15
Holy Rosary No. 2	3	15 7
FOOTBALL		
Nativity	6	
St. James	6	

Marian Towers club elects

SUNNY ISLES — Mrs. Sadie Kennedy has been elected president of Marian Towers Residents Club.

Other officers recently named are Mrs. Mary Newman, vice president; Miss Mary Morgan, secretary; and Mrs. Josephine Spinelli, treasurer.

The club sponsors social events for residents of the low-cost apartment sponsored by the Archdiocese of Miami.

Games, rides at carnival

PEMBROKE PINES — It's carnival time in St. Boniface parish, which is sponsoring its first annual festival, Oct. 17-28, at the Pasadena Plaza Shopping Center.

Rides, variety booths and games for all ages will be featured, as well as a Mother Goose parade, a pet parade and the crowning of a queen of the carnival.

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St. Catherine	36
St. Richard	0
St. Timothy Epiphany	6
	0
St. Kevin Boyston	18
	0
Holy Rosary	6
St. Louis	12
SOCCER	
St. Monica	5
Holy Rosary	1
St. Thomas the Apostle	2
St. Kevin	1

The VOICE
Weekly Publication of the Archdiocese of Miami

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"Con toda la caridad del Evangelio, hay que superar ese mar de desconfianza y hostilidad que rechaza a la religión."

CIUDAD DEL VATICANO — (NC) — Con una cita de San Pablo: "Ay de mí si no predicare el Evangelio," el Papa Paulo VI recordó a los obispos reunidos en el Sínodo Mundial la obligación que les impone su sacerdocio en Cristo, de llevar su mensaje al pueblo de hoy según sus crecientes necesidades espirituales.

"La evangelización no es tarea de ocasión sino una necesidad permanente de la Iglesia." Hablamos, agregó en su alocución inaugural, "de la universalidad de la evangelización de todos los hombres, sin detenerse en geografía, raza, nacionalidad, historia o cultura". Otros de los puntos del Papa Paulo:

— Con toda la caridad del Evangelio, hay que superar ese mar de incredulidad, desconfianza y hostilidad que rechaza a la religión de nuestro tiempo.

— El Sínodo tendrá que encontrar formas para conciliar la obligación de difundir la luz de Cristo, con el respeto debido a la libertad y a otros valores religiosos y morales de creencias no cristianas.

— Cabe también definir con mayor exactitud la relación entre evangelización y desarrollo, "ese inmenso esfuerzo humano que espera con razón la ayuda de la Iglesia, aunque no sea su tarea específica."

— Al respecto, "conocemos las dificultades que encuentran quienes se dedican a labores apostólicas, cuando se les pide que pospongan esa prioridad esencial del mensaje de salvación, para en cambio reducir su tarea al terreno sociológico o político, en un mensaje temporal centrado en el hombre terreno; por todo lo cual hay que reafirmar claramente la caridad religiosa de la evangelización, reino de Dios en su sentido teológico, que libera al hombre del pecado y le enseña el amor a Dios como el primer mandamiento y ruta a la vida eterna."

— Por otra parte, "evangelización no significa ignorar los problemas de hoy sobre justicia, liberación, desarrollo y paz mundial... porque sería ignorar otra lección suprema de amor al prójimo que sufre y pasa necesidad."

— Por eso la Iglesia, a la manera de su Maestro y Salvador, ha promovido el desarrollo y bienestar de los pueblos a quienes predica su fe encarnando sus enseñanzas morales en instituciones concretas de servicio en todos los campos.

ROMA — (NC) — En la primera de una serie de cartas sobre el Sínodo de Obispos, el cardenal John Krol de Filadelfia, presidente de la Conferencia Nacional de Obispos, señala que evangelización, tema central del mismo, ha dejado de ser simple empresa misionera, aunque haya todavía dos mil millones de hombres que no han recibido el mensaje de Cristo; y que hoy también abarca a los miles de cristianos, incluso católicos, de fe tibia y sin ilustrar. Evangelizar a ambos grupos significa por una parte apreciar y respetar en los paganos sus valores, al paso que se impulsa su desarrollo y se les da de todos modos el mensaje de

Cristo; y por otra con los cristianos, reconocer las grietas en el Pueblo de Dios — pese a las estadísticas impresionantes — y encarar al acentismo de los templos, el indiferentismo de la juventud, y el impacto del secularismo entre los católicos.

CIUDAD DEL VATICANO — (NC) — En un resumen de los informes presentados por ocho conferencias episcopales en Australia, Norteamérica y Oceanía, Mons. Joseph Bernardin, obispo de Cincinnati, describió ante el Sínodo Mundial de Obispos las concordancias y diferencias en sus problemas de pastoral y evangelización. "La situación de la fe revela un proceso de purificación en estas comunidades cristianas, al precio de una difundida confusión, reacciones contra los cambios, y cierta desorientación entre padres de familia y entre educadores acerca del reto de cómo transmitir la fe a las generaciones jóvenes, que por su parte buscan valores trascendentales y sostienen ideales morales, pero con frecuencia se muestran indiferentes a aún hostiles a la religión y sus instituciones."

CIUDAD DEL VATICANO — (NC) — En un resumen de las corrientes pastorales de la Iglesia desde 1971, Mons. Aloisio Lorscheider, arzobispo de Fortaleza en Brasil, dijo que el Concilio Vaticano Segundo ha influido poco en la renovación interior de las comunidades cristianas, aunque se vean reformas exteriores. Basado en los informes de 54 conferencias nacionales de obispos, el prelado brasileño agregó:

— Se nota un resurgimiento de la lucha por la justicia social, un nuevo espíritu en los seminarios, y un desarrollo de la vida de comunidad cristiana; pero falta estudiar a fondo lo esencial del cristianismo para poder responder a presiones de una sociedad pluralista.

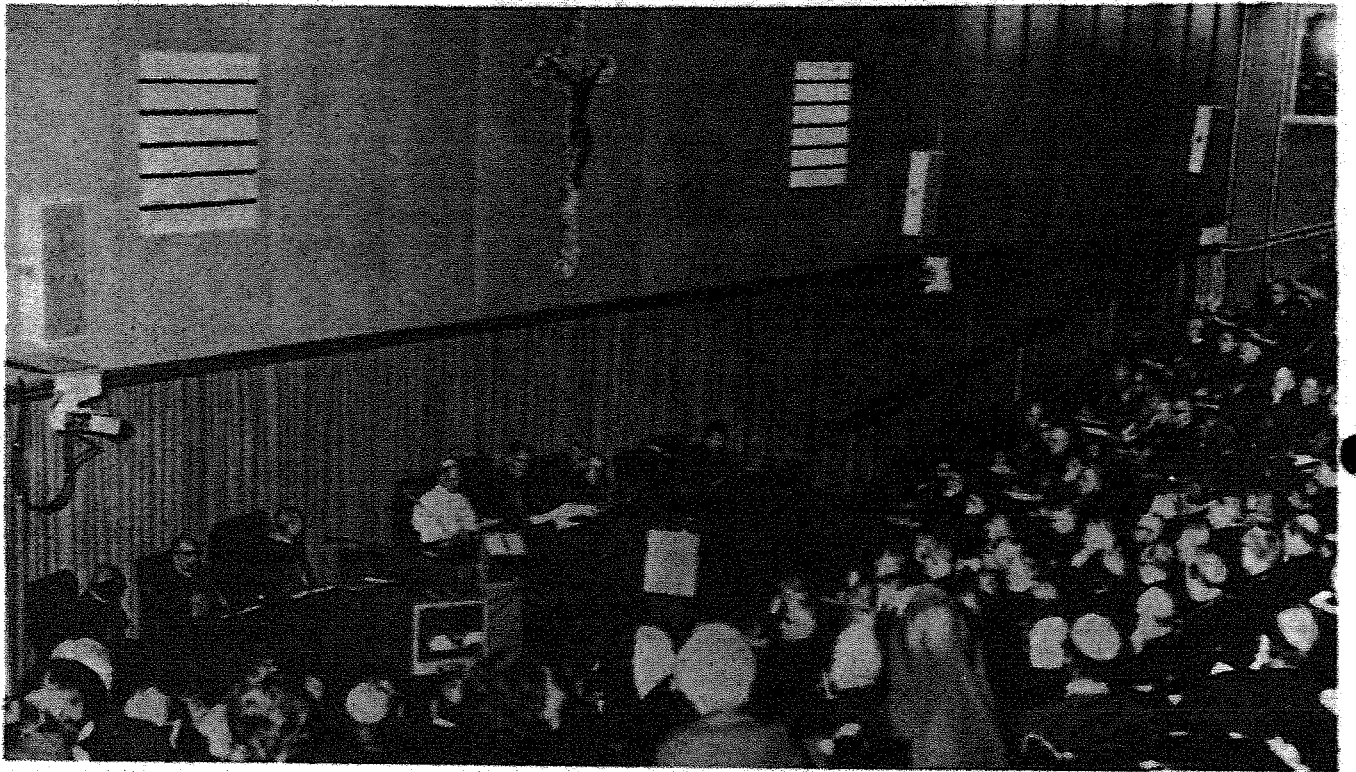
— Se necesita mejor y mayor coordinación entre el centro — Roma — y las comunidades cristianas (diócesis, misiones) "que inspiradas por la acción colegial de los obispos y su servicio, hagan de la pastoral de la Iglesia una acción orgánica, universal, más eficaz con respecto al mundo de hoy."

Día Legionario

La Legión de María, Curia Regina Pacis, dedicará el Día Legionario de este mes, el 13 de octubre, a la Virgen del Rosario. De 8 a.m. a 5 p.m. en el Auditorium de la Academia de la Asunción el programa incluye los siguientes temas:

Evangelización, por Luis Marrero; El Sacramento de la Confesión por Mons. Agustín Román; Los Libros Sapienciales de la Biblia, por Sor Ada Sierra; Justicia Social, por Evelyn Carrasquillo.

Aunque organizado por la Legión de María el programa está abierto a cuantos quieran asistir. La donación es \$2.50 por persona, para reservaciones 634-2487, 643-2773 y 325-1388.



El Papa Paulo VI pronunció el discurso de apertura del Sínodo Mundial de Obispos en el Vaticano. El Pontífice dijo a los padres del Sínodo que "ni la violencia, ni la revolución, ni el colonialismo en ninguna forma servirían jamás como medios de la acción evangélica de la Iglesia."

LA VOZ

Suplemento en Español de "VOICE"

¿Existe el demonio?

Después de haber visto "El Exorcista" y las películas de Polanski, me pregunto si el diablo existe en realidad y es una persona (o personaje) sin cuerpo pero con una tremenda inteligencia, dispuesta a favorecer el mal, que utiliza de manera visible e inevitable. Hasta ahora yo creía que el diablo era una especie de símbolo del mal, que existe un poco en cada uno de nosotros, pero distinto de nosotros. ¿Es posible? Margarita F. Cabonco, Ramos Mejía, Bs. As.

La felicitamos de haber comenzado a creer en el diablo. Porque el mayor triunfo de este señor es precisamente haber conseguido que no se crea en su existencia. El menor es que lo tomen en broma. Por otra parte ha sido providencial que usted haya meditado en esa tremenda realidad, que explica tantas cosas en este mundo, informándose a través de una o varias películas, producto más de la fantasía que de estudios serios.

Le recomendamos que lea las Sagradas Escrituras, la Palabra de Dios, pues su inquietud hace presuponer que le quedan aún reminiscencias cristianas. Allí encontrará que el diablo existió fuera del tiempo, antes de la creación del universo visible. ¿Quién es entonces, el demonio, el diablo, el espíritu maligno, mandinga, etc.? Pues, cada uno de los espíritus angélicos que se rebelaron contra Dios y fueron castigados con el infierno. Su jefe es designado con el nombre de Lucifer (portador de luz), porque era el más perfecto de todos. Antes de pecar eran criaturas incorpóreas, perfectísimas, dotadas de una vivísima inteligencia.

Semana Hispana

Dentro de los diversos actos que se llevan a cabo, con el fin de conmemorar la SEMANA DE LA HERENCIA HISPANICA EN MIAMI, se encuentra la exposición de pintura latinoamericana que realiza Gables Art Gallery en el 1430 Ponce de León Blvd., en Coral Gables, desde el pasado viernes 4 de octubre y, que durará hasta el miércoles 16 de los corrientes. Esta exposición tiene un interés muy especial y particular, para los amantes de la pintura; pues son expuestas obras pictóricas del famoso pintor mexicano GONZALEZ OROZCO, que está catalogado como el mejor muralista mexicano y latinoamericano vivo y, cuya obra en grandes frescos está plasmada en el Castillo de Chapultepec de México (donde radica el Museo

Nacional de Historia de esa Nación) y en los hoteles de la Cadena Hilton en Acapulco y en la capital azteca.

GONZALEZ OROZCO, pintor de firmes ideas democráticas, se le considera en la actualidad dentro de la pintura mexicana, con tanta o más fuerza en su expresión que a los pintores fallecidos David Alfaro Siqueiros y Diego Rivera.

En dos de las pinturas de González Orozco, que se presentan en Gables Art Gallery, tituladas: Niña con Escapulario y Niño con Equipal, se advierte una gran preocupación del artista por la figura humana, que parece ser el eje fundamental de su temática en la obra que desarrolla, en torno de la cual giran los sobrios elementos de textura y color.

capaz de evaluar los datos y obtener la solución del intrincado problema de manera instantánea, infinitamente más rápido que la más perfecta computadora.

¿Cuántos eran los ángeles rebeldes que se convirtieron en diablos? No lo sabemos, pero a juzgar por las imágenes y símbolos que nos ofrecen las Escrituras al respecto, eran cantidades astronómicas, supongamos, miles de millones, o tal vez de billones. Algunos Santos Padres opinan que los hombres están destinados a ocupar los puestos abandonados por los ángeles rebeldes.

Pero los ángeles, al convertirse en demonios, no perdieron la inteligencia. Por el contrario, la utilizan para impedir que los seres humanos, alcancen su destino de felicidad eterna. Pero ¡cuidado! El mal que los malos espíritus puedan hacer, está rigurosamente controlado por

Cual es su Duda?

Dios. Ningún demonio podrá tentarnos, afligirnos, molestarnos, sino hasta donde Dios lo permita. El diablo se vale de nuestras pasiones de nuestras ambiciones, enfermedades, y hasta éxitos, para torcernos el camino que nos lleva a nuestro destino final.

Quede, pues, bien establecido, que cada demonio es una persona. Porque persona es todo ser inteligente e individuo, tenga o no tenga cuerpo. ¿Cuál es la función del demonio en la economía de nuestro paso por la tierra? No otra que ayudarnos a perfeccionarnos. Así lo ha dispuesto Dios en sus sapientísimos designios. Job fue afligido por el diablo, lo fue Nuestro Señor en el desierto y en la hora del sufrimiento, lo han sido los santos y lo somos nosotros pecadores.

Tentación es una palabra que se ha deformado e interpretado en variados sentidos. Pero en su sentido primitivo significa prueba. El encargado de probarnos, muchas veces es el diablo, y como hemos dicho, nunca más allá de nuestras posibilidades. Dice la Biblia que la vida del hombre es una campaña militar. Y uno de los enemigos en ese combate es el diablo. Pero como sin combate no hay victoria, tendremos que "agradecerle" al diablo su papel de enemigo, que nos da la ocasión de obtenerla.

Volviendo a las películas que usted ha visto, conviene no confundir la realidad diabólica con las fantasías que se tejen sobre el diablo en novelas y películas. Esa realidad es mucho más presente y peligrosa, por lo mismo que se trata de algo poco aparatoso, interno sin signos exteriores, dirigido a la fantasía, a la voluntad, a las potencias del ser humano, en forma sutil. Lo del fuego y el azufre está bien en el teatro y allí ha de quedarse.

En resumen, los diablos existen realmente, son personas, a las que Dios ha dado permiso para "probarnos como el oro en el crisol", pero no más allá de nuestras posibilidades.

Honduras necesita más ayuda

(Ver fotos página 2)

Las iglesias católicas de Miami han seguido cooperando con donativos de ropas, medicinas y alimentos para las víctimas del huracán Fifi, que devastó la nación Centroamericana el mes pasado.

La Arquidiócesis de Miami está utilizando un almacén en el 3190 W. 15 Ave., Hialeah, al que se pueden enviar todos los donativos.

Los reportes procedentes de Honduras indican que casi un millón de personas han quedado sin hogar y las cosechas barridas, lo que hará que ese millón de personas tenga que ser alojado y alimentado en locales y programas provisionales.

El ingeniero Monseñor Bryan O. Walsh, coordinador del Programa Católico de Ayuda a Honduras en Miami.

"Por lo menos habrá Honduras quedan eterna-

Miami.

Añadió el Cónsul

Valladares que el huracán "ha destruido nuestra economía ya que azotó el norte del país, una de las zonas más fértiles de nuestra tierra."



Copyright photo Walt Disney Productions

El Club de "Senior Citizens" del Centro Hispano Católico visitó Disney World la semana pasada en una excursión dirigida por Sister Victoria, la activa directora de ese programa en el que participan más de 150 ancianos de habla hispana del área de 'downtown'. Mis 'niñas' se divertieron de lo lindo, expresa Sister Victoria. Fue una excursión deliciosa para ellas y las sacó de la rutina de la vida diaria en Miami. El Programa que dirige el Centro Hispano Católico funciona de lunes a viernes como un "day care center" para los ancianos. En el Centro Hispano Católico reciben meriendas y almuerzo diario, asistencia médica y dental, medicinas y oportunidad de trabajo ligero, adecuado a su capacidad física, que les ofrece un ingreso suplementario, así como horas de recreación y excursiones como ésta que fue organizada por la agencia Latin Travel, que dirige el Dr. Vidaña y que ofreció un servicio especial al Centro Hispano Católico.

LA VOZ

Suplemento en Español de **VOICE**

10 de Octubre

Por el DR. MANOLO REYES

El 10 de Octubre de 1868, se produjo en Cuba el climax de una serie de hechos de rebeldía del noble pueblo cubano inspirados por un puro ideal de libertad.

Carlos Manuel de Céspedes, el bien llamado Padre de la Patria, se alzó en armas contra la corona de España, exigiendo la libertad de Cuba. Y el sonido del bronce candente de la Demajagua, no solo galvanizó ansias y corazones de aquellos primeros que se lanzaron a la manigua redentora, sino que rasgó el velo de los tiempos para seguir repicando en el alma de los que aman a Cuba.

Treinta y cinco hombres se reunieron al lado de Céspedes, y comenzó la lucha armada. Pero en el primer encuentro fueron diezmados y quedaron solo doce.

De aquellos treinta y cinco "locos sublimes" como los calificara el gran José Martí, había quedado una docena con vida, después del primer encuentro.

Cuando Céspedes conoció lo ocurrido y de la tropa que le quedaba produjo su célebre sentencia: "Doce hombres son suficientes para hacer la Independencia de Cuba."

La lucha continuó por diez años, muchos mambises cayeron en la misma, mientras familias enteras quedaban diezmadas, divididas, arruinadas.

Sin embargo, el espíritu indomable del cubano en su ruta ascendente hacia la libertad, continuó. Diez años más tarde, en 1878, la guerra larga terminó. Y finalizó sin la libertad de la isla. Muchos patriotas cubanos emigraron a tierras hospitalarias, pero extrañas. Y desde allí continuaron los planes, las organizaciones, los mítines a favor de la libertad de Cuba.

Desde 1878 en que se firmó el Pacto del Zanjón — repudiado por el lugarteniente general Antonio Maceo y aquellos bravos mambises que respondían a un solo grito: "Independencia o Muerte: — pasaron 17 largos años por tierras del exilio.

Hasta que surgió la figura eponima de aquel que no había luchado en la primera guerra de independencia pero que desde que abrió sus ojos a la vida, puso su alma al servicio de Cuba: José Martí. Y unió las voluntades dispersas.

Y el 24 de Febrero de 1895, se produjo en Baire, el levantamiento del pueblo de Cuba, que culminó en la libertad.

Esta es nuestra herencia. Esta es nuestra tradición. Este es el ejemplo a imitar.

Derecho a la Vida

Durante lo que queda de este año se continuará en todas las instituciones católicas de Miami, la Campaña Pro Derecho a la Vida, en un programa de educación sobre la dignidad de la persona humana, tendiente a crear en las conciencias católicas el aborrecimiento a todo lo que pueda atentar contra la vida humana y su dignidad: El crimen, el aborto, la eutanasia, la tortura y los maltratos, la discriminación. Una serie de artículos sobre EL DERECHO A LA VIDA, escrita por el Dr. Manolo Reyes, comenzará a publicarse en el próximo número de La Voz.

"Un sistema injusto que entrega el 75 por ciento de los recursos del mundo a tan solo el 25 por ciento de su población, amenaza con el hambre a media humanidad y levanta el espectro de otra guerra mundial." Ver Breves

Bradford Morse, subsecretario de las Naciones Unidas, advirtió ante la asamblea anual de Caritas (Catholic Charities) en Boston que un sistema injusto que entrega el 75 por ciento de los recursos del mundo a tan sólo el 25 por ciento de su población, amenaza con el hambre a media humanidad y levanta el espectro de otra guerra mundial. Después de alentar los esfuerzos de Caritas en pro de la dignidad humana y la redistribución más justa de esos recursos, Morse se refirió a otros problemas de proyección mundial: el conflicto en el Medio Oriente, la creciente escasez de alimentos, torturas y otras violaciones de los derechos del hombre en varios países, aumentos incontrolados de población, desperdicio de alimentos y otros recursos en algunas regiones, la carrera armamentista, y los problemas monetarios que hacen tambalearse a la economía mundial.

SANTO DOMINGO, República Dominicana — (NC) — Aunque ya no piden un rescate de un millón de dólares, los guerrilleros que secuestraron a siete personas y las tienen cautivas en el consulado venezolano aquí siguen exigiendo la libertad de 35 presos políticos de izquierda, y salvoconducto a México. Entre los cautivos hay un sacerdote español y tres señoritas, además de miembros del consulado. El arzobispo

BREVES

Miami y el Mundo

coadjutor de Santo Domingo, Mons. Hugo Polanco, ha estado proveyendo alimentos al consulado con permiso de las autoridades. El gobierno del presidente Joaquín Balaguer está dispuesto a otorgar salvoconducto nada más, a cambio de la libertad de los secuestrados.

El Comité Reglamentario del Senado que tramita la investigación sobre el nombramiento de Nelson Rockefeller como vicepresidente dijo que llueven las cartas opuestas a que el ex-gobernador de Nueva York y rico hombre de negocios obtenga el puesto. Entre las razones: lo que llaman torpeza al afrontar los motines de la prisión estatal de Attica en 1971 — murieron 43 prisioneros y rehenes, — y su posición a favor del aborto legalizado en el estado de Nueva York. La familia Rockefeller financia varios programas de control de población. Pese a la oposición que las cartas demuestran, observadores políticos predicen que Rockefeller será confirmado como vicepresidente.

El Cardenal Jean Villot, secretario de estado de la Santa Sede, reafirmó el papel de la música sacra "como vínculo humano y espiritual"

para la evangelización de los pueblos, que es tema principal del Sínodo Mundial de Obispos en Roma, y del congreso de la Asociación Santa Cecilia en Treviso.

Un Curso de Iniciación a la Biblia se ofrecerá en la Catedral de Miami los jueves a las 8 p.m. del 24 de octubre al 21 de noviembre. En el curso de cinco semanas participarán Monseñor Agustín Román y los Padres Carlos García, Florentino Azcoitia, Luis Orta y Carlos M. Hernández, según informó el Padre Juan Sosa, que organiza el curso.

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TELEFONO

A too-weight-conscious society

By ANTOINETTE BOSCO

After a long-day's work, I turn on the tube looking for relaxation. I'm greeted by a commercial — "Do you want to lose those extra inches? Do you look like this?" And a lumpy lady in a leotard turns sideways to reveal her bulging middle. The picture cuts to show her holding a contraption to wrap around her unwanted abundance. And lo! It melts away. A beautiful, lithe creature devoid of lumps was underneath. A Venus!

I get up to switch the station and unexpectedly catch a glimpse of myself in the mirror over the fireplace.

MAYBE I'd better turn off the TV and read instead. So I pick up the latest women's magazine. What should it flip to but one of those "before" and "after" fat-lady pictures? She ate reducing candies.

Well, maybe the article fare is all right. I flip to the front part. That's more like it — just look at all that attractive food. I keep turning the pages — 50 of them — each page more inviting than the one before. Full-color illustrations of the most luscious and calorie-filled plates yet to descend upon mankind. Chicken with heavy cream. Triple layered cake with chocolate sauce. Recipes included.

And then what happens? On page 53 they start the fashion pictures. All the gorgeous creations dreamable are there, modeled on a size-eight-going-on-seven figure! A frustration, impossible contradiction.

This only serves to bring on problems. Number one — frustration.

The next section — Diet Advice. Advice lumped together giving reasons why people get lumpy.

Enough of this. Perhaps another magazine might be different. But what do I find? More diets. High protein. Low fat. Raisin and fig. Emulsified liquid.

And then there's an article asking: "Why do you eat desserts? What's BOTHERING you?" Well, of course, it is utterly inconceivable that anyone heavier than the insurance charts specify could possibly be happy or satisfied.

That observation brings on the second problem — f-r-u-s-t-r-a-t-i-o-n.

The only decision to make is 1,000-calorie-a-mouthful meal. But on second thought, maybe self-control is a better choice. I'll cook a great meal for the family but I won't eat

any. I'll keep aside a little broccoli and eat it unsalted because if I don't watch my weight, then I'm smack in the middle of —

Problem Three looms — F-R-U-S-T-R-A-T-I-O-N.

THAT little scene took place several days ago. My frustration was still with me the next morning. So I thought this weight syndrome society deserved a little deeper look. I went through magazines, newspapers, watched more TV ads. What I found said in essence: Unless a woman stays thin, glamorous and attractive, her husband will have cause to look elsewhere. So what if his wife has other virtues? An even disposition. Kindness. Patience with kids. Good intellectual. Love homemaking. They all seem to be asking: Do these virtues REALLY substitute for 36-24-36?

Then, even outside the media, there are the subtle advice-givers. They just smile patronizingly and whisper, "A minute on the lips, forever on the hips." Or, if your weight is distributed slightly higher "Forget your taste, think of your waist." (For the advice-givers, try this as a comeback: "Watch your nose, 'cause here goes!")

The personality-probers are even more annoying — the amateurs who attempt to find the secret "why" of your weight problem. They profoundly conclude: "You hate your neighbors, so when you eat, you subconsciously chew them up." "Your mother wouldn't let you play in a sandbox, so now you have an uncontrollable desire to dig (into food.)"

Then there are the personality-probers. They're morality-preachers. Their motto: "Don't sin, stay slim." They equate overweight with sin, assuming on no evidence that anyone with a bulge has an unholy attachment to food and other pleasures.

All this leaves me most uncomfortable. A too-weight-conscious society can reap a loss in human dignity if the measure of one's worth and popularity is no longer determined by character and contributions, but instead is measured by a piece of tape.

I can't help but wonder if, in our quest to lose weight, we haven't also lost our balance.

Now, let me see, I had 70 calories for breakfast, 250 for lunch, 450 at dinner — and how many for a bedtime snack

1A — Fictitious Names

NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of "LATIN AMERICAN STUDIES INSTITUTE" at 922 N.W. 24th Ct., Miami, intends to register said name with the Clerk of the Circuit Court of Dade County, Florida.
ROBERTO SIMEON
10/4, 11, 18 & 25/1974

NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of "INSTITUTO DE ESTUDIOS LATINOAMERICANO" at 922 N.W. 24th Ct., Miami, intends to register said name with the Clerk of the Circuit Court of Dade County, Florida.
ROBERTO SIMEON
10/4, 11, 18 & 25/1974

NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of "RICHARDS FASHIONS" at 6730 S.W. 74th St., Miami, intends to register said name with the Clerk of the Circuit Court of Dade County, Florida.
CRESENCIO DIAZ
10/4, 11, 18 & 25/1974

3—Cemetery Lots

4 plots Dade Memorial Park, St. Patrick No. 1, must sell, best offer 305-832-1779.

Two lots, Lauderdale Mem. Gardens-Catholic Section, Sacrifice. 981-3145.

2 Lots, Dade Memorial Park, spaces 3-4 Lot 189, \$150, each. Garden of the Cross Catholic. Call 888-7198.

5—Personals

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11—Help Wanted Female

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

FRIDAY, OCT. 11
1 p.m. (6) Call Me Mister (Objectionable in part for all)
OBJECTION: Reflects the acceptability of divorce; suggestive costuming and situations
3:30 p.m. (10) Theodora Goes Wild (Objectionable in part for all)
4 p.m. (5) Teacher's Pet, Part II (Unobjectionable for adults)
7:30 p.m. (12) Bell, Book And Candle (Unobjectionable for adults)
8:30 p.m. (12) True Grit (No classification)
9 p.m. (4) Alpha Means Goodbye (No classification)
11 p.m. (6) Three Faces of Eve (Objectionable in part for all)
OBJECTION: Suggestive costuming, dialogue and situations; reflects the acceptability of divorce
11:30 p.m. (4) Live A Little, Love A Little (Unobjectionable for adults)
SATURDAY, OCT. 12
1 p.m. (4) Children's Film Festival
2 p.m. (6) House Of Frankenstein (Objectionable in part for all)

OBJECTION: Excessive gruesomeness
9 p.m. (5 & 7) A Big Hand for the Little Lady (No classification)
11 p.m. (6) It Came From Outer Space (Family)
11:30 p.m. (7) Four for Texas (Objectionable in part for all)
OBJECTION: This contrived melodramatic comedy is frequently guilty of a brazen exploitation of indecent costuming and suggestive situations
11:30 p.m. (12) Monster on the Campus (Unobjectionable for adults)

SUNDAY, OCT. 13
11:30 a.m. (6) Wishful Widow of Wagon Gap (Family)
2:30 p.m. (10) The Tall Target (Family)
3 p.m. (6) Chamber of Horrors (Unobjectionable for adults)
4 p.m. (10) Silk Stocking (Objectionable in part for all)
OBJECTION: Suggestive costuming, song and situations.
11 p.m. (6) East of Eden (Unobjectionable for adults and adolescents)
11:30 p.m. (4) Guide for the Married Man (Objectionable in part for all)
OBJECTION: The "home-sweet-home" resolution of this shallow burlesque of marital infidelity hardly offsets the lingering voyeurism of much of its visual treatment.

MONDAY, OCT. 14
1 p.m. (6) Three Faces of Eve (Objectionable in part for all)
OBJECTION: Suggestive costuming, dialogue and situations; reflects the acceptability of divorce
3:30 p.m. (10) Torn Curtain, Part I (Ob-

jectionable in part for all)
OBJECTION: This predictable suspense film is morally flawed by the gratuitous introduction of premarital sex.
8 p.m. (6) The Americanization of Emily (Objectionable in part for all)
OBJECTION: This serio-comic film, depicting a phase of life of the armed forces, tends to condone extra-marital sex and is tasteless and obnoxious in its presentation of numerous suggestive sequences.
9 p.m. (7) By Love Possessed (Unobjectionable for adults)
11:30 p.m. (4) Young At Heart (Unobjectionable for adults and adolescents)

TUESDAY, OCT. 15
1 p.m. (6) Pony Soldier (Family)
3:30 p.m. (10) Torn Curtain, Part II (See rating Monday, 3:30 p.m.)
8 p.m. (6) Secret of the Incas (Objectionable in part for all)
OBJECTION: Low moral tone; suggestive situations
8:30 p.m. (10 & 12) Playmates (Unobjectionable for adults and adolescents)
11:30 p.m. (4) See the Man Run (No classification)

WEDNESDAY, OCT. 16
1 p.m. (6) Holiday for Lovers (Unobjectionable for adults and adolescents)
3:30 p.m. (10) Trial Run (No classification)
8 p.m. (6) Blood Alley (Unobjectionable for adults and adolescents)
8:30 p.m. (10 & 12) All My Darling Daughters (No classification)
11:30 p.m. (4) The Adventures of Nick Carter (No classification)
THURSDAY, OCT. 17
1 p.m. (6) Sorry, Wrong Number (Unob-

RELIGIOUS PROGRAMS

SATURDAY
5 p.m.
THE TV MASS — (Spanish) — Ch. 23
WLTW Celebrant Father Ricardo Castellanos.
SUNDAY
7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK
9 a.m.
CHURCH AND THE WORLD TODAY — "Ch. 7 WCKT — "Your Way to God," Ft. John McGrath.
10:30 a.m.
THE TV MASS — Ch. 10 WPLG — Fr. John McLaughlin.
2 p.m.
INSIGHT — (Film) WINK Ch. 11
RADIO
Sunday 6:30 a.m.
CROSSROADS — WSHE-FM, 1235 kc., Miami.
10 a.m.
CROSSROADS — WJNO, 1230 kc., W. Palm Beach.
MARIAN HOUR — WSRB, 740 kc., Boca Raton.

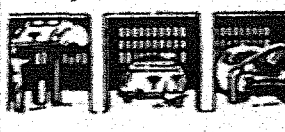

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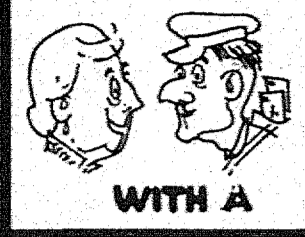
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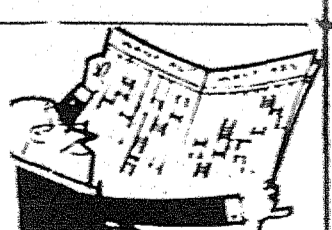
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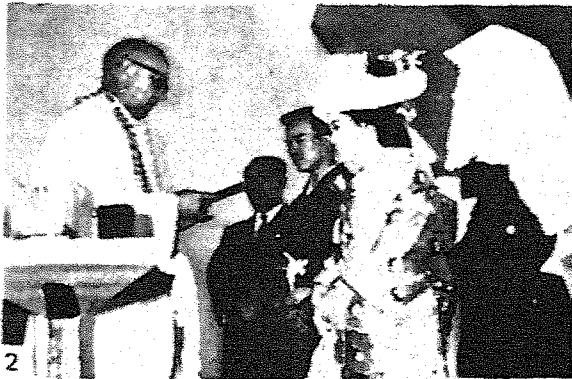
Only through YOU
Can Missionaries make
Christ present to the billions
Help Christ to enter the lives
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MISSION SUNDAY, October 20

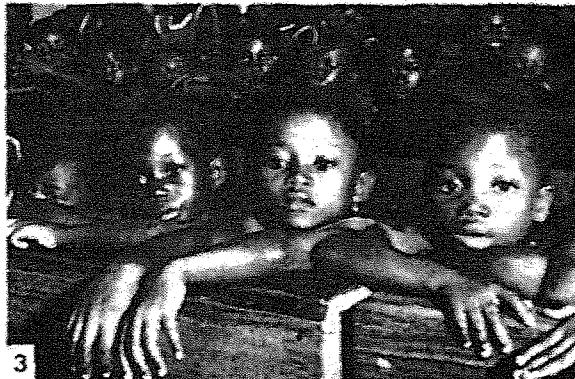


1. Christ relives as the lover of all things created in Sister Mary Karwaju, S.Sp.S. of Flores, Indonesia where she grows flowers, as a hobby, to better symbolize the beauty of God's presence at the altar and in the classroom.

4. Christ the Good Shepherd flies to the jungle parishes of Papua New Guinea to bless and encourage his priests and people in the person of Bishop Leo Arkfeld, S.V.D., of Panama, Iowa.



2. Christ renews the beauty of the Marriage Feast of Cana as he witnesses a marriage in Nagasaki, Japan, in the person of Father Hilbert Wiesen, S.V.D., of Dodge, Nebraska.



3. Christ relives in each child who has been baptized in His name, as these children grow in age and wisdom and grace before God and men.

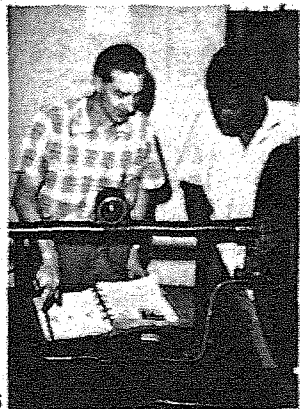


5. Christ, the leader, continues to inspire young men to follow him in the person of Brother Andre Hotchkiss, S.V.D., of North Washington, Iowa.



Revitalize the work of
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Part of your hundredfold
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150,000 Masses offered annually
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6. Christ, the teacher, in Kukurantumi, Ghana, shares his life and knowledge of creation and its use to men in the person of Brother James Nytes, S.V.D., of Sheboygan, Wisconsin.



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Director — Archdiocese of Miami
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