

Conference Opens In Washington Nov. 10

# Bishops' Meeting To Consider How To Increase Aid To Poor

WASHINGTON—(NC)—The American bishops will consider some dramatic new proposals aimed at putting the Church more completely at the service of the poor and disadvantaged, when the semi-annual meeting of the National Conference of Catholic Bishops (NCCB) convenes, Nov. 10-14.

One major item on the agenda prepared for the gathering of 200 bishops meeting here will be a progress report on the United States Conference Task Force on Urban Problems. The bishops established the Task Force at their spring meeting in St. Louis last year to provide information and coordination for various diocesan agencies concerned with social action and the problems of the poor and minority groups, throughout the United States.

A variety of other concerns will range from seminary renewal to changes in the liturgy.

The bishops meeting in plenary session will hear presentations on matters related to the work of the Task Force by three co-chairmen of the Executive Committee of the Task Force, men

chosen as such for their expertise in minority groups problems and race relations.

The three—Father Geno Baroni, executive director of the Washington Archdiocesan Office for Urban Affairs, Andrew Gallegos, a member of the President's Council on Youth Opportunity and a representative of the Spanish-speaking community, and Father Donald Clark of Detroit, president of the Black Catholic Clergy Caucus—were expected to give the bishops a first hand report on the needs and aspirations of minority group members, and to suggest ways the Church might improve the traditional operation of its

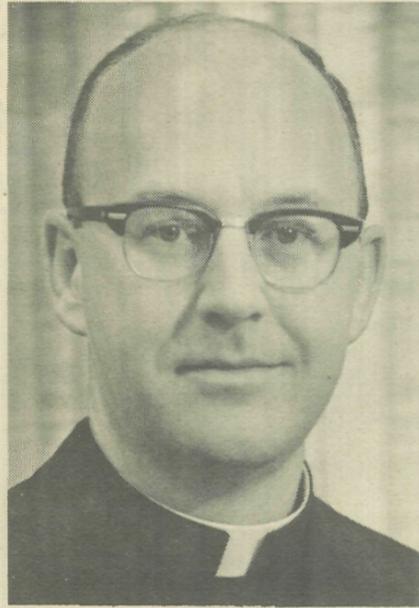
service organizations in order to give fuller and more effective witness to its concern for the disadvantaged.

## BLACK CATHOLIC OFFICE

One such proposal to be considered by the bishops is the creation of a Central Office for Black Catholic Clergy Caucus, whose leaders have complained about lack of meaningful contact between the black Catholic community and members of the hierarchy.

The NCCB will consider guidelines proposed by its Committee on Priestly Formation for improvements for seminary training. If the detailed guidelines

(Continued on Page 3)



FATHER JOHN J. NEVINS



PHILIP D. LEWIS

## Fr. Nevins, Philip Lewis Will Lead ABCD '70

Father John J. Nevins, Assistant Executive Director of Catholic Charities and West Palm Beach layman, Philip D. Lewis, K.S.G., have been named to top positions in the 1970 Annual Bishop's Charity Drive in the Archdiocese of Miami.

Father Nevins, administrator of St. Lawrence Church, North Miami Beach, and Director of the Catholic Service Bureau of Broward County, has been appointed Archbishop's Personal Representative and Coordinator for the annual campaign conducted throughout the eight counties of South Florida. He also serves as a consultant of the Archdiocese of Miami.

Mr. Lewis, a former trustee of Serra Foundation, has accepted the general chairmanship of the campaign inaugurated 10 years ago by Archbishop Coleman F. Carroll to provide funds to care for the aged, dependent children and youth, the mentally retarded, and to expand facilities of the Catholic Welfare Bureau to meet the growing needs in the most rapidly growing area in the nation.

In accepting the chairmanship Mr. Lewis said, "It is a privilege and an honor to serve as general chairman of the 1970 ABCD campaign.

"I am confident that with the grace of God and the zeal and help of the priests and people of the Archdiocese this will be another successful drive. Inasmuch as we have just observed the 10th anniversary of the Archdiocese of Miami I am sure that the faithful in South Florida will respond as generously and with the same self-sacrifice they have

shown in the past as an act of thanksgiving for the many blessings bestowed upon the Archdiocese during the last 10 years."

Serving as co-chairmen during the drive will be Leo Haskins Jr., Key West, Monroe County; Edward Oates, Naples, Collier County; Robert E. Hansen, Fort Lauderdale, Broward County; and Joseph Fitzgerald, Miami, Dade County.

A son of the late Count Frank J. Lewis and Mrs. Julia Lewis, Mr. Lewis is a past president of the Palm Beach Serra Club and a past District Governor of Serra International. A member of the National Catholic Education Association, he is also a member of the board of directors of St. Mary Hospital, West Palm Beach; the lay advisory board of Barry College; the board of St. John Vianney Minor Seminary; and the board of directors of Catholic University of America, Washington, D.C.

Mr. Lewis, a recipient in 1965 of the Archdiocese of Miami Gold Medal in recognition of meritorious service, also is a member of the Archdiocesan Realty Commission, a member of the board of directors of the Palm Beach Chapter, American Red Cross; and the United Fund of West Palm Beach.

President of Philip D. Lewis, Inc., real estate, he serves on the boards of the State of Florida Chamber of Commerce, Northern Palm Beach Chamber of Commerce, and the First Marine Bank of Riviera Beach.

He and Mrs. Lewis and their nine children are members of St. Juliana Church, West Palm Beach.

### OFFICIAL

#### Archdiocese Of Miami

The Chancery announces the following appointment effective Nov. 7, 1969:

**THE VERY REV. MSGR. BRYAN O. WALSH** — from Director of the Spanish-Speaking Apostolate to Episcopal Vicar for the Spanish-Speaking Peoples and Migrant Workers, while retaining his other assignments in the Archdiocese.

Upon nomination by the Very Rev. Joseph T. Coughlin, C.S.S.R., Vice Provincial of the Redemptorist Fathers in Richmond, Virginia, Archbishop Coleman F. Carroll has made the following appointments at Our Lady of Perpetual Help Parish, Opa Locka, effective October 24, 1969:

**THE REV. THOMAS O'TOOLE, C. S.S. R.** —Assistant Pastor.  
**THE REV. JAMES CLUNE, C.S.S.R.** —Assistant Pastor.



### Seminarians Advance

## Step Toward Priesthood

Another step on the road to the priesthood was observed Saturday in the Cathedral of St. Mary when First Minor Orders were conferred on 17 seminarians from the Seminary of St. Vincent De Paul, Boynton Beach and 11 seminarians received Tonsure (above) from Auxiliary Bishop John J. Fitzpatrick.

For additional pictures on the ceremonies for the sem-

inarians studying for the priesthood in the Archdiocese of Miami, see page 4.

A special three-page section dealing with the "Christian Ministry Today" appears in this week's Voice on pages 13 through 15.

In the section are articles on the laity's sharing in the priesthood, identity as a priest and the dilemma of the priesthood.



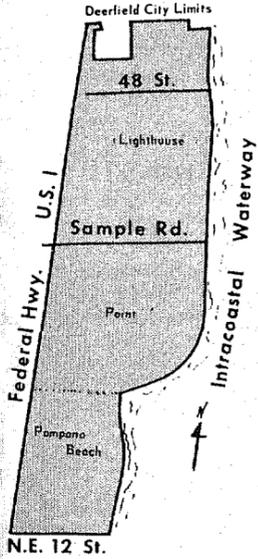
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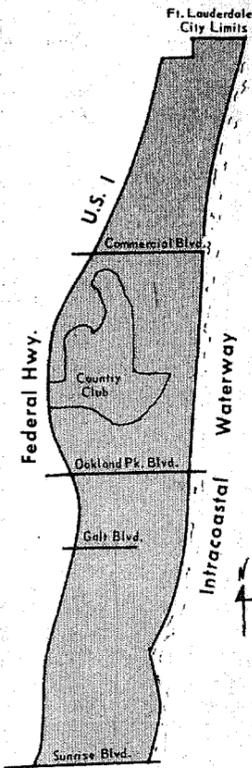
# Parish Boundaries Announced

The Chancery has announced the boundaries of St. Gabriel parish, Pompano Beach; and revised boundaries for the parishes of St. John The Baptist, Fort Lauderdale; St. Coleman, Pompano Beach; and St. Paul, Lighthouse Point.



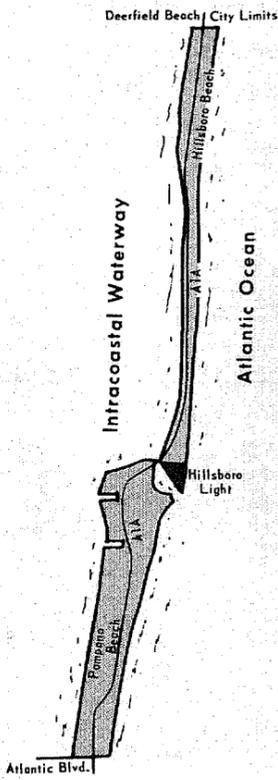
## St. Paul

**NORTH:** Deerfield Beach city limits.  
**SOUTH:** NE 12 St., Pompano.  
**EAST:** Intracoastal Waterway.  
**WEST:** Federal Highway (U.S. 1).



## St. Gabriel

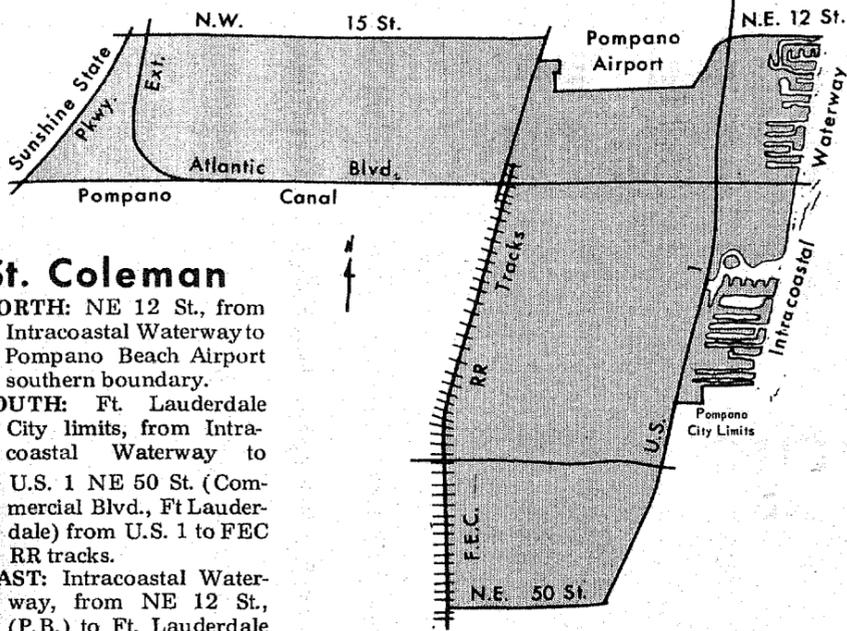
**NORTH:** Deerfield Beach City limits.  
**SOUTH:** Atlantic Blvd.  
**EAST:** Atlantic Ocean.  
**WEST:** Intracoastal Waterway.



## St. John The Baptist

**NORTH:** The City limit line between the City of Fort Lauderdale and the City of Pompano Beach.  
**SOUTH:** Sunrise Boulevard (NE 10 St.).  
**EAST:** The Intracoastal Waterway.  
**WEST:** Federal Highway (U.S. 1).

## ST. COLEMAN PARISH



## St. Coleman

**NORTH:** NE 12 St., from Intracoastal Waterway to Pompano Beach Airport southern boundary.  
**SOUTH:** Ft. Lauderdale City limits, from Intracoastal Waterway to U.S. 1 NE 50 St. (Commercial Blvd., Ft. Lauderdale) from U.S. 1 to FEC RR tracks.  
**EAST:** Intracoastal Waterway, from NE 12 St., (P.B.) to Ft. Lauderdale City limits to U.S. 1, (Ft. Lauderdale) then south to NE 50 St. (Commercial Blvd., Ft. Lauderdale).  
**WEST:** Sunshine State Parkway, from Atlantic Blvd. extension to Pompano Canal to NW 50 St., (Commercial Blvd., Ft. Lauderdale).

## Heads Library

DAYTON, Ohio (NC)—Father Theodore Koehler, S. M., specialist in Marian theology and faculty member of the Marianist Fathers Seminary, Fribourg, Switzerland, since 1954, has been appointed new director of the Marian Library at the University of Dayton here. The library, among the largest of its kind in the world, contains some 25,000 volumes on Marian subjects.

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For Spanish-Speaking And Migrants

# Msgr. Bryan Walsh Named To Post Of Episcopal Vicar

Appointment of Msgr. Bryan O. Walsh to the newly-created office of Episcopal Vicar for the Spanish-Speaking Peoples and Migrant Workers was announced this week by the Chancery.

Msgr. Walsh, who has been serving as Director of the Spanish-Speaking Apostolate in the Archdiocese of Miami, will retain all of his other assignments in addition to assuming the duties of his new office, according to the Chancery.

Including the newly-announced appointment, the Archdiocese of Miami now has two Vicars General, one Episcopal Vicar, and five Vicars Forane who serve as Deans of the five Deaneries.

In an apostolic letter "Ecclesiae Sanctae" issued in 1966 to implement decrees of Vatican II, the office of Episcopal Vicar is endowed with the ordinary vicarious powers granted to a vicar



Msgr. BRYAN O. WALSH

General, and charged with the task of following the will of the bishop he serves.

The appointment came as the result of suggestions offered in an apostolic letter issued Aug. 15 by Pope Paul VI and instructions for implementation of the letter given

by the Sacred Congregation for Bishops on Aug. 22, a Chancery official explained.

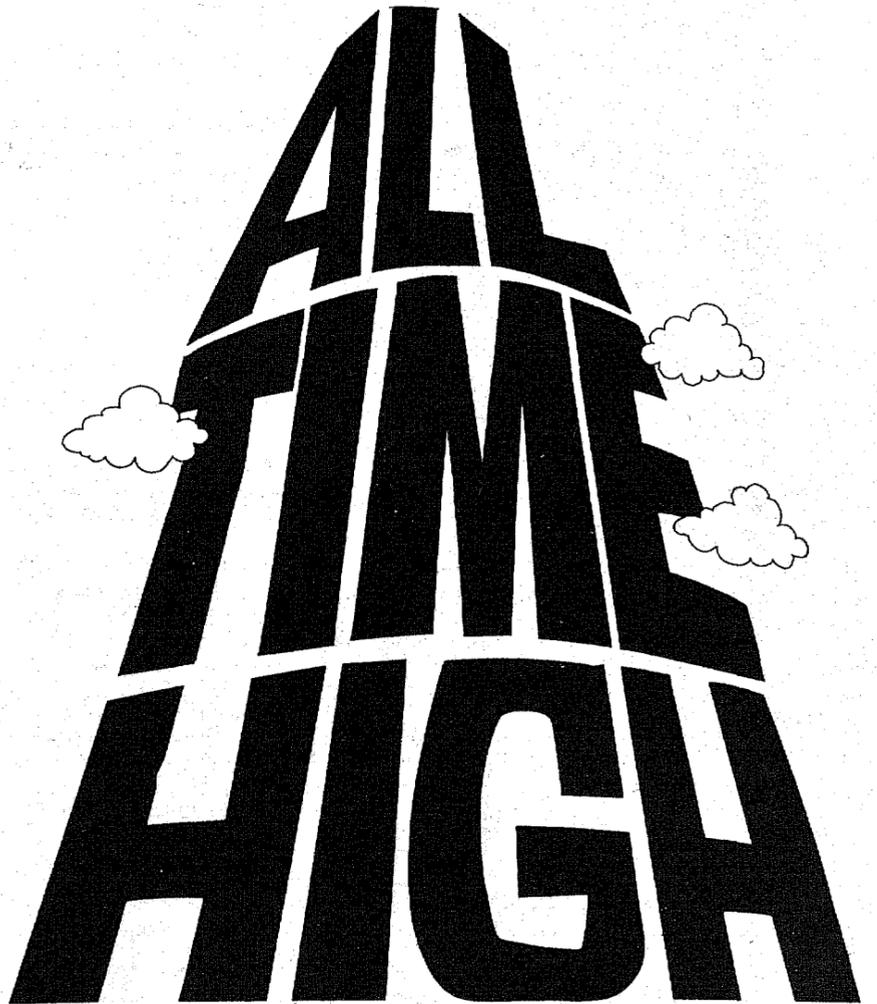
In the Papal letter, Pope Paul pointed out that "the pastoral care of migrants has always attracted the motherly attention and the solicitude of the Church. In fact, it has never ceased, throughout the centuries to help in every way those who... were compelled to emigrate to lands far away from their country."

The apostolic letter pointed out, "It was therefore necessary that this Apostolic See... should offer to the bishops and to the episcopal conferences the opportunity of carrying out better the spiritual assistance to the groups of migrants, who are not only entrusted, like the other faithful, to their pastoral ministry, but who, owing to the special circumstances in which they

Continued on Page 26)

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# Nixon To Aid Latin America Develop Trade

By JAIME FONSECA

WASHINGTON — (NC) — President Richard M. Nixon has promised to consult in advance all partners of the United States in inter-American relations regarding all trade matters, and to help the Latin Americans sell more of their goods abroad.

These two proposals alone hit on target the greatest needs of the peoples south of the border to finance their development along modern lines.

President Nixon chose the continent-wide forum of the Inter-American Press Association meeting in Washington to announce "a more mature partnership" between the United States and the other 22 members of the Organization of American States (OAS).

His speech before a packed, attentive house intended to answer many questions and fulfill many expectations, after a year of official inactivity in hemispheric policies.

"I offer no grandiose promises and no panaceas. I do offer action," the President said.

"The most pressing concerns center on economic development—and especially on the policies by which aid is administered and by which trade is regulated," he declared.

## ACTION PROPOSED

The "action" the President proposed to facilitate Latin American exports of manufactured and semi-manufactured products "for the balanced development" of these nations included:

- A vigorous effort to reduce non-tariff barriers to trade maintained by industrialized countries against products of Latin America. This means reversing the protective trend shown by rich countries at the United Nations Conference on Trade and Development (UNCTAD).
- Increased technical and financial as-

sistance to promote trade expansion for Latin Americans.

Establishment of a system for advance consultation on all trade matters between the U.S. and the Latin American countries.

- Fostering of liberal tariff preferences for trade with Latin America, with no ceilings on preferential imports by industrialized nations.

President Nixon acknowledged that "U.S. trade policies often have a heavy impact on our neighbors."

"It seems only fair that in the more balanced relationship we seek, there should be full consultation within the hemisphere family before decisions affecting its members are taken," the President said.

"We will seek equal access to industrial markets for all developing countries so as to eliminate the discrimination against Latin America that now exists in many countries," he stated, stressing that "one of the areas most urgently in need of new

policies is trade."

In what the President called "a decade of Action for Progress for the Americas," he said he wanted to base his new approach on the following principles:

- A firm commitment to the inter-American system and to the compacts in the Organization of American States and its charter.

- Respect for the national identity and dignity of all member-nations, with rights and responsibilities shared by a community of independent states.

- Continued assistance by the U.S. to development in Latin America but only after the initiative of the governments concerned and on a multilateral basis, meaning the inter-American organizations.

- Helping people to meet their economic, social and cultural needs "as the center of our concerns."

With this speech President Nixon ended

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## Bishops To Consider Ways Of Increasing Aid To Poor

(Continued from Page 1)

are approved by the NCCB and by the Vatican Congregation for Catholic Education, they will become the official policy in U.S. seminaries.

Proposed liturgical changes to be considered by the bishops include new translations of the Ordinary of the Mass, and new rites for baptism, marriage and funeral liturgies. The translations were prepared in consultation with the International Committee on English in the Liturgy.

The bishops will consider a statement on priestly celibacy which two NCCB committees—those on priestly formation and doctrine—were asked to prepare when the most recent bishops' meeting was held in Houston, Tex., last April.

The bishops will also hear a report from the National Catholic Disaster Committee which helped mobilize food, clothing and facilities for the victims of Hurricane Camille.

Other matters to be considered by the NCCB include proposals on arbitration and mediation of disputes between priests and their bishops; a re-

port on due process prepared by the Canon Law Society of America; and a report by an ad hoc study committee on a survey of Catholics concerning possible changes in the observance of holy days of obligation.

John Cardinal Dearden of Detroit, president of the NCCB, will make a major public address on current issues in the Church, at the opening of the meeting. The cardinal will also report publicly at the conclusion of the sessions on the actions taken by the bishops.

The bishops will meet in private sessions but there will be twice-daily briefings by news secretaries and panels of bishops and other experts.

Many of the bishops are expected to attend a Mass for peace at the National Shrine of the Immaculate Conception here, Nov. 10. The principal celebrant of the Mass will be James Francis Cardinal McIntyre of Los Angeles. The homily will be preached by Archbishop Fulton J. Sheen, recently retired bishop of Rochester, N.Y., who has become an outspoken advocate of American disengagement from military conflicts.



COMFORTED by a man and a young girl, a woman wails over the death of a relative after the second earthquake in as many days struck Banja Luka, Yugoslavia, destroying most of the city.

## New 'Order Of The Mass' May Be Delayed Two Years

By JAMES C. O'NEILL

VATICAN CITY — Use of the one "Order of the Mass," scheduled to go into effect universally Nov. 30, may be delayed as much as two years because of difficulties arising from translating the standard Latin

text into modern languages.

This was a point made in a new instruction issued by the Congregation for Divine Worship, which directs the use of liturgical texts throughout the western Church. The new "Ordo Missae" contains basically

a shortened version of the Offertory prayers, the same four "Canons," or rites of Consecration, already in use in the United States and almost the same rite of communion now in use, but in a somewhat shortened form.

Father Annibale Bugnini, C.M., secretary of the congregation, commenting on the new instruction said that Nov. 30, the first Sunday of Advent, will be the "first day on which the new Ordo in Latin can (but not must) be used."

He added, in an article published in *L'Osservatore Romano*, Vatican City daily, that "the new and old rites will continue to coexist side by side until Nov. 30, 1971, and only then will it become obligatory after a period of two years of transition and translation."

(At their meeting in Washington, D.C. Nov. 10-14, the U.S. bishops are scheduled to discuss a proposal to put the new Mass Order into effect on Palm Sunday, according to Father Frederick J. McManus, director of the secretariat of the U.S. Bishops' Committee on the Liturgy.)

It was clear that Father Bugnini meant that after the two-year period the new rites would be obligatory accord-

ing to translations from the standard Latin text.

However, it was made clear to NC News Service that elderly priests, celebrating Mass without a congregation, might be permitted by their bishops to continue using the older form because of difficulties in adjusting to the new.

This point became particularly important because, only a day or so before the new instruction was issued, two Italian cardinals published an appeal to Pope Paul VI not to suppress entirely the old Latin missal.

The appeal was signed by Alfredo Cardinal Ottaviani, former prefect of the Doctrinal Congregation (the former Holy Office), and Antonio Cardinal Bacci, a Curia cardinal whose greatest fame has been won in long years of translating modern words into Latin and defending that ancient language of the Church.

The cardinals asked that the older Latin form of the Mass, dating from the time of Pope Pius V in 1570, "not be taken from us in (this) moment of painful distress and of ever greater dangers for the purity of the faith."

The two cardinals, in a

(Continued on Page 26)

## Pope, Cardinal Agreed That Driving's Not Easy

ROME — (RNS) — Many anecdotes, probably fictional but believed by many, are making the rounds here after the recent meeting of Leo Joseph Cardinal Suenens of Belgium and Pope Paul.

All are based on the cardinal's attack on the Roman Curia during an interview in May.

One story goes this way:

At their meeting, Pope Paul took the occasion to express his regrets about the criticism. In defense, Cardinal Suenens replied that he thought it was his duty to speak out, adding that in any case he was "only criticizing the machine, not the driver."

The Belgian cardinal introduced his secretary to the Pope, saying, "He is also my driver and you know how hard it is to drive in Rome."

To which, the story goes, Pope Paul countered with a smiling, "Yes. . . It is also hard to drive the Church of Rome."

## Cardinal Denies Power Struggle Between Pope Paul And Bishops

LONDON — (NC) — John Cardinal Heenan of Westminster scouted reports of a "power struggle" between Pope Paul VI and the bishops at the second Synod of Bishops.

Talking to reporters at London airport on returning from the synod, Cardinal Heenan said: "Nothing of the kind happened."

There was complete unanimity about the position of the Pope, he added. "The Pope himself is willing to grant bishops any power they need to do their pastoral work."

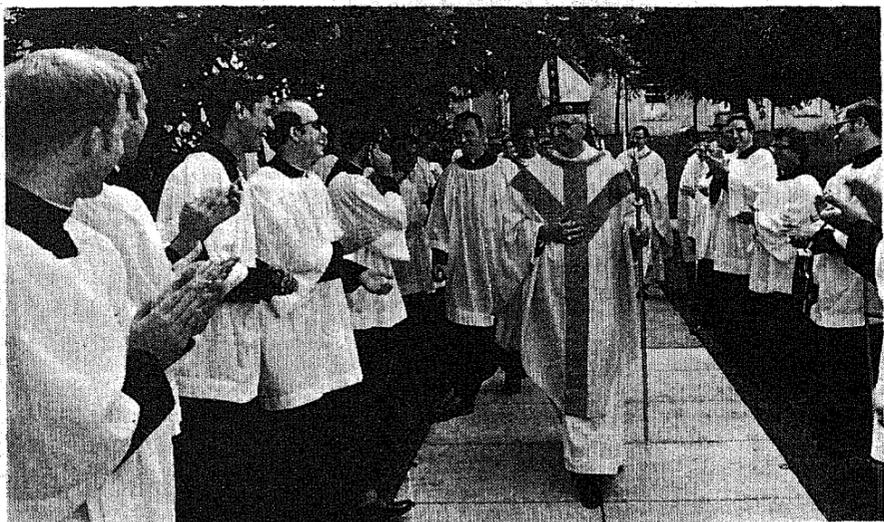
Before the synod opened Cardinal Heenan said, there had been a "certain anxiety" in case there should be any confrontation between the Pope and the bishops. "Some spoke as if it were a struggle for power. But there was in fact a splendid unanimity throughout."

Cardinal Heenan said that any bishop at the synod had been able to say what he thought, even on matters not strictly on the agenda. No one had been ruled out of order or any offense taken, he said.

# Tonsure, Minor Orders Conferred



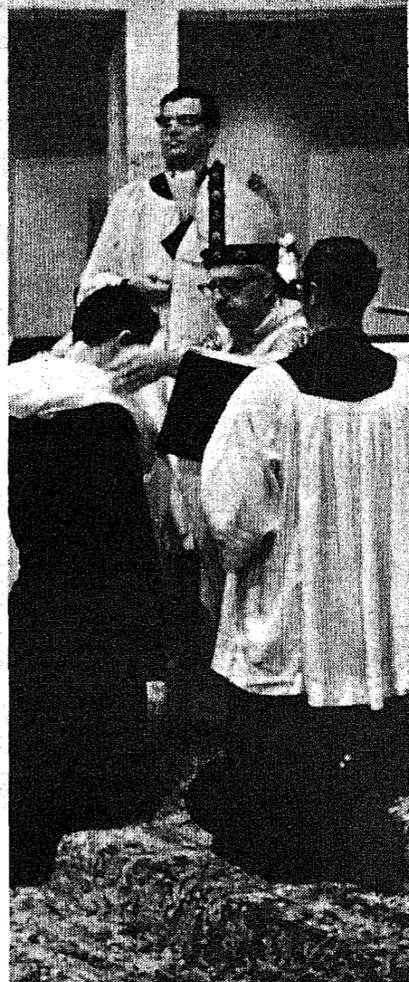
First Minor Orders were conferred by Auxiliary Bishop John J. Fitzpatrick on future priests of the Archdiocese of Miami, the Dioceses of St. Augustine and Orlando and the Diocese of Arecibo, Puerto Rico, during rites last Saturday in the Cathedral.



Seminarians studying for the priesthood at the Major Seminary of St. Vincent de Paul, Boynton Beach, greet Bishop Fitzpatrick.



Through tonsure, cutting of the hair, the seminarian becomes a cleric.



Seminarian is vested in white surplice by Bishop Fitzpatrick during rites of tonsure.

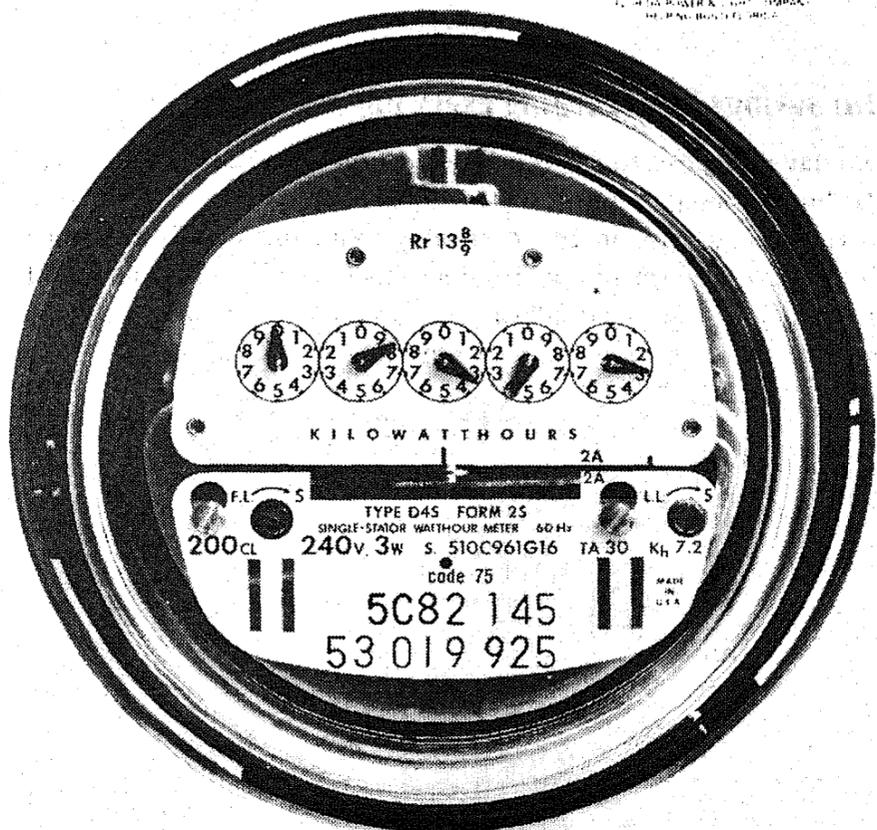
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# Career Of Her Sister Inspires Mission Nun

By MARJORIE L. FILLIYAW  
Although her nun-sister died last year, Medical Missionary Sister Mary Constance R.T. will continue to follow in the footsteps of Sister Helen Marie, S.S.J., who ministered to the ill for almost 25 years before her death.

Now en route to her new assignment as administrator of Holy Family Hospital, Karachi, Pakistan, Sister Mary Constance last year chose Miami's Mercy Hospital, where her sister was then assistant administrator, to undertake a special program of study before assuming her new duties.

But before she could be reunited with Sister Helen

Marie, the Sister of St. Joseph of St. Augustine was stricken with a cerebral hemorrhage and remained in coma for five days prior to her death.

## JOINS IN CEREMONY

Last Friday Sister Constance joined her mother, Mrs. Oscar Pellicer of St. Augustine and a host of religious and laity in honoring Sister Helen Marie during the unveiling of a memorial plaque in the hospital's cafeteria where the nun had served as dietician for 11 years.

Both Sisters, members of the Pellicer family, St. Augustine pioneers, attended St. Joseph Academy, St. Augustine and became re-

ligious in the early 1940s with a desire to devote their lives to the care of the sick.

Sister Constance completed her studies as an X-Ray technician at St. Vincent Hospital, Jacksonville, and then served in St. Francis Hospital, Peoria, Ill., before entering the Medical Mission Sisters congregation whose U.S. motherhouse is in Philadelphia, and which has some 700 nuns caring for the ill throughout the world.

## MAJOR PROJECT

Her first major project after arriving in Karachi will be to inaugurate a building expansion program for the 200-bed hospital which boasts a staff of 400 including a dozen religious and personnel drawn from the native population. A school of nursing and a school for midwifery are also conducted at the hospital.

"This is big business, you know," she explained "We try to keep our hospitals up to 'stateside' standards. This is the reason I wanted to study at Mercy Hospital — to brush-up on new ideas.

"Of course a lot of it is just using good common sense," she added, pointing out that the majority of the hospital's patients are Muslims who do not fear modern methods and who have faith in and



Memorial plaque honoring Sister Helen Marie, S.S.J., is viewed by her mother, Mrs. Helen Pellicer and Sister Constance, who left this week for Pakistan.

# Archbishop To Bless Parish's New Center

St. Louis Family Center, recently completed on the parish property at 7270 SW 120 St., will be blessed by Archbishop Coleman F. Carroll at 12:30 p.m., Sunday, Nov. 16.

Pontifical Mass will follow in St. Louis Church, of which Father Frederick Wass is pastor.

Built primarily to provide a place for activities of adults, children, and youth, the new center accommodates 400 persons and provides six classrooms for CCD classes.

According to Father Wass, some 1,000 youngsters enrolled in public schools now take religious

instruction in the center, where classes are conducted daily for the various age groups.

Parish organizations meet on the first Wednesday every other month. On the Wednesdays of the other months a lecture is presented for members of all the organizations and a social follows.

The center will also be available, he said, for wedding receptions, CYO dances, etc. Coffee and doughnuts will be served there every Sunday following Masses.

A two-bedroom, two-bath rectory addition was also built at the same time as the parish center.

# Speakers Named For Liturgy Forum

BOYNTON BEACH—Speakers who will participate in this year's continuing education program sponsored by the World Center for Liturgical Studies have been announced by the Rev. Canon Don H. Copeland, president.

The Seminary of St. Vincent de Paul, Military Trail, is host to the program.

On Monday, Nov. 10, guest lecturer will be the Rev. Canon John Findlow, director of Centro Anglicano in Rome and the representative to the Holy See of the Archbishop of Canterbury. His topic will be "Anglican-Roman Relations."

Father John Jay Hughes, S.T.D., former Episcopalian priest, who converted to Catholicism in 1960 and was ordained to the Catholic priesthood this year, will be the guest speaker Jan. 19. He is presently assigned to St. Thomas More parish, Munster, Germany but early in February of 1970 will assume his duties as associate professor of historical theology at the School of Divinity, St. Louis, Mo.

Noted ecumenist, Father George Tavard, A.A., Lyons, France, will speak on "The Theology of Love" Feb. 2. He is professor of religious studies at Pennsylvania State University.

According to Canon Copeland the fifth annual conference with the American Society for Church Architecture will be held Jan. 12-16. In December the World Center will welcome the Anglican-Roman Catholic Consultation, U.S.A. for their annual meeting, he said.

Bishop Charles H. Helmsing, Kansas City-St. Joseph, heads the Catholic delegation for the consultation; and Bishop Donald Hathaway Hallock, Milwaukee is chairman of the Anglican delegation.

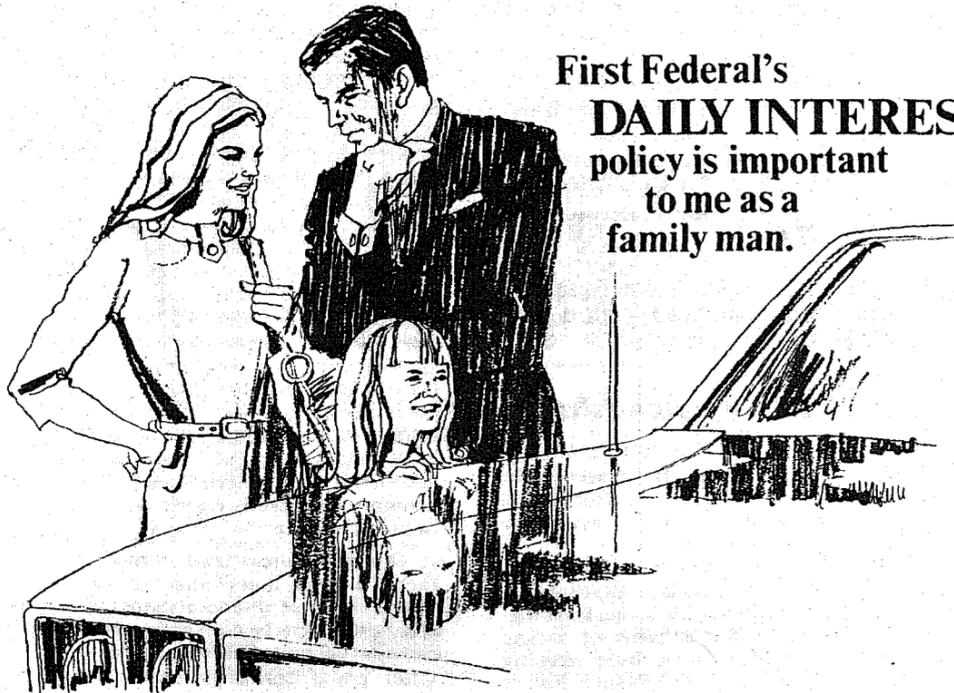
The World Center is an academic institution founded for the continuing education of religious leaders and is not under the jurisdiction of any church, Canon Copeland explained.

# Preaches With Rubber Tooth

PHILIPPINES—It was Saturday night when Columban Father Malachy Toner bit into a sandwich, hit something hard and broke off one of his front teeth. Sunday Mass was near, but the closest dentist was two days' ride from the priest's isolated parish.

Father knew his sermon would turn into a whistling session without his tooth. In desperation, he took a rubber eraser from his desk and carved out a replacement to fill the gap.

The Sunday sermon came out without a squeak.



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EDITOR'S COMMENT

# Synod Success To Perk U.S. Bishops' Meet

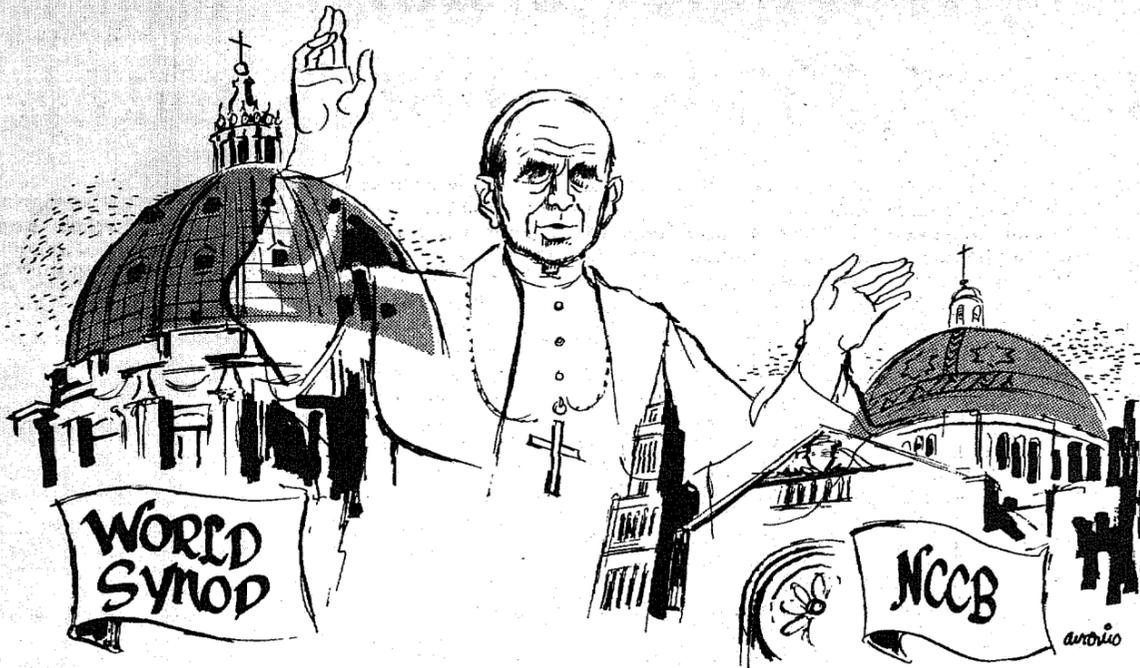
The meeting of the U.S. Bishops in Washington, Monday to Friday of next week, will have added significance, coming, as it does, so soon after the closing of the World Synod of Bishops. The widespread anxiety felt throughout the Catholic world in the months preceding the Synod was dispelled by the unmistakable note of optimism sounded in Rome as final decisions were tabulated. The persistent fear that unity among the bishops present at the Synod was likely to be lessened disappeared as the solidarity of the hierarchy was clearly revealed.

The U.S. Bishops can take into their meeting, then, the Synod's contribution to a clearer understanding of the authority of each bishop, as a successor of the apostles, in his relationship with Peter, the Vicar of Christ on earth. Moreover, means of communication were endorsed which hitherto had been lacking. There definitely will be a synod at least every two years; consideration will be given to what the bishops want on the synod agenda; a permanent secretariate in Rome will include representatives from all national hierarchies, so that in a sense "a direct pipe line" to Pope Paul himself has been laid.

These major clarifications seem certain to influence the atmosphere of the meeting in the long-range planning of the U.S. Bishops. Moreover, the openness and obvious collegiality of the World Synod would seem to promise a renewal of the same spirit in every episcopal conference. Bishop Alexander Carter, a Canadian prelate, said after the Synod: "A bishop's speech was limited only by his courage and ability... How can the bishops talk collegiality in Rome and not continue the process in their own dioceses?"

The reported agenda of next week's meeting indicates how broad the exercise of collegiality may be. Besides electing new committee chairmen, the bishops will treat complex topics such as the Black Catholic secretariate, seminary renewal guidelines, English texts for the Mass and several sacraments, celibacy, due process, procedures for arbitration.

Catholics everywhere will be looking to the Washington meeting next week for a diffusion of the unexpected optimism which the Synod generated in Rome.



## TRUTH OF THE MATTER

# With 'Defenders' Like These, The Church Needs No Enemies

A booklet which came in the mail unsolicited has this startling lead, "Why Bishops Plot to Destroy the Mass." The text begins, "The plot to destroy the Mass is now out in the open. Not altogether out, but far enough so that positive evidence of intrigue and those responsible for it can be clearly identified." The villains here apparently are meant to be the members of the Bishops' Committee on the Liturgy of the National Conference of Catholic Bishops of the U.S.

Usually it is wise not even to mention such nonsense because publicity seems to lend some importance to its claim.

However, homes are being flooded with this type of defense of the Church. Moreover, so many Catholics are presently irritated and made restless, as we said last week, by the radical, ultra-liberal views at the other extreme that they are turning to more conservative stands in search of security. The position taken by this group, vaguely titled, "Americans for Public Morality" is not really conservative. It dishonors the legitimate conservative viewpoint, since it grossly distorts and mangles the truth. It is extremism at its worst, a show of knowledge with a veneer of scholarship in a marshalling of "facts" which might convince the casual reader who feels the Church is in grave danger.

Of eight sources cited in defense of the booklet's thesis, namely, that changes in the Mass represent a plot on the part of some bishops to destroy the Catholic faith, there is no mention of either the First or Second Vatican Council. As a matter of fact the latest papal teachings cited to support the wild claims date back to Pope Eugene IV in 1441.

With defenders like these, the Church doesn't need enemies. The wastebasket is the proper place for such distortions.

Last week we mentioned the controversy over the teaching of catechism in our schools. The search for suitable religion textbooks was stimulated by the Vatican Council and since then, encouraged by bishops everywhere. It is a very complex matter, needless to say. Attitudes of the young have changed

so drastically in the world of change they are growing up in that they quickly turn off old-time texts and approaches.

It is interesting, then, to learn that when Catholic school superintendents met in Washington recently they adopted a resolution recommending support of "modern catechetics." Not one out of the 275 superintendents present opposed the resolution.

Speaking of catechisms, you will recall that some time ago a committee of Cardinals in Rome was appointed to examine and report on the controversial Dutch Catechism, the official title of which is: "A New Catechism: Catholic Faith for Adults."

The Cardinals made a number of suggestions about clarifications and revisions, all of which have now been published as a 64 page supplement to the book. The Bishop of Burlington, Robert F. Joyce, who withdrew the imprimatur two years ago, has now issued a new imprimatur for the edition containing the supplement.

It has been encouraging lately to notice there is a steadily growing conviction of the need for adult education in religion. This, despite the fact that most adult Catholics felt when they finished parochial school they had all that was needed to live their religion. The finer points of theology and liturgy they were prepared to leave to experts. This in large part accounts for the spiritual frustrations of so many men and women who have tried to live adult Christian lives with the meager knowledge of religion gained in catechism as children. When mature, they lacked either the opportunity or the inclination to review their religion in the light of adult needs and to re-apply the doctrines learned in childhood to the problems of the later life.

Nowadays the push is on in many places to get adults back to the religion classes, to draw them into discussions and to the expression of their spiritual needs.

So many today are more conscious than ever that the superficial religious training of the past cannot sustain them in our times when the crisis of faith is widespread. It seems certain that parishes in the future will lay as much stress on the education of adults as they do now with regard to children. Only good can come from this.



WALSH

## Anti-Poverty Grants Made

DETROIT — (NC) — The Archdiocese of Detroit announced the allocation of nine more grants, totaling \$125,000, for a variety of programs aimed largely at helping the poor achieve greater self-determination.

The programs funded included a ghetto newspaper, "The Ghetto Speaks," a housing project, an inner city voter registration drive and several welfare and rights organizations.

The latest grants brought to more than \$700,000 the amount the archdiocese has spent on such efforts since

last year when \$1 million of the 1968 Archdiocesan Development Fund was put aside to help alleviate the urban crisis.

"The main thing we have tried to do is to help that kind of program which is changing the patterns of society which have been keeping people poor," said Father Norman Thomas, executive secretary of the archdiocesan Urban Crisis Fund.

"We also try to give it to community groups which are self-governing, operating on the basis of self-determination."



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## of the People

### Quality Lacking In An X-Film Truth About Bernadette

Dear Editor:  
I thought you might be interested in the experience I had on seeing my first and believe me my last X-rated movie. I had been driving by this movie house and wondering what was being shown, each time my curiosity would be piqued more and more. I wrestled with my conscience for several days. With all honesty, I can say it was by far the very worst film I have ever seen

as far as acting, plot, dialogue, scenery, imagination, feeling, wardrobe, hair-styling and whatever else makes a movie enjoyable or interesting.  
If it has any merit at all it is that promiscuous sex is as nothing as zero. The remarkable part of the whole thing was that it aroused no emotion whatsoever, not even disgust.

Mrs. R. H. Hollywood

### Letters Must Be Signed

All letters to the editor must be signed and contain addresses in order to be considered for publication. Because of space limitations, writers are requested to keep letters short and to the point. The Voice reserves the right to edit within the context of the letter in order to meet our space limitations.

Dear Editor:  
In reply to Mrs. Catherine Ward's letter of last week regarding Bernadette Devlin, I would like to say if she reads November Catholic Digest she will find the truth about her.

I'm sure any Devlin would be proud and rejoice with such a brilliant champion for poor and oppressed peoples whose homes were burned to the ground by the

enemy.  
Political malevolence has been used against her. But youth carries on her dedication to civil rights and Christian Social Justice; working as a catalyst of peace for Protestants and Catholics alike, building new homes for a once-divided people.

Sincerely,  
Margaret K. Cross  
Miami Shore

# Drug Prevention Center Gets \$5,000 Donations

The cities of Coral Gables and North Miami have donated a total of \$5,000 to the Center for the Prevention of Drug Abuse sponsored by the Catholic Welfare Bureau under the auspices of Dr. Ben Sheppard, executive director of the bureau.

The funds will be used to enlarge existing programs which provide information on drug abuse to individuals, civic groups, schools and neighborhood groups.

The City of Coral Gables donated \$3,000 to the drug abuse center in response to a plea by Dr. Sheppard for support and funds from the local municipalities.

"Their donation was the first concrete evidence we had gotten from any of the municipalities that they were interested in the work we were doing and were willing to support it," Dr. Sheppard said.

North Miami's city council has authorized a \$2,000 donation to further the aims

of the clinic, Dr. Sheppard said.

He has also received favorable responses to his appearances before the city councils of Miami and Opa Locka, but as yet has received no formal donations from those two cities.

An additional wedge in the battle against abuse of dangerous drugs was announced this week by Father Sean O'Sullivan, assistant pastor of St. John The Apostle parish, who said that a facility called "Operation Self-Help" will be opened — hopefully during November — to serve the Hialeah Miami Spring area.

Father O'Sullivan explained that the facility — which will be located at the Amelia Earhart Airport, 51st St. and East 8th Ave. — will offer a "multi-faceted" approach to the problem of drug abuse and drug addiction.

One of the programs offered by the center will be "encounter sessions" presented five times a week which will involve teens who

are at the pre-addictive stage — or those who are merely experimenting with various drugs.

The staff of the center will also conduct a parents program to make them aware of the nature of drug abuse and the role that parents can play in avoiding it.

The facility — which will be open seven nights a week, according to Father O'Sullivan — will also provide a vigorous program of sports, social and community involvement activities designed to afford teenagers an opportunity to appreciate a drug-free life.

The facility will be operated in conjunction with the Center for the Prevention of Drug Abuse which is directed by Dr. Sheppard.

## Also Other Thanksgiving Goodies

# Turkeys Needed By Camillus

"We gather together to ask the Lord's blessing"—these words taken from the first stanza of a familiar and traditional Thanksgiving song have special significance at Miami's Camillus House in downtown Miami.

The refuge for indigent men conducted at 728 NE First Ave. by the Little Brothers of the Good Shepherd is already feeding some 10,000 persons every month with a hot full-course meal every noon time.

"And this is only early November," exclaimed Brother Shawn, director, explaining that the number will undoubtedly increase as the winter season approaches.

Meanwhile the Brothers look at poorly-stocked shelves in their pantry and realize work has to be done to make a holiday meal for those who are down on their luck, out of work and without

a home and family with whom they can spend Thanksgiving.

Canned goods, coffee, and of course turkeys and bread for stuffing will be needed to feed the many hungry mouths which will line up at Camillus House doors on Thursday, Nov. 27, regardless of the weather.

Monetary donations are also welcomed by the Brothers and may be forwarded to them at Camillus House. Now in its 10th year of operation, the refuge has two telephones, FR1-1125 and FR8-0303, which donors may call for pick-up of large quantities of food stuffs.

According to Brother Shawn, clean usable men's clothing, particularly shoes, are also an urgent need at the refuge which provides a few rooms where those with no place to sleep are welcomed for a few nights.

## School Safety Workshop To Be Held On Thursday

The Seventh Annual School Safety Chairman Workshop begins at 9 a.m., Thursday, Nov. 13 at Temple Israel, 137 NE 19 St.

Co-sponsored by the Archdiocesan Council of Catholic Women, Dade County Council PTA, South Florida Chapter, American Society of Safety Engineers, and Hialeah-Miami Springs Kiwanis Club, the workshop will include a variety of topics and film presentations.

Speakers will include Dr. William Fogarty, Project Director, University of Miami, "A Multi-Discipline Accident Study;" Eugene Simm, director, Dade Cou-

nty Dept. of Traffic and Transportation, "Traffic Engineering for Our Schools;" Dr. Joseph H. Davis Dade County Medical Examiner, "Teenage Parties-Drugs and Alcohol;" Thomas J. Murphy, director, Governor's Highway Safety Commission, "The State's Role in Safety;" Sgt. Charles Marrs, Troop Safety Officer, Florida Highway Patrol, "Should Teens Learn to Drive?"; Floyd Peters, director, general adult education, Lindsey Hopkins Education Center, "The Defensive Driving Course;" and Glenn E. Sudduth, executive director, Dade County Citizens Safety Council.

"The Last Prom," a film presented locally a few months ago on television, will be presented by John McIntyre, consultant, Audio-Visual Services, Dade County Public Schools. Another film, "Your Role In Driver Education," will be shown by William Barber, consultant in driver education, Dade County Public Schools.

## Biblical Institute Rector Elected

ROME — (NC) — Father Carlo M. Martini, S.J., has been elected the first Italian rector of the Pontifical Biblical Institute in Rome. He is a specialist in text criticism.

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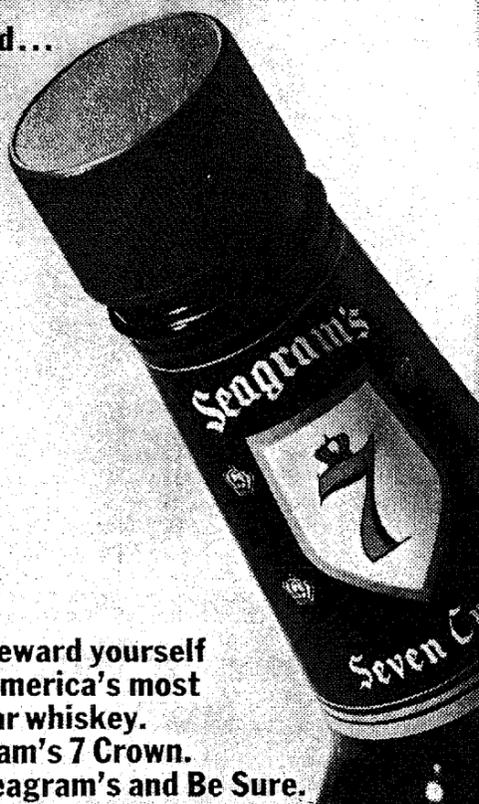
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# Around The Archdiocese

## Palm Beach Co.

Christmas bazaar under the auspices of Holy Spirit Council of Catholic Women will be held from 9 a.m. to 6 p.m., Sunday, Nov. 9, in social hall, Lantana.

\*\*\*

Rummage sale will be conducted by St. Clare Women's Guild from 7 a.m. to 5 p.m., Saturday, Nov. 8, in the parking lot between Fields and Pinto Toy Shop, Palm Beach Gardens. An ice cream social and "Get-Acquainted" party will be hosted by the Guild at 8 p.m., Wednesday, Nov. 12, in the school hall. Surprise entertainment is planned.

\*\*\*

St. Jude Christian Mothers are sponsoring a rummage sale today (Friday) and Saturday from 9 a.m. to 5 p.m. at the American Legion Hall, U.S.I., Jupiter.

\*\*\*

Monthly dessert card party under the auspices of St. Ambrose Guild begins at 7:30 p.m., Thursday, Nov. 13 in parish social rooms. A meeting of the Guild is scheduled for 7:30 p.m., Monday, Nov. 10.

## Dade

Florida unit of the Catholic Library Association will sponsor a workshop for elementary school librarians at 9 a.m., Saturday, Nov. 8 in the Cathedral School, 7485 NW Second Ave.

\*\*\*

A fashion show and luncheon under the auspices of the combined women's organization of Little Flower parish, Coral Gables, begins at noon, Saturday, Nov. 15 at the Coral Gables Country Club. Reservations for the occasion featuring Don Mullen fashions may be made by calling 446-7707 or 667-0750.

\*\*\*

Annual barbecue hosted by members of Blessed Trinity parish, Miami Springs, begins at noon, Sunday, Nov. 9 and continues until 6 p.m. Adults and children are welcome to attend.

\*\*\*

A card party under the auspices of St. Michael Council of Catholic Women will be held, Monday, Nov. 17, in the parish hall.

\*\*\*

A pre-Thanksgiving dinner will be served by SS. Peter and Paul Home and School Assn. at 8 p.m., Saturday, Nov. 15, in the parish hall.

Consolidated Adoration Hour of the Nocturnal Adoration Society in St. Rose of Lima parish begins at 8 p.m. today (Friday) in the church, NE 105 St. and Fourth Ave. Men and women are invited to participate.

\*\*\*

Travel lecture illustrated by slides of her European trip will be given by Mrs. Clara Gloriot during a meeting of St. Rose of Lima Guild at noon, Monday, Nov. 10, in the parish scout hall.

A Harvest Tea hosted by members of Villa Maria Auxiliary will be held Sunday, Nov. 9, from 2 to 4 p.m. at the Nursing and Rehabilitation Center, 1055 NE 123 St., North Miami. Members and friends of Villa Maria are invited to attend.

\*\*\*

A buffet lunch and card party sponsored by Mercy Hospital Auxiliary begins at 11:30 a.m., Thursday, Nov. 13, in the hospital meeting room, 3663 S. Miami Ave. Reservations may be made by calling 643-4032 or 448-8043.

\*\*\*

The role of the father and parent will be theme of Holy Name Sunday, Nov. 9, in Little Flower parish, Coral Gables. Fred B. Hartnett will be guest speaker and discussion leader for the program in St. Theresa School cafeteria following 8 a.m. Mass. Children and other adults are invited to participate.

\*\*\*

Annual Fall games party under the auspices of St. Vincent de Paul Altar and Rosary Society begins at 7:30 p.m. in the parish hall, 2100 NW 103 St. Refreshments will be served.

\*\*\*

Epiphany Catholic Women's Club will meet at 8 p.m., Wednesday, Nov. 12, in the school cafeteria. A premier showing of arts and crafts Christmas boutique will be featured.

\*\*\*

Ninth annual carnival to benefit St. Timothy Church will be held today (Friday), Saturday and Sunday on the parish grounds, SW 102 Ave. and Miller Rd. A variety of activities and booths will be featured, as well Toby, the Robot and Anne Christine and the Country Music Express.

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**FIRST FEATURE** of the Children's Movie of the Month, Inc. which begins its South Florida presentations on Dec. 6 is "The Boy And The Laughing Dog," with Walter Brennan and Brandon de Wilde, in leading roles. Tickets are available at Jordan Marsh stores in South Florida.

Armed Forces, Church and government leaders, youth, family, and Christian Unity will be inaugurated Sunday, Nov. 9 in St. Kieran parish under the auspices of the Legion of Mary.

## Broward

Card party sponsored by Our Lady's Guild of St. Vincent Church will be held at 8 p.m. today (Friday) in Margate City Hall.

\*\*\*

St. Sebastian Women's Club will observe Corporate Communion during the 8 a.m. Mass today (Friday). Father Joseph E. Norton will be the guest speaker during breakfast at the Marina Motor Inn.

\*\*\*

Members of St. Anthony Catholic Women's Club will be hostesses during a dessert card party at 1 p.m., Tuesday, Nov. 11, in the parish club rooms.

\*\*\*

Ball sponsored by St. Gregory's Woman's Guild will be held aboard the SS. Queen Elizabeth, Saturday, Nov. 22. Reservations may be made by calling 583-4375, 587-6888, or 583-3491. Dancing will be in three adjoining ball rooms and on two garden decks.

Annual luncheon and fashion show of St. Gabriel Council of Catholic Women, Pompano Beach, begins at noon, Thursday, Nov. 13, at Crystal Lake Country Club on W. Sample Rd. Reservations may be made by calling 943-6625 or 942-2786. Fashions from Burdine's will be shown.

\*\*\*

St. Charles Borromeo Catholic Women's Club, Hallandale, is participating in the Hollywood Jaycee's in a Christmas bazaar from 10 a.m. to 6 p.m., Sunday, Nov. 9, at 2930 Hollywood Blvd.

\*\*\*

A "Thanksgiving" theme will prevail during a luncheon and fashion show which members of Circle Six, Holy Cross Hospital Auxiliary, will sponsor at noon, Saturday, Nov. 22, at the Galt Ocean Mile Hotel. Mrs. John Walsh is reservations chairman.

\*\*\*

"Recreation in Action" will be the theme of the program of St. Theresa Guild and the Mothers Club of Little Flower Church, Hollywood, at 8 p.m., Thursday, Nov. 13, in the school auditorium. Guest speaker will be Pat Heneghan, Holly-

wood recreation director. Parents and all parishioners are invited to attend.

\*\*\*

"Defensive Driving" will be the topic of M. R. Gilchrist of the Broward County Safety Council when he speaks to members of Chaminade Mothers Club during an illustrated lecture at 8 p.m., Wednesday, Nov. 12.

## College Stages 'Hello, Dolly'

The popular Broadway musical, "Hello, Dolly," will be staged by the Barry College Drama Department this week with the opening performance slated for 8:15 p.m. today (Friday) in the college auditorium, N. Miami Ave. and 115 St.

Directed by Sister Marie Carol, O.P., drama department chairman; assisted by Sister Marie Madonna, O.P., in charge of musical direction, the story evolves around Dolly Levi, an Irish widow, played by North Miami Marcie Knight, professional entertainer; and Horace Vandergelder, played by Dr. Philip B. Stern, Miami Beach dentist, well-known to local audiences for his roles in the college productions of "Carnival" and "Sound of Music."

Collegians from South Florida and throughout the U.S. are members of the chorus.

Other performances are scheduled at 8:15 p.m. on Nov. 8, 9, 14, and 16. A matinee is scheduled at 2 p.m., Saturday, Nov. 15.

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## \$200,000 Drive At Key West

# Plan Gym, Cafeteria

KEY WEST—A fund-raising campaign to construct a gymnasium and cafeteria at Mary Immaculate High School has been inaugurated here by members of local parishes and area residents.

A goal of \$200,000 has been set for the drive, which will seek two-year pledges from alumni, Key West Catholics, clubs, business firms and community leaders.

Dr. Lance Lester and Norman Artman, co-chairmen of the campaign, anticipate that "construction could begin early next year if the drive is as successful as we expect it to be."

Father John Minvielle, S.J., pastor, St. Mary Star of the Sea Church serves as honorary chairman in that parish, assisted by Dr. Jose Sanchez and John Koenig. Father Larkin Connolly, pastor, is honorary chairman in St. Bede parish,

assisted by Frank Toppino and Ignatius Lester. Leo Haskins is coordinator of parishes.

Some 300 men and women are expected to volunteer as solicitors to canvas parishioners of both parishes between now and Sunday, Dec. 14.

Staffed by the Sisters of the Holy Name of Jesus and Mary, who established their Key West community in 1868, Mary Immaculate High School became coeducational in 1950. Both Catholic and non-Catholic pupils are enrolled in the school where the current athletic program includes baseball, basketball and track.

At the present time Glenn Archer Junior High School permits use of its gymnasium for basketball games and Mary Immaculate High School students practice at the Boca Chica Naval Air Station gymnasium.



**PLANNERS**—Co-chairmen Norman Artman, second from right, and Dr. Lance Lester, right, display a drawing of addition to Mary Immaculate High School, Key West. Seated, left to right, are Sister Susan, principal; Sister Helen, superior, and Leo Haskins, a committee member. A \$200,000 goal has been set for a gymnasium and cafeteria to serve the school.

## NCCJ Meeting Adopts Resolutions Aimed At Elimination Of Violence

MIAMI BEACH—Fifty-three resolutions—aiming at eliminating violence in all aspects of society—were approved and forwarded to President Richard Nixon for the 1970 White House Conference on Children and Youth by the five-day workshop presented last week here by the National Council of Christians and Jews.

Attending the sessions at the Shore Club Hotel were both teenage and adult representatives of youth-serving groups, civil rights organizations, schools, religious groups and law enforcement agencies from across the nation.

The list of resolutions gave heavy emphasis to lowering the voting age from 21 to 18 and to the public service aspect of programming on radio and television and content of newspapers and magazines.

The resolutions also dealt extensively with the guidance of youth and the involvement of youth in groups organized to advise on police and community relations on local and national levels.

In addition to calling for a reemphasis on the importance of the family unit and parental responsibilities, the resolutions recommended that governmental programs to assist the poor be expanded to reflect the actual "grass-roots" needs of the people.

Other resolutions on the list include:

- That compulsory school attendance laws, which would apply to children of migratory farm workers as well as others, be put into effect in those states which have none.

- That the eligibility age for U.S. Senators be lowered to 25 and that elected officials not be eligible for public office after age 65.

- That the possibility of policemen's being equipped with defensive weapons of non-lethal types be explored by the U.S. Department of Justice through pilot programs and that citizens be disarmed in conjunction with this program.

The 140 persons who attended the workshop also heard a talk by Dr. Joseph H. Douglass, the staff director of the 1970 White

House Conference on Children and Youth.

"Nearly all children receive some sort of spanking in their young years, but many are beaten to death in their cradles," Douglass said. "By the time a child is old enough to watch TV, he can see more violence in a half-hour than many adults see in a lifetime."

In his opinion, many children do "amazingly violent things," perhaps because of their environment. "They burn kittens and put out eyes in a way that is no accident. They even commit murder," Douglass explained.

He said he believes that the issue of "violence for this generation is what the issue of sex was in the Victorian era."

He told the workshop participants — who focussed on the theme: "Violence in Our Society and Its Effect on Chil-

dren and Youth" — that youngsters need to feel secure on their self worth is not dependent upon the feeling derived from victimizing someone else.

## NCCJ To Honor Warren, Allen

NEW YORK (NC)—The fifth Charles Evans Hughes Awards of the National Conference of Christians and Jews will be presented Nov. 16 in Washington, D. C., to Earl Warren, former Chief Justice of the United States, and Ivan Allen, Jr., mayor of

Atlanta, Ga.

The presentations will be made at the NCCJ's annual meeting. The awards were named in honor of Charles Evans Hughes, a former Chief Justice, who was instrumental in founding the NCCJ in 1928.

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Jardiniere .....2.45  
**WEDNESDAY**  
Braised Tender Lamb Shank,  
Dressing & Mint Jelly .....2.45  
Old Fashioned Chicken  
and Dumplings .....2.15  
**THURSDAY**  
Baked Short Ribs of Beef,  
Jardiniere .....2.45  
Baked Pork Chop with  
Dressing and A.S. ....2.35  
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# Pope Sounds A Confident Note Endorsing Basic Synod Requests



POPE PAUL VI

By DOUGLAS J. ROCHE

VATICAN CITY—(NC)—Pope Paul VI's speech on the closing day of the second world Synod of Bishops set a confident, modern note that will have great repercussions in the Church for years to come.

Everything the bishops had been talking about for 17 days—the right way to build collegiality into the day-to-day life of the Church—depended finally on the Pope's reaction.

There was some fear that the bishops might have to wait for the response or that when it came it might not be clear-cut enough. But there was no hesitation. Even before the synod's loose ends had been tied together, the Pope stood up in the Hall of Broken Heads, where he had been mingling with and listening to the bishops throughout the synod, and wholeheartedly endorsed the basic episcopal requests.

#### PERMANENT SYNOD

Yes, there would be a permanent synod, meeting at least every two years. Yes, there would be a committee of bishops, representing the bishops' conferences, to make an executive body out of the synod secretariat. Yes, he accepted the application of subsidiarity, allowing the various regions of the world to develop along lines of their own, provided unity of the faith and moral law were preserved.

He spoke of his own con-

fidence in the workability of the synod system, in which there is "greater communion and organic collaboration" between Pope and bishops. He mentioned his own obligation to uphold papal primacy, but he did this in such a way as to indicate that he is no longer worried that collegiality would injure the authority of the pope.

It was the common feeling around the synod that Pope Paul's presence in the general assembly, the informal chats he had during coffee breaks when the barriers of papal protocol were suspended, had contributed much to the development of his own appreciation of collegiality.

Now the air is cleared of the polarization on this issue that was beginning to paralyze Church development. In effect, the Pope and bishops have said: Away with those who dwell endlessly on whether primacy should be emphasized over collegiality or collegiality should be accentuated over primacy—whether the bishops are delegates of the Pope or the Pope is a delegate of the bishops—and let's forge this new partnership in a loving communion of mutual trust, and get on as the Pope put it, to "other great and urgent questions that concern the Church's life."

#### DEMARICATION

Although the Roman court will likely be around for a long time, the Pope's speech is bound to go down

in history as the clear demarcation line ending a monarchical-style government.

No report of life at the center of the Church would be accurate if it failed to note the power politics that go on in the Vatican corridors. Power is shifting to the world's bishops—not from the Pope but from the Curial congregations which have tended to aggregate decisions to themselves that could often be made better at the local level.

If you read the history of the past few hundred years, you can see that we are in a lot better shape in this regard now. But the men who form the inner circle in Rome would be less than human if they did not resist a diminishment of their own authority as the bishops' conferences mature.

Even during the Second Vatican Council there was talk of "getting things back to normal," after the world's bishops went home. The first synod, two years ago, provided the experience that, unless there is a continuing executive body of bishops, things get lost or pile up, which adds to the tension within the Church.

Now there is to be a permanent synod, with the bishops feeding in problems they want discussed in a structured and systematic way. It has taken four years from the close of Vatican II to obtain it—four years dur-

ing which the Church searched for the way to implement the great themes of Vatican II: collegiality, co-responsibility, religious liberty and service to the modern world.

These four years have been marked by confusion and discord and the reeducation problem everyone has had of adapting himself to the post-conciliar age. If those four years have constituted our post-conciliar dark night, it may be that Synod II has ended the dark night and that the exercise of collegiality will provide the first rays of dawn.

It would be a caricature of the efforts of the great men at the synod—there were many and they did not all come from Belgium and Canada—to think that the bishops were only interested in rescuing the melon of authority.

The reform of the institutional structure is not an end

in itself. The realignment of authority is necessary in order for the Church to open out to the world and become a more credible witness of the teaching and love of Christ for all mankind, especially in this age of advanced secularism which erodes a faith that clings to outdated expressions.

Synod II was not an episcopal escape from the burning issues in the Church. It was rather a prophetic return

(Continued on Page 28)

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# Day For A Tribute To Veterans Is Also Feast Day Of Saint

By JOHN J. WARD

Veterans' Day will be observed Tuesday, Nov. 11, when the nation will pay proper tribute to all the brave fighting men engaged in all its wars throughout the history of this country, including, of course, the present conflict in Vietnam.

Formerly known as Armistice Day, it was so named to mark the ending of hostilities in World War I.

It was to have been "the war to end all wars." Unfortunately, it did not work out that way and so, two wars later, Armistice Day became Veterans' Day in 1954. This year, Veterans' Day will be devoted to thoughts of peace, rather than war.

Significantly, perhaps, the Church observes Nov. 11, as the feast day of a man who was both quite a warrior as well as an ardent worker for peace. He was St. Martin of Tours.

He was born in the year 316 in Pannonia, Lower Hungary, but soon afterward his parents moved to Pavia, Italy, where he was educated. From his earliest years, Martin seemed drawn to God and to have no desire for anything but for service to Him, although his parents were idolaters.

In Pavia, when only 10-years-old, he found his way to a church and asked that he be given instruction in preparation for baptism. When his father, an officer in the army, discovered that he was receiving Christian instruction, he decided to take the boy away and insisted upon sending him into the army at the early age of 15.

In his wandering life, Martin was exposed to many dangers but always remembered the instructions received from his Christian teachers, and practiced them as well as he could.

It was this Christian seed in his heart which suddenly sprang forth and blossomed under the imploring look of a beggar at the gate of Amiens. It was during the intensely cold winter of the year 335 when many perished in Northern France for want of proper clothing and from exposure.

The poor man, clothed in rags and shivering with cold, held out his hand for charity. Officers and well-clad soldiers passed him by. But as Martin, now a young officer of 18 years, rode through the gate, his face flushed at the sight of this suffering fellow-creature.

He drew his sword from its scabbard and cut his military cloak in two. With one-half still on his shoulders, he threw the other half to the shivering beggar.

That night the young officer dreamed that Christ appeared to him wearing on His shoulder the half of the cloak which had been given to the beggar. Martin lost no time in being baptized, and he gave himself up entirely to the service of Christ.

He revisited his native Hungary and brought about the conversion of his own mother. Later he returned to Gaul. At his request, St. Hilary, the Bishop, gave him a piece of land on which St. Martin built a monastery which some think was the first in all Gaul (France).

In the year 271 St. Martin was chosen Bishop of Tours. From then on he was engaged in spreading the Gospel by his zealous labors and virtuous life.

St. Martin died Nov. 11, in the year 397 in a small town on the borders of his diocese. The city of Tours claimed his precious relics and many churches and towns throughout Western Europe were placed under his patronage.

## High Court To Review Law On 'Erotic' Mail

WASHINGTON—(RNS)—The U.S. Supreme Court agreed to rule on the constitutionality of a 1967 law which allows individuals to

halt the flow of "erotically-arousing" advertisements to their homes by simply asking the Post Office to stop it.

The law was passed in a response to public protests that mail order houses were indiscriminately sending unwanted "pandering advertisements" for erotic material to householders and their children.

Under this law, the person deciding that the mail is "erotically arousing or sexually provocative" to him, may inform the Post Office, who then instructs the advertiser to strike the complainant's name from the mailing list.

Failure to do this can lead to court action to enforce the order and eventual punishment for contempt of court.

Fourteen California companies, including some that specialize in mail-order sales or erotic material, attacked the law in a suit before a three-judge federal court in Los Angeles.

## Rookie Chaplain Learns Lesson

NEW ORLEANS—(NC)—Father Hilton J. Rivet, S.J., is now a "veteran" of a couple of months as full-time Catholic chaplain at the county prison here. He's determined an experience he had as a "rookie" won't happen again.

He was in his second week on the job when the warden gave him the job of taking a prisoner home to visit his seriously ill mother. The prisoner never reached his home — en route he gave Father Rivet the slip.

"I went to the phone and called the warden," Father Rivet related. "I told him I had lost his prisoner. The warden told me to forget it, just to come back in."

SILHOUETTED against the late afternoon sky, the steeple of the Coast Guard Academy chapel in New London, Conn., shines every night, representing a "spiritual light-house."



## Nominates 'Man Of The 1960s'



By FATHER ANDREW M. GREELEY

If "Time" magazine asks me to make a nomination for the man of the 1960s, it won't be hard to decide who my candidate is. I offer for the consideration of the Luce empire, Leo Cardinal Suenens — a man who did not quit.



FR. GREELEY

The 1960s have been a bad decade, all bright hope in the beginning and all ugly corrosive tragedy at end. Pope John is dead, the Kennedy brothers are dead, Cardinal Meyer is dead, Martin Luther King is dead, the secular city is dead, the credibility of the leadership of our Republic is dead, the spirit of hope generated at the first session of the council is just about dead, and a lot of innocent people, black, yellow, and white are dead.

The temptation to quit under such circumstances is very great. Priests have quit, sisters have quit, bishops have quit, college presidents have quit, political leaders have quit, many of the young hippies and drug addicts have quit, in their own way the fascist bully boys of the SDS have quit, and many guilt-ridden, moralistic liberals have quit.

One can understand. So many

things have gone wrong, so many dreams have been blighted, so many hopes have been frustrated. The Roman Curia, the military/industrial complex, the Kremlin were all still doing business, quite unaffected by such splendid efforts as the Peace Corps or the McCarthy campaign or the Second Vatican Council. Those who held power were not willing to give it up, not even willing to face the issues. There wasn't much left to do except to sit around and await the end.

American civil society and the American Church have yet to discover someone who is capable of playing the role that Cardinal Suenens has played in the universal Church; we have not yet found our man who refuses to quit. We need him badly.

A lot of Church leaders thought the same things that the Belgian Cardinal thought — indeed the Synod of Bishops demonstrated that an overwhelming majority of them agreed with the ideas he expressed in his now famous "interview." But the important point is that Suenens was the man who stood up and said them, the man who took the vicious counterfire from the curial reactionaries — with the French being even worse than the Italians.

He must have had some lonely moments when one Cardinal after another blasted away with barely veiled assaults on his loyalty to the Church. It was commonly agreed that most

churchmen thought his "interview" was "inexpedient" and that whatever chances he had for the papacy had gone down the drain. It was even hinted rather darkly that he might be asked to resign as Archbishop of Malines.

Only a few months have passed; and now the Cardinal's ideas are embodied in the final recommendations of the Synod of Bishops. Few men of our times have seen what seemed like defeat turned into victory so quickly.

His "interview" was not, of course, the only cause of the remarkable events of the Synod. But it did serve as an important symbolic rallying point and did guarantee that the issues of which he spoke would be on everyone's mind as preparations were made for the Synod.

Without his refusal to quit, the Synod could not have been the dramatic success that it apparently was. The implementation of its recommendations may take time, but when the implementation comes it will represent a revolution of much greater practical importance than the Council — a revolution which Cardinal Suenens blueprinted last spring.

Men of courage and persistence and hope, of integrity and wit and humor, men who will take calculated risks instead of indulging in narcissistic cop-outs — how much we need them and how few of them there are.

Maybe it will be time for the Church to have a Leo XIV.

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- Capricious Summer (A3)
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- Castle, The (A3)
- Chairman, The (A3)
- Change of Mind (A3)
- Changes (A3)
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- Charly (A3)
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- Christmas Tree (A2)
- Chronicle of Anna Magdalena Bach (A1)
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- Coogan's Bluff (C)
- Committee, The (A3)
- Corruption (A3)
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- Daring Game (A1)
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- Ghosts Italian Style (A3)
- Girl On A Motorcycle (C)
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- God Forgives, I Don't (B)
- Good Guys and the Bad Guys (A3)
- Grazie, Zia (B)
- Great Bank Robbery (A3)
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- Green Beret (A3)
- Green Slime (A1)
- Greetings (C)
- Guns of Magnificent Seven (A2)
- Gypsy Maids (A3)
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- Head (A2)
- Heart Is a Lonely Hunter (A2)
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- Heide (A1)
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- Hell in the Pacific (A2)
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- Hell With Heroes, The (B)
- Hell's Angels on Wheels (C)
- Hell's Angels (A3)
- Hell's Belles (A3)
- Here's Your Life (A3)
- Here We Go Round the Mulberry Bush (C)
- High Commissioner, The (A3)
- Hook, Line and Sinker (A2)
- Hour of the Wolf (A4)
- House of Cards, The (A3)
- Hot Millions (A2)
- Hot Rod Action (A1)
- How To Commit Marriage (B)
- Hugs and Kisses (C)
- Hunger (A3)
- Hurry Sundown (C)
- I Am Curious Yellow (C)
- Identifiable Journey (A1)
- Identification Marks (A3)
- If (A4)
- If He Hollers, Let Him Go (C)
- If It's Tuesday, This Must Be Belgium (A3)
- I Love You Alice B. Toklas (B)
- I'll Never Forget What's In Name (C)
- Illustrated Man (A3)
- I Married You For Fun (C)
- Immortal Story (A3)
- Inga (C)
- Italian Job (A2)
- Joanne (B)
- Journey To Far Side Of Moon (A2)
- Justine (B)
- Killers Three (B)
- Killing Game (C)
- King, Murray (C)
- La Bonheur (C)
- La Bonne Soupe (C)
- La Chamade (A4)
- Lady in Cement, The (B)
- Lady on the Tracks (A2)
- La Guerre Est Finie (C)
- La Mandragola (C)
- La Prisennerie (C)
- Last Adventure (A2)
- Last Shot You Hear, The (B)
- Last Summer (A4)
- Laughter in the Dark (B)
- Learning Tree, The (A3)
- Les Biches (A4)
- Les Gouilles Bleues (A3)
- Libertine, The (C)
- Life Love Death (A3)
- Listen, Let's Make Love (B)
- Live a Little, Love a Little (A3)
- Lock Up Your Daughters (B)
- Lola Montes (A4)
- Lonesome Cowboy, The (C)
- Long Day's Dying (C)
- Love in Our Time (C)
- Love Bug, The (A2)
- Love God, The (A3)
- Love of a Blonde (C)
- Loves of Isadora, The (A3)
- Lost Man, The (A3)
- Mackenna's Gold (B)
- Mad Room (A3)
- Madwoman of Chailot (A3)
- Mafia (A3)
- Mangus (C)
- Maltese Bippy (A2)
- Man Called Gannon (A3)
- Marat Sade (A4)
- Marlowe (B)
- Marriage Came Tumbling Down (A2)
- Marry Me, Marry Me (A3)
- Martyrs Of Love (A3)
- Masculine-Feminine (C)
- Matter Of Days (A4)
- Mayerling (A3)
- Medium Cool (B)
- Me, Natalie (A3)
- Midas Run (B)
- Midnight Cowboy (A4)
- Michael and Helga (A4)
- Miracle of Love (C)
- Model Shop (A3)
- Monterey Pop (A3)
- More (C)
- More Dead Than Alive (A3)
- My Side of the Mountain (A1)
- My Sister, My Love (C)
- 99 Women (C)
- Naked Under Leather (C)
- Nanami (C)
- Nazarin (A3)
- Negatives (B)
- Night Games (C)
- Nice Girl Like Me, A (A3)
- Night of the Following Day, The (A3)
- Nightmare In Wax (A2)
- Night They Raided Minsky's (B)
- Number One (A3)
- Oblong Box (A3)
- Odd Couple (A3)
- Oliver (A1)
- Once Upon A Time In The West (A3)
- Once You Kiss A Stranger (A3)
- On My Way to the Crusades I Met A Girl Who (B)
- Oh, What A Lovely War (A2)
- Only When I Laif (A3)
- Olley (A3)
- Paper Lion (A1)
- Pawnbroker (A3)
- Payment In Bloom (A3)
- Pendulum (A2)
- Pickpocket (A2)
- Paranoia (C)
- Peach Thief (A3)
- A Place For Lovers (A3)
- Play Dirty (A3)
- Prime Of Miss Jean Brodie (A3)
- Producers (B)
- Puiney Swope (B)
- Rachel, Rachel (A3)
- Rain People (A3)
- Rascal (A1)
- Red And White (A3)
- Red Beard (A3)
- Report On The Party And Guests (A3)
- Repulsion (C)
- Revolution (C)
- Ring of Bright Water (A1)
- Riot (A4)
- Round Up (A4)
- Royal Hunt of the Sun (A3)
- Run Wild, Run Free (A1)
- Salesman (A2)
- Sam Whiskey (B)
- Scratch Harry (C)
- Sea Gull, The (A3)
- Secret Ceremony (A4)
- Secret World, The (A3)
- Secret and Santa Vittoria (A2)
- Sergeant, The (A3)
- Seven Golden Men (A2)
- Seventh Continent, The (A1)
- Shame (A3)
- Simon of the Desert (A4)
- Sinful Davey (A3)
- Six in Paris (A3)
- Skidoo (B)
- Ski Fever (A3)
- Slaves (A3)
- Smith (A1)
- Some Kind of A Nut (A3)
- Southern Star, The (B)
- Spirits of the Dead (B)
- Split, The (B)
- Staircase (A4)
- Stalking Moon, The (A1)
- Strange Affair, The (C)
- Star (A2)
- Sterile Cuckoo (A4)
- Stiletto (B)
- Strategy of Terror (A1)
- Stolen Kisses (A4)
- Submarine X-1 (A1)
- Succubus (C)
- Subject Was Roses, The (A3)
- Support Your Local Sheriff (A1)
- Sweden, Heaven and Hell (C)
- Sweet Body of Deborah (C)
- Sweet Charity (A2)
- 2000 Years Later (B)
- Take the Money and Run (A3)
- Teorama (A4)
- Thank You All Very Much (A3)
- That Cold Day In Park (C)
- Therese and Isabelle (C)
- They Came To Rob Las Vegas (A3)
- Three Into Two Won't Go (B)
- Three Sisters (A2)
- This Savage Land (A2)
- Touchables (B)
- Trans-Europ-Express (C)
- Trip, The (C)
- Trouble With Girls (A3)
- True Grit (A1)
- Twisted Nerve (A3)
- Twist of Sand (A2)
- Two (C)
- Two Gentlemen Sharing (A3)
- Two Of Us (A1)
- Ugly Ones (B)
- Undeclared (A1)
- Up Tight (A2)
- Voyage Of Silence (A2)
- Waiting for Caroline (B)
- Walkover (A2)
- Walk With Love and Death (A3)
- Wanderer (A2)
- War and Peace (A1)
- Wedding Party (A3)
- Weekend (C)
- Whatever Happened To Aunt Alice (A2)
- Where It's At (C)
- Where's Jack (A2)
- With Six You Get Egg Roll (A2)
- Wild Bunch (A4)
- Wild Eye (B)
- Wild Racers (B)
- Who's That Knocking At My Door (C)
- Winning (A3)
- Wise Guys (A2)
- Work Is A Four Letter Word (A3)
- Wrecking Crew (B)
- Yellow Submarine (A1)
- You Are What You Eat (B)
- You Only Love Once (A2)
- Young Billy Young (A2)
- Yours, Mine and Ours (A1)
- Young the Evil and the Savage, The (B)

**KEY TO RATINGS**  
 A1 - Morally Unobjectionable For General Patronage.  
 A2 - Morally Unobjectionable For Adults and Adolescents.  
 A3 - Morally Unobjectionable For Adults.  
 A4 - Morally Unobjectionable For Adults, With Reservations.  
 B - Objectionable In Part For all.  
 C - Condemned.

**Classroom Series Succeeding**

**'Room 222' Gets Good Mark**

By J.D. NICOLA  
 NEW YORK (CPF).—Right after the season premiere, it looked like the new ABC-TV series, "Room 222", was in real trouble. All the critics liked it.

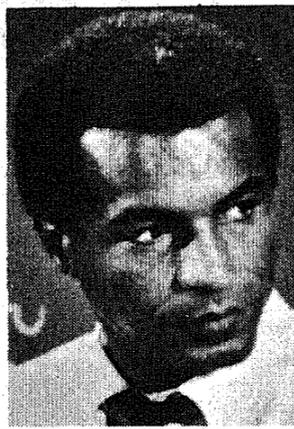
But despite that usually bad omen, "Room 222" has been doing extremely well in the only reaction that really counts—the ratings—and this development raises havoc with the once reliable quality/audience ratio: i.e., the better quality, the lesser the audience.

"Room 222", decreed one newspaper critic, "will never succeed in the ratings game. It's too good."

Another lamented that it had been "cruelly booked opposite "Beverly Hillbillies", putting a double whammy on "Room 222."

But both "Hillbillies" and "Room 222" have scored very high in the early ratings, giving some proof that two programs like this can co-exist.

"Room 222" is a television enigma, really; not only because of its success among both critics and view-



LLOYD HAYNES

ers, but because this series—set in an integrated Los Angeles high school and featuring a black teacher of American history—is so difficult to categorize.

**LITTLE COMEDY**

"Room 222" is billed as a "comedy-drama," but there is very little comedy, despite a laugh track to back up a gag here and there, and there is very little drama, by TV standards.

It just sits there, week after week, and serves up some

of the most fascinating slices of life about integrated America that you'd ever expect to see in a commercially-sponsored entertainment series on television.

In Dodge City, Kansas, the diocesan Catholic paper, "The Southwest Kansas Register," the series has been promoted in the weekly listing of religious TV and radio programs like "The Sacred Heart Hour" and "Insight"—evidence of the editor's high opinion of "Room 222," which has no outwardly religious content.

"The blacks are not all whites," commented "TV Guide's" reviewer, Cleveland Amory. "Like the whites, they come in all shades — including gray."

"Room 222" is also the first TV series to feature a black militant in a continuing part, and that picks up points with some critics.

Others see "Room 222" not as a program about race relations at all, but simply an updated version of James Franciscus' "Mr. Novak," with a little borrowing from Sidney Poitier's "To Sir, With

Love" and a steering-clear of the silliness of "Our Miss Brooks" and melodramatics of "The Blackboard Jungle."

"Room 222," declared "Time," "may prove to be more good-humoredly wise on the problems of school prejudice and board-of-education bureaucracy than that overpraised book and film, 'Up the Down Staircase.'"

Lloyd Haynes, a totally believable actor, is the history teacher, who has a strong social interest in a guidance counselor (Denise Nicholas), who works in the office of the Jewish comic-relief principal (Michael Constantine), with the lead cast rounded out by a white student teacher (Karen Valentine, who sounds a lot like Sally Fields of "The Flying Nun").

Together, in weekly episodes shot in a real Los Angeles high school, they manage to cover well an amazing gamut of issues that should be very relevant to all viewers today.

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

- FRIDAY, NOV. 7**  
 9:30 a.m. (10) Bright Leaf (Objectionable in part for all)  
**OBJECTION:** Suggestive sequence.  
 2 p.m. (6) I'd Climb The Highest Mountain (No classification)  
 2 p.m. (23) Thunder Pass (No class.)  
 4 p.m. (10) 3:10 To Yuma (Unobjectionable for adults and adolescents)  
 4:30 p.m. (5) Out Of The Night (No class.)  
 9 p.m. (4 & 11) How To Stuff A Wild Bikini (Objectionable in part for all)  
**OBJECTION:** Casual sexual behavior on the part of young people is presented in this film as normal. For adolescents, who can too easily identify with such film characters, this is particularly harmful. Also dangerous is the suggestive photography and the costuming.  
 9 p.m. (6) My Cousin Rachel (Unobjectionable for adults and adolescents)  
 11:30 p.m. (23) Attack Of The Robots (No classification)

- SATURDAY, NOV. 8**  
 7:30 a.m. (10) Have Rocket, Will Travel (Family)  
 9:30 a.m. (23) Footlight Glamour (Unobjectionable for adults and adolescents)  
 11:30 a.m. (6) The Errand Boy (Family)  
 12 Noon (51) Sofia (Unobjectionable for adults and adolescents; followed by Prairie Thunder (Family))  
 2 p.m. (4) Wings Of Eagles (Family)  
 2 p.m. (7) Francis Joins The WACS (Family)  
 2:30 p.m. (6) My Cousin Rachel (Unobjectionable for adults and adolescents)  
 3 p.m. (11) Riders Of The Range (Family)  
 4:30 p.m. (6) Shane (Unobjectionable for adults and adolescents)  
 7 p.m. (6) My Cousin Rachel (Unobjectionable for adults and adolescents)  
 9 p.m. (5 & 7) Night Gallery (No class.)  
 10:30 p.m. (51) State Department File 649 (Unobjectionable for adults and adolescents)  
 11:30 p.m. (12) Carry On, Cleo (No class.)  
 11:30 p.m. (7) Ocean's 11 (Unobjectionable for adults)  
 11:30 p.m. (10) That Touch Of Mink (Objectionable in part for all)  
**OBJECTION:** A sentimental and superficial comedy; this film is socially harmful because of a false glamor which which it surrounds illicit sex. In addition, a subplot which uses perversion as a vehicle for humor is highly offensive and unacceptable in a mass medium of entertainment.  
 11:30 p.m. (11) The George Raft Story (Unobjectionable for adults)

- SUNDAY, NOV. 9**  
 12 Noon (4) The Mating Game (Unobjectionable for adults)  
 1 p.m. (6) Shane (Unobjectionable for adults and adolescents)  
 1 p.m. (23) Mr. Moto Takes A Vacation (Family)  
 2 p.m. (10) The Bride Came C.O.D. (No classification)  
 3 p.m. (6) My Cousin Rachel (Unobjectionable for adults and adolescents)  
 4:30 p.m. (10) Ari Of Love (Unobjectionable for adults and adolescents)  
 5 p.m. (6) Shane (Unobjectionable for adults and adolescents)  
 7 p.m. (6) My Cousin Rachel (Unobjectionable for adults and adolescents)  
 7 p.m. (51) Murder In The Footlight (No classification)  
 9 p.m. (10 & 12) The Spy Who Came In From The Cold (Unobjectionable for adults)  
 11:15 p.m. (11) Armoured Command (No classification)  
 11:30 p.m. (6) Elephant Walk (Unobjectionable for adults and adolescents)

- MONDAY, NOV. 10**  
 7:30 a.m. (10) Walk East On Beacon (Family)

- 2 p.m. (6) The President's Lady (Objectionable in part for all)  
**OBJECTION:** Tends to condone divorce and remarriage; suggestive sequence; presents duelling sympathetically.  
 2 p.m. (23) Red Canyon (Family)  
 4 p.m. (10) The Petty Girl (Objectionable in part for all)  
**OBJECTION:** Suggestive costuming and situations  
 4:30 p.m. (5) Squadron (No classification)  
 9 p.m. (5 & 23) The Pink Jungle (Unobjectionable for adults and adolescents)  
 9 p.m. (10) For Love Or Money (Unobjectionable for adults and adolescents)  
 10:30 p.m. (51) Pawnee (Family)  
 11:30 p.m. (23) Moonrise (Unobjectionable for adults and adolescents)

- TUESDAY, NOV. 11**  
 9:30 a.m. (10) Wings Of Fire (No classification)  
 2 p.m. (6) The President's Lady (See rating on same listed Monday at 2 p.m.)  
 2 p.m. (23) Slattery's Hurricane (Unobjectionable for adults and adolescents)  
 4 p.m. (10) McHale's Navy Joins The Air Force (Family)  
 4:30 p.m. (5) Three Soldiers (No classification)  
 8 p.m. (4) Battleground (Family)  
 8:30 p.m. (10 & 12) The Spy Killer (No classification)  
 9 p.m. (7) Boy, Did I Get A Wrong Number (Unobjectionable for adults)  
 9 p.m. (23) Only The Valiant (Unobjectionable for adults and adolescents)  
 10:30 p.m. (51) The Signal (No classification)

- WEDNESDAY, NOV. 12**  
 9:30 a.m. (10) The Woman In The Window (No classification)  
 2 p.m. (6) The President's Lady (See rating on same listed Monday at 2 p.m.)  
 2 p.m. (23) To The Shores Of Tripoli (Family)  
 4 p.m. (10) Munster Go Home (Family)  
 4:30 p.m. (5) Colossus (No classification)  
 9 p.m. (10 & 12) Rage (Unobjectionable for adults)  
 9 p.m. (23) Buffalo Bill (Family)  
 10:30 p.m. (51) C-Man (Objectionable in part for all)  
**OBJECTION:** Excessive brutality  
 11:30 p.m. (23) The Weapon (No classification)

- THURSDAY, NOV. 13**  
 9:30 a.m. (10) So This Is Love (Family)  
 2 p.m. (6) The President's Lady (See rating on same listed Monday at 2 p.m.)  
 2 p.m. (23) Behind The Iron Curtain (No classification)

- 4 p.m. (10) It Should Happen To You (Unobjectionable for adults and adolescents)  
 4:30 p.m. (5) The Courtmartial Of Captain Wycliff (No classification)  
 9 p.m. (4 & 11) Mister Buddwing (Unobjectionable for adults)  
 9 p.m. (23) Seance On A Wet Afternoon (Unobjectionable for adults and adolescents)  
 10:30 p.m. (51) Trouble In The Glen (Family)  
 11:30 p.m. (23) Dangerous Agent (No classification)

- FRIDAY, NOV. 14**  
 9:30 a.m. (10) The Loser (No classification)  
 2 p.m. (6) The President's Lady (See rating on same listed Monday at 2 p.m.)  
 2 p.m. (23) Yaqui Drums (Family)  
 4 p.m. (10) Now You See It, Now You Don't (No classification)  
 4:30 p.m. (5) Days Of Glory (Unobjectionable for adults)  
 10:30 p.m. (51) Daughter Of The Sun God (No classification)  
 11:30 p.m. (23) Beast Of Morocco (No classification)

- SATURDAY, NOV. 15**  
 9:30 a.m. (23) Leave It To Blondie (Family)  
 11:30 a.m. (6) The Adventures Of Hajji Baba (Objectionable in part for all)  
**OBJECTION:** Suggestive costuming and situations  
 2 p.m. (4) David And Bathsheba (Objectionable in part for all)  
**OBJECTION:** Suggestive sequence  
 2 p.m. (7) Abbott And Costello In The Foreign Legion (Family)  
 2:30 p.m. (6) Donovan's Reef (Unobjectionable for adults and adolescents)  
 3 p.m. (11) Rustlers (Family)  
 4:30 p.m. (6) Love With The Proper Stranger (B)  
 7 p.m. (6) Donovan's Reef (Unobjectionable for adults and adolescents)

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- 7:30 p.m. (10) The Adventures Of Robin Hood (No classification)  
 8:30 p.m. (5 & 7) The Fortune Cookie (Unobjectionable for adults)  
 10 p.m. (51) Via Macao (No classification)  
 11:30 p.m. (7) Vengeance Valley (Unobjectionable for adults and adolescents)

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**RELIGIOUS TELEVISION PROGRAMS**

- SUNDAY 7 A.M.**  
 THE CHRISTOPHERS - Ch. 11 WINK  
**9 A.M.**  
 THE CHRISTOPHERS - Ch. 5, WPTV.  
**9:15 A.M.**  
 THE SACRED HEART - Ch. 5 WPTV  
**10:30 A.M.**  
 CHURCH AND THE WORLD TODAY - Ch. 7 WCKT.  
**11:30 A.M.**  
 MASS FOR SHUT-INS - Ch. 10 WLWB  
**3 P.M.**  
 FACE TO FACE - Ch. 12 WEAT Panel discussion on Housing in Palm Beach County.  
**3:30 P.M.**  
 INSIGHT - Ch. 51 WSMS A comedy about the redemption of a guilt-ridden ghetto exploiter.

**PLAY**  
**Dial-A-Swinger**  
**WINZ 94**  
**RADIO**

A supplement to The Voice edited by the Dominicans of St. Albert's College, Oakland, Calif. This section is being offered to enable our readers to form an opinion, but it does not necessarily reflect the views of the editors of The Voice.

By RICHARD A. HILL, S.J.

## The Dilemma of the Priesthood

THE ROMAN CATHOLIC priest has probably never been so newsworthy as he is today. Hardly a week goes by without at least one front-page story about a priest marrying or confronting his bishop or leading a demonstration. There exists an obvious ferment and discontent within the once apparently imperturbable ranks of the Catholic clergy. And there are as many interpretations of the phenomena as there are observers of the scene. For the most part, though certainly not exclusively, this uneasy climate affects the younger clergy—those priests ordained ten or 15 years. By and large they are the ones getting married, confronting their bishops and leading demonstrations. I believe that there are at least three areas of concern and questioning which significantly contribute to the priest's discontent and tension: his role in the postconciliar Church, his posture toward authority and his celibacy.

Vatican II sanctioned and encouraged the growing autonomy of the layman in the Church, acknowledging his special competence, not only in the secular and domestic spheres, but even in the ecclesial community itself, affirming the ultimate sovereignty of the Christian conscience, and urging him to exercise initiative and responsibility. Specifically the Council grounds this prominent and active role for the layman in the Church in the theology of the priestly character conferred on him by Baptism, different as it is from the character of Holy Orders. For many priests and seminarians this new role of the layman has posed a dilemma. He finds his own role obscured and uncertain.

And Vatican II said relatively little at all and nothing new about the priest. The *Decree on the Ministry and Life of Priests* does not compare favorably with most of the other documents of the Council. It does not develop any new insights into the priesthood as it did for the episcopate and for the laity. And since the Council, only the encyclical on celibacy has come from the magisterium about the priest in the Church. The priest easily feels he has become the forgotten man in the postconciliar Church, lost between the bishop and the layman. He easily tends to lose his identity. His leadership role is obscured in the call to collaborate with the laity and the bishop. Many priests see the thrust of Vatican II as shutting them up in the sacristy—an effect which the anticlerical movements of the 19th century attempted, but failed, to accomplish.

AN EXCLUSIVELY sacramental ministry is unacceptable, not to say unfeasible, for the average priest, whatever his age. He is not prepared to remain within the four walls of the parish church, particularly when only the "saved" are to be found within those walls. He has to be relevant and has to see himself as relevant to the contemporary world. However abused by many



'... A witness of service, and unqualified love of the brethren.'

clerics and religious, relevance is essential for a man whose very vocation is service. The priest longs to be available where he is needed, where people are hurting. This draws him out of his rectory into the secular city—the streets, the ghetto, the coffee houses, the people's homes.

But he encounters serious problems in this venture. The average priest, however zealous and committed, soon discovers that he is not prepared, either by background or by training, for lasting accomplishment in social work. He easily becomes discouraged, a follower rather than a leader, too easily exploited. It occurs to him that he could accomplish more if he were a layman; that this is not peculiarly priestly work. A significant number of young priests leave the active ministry because of this discouragement or disillusionment, hoping to be of service to their brethren in the freer status of the layman. A satisfactory theology has yet to develop to support the priest in the secular city.

THE CRISIS in authority in our culture, particularly painful in the hitherto rigidly stratified Church, has affected the contemporary priest profoundly. He is no longer imperturbably convinced of the value of obedience for its own sake. He is newly aware of his own personal worth and dignity and competence. He is keenly aware of the presumed narrowness and timidity of his superiors. He is told, especially in the contemporary seminary, to seize initiative and assume responsibility. Yet he feels hemmed in and frustrated by admittedly antiquated structures and arbitrary decisions of his superiors.

He is, like his lay contemporaries, impatient with gradualism and go-slow; impatient with and frustrated by a structure which favors age and seniority, and, it seems to him, which stifles initiative and zeal. The Catholic seminary today is preparing priests for tomorrow less, not more, comfortable with these structures. The preordination experience of participation in decision-making and personal responsibility will only accentuate the authority problem.

An apparently ebbless flood of lectures, articles and books analyze, worry and diagnose the celibacy question. Whatever the genetic relationship to the problem of authority and the role-crisis in the lives of priests, there is no doubt that the marrying priest is a serious problem which isn't going to be explained away. As long as a priest, however discontented and articulate, doesn't marry he can ordinarily function reasonably well within the ministry. He can survive and even do his thing, provided he doesn't take a wife. Marriage separates the active from the inactive minister in the Church. Many factors support and fructify celibacy chosen for the sake of a priestly vocation. However, contemporary opinion-makers carefully ignore the purely charismatic character of celibacy, given freely by God and freely accepted by those who can take it.

CANDIDATES for the priesthood are normal young men, normally attracted to women and attractive to them. Some writers and speakers suggest that a man cannot hope to be a whole person unless he experiences married love. Some insist that a celibate has to find a deep, lasting, ex-

clusive relationship with a woman if he hopes to be fully human, able to love. And much greater emphasis is now placed in our seminaries upon the development of easy, anxiety-free contacts with women. The strictly sheltered and circumscribed life of seminarians, from which all women except relatives were excluded, is no longer esteemed or maintained.

Presently the obligation of celibacy is relatively easily dispensed—a welcome innovation since Vatican II. This offers the priest the opportunity of an honorable retirement from the active ministry. Odious comparisons with the vows of marriage are unjust as well as theologically unsound. Marriage is now a real, though difficult and problematical, option for the priest in crisis.

So long as we must grope our way through this shadowy age in the life of the Church, peculiar anxieties and tensions will beset many of our priests, especially our younger priests. Any simple dogmatic formula of solution is certainly to be ruled out. The age must be lived through with patience and faith. This is why it seems to me that the request for ordination to the priesthood has never implied such conscious commitment of faith as it demands today. And by the same token I am convinced that a much better witness is given the Christian community by the ordination of a young priest today than ever before—a witness of faith, of service, and of unqualified love of the brethren. ■

Father Hill is President and Professor of Canon Law of the Jesuit School of Theology, Berkeley, California.

### RETREATS

- Nov. 10-12 Lourdes High School
- Nov. 15 Day of Recollection, Spanish. Rev. Agustin Roman
- Nov. 16 Day of Recollection, Stella Maris. Rev. Charles Mallen
- Nov. 21-23 Legion of Mary Retreat. Rev. Oliver Kerr
- December 8-10 Teen Encounter
- December 14 Communion Supper



the Truths of Life cannot be assimilated and made a part of living reality without prayerful reflection and dialogue.

Dominican Retreat House 7272 S.W. 124th St. Miami 33156 238-2711

**M**ARTIN LUTHER KING was killed shortly before I was to be ordained. This shock produced in me an identity crisis I had to resolve before going on for the priesthood. Why is so much blame for our country's social ills laid upon the Church even by those who claim to be unbelievers?

The most obvious answer is because the Church professes to form its members in love and justice but appears too often as a defense for hate and injustice. Such hypocrisy cannot but draw the hostility of its victims. But why should the priest get involved? The priest is ordained to offer the Eucharist. What does this have to do with responsibility in human affairs? Are not human affairs the responsibility of the laity outside the sanctuary? Must not the priest dedicate himself to prayer in order to function well as the people's mediator with God? But then why do the laity lay special blame upon the priest for the suffering about us? We all—at least most of us—feel the priest has a special role to play in the crises of human life.

But why? The only role special to him as priest is the power to offer the Eucharist, and through his preaching and administration of the other sacraments to prepare the people for their share in this offering. Somehow, then, the role of the priest in the world precisely as priest must be part of his role in the sanctuary, for it is his role in the sanctuary that sets him apart as precisely a priest.

This was the problem disturbing me as I approached ordination. Unity in my own life depended on my finding an answer. I did not want to be a priest-social worker or a priest-anything else. I wanted to be only a priest. Pressured by the fast approach of ordination, I prayed and searched hard for some light. Because the solution I hit upon has indeed been the source of unity and purposefulness in my life as a priest, I feel this solution is worth sharing.

A priest is most a priest when offering Mass. At Mass he is offering Christ as a victim to God. Yet Christ, through the very life, death and resurrection which the Mass commemorates and reactivates, makes all men members of Himself, at least potentially, by offering all men a share in His own divine life. The priest at Mass, then, is offering to God as a gift of love not just the Son of God but all His members as well, including the priest himself. The priest at Mass is offering the whole Christ, head and members.

Now it devolves upon a priest to offer Mass as well as he can—a slipshod sacrifice is mockery. Hence the priest must prepare himself spiritually, and offer Thanksgiving following the sacrifice. Still more, the priest must strive to present as perfect a victim as possible when he appears before God at the altar. This victim is the whole Christ. Christ the head is the perfect victim; but Christ the members can certainly be improved before the priest presents them to God as a perfect offering, before they can offer themselves completely to God in union with Christ through the priest at Mass.

Because of his role as offerer of men to God, the priest is compelled to go from the altar into the midst of men to help them in their efforts at becoming more fully the children of God, the brothers and members of Christ, a perfect and pleasing offering to God their Father. This means that the priest is more concerned with the supernatural well-being of his brothers, and consequently more concerned with the

supernatural means at his disposal—prayer, preaching, the sacraments, and most especially the Mass itself as the highest concentration of all three.

Nevertheless, since the supernatural presupposes, builds on, completes and perfects the natural, this very concern for the supernatural perfection of all men impels the priest precisely as priest to realize and actualize his responsibility to improve and perfect the natural conditions of all men. Thus the priest as priest is ultimately the one in this world most responsible before God for even the natural perfection and well-being of man, for it is only the priest who has been given the power to represent and present man before God, to give man back to God as a most pleasing gift to our Father and Creator.

There is nothing, then, in this world which contributes to the well-being of my fellowman which is not the part of my one role as priest, offerer of the Eucharist. The more I contribute to the complete natural and supernatural well-being of my fellowman, the more perfect will he be as the living gift I represent

and present before God at the altar, and the more my Eucharist will be what the Greek word means, a *Thanksgiving*.

At the same time the Eucharist is already a Thanksgiving. For, first of all, it is through Christ's total giving of Himself, accomplished on the cross and renewed on our altars, that man's total well-being is procured. For it is this offering of Christ as High Priest and Victim that re-establishes our union with the author and source of all that is good, God our Father. Secondly, it is through this self-giving of Christ our head both to God and to men that we, as His members, are compelled to give ourselves also both to God and to men for the work of actualizing that total well-being of mankind the self-giving of Christ has made possible. For if the head gives, the members must also, or the body is rent; and the head cannot make the possible an actuality without the active co-operation of the rest of the members.

In short, all the baptized share in Christ's priesthood and victimhood, and so offer the Mass in union with and through the ordained priest. Consequently all the baptized have

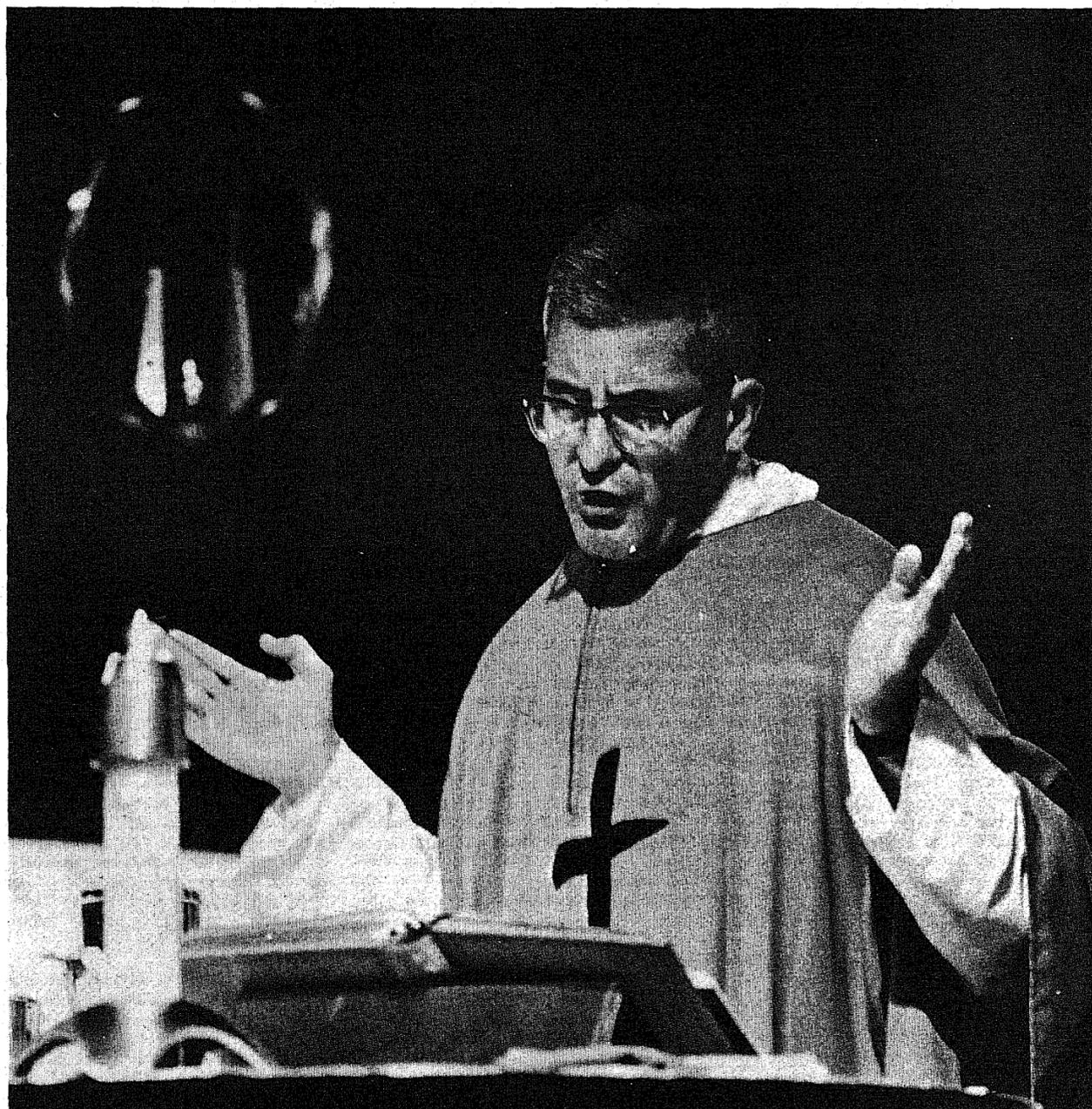
the power and responsibility, because of their part in the offering, to dedicate themselves to making actual and present the well-being of all men. This is especially true of the principal offerer at Mass, the ordained priest.

The Mass in this light seems, to me at least, to be the only source of ideological and psychological identity and unity for the soul and life of the priest, especially if he experiences that his role in the community is not exhausted at 8:30 A.M., when he says, "The Mass is ended. Go in peace." Further, the Mass in this light is seen to bring into the life of the baptized as well as of the ordained that love which Christ commands us to have for God first of all and then for our neighbor as ourselves. "They offered their own selves first to God and, under God, to us." (2 Cor. 8:5) ■

Father de la Torre is working on his Doctorate in Medieval Studies at the University of Toronto.

# My Identity as a Priest

By BARTHOLOMEW DE LA TORRE, O.P.



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# The Laity's Sharing in the Priesthood of Christ

By MICHAEL and BEVERLY CASSIDY

IN the Church today, the whole idea of what it means to be a priest is being questioned and thought out anew. This crisis is not affecting the priest alone but the layman as well, because any change in the role of the priest will require a corresponding change in the role of the layman.

For a long time, the role of the layman was seen as one of passive submission to the hierarchy leaving the deeper questions of religion to the priests. The priest saw himself—and all too often was viewed by the laity—as a shepherd of sheep, all too literally. The sheep were ignorant, senseless beings needed to be led. And the shepherd was there to lead them, to tell them all the answers.

This set of roles for both priest and layman lasted for a long while although there were men who saw how un-Christian these roles were for some time. Cardinal Newman wrote a book, *On Consulting the Faithful in Matters of Doctrine*, which discussed the collective role of the laity in determining the doctrine of the deposit of faith. In our own country, during the last Century, men like Bishop Carroll, Bishop England, and Archbishop Ireland advocated greater lay involvement in the Church, through: an English liturgy, and through representation on parish boards of trustees, etc. But their efforts were in vain. The time was not yet right for the layman to resume his proper place: of dignity in the Church, or for the hierarchy to readjust its roles to become more faithful to the models set out in the New Testament. That has remained the task for our time; we, the Christians of the mid-twentieth Century must find the ways to solve those problems.

What does Scripture say about the layman, the priest, the bishop? A great many things, some more important than others. Most important of all, we must realize that ALL the baptized — whether later ordained to the ministerial priesthood or not — are baptized into Christ; they are the People of God. "So that you too, the holy priesthood that offers the spiritual sacrifices which Jesus Christ has made acceptable to God, may be living stones making a spiritual house . . . you are a chosen race, a royal priesthood, a consecrated nation, a people set apart to sing the praises of God who called you out of darkness into his wonderful light." (1 Peter 2: 5,9).

Peter is not speaking merely to bishops or priests; he is writing to ALL the Christians of several local churches in parts of the Middle East. Yet he calls them a royal priesthood. And we too, the Christians of today, are also a royal priesthood. Because we are incorporated into Christ through baptism, we share in the priesthood of Christ. Jesus is the high priest of the New Covenant, who sacrificed Himself once and for all time so that our sins might be forgiven. The benefits of that one sacrifice are made available to us principally through the Mass, and so the members of the ministerial priesthood—priests and bishops—have as their main responsibility to preside at the Eucharistic assembly. (Deacons, too, share in the priesthood of Christ in a special way, but they do not preside at Mass. Their role is to assist the bishop or his priests, especially in the preaching of the Word.) But all who are present at the Eucharist share in offering Christ's sacrifice to the Father. In that way, we exercise that share in the priesthood of Christ which we received at Baptism. That

offering of spiritual sacrifice is at the heart of the Christian vocation in this world, to make the love of Christ available to all men through witness and service and fellowship.

In the Scriptures, Christ is described not only as Priest, but as King and Prophet as well. For example, in Apoc. 1:6, St. John tells us that Jesus "has made us a line of kings, priests to serve his God and Father." The members of the ministerial priesthood exercise the offices of prophet or teacher, and of governor in fairly defined ways, or at least they have until recently. Now, the way to exercise these offices is being questioned by priests and laity alike. Many are dissatisfied with present arrangements. Priests seek ways of performing their ministry that will have more impact on the modern world; and laymen are gradually becoming more aware of their own ability to contribute something unique to the mission of the Church. Along with increased responsibility for making Christ present in the workaday world, many laymen are seeking a greater voice in the internal affairs of the Church. They are asking that the Church begin putting into practice within itself those safeguards to human dignity which it has urged on the governments and institutions of the secular world.

They ask that the Church abandon the secrecy and inquisitorial tactics so often employed in church courts and other investigative bodies, since those tactics in no way conform to the Gospel message of love. They ask the Church to make its financial dealings open to scrutiny, especially at the local level. They ask that the Church pay its employees a living wage, just as it has urged industry to do; or, in other parts of the world, to distribute church land holdings to farmers. They ask their Church to abandon all trace of racism and false nationalism. In these ways, laymen and clergy are exercising a prophetic office, witnessing their faith to Church and world alike by pointing out in practical ways what it means to believe in Christ. Since laymen are directly involved in the world, they are in a unique position to apply Christian belief to the problems of that world.

The laity are also in a position to serve the needs of the world in ways that the clergy often are not able. First of all, they can make Christ's love available to many people who never meet clergymen, through their friendship and example. But the particular type of service, or ministry, which a lay person performs in the world depends, perhaps to an even greater extent than the ministry of the clergy, on the influence of the Holy Spirit. Saint Paul speaks of this in his first letter to the Corinthians, chapter 12: "There is a variety of gifts but always the same Spirit; there are all sorts of service to be done, but always to the same Lord; working in all sorts of different ways in different people, it is the same God who is working in all of them." Each man and woman must learn what gifts the Spirit has given him, and then use them for the good of all men, as much as he is able.

This view of the Christian vo-



cation has been reaffirmed by the Second Vatican Council. In general, the impact of the Council has been to clericalize the Church. The respective roles of clergy and laity are no longer as rigid as they once were. There is a much greater realization of a common Christian vocation, rooted in the share in Christ's priesthood which we all receive at baptism. We are beginning to realize how much responsibility the layman has for making Christ present in the world; that is no longer a clerical monopoly. At the same time, the clergy are experiencing more freedom to follow the promptings of the Holy Spirit. This is also based on realization of a common Christian vocation.

In other words, clergymen are beginning to see themselves first of all as Christians, and then secondarily as holding a clerical office within the Church. As the permanent diaconate is gradually reintroduced over the next few years, this trend

may become even more noticeable, since the deacons will form a bridge between priests and laity. Many of those deacons will be married, yet they will be clergy. Some may function as deacons only part of the time, and work at a regular job.

So the sharp line which existed between clergy and laity in the past will be blurred, and in its place should come a realization that all Christians must serve Christ according to the abilities and inclinations they have received from the Holy Spirit. Some have more responsibility than others, but all have the obligation to serve God to their full capacities, in work and play and prayer at every hour of their lives. For Christians are a royal priesthood placed in the world to bring about its final redemption. ■

The Cassidy's are residents of Berkeley, Calif. Mr. Cassidy just completed directing a VISTA training program in Eugene, Oregon.

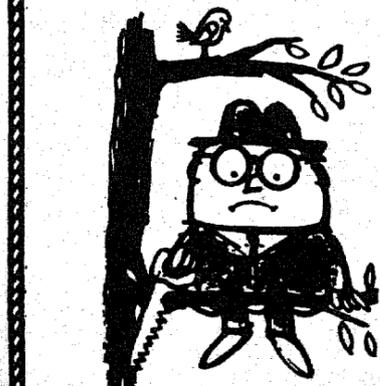
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Nov. 28-30	Ascension (Boca)
Dec. 5-7	Open
Dec. 12-14	St. Pius X, St. John The Baptist (Ft. Lauderdale) AA Retreat

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# Cynicism About The Synod Surely Is Far Out Of Line

By MSGR. GEORGE G. HIGGINS

The Washington Post, in this writer's opinion, is one of the three or four leading dailies in the United States and, next to the New York Times, perhaps the most influential, at least in government and academic circles. Since the Post is published in the nation's Capital, one would expect it to excel in its coverage of political events, and so it does. It's also very good, however, in its coverage of a number of other areas, including religion.



Msgr. HIGGINS

The Religion Editor of the paper, William R. MacKaye, is a top-notch reporter — by all odds, one of the best in the business. His coverage of religious news is consistently well informed, carefully nuanced, and thoroughly objective. He is, first and foremost, a disinterested reporter, not a protagonist riding a hobbyhorse, nor a self-appointed, holier-than-thou reformer. In other words, he is a real professional in the best sense of the word.

Mr. MacKaye's coverage of the recent Synod of Bishops in Rome is a pertinent case in point. Having been in Rome myself during the Synod and having followed its proceedings very carefully, I would say that MacKaye handled his Roman assignment with distinction.

Unfortunately, however, I can't say as much for the supercilious pundit who wrote the highly cynical and rather smart-alecky round-up editorial on the Synod in the Oct. 28 issue of the Post.

Traditionally, of course, editorial writers have always basked in anonymity. There wouldn't be any point, then, in trying to identify the author of this particular editorial. For my own part, however, I would be willing to give substantial odds that he is a Catholic who has a number of gripes against the so-called institutional Church and never misses an opportunity to get them off his chest. That's fair enough, but it doesn't necessarily make for objective reporting or editorializing.

The gist of the editorial in question is that the Synod was predictably a great disappointment because it said nothing about birth control or celibacy and because it didn't replace "papal rule" with "democratic rule."

"As a try at patching up Catholicism's authority crisis," the editorial remarks, "the synod has possibly done more to expose it. The world's bishops can say what they think — as a few of the more courageous are doing these days — but, as Paul reminded them, the Church cannot be 'changed at will' and that 'authority directs it.'"

"As the conservatives know and the liberals lament,"

the editorial concludes, "the synod was only a consultative body, with no decisional powers. No matter what the synod fathers advise, beg or recommend, it is still the Pope who decides policy. And as he showed with both his birth control and celibacy rulings, Paul has no trouble making decisions alone."

I seriously doubt that more than a handful of the major reporters who covered the Synod on the spot in Rome go along with this highly opinionated and deeply cynical editorial. To be sure, many of the reporters in question — perhaps the majority — went to Rome with very limited expectations and were prepared to report, in the end, that the Synod had turned out to be much ado about nothing.

Within a matter of days, however, they began to realize that their initial pessimism was largely unfounded and that the Synod would almost certainly turn out to be, in fact, a remarkably significant turning point in the history of the Church.

Incidentally this sudden change of mood in the press corps — a change which was clearly reflected in most of the dispatches coming out of Rome during the course of the Synod — was commented upon by the reporters themselves whenever they got together over a plate of spaghetti and a bottle of wine between working sessions of the Synod. Many of them admitted very frankly that the positive tone and positive results of the Synod had taken them completely by surprise — pleasantly so, I am happy to add.

What accounts for this change of mood on the part of the reporters who — unlike the ivory-tower pundit who wrote the Post's editorial — had the good fortune to be in Rome while the Synod was going on? In the first place, I think it quickly dawned on them, once the Synod moved into action, that there was a sincere desire and determination on the part of the majority of the Synod Fathers to implement the principle of collegiality in a number of effective ways and that the Holy Father himself sincerely wanted the Bishops attending the Synod to express themselves on the issue of collegiality with complete frankness and honesty.

That they did so and that the Holy Father has committed himself to giving the most careful consideration to all of their recommendations and that he has already announced that there will be another Synod two years from now is a matter of public record.

Indeed it was a matter of record even before the writer of the Post's editorial cynically and rather patronizingly left the impression that the Holy Father was simply playing games with the Bishops and really had no intention whatsoever of following their recommendations. Frankly

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"NOW!"

this kind of cynicism doesn't look very good on the editorial page of a paper which rightly enjoys the reputation of being fair-minded and objective in the expression of its own point of view.

Secondly I think many of the reporters who covered the Synod gradually came to realize that before the College of Bishops could adequately discuss birth control, celibacy, etc., they would first have to face up to the one and only problem which was on the agenda of this particular Synod, namely, how to implement the principle of collegiality and how to relate the exercise of collegiality with the exercise of papal primacy. The Synod didn't "solve" this problem once and for all, but it did represent a significant step in the right direction.

The writer of the Post's editorial seems to think otherwise. As indicated above, he is persuaded that the Synod was a phony non-event. He is obviously entitled to his own opinion in this regard, but, if he has been reading the daily papers, including his own, he must be aware of the fact that the majority of the most "liberal" Bishops attending the Synod and the majority of the most "liberal" theologians who happened to be in Rome while the Synod was going on completely disagree with him.

I should think that this in itself ought to be reason enough for even the most cantankerous Catholic reformer to reconsider his negative appraisal of the Synod and to try to temper his cynicism just a bit.

# Pope Personified Confidence At Synod Sessions

By FATHER

JOHN B. SHEERIN, C.S.P.

There are those who say that the crisis in the Church derives from Pope Paul's own lack of confidence; confidence in the Church, confidence in his bishops, confidence in himself.

At the Synod, according to press reports, he was the personification of confidence. He attended most sessions, seemed utterly relaxed, smiled serenely from time to time, chatted during the coffee breaks and seemed to enjoy being in the presence of his brother-bishops. Was the Pope Paul who attended the Synod a different man from the Pope we have become accustomed to thinking of as a man of anguish and desolation of heart?

Some months ago in Rome a well-informed cleric told me that Pope Paul was a frightened man living in a



FATHER SHEERIN

constant state of alarm over the state of the Church. The very next day I heard Pope Paul deliver a talk in St. Peter's and he did give the impression that he felt the situation was getting out of control.

This psychological approach to the problem would be a disaster, for the Pope's lack of confidence would cause the faithful to lose their confidence in him. As the old maxim has it, "Sicut rex, sicut grex." (Like king, like people.) If a leader loses heart, his people will probably follow his example.

It seems to me however that certain signs (such as Pope Paul's relaxed, good humored presence at the Synod) indicate that the Pope is becoming increasingly confident. By relaxing his tight grip he is getting a firmer grasp of the situation.

Last August, Hans Kung published in the French newspaper, Le Monde, an interview in which he drew a picture of what he thought "the Pope of the future" would be like and in the course of the interview he said, "Pope Paul himself

could be in the process of remodeling his role." At the Synod the Pope showed his willingness to remodel his role in line with Vatican II but I think he also showed his readiness to change his "style."

It would not surprise me in the least if the change in "style" came about after a conversation between Pope Paul and a certain prelate (name unknown). The Pope recalled this conversation in a talk he gave at a general audience at Castelgandolfo on Sept. 9. His subject was "Confidence" and he said he had been obliged to reflect

on this matter by a prelate who had confided to him that "the Church" at its center, and even the Pope himself, were in the grip of a certain lack of confidence over the general progress of the post-conciliar period and were showing themselves to be timid and uncertain rather than forthright and resolute."

"Was the Pope himself in the grip of a lack of confidence?" Pope Paul asked himself rhetorically. His answer was, "I am a man and there would be nothing strange were it so. Even

Peter, or rather Simon, was weak and fickle, shifting between enthusiasm and fear." But he went on to reassure the faithful of his undiminished confidence.

He admitted that he had been severely jolted and that "the most disappointing surprises came from among the most helped, favored and chosen" but he assured the faithful that "the bitterness that we can and must feel at certain trials of the Church does not lessen our confidence in it."

Among the reasons he cited for his confident "style"

was his awareness that even excessive and unjustified challenges to his authority were often rooted in fundamental goodness of heart and considerations of justice, truth, authenticity and renewal.

The American President has an enormous responsibility but the Pope has a much heavier burden to bear. He is the keystone and focus of unity of a Church of six hundred millions and they look to him not only to keep the Church together but to provide a living example of hope as well as faith and love.

# Seminar Looks Ahead

BOCA RATON—A theology seminar, "Religious Awareness in the 70s" has been inaugurated at Marymount College for students and community residents.

All lectures and discussions will be held in Founders Hall on the Military Trail campus with one lecture each month in November, January and February.

"Anglican-Roman Relations in the 70s" will be the topic of Rev. Canon John Findlow, Canon of Gibraltar

and director, Centro Anglicano, Rome, at 3 p.m., Wednesday, Nov. 12.

Father John Jay Hughes, S.T.D., formerly a priest of the Episcopal Church who was converted to Catholicism and ordained a Catholic priest, will be the great lecturer Jan. 21. Father George Tavard, S.T.D., French ecumenist, will speak Feb. 4.

Those wishing to attend may do so as guests of the college.



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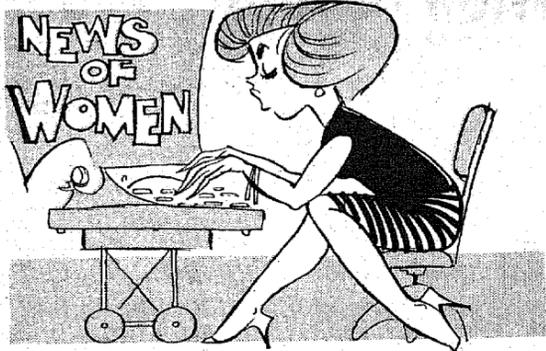
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## Women Form Group To Assist Divorcees

EASTBAY, Calif. (NC) — Catholic women who have been divorced, in addition to being burdened with the material and psychological problems accompanying a marital breakup, also frequently feel cut off from the Church.

In an effort to help those in such a predicament and, if possible, to prevent others from experiencing the same misery, a group of women, Catholic and divorced, calling themselves the "Gems" has been established here.

These women also hope that their experience may furnish the Church with a more complete picture of what constitutes a valid marriage.

Purpose of the Gems—acronym for Generosity, Empathy, Maturity. Service—is to "establish communication between divorced Catholic women through

love, friendship and mutual understanding, in order that through their Christian approach to life, they, in turn, may enrich the lives of those around them."

It aims also to "bring before civil and church officials the problems that beset divorced women and their children, and to appeal in a reasonable manner for change where it is possible and where it is needed."

The group's diocesan chaplain is Msgr. Francis Maurovich, editor of the Catholic Voice, Oakland diocesan newspaper.

"The most thrilling part of belonging to the Gems," one member explained, "is the realization that my Church is aware, compassionate and willing to help, rather than to condemn, those of us who have had to make this painful decision."

Gems membership is open to all Catholic divorcees who are interested. They are warned, however, that since divorced Catholics who have been validly married are not allowed to remarry, the emphasis at the meetings is how to "live with it," not how to find another mate.

Regular meetings are scheduled once a month in members' homes, with additional social gatherings decided by the members themselves.

The Gems are organizing into small groups, not more than 10 or 12 to a chapter, in several communities in California's Alameda and Contra Costa counties, within the Oakland diocese. Parish priests have been asked to recommend women interested in joining such a group.

Any divorced Catholic woman who feels an urgent need to "just talk to someone who knows what divorce feels like and have her courage renewed," is advised to make an emergency call to the Oakland Sisters of Social Service, who will then have a member of the Gems get in touch with the caller.

## Reflection Day For Divorcees

KENDALL — A Day of Reflection for divorced women will be held at the Dominican Retreat House, 7275 SW 124 St., Sunday, Nov. 16.

Sponsored by Stella Maris, a division of the Archdiocese of Miami Family Life Bureau, whose program is designed to meet the spiritual and social needs of a one-parent home, the day of reflection opens at 9:30 a.m. and concludes at 3:30 p.m.

Redemptorist Father Charles Mallen will be the retreat master and anyone planning to attend should contact Sister Sabrina, O.P. at the retreat house, telephone 238-2711.

## Group Changes Meeting Place

The Memorare Society, an organization for Catholic widows and widowers has changed its meeting place to St. Dominic Coffee Shop, 5909 NW Seventh St.

Next meeting of the group will be at 8 p.m., Friday, Nov. 14. Catholic widows and widowers in South Florida are invited to attend.



BETHANY RESIDENCE for dependent girls is discussed by Sister Ancilla, O.P., superior, right; with Mrs. Earl Alvord, left; and Miss Mabel McGovern, during recent benefit coffee sponsored by Bethany Residence Auxiliary at the Hotel Flamingo, Miami Beach.

## Social Security Office Warns Of Impostors

Reports that the name of the Social Security Administration has been used in South Florida directly or by implication by private concerns or individuals have been received by the North Dade Social Security Office.

According to William Evans, manager, several senior citizens have been alarmed by such calls which led them to believe that something was wrong with their Medicare program.

The ruse has been used to gain access to homes to sell insurance, some service or household item, Evans explained. He emphasized that use of the name of the Social Security office is strictly forbidden and urged residents in doubt to call his office to confirm identification of any caller who claims he is a representative.

The number is 681-4651.

## Women Arrange Pantry Shower

NORTH MIAMI BEACH — Annual "Pantry" shower to benefit Camillus House, refuge for indigent men in downtown Miami, will be sponsored by St. Lawrence Council of Catholic Women at 8 p.m., Wednesday, Nov. 12 in the school cafeteria, 2200 NE 191 St.

Brother Shawn, B.G.S., superior of the Little Brothers of the Good Shepherd who conduct Camillus House will be the guest speaker.

Anyone wishing to contribute food staples, coffee, sugar or canned goods is invited to attend. A social hour will follow the meeting.

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## Isabellans Will Install Officers

CORAL GABLES—Miss Virginia DiCristafaro will be installed as president of Circle 884 of the Daughters of Isabella during ceremonies at 8 p.m., Monday, Nov. 10 in the K. of C. Hall.

Other officers of the only affiliate of the Daughters of Isabella in South Florida are Mrs. Fred Black, vice regent; Mrs. Thomas McManus, treasurer; Mrs. Lewis Dorsch, financial secretary; Mrs. Joseph Gomez, recording secretary; Mrs. Harold Miller, monitor; Mrs. Dorothy Sabin, Mrs. Mary Conroy and Mrs. Bernard DiCristafaro, trustees; Mrs. Helen Brown and Mrs. George Mix, guides; Mrs. Ralph Facaracci and Mrs. Margaret Gural, guards; Mrs. Anthony Sotelo, chancellor; Mrs. Wendell Gordon, scribe; Mrs. Loretta Buck, banner bearer; Mrs. Herbert Begasse, custodian; and Mrs. Luke Testa, organist.

## Music Group Next In Series

BOCA RATON — Dennis Yost and The Classics IV will be the next presentation of the Marymount College Artist Series at 8:15 p.m., Friday, Nov. 14 at the Boca Raton Hotel and Club.

Founded by Floridian Yost more than three years ago in Jacksonville, the group has attained popularity through its hits "Spooky," "Stormy," and "Traces" and its most re-

A pantry shower for Camillus House for indigent men in downtown Miami will be held after the business meeting.

cent best seller, "Change of Heart."

Yost is the lead vocalist with Auburn Burrell, lead guitar; Dean Daughtry, organ and electric piano; Kim Venable, drums; Bill Gilmore, bass; and English White, sax.

Tickets are available at area music stores or at the college.



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# Studies Uncover Typical Signs In 'Grass' Users



Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is presently director of the Archdiocesan Catholic Welfare Bureau and a member of the Dade County School Board. He will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address inquiry to him in care of The Voice, P.O. Box 1059, Miami, Fla. 33138.

By DR. BEN SHEPPARD

"Recent studies on marijuana indicate that its effects on man are negligible."

The statement is so often made that we have no word on which the "square" world can base its objections. This was true perhaps before the identification of the T.H.C. factor.

In addition, the statement might have been a valid argument when users noticed that there was a distinct difference in the strengths and potencies of the various types of "grass."

Studies made at the V.A. Hospital by Dr. Leo E. Halluder have shown that when subjects were given extracts of T.H.C. alone that there was no change in pupil size, rate of breathing or things of that nature.

The one outstanding fact was that the pulse rate increased each time and there was gradual weakness of the hands in all cases.

Apparently very happy and drowsy after smoking, users went into dream-like states. By their own admission they were at first more friendly. This state diminished with the passing of time less aggressive attitudes and dizziness were common, while the effects lasted.

\*\*\*

Now let us turn to "speed" or amphetamines. Colonies of what are referred to as "speed freaks" have formed in several cities in the country. Generally these people have used amphetamine by mouth and have taken other drugs but become intrigued by first injections into the vein. As a result the "speed" sprees become longer and the time interval between them becomes shorter and the dose has to be increased to produce the desired effect.

After several months the final pattern sets in during which the user, now called a "speed freak," injects his drug many times a day and remains wakeful for three to six days becoming more tense and more nervous. These "speed" runs are interrupted by times when there are days of very deep sleep. This is referred to by subcultures as "crashing," which may last one or two days; and this becomes a routine. Here again a curiosity-seeker may find himself "hooked." Most "speed" users take other drugs called "downers" while taking "speed."

What are the effects? First it's a "rush," or "flash" or what has been described as a chemical nirvana. It is the desire for this sensation which causes the increase in the drug amount injected.

Medically the amphetamines are used to lose weight and it does just this with the "speed" users. In fact the appetite suppression may be so great with "speed" users as to make them feel as though they are unable to swallow. After the "crashing" period we find many of them eat fiercely, but generally speaking under-nutrition and malnutrition are the rule. Another bad effect is insomnia — sometimes for a day or two. Loss of sleep, can in time, produce bad performance and many other mental phenomena. The bad part is the tolerance which is developed in time — to produce the "rush" increased dosage is needed.

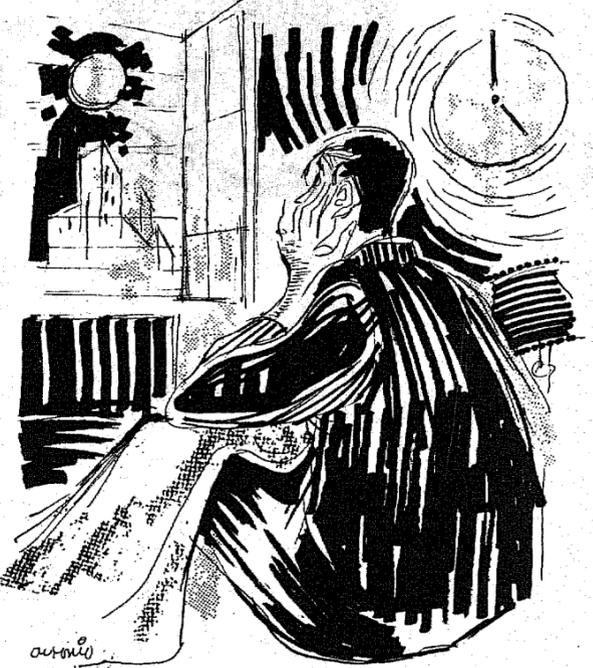
Still another bad side effect is the paranoia which develops — "someone is out to get me" or they are being "persecuted" by friends and family.

Opiates do not cause violence except as the result of the need to get money to purchase the drug. But "speed" users are more apt to commit acts of violence and show assaultive behavior, making the user hostile for the simplest reason.

The behavior becomes compulsive and you may hear the term "over-amp" or "over-amping." This refers to the time when ampoules were used. Pains accompany this, along with a rapid pulse and beat. This does happen with toxic doses. Hepatitis is frequently the result of a dirty needle.

The only treatment is abstinence. This is the most important treatment modality. Patients complain of the fatigue and drowsiness which accompany this but eventually that passes.

There is no guarantee that enforced staying away from the drug as through prison sentence or without socializing is



a lasting therapy. The question is: Can we have voluntary programs which will be sufficiently useful to help cure? Do we use commitment or do we just let the addict seek heaven or hell on his own terms? The community offers aid only on its own terms. Midway is the answer!

## 'Dutch Catechism Approved

NEW YORK — (NC) — The English-language edition of the Dutch New Catechism, which was the center of controversy in 1967 when an American bishop first gave, then withdrew, his imprimatur, has won official approval—and the same bishop's imprimatur.

The book—the official title is "A New Catechism: Catholic Faith for Adults"—in the meantime has sold 250,000 copies in the U.S., according to publishers Herder & Herder.

The new edition contains the same text as the original, but a 64-page supplement has been added at the recommendation of the Vatican's Commission of Cardinals.

Bishop Robert F. Joyce of Burlington, Vt., first authorized the book, then withdrew his imprimatur. The publishers refused to withdraw the volume, but entered negotiations with the U.S. hierarchy and Vatican officials to win official approval.

## Groundbreaking For Library

JENSEN BEACH — Ground will be broken at 2 p.m., Sunday, Nov. 9 for the new Library Resource Center at St. Joseph College here.

Some 20,000 volumes will be housed in the new structure which will be built at an estimated cost of \$256,000.

St. Joseph College is conducted by the Sisters of St. Joseph of St. Augustine.

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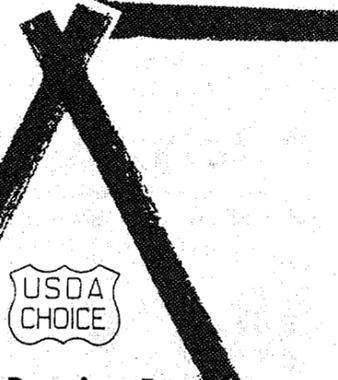
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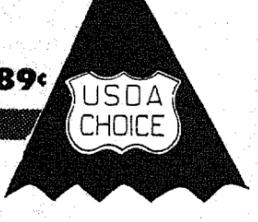
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# 'Handclasp' Climaxes Youth Program

"Operation Handclasp" seemed a fitting climax to National Youth Week (Oct. 26 to Nov. 2) according to hundreds of Dade County teenagers who participated in the inter-racial, inter-denominational program last Saturday at Miami-Dade Junior College North Campus.

Music, speakers and presentation of awards highlighted the day's events. The program was sponsored by the North Dade Deanery of the Catholic Youth Organization, the Presbyterian Church of The Master, the Episcopal Church of the Incarnation, Temple Israel, and Insh-

empt, Ambassadors for Youth Development, Inc. Given awards for outstanding service to youth in the entire community were Dr. Ben Sheppard, director of the Catholic Welfare Bureau and founder of the Center for the Prevention of Drug Abuse, and Roland Rayford, director of the Dade County EOPI Youth Opportunity Program and a member of the Mayor's Committee on Youth.

Dr. Sheppard was cited for his outstanding and pioneering service in the field of combatting drug-abuse — especially among teenagers — and Rayford was saluted for his recognition of youth potential and his efforts in the behalf of youth. The inter-faith service which opened the afternoon's activities featured readings by members of the Catholic, Protestant and Jewish faiths, the singing of patriotic and religious songs and the presentation of the two awards.

A field day under the direction of Sam Price, a former Miami Dolphins football player, followed. Members of the North Dade Deanery of the CYO plan on involving themselves in constructive work within various communities as a follow-up to the spirit of Operation Handclasp.

## National CYO Meet Will Attract 5,000

WASHINGTON — (NC) — The two-in-one National Catholic Youth Organization Federation convention

is scheduled to be held Nov. 20 to 23 in Denver.

Msgr. Thomas J. Leonard, director of the division of youth activities, U.S. Catholic Conference here, said some 5,000 delegates are expected for the 10th biennial sessions.

He said the two sections of the national CYO federation will hold separate meetings simultaneously.

The Young Adult Section, meeting at the Cosmopolitan Hotel, Denver, will have as its theme: "Who Will Answer — You?" The theme of the Teenage Section, meeting in Denver's new Convention Center Complex, will be: "Youth-Impact on Two Communities."

Instead of the usual panel format, the convention sessions will feature the multimedia approach and will focus on youth-centered subjects — drugs, Vietnam, the military draft, bettering CYO and expansion of programs for Catholic youth.

At the special Masses celebrated during each day of the convention youth groups will bring offerings for the poor and underprivileged. The liturgical rites for the convention will be directed by Fathers M. Champlin, associate director of the secretariat of the Bishops Committee on the Liturgy.

Bishop William G. Conrare of Greensburg, Pa., episcopal moderator of the division of youth activities, will be principal celebrant at the closing Mass of the convention.

# THE NOW SET

## Visitation Wins In Sudden-Death Finish To Game

Visitation CYO for the second straight year emerged as the victors in a thrilling sudden-death play-off with the CYO team from St. Stephen to win the Archdiocesan CYO Touch Football Championship.

The regulation game ended in a deadlock with the two teams tied, 12-12. In the extra sudden-death period with seven minutes gone on the clock, Visitation took possession of the ball and the game with three consecutive pass completions covering 55 yards.

A spectacular grab by Mark Labriola on the one yard line put the team in position to score. On the following play, Mark Celebrese hit Bill Light in the end zone and salted the game away.

After the final points, some 200 Visitation fans poured onto the field to congratulate the winners.

Standouts for Visitation were Light and Labriola, who in addition to making some clutch completions stood out as defensive players. Mark Celebrese came up with timely pass interceptions.

For St. Stephen, Joe Martinez and Steve Seefbak made their presence known by twice bringing the team from the brink of defeat and forcing the game into overtime.

Visitation will receive a trophy during the annual CYO Sports Awards banquet.

## CYO Scores

### VOLLEYBALL

Holy Name 15, 15; St. John Fisher 8, 9.  
St. Clare 15, 16; Holy Name 13, 14.  
St. Rose 15, 15; St. Lawrence 0, 0.  
St. John the Apostle 15, 15; Holy Redeemer 11, 7.  
Immaculate 16, 15; Holy Family 14, 13.  
St. Monica 15, 15; St. James 4, 7.

## High School Entrance Exams Are Derricked As Unreliable

BALTIMORE (NC) — The Baltimore archdiocesan department of Catholic education has decided to do away with the high school entrance examinations which were formerly given to eighth graders here every March.

Those one-chance tests

which determined whether a student got into a Catholic high school or not brought "undue pressure on a child," commented one department administrator.

From now on, the accumulated data will replace the tests.

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 Nov. 21-23 . . . St. Elizabeth (Pomp. Bch.), St. Ambrose (Deerfld. Bch.), St. Joan of Arc (Boca Raton), St. Lucy . . . . (Highland Bch.), Ascension (Boca Raton)

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**Scout Big Top Nov. 21-22**

The 1969 Boy Scout Circus will be presented Friday, Nov. 21 and Saturday, Nov. 22, at the Miami Beach Convention Hall and will feature a variety of acts which display the talents, achievements and skills of the South Florida Council.

Tickets for the "greatest little show on earth" are available for \$1 from any Boy Scout or Cub Scout.

PLAY

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**WINZ 94**

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# Three Intra-Archdiocese Games Slated

## The VOICE OF SPORTS

### Two 'Natural' Rivals Square Off Tonight

One of the hottest rivalries in the Archdiocese comes up this weekend when St. Thomas Aquinas and Cardinal Gibbons High meet tonight at the PAL field in Plantation. And, as fate would have it, both clubs come into the game red-hot after piling up three straight wins following very slow starts.

The Aquinas-Gibbons rivalry is one of those naturals. Both are located in Ft. Lauderdale at the opposite ends of the city. Chicagoans can liken the rivalry to the Cubs on the North side, the White Sox on the South.

To make the tradition a bit more interesting is the fact that St. Thomas is the "oldline" school, even though it has gone through several name changes over the past 15 years. It started out as St. Anthony's, then became Central Catholic and then St. Thomas when Cardinal Gibbons High was founded to share the city's athletes.

Adding a bit more interest is the fact that both athletic directors, Bo Litzinger of Aquinas and Tony Licata of Gibbons, used to share the same gym for basketball. Litzinger had been the basketball coach at Aquinas, which used the St. Anthony parish gym until its own facility was built, way back in the years when Licata was coaching the St. Anthony's grade school team.

When Gibbons was founded, Licata became the school's athletic director and the system of Licata's feeding grade school players into the Litzinger basketball program changed into a friendly coaching rivalry.

So...with St. Thomas at 3-2 for the season and Gibbons with a 3-2-1 mark...and each on winning streaks, it should be quite a game.

Last week's football schedule produced a foul-up that left two of the archdiocese schools sitting on the sidelines without a game.

As best we can figure it out, Cardinal Newman had a contract to play West Palm Beach Roosevelt. Archbishop Curley High had a contract to play West Palm Beach North Shore.

Instead, Roosevelt and North Shore said that they had made a prior commitment to play each other on that date, by agreement of two officials who have since left the schools.

So, Roosevelt and North Shore went ahead and played each other. Thus, Newman and Curley got an extra week off.

Too bad, though, that Newman and Curley didn't end up playing each other. It would have made an extra treat for archdiocese competition.

Well, we fattened our percentage last week with a 6-1 mark in predictions, but didn't the U-M and the Dolphins almost make us look bad? Too bad, for the Hurricanes and the Dolphins, though...they each should have won.

Here are this week's picks:

NEWMAN 22, LASALLE 0 — Crusaders to control the game with crunching ground attack.

COLUMBUS 28, CHAMINADE 7 — Explorers offense to move the ball while Chaminade to fill the air with passes.

PACE 20, FLORIDA AIR 8 — Spartans will have to struggle a bit as offense has sagged in last couple of games.

ST. THOMAS 20, GIBBONS 14 — This will be a real close one, but Raiders have size and varied attack.

CURLEY 22, NORTHWESTERN 20 — This could be wild one as both teams have a weakness on defense.

U-M 42, NAVY 14 — Hurricanes find a patsy as Middies don't belong in the major leagues any more.

DOLPHINS 31, BOSTON 21 — Miami offense beginning to move...but, please, fellows, hold on to that ball.

Last week's 6-1 figure gives us a season's mark of 39-10-3 for a .794 percentage.

### Prelate Praises Spirit Of Mets

BROOKLYN, N.Y. — (RNS) — A bishop has told Gil Hodges, manager of the world champion New York Mets, that his team's victory "is another proof that when people work together a goal can be attained."

Bishop Francis J. Mugar, of Brooklyn told Hodges, a parishioner at Our Lady Help of Christians Church here, that the team play exhibited by the once hapless and funny Mets during 1969 was a "moving experience."

In his letter, Bishop Mugar told the Mets' manager: "The Catholic Community of the Diocese of Brooklyn joins me in a sincere expression of joy and congratulations to our beloved Mets for bringing victory to our city."

"We also wish to thank you for the inspiring example the entire team gave us during these many, anxious months. Your own leadership was superb. The respect, affection, and esteem that each individual on the team manifested for each other was a moving experience for us. It is another proof that when people work together, a goal can be attained. We are prayerfully grateful to each member of the team for this lesson."

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The heaviest slate of intra-archdiocese games of the season is scheduled for this weekend with three games involving six schools.

Only Msgr. Pace High and Archbishop Curley High face outside competition, Pace (5-2) hosting Florida Air Academy on Friday night at Curtis Park; while Curley (1-5) goes against Northwestern on Saturday night at the Hialeah Stadium.

All three of the archdiocese scraps look like good ones.

The top-ranked one comes off Friday night at Central Stadium when Miami's Christopher Columbus (5-1) meets Hollywood Chaminade (3-3) for the first time in history.

They'll share the spotlight with the neighborhood rivalry of St. Thomas Aquinas (3-2) meeting Cardinal Gibbons (4-2-1) at PAL field in Plantation on Friday night and Cardinal Newman of West Palm Beach (3-3-1) journeying to Miami to face LaSalle (1-5) at Curtis Park on Thursday night.

The first-ever meeting of Chaminade and Columbus may come a year too late for the host Lions. Last season, both were in Class A competition, with Chaminade's powerful team rolling up a perfect 10-0 regular season mark. Columbus struggled

to a 4-6 record, against a slate of games almost entirely Class AA.

This time, however, Columbus has been promoted to Class AA and is having its finest season-ever while Chaminade has been erratic in a rebuilding year.

Columbus had last week off while Chaminade was dumped, 26-0, by Ft. Lauderdale Dillard, the second straight lacing that the Lions had received.

The game will matchup two of the area's top quarterbacks in Hal Thomas of the Explorers and Gary Ozga of Chaminade. Ozga, however, hasn't been getting much protection of late and was tossed for losses six times in the Dillard game while connecting on just 12 of 29 passes.

The St. Thomas-Gibbons game will decide the Ft. Lauderdale city Catholic "championship" with both teams carrying three-game winning streaks into the contest.

Both scored relatively easy wins last weekend as the Raiders beat Boca Raton, 30-29, in a game which was not as close as the score would indicate while Gibbons took a 22-8 decision from Miami Military in which a rain-filled field provided most of the opposition.

St. Thomas has come on strong since making a major switch in the lineup, moving Dwight McKenzie to halfback after he had started the season as an end.

McKenzie got his first taste of halfback duty against Miami Military and then last week really turned it on. Against Boca Raton, he carried 27 times for 167 yards and three touchdowns. He scored on tallies of 4, 3

### Winners In KC Golf Tourney

Final winners of the Marian Council Knights of Columbus golf championship held last weekend at the Plantation Country Club are Paul Miranda, 138, class A; Joe De Rose, 136, class B; and Jerry Haley and Mike Giochetti, tied at 139, class C. Class C playoffs will be scheduled soon.

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and 13 yards to help the Redskins to a 30-13 lead.

He has very good moves and he's real quick. He's also got a fine second effort," stated Coach Mike Gallagher, who had moved McKenzie into the backfield after a shoulder separation had sidelined Rich Raymond.

Joining McKenzie in the Raiders' impressive showing of 316 yards rushing was halfback Steve Buckley who carried 25 times for 147 yards and got the first Aquinas TD on a 9-yard run.

Gallagher also had praise for his frontline combination of tackles Mike Burns and Peter Dunn, guards Pat Maher and Ernie Frolich and center Mike Costello.

"They all did a terrific job. Remember, the backs can run as far as the linemen will let them."

Gibbons had little trouble with MMA despite the rain, with defensive end Jim Connelly running back the short opening kickoff for a 65-yard touchdown and Steve Brown going 75-yards for a TD run as the highlights.

Cardinal Newman and LaSalle will continue their rivalry that goes back to the formation of South Atlanta Conference from which Newman withdrew to join the more locally-oriented Palm Coast Conference.

Newman was idle last week and will be a solid favorite in the contest, with its twin power backs of Sam Howell and Tim Hulett as its chief threats. LaSalle, which has beaten only Mi-

ami Military, suffered a 60-0 shellacking at the hands of Daytona Beach Fr. Lopez last week.

The Royals have been unable to move much offensively this season and six pass interceptions killed off any hopes of controlling the ball against Lopez High.

Msgr. Pace will be trying for its sixth win of the season when the Spartans battle Florida Air Academy (3-3) at Curtis Park.

Pace scored a 19-14 win over Pine Crest last week on the strength of a 10-yard TD pass from Bob Cahill to Rick Bean with 4:13 left in the game. A sophomore, Cahill will have to carry the quarterback load all by himself for the remainder of the season as starter Pete McNab has been put out of action by a non-football eye injury.

Cahill has alternated virtually every game with McNab and if another emergency should arise, Coach Billy Proulx has last year's quarterback, Mike Guilfoile, now a flanker, available for duty.

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# New Age Dawning For Sisters

By FATHER JOHN T. CATOIR

Today the fact is emerging ever more clearly that if a religious community is to prosper, if in fact it is to survive, its mode of life must be based on respect for the individual person. It must enable each individual to find himself or herself, to respect himself or herself, but most of all, to be himself or herself in the service of God and neighbor.



FATHER CATOIR

This will mean that static forms of life, especially everything that smacks of military regimentation, will be gradually put aside. Such an idea immediately frightens many good and faithful women because it seems to suggest that the cross of Christ is being abandoned.

But this is only true of those who think that uniformity is the sacred goal of Christian community living. In the name of uniformity, I'm afraid we have been manufacturing many false and unnecessary crosses. Altruism is a cross which we will always have with us. The painstaking effort of loving when we don't feel like loving is the daily cross of every Christian and this has nothing to do with fidelity to a regimented way of life.

Why must our dedicated religious women be expected to fit into a narrow mold with two or three predetermined roles: teacher, nurse, musician? In the past, when a woman felt called to religious life but nevertheless was uncomfortable teaching, nursing or playing the piano, she was simply told to suppress her personal feelings and carry her cross for Christ just like everyone else.

The fact that aptitude and preference tests might give scientific indication that she would make an excellent psychologist or criminal lawyer would have absolutely no bearing on the situation. Criminal lawyer, you say? Yes, why not a criminal lawyer? The poor are in great need of dedicated and sympathetic legal experts.

Why must a community rule out whole categories of

service in the vineyard of Christ when so much more is possible? Sisters have always been dedicated to the pursuit of perfect charity. But isn't it a most charitable enterprise to build a community where people are free to contribute according to their unique gifts and talents?

It is entirely possible to establish a communal life where members give one another sufficient breathing space to accomplish this.

I had the good fortune of being on the program committee of the recent Canon Law Society meeting in Cleveland. We invited Sister M. Francis Borgia Rothleuber, O.S.F., the Superior General of the School Sisters of St. Francis, a community of about 1,100 sisters working in Europe, Latin America and the United States. She won the enthusiastic respect of the canon lawyers with her attractive secular dress and her progressive vision of the future.

She helped me in many ways to see things I had not seen before. I must confess that I was among those who felt the exodus from religious life as a negative sign, a cross-dropping of epidemic proportions. But it isn't that simple. Many of our religious women are struggling to find a new way to be dedicated modern women completely under the sign of the cross of Christ, open to new and imaginative challenges. We must respect them for this.

It will be a few years before most major superiors will really be convinced that survival is at stake. The problem is basically one of recruitment. Many communities have wisely begun to establish associate experimental communities within their own structure. They allow a style of life to grow within the shell of the traditional religious structures.

The associate sisters will want to support and care for the older sisters because they will grow to love and respect their traditional life-style more and more when they are no longer crushed into it against their will. You don't paint a crumbling house; you begin to plan a new building.

The seventies will be filled with failures and mistakes but something wonderful is being born. The Holy Spirit is guiding religious women into a new age.

## Traditional Parish No Relic, Claims Cardinal

BUFFALO, N.Y. (NC)—Richard Cardinal Cushing of Boston took issue here with some in the Church who say that the traditional parish is a "relic of a bygone era."

In a ringing defense of the parish, the red-robed prelate said the parish was still relevant today, and the success of Vatican Council II depends upon how vigorously parishes take up its call for concern and commitment.

Cardinal Cushing preached at a Mass of Thanksgiving commemorating the 25th anniversary of St. Andrew's parish in nearby Tonawanda, N.Y.

The Cardinal lauded St. Andrew's parishioners for their accomplishments, but insisted that today is not a time to look to the past, but instead to the present and to the future.

## Prayer Of The Faithful Anniversary Of The Dedication

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Nov. 9, 1969

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. God continues to dwell with men. He is with us now because we are his people. Let us bring before Him our needs and the needs of all men.

LECTOR: The response for today's prayer of the faithful will be: Hear our prayer.

LECTOR: (1) For the Church in our country; for the National Conference of Catholic Bishops meeting this week in Washington, we beg you, Lord.

PEOPLE: Hear our prayer.

LECTOR: (2) That a true spirit of co-responsibility will come to the Church as bishops, priests, and laity together strive to carry on the mission of Christ, we beg you, Lord.

PEOPLE: Hear our prayer.

LECTOR: (3) That President Nixon's Vietnam policy will hasten the advent of peace, in Southeast Asia, we beg you, Lord.

PEOPLE: Hear our prayer.

LECTOR: (4) For the safe return of all prisoners of war and those missing in action, we beg you, Lord.

PEOPLE: Hear our prayer.

LECTOR: (5) That friendly dialogue may increase between adults and adolescents, between the old and the young, we beg you, Lord.

PEOPLE: Hear our prayer.

LECTOR: (6) That God's presence among men will be aided by a growth in the number of priests, Brothers, and Sisters, we beg you, Lord.

PEOPLE: Hear our prayer.

LECTOR: (7) For those who mourn that they may be comforted; for the dead, remembering especially N. and N. who died this past week, we beg you, Lord.

PEOPLE: Hear our prayer.

CELEBRANT: Father, may we who are gathered in this church rededicate ourselves today, so that all that we do, all that we say, all that we are, during the coming week may manifest that God dwells among us. We ask this through Christ our Lord.

PEOPLE: Amen.

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November is the month set aside by the Church for the remembrance of the Souls in Purgatory. Do you have a loved one deceased whom you wish remembered? Our missionary priests will be pleased to offer promptly the Masses you request. Mass intentions are their only means of support.

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## 'Living Language' Bible Urged By Vatican Aide

BOSTON (RNS)—A leading American Catholic contributor to the "Common Bible" movement made a plea here for a return to a very old and honorable tradition, that of serving "the whole people of God with current, living-language translations" of Scripture.

Father Walter M. Abbott,

S. J., director of the vatican office for Common Bible Work, said that the aims of Bible publishers today should be to print a version or versions acceptable to all.

"The point is to get a translation or translations that really communicate the message to everyone, and in a format that puts it within the economic reach of everyone," the Jesuit noted. "Without those two elements you simply don't have easy access to holy Scripture for all."

Father Abbott spoke to an interreligious audience during a meeting of the American Academy of Religion. He reported on the progress and development of the common Bible movement in the world.

The priest, a former staff member of the Jesuit weekly, America, who edited Documents of Vatican II, collaborated with a rabbi and two Protestant ministers on the recently-published, "New Bible Reader: An Interfaith Interpretation." The volume is intended for use in public schools.

Commenting on the language used in today's Bibles, Father Abbott remarked: "Most of you highly-educated probably regard the RSV (Revised Standard Version, a Protestant-developed Bible) as a common version..." But he added, "the RSV... really serves only 15 per cent of the English-speaking people, in my opinion. The other 85 per cent hear it in the liturgy, or encounter it elsewhere, but immediately they know it is not today's English."

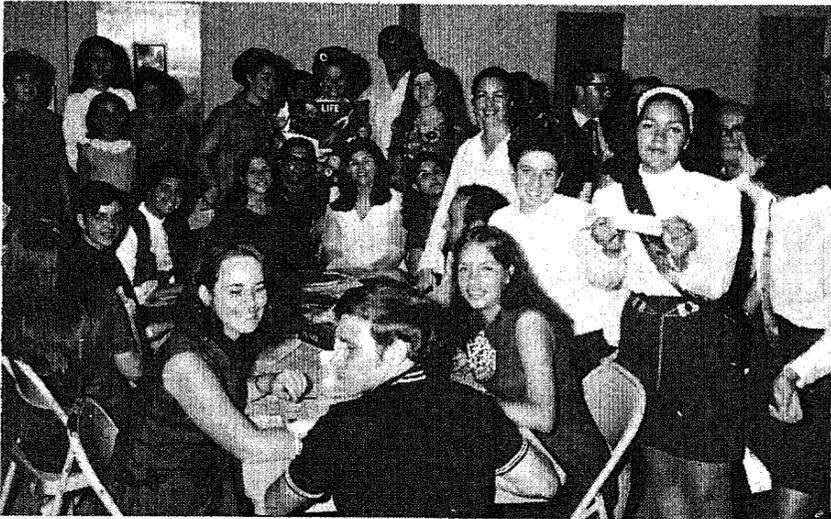
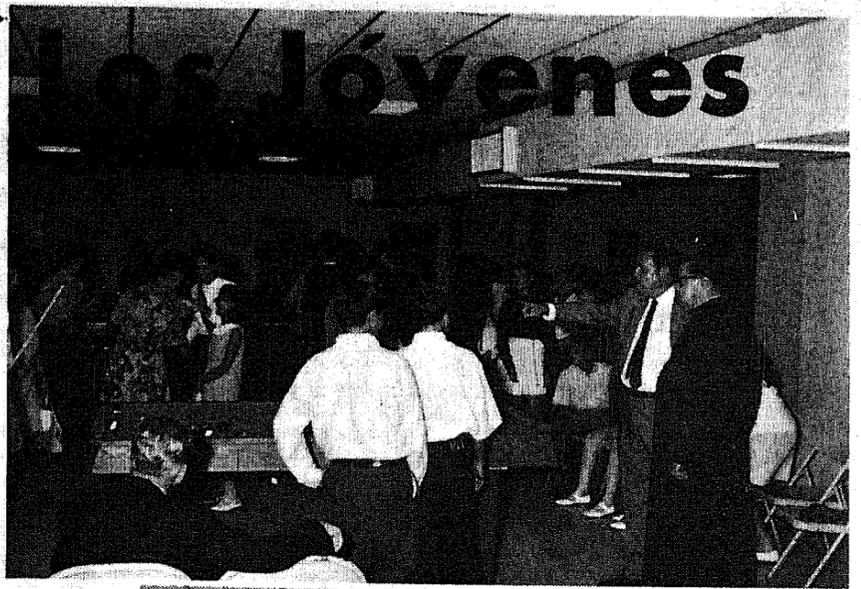
# Un Lugar para los Jóvenes



Un Centro Juvenil — lugar de recreación y estudio— fue inaugurado la pasada semana en la Parroquia de San Juan Bosco. Todas las noches los jóvenes de la barriada tienen allí un amplio salón con aire acondicionado y cómodamente amoblado, para reunirse a charlar, a jugar, a oír música o a bailar. Cuentan también con aulas especialmente habilitadas las que pueden utilizar para repasar estudios o terminar tareas escolares. Allí también encuentran el lugar donde expresar sus inquietudes juveniles y buscar la formación adecuada para convertirse en hombres útiles a la sociedad.

Decenas de jóvenes se dan cita en el moderno Centro Juvenil todas las noches. Unos en un animado partido de ping pong, otros jugando ajedrez. Por allá un grupo escuchando los discos más de moda y practicando pasos de baile, mientras otros leen magazines o estudian sus tareas, o se reúnen en grupos de acción cristiana para programar su servicio a la comunidad.

En la combinación gráfica algunos aspectos captados durante la ceremonia de inauguración, destacándose en las fotos el párroco, Padre Vallina, que está dando todo su calor a este empeño de juventud.



Fotos: Naranjo

Textos:  
Gustavo Pena

# LA VOZ

Suplemento en Español de **VOICE**

## Crece Mortalidad Infantil Pero Inauguran Clinica Para Perros

Río de Janeiro (NA)—Mientras el Gobierno inaugura en Copacabana una clínica con aire acondicionado y boutique para el tratamiento estético de canes, la mortalidad infantil aumenta día a día en Brasil por falta de asistencia médica hospitalaria.

Estadísticas oficiales señalan que en Brasil mueren anualmente 100 mil personas víctimas de la tuberculosis.

Sobre el total de mortalidad infantil, las estadísticas oscilan entre 120 y 160%. De todos los que nacen en este país anualmente, el 20% muere durante su primer año de vida, por falta de atención hospitalaria.

Se ha llegado a comprobar que un porcentaje alarmante, que llega al 50% de niños muere antes de cumplir los cinco años de edad.

Sin embargo, el instituto Nacional de Protección a los Animales acaba de inaugurar una lujosa clínica para perros, gastando en ella una suma millonaria que bien pudo destinarse a otros fines más apremiantes, según observadores.

## La Semana Próxima en Washington:

# Obispos de E.U. Estudiarán Problemas de la Pobreza

Washington — Los Obispos de Estados Unidos considerarán dramáticas proposiciones tendientes a colocar a la Iglesia más completamente al servicio de los pobres y los marginados de la sociedad, durante la reunión de la Conferencia Nacional de Obispos Católicos a efectuarse aquí del 10 al 14 de noviembre.

Uno de los principales puntos a estudiar será un reporte sobre el progreso del

Comité Nacional Católico de Acción en Problemas Urbanos (Task Force for Urban Problems). Los obispos crearon el Comité de Acción durante su reunión de la primavera del pasado año en St. Louis, a fin de coordinar la labor de las distintas instituciones diocesanas destinadas a la acción social y a los problemas de los pobres y los grupos minoritarios a través de E.U.

Otros tópicos de interés serán discutidos por los Obispos, que tratarán desde la reforma de los seminarios hasta los cambios en la liturgia.

Durante las reuniones los obispos escucharán un informe del Señor Andrés Gallegos, miembro del Consejo Presidencial para Oportunidades a la Juventud y representante de la comunidad de habla hispana de Estados Unidos.

Los obispos considerarán la propuesta de que se cree una Oficina Central para el Catolicismo Negro, hecha por el clero de esa raza, que se ha quejado de la falta de contacto entre la jerarquía y la comunidad negra católica.

Entre los cambios litúrgicos que se estudiarán figuran nuevos ritos para el matrimonio, el bautismo y las ceremonias funerales.

El Cardenal John Darden, de Detroit, presidente de la Conferencia de Obispos hará un importante pronunciamiento público sobre temas de actualidad en la Iglesia durante la ceremonia de apertura de la Conferencia.

Se espera que muchos de los obispos participen en una Misa por la Paz que se ofrecerá en el Santuario Nacional de la Inmaculada Concepción el día 10. El Cardenal McIntyre, de Los An-

gels, será el principal celebrante. El sermón será pronunciado por el Arzobispo Fulton J. Sheen, que se retiró recientemente como obispo de Rochester y que se ha convertido en un decidido impulsor de la campaña tendiente a evitar que Estados Unidos se envuelva en conflictos bélicos.

## Noche Tropical Mañana

Mañana, sábado, en la cafetería del Columbus High School se ofrecerá el ya tradicional baile "Noche Tropical" auspiciado por los padres de alumnos de habla hispana de ese plantel.

Comida, baile y representaciones artísticas forman parte de una noche que será amenizada por la orquesta Voces del Trópico". La entrada se ha fijado en 3 dólares por persona.

Mientras los padres tienen su fiesta de sabor latino en la cafetería, en el salón gimnasio del mismo plantel se ofrecerá una fiesta "Sock Hop" para la juventud animada por el conjunto Warlocks. El plantel Columbus está situado en el 3000 SW 87 Ave.

## Ultreya Diocesana

Los miembros del Movimiento de Cursillos de Cristiandad del área de Miami tendrán una "Ultreya" Diocesana el jueves, 13 de noviembre, comenzando a las 8 p.m. en la iglesia parroquial de la Inmaculada Concepción, Hialeah, según informa el secretario del Secretariado diocesano de Cursillos, Leo Parreño.

La Ultreya es la reunión de reuniones de grupo en la

diócesis. En Miami los cursillistas tienen una ultreya semanal a nivel parroquial y cada cierto tiempo efectúan una general, a nivel diocesano.

La ultreya comenzará con una misa, seguida de las reuniones de grupo y dos temas vivenciales, uno desarrollado por un seglar y el otro por un sacerdote. El tema sacerdotal estará a cargo del Padre José M. Hernando.



Entre los seminaristas que el pasado sábado recibieron las primeras ordenes menores de lectores y porteros en ceremonia oficiada por el Obispo Auxiliar de Miami, Mons. John J. Fitzpatrick figuraban cinco jóvenes cubanos que llegaron a Estados Unidos bajo el programa de Niños Refugiados Cubanos dirigido por Mons. Bryan O. Walsh. En la foto los seminaristas con Mons. Walsh y el Padre Eduardo García Rubio. De izquierda a derecha, el P. G. Rubio, Armando Diaz, Juan Sosq, Orlando Espin, Mons. Walsh, Jose Nickse y Gustavo Miyares.

Creo que una de las cosas que es profundamente necesario estén persuadidos los cristianos actuales es sobre su responsabilidad, es decir, del hecho que llevan sobre sus hombros el peso de lo que será ese mundo dentro del cual vamos a penetrar.

Es cierto que existiría un peligro, una amenaza en lo que — hemos de reconocerlo ha sido harto a menudo la conducta de los Cristianos: creer que todo podía ir perfectamente sin que, después de todo, ellos tuvieran que actuar demasiado. Esto podía aceptarse en un mundo en que uno se encontraba arrastrado por una determinada corriente.

Actualmente, ese mundo acabó. Presentimos que el futuro de la fe y de la civilización —ya que no disocio el futuro de la civilización de su dimensión religiosa— está actualmente amenazado; no es ya un hecho incontrovertible, hasta el punto que vemos incluso algunos cristianos que aceptan que nos encontramos en una época en que el declive de la religión sería irremediable, en que deberíamos aceptar que la masa de los hombres se desvía de Dios, que entraríamos en un universo que sería el del ateísmo y donde solamente sobrevivirían algunos islotes de cristiandad, algunos grupos reducidos de "espirituales" o de "militantes".

#### AUSENTISMO

Hoy sentimos perfectamente el peligro y que en presencia de semejante situación ya no es posible el ausentismo, se hace absolutamente necesaria una movilización de todas las fuerzas de la Iglesia. Por otra parte, esto corresponde profundamente a lo que es una de las aspiraciones fundamentales de los hombres de nuestra época, es decir, pensar que el mundo no es algo que se hace sin nosotros, sino que se hace por nosotros.

A veces se hecha en cara a los cristianos el no sentirse lo bastante responsables debido a que, finalmente, descansarían totalmente en Dios. No diré que este reproche no esté a veces justificado, pero lo que caracteriza precisamente el cristianismo auténtico es pensar que lo que constituye la condición misma para el futuro, tanto de nuestras vidas como de la humanidad entera, es esta misteriosa cooperación de la gracia y de la libertad, de la Revelación y de la invención. No todo hemos de hacerlo nosotros, y hemos dicho repetidamente que era Dios quien trazaba el plan y que era su origen, pero Dios no realizará sus designios sin nosotros, sin que cooperemos por nuestra parte a esta realización.

#### CRISTIANIZAR EL MUNDO

Creo que una de las cosas que más necesitan los cristianos de hoy consiste en dejar totalmente de lado los complejos respecto a lo que podría paralizar su acción, ya que lo que les amenaza actualmente, continúa siendo la torpeza y la inercia, pero aun más el terror. Los cristianos son unos atemorizados; se dejan atemorizar por las ideologías actuales; no tienen el valor de asumir, en toda su integridad, el mensaje de su fe; tienen una especie de respeto humano, ya no se atreven a hablar de Dios, ya no se atreven a afirmar en su integridad lo que son. Hemos de amar

**"Los cristianos son unos atemorizados; se dejan atemorizar por las ideologías actuales; no tienen el valor de asumir, en toda su integridad, el mensaje de su fe; tienen una especie de respeto humano, ya no se atreven a hablar de Dios, a afirmar en su integridad lo que son. Hemos de amar el mundo de nuestro tiempo y adaptarnos a el, pero no hasta el punto de renegar lo esencial de lo que hemos de aportar, y si hemos de adaptarnos al mundo, también hemos de adaptar el mundo a Jesucristo."**

# AUSENCIA O PRESENCIA DE LOS CRISTIANOS

Por el Cardenal JEAN DANIELOU

el mundo de nuestro tiempo y adaptarnos a el, pero no hasta el punto de renegar lo esencial de lo que debemos aportar, y si hemos de adaptarnos al mundo, también hemos de adaptar el mundo a Jesucristo. Actualmente, muchos cristianos dan la impresión de cumplir con lo primero pero no con lo segundo, de estar mucho más preocupados por adaptar el cristianismo al mundo actual que por adaptar el mundo actual al cristianismo.

#### DERROTISMO

Temo hoy día en toda su tragedia, una especie de dimisión casi colectiva de los cristianos, es decir, una especie de aceptación de la derrota antes del combate. A cuantos cristianos les oímos decir hoy: "Hay que aceptar esto, tenemos que decidirnos, hoy no podemos ya hablar de presentar la integridad de la fe cristiana, hay que reducir por aquí, reducir por allá". Y se acaba por reducir hasta tal punto que uno se pregunta lo que queda finalmente del contenido auténtico de la fe en determinadas presentaciones que de ella se hacen. Lo que ocurre a nivel de la fe, volvemos a encontrarlo a nivel de la acción, donde también se nos dice: "Hemos de aceptar que la sociedad, la civilización, la ciudad moderna están totalmente secularizadas, debemos decidirnos a que no aparezca ahí más el cristianismo, debemos aceptar volver a la Iglesia de las catacumbas . . ." Si, pero en las catacumbas no entrarán nunca más que algunas personas y no las inmensas muchedumbres que esperan se le anuncie a Jesucristo.

Aceptar anticipadamente, cuando lo ignoramos que la sociedad de mañana esté descristianizada, aceptarlo en el momento en que vemos entre los jóvenes un cierto re-descubrimiento de lo absoluto, es algo a lo que no tenemos derecho. En esa juventud que sube, hay tesoros de generosidad, de valor y de vitalidad. No tenemos por qué desesperar, sino muy al contrario, pero esta juventud será lo que sabremos ayudarle a ser; no digo lo que sabremos hacer de ella, ya que no tiene en absoluto la intención de dejarse manejar, sino lo que sabemos ayudarla a ser y a hacer. Y desde este punto de vista, con suma frecuencia espera de nosotros mucho más de lo que quiere hacer sospechar, es decir, que busca a pesar de todos los puntos de apoyo que podemos proporcionarle.

#### POSIBILIDADES INMENSAS

Pienso que las posibilidades actuales del porvenir del cristianismo, del porvenir de la fe en el mundo que está en vías de construirse, son inmensas, y lo que me entristece es, ver que es en este momento cuando se vacían los seminarios, cuando ya no se reclutan escolasticos de religiosos y cuando asistimos a tantas defecciones entre los sacerdotes y los religiosos. Esto encanta a los periódicos, ya que la información se interesa por lo insólito y acaba por darnos la impresión de que la Iglesia se encuentre en descomposición. No creo que la Iglesia se encuentre en descomposición sino que graves amenazas la alcanzan en su interior en un momento en que, antes al contrario, debería ser fuerte y estar unida para acometer las inmensas tareas que debería llevar a cabo.

## Piedra Angular; El Respeto

Por MANOLO REYES

El respeto es la piedra angular donde se asienta todo el andamiaje del liderazgo de una persona o de un conglomerado de personas.

Sin respeto no hay líder.  
Sin respeto no hay familia.  
Sin respeto no hay sociedad.

Y este es uno de los más graves problemas que afronta el castro-comunismo en la isla mártir de Cuba: el pueblo hace rato ya que le perdió el respeto.

Es que lo primero que debe hacer un régimen en la dirección de la nación es respetar a los demás, que es la mejor fórmula para respetarse a sí mismo y ganarse el respeto ajeno.

Pero desde que Fidel Castro se robó el poder en Cuba empezó a violar todos los derechos humanos del noble pueblo cubano. Hirió profundamente la sensibilidad del cubano con las más atroces agresiones. Y en forma inmisericorde trató de destruir honor, vida y hacienda de miles de cubanos desde la plaza pública, sin el más mínimo recodo de respeto. Desde su inicio esos hombres atacados por el castro-comunismo jamás tuvieron la oportunidad de defenderse en la misma forma pública que fueron agredidos.

Es que el robo, el pillaje, el asesinato, la calumnia pública, son peores enemigos del respeto. Y Castro se ha valido de todas esas formas delictivas para tratar de solidarizarse y mantenerse un día más en el poder.

Pero su desenfadada voragine, en su tremendo egocentrismo, Castro ha pisoteado todos los ángulos del respeto, produciendo una lógica reacción en contrario por parte del noble pueblo cubano.

De ahí que Castro haya aumentado a extremos insospechados el terror de un extremo a otro de la isla. Pero no nos cansaremos de repetir que el terror es el símbolo de debilidad de un régimen, precisamente porque el pueblo lo repudia, porque el pueblo no lo respeta. Y es que el respeto ni se compra, ni se impone con las bayonetas. El respeto es un intangible que ni se cuenta, ni se mide, ni surge de la coacción.

El respeto nace de la verdad y la decencia.  
El respeto surge al calor de la buena actuación.  
El respeto emana de la justicia.  
El respeto es sublime producto del amor.



Una escena del Ballet Coppelia por la compañía Ballet Concerto.

## Presentación de 'Coppelia'

El día 9 de noviembre vuelve "COPPELIA" a la escena del Dade County Auditorium. El Ballet que con tanto éxito se estrenó el pasado 24 de mayo, se ofrecerá nuevamente al público, com-

placiendo así las innumerables peticiones recibidas.

Dulce Anaya, la primerísima bailarina del Ballet Concerto Co. y Terry Orr, solista del Ballet Theatre, interpretarán los papeles prin-

cipales, secundados por las solistas Hilda Ma. Revete, Haydeé Gutierrez, Silvia Blanco, Addy Castellanos y Leticia Mederos, con la actuación especial de Miguel de Grandy, Jr.

### Oración de los Fieles

Aniversario de la Bendición de la Basílica del Salvador. (9 de noviembre)

CELEBRANTE: El Señor sea con vosotros.

PUEBLO: Y con tu espíritu.

CELEBRANTE: Oremos. Dios sigue habitando en los hombres. El está con nosotros porque somos su pueblo. Presentémosle nuestras necesidades y las de todos nuestros semejantes.

LECTOR: La respuesta a las oraciones de hoy será Escucha nuestra oración.

1. Por la Iglesia en nuestro país; por la Conferencia Nacional de Obispos que se reúne esta semana en Washington, te pedimos Señor.
2. Que florezca en la Iglesia un legítimo espíritu de corresponsabilidad, al unirse obispos, sacerdotes y seglares en la obra de propagar la misión de Cristo, te pedimos Señor.
3. Que la política del Presidente Nixon en Vietnam facilite el advenimiento de la paz en el sudeste

asiático, te pedimos, Señor.

4. Por el retorno de todos los prisioneros de guerra y por los que han desaparecido en acción, te pedimos, Señor.
  5. Que se incremente la comunicación sincera y amistosa entre adultos y adolescentes, te pedimos, Señor.
  6. Que la presencia de Dios entre los hombres se vea respaldada por un aumento en el número de sacerdotes, hermanos y religiosas, te pedimos, Señor.
  7. Por los que pasan por la pena de haber perdido a un ser querido para que se vean confortados. Por los difuntos, especialmente N y N fallecidos la semana pasada.
- CELEBRANTE: Padre, que los que estamos reunidos en esta Iglesia redediquemos nuestras vidas hoy, para que todo lo que somos, así como lo que hacemos y digamos durante la próxima semana, sea manifiesto de que Dios habita entre nosotros.
- PUEBLO: Amén.

## 'Hello Dolly' En Barry College

La popular comedia musical "Hello Dolly" será presentada por el departamento de arte dramático del Barry College esta semana, con la premiere esta noche (viernes) a las 8:15 p.m. en el teatro del plantel. La obra se presentará dirigida por Sister Marie Carol, O.P. "Hello Dolly" se presentará también los días 8, 9, 14 y 16 a la misma hora, así como el sábado, día 15, a las 2 p.m.

## Carnaval en St. Timothy

El Carnaval Anual a beneficio de la Parroquia de St. Timothy tendrá lugar hoy (viernes) el sábado y domingo en los terrenos parroquiales, SW 102 Ave y Miller Road. Entretenimientos para grandes y chicos con la presencia del personaje de televisión "Toby el Robot".

# Expulsan a un Sacerdote, Golpean a Otros

Lima, Perú (NA)—“El Gobierno del President Stroessner ha desatado, con la furia de un resentimiento largamente contenido, la persecución religiosa contra la Iglesia del Paraguay,” dice Comunidad, órgano de la Conferencia Episcopal del Paraguay, editado en la clandestinidad y a mimeógrafo.

El semanario comunica a sus lectores que la edición No. 615, correspondiente a la cuarta semana de octubre, ha sido secuestrada íntegramente el viernes 24, por orden directa del Ministerio del Interior.

Comunidad, ha sido clausurado después del secuestro de dicha edición y sus principales colaboradores han sido detenidos o desterrados.

La edición clandestina hace una vigorosa defensa de los fueros de la Iglesia hoy conculcados por la dictadura de Stroessner, y denuncia al mismo tiempo la persecución despiadada que se ha desatado contra la Iglesia de ese país.

Un sacerdote jesuita, el Padre Francisco Paula Oliva, ha sido expulsado del Paraguay sin previo aviso, sin permitirle siquiera recoger de paso sus enseres personales y sus documentos, y lo que es más grave todavía, sin conocimiento previo de sus legítimos superiores jerárquicos.

Dice Comunidad que se ha pisoteado lisa y llanamente la autoridad de la Jerarquía y se ha ignorado, en la práctica, la personería y la libertad de la Iglesia en la regulación de la actividad pastoral de sus ministros.

“Ahora es el Gobierno quien decide, so pena de represión, cómo los sacerdotes deben predicar el Evangelio”, sentencia.

A este episodio de inaudita crueldad se suma el cobarde apaleamiento de cuatro religiosos jesuitas, dos de ellos ya ancianos, agredidos

en su propio claustro por fuerzas policíacas, luego de haberse ensañado con igual brutalidad con defensas religiosas y grupos de estudiantes que se hallaban celebrando un via-cruces en las cercanías de la Parroquia de Cristo Rey.

“Los nuevos bárbaros ni siquiera respetaron la cruz y los símbolos religiosos que presidían el acto”, dice el semanario, al tiempo que señala: “El miércoles 22 de octubre ha sido un día de luto para la Iglesia en el Paraguay. Y ha sido el día de la vergüenza nacional.”

Según el órgano periodístico clausurado todos estos hechos dramáticos han venido a desenmascarar finalmente el verdadero rostro del Gobierno en sus relaciones con la Iglesia y la religión.

Desde tiempo atrás veníamos advirtiendo —dice Comunidad— que la adhesión oficial a la religión católica, tantas veces pregona da por los hombres del régimen, estaba cargada de hipocresía e interés.

“A esta gente le interesa la Iglesia —decíamos— en la exacta medida en que ella le otorga su alianza moral, respalde sus intereses políticos y consienta en ser controlada como una dócil seccional...”

“Pero de hecho la desprecia, como desprecia también la religiosidad tradicional de la propia masa colorada, fidelísima a la Iglesia en su inmensa mayoría”. “Por eso mismo, cuando la Iglesia se pone de pie, dispuesta a reivindicar su independencia evangélica frente al poder civil y a despertar en el pueblo el sentido de la justicia y la conciencia de sus derechos conculcados, este régimen, que prospera justamente a la sombra de la opresión y de la injusticia, no puede menos que arrojar lejos de sí la máscara cristiana para arremeter con ira ciega contra todo lo sagrado y contra los propios ministros de la religión”.

Afirma el órgano oficio-

so de la CEP que esta experiencia no es nueva para la Iglesia.

## IGLESIA PERSEGUIDA

Existe una “Iglesia del silencio” en los países dominados por la dictadura marxista y existe una “Iglesia perseguida” en los países oprimidos por la dictadura militar de derecha, añade.

“Y justamente ambos regímenes —sentencia Comunidad— coinciden siempre en lo mismo: política de dureza con respecto a la Iglesia, con la esperanza de sojuzgarla y reducirla para hacerla “inofensiva” y servir.

## Auge de la Delincuencia Juvenil en la Argentina

Buenos Aires — Casi a diario las crónicas policíacas de todo el país vienen informando de graves sucesos delictivos protagonizados por menores de edad, en tal proporción que ha provocado alarma angustiosa. Asaltos, crímenes, raptos y cruentas venganzas a los delatores por parte de adolescentes son, ahora, episodios comunes en la Argentina.

Mientras en otros países proliferan los “Hippies” o las agrupaciones de “girls and boys”, aquí adquieren incremento las llamadas “patotas” que se han constituido en una candente amenaza para la seguridad pública e individual.

Estas “patotas” se localizan siempre en los centros urbanos, pero más señaladamente en los de mayor magnitud — Buenos Aires, Rosario, Córdoba, La Plata, y demás ciudades importantes—, y se caracterizan por los desajustes de conducta en todas las esferas del orden.

Expertos en criminalidad dicen que se trata de un problema grave, tanto por la lesión que se infiere a las leyes del país, como por la proliferación de lamentables

La Jerarquía sabrá responder debidamente, haciendo uso de sus armas morales, a esta afrenta que se inferido a la religión tradicional del pueblo paraguayo, con el espíritu y la dignidad de los grandes obispos que a lo largo de nuestra historia plantaron e hicieron germinar en medio de la selva esta vieja cristiandad.

“Y el pueblo fiel, por su parte tendrá que aclimatarse y aprender a vivir en esta nueva situación de persecución religiosa, no en forma pasiva, sino aprestándose a la resistencia moral que habrá de ser organizada en

toda la República, del uno al otro confín”.

El editorial concluye así: “De todos modos, una cosa es cierta: pasará este régimen

y pasarán los hombres de este régimen y la Iglesia los enterrará. Pero la Iglesia no será enterrada por ellos, porque Ella no pasará...”

## Misas Dominicales En Español

CATEDRAL DE MIAMI- 2 Ave. y 75 St., N.W. 7 p.m.

CORPUS CHRISTI, 3230 N.W. 7 Ave., 10:30 a.m., 1 y 5:30 p.m.

SS. PETER AND PAUL 900 S.W. 26 Rd., 8:30 a.m. 1, 7 y 8 p.m.

ST. KIERAN Assumption Academy, 1517 Brickell Ave. 12 m., 7 p.m.

ST. JOHN BOSCO-Flagler y 13 Ave., 7, 8:30 y 10 a.m., 1 y 7:30 p.m.

GESU, 118 NE 2 St. 5:30 p.m.

ST. MICHAEL, 2933 W. Flagler — 11 a.m., 7 p.m.

ST. HUGH-Royal Road y Main Hwy., Coconut Grove, 12:15 p.m.

ST. ROBERT BELLARMINE- 3405 N. W. 27 Ave., 11 a.m.

ST. TIMOTHY- 5400 S.W. 102 Ave., 1 p.m.

ST. DOMINIC- 7 St., 59 Ave. N. W. 1 y 7:30 p.m.

ST. BRENDAN 87 Ave y 32 St. S.W., 11:45 a.m., 6:45 p.m.

LITTLE FLOWER- 1270 Anastasia, Coral Gables, 9:15 a.m., 1 p.m.

ST. FRANCIS DE SALES

600 Lenox Ave., Miami Beach, 6 p.m.

St. RAYMOND (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables) 11 a.m.

St. JOHN The APOSTLE 451 East 4 Ave., Hialeah, 12:55 y 6:30 p.m.

INMACULADA CONCEPCION 4500 West 1 Ave., Hialeah, 12:45 and 7:30 p.m., 6040 West 16 Ave. 9:00 a.m.

BLESSED TRINITY- 4020 Curtiss Parkway, Miami Springs, 7 p.m.

Our LADY of the LAKES Miami Lakes, 7 p.m.

VISITATION - 191 St. y N. Miami Ave., North Dade, 7 p.m.

ST. VINCENT de PAUL- 2000 N.W. 103 St. 6 p.m.

LITTLE FLOWER- U.S. 1, y Pierce St., Hollywood, 6:45 p.m.

NATIVITY - 700 W. Chaminade Dr., Hollywood, 6 p.m.

ST. PHILLIP BENIZI- Belle Glade, 12 M.

SANTA ANA - Naranja, 11:00 a.m. y 7 p.m.

ST. MARY - Pahokee - 9 a.m. y 6:30 p.m.

## Alarmante Situación de La Familia en Puerto Rico

San Juan, Puerto Rico (NA)—La arquidiócesis de San Juan se ha unido al gobierno en la celebración de “La Semana del Forta-

lecimiento de la Vida Familiar”, evento que se realizará en esta isla del 24 al 30 de noviembre.

La celebración tiende, se-

gún sus auspiciadores, a “que la sociedad puertorriqueña tome mayor conciencia de los valores fundamentales de la familia y se capacite para cumplir su misión”.

La Vicaría de Pastoral, por su parte, señala que el plan interino de pastoral de la arquidiócesis se refiere a la familia como “formadora de personas, educadora de la fe y promotora del desarrollo”.

El gobierno dedicará el día 27 de noviembre a unir en matrimonio a todas aquellas parejas que así lo desearan, dándoles para ellos las facilidades del caso.

El Padre José Luis Reyes, director de la Pastoral Social, dedicará los tres domingos anteriores al inicio de la celebración a predicar sobre el matrimonio y la familia.

El obispo Fremiot Torres de Ponce, de otro lado, dijo hace poco, que la situación de la familia en Puerto Rico es alarmante.

“Al hacer esta aseveración no me baso solamente en el número de divorcios decretado por nuestros tribunales, sino que incluye también a todos aquellos matrimonios que, aunque viven bajo un mismo techo, adolecen de un mal funcionamiento” dijo.

El prelado explicó que “contribuye en gran medida a crear y mantener esta situación, la poca o ninguna preparación con que los no-

vios se acercan al matrimonio”.

## Niegan que Vaticano Sea Potencia Financiera

Ciudad del Vaticano—(NA)—En su edición del día 22 de octubre, el semanario vaticano Osservatore della Domenica señala que durante mucho tiempo se ha hablado con exageración de las riquezas del Vaticano.

“Artículos y libros han asegurado que el Vaticano es una de las potencias financieras más grandes del mundo y hasta publicaciones financieras consideradas autorizadas, realizaron evaluaciones tremendas que denotan poca seriedad. Y que “ciertas cifras astronómicas son completamente míticas” expresa el Semanario.

El semanario luego de afirmar que la Santa Sede tiene dificultades para pagar a sus empleados, expresa que: “los tesoros científicos y artísticos que conserva dentro de los muros del Vaticano constituyen una herencia para la humanidad, y que estos no son convertibles en dinero”.

## Unidad Más Intima en la Iglesia Pide Primado Español

Bilbao, España (NA)—“La Iglesia no es una democracia, ni una monarquía liberal, ni una monarquía absoluta. Debe ser, no una unión de elementos autónomos, sino una unidad y cohesión más íntima, pero sin confundirla con la uniformidad, como ha sucedido con alguna frecuencia” reza la exhortación hecha por el arzobispo de Toledo y Primado de España, cardenal Vicente Enrique Tarancón a los laicos de la Universidad Jesuita de Bilbao al iniciar el año académico 1969-70.

El cardenal Tarancón hace un llamado a los laicos para que se mantenga la unidad en la legítima pluralidad. “Entre todos los católicos debe existir unidad de fe, unidad en el sacramento, unidad en la institución de la Iglesia”, dijo el Primado español.

**EN MI CASA TOMAN BUSTELO**

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EX-STINKERS

En preparación

# Ecclesial Communion Evolved, Pope Says

VATICAN CITY—(RNS) — A parallel between "personal communion" with Christ and "ecclesial communion" between the bishops and the Pope was drawn by Pope Paul at his weekly general audience.

Citing the "extraordinary" Synod of Bishops which had been convoked to study the position of the episcopacy in the Church, the Pope stressed that efforts to increase ecclesial communion, based on the principle of collegiality rediscovered by Vatican II, did not merely concern the bishops but "the whole company of Catholic people."

The Pope said "charity takes the name of communion and it is a word we will do well to meditate on."

"It says more than community which is a social fact. It says more than congregation, more than association, more than fraternity, more than assembly, more than society, more than family, more than any form of human solidarity and human collectivity."

"It says," he went on, "the Church is of humanity, animated by one and only one inner principle, that of the spirit of Christ."

The Pope then asked Catholics to reflect on the inner and personal significance of communion with Christ.

"This sense of inner communion with Christ is personal living with Him and His inhabiting our souls always burns like a flame inside us and must change that awareness of ourselves that we call our personality

## Msgr. Walsh Named Vicar

(Continued from Page 1) live also demand particular care."

In the instructions issued by the Congregation for Bishops, a section on norms deals with an explanation of the Episcopal Vicar: "In their determined part of the diocese or their given type of business or in regard to the faithful of a certain rite or personal group as stipulated in their nomination by the diocesan bishop, (they) enjoy the ordinary vicarious power which the common law attributes to a vicar general."

Born in Ireland, Msgr. Walsh is a member of the USCC Task Force, a board member of Centro Hispano Catolico and has served on the White House Conference for the Aging and the White House Conference on Children and Youth.

## Name Auxiliary For Raleigh

WASHINGTON—(NC) —Msgr. George E. Lynch, 52, has been named Auxiliary Bishop of Raleigh, N.C., by Pope Paul VI.

Vicar general of the Raleigh Diocese for the past year, the Bishop-elect was born March 4, 1917, in New York City. He was educated at St. Barnabas school and Regis High School in New York, and was graduated from Fordham University in 1938. He studied for the priesthood at Mt. St. Mary's Seminary in Emmitsburg, Md., and the Theological College of the Catholic University of America here, where he was ordained May 29, 1943.

without affecting our spontaneity or expressing ourselves in bigotry," he said.

Quoting from St. John's Gospel, in which Christ repeats several times to His disciples "stay in My love," the Pope said, "The intention of the Lord in this respect is very clear. Jesus established a stable bond between Himself and His people, a bond that His death and resurrection did not break."

"He wanted it to be permanent but He wanted it to be free and personal for His disciples," the Pope added.

"If we wish to renew the life of the Church as a communion, we must take the greatest pains to establish in ourselves that personal and supernatural communion with Christ, nurturing it with yearning love and animated by grace and interior speaking with Him Who is always present within us."

# Nixon Promises To Aid Latin American Trade

(Continued from Page 3)

speculation on how far he would follow recommendations from various sources regarding his delayed Latin American policy.

"These new approaches have been substantially shaped by the report of Gov. Nelson A. Rockefeller, who listened perceptively to the voices of our neighbors and incorporated their thoughts into a set of foresighted proposals," he said.

"They are consistent with thoughts expressed in the Consensus of Vina del Mar, which we have studied with great care."

"These new approaches have benefited from the counsel of many persons in government and out, in this country and throughout the hemisphere."

### PERSONAL CONVICTION

The President, however, placed first his "personal convictions."

"I have seen the problems of the hemisphere at first hand," he said. "Progress there is not only a practical necessity but a moral imperative."

He also committed "the concern of the people of the United States for the development and progress" of their neighbors.

To prove further his "action approach," the President announced other

# New 'Order Of The Mass' May Be Delayed Two Years

(Continued from Page 3)

letter sent to bishops around the world, insisted that "the recent reforms have sufficiently demonstrated that the new changes in liturgy can only lead to the total disorientation of the faithful, who are already giving signs of restlessness and an unmistakable lessening of faith."

Father John Rotelle, head of the English section of the Congregation of Divine Worship, said such permission to use the older rite would be "readily granted, especially for older priests in their private Masses who might feel uncomfortable with the new form."

What is at issue between the two cardinals' letter and the new instruction, is not only the question of the preservation of the use of the Latin language, but also the new forms of the Mass that have evolved since the Second Vatican Council and the first Synod of Bishops. The cardinals did not spell out all their complaints with the new Ordo but they did say: "As a whole and in its details, the revised Ordo represents a shocking departure from the Catholic theology of the holy Mass."

By MSGR.

R. T. RASTATTER

If we recall correctly, it was our G.I.'s favorite and most dedicated entertainer, Martha Raye, who originated the oft-repeated phrase, "I said it...and I'm glad!"

Miss Raye has a unique way of coining a phrase, and punching it out with tremendous effect. But there's more—much more—to Martha Raye as a person who has made many sacrifices in order to lend a good measure of enjoyment and spirit-lifting to our lonely soldiers in a distant and strange land.

Consider this noble performance, if you will, and



Msgr. Rastatter

reflect on what it might mean to you.

To help you in your soul-searching, let's paraphrase Miss Raye's expression:

"I did it...and I'm glad."

Just as Martha Raye's devoted efforts have meant repeated sacrifices in a cause she so embraces, should not you learn from this that helping someone else in need entails a sacrifice which, if willingly made, could make you say and feel deeply, "I did it...and I'm glad!"

"Did what? Glad of what?" you might say. Glad you asked those questions. And here are the answers—pure and simple.

You don't have to give up the comforts of home. You don't have to travel thousands of miles. You don't have to suffer privation and risk the perils of enemy mortar fire. No, indeed. You may

remain in the warmth and solace of your home and in the eager embraces of your family.

How convenient and simple it is for you to make a small sacrifice in order to help some of your young neighbors who, though near to you, are "far from home." These, my friends, are the dependent children of our Archdiocese. They need you much more than our G.I.s need the devotion of Martha Raye. For they have no one to turn to, no one to comfort them, no one to clothe, feed and house them—yes, no one but you.

All our Churches will take up our annual collection Sunday, Nov. 16, for our own dependent children. Called the Good Samaritan collection, it is solely for the dependent children whose bodies and souls must be nourished and clothed at Boystown of Florida, the Bethany Residence for girls,

the Catholic Home for Children in Perrine, and, of course, those precious infants born out of wedlock, who must be cared for until adoption.

Would you like to know if your contributions are bearing fruit? The files of case histories at your Catholic Service Bureau are crammed with records that leave no shadow of a doubt that your sacrifices have left rewarding and lasting benefits that are shared here and will surely be recorded on the credit side of your heavenly ledger.

On the night of Sunday, Nov. 16, when you are about to retire, will you have the deep and lasting satisfaction of saying: "I did it...and I'm glad!"?

Remember, Sunday, Nov. 16 is the day when you, too, can be a "Good Samaritan" doing by giving, no matter what the sacrifice.

May God bless you!

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On the other hand, Pope Paul VI, in promulgating the new Ordo last April, said it had resulted from the council's desire to foster "pious and active participation of the faithful" and that "at the table of the word of God, the treasures of the written word of God, the Bible, should be more generously distributed."

## 'Spirituality Of The Priest' Theme For Clergy Retreat

NORTH PALM BEACH — "Spirituality of the Priest" will be the theme of the clergy retreat which will be observed Nov. 10-14 at Our Lady of Florida Monastery.

Msgr. Dominic J. Barry will serve as conference moderator and Father Michael D. Hickey is coordinator. Father John C. Selner, S.S. is retreat master.

Participating will be Msgr. David E. Bushey, Msgr. William F. McKeever, Msgr. Joseph H. O'Shea, Msgr. Bryan O. Walsh, Father Ronald Brohamer, Father Seamus Browne, Father Joseph J. Brunner, Father John J. Donnelly, Father Daniel K. Dorrity, Father Sydney Farmar, Father Joseph Finley, Father Neil J. Flemming, Father Ross A. Garnsey, Father Thomas J. Goggin, Father Cyril M. Hudak.

Also Father Oliver Kerr, Father Albert A. Knier, Father Joseph E. LaRose, Father Aloysius A. Lucking, Father Gerald McAuliffe, Father John P. McLaughlin, Father Patrick Murray, Father John J. Nevins, Father Anthony O'Shea, Father Noel Poyntz, Father Salvatore Profeta, Father Leonard Puisis, Father William Ramirez, Father Michael A. Reilly, Father John W. Schlinkmann, Father Patrick C. Slevin, Father Christopher Stack, Father John J. Vaughan, Father John J. Vereb.

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# Pope Paul Sounds A Confident Note

to the central source of authority, so that, instead of treating various ailments one by one, there could be energized a new circulation of blood throughout the Body of Christ.

In that sense, the synod made possible the development of a contemporary Church, in which the institution responds to the opinions of the people and there is a greater degree of accountability for executive action.

Anyone familiar with the ways of Rome knows how unthinkable it would have been only a few years ago for bishops to disagree with the Pope's policies in front of him or for priests to speak frankly about their problems in the presence not only of bishops but of the prefect of the Congregation of the Clergy. Yet this synod saw both such actions and pointed the way to greater honesty—as well as charity and unity—in collaboration all down the line.

Although collegiality pertains technically to the partnership of Pope and bishops, its full meaning overflows into the coresponsibility of all members of the Church. A paragraph in an excellent summary press statement by Vicente Cardinal Enrique y Tarazona of Toledo, Spain, sums up this idea:

"It will be necessary that this (collegial) spirit should also animate the pastoral activity in the diocesan churches. The bishops must share pastoral matters with the priests and the faithful. The diocesan government must not be considered as an exclusively personal affair. The entire people of God must be made responsible for the mission and the well-being of the Church."

## POINT PROVED

Openness and frankness—again in charity and unity—are the ways to move the Church ahead. Leo Cardinal Suenens of Malines-Brussels, Belgium, who mobilized public opinion in the Church with his famous interview, certainly proved that point. Moreover as Abbott Rembert Weakland, Benedictine primate insisted in the synod, the crisis of faith and credibility can only be cured by severe and open dialogue in the court.

"Some people are scandalized by our discussions," he said, "but scandal will increase, especially in the eyes of the young, if we try to suffocate our contrasting opinions."

Synod II was a success because there was tension in the Church—the tension between Cardinal Suenens and Jean Cardinal Daniélou S.J., helped to pinpoint the issue, the one wanting authority exercised through

a greater use of subsidiarity, the other holding that a firmer display of central authority would resolve the crisis of faith.

These two positions came out of the schools of theolo-

gy and they had to be clearly identified—which the synod did opting for Cardinal Suenens' approach, which will have the effect not of downgrading the Pope's authority but strengthening it because

through collegiality the Pope will now be aided by the systematic collaboration of bishops in speaking for the entire Church in his major pronouncements.

So, too, Synod II has shown that the bishop in his

own diocese will have his own authority strengthened by surrounding himself with a priests' senate and pastoral council of committed, knowledgeable people who exercise their coresponsibility in the decision-making process.

Tension is necessary to give life to this process, as the synod revealed. Not, however, the tension that corrodes through antagonism and anarchy but the tension that animates creative minds.

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## Sister Follows Family Tradition

WHEATON, ILL. — (NC) — Sister Alice Reckamp was carrying on a kind of family tradition when she left here to serve as medical technologist at a mission health center in Santarem, Brazil.

Sister Alice, a Franciscan nun, was the third person in her family to join mission forces in South America. An uncle, the late Father Anselm Reckamp, O.F.M., served in Bolivia until 1965. A cousin, Father William Reckamp, S.V.D., is serving in Ecuador.