

Evil within yourself...?

See Know Your Faith, Pages 12-13

Synod calls for changes in text on evangelization

By JOHN MUTHIG

VATICAN CITY — (NC) — The world Synod of Bishops rejected Oct. 22 three-fourths of a 40-page draft document on evangelization, leaving observers in the dark on what the final recommendations of the synod would be and what form they would take.

The document, drafted by a dozen Synod officials and experts, was drawn from a mass of documentation created during three weeks of Synod meetings. That documentation included over 200 written and spoken speeches,

plus reports of discussion groups on theological themes and pastoral experiences. All dealt with the Synod theme, evangelization of the world today.

ON Oct. 22, the Synod sent the draft document, divided into four parts, back to the drafting group. But it was not clear whether the group would try to rework the draft or come up with a new set of proposals.

Some Synod fathers reportedly felt that while the draft touched on areas of current concern, it did not clearly address specific problems faced by an evangelizing Church today.

The drafting group includes Archbishop Joseph Bernardin of Cincinnati and the other four bishops who presented reports early in the synod from five world regions on experiences with evangelization.

Also on the group are the three Synod presidents, two special Synod secretaries and others who have had key roles in the Synod's proceedings.

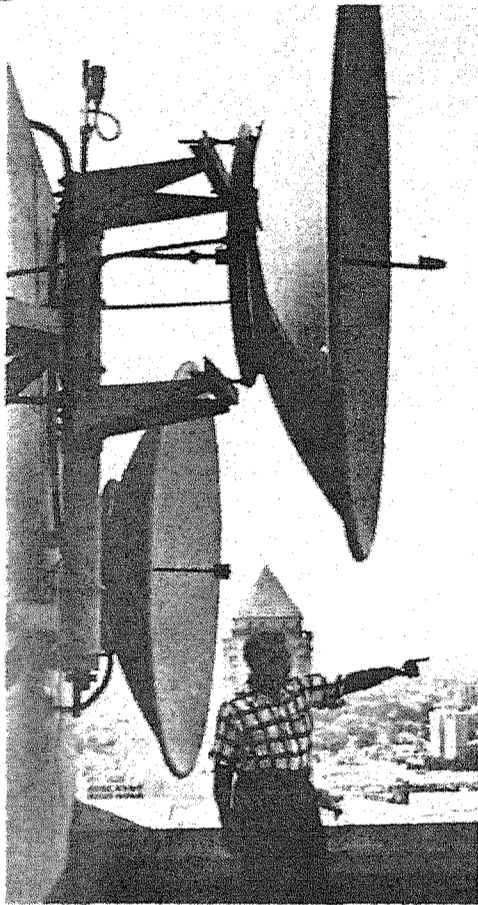
The one section of the draft accepted "in substance" by the Synod attempts to develop "an integral picture of what evangelization consists in," according to one Synod member. Included are subsections on the Church as sacrament of salvation, the Holy Spirit's role in evangelization, Christ as the center of evangelization, conversion and witness of life and the importance of mass media in the work of evangelization.

BUT even this section, accepted by a wide majority, could be amended and revised if the Synod decides to keep working with the draft.

The first Synod council member elected (Oct. 19) was Archbishop Bernardin. He was the only Synod participant to receive an absolute majority on the first ballot. The new concilium is composed of three bishops each from Europe, the Americas taken as a whole, Africa and the combined regions of Australia, Oceania and Asia. The Pope will appoint the remaining three council members, presumably in the near future.

On Oct. 19, participants voted to maintain a three-year interval between synods. The vote followed a report on the frequency of synods by Cardinal John Krol of Philadelphia, president of the U.S. National Conference of Catholic Bishops. Cardinal Krol, who is a member of the Synod's outgoing Council said the council was recommending the three-

Continued on page 3



POINTING the way is engineer Steve Betruff, high atop the 18-story Alfred DuPont building in Miami, where antennas beam Archdiocesan instructional TV programs to schools in Broward County. The man who makes it all go is TV pioneer Jack Shay. Story, photos, page 5.

Veterans

Day

1974



VETERAN'S DAY, Monday the 28th, is the time we honor not only those who have lost their lives in wars for America, but also those who have survived, many of whom still live with handicaps, sometimes unwanted or jobless or inadequately cared for in hospitals, but who should be given more consideration starting on this, their Day.

THE VOICE

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Respect Life: 'End social sins against the poor'

By JERRY FILTEAU

NC News Service

"Situations of social sin" are among the root causes of poverty, according to the 1974 Respect Life program, sponsored by the American bishops and coordinated by the Family Life Division of the United States Catholic Conference (USCC).

The section on poverty — a basic life issue — in the USCC program booklet describes three basic situations of social sin:

- "Structures that oppress human beings, violate human dignity, stifle freedom, and impose gross inequality.
- "Situations that promote and facilitate individual acts of selfishness.
- "The complicity of persons who do not take responsibility for the evil being done."

The examples abound in each area, and a few are cited by the USCC.

America's system of cheap food production, bolstered by federal subsidies and tax breaks, favors agribusiness and drives the small farmer off the land, the USCC says. At the same time, farm laborers often must work at marginal wages that prevent them from giving their children adequate housing, health care or education — thus perpetuating their struggle for survival.

The USCC cites the demand for cheap energy and the competitiveness of cheap strip-mined coal as factors leading deep-mining companies to make minimal investments in deep-mine safety, so that some consumer products are quite literally paid for in blood.

THE uncontrolled real estate market, particularly in newly developing areas and in ghetto-fringe urban areas, accentuates inequities, says the USCC:

"The result is a situation of imbalance in which the poor remain poor, middle Americans struggle to avoid poverty and financial insecurity, and the financially successful tend to increase their wealth. It is a situation in which each person is primarily concerned with his or her own self-interests, and it perpetuates a system of social injustice."

The USCC points out that each of these "situations of social sin" is complex, with no easy solution in sight. But it adds that the difficulties involved do not relieve people of the responsibility to try to change the system:

"Reverence for life and the effort to provide life-giving environments will require complex and slow changes. If, however, we truly see these patterns and systems but do not begin or continue to alter them, we perpetuate poverty and contribute to social sin."

As a starting point, the USCC urges Catholics to reflect on their own lifestyles, to realize how deeply each person is tied to his own lifestyle, and to question how one's own lifestyle affects the whole structure of society.

One of the questions raised is: "When I reflect to myself, how do I expect to be living two years from now? — much more affluently, somewhat more affluently, about the same lifestyle as now, somewhat more sparingly, much more sparingly?"



The children of farm laborers, such as this boy, are often deprived of adequate housing, health care or education because their parents must work at marginal wages that only allow them to struggle for survival, according to a U.S. Catholic Conference report issued in connection with Respect Life observances.

ESPAÑOL

Páginas 20 - 21

THE VOICE

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SPEAKING to priests and women Religious about the 1974-75 vocations program for the Archdiocese is Father James Reynolds, vocations coordinator for the North Dade Deanery.

Father Anthony Mulderry, Central Dade Deanery vocations director, is seated at his left, next to Father John McGrath, Archdiocesan Vocations Director.

Meeting outlines vocations drive

Priests, Sisters and seminarians from throughout the Archdiocese gathered Tuesday night at Barry College to outline a vocations program for the 1974-75 school year.

Father John McGrath, Archdiocese Director of Vocations, discussed the overall

program, including visits to elementary and high schools and formation of parish vocations committees.

HE urged priests and Religious to support parish committees where they exist and help form them where they do not.

Father James Reynolds,

pastor of St. James parish and vocations coordinator for the North Dade Deanery, spoke to the group about the necessity of support by the priests in efforts to encourage vocations.

Also urging support for recruitment of candidates for both the priesthood and Religious orders and Central Dade

Deanery vocations coordinator, Father Anthony Mulderry who is assistant pastor of Little Flower Church, Coral Gables.

SPEAKING for the Sisters' vocations council and urging support of efforts to encourage vocations to the Sisterhood and priesthood was Sister Mary Mullins, O.P.

Participants in the meeting offered suggestions for improvement in the vocations program, during both the general session and in the deanery groups into which they divided for discussion.

Suggested by the group was an idea to encourage the campus ministers to form vocations committees on the campuses. Father McGrath said.

He added that the school visitation program, which begins in November, will include all high schools and most of the elementary schools in the Archdiocese.

Palm Beach deanery meeting

BOCA RATON — "Our Lady of Perpetual Help, Pray for Us" is the theme for the Fall meeting of the Palm Beach Deanery of the Miami Archdiocesan Council of Catholic Women, scheduled on Oct. 31 at St. Joan of Arc Church, 370 SW Third St.

Father John Rathfon, recently arrived from the Diocese of Cleveland, where he served as a member of the

Liturgical Commission and chairman of the Diocesan Commission on Sacred Music, and as director of Music and Music Education at Borromeo Seminary College, will be the guest speaker at luncheon.

Mass celebrated at 9:30 a.m. by Father Ronald J. Pusak, host pastor, will mark the opening of the one-day sessions. Business meeting will

begin at 10:30 a.m. and will include a panel discussion on the work of NCCW Commissions. Mrs. Robert Ulseth, ACCW president, will report on the NCCW meeting in Omaha and the recent conference of the Florida Council of Catholic Women-Province of Miami held in Orlando.

The meeting and luncheon will be held at the Boca Teeca Country Club Lodge, NW Second Ave. and 51 St. Reservations may be made by contacting Mrs. Victor Bromley, 709 NW Sixth Dr., Boca Raton, Fla. 33432.

Bible study program opens in Archdiocese

A five-week program on Scripture began this week in the Archdiocesan Hall, NW 75 St. and First Ct., and will continue through Nov. 21.

All sessions are open to Miamians and begin at 8 p.m. sponsored by St. Mary Cathedral parish.

"Prophetic Message of Old Testament" will be the topic of Father Brennan Manning, T.O.R., Broward College Campus Ministry, on Thursday, Oct. 31.

"St. Paul and the Early Church" will be discussed on Nov. 7 by Father Gerard LaCerra, Archdiocesan Director of CCD.

On Nov. 14 Father Harry Ringenberger will speak on "Gospel Themes in Matthew, Mark and Luke. Father is a member of the faculty at Archbishop Curley High School.

"The Gospel and Letters of John" will be the subject of Father Gerald Morris, a member of the faculty at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach, on Nov. 21.



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Priests' retreats program announced

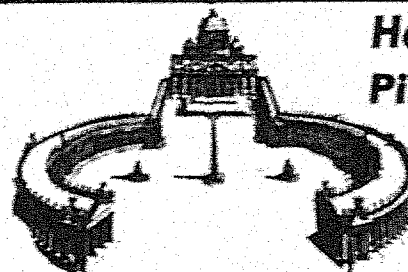
The official retreat program established by Archbishop Coleman F. Carroll for all priests of the Archdiocese of Miami begins Nov. 4 and continues through Dec. 5 at Our Lady of Florida Retreat House, North Palm Beach.

Father Francisco Ramos, O.P. will conduct the first retreat from Nov. 4 to 7 for Spanish-speaking priests. The Dominican priest works in the Matrimonial Tribunal of the Archdiocese and is an experienced retreat master.

Passionist Father Norbert Dorsey, consultant to the Provincial of the Passionist Congregation will conduct the next retreat, from Nov. 11 to Nov. 14. He is widely known as a retreat master with a background in the formation of priests.

SESSIONS from Nov. 18 to Nov. 21 will be conducted by Franciscan Father Leo Clifford of the Franciscan Friary in New York. In great demand as a retreat master his retreat will be similar in content to the one he conducted here last year.

Father Augustine Paul Hennessey, C.P., editor of The Sign Magazine, national publication of the Passionist Congregation published in Newark, N.J., will conduct the final retreat from Dec. 2 to Dec. 5.



Holy Year Pilgrimages

Parishioners of four churches in Broward County will participate in pilgrimages to St. Coleman Church, Pompano Beach at 3 p.m., Sunday, Oct. 27.

Joining in the pilgrimages will be members of St. Coleman, St. Malachy, St. John the Baptist and Blessed Sacrament parishes.

"The Medical Aspects and Complications of

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a Matter of Deaths and Near-Deaths"

A Lecture and Discussion headed by

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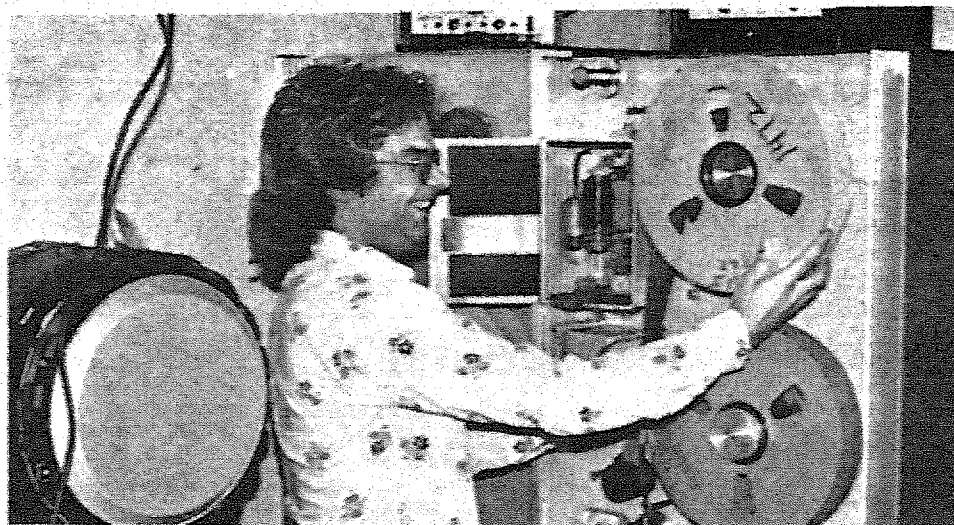
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CHIEF ENGINEER Jack Shay explains a technical point to assistants Steve Betruff and Greg Moody.



PROGRAM TAPE is being threaded onto a tape player by Greg Moody for transmission to the Archdiocesan school system.

Archdiocese TV system built, run by 'pioneer'

A light jazz music plays in the background while one hand picks up a test tube and pours the liquid onto a powder in another test tube.

The mixture fizzes up dramatically.

A voice explains what is happening to the chemicals while the hands continue to perform the experiment on the table top.

And thousands of students watch from their classroom seats as the chemistry lesson is shown on the Archdiocese's Instructional Television System — the first such diocesan system in the country and now almost a decade old.

EVERY WEEK scores of educational shows are broadcast on the ITV system into the Catholic schools where the teachers can take their pick of films on almost every subject imaginable. An ancient Greek searches for meaning, the War of 1812 rages, the

properties of dry ice are demonstrated, a banjo and guitar illustrate the sound of a train.

It is modern technology at work, and the man who brought the Archdiocesan TV system all together and keeps it going is Jack Shay, a real television pioneer in the traditional American way.

Shay, born in 1905, in Saratoga Springs, N.Y., learned by doing before there were any electrical engineering schools to teach him.

"I just picked it up as a hobby," says Chief Engineer Shay in his quiet, understated way, drawing casually on his pipe. "I was a ham radio operator and worked for New York Power and Light for a while, then I went to work with WORB in Schenectady."

That was the first television station in the country.

"BUT THEY had to go off the air in 1941 because of the war. And then after the war the expansion of television was delayed because CBS and NBC argued over the standards for color. So construction of new stations was delayed until 1949.

"At that time I came here to set up WTVJ (Channel 4). We rebuilt the studio and sent out a limited power signal because of the construction freeze. We re-did the old Capitol Theater which is still the present studios for Channel 4 on Miami Avenue."

Shay can tell a lot of stories of the things he's seen in his days with South Florida's only TV station.

"We did all the network shows that came out of the area. We did all the fights and other sports events. We did Arthur Godfrey. Once we set up a remote unit near the Venetian Causeway where a man was on a ledge threatening to jump off.

"And I remember a politician who was noted for being a big speechmaker, doing a spot. Well, the light came on and he froze up and couldn't say a word. He had to come back later and do it over."

Shay was with WTVJ through those innovative television years in South Florida, then came to the Diocese in 1965 to set up another first: the first diocesan educational television system in the country.

"THE SYSTEM has made important improvements recently to help improve its reliability of performance and to help give the teachers the choices of programs they need.

"We have more sources for programming now, says Shay. "We have three tape players, one film and one slide projector to take material from."

But most important, there are two trans-

mitters in operation with one more ready to go on the line shortly. This gives the system "backup" to prevent outages that used to occur.

Shay's kingdom is a studio on the 16th floor of the Alfred I. duPont Building in downtown Miami, where the programs are broadcast to the schools in Dade and beamed up to Broward and rebroadcast to the schools there. Each school receives the program on the 2500 megacycle wavelength on RCA equipment which brings the signals down to a range useable by the television sets in the classrooms. The teachers then choose from the program schedules and tune to Channel 9, 11 or 13 at the indicated time.

ANOTHER RECENT feature to help the teachers, according to Msgr. Joseph O'Shea, director of Radio and Television, is Dial a Program.

"Often the programs we schedule will not coincide with the subject schedule in the schools, so we keep large blocs of free time open in the schedule for the teachers to call in and request a program for a few days later."

"And in addition to our own film and tape library we have an interconnect with the Dade system. They have made available to us all the films they have produced. There are 10 other dioceses in the country with ITV systems, but we are the only one with this kind of relationship to the county," said Msgr. O'Shea.

Meanwhile, engineer Shay, with help from assistant engineer Steve Betruff, and aides Greg Moody and Bill Briggs, keeps the equipment humming.

And out in the classrooms Lewis and Clark explore the Northwest, Andrew Johnson is impeached and mushrooms do their thing. — R.L.O.

Festal affairs set in November

Fail festivals, which have gained in popularity in recent years, are scheduled during November in several areas of the Archdiocese of Miami.

Our Lady of Lourdes Academy, South Miami, will be the scene of a festival and barbecue sponsored by The Mothers' Guild, on the grounds at 5525 SW 84 St. on Sunday, Nov. 10.

Offering a "day of fun" for the entire family the program will include free baby-sitting for toddlers, supervised games for youngsters; pony rides, booths, a mini-auction; free TV viewing of the Dolphin game from New Orleans, and a wide selection of refreshments.

Their 11th annual festival will be sponsored by parishioners of St. Dominic Church on Nov. 1, 2, and 3 on the parish grounds at 5909 NW Seventh St.

Both American and Spanish delicacies will be featured in the refreshment area and helicopter rides during

the daylight hours will highlight the activities, as well as carnival rides and booths.

FORT LAUDERDALE —

"Hee-Haw Haydays" is the theme for the fifth annual St. Maurice Country Fair scheduled Oct. 31 to Nov. 3 on the grounds at 2851 Stirling Rd.

Highlight of the four-day event will be "Children's Day" on Saturday, Nov. 2 when more than 400 children from the families of agricultural workers and dependent child care centers will enjoy an afternoon of fun. Ecumenically sponsored the day will begin with a picnic at Griffin Park Center.

A number of local celebrities will welcome the children including Skipper Chuck.

Our Lady Queen of Martyrs parish, 1100 SW 27 Ave., Fort Lauderdale, opens its festival at noon today (Friday) on the parish grounds and activities will continue through Sunday.

Carnival rides, arts, crafts, variety booths and a wide selection of refreshments will be featured.

HALLANDALE —

Their annual country fair will be sponsored by members of St. Matthew parish on Saturday and Sunday, Nov. 23 and 24 at the Hallandale Recreation Center.

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Editorials

Doctor goes against the grain, says don't 'pull plug' so fast

To live or let die? That is still the question. And it was raised once again this week at the American College of Surgeons Clinical Congress in Miami Beach.

Dr. Francis Moore of Boston described a 65-year-old patient in a coma, with heart, liver, respiratory and kidney failure, whom relatives thought should be allowed to die by withdrawing all the machines that were handling the functions of her organs.

But she had no malignancy and her blood vessels were good so she was kept on the machines five more weeks. She came out of the coma, regained her health and recently had a vacation on Miami Beach, said the doctor.

The physician is gathering data on near-terminal patients to set up guidelines for doctors on making life and death decisions.

Dr. Moore's point was not that all terminal patients should be kept artificially alive indefinitely, but that physicians simply should not be too quick to "pull the plug."

We agree.

But we feel that more is involved than just making the right medical evaluation. There is an intangible factor, having to do with the appreciation of any human life, that should also be a factor in the mind of anyone making such life and death decisions.

The Church's basic position on this is clear. We need not apply extraordinary measures to prolong a life that in the best medical judgment is doomed. Such life may be allowed to die naturally and as comfortably as possible. But the doctor may not intervene to kill the patient directly just to get it over with.

The problem we see is with the general trend these days to measure life and the meaning of it like you would measure the viability of a used car: If it's running good, you keep it; if the oil pressure drops and the battery won't charge, you scrap it — after all, it's just a machine.

Unwanted babies, old age, retardation, bad health . . . All these are being used as reasons by some people to eliminate life. Proponents of this view cite the dollars saved to the state, or even the money you could use to visit the Bahamas, as though these "criteria" could in any way be related to the value of life.

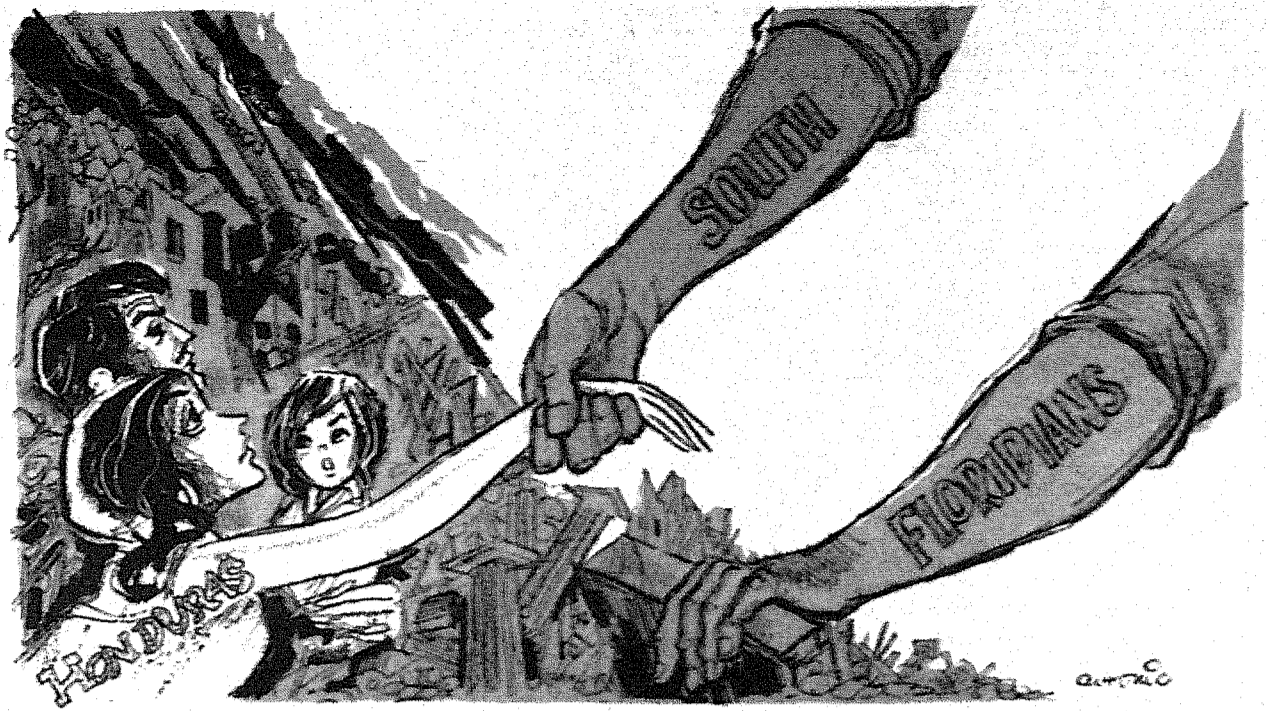
Our point is that all life is a unique thing unto itself, even if it is the life of a sparrow, as Christ said, and that human life is even more special among living things.

Its meaning and value is intrinsic within its very existence and not by its usefulness or productivity to the state. A person who lived his entire life isolated on an island would have the same intrinsic value as a president, though he might not be able to relate that value to anyone else. Human life is not the same thing as political or social life and should not be confused with it.

A president is important to a lot of people on this earth. But he still is one human life, with one "plug" to pull, just like the rest of us. That realization probably accounts for part of the shock the nation felt in November of 1963, the realization that a man with great power, prestige, wealth and popularity was as mortal as the least of us.

So when life becomes easier and easier to terminate, when the excuses for terminating it become more and more mathematical, like a mechanic judging a used car, then we also lose respect for ourselves as something special, created in the image of Someone special.

And we join Dr. Moore in suggesting that doctors and society in general resist the trend toward letting life slip away with too little appreciation for what is being lost.



In life the little things count

By MSGR. JAMES J. WALSH

Someone wrote a book years ago on the life of Jesus and titled it: "A Small Town Man." I would guess it was written primarily for the vast numbers of people who have never been involved in "big things" in their life. While not ignoring His miracles and unique teachings, the book stressed the ordinary, the commonplace and the little things in His 33 years. He was born in a very small town, lived in a country the size of Vermont, worked on and around the Sea of Galilee which is a lake rather than a sea, and constantly stressed the value of the apparently trivial.

For instance, He taught that giving a cup of water in His Name had great value. He and the apostles watched curiously as people placed alms in the box outside the temple, and He shocked them with the statement that the poor widow who only had a mite to give gave more than the rich.

He lent new meaning and value to the smallest of laws, to the mustard seed, the smallest of seeds, and to one talent.

THIS should be most helpful to us who find that "our days are woven of tiny threads" of pain, warmth, love, anger, darkness, light, hope. A single day usually is made up of small acts, small thoughts and small talk. God's plan never calls for us to live large sections of life at once. Rather He metes out to us only a second of time — all that we can handle. But each tick of the clock is of value in that it can bring us closer to God or separate us further.

And when some great event does occur that will affect the lives of others of generations to come — like falling in love and getting married — it often is preceded by something considered very trivial — such as a chance introduction.

Some priests and nuns trace their decision to follow Christ to a casual suggestion by someone, or to a thought in a book or sermon, or to one person's good example in the ordinary affairs of daily life. Looking back, we realize that the



MSGR. JAMES J. WALSH

No great harm? Who can tell? Each of these can become a habit of resisting grace, a series of small rebellions against God, a continual denial of His invitations to love neighbor more.

This is why, in the spiritual life, small things, as Christ indicated, are really big in importance. A brief note to a person who has lost a loved one, a smile when you feel like snarling, a visit of five minutes to a sick person, a little kindness to the lonely old man or woman, patience with an aggravating child, a word of apology, a word of forgiveness and reconciliation — all these and countless other acts easily within our power can turn the little deeds into significant Christian acts.

They don't cost much, because they demand small effort. But they heal others, they bring comfort, increase peace and spread love. And, therefore, aren't the little things — when treated rightly — really the big things of life?

Respect-for-life meetings lined up

Several pro-life programs have been scheduled by Right to Life groups during Respect for Life month being observed during October.

"Medical Aspects and Complications of Abortion — Deaths and Near Deaths" will be the topic of Dr. Matthew Bulfin, Fort Lauderdale obstetrician and gynecologist at 8 p.m., Monday, Oct. 28 in Epiphany parish hall, 8235 SW 57 Ave.

THE founder and first president of the American Association of Pro-Life Obstetricians and Gynecologists, Dr. Bulfin is a former assistant clinical professor of Ob-Gyn at Stritch School of Medicine, Loyola University, Chicago; a former director of Residency Training at Stritch; and former chairman of the Little

Company of Mary Hospital in Evergreen Park, Ill.

Now on the staff at Holy Cross Hospital, Fort Lauderdale, Dr. Bulfin was former chairman of the Dept. of Ob-Gyn at Holy Cross.

The first in a series of programs presented by the Right to Life Crusade, Inc. of South Dade, is open to the public free of charge.

IN Palm Beach County the Right to Life Line will conduct a volunteer training program taught by Bill Brooks at the Mental Health Association of Palm Beach County, 909 Fern St., West Palm Beach.

The Line counsels pregnant women and provides them with emotional, medical and financial assistance.

Volunteers for the course, scheduled to begin on Nov. 4, should call 842-4621.

The Truth of the Matter

few great things that happened to us usually started in an unimpressive way, denying us a hint of important changes about to come in our lives.

God in His creation of the world seemed anxious to keep this thought before us. Everywhere we look in nature, we find the "Little Things" dignified by potential greatness. You may be driving in the north this fall and see a hillside blanket of many colors and then realize the vast spread is made up of tiny flowers or leaves. The green carpet of a smooth, graceful field contains countless blades of grass. And we who love the beaches as part of our way of life in Florida may easily forget that even the widest, most impressive beach is merely one grain of sand multiplied almost to the infinite.

AND YET despite all this, we are inclined to entertain a certain contempt for the little things. We look down, for instance, on venial sin — the so-called small sin. There's no great harm in this, we reason. We reserve for ourselves the "right" to indulge our inclinations to gossip, to show irritation, to speak unkindly, to be loose with the truth (we give it a nice name — a white lie), to coddle resentment and so on.

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What makes a good church choir?

"Come, let us sing joyfully unto the Lord." —Psalm 95

"Be filled with the Spirit, addressing one another in psalms and hymns and inspired songs. Sing praise to the Lord with all your hearts." —Ephesians 5: 18-19

"The musical tradition of the universal Church is a treasure of immeasurable value." —Constitution on the Sacred Liturgy issued during the Second Vatican Council

From the earliest days of Judaeo-Christian tradition to the modern-day Church, music in general and singing in particular has played a large part in the praise of God.

It has had its ups and downs, with eras of solemn Gregorian chant, times when the elaborate musical gymnastics of the choir almost overwhelmed the Mass, and periods of unparalleled beauty in Liturgical music.

THE VARIETY of music now available for use in Liturgical celebration makes today an exciting time in which to be involved with sacred music, according to Sister Joyce La Voy, O.P., chairman of the Archdiocesan Committee on Liturgical Music.

"Living in the Twentieth Century, we have at our disposal 20 centuries of music to choose from," she said, emphasizing that Pope Paul VI urged that the modern Church, with its wealth of music, not overlook the Gregorian chants which have been handed down through the centuries.

"We would be cheating ourselves if we use only one kind."

The trend among Archdiocesan churches is to develop parish choirs, with a great increase in such development having come about in the last several years.

About 40 parishes now have choirs, with many having been started recently, Sister Joyce pointed out.

Many have more than one choir — an adult choir, a teenage folk group and maybe even a children's choir, the development of which is being encouraged by Sister Joyce in preparation for a Children's Holy Year Pilgrimage on Dec. 1.

"If you are given a voice by God, you should be allowed to give it back to God through singing in the choir."

THAT'S the philosophy of Charles Stanley, the young man who directs the St. Coleman choir and plays the organ there.

And it seems to be the philosophy of most other parish choirs in the Archdiocese. Although the choirs strive for professional sounds, they take members on a volunteer basis rather than on ability to sing.

The people who find that they have difficulty with the music usually drop out of the choir, directors say, and most directors offer at least some instruction to the choir members.

Stanley, who lives in the parish and serves on a part-time basis, said the choir members themselves help each other. One woman who has a piano invites other choir members to her house for help on a weekly basis, and in the choir Stanley tries to place members who need help next to those more experienced.

THE St. Coleman choir, which started a



Msgr. Barry



Father Brohamer



Father Reynolds

few years ago with only eight people, has grown to a strong group of 35-40, which sings a variety of music from Gregorian chant to folk and gospel.

St. Mary Cathedral has a full-time professional musician, Robert Fulton, to direct the choir and play the organ.

With its extra responsibilities of pontifical functions and its ability as the Cathedral to reach out to parishes all over the Archdiocese, the repertoire of the St. Mary choir is wider and somewhat different than that of most parish choirs.

"We use music of the classical tradition from all eras," Fulton said, "including the Masters such as Mozart, Haydn, Bach, and some of the better-known contemporary composers; and about 50 percent of our music is Latin."

HE stressed that he tries to balance the music so the congregation can participate, using music that they can follow and saving the more involved music for the parts of the Mass when only the choir sings.

The St. James Folk Group has about 40 teenagers who play guitars and sing, "turn the congregation into a celebrating group," according to Sister Jovanna, the director.

Starting with two sixth graders and a basic self-taught knowledge of guitar, Sister Jovanna has built the choir in its six years of life, one that is much in demand. They appear frequently on the televised Mass for shut-ins as well as in many non-Liturgical events.

Their music ranges from Liturgical folk music for Masses to that of popular singers John Denver and The Carpenters for outside events.

"We do everything for the honor and glory of God, and to make people smile," Sister Jovanna said.

PASTORS unanimously praise the work of choirs in their parishes, particularly in line with the Vatican II pronouncement, reinforced by the U.S. Bishops, that choirs should not only add their own beauty to the Liturgy, but should also as a primary function help the congregation join in musical worship.

Msgr. Dominic Barry, pastor of St. Coleman Church in Pompano Beach, which has a 35-member adult choir, spoke of the value of the choir as a catalyst, to get the congregation to sing.

"The people seem to join in much better than when there is no choir or song leader," he said.

"The choir director contributes as much to the parish as a teacher," he remarked, suggesting a need for full-time choir directors in parishes and advocating the use of cantors to lead the congregation in parishes which do not have choirs.

Sister Joyce agreed with Msgr. Barry, noting that the trend is toward hiring professional choir directors and cantors. Many of these professionals are members of the parish; others are brought in from outside the area, hired for their musical skills.



CHOIRS in the Archdiocese of Miami range from guitar-playing teenagers in the St. James Folk Group (above) under the direction of Sister Jovanna; to the Cathedral of St. Mary choir, which sings Gregorian chant, classical masters and contemporary sounds under the direction of Robert Fulton at the organ. Choirs not only give support to the congregational singing, but add beauty by harmonizing with the congregation and singing selections alone at various points in the Liturgy.

The support the choir offers to the congregation in singing, as well as the harmony it adds to familiar songs and the beauty it contributes when it sings alone, is valuable, according to Father Ronald Brohamer, pastor of St. Matthew Church, Hallandale.

"THE CHOIR puts the people in the proper mood, and gets them involved," he said. "It makes the congregational singing much more effective."

Father James Reynolds, pastor of St. James Church, which is perhaps best known for its folk group, expressed pride in the parish's new adult choir which uses ancient Gregorian chants as well as more modern music — "a healthy balance," he called it.

"At the recent Mass at which we introduced the new adult choir, they sang during Communion and the congregation was so inspired that you could hear a pin drop," he said.

Commenting that the 9 a.m. Mass at which the folk group sings is always crowded, he spoke of the enthusiasm generated by the young singers and guitar players.

"They are so enthusiastic, it's contagious!" he exclaimed.

With the variety of choirs and types of music being used in the Archdiocese today, parishes are fulfilling the task of music, as Pope Paul said, "to preserve and promote." — G.W.



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Here we are again— with the old question, Who crucified Jesus?

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

Did Pilate crucify Jesus? This question seems to be stirring up a lively controversy in France. Jacques Isorni, a noted legal historian, published "The True Trial of Jesus" in 1967, claiming that Jesus was crucified under Roman law, not because He was claiming to be Son of God but because He was an alleged leader in the guerrilla war against the Roman Occupation forces in Palestine.

Now, seven years later, according to an AP dispatch, an ultraconservative French Catholic priest has attacked Isorni and his book, saying that Isorni has falsified the New Testament in order to put the blame for Christ's murder on Pilate. Why on Pilate? The French priest, Father George de Nantes, asserts that Isorni's aim is to absolve the Jewish people of their guilt in the killing of Jesus. Isorni has sued Father de Nantes for libel and strangely, has asked a French court to fix the blame for the crucifixion on Pilate.

HERE we are again. I had thought that Vatican II had laid the notion of the Jewish killing of Christ to rest but I suppose Vatican II has not penetrated circles in parts of France. Even if all the Jews in the Pilate's courtyard that day had clamored for the death of Jesus, this would hardly be justification for saying the entire Jewish people all over the world were responsible for that tragedy. The total number present that day could not have been more than a few thousands at most. They were a mob, moreover, and no mob can represent a whole people or nation.

A recent book published in the United States gives the results of an inquiry into Catholic catechetical materials published in France, Italy and Spain. The author is Claire Huchet Bishop and the examination of these materials was conducted by two Catholic institutions, the Pro Deo Institute in Rome and the Louvain University in Belgium. Some of these texts were found to be attempting to whitewash Pilate. They made him out to be a fairly decent man but lacking in courage, a man who sympathized with Jesus but became an unwilling tool of the Jewish mob.

A French text, for instance, said that Pilate tried to resist the crowd but fell back gradually. "If the prolonged resistance does not excuse him, we nonetheless see it as an extenuating circumstance." Another text said that Pilate declared Jesus innocent six times but "did not have the courage to save Him." The only obvious conclusion is that the blame should be put on the Jews.

NOW this picture of Pilate as a decent, kindly but weak-hearted governor is entirely out of line with the whole historical situation. Pontius Pilate was the top man in the Roman army of occupation, a man with a reputation for savage cruelty, a man who was eventually brought up on charges of oppression. He was no Mr. Milquetoast but a tough, hard-bitten Roman ruler.

Why did the evangelists not portray him as he was in all his cruelty? One reason given for this is that the authors of the Gospels did not want to make things worse for the early Christians by publishing the facts about his character and temperament. Their purpose was to describe the Passion, not to psychoanalyze Pilate.

Claire Huchet Bishop notes that Catholics ought to make it clear that the small crowd of Jews before Pilate could not possibly have represented all the Jews in Jerusalem, let alone in Palestine and in foreign countries. Most of the Jews in Palestine that day had no knowledge of what went on at Pilate's court. Let's hope we have no Father de Nantes in the United States and yet, as Claire Bishop says, Vatican II has only touched the surface of the anti-Semitic problem. The work of reconciliation will take many years to accomplish but we do seem to be making progress in the United States at present.

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

FAITH

IS
HUMBLE

L. PIERRE WOOTEN

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Faith is
humble

That theme is illustrated from these readings for Oct. 27: First — God will hear the prayers of those who do not exalt themselves (Sirach 35/12-14, 16-18); Second — Paul, suffering persecution for his faith, trusts in the Lord to protect him and bring him safely to heaven (2 Tim. 4/6-8, 16-18); Gospel — It is the humble tax collector, confessing his sinfulness, not the proud Pharisee, boasting his religious orthodoxy, who receives the favor of the Lord (Luke 18/9-14).

Christianity and secularization seem incapable of homogenizing

By DALE FRANCIS

There was a kind of an agreement at the World Synod of Bishops that secularization is the greatest obstacle to evangelization. Not all agreed. Archbishop Joseph Bernardin of Cincinnati said: "secularization is not to be seen as an obstacle to evangelization but as a challenge for a different way of formation in faith."

Before we discuss the question of secularization, it is necessary to determine the meaning of the term. Secularism is, by dictionary definition, a system of political or social philosophy that rejects all forms of religious faith.

The secularization of society is a process by which the society defines its norms and mores without reference to religious beliefs or moral standards.

It should be apparent to everyone that our society today is in at least the process of secularization, if it has not already been secularized.

WE have thought of the United States in the past as a society that based its standards on principles of Judeo-Christian belief. There has always been room to question this but it would be difficult to sustain it at all today.

Our society is one that is increasingly accommodating itself to acceptance of moral viewpoints that are contrary to principles of Christian morality.

A Roper survey completed this year shows that now only 53 per cent of

women believe pre-marital sex to be wrong. Four years ago 65 per cent thought pre-marital sex wrong. A few months back a survey of young people demonstrated that an even greater percentage of them accepted the idea of pre-marital sex.

That is, of course, only one phase of morality but since it deals most vitally with the human person, it is an important area. It reflects the turning away from traditional Christian morality.

The truth is that secularism establishes most of the significant standards of our society today. The standards established by secularism are those of convenience, relatively unlimited freedom of action and virtually no objective principles.

If an unborn infant threatens convenience, then destroy the unborn infant. If a marriage is in difficulty, particularly if that much used but undefined quality called love no longer exists, then be done with the marriage.

Christianity is demanding. It requires that those who profess it act according to principles that are not always easy. It establishes standards and principles that must influence human conduct in many ways. I am well aware that those who profess to be followers of Christ do not always adhere to all that is demanded of them but the principles stand firm even when the human followers do not.

IF we are to evangelize, that is

bring Christ to men in a way that it demands of them that in accepting Him they accept those principles He established, it is obvious that we must seek to de-secularize society. To evangelize is the antithesis of secularization.

Archbishop Bernardin has said secularization is not to be seen as an obstacle to evangelization but as a challenge for a different way of formation in faith. Since obviously secularization is by definition in opposition to evangelization, it is hardly likely that Archbishop Bernardin was suggesting it is not. But it is possible to ignore secularization as a barrier and to present the evangelical message in a way that is compelling to a modern mind that has been formed by secularism.

There is one way this can not be done, however. It can not be done by accepting secular standards contrary to Christian principles and attempting a homogenization of that part of Christianity that may not seem to conflict with secularization.

There are those who are Catholics who would soften the Christian message. Hold on to Christian principles as the ideal but accept the present situation as a necessary accommodation, they say. It is said in reference to the indissolubility of marriage and a wide variety of other things. But it will not work, for we must be Christian all the way.

Film Ratings: National Catholic Office for Motion Pictures

- All the Way Boys (A-2)
- Alfredo, Alfredo (A-3)
- Amica (A-3)
- A Casa Assassinada (A-4)
- Andy Warhol's Frankenstein (B)
- Animals Observed (A-3)
- Animal Crackers (A-2)
- Black Godfather (C)
- Beast Must Die, The (A-3)
- Benji (A-1)
- Bank Shot (A-3)
- Buster and Billie (B)
- Black Belt Jones (A-3)
- Black Eye (A-4)
- Blazing Saddles (B)
- Busting (B)
- Badlands (A-3)
- Billy Two Hats (A-3)
- Black Six (B)
- Black Windmill (A-3)
- Black Samson (B)
- Bring Me the Head of Alfredo Garcia (C)
- Captain Kronos: Vampire Hunter (A-3)
- Cry of the Wild (A-2)
- Ceremony, The (A-3)
- Chariots of the Gods? (A-1)
- Conrack (A-2)
- Creeping Flesh (A-3)
- Crazy Joe (B)
- Catch My Soul (A-3)
- Claudine (A-3)
- Conversation (A-3)
- Cry Uncle! (C)
- Chosen Survivors (A-3)
- California Split (A-4)
- Castaway Cowboy (A-1)
- Charulata (A-2)
- Day of the Dolphin (A-2)
- Demons (A-3)
- Deadly Trackers (B)
- Daisy Miller (A-2)
- Don't Look Now (B)
- Death by Hanging (A-3)
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- Digby, The Biggest Dog in the World (A-1)
- Day for Night (A-3)
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- Dirty Mary, Crazy Larry (A-3)
- Dirty O'Neil (C)
- Exorcist (A-4)
- Early Spring (A-2)
- Executive Action (A-3)
- Education of Sonny Carson (B)
- Escape to Nowhere (A-2)
- Film Portrait (A-1)
- French Conspiracy (A-2)
- Frankenstein and the Monster from Hell (B)
- Fantastic Planet (A-3)
- Fata Morgana (A-3)
- Foxy Brown (C)
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- Golden Needles (A-3)
- Heli Up in Harlem (B)
- Henry VIII and His Six Wives (A-2)
- Happy New Year (A-3)
- Herbie Rides Again (A-1)
- Hex (B)
- How to Seduce a Woman (B)
- Human Revolution (A-2)
- House on Chelouche Street (A-3)
- Huckleberry Finn (A-1)
- Harrod Summer (B)
- Harry and Tonto (A-3)
- Homebodies (A-3)
- In the Name of the Father (A-3)
- Italian Connection (C)
- If Lives by Night (A-3)
- I Escaped from Devil's Island (B)
- I.F. Stone's Weekly (A-2)
- Inheritors, The (A-3)
- Jimi Hendrix (A-3)
- Jeremy (A-3)
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- Jonathan Livingston Seagull (A-1)
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- Keep on Rockin' (A-2)
- King in New York (A-1)
- Lady Yakuza (A-3)
- Lucky Luciano (B)
- Last Detail (A-4)
- Late Autumn (A-1)
- Laughing Policeman (B)
- Long Goodbye (A-4)
- Lion Has Several Heads (A-4)
- Love and Anarchy (A-4)
- Lords of Flatbush (A-3)
- Lovin' Molly (A-4)
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- Lacombe, Lucien (A-2)
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- Marco (A-2)
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- Magnum Force (C)
- Midnight Man (B)
- Madhouse (A-3)
- Merchant of Four Seasons (A-4)
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- Man on a Swing (A-3)
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- 99 and 44, 100% Dead (A-3)
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- Pink Floyd (A-2)
- Plastic Dome of Norma Jean (A-3)
- Promised Lands (A-2)
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- Reminiscences of a Journey to Lithuania (A-1)
- Razor in the Flesh (A-4)
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- Red Psalm (A-4)
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- Sambizanga (A-2)
- Second Gun (A-3)
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- Some Call It Loving (C)
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- Shanghai Killers (B)
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- Sugar Hill (A-3)
- Superdad (A-2)
- Super Stoges Versus the Wonder Women (A-3)
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- Summer Wishes, Winter Dreams (A-3)
- Spikes Gang (A-4)
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- Triple Echo (B)
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- Traitors, The (A-3)
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- Tattooed Swordsman (A-3)
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- Thunderbolt and Lightfoot (B)
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- Tear in the Ocean (A-2)
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- Where the Lilies Bloom (A-1)
- Willie Dynamite (B)
- Warehouse (A-4)
- Watched! (A-3)
- Westworld (A-3)
- Wedding in Blood (A-3)
- White Lightning (A-3)
- Woman of the Ganges (A-3)
- World of Buckminster Fuller (A-1)
- Way We Were, The (A-3)
- What? (C)
- Your Three Minutes Are Up (B)
- Year of the Woman (A-4)
- Zandy's Bride (A-3)
- Zatoichi's Conspiracy (A-3)
- Zardoz (A-3)

KEY TO RATINGS

- A1—Morally Unobjectionable for General Patronage
- A2—Morally Unobjectionable for Adults and Adolescents
- A3—Morally unobjectionable for Adults
- A4—Morally Unobjectionable for Adults With Reservations
- B—Morally objectionable in Part for All
- C—Condemned

THE GIFT OF POWER by Earnest Larsen

Paulist Press. \$1.45
Earnest Larsen, one of our dynamic parish priests in Minnesota, is the author of 13 books and numerous articles. His book *Week of Fire* written in 1973 has brought great acclaim to this dedicated author.

The *Gift of Power* epitomizes Larson's own life and work, the experiences he has encountered and many needs which he saw. It is a delightful book that speaks to concerned adults who think about life, growth, and change.

So uplifting to his readers is the means Larsen uses to define *Power* and *Gift*. To him *Power*, away from a violent or destructive force, leads the reader to believe that the term is the meaning of Christ.

Jesus was indeed a strange one. He claimed such unheard-of power, spoke of such marvelous if unrealistic

BOOK REVIEW

visions of what could be. He defined reality. If we would believe, we would have life in abundance. Those who mingled with Christ were rewarded by having their thoughts painting the sky of their souls with brilliant hope. Jesus does have a gift to give. His power was and is the very power of life over death, of calling that which was dead to walk forth again into life.

LARSEN insists that we really do not see as much genuine gift-giving happening these days as we would like. That's a tragedy. When a gift becomes a problem, it no longer is a gift. When the only season is at "designated times," the season never really comes. Gifts are not things. The fantastic life-giving power of gifts is that they are merely a way in which one person gives himself to another, i.e. take back the mink coat, give me a hug.

One of the most outstanding gifts, according to Larsen, is the gift of increased consciousness, a gift of power and life. Consciousness always offers a choice. This discovery of truth gives one a new direction to go, contingent upon the fact that he make a decision to choose the way. Our concrete world takes its shape and its form from the decisions made at the crossroads. Awareness leading to truth and truth leading to the option to choose, and choice leading to the molding of the quality of the world in which we exist.

THE AUTHOR draws the reader to the fact that Jesus came not to illuminate one dimension of life, but to speak to man as he is. Man, in his total stance toward God Himself, the human community, and the world in which he takes his stand.

As long as man has felt the civilizing urge to community, he has desperately struggled to free himself from the jungle within. This is the question of faith in the risen Christ. Christ

Capsule reviews

The Gambler (Paramount) On the chronological heels of Robert Altman's *California Split* but cinematically trailing miles behind, is this new film by Czech-born director Karel Reisz, his first all-American production. In the title role as Axel Freed, City College professor and compulsive gambler (make that loser) is James Caan, who gives a competent enough performance under the rather shallow circumstances of a script by James Toback (also a CCNY lecturer), but who never quite captures the casual-intellectual personality of his teacher or the frantic fascination of his gambler.

Author of the acknowledged textbook on movie editing, Reisz as a director has yet to find a happy marriage of style and substance. He almost made it with *This Sporting Life* (1962), and his other earlier films, such as *Morgan!* (1966) and *Isadora* (1969) at least had distinctive, idiosyncratic performances (by David Warner and Vanessa Redgrave, respectively) to capture and sustain an audience's interest. In *The Gambler*, however, Caan is introduced at the very start as a very disturbed, dangerously self-destructive young man. We're not even allowed to wonder why, for Toback — treating us as he would a class of slow learners — tells us everything there is to know about Axel, often repeatedly until the lesson sinks in. Unfortunately, movies are more than lessons, and a lot of "students" who pay their way into *The Gambler* are going to drop the course — there's no room for discovery.

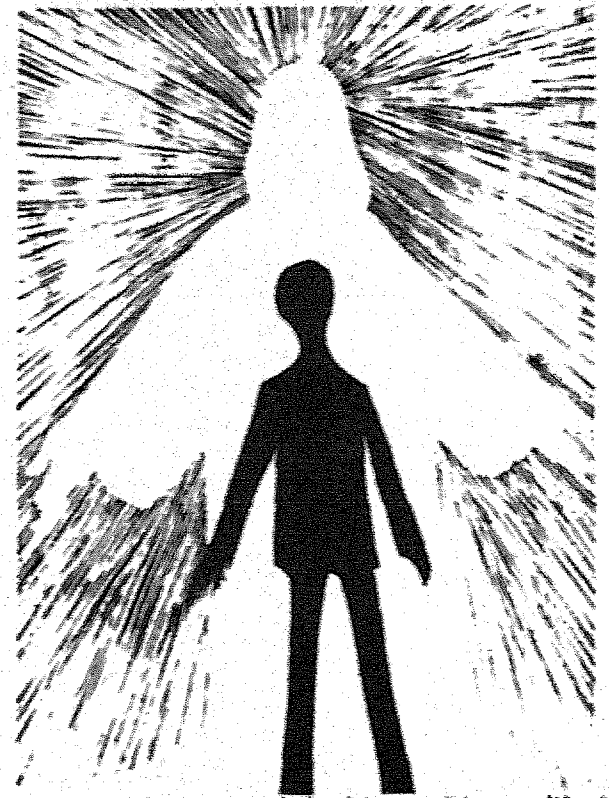
Thus, we are left to sit and watch in the dark, while Caan betrays others (his bookies Paul Sorvino and Carmine Caridi, his too-forgiving mother Jacqueline Brookes, his doting Grandfather Morris

Carnovsky, his lovely girlfriend Lauren Hutton) as he degrades himself on the path to self-destruction. Thematically, the film is static because it does not grow or even unfold; it simply runs its course. By the time we reach the depths in a Harlem flea-bag hotel, after dives into the netherworlds of gambling New York and glittering Las Vegas, we don't really care about Axel, his mother's wasted thousands in dollars and tears, or anything. (A-III)

The Tamarind Seed (Avco Embassy) has a lot going for it; Julie Andrews as a secretary in the Foreign Office in London; Omar Sharif as the Russian diplomat who falls in love with her on vacation in Barbados; a fine supporting cast, headed by Athony Quayle and Oscar Homolka as the British and Russian intelligent agents, respectively, who suspect that there is more than romance involved in the pair's vacationing together; a pleasant musical score by John Barry; and cinematographer Freddie Young's limpid location photography of London, Paris, and elsewhere.

What the picture does not have going for it is a script that can make up its mind whether the movie is a love story or a spy thriller, even though the bizarre credit sequence, composed of silhouettes floating on a brilliantly red background, leads us to suspect the latter.

After following this line of development for a while, writer-director Blake Edwards hurries back to the love story for an ending that looks like it belongs to some other movie — possibly, judging by the mountain vistas on the horizon. To *The Sound of Music*. Adults may find *The Tamarind Seed* diverting. (A-III)



came not to dance around the fringes of human life, but rather to take His stance within the very core of our power, to make His power OUR power. The meaning of Christ is the ability of man to both consciously combat his demons and win, as well as the power to never cease in the ability to grow as people capable of loving. The gift of Jesus is the gift of love, but there can be no loving without dying. Dying is not a once and for all action; it is a process. The result of this process is expressed in all that we do and say. It is the light in the eye! The light that comes with contending with our selfishness and ego that there might be room in our world for others. We usually find that the genuine lovers of life are more involved with the wounded than any others. It is the spirit alone that gives life, spirit that frees, creates, sings, and what is dead to live again.

THIS BOOK adheres to the words of Vatican II seriously that, "The joys and the hopes, the griefs, and the anxieties of the men of this age, especially those who are poor in any way afflicted, these are the joys and the hopes, the griefs and the anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts." We are compelled to not only increase our consciousness of the purpose and meaning of Christ with us in our rituals and liturgical assemblies but also to address ourselves to the wider community where our brothers are starving for lack of both physical and spiritual bread.

All renewal and growth takes its stance in the present but looks toward the future. The basic element involved when a true believer considers the future is his fundamental understanding of time yet to come. Either this future will be formed into a mechanical repeat of yesterday, or it will boldly look forward to the progressive reshaping of the earth under the imprint of the spirit. And this renewing of the face of the earth is what Christ is all about. Christ demands fortitude of His believers to risk such an immense task as taking our stand in the creation of what will be. The past is past; we are the Matthews, the Lukes and the Marys of today. The peace of Christ is the gift of Shalom to those who believe. Shalom is the Peace of Christ. This is truly portrayed by Larsen particularly when he writes about morality, conscience, healing and truth. We can see what he means. We can understand that the Gift of Power is given to ordinary people like each one of us who become special when we accept and use the Gift.

(Reviewed by Sister Celine Gorman, of the Archdiocesan CCD office.)

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Florida, fowl



THE MYRIAD of birds and other wild creatures that abound in Central Florida's natural wonderlands will be featured when Great Adventure presents naturalist Richard Kern at "Florida's Fish-Eating Creek" Monday, Oct. 28 at 7 p.m. on Channel 4, and will also show the Florida Prairie, the Pine Flatwoods and the Florida Scrub.

TV's TEENS

Shows have too much soap, charisma

By JOSEPH GALE
NC News

The problems of teenagers occupy two full hours on Wednesday night television, with "Sons and Daughters" (CBS) followed by "Lucas Tanner" (NBC).

The former and soapier of the two may prove to be more credible, concerned as it is with situations rather than with personalities.

"Sons and Daughters" offers few new insights into the transpiration and transformation that take place once your child leaves the house. If we try very hard to remember what it was like in the "olden days," we will see that matters have not changed much. Kids still fall in love; still fumble toward maturity, still transgress willfully or unknowingly. Only the life-styles have changed. Boy and girl now embrace and kiss, which would not have been possible as recently as the early days of television.

IN THE initial show, which would have qualified for daytime radio, Gary Frank gives Glynnis O'Connor, his steady, and expensive locket for their first anniversary — one month. She is afraid to accept it because of what her instinct tells her is an implied commitment.

Glynnis lives with her divorced father. (Her mom makes a brief appearance, incidentally, and seems like a great gal.) Gary, on the other hand, lives in a fatherless home with his mother and kid brother Michael Morgan. It was Michael who, with Gary's borrowed money and at his brother's request, started out to buy the locket, but lost the money playing football, then stole the locket so Gary wouldn't hate him. Do you get the convolutions?

Still, it's a situation, and it gets solved. There is a lot of authentic boy-girl talk, but so what? It is incredibly easy to become surfeited with that sort of thing — about three minutes worth.

"LUCAS TANNER" has a built-in problem — David Hartman, the star. So long as Hartman and charisma are around, credibility on a high-school level can not get off the ground — although I am told that teachers such as the one he portrays and classes like the one he teaches are not all that out of the ordinary.

An ex-big leaguer and ex-sportswriter turned teacher (of literature), Hartman is an active and attractive man whose class is made up of bright, gung-ho guys and gals any instructor would give his sick leave to have.

One member, Rosemary Murphy, the lovely if embittered product of a broken home, is dropping out of school. Hartman discerns potential in the girl and talks her into staying. Predictably, she falls in love with him. How he handles it was the basis of the opening show.

Hartman dresses much as the youngsters do, raps with them at their own levels and is completely accepted, plays saxophone in a rock band to raise money for new uniforms, drives his students home and is generally irresistible to both sexes. All school systems should employ scriptwriters.

ABC'S OTHER black-character show, "Get Christie Love!" (the prior one is "That's My Mama") is surprising fun because of Teresa Graves as the bouncy, black and beautiful policewoman in the Los Angeles Police Department.

The plots are hokum, of course, and there are other cop sagas that make more sense, but few have the novelty of so

"Kids still fall in love, still fumble toward maturity, still transgress willfully or unknowingly. Only the lifestyles have changed."

comely a lawful minion out-judging the opposite sex and shattering an international robbery ring single handedly.

And when sweetly smiling Christie, eyes a-sparkle, head tilted, and altogether delicious, croons: "You're under arrest, sugah," the impulse is to answer, "Take me!"

"SIERRA" (NBC, Thursdays) is another example of man trying to improve on nature. Yosemite National Park in the Sierra Nevadas is the scene of most episodes about the work of National Park Service rangers, highly trained specialists called upon to solve a multiplicity of problems. In the opener, one problem is how to curb a marauding bear with a fondness for garbage cans. Another is how to keep peace among disputatious visitors. Still another is the rescue of an injured mountain climber.

There is too much, and too obvious an effort to play upon all the emotions. Drama piles upon drama, and suspense is dissipated by the certain knowledge that resolutions will follow. These Rangers win 'em all, and it just ain't so.

The strange sense of unfulfillment could be prevented by avoiding subplots, concentrating on the scenic grandeur and eschewing stock situations, no matter how typical. One crisis to a show and less horsing around among the boyish and handsome Rangers, one of them a woman, might also help.

Garner, Mills, O'Hara

Films on TV

FRIDAY, OCT. 25

9 p.m. (CBS) — **They Only Kill Their Masters** (1972) — Besides being uncertain about where to put the adverb in its title, MASTERS is unfortunately unable to decide whether to play it straight or for laughs — and winds up doing neither very well. There is considerable appeal, however, in James Garner's wry portrayal of a small-time peace officer who's dumb like a fox, and at one point there must have been considerable promise in a plot which confronts him with a rather nasty murder case that unpeels a few corners of the respectable veneer on his little coastal ballwick. Dog-lovers in the audience will be relieved to hear that the Doberman didn't do it. (A-III)

SATURDAY, OCT. 26

8 p.m. (NBC) — **The Parent Trap** (1961) — Here's your typical, inane Walt Disney family comedy, starring cute little Hayley Mills, Maureen O'Hara and Brian Keith. The plot casts Ms. Mills in a dual role, that of identical twins whose existence has been withheld by their parents (O'Hara, Keith) — who split up shortly after the twins' birth,

each one keeping a baby and going his/her separate way. As usual, the parents have the IQ of domestic pets and react at least three steps behind the precocious youngsters. Icky-poo. (A-I)

SUNDAY, OCT. 27

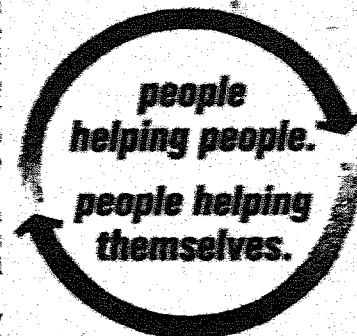
9 p.m. (ABC) — **The Poseidon Adventure** (1972) — On its last voyage over a New Year's holiday, the S.S. Poseidon is overturned by a massive tidal wave, which kills nearly everyone but leaves just enough survivors to exemplify every stereotype and cliché in the old-fashioned movie bag of tricks. Gene Hackman, as a new-breed Protestant minister, puts his principles and members of his instant mini parish to work picking their way to the deepest part of the overturned hull, where they perhaps — but only perhaps — can make their escape. Ronald Neame directs the mushy but occasionally gripping yarn the way Harold Robbins writes best-sellers. We won't reveal the names of the survivors, but we will warn you about the occasional rough language — all in a time of crisis, you understand. (A-III)

MONDAY, OCT. 28

9 p.m. (NBC) — **Shamus** (1973) — Even trimmed for TV, this rousing detective thriller will present a seamy picture of the life and hard times of a down-at-the-heels private eye. Burt Reynolds is the shamus, or gumshoe, and he gives a hard-boiled and sly performance that gives the otherwise routine story a touch of class. The plot has him involved with all sorts of mean and nasty types who are trying to get their hands on a cache of stolen diamonds. Good city location shooting, fast action (and women, chief among them being Dyan Cannon as Burt's client), and tough talk make this movie an adult matter of taste. (A-III)

TUESDAY, OCT. 29

8:30 p.m. (NBC) — **Strange Homecoming** — Made-for-TV suspenser casts Robert Culp as a slick hometown boy who has a secret life as a top-notch cat burglar. His undoing proves to be a murder that he commits during the course of what began as a routine theft. Things begin to unravel when Culp returns home for a visit with his brother (Glenn Campbell) and family. Brother, you see, is a local lawman with a sharp nose.



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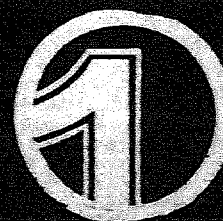
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Life is God's precious gift

(The Respect Life Program of the United States Catholic Conference is being observed throughout the United States and in the Archdiocese of Miami during the month of October.)

Archbishop Coleman F. Carroll has extended the Archdiocesan program through the end of the year in order to place even more emphasis on the need for respecting all life.

The 1974 Respect Life program does not limit the areas of concern to a few, but rather extends the concern to the unborn, justice and corrections, the mentally retarded, food, health care, the aging, poverty, euthanasia, gun control and amnesty.)

The Unborn

In January, 1973, the United States Supreme Court declared the abortion laws of Texas and Georgia unconstitutional. In its opinions in these two cases, *Roe v. Wade* and *Doe v. Bolton*, the court held that the unborn child is not considered a person in the terms of the Constitution, and that a woman's so-called right to privacy supercedes the right to life of the unborn child.

The court specified that there could be no state regulation of abortion during the first three months of pregnancy, and only such regulations as would protect the woman's health during the second three months. During the final three months of pregnancy, the state, in view of its interest in the "potentiality" of human life, may regulate or even proscribe abortion, except where it is necessary for the preservation of the life or health of the mother. Health was interpreted in the two opinions to include "all factors — physical, emotional, psychological, familial, and the woman's age — relevant to the well being of the patient." Thus, the court effectively denied the constitutional guarantees of due process and equal protection of the laws to the unborn. Despite constitutional guarantees of due process and equal protection of the laws to the unborn. Despite denials by Chief Justice Burger, the court established an abortion-on-request atmosphere for the nation.

THUS, IT is increasingly clear that the only effective way to provide legal protection for the unborn is to amend the Constitution. The type of amendment needed would provide that the unborn child is legally a person, and that the safeguards of the constitu-

tion extend to the unborn child at every moment of his or her existence from conception onward.

More than 25 constitutional amendments have been introduced in the Congress, and the United States Senate has begun to hear testimony on the various proposals. In the light of testimony submitted in the congressional hearings, it is valuable to re-examine some of the major points of the court's opinion and the prospects for changing the present situation.

In attempting to explain the denial of legal personhood to the fetus, Justice Blackmun, writing the majority opinion, argued two specific points:

1. The fetus is not specifically recognized as a person in the Constitution, and
2. We do not know when human life begins.

ADDRESSING the first point, Blackmun admitted that "the Constitution does not define 'person' in so many words." Citing a series of places where the term "person" is used, Blackmun concluded that "none indicates, with any assurance that it has any possible prenatal application." The Justice also cited an absence of case law indicating that the fetus is a person within the meaning of the Fourteenth Amendment. Finally, he stated that the Supreme Court "inferentially" held in a previous case (*U.S. v. Vuiton*) that the unborn child is not a person.

No one of these explanations proves conclusively that the unborn ever was — or must be — excluded from personhood within the meaning and language of the Constitution.

Justice Blackmun in his analysis ignored two other questions pertinent to his opinion. Is it clear beyond a doubt that the Fourteenth Amendment excludes the unborn as a person, and can the constitutional meaning of person under the Fourteenth Amendment be read to include the unborn? A historical reading of the views of the framers of the Fourteenth Amendment indicates that they equated the terms "person," "human being" and "man." They situated their understanding of these terms in the statement of the Declaration of Independence that "all men are created equal." The reference to creation, which was understood to mean a divine act prior to birth, raised no question in their minds.

JUSTICE Blackmun admitted that his observations concerning the personhood of the unborn child in law are not conclusive, and thus he took up the question of the beginning of human life. In his investigation of this point he ignored impressive and unchallenged scientific evidence on the existence of human

life from conception; he misread and misinterpreted Catholic teaching on the matter; he admitted that "we need not resolve the difficult question of when life begins;" yet he indicated a leaning toward the position that "life does not begin until live birth;" and he concluded that "the fetus, at most, represents only the potentiality of life." The conclusion is not substantiated by the evidence, and it establishes a new term — "the potentiality of life" — that is not supported by the empirical evidence with regard to when life begins.

Mentally retarded

Mentally retarded persons today are entering or re-entering society in two ways. The new phenomenon of "normalization," coupled with the current trend of "de-institutionalization," causes the emergence in our midst of retarded persons who for a few (or for many) years have been enclosed behind the "protective" walls of state institutions. And newborn retarded children continue to be born each day.

Medical progress and new means of controlling behavior contribute to the acceptance of mentally retarded persons within society. This growing attitude of acceptance accounts for the fact that most of the newborn children will not be hurried off to institutions or hidden in cellars or garrets.

SOCIETY has come a long way — from ignoring the problems linked with mental retardation to beginning to deal with them. How does a Christian community respond to the entry and re-entry of retrained people into its midst?

Formally speaking, mental retardation refers to subaverage intellectual functioning which originates during the developmental period (from before birth to about age 16) and which is associated with impairments in physical maturation, social adjustment and learning activities. Simply put, this means that such a person does not possess the behavioral skills usually present in an individual of his or her age. Mental age, social age, and physical age do not correspond.

Throughout history this condition has elicited various responses — from the

pessimistic view that retarded persons can learn nothing at all and are even dangerous, to acceptance of the realistic and proven fact in our day that retarded children can learn and are more normal than abnormal. A glance at the institutions built at the turn of the century reveals the attitude of the time toward separation and mere custodial care.

THE ASSUMPTION underlying the trend toward "normalization" is that if retarded people are allowed to live with "normal" people and see how they live and act, they may acquire normal traits almost without trying. If given a deliberate chance for this kind of living, they may do quite well.

Since the identifying characteristic of retardation is mainly the slower pace of learning, integrating retarded children with their normal peers to a greater or lesser degree has proven to be to their advantage. They will always need special care and attention, but these are simply aspects of the proper method and degree of integration.

What is true of their process of learning applies to all aspects of their integration into society, including their capacity for job training, their social maturation and behavior in public, their acceptance within the civil and religious communities, the exercise of their rights as members of society, etc. Is society ready to accept them as equals with the right to contribute to as well as receive from the human family? Is the Church ready to accept them?

THE SUPREME Court decisions which legalized abortion have opened the door to euthanasia in its many forms.

Proponents of euthanasia bills tend to include retarded persons, especially the profoundly retarded, in the category of the "terminally ill." Florida's bill would permit the state to extinguish the lives of 90 per cent of the 1,500 most retarded people in state hospitals. The proponents insist that they only favor death for those "whom some people would have difficulty in recognizing as human beings."

The humanist assumes that avoiding or reducing suffering in this life is the only purpose of living. Why care for the profoundly retarded when they can have only a very marginal performance in our complex society?

ONE OF the prime responsibilities of the Church is the education of its members concerning the presence of retarded persons in our communities and the appropriate Christian response to them. Such education is beginning to take place but must continue to progress and grow.



Alcoholism is complex illness with adverse effects



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.

By DR. BEN SHEPPARD

Is alcoholism really an illness?

The American Medical Association and the World Health Organization as well as many other professional groups have come to regard it as a specific disease. Recent court decisions recognizing it legally as a disease have shifted the number of alcoholics away from law enforcement agencies, and more important, to the health groups.

We hear the trite saying "alcoholism is a symptom of some underlying pathology." I do believe it seems most logically classified as a highly complex illness.

Consensus seems to be that alcoholism is an illness when the individual is preoccupied with drinking, has loss of control over the drinking which usually leads to intoxication. As a direct result of persistent and extensive use of alcohol we get a physical disability and changes in emotional and social adjustment.

IN SHORT, alcoholism is regarded as a type of drug dependence which ordinarily interferes seriously with the patient's total health and the way he reacts to his environment.

As the illness progresses, the patient's preoccupation with alcohol leads him to organize his life around drinking. He very often takes great pains to get and hide his supply.

Glenn McElwain dies; pioneer at St. Rose

MIAMI SHORES — The Funeral Liturgy was celebrated last Saturday in St. Rose of Lima Church for Glenn B. McElwain, pioneer member of the parish, who died in a local hospital at the age of 78.

past president of the Miami Shores Chamber of Commerce, and a charter member of the Marching and Chowder Society and was also active in the Miami Shores Country Club and the Miami Shores Kiwanis Club.

MIAMI SHORES — The founder of Paulsen's Men's Wear, he is survived by several nieces and nephews including Carl F. and Vincent D. Paulsen, Miami Shores; and Mrs. Rosemary Minnick Nova, Ohio.

Interment was in Our Lady of Mercy Mausoleum under the direction of Joseph B. Confer & Son Funeral Home.

One thing must be made clear — drinking a lot of alcohol and getting intoxicated often are not necessarily the same thing as alcoholism. It can happen that some alcoholics actually drink less over a given time than social drinkers. Their key factor is control.

The idea that some alcoholics always show physical changes is not valid and it therefore is not a requirement of the definition of alcoholism.

Popular notions such as drinking by one's self, drinking early in the morning or drinking only one kind or brand of liquor can not be used as absolute points in defining alcoholism. It is not uncommon for the alcohol dependent person to state that he doesn't follow these accepted beliefs as proof in his denial of his problem to himself and others. One must learn to evaluate the total picture.

Alcoholics among the financially successful may well be one of the most seriously neglected groups in this country.

ALTHOUGH estimates of the number of alcoholics in the United States range from four to six million, it is quite possible that these figures are very conservative. It is said that the numbers increase steadily each year. It is true that the total consumption of alcohol is increasing and this is shown by continued expansion of the liquor industry and the drinking of the individual — still statistics on this subject are not totally reliable.

Alcoholism appears to be more a problem in larger cities than in rural communities, but differences are not too great and the doctor will see many alcohol dependent patients no matter where he practices. Alcoholism is also said to be considerably more common among men than women, but this may be due to the fact that female alcoholics tend to be more protected and the doctor is often reluctant to label a female as an alcoholic. We can say that the illness is by no means limited to any particular class, group or locality.

Whatever the prevalence of alcoholism no one can doubt

the greatness of the problem medically, socially and economically. When we look at it in the light of the tragedy, unhappiness, misery, suffering and indeed the waste of life which the illness brings to its victims and their families we can not fail to be impressed.

For example, the figures from the National Safety Council point to alcohol as a causal factor in approximately one half of the automobile accidents fatal to drivers and about one third of those fatal to adult pedestrians. Evidence seems to point to the fact that the vast majority of these accidents are associated with alcoholism rather than with social drinking. The F.B.I. reports indicate that more than 40% of all arrests for "drunkenness" involve true alcoholics. Major industrial firms have estimated that alcoholic employees lose approximately 22 more working days per year than the non-alcoholic employee, suffers twice the number of accidents and has a life expectancy some 12 years shorter.

Alcoholics are treatable patients. It must be approached just like any chronic condition. The aim of treatment should be seen as one of control rather than cure. The primary objective is to have the patient stop drinking. Temporary relapse with return to drinking then, should not be considered as failure, any more than a diabetic occasionally forgetting restrictions or insulin.

The goal of every program should be to help the alcoholic dependent to deal with life's problems without using the drug. At the same time efforts should be to prevent or correct the complications of illness.

Very frequently it will be the doctor who will have the first chance to identify the alcoholic. He must use all the paraprofessional help he can get — particularly from the A.A. family which has achieved the greatest success. Many alcoholic patients do resist treatment and some, of course, fail to respond to any and all efforts. Nevertheless, each patient has the right to expect us to do everything possible to help him and to use all possible resources.

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FIU boosts its lead to 2-0 on Mario Ojeda's sixth goal of the season despite the attempts to prevent it by Miami's Joel Epstein (9) and goalkeeper Mike Wenoff (38).

Soccer cup stays with FIU

The Simon Daro Cup will remain in Miami for another year.

Actually, that news is far from earth-shaking since the outcome of the collegiate soccer game which decides the cup holder really only determines whether the cup will spend the next 12 months in Coral Gables or the southwest corner of the Greater Miami area.

FOR THE third straight year, Florida International University has kept possession of the trophy, symbolic of collegiate soccer supremacy in the Miami area. FIU and the University of Miami are the only four-year schools playing the game so the cup goes to the winner of their annual match.

FIU won Monday's contest, 2-0, to keep its unblemished record against UM and run its season mark to 5-1.

The only loss was to national powerhouse St. Louis University, the NCAA champion.

UM Coach Dick Thomas is in his first full season coaching the Hurricane booters and was pleased with his team's performance.

"WE GET a different kind of soccer player here than FIU," the associate professor of education said. "We have no scholarships and get boys who want our academic program and happen to play soccer. They are as fine a group of boys as I would want to coach but it is tough when we play schools that recruit for their soccer programs."

FIU's Greg Myers finds himself in a different situation. The young university offers financial assistance to its players and Myers is able to look for the talented high school and junior college

players.

"But wait until Dick Thomas get his soccer program going," Myers said. "Both teams look forward to this game and soon it will become a bigger rivalry." FIU has never parted with the two-foot trophy donated by its namesake to promote soccer in the Miami area. It is made from Colombian silver.

A VERY strong wind at the winners' field hurt the game with a slight advantage going to UM. However, FIU got off 20 shots on goal as compared with the losers' three. The Hurricanes are 2-4.

Thomas looks ahead optimistically to soccer's future at the university and in the Miami area. The Massachusetts native, who played some professional soccer and coached at MIT, Harvard and Babson, at-

tributes this upsurge to the youth programs.

"The key at our school will be some sort of financial assistance," Thomas said. "We even have 28 girls on some sort of athletic scholarship but nothing for this sport yet. And I'm all for the girls' programs," he added.

— J.S.

Christmas already? The seals are here

By JOAN BARTLETT

"Unless ye become as little children . . ." We pause to turn for a moment to the younger of our youth:

This week the children of St. Clare Parish in North Palm Beach have begun selling Holy Childhood Christmas Seals. This program helps to provide food, clothing, medical care.

YOUR CORNER

shelter, and an education for children in mission countries. So if youngsters show up at your door displaying these stamps and asking your support, remember that it is for their brothers and sisters — and ours — whom they are remembering in faraway places.

Has the recent Scout news made you wonder where Boy Scouts come from? No, they don't hatch. They outgrow the uniforms that made them resemble a miniature Cavalry when they were Cubs. Though you may wonder whose side the are really on, these youngsters are learning the ideals and skills that go into making a well-rounded Boy Scout. Cub Scout Pack 483 Boy Scouts of America, sponsored by St. Brendan Church, holds its monthly meeting Friday, Oct. 25 at 7:45 p.m. in the Parish Hall at 8755 SW 32nd St. Bill Foti, Cubmaster, will preside at the meeting, assisted by John Nolan, A Halloween costume party will follow the awards ceremony. For information call 221-9207 or 221-9226.

Ah yes, such were the good old days of our youth . . . But let's face reality, there's too much going on among us "older children" (for us) to lose time being nostalgic. For one thing, the Genesis Club is sponsoring a dance Saturday, Nov. 2, 8 - 11 p.m. at the St. James Parish Hall. All teens are invited to enjoy the music of the Impulse Band. Tickets can be purchased at the door.

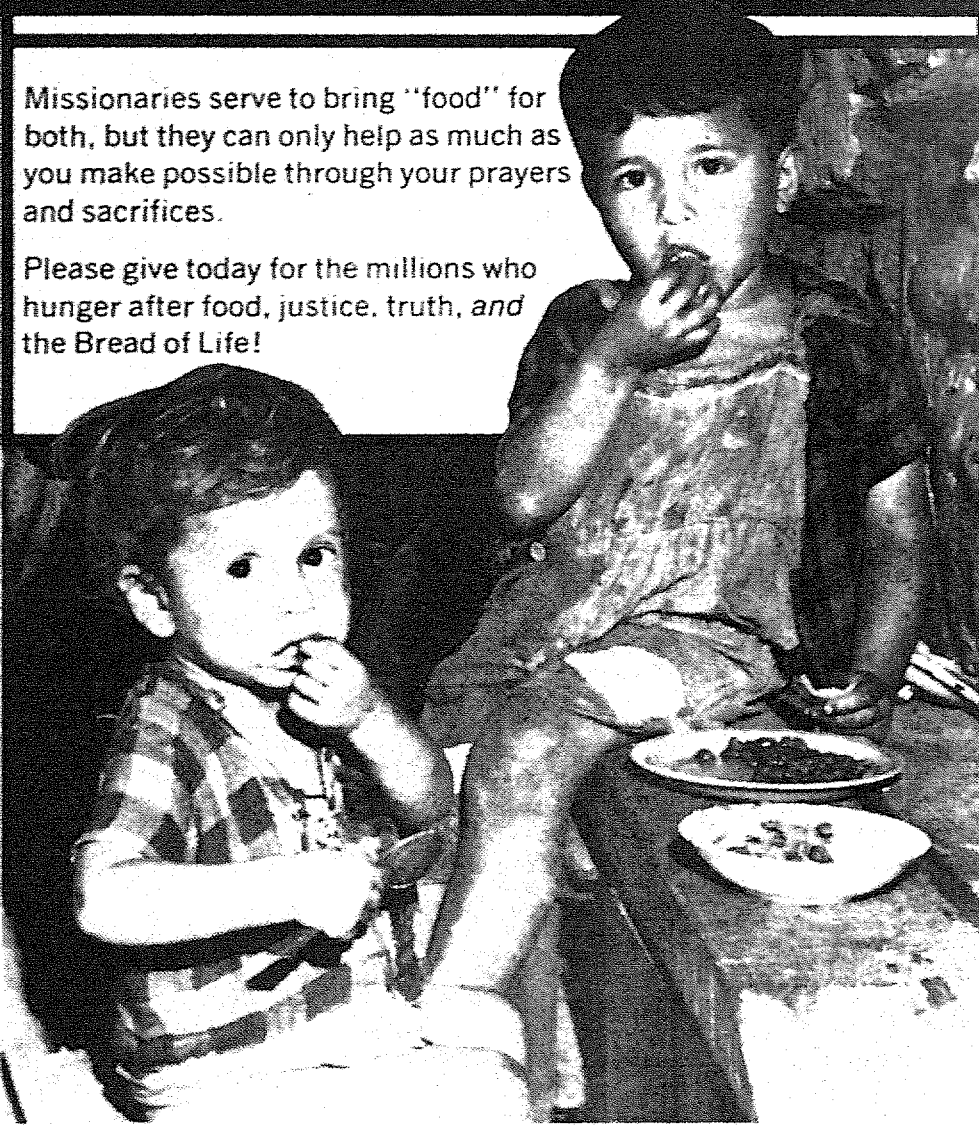
And don't forget the Mail-O-Graphic Bowling league for CYO-ers; it begins this Sunday, Oct. 27.

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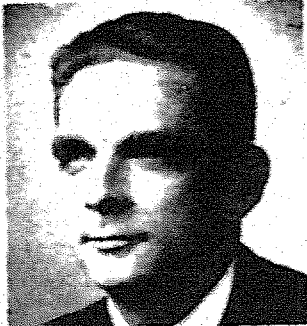
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Voice of Youth CYO advisers — who are they?

Are issues of abortion and death-with-dignity important to you?

The question, "Do you think the issues of abortion and death-with-dignity are considered important to high school students?" was asked of seniors at Notre Dame Academy. The following replies were selected as representative of the answers received.

"Yes, I think that these issues are considered important by high school students, mainly because they are issues that will affect the society in which we live. Students have become more aware of these issues, thus they have also become more concerned about them. Students now realize that these are issues of great importance that will not only affect people around us, but will also affect us."

—Carol Cerione



"I would first consider the type of schools. Students in parochial institutions are more often faced with these issues than students in public institutions. I have gone to public schools, and issues such as abortion and death with dignity were not discussed in religious terms."

—Denise Basha

"Abortion and death with dignity are and should be considered important issues considered by high school students. I don't think anyone should consider himself master of another person's life."

—Maria Elena Arias



"We are definitely aware of the fact that life is a one-time, precious gift which can only be taken away by the One who gave it to us. No one but God has the right to take away what has been given with so much care, concern and love."

—Ilu Amat

"I feel that the issues of abortion and death with dignity are not one of our main concerns with regards to society. Certainly they are important enough to arouse controversy; and they have been discussed in our classes and involved us in activities for the aroused by activities centered more around their own lives."

—Barbara Baquero



"These issues are important to high school students. I think they consider this murder. Many of us have grandparents whom we love dearly. Our brothers and sisters might never have been born with abortion."

—Clara Pintado

"I think these are important matters to high school students. I feel we are a generation who cares about our world and our people. These issues are important to us because we will be greatly affected by them if they are made legal."

—Stella St. Pierre



"High school students are concerned with many issues but I don't think abortion and death-with-dignity features as one of their main concerns. As students, we don't come into direct contact with these situations in our own lives."

—Rita Bahr

"I feel students today are concerned with these issues. We are tomorrow's adults. We are responsible to ourselves and society. We create the moral fiber of tomorrow. We can't have a 'devil may care' attitude if we want a peaceful tomorrow."

—Anne Fogarty



A group of teenagers is planning a big dance; or a car wash, or a swimming party. They are old enough to make their own plans, to know what they want to do and how to go about doing it.

But they are quick to admit that sometimes they need help, or advice, or just an older person to be standing by. They need someone as an example, someone to talk to about personal problems, someone to look up to.

The adviser. ADVISERS for CYO groups come in all shapes and sizes, from young men and women just a few years out of high school themselves, to grandparents who began advising the Catholic youth groups when their children were in them.

There is no profile that can be drawn of the typical CYO adviser, except that they all have one thing in common: a love for young people.

Lou Nettina is a young man 19 years old, who wanted to give young people a chance he didn't have.

Now one of the assistant advisers for the CYO at Nativity parish, Hollywood, Lou had tried to become involved in CYO when he was in high school in the North.

"But the people in CYO and the adults were just not interested," he said.

"WHEN I moved down here and Father John (McLaughlin) asked me to help out, I saw how much the people cared, and how the kids

enjoyed it.

"I knew I didn't have a good chance, and I wanted to give someone else that chance."

For 10 months Lou has been working with Nativity parish CYO, starting as a coach for the sports teams and working his way into other areas of CYO involvement.

"The advisers I have seen seem to really care about what direction young people are going — not just in the social aspects, but in the Christian aspects," he said.

"THEY all seem to be very giving people — they never say 'no'."

Lou said he especially likes the Search and Insight programs, and would like to see a greater emphasis placed on exposing the CYO'ers to culture and people outside their peer group.

"I'M a great believer in young people's conducting their own meetings," Mrs. Maggie Bleser, adviser to the St. Louis parish CYO, said in explaining her philosophy.

"They gain more out of that, and come up with more interesting things," the mother of the CYO'ers in the group explained.

"But they do call me 'butinsky,'" she added with a laugh.

The athletic prowess exhibited by the St. Louis CYO teams is due in great part to the emphasis Mrs. Bleser has placed on sports during her

two years of assisting and one year of full advising at St. Louis parish.

"Sports are very important, especially for a shy person who sometimes doesn't feel comfortable in a meeting. If we can get him into sports immediately, he can form friendships faster and then get more involved in the spiritual and social activities faster."

THE most important ingredient necessary in an adviser is, "love of young people," Mrs. Bleser said.

"There is a generation gap, and you have to have a love of young people to jump over that gap."

Dan Murphy started advising St. Timothy CYO'ers when he was 24 years old — 14 years ago. Except for a short time, he has continuously advised at the South Dade parish "because I enjoy it."

A great believer in continuity of adult leadership, Murphy attributed the long-standing active image of this CYO to having people interested in young people who stay with the group.

"The kids come and go, and the priests come and go as they are assigned elsewhere; the only continuity can be in the advisory staff," he said.

HE draws his assistants from among people who know how to work with young people — he has one assistant from the graduating class of his first CYO 14 years ago, a school teacher, and a worker

in St. Luke Methadone Clinic among his helpers.

"I look for people interested in young people, whom the kids can get along with, who will be open with them," he explained.

Murphy got into CYO advising when a position opened and he realized that he wanted to get involved with the group of young people, who were not far removed from his age.

"I started as a chaperone, and I saw problems that could be straightened out with a little attention. I want to contribute to a church organization that will hold the young people close to the Church during their high school years," he said.

Murphy's oldest daughter has just entered CYO, and four more children following in the not-too-distant future. Although he said that he wanted to be an adviser when his children were in CYO, he explained that he tries not to show any favoritism toward his daughter.

Three different people — different ages, different backgrounds, different reasons for becoming CYO advisers. But in these three people, as well as the many other CYO advisers, the love, caring and concern for young people shows in their work. —G.W.

Youth meeting is in session

HOLLYWOOD — The 15th National Conference Youth Ministry was meeting at the Diplomat Hotel as The Voice went to press.

The Voice will carry full coverage of the conference, whose theme is "Youth Ministry: Presenting the Fullness of the Gospel," in next week's issue.

American way called the best

KENILWORTH, N.Y. — (NC) — The American way is the best way to build the Church and serve the Lord in the United States, Archbishop Peter Gerety of Newark told New Jersey's bishops and priest-representatives at a meeting here. "Our American genius is in working together, in facing problems pragmatically, in getting things done as a people," he said.

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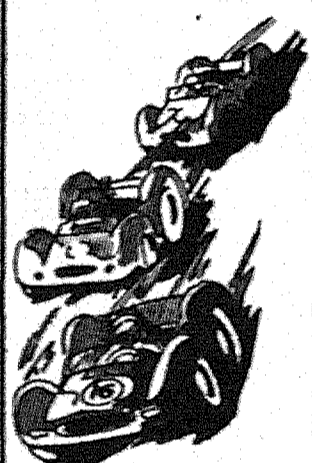
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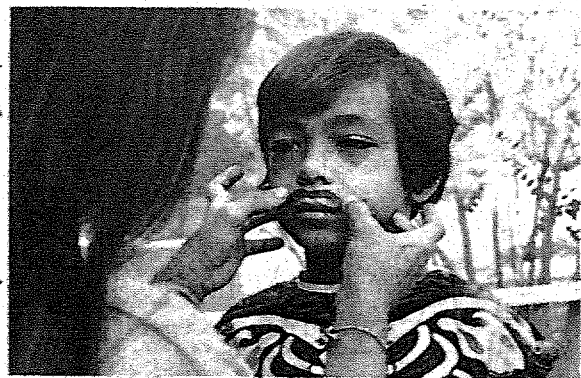
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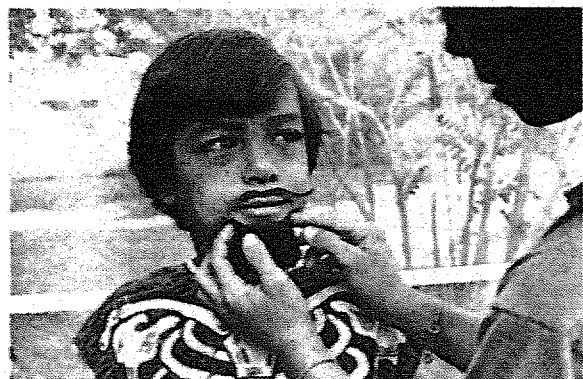
The making of a spook



'Sure I trust you, Sis, but...'



'That's more like it'



'A spook needs hair to scare'



'At last, almost done...'



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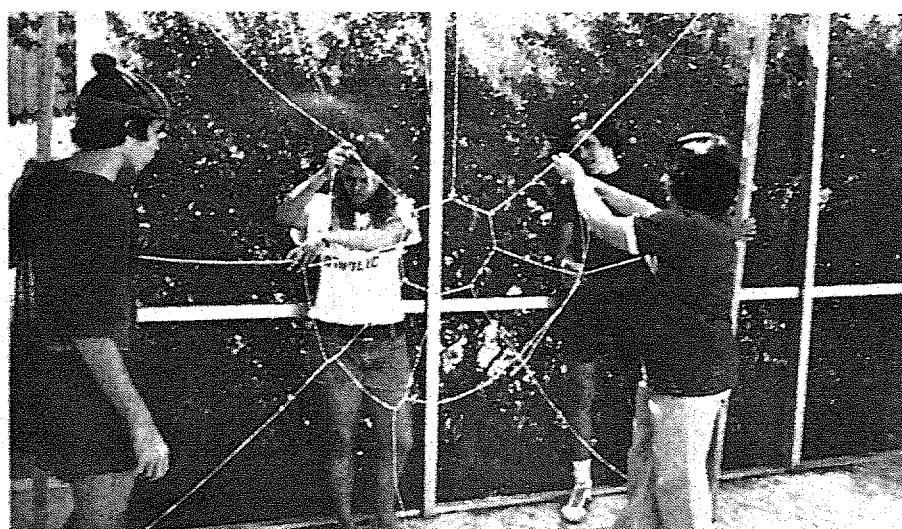


WHILE OTHER children are preparing to be ghosts and witches, students at St. Hugh School are learning the religious significance of Halloween by dressing as saints for a Halloween Day Mass on the school grounds. Sister Delores (right) planner of the Mass,

watches children rehearse the Litany of the Saints under the guidance of Mrs. Lya Lascola. Children pictured are, left to right: Zenida Munarriz, Maria Siverio, David Hartnett, Lance Simpson, Brion Bailey.

Hollywood Halloween—spooky!

HOLLYWOOD — Centuries ago in a deep dark forest, superstition was started. It began with black cats, witches, warlocks, vampires and the return of the dead. In Nativity Spook House many unusual things will occur; but remember, who's to say which is real or unreal? HALLOWEEN Eve you'll have a workout experience. You could just go out of your mind. But don't be scared — it only occurs on one night a year and it will be the longest night you have had in a long time.



You can play in the Ghoul Room where there are games and refreshments to be served. The spirits will help you with the games. Watch your step or one of the ghouls might take you back with them, never to return! Be careful,

A GIANT spider web is assembled by Nativity parish CYO members in preparation for their Halloween Eve Spook House at the parish hall.

since these friendly spirits could change character at any time.

Witches and goblins to take the stage

Plans for Halloween in South Florida include a variety of activities for adults as well as youth featuring the traditional theme of witches and goblins.

tholomew Men's Club will sponsor its annual Halloween dance at 9 p.m., Oct. 26 in the school hall, 2801 Utopia Dr. Music by the Velvetones, and records of the 40's and 50's will be featured.

The first social of the year in St. Rose of Lima parish will be a Halloween party on Saturday, Oct. 26 in the auditorium, 10690 NE Fifth Ave., Miami Shores. Costumes are optional and live music will be provided for dancing.

St. Mary's parish hall will also be the scene of a Halloween party where members of the Ladies Guild will be hostesses at 8 p.m. today (Friday.) Lee Sohn will entertain and awards will be made for costumes.

A Halloween costume ball will be sponsored by Holy Family Woman's Club beginning at 9 p.m., Saturday, Oct. 26 in the parish hall, North Miami. Music will be provided by the Clansmen.

KENDALL — A covered-dish Halloween luncheon will be served at 11:30 a.m., Tuesday, Oct. 29 at the Dominican Retreat House, 7275 SW 124 St.

DELRAY BEACH — Trinity Council, K of C will be hosts during a Halloween dance at 9 p.m., Saturday in St. Vincent Ferrer parish hall. Bob Kellmar's Combo will provide music for dancing.

BOYNTON BEACH — St. Mark' Home and School Assn. will sponsor its annual Halloween Carnival on Sunday, Nov. 3 from 10 a.m. to 4 p.m. on the school grounds, 620 NE Sixth Ave.

MIRAMAR — St. Bar-

Games and prizes, a country store, bake sale, rides, and a variety of booths will highlight the event.

Hall, Hollywood. This will give those unearthly spirits one extra night to stir up their poisons and spells.

The Haunted Spook House, under the direction of Nativity CYO, will scare the dickens out of you. Many weeks of work by ghosts, ghouls, and goblins have gone into the making of this House of Terror. CYO members have all joined together and put their minds and backs to work. They have come up with a totally different, terrifying atmosphere. Last Halloween they sponsored this house and hosted about 900-1,000 people.

THIS YEAR the house will open at 6 p.m. on Halloween Eve, Wednesday, Oct. 30 at Nativity Parish

The witches cauldron will be bubbling, bubbling, toiling and troubling for a donation towards a seminarian burse. The witches will be waiting that night, so come along and you will have the best time of your life. If you last that long, Hee! Hee! Hee! —Submitted by Nativity CYO

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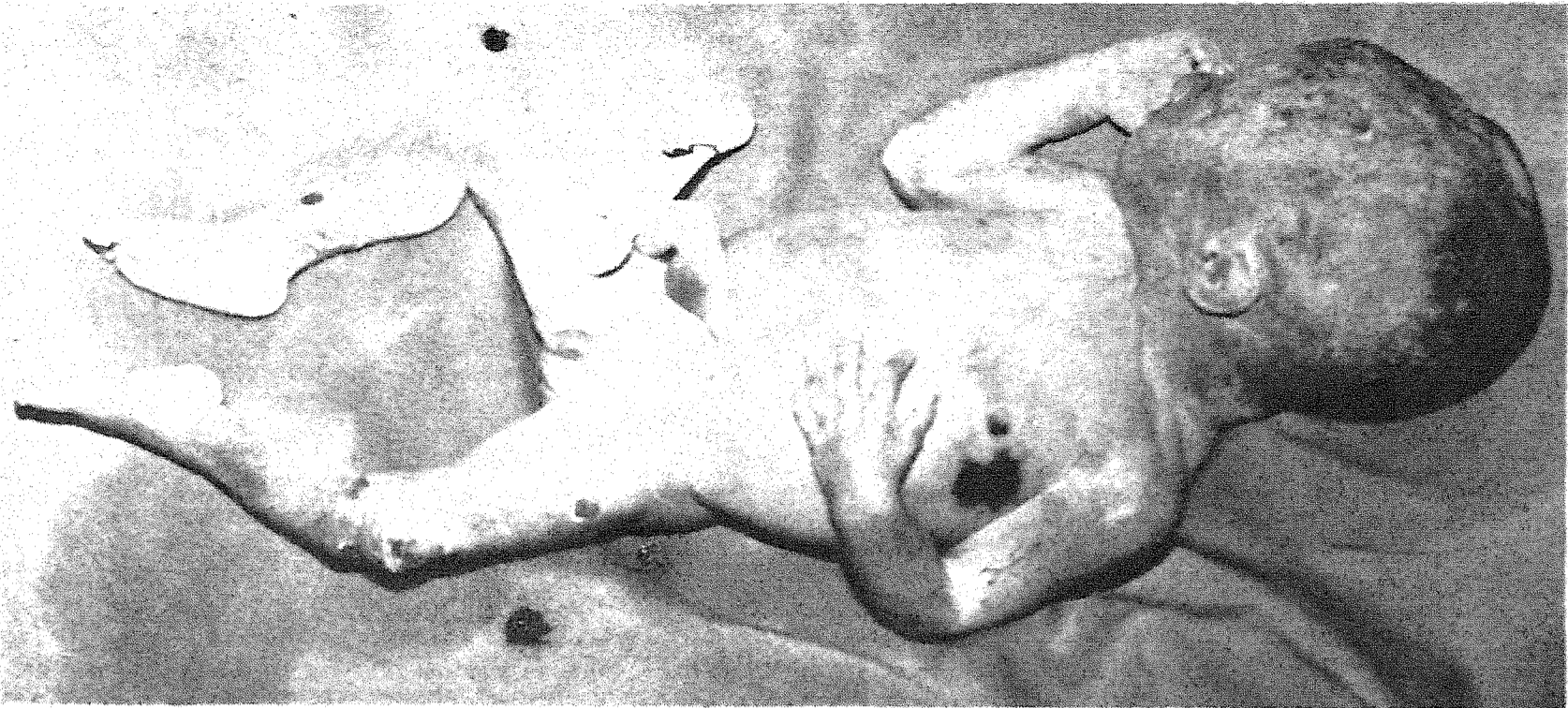


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Esta foto es crispante e hiriente. Lastima la sensibilidad humana del lector. Lo sabemos. Pero más lastima saber que fotos como esta pueden tomarse en la Florida. Más crispante y más hiriente a la sensibilidad humana es saber que en el estado en que vivimos las leyes permiten situaciones similares a esta. Si esto no es una violación al derecho a la vida, algo anda mal en nuestras conciencias como sociedad y como individuos. Verdad que crípa ver estas fotos. Más debía crípa que en la Florida haya legisladores electos por el pueblo que votan para que estas cosas puedan ocurrir dentro de la Ley.

Respeto a la vida

EL ABORTO

Por el
Dr. MANOLO REYES

En nuestro artículo anterior decíamos que la vida se protegía hasta su último hálito, porque la vida es el bien fundamental que tiene la humanidad.

En un gesto único de Su magnanimidad Suprema, Dios nos ha regalado la vida. Ella nos lleva hacia El, cuando cruzamos el umbral de la muerte hacia la eternidad, si hemos usado esa vida en la forma que El ha querido.

Ahora bien, si la vida es necesaria protegerla y preservarla en su desarrollo y hasta el instante supremo de su final... ¿cómo es posible que se pueda pensar que no se debe proteger y preservar en el momento de su inicio?

Si las leyes de los humanos en muchas latitudes condenan los atentados contra la vida de los demás y la vida propia, con códigos que sentencian el suicidio, la eutanasia y hasta la profanación de cadáveres después que la vida ha desaparecido del cuerpo humano... ¿cómo es posible justificar la legalización de los atentados contra el inicio de la vida, fuente inagotable de la humanidad?

Y así entramos a afrontar el aborto. Enfáticamente condenamos el aborto, porque va contra la voluntad de Dios y contra la perpetuación de la vida. Además, que constituye uno de los crímenes más reprochables, ya que es un atentado contra un ser humano que viene a la vida por voluntad de Dios y de sus progenitores.

En palabras bien simples, pero bien condenatorias: El aborto es quitarle la vida a un hijo, aunque se crea que es diferente matar a un hijo de 5, 10, 20 o más años de edad. La diferencia es que al último lo conocimos más. Al primero, no. Pero en ambos late la vida que le dimos por obra y gracia de Dios, y que por tanto, ni nos pertenece, ni a él tampoco le pertenece. Vida que en todo instante, antes, después y siempre, hay que proteger y preservar.

Dios le ha dado a sus criaturas el sexo, no para disfrutar, no para gozar. Sino para procrear. De los contrario, si se vive del sexo solamente para complacencia de los instintos, ¿cuál es entonces la diferencia entre un ser humano y un animal? ¿Para que sirva entonces la razón y el poder de discernimiento?

Esto nos lleva, pues, a precisar el momento en que nace la vida, porque en ese instante preciso comienza la protección Divina y humana de la misma.

Ni somos teólogos, ni científicos, y mucho menos, expertos en el tema. Somos del montón de los anónimos. Pero entendemos que la vida se inicia en el mismo instante en que óvulo y espermatozoide se unen. O sea, en el momento en que éste último fecunda al primero.

Una vez que esto sucede, ya allí comienza el latir de una vida. Y nadie, absolutamente nadie que no sea Dios, puede disponer de esa vida.

Y aún cuando no se vea, aún cuando no se sienta al hijo que acaba de SER, es abominable privarlo de su vida en ciernes.

¡NO HAY bochorno humano que pueda justificar un aborto! Conforme no hay razón valedera alguna para quitarle la vida a un ser que acaba de comenzar a existir, que no pidió venir a este mundo pero que existe, y que fué concebido por la voluntad de Dios y de sus padres.

El cuerpo humano es templo vivo de Dios... y El vive en el cuerpo porque el cuerpo existe, porque tiene la vida que es símbolo de la Divinidad del Creador. ¡Y mientras esa vida late... su alma podrá salvarse!

De suerte, que la vida, don de Dios, sólo puede quitarse quien la dá. So pena de ir contra Dios.

Además, ¿qué justificación humana puede existir para quitarle la vida a un ser, casi no formado, pequeñísimo... y que ante todo NO PUEDE DEFENDERSE?

¿Se ha pensado alguna vez que uno de los agravantes morales más grandes que existen contra el aborto es que este se perpetra contra un ser ABSOLUTAMENTE INDEFENSO? ¿Contra un ser que no, puede balbucear tan siquiera una palabra de socorro, una palabra de ayuda, una palabra de auxilio?

Si la criatura que va ser víctima del aborto pudiera gritar una santa palabra: "¡Madre!" ¡cuántos abortos se evitarían! Y cuántas vidas de inocentes se salvarían si en el corazón de la mujer próxima al aborto resonara ésta exclamación sublime de ayuda: "¡Madre!"

Pensar que Dios confiado en la inmensa bondad de la maternidad, le entrega a un hijo suyo al mundo... y lo coloca en el seno materno para que allí reciba protección, y esa protección se torna en el aborto en un ataque directo contra la vida de ese ser en gestación.

Una de las experiencias más dramáticas, y a la vez, más tristes que hemos afrontado en la vida, fué observar las pruebas forenses llamadas en Medicina Legal: Dosimiasias. Mediante éstas experiencias se sabe si una criatura es feto o ha respirado el aire del mundo para ser considerado ya un

ser humano.

Cuando una criatura nace, lo primero que hace es aspirar una fuerte bocanada de aire. Inmediatamente se abren los conductos del sistema respiratorio por el chorro de oxígeno que penetra, echándose a un lado, las flamas que lo obstruían. Y ese aire vá a alojarse en los pulmones, donde estará hasta el momento de expirar ese ser humano... o sea, hasta el momento de la muerte.

LA DOSIMASIA es una prueba forense en que se le hace la autopsia a la criatura para determinar si los conductos respiratorios han sido abiertos por el aire respirado. Otras veces se corta un pedazo bien pequeño del pulmón de la criatura y se coloca en una vasija con agua. Si el pedacito flota, es que tiene aire. La criatura respiró y vivió fuera del seno materno. Otras veces se empuja hacia abajo el pedacito del pulmón y a la presión de un dedo exhala una burbuja, que es el aire que aún guarbada, quizás producto de una muerte violenta, inesperada. Hay casos en que el feto ha nacido, ha llorado y lo han ahogado en agua o lo han estrangulado con un alambre fino.

En la dosimasia se ve si la adrenalina que tiene todo cuerpo humano para protegerse de un ataque inesperado, ha sido esparcida por el cuerpo. Si es así, la criaturita tuvo una agonía prolongada antes de morir. Si mantiene la adrenalina en su lugar, la muerte fué violenta, sorpresiva.

Estas experiencias que se mantendrán vivas para siempre en nuestra mente, jamás podremos olvidarlas. Por el dolor que sentimos ante aquellos cuerpecitos inertes, con sus vidas tronchadas, sin poder defenderse. Vidas que sólo Dios sabe cuan útiles, cuan productivas podrían haber sido, aún para sus propios padres, si no se las hubiera cercenado, negándoles así el derecho que Dios le había dado a la vida.

Es que la vida humana no se mide por el tamaño del ser humano, ni por el tiempo que haya vivido o por la carencia de conocimiento que se tenga de ese feto... o por la falta de defensa que pudiera experimentar. La vida es como la electricidad. La vida es sólo eso: Vida que hay que respetar para siempre, tan pronto comienza.

CUANTOS abortos se evitarían si se analizaran a profundidad éstas verdades. Y sobre todo si se vieran en los basureros de algunos hospitales, convertidos en

cementerios de fetos, los cuerpos inermes y a veces destrozados de los que pudieron vivir. Y la mano humana se lo impidió.

Pobre de las naciones cuyos habitantes se entreguen a la práctica del aborto. Su índice de natalidad bajara de inmediato. ¿Y qué futuro les espera? De aquí a 30 ó 50 años, ¿dónde estará el relevo de las comunidades de hoy, de

los que llevarán adelante su desarrollo y progreso?

Pobre de las naciones que se dediquen a cortar de raíz la savia nueva de las generaciones futuras — aunque para ello se basen en medias verdades que en definitiva son las grandes mentiras.

Pobre de las naciones que se dediquen a matar éstas criaturas inocentes de Dios, poniendo lo humano por sobre

lo Divino. Serán naciones materialistas — desprovistas de fé — y en definitiva, sucumbirán bajo el peso de sus propios pecados.

Y que por Dios, no se invoque más que el aborto se produce para evitar el nacimiento de un ser deforme e incapaz. Porque naciendo a la vida ese ser, se está cumpliendo la voluntad de Dios.

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Importancia del seglar y la juventud en la Iglesia

SINODO EN SINTESIS

El cardenal John Krol de Filadelfia dijo que "sin la colaboración constante y masiva de los seglares" no puede lograrse cabalmente la evangelización, tema del Sínodo Mundial de Obispos al que se dirigió. "Con todo, la mayoría de los seglares no se dan cuenta, o están confundidos, o muestran indiferencia, con respecto al papel que les toca en la evangelización." El prelado pidió que se defina claramente el fundamento teológico de la participación seglar en la evangelización, "común a todo bautizado," y que se fomente una espiritualidad de compromiso seglar.

El tema de la juventud y su retorno al cristianismo apostólico aparece repetidamente en el Sínodo Mundial de Obispos. Mons. John Quinn, arzobispo de Oklahoma City, aconsejó varias formas de lograrlo: un ministerio juvenil del "disk jockey" (radiolocutor de música juvenil,) un ministerio especializado para colegios de secundaria y universidades estatales, y servicios religiosos en templos llenos de alegría "como celebración en torno a la mesa del Señor." Hay que comprender a fondo la nueva cultura de la juventud, aconsejó el prelado norteamericano. ¿Quiénes ejercerían los ministerios? "Viejos o jóvenes, pero con alma joven," contestó.

El Sínodo Mundial de Obispos ha pasado la etapa de las presentaciones para entrar en la de las propuestas concretas de sus doce grupos de trabajo, con dos temas reconocidos como claves: el impacto que los esfuerzos por la liberación humana tienen en la difusión del Evangelio, y el grado de autonomía que Roma debería dar a los obispos a nivel local, descentralizando trámites, por ejemplo. Predomina también la preocupación por mejorar "la imagen" de la Iglesia ante el público, que no la ve "cristiana" por varias razones: el estilo de vida de algunos miembros del clero, y el énfasis de su aspecto insti-

tucional y estructural que la vuelve "impersonal, sin rostro, mecánica."

Es necesario que la Iglesia vigorice el apostolado de la educación, particularmente al nivel universitario, como instrumento de evangelización, dijo al Sínodo el superior general de los Jesuitas, Padre Pedro Arrupe. "Para estar a la altura de las nuevas generaciones, la Iglesia debe hacerse sentir en la universidad; comprenderá así la energía del mundo moderno." Señaló, además, corrientes opuestas en el mundo universitario, unas para "darle contenido social y democrático," otras para "poner en manos del estado el control de la enseñanza y la investigación."

El secretario del Consejo Mundial de Iglesias (protestantes,) Dr. Philip A. Potter, dijo al Sínodo Mundial de Obispos en Roma que para predicar el evangelio de Cristo al mundo moderno es esencial la cooperación entre todos los cristianos católicos y protestantes. La evangelización es como "prueba suprema de la vocación ecuménica," agregó al señalar el reto múltiple: secularismo creciente, lucha por la liberación contra la injusticia, hombres de ciencia en busca de su responsabilidad, los materialistas decepcionados de la imposible "sociedad sin clases," y la angustiada protesta de la juventud contra la opulencia y la guerra.

El Sínodo de Obispos sirvió de forum para expresar opiniones diversas sobre la Iglesia y otras religiones. El cardenal escocés Gordon Gray de Edinburgo dijo que no se debe dejar a los paganos a la suerte de su buena fe, ni considerar a otras religiones como "más o menos" equivalentes a la Católica. Monseñor Joseph Kuo, arzobispo de Taiwan, dijo por el contrario que otras creencias, incluso entre paganos, coinciden con la fe católica en

ciertos elementos, como la fe en un solo Dios, preceptos morales parecidos a los 10 mandamientos, y una aspiración constante a la vida espiritual y a la unión con el Ser Supremo.

El Consejo Latinoamericano Episcopal (CELAM) se reúne en Roma al término del Sínodo Mundial de Obispos, para repasar juntamente con el Papa Paulo VI los trabajos que sobre evangelización y liberación en América Latina han preparado sus departamentos. El término "liberación" se ha prestado a controversias, particularmente después de las conclusiones de Medellín en 1968, entre conservadores y reformadores. "Al iniciarse el vigésimo año de la fundación del CELAM nos parece magnífica la oportunidad de tener un encuentro personal con el Santo Padre."

El cardenal Pericle Felice, quien preside la Comisión Vaticana para la Revisión del Derecho Canónico, expuso ante el Sínodo Mundial de Obispos la necesidad del apostolado entre las prostitutas, como lo hicieron Jesús y sus apóstoles. Evocó además la memoria de San Pío V, quien en el siglo XVI les predicaba regularmente en la iglesia de San Carlos en el Corso. Señaló que la pobreza física y moral de la mayoría de las prostitutas clama por una labor urgente.



Corea, generalmente considerado como un territorio de misión, es también fuente de misioneros. Como es el caso de la Hermana Lucía Yu, doctora en medicina y perteneciente a las Misioneras de Maryknoll, que actualmente trabaja en un hospital católico en Kenya.

BREVES

Miami y el Mundo

La festividad de Todos los Santos, día de precepto, está señalada en el calendario católico para el viernes primero de noviembre. El sábado 2 de noviembre, es Día de los Fieles Difuntos, en el que la Iglesia exhorta a los fieles a orar por sus seres queridos ya fallecidos, pero no es un día de obligación. Los fieles deben consultar a sus respectivas parroquias el horario de misas para la festividad de Todos los Santos.

La parroquia de St. Dominic está preparando su festival anual para los días 1, 2 y 3 de noviembre, en los terrenos de 5909 NW 7 St. Una cafetería con comidas americanas, españolas y cubanas, entretenimientos para grandes y chicos y como atractivo especial, vuelos en helicóptero.

Las Conferencias de Preparación al matrimonio en idioma español a celebrarse en la iglesia de San Juan Bosco y que estaban programadas para comenzar el 4 de noviembre se ofrecerán ahora los días 11, 13, 18 y 20 de noviembre, lunes y miércoles.

En este mes de octubre se cumplen 12 años de la erección de la parroquia de San Juan Bosco. Para celebrar la ocasión se ofrecerá una misa este domingo a las 10 a.m.

El Patronato cultural cristiano presentará por segunda y última vez la obra en tres actos 'La Sangre del Arzobispo,' escrita por el Padre Ursa Sancho. Se trata de un pasaje de la vida del Santo Arzobispo de Cuba, San Antonio María Claret,

representada por un grupo de jóvenes artistas aficionados dirigidos por Prudencio Nodarse. El sábado, 2 de noviembre, a las 8 p.m. en el Miami High School Auditorium, W. Flagler entre 24 y 26 Ave. Para información y reservaciones llamar al 642-7266, 885-2624, 261-3096 y 854-2404.

Un retiro para sacerdotes de habla hispana se ofrecerá del 4 al 7 de noviembre en la Casa de Retiros Nuestra Señora de la Florida. Lo dirigirá el Padre Francisco Ramos, sacerdote dominico mexicano que trabaja en el Tribunal Matrimonial de la Arquidiócesis de Miami y es un experimentado conferencista y director de retiros. Durante esos días la mayor parte de los sacerdotes de habla hispana estará participando en ese retiro.

La Asociación de Antiguas Alumnas de las Hijas de la Caridad de Cuba en el exilio invitan a un banquete que se ofrecerá el día 9 de Noviembre a las 8:00 P.M. en el Holiday Inn, 2201 Collins Avenue, Miami Beach.

Este banquete será celebrado para homenajear a las Hermanas que se encuentran en Miami y a las ausentes, lo mismo de Cuba que las de otros países. "Quisiéramos llegar a todas y a cada antigua alumna de cualquiera de los Colegios, pero no nos es posible por el gran número, y por la falta de muchas direcciones. Si estás interesada en asistir, que será lo más seguro, te rogamos ponerte en contacto con nosotras y te daremos todos los informes, o te pondremos en contacto con la Delegada de tu Colegio"

expresan las organizadoras. Llamar a las Sras. Antonia o Mercedes Poch a los teléfonos: 940-2198 y 621-9937. "Allí nos encontraremos alumnas y alumnos de todos los Colegios, de todas las Provincias, de todos los cursos."

El Equipo Arquidiocesano de Educación Religiosa en Español (CCD), invita a su primer WORKSHOP del curso 1974-75 que se celebrará el día 3 de Noviembre comenzando a la 1:00 P.M. en la Cafetería del

Colegio "Corpus Christi" (795 N.W. 32 St.)

Los Conferencistas serán el Dr. Victor Vega Ceballos y Monseñor Agustín Román. El tema a tratar será "PRIMITIVISMO RELIGIOSO." Es de suma importancia la asistencia de Directores, Coordinadores, Catequistas, Auxiliares y de toda persona interesada. Terminaremos con la Celebración de la Eucaristía. Para cualquier otra información puede dirigirse a Sister Socorro, teléfono 642-9544 o a Sister Ada 371-7122.

ORACION DE LOS FIELES

Domingo 27 de octubre

CELEBRANTE: En el Antiguo Testamento Ben Sirac nos asegura que las oraciones de los necesitados son escuchadas en el cielo. En el Nuevo Testamento San Lucas nos recuerda que Jesús enseñó que tenemos que admitir nuestras necesidades y humillarnos para justificarnos ante Dios.

LECTOR: Nuestra respuesta hoy será "Oh, Dios, ten misericordia de nosotros, pecadores."

1. Que nuestro Santo Padre el Papa Pablo y sus hermanos en el episcopado, especialmente los que están reunidos en el sínodo de la evangelización, prediquen e inspiren a otros para que trasmitan las buenas nuevas de la salvación, oremos al Señor.

2. Que el Presidente de esta nación y otros líderes del mundo sean justos y compasivos, conscientes de las necesidades de los pobres y los hambrientos del mundo; que tengan también la inteligencia para resolver los problemas de la inflación y la injusta distribución de las riquezas, oremos al Señor.

3. Que nosotros mismos y aquellos que están cerca de nosotros en este momento de gracia nos reconciliemos con nosotros mismos, con los demás hombres y especialmente con nuestro Padre Celestial, oremos al Señor.

4. Que por nuestro ejemplo y nuestros razonamientos podamos persuadir a otros del derecho a la vida dado por Dios a la criatura por nacer, al retrasado, al enfermo, al anciano y al pobre, oremos al Señor.

CELEBRANTE: Dios misericordioso, Padre de Nuestro Señor Jesucristo, no tenemos más poder para el bien que el que Tu nos das; no tenemos más promesa de esperanza que la que tu amor nos ofrece. Haznos firmes en la fe para creer en tus promesas, danos el amor que nos capacita a cumplir tus mandamientos. Te lo pedimos por Cristo, Nuestro Señor.

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Ratings Of Movies On TV This Week

FRIDAY, OCT. 25
 7 p.m. (6) *Spy Today, Die Tomorrow* (No classification)
 7:30 p.m. (10) *Rio Bravo, Part II* (Unobjectionable for adults)
 8 p.m. (5) *The Chalk Garden, Part II* (Unobjectionable for adults and adolescents)
 7:30 p.m. (12) *Endless Summer I* (Family)
 8 p.m. (6) *A Fine Madness* (Unobjectionable in part for all)
OBJECTION: Because the style of this film vacillates between comic fantasy and realism, the promiscuity of the hero, the suggestiveness of several situations and a flippant approach to the serious ethical implications of psychiatric procedures became offensive.
 9 p.m. (4) *They Only Kill Their Masters* (No classification)
 11:30 p.m. (4) *Valley of the Dolls* (Unobjectionable in part for all)
OBJECTION: A filmic failure on every level (direction, script, acting) this screen adaptation of a shoddy novel unveils a decadent picture of show business life but appears to have no purpose in telling its story except to wallow in it.

SATURDAY, OCT. 26
 1 p.m. (4) *Children's Film Festival*
 2 p.m. (6) *House of Dracula* (Unobjectionable in part for all)
OBJECTION: Excessive gruesomeness. *House of Dracula* is followed by *Rodan* (No classification)
 3 p.m. (5) *Beau Geste* (Family)
 8 p.m. (5 & 7) *Mysteries of the Deep* (No classification): followed by *The Parent Trap* (Family)
 11 p.m. (6) *Godzilla* (Unobjectionable for adults and adolescents)
 11:30 p.m. (4) *Battleground* (Family)
 11:30 p.m. (7) *The Vikings* (Unobjectionable for adults)

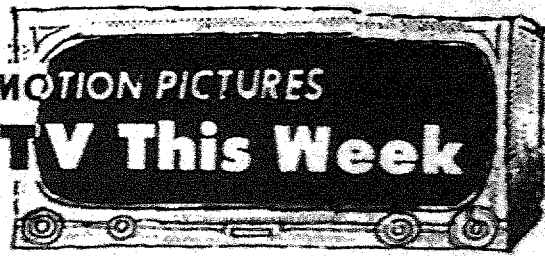
SUNDAY, OCT. 27
 11:30 a.m. (6) *Abbott and Costello Meet Frankenstein* (Unobjectionable for adults and adolescents)
 1 p.m. (4) *Naked Jungle* (Unobjectionable for adults and adolescents)
 1 p.m. (7) *Woman of Straw* (Unobjectionable for adults)
 2:30 p.m. (10) *Lone Star* (Family)
 2 p.m. (6) *One Million Years B.C.* (Unobjectionable for adults and adolescents)
 4 p.m. (10) *Mogambo* (Unobjectionable in part for all)
OBJECTION: Light treatment of marriage; suggestive situations
 5 p.m. (4) *The V.I.P.'s* (No classification)
 9 p.m. (10 & 12) *The Poseidon Adventure* (No classification)
 11:30 p.m. (4) *Dead Ringer* (Unobjectionable for adults)
 11:30 p.m. (5) *Summer and Smoke* (Unobjectionable for adults)
MONDAY, OCT. 28
 1 p.m. (6) *Rains of Ranchipur* (Unobjectionable for adults and adolescents)
 3:30 p.m. (10) *Blackboard Jungle* (Unobjectionable in part for all)
OBJECTION: This film purporting through the medium of entertainment to expose a sociological problem of our times, in its treatment contains morally objectionable elements (brutality, violence, disrespect for lawful authority) and tends to negate any constructive conclusion.
 4 p.m. (5) *Tell Them Willie Boy Is Here* (Unobjectionable for adults)
 8 p.m. (6) *Hurry Sundown* (Condemned)
OBJECTION: Superficial and patronizing in its treatment of racial attitude and tensions, this melodramatic depiction of life in a small southern town during the 1940's is also frequently prurient and demeaning in its approach to sex.
 9 p.m. (5 & 7) *Shamus* (No classification)

TUESDAY, OCT. 29
 1 p.m. (6) *The Skull* (Unobjectionable for adults and adolescents)
 3:30 p.m. (10) *The Sundowners, Part I* (Unobjectionable for adults and adolescents)
 4 p.m. (5) *Trial Run* (No classification)
 8 p.m. (6) *Giant, Part II* (Family)
 8:30 p.m. (5) *Strange Homecoming* (No classification)
 8:30 p.m. (10 & 12) *The Mark of Zorro* (Unobjectionable for adults and adolescents)
 11:30 p.m. (4) *The Dirty Dozen, Part I* (Unobjectionable for adults, with reservations)

WEDNESDAY, OCT. 30
 1 p.m. (6) *House of Wax* (Unobjectionable for adults and adolescents)
 3:30 p.m. (10) *The Sundowners, Part II* (Unobjectionable for adults and adolescents)
 4 p.m. (5) *Fear No Evil* (Unobjectionable for adults and adolescents)
 8 p.m. (6) *Giant, Part II* (Family)
 8:30 p.m. (10) *The Birds* (Unobjectionable for adults and adolescents)
 8:30 p.m. (12) *Dath Cruise* (No classification)
 11:30 p.m. (4) *The Dirty Dozen, Part II* (Unobjectionable for adults, with reservations)

THURSDAY, OCT. 31
 3:30 p.m. (10) *Rogue Cop* (Unobjectionable in part for all)
OBJECTION: Excessive brutality; suggestive sequences
 4 p.m. (5) *Countess From Hong Kong, Part I* (Unobjectionable for adults)
 7 p.m. (12) *House of Frankenstein* (Unobjectionable in part for all)
OBJECTION: Excessive gruesomeness
 8 p.m. (6) *House of Frankenstein* followed by *House of Dracula* (Unobjectionable in part for all)
OBJECTION: Excessive gruesomeness
 9 p.m. (4) *Cold Turkey* (No classification)
 11:30 p.m. (4) *See No Evil* (No classification)

FRIDAY, NOV. 1
 1 p.m. (6) *Epitaph for a Fast Gun* (No classification)
 4 p.m. (5) *Countess From Hong Kong, Part II* (Unobjectionable for adults)
 8 p.m. (12) *Dr. Strangelove* (Unobjectionable for adults, with reservations)
 8 p.m. (6) *Summer and Smoke* (Unobjectionable for adults)
 9 p.m. (4) *The Graduate* (Unobjectionable for adults with reservations)
OBSERVATION: This serio-comic satire treats of the social pressures and moral confusion which a young man experiences in his coming of age in this affluent society. Though the film's moral statement is evident, its impact is diminished by a romantic ending which seems psychologically false in view of the sordid relationship which has preceded it.
 11:40 p.m. (4) *Coffee, Tea or Me* (No classification)



IA - 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

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 5 p.m.
 THE TV MASS - (Spanish) - Ch. 23
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SUNDAY
 7 a.m.
 THE CHRISTOPHERS - Ch. 11 WINK
 9 a.m.
 CHURCH AND THE WORLD TODAY - Ch. 7 WCKT - Catholic America: "History of Church in America." Fr. James Llavín.
 10:30 a.m.
 THE TV MASS - Ch. 10 WPLG - Fr. Robert Palmer.
 2 p.m.
 INSIGHT - (Film) WINK Ch. 11
RADIO
 Sunday 6:30 a.m.
 CROSSROADS - W5HE-FM, 1235 kc., Miami.
 10 a.m.
 CROSSROADS - WJNO, 1230 kc., W. Palm Beach.
 MARIAN HOUR - W5BR, 740 kc., Boca Raton.
 8:35 p.m.
 GUIDELINES - WIOD, 610 kc., Miami.

Lensman Messick is dead

Funeral services were held Wednesday for Julian E. Messick, free-lance photographer, who died in a local hospital Sunday at the age of 57.

Messick had been a resident of Miami since 1946 when he came here from Martinsburg, W. Va. His pictures had often appeared in The Voice during the past 15 years and he was one of the photographers assigned to special projects by Southern Bell.

He was a member of the Miami Lions Club, the Masonic Lodge and St. Paul's United Methodist Church, North Miami.

In addition to his wife, Helen, with whom he resided at 1480 NW 143 St., he is survived by his mother, Mrs. Mabel Messick and a brother, William, both of West Palm Beach.

Services in Philbrick & Son Miami Shores Funeral Home were followed by burial in Woodlawn Park Cemetery.

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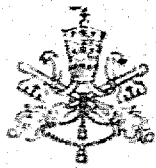
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The Voice
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The Holy Father



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 Paul emphasizes world's need of grace 'gift of Holy Spirit'

VATICAN CITY — (NC) — Pope Paul VI stressed the need the world has of grace, the gift of the Holy Spirit, when he spoke at a general audience here Oct. 16.

"The Church," the Pope said, "lives for the supernatural revelation of the Holy Spirit which we call grace, that is, that foremost gift, charity, love of the Father, communicated to us by virtue of the redemption effected by Christ in the Holy Spirit."

That doctrine, he said, seems like a stairway to the infinite and inaccessible mystery of divine life itself, placing the redeeming work of Christ at the center of divine design and human destiny.

FROM this we deduce an extraordinary revelation, somehow accessible to us: the communion of our human existence with an order of salvation and of goodness that is the order of grace.

"But what now behoves us to affirm is the need for grace, that is to say, of divine intervention exceeding the natural order." Grace is needed "as much for our personal salvation as for the fulfillment of the plan of redemption for all the Church and for the whole of humanity," he said.

"The need for grace presupposes man's indispensable need of this, a need that the marvel of Pentecost must continue in the history of the Church and of the world.

The Pope then recalled the main conditions that man must fulfill in order to receive the gift of God.

These conditions, Pope Paul said, "demand faith, they demand humility and penitence, they demand normally a sacramental action, and in the practice of our religious life they require silence, meditation, attention and, above all, prayer."

'Evangelization at center of attention'

ROME — (NC) — Pope Paul VI, about 200 participants in the Synod of Bishops and students from missionary countries around the world had lunch together on Mission Sunday, Oct. 20, in Rome's Pontifical Urban University.

The Pope and other guests of the college, which is the Roman center for the education of seminarians from mission countries, were enter-

tained after lunch by a student Vietnam folksong choir and by Nigerian students singing to the beat of tom-toms.

"WE think that it is providential that we should be here in order that we may understand the great question of evangelization," the Pope told the group at a Liturgy of the Word ceremony before the luncheon.

"Here we all feel like missionaries. The evangelization

which during these days is at the center of the Synod's attention, at that of the whole hierarchy, indeed of the whole Catholic world, is here wonderfully affirmed and causes us to meet Christ, as though He were saying to us: 'God therefore and teach all nations.'"

The Pope continued: "We think it is providential that we should be here in order to understand the great question of

evangelization. This center of missionary study will perhaps show us that the spreading of the Gospel to all peoples involves recognizing every truly human level of civilization, every language worthy of being the mouthpiece of a single people, every structure capable of guiding the increase of a people in its specific personality and in brotherhood with other peoples."



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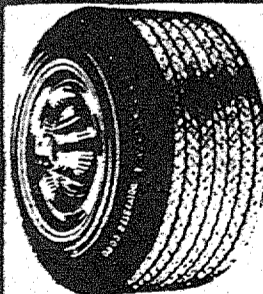


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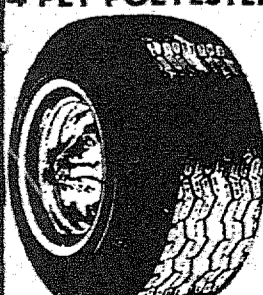
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