



HOME? — a weary body must rest, even if the place called home is in the midst of a filthy slum. Remember them on Mission Sunday, Oct. 18.

Archbishop's letter

Generosity asked for world's poor

To the Priests, Religious and Faithful of the Archdiocese of Miami:

Next Sunday is Mission Sunday, the one day of the year all Catholics around the world are united in prayers and sacrifices for Christ's missions through the Society for the Propagation of the Faith.

For millions of the suffering-poor of the world, Mission Sunday is the most important day of the year. It is only through your generosity that our missionaries can bring the Faith and basic materials to those in desperate need.

We ask your prayers, that Missionaries might have the strength to carry on their work of proclaiming the Good News of Christ's love to the world.

We ask for your generous sacrifice, in order that

they might have the financial means to provide hospitals, schools and mission stations.

A collection will be taken up next Sunday for this great and holy task of aiding the Missions. We ask all our people to be as generous as possible.

God bless you for your prayers and sacrifice.

Devotedly yours in Christ.

Coleman F. Carroll

Archbishop of Miami

All human life merits respect, Pope tells MD's

WASHINGTON — (NC) — "Every human life must be unconditionally respected," Pope Paul VI in a letter reminded delegates attending the 12th congress of the International Federation of Catholic Medical Associations (FIAMC).

The reminder — reaffirming Church teachings that abortion and euthanasia are not permissible under any circumstances — came in a letter in the name of Pope Paul VI and signed by Papal Secretary of State Cardinal Jean Villot.

The congress, whose theme is "The Catholic Physician and Life Conservation," is meeting Oct. 11-14 at the Shoreham Hotel here.

Featured on the program is a comprehensive look at the beginning, termination, prolongation, modification and individuality of life and implementation of life needs.

THE papal letter said, "with the exception of legitimate defense, nothing ever authorizes a man to dispose of the life of another, any more than of his own. The commandment is formal and absolute: 'Thou shalt not kill' (Exodus. 20.13).

"Abortion has been considered as homicide since the first centuries of the Church, and nothing today permits considering it otherwise. For the child, geneticists tell us, is, from its conception, endowed with the proper characteristics of a life that, although it is dependent on a privileged environment for development, is nevertheless autonomous.

"The Church is not unaware certainly that there are difficult cases, when the life of the mother seems threatened, but it could not admit 'therapeutic abortion,' as it is called: various bishops' conferences have recently and justly recalled that with force."

While recalling that euthanasia is a moral crime, the letter noted that the physician is not obliged to use every technique of science to prolong the life of someone incurably ill.

WHILE condemning the large-scale criminal human experimentation of totalitarian regimes, it stated that all experimentation on man could not be condemned.

"It is up to you, as experienced practitioners," the papal letter said, "to fix the ever moving norms in this delicate area, while recalling that the fundamental principle of medical ethics remains absolute respect for the person, for a person . . . who is not master, but one who has the use of a life received from God."

Abortions pass births at medical center

ALBANY — (RNS) — The Evangelist, newsweekly of the Diocese of Albany, published the following as an editorial in a black-bordered box on Page 1:

"Albany Medical Center Statistics (September)

"Abortions: 181

"Live Births: 151

"Albany now holds a record for rate of abortions over every country on the face of the earth.

"Japan's rate as a world leader is recorded at one abortion per live birth."

THE VOICE

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OCT. 16, 1970

Senate rejects smut commission's report and denounces viewpoints

WASHINGTON — (NC) — The Senate rejected the findings of the President's Commission on Obscenity and Pornography and charged that the commission had "failed to carry out the mandate of Congress and its statutory duties."

By a 60 to 5 vote, members approved a resolution by Sen. John L. McClellan (D-Ark.) accusing the commission of "unscientific testing" and of ignoring "the potential effects of long term exposure to obscene and pornographic materials."

The resolution specifically rejected the commission's recommendation that all laws

prohibiting the sale or display of sexually explicit materials to consenting adults be repealed.

It also rejected the commission's assertion that extensive research had produced no evidence that exposure to explicit sexual material will cause criminal behavior or adversely affect moral attitudes toward sex.

THE resolution does not have any legal force but simply places the Senate on record in opposition to the report.

McClellan, chairman of the government operations committee which drafted

legislation creating the commission in 1957, said Congress "might just as well have asked the pornographers to write this report."

He said the commission wanted to "substitute hedonism for morality" and warned that adoption of the commission's recommendations would increase the rate of sex crimes.

Voting against the resolution were: Sens. Clifford P. Case (R-N.J.), Jacob K. Javits (R-N.Y.), George McGovern (D-S.D.), Walter F. Mondale (D-Minn.) and Stephen M. Young (D-Ohio).

Presidential panel backs infanticide is priest's charge

WASHINGTON — (NC) — The director of the United States Catholic Conference's family life division charged that a presidential task force recommending legalized abortions and voluntary sterilization was in effect promoting "discretionary infanticide."

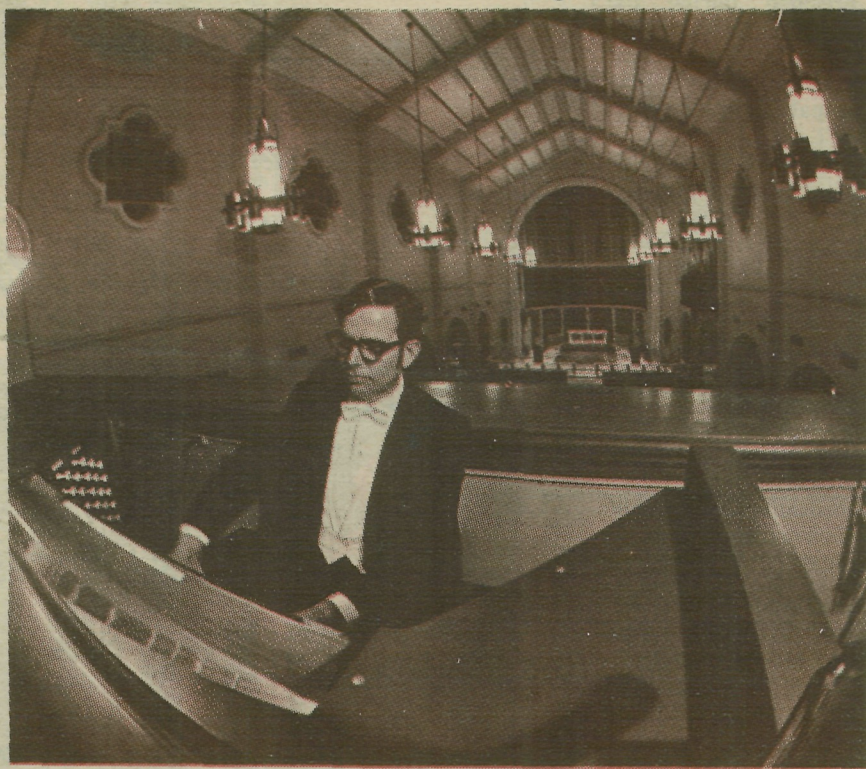
Father James McHugh, the family life director, took issue with the Task Force on the Mentally Handicapped which stated that "no woman should be forced to bear an unwanted child."

Criticizing the report, the priest said:

"In taking the position that it is better for the child who might be born with a mental or physical disability not to be born at all, the task force tells us that physical and mental wholeness measure the value of human life. Such a viewpoint is unacceptable to Christians and is a departure from the traditional American value of human rights."

THE task force report, released from

CONTINUED ON PAGE 26



PERFORMING A special program of music during his organ recital at the Cathedral of St. Mary in conjunction with the 12th anniversary of the founding of the Archdiocese of Miami is Robert Fulton, organist and choirmaster of the Cathedral parish. The recital was sponsored by Archbishop Coleman F. Carroll and the American Guild of Organists.



CONGRATULATING Archbishop Humberto Medieros (right) on his installation as head of the Boston See, is Archbishop Coleman F. Carroll, Miami. (See other photos, story, page 4).

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THE VOICE

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

USIA director to address newsmen here

Newspaper people from 12 states are expected to attend the three-day Southern Regional Convention of the Catholic Press Association beginning Wednesday at the Deauville Hotel, Miami Beach, with the Voice staff acting as the host organization.

Keynote speaker for the

convention will be Frank Shakespeare, director of the United States Information Agency.

Headline speaker for a general session of the convention will be Frank Brady, president of Francis X. Brady & Associates, Inc., (marketing data firm), New York.

Archbishop Coleman F.

Carroll will greet the delegates from Florida, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Kentucky, Tennessee, Arkansas, Louisiana, and Texas, during the convention.

Registration and social session will fill Wednesday afternoon and evening, with

sessions in advertising, circulation and editorial topics beginning after Mass and breakfast on Thursday.

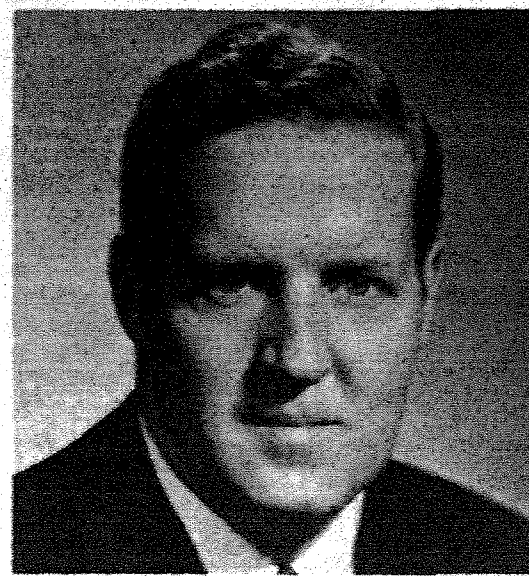
DURING the morning and afternoon on Friday, another battery of editorial, advertising and circulation sessions will be offered. The grand banquet of the convention will be presented Friday night.

Saturday morning delegates will elect new officers before their closing session.

Shakespeare brings to the USIA 18 years of communications experience — most of it with the Columbia Broadcasting System, where he was president of the television service division. He was television advisor to President Richard Nixon during the last presidential campaign.

He is a graduate of Holy Cross College and served in the U. S. Navy.

Brady is a media expert and head of the Brady office.



Frank Shakespeare

one of the most respected countries.

market data companies in the business, providing information to various media on consumers and market areas in the United States and foreign

Current president of Southern Region of the Catholic Press Association is Voice Editor George H. Monahan.

Pope may stop at Hong Kong

ROME — (RNS) — The Vatican is busy making inquiries in Hong Kong concerning the feasibility of a papal stopover there during Pope Paul's Far Eastern tour next month, it was reliably reported here.

The inquiries with government and Church authorities follow a special request

for a papal visit issued by the Catholic hierarchy of that British crown colony.

Reports here say that Bishop Paul Marcinkus, Chicago-born papal administrative aid who is currently in the Far East making arrangements for the papal tour, obtained a visa from the British legation in Hong

Kong. Vatican spokesmen, however, refused to comment on the reports. But they pointed out that while the main purpose of the Pope's journey is to visit the Philippines and Australia, the pontiff is likely to make brief stopovers because of the long flying distances involved.

Funeral liturgy offered for Father MacDonald

Funeral Liturgy was offered Monday at 10 a.m. for Father Alexander J. MacDonald, S.J., 89, in Gesu Church, where he had served for 19 years after coming to Florida from Canada for reasons of health.

Canada, where he began his life in the priesthood 64 years ago.

He is survived by two older brother and an older sister, all of whom live in Canada.



Father Alexander J. MacDonald

Bishop John J. Fitzpatrick presided during the Funeral Mass, at which Father Harold Cooper, Jesuit Provincial for Parishes, was the principal concelebrant.

Other concelebrants included Father Michael English, S.J., pastor, Gesu parish; Father Robert Nilon, S.J.; Father John Sweeney, S.J.; Father Thomas Griffin, S.J.; Father Ignatious Fabacher, S.J., all stationed at Gesu parish.

Bishop Fitzpatrick gave final absolution and commended the priestly "dedication" of Father MacDonald, who heard confessions on the day he died.

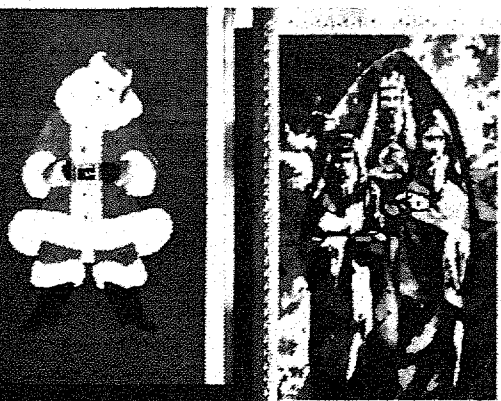
A native of Canada, Father McDonald was graduated from St. Boniface College in Ontario and entered the Jesuit Order in 1906 at the age of 27.

He was ordained to the priesthood in 1920 and did parish work in Canada for 29 years before coming to Florida in 1951.

A Rosary service was held Sunday evening in Gesu parish. Father MacDonald died sitting in his room early Saturday morning, with a rosary at his side.

He was buried Wednesday in the cemetery at the Jesuit Noviate in Guelph.

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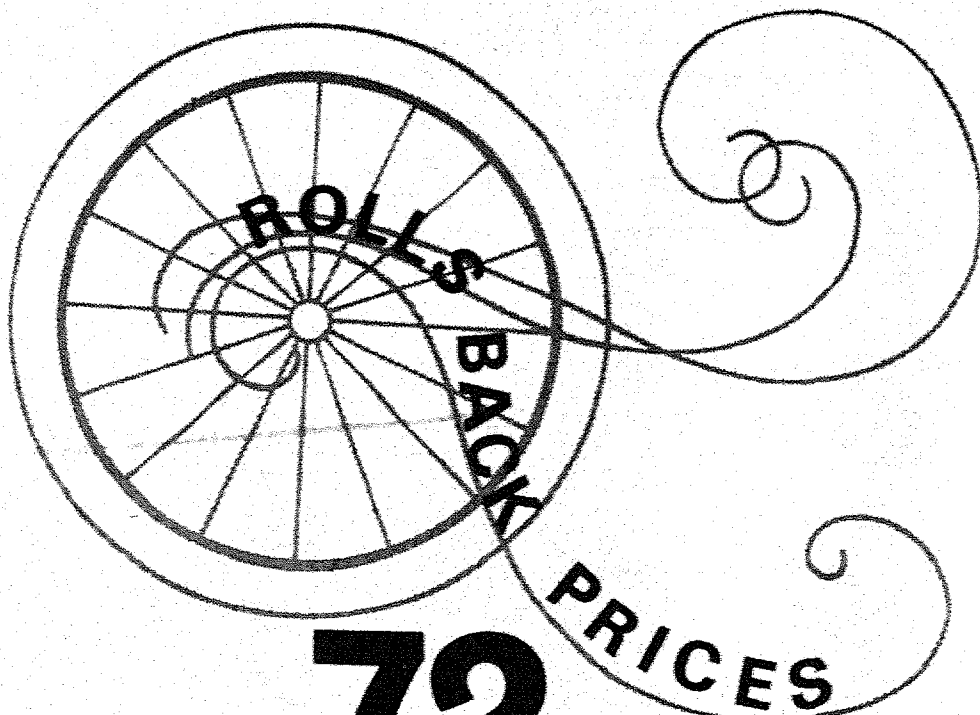
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Court rules 'parochial' law promotes the public welfare

LANSING, Mich. — (NC) — Michigan's Supreme Court ruled that the state legislature promoted the public welfare in passing the so-called parochial law which provides direct aid to nonpublic school students and teachers.

Moreover, the high court decision recognized as legally valid:

- The parents' right to send their children to either a public or nonpublic school.

- The legislature's concern to improve the quality of secular education offered in nonpublic schools.

- The legislature's awareness that continued closings of financially pressed nonpublic schools would add to the public schools' financial crisis.

The court's landmark decision held that the parochial law does not conflict with either state or federal church-state prohibitions.

THE formal opinion was issued three weeks after the high court announced it had upheld the law by a 4-3 ruling.

Parochial provides aid to nonpublic school students and authorizes the state to pay 50 percent of the salaries of lay teachers instructing secular subjects in nonpublic schools.

In a majority opinion written by Justice Thomas M. Kavanagh, the high court said the law meets all of the tests used by the U. S. Supreme Court in previous cases involving the question of public aid for nonpublic school students.

The court said the argument is often advanced that the U.S. Supreme Court has ruled that educational benefits for nonpublic schools are unconstitutional.

"The contrary is true for that court has upheld statutes providing textbooks and bus transportation for nonpublic school children, as well as 'released time' for attendance at religious instruction or devotional exercises

off the premises of public schools," the court said.

The only cases in which state educational programs have been ruled unconstitutional by the U.S. Supreme Court are those involving religious services in public schools, the majority opinion

noted.

THE Michigan court applied the Schempp-Allen test, used by the U.S. Supreme Court in several previous cases, to find parochial constitutional.

The Schempp-Allen test states that a law providing

public funds for students attending church-related schools must have a "secular legislative purpose and a primary effect that neither advances nor inhibits religion" to be constitutional.

The majority opinion said the legislature "has spoken forthrightly" in chapter two of the school aid act "of its desire to foster, improve and advance the quality of secular education, wherever offered, as an integral element of the public welfare."

Since parents have a right to send children to either a public or nonpublic school, "the state's interest in secular education in those nonpublic schools is a legitimate legislative concern," the court said.

The court said that all education — public and nonpublic — faces a "continuing and intensifying financial crisis" and that many nonpublic schools have been forced to close in recent years.

"These closings are adding to the public schools' financial educational crisis," the court said. "Under these circumstances it is clear that chapter two serves a public purpose," and that aid for nonpublic schools "constitutes a secular legislative purpose."

DISCUSSING the second part of the Schempp-Allen test, the court said parochial does not give the state any new powers or nonpublic



A DOVE is released by Bishop Francis J. Mugavero of Brooklyn following a Mass for peace marking the fifth anniversary of Pope Paul VI's visit to the United Nations. The prelate concelebrated Mass in Flushing Meadows Park at the site of the 1964-65 World's Fair Vatican Pavilion. Eight hundred persons heard Bishop Mugavero urge the world to "offer to each other the peace of Christ, to reconcile ourselves with one another."

schools any new duties.

Nonpublic schools "have long been subject to state inspection and control over most nonsectarian aspects of their existence," the court said. It cited 12 state laws with which nonpublic schools must comply — teacher certification, building and safety standards, attendance

reports, courses of study and others.

The court said the administration of parochial would not involve "any unnecessary or excessive government entanglement" in religion and thus "the primary effect of this legislation neither advances nor inhibits religion."

Top priority given to 'evangelization'

BRUSSELS — (RNS) — The Belgian Catholic hierarchy declared in a national pastoral letter that missionary efforts remain a part "of the very essence of Christian life" and cannot in any way be subordinated to ecumenical efforts or "to anything else."

The bishops said that evangelization "is an appeal to Christians to involve themselves in the service of the kingdom of God among men, not only by contributing to the development of all peoples ... but also by spreading the message" of Christ.

The document, addressed to the Catholics of Belgium, opened by stating that some Christians, recalling the Church's condemnation of "intolerant proselytizing" which took place in past, now feel that "explicit evangelization has been superseded."

What is the future of parish council?

By ROBERT C. BRODERICK

Five years after the close of the Second Vatican Council, a surge of new interest is seen in the concerns of the Church Universal.

This is evident in the decisive actions of the bishops' conferences.

It's present in adaptations which were made by the clergy in changing times.

Broadened concern and response of the laity — especially in the formation of parish councils — emphasizes the growing interest. Here is where the action is. This is the evolution of new pathways to man's salvation.

What is the future of the parish councils?

IT IS difficult to make sweeping predictions, but there are evidences that the Holy Spirit is more than brooding over the earth. Indeed the Spirit is renewing the face of the earth in a continuing process. This is being done in the manner in which men, women and youth meet the challenges of our times. It is most apparent that the parish council as a structured instrument is not just a stop-gap measure. It is not a bailing-wire-and-gum instrument put together to test the courage of the faithful of Christ.

In the protection of the parish council program there is more than signs and wonders. There is the revolution of ideas, even as Christ was a revolutionary of His time. These ideas are not the boogey fears that some have raised about "trusteesism," lay-control, loss of clerical identity and weakening of authority. Instead, these are ideas of sweeping magnitude. They cannot and should not be stifled.

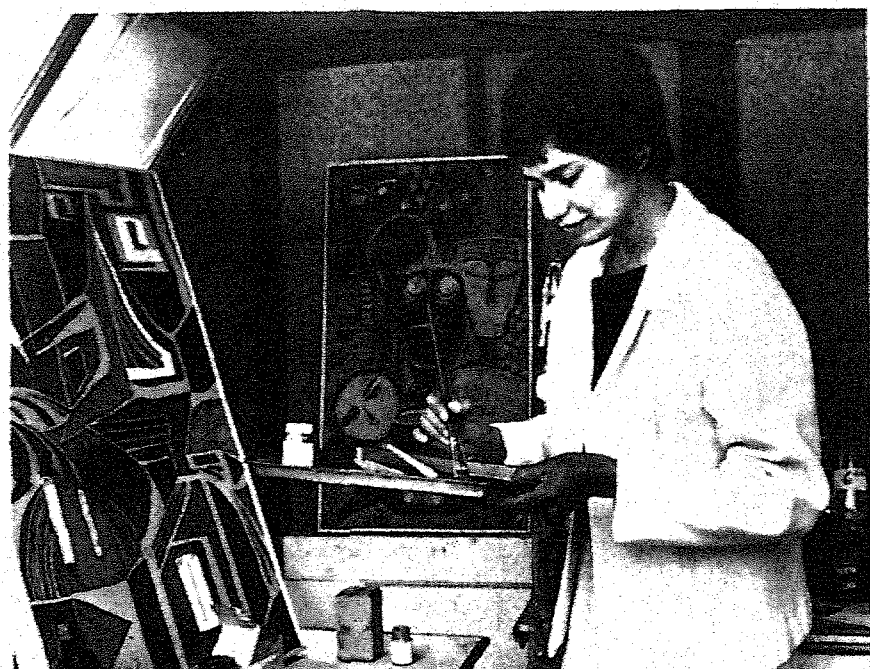
Training and participation of ever-increasing numbers of people in parish councils indicates there will follow a greater knowledge and more efficient leadership at all levels of Church activity. There will be a deepening of the spiritual consciousness of people. There will be a more responsive liturgy, varied in degree, but adjusted and more God-centered.

IN ALL AREAS of community life there will be new courage, fostering of dignified revolt against the fallacious and wasteful use of man's resources. An increase of education in Christian living is expected with true education of youth springing from a broad and alert use of the communications media. Newspapers, magazines and books will bring new techniques and a clarity of simplicity to the average Christian's understanding. New learning will emerge through study clubs, adult education, study of the Scriptures and greater personal moral assessment of the affairs of changing society.

These projections for the Church will come about through two major developments. One will be formation, through the Conference of Bishops, of a National Pastoral Council in which all parish councils will be duly represented.

The second is the shaping of diocesan pastoral councils serving all parishes and representing the parish councils of the diocese through elected delegates. It is from these diocesan pastoral councils that elected representatives will be sent to the National Pastoral Council. At still a later date, but as a universal and world-wide necessity, National Pastoral Councils and an International Council of the People of God will develop.

These are not dreams or mere wishful-thinking. The communication of ideas, the overlapping of national and worldwide problems will bring about measures to provide man with the best means of fulfilling his involvement with the manifest will of God. Without this development and expansion one of the most provocative hopes of the Second Vatican Council will be dashed to the ground and men will be impaled upon the "halberds of hate." The love of God advances only through the will of men acting in hope and faith.



WORKING on a painting in her Paris studio is Sister Teresa d'Cruz, a member of the Order of the Ladies of Mary. Sister Teresa, a native of Goa, India, paints batiks, the complicated Javanese art of producing pictures on silk through a complex series of fast dyes and hot wax. A qualified history teacher, Sister Teresa is presently attending the Catholic Institute in Paris where she is taking theology courses and working on a thesis on Van Gogh. Her paintings are sold all over the world and the money, apart from a small amount to buy materials, goes to various charities.

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Abp. Medeiros installed as head of Boston see

By CORNELIUS BUCKLEY
BOSTON — (NC) — An overflow congregation of some 2,500 persons at Holy Cross Cathedral here gave Cardinal Richard Cushing an unprecedented standing ovation at the conclusion of his address welcoming Archbishop Humberto S. Medeiros as the new spiritual leader of the Boston archdiocese.

Speaking in a voice cracked by age and throbbing with emotion, the 75-year-old ailing Cardinal pledged his personal support and loyalty of the clergy and laity of the archdiocese to the new archbishop.

"Whatever time is left for me, whatever pain or suffering," the Cardinal said, "I offer joyfully for the Church that I have loved and tried to serve for three quarters of a century. Pray for me, as I pray for you — and God bless you all."

AMONG the first to rise from their pews to lead the sustained ovation were U.S. Sen. Edward Kennedy, Massachusetts Gov. Francis W. Sargent and Boston Mayor Kevin White.

Archbishop Luigi Raimondi, apostolic delegate in the United States, presided at the two hour and 15 minute installation ceremony in the presence of Cardinals Cushing, Lawrence Shehan of Baltimore, Terence Cooke of New York, John Carberry of St. Louis and Archbishop Coleman F. Carroll, of Miami, nearly 40 bishops and a delegation of ecumenical representatives.

Among the leaders of other faiths were Archbishop Iakovos, Orthodox patriarch of North and South America; Rabbi Samuel I. Kroff of the Associated Synagogues of America and retired Episcopal Bishop Anson P. Stokes Jr. of Massachusetts.

The installation rite included a procession of 80 clergy and lay people representing various segments of the archdiocese in a demonstration of fealty for the new spiritual leader.

Archbishop Medeiros, 55, delivered a sermon in the Mass based mainly upon citations from sacred scripture, the Second Vatican Council, Popes John XXIII and Paul VI which stressed his ministry to the needy.

"It is impossible to be a Christian without being concerned for every man, without being involved in the new real life-situation of every brother," he said.

If we are poor in spirit we are in love



with God and man and make ourselves available to all our brothers, because through our faith we know that they need us and our message and that we need them."

THUS Humberto Medeiros, a Portuguese immigrant whose family journeyed from the Azores Islands to Fall River, Mass., when he was 15-years-old, became the first non-Irish archbishop of Boston in 124 years.

In a striking contrast, Archbishop Medeiros, who for four years headed the rural Brownsville, Tex., diocese — one of the smallest and poorest in the U.S. — now leads the two million Catholics in the nation's second largest archdiocese.

Cardinal Cushing and Archbishop Medeiros held a press conference at the cardinal's residence in Brighton, a Boston suburb, on the eve of the installation.

The new archbishop was described by Cardinal Cushing as "one of the best men in the American hierarchy."

After meeting with archdiocesan consultants, Archbishop Medeiros knelt before Cardinal Cushing to ask for a blessing and the two men embraced in the "kiss of peace."

Archbishop Medeiros told newsmen that he was still "a bit broken up" after a tearful farewell in Brownsville, where he actively pushed for the rights and needs of the poor, particularly Mexican-American farm workers.

He said he preferred not to consider his new assignment in Boston — which has witnessed a heavy immigration of Spanish-speaking Puerto Ricans and Cubans in recent years — as a "load" on his shoulders, but as a "sweet burden of our Lord, Jesus Christ."

Cardinal Cushing will share his residence with the new Boston archbishop.



APOSTOLIC Delegate Archbishop Luigi Raimondi and the new Archbishop of Boston, the Most Rev. Humberto S. Medeiros, concelebrate Mass along with bishops from the New England area during installation ceremonies in Boston's Holy Cross Cathedral.



RICHARD CARDINAL Cushing, retiring Archbishop of Boston, welcomes his successor, Archbishop Humberto S. Medeiros (left), to the Boston archdiocesan residence. When the two prelates greeted each other, Archbishop Medeiros knelt to receive the cardinal's blessing.

Following are excerpts of remarks by Archbishop Humberto S. Medeiros during his installation ceremony:

• "For as long as the Lord allows me to stay with you, the only knowledge I may claim to have is about Jesus, and only about him as the crucified and the risen Christ. I cannot rely on any power of my own."

• "I believe that only this faith can give us hope at any time but especially today when the children of God in their search for Him apparently neglect to look for Christ who is 'our way, our truth and our life.'"



KWASHIORKOR-WHAT IS IT?

We have seen pictures of children in undernourished countries with bloated-extended stomachs — that is kwashiorkor — a disease caused by protein deficiency — a hunger-disease afflicting millions of children.

A missionary sister working with kwashiorkor patients in Africa spoke with us recently while visiting the United States. She said a child suffering with kwashiorkor has no energy; the skin loses its color and becomes cracked; the hair turns orange; the hands and belly become swollen; and the child makes a continuous whining cry.

"Kwashiorkor is just the beginning," Sister went on, "if help is not received the consequences are fatal: crippling, anemic dysentery, fever, death."

Kwashiorkor, as all diseases caused by malnutrition, is certainly a scandal of our "modern world" for IT NEED NOT BE. Sister kept repeating, "If our American Catholics only realized how much good missionaries are doing . . . how much more needs to be done . . . if they could only see it in person, their giving would triple!"

Sister is just one of thousands of missionaries in Africa, Asia, and Latin America with this same plea. Food, clothing, and medicine are desperately needed . . . maintaining and expanding mission medical clinics, and providing training centers for native lay helpers are needed more now than ever before!

The Secretary of the Commission to Rehabilitate the East-Central State recently said, "Death from starvation in ex-Biafra may exceed numbers dead during the war — UNLESS funds for assistance increase."

Africa is just one example. Statistics tell us at least 400 million people are starving, half the human race suffers from deficiency diseases, and two thirds of the world is afflicted with some form of malnutrition.

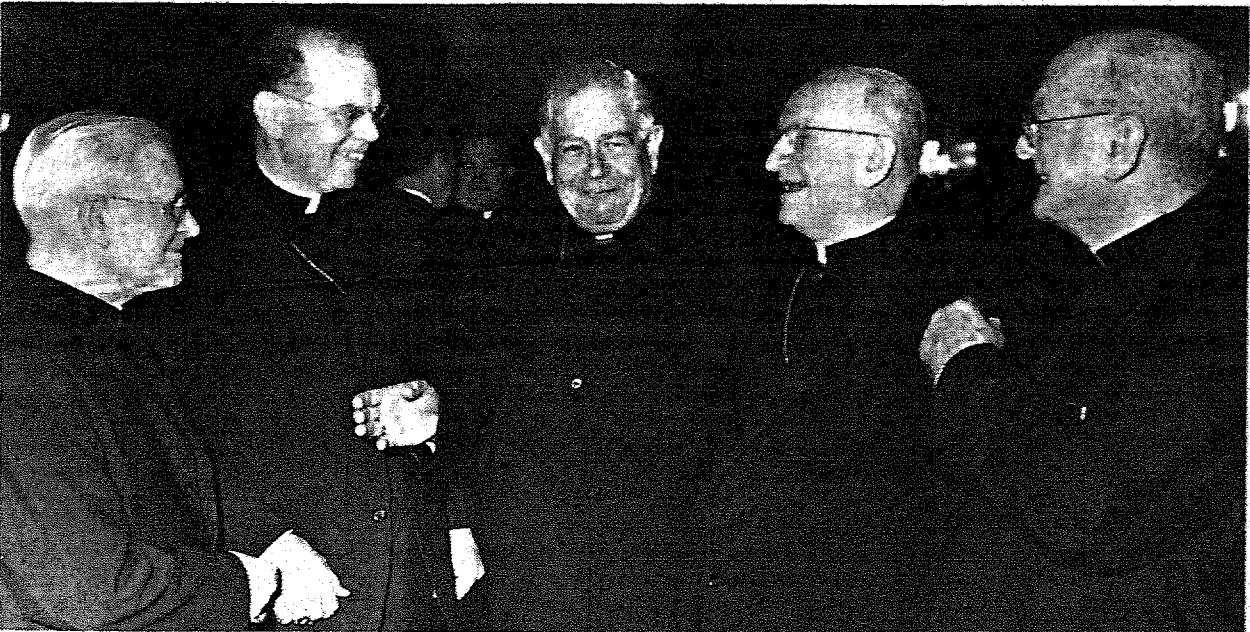
These statistics may be difficult to imagine and may not move us, but what do they mean today in context to Christ's words: "I was hungry and you fed me . . . sick and you took care of me . . . whenever you did this for one of the least important of these brothers of mine, you did this for me?" Only you can answer that!

I beg for Sister and the countless missionaries like her — I beg for the millions of God's children suffering and dying this very minute from diseases that need not be. I beg you to let the missionaries be your hands feeding and caring for the world's poor . . . to respond to Christ's words today by giving generously to the missions.

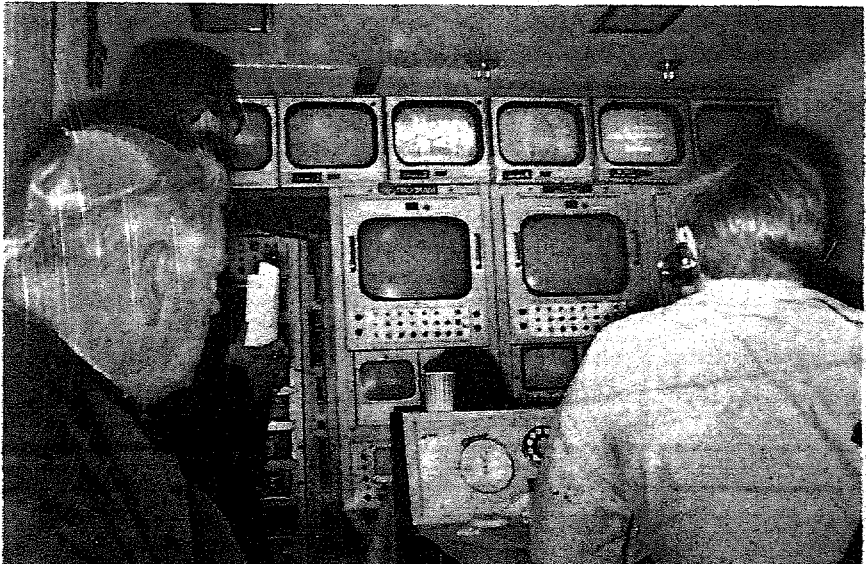
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ENJOYING A moment of relaxation during the reception following the installation are (from left) Archbishop Lawrence J. Shehan, Baltimore; Terence Cardinal Cooke, New York; Archbishop Coleman F. Carroll, Miami; John Cardinal Carberry, St. Louis, and Bishop James L. Connolly, Fall River, Mass.



WATCHING A replay of the Mass after the Cathedral ceremony had ended is Archbishop Coleman F. Carroll seen in a remote television truck.

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Learning, resources center blessed

JENSEN BEACH — The Learning and Resources Center at St. Joseph College here was blessed Sunday by Archbishop Coleman F. Carroll who reminded the audience that a library is the nucleus of an institution of higher learning.

The dedication ceremonies were followed by a Pontifical Low Mass of thanksgiving celebrated by Archbishop Carroll in the Chapel of the college.

The Archbishop presented \$5,000 to the resources center reminding the students, faculty and parents gathered for the dedication ceremonies that he considered the library a most worthy endeavor.

He continued that in ancient times, the monasteries always considered the library first in importance and that many monks spent their lives transcribing manuscripts so they would be available to clergy, students and scholars.

POINTING out that St. Joseph College is young, Archbishop Carroll said, "the library is a cause we respect."

Because "we know the significance of the library in the history of education as espoused for almost 2,000 years by the Church, we have come to dedicate this building," he added.

A reception hosted by the Sisters of St. Joseph, who staff the college, followed the Mass, in the resources center, which is designed by Miami architect Thomas Madden, Jr.

More than 300 collegians will have an opportunity to use the center, a one-story structure designed to hold 25,000 volumes in addition to the stack area. It provides seating for 100 students in carrels and tables.

Two seminar areas and a sound-proof audio-visual room are available for special instructional or study groups. A micro-film collection of magazines and newspapers is being developed for use in connection with the micro-film reader-printer included in the new equipment.

FUNDS for the construction of the center were obtained through an HEW grant of approximately \$133,000 and funds donated by alumni, friends and area residents.

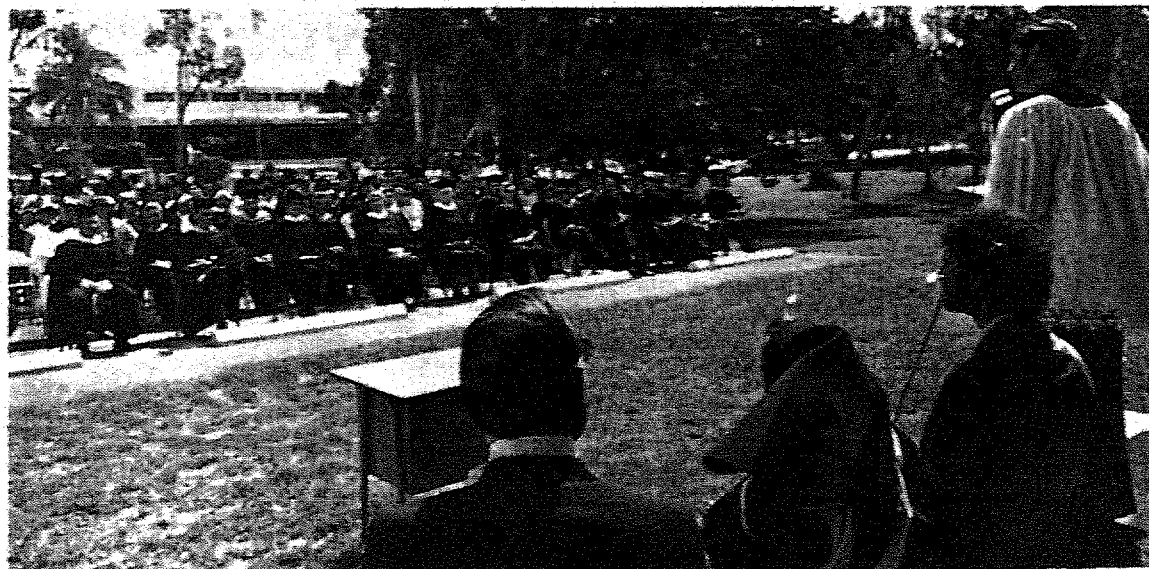
Father John F. Paar, St. Joseph's academic dean, served as master of ceremonies for the dedication which included speeches by Sister Louis Edwin, S.S.J., president of the college's board of trustees, and Congressman Paul G. Rogers.



PLACING THE crucifix in the new resources center is Archbishop Coleman F. Carroll while (from left) Father William Hennessy, Father John Whelly, chaplain of St. Joseph's, and Father John F. Paar look on.



VIEW OF the exterior of the new resources center illustrates the peaceful atmosphere of the study facility.



HUNDREDS OF students, faculty and alumni gathered for the ceremonies during which Father John F. Paar (at podium) academic dean of St. Joseph College served as master of ceremonies.



EXPRESSING appreciation for the new center is Sister Louis Edwin, S.S.J., president of the board of trustees.



GIVING recognition to special donors listed on a plaque is Sister Mary Martha, S.S.J., president of the college.

Barred during Pope's visit

SYDNEY — (RNS) — Northern Ireland's Protestant firebrand, the Rev. Ian Paisley, will be prohibited from visiting Australia during the scheduled four-day tour by Pope Paul in early December.

Sir Alex Downer in London of the decision and told Sir Alex to inform Mr. Paisley that he will be welcome to visit Australia at any other time.

The message to London reportedly stated that the militant anti-Catholic clergyman's presence in Australia during the papal visit would be "embarrassing" to the government.

Australia's immigration department notified Australian High Commissioner

Florida Catholic educators to gather at Orlando

School administrators to meet

ORLANDO — A large delegation of school officials from the Archdiocese of Miami will travel here this week to participate with delegates from the other three Florida dioceses in the second annual administrators conference, Oct. 23-25.

Jointly sponsored by the four Departments of Catholic Education in Florida, including the Archdiocese of Miami Department of Schools, which hosted the first conference last year at St. Joseph's College in Jensen Beach, the three-day session will draw principals and top educators from all corners of the nation and the state to hear nationally prominent speakers and to discuss common problems and solutions of problems facing Catholic education.

Bishop William E. McManus, director of Catholic

education from Chicago, will deliver the keynote address on "The Future of Catholic Education: the Need for Innovation."

Msgr. William McKeever, Archdiocese of Miami Superintendent of Schools, will introduce the keynote speaker, following a welcome to the conference by Bishop William D. Borders of Orlando and Richard T. Corrado, Orlando superintendent

of education.

DURING one session, the relation of the Bishops' state agency, the Florida Catholic Conference, to the schools of the province will be discussed. Thomas A. Horkan, Jr., executive director of the FCC, and Charles O'Malley of the FCC staff, will conduct the evening's sessions.

Additional time during the conference will be devoted to "Changing Objectives in

School Administration — the Behavioral Approach," with speaker Dr. Richard Ober, University of South Florida, Tampa.

"Public Relations and the Catholic School Administrator" will be the topic of Dr. Lee Eggert, University of Florida, Gainesville. "Human Relations Within Our Schools — Providing for Minority Groups" will be by Dr. Johnnie Ruth Clark, St. Petersburg Junior College.

Msgr. McKeever will deliver the homily during a celebrated Mass on Saturday.

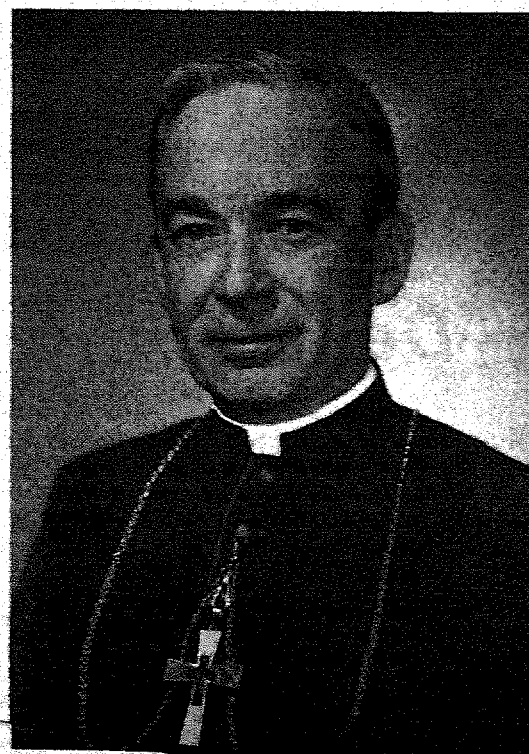
"Implementing Changing Objectives Through Team Teaching. Differentiated Staffing and Evaluation" will be the topic of another general session conducted by Dr. Donald Orlosky, University of South Florida.



Dr. Donald Orlosky



Dr. Richard Ober



Bishop McManus

Bringing the Good Word

Editorials

From the time of the Apostles, missionary work has been among the prime endeavors of the Church. Christ's chosen disciples spread the word of Salvation throughout the known world at that time. For many of them, and for countless others down through history, the Word of God was brought at the cost of their own lives.

Through the centuries, missionaries who had dedicated themselves to spreading the Good Word, left their homes and families to travel to strange and oftentimes uncivilized lands.

AS TIME went on, the methods and the means used by the missionaries changed very slowly.

One of the most important topics on the full agenda of the Bishops during Vatican Council II was the matter of Missions. From the very first working moment, the old stereotyped ideas of missionary life and activity met opposition from the Bishops who realized the feelings of those serving in the field.

The old working document was thrown out and from laborious efforts emerged a lively, accurate, meaningful decree on the missions.

The outcome of the work was the realization that while missionary activity is part of the essential mission of the Church, the concept of the missions needed to be updated.

THE OLD approaches, it was felt, smacked of colonialism and had to be discarded. Unintentional as they might have been, the abuses of trying to force an alien culture on people, while helping them to become Christians, had to stop. Liturgy had to be adapted to native needs, so that men and women far removed from Latin influence would come to understand the Mass and the sacraments. The teaching of religion and even the writing of catechisms were revolutionized by modern communications media.

Our missionaries today are in a good sense of the word a

new breed. They make use of everything that modern science has to offer in travel and communications to bring Christ's message to the people. When they go to the people, the missionaries take with them a profound respect for local culture and traditions. Those people in emerging nations who have tasted the cup of freedom for the first time present an extraordinary opportunity for conversions.

The missionaries, however, need support. They must be helped in carrying on missionary ventures as challenging as any in the history of man. They have sight of a more promising future because of the recently adopted new approaches.

MISSION SUNDAY affords us all an opportunity to fulfill our obligation to help spread the Kingdom of Christ.

Asserts UN talk exceeds its action

VATICAN CITY — (NC) — In the five years since Pope Paul VI made his plea for world peace before the United Nations in New York, that international organization has continued to spend more time talking than gaining results.

This was the comment made by Msgr. Alberto Giovannetti, the Holy See's permanent observer to the UN, in a front-page article in the Vatican City daily newspaper, L'Osservatore Romano.

In the article, entitled "The Value of a Message," Msgr. Giovannetti said the Pope's recent message to the UN commemorating its 25th anniversary "gets to the heart of the matter."

THE Pope's message, wrote Msgr. Giovannetti, refers directly to the "real drama" of the United Nations: "the enormous gap between the nobility of its resolutions and the poverty of their translation into action."

The Pope also said the UN "represents the path that has to be taken for modern civilization and for world peace."

Msgr. Giovannetti said: "To the French statesman who once said that war is too serious to be entrusted to the generals, it could be said that peace is too high a stake to be entrusted to politicians alone."

"Peace concerns every-

one, and since it is indivisible, all of us must be committed to it. The Church knows that peace too is its mission if it is to be faithful to the message of Bethlehem, the Sermon on the Mount."

IN the 25 years of the existence of the UN, politicians have made "thousands upon thousands" of speeches on the uselessness of war, the fruitfulness of peace, and the right of every nation to be free from the interference of others, Msgr. Giovannetti said.

"Will the day come when what has been so loudly proclaimed from their rostrum be practiced at home within the framework of the United Nations?" he asked.

"Pope Paul likes to nurture this hope," he said, recalling the Pope's words in which he expressed hope for "a brotherly world in which persons and communities will expand freely according to their material, intellectual and spiritual possibilities."

Msgr. Giovannetti said he hopes the UN succeeds in this goal, if not in reaching it, at least in making it more accessible within the next 25 years.

"It is not asking too much," Msgr. Giovannetti concluded. "In the end, it is merely asking for the realization of the principles on which the (UN) charter is based."

Waiting for the other shoe to fall



Avoid violence, Chileans urged as Marxist nears presidency

SANTIAGO, Chile — (NC) — Only a few days before the election of a Marxist president seemed assured, the Chilean bishops urged Christians to avoid violence and seek a "creative solution to the many problems of the country."

The bishops said also that change "is difficult and means great risks for all" and that it will call for "painful renunciation of privileges."

Salvador Allende, 62, leader of Chile's socialist party, received the largest proportion of votes in the Sept. 4 election. Because neither Allende nor his two opponents received a majority of the popular vote, the Chilean Congress will select the next president in a vote scheduled for Oct. 24.

Allende's election, however, seemed assured after the Christian Democrats committed their congressmen to vote for him if a constitutional amendment is passed guaranteeing that Allende's government will respect the country's democratic system.

Allende has said he rejects the possibility of a totalitarian government, and has asserted that neither communism nor socialism is totalitarian and that he personally is not a totalitarian.

"THE country is going through hours of jubilation and hope for some, of fears and anguish for others; there is tension in the air," the Chilean Bishops' Conference said in a statement signed by Bishop Jose M. Santos of Valdivia, conference chairman.

"It is a fact that part of the Chilean society is stricken by

fear. Fear of hasty change, fear of unemployment and economic crisis. Fear of dictatorship and indoctrination, fear of losing the spiritual heritage of this country."

"On the other hand, many others do not share these fears, and react to such dangers calmly. They rather feel great hope and show a willingness for constructive work," the statement said.

It was issued after four days of deliberations at Punta de Tralca, a summer resort near here.

"We know that change is difficult and means great risks for all. We know change calls for painful renunciation of privileges," the bishops said, but then urged Christians in Chile "not to take recourse to violence, but rather seek a fair, creative solution to the many problems of the country."

THE bishops called upon all active groups — students, workers, government officials, parents, teachers and others — to join forces in responding to the most pressing social and economic challenges of the country.

"We do not wish to take the role of political leaders, however," the bishops stated. "It is not our responsibility."

They said that they support efforts and change in favor of the underprivileged in Chile, but warned that Chileans want to maintain the freedom for which they fought 160 years in gaining independence.

"Our people want to keep their precious achievements such as the right to think freely, to communicate one's ideals, to organize themselves," the bishops said.

THE VOICE

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Archbishop of Miami
President

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Denies Vatican would welcome Red China to UN

By FATHER
ROBERT A. GRAHAM, S.J.

ROME — (RNS) — The Vatican's United Nations observer has denied predicting that Mainland China would be admitted soon to UN membership or that the Holy See would welcome this development. In a letter published in L'Osservatore Romano, Msgr. Alberto Giovannetti said that he had simply reviewed the history of the China problem "without expressing any personal opinions, much less the point of view of the Holy See."

Msgr. Giovannetti, a Vatican career diplomat, was in Rome from his regular post at United Nations headquarters in New York where he has the status of an official observer for the Holy See.

In his denial he explained that he had informally met with journalists in the Vatican press room and discussed for not more than 10 minutes such questions as the agenda of the present General Assembly, the message of Pope Paul Sixth on the 25th anniversary of the peace organization and the reply of

Secretary General U Thant.

SOME newspapers attributed to him, he said, words that he had merely quoted from U Thant, such as the statement of the Secretary General last Sept. 10 that no solution of the admission of Communist China could be expected before November or December 1970. Some agencies such as the Associated Press, in reporting the story denied by the Vatican official, declared that the Holy See has always supported the admission of Red China.

Vatican experts in-

terrogated here declared that the only expression of a papal stand was made when Pope Paul visited the United Nations in 1965. At that time he made an appeal for "universality of membership." He urged the organization's delegates to bring about "that those still in want may desire and merit common trust and be generous in granting it."

AT the time, this was interpreted as a bid for the admission of Red China.

Italian newspapers note, in connection with the Giovannetti declaration, that the Pro-Nuncio in Taiwan

(Nationalist China) has recently been transferred to Ecuador and that no one has yet been named to replace him. It is also reported without any confirmation that during his trip to the Far East the Pope may direct a "comparative appeal to Communist China."

Earlier, L'Osservatore Romano published on its front page an article by Msgr. Giovannetti reviewing the work and the future of the United Nations and the themes that most concern Pope Paul. These included stress on aid to developing

countries, the reduction of military expenditures and the encouragement of "global partnership" of all the forces for peace.

He quoted as characteristic the Pope's words "despite the permanent tensions and the conflicts that recur without cease, the unity of the human family strengthens itself all the more in its rejection of injustice and of war and in the hope of a fraternal world where individuals and communities can develop freely according to their spiritual capacities."

Mary and the Rosary

October is traditionally observed as the month of the Rosary. The remarkable thing about the Rosary is the fact that it is the prayer for everyone. The claim can hardly be questioned.

If one were to interview people in all levels of society, there is no doubt that the Rosary would be commonly found among all groups as an ideal means of prayer.

It would have to be simple, for the heads are well worn in the hands of the uneducated, who would quickly lay aside something beyond their understanding. And yet the same Rosary cannot be boring or superficial, because scholars of many generations have made it their daily prayer and applied their talents to the challenge of explaining the riches hidden in it.

Mary started this impressive lesson in the 13th century when St. Dominic spread the devotion of the Rosary as a means of conquering a dangerous heresy that then threatened the unity of the Church. During October, the Church observes this special devotion of Our Lady.

Particular attention at this time, should be made to the many references contained in the documents of Vatican Council II, urging fervent devotion to the Mother of Jesus. Below, from "De Ecclesia," the "Constitution on the Church," is reprinted Chapter VIII, in which the Council Fathers discuss the role of Our Lady.

I. Introduction

52. Wishing in His supreme goodness and wisdom to effect the redemption of the world, "when the fulness of time came, God sent His Son, born of a woman, . . . that we might receive the adoption of sons" 283 "He for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Spirit from the Virgin Mary." (1) This divine mystery of salvation is revealed to us and continued in the Church, which the Lord established as His body. Joined to Christ the Head and in the unity of fellowship with all His saints, the faithful must in the first place reverence the memory "of the glorious ever Virgin Mary, Mother of our God and Lord Jesus Christ" (2)

53. The Virgin Mary, who at the message of the angel received the Word of God in her heart and in her body and gave Life to the world, is acknowledged and honored as being truly the Mother of God and Mother of the Redeemer. Redeemed by reason of the merits of her Son and united to Him by a close and indissoluble tie, she is endowed with the high office and dignity of being the Mother of the Son of God, by which account she is also the beloved daughter of the Father and the temple of the Holy Spirit. Because of this gift of sublime grace she far surpasses all creatures, both in heaven and on earth. At the same time, however, because she belongs to the offspring of Adam she is one with all those who are to be saved. She is "the mother of the members of Christ . . . having cooperated by charity that faithful might be born in the Church, who are members of that Head." (3) Wherefore she is hailed as a pre-eminent and singular member of the Church, and as its type and excellent exemplar in faith and charity. The Catholic Church, taught by the Holy Spirit, honors her with filial affection and piety as a most beloved mother.

54. Wherefore this Holy Synod, in expounding the doctrine on the Church, in which the divine Redeemer works salvation, intends to describe with diligence both the role of the Blessed Virgin in the mystery of the Incarnate Word and the Mystical Body, and the duties of redeemed mankind toward the Mother of God, who is mother of Christ and mother of men, particularly of the faithful. It does not, however, have it in mind to give a complete doctrine on Mary, nor does it wish to decide those questions which the work of theologians has not yet fully clarified. Those opinions therefore may be lawfully retained which are propounded in Catholic schools concerning her, who occupies a place in the Church which is the highest after Christ and yet very close to us. (4)

II. The Role of the Blessed Mother in the Economy of Salvation

55. The Sacred Scriptures of both the Old and the New Testament, as well as ancient Tradition show the role of the Mother of the Saviour in the economy of salvation in an ever clearer light and draw attention to it. The books of the Old Testament describe the history of salvation, by which the coming of Christ into the world was slowly prepared. These earliest documents, as they are read in the Church and are understood in the light of a further and full revelation, bring the figure of the woman, Mother of the Redeemer, into a gradually clearer light. When it is looked at in this way, she is already prophetically foreshadowed in the promise of victory over the serpent which was given to our first parents after their fall into sin. 284 Likewise she is the Virgin who shall conceive and bear a son, whose name will be called Emmanuel. 285 She stands out among the poor and humble of the Lord, who confidently hope for and receive salvation from Him. With her the exalted Daughter of Sion, and after a long expectation of the promise, the times are fulfilled and the new Economy established, when the Son of God took a human nature from her, that He might in the mysteries of His flesh free man from sin.

56. The Father of mercies willed that the incarnation should be preceded by the acceptance of her who was predestined to be the mother of His Son, so that just as a woman contributed to death, so also a woman should contribute to life. That is true in outstanding fashion of the mother of Jesus, who gave to the world Him who is Life itself and who renews all things, and who was enriched by God with the gifts which befit such a role. It is no wonder therefore that the usage prevailed among the Fathers whereby they called the mother of God entirely holy and free from all stain of sin, as though fashioned by the Holy Spirit and formed as a new creature. (5)

57. This union of the Mother with the Son in the work of salvation is made manifest from the time of Christ's virginal conception up to His death. It is shown first of all when Mary, arising in haste to go to visit Elizabeth, is greeted by her as blessed because of her belief in the promise of salvation and the precursor leaped with joy in the womb of his mother. 288 This union is manifest also at the birth of Our Lord, who did not diminish His mother's virginal integrity but

sanctified it. (10) when the Mother of God joyfully showed her firstborn Son to the shepherds and Magi. When she presented Him to the Lord in the temple, making the offering of the poor, she heard Simeon foretelling at the same time that her Son would be a sign of contradiction and that a sword would pierce the mother's soul, that out of many hearts thoughts might be revealed. 289

58. In the public life of Jesus Mary makes significant appearances. This is so even at the very beginning, when at the marriage feast of Cana, moved with pity, she brought about by her intercession the beginning of miracles of Jesus the Messiah. 290 In the course of her Son's preaching she received the word whereby, in extolling a kingdom beyond the calculations and bonds of flesh and blood, He declared blessed 292 those who heard and kept the word of God, as she was faithfully doing. 293 After this manner, the Blessed Virgin advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son unto the cross, where she stood, in keeping with the divine plan, 294 grieving exceedingly with her only begotten Son, uniting herself with a maternal heart with His sacrifice, and lovingly consenting to the immolation of this Victim which she herself had brought forth. Finally, she was given by the same Christ Jesus dying on the cross as a mother to His disciple, with these words: "Woman, behold thy son" 295 (11)

59. But since it has pleased God not to manifest solemnly the mystery of the salvation of the human race before He would pour forth the Spirit promised by Christ, we see the apostles before the day of Pentecost "persevering with one mind in prayer with the women and Mary the Mother of Jesus, and with His brethren" 296 and Mary by her prayers imploring the gift of the Spirit, who had already overshadowed her in the Annunciation. Finally, the Immaculate Virgin, preserved free from all guilt of original sin, (12) on the completion of her earthly sojourn, was taken up body and soul into heavenly glory, (13) and exalted by the Lord as Queen of the universe, that she might be the more fully conformed to her Son, the Lord of lords 297 and the conqueror of sin and death. (14)

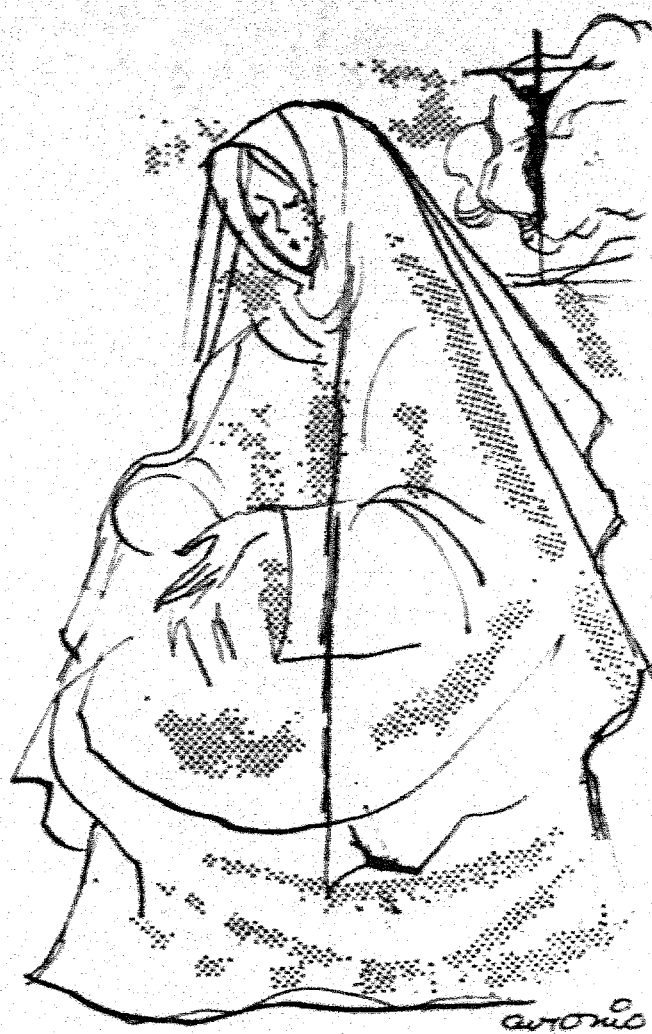
III. On the Blessed Virgin and the Church

60. There is but one Mediator as we know from the words of the apostle, "for there is one God and one mediator of God and men, the man Christ Jesus, who gave himself a

redemption for all" 298 The maternal duty of Mary toward men in no wise obscures or diminishes this unique mediation of Christ, but rather shows His power. For all the salvific influence of the Blessed Virgin on men originates, not from some inner necessity, but from the divine pleasure.

61. Predestined from eternity by that decree of divine privileges of the Blessed Virgin which always look to Christ, be the Mother of God, the Blessed Virgin was on this earth the virgin Mother of the Redeemer, and above all others and in a

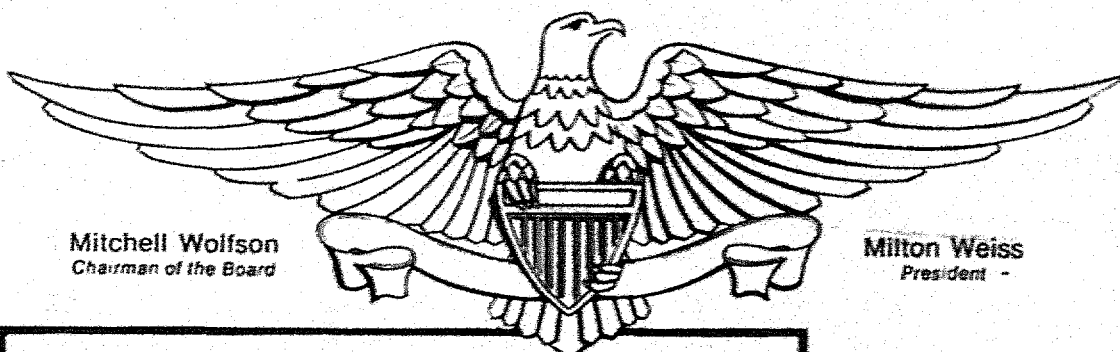
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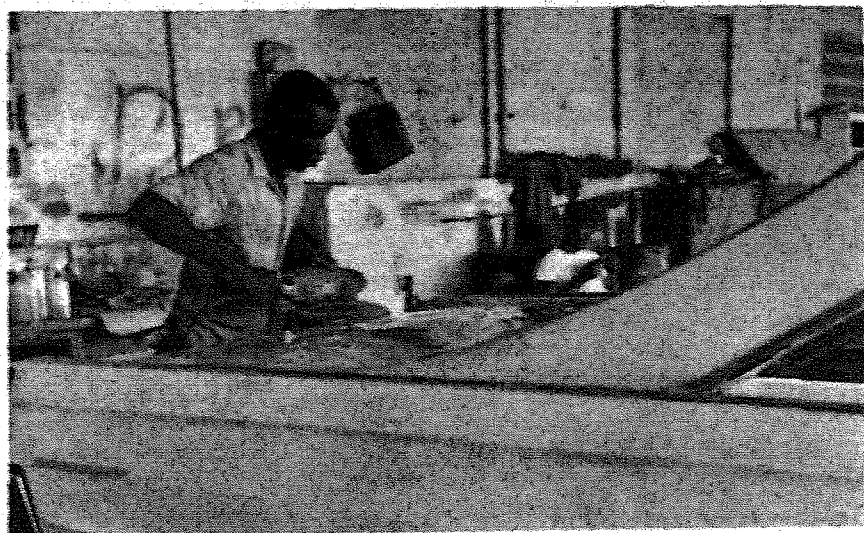
RECEIVING HIS award from television personality Molly Turner is Robert Scanlon.

Migrants go into business

POMPANO BEACH — Six former migratory farm workers are now the owners and operators of an auto reconditioning business here, thanks to the Community Action Migrant Program (CAMP).

The business was formerly a cooperative training program under the sponsorship of CAMP. The new owners were trained in auto reconditioning and maintenance in the project and serve many auto dealers in the county.

Officers of the new company — Florida Auto Cleaners, Inc., 333 Hammondville Road — are Mrs. Annie Strowbridge, president, Janie Davis, vice president, Bobbie Washington, secretary-treasurer, James Taylor, business manager, and Joe Barnard, publicity and advertising.



SHOWN BUFFING a car is James Taylor, business manager of Florida Auto Cleaners, who left the Florida fruit and vegetable fields to become part-owner of a business.

Parish to offer a Vigil Mass

A Vigil Mass each Saturday evening which will fulfill the Sunday Mass obligation will be offered at St. Martha parish, 11450 Biscayne Blvd., starting Oct. 17 at 8 p.m.

Sunday Masses at St. Martha parish will be celebrated at 8:30 and 10 a.m. in English and at 11:30 a.m. in Spanish.

South Dade group to hold Fall meet

Theme for the fall meeting of the South Dade Deanery of the Archdiocesan Council of Catholic Women, Thursday, Oct. 22, will be "blessed are the peacemakers in our community."

The meeting, which is to be hosted by the St. Timothy's Women's Guild at the Sonesta Beach Hotel, 350 East Ocean Drive, Key Biscayne, will begin at 9 a.m. and after a business meeting will include a program on Operation Self-Help.

The Operation Self-Help Program, started by Father Sean O'Sullivan, assistant pastor of St. John the Apostle parish, Hialeah, is a facility for the rehabilitation of drug users in the pre-addictive stages.

A Mass will be celebrated by Father Christopher Konkol at the hotel at 11:30 a.m.

Following lunch, Father Konkol, who is moderator for the South Dade Deanery, will address the meeting.

Archdiocese official honored for service to handicapped

Robert J. Scanlon, director of psychological services and research for the Archdiocese of Miami, received the Edward Axlrod Memorial Award for service to the handicapped from Dade's Employ the Handicapped Committee during a dinner Thursday night at the Dupont Plaza Hotel.

Scanlon was cited specifically for his work "combating the airlines' attitude toward enforcing restrictive measures for accepting physically disabled passengers aboard airliners." At present Scanlon is taking legal action to bring the matter before a court for judgment.

IN accepting the award, Scanlon explained he could not do the work he has done without having a good employer, and expressed his

thanks to "Archbishop Coleman F. Carroll, Msgr. R. T. Rastatter, Father John Nevins and Dr. Ben J. Sheppard for giving me employment."

Secondly, Scanlon said, "I do not feel that I deserve this award. I don't say that to be overly-modest, but because I firmly believe it."

"Anything I have achieved has been because that has been what I wanted to do. I was confined to a wheelchair when I was 12. At the time I thought it was the end of my world," Scanlon explained.

"Lastly, this is not my award alone. I would like to share it with all of you, since all of you and your work have made it possible," he told the audience and the other award winners.

NAMED the outstanding handicapped worker of 1970 was Tommy Freund, handi-

capped six years ago, and now a member of Dade County's drafting department.

Other awards made included: Dade's top rehabilitation professional, outstanding community volunteer, and outstanding employer of the handicapped.

This was the ninth annual awards dinner.

Christmas Seal needs volunteers

Volunteers are needed by the Dade and Monroe Tuberculosis and Respiratory Disease Association to prepare the annual Christmas Seal campaign. For information, call 377-2368.

Dr. Kelly named to college post

Dr. John Terrence Kelly, a former parishioner of St. Augustine Church, Coral Gables, has been appointed administrative assistant in the office of the president and the executive vice president at Miami-Dade Junior College. Dr. Peter Masiko, MDJC president has announced.

Dr. Kelly, a former registrar at the North Campus of the junior college, is returning to the college after two years of study for his doctorate at the University of Tennessee.

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Name Address

Family enrichment courses scheduled

Seven six-week courses making up a family enrichment program will be offered at the St. Louis Family Center, 7270 SW 120 St., beginning Tuesday, Oct. 20.

Registration for the seven courses, sponsored by St. Louis parish, is open to all interested persons. The fee for the courses is \$5.

• **Where Do We Go From Here?** meeting at 8 p.m., Tuesdays, will be an exploration of the key questions troubling people today. It will be led by Father Donald Ireland.

• **Prophets New and Old**, meeting at 10 a.m. on Tuesdays, will be a study of the message of Old Testament prophets in light of today's needs, led by Sister Kathryn.

• **The Art of Communication**, meeting at 8 p.m., Tuesdays, will be a multi-media discussion course led by Sister Kathryn.

• **Addictive Personalities**, meeting at 8 p.m. on Tuesdays, will be a survey course of the basic underlying causes of addictive personalities as related to drugs, alcohol and food, led by Father Ross Garnsey.

• **Adventures of Christian Living**, meeting on Tuesdays, will discuss the relationship between spiritual life and mental health, led by Father Frederick Wass.

• **Experimental Learning Lab**, meeting at 7:30 p.m., Tuesday, will be an encounter group aimed at overcoming communication barriers.

• **Church in the Modern World**, meeting at 8 p.m. on Tuesdays, will discuss the Church's message and media in the modern world, led by Father Hugh Clear.

For further information on the classes call 238-7461. Registration for the courses will be held Sunday, Oct. 18, during the evening.

Around the Archdiocese

BROWARD COUNTY

"Mini-Midi-Maxi" will be the theme of a fashion show and luncheon under the auspices of Circle Five of Holy Cross Hospital Auxiliary at noon, Saturday, Oct. 24 at the Sheraton Hotel, Fort Lauderdale. Reservations may be made by calling 566-5622 or 566-2173.

• "Need of Retreats" will be the topic of Sister Muriel Brown, R.C., Cenacle Retreat House, Lantana, when she speaks to members of Our Lady Queen of Martyrs Women's Club at 8 p.m., Monday, Oct. 19, in the parish cafeteria.

A benefit card party will be sponsored by the club at 8 p.m. Thursday, Oct. 22 in the cafeteria of Aquinas High School. Dessert will be served. Tickets may be obtained by calling 581-6343 or 583-8449.

Members of Nativity Guild, Hollywood, will observe their 10th anniversary during a card party, Friday, Oct. 23 in the parish hall.

A luncheon and card party sponsored by St. George Women's Club, Fort Lauderdale, begins at 11 a.m., Thursday, Oct. 22 in the parish hall, 3640 NW eighth st.

The St. Theresa Guild Mothers Club, Church of the Little Flower, Hollywood, will sponsor a card party, Thursday, Oct. 22, at 8 p.m. in the school auditorium, 1843 Pierce St.

Proceeds from the tickets, which will be available at the door, will go toward school equipment. Refreshments will be served.

A K. of C. Fourth Degree Exemplification will be held at 2 p.m., Saturday, Oct. 17, at the Galt Ocean Mile Hotel. All reservations for the entire weekend must be made directly with the hotel by calling 564-8581.

St. Anthony Catholic Women's Club, Ft. Lauderdale, will sponsor a "Harvest" party — including luncheon and cards — at noon, Tuesday, Oct. 20, at the Trade Winds Hotel. Reservations may be made by calling 771-7013 or 933-3255.

St. John the Baptist Women's Guild will hold a membership coffee, Wednesday, Oct. 21, at 10:30 a.m., at 4800 N.E. 29th Ave., Ft. Lauderdale.

All women interested in joining the guild are invited to attend.

The monthly meeting of the St. Gregory's Women's Guild will be held Tuesday, Oct. 20, at 8 p.m., in the Plantation Community Center, 5555 Palm Tree Road, Plantation. A demonstration of attractive Christmas package-wrapping will be presented.

The Ladies Guild of St. Vincent Catholic Church is hosting its annual tea, Sunday, Oct. 25 from 2 to 4 p.m., in the Church pavilion. The tea presents an opportunity for all the ladies of the parish to become better acquainted.

DADE COUNTY

The Holy Rosary Home and School Association will present a barbecued chicken dinner, Saturday, Oct. 17, from 1 to 6 p.m. on the parish grounds.

For tickets or reservations, call 235-5442.

The Holy Rosary Council of Catholic Women, Perrine, will have its monthly meeting, Wednesday, Oct. 21, at 8 p.m. in the school library, following recitation of the Rosary in the Church.

The program will include a demonstration of oriental gourmet cooking. All are invited to attend.

Annual Swap meet sponsored by Christ the King Women's Guild, Perrine, will be held Saturday, Oct. 17 on the parish parking lot, 16000 SW 112 Ave.

The Home and School Association of Little Flower parish, Coral Gables, will serve a dinner of Spanish delicacies at 1 p.m., Sunday, Oct. 18, in the school cafeteria.

St. Theresa's Young Adult Club will observe a Corporate Communion, Sunday, Oct. 25 during the 6 p.m. Mass at St. Theresa's parish. Dinner will follow and a trip to the movies will top off the night.

A "country fair" will be presented by St. Augustine parish and the Aquinas New-



AMONG THOSE attending the Clearwater meeting of the Migrant Advisory Committee of the Florida Catholic Conference were, from left to right, Father Richard Steinkamp, Orlando diocesan coordinator of migrant services; Joe Ems of St. Petersburg Catholic Social Services; Father Esteban G. Soy, St. Petersburg; Bishop

William D. Borders of Orlando; Father John R. McMahon, Miami, committee chairman; Edwin W. Tucker, Miami; Thomas Harkan, FCC director; and Father Vincent Hout, Jacksonville. Committee members not pictured are Msgr. John J. Lenihan, Jacksonville, and Philip M. Lewis of West Palm Beach.

Marymount maps five-year growth

BOCA RATON — A five-year projection of growth — which should include expansion of curriculum to a full four-year course — has been undertaken by a committee of six appointed by Stuart W. Patton, chairman of the board of Marymount College here.

The committee will project the next five years in terms of goals, planning, progress and accomplishments for the present coed

junior college.

Named to the new committee — which will work with administrative and faculty personnel in developing the projection — was Thomas J. Walker, an insurance agent and civic leader in Fort Lauderdale, who will serve as chairman for the committee.

OTHERS named are John T. Cooney, Jr., executive of a Ft. Lauderdale corporation; Sister de la Croix O'Connell,

president of Marymount College; Sister M. Jogues Egan, former Provincial Superior, RSHM; Sister Kathleen Connell, college supervisor of the Provincial Board, RSHM, Tarrytown, N.Y., and William S. Catherwood, business officer, Marymount Manhattan College, N.Y.

Tentative items on the five-year projection include expansion of the curriculum to three years in 1972-73 and

to a full four-year college in 1973-74. Construction of a new dormitory for men and new athletic facilities are projected for 1972-73. Faculty and administrative staffs will be expanded to accommodate projected student body growth.

Goals by the end of the five-year period aim at a total enrollment of 750 students, including 490 women resident students and 150 men resident students.

Grant regent is installed

Mrs. Leona Nash was installed as grand regent of Court Miami 262, Catholic Daughters of America, during ceremonies last Sunday in Gesu Center.

Mrs. Charles Clermont, Pompano Beach, State CDA Regent, also installed Mrs. Elizabeth Craig, vice regent; Mrs. Ann Cappejano, prophetess; Mrs. Jennie Hofmann, monitor; Mrs. Theresa Gonzales, historian; Mrs. Mary McGaffigan, financial secretary; Mrs. Catherine Richards, treasurer; Mrs. Mary Fisher, lecturer; Mrs. Helen Kish, sentinel, and Miss Annette LaFond, organizer.

Elected trustees were Mrs. Lena Allewa and Mrs. Anna Fowler, both for three-year terms.

Marriage encounter is scheduled

A marriage encounter — open to couples living within the area of the Archdiocese of Miami — is scheduled at the Dominican Retreat House, Kendall, for the weekend of Nov. 6 to 8.

For information and reservations call: Bill and Norma Taylor, 221-6880 (Miami area); Jack and Marty Lansch, 981-2240 (Hollywood); and Jim and Phyllis Bramuchi, 582-8794 (North Broward area).

man Center on Saturday, Oct. 24, from 9 a.m. to 5 p.m. on the parish grounds, Miller Road, Coral Gables.

Booths will feature baked goods, white elephants, refreshments and numerous hand-made articles.

A potluck supper and spiritual program will be presented Sunday, Oct. 18, at 6:30 p.m., in the St. Louis Family Center, 7270 SW 120th St.

The program will feature the Sacred Dance Guild of Miami, the St. Louis Choir and a singing group from Lourdes Academy.

The Villa Maria Auxiliary will sponsor a lunch and games party, Wednesday, Oct. 21 from noon until 4 p.m., at the Knights of Columbus Hall, 13300 Memorial Highway, North Miami.

For reservations, call 947-1969.

The retreat league of the Dominican Retreat House, Kendall, will sponsor a spaghetti supper at the retreat house, 7275 SW 124th St., on Sunday, Nov. 1, from 5 to 7:30 p.m.

The Dade County office of the Florida Agricultural Extension Service will present a seminar "Are You Aware" — concerning health practices — Tuesday, Oct. 27, from 10 a.m. to noon, at the Metropolitan Center Auditorium, 1407 NW 7th St., Miami.

The seminar is free and open to the public. Speakers will be Dr. Charles F. Tate, chief of the chest disease section, Jackson Memorial Hospital; and Dr. Margaret Waid, pathologist, Cedars of Lebanon Hospital. Focus for the seminar will be cancer — especially those forms common to women.

PALM BEACH COUNTY

The Holy Spirit Council of Catholic Women, Lantana, will observe a family Corporate Communion, Sunday, Oct. 18, during the 9:15 a.m. Mass at Holy Spirit parish.

Students named on campus board

WASHINGTON — (NC) — Six more college students have been added to a National student advisory board for the U.S. Catholic Conference (USCC) Campus Ministry division.

Guild to hold a card party

HOLLYWOOD — The Ladies of Nativity Guild will present their tenth anniversary card party, Friday, Oct. 23, at 8 p.m. in the parish hall.

Refreshment, anniversary awards and games will highlight the evening. There will be events for non-card-players. Tickets are available after Masses or from members of the Guild.

11th anniversary ball for club

The Catholic Singles Club of Miami will present its 11th anniversary ball, Saturday, Oct. 24, from 8 p.m. to 2 a.m. at the Harvey Seeds American Legion Hall, 6445 N.E. 7th Ave.

A live band will preside over the festivities and refreshments will be served. Members, non-members and married couples who met at the CSC are invited.

Halloween ball in parish hall

Holy Family Woman's Club will present its annual Halloween Costume Ball, Saturday, Oct. 24, from 9 p.m. to 1 a.m., at the parish hall, 14500 N.E. 11 Ave., North Miami.

Music will be provided by the Rhythm Kings. Tickets are available by calling 947-8819 or 891-0674.

Group attends Nassau meet

Three couples from the St. James Christian Family Movement group travelled to Nassau last weekend for the 18th district convention of the Christian Family Movement, which was hosted on the island.

The three couples were Mr. and Mrs. John Thoma, Mr. and Mrs. Jack Gamba and Mr. and Mrs. Joseph Murray.

All three couples remarked that they were surprised at the extent of ecumenism displayed at the convention, which drew delegates from the Anglican, Methodist, Baptist and Presbyterian churches in the area.

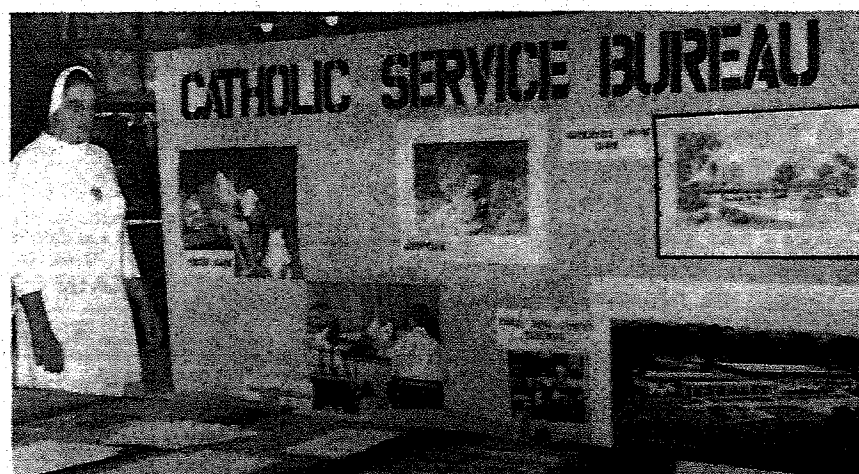
Hospital auxiliary to begin season

The Mercy Hospital Auxiliary will begin its fall season activities with a Mass offered for the deceased members of the auxiliary, which will be celebrated by Bishop John J. Fitzpatrick, at 9 a.m., Wednesday, Oct. 21, in the hospital chapel.

Refreshments will be served during the monthly meeting which will follow the Mass.

Palsy center seeks volunteers

Women interested in volunteer work with the Miami Cerebral Palsy Rehabilitation Center should call Mrs. Bobbie Goodman at 635-1466. Many varied positions are available.



LOOKING OVER a display by her agency at the Community Services Council Fair held recently in Palm Beach Mall is Sister John Reehil, staff member of the Palm Beach Regional Office of the Catholic Service Bureau. The display was one of 30 health and welfare agency displays which interpreted their contributions to the community.

Your dollars to the rescue

By MSGR. R. T. RASTATTER

In our travels about the Archdiocese we have found that there are many of you who wonder what happens to the dollars you donate to the worthy cause of the annual Good Samaritan collection. Many newcomers each year, also, are unfamiliar with the



MSGR. RASTATTER

scope and fullness of our Catholic Charities.

Unfortunately, there are also those who simply are not moved by our request for spiritual and material assistance. So that all of you may know and be sufficiently stirred to make self-rewarding sacrifices, suppose we tell you briefly just what happens to your \$5 or \$10 contribution.

WHEN the United States Government or any industrial organization wants to show how its money is spent, they use what are called pie-charts. For your edification and information ... and to spur you to even greater effort on behalf of our poor, our dependent and sometimes wretched and neglected youngsters and infants, observe how your dollar works to carry forward the edict of Christ that we must love our neighbor.

To most of us (including myself) statistics are dry as dust, pretty dull stuff. You can skip them if you wish and go on to read, as more inspiring, the humane efforts and results of your generosity. But since there is no clearer

way of demonstrating how your dollar is divided among the various groups we must support — let's look at the accompanying chart.

Translating this into terms easily grasped and much more soul-satisfying, what will a dollar do? Or five, or 10 dollars? Based on the average buying power of a dollar in 1958 (99.4), today's average dollar is worth only 75 cents. Yet even in this inflationary period, \$1 from just 100 persons is sufficient to buy food for a month for the many little mouths we have to feed. Since the estimated Catholics in our Archdiocese number 543,000, \$1 from each family (3.75 persons per family) would provide \$144,800.

CHARITY to many of us, however, is lip-service, not sacrifice. It is folly, therefore, to expect everyone to be a good neighbor — a Good Samaritan. Many, however, can and should contribute five, ten or more dollars. They are endowed with God's gifts ... they should "pay back" their fair share to help their bro-

thers and sisters in distress. Some will ... some will not.

Too many will feel that if they ignore the cries of the lonely, the distressed and the needy, there will be no accounting; the person sitting next to them will never know even if they deposit empty envelopes in the basket ... the usher won't know ... their neighbors won't know ... so it's simple to hold back the money for some frivolous luxury.

How wrong can they be? Their Creator — lover of the poor — knows, and He will surely ask for an accounting on Judgment Day!

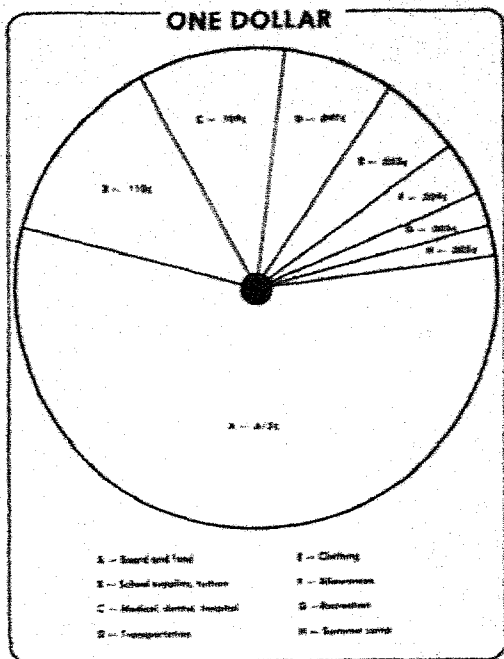
Smugly saying, "My dollar won't help," is like saying on election day, "My vote won't count," when records show that a single vote has

turned the tide in many elections.

WHAT will 50, 75, or 100 thousand dollars do? Look at the pie-chart ... and figure it out yourself. Better yet, consider what those amounts of money will do to alleviate the suffering, the wretchedness and the despair that God has so benevolently spared of you.

The boys and girls — dependent, not delinquent — the troubled families — the unfortunate unwed mothers and their babies — the foster parents and adoptive parents — they are the ones who merely ask that you, too, be a Good Samaritan once a year!

The Good Samaritan collection will be taken up at all our Masses on Sunday, Nov. 8.



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- Ft. Lauderdale - 1801 W. Broward Blvd. (Westgate Center)
- Ft. Lauderdale - 2194 E. Sunrise Blvd.
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Ft. Lauderdale S.: 900 S.W. 24th St. (Rt. #84) - 524-7223
Pompano Beach: 3100 N. Federal Hwy. - 941-6666
Boca Raton: 1701 N. Federal Hwy. - 395-8181
West Palm Beach: 7400 S. Dixie Hwy. - 582-5822
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Cocoa Beach: 425 W. Orange Ave. - 784-0777

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TUESDAY
Roast Lamb of Jersey Pork with Potatoes & A.S. 2.35
Baked Potatoes of Beef and Dumplings 2.55

WEDNESDAY
Roast Tender Lamb Shank Dressing & Mint Jelly 2.55
Old Fashioned Chicken and Dumplings 2.35

THURSDAY
Baked Short Ribs of Beef and Potatoes 2.55
Baked Pork Chop with Dressing & A.S. 2.35

FRIDAY
Roast Leg of Lamb with Dressing & Mint Jelly 2.75
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Hopes of world ride with Nixon peace proposals

By JOHN J. WARD

President Nixon's vigorous and determined efforts to achieve peace offer one of the very few hopes and aspirations to a world torn and disrupted by war today.

Thousands and thousands of our brave fighting men have been killed or wounded in South Vietnam, in Korea, in Cambodia and other places throughout the world.

Secretary of State William P. Rogers said last week that favorable domestic and international response to the President's Indochina peace initiative may convince the enemy that "the time is right" to make peace in Southeast Asia. He added that most United States forces in Vietnam should be out of the combat role by May 1 of next year.

"All segments" of the population and "all spectrums" of American society were represented by those who have endorsed the Nixon plan, he declared. One reason for Nixon's making his proposals in a nationally televised speech rather than in private negotiation sessions, Rogers said, was to show the Communists that the U.S. program has wide support.

HOW is it all going to end? How can everybody help?

Well, perhaps Tennyson had the answer when he wrote:

"More things are wrought by prayer
Than this world dreams of."

Some time ago, a lady sent us a copy of a "Prayer For Peace." It was published in the Voice at that time, but right now should be an appropriate time to repeat a part, which reads:

"Almighty and Eternal Father,
God of Wisdom and Mercy,
Whose power exceeds all force of arms
And Whose protection is the strong defense
Of all who trust in Thee.

"Enlighten and direct, we beseech Thee,
Those who bear the heavy responsibility
Of government throughout the world
In these days of stress and trial.

"Grant them the strength
To stand firm for what is right
And the skill to dispel the fears
That foment discord.

"Inspire them to be mindful
Of the horrors of atomic war
For victor and vanquished alike
To see in every man a brother
That the people of all nations
May, in our day, enjoy
The blessings of a just and lasting peace."

'Make Love, Not War'—is this a delusive slogan?

By JOSEPH A. BREIG

"Make love, not war."

"What if they gave a war and nobody came?"

Wearily, one concedes that such superficiality and simplicism must be expected of some young people. But one cannot help wondering about their teachers and professors.

It seems that an alarming number of parents have fallen into over-indulgent bubbleheadedness, shielding their sons and daughters from the realities that jolt one out of dreamland.

But should not high schools and colleges be able to develop in students some measure of intellectual maturity, some realization of the complexity and paradoxicality of life, and of the world in which life must be lived?

"Make love, not war."

If anyone today were to carry such a slogan into the streets of Jerusalem or Tel Aviv or one of the Israeli border settlements under Arab shelling, he would become the object of the kind of sorrowful glances which we give to the feeble-minded.

WHEN the knife is approaching your throat, you strike at the hand that holds it. Or else you quickly cease to be able to make either love or war — as do your loved ones for whose protection you are morally responsible.

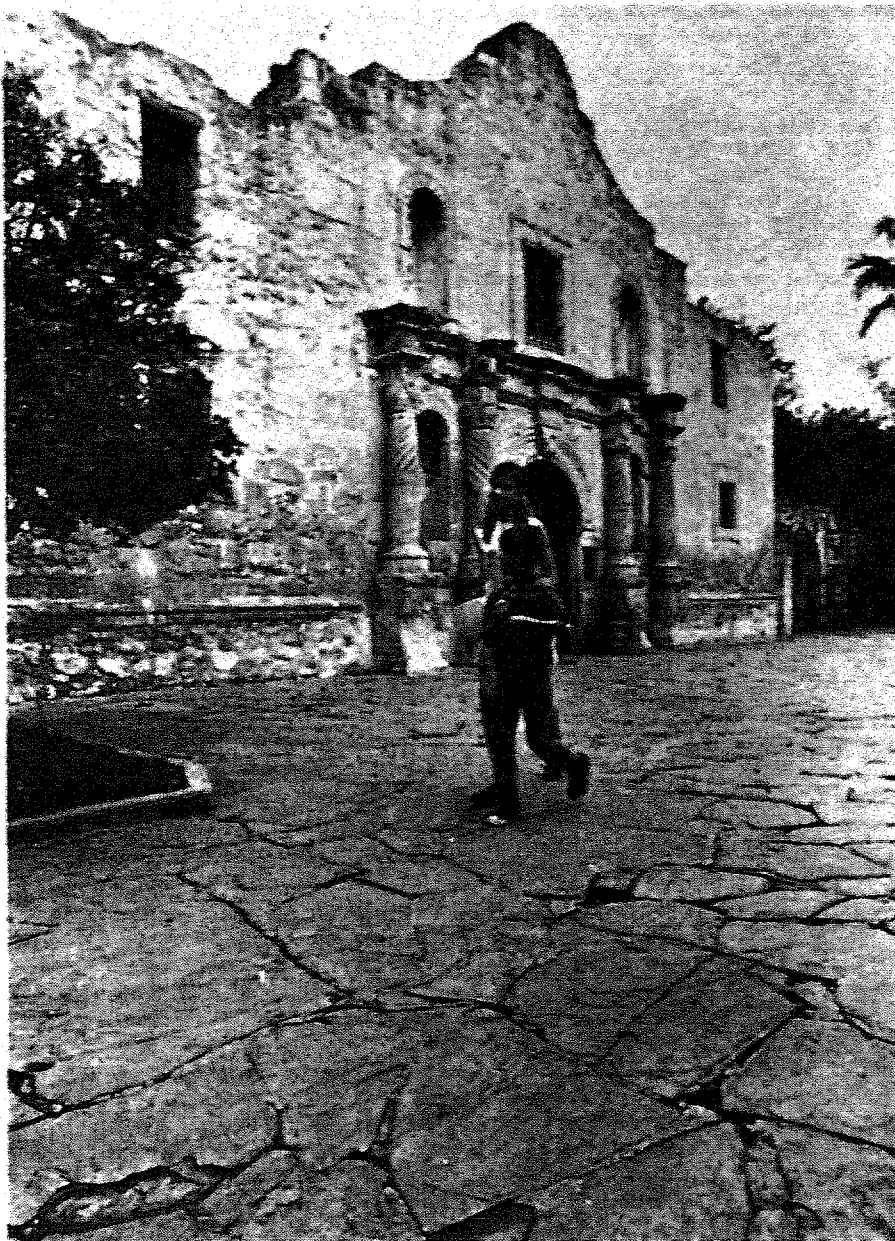
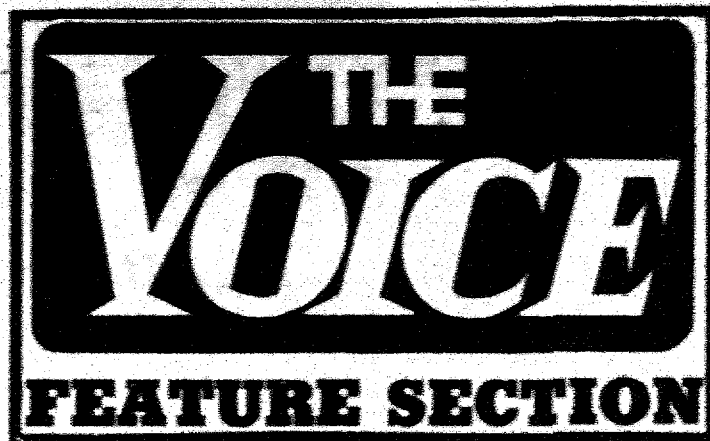
"What if they gave a war and nobody came?"

The trouble is that somebody has already come, or "they" couldn't be "giving a war." A war begins when somebody attacks somebody. Then those attacked must either consent to be enslaved, or must fight, or must resort to prolonged passive resistance.

We cannot morally consent to enslavement. We can tolerate it physically — although not spiritually — for a time if there is no other recourse. In the secrecy of our heart of hearts, we must adamantly resist. We must never give up the indispensable and fundamental human right to call our souls our own.

LANDMARKS OF AMERICA — THE ALAMO

For 13 days in 1836, 180 men withstood a siege by 4,000 Mexican troops in an old mission church in San Antonio. The 180 lost to the 4,000 and all were killed, including William B. Travis, Jim Bowie and Davy Crockett, but "Remember the Alamo" became a rallying cry for Texans, then fighting for their independence. Founded in 1718 by the Franciscans as the Mission San Antonio de Valero, the Alamo took its name from the grove of cottonwood (a amo) in which it stood. The mission was used until about 1790 when it was abandoned because of the disappearance of the Indians from the area. After that it was sometimes used as a fort, as it was in 1836. Since 1883, the Alamo has been preserved as a public monument.



The fad of youth worship

By FATHER ANDREW M. GREELEY

For all my life as a priest I have worked in one way or another with young people. I do not think I have yet lost my ability to learn from them, which I take it is the ultimate sign as to whether one should continue to work with young people or not.

I am particularly impressed with the present generation. If they are a little bit more vague and more cynical than their predecessors, God knows that the present mess in our Republic is more than a sufficient explanation.

I must say, however, that I find them very unlike either the image that appears in the mass media or the description of them which I hear from certain academic types who have chosen to identify with what they consider the "youthful position."

Quite the contrary, in fact, it has often seemed to me that people like Professor Margaret Mead have chosen to pander to one element in the youth culture, and a marginal element at that.

The critical problem of modern youth is not that they are different from their parents (note that if the cover does not make a book, long hair does not make a basic difference), but rather that they are so much like them.

I AM therefore amused when college faculty members like Professor Mary Daly in her review of Father Gregory Baum's recent book, "Man Becoming," seemed willing to fall back on "what young people say" as a serious form of scholarly argumentation.

If I am told, for example, that young people find that the Bible or the Christian tradition is "irrelevant," I am inclined to reply, "so much the worse for them." But I really don't believe the assertion.

Some young people find the Bible and Christian revelation irrelevant and others do not. Indeed, there is a growing segment of young people who are willing to accept, at least tentatively, things far more outlandish than Christianity — astrology, witchcraft, and the SDS, for example.

I also know enough about the social psychology of religious processes to be aware that those who have indeed rejected the faith on which they are based are very frequently working out the conflicts with their parents which have nothing really to do with religious commitment.

I thoroughly respect the freshness, the vigor, and the passion of youthful emotions but in most instances, the youthful insight is necessarily not tempered by experience, by wisdom or even by serious thought.

The young person who tells me, for example, that Christianity is irrelevant, probably doesn't have the foggiest notion of what Christianity is and has also probably spent

little if any time trying to find out what it is. He can scarcely expect me, therefore, to take his pronouncement seriously, at least as a basis for serious and intelligent discussion.

YET, there are far too many academics who are only too willing to take him very seriously indeed. The uninformed and inexperienced emotions of youth are not merely to be taken to be truth but, indeed, the highest kind of truth.

Faculty members who engage in this sort of youth-worship are really doing the young a grave disservice. They are flattering the weakness of youth and not its strength. They are pandering to the inexperience of youth rather than encouraging its enthusiasm and, above all, they are telling the young that uneducated emotions are as valuable as educated intelligence.

I have no objection at all, as I said at the beginning, to learning something from the young but I expect them also to be willing to learn from me. That position the youth-worshipper is singularly ill-equipped to take because somehow or other it seems authoritarian and "asymmetrical."

One might well wonder why some academics engage in this form of youth worship. Perhaps they are working out their own childhood emotional problems; perhaps they think that by identifying with the young they can stay young themselves; perhaps they believe that the young are the wave of the future and that when one supports the young one invests in future power and prestige for oneself.

Perhaps they are persuaded that the young are going to remake the society and the Church and that therefore they are backing a winner.

To the extent that either of these last two positions are seriously held by the youth-worshippers, they are merely deceiving themselves. The available research evidence, as I have said before, indicates that young people are for the most part very much like their parents even if they don't think they are.

Nor is there any reason to expect either that this generation of radical young are going to continue their radicalism as they grow older or that the next generation is going to share the radical perspective of the present one. The whole youth cult phenomenon is a massive form of self-deception, even more astonishing when one realizes that it is a mistake which has been made many times in the past.

John Cogley summarized the situation with his usual deftness when he remarked, "I feel terribly sorry for the young, because they are going to live to be 110 years old, and that means that for 80 years they'll be over 30." But most of them were over 30 even when they were 18.

Children's video programs show only minor merit

The success of "Sesame Street" last year and its continued success this season have pointed to a number of significances regarding television and children's programming. In their embarrassment at being outdone by a wonderful little "noncommercial" series, one that found its way into millions of homes through the side door of public television, the networks came up with several announcements about developing their own children's programs in meaningful directions.

Yet very little has changed on network channels this fall. There will be the usual sparse selection of specials for children, with great fanfare as usual, but there will be little offered to make one believe that the networks have yet faced up to their full responsibility in children's broadcasting as stated in their own Television Code.

And it's an even farther cry to suggest that the networks have ever considered their full capacity in developing children's programs in ways that reach beyond the minimum requirements of the code.

INDEED there seems to be little relief from the pulpy situation comedies and melodramas in the early evening hours, and the 13 hours of cartoons on Saturday mornings have not been much brightened by CBS's mini-documentaries or NBC's phonic spots, although these are a positive step.

The fact is, this year is just about the same as last and, if anything, it might even be a little less appealing for children.

Aside from "Hot Dog," BBC's inventive and instructive program focusing on the curious origins of everyday objects, there are no new children's series of merit. And gone is ABC's "Animal World," and, more importantly, CBS's sporadic "Children's Film Festival."

Since television networks are under pressure to improve their services to the public, why not increase that pressure? The area of children's programs is simply not at the top of the list in terms of network priorities. Yet parents could make the difference by joining together and lobbying collectively for improvement of children's programming.

In fact, there is already a group, Action for Children's Television (ACT), that has gotten some official notice. Starting as a small group of Boston housewives, ACT has now become a national pressure coalition using tested lobbying methods to bring about better television programming.

If you are interested in their activities, or would like to support them (or simply find out what they are doing), write to ACT, 33 Hancock Avenue, Newton Center, Mass. 02159.

NETWORK PROGRAMS OF SPECIAL INTEREST

Sunday, Oct. 18, 10:30 a.m. — **LOOK UP AND LIVE** — "The Native Alaskan: Reflections" — First in a three-part series examining the culture, history, and value system of native Alaskans, who stand to gain or lose through the development of their wilderness state's vast oil resources. (CBS)

Sunday, Oct. 18, 11:30 a.m. — **DISCOVERY** — "Trans-Atlantic Voyage" — Program for young people focuses on an oceanic voyage aboard the Queen Elizabeth II, world's largest ocean liner, sailing from New York to her home port of Southampton, England. (ABC)

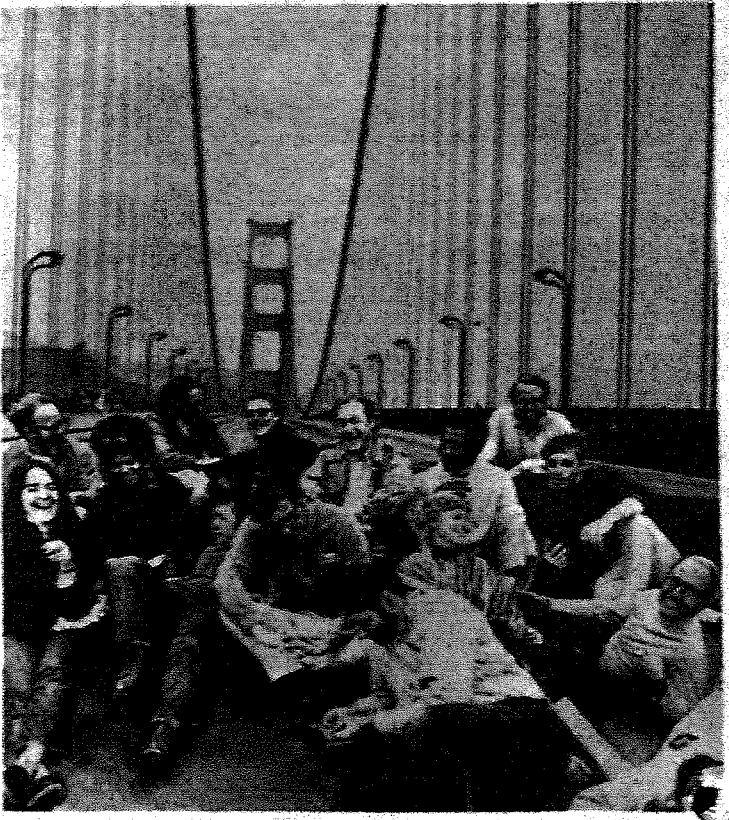
Sunday, Oct. 18, 7:30 p.m. — **WILD KINGDOM** — "Rulers of the Kalahari" — Wildlife adventure series takes a fascinating look at southern Africa's vast Kalahari desert wasteland. (NBC)

Sunday, Oct. 18, 8:30 p.m. — **THE VANISHING WILDERNESS** — "The Prairie Killers" — Heavily biased but nonetheless convincing documentary report on the unnecessary killing of wildlife done in the name of protecting livestock. (CH 2, WPBT, NET)

Sunday, Oct. 18, 9 p.m. — **CIVILIZATION** — "The Great Thaw" — Repeat of the previous Wednesday's offering in a highly recom-

OCTOBER						
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25	26	27	28	29	30	31

Staffers of NET's "San Francisco Mix," a widely imaginative new series on the variety of life in San Francisco, gather to block traffic on the Golden Gate Bridge. "San Francisco Mix" is channeled over WPBT in Miami, each Tuesday at 10 p.m.



Sports highlights

Sunday, Oct. 18, 12 noon — **COLLEGE FOOTBALL '70** — a roundup of film footage and analysis highlighting the previous day's most important victories and upsets. Bob Murphy is host. (ABC)

Sunday, Oct. 18, 1 p.m. — **THE NFL TODAY** — Regional doubleheader telecast, with game two scheduled to begin at 4 p.m. Games to be presented, depending on region, are Atlanta Falcons at Denver Broncos, Dallas Cowboys at Minnesota Vikings, Detroit Lions at Cleveland Browns, Los Angeles Rams at Green Bay Packers, New Orleans Saints at San Francisco Forty-Niners, New York Giants at

Boston Patriots, and St. Louis Cardinals at Philadelphia Eagles. (CBS)

Monday, Oct. 19, 9 p.m. — **NFL MONDAY NIGHT FOOTBALL** — Washington Redskins at Oakland Raiders. (ABC)

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

FRIDAY, OCT. 16
10:30 p.m. (10) Battle Hymn (Family)
11:30 p.m. (16) The Furies (See Monday at 1:30 p.m.)
7:30 p.m. (16) The Joker Is Wild (See Sunday at 7 p.m.)
9 p.m. (4 & 11) Stay Away Joe (No classification)
11:30 p.m. (4) Julie (Family)
11:30 p.m. (10) Devil's Angels (Objectionable in part for all)

OBJECTION: The explosive subject matter (motorcycle gangs) of this film is presented without sufficient moral insight and responsibility.
11:30 p.m. (12) Down To The Sea In Ships (Family)

SATURDAY, OCT. 17
12 noon (6) Branded (Family)
12 noon (23) Blondie On A Budget (Family)
2 p.m. (16) The Joker Is Wild (See Sunday at 7 p.m.)
2 p.m. (11) None But The Lonely Heart (Objectionable for adults and adolescents)
4:30 p.m. (6) Branded (Family)
7 p.m. (6) The Joker Is Wild (See Sunday at 7 p.m.)
9 p.m. (5 & 7) The Russians Are Coming, The Russians Are Coming (Family)
11:15 p.m. (10) Tickle Me (Unobjectionable for adults and adolescents)
11:30 p.m. (4) The Tall Men (Objectionable in part for all)

OBJECTION: Suggestive situations and costumes; tends to condone immoral actions.
11:30 p.m. (11) Al Capone (Unobjectionable for adults)
11:45 (12) Jivaro (Unobjectionable for adults and adolescents)

SUNDAY, OCT. 18
2:30 p.m. (6) Branded (Family)
4 p.m. (10) Did You Hear The One About The Traveling Saleslady? (Family)
4:30 p.m. (6) The Joker Is Wild (Objectionable in part for all)
OBJECTION: Suggestive costumes and situations; light treatment of marriage.
7 p.m. (6) Shane (Unobjectionable for adults and adolescents)
9 p.m. (10 & 12) Nevada Smith (Unobjectionable for adults)
11:30 p.m. (5) Sherlock Holmes In Washington (Family)
11:30 p.m. (6) Shane (Unobjectionable for adults and adolescents)

MONDAY, OCT. 19
10:30 a.m. (10) My Dream Is Yours (Unobjectionable for adults and adolescents)
1:30 p.m. (6) Funny Face (Family)
7:30 p.m. (23) Christopher Columbus (Family)
8 p.m. (6) The Naked Jungle (Unobjectionable for adults and adolescents)
9 p.m. (5) The Other Man (No classification)
9 p.m. (7) Move Over Darling (Unobjectionable for adults)

TUESDAY, OCT. 20
10:30 a.m. (10) The Smugglers (Unobjectionable for adults and adolescents)
1:30 p.m. (6) Funny Face (Family)
7:30 p.m. (23) The Counterfeiters (Unobjectionable for adults and adolescents)
8 p.m. (4) Diamond Head (Objectionable in part for all)
OBJECTION: A superficial drama about race tensions, this film highlights immoral behavior on the part of all the principal characters with the result that illicit sex

tends to be presented as a norm for human conduct.
8 p.m. (6) The Naked Jungle (Unobjectionable for adults and adolescents)
8:30 p.m. (10 & 12) Wild Women (No classification)
9 p.m. (5 & 7) House Of Cards (Unobjectionable for adults)

WEDNESDAY, OCT. 21
10:30 a.m. (10) I Aim At The Stars (Unobjectionable for adults and adolescents)
1:30 p.m. (6) Funny Face (Family)
7:30 p.m. (23) Fame Is The Spur (Unobjectionable for adults and adolescents)
8 p.m. (6) The Naked Jungle (Unobjectionable for adults and adolescents)
11 p.m. (10) Lemonade Joe (No classification)

THURSDAY, OCT. 22
10:30 a.m. (10) Roughly Speaking (No classification)
1:30 p.m. (6) Funny Face (Family)
7:30 p.m. (10) Shakespear In The West (Family)
7:30 p.m. (23) Dinner At The Ritz (Family)
8 p.m. (6) The Naked Jungle (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) The Biggest Bundle Of Them All (Objectionable in part for all)
OBJECTION: Suggestive costumes and situations
11:30 p.m. (10) Moon Wolf (No classification)

FRIDAY, OCT. 23
10:30 a.m. (10) Kitty Foyle (Objectionable in part for all)

OBJECTION: Divorce and remarriage after divorce; also a suggestive situation
1:30 p.m. (6) Funny Face (Family)
7:30 p.m. (6) Shane (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) Not With My Wife, You Don't (No classification)
11:30 p.m. (10) Mask Of Dimitrios (Unobjectionable for adults and adolescents)
11:30 p.m. (12) Flame Of The Islands (Objectionable in part for all)
OBJECTION: Suggestive costumes and situations

SATURDAY, OCT. 24
12 noon (6) The Naked Jungle (Unobjectionable for adults and adolescents)
2 p.m. (5) Rage Of The Buccaneers (No classification)
2 p.m. (6) Shane (Unobjectionable for adults and adolescents)
2 p.m. (11) Sister Kenny (Family)
3:30 p.m. (7) It Came From Outer Space (Family)
4:30 p.m. (6) The Naked Jungle (Unobjectionable for adults and adolescents)
7 p.m. (6) Shane (Unobjectionable for adults and adolescents)
9 p.m. (5 & 7) The Aquarians (No classification)
11:30 p.m. (4) Who Was That Lady? (Objectionable in part for all)
OBJECTION: Suggestive costumes and situations
11:30 p.m. (11) Friendly Persuasion (Family)
11:45 p.m. (10) Men In War (Unobjectionable for adults and adolescents)

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'Kes'--

Gripping film about a boy, a falcon and human longing for freedom

Excepting the recent "My Side of the Mountain" and "Run Wild, Run Free," films about children's attachments to animals have rarely been significant achievements.

What is immediately remarkable, therefore, about "Kes" (United Artists — GP) a movie which focuses on a boy's love for a falcon, is its acclaim by a number of English critics as "the best British film since 'If...' and perhaps the best film ever made about industrial England.

Hopefully, American audiences, too, will recognize that beyond the surface complications of the plot, "Kes" is indeed a strong and honest film about the longings of the human spirit for freedom.

Kenneth Loach, (whose first movie feature after a British TV career was "Poor Cow") has set his film in a small, classically drab Yorkshire coal mining town.

"Kes" (adapted by Barry Hines, Loach and producer Tony Garnett from Hines' novel "Kestrel For A Knave") is the story of Billy Casper, a sullen, independent, unhand-some petty thief of a boy largely rejected by his mum, bullying brother, teachers and fellow students.

Billy's future after technical school is perfectly circumscribed by the dreary town and the horizons of a working class society that spends its daylight hours in the pits and Saturday nights in domestic squabbles.

THE boy's life is momentarily given meaning by his experience in training a

kestrel, a European falcon, which he finds in a nest on a nearby farm.

"Kes" is distinguished from a number of films with similar plots by its single-minded attention to the day-by-day life of the youngster and his magnificently dramatized relationship with the falcon.

Against the background of a brutalizing life we watch, through the eyes of the boy, as the bird emerges to become Billy's one link with the life of soaring freedom, that life of wild, shrewd natural instinct that can be trained but not tamed.

In a way that few such films do, "Kes" keeps its emphasis on the human being rather than the animal, and the boy's relationship with the falcon takes on a symbolic liberation from his bitter home life, his unimaginative schooling and his bleak future.

Chris Menges' unpretentious color camera catches the browns and grays of the town and the blues of the Yorkshire countryside with a brilliant feel for mood and contrasting meaning.

BUT the film's particular success lies in its cast, most of whom were chosen from among the inhabitants of Barnsley, the country town where the film was shot.

David Bradley as Billy is a singularly gifted, and one must assume, untutored, young actor. Such stunningly authentic character vignettes as the soccer match conducted by a P.T. instructor, himself a



A rough lad in danger of being crushed by his harsh English industrial environment, Billy Casper shares a moment of peace with his falcon, Kes, in Ken Loach's film of the same name.

frustrated professional footballer, who puts winning before the rules of the game or his students' sense of justice; the harangue of the school principal who preaches the damnation of the cigaret-smoking younger generation and canes the innocent along with the guilty. Billy's interview with a job-placement counselor whose boredom with his own work leads him to condemn the boy to a life in the mines; are all deliciously human studies which capture the spirit as well as the harsh realities of Yorkshire life.

The highpoint of the film and the hallmark, incidentally, of the careful concentration lavished upon its primary theme occurs in a classroom sequence where a sympathetic teacher draws a description from Billy of how he trained the falcon.

AS THE BOY gradually loses his

reticence while recalling his fears that the bird would not return from his first free flight, Billy's eyes, face, gestures come alive in an almost incandescent re-living of the event.

The fact that Loach chose to visualize the boy's viewpoint of the action rather than the action itself is a small but striking bit of film-making totally in keeping with his central subject. Among the many such instances in the film is another in which, in the face of the spirit-numbing placement officer's questions, Billy's restless reactions — his straining for the out-of-doors — perfectly recreate the movements of the animal.

Loach has brought a sensitive eye and an amazingly gentle touch to what is in sum a very downbeat story.

Movie reviews

'I Never Sang For Father'

Film about love, hate in families

In a stroke totally devoid of pretension, a narrator's voice-over comments on a snapshot of a tense father and son, arm in arm: "Death ends a life, but not a relationship," and "I Never Sang for My Father" begins.

What follows is a film (Columbia — GP) as painstakingly wrought and carefully directed and acted as it is lacking in pretense.

It is a film that looks within when so many are desperately looking without. It is a film for those who have shared the bitterness of family discord, who have worried over an aged parent too dependent to leave alone, too lucid and proud to place in an institution.

As a Broadway play a few seasons back, Robert Anderson's drama was powerful if unsensational, yet gripping in its merciless accuracy in depicting what makes families love and hate, and in particular in depicting the pain of a father and son who want to love each other after years of courteous but abiding hate, before death separates them.

ADAPTED for the screen by Anderson and directed by Gilbert Cates, "I Never



Father to son, but not man to man. Gene Hackman (l.) as a grown-up son, gets and earful from Melvyn Douglas, as his insensitive father, in Columbia's "I Never Sang for My Father."

Sang" retains its subtle power and, although still a filmed play, is richer through the dimensions the movie camera and locations add.

Perhaps its greatest asset is the acting of Gene Hackman and Melvyn Douglas as its two principals, the "I" and "Father" of the

title. Hackman plays Gene Garrison, a teacher-writer who never measured up to the ambitions his father had for him; Douglas is old Tom Garrison, former suburban mayor and business man, now a comfortably wealthy but largely forgotten man with little more than his memories

of a bitter, then glorious, past to distract him from his drive to possess the son he cannot love.

Both men are widowers (Gene's wife died a year before, Tom's early in the film), and both, therefore, are drawn together out of a common need for love. Both seem to recognize the barriers between them yet neither is willing or able to leap or smash down those obstacles.

Father and son are played with the compassion and understanding proper to Anderson's script, which is enhanced by Cates' unobtrusive direction.

THEIR scenes together are charged with the love and hate that simultaneously bind them together and make them strangers.

One scene in particular, of many that are memorable, involves their purchase of a casket for the deceased mother.

The humor, compassion, and sorrow infused by Hackman and Douglas into their roles is unforgettable.

The film has its harrowing moments; when Hackman's sister (Estelle Parsons), disowned by Tom for marrying a Jew, forces brother and father to an exacerbating confrontation with the truth; when Hackman follows the family doctor on an abortive shopping tour of Boston's private and public homes for the aged. These have the bite of truth.

Secondary themes abound — the destructive prejudices that erode life and that make a father disown a daughter; the injustice and waste of those who have served admirably in their prime but who are discarded because of their old age; the manner in which a failure of love three generations back poisons the love of the present fathers and sons.

"I Never Sang for My Father" is a film of distinction, to be seen by all but perhaps most of all by those young people too caught up in their own "generation gap"



DISCUSSING THE Church and the World Today show with participants before the taping of "The Lost Colony" is Father James Kisicki, center, who portrays a seaman. Others who will play in the show to be broadcast Oct. 18 on Channel 7, are seminarians. From left: Arthur Venezia, William Boyd, Gerald Grogan and Paul Vuturo. Use of a modern day parable illustrates the needs of the present day and the challenge of Christian living.

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- Children dying with swollen bellies.
- Generation after generation occupying the same patch of sidewalk on an Indian street.

Even our worst city slums cannot compare with the excruciating misery of the Third World.

Pope Paul VI has said over and over again that peace will only come through development. This does not mean simply material or economic progress, but that full development which reaches the depths of motives, attitudes, aspirations and beliefs.

Christians are called to be "Peacemakers" . . . and shall be called sons of God. (Mt. 5:9) Their response to the modern world — their commitment to Christ today, means commitment to Christ's Missions.

The missionary is committed to the development of the whole man. The missionary must feed the body as well as the soul. But he cannot accomplish this task alone; he needs our backing and our support.

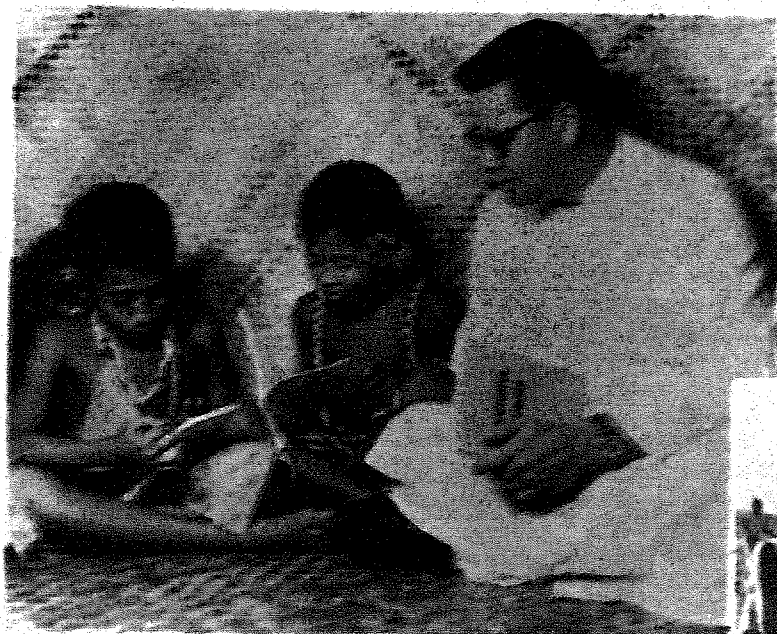
The Church appeals to each Catholic in the world on Mission Sunday, Oct. 18.

Your personal response is needed! Your generous sacrifice is vital, particularly today when sacrifice is most difficult. Your support, according to your means, is a contribution which serves and saves the world.

Missionaries give their lives in service and salvation. They ask that you give too. Don't close your heart to them and the world.

The Society for the Propagation of the Faith needs your help on Mission Sunday, and every other day of the year.

You, and only you, can respond to this request made upon your love — for the love of God.



Lucky kids! They have a chance to learn and a future to build on — so many others are not as fortunate!

What next — Wondering what new trial or tribulation is coming is the tortuous thought these women must live with all their lives.



The second coming and the antiChrist

By

FATHER WALTER M. ABBOTT, S.J.

Please read the two short letters of the New Testament entitled Paul's First Letter to the Thessalonians and Paul's Second Letter to the Thessalonians.

They are generally regarded as the earliest epistles of the New Testament, although, as we have seen, some scholars regard the Letter from James as the earliest one (and you know that I share their view).

These two epistles, it is also generally agreed, were written by St. Paul, and therefore they are the earliest of his writings that we have. Some have tried to make a case that the second letter was written by Timothy, Paul's friend and fellow missionary.

All of these scholars, as far as I can determine, hold that the two letters are, in fact, the oldest writings of the entire New Testament, with the exception of the Gospel narratives about the passion and death of Christ, or rather the narrative which was the basis for those sections in the Gospels of Matthew, Mark, and Luke.

From the point of view of development of doctrine in the Church, therefore, we are dealing with some of the most important documents that we have.

WE LEARN a number of interesting things from these early letters, including Paul's love of the Church and his joy in the Church and his insistence on faith as constituting the true Christian life.

His notion of faith in these letters is what might be called (and has been called) a complete surrender to God.

Note especially 1:3 in the first letter: "For we remember before our God and Father how you put your faith into practice, how your love made you work so hard, and how your hope in our Lord Jesus Christ is firm."

When you have read the two letters, however, I think you will agree that for the Thessalonians the main point of interest at the time was the question about the Lord's second coming.

When you read 1:9-10, 4:13-18, and 5:1-12, you can see that some of the Christians in the city of Thessalonica were expecting that Jesus would return to judge the living and the dead very soon, within their own lifetime, and some were saying that Jesus' second coming had already begun to take place. They seem to have been quite ardent, patient, and certain in their belief.

For many years scripture scholars have been arguing whether the Apostles and other preachers of the Good News about Jesus during the first five decades after the Lord's resurrection and return to heaven taught that Jesus' second coming would take place soon or whether they really had no idea of its time.

The Letter from James clearly says there wasn't much time left before the second coming.

It has been argued that in the first of the letters to the Thessalonians Paul, too, expects the end of time to come soon because he shared a general Jewish expectation of his day, which included the idea of God's persecuting those who persecuted his people.

JEWS, who had been giving the new Christians so much trouble, were now themselves being persecuted at Rome by the Emperor Claudius, shortly before the first letter to the Thessalonians was composed. That fact, it is argued, indicated to Paul the immediacy of the end, and therefore the second coming of Jesus.

Today, however, scholars generally hold that in these two letters to the Thessalonians there is no constant and consistent teaching about the matter but only a hope of the nearness of the second coming of Christ.

After the second coming, I think most people would say the most interesting thing in these two letters is what we learn about antiChrist, the mysterious person described in the second chapter of the first letter.

In 2:7 Paul uses a Greek expression which has often been translated "antiChrist." Today's English Version renders it "the wicked one." I like the idea of translating it "the man of rebellion."

I like the interpretation that the phrase refers to the antiChrist, or man of rebellion, who, Paul says, is now working in secret within the Church and the Lord's second coming must be delayed until the antiChrist appears openly in his true light, because only then can the definitive struggle begin and the

definitive victory of Christ be manifest.

DID Paul have a particular person in mind as the embodiment of the antiChrist? I think the best answer is that in writing this letter Paul had in mind what we read in chapters 9 and 11 of the Book of Daniel in the Old Testament.

As the "anointed prince" in that book was Cyrus, the antiChrist in Paul's letter was probably the Roman Emperor. It would be a case of a pre-Pauline concept adapted by Paul to fit his purposes.

In his second letter to the Thessalonians Paul tries to correct a distorted view of his discussions about the Lord's coming.

They had been told that the Day of the Lord would not come unless first there was a manifestation of anti-faith, that is, the man of rebellion, the archetype of a false prophet.

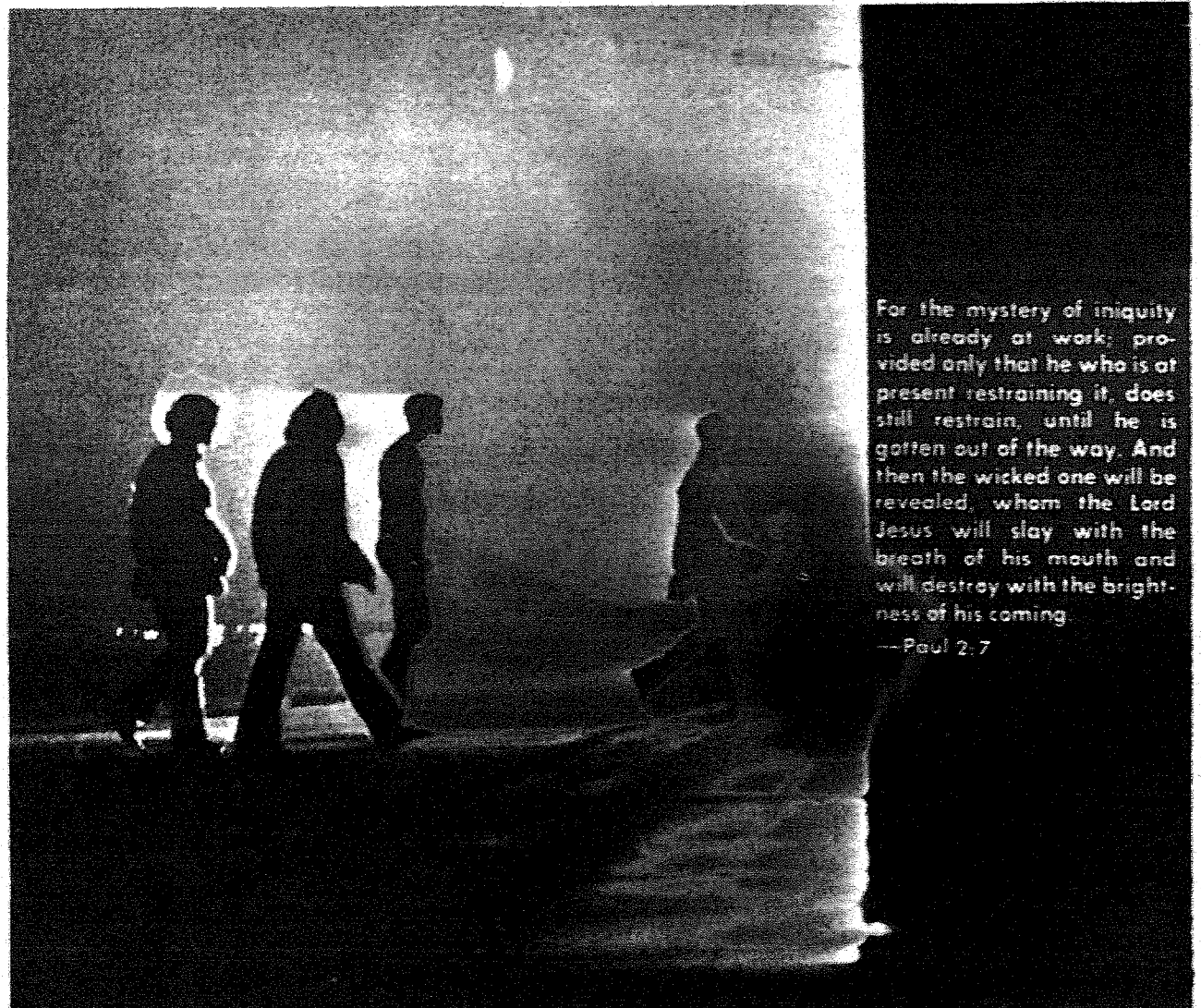
What Paul seems to be saying is that at the climactic moment, when the community will have been fully purified, the Lord will personally put an end to the one who

symbolically epitomizes the threat to faith and to Christianity.

In every age there have been those who thought the times were so bad that surely the Scripture about the antiChrist was being fulfilled in their age. Some are quite ardent and certain in making the indictment today.

However, we are probably no better off than the Apostles and early preachers of the Good News, who hoped for an early coming of Christ and could only speculate about the identity of the antiChrist.

KNOW YOUR FAITH



For the mystery of iniquity is already at work; provided only that he who is at present restraining it, does still restrain, until he is gotten out of the way. And then the wicked one will be revealed, whom the Lord Jesus will slay with the breath of his mouth and will destroy with the brightness of his coming.

--Paul 2:7

An adult Catholic guide for the 1970's

The prophetic books-- IV

By MSGR. JOSIAH G. CHATHAM

Ezekiel was both priest and prophet. In one of his few strictly personal references, he speaks of the death of his wife: "Also the word of the Lord came to me . . . 'I am about to take the delight of your eyes away from you at one stroke' . . . and at evening my wife died" (Ezekiel 24: 15-18).

One theory holds that Ezekiel conducted two ministries, one in Jerusalem and one in Babylon. However, it is generally held that he was taken to Babylon in the first deportation, which took place, as we have seen, in 597 B.C., and that he spent the rest of his life there among the exiles in a single ministry.

The chief point of reference in his prophetic career was the destruction of Jerusalem with its Temple and the deportation of Judahites to Babylon in 587 B.C.

SOME modern critics think that Ezekiel was personally responsible for fewer than 250 words in the book which bears his name. The remainder of the book, they think, represents expansion and commentary by others.

However, as John L. McKenzie points out in his Dictionary of the Bible, "The book as a whole leaves a decided impression of a single personality." Nevertheless, it seems certain to most scholars that the book is a collection of smaller units and has undergone reworking and expansion.

Ezekiel contains three divisions: (1) chapters 1-24: oracles of warning, delivered between 597 and 587 B.C.; (2) chapters 25-32: oracles against the nations; (3) chapters 33-48: oracles of hope, delivered after 587 B.C.

Ezekiel was a visionary, and the book is built around a series of visions, dated by year, month and day. These dates cannot be fixed in the calendar with certainty, because they are cited in ordinal numbers and do not specify a point from which the count is made.

In the book, Yahweh addresses Ezekiel 93 times as "son of man." In Ezekiel, this was a non-messianic title of address which emphasized dependence, creaturehood, humanity.

THE oracles of warning make it clear that the destruction of Jerusalem in 587 B.C. was the result of the sins of the people. At the same time, the doctrine of personal responsibility is emphasized in Ezekiel.

Chapter 34 speaks of the sins of the shepherds of Israel, and Yahweh promises the people that he himself will be their shepherd (34: 11-12). There is a notable similarity between this promise and Christ's reference to himself as the good shepherd in St. John's Gospel (ch. 10).

The promise made to the House of David is also recalled strikingly (34:23-24; see also 37: 15-28).

Ezekiel's vision of the valley of dry bones which were raised to life, referred to the return of the exiles to Jerusalem and not directly, to the resurrection of the body (37: 1-14).

The book concludes with visions of the Temple, of a river flowing out of the Temple, and of the distribution of the land among the tribes which returned from exile (chapters 40-48).

Ezekiel, with this visions of the future,

connected with warnings, spoke in the apocalyptic genre, used also by Isaiah, Zechariah, Joel and Daniel, and, in the New Testament, by John in the Book of Revelation.

THE question of the Book of Daniel is complicated. Though it was once thought to have been a composition from the period of the Babylonian exile, modern critics agree that it was composed in Palestine at a much later date.

Modern critics are generally convinced that the Book of Daniel was composed between the years 167 and 164 B.C. while Antiochus Epiphanes was on an expedition to Egypt.

The purpose of the book was to strengthen the faith of the Jews during their persecution, by giving them the example of a Daniel and his companions who overcame similar difficulties. Whether Daniel was an historical person or not was beside the point.

The Book of Daniel has three parts: (1) chapters 1-6: the adventures of Daniel; (2) chapters 7-12: the visions of Daniel; (3) chapters 13-14: further adventures.

Written in the apocalyptic genre, it contains statements concerning the operation of God's purpose in history (4:25-26; 4:30b and whole book), the existence of angels (2:26; 6:22; 8:15 etc.), the resurrection of the dead (12:2), eternal reward (12: 2-3), eternal punishment (12.2b), the kingdom of God which will have no end (2.20-22), the kingdom of the Son of Man to whom all power is given (7.13-14).

The Book of Daniel thus prepares for the message of the Synoptic Gospels, which is the good news of the arrival of the Kingdom of God (7.28).

Learning to know God, Father, Son and Spirit

By FATHER CARL J. PFEIFER, S.J.

Much has been written in the past month about Vince Lombardi. Every paper in the country and most of the magazines have had features on his life and career. Many television stations showed moving documentaries about this great coach.

I read or watched some of these stories as well as accounts of his achievements during the past 10 years. I know a fair amount about Lombardi, and recognize in him a disciplined master of the highly skilled art of professional football and an even greater master of the art of leading men.

But I never met the man, never even saw him in person. In spite of all I know "about" him, I really did not "know him." His players knew much about him, but they also knew him. His friends knew him even better. No doubt his wife knew him best of all.

No matter how much more I come to know about his achievements and his personality, I will never know him as his wife and friends knew him. While I may admire him, try to imitate something of his leadership qualities, I will never know him.

KNOWING a person is very different from just knowing about him. We all experience this every day. It is an important difference, too, as daily experience makes very practically clear. The same difference is also operative in religious education, and its consequences are experienced just as practically.

A striking example of this is at hand if we reflect for a moment on our personal realization of the Trinity. What difference does it make to you today or tomorrow if there are three Persons in one God or not? Can you honestly say it makes a difference because you "know" the Holy Spirit, or the Son, or the Father? Perhaps you can. Perhaps you cannot. Does it matter to you?

Older catechisms, like our Baltimore Catechism, and the theology books that stood behind it, give much information "about" the Trinity. A reading of the Lesson on the Trinity in the Baltimore Catechism informs us that there is but one God, in whom there are three divine Persons, the Father, the Son, and the Holy Spirit.

These three divine Persons are really distinct from one another, are perfectly equal, yet are one and the same God because they have one and the same nature. The catechism admits that we cannot fully understand how this can be because this is a supernatural mystery. By definition a supernatural mystery is a truth which we firmly believe because we have God's word for it. (Baltimore Catechism, No. 2: 24-34).

If we learn this, and through further explanation come to understand it a bit more, we will know something "about" the Trinity. This is valuable to know simply because it is true, even though it does not indicate anything about what the three Persons do in today's world.

But there is no guarantee that after the lesson we will know the Father, the Son, or the Spirit. We can know all about the three divine Persons, who are one and the same nature, just as I know about Vince Lombardi, without coming to any personal relationship with them that makes any difference in our lives.

THE newer religion texts try to guide the children, or adults for that matter, to a greater knowledge "about" them.

Some texts begin by introducing the children to God, the Father, who sends His Son. Others begin by enabling the children to contact Jesus Christ, God the Son, who shows us the Father.

In either case the priority is given to prayerful contact with God, the Father, and His Son. Gradually contact is opened out to the Spirit, so that the child comes slowly to know Father, Son and Spirit as Persons involved in his life.

Personal ties are fostered between the child and each of the Persons of the Trinity. The child is helped to know the Father as "my" Father, as "our" Father. He is guided in relating to the Son of God, Jesus Christ, as "my" friend, brother, and Lord, as one who came to give us all new, richer life.

He is helped to form ties with the spirit of Jesus, the Holy Spirit, who guides "me" and "all of us" to live more honestly the quality of life Jesus came to give us.

Some texts are very precise in helping the children use just the right words in expressing their relationship. They pray "to" the Father, "through" Christ, and "in" the

Spirit. Other texts use more flexible language with the younger children. But the approach is soundly grounded in the New

Testament and the usage of the Church in its liturgy.

Jesus came to guide people to more inti-

mate knowledge of His Father through personal contact with Himself. He spoke little about the Holy Spirit, promising that after people came to experience and know the Spirit, the Spirit would help them understand much about life and about God.

THE emphasis then, in religious education, is on leading persons, young or old, to more personal ties with, more intimate knowledge of God, Father, Son and Spirit.

As a person grows in this knowledge, and matures intellectually, he may be helped gradually to understand and know more "about" the Trinity. He may be encouraged to grapple with the meaning of it all, one God, yet three Persons. He may study the insights of the Church down through the ages, and come to grips with the "doctrine of the Unity and Trinity of God."

This too is good, and according to a person's capacity and education may be very important, as long as it is constantly referred to a personal knowledge of God involved in one's life as three Persons. The Church came to know the Father, the Son and the Spirit before formulating a "truth" or "doctrine" of the Trinity.

Knowing the Father, His Son and the Holy Spirit is primary in the more traditional forms of religious education since the early church. Knowing "about" the Father, Son and Spirit, how they can be one yet three, is secondarily a part of the Church's traditional catechesis.

The doctrine of the Trinity is not just a theological nicety, but makes all the difference in the world to one who knows the Father as "Our Father," who has personal ties with the Son as Brother and Lord, and who is responsive to the personal guidance of the Holy Spirit, the Spirit of peace, joy and love.

"The grace of the Lord, Jesus Christ, and the love of God our Father, and fellowship in the Holy Spirit be with you all" (2 Cor. 13:14).



The fallen three pointed leaf of Autumn symbolizes in a visual way, the Trinity and reminds one of the part the Trinity has played in Christian theology.

KNOW YOUR FAITH

The Trinity today-- a need for more than silence

By FATHER CARL J. PETER

Are Father, Lord Jesus Christ, and Holy Spirit simply synonyms for God? Do they refer to the same divine reality in such a way that any differences between them are minimal?

The answers to these questions have a profound effect on the way one understands man's needs and aspirations at the present time.

In passing over such queries or ignoring them altogether, the Christian fails to do all he or she can, precisely as a believer, to help humanity in its collective effort to grasp the meaning of life. Silence is not enough; too much is at stake.

As a technical term, of course, Trinity appeared rather later on the scene in Christian theology. But the New Testament does speak often of God the Father, the Lord Jesus, and the Holy Spirit. The context is that of their function in relation to humanity. What they do for man, how they figure in human events, who they are for individuals and communities, this is the perspective in which they are presented.

The obvious concern is to challenge the hearer or reader to be and live as he should as a result of their drawing near to him in his history. But what would these three be in relation to one another if man were out of the picture?

THAT question became much more important for believers after the New Testament had been written. To some who are practical-minded, this may seem to be a case of indulging idle curiosity or even a distraction from religious concern for the widow and orphan.

To be sure, it could have been either. But to Christians of the fourth century it was just the opposite. Saint Athanasius is a good example. For him, suffering, persecution and exile were far preferable to being mistaken or even merely silent on such an issue. Why did he consider the matter so important?

He saw a direct connection between what one believes of Jesus Christ or the Holy Spirit and the way one is to conduct himself as a result. Whether both are truly God makes a great deal of difference in determining the hold or claim they have on man's existence or life-style.

More technically, relating the Lord Jesus and the Holy Spirit to the Father as creatures to their Creator would amount to a denial of the salvific character the New Testament proclaims of all three.

What one confesses in believing affects the faith one lives. Words make a difference for better or worse.

As is the case where only human beings are involved, so with man in relation to the Father, Christ, and the Holy Spirit: one can describe his relation with each so deficiently that living it fully becomes well nigh impossible.

It was to this need for a development in the expression of Christian faith that the Councils of Nicea and, later in the same century, that of First Constantinople responded.

To an existing profession of faith just enough was added to make it clear that the Son and Holy Spirit are on God the Father's side of the dichotomy between Creator and creatures.

THIS was indeed a development. The

technical notion of creaturehood was not the perspective in which the New Testament viewed everything other than Father, Son and Holy Spirit. It had to be otherwise in the Nicene-Constantinopolitan Creed. The change occurred when Christian faith in the fourth century could not avoid doing positive injustice to the God it professed unless new terms and ideas were employed in its expression.

What was said in the New Testament regarding Jesus Christ and the Holy Spirit had like all words a past, a present, and above all future not then fully apparent to any but God.

One part of that future meaning dawned on men in the experience of fourth century believers who reflected on their own religious life as Christians in the light of the New Testament.

As a result, a technical terminology developed, especially in Western Europe, to articulate the trinitarian belief of Christians. Theologians began to speak of one nature, two processions, three persons, four relations, and five notions.

Many today find this exercise in mathematics conducive to little or no understanding of their own religious situation before the Tribune God. For them at least it is time for theologians to speak again of Father, Son and Holy Spirit.

Can it be that each of these three is one of the dimensions forming, together with the other two, the infinite horizon within which all men are called to live and breathe and have their being? One thing is sure. The New Testament means more when it reveals them than man has been able to grasp and say so far.

Papal infallibility and Christian unity

By FATHER JOHN B. SHEERIN

Pope Paul has said that the papacy is the greatest single obstacle to Christian reunion.

The topic is admittedly so formidable that most ecumenists have not yet tackled it seriously in formal dialogue. A few Anglican leaders have spoken in praise of the papacy but their concept of the papacy is something



FATHER SHEERIN

less than the traditional Roman Catholic concept.

The Archbishop of Canterbury, two years ago, suggested the Pope be recognized as "first among equals." Bishop Kilmer Myers of San Francisco proposed that the General Assembly of the World Council of Churches and the Lambeth Conference be held in Rome in 1968 with Pope Paul presiding.

An Anglican scholar, Frederick Grant, has held that the papacy is a providentially guided historical development (but not a development based on Scripture.)

At A meeting with some American naval chaplains recently, we discussed the ecumenical movement in general, the great

majority of the chaplains being Protestant.

We dealt with intercommunion, mixed marriage, development of doctrine and various other ecumenical problems, finally getting down to the thorny question of the papacy.

The Protestant chaplains, at least the Anglicans and Lutherans, had no great difficulty with the basic concept of a single leader of a great united Christian Church. An "evangelical" Pope like John XXIII would be no problem for them.

When it came to the matter of papal infallibility, however, the Catholic doctrine of the papacy took on a different light.

A number of the Protestants were profoundly disturbed by the concept of a papal statement that is irrefragable. A few said that even the Church itself is not infallible and that it is conceivable (at least in theory) that the Church could reverse itself on some basic teachings it now holds.

If they hold that their Church could conceivably reverse its teaching on the Incarnation, Redemption and Resurrection, they were of course quite consistent and logical in denying that any church leader could be infallible.

Sum and Substance

However even those Protestants who claim that the Christian Church is infallible, refuse to believe that one man can be infallible.

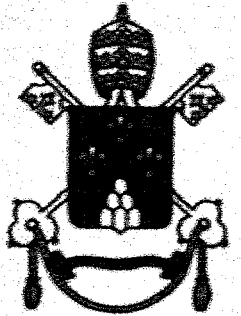
Pope Paul was certainly correct therefore in saying that the papacy (because of papal infallibility) is the greatest obstacle on the road to Christian unity.

IN 1966, Douglas Horton, dean of the Protestant observers at Vatican II, recommended that the question of papal infallibility "be put into the hands of the innumerable theological groups who will be entering into dialogue with one another across ecclesiastical lines."

Four years have passed since 1966 and, as far as I have been able to learn, official dialogue groups have been painfully reluctant to take up the topic for discussion.

Probably most ecumenists fear that such a discussion would only spawn a controversy that would create bitter feelings and end up in an impasse. Maybe they are right; maybe a full airing of the question of papal infallibility would amount to "prejudging the future inspirations of the Spirit" since the time does not seem to be ripe for such a discussion.

If we postpone it, however, we must realize that all dialogue on other topics of an ecumenical nature will necessarily be clouded somewhat by this topic of papal infallibility that hovers over the Protestant's mind stifling any real hope of reunion.



I don't think the Protestant's hopes will be enkindled by recent press dispatches which have Hans Kung saying that papal infallibility simply means indefectibility, that is, that the Church will survive even in spite of errors in "infallible" papal teachings."

While we await a full-fledged dialogue on papal infallibility, perhaps we could spend some time on the question: what does a Catholic and what does a Protestant mean when he speaks about the infallibility of the Church?

After the social justice Paul Reveres—what?

(Substituting for Msgr. George G. Higgins this week as author of the following column is Father P. David Finks, director of communications of the USCC Task Force on Urban Problems.)

The formidable Rosemary Reuther has written an arresting study of the relationship between Christianity and Social Change ("The Radical Christian," Harper and Row).

In discussing the contributions of the "Social Gospel" movement of 19th century Protestantism, she mentions its main weakness as well.

Mrs. Reuther states that while the publicizing of the exploitation of the worker was "graphic and realistic, the proposed solutions tended to be paternalistic and sentimental, thus revealing the limitations of imagination of many Social Gospel churchmen."

The Yardstick

There is some evidence that a similar poverty of imagination with a touch of paternalism is a factor in the frustration of many social action church people today.

In increasing numbers throughout the last decade, clergy and lay people have been moved by war and civil rights beyond comfortable apocalyptic Billy Grahamism to a clearer appreciation of the social responsibilities of the Christian mission.

NEWSPAPERS and TV news bring contemporary social injustices home with a daily immediacy that a Dickens' novel could never do. People are bothered about issues that seem to defy solution.

Suburbanites fret about the neighborhood, buzzing over the black family moving in. People worry about their children's education when the community battles over busing and school bond issues.

Drugs and drop-outs, pollution and politicians, hunger and hippies — all these and many more issues affect those of us brought up to believe in the doctrine that if enough dedicated elbow grease is expended, things have got to get better.

People are beginning to ask hard questions: "We know that there is a many-sided urban crisis. We feel surrounded by issues that demand attention. We've tried ignoring them, praying over them, giving to the United Fund, getting angry at them — and nothing works. In fact, things seem to get worse. What can we do?"

This is exactly where the poverty of imagination shows up among the social activists. Once every "Middlesex, village and farm" has been aroused by the prophetic Paul Revere of social justice, what does he do next?

People often become quite resentful when they have been super-aroused to social problems and then are handed a list of local social service agencies looking for volunteer help. A

campaign of social awareness for suburbanites cannot lead to a clean-up program in a carefully selected slum. Such responses are not only naive; they are downright destructive of human dignity for all concerned.

There should be no further patience with social meddling — no matter how well intentioned.

If the diocesan Church with its parochial and educational units is to be interested in serving people who live in and are affected by a metropolitan environment with all that means today, then it must develop a new policy of pastoral life. Otherwise, we are always reacting to the squeakiest wheel. And another half-baked program will be swallowed up in the diocesan administrative jungle.

IN ONE large diocese, the Chancery sponsored a housing development corporation designed to build low and moderate income housing and became enmeshed in local suits with the tenants' union in its own newly constructed buildings. In another diocese, over 75 different ad hoc programs were identified in various stages of rigor mortis with little or no connection with each other or anyone else.

As a first step, the diocese might bring together its Catholic Charities and social action staff people.

The holy war between social service agencies and social action ministries is more muddled and senseless than the U.S. military presence in Indo-China. Conversations leading to a clarifying of goals, objectives and employment of resources, could be very helpful in developing a social policy — however tentative — as a basis for action.

This pastoral policy could be the basis of "What to do" — "How to do" sessions with parish clergy and with small groups of interested parish people. There are all kinds of techniques and tools around to help in this process.

But please, no more boards, new committees, or restructuring of diocesan organizations until we find out what we want to do and what our communities think needs doing.

And please, don't call in any experts until you've worked at it a while with your own talented troops.

BELOW OLYMPUS By Interlandi



INTERLANDI'S MILITARY TIMES

"A new truce and peace proposal — Whoopee!"

GI holiday appeal made

WASHINGTON — (NC) — Officials of the Military Order of the Purple Heart here have asked churches, religious groups and private citizens to join in an effort to send Christmas cards and to patients in military hospitals and to servicemen in Vietnam.

Designated Operation Holiday, the campaign is aimed at cheering up wounded soldiers and others who won't get home for the holidays.

It also seeks to supply soldiers with small hard-to-get gift items, such as paperback books, ballpoint pens and toilet articles.

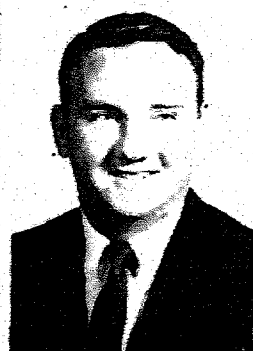
The Military Order of the Purple Heart is a service organization devoted to the welfare of military personnel who have been wounded in combat. It takes its name from the nation's oldest decoration, the Purple Heart, first awarded to a wounded soldier by George Washington.

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. . . St. Andrew (Cape Coral), St. Isabel (Sanibel
Island), St. Leo (Bonita Springs)
Oct. 23-25 Notivity (Hollywood)
Nov. 6-8 Little Flower (Hollywood)
Nov. 13-15 . . . St. Paul The Apostle (Lighthouse Point),
St. Ambrose (Deerfield Beach), St. Gabriel (Pompano Beach)

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Pope assails drift to a code based on permissiveness

VATICAN CITY — (NC) — Pope Paul VI has warned that there is a growing tendency to set aside the existing moral order in favor of a morality based on permissiveness or individual circumstances.

Speaking at a general audience, Pope Paul said the attack on moral order is being mounted not only by those "indulging in corrosive criticism," but also by many others, including many of the new generation.

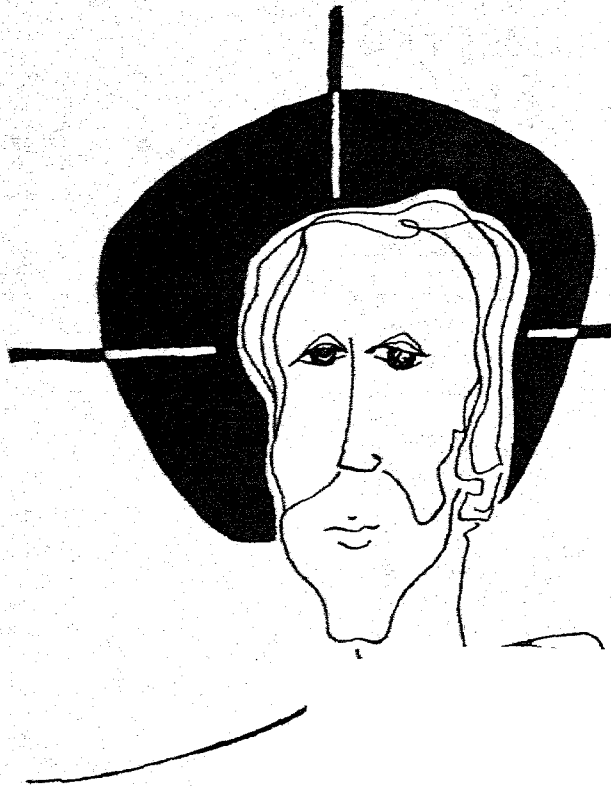
He said doubts about the existence of a moral order are being raised "by a considerable part of the new generation, which immediately responds with the usual attitudes of contestation, rebellion, revolution and with a single tendency: bring about change, without clearly realizing how or why."

THE pope warned against two oversimplifications which, he said, "undermine moral order." These, he said, are a "progressive permissiveness" and the concept that "behavior should be guided by circumstances."

To judge what is permissible, he continued, men must discern if the action does not result in canceling out the notion of good and evil, if it does not deprive the human personality of the vigor of self-control and the respect for others."

Pope Paul admitted that "circumstances certainly condition human action," but he said that "this action cannot prescind from superior and objective moral norms."

He warned that "to limit the guiding judgment of action to the situation could mean justifying opportunism, inconsistency and cowardice."



Gospel

"...You know that an rulers lord it over them, authority felt. This is not i who wants to be great amo anyone who wants to be fir. For the Son of Man himself i serve, and to give his life as a

Pocket chalice used for Mas-

WORCESTER, England — (NC) — A tiny chalice,

small enough to be hidden in a coat pocket, was used by Auxiliary Bishop Anthony Joseph Emery, of Birmingham, when he celebrated Mass during the annual Martyrs' Walk here. The ceremony honored those who died for their faith during the post-Reformation per-

secution of Catholics.

The chalice was a relic of those days and was used by priests escaping imprisonment when it was illegal to celebrate Mass.

The vestments worn by the bishop belonged to the 15th century and were first used in Westminster Abbey. They were lent to the bishop by the Worcester Museum.



DO THE CHRIST-LIKE THING

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

IN HIS NAME, PLEASE HELP

Through no fault of their own, thousands of innocent victims in Jordan are trying to pull themselves together. Hungry boys search out scraps of food. Little girls look through rubble heaps for rags to cover their tired bodies. Cripples plead for crutches; the wounded, bandages; and the elderly, a roof to cover their heads. It goes without saying that during the aftermath of any war, guilt-free victims suffer tremendously as they attempt to pick up the pieces of their broken lives. . . . These refugees are profoundly grateful for what you are doing for them. Reports an on-the-spot priest: "They spoke to me with tears in their eyes of their losses, but expressed profound gratitude for all American Catholics are doing for them."

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- ☐ \$1 Lunch for an orphan for one month.

BLESSED ARE THE PEACEMAKERS

Overlooked by the headlines from the Holy Land are our hundreds of priests and Sisters quietly serving the suffering. A non-Catholic observer at a hospital in Jordan spoke of four nursing Sisters—"They care for the wounded with supreme dedication . . . hours mean nothing to them." We are proud of them for they are truly peacemakers in a troubled area of the world. Pray, please, they'll be safe. . . . Many young girls that longed for a life of service to God now face disappointment. Their families, impoverished by war, have no means to support their training as Sisters. . . . Will you help? A Sister's training last two years, costs \$12.50 a month, \$150 a year, or \$300 altogether. Your "peacemaker" in one of our 18 countries will write to thank you.

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The meekness of Christ

By FATHER JOHN T. CATOIR

On their journey to Capharnaum, the Apostles were arguing among themselves about the question of precedence.

Peter had already been appointed as the rock or cornerstone on which the Church would be built, and there was this obvious concern about the mutual relations between the disciples of Christ.

Keep in mind that the question they pose is not directly

FATHER JOHN T. CATOIR



concerned with the degree of reward to be received in heaven — it concerns itself with the question of the various degrees of earthly dignity among the disciples.

They were even afraid to mention the topic to Our Lord, but He could read their thoughts and He answers their ques-

Funeral liturgy offered for mother of pastor

The Funeral Liturgy was offered Monday at 8 p.m. for Mrs. Marie Pusak, mother of Father Ronald J. Pusak, pastor of Annunciation Church, West Hollywood.

Principal celebrant of the Mass for Mrs. Pusak, who died Saturday at her home in Miami at the age of 56, was Father Pusak. Bishop John J. Fitzpatrick presided at the Funeral Mass in Annunciation Church.

Other celebrants were Father Rene Gracida, Chancellor of the Archdiocese; Father David G. Russell, pastor, St. Maurice parish, Ft. Lauderdale; Father Walter Dockerill, pastor, Visitation parish, Miami; Father Neil Flemming, pastor, St. Gregory parish, Plantation; Father John Donnelly, pastor, Holy

Rosary parish, Perrine; Father Michael Sullivan, pastor, St. Ann parish, Naples; and Father Charles P. Clements, pastor, Holy Cross parish, Indiantown.

Mrs. Pusak was a resident of Miami for 23 years. She moved to Miami where she lived at 8327 N.E. 2nd Ct., from Eddystone, Pa., where she was born.

She was a member of St. Mary's Cathedral parish.

She is survived by her husband, Andrew; two brothers, Patrick McGovern, Crumlynn, Pa., and John Henry McGovern, Eddystone, Pa., and her son, Father Pusak.

Services were arranged by Lithgow Funeral Home, Miami. Interment was Tuesday at Our Lady of Mercy Cemetery, Miami.

CELEBRANT: Almighty Father, grant us the grace to value goodness and virtue above the things of this world, and help us to use material things as steppingstones to sanctity.

COMMENTATOR: The response for today's Mass is: "Hear us, O Lord."

COMMENTATOR: (1) That our Archbishop, his Auxiliary, our priests, Religious and laity, blessed with the gifts of the Holy Spirit, will be docile to the silent voice of God and His gentle guiding hand, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (2) That the grace of the Holy Spirit will help us to see Christ in our neighbors, our friends, our family, and even in our enemies, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (3) That the bonds of charity, peace, and joy, which unite missionaries the world over, will aid us in fulfilling our responsibilities to Christ and His Church, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (4) That as we lift up our minds and hearts to God in prayer, we remember those who have no time for God, or worship, or prayer, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (5) That the happiness of heaven, which consists in the possession of God, will be ours here on earth by living in the love of God, we pray to the Lord.

PEOPLE: Hear us, O Lord.

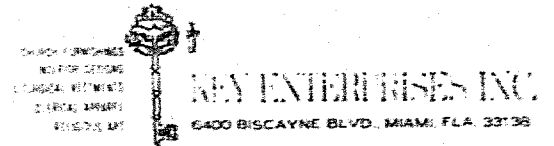
COMMENTATOR: (6) That Christ will lead many men and women to follow in his footsteps as priests, sisters, and brothers, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (7) That we may all seek to serve rather than be served, and aspire to do God's will first and our own will last, we pray to the Lord.

CELEBRANT: Father, we are all called to be missionaries of your love and goodness; help us live in a manner that is worthy of our faith and of the trust You have placed in us, through the Grace of Christ, Our Lord.

PEOPLE: Amen.



tion not with the logic that might be expected of a skilled organizer, but with the wisdom of a great prophet.

He tells them that each of them must become like a child to be His follower; they must become simple, trusting and empty of all ambition. He does not suggest this as a means of achieving pre-eminence in the Kingdom, but in a rather powerful way as a basic requirement for admission to His Kingdom which begins in this earthly pilgrimage. (Unless you turn and become like little children you will not enter into the Kingdom of Heaven.)

HE is trying to tell his followers that the very discussion of precedence, rank, dignity and prestige is born of the spirit of ambition, and is therefore self-defeating. The one whom the Lord will regard as greatest is the one who considers himself the smallest. Humility attracts God's approval; ambition loses it.

Christ said, "Learn of me, for I am meek and humble of heart." It is no secret that the hierarchy of the Church and the clergy in general are not men who are notorious for being meek and humble of heart.

There is still the presence of power politics in the Church, ambition, vain boasting, puffed up authoritarianism — even among the laity there are often all too human signs of oneness, social climbing, and rash judging of those in authority.

We do not have to search very far outside of ourselves to know that we belong to a sinful Church, a sinful people — we do not have to strain very much to know that we ourselves are often seriously at fault in adding to the wounds of the Church which are the wounds of Christ.

Humility is not merely an acquired virtue. It is the natural condition of honest men and women. Ambition and pride are born of blindness to all that we really are.

Have mercy on us Lord, for we are a sinful people. Teach us to be meek and humble of heart so that we may present the true image of Christ to the world. Have pity on us for our great failure to be faithful and humble. Help us Lord to become childlike, without becoming childish. Teach us how to love.

SCHEDULE OF SERRA CLUBS

Serra Club of Miami

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

Serra Club of Broward County

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

Serra Club of Palm Beach

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

East Coast Deanery of the CYO is planning three main events to join in observance of National Youth Week from Oct. 25 to Nov. 1.

On Saturday, Oct. 24, the deanery CYOers plan to participate in a clean-up day in West Palm Beach. The project has been endorsed by the City Commission and will demonstrate the youth's involvement in the community.

On Sunday, Oct. 25, all East Coast Deanery CYO

moderators, adults and members have been invited to attend a "togetherness" day at St. Vincent de Paul Major Seminary, Boynton Beach.

The day will include games, relaxation and rap sessions aimed at bringing the three groups closer together.

The last day of Youth Week, Nov. 1, a special Mass at St. John Fisher parish is planned to close the observance.

Junior queen prelims Nov. 6

Girls between the ages of 12 and 14 years are eligible to enter the preliminary competition for the Junior Orange Bowl Queen of Youthland.

The preliminary contest will be presented Nov. 6 and the winner will be eligible to enter the final competition Nov. 28 to select the girl who will appear on the televised Junior Orange Bowl Parade and reign over the Youth Ball.

To enter the contest, the girl must submit an entry sheet — signed by her parents

— which is available from any City of Miami park or from the Recreation Division, P.O. Box 708, Miami, 33133.

Entry deadline is Nov. 4.

Squires' circle installs officers

Our Lady of Good Counsel Circle 1223 of the Columbian Squires installed new officers recently in a ceremony conducted by Council Chancellor Biagio Arangio.

Chief Squire Steve Hagarty is serving his second consecutive term. Other officers are Dean DiBartolomeo, deputy chief squire; Jack Wright, notary; Bill Boyle, Bursar; Don Tyson, marshal and Karl Karch, sentry.

Boosters' club plans barbecue

Archbishop Curley High School's Booster Club will present its third annual barbecue chicken dinner, Sunday, Oct. 18, from noon to 6 p.m., on the grounds of the school.

Academy put on honor roll for safety

Notre Dame Academy has received a certificate of exceptional merit and has been placed on the National School Safety Honor Roll of the National Safety Council.

Sister Marie Assumpta, I.H.M., principal, announced this week.

This is the first time the school has received the honor, which recognizes outstanding safety activities leading to a well-rounded program which serves the community as well as the school.

In addition to ample fire drills and other safety drills, Notre Dame Academy established safety committees and held regular inspections of the grounds and equipment to eliminate hazards.

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The Now Set



ACTION WAS varied during the St. Michael's-Holy Redeemer game Sunday, but all the passing and scoring was only a taste of what's happening in the archdiocesan football competition.

Folk music program set

A program of American folk music will be presented by the young adults of St. John Bosco parish — in cooperation with the Archdiocesan Office of Latin American Affairs — Saturday, Oct. 17 and Sunday, Oct. 18, at 8:30 p.m. in the

parish hall.

All parishioners are invited to attend the program, which celebrates the discovery of the Americas.

Officers named by CYO unit

FERRINE — Delores Smalls of Epiphany parish was elected president of the South Dade Deanery of CYO during a meeting held in Holy Rosary parish.

Other new deanery officers are Brian Morris, Holy Rosary parish, vice president; Alice Audie, Little Flower parish, Coral Gables, secretary; and Irene Donovan, Holy Rosary parish, treasurer.

Family picnic

TAMPA — The 42nd Fall family picnic will be held at Mary Help of Christian School beginning at noon, Sunday, Oct. 18, at 6400 E. Chelsea.

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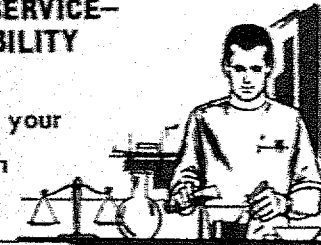
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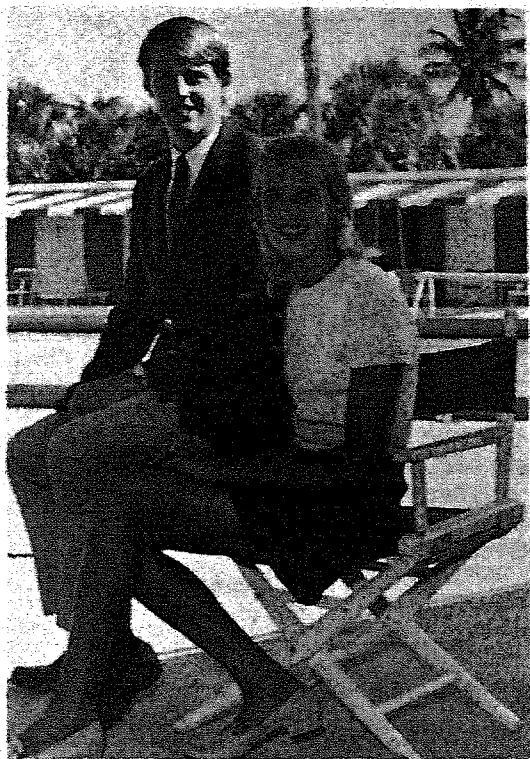
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Two of the swimming stars in the archdiocese are the brother-sister combination of Joseph and Jane Ackermann of West Palm Beach. Joe is a member of the William and Mary College team while Jane swims for Cardinal Newman High School. Both represent the North Palm Beach Country Club in AAU competition. Joe holds the William and Mary school record for the 200-yard individual medley, although just a freshman last season, while Jane was second in the state Class A high school 100-yard breaststroke. They're the children of Dr. and Mrs. Joseph Ackerman.

CYO scores

Football		Annunciation		St. Stephen	
St. Michaels	12	St. Rose	15	St. Rose	15
Holy Redeemer	0	Our Lady Perpetual Help	1	Our Lady Perpetual Help	6
St. Louis	12	Holy Redeemer	15	Holy Redeemer	15
St. John Apostle	0	Our Lady of Lakes	1	Our Lady of Lakes	5
Visitation	42	St. Monica	15	St. Monica	15
St. Bartholomew	0	St. James	4	St. James	5
St. Monica	18	St. John Apostle	15	St. John Apostle	15
St. Stephen	6	Epiphany	1	Epiphany	10
Volleyball		Blessed Trinity		St. Louis	
St. Bernadette	15	St. John Apostle	15	St. John Apostle	15
Nativity	5	St. Timothy	4	St. Timothy	9

Coed football game slated

The CYO of Our Lady of the Lakes parish will present an intra-mural coed football game on Sunday, Oct. 18, at 4 p.m. on the parish grounds. The public is invited.

How to help stop bike-theft rash

An alarming rate in bicycle thefts throughout South Florida has left many parents and youngsters wondering about the best way to help prevent them.

Some suggestions on the best way to handle the bike problem include:

- Registration of bicycles with the police department in municipalities where such service is available. Special "license" tags are usually issued which aid law enforcement personnel in identifying missing bikes.

- Children should be alerted to the importance of locking their bikes when they leave them in parking lots and at school, and they should be reminded to leave them in well-travelled areas, rather than in remote sections of parking lots and school lots.

Hollywood teens plan observance

HOLLYWOOD — Teenagers at Nativity parish will kick off their observance of National Youth Week with a parent-youth Communion breakfast, Sunday, Oct. 25 following the 9:15 a.m. Mass.

Teams eye district titles

SPORTS

By JACK HOUGHTLING

With the high school football season reaching the half-way mark, archdiocese schools are making strong bids for state district titles.

In Class A-7, Cardinal Newman of West Palm Beach is in a top spot with a perfect 3-0 record going into tonight's game with Lake Worth Leonard, while in A-8, Chaminade High of Hollywood has taken a clear-cut lead, even though its record is just 2-1 and the Lions have a week off.

The closest duel — and the most important of the weekend — finds St. Thomas Aquinas putting its B-8 hopes on the line against undefeated Pine Crest. The Raiders jumped back into the district race with a 28-0 decision over Miramar last week for a 2-1 record.

A WIN for St. Thomas is essential, both in knocking down Pine Crest and climbing in the standings itself. While both the Class A district races are one-sided, the B-8 competition is very close, with a half-dozen teams in the running.

In addition to Pine Crest, St. Andrew's Prep, Clewiston and Melbourne Central Catholic of the Diocese of Orlando are bunched at the top. The clash with Pine Crest is set for 3:30 this afternoon at the PC campus.

St. Thomas could get a helping hand in the district race from its arch-rival, Cardinal Gibbons, as the Redskins travel to Clewiston tonight. Gibbons will take a 1-3 record into the game but the Redskins have been playing a tough schedule and bounced into the win column last week with a 14-8 decision over LaSalle.

IN other weekend action, the only intra-archdiocese game finds Msgr. Pace (1-3) meeting LaSalle (0-3) on Saturday night at Curtis Park. Christopher Columbus (1-3), the archdiocese's only AA team, will try to get back into the win column by hosting Palmetto High at Central Stadium, also on Saturday.

Columbus opened its season in sensational fashion with a 35-0 romp over Coral Park but ran into three toughies in a row after that, losing all three, including last week's heart-breaker to Miami Central when an 80-yard punt return scored the winning points for Central in the fourth quarter.

Archbishop Curley (1-3) joins Chaminade in a week of rest.

Chaminade took over as the undisputed A-8 leader and the favorite's role for its third straight district title, by topping Pace, with its classy secondary coming up with three pass interceptions. Against

LaSalle a week earlier, the Lions' defenders had picked off four.

THE Lions spotted Pace a 6-0 lead in the first quarter but came back with 10 points in the second period and eight more in the third while bottling up the Pace attack after the score.

Pete McNab, the Pace quarterback, got the first score of the game on a 1-yard sneak. Chaminade went ahead for good in the second

period when Tony Williams went over from the three for a TD and quarterback Pat O'Leary hit Tony Longo for a two-point conversion and an 8-6 lead.

Pace lost the ball four times on fumbles to help stymie its own offensive efforts but partially offset the losses by coming up with three pass interceptions of their own.

St. Thomas used variety

in rolling to its 28-0 decision over Miramar. Leon Watts opened the scoring with a 53-yard TD on a pass interception. Rich Raymond tallied on a 60-yard pass play from Dwight McKenzie and Steve Buckley broke the game wide open with two third quarter touchdowns on runs of 33 and 14 yards.

Cardinal Gibbons overcame three fumbles to register its first victory in the 14-8 decision over LaSalle. The Royals had scored first on a safety and also tallied on a TD toss from quarterback Orlando Alvarez to Claudio Alvarez.

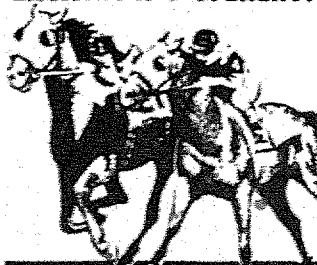
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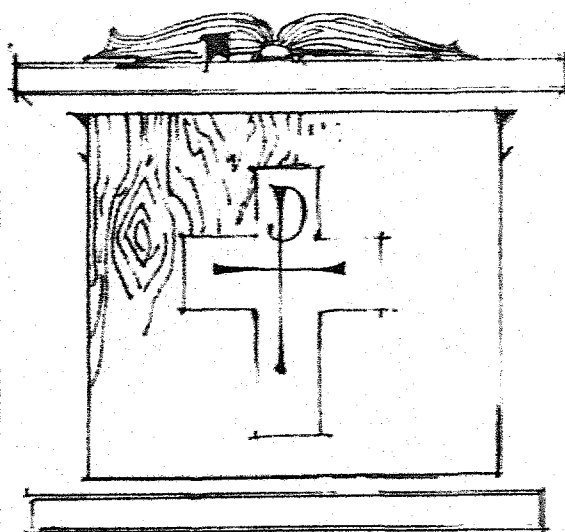
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At heart of pornography dispute

Moral norms be upheld by law?

By JOHN MAHER

At the heart of the controversy over the report of the President's Commission on Obscenity and Pornography are disagreements on the relationship of legislation to morality and on the harmfulness of exposure to what the commission called "sexually explicit materials."

"I don't think morality can be legislated," said Dean William B. Lockhart of the University of Minnesota Law School, chairman of the commission, at the recent news conference here making public the report.

News analysis

In a dissenting report, three of the 18 commissioners said: "The basic question is whether and to what extent society may establish and maintain certain moral standards. If it is conceded that society has a legitimate concern in maintaining moral standards, it follows logically that government has a legitimate interest in at least attempting to protect such standards against any source which threatens them."

IN A statement on the report, Cardinal John Dearden of Detroit, president of the National Conference of Catholic Bishops (NCCB), said:

"...it is beyond doubt that commercialized pornography and obscenity — the exploitation for the sake of gain of morbid attitudes toward an intimate and sacred area of human life — does have an ultimate debasing influence on individual and social attitudes toward sexuality. Just as society is now acting to combat the pollution of the physical environment, so it must take steps to prevent the moral and cultural pollution caused by obscenity."

The cardinal went on to recommend effective legislation for controlling the commercial exploitation of sex.

All those quoted — Lockhart, the commission majority, the dissenters, Cardinal Dearden — are speaking of morality in a context that indicates the limitation of their meaning to sexual morality.

If the term "morality" is taken in its broader meaning "the discipline or theoretical system dealing with what is good and bad in human conduct," it is obvious that legislation is concerned with morality.

Legislation makes certain immoral acts criminal acts because their commission is deemed harmful to the common good. Murder, robbery, the unlicensed distribution or sale of narcotics are all both immoral and criminal acts.

Generations ago, there was greater agreement about what is good and bad in the area of sexual conduct, and legislation concerning such conduct was considered within the government's competence.

Legislatures passed laws making crimes: homosexual acts, premarital intercourse (called fornication), adultery, the sale of contraceptives, and the sale or commercial display of "sexually explicit," or, to use the older term, "obscene" materials.

Although the former agreement that certain forms of sexual conduct were immoral and so damaging to society that they should be made criminal has broken down, a new consensus that these actions are moral and beneficial has not arisen and does not seem likely to arise.

THE obscenity commission recommended the repeal of federal, state and local legislation prohibiting the sale, exhibition, or distribution of sexually explicit materials to consenting adults.

A basis of its recommendation, the commission said, was the lack of evidence, after "extensive empirical investigation, both by the commission and by others," "that exposure to or use of explicit sexual materials play a significant role in the causation of social or individual harms such as crime, delinquency, sexual or non-sexual deviancy or severe emotional disturbances."

The commission also said it had "taken cognizance of the concern of many people that the lawful distribution of explicit sexual materials to adults may have a harmful effect upon the individual morality of American citizens and upon the moral climate in America as a whole."

"This concern appears to flow from a belief that exposure to explicit materials may cause moral confusion which, in turn, may induce antisocial or criminal behavior. The commission has found no evidence to support such a contention. Nor is there evidence that exposure to explicit sexual materials adversely affects character or moral attitudes regarding sex and sexual conduct."

Obviously, however, the commission's statement that it has found no evidence that exposure to sexually harmful materials is harmful does not mean that no such evidence exists or could be found.

The three-man minority report by a Jesuit priest, a Methodist minister and a Catholic lawyer called the majority report "a shoddy piece of scholarship" and included a critique of the commission's behavioral research by Dr. Victor B. Cline, University of Utah psychologist and specialist in social science research methodology and statistics.

Cline found the majority report and the effects panel report on which it is based "seriously flawed and omitting some critical data on negative effects." He said any law student or other reader of the legal panel report "will find data which have been systematically marshalled to favor one point of view. Key data giving opposing evidence are excluded."

THE majority report also contradicts the 1962 Report of the New York State Joint Legislative Committee to Study the Publication of Offensive and Obscene Material, which concluded that the dissemination of obscene, or to use the current term "sexually explicit," material contributed to juvenile delinquency and incited persons to commit sex crimes.

The construction of scientific experiments in this area is difficult, if not impossible, because of the disagreements over what is morally good or bad in sexual behavior and over what sexually explicit materials are "pornographic" or "obscene."

The commission said the frequency of many persons sexual activity may increase for short periods in consequence of their explicit sexual materials. "Such behavior, however," the commission added, "is the type of sexual activity already established as usual activity for the particular individual."

A critic who maintained that premarital intercourse is individually immoral in most circumstances and socially harmful and who believed that even many young adults have not established what is their usual sexual activity could regard this finding of the commission as a justification for maintaining legislative restrictions on the sale or display of sexually explicit materials.


But, in the range of sexually explicit materials running from James Joyce's "Ulysses" through Philip Roth's "Portnoy's Complaint" to "adult bookstore" staples such as "The Dance of the Dominant Whip," "Nude Mood," "Cycle Orgy," "Male Lovers" and other more blatantly titled works, which are "pornographic" or "obscene"?

Which sexually explicit materials are beneficial, which harmful? How can statutes be framed to allow the circulation of worthwhile, though "sexually explicit," material and restrict the circulation of what is worthless or harmful?

Dr. Cline, the commission critic, social psychologist Cody Wilson, the commission's executive director, and Rabbi Irving Lehrman, of Temple Emanu-El, Miami Beach, a commission member, have all said that more research is needed in the area.

The commission report has not ended the controversy, which is likely to persist for some time to come. — (NC)

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BATHROOM TISSUE 19¢
PKG. OF 2 ROLLS
LIMIT TWO PKGS. OF TWO ROLLS EACH
PLEASE, WITH OTHER PURCHASES OF \$7 OR MORE, EXCLUDING CIGARETTES

October Dairy Festival!
FOOD FAIR BONUS SPECIAL!
FOOD FAIR CREAMED **SAVE 10¢!**
COTTAGE CHEESE 59¢
2-LB. CUP
LARGE OR SMALL CURD
98% FAT FREE CREAMED **4-LB. CUP 39¢**
Les' Gal Cottage Cheese
FRESH FLAVORED MADE IN U.S.A. 100% COTTON
SAVE 15¢ ALL FLAVORS **2 8-OZ. CUPS 39¢**
Borden's Yogurt
MASTERS **16 OZ. CUP 33¢**
Sour Half & Half

83¢ VALUE - BAND AID BRAND
SHEER STRIPS 66¢
BOX OF 45 FOR CUTS & GRAZES

TOP U.S. CHOICE - WESTERN
CHUCK STEAK 69¢
WESTERN SELECTED SLICED
BEEF LIVER 59¢
Bonus Special! SAVE 20¢ ON 2 CANS

OAKHILL HALVES FREESTONE PEACHES 19¢
29-OZ. CAN
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SNO-WHITE CALIFORNIA
Cauliflower 39¢
GARDEN FRESH HEAD
TOP QUALITY SEEDLESS
FLORIDA GRAPEFRUIT 5 FOR 49¢
TOP QUALITY CALIFORNIA
VALENCIA ORANGES 10 IN BAG 69¢

SAVE 32¢ - REGULAR OR DRAFT
BALLANTINE BEER 6 12-OZ. CANS 99¢
SAVE UP TO 6¢ - MORTON'S FROZEN MEAT POT PIES 19¢
• BEEF • TURKEY
• CHICKEN
• MACARONI & MEAT SAUCE
FOOD FAIR **Country Squire Bread 11.8 8 OZ. 29¢**
BONUS SPECIAL! SAVE 20¢ - FOOD FAIR
LAYER CAKE 89¢
DEVILS FOOD, CHOCOLATE CHIP, COCONUT

FOOD FAIR
SUPERMARKETS
FEATURES EFFECTIVE THRU SATURDAY, OCT. 17,
AT ALL FOOD FAIR AND FREDERICK'S STORES
FROM NEW YORK TO FORT PIERCE
Save MERCHANTS GREEN STAMPS
FOR FINE NAME BRAND GIFTS

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THE ILLUSTRATED
COLUMBIA ENCYCLOPEDIA
Volume Seven '99 **49¢**

Bonus Special! SAVE UP TO 38¢
FOLGER'S COFFEE 59¢
ALL GRINDS 1-LB. CAN
ALL GRINDS **FOOD FAIR 1-LB. CAN 49¢**
OR ALL PURPOSE GRIND **FINE TASTE COFFEE 49¢**
LIMIT ONE CAN EITHER BRAND, PLEASE WITH OTHER PURCHASES OF \$7 OR MORE EXCLUDING CIGARETTES

FRESH CUT **Haddock 89¢**
FILLET 1-LB. SKINLESS AND BONELESS

Service Delicatessen
AVAILABLE AT STORES WITH SERVICE COUNTERS.
ALL CHEESE AND LUNCH MEATS SPI
SLICED TO YOUR ORDER.
SAVE 10¢ OLD FASHIONED WIDE **German Style Bologna 18 89¢**
SAVE 40¢ LB. FRESHLY SMOKED SLICED **QTY 18 89¢**
Nova Scotia Lox

APPETIZER BONUS SPECIAL!
PASTRAMI 69¢
HALF LB. LEAN SLICED
SAVE 10¢ THIRST QUENCHER
Frostie Root Beer 3 28 OZ. 79¢
RITZ SODAS 10
ALL FLAVORS 16-OZ. 5 NO RETURN BTLS. 1

Efectuarán desde el día 29 el Cursillo Número 100

Por GUSTAVO PENA MONTE

El Movimiento de Cristiandad de la Arquidiócesis de Miami alcanzará una marca que será reflejo de su vitalidad cuando el próximo día primero de noviembre se efectúe la clausura del Cursillo Número Cien.

La ceremonia de clausura tendrá lugar en el Auditorio Municipal de Miami, en el Bayfront Park, comenzando a las 6:30 p.m. del domingo primero de noviembre. EL CURSILLO 100 se iniciará el jueves, día 29, en la

Casa de Cursillos Emaus, de Opa Locka, con la participación de unos cuarenta hombres.

Los Cursillos de Cristiandad fueron establecidos en la Diócesis de Miami en el año 1962 y en apenas ocho años se han efectuado 99 cursillos — 61 de hombres, 38 de mujeres — en los que han participado cerca de 4,000 hombres y mujeres de la colonia de habla hispana de Miami. EL Movimiento de Miami, por otra parte, ha cooperado al establecimiento de cursillos en otras diócesis de Estados Unidos, como las vecinas de St. Petersburg y

Orlando, así como Washington, D.C., entre otras.

Varios años después de estar funcionando con éxito el Movimiento de Cursillos en español, la Arquidiócesis comenzó a organizar cursillos en idioma inglés, los que se vienen efectuando con regularidad. En el empeño inicial de los cursillos en inglés, los cursillistas de habla hispana prestaron también una considerable cooperación.

EN REITERADAS ocasiones el Arzobispo Coleman F. Carroll ha encomiado al Cursillo de Cristiandad por infundir un intenso celo apostólico en los hombres y mujeres que participan en la jornada de tres días de revisión de vida cristiana.

Después de la jornada de tres días de revisión de vida cristiana el cursillista comienza a vivir lo que se llama "el cuarto día" y que significa su compromiso con Cristo de trabajar en la vertebración cristiana del ambiente que lo rodea, en un programa de vivencia y testimonio cristiano, que se basa para su perseverancia en las reuniones de grupo, las ultreyas y la asistencia a las clausuras de cada nuevo cursillo.

En síntesis el cursillo busca que sus militantes vivan y prediquen el amor entre los hombres como la base fundamental del cristianismo.

MENSAJE DEL OBISPO HERVAS

El Obispo Juan Hervás, que fundó el Movimiento de Cursillos en España, al conocer de la celebración del cursillo Número Cien en Miami envió una carta al Padre Jose L. Hernando, director diocesano de cursillos, en la que le expresa:

"Diga Ud. a los cursillistas veteranos que reconsideren con sinceridad y no menor seriedad el compromiso que contrajeron con Cristo en su cursillo, en cuyo cumplimiento debe ponerse en juego toda la hombría y toda la fidelidad de que es capaz un caballero cristiano y consciente.

"Ya se que la vida es difícil y muy duras las circunstancias del momento actual; pero precisamente ahí es donde se tiene que ver lo que vale el cursillista como cristiano auténtico que sabe decir a Cristo: 'Aunque todos te traicionen, yo no', dando a ese 'yo no' todo el valor y toda la valentía con que se pronuncia la frase en el evangelio," dice el Obispo fundador de los cursillos y agrega:

"El Movimiento de Cursillos, a parte de otros muchos que tiene la Iglesia ha montado la Reunión de Grupo, la Ultreya, la asistencia a las clausuras, etc., como medios de perseverancia, específicos del Movimiento, y la experiencia nos ha enseñado que quienes los practican con asiduidad y buen espíritu se mantienen en gracia a presión y arrastran a muchos otros hermanos a Cristo y a la Iglesia".

Termina el Obispo Hervás su carta de felicitación a los cursillistas de Miami con esta exhortación:

"QUERIDOS CURSILLISTAS de Miami, yo os invito a pensar en lo que significan para la Diócesis, para vuestra comunidad y para vosotros mismos 100 cursillos de cristiandad. Por parte de Dios suponen verdaderos torrentes de gracia, de amor y de predilección; por parte de los dirigentes, infinidad de sacrificios y horas de entrega; por parte de los militantes, oraciones y penitencias sin cuento que fueron llegando a cada cursillo en forma de "palanca"; por parte de la comunidad, testimonios sin fin de unas vidas que conocieron en Cristo la Verdad y no se han apartado de ella."

CARTA DE BONNIN

Por su parte, Eduardo Bonnin, uno de los seglares fundadores del Cursillo y que visitó Miami hace algunos años, escribe:

"El haber logrado cien cursillos es algo que mueve al agradecimiento, invita a la reflexión y sirve de estímulo y acicate para ir logrando que lo vivido en el cursillo no termine con el, sino que a través de los grupos se haga vida en las vidas de las personas, de los ambientes y de las estructuras.

"Adelante, amigos, que todo esfuerzo es poco en comparación de lo que Cristo puede conseguir por nuestras vidas en El centradas y por El impulsadas hacia los demás."

Termina Bonnin con una referencia de solidaridad para con las inquietudes de los exiliados cubanos por reconquistar su patria. Dice así el fundador seglar de Cursillos:

"No cejemos, para que así sea, desde aquí, creemos, esperemos, rezamos por vosotros. Por quienes les escuece en lo hondo la añoranza de una isla que aman y recuerdan. Para que la Virgen del Cobre pueda sonreír a todos en amplio abrazo de maternal comprensión y dilatada caridad, que aune a tantos hermanos hoy distantes físicamente, pero muy cercanos por la nostalgia, la oración y la esperanza."

HABLA PEPIN ARGILAGOS

EL PRESIDENTE del Secretariado Diocesano de Cursillos, al informar a The Voice sobre los actos de celebración del Cursillo 100, comentó que "es motivo de júbilo y alegría para todos los que hemos venido trabajando en este movimiento.

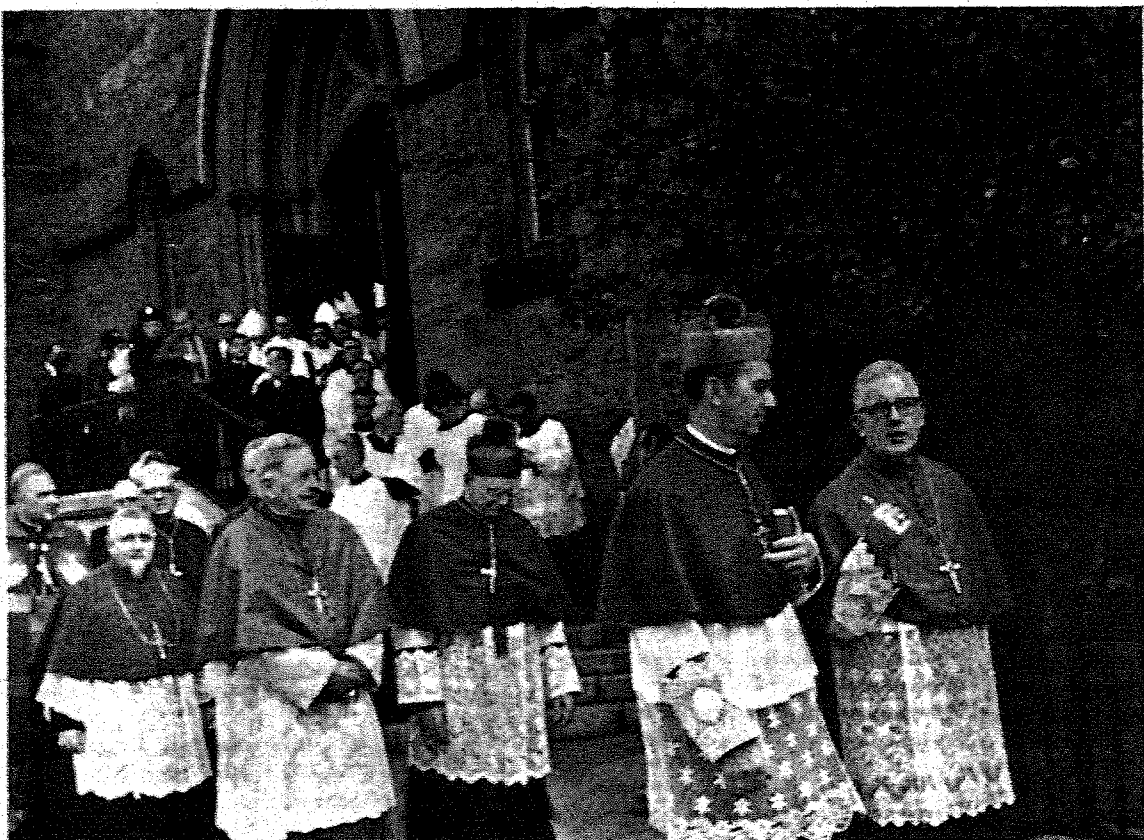
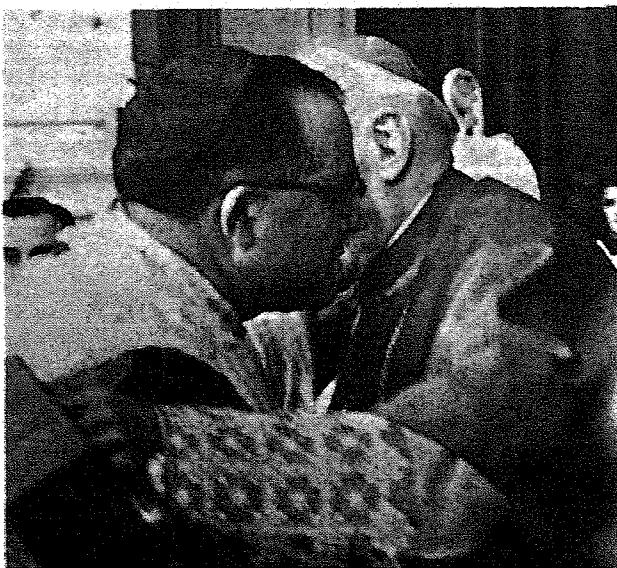
"Pero no solo de alegría, sino de Acción de Gracias a Dios por habernos dado las fuerzas para llegar a cien cursillos en esta Diócesis", dijo Pepín Argilagos y añadió:

"Tenemos que comprender que esta alegría del cursillo 100 no significa en lo absoluto el conquistar una meta, sino por el contrario, un estímulo para seguir trabajando para que más hombres y mujeres encuentren a Cristo a través de nuevos cursillos. Este cursillo 100 será como una catapulta que nos dará nuevos bríos, nuevas energías para redoblar el trabajo por Cristo en nuestro ambiente."

LA VOZ

Suplemento en Español de THE VOICE

En Boston se efectuó la ceremonia de instalación del nuevo Arzobispo de esa importante Arquidiócesis, Mons. Humberto Medeiros, que sustituye al Cardenal Richard Cushing que se retira. En la composición gráfica dos aspectos de la ceremonia. Arriba el Arzobispo Medeiros y el Cardenal Cushing durante el abrazo de la paz. Abajo, un aspecto de los prelados que participaron en la ceremonia, cuando salían en procesión. Se destaca el Arzobispo Coleman F. Carroll. El nuevo Arzobispo de Boston, de origen hispano-portugués, habla perfectamente el español y ha consagrado gran parte de su vida al apostolado entre los pueblos de habla hispana de E. U.



Rápida gira por la Biblia será el Día Legionario

La Legión de María se prepara para efectuar este domingo, día 18, de 9 a.m. a 5 p.m. un nuevo Día Legionario el que tendrá lugar en el Colegio The Assumption" situado en 1517 Brickell Ave.

Los temas de este día Legionario estarán centrados en el Antiguo Testamento: El Dios de Abraham, de Isaac y de Jacob, la primera pascua y el primer pentecostés, el tiempo de los reyes y profetas, exilio en Babilonia y la Iglesia antes de la Iglesia.

El padre Agustín Román, director espiritual de la

Misa en español

Una misa sabatina para cumplir con la liturgia dominical será ofrecida en la iglesia de Santa Martha, 11450 Biscayne Blvd., desde el sábado 17 de octubre a las 8 p.m.

Las misas dominicales en la parroquia de St. Martha tendrán lugar a las 8:30 y 10 a.m. en inglés y 11:30 a.m. en español.

Legión de María dice que este Día Legionario será un recorrido en poco tiempo del Antiguo Testamento.

LOS TEMAS de este Día Legionario podrán compararse a esas visitas rápidas que en estos tiempos hacen los turistas a las grandes capitales. No saldrán con un conocimiento profundo, pero sí con una idea general de lo que es la Biblia. Como el turista que hace un paseo de un día a una ciudad como Miami y sale embullado para regresar a pasarse una temporada, o quizás para quedarse definitivamente aquí. Este será un pequeño tour de la Biblia, comenzando por el Antiguo Testamento.

—¿Por qué ese énfasis en el Antiguo Testamento por parte de un movimiento que se basa en la devoción a María, la Virgen? ¿Por qué no temas más específicamente marianos, relacionados con la vida de María y su imitación por los cristianos? preguntamos al Padre Román.

—Porque la Virgen me-

ditaba todas estas cosas en su corazón. Para entrar en el espíritu mariano es necesario entrar en el espíritu de la Biblia. Porque el mundo de María era el mundo de la Biblia y ella gustaba de estudiar la Palabra Revelada, responde el director espiritual de la LM.

AUNQUE SE llama Día Legionario y es organizado por la Legión de María, la jornada de estudio bíblico no está limitada a los miembros

de ese movimiento apostólico, sino que a la misma se invita a todos los devotos de la Virgen, a todos los que tienen interés en el estudio bíblico, a todos los que tengan vocación de apostolado y servicio a sus semejantes, dicen los organizadores.

La participación en esta jornada es gratuita. Para las personas que lo deseen habrá almuerzo disponible al precio de \$1.25.



Destacando la importancia del estudio de la Biblia, el Padre Agustín Román.



Hacia la paz por el desarrollo!

Las condiciones de pobreza que atenazan a dos terceras partes de la humanidad son degradantes!

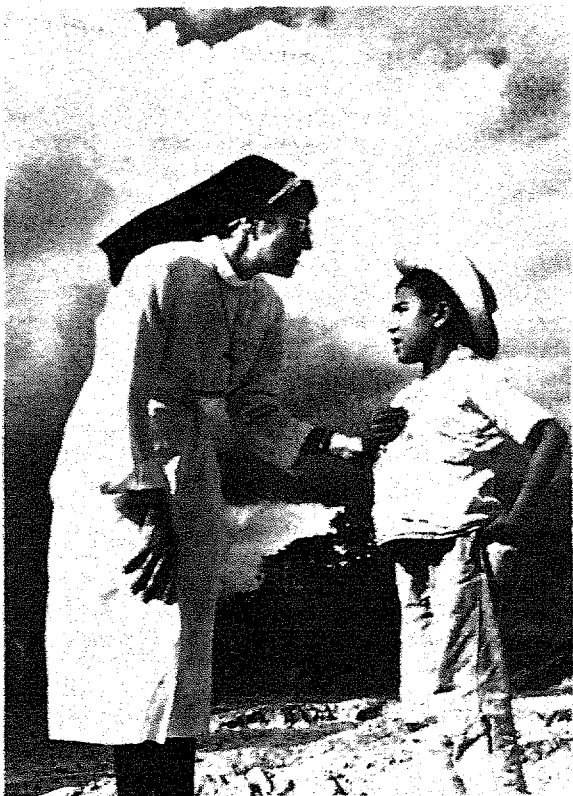
- Hombres que viven en la miseria material y espiritual.

- Niños que agonizan de hambre, desnutrición, enfermedad.

- Generación tras generación ocupando el mismo pedazo de acera en las calles de la India.

Aun los barrios más pobres de la Florida no se pueden comparar con la apabulladora miseria de los países del mundo subdesarrollado.

El Papa Paulo ha dicho una y otra vez que la paz sólo podrá alcanzarse a través del desarrollo. Esto no significa un simple progreso económico, sino el desarrollo pleno que abarca las motivaciones, actitudes, aspiraciones y creencias.



En el plan de Dios todo hombre está llamado a desarrollarse, porque toda vida es vocación.

La misión de la Iglesia se ve realizada por la actividad de aquellos que la hacen cabalmente presente a todos los hombres y todas las naciones.



Tenemos que apresurarnos. Son muchos los que sufren.

El Nuevo Testamento llama a los cristianos "los pacificadores," al ser llamados hijos de Dios (Mt. 5:9).

El compromiso de los cristianos con el mundo de hoy es un compromiso con Cristo. En este caso, con las misiones de Cristo.

El misionero está entregado a llevar el desarrollo pleno a todos los hombres. El misionero alimenta el cuerpo y el alma. Pero no puede hacerlo por sí solo. Necesita de nuestro apoyo.

La Iglesia apela a todos los cristianos del mundo en el Domingo de las Misiones (18 de Octubre).

La respuesta personal de cada uno de nosotros es necesaria.

La obra de las misiones nos da la oportunidad de llevar un poco de nuestro desarrollo a los pueblos hambreados del mundo.

La colecta de este domingo es una oportunidad de llevar alimento material y espiritual a hombres y pueblos que se revuelven desesperados.

Tenemos que apresurarnos.

G. P. M.

"Nuestra América Musical"



Un festival folklórico Panamericano, titulado "Nuestra América Musical" se presentará mañana sábado y el domingo, días 17 y 18, a las 8:30 p.m. en el Auditorium Parroquial de San Juan Bosco, 1301 West Flagler, números musicales de todos los países de América serán presentados en este espectáculo destinado a



conmemorar el Descubrimiento del Nuevo Mundo. Los números están siendo montados por los grupos juveniles de la Parroquia de San Juan Bosco, con la cooperación de artistas renombrados, bajo la dirección artística de Juan Roig. En la composición gráfica dos aspectos de los ensayos.

LA VOZ

Suplemento en Español de *VOICE

Carta del Arzobispo

Pide ayuda para las misiones

A los sacerdotes, religiosos y fieles de la Arquidiócesis de Miami:

El próximo domingo es Día de las Misiones, el día en que cada año todos los católicos del mundo se unen en oración y sacrificio por las misiones de Cristo a través de la Sociedad de Propagación de la Fe.

PARA MILLONES de menesterosos del mundo, el Domingo de las Misiones es el día más importante del año. Es sólo gracias a vuestra generosidad que nuestros misioneros pueden llevar la fe y la asistencia básica a esos que sufren desesperante necesidad de todo.

Pedimos vuestras oraciones para que los misioneros tengan la fortaleza necesaria para desplegar su obra de proclamar las Buenas Nuevas del amor de Cristo a todo el mundo.

Pedimos vuestro generoso sacrificio, para que ellos cuenten con los medios económicos para proveer hospitales, escuelas y centros misionales.

EL PROXIMO domingo se tendrá una colecta por esta santa y grande obra de ayudar a las misiones. Pedimos a todo nuestro pueblo que muestre toda la generosidad que le sea posible.

Que Dios os bendiga por vuestras oraciones y sacrificios.

Devotamente vuestro en Cristo.

Edmundo J. Connel

Análisis de la OEA

Por MANOLO REYES

La Organización de Estados Americanos, fundada en el año 1948, esta considerada por las Naciones Unidas, como el organismo legal, oficial y regional que actúa como regulador de las relaciones entre las naciones del Continente Americano.

Los comunistas siempre han estado opuestos a la ley y al normal desenvolvimiento de la democracia. De ahí que el 9 de abril de 1948 produjeran una tremenda matanza en Bogotá, Colombia, donde se habían reunido los representantes de las naciones americanas para crear la OEA. Tiempo después se supo que el propio Fidel Castro estuvo presente, aquella noche de horror, en el tristemente celebre Bogotazo.

DESDE que la OEA se inauguró su personal que se inició con 300 empleados ha ascendido a 1,300 en la actualidad. Y de un presupuesto anual de 800 mil dólares... la OEA cuenta en la actualidad con un presupuesto anual aproximado a cincuenta millones de dólares.

Este aumento de personal y de presupuesto debe atribuirse a que los países que forman parte de la OEA han visto en la práctica la utilidad que ha desarrollado el organismo regional.

Entre algunos de los éxitos resonantes obtenidos por la OEA esta precisamente la Decimo tercera reunión de consulta de Ministros de Relaciones Exteriores del Continente Americano en 1969 y que fue llamada urgentemente para mediar rápidamente en la guerra desatada entre El Salvador y Honduras.

La OEA trabajó intensamente y el conflicto fue detenido. Y gracias a la activa participación del organismo regional americano con ambos países se han ido restableciendo las relaciones entre ellos tales como correos, servicio telefónico. Y se augura que pronto volverán a tener sus lazos diplomáticos.

PERO LA OEA tiene áreas donde aparentemente debe superar su trabajo... y buscar nuevos métodos o mecanismos para situaciones de hecho que no han sido superadas.

En diferentes ocasiones se ha probado la violación de los mas elementales derechos del ser humano por el régimen Castro comunista de Cuba. La propia Comisión de Derechos Humanos de la OEA ha expuesto estas violaciones. Sin embargo, por carecer de fuerza ejecutiva o punitiva la Comisión, nada efectivo ha podido hacerse para evitar la repetición de tales actos.

En junio pasado se reunió la Conferencia de Cancilleres para producir una formula efectiva a fin de evitar el terrorismo, el secuestro de aviones y diplomaticos en el Continente. El Comité Asesor Jurídico esta en estudio de esas formulas. Cuatro meses han transcurrido. Nada se ha sacado en concreto.

Y así podrían señalarse varios problemas más, siendo el fundamental que el comunismo esta en contra de la Carta de Constitución de la OEA. Y la OEA no ha encontrado aun la formula para acabar con el comunismo en Cuba.

De ahí que pueda afirmarse que en muchos aspectos la OEA ha tenido éxito. Pero hay problemas urgentes del momento que demandan una mas rápida solución.

Advierten nuevamente contra gastos excesivos para reclamar familiares de España

"Ningún cubano debe gastar su dinero en costosos "affidavits" personales para sacar a sus familiares de España".

Esa advertencia la hizo en unas declaraciones a The Voice el director de la Oficina Católica de Migración de España, Padre Angel González quien visitaba Miami alarmado por esos gastos y "lo más lamentable, que en muchos casos, después de gastarse más de cien dólares en esos documentos, resulta que están mal hechos y no son aceptados por el consulado de E.U."

THE VOICE publicó esa advertencia en su edición del 21 de agosto. El problema vuelve a cobrar actualidad, porque en fecha reciente The Miami Herald y otras publicaciones han venido destacando las elevadas tarifas que ciertas notarias están cobrando por servicios que apenas cuestan centavos.

En aquella oportunidad The Voice informó que todos los cubanos que en Miami quisieran reclamar a un familiar que hubiera salido de Cuba por la vía de Madrid podrían tramitar esos "affidavits" completamente gratis a través de la Oficina del Catholic Welfare Bureau — contigua a la Iglesia de San Juan Bosco, en Flagler y la 13 Ave. — a través del programa cubano que dirige Mons. Bryan O. Walsh.

Trabajando en la ayuda a los refugiados cubanos en Madrid, el Padre González ha comprobado que en muchos casos sus familiares radicados en Estados Unidos incurrir en numerosas gestiones y documentaciones costosas e innecesarias.

A EFECTO de evitar que muchas personas sean víctimas de manejos inescrupulosos o inexperiencia, ofrecemos a continuación una lista de procedimientos a seguir por refugiados cubanos que se encuentran en España y desean venir a E.U.:

• **Niños menores de 18 años que están solos en España:** Reclamados por padre, madre, hermano, (a) (mayor de edad), tío o abuelos, necesitan solo dos documentos: 1. Forma I-550, N-585 o la I-130 que debe ser llenada en el Departamento de Inmigración de Miami; 2. Affidavit católico RF-1. (Reclamados por primos, padrinos, familiares lejanos o amigos, necesitan para entrar como residentes: 1. Forma I-20 (entrada al colegio) 2. Affidavit católico RF-1.

• **Muchachos de 18 años o más:** (Entrarán como Residentes). 1. Forma I-20 (Entrada de Colegio). 2. Si el I-20 no se puede obtener, será necesario un Contrato de Trabajo o Forma ES-575. 3. Affidavit Católico RF-1.

• **Adulto en España que es reclamado por esposo (a), o hijo (a) menor o mayor de edad:** (Vendrán como Pre-Paroles). 1. Forma I-550, N-585, o I-130 llenada con el Departamento de Inmigración de Miami. 2. Affidavit Católico RF-1.

• **Personas muy mayores que no vienen a trabajar:** 1. Affidavit Católico RF-1.

• **Profesionales o personas que ya sea por estudios, o experiencia tengan lo equivalente a un título universitario (Doctores en Pedagogía no son considerados Profesionales a estos efectos):** (Entrarán como Residentes).

(A) 1. Títulos, Notas Universitarias, o cualquier prueba que demuestre la terminación de sus estudios que puedan ser aceptados por el Consulado de Estados Unidos. 2. Affidavit Católico RF-1.

(B) Médicos: (Vendrán como Pre-Paroles). 1. Título de la Universidad de Cuba anterior a 1961 o de otra Universidad que sea reconocida. 2. Affidavit Católico RF-1.

• **Contratos de Trabajo:** (Todo emigrante que no entre en los grupos antes relacionados necesitará un Contrato de Trabajo que es la Forma ES-575). 1. Forma ES575 (Contrato de Trabajo) completada la Parte A por el emigrante y la Parte B por el futuro empleador. Este Contrato deberá ser presentado al Florida State Employment Service para ser procesado y aprobado por el Departamento de Labor de los Estados Unidos.



Una misa de campaña en el Parque Robert O.P., conmemoró el Descubrimiento de King High, oficiada por el Padre Angel Vizcarra, América.



Después de la misa una Romería organizada por la Casa de España, con trajes y bailes típicos, concursos y comidas españolas, festejando así el Día de la Hispanidad, en recuerdo de la empresa del Descubrimiento de América por Cristóbal Colón, en empeño auspiciado por los Reyes Católicos de España.

Ofertas privadas de trabajo (por medio de cartas, etc.) NO SERAN ACEPTADAS. SOLAMENTE los trabajos que sean aprobados por el Departamento de Labor serán considerados.

2) Affidavit Católico RF-1. La Oficina del Catholic Welfare advierte que: Para facilitar el proceso correcto de cada caso los interesados sigan solamente las instrucciones dadas por esta oficina, o las dadas al Emigrante por la Oficina o Agencia Católica de Madrid.

(a) AFFIDAVITS PERSONALES NO SON REQUERIDOS EN NINGUN CASO.

(b) Menores en España: Pagos por cuarto y comida (actualmente \$50.00 mensuales) deben de ser enviados a la persona encargada de la Residencia o Albergue.

No debe enviarse a España ningún dinero para visa, placas, otros gastos consulares así como transporte (charter). Arreglos para estos trámites deben de ser completados por la persona responsable aquí en Miami en esta oficina (Catholic Welfare).

(c) Cada refugiado al arribar en España es elegible para recibir ropa, asistencia médica, hospitalización si es necesaria, así como dos comidas diarias en los comedores del "Auxilio Social" sin pagar un centavo. Gastos de renta, así como de transporte en Madrid, y otros gastos han de ser cubiertos por el emigrante.

(d) Los refugiados cubanos en España pueden trabajar allí mientras esperan su salida.

Affidavit Católico RF-1. ¿Qué es, como se obtiene?

1) Debe contener toda la información personal de cada emigrante en España.

2) Las cinco copias del Affidavit deberán ser firmadas por el Pastor (párroco) de la Parroquia del sponsor (persona responsable).

3) Las cinco copias deben de ser firmadas por Ud. (persona responsable) antes de ser regresadas a esta oficina.

4) El affidavit debe de ser aprobado por esta oficina y la copia que le pertenece a Ud. se le devolverá para que la envíe al emigrante en España. En casos de niños o personas enfermas, su copia debe de ser enviada directamente al: Padre Angel González, Director de la Comisión Católica Española de Migración, Guadiana 10 (El Viso), Madrid, 2. España.

5) Los affidavits que sean aceptados en esta oficina para emigrantes en España requieren que los mismos vengán directamente a esta aerea una vez que lleguen a New York. No hay excepciones en este sentido. Por tanto no es permitido que se queden en New York o que se dirijan a otro estado si son reclamados por Miami.

Información sobre el Transporte:

1) Los vuelos CHARTER son arreglados a un precio muy económico para el emigrante.

Madrid/New York: Adultos, \$125.00; Niños 2-12: \$62.50; Niños 0-2, \$13.50.

2) U.S.C.C. gestiona los trámites para el viaje del emigrante hasta donde se encuentra el sponsor (persona responsable) en los vuelos nacionales regulares. New York/Miami: Adultos, \$80.00; Niños, \$40.00.

3) Hay unos vuelos llamados PRO-FLIGHTS los cuales son preparados por la Agencia Católica de Madrid cuando las personas ya estén listas para salir y no hubiese un vuelo CHARTER por esa fecha. El costo es usualmente \$175.00 por persona mayor de Madrid/New York.

Pagos Iniciales: Cuando el Affidavit se regresa a esta oficina ya firmado etc., debe de venir acompañado de un Cheque o Money-Order a nombre de U.S. CATHOLIC CONFERENCE ya sea por el pago total del pasaje o al menos parte de él. Por pequeña que sea la cantidad se acepta. Ningún Affidavit es rechazado si la condición económica del sponsor le impide hacer un pago inicial alto. Para más información con respecto a este asunto, consulte

a la oficina del Programa Cubano del Catholic Welfare. (Archdiocesan Resettlement Office).

"Es importante que Ud. presente todo problema o pregunta sobre la Inmigración a los Estados Unidos de un refugiado, a esta oficina, ya que estamos aquí para ayudarle." dice la nota de esa oficina Arquidiocesana.

ORACION DE LOS FIELES

(DOMINGO 29 DEL AÑO)
(18 DE OCTUBRE)

CELEBRANTE: Padre Todopoderoso: Concédenos la gracia de valorar la virtud por encima de todas las cosas de este mundo y ayudarnos a usar de los bienes materiales como peldaño hacia la santificación.

LECTOR: La respuesta a las oraciones de hoy es "Escúchanos, Señor".

1. Que nuestro Arzobispo, su Auxiliar, nuestros sacerdotes, religiosos y seglares, con la bendición de los dones del Espíritu Santo, sean dóciles a la palabra de Dios. oremos al Señor.

2. Que la gracia del Espíritu Santo nos permita ver a Cristo en nuestros vecinos, nuestros amigos, nuestra familia y aun nuestros enemigos. oremos al Señor.

3. Que los lazos de caridad, paz y alegría que unen a los misioneros alrededor de todo el mundo, nos ayuden a cumplir con nuestras responsabilidades ante Cristo y Su Iglesia. oremos al Señor.

4. Que al elevar en oración nuestras mentes y corazones hacia Dios, recordemos a aquellos que no tienen tiempo para Dios ni para el culto. oremos al Señor.

5. Que la gloria del cielo, que consiste en la posesión de Dios, nos alcance aquí en la tierra al vivir nosotros en el amor de Dios. oremos al Señor.

6. Que Cristo encamine a muchos hombres y mujeres a seguir sus pasos como sacerdotes, monjas y religiosos. oremos al Señor.

7. Que busquemos más servir que ser servidos, que pongamos la voluntad de Dios por encima de la nuestra propia. oremos al Señor.

CELEBRANTE: Padre, estamos llamados a ser misioneros de tu amor y bondad, ayúdanos a vivir en forma digna de nuestra fe y de la confianza que has depositado en nosotros, por la gracia de Cristo, Nuestro Señor.

PUEBLO: Amen.

Misas Dominicales En Español

Catedral de Miami, 2 Ave. 12:45 y 7:30 p.m. Mision en y 75 St., N.W. - 7 p.m., 6040 W. 16 Ave. - 9 a.m.
10:30 a.m., en el Blessed Trinity, 4020 Cur-tiss Parkway, Miami
Corpus Christi, 3230 N.W. 7 Springs - 7 p.m.
Ave. 10:30 a.m., 1 y 5:30 Our Lady Of Perpetual
p.m. Help, 13400 N.W. 28 Ave.,
SS. Peter and Paul, 900 Opa-locka - 5 p.m.
S.W. 26 Rd. 8:30 a.m., 1. 7 Our Lady of the Lakes,
p.m. Miami Lakes 7:15 p.m.
St. John Bosco, Flagler y Visitation, 191 St. y N.
13 Ave. - 7. 8:30 y 10 a.m., y Miami Ave. 7 p.m.
1. 6 y 7:30 p.m. St. Vincent de Paul, 2000
St. Michael, 2933 W. Flag- N.W. 103 St. 6 p.m.
ler - 11 a.m., 7 p.m. Nativity, 700 W. Chami-
Gesu, 118 N.E. 2 St., 6 p.m. nade Dr., Hollywood - 6
St. Kieran, (Assumption p.m.
Academy) 1517 Brickell St. Phillip Benizi, Belle
Ave. 12:15 p.m. y 7 p.m. Glade 12 M.
St. Hugh, Royal Rd. y Santa Ana, Naranja - 11:00
Main Hwy., Coconut Grove a.m. y 7 p.m.
- 12 m. St. Mary, Pahokee - 9 a.m.
St. Robert Bellarmine, y 6:30 p.m.
3405 N.W. 27 Ave. - 11 a.m., Santa Juliana, West Palm
1 y 7 p.m. Beach - 7 p.m.
St. Timothy, 5400 SW 102 St.-AGNES, Key Biscayne
Ave. 12:45 p.m. 10 a.m.
St. Dominic, 7 St. 59 Ave., St. Monica, 3490 N.W. 191
N.W. - 1 y 7:30 p.m. St., OpaLocka. - 12:30 p.m.
St. Brendan, 87 Ave. y 32 St. Raymond, (Pro-
St. S.W. 11:45 a.m., 6:45 visionalmente en la Es-
p.m. cuela Coral Gables Ele-
mentary, 105 Minorca
Little Flower, 1270 Anas- Ave., Coral Gables - 11
tasia, Coral Gables. - 1 a.m., 1 p.m.
p.m. St. John the Apostle, 451 E.
St. Patrick, 3700 Meridian 4 Ave., Hialeah - 12:55 y
Ave., Miami Beach - 7 p.m. 6:30 p.m.
St. Francis de Sales, 600 Immaculada Concepcion,
Lenox Ave., Miami Beach - 4500 W. 1 Ave., Hialeah -
6 p.m. 6 p.m.

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Schools of archdiocese join in war on measles

Archdiocesan elementary schools within the Miami-area will participate this month in a county-wide effort to eliminate German measles by the Dade County Health Department, according to Father Francis J. Lechiara, assistant superintendent of schools of the Archdiocese of Miami.

Permission slips and parental letters went out this week to the homes of every child registered in elementary schools — including all Dade parochial schools — and must be returned before the visiting immunization teams begin their rounds Monday, Oct. 19.

Children in headstart programs and from the kindergartens through fourth grade will be immunized in the program.

THIS vaccine is for German measles, or rubella, and should not be confused with the vaccine introduced in 1963 to combat the most familiar and common form, seven-day measles.

This campaign has been instituted in order to wipe out German measles among children — the most common carrier of the disease which can cause still born or deformed children if contracted during the early months of a pregnancy.

This is the first time that the vaccine against German or three-day measles has been available in the schools or in health department clinics.

Twenty-eight elementary schools of the Archdiocese of Miami will participate in the program. Permission slips and explanatory notes in both English and Spanish were sent to parents.

The only children who should not receive the shots, according to public health officials, are those who are allergic to rabbits, ducks, dogs, eggs or neomycin. All others should be immunized for their own

protection and for the protection of unborn children, according to Father Lechiara.

DURING the last United States epidemic of German measles in 1964, some 50,000 abnormal pregnancies were caused by the disease. Included in these were some

20,000 live-born babies afflicted with a variety of severe mental and physical defects.

Medical authorities feel that the next epidemic of rubella may occur in 1970 to 1971 and most certainly will occur by 1973.

Father Lechiara characterized the immunization in the parochial schools as a "fine example of governmental cooperation with and concern for the students enrolled in nonpublic schools as well as those educated by the State of Florida."

He added, "We are of course gratified that the health department has recognized

the right of the nonpublic students to access in health care areas."

Broward clinics open for 'shots'

The following Broward County Health Department clinics will be open today (Friday) from noon to 5 p. m. for the immunization of children between the ages of one and 12 against rubella (German measles):

- Pompano Health Center, 277 NW 9th St.
- Northwest Health Center, 605 NW 15th Way, Ft. Lauderdale.
- Ft. Lauderdale Center, 2421 SW 6th Ave.
- South Broward Center, 6745 Pembroke Road, West Hollywood.

The Blessed Mother and the Rosary

CONTINUED FROM PAGE 7

singular way the generous associate and humble handmaid of the Lord. She conveyed, brought forth, and nourished Christ, she presented Him to the Father in the temple, and was united with Him by compassion as He died on the Cross. In this singular way she cooperated by her obedience, faith, hope and burning charity in the work of the Saviour in giving back supernatural life to souls. Wherefore she is our mother in the order of grace.

62. This maternity of Mary in the order of grace began with the consent which she gave in faith at the Annunciation and which she sustained without wavering beneath the cross, and lasts until the eternal fulfillment of the elect. Taken up to heaven she did not lay aside this salvific duty, but by her constant intercession continued to bring us the gifts of eternal salvation. (15) By her maternal charity, she cares for the brethren of her Son, who still journey on earth surrounded by dangers and difficulties, until they are led into the happiness of their true home. Therefore the Blessed Virgin is invoked by the Church under the titles of Advocate, Auxiliatrix, Adjutrix, and Mediatrix. (16) This, however, is to be so understood that it neither takes away from nor adds anything to the dignity and efficaciousness of Christ the one Mediator. (17)

Presidential panel backs infanticide, is priest's charge

CONTINUED FROM PAGE 1

the Florida White House in Key Biscayne, said:

"In the interest of both maternal and child mental health, no woman should be forced to bear an unwanted child, for today's unwanted children — more than others — are likely to be tomorrow's alienated, violent, mentally disabled or criminal."

The task force was one of three appointed by President Nixon to recommend programs to help the physically and mentally handicapped and to suggest priorities in higher education.

The report noted that many Americans — "as reflected in recent legislative and judicial decisions — are changing their attitudes toward the termination of unwanted pregnancies."

The study group called for increased federal efforts to promote birth control and asked that the government support more birth control research, dissemination of birth control information and availability of birth control measures in addition to providing active leadership "for increased support" of voluntary sterilization and abortions.

"The task force," Father McHugh said, "adopts the viewpoint that no woman should be forced to bear an unwanted child. In effect, the task force is saying that unwanted children should be eliminated so that the only children alive will be wanted children."

THE family life director claimed there is no scientific evidence indicating that "unwanted children" are more likely to be mentally disabled than other children.

The head of a nationwide organization opposed to permissive abortion legislation warned that the task force was "looking for trouble."

Juan J. Ryan of Providence, N.J., president of the National Right to Life Committee, charged the task force was attempting to solve the problem of unwanted children by eliminating them.

"This is not a solution for the problem," Ryan said. "Anyone who thinks the poor, the disadvantaged, the disabled, the alienated in our society are going to allow their children to be destroyed before birth is looking for trouble."

63. By reason of the gift and role of divine maternity, by which she is united with her Son, the Redeemer, and with His singular graces and functions, the Blessed Virgin is also intimately united with the Church. As St. Ambrose taught, the Mother of God is a type of the Church in the order of faith, charity and perfect union with Christ. (18) For in the mystery of the Church, which is itself rightly called mother and virgin, the Blessed Virgin stands out in eminent and singular fashion as exemplar both of virgin and mother. (19)

64. The Church indeed, contemplating her hidden sanctity, imitating her charity and faithfully fulfilling the Father's will, by receiving the word of God in faith becomes herself a mother. By her preaching she brings forth to a new and immortal life the sons who are born to her in baptism, conceived of the Holy Spirit and born of God. She herself is a virgin, who keeps the faith given to her by her Spouse whole and entire. Imitating the mother of her Lord, and by the power of the Holy Spirit, she keeps with virginal purity an entire faith, a firm hope and a sincere charity. (20)

65. But while in the most holy Virgin the Church has already reached that perfection whereby she is without spot or wrinkle, the followers of Christ still strive to increase in holiness by conquering sin. (20) And so they turn their eyes to Mary who shines forth to the whole community of the elect as the model of virtues. Piously meditating on her and contemplating her in the light of the Word made man, the Church with reverence enters more intimately into the great mystery of the Incarnation and becomes more and more like her Spouse. For Mary, who since her entry into salvation history unites in herself and re-echoes the greatest teachings of the faith as she is proclaimed and venerated, calls the faithful to her Son and His sacrifice and to the love of the Father. Seeking after the glory of Christ, the Church becomes more like her exalted Type, and continually progresses in faith, hope and charity, seeking and doing the will of God in all things.

IV. The Cult of the Blessed Virgin in the Church

66. Placed by the grace of God, as God's Mother, next to her Son, and exalted above all angels and men, Mary intervened in the mysteries of Christ and is justly honored by a special cult in the Church. Clearly from earliest times the Blessed Virgin is honored under the title of Mother of God, under whose protection the faithful took refuge in all their dangers and necessities. (21) Hence after the Synod of Ephesus the cult of the people of God toward Mary wonderfully increased in veneration and love, in invocation and imitation, according to her own prophetic words: "All generations shall call me blessed, because He that is mighty hath done great things to me". (22) This cult, as it always existed, although it is altogether singular, differs essentially from the cult of adoration which is offered to the Incarnate Word, as well to the Father and the Holy Spirit, and it most favorable to it.

67. This most Holy Synod deliberately teaches this Catholic doctrine and at the same time admonishes all the sons of the Church that the cult, especially the liturgical cult, of the Blessed Virgin, be generously fostered, and the practices and exercises of piety, recommended by the magisterium of the Church toward her in the course of centuries by made of great moment, and those decrees, which have been given in the early days regarding the cult of images of Christ, the Blessed Virgin and the saints, be religiously observed. (22)

V. Mary the sign of created hope and solace to the wandering people of God

68. In the interim just as the Mother of Jesus, glorified in body and soul in heaven, is the image and beginning of the Church as it is to be perfected in the world to come, so too does she shine forth on earth, until the day of the Lord shall come, (23) as a sign of sure hope and solace to the people of God during its sojourn on earth.

69. It gives great joy and comfort to this holy and general Synod that even among the separated brethren there are some who give due honor to the Mother of our Lord and Saviour, especially among the Orientals, who with devout mind and fervent impulse give honor to the Mother of God, ever virgin. (24) The entire body of the faithful pours forth instant supplications to the Mother of God and Mother of men that she, who aided the beginnings of the Church by her prayers, may now, exalted as she is above all the angels and saints, intercede before her Son in the fellowship of all the saints, until all families of people, whether they are honored with the title of Christian or whether they still do not know the Saviour, may be happily gathered together in peace and harmony into one people of God, for the glory of the Most

Holy and Undivided Trinity.

Each and all these items which are set forth in this dogmatic Constitution have met with the approval of the Council Fathers. And We by the apostolic power given Us by Christ together with the Venerable Fathers in the Holy Spirit, approve, decree and establish it and command that what has thus been decided in the Council be promulgated for the glory of God.

Given in Rome at St. Peter's on November 21, 1964.

Paul Pp. VI

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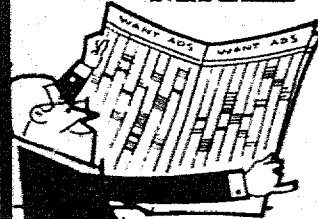
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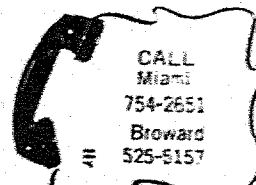
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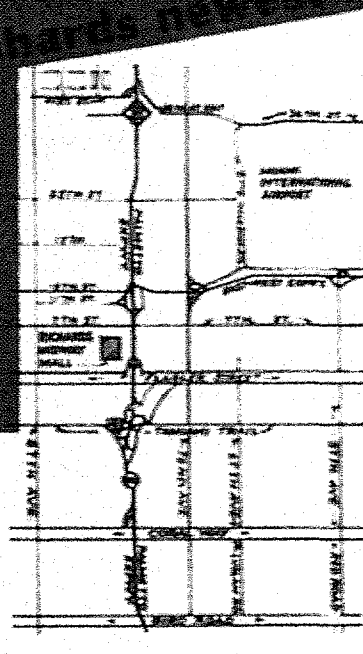
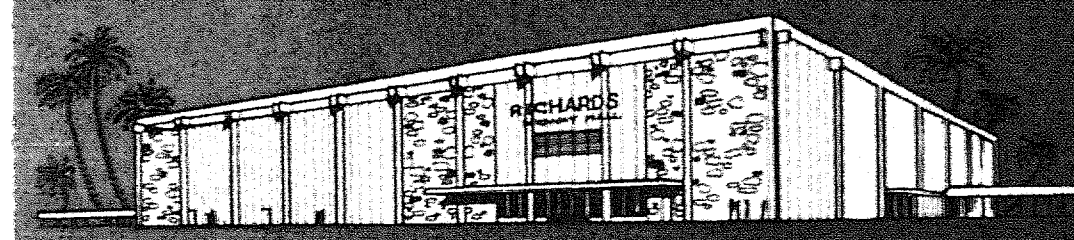
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