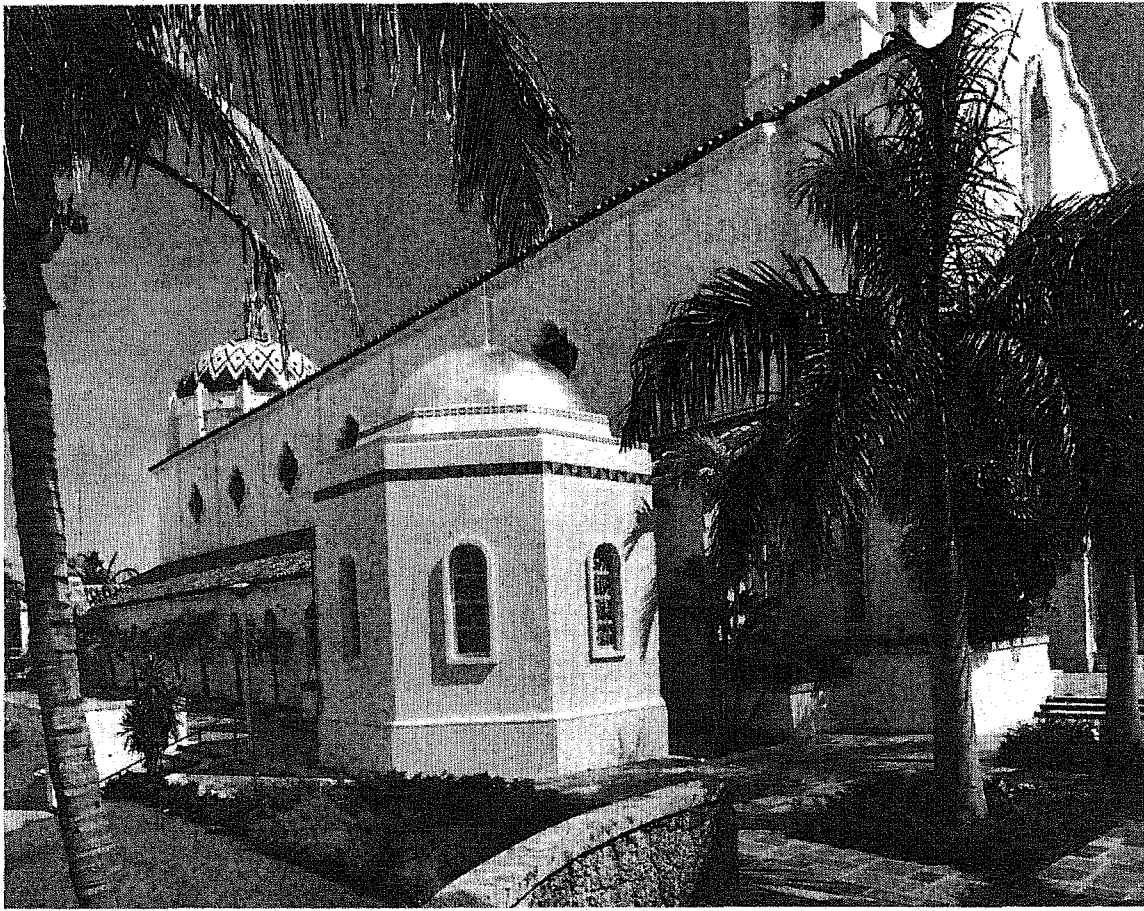


Serenity and beauty surround the Cathedral of St. Mary where a new baptistry was recently completed featuring gold leaf on dome and faceted glass from France. Floors and walls are of Italian marble.



Holy Name Society Convention Set

Some 200 Holy Name Society members from throughout the Diocese will take part in the annual Holy Name convention Oct. 14 and 15 at the Golden Gate hotel, Miami Beach.

"The Holy Name Man in the Modern Church" will be the theme of this year's convention, which will be hosted by St. Matthew parish, ac-

according to William Wolfarth, a member of the Society's executive board.

Msgr. John Fitzpatrick, pastor of Corpus Christi parish, Miami, will deliver the keynote address, "Holy Name Implementation of Vatican II," on Saturday, Oct. 14 at 10 a.m.

Among other topics to be considered during the convention will be "The Mod-

ern Liturgy," and "The Holy Name Man and His Neighbor."

Reservations for the convention may be made through deanery presidents throughout the Diocese. Reservations for rooms should be made by contacting the Golden Gate reservations clerk, 19400 Collins Ave., Miami Beach.

Discussions On Low Cost Housing Set

Low cost housing and urban renewal will be the subject of a series of panel discussions and speeches during a special conference today, sponsored by the Dade County Community Relations Board.

Louis Danzig, executive director of the Newark, N.J. Housing and Redevelopment Authority, will be the principal speaker at today's noon luncheon of the Conference on Low and Moderate Cost Housing, which is being held at the Everglades Hotel.

"The purpose of the conference is to stimulate private housing efforts, and provide technical assistance to these efforts, for the early development of more low and moderate cost housing for Dade County," explained Edwin Tucker, chairman of the CRB Housing Committee and director of the Office of Community Services of the Diocese.

Among the other sponsors of the program are the Federal Housing Administration, the Greater Miami Urban League, the Miami Housing Authority and the Dade Economic Opportunity Program, Inc.



Sister Staff Members With Welfare Bureau Director

Sister Ellen Rose and Sister Miriam With Dr. Ben Sheppard

Two Nuns, Social Workers, Join Welfare Bureau Staff

Two Sisters who are trained social workers have joined the staff of the Catholic Welfare Bureau of the Diocese of Miami, and will be assigned to all phases of the bureau's social services.

Dr. Ben Sheppard, director, this week welcomed Sister Miriam, O.P., ACSW, first superior at Centro Hispano Catolico, diocesan Spanish center; and Sister Ellen Rose, C.P. B.S., MSW, to the bureau staff.

Although Religious in other communities have for the past 10 years been assigned to Catholic Charities offices throughout the nation, he pointed out, this is the first time that nun social workers have been staff members in Miami's Catholic Welfare Bureau.

A Dominican Sister of St. Catherine de Ricci of Media, Pa., Sister Miriam was graduated from St. Rose Col-

lege, Albany, N.Y., and earned a master's degree in Social Work at Fordham University, Bronx, N.Y. "The Role of the Diocese of Miami in the Care of Cuban Refugees," a history of Centro Hispano Catolico for the first two years, was the subject of her thesis.

Sister did post-graduate work in supervision in the archdiocesan offices of Catholic Charities in Philadelphia, where she worked with unwed mothers. She is a member of the Academy for Certified Social Workers.

A Sister of the Most Precious Blood of O'Fallon, Mo., in the Archdiocese of St. Louis, Sister Ellen Rose was graduated with a Bachelor of Science degree from St. Louis University; attended Alverno College, Milwaukee, and was awarded a

Master's degree in Social Work by St. Louis University.

After teaching in schools in Missouri, Illinois, Nebraska and Connecticut, Sister worked for the State Welfare Dept. in St. Louis for one year.

Early last year she joined the staff of the Archdiocese of St. Louis Catholic Charities where she was assigned to the Department of Children.

VOICE

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Letter Of Bishop Praising Retreats

My dear People:

I am writing to you concerning a matter which I believe to be of great importance, both for your own individual well-being and for the good of the Church as a whole, namely, the making of an annual retreat.

Everyone who is deeply concerned with his spiritual development should occasionally fortify himself with a few days dedicated particularly to God. Our Divine Lord Himself gave us the example of His forty-day "retreat" in the desert and He was often wont to tell His apostles to "come aside and rest awhile" or in other words, to take spiritual stock in themselves.

This need cannot be overemphasized today when current attitudes and movements indicate so many are confused about their purpose and goals in life. Answers to the age old questions: "Who am I?" — "What am I doing here?" must be continually recalled to mind if we are to avoid being swept away by this tide of indifference. The Sunday homily can and should be helpful in treating these issues, but a few days in the quiet of a retreat house under the direction of an experienced retreat master affords the ideal atmosphere for consideration and prayer.

I would also like to point out the special stress the Second Vatican Council put on personal sanctification. The Council teaching insists now more than ever before that we need a dedicated and apostolic laity grounded in a deep-rooted spirituality. Certainly, the annual retreat plays a vital role in this formation.

Fortunately, we have in the Diocese several retreat houses conveniently located with excellent facilities well suited to the spirit of recollection. It is my fervent wish that as many as possible, both men and women, take advantage of these facilities to make the parish retreat this year.

Imparting to you my paternal blessing, I am

Very sincerely yours in Christ,

Colman J. Bunnell
Bishop of the Diocese of Miami

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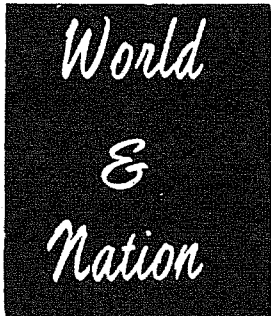
PHONE 759-8531

Anti-Obscenity Bill Sent White House

WASHINGTON (NC) — The House passed and sent to the White House a bill to create a commission to recommend ways to stop the traffic in obscene materials.

Earlier, the bill passed the Senate by voice vote with 27 senators joining Sen. Karl E. Mundt of South Dakota as sponsors. Three previous Senate bills on the problem died in the House.

The new version incorporates House amendments with compromise Senate changes. The presidential commission would analyze present laws on control of obscenity and pornography, and study distribution of such materials, their effect on the public, and their relationship to crime.



Stall Open Housing

MILWAUKEE (NC) — The Milwaukee Common Council delayed action on an open housing bill here after 22 days of demonstrations by supporters.

The Council sent proposals introduced by Negro Councilwoman Mrs. Vel Phillips and Mayor Henry Maier to the city attorney's office for an opinion on their legality. Mrs. Phillips' proposal would make an open housing measure immediately effective in the city, while the mayor's proposal would give Milwaukee open housing only after 51% of the suburbs adopted similar ordinances.

Appearing at the Council meeting were Father James E. Groppi, assistant at St. Boniface Church and advisor to the Milwaukee NAACP Youth Council, and some 70 of his followers. Father Groppi has pledged that the open housing demonstrations will continue until an acceptable ordinance is adopted.

The latest action by the Council, which has four times previously turned down open housing measures, means a vote on the issue cannot come before Oct. 3.

'Anti-Birth' Snags Bill

WASHINGTON (NC) — Birth control funds constitute one of the principal stumbling blocks in Congress on the question of foreign aid legislation.

President Lyndon B. Johnson originally asked for about \$3.3 billion for worldwide military, economic and technical aid programs. The Senate bill authorized a total of \$2.6 billion, and the House bill authorized \$2.8 billion for the programs.

A conference committee of both houses has been appointed to work out differences between Senate and House versions of the legislation.

Both versions allocate \$50 million to provide birth control supplies and information to countries desiring to institute family planning programs.

The House bill contains a provision that none of the birth control funds can be spent "in connection with" a family planning program involving the use of abortion, sterilization or euthanasia, and Senate members are fearful that this might bar such aid to India, which has a limited sterilization program.

Church Lands Going

QUITO, Ecuador (NC) — A promise to continue disposing of Church lands "even if it hurts" and an appeal to send all gifts for the occasion to a mental hospital marked the installation here of Archbishop Pablo Munoz Vega.

Installed in the presence of Ecuador's President Otto Arosemena Gomez and officials of the nation's supreme court and congress, the new archbishop pledged that his "program is to follow the Vatican Council directives in this time of restless renewal in the Church."

Archbishop Munoz's installation marked the first time in more than a century that civil officials attended such a function in their official capacities. Most observers heralded the presence of the government officials as an indication of better Church-state relations.

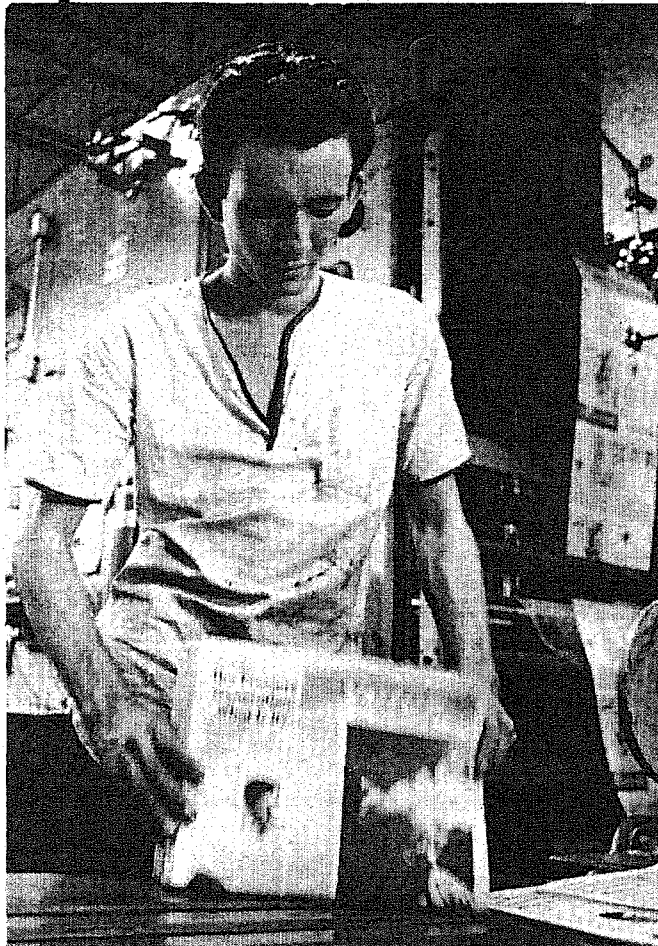
New Catechism Near

NEW YORK (NC) — A 75,000-copy English edition of the controversial Dutch catechism will be published in October by the New York firm of Herder and Herder under the title "A New Catechism: Catholic Faith for Adults."

The catechism has been widely praised by American and European theologians. It has also been widely criticized in Europe, and a papal commission investigating the book asked to have several major points clarified before further Dutch editions appeared.

In concept the new catechism differs radically from traditional catechetical presentations. It abandons the conventional question and answer format and employs rather a historical approach to man's relation to God.

Guerrilla Escapes Cuba, Now Is Peaceful Pressman



Prison escapee, Cuban Osmel Grave

The copy of *The Voice* you are holding was taken from the presses by a prison escapee.

The fugitive, who had been sentenced to a 30-year term, made his break on August 28, by jumping from a truck which was taking him to work on the construction of a concentration camp in Cuba's Oriente Province.

Osmel Grave de Peralta, 21 years old, had been charged and found guilty of organizing guerrilla war in the mountains near Victoria de las Tunas aimed at overthrowing Fidel Castro's regime.

After 12 days of hiding, running from town to town, jumping freight trains and roaming through the jungles of Cuba, Grave de Peralta reached the barbed wire fences surrounding the U.S. Naval Base at Guantanamo Bay, jumped it, and asked for political asylum. Three days later an Air Force jet flew him to Miami.

Osmel was part of a 40

man unit of guerrillas fighting the same type of war which brought Castro to power in 1959.

Two others were arrested with him, the rest are still fighting in the mountains of Cuba, according to Osmel, an apprentice pressman at Universal Printing Co., in Hialeah.

Many of the young guerrillas began their war against Castro at the time that they were called-up for induction into the Cuban militia, said Osmel, who had already served two years of his sentence when he escaped.

"We were strongly opposed to the doctrines of the regime, and that is why we would not serve," he explained.

It was this opposition to the Castro government which made him join the guerrillas, and eventually led him to the fences around Gitmo on Sept. 9, the day following the feast of Our Lady of Charity of El Cobre, patroness of Cuba.

Episcopalians Ask Eased Abortion Law

SEATTLE, Wash. (NC) — The House of Bishops of the Episcopal Church has approved a resolution calling for support of abortion law reform along lines recommended by the American Law Institute.

Another highlight of the convention occurred when Archbishop Michael Ramsey of Canterbury told newsmen: "I think Christendom as a whole might accept the pope as presiding bishop among the bishops of the world."

For the resolution on abortion as passed by the bishops to become an official position for the Episcopal Church it also must be passed by the House of Deputies, to which it has been referred.

In general, the resolution asks for reform of state laws to permit abortion in cases where it has been clearly demonstrated that the health of the mother is threatened seriously, the child would be born seriously deformed or where the pregnancy resulted from rape or incest.

PREDICTS UNITY

Speaking as a guest of the convention, the Archbishop of Canterbury told newsmen that a world in which Christians would be united under the pope of the Roman Catholic Church as presiding bishop is a not too distant eventuality.

The tall, white-haired archbishop had to push through a picket line to get into the press conference room. The pickets, who identified themselves as fundamentalists, carried banners and signs protesting that the "World Council of Churches Aids Communism." Archbishop Ramsey is a co-president of the ecumenically-oriented World Council.

In a practical step toward the ultimate Christian unity which the archbishop predicted, delegates to the Episcopal House of Bishops approved a plan authorizing increased cooperation with the Consultation on Church Union (COCU) in its work for a 25-million member Protestant church.

The approval, which must be ratified by the Church's House of Deputies, also authorized Episcopalians to engage in dialogue "with the Roman Catholic, Lutheran and Orthodox communions and all other Christian churches not yet represented by COCU in the common effort toward understanding, cooperation and unity among all Christian people."

Friends, Foes Keep Eyes On Fr. Groppi

MILWAUKEE — Catholics around the nation are keeping their eyes on Milwaukee where the civil rights demonstrations, led by militant Father James E. Groppi, are about to enter their second month with no sign in sight of an end to the civil strife they have occasioned in the city.

Within the city, Archbishop William E. Cousins stands firm in his refusal to censure or transfer the controversial priest from his inner city St. Boniface church. Another Catholic priest, Father Russell F. Witon, chaplain of St. Alphonsus Hospital in nearby Port Washington, continues to lead his white associates in the Milwaukee Civic Citizens Voice to churches to "pray for the conversion and rehabilitation of Father Groppi."

Around the nation, Father Groppi was on the front page of most diocesan newspapers, editorials came to his support, and letters to the editor columns showed the nationwide Church as divided as that in Milwaukee.

MANY ARRIVE

Some Catholics did more than read about the priest's activities. Many, responding to calls from the National Catholic Conference for Interracial Justice and the National Association of Laymen or from their own consciences, went to Milwaukee.

For the second weekend in a row, priests, nuns, and lay people from around the country joined the Milwaukee demonstrators. Protestant religious leaders, clerical and lay, were also in the action.

Leading the Sunday march with Father Groppi was Methodist Bishop Ralph

Alton of Madison, Wis. An NAACP official estimated that 17 states were represented in the Sunday march.

A delegation of some 42 persons from Kansas City, Mo., reported on their participation in the Milwaukee demonstrations to the mayor and pledged themselves to work for passage of a Kansas City referendum on fair housing.

Dr. Antonio Dandoval, president of the Kansas City Catholic Interracial Council, explained: "We've spent two nights on a bus, slept on a floor, walked 18 miles, eaten where and what we could. Why? It's because we are interested in fair housing not only for the people in Milwaukee but for all our people here."



SHOWN SKETCHING a tree in charcoal on the Wayne State University campus is SISTER MARIE SHAWN MAHER. A teacher at St. Catherine's School in Algonac, Mich. Sister Marie, a member of the Sisters of St. Joseph, was a student at Wayne State this summer.

AT RETREATS

'You Learn Your Soul Needs New Ideas'

By RUTH L. COVELL

(Retreat Chairman, Dominican Retreat House,
Miami Diocesan Council of Catholic Women)

Happiness is a retreat. In recent years one of the most popular means of spiritual renewal has been the closed retreat. More than a million men and women make retreats every year in the United States.

Ecumenism in the retreat movement dates to 1955 when the first retreat for non-Catholic women, with some "lapsed" Catholics, was held. In 1961 a retreat for Protestant clergyman was held. Many similar retreats have been held since. In the years ahead the retreat movement will continue to develop especially in line with Vatican II Constitution on the Church and its Decree on the Laity.

The Retreat House at Kendall is staffed by the Dominican Sisters of the Congregation of St. Catherine de Ricci whose motherhouse is in Media, Pa. In 1880 Lucy Eaton Smith, a convert, after making a retreat in Europe, founded this Congregation for the purpose of conducting retreats for women. In 1932 the presently known Dominican Retreat House in Pennsylvania was named the Convent of Our Lady of Prouille after the first convert established and dedicated to our Blessed Mother at Prouille in the south of France by St. Dominic in the year 1206.

We like to think that the first Miami Diocesan Retreat at the Golden Strand Hotel on Miami Beach was the inspiration for our permanent retreat house in Kendall. In December 1961 at the invitation of Bishop Coleman F. Carroll, the Dominican Retreat House was opened to serve the women of the Miami Diocese, with 40 private rooms on a now beautifully landscaped 12 acre tract.

EVERYONE A PROMOTER

You have very probably been invited directly or indirectly to make a retreat. Every parish has a retreat chairman and everyone who has ever made a retreat, whether she realizes it or not, is a promoter.

If you have accepted this invitation to grace, perhaps this article will add just that bit of motivation to keep you making retreats regularly.

Never has the world's voice been louder than today's TV, radio, newspapers, magazines, social gatherings, business contact, and advertising, with the theme of impotence on food, drink, clothes, comfort, romance and love, vacation travel, health and popularity. Yet there are many who have the best of all these things without being happy or at peace. They are missing something. And that something is the only thing that brings true happiness.

What that something is you find out most clearly by making a closed retreat. You learn that your soul and your heart and your mind need new ideas and increased knowledge outside of and bigger than this world. You meet and mingle with others from various walks of life, from your own parish, or from other parishes.

God created us all as social beings. We are both to give and take help and inspiration from one another. All this is accomplished in the midst of silence. Sessions of dialog are found helpful to the retreatant seeking enlightenment in the current updating trends within the Church. Excellent films, slides, and tapes are available for group discussion. Stress is being placed on Scripture along with the Mass and Liturgy. But all of these retreat innovations are means to an end. The end is still the same, to deepen our sanctity and to send us forth as apostles, to truly love our neighbor.

Happiness is a retreat! Ask any retreatant. Ask that mother of 10 children! (How can she get away for a weekend?) Ask the teacher, the nurse, the business woman, the teenager. Ask your non-Catholic neighbor. Ask the retreatant who discovers her love for God; and His for her is still there after years of ignoring Him.

How do you describe love and happiness? You can't really, but you can experience it from the moment you arrive on a Friday afternoon, and you don't leave it behind when you depart on Sunday. If you are too busy to make a retreat, you are too busy.

ALL FAITHS WELCOME

Perhaps you are unable to spend an entire weekend. Then come and spend a day. Arrangements can be made for meetings of your organizations. All faiths are welcome to the facilities at the Dominican Retreat House in Kendall.

"The Spirit," a publication written, edited and published by retreatants quarterly, keeps you posted on current events. Are you on our mailing list? Call 238-2711 or drop by for a visit, 7275 S.W. 124th Street. You are welcome at any time. Some of the future happenings are of interest to everyone.

Nov. 3-5 will be the first weekend retreat in English for married couples in the Diocese. Did you know retreats and days of recollection are offered in Spanish? Oct. 1 is Rosary Sunday, which is a special Dominican Feast. Join us at 3 P. M. Plan now to attend our Communion.

Girls from eighth to twelfth grades are truly doing a great apostolic work by offering their services and devoting their spare time to helping the Sisters in serving retreatants.

All officers and board members of the MDCCW (and this includes deaneries, parishes) are urged to make their reservations for the first weekend in December at the Cenacle Retreat House.

At the recent Diocesan Confraternity of Christian Doctrine Retreat, plans were made for a Day of Recollection in May for those who missed out on this enthusiastic weekend.

So there we are at the end of our story, a story which never ends, without telling you and not being able to recapture all those precious moments spent in the chapel, at the shrines, on the grounds; the warmth of the Sisters, the conferences by the Retreat Masters; the 3 p.m. Benediction followed by refreshments every Sunday for you and your family.

To quote Bishop Coleman F. Carroll, "The retreat movement is one of the most important means of renewing the Christian spirit in the world today and of implementing the work of the Vatican Council."

So come, Reflect, Renew and Relax, at your Retreat House.

Time for spiritual reading
and meditation is integral part
of retreat program.



Retreatants Arrive For Conference
Kendall Retreat House Has Spacious and Beautiful Grounds

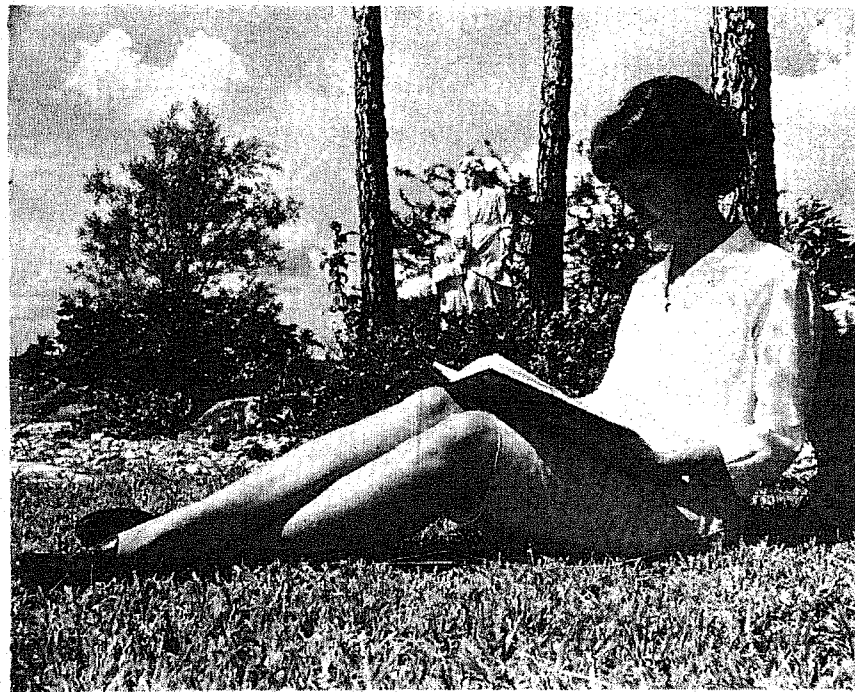
Dominican Sister Carmen
discusses retreat schedule
with weekend guest.



Weekend retreat master
confers with one of
retreatants during
outdoor stroll



Opportunity for a "few days
dedicated particularly to
God" afforded in diocesan
retreat houses.



Archbishop Hallinan Will Address Congress On Liturgical Renewal

GREENVILLE, S.C. — Archbishop Paul J. Hallinan of Atlanta, chairman of the U.S. Bishops' Commission on the Liturgy, will be among principal speakers during the three-day Catholic Congress on Worship which convenes here Oct. 12-14.

Bishop Earnest L. Unterkoefler of Charleston is host to the Congress, an organization established by the Bishops of Florida, Georgia and the Carolinas for the purpose of furthering liturgical education and formation.

Sessions covering various phases of liturgical renewal will be held at the Memorial Auditorium here and headquarters will be the Jack Tar Poinsett Hotel.

South Florida Catholics planning to participate in the Congress should contact their respective pastors who have received complete information on the program.

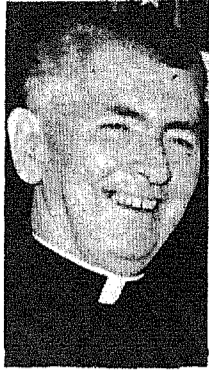
RENEWAL LEADER

The Archbishop of Atlanta, a leader in the renewal worship, will address opening sessions of the Congress on Thursday evening, Oct. 12, as well as a pre-Congress workshop on "Renovation of Existing Churches" scheduled to be held for architects early Thursday afternoon.

Father Rene Gracida, chairman of the Diocese of Miami Liturgical Commission and pastor, Nativity parish, Hollywood, a professional architect before ordination, will chair the discussion.

"God's Presence in the Worshipping Assembly" will be the topic of Father Charles Riepe, chairman of the subcommittee on Liturgical Adaptation of the U.S. Bishops' Liturgical Commission, during opening sessions, which will conclude with a Bible Vigil. Homilist will be Father Edward V. Wahl, C.O.

Mass Concelebrated by more than 150 priests will mark the opening of Friday's meetings featuring lectures and workshops on the topics: What Youth Seeks and Receives from Worship, Training of Readers and Listeners, Worship of God Through Our Offerings, Consecration of the Person Through Life and Worship,



ARCHBISHOP HALLINAN



FATHER GRACIDA



FATHER BARONI

Union With Christ Is Union With One Another, and the Role of the Christian in the World.

OTHER SPEAKERS

The Congress will hear Edward Driscoll, Gastonia, N.C., one of chairman of the Charlotte Congress on Worship; Eugene Powers, Savannah Diocesan Liturgical Commission; Dr. George Breathett, expert on social involvement, Greensboro, N.C.; Sister M. Rosaire, teacher and coordinator of a parish religious education program in Athens, Ga., and John Nemergut, Stafford, Conn.

Friday's general session will hear Father Geno Baroni, executive secretary of the Cardinal's Committee on Community Relations in the Archdiocese of Washington and member of the board of directors of the National Catholic Conference for Inter-Racial Justice and the National Catholic Social Action Conference.

Demonstration of an experimental funeral rite centered around the Resurrection, which according to Congress officials "is completely within the scope of present law and could be used now," will highlight one of three concurrent workshops Saturday morning.

Presented by the Diocese of Charleston, the demonstration is directed by Father Wahl, and Father Christopher Lathem, associate pastor, St. Paul parish, Spartanburg, S.C., whose parishioners will assist in the presentation.

Other workshops will be devoted to music for organists, choir directors and song leaders; and to catechetics in the family. Clergy, religious and laymen will conduct the

latter which will emphasize through slides, songs, and skits the family and sacramental life.

New Group Seeks Repeal Of Blaine

NEW YORK — New York City Welfare Commissioner James M. Dumpson has become co-chairman of a new group organized to repeal New York State's controversial Blaine Amendment, which forbids aid to church-related schools.

The group is called Citizens United for Repeal of Blaine (CURB).

The other co-chairman is Mrs. Roy Wilkins, wife of the long-time head of the National Association for the Advancement of Colored People.

Dumpson announced formation of CURB at a press

conference at the Overseas Press Club.

"The denominational schools and the public schools have been long-time partners in assimilating the inner city poor," said Dumpson. "We believe that this partnership must continue."

"As long as the Blaine Amendment exists," he said, "we cannot give every educationally deprived child a helping hand in the school he regularly attends."

The New York State constitutional convention has voted to repeal the 70-year-old amendment, but the issue will go to the voters Nov. 7.

Anti-War Stand Attacked In Ads

OKLAHOMA CITY — (NC) — An anonymous group in a newspaper ad attacked for the second time the stand of Bishop Victor J. Reed of Oklahoma City-Tulsa against stepping up the war in Vietnam by the U.S.

The group, using the name Oklahoma Catholic Laymen's Association in an ad in the Sunday "Oklahoman," opposed the bishop's support of Negotiation Now, a national organization seeking a halt to U.S. bombing of North Vietnam and favoring peace efforts.

The ad carried no names. It urged continued bombing and suggested clerics refrain from comment on "political questions." The first ad appeared a few months ago.

You May Never Be a Hospital Patient BUT! YOU NEED ADEQUATE HOSPITAL-SURGICAL INSURANCE

In Case You Should Become One, And The Facts Are That 1 Out Of 5 Persons Will Be A Hospital Patient This Year!

Hospital Costs Leap Upward; More Increases on the Way

20-A THE MIAMI HERALD Sunday, Aug. 27, 1967

From Page 1

patients will be paying in three years," said Grossman. "There's not that great a difference in per capita income between the two cities." William Simon, administrator, North Miami General

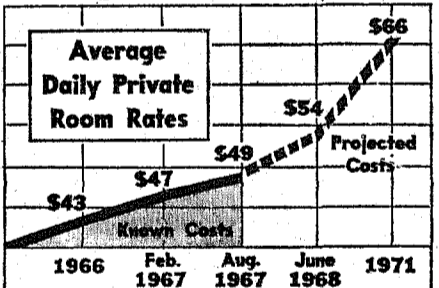
think future patients will be expending a percentage of their health care than added Simon.

that present patients will be paying in three years, too, 40 per cent of in-

Comparative Hospital Room Costs

Hospital Service	Private Feb.-Aug.	Semi-private Feb.-Aug.	Ward Feb.-Aug.	Intensive Care Unit Feb.-Aug.
Cedars	\$56-\$58	\$32-\$34	\$25-\$27	\$75-\$77
Baptist	\$40-\$45	\$30-\$32	\$20-\$24	\$75-same
S. Miami	\$45-\$50	\$29-\$31	\$27-\$29	\$65-\$75
Doctors	\$37-same	\$28-same	\$19-same	\$65-\$70
Jackson	\$40-same	\$35-same	\$30-same	\$60-same
N. Miami Gen.	\$50-same	\$31-\$34	\$31-same	\$75-same
Mt. Sinai	\$55-same	\$35-same	\$30-same	\$70-same
Mercy	\$50-\$55	\$28-\$33	\$25-\$28	\$70-\$75

And these increases will be felt by all, whether they fall ever, that the increases aren't entirely inflationary. Some of the additional money goes to new, high quality equipment per patient.



One hospital told of a projected program that would call for additional increases every 10 months through the early part of 1971, pushing patient costs up at least another 40 per cent.

Here's How Costs Will Climb

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Teen Drink Problem: How To Vanquish It

The increasing problem of teenage drinking has been spotlighted recently by school officials, police and juvenile court authorities. They have noted that incidence of crimes committed by minors under the influence of alcohol is on the rise.

The teenagers themselves give many reasons for the increase, as indicated by the story which appears on page one of this issue of *The Voice*. Juveniles apprehended for drinking are often released by lenient police officers who look upon the offense as merely a "youthful escapade," the teens say.

Some merchants, who are so greedy that they covet the few extra pennies profit from illegal sales, often overlook the legal prohibitions, the youths continue. And parents, they say, "must be pretty stupid" if they don't know that their children are drinking.

Could it be that these same law enforcement officials who wink at the "under-the-counter" selling of alcoholic beverages to minors are actually indirectly encouraging the young offenders to commit a crime.

We feel it would be just punishment for the merchant who sells alcoholic beverages to persons obviously under age to be forced to witness the aftermath of auto accidents caused by drunken teenage drivers for how often does the "chiseling" store owner consider the shattered lives of those youths who "under the influence" commit more serious crimes for which they might be sentenced to life imprisonment.

Store owners have an obligation to "clean their own houses" by policing themselves and enforcing the laws prohibiting the sale of alcoholic beverages to minors.

Parental responsibility, properly accepted, would eliminate the greatest percentage of teenage drinking, without destroying the "tender psyches" of the teenagers, police and juvenile court authorities agree.

It is the responsibility of parents to know where and with whom their children are, and what they are doing, says Mrs. Ellen Morphonios of the State Attorney's Office. We wholeheartedly concur.

Let's not forget the role of the teenager himself. He must bear the brunt of the responsibility, for it is he, who must have the intestinal fortitude to avoid following the crowd.

Law enforcement is everyone's responsibility. The elimination of teenage drinking and its consequences must be the duty of police and court officials, the merchants who sell alcoholic beverages, parents, and most especially the teenagers themselves.



Scene In St. Peter's Square During Vatican Council II

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Mood As Synod Opens 'Normal' For Impatient Times

By MSGR. JAMES J. WALSH

En Route to Rome - Going back to Rome to cover some aspects of the Synod of Bishops for *The Voice*, I feel at times as if the Vatican Council had never ended, and this is just one more session about to begin, and all the well remembered conciliar sights will be seen again, and one will be casting about for something fresh and different to write about familiar procedures.



But the illusion does not last long. It is already obvious that the Synod will be vastly different from the Second Vatican Council. There will be no curious crowds waiting daily to see the bishops of the world stream out of the front doors of St. Peter's and hurry to waiting buses and cars. Less than 200 members of the hierarchy will be present. Their meeting will not be held in the magnificent Basilica, but in the curiously named and newly remodelled Hall of the Broken Helmets, in a little used wing of the Vatican.

The Holy Father, his health permitting, will be present more often in the four scheduled weeks of meetings than he was in the four years of the Ecumenical Council, when he rarely entered the aula so that the bishops might be as free as possible to conduct their business. He is expected to preside often at this gathering. Episcopal delegates will not be coming to the Synod, as they did to the Council, as "Fathers" in order to debate and decide and legislate in their own names, but rather they will take their places as advisers and consultants to Pope Paul.

Their agenda will look skimpy compared to the vast number of topics announced at the opening of Vatican II in October 1962. Only five subjects have been announced - the dangers to the Faith, mixed marriages, liturgical matters related to Church renewal, updating of seminaries and the revision of Canon Law. Perhaps the scarcity of definite information about the Synod has led to considerable indifference among the people, and only lately are they asking what is the Synod and what is its purpose.

One has to go back to the third session of Vatican II in order to get the first hint about its formation. At that time the Fathers of the Council laboriously and cautiously were trying to define the relationship of the Bishops with the Pope. The word "collegiality" was used to express their conviction-not new by any means-that they had the right to govern the universal Church in union with the Pope. And at that time, once the teaching on collegiality was clarified, most of the Fathers realized that some machinery would have to be set up, so that after the Council the Bishops would indeed realize in a concrete manner their privilege and obligation to exercise authority with the Holy Father in ruling the Church. Out of this came the obvious need for such a meeting as the Synod.

Last April when the U. S. Bishops met in Chicago they explained that the purpose of the Synod was to give information and advice on problems facing the Church in our ever changing world, to promote a deeper union and reciprocal assistance between the Pope and the Bishops, to discuss all those matters af-

fecting the internal of the Church and her relationship with the world.

The Synod, like the Council, reflects the mind of the universal Church. However it does not do so in the same way as the Vatican Council. The Conference of Bishops of each country or region has elected representatives from its ranks and instructed them with their ideas and suggestions so that the Holy Father and the entire episcopate may have the benefit of their wisdom and gifts.

Last April Bishop Ladislaus Rubin, the permanent secretary of the Synod, stated there would be 193 participants representing the Church throughout the world. Of these, 132 were elected by national conferences. Just last week Pope Paul appointed 15% of the entire body, a right which the document on the Synod in September of 1965 emphasized. More about this, however, later.

Whoever has kept up with the news of the Church the past few years must be impressed with the significance of this gathering. Father Edward Schillebeeckx, well known as a progressive Dutch theologian, said: "... I am of the opinion that the Synod... is almost of the same importance as was the Second Vatican Council."

This becomes all the more clear when we remember that Pope Paul set aside this year as the Year of Faith in order to call attention to the necessity of a strong and constant faith. Throughout the past two years on many occasions he has seen fit to warn about dangerous innovations, to give reassurance of the divine support of the Church and to issue warnings about extremism among ultra-conservatives and ultra-liberals.

Some theologians because of this emphasis and of widespread confusion fear that the Synod may become a heresy hunt and turn the positive approach of Vatican II into the negative attitude which Pope John denounced as harmful for our times.

Msgr. Neophytos Edelby in the Dutch Documentation Series wrote: "In the Church there will always be people with a nose for heresy, who find heresies everywhere. . . one should look 10 times before declaring a doctrine is heretical. . ." Some feel this is too broad a statement, especially considering the news coming out of Holland. Incidentally, the Commission on Doctrine of the U. S. Bishops last April declared they found no evidence of heresy, but some exaggerations and unrest.

Even before reaching Rome, we have heard more complaints just before the Synod opens that there were before Vatican II got under way. So much has changed in the past five years, the winds of criticism have blown so strongly and freely, the layman and the theologian have spoken so boldly and aggressively, that it is not surprising to hear many sour comments on the preparations for the Synod.

Some are lamenting that no laymen had been invited to witness or participate, that Protestant and Orthodox observers who were in such honor during Vatican II have been ignored, that the secrecy is as bad or worse than those harrowing first days of October 1962, that the perit will not play the important roles of the past, that the press is already stifled in its coverage, that the agenda does not have the right topics, such as birth control, celibacy, mission techniques, the war in Asia, relations with other Christians.

In other words, the mood today as the Synod opens is normal for our turbulent, impatient times.

LETTERS TO THE EDITOR

Fr. Groppi

'Out Of Line'

Dear Editor:

As a Catholic of Italian parents, I think Father Groppi's actions as a priest are very much out of order. It made me sick to hear him on television compare himself to Christ. I think Father Groppi missed his vocation when he became a priest. Fine if he wants to work for the Negro rights, more power to him. But let him do it as a priest not a rabble rouser.

Sincerely yours,
Pauline Dayton
Ft. Lauderdale, Fla.

Fr. Groppi

'Courageous'

Dear Editor:

Many Catholics have formed opinions about Father Groppi from news stories in the secular press and I thank you for the article giving background information about him. I realize it is possible for sincere Catholics to have opposite views concerning Father Groppi, but certainly we must admit he is doing what he thinks is right for his parishioners whom he understands and loves. What priest can do more?

I admire his courage but even more I admire his pastor and Archbishop Cousins who, while they may disagree with his tactics, have not removed him and have not substituted their judgment of the situation for his.

The real issue in our country is not Father Groppi but the evils of racism and the apathy and indifference of

many who should be doing something about it.

Rosemary Schitea
N. Miami, Fla.

What! Nun At Bullfight

Dear Editor:

The picture (of a nun watching a bullfight) which appeared in a recent issue of *The Voice* was in poor taste, to say the least. I am all for the newer freedom for all religious orders, especially for the Sisterhoods; for their former rules were too confining and narrowing.

However, when this picture appeared I had the same feeling I had several years ago when a picture of a nun hunting for sport with a rifle appeared in the Catholic Universe Bulletin of Cleveland, Ohio.

One expects a Religious to have such humane instincts that even witnessing cruelty, which is portrayed as sporting, would be distressing.

I too have been in Spain. However, I did not attend a bullfight - there is so much else to see I would not have spared the time for such medieval cruelty.

I do not pity the matador. He is in it of his own free will but the poor bulls are trained and goaded from calf-hood on; and the poor horses which are usually old and have to be blindfolded, are usually gored.

I have read quite a bit on the subject, trying to understand why it has such a hold on Spaniards. It is a

hangover from the middle ages promoted because it is big business, glorified in song, dance and story. Spanish children are introduced to it in infancy and thus grow immune to its cruelty, and so it goes on.

It is not lawful in any Protestant country but no Catholic voice is ever raised against it. Tourists help to promote it and now, wonder of wonders, even our American nuns attend.

I realize that neither you nor I can stop bullfighting anymore than we can stop wars, riots etc. but at least we can do our little bit; so please do not print and picture nuns attending such an orgy.

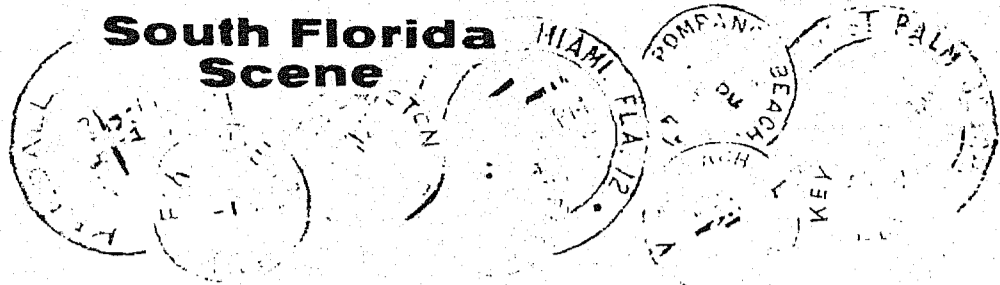
Sincerely,
Mrs. A. F. Robertson
Pompano Beach

Help Aged, Sick People

Dear Editor:

In reference to your feature article in *The Voice* of Sept. 22, "The Poor Aged In America." There is an area which has been overlooked, namely, those who have income, but one too small to maintain a home. As one whose income is \$92.10 per month, and with increasing costs, particularly the grocery and drug bills, it is most apparent that we badly need some kind of home where a sick person could have room and board that would be within his means.

A Reader
Miami, Florida



College Names 11 To Faculty, Including Husband, Wife

JENSEN BEACH—Eleven new faculty appointments, including a husband and wife team, have been announced by St. Joseph College, which reports an increased enrollment in resident and commuting students.

Sister Mary Jerome, S.S.J., college president, named Sister M. Bertilia, S.S.J., to the departments of Latin and Mathematics. Sis-

ter Bertilia has M.A. and B.A. degrees from Barry College and took graduate studies at the University of San Francisco.

Mrs. Herbert Gildan and E. Norton will be instructors in the Business Administration Dept. A former member of the Fisher Jr. College in Boston, Mass., Mrs. Gildan has an M. Ed. degree from Florida-Atlantic University, Boca Raton. Mr. Norton has an M.S. degree from New York University and is presently Coordinator of Cooperative Training in the Martin County School System.

MARRIED TEAM

Mr. and Mrs. William Kelly each have a B.A. degree from Morris Harvey College, W. Va. Mr. Kelly has taught in public schools of W. Va. and has a M. Ed. degree from Florida-Atlantic University. He joins the Social Science department. A graduate of Marshall University, which awarded her an M.A. degree, Mrs. Kelly also studied at Eastman School of Music, Rochester, N.Y., and will serve as an instructor in music.

New registrar and instructor in Social Sciences, Gary Deonise has an M.A. degree from Western Reserve University, Ohio, and was formerly assistant director of admissions at Florida Atlantic University.

Dr. T. L. Bower has a Ph.D. from the University of Pittsburgh where she was formerly supervisor of teacher training. Prior to joining the faculty of St. Joseph College, where she is assistant professor in Language Arts and Elementary Education, she taught in the graduate school at the University of Miami in Ohio.

Emeline K. Paige, former editor of "The Villager," New York City, who was graduated from Washington College of Music, Washington, D.C. and did graduate studies at Columbia University, will be instructor of journalism.

Part time instructors during the year will be Virginia Ray, English instructor, presently an English teacher

in the Martin County High School, who has an M.A. earned at Fordham University, N.Y.; and G. Yarboro, a member of the science department faculty at Martin County High School, who has a M.A. degree from Alabama College, who will be a biology instructor.

Russell T. Cordaro, Catholic University of America graduate, for the past two years director of athletics and physical education at the N. Virginia Comm. College, has been named dean of men, director of physical education and recreation, and assistant professor in physical education, health, and philosophy.

Chaplains Elect Father Totty

BOCA RATON—Father Jack L. Totty, chaplain at Marymount College and of the Newman Club at Florida-Atlantic University, has been elected chairman of the United Campus Ministries, an organization of chaplains for 10 denominations working together at FAU.

UCM functions to provide religious counseling to students; to arrange speakers on religious subjects; to advise the University on religious matters; and, to promote theological dialogue among the faculty and students at the state university.



SISTERS AND BROTHERS are now active in the rapidly expanding Newman Apostolate in the Diocese of Miami. FATHER ARTHUR DEBEVOISE, diocesan director, left, and BROTHER EMILIO QUIROS, F.S.C. welcome SISTER KATHLEEN MARY and SISTER ANNE PATRICIA, Sisters of Mercy of Merion, Pa. who will assist Father Michael Hickey in the Newman Club program on the north campus of Miami-Dade Junior College.

7 To Staff At Biscayne

Seven educators have been named to the faculty of Biscayne College, bringing the number of faculty members to 33, according to an announcement from Father Edward McCarthy, O.S.A., president of the liberal arts college.

Appointed to the Modern Languages department were Father Francis L. Melcher, O.S.A., who was graduated from Catholic University with a Master of Arts degree; Warren D. Ashby, candidate for a Ph. D. at the University of Miami; and Miss Barbara J. Graham, also a Ph. D. candidate at the University of Miami.

Father John J. Farrell, O.S.A., Ph. D. candidate at the U. of Miami, will be an instructor in Business Administration, and Miss Shirley M. Ruble, formerly a member of the faculty at Southern Oregon College, is assistant professor in the English department.

An instructor at Boston College from 1964 to 1966, Richard F. Sedlock will be an instructor in Philosophy. Roy Siegel, who has a Master of Science degree from the University of Miami will be a part-time instructor of mathematics.

The five-year old college, conducted by the Augustinian Fathers of Villanova, Pa., has an enrollment of 361 students this Fall, 69 of whom are day students and 292 residents. The college opened in 1962 with a student body of 34 and an eight-member faculty.

KC Seeking 200,000

Local K. of C. Councils are participating in a nationwide drive for membership to increase enrollment in the fraternal society by 200,000 men.

The drive will end with the dedication of the new 23-story headquarters office building under construction at New Haven, Conn., during the 87th annual Supreme Convention.

In Hialeah, William O'Brien has been named general chairman of the campaign for the Lawrence J. Flynn Council.

FORT MYERS—Members of San Carlos Council K. of C. will observe their annual weekend retreat at Our Lady of Florida Monastery, North Palm Beach, Oct. 20-22.

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When Only A Boy, Pope Paul Manifested Great Spirituality

By JOHN J. WARD

(First of Two Parts)

The world fervently rejoices at the glad news that Pope Paul VI is on the way toward recovery from the illness which had confined him to bed early in September.

The Holy Father's doctors, however, have indicated that surgery may be necessary for his "complete and definitive cure" of a kidney infection.

Thirty thousand people had gathered in St. Peter's square on Sunday, Sept. 17, to cheer the Supreme Pontiff when he made his first public appearance since he was stricken. Observers noted that he looked and sounded much better than he was during the first weeks of his illness. He looked much more rested and his voice had lost an earlier hoarseness.

Although his regular schedule had not been resumed and the possibility of an operation still remained, his appearance and the improved timber of his voice drew cheers from the thousands in the square below. To them he said:

"Your presence, which we believe shows an interest in our health, the attention paid by so many persons far and near, by so many civil and ecclesiastical authorities, to the ailment from which we suffered, compels us to thank everyone for so much kindly concern, far above any merit of ours, and to dedicate our Sunday prayers to the good of all those who thought of us in these circumstances. May the Lord reward you, may He reward everyone for so much goodness."

The Pope also said he was "thinking especially of those who are ill, who suffer, to whom in these days we have felt particularly close in a fellowship of suffering, as well as those who assist the sick with medical science and with the charity of physical and spiritual assistance."

He smiled as cheers greeted his words and he raised his hands in the familiar blessing after reciting the Angelus.

Pope Paul VI observed his 70th birthday on Tuesday of this week. He was born on September, 1897, in Concesio, located on the outskirts of Brescia, Italy. His father had served for three terms as a member of the Italian Parliament and was editor of a newspaper in Brescia.

He was ordained on May 29, 1920, and served for a brief period as a parish priest, after which he enrolled in the Ecclesiastical Academy in Rome, where the Vatican's diplomats are trained. He was only 25 when he was named by Pope Pius XI to serve as an attache at the Papal Nunciature in Warsaw in 1922. He was in this post for a year and was then appointed ecclesiastical assistant to the university section of Italian Catholic Action and later its moderator.

In 1927, at the age of 35, he was made a clerk in the Vatican Secretariate of State by Pope Pius XI, and four years later he was promoted to the position of undersecretary of the Papal Secretary of State, an office which had been held by Pope Pius XII before his election to the papacy.

In 1944 he was named a Vatican Substitute Secretary of State, together with the late Domenico Cardinal Tardini, and in 1952 he was named Pro-Secretary of State for Ordinary Affairs.

Pope Pius XII created 24 new cardinals in 1953 and revealed at that time that he had planned to name both

Msgr. Montini and Msgr. Tardini as cardinals, but that they had asked him not to do so. Referring to this in 1958, when he accepted elevation to the cardinalate during the reign of Pope John XXIII, Cardinal Montini said:

"Formerly I was allowed to refuse this dignity. And for this favor I am grateful to Pope Pius XII. . . Now other circumstances compel me to accept, and for this favor I am no less grateful to His Holiness Pope John XXIII."

In November, 1954, Msgr. Montini had been made an archbishop and appointed to the See of Milan. Ten months later he began a pastoral visitation of the 1,000 churches in the Milan Archdiocese, a task he completed after eight months.

As a child, Giovanni Battista Montini suffered frequently from ill-health. Pictures of him at an early age show him to be thin, to have a graceful aquiline nose and resemble his mother, Guidetta Alghisi Montini, particularly in regard to the deep-set eyes.

Besides staying in the summertime at their home in Concesio, the Montinis also spent part of the summer in Verolavecchia, at their mother's home. The townspeople recall that every morning at nine the entire family — mother, father and three sons — would leave the house to walk to church to attend Mass and to receive Holy Communion.

AS A BOY

A cousin of the Pope's mother recalled what Gio-

vanni Battista was like in his boyhood. She said he was "a boy like all the others, but he often had in his attentive eyes a sort of look of delight and his slight figure showed even then some ascetic quality, so much so that it almost frightened one."

"I remember," she said, "that several times he was surprised, but not disturbed, when he was found praying in a corner of the garden."

Another childhood acquaintance said "he inherited great wisdom from his mother." He added:

"It used to be the custom that a bell would ring at three o'clock in the afternoon to remind all of the death of Our Lord. Immediately, Battista stopped playing and fell into a brief, intimate prayer. If later, he happened to hear the Angelus he would, without any regard for wherever he happened to be, ask all children or adults to recite the beautiful prayer with him."

Giovanni Battista attended the Brescia seminary, but because of ill health he did not receive his cassock until November, 1919, only a year before his ordination in the Brescia cathedral on May 29, 1920. To those present, it was a particularly tender circumstance that the chasuble he wore had been made from the white silk of his mother's wedding dress.

(Msgr. Giovanni Battista visited the United States twice. Details in next week's column.)

Pope Paul Speaks Against Lust, War

NEW YORK (RNS)—The "most enviable" function of a Pope is that of "fatherhood," Pope Paul VI told a personal friend in an interview published here.

The article, published in the October issue of McCall's Magazine, is an excerpt from a forthcoming book, Dialogues with Paul VI, by French philosopher Jean Guittou, who has been having informal conversations with Pope Paul over a period of 16 years.

Pope Paul, according to McCall's, wrote Mr. Guittou upon reading the manuscript, "Nimis been scripsisti de nobis." (You have written very well of us.)

"I feel myself father of the whole human family," the Pope says in one passage, "And there is no need for the children to know a father for him to be such."

He defends the present Church stand on birth control, terming it "a law of love," but adds that the birth control question "at this very moment, is being studied as widely, openly and profoundly as possible, as seriously and honestly as this human problem demands."

"The world conveys the laws of the Church as interdictions, taboos, obstacles to true love, as condemnations of sexual intercourse," he says, but he contends that "it is a law of love, a law which preserves and increases true love, in protecting it from illusions and deviations."

"Married people will accept what appears to lessen their free choice the day they understand that this restriction gives life and increases freedom and deepens mutual love, interior peace, the power to bring up children,

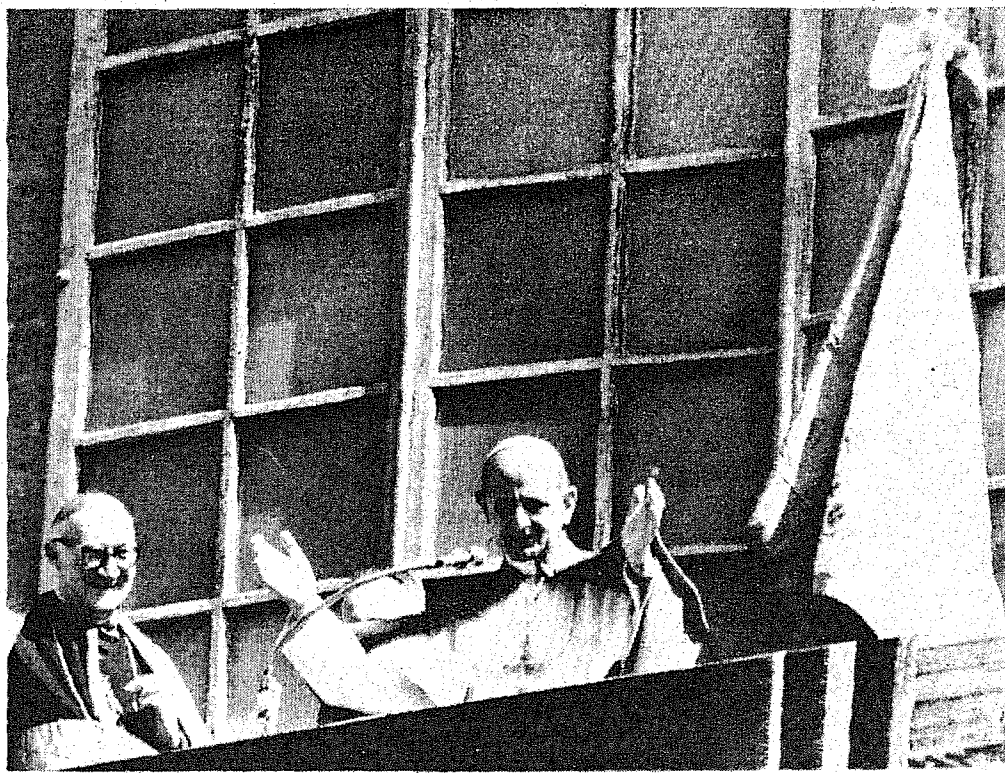
relations with other homes," he says.

"What is to be feared in modern contraception technique," he explains in the interview, "is that separation which it introduces between love and fecundity. People will tell me that this separation is sometimes sadly necessary for budgetary or health reasons.

Other papal remarks recorded in the interview:

On Chastity: "The world must be given to understand that it is not a marginal, accessory energy, necessary for certain states of life, which most men can dispense with. The mastery of the spirit over the flesh is not a specialty of those who have renounced, for a greater love, the ways of the flesh. This mastery is essential to human dignity.

"It is part of the virtue which the ancients call temperance and which is nothing other than self-possession. I dare say that chastity obtains something that people of today value highly and rightly: freedom, autonomy, liberty. Do not let us be afraid to say out loud what most men think to themselves; there is no true liberty without the spirit of chastity.



WAVING TO 5,000 Yugoslav pilgrims gathered in Vatican Square POPE PAUL VI makes his first public appearance since his recent illness. On the balcony with him is FRANJO CARDINAL SEPER, Archbishop of Zagreb. Observers said the Pontiff appeared to tire during his 17-minute appearance before the pilgrims.

THIS IS SMALLPOX




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RT. REV. EDWARD T. O'MEARA, NATIONAL DIRECTOR

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'Co-ed' Curriculum Clicks At South Florida Colleges

Two South Florida colleges have taken on a new look — it's not a new mod fashion scene which has taken Barry and Biscayne Colleges by storm but rather a new 'exchange' program between the campuses.

Barry, formerly an all-girl school and Biscayne, an all-male institution prior to this new program, now have an assortment of fashions in the college corridors.

Interwoven among Twiggy haircuts and feminine laughter at Barry's Thompson Hall, one now sees button down collars and Ivy League trousers. Lipstick and heels are now seen interspersed through the hallways of Biscayne, where only men trod just a year ago.

Girls are now taking classes such as political science on the Biscayne campus and young men can now

be seen studying in education classes at Barry. Courses not offered on one campus may now be included in the curriculum of the other, while students get "a broader look at the subject matter and a better exchange of ideas," according to those interviewed.

Liz Morris, a petite, 19-year-old Barry 'co-ed' majoring in History and a student of predominantly all-girl classes through her schooling, places a large assortment of history books on the desk and smiles at the thought of 'making history.'

"I find it refreshing and more relaxing," she bubbles. "At first it seemed a little unnatural but I really like the whole idea now. In fact I hope next semester I have more classes with boys."

The bell sounds announcing the end of a 3 p.m. period and girls file out of classrooms to take the chairs just

vacated by their friends and wait their turn at the soft drink machine.

Laughter and the sound of shuffling near the doorway announces the arrival of more students, and although skirts and blouses outnumber pin stripe shirts and the aroma of English Leather the men in the crowd stand out.

"It was bound to happen, it had to start somewhere," says Tom Cutchall, a tall, good-looking history major. "There was no big deal to the idea of having girls in class, although it is nice."

"It's not at all what I had expected," smiled Anne Langlois, a pert blonde Spanish major. "The boys are really interested in us as individuals, and everyone has been so friendly."

Tom smiles and shifts position, and gears, as he launches into any explanation that the minority always give a school a name. "I want people to think of and remember Biscayne as a good school. This is the first time we have had girls on campus and it's nice, I want them to like the school and think highly of it, I do."

Maureen Horace, an attractive blonde with a Twiggy haircut approaches the



subject with a different opinion. "I'm more self-conscious with boys in the class," she says. "I think twice before answering a question, and I think my grades will be affected this first semester."

"With just girls you feel more relaxed; if you say something wrong you don't feel funny or embarrassed... but the boys in my class, and there are only three, really take the lead. If you give an answer they don't agree with they are raising the hands and pointing out your mistakes and ready to disagree. That's the only part I feel self-conscious about though," she continues.

"One thing for sure," she grins, "I take more time with my appearance. Some mornings I would get up late and just put on anything and then throw a trench coat over that and go to class," she smiles, and the extra eyeliner draws your attention to the twinkle in her green eyes.

"You really get a more complete view of the subject matter," she emphasizes, as she picks up her notebook and purse and prepares to leave for her next class... with boys.

Although more attention is given to appearance — education and exchanging ideas for a broader look at

the subject matter seems more important.

Life is co-educational, "and girls should be treated as individuals with something to contribute," says Tom.

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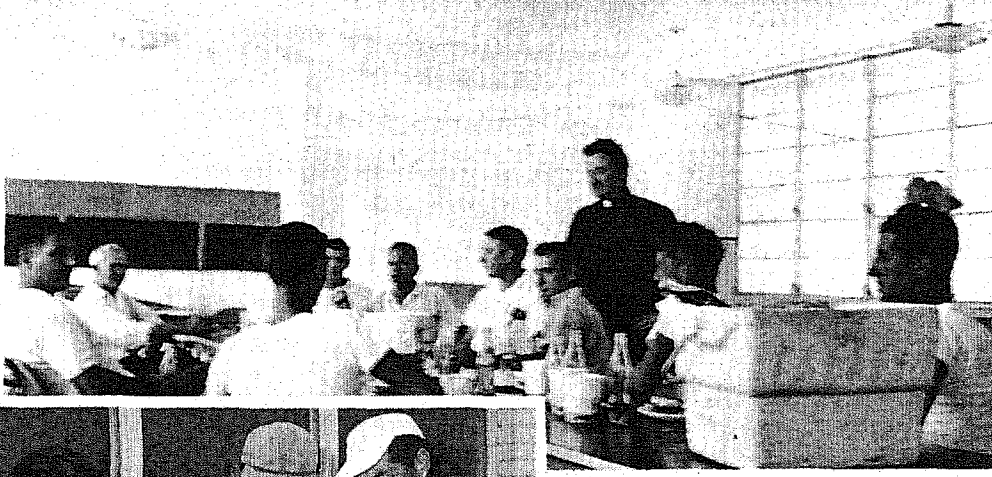


Volunteers Build Three Classrooms In Fort Myers Finishing Touches

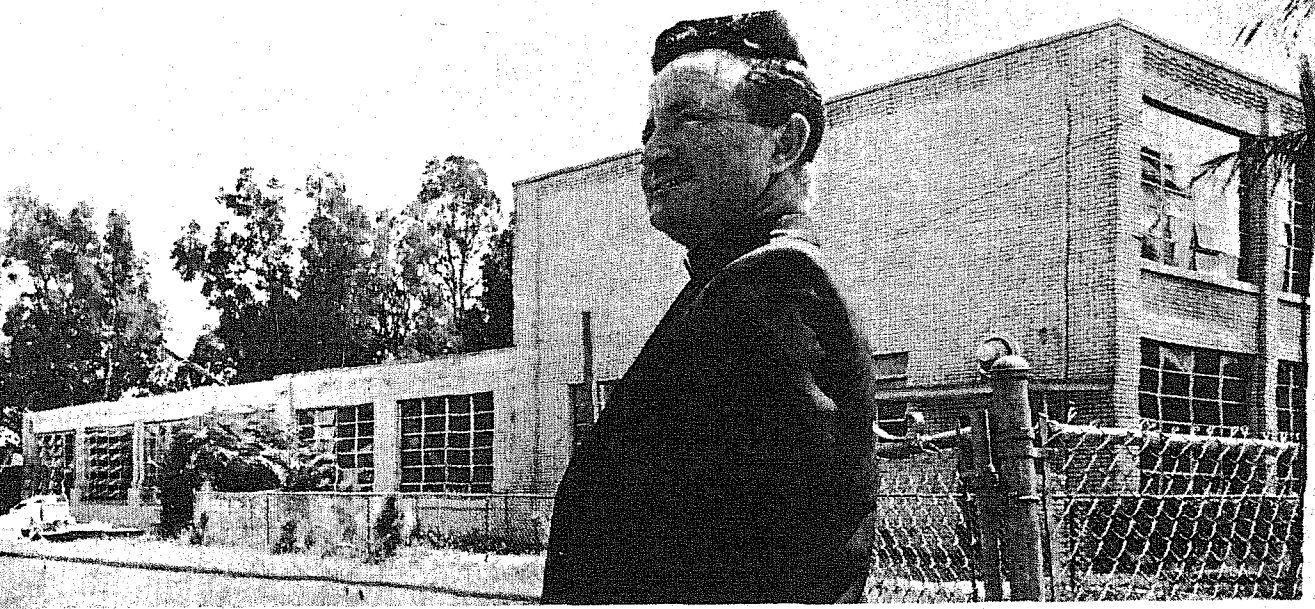
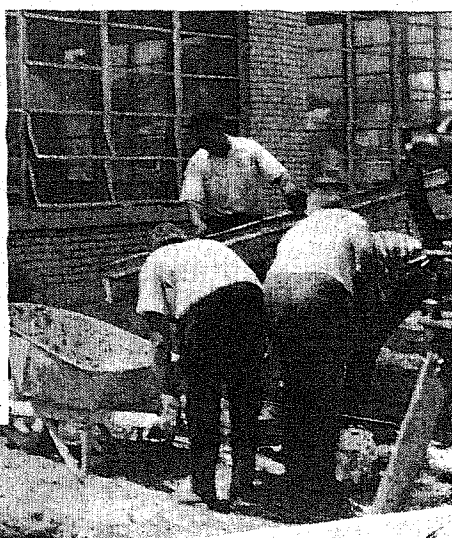
Parishioners Of St. Francis Xavier Began Last April

For Back To School

A savings of nearly \$15,000 was realized in West Coast parish by donations of time and labor by volunteers. At right Father Thomas Anglim, pastor, chats with men during lunch in a completed classroom. Below, Joe Tarrantino, Al Rosati, Richard Nault and Real Nault serve themselves from barbecue meal provided for workers.



Chairman of building committee was Tom Doyle, shown center right, directing pouring of concrete



St. Francis Xavier School Addition Will Be Blessed Oct. 1

Father Anglim Looks Over Parish Plant

Drive On Illiteracy

VATICAN CITY (RNS)—Roman Catholics will take a leading role in the world-wide struggle against illiteracy, Pope Paul VI pledged in a message to Rene Maheu, director general of UNESCO.

The message, sent on the occasion of the first World Anti-Illiteracy Day expressed a hope that the observance will "interest public opinion in all parts of the world and that there will be a generous joining together or the responsible powers until such time as the great cause of the fight against illiteracy is effectively supported by a peaceful common interest of good will."

"We can assure you," the Pope said, "that our Catholic children will be in the front among those who work unselfishly in this fight against illiteracy in a spirit of fruitful collaboration with UNESCO."

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Cruise Season's Here; Caribbean Isles Beckon

With the cruise season at hand, many South Floridians will be limbering up their sea legs to answer the siren call of our sun-drenched Caribbean neighbors — just a splash away.

Everything a traveler could want can be found among the golden islands of the Caribbean from the Lesser Antilles through the Virgin Islands, Puerto Rico, Dominican Republic and Jamaica. And we can't forget the quaint Dutch Island of Aruba, Curacao and Bon Aire.

During the November-April season, some 31 vessels will be making voyages to the Caribbean, leaving from the newly improved ports at Miami and Port Everglades.

The relaxing atmosphere aboard ship is the sunny solution to the eight to five, Monday through Friday rut. Where else could one enjoy salt air and sun and have your taste buds tickled by French cuisine served in a plush dining room or even in bed for the late sleeper?

FACILITIES MYRIAD

Their are facilities aboard to captivate everyone's fancy, with various games on deck, swimming, sunning, dancing or the mental stimu-

lation of a bridge or chess game.

Some of the larger ships have gymnasiums, health clubs and beauty salons and the seagoer can remove the ripples as they ride the waves.

At the Ports of Call, the sportsman will find a wide range of activities from water skiing to mountain climbing, and milady will enjoy a tax-free shoppers, paradise with stores selling rare items from the Orient as well as native goods.

Untamed nature and the volcanic influence gives each port a personality all its own and the influence of the different European protectorates can be felt and seen at the respective islands.

The South Florida wardrobe is fine for the trip, as temperatures on the islands average 79 degrees year-round. The climate is also dry, in fact, so dry that on some of the Dutch Islands they cannot raise food stuffs; and a floating market at the downtown docks provides a variety of fruits and vegetables from the mainland.

No matter which island the traveler chooses to visit, there will be something to excite his every sense and the relaxing pace of the voyage will be felt as soon as his foot touches the gang-plank.

Havana Aide Named Bishop

VATICAN CITY (NC)—Msgr. Cesare Zacchi, counselor of the apostolic nunciature in Havana, Cuba, has been named titular bishop of Zella by Pope Paul VI.

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Christmas Cruise, December 19. 16 days to Nassau, San Juan, St. Thomas, St. Maarten, Martinique, Barbados, Trinidad, La Guaira (Caracas), Curacao, Montego Bay. \$480 to \$1,225.

St. Tropez Holiday Cruise, January 5. 12 days to St. Thomas, Guadeloupe, Barbados, La Guaira (Caracas), Curacao, Montego Bay. \$300 to \$760.

Cap d'Antibes Cruise, January 18. 13 days to Nassau, Montego Bay, Curacao, St. Lucia, Guadeloupe, St. Thomas, San Juan. \$350 to \$895.

Cote d'Azur Festival Cruise, January 31. 15 days to St. Thomas, St. Maarten, Barbados, Grenada, Trinidad, La Guaira (Caracas), Curacao, Montego Bay. \$450 to \$1,150.

Carnival in Trinidad Cruise, February 16. 17 days to Cozumel, Montego Bay, Curacao, La Guaira (Caracas), Barbados, St. Vincent, Trinidad, Martinique, St. Thomas. \$510 to \$1,300.

Cannes Adventure Cruise, March 4. 13 days to Nassau, Montego Bay, Cristobal, Aruba, St. Kitts, St. Thomas. \$390 to \$995.

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The Voice
Of
Ralph Renick



Worries Of Canada: Separatism, Expo '67

By RALPH RENICK
Vice President in Charge of News
Television Station WTJ

TORONTO— Canadians seem to have two things on their minds these days. First, the threat of a rebellious French-speaking Quebec is separating itself from the remainder of Canada. Second, did Expo '67 live up to expectations?

Canadians by nature are not placid, dormant people. Canada, like its neighbor to the south, has prospered only because of hard-working, tough-minded immigrants who came to North America to find a new opportunistic future.

To understand the frustrations of the Quebec folk you need to look at the vast territory of the cuntry sector-by-sector.

Way out west, beyond the towering Rocky Mountains, is the prosperous region of British Columbia. But the teeming city of Vancouver, just across the Washington state border, has a closer affinity for Seattle and the U.S. than with Toronto or Ottawa - thousands of miles to the east.

One wag has said that to a British Columbian - the Atlantic Ocean washes the eastern shore of the Rockies. He doesn't recognize that Canada stretches 3,000 miles eastward.

The broad central region of Canada is a vast prairie. The prime interest of this area is the wheat and grain market. The sale of top grade wheat this year is down from 800 million to 550 million bushels. One of the prime wheat customers is Communist China. The farmers of Manitoba, Alberta and Saskatchewan are said to be more concerned about Red China's purchasing habits than about Quebec separatism.

Then there are the Maritime Provinces; Nova Scotia, New Brunswick and Prince Edward Island. Besides mining and agriculture, this eastern region is geared to fishing, and looks more to cod markets in England and the Caribbean than to political problems in Quebec or Ontario.

Canada, like the United States, is made up of many peoples with varied interests and temperaments.

Just as you cannot describe the prototype of an American as being a Bostonian, a Louisiana Creole, a New Yorker or a Georgian, you cannot say all Canadians follow the same pattern or think alike.

The issue of French-Canadian nationalism has been enflamed by the recent encouragement given in Quebec by French President Charles DeGaulle, who would like to see an independent Quebec.

The party in power in Quebec is inclined toward a separate state within the Canadian political superstructure rather than creating a new nation. You can look for continued conflict-political and emotional - as Canada tries to solve its internal strife over Quebec independence.

Strangely enough, a flareup will probably occur over Expo '67.

The international exposition was purposely placed in Montreal as a real plum for Quebec. Not only was this a most suitable Canadian location, but government leaders thought this action would prove to that province that Ottawa and the government wanted to do everything possible to give Quebec what it deserved as a province of Canada, no matter what language was spoken there.

Expo '67 was never intended as a money-maker for the government. The original loss estimate was \$160 million. Although attendance will probably hit 45 million people, 10 million higher than expected, the financial deficit will be up some 15% over the \$160 million expectation.

When Expo closes Oct. 27, the Parliament will take up debate on the federal government's paying the deficit.

Representatives from the far west and the maritimes can be expected to say, "why should our people have to pick up any of the tab for something which benefited Quebec? What did we directly get out of Expo? Why then, make Expo a national expense?"

This debate is sure to further warm the coals over the Canada vs. Quebec fire.

Maybe that's the reason that the Mayor of Expo '67 told those of us assembled in Toronto for the Radio Television News Directors' annual international conference that Canadians need now to take up a new constructive national cause.

Mr. Philippe de Gaspé Beaubien said the driving Canadian spirit and determination which created Expo '67 should now be directed to the development of northern Canada - that vast frigid tundra which holds untapped natural resources.

Some 75% of the Canadian land mass is undeveloped. Comparable areas in Russian Siberia and elsewhere have 10 times the population of Canada despite the living hardships.

Mayor Beaubien said Canada today, more than ever, needs a national cause. "Let us have the development of our north replaced Expo '67 as our cause," he said.

Hopefully, Canadians will heed his word and work for a prosperous national future and not become bogged down in internal civil strife over the impossible dream of creating a second nation out of Quebec.

THE VOICE FEATURE Section



"Now nobody denies what nobody is ignorant of - for nature herself is teacher of it - that God is the Maker of the Universe, and that it is good, and that it is man's by free gift of its Maker."

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ZIZZ-BOOM-BAH!

Journalist Admits His Breed Is Unpredictable

JOHN
COGLEY'S
VIEW

Journalism sometimes seems to be the most satisfying of callings. The writer who sets down his thoughts and appraisals according to a regular schedule is called upon to deal with the immediate, the concrete, the pressing and the relevant. He may bore others, but he rarely finds he is boring himself when he is in a position to set down beliefs and convictions about what is happening around him. All of contemporary reality becomes his mudpie, to shape into meaning and consequence.

However, there are also serious limitations. Unlike the historian, the journalist has to meet deadlines. He is not given the time to see how things have actually worked out; he is denied knowledge of facts that may not be known until years later but actually determined the final outcome of any given set of events.

The margin for error, then, is always broad. Most seasoned journalists are painfully aware of this. They learn to cross their fingers between every analytic or prophesying sentence.

The greatest frustration of the craft, aside from this pressure of deadline-meeting, is the limitation on space. The writer is required to come to terms with it. He has to skip over distinctions and bypass qualifications that are possible for the philosopher, the historian, or even the good classroom teacher. This means that frequently he is taken to be saying less, and sometimes more, than he intended.

I am constantly meeting people who feel called upon to say immediately after the original introduction: "I read you, but I don't always agree with you." A sense of urgency about informing the columnist or editorialist that his readers have their own ideas, and that they are not always his, seems always to be present.

This conversational gambit invariably turns me off. Usually I smile weakly and try to get away as soon as possible. Yet everything in me wants to cry out: "Of course you don't always agree with me. Whatever made you think I expected you to?"



JOHN COGLEY

A columnist would have to be an utter idiot to think that when he puts forth an idea his readers all dutifully fall into line - and they would have to be idiotic to do so.

This is bad enough. But it is even worse when a certain amount of exchange exposes the fact that the writer and Dear Reader basically agree, and the writer learns that his failing is that he did not spell out the obvious, had to eliminate a distinction or skip a qualification he would actually be quite prepared to make, had he the space to do so. On such occasions, one learns the limitations of the journalistic enterprise.

One way of getting around the problem is to ignore it blithely in favor of flat pronouncements, in the sure expectation of the True Believer's assent, or of the opposition, whole and complete, from readers in the opposite corner. This, though, is the way of the propagandist; I don't believe it deserves to be called journalism.

In the propagandist's world, there are only good guys and bad guys, all-right positions and all-wrong appraisals.

The liberal propagandist, for example, sees no evil, hears no evil, and speaks no evil of anything connected with his own school of thought. He finds no virtue in the conservative's line of thought, no strength in the conservative's arguments. Everything coming from that camp is automatically suspect and on the face of things deemed unworthy of serious attention.

The conservatives play the same game. When magical

phrases, like "the liberal establishment," are invoked, all thought is supposed to cease. The rest is mere incantation, rather like the zizz-boom-bah introducing a football cheer. The response is predictable.

Journalism, then, remains not only the most satisfying but the most challenging of professions. The journalist turned propagandist, or the propagandist disguised as a journalist, however, is a menace, corrupting the civil dialogue, with his easy yeas and nays. With a ready-made following, such writers play the game with loaded dice.

To be sure, it is natural that there a certain bias will appear in every columnist's or commentator's work. Even with the best will in the world, immediate decisions and judgments can not be cut off from basic loyalties and personal temperaments. For that reason, it is good for publications to strike some kind of balance among its regular contributors. They can correct each other. But it would be reassuring, too, if those of us in the trade were not so comfortably predictable.

The temptation to be so, however, is great. After a journalist has been working for sometime, he creates certain expectations; and all too often the urge to live up to them is overwhelming, cancelling out the claims of intelligence, truth, and even charity.

For that reason, I think we ought to band together and declare openly that we are traitors, likely in the long run to be disloyal to almost every "cause." We simply cannot be depended upon and are likely to betray the immediate interests of any party of faction with which we might become identified. We ought to say frankly that in the final analysis no one can rely on us.

At any moment, if we are doing our job, we might find good in the "enemy," wisdom in the "wrong" position, and occasionally unadulterated nonsense in the position of people who have come to rely on us as their spokesman.

'Billie Joe' Called A Plea For Christ Like Sympathy

HOUSTON —(CPF) — "Ode to Billie Joe," the strange but phenomenally popular song about a young man who "jumped off the Tallahatchie Bridge," can be heard as a plea for Christ-like compassion, a priest-columist has written.

In his "The Church Today" column in the "Texas Catholic Herald" of the Galveston-Houston diocese, the Rev. William D. Steele commented:

"The song, of course, is not a religious song. At least not in the usual sense of the word. It doesn't mention Christ at all. But a person who believes that Christ is not dead but living in this world in people through the Spirit must believe that this song has something to do with Him."

"Ode to Billie Joe," written and recorded by Bobbie Gentry, a 23-year-old girl from Mississippi, is a long, five-verse narrative about one family's reaction to the news that someone they knew tried to kill himself. (The song does not say whether or not he died, but most listeners assume he did.)

The lyrics tell of the in-

difference shown by the mother and father as they discuss the bridge incident at dinner. With mundane comments like "pass the biscuits, please" and the mother's insensitive "Child what's happened to your appetite? I been cookin' all mornin' and you haven't touched a single bite," unaware that her daughter was in love with Billie Joe.

In the last verse of the song, by which time "a year has come and gone since we heard the news 'bout Billie Joe," it's learned that the mother has been grieving the recent death of her husband. Rather than comforting her mother, the daughter chooses to "spend a lot of time pickin' flowers up on Choctaw Ridge" and dropping them off the bridge, apparently in memory of Billie Joe.

"The main point of the 'ode' is... the casualness with which we humans regard one another's feeling and tragedies," Father Steele observed in his column. "It is this indifference to man that accounts for the evil of the Vietnam war and the extreme poverty that begets urban riots.

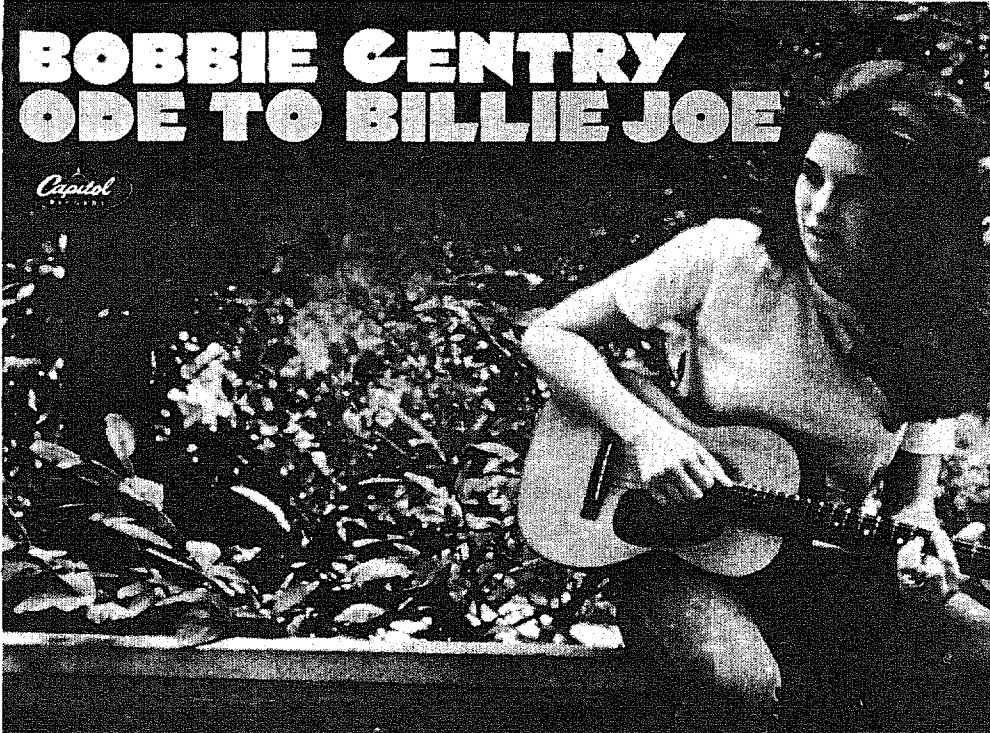
"It is striking to note that the song stresses not only the indifference of the family to Billie Joe's death and their daughter's grief but also the daughter's subsequent indifference to her mother's grief when she loses her husband. It works both ways. The older generation and the younger generation are not listening to each other."

Father Steele went on to give illustrations of Christ's compassion for individuals ("He loved people, not just mankind") as opposed to the "business as usual" approach to tragedy and death today.

A MAN HAD DIED

Recently, he wrote, "as I drove to Galveston in a heavy rain I was listening to the car radio. A good song was playing. Then there was this interruption: 'George Lincoln Rockwell has just been shot and killed in a shopping center in Arlington, Virginia.' The music resumed and continued, and the rain kept falling. But a man had died. Like Billie Joe McAllister... And Christ weeps, in me and in you. Or does He? 'Pass the biscuits, please.'"

Father Steele's com-



Album-cover for 'Ode To Billie Joe,' showing composer-singer Bobbie Gentry.

mentary on "Ode to Billie Joe" is the latest example of how clergymen are making use of popular films, TV programs, and even comic strips to make sermons and religious-writing more interesting. Ironically, the song's composer and singer, Miss Gentry, said that her Southern Baptist upbringing is reflected in her work.

"The church was very important in our lives, in every

Southerner's life," she recalled of her childhood. "It was in the church that I learned my music. First in the choir and then advancing to quartets and sextets."

In "Ode to Billie Joe," it is a preacher who informs the family of the bridge-jumping, who knows of the daughter's relationship with Billie Joe and whom the mother invites over for Sunday dinner.

"The mother wants the girl to marry the preacher," Miss Gentry explained, "as do all good Southern Baptist families want their daughters to marry preachers. The same was true for me. Whenever I would visit my grandparents they would always have the preacher come to dinner, hoping that I would marry him."

But she wants neither this element nor the widespread guessing game as to what the "somethin'" was that the girl and Billie Joe were seen throwing off the bridge (most common guess: a ring) to overshadow her main purpose.

"I don't really know what they were throwing off the bridge, exactly," she said. "It's not important. The important thing is that people don't really care what happens to another person. I wanted to show the casualness and the unawareness of people."

TV ZENITH and RCA Portables to Deluxe Color AMANA AIR CONDITIONERS MAYTAG WASHERS "Where The Smart Shoppers Buy" CHARLIE M. CARTHY 643 N. Andrews FT. LAUDERDALE JA 3-4337

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

FRIDAY, SEPTEMBER 29 9 a.m. (7) Undercover Girl (Adults, Adol.) 4:30 p.m. (4) Son of Paleface (Morally Objectionable In Part For All) OBJECTION: Suggestive costuming, dialogue and situations. 7:10 a.m. (10) Larnished Angels (Morally Objectionable in Part For All) OBJECTION: Low moral tone. 9 a.m. (7) North by Northwest (Morally Unobjectionable For Adults, With Reservations) 12 m. (4-11) Wagons Roll at Midnight (Adults, Adol.) 2:05 a.m. (10) Dispatch From Reuters (Family)

SATURDAY, SEPTEMBER 30 2 p.m. (4) Thunder Over Sangoland (No Classification) 2 p.m. (11) Isle of Fury (Adults, Adol.) 9 p.m. (2-5) Never on Sunday (Con demned) OBJECTION: Both the pernicious theme and highly ineffect treatment of this film are morally unacceptable. In a mass medium of entertainment it offers serious offense to public and private morality. 11 p.m. (10) Blood Alley (Adults, Adol.) 11:15 p.m. (11) Silver River (Adults, Adol.) 11:15 p.m. (12) The Inspector General (Family) 11:30 p.m. (2) The Fall T (Adults, Adol.) 1 a.m. (4) House on the Haunted Hill (Adults, Adol.) 1 a.m. (10) The Thing That Couldn't Die (Adults, Adol.) 2:35 a.m. (10) The Beast With Five Fingers (Adults, Adol.) The Lone Wolf Keeps a Date (Family); Falcon's Alibi (Adults, Adol.)

SUNDAY, OCTOBER 1 10 a.m. (2) Santa Fe Passage (Family) 2 p.m. (10) Dawn Patrol (Family) 2:30 p.m. (12) Flight From Destiny (Adults, Adol.) 5 p.m. (10) Great Expectations (Family) 9 p.m. (10-12) Whatever Happened to Baby Jane? (Morally Unobjectionable For Adults With Reservations) 11:15 p.m. (11) King of the Underworld (Adults, Adol.) 11:30 p.m. (4) Welcome Stranger (Family) 11:30 p.m. (5) Three Secrets (Morally Objectionable In Part For All) OBJECTION: Reflects the acceptability of divorce; suggestive dialogue and situations. 11:30 p.m. (7) Blossoms in the Dust (Adults, Adol.) 1 a.m. (10) The Unholy Wife (Adults, Adol.)

MONDAY, OCTOBER 2 9 a.m. (7) Bottom of the Battle (Adults, Adol.) 6 p.m. (10) Road House (Morally Objectionable In Part For All) OBJECTION: Suggestive scenes and dialogue; low moral tone. 11:15 p.m. (11) Steel Against the Sky (Family) TUESDAY, OCTOBER 3 9 a.m. (7) Louisa (Family) 6 p.m. (10) Man in the Shadow (Morally Objectionable In Part For All) OBJECTION: Excessive brutality. 8 p.m. (4) Requiem for a Heavyweight (Adults, Adol.) 9 p.m. (2) Pride of St. Louis (Family) 9 p.m. (5) The Second Time Around (Family) 11:15 p.m. (11) Devil's Island (Adults, Adol.)

WEDNESDAY, OCTOBER 4 9 a.m. (7) Torch Song (Adults, Adol.) 6 p.m. (10) Gun for a Coward (Family) 9 p.m. (10-12) The Trouble With Harry (Morally Objectionable In Part For All) 9 p.m. (10-12) The Trouble With Harry (Morally Objectionable In Part For All) OBJECTION: Certain lines of dialogue and innuendoes contained in this film are suggestive and alien to Christian and traditional standards of decency, particularly for the mass medium of the entertainment motion picture. 11:15 p.m. (11) Dodge City (Family)

THURSDAY, OCTOBER 5 9 a.m. (7) The Bad Seed, Pt. I (Adults, Adol.) 6 p.m. (10) Revolt At Fort Laramie (Family) 7:30 p.m. (7) Thunder Boy (Adults, Adol.) 9 p.m. (4-11) The Yellow Rolls Royce (Morally Unobjectionable For Adults, With Reservations) OBJECTION: Although this three-part film is treated without visual suggestiveness, nevertheless immoral incidents in the second and third episodes are presented in such a way that the immature and uncritical viewer may tend to sympathize with and condone them. 11:15 p.m. (11) Flirtation Walk (No Classification) FRIDAY, OCTOBER 6 9 a.m. (7) The Bad Seed, Pt. II (Adults, Adol.) 7:30 p.m. (10) Man of a 1000 Faces (Morally Objectionable In Part For All)

OBJECTION: Reflects the acceptability of divorce. 9 a.m. (4-11) Viva Las Vegas (Morally Objectionable In Part For All) OBJECTION: Continous emphasis upon grossly suggestive costuming and dancing is inexcusable in a film chiefly designed for young audiences. 11:15 p.m. (11) Front Page Woman (No Classification) 2:05 a.m. (10) Prince of Foxes (Adults, Adol.) SATURDAY, OCTOBER 7 2 p.m. (4) Tarzan and the Green Goddess (No Classification) 2 p.m. (11) Kid Nightingale (Family) 9 p.m. (2-5-7) Man's Favorite Sport (No Classification) 11 p.m. (10) The Unguarded Moment (Adults, Adol.) 11:15 p.m. (11) John Loves Mary (Morally Objectionable In Part For All) OBJECTION: Light treatment of marriage; reflects the acceptability of divorce; suggestive and irrevocant dialogue; suggestive situations. 11:15 p.m. (12) Casablanca (Adults, Adol.) 12 m. (2) The Lineup (Adults, Adol.) 1 a.m. (4) Macabre (Adults, Adol.) 2:35 a.m. (10) The Girl in Black Stockings (Morally Objectionable In Part For All) OBJECTION: Low moral tone; Quick sand (Morally Objectionable In Part For All) OBJECTION: Tends to condone wrongdoings; Secret Service (No Classification).

2 Books Cite Charm Of Ireland And Irish

Irish Journal, by Heinrich Boll, McGraw-Hill, 127 p, \$4.95. Dublin, A Portrait, by V. S. Pritchett and Evelyn Hofer, Harper & Row, 99 p, \$15.

Lovers of Ireland and the Irish scene are fortunate to have for their perusal this summer two delightful books published in the same week.

Heinrich Boll, a German novelist, has given us in his "Irish Journal" a series of impressions gained from a visit in the mid-fifties: impressions heightened by wit, understanding, and an amazing outsider's comprehension of the "Irish thing," as Lennox Robinson once described the peculiar mystique of the island.

Roaming from "Mayo-God help us," through Athlone, Yeats' Drumcliff, and Limerick, to Dublin's fair city, everywhere the

BOOKS IDEAS IN PRINT

author found scenes to please the eye and people to stimulate the mind and touch the heart.

He even has kind words to say of the omnipresent Irish rain. Priests and policemen' peat bogs and trains; the tragedy of emigration and the inconsistencies of the old Irish drinking regulations (now happily passed into oblivion): all find their way into Mr. Boll's book; and there comes through to us a portrait of a country which still possesses much of the charm of a past which has long disappeared elsewhere. "Dublin: a Portrait" by V. S. Pritchett, with 94 pages of absolutely stunning photo-

graphs by Evelyn Hofer, is a handsome, beautifully produced book which is worth every penny of its \$15. price. The text by Pritchett is urbane and eminently readable; he traces the city's history, talks of the men and women who made her famous, describes her buildings and parks, and deplores, as do so many of us who love her, the vandalism of present-day government which is permitting the destruction of so much of Georgian Dublin.

But it is the photography which makes the book. Miss Hofer's camera brings us both people and places, and her range is impressive and masterly. Her use of color

(16 pages are in color) is particularly right for the Dublin scene; underexposure has given the correct faintly pastel shades which so accurately capture the city, which is never characterized by brilliant light. Her portrait gallery of Dubliners includes: writers, such as Patrick Kavanaugh and the late Frank O'Connor; tinker girls and restaurant waiters; tycoons like Lord Moyne; elderly pensioners resting in Dublin parks; and the handsome, bright-eyed children of the Coombe and Mountjoy Square. (67-12227).

Both volumes are highly recommended. If you know Ireland and Dublin, they will recall many happy memories. If you do not, you will want to call your travel agent and make all the necessary arrangements.

Stephen P. Ryan University of Scranton

Meet Studies Secularization

NIJMEGEN, Netherlands (NC)—Secularization in the Church was studied here at a meeting of Anglican and Catholic theologians. The meeting was attended by about 60 Catholic and 40 Anglican priests.

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The Electronic Arts

National Office For Motion Pictures

MOVIE RATINGS

- Accident (A1)
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- Africa-Texas Style (A1)
- Alfie (A3)
- American Dream, An (B)
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- Doll, The (C)
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- La Guerre Est Finie (C)
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- Le Bonheur (C)
- Let's Talk About Women (C)
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- Way West, The (A2)
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- Where the Bullets Fly (A3)
- Who's Afraid of Virginia Woolf? (A4)
- What a Way to GO (B)
- What Did You Do in the War Daddy? (B)
- What's New Pussycat? (B)
- Who Killed Teddy Bear? (B)
- Who's Been Sleeping in My Bed? (B)
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- Woman Times Seven (B)
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- You Only Live Twice (A3)
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- Young and the Willing, The (A4)
- Young World, The (C)
- Zarba the Greek (A4)

CLASS A - SECTION I - Morally Unobjectionable for General Patronage.
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 CLASS A - SECTION III - Morally Unobjectionable for Adults.
 CLASS A - SECTION IV - Morally Unobjectionable for Adults, With Reservations.
 CLASS B - Morally Objectionable in Part for All.
 CLASS C - Condemned

'Two For The About Marria

By JAMES W. ARNOLD

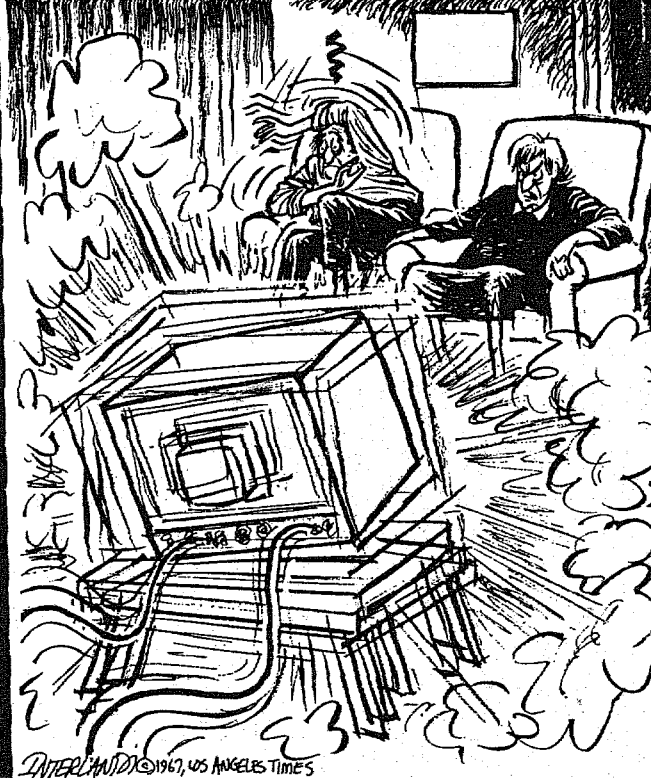
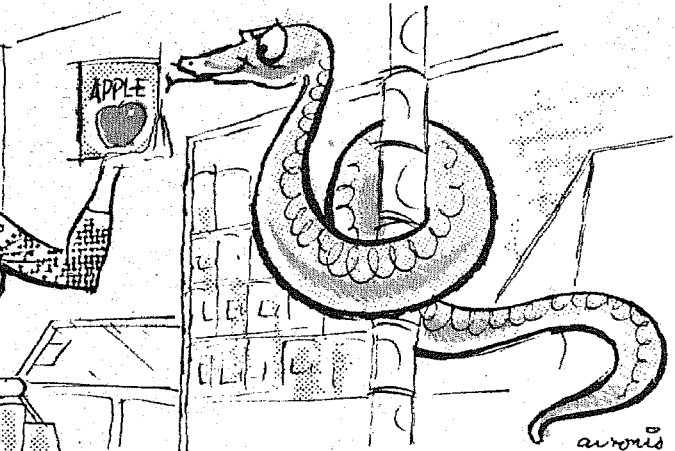
"Two for the Road" may be described as a cinematic and swinging version of "The Fourposter" (itself recently transformed into the Broadway musical "I Do! I Do!"). It is the history of a marriage told in terms of auto trips rather than a bedroom, although the boudoir gets its fair share of attention, and it is more brash than sentimental.

An original idea by Frederic Raphael, the Oscar-winning screenwriter of "Darling," "Road" is about a wealthy couple (Audrey Hepburn, Albert Finney) who are on the verge of divorce as they drive through France on a business trip. (The skinny beauty wears something by every couturier west of Constantinople).

They are haunted by memories of previous trips, some romantically kooky and happy, others fore-shadowing and explaining their present bang-up. Finally they are able to go on, not in bliss, at least in acceptance of the complexities of married love.

The movie is directed by Stanley Donen, a stylistic genius whose films from "Singin' in the Rain" "Arabesque" have been filled with experiments and expertise, charm and joie de vivre. Predictably for Donen, the form is more interesting than the content, but here that fault is largely writer Raphael's.

SOMEWHAT SHALLOW
 Although the Hepburn-Finney couple are attractive and likeable as gay, often comically blundering human



"Well, I guess we can look forward to another season of violence!"

TV Radio CATHOLIC PROGRAMS IN DIOCESE

TELEVISION (Sunday)	
8:30 A.M.	THE SACRED HEART PROGRAM—WCCF 1580 Kc. (Punta Gorda)
9 A.M.	TELAMIGO—Ch. 7 WCKT Spanish language inspiration discourse.
11 A.M.	THE CHURCH AND WORLD TODAY—Ch. 7 Second program in series We seek to understand.
2 P.M.	PANEL DISCUSSION—Ch. 5 WEAT-TV Interfaith Discussion.
(Tuesday)	
9:30 P.M.	MAN-TO-MAN-WITHS, Ch. 2—interfaith discussion with a priest, a minister and a rabbi. Moderator, Rev. Luther C. Pierce, member of Ch. 2 program committee.

RADIO (Sunday)	
6 A.M.	THE SACRED HEART PROGRAM—WGBS 710 Kc. 96.3 FM.
7 A.M.	THE CHURCH AND THE WORLD TODAY WGBS, 710 Kc. Rebroadcast of TV program.
6:30 A.M.	THE CHISTOPHERS—WGMA 1320 Kc. Hollywood
7 A.M.	THE HOUR OF THE CRUCIFIED—Wirk The Customer is Always Right?
7:05 A.M.	NBC RADIO CATHOLIC HOUR—WIOD, A 610 Kc. 73 FM. 610 Kc. 73 FM.
7:30 A.M.	THE SACRED HEART PROGRAM—WFLM-FM, 105.9 MC (Fort Lauderdale)
8 A.M.	THE HOUR OF ST. FRANCIS—WJCM, Miracle of Chimay, Sebring, Same as 8:45 a.m.
8 A.M.	THE SACRED HEART PROGRAM—WHEV, 1600 Kc. Riviera Beach.
8:30 A.M.	UN DOMINGO FELIZ—Spanish WFA, 990 Kc.
8:35 A.M.	CATHOLIC NEWS—WGBS-FM 96.3.
8:45 A.M.	THE HOUR OF ST. FRANCIS—
9 A.M.	THE CHURCH AND THE WORLD TODAY (FM REPEAT)—WFLM-FM 105.9 FM (Fort Lauderdale). FM rebroadcast of TV program.
9 A.M.	THE SACRED HEART PROGRAM—WGMA Hollywood.
9:05 A.M.	CATHOLIC NEWS—WIRK, 1290 (West Palm Beach).
9:30 A.M.	THE HOUR OF THE CRUCIFIED—WIRA, Letter to a Soldier, 140 Kc. fm. 95.5 Mg. (Fort Pierce).
10:15 A.M.	THE HOUR OF ST. FRANCIS—WNOG (Naples). Same as 8:45 p.m.
10:30 A.M.	THE HOUR OF THE CRUCIFIED—WWIL, 1580 Kc. (Fort Lauderdale).
6:15 P.M.	CATHOLIC NEWS—WGBS, 710 Kc. -96.3 FM—Summary of International Catholic news and South Florida Catholic News From The Voice.
11 p.m.	MAN-TO-MAN—WGBS, 96.3 FM—Radio repeat of TV program.
11:30 P.M.	THE HOUR OF ST. FRANCIS—WKAT 1350 Kc.

pages that tell the truth, a truth, and nothing but the average family able to reduce its grocery substantially. For tests highly educated women own that it is next to impossible to determine the unit that way in image after a lightful image—they are too shallow to win more than casual interest. Their problems (Finney is irked by the intrusion of a child in their marriage and Audrey by his neglect of her in favor of getting ahead in business) seem pat and relatively childish. The average guy has more trouble than that before breakfast.

The movie couple first over-react to their difficulties, resorting to bitter anger and infidelity, and then reconcile apparently only because at a moment of crisis Finney stumbles providentially into a swimming pool. No doubt some people are like that, but it doesn't grab you like Shakespeare.

The film's style is its major triumph, an experiment in story-telling through editing that makes some Bergman films seem as conventional as "Camille." Using little explanatory narration, Donen cuts instantly between the present and various episodes during journeys at five different times in the past, sometimes for long stretches, sometimes for mere seconds. The film hops capriciously about in time and space with the same nutty logic as the human memory.

Thus the couple, as hitchhiking youngsters who have just met, stand by the road, and as a car flashes by, Finney remarks that when he gets a car he will never pass a hitch-hiker. Suddenly we are inside that same car, with Finney and Audrey in the present, oblivious to the hikers in the dust behind them.

Or again, on a Riviera beach, the youngsters, full of the appetite for life, dream of being able to clap for a menu. Miss Hepburn claps, and we are in the affluent present. A waiter appears, and the couple indifferently send him away.

TECHNIQUE REPEATED
 Donen and Raphael use this technique repeatedly to underline changes in

the saving of a dollar or two a week that might be realized if sanity were to return to grocery packaging would mean a significant improvement in living standards.

CONFUSION CHARGED
 But beyond the sequent filmic skill.

This exciting break in the use of the flashback may baffle audiences more accustomed to Doris Day than Resnais or Godard (the French New Wave is clearly an influence here), but once you catch on, it's a fun game to play. Donen, working with the superb "Arabesque" cameraman Chris Challis, provides visual clues to each time period, and the associational editing eventually becomes clear to anyone who can follow a TV Alka-Seltzer commercial.

For those non-McLuhanites who abhor visual trickery, Donen offers his usual vivid color repertoire of fresh, utterly captivating incidents, exploiting particularly Finney's gift for rascally comedy. The young-love scenes glow with good nature and affection, whether the leads are sloshing about in the surf, urging along a recalcitrant MG, or trying to kiss while covered with painful sunburn. Despite the serious theme, there are explosive sight gags every other minute.

Raphael perhaps overdraws the American couple, who manage to symbolize practically every flaw in the modern family (one wonderful running gag has the father emptying and spraying the domineering child's chamber pot). But the script is interesting and inventive, even when it borrows from Bergman. e.g., Finney, admiring a cathedral and the fact that its artisans never cared to mark it with their names, observes that "today we build names, not things."

There are several pre-marital bedroom scenes, par for the course these days and doubtless another example of form over content. But can't movie couples show love anymore by not going to bed? Holding hands and quaffing popsicles may just not be cinematic.

SOCIAL SECURITY OFFICE SEEKS DATA ON BIRTHS

Persons who will reach age 62 in the next two or three years are urged to contact the Social Security office for information concerning the best acceptable proof of their age.

According to officials, a birth certificate issued at birth or soon after is the best proof. As a general rule, the older the record the more valuable it is as proof of age.

In some states a birth certificate is not available because births were not registered until recent years. In such instances a record established in early life will be needed to prove your age.

The local Social Security office at 12695 NW Seventh Ave. is open from 8:30 a.m. to 4:30 p.m. Monday through Friday, and from 8:30 a.m. to 7:30 p.m. on Wednesday, except on legal holidays.

FRANK LUISI
General Sales Manager

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'Billie Joe' Called For Christ Like Symptom

HOUSTON —(CPF) — difference shown by the mother and father as they discuss the bridge incident at dinner. With mundane comments like "pass the biscuits, please" and the mother's insensitive "Child what's happened to your appetite? I been cookin' all mornin' and you haven't touched a single bite," unaware that her daughter was in love with Billie Joe.

In the last verse of the song, by which time "a year has come and gone since we

the ind Bill dau dau fere wha It v olde your liste F give com. ("H ang of Jesus

"The song, of course, is Jesus in the world today, Paul VI has called all the Christian churches to partake of the "Year of Faith."

It is evident from the exhortation, "Petrum et Paulum Apostolos," of the 22nd of February, that the Pope wishes "all the brethren who bear the distinction of the Christian name" to mark the memory of the holy Apostles Peter and Paul with an authentic and sincere profession of faith, a profession of faith that is humble and frank, internal and external.

Paul VI calls all who believe in Jesus Christ to reawaken their own faith and to awaken and to stimulate the world which is inclined to forget and deny God to a belief in the work and words of Jesus.

By opening the "Year of Faith" on the feast of the Apostles Peter and Paul, the Pope evidently wishes that this year be commemorative of their work and also stimulated by their example. With this all over reference to Peter and Paul, all Christian churches of the world are called to return to the work of the New Testament church.

A call to return to the work of the New Testament church is not something foreign to the church of today, for the work of today's church is the same as the work of the church of the New Testament times: to proclaim the redemptive action of Jesus in his death and Resurrection.

In his lifetime Jesus sent his disciples out to preach the kingdom of God which he had begun (Luke 9:2) and after His Resurrection He commanded them to preach among every nation beginning with Jerusalem (Luke 24:46).

From the very beginning the Church strove to follow this command of Christ to preach. The Acts of the Apostles shows us the missionary character of the early Church. The Apostles, the witnesses of the death and Resurrection of Christ, never tired of preaching the wonderful work of God that was done in Jesus. Nothing was to interfere with this preaching for the Apostles.

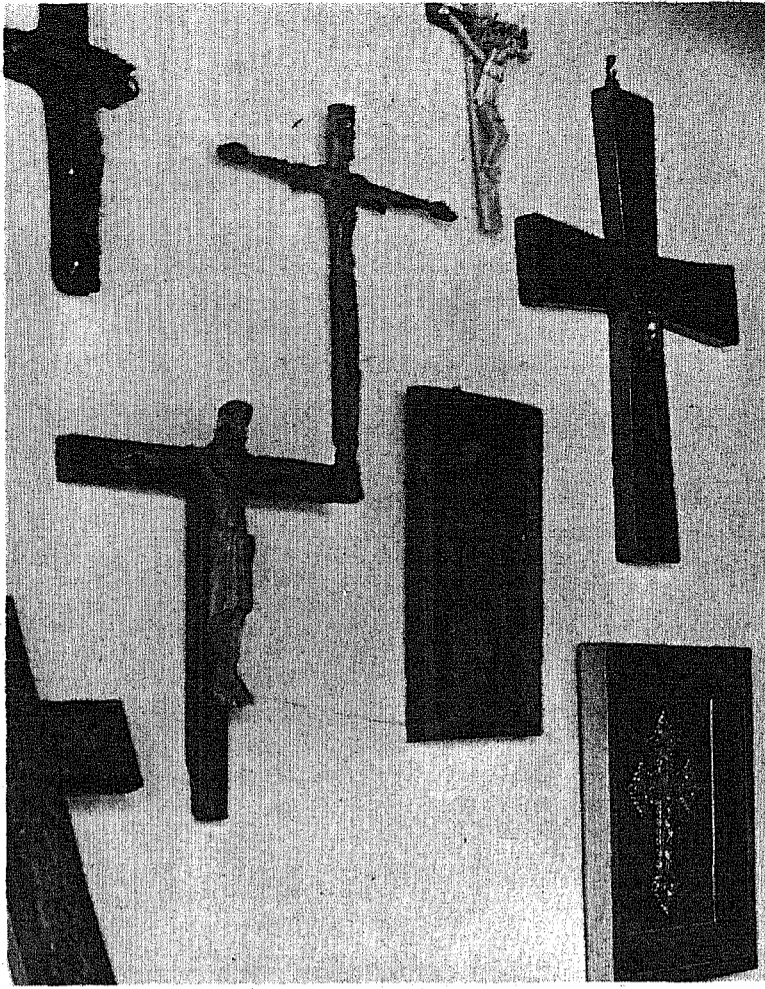
The early Church did not wait for the Scriptures to be written, it began by living and preaching. The Apostles did not wait until a document of their belief had been written down, they began preaching repentance and forgiveness of sins in Jesus of Nazareth, Who died on the Cross and was raised the third day.

The New Testament church preached "repentance and forgiveness of sins" as Jesus had instructed; it preached that only Jesus, the Promised One of Israel, is capable of fulfilling the needs and desires of man.

The early Church proclaimed that no personal security, no human achievement, not even the Law has the power to save man, only Christ saves man. Through the work of the Spirit, man chose to accept Christ, resolved that he would substitute nothing in his life for the work and the power of Jesus.

When man renounced all personal, human and worldly security, when man knew his own frailty, then faith in Jesus, the only Savior, was possible. Repentance and renunciation of false securities created a void in the heart of man, that emptiness is filled by faith in Christ.

Man has amassed the greatest of wealth in our day; the possibility of an easy and affluent living is open to many. Man has seemingly found himself and his god in his attachment to wealth and prosperity. Man's search for security seems to be answered by



his attachment to this world. When man finds his god in things of this world, he loses a sense for God and the meaning of Jesus.

The Church is again called to preach the valuelessness of his present search for security. The Church is to proclaim that only the person of Jesus can fill the void in man's heart, only Christ is capable of responding to the needs and desires of man. The preaching of the Church must first point to the aspirations and hopes of men, to the personal longings of man and secondly the Church's preaching must proclaim that man's searchings can only be answered in God who revealed himself in Jesus Christ.

Is man simply left with this one alternative: believe our preaching or . . . ? Is man left only to find Jesus by our words? What about the man who has not the opportunity to listen, or the man who simply has had enough of "preachers"? What about the ordinary man who honestly is left completely cold by whatever we have to say either about Jesus or about his own life? Must he accept our words or is there another way that man can come to have faith?

In the Acts of the Apostles there is a passage of great interest in this connection, it tells how a number of people came to have faith in Christ because of the moral impact of the minister. "Barnabas was a good man, full of the Holy Spirit and faith, and as a result a large company was added to the Lord" (11:24). Barnabas by what he was rather than by what he preached was a sign and a proof to men of the meaning of Jesus. Barnabas, a man filled with Spirit of Christ and faith, was able to draw men to Christ by simply being Barnabas. Barnabas and people like him are living proofs of the Church's preaching and redemption in Christ. Faith is possible for every man who meets with a Barnabas or someone like him.

Not all of us are able to preach the Gospel from the Church's pulpit, but we as Christians have the same function in life as Christ: to lead men to God. Christ, while on earth was able to lead men to his Father by what he did and said, Christians of every age are called to the same work: to lead men to God by our works and words.

Men were able to find God in Jesus. He was the meeting place for God and man; all Christians are asked to renew their efforts in being other Christs. All Christians are asked to become the meeting place for God and man. Our world has lost God and if He is to be found, it is the work of Christians and this year of faith.

Paul VI has asked all Christian churches to face the issue of modern man's longings for God. We are called to a Year of Faith not only for our own benefit, but for the benefit of the world. We would miss a great opportunity if we were not stimulated by the examples of Peter and Paul to intensify our proclaiming of Christ to a world which needs and searches for God.

In De
THE THU

By A. Q. MOWBRAY

The supermarket, glossy symbol of our affluence, is today the scene of the greatest swindle since the serpent sold Eve on the forbidden fruit. The swindler is not the giant A&P corporation, however, or Food Fair, or National Tea; nor is it the store manager or the innocent girl behind the checkout counter. The villain is the grocery package, sitting mutely on the shelf like an insidious booby trap, waiting to spring its devilry on the unwary.

In any tour through her favorite supermarket, the housewife is surrounded by treachery. Here is a box of chocolate chip cookies only three-quarters full. Across the aisle is a jar of instant coffee marked "69 cents"; next to it is an identical jar with "7 cents off" emblazoned on the label, also marked 69 cents. Twenty feet away is a box of waxed paper containing 75 feet on the roll. Two months ago the same box contained 100 feet, and at the same price. When the manufacturer reduced the quantity, he printed the words "75 feet" in very small type on the back of the box. Who would notice that the sleight-of-hand resulted in a 33 per cent price increase?

In the next aisle are two sizes of a brand of detergent. The "regular" size is 3 pounds 3-1/2 ounces for 69 cents. The larger "economy" size is 5 pounds 6-1/2 ounces for \$1.23. The trusting shopper fails to realize that the "economy" size costs more per ounce. She has been conditioned to assume otherwise, and the fractional weights make the calculations difficult.

In the dessert section sit two similar packaged desserts of competing brands. Both show the same net weight. One package states "4 servings," and the other, "Serves 6 to 8." On the next shelf is a beautifully wrapped package of caramels. The net weight is printed with silver ink on aluminum foil, and, unless the light strikes it just so, it is nearly invisible. Last week, the manufacturer reduced the contents from 16 to 14 ounces,

Is Church Using Its Resources

By AGOSTINO BONO

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WASHINGTON—The big question in Catholic education today concerns the methods the Church should use to serve more effectively all the people, according to the two top officials of the National Catholic Education Association (NCEA).

Father C. Albert Koob, O. Praem., Executive Secretary of the NCEA, and Father James R. Deneen, associate of the NCEA superintendents department, strongly affirm that structured Catholic education is here to stay.

But they warn that the structure must be constantly changing to meet the needs of the times.

This two pronged concept will probably be evident in the NCEA planned Washington Symposium on Catholic Education to be held Nov. 5-10 in the nation's capital. The symposium will assemble about 100 Catholic and non-Catholic educators from elementary through college levels, educational publishers, journalists and others concerned with education.

Participation is by invitation only with all meetings open to the press.

The purpose of the symposium is to re-evaluate American Catholic education after Vatican II and to develop possible guidelines for the future.

The NCEA is a voluntary organization of individuals and institutions interested in American Catholic Education. At their Washington office, Fathers Koob and Deneen gave a preliminary re-evaluation recently in a lengthy interview. They asked for more experimentation and research on a diocesan level.

For instance, one project Father Koob would like to see is a high-rise apartment which would house an entire urban parish.

"You could have cheaper housing or low rent housing for people who couldn't afford any better — or shouldn't

have any larger expenses—first rate apartments, a shopping center in the basement and parking facilities," says Father Koob, who has been with the NCEA since 1961 and is his present post since Feb. 16, 1967.

The middle floors would be the church center, he adds. "This could include the meeting center, the resource center complex and the learning center with library facilities and electronically planned modern classrooms."

DOWNTOWN SITE URGED

Father Koob, active for 19 years in the Philadelphia archdiocesan school system, would like to see such a project tried in a "downtown parish" which is "going to pot."

Other experimental projects advocated involve inner city education, ecumenical cooperation and uniting all diocesan religious education programs under one office.

The two NCEA officials favor research in the areas of financing, school construction, retraining teachers and the effects desired from Catholic education.

Father Deneen, who joined NCEA earlier this year, explains the call for research and experimentation: "The name of the game today in Catholic education certainly is change. It is indispensable. It is the law of life."

The goal of producing Christian men and women is still the same, he says, but "we see the method of accomplishing these goals in very, very different ways today."

One experiment Father Koob is involved with concerns a pilot project for uniting all diocesan religious education programs under one office. The project is being coordinated by the NCEA, the U. S. Catholic Conference's Department of Education and the Confraternity of Christian Doctrine. It will probably be tried in San Francisco.

The project will attempt to show "that you can plan your religious education program with a united front instead of having three people and three different organizations planning it. Three people in charge of religious education programs can be a waste," says Father Koob.

A new religious education structure might emerge "in-

cluding adult education, CCD and the Catholic school system tied together into one program," he notes.

On a less formal basis, this movement is going on in many dioceses, says Father Deneen, Catholic school superintendent in Evansville, Ind., from 1958 to 1967. "Personnel and financial resources are being reallocated on the basis of a unite program rather than two quite alien programs."

CHANGES IN EDUCATION

Sociological changes are also causing shifts and experiments within the pattern of Catholic education, according to Father Koob. He cites inner city parishes that are now "reaching out to educate, in many cases, non-Catholics simply because these are the people who live the closest. This is quite a different function than the parish school was originally built for."

This is a new function with a definite purpose, says Father Koob. "In almost every case this means the colored child or the Puerto Rican—the minority group. So the purpose is education with the integration aspect very much woven in."

To keep abreast of the changes that are needed in Catholic education, Father Koob advocates research centers to investigate specific problems. The November symposium hopes to provide some of this brainstorming, although the symposium will take no position on any given issue.

"The purpose is to provide information to educators and have this information transferred down to the diocesan level," says Father Deneen.

One major area needing research concerns the effects desired of Catholic education and how these can best be accomplished, says Father Deneen. This involves determining when is the best age to instill value judgments, he says, and when is a person mature enough to accept Christianity with all its commitments.

The answers will help us determine the best way to spend the money needed to develop a structure, says Father Koob.

THE THUMB ON THE SCALE

Or The Supermarket Shell Game

(The accompanying is a chapter from a new book, "The Thumb on the Scale or The Supermarket Shell Game," by A.Q. Moubray, and is being reprinted with permission of the publisher, J.B. Lippincott Co.)

but rare is the shopper who detects the shrunken pound.

And so it goes, throughout the thousands of packages on the supermarket shelves. From month to month, jars and cartons grow wider and taller to give appearance of greater volume while the manufacturers nibble away at the contents—an ounce here, an ounce there.

Statements of net weight, required by law to appear on the package, are printed in smaller and smaller type and shifted about from one obscure corner of the package to another. The standard pound and pint disappear from the shelves, to be replaced by a profusion of fractional measures that defy calculation of price per pound, or per ounce, which is the only rational basis for cost comparisons.

The housewife is deprived of such vital information as cost, her confusion is compounded by the shrill chaos of "giant," "economy," "jumbo," and "NEW," by the anarchy of promised servings, and by the fraud of "cents-off" claims. She is adrift in a jungle, full of unseen traps, where her chances of making rational shopping decisions are very small indeed.

Unable to compare prices of competing brands, the housewife pays tribute to brand loyalty at the rate of unknown pennies per purchase. If her weekly loss is incalculable, to the food manufacturer the stakes are enormous. Americans spend more on food than on any other item in their budget. Grocery stores take in more money each year than all department, variety, and drug stores combined. Of the total retail trade of \$284 billion in 1965, over \$61 billion, or 21 per cent, was spent in grocery stores, and more than three quarters of that was in supermarkets.

To arrive at a figure representing the annual consumer outlay affected by the supermarket shell game, several additional factors must be considered. First, not all foods in the supermarket are part of the game. Fresh meats and produce, reasonably enough, are priced by the pound. Milk and ice cream are pack-

aged by the pint and quart. Butter, oleomargarine, and such staples as sugar and flour are packaged by the pound. All these products, which are packaged and priced in a rational manner, comprise about 42 per cent of supermarket sales.

Second, about 8 per cent of supermarket sales are in non-food items (soaps, detergents, waxes, polishes, paper products, etc.) that are among the worst offenders in the artful game of hoodwink-the-housewife. Finally, a substantial volume of food and other supermarket-type items are sold in other than grocery stores. Many department and variety stores, for example, have food departments.

In 1960, the Bureau of Labor Statistics made a study to determine how much money is spent by consumers to buy merchandise so packaged as to qualify as part of this shell game. The conclusion: 17 per cent of all money spent for goods and services. In 1965, Americans spent \$431.5 billion for goods and services; 17 per cent of that is \$73 billion. That amounts to \$1,530 per family per year.

PACKAGING GIANT INDUSTRY

But the food and detergent and waxed paper manufacturers are not alone in having a big stake in supermarket sales. The packaging industry, which makes the cans, cartons, jars, plastic bottles, and cellophane bags, is now estimated to enjoy annual sales of nearly \$15 billion. Packages consume half of all the paper and paperboard produced in this country, 95 per cent of the aluminum foil, 99 per cent of the cellophane, and 96 per cent of all the glass except flat glass. The packaging industry is the third largest user of steel, after automobiles and construction.

How much of this \$15 billion annual packaging bill would be saved if the grocery manufacturer did not find it necessary to change the shape and size of his packages month by month to stay ahead in the great game of con-the-consumer? It is impossible to say. No one has attempt-

ed to estimate what proportion of packaging redesigns are for functional reasons and what proportion are dictated by the rigors of deception.

Supermarkets are gigantic business. Of the four largest retail outlets in the United States, three are supermarket chains: A&P, Safeway, and Kroger, with a total combined annual take of more than \$10 billion. In 1965 there were 158 supermarket chains with sales of \$20 million or more each and combined sales of \$30 billion. The six top chains — A&P, Safeway, Kroger, National Tea, Acme, and Food Fair — each grossed over \$1 billion.

So let me repeat: the average family spends \$1,530 per year for merchandise, mainly food in the supermarket, that is so packaged as to frustrate the normal attempt at rational shopping. If manufacturers were required to

use packages that tell the truth, the whole truth, and nothing but the truth, the average family would be able to reduce its grocery bill substantially. For tests with highly educated women have shown that it is next to impossible, in the normal shopping situation, to determine the unit price (price per ounce or per pound) of these items.

Thus it is impossible to compare prices between competing brands. Thus it is impossible to select the least expensive brand, should one wish to do so. And unless there is an overriding quality difference, anyone would normally wish to do so.

The lower a family's take-home pay, the larger the proportion of income that is spent for deceptively packaged supermarket wares. Thus the shell game hits hardest those who are least able to play it. For families in the lower income brackets,

the saving of a dollar or two a week that might be realized if sanity were to return to grocery packaging would mean a significant improvement in living standards.

CONFUSION CHARGED

But beyond the economic harm, it is debasing and outrageous that free citizens of a free nation should be betrayed in the very act of obtaining food to sustain their lives. It is contemptible that millions should be spent to create confusion in the marketplace. Because the food manufacturers find it more profitable to compete in artifice than in honest quality and price, the supermarket shopper is inevitably a gull and a dupe. Because the food packager finds it to his advantage to conceal the price of his goods behind shifting and expensive packaging manipulations, the housewife is deprived of the most important element in her buying decision — the price — and she wanders blindfolded through the aisles of bedlam.

Finally, chronic deception of the buyer by the seller erodes the precious mutual trust that cements the edifice of the free market. Language is prostituted, communication breaks down, mutual suspicion takes over, and free commerce is destroyed. Competition in deception can destroy the free enterprise system.

In 1961, a committee of the United States Senate began a long and frustrating attempt to enact legislation to force the food industry to restore fair play to the supermarket. For five weary years, the struggle went on, while the food industry marshalled ever stronger forces to oppose the legislation. Finally, in the fall of 1966, the battle ended in victory for the food manufacturers. Congress enacted a weakened and watered-down "Fair Packaging and Labeling Act" which is powerless to correct the most flagrant abuses. Unless new legislation can be enacted, packaging pandemonium will persist, and the American consumer will continue to pay a tithe to deception in the supermarket.



Are We Effectively In Education?

The NCEA head is critical of the way many dioceses handle educational finances. He cites the arbitrary lopping-off of grades to save money, methods of investment and construction planning.

"It is the poorest approach that I can imagine for anyone to lop-off a given grade," says Father Koob. "When this is done, it is usually because of elementary book-keeping. A diocese knows how many dollars it has and how much it can save by cutting off first grade teachers across the board."

He offers two alternatives: eliminating grades in an academic unit merging a weak school with a strong school.

"If you have to sacrifice some grades, I would do it in an academic unit. Eliminate grades one through four and begin with a good middle school or vice-versa," advises Father Koob.

A merger could be accomplished "geographically by closing down one school and transferring the pupils to the other," he says.

NEED BETTER METHODS

Fathers Koob and Deneen, however, say that the basic problem is not low finances, but better financial procedures and fund-raising methods.

The use of money for construction is especially criticized. "There are very few dioceses which have really investigated the problem of construction. They will set up a committee and find excellent architects, but really they haven't looked at their own needs," says Father Koob.

"What the architect invariably does is take out of his file a public school that he built somewhere and sells this on the point of economy," he adds.

Father Koob favors research which considers the changing architectural designs in education and the changing concepts about the mission of the Church.

"All too often we have duplicated the cathedral, and there are a good many people who are reacting to that now," he says.

"I believe it is quite simple to design a building now that would serve a multi-purpose operation. It can serve for a parish school because the schools themselves can have movable walls and fluid areas. There is no reason why the building can't be used for assembly purposes in the evening, adult education and ecumenical affairs."

Sociological changes in rural areas are helping to foster multi-purpose structures, says Father Deneen. "Catholic schools are going to have to follow the pattern of public schools in providing facilities for the community for a rather large rural area."

Another financial issue involves the increased hiring of lay teachers. But the main personnel problem facing Catholic schools is getting enough good teachers, according to the two educators.

Because teacher shortages also face public school officials, Father Deneen suggests the retraining of qualified persons to be teachers. "This involves retraining college graduates or those nearly college graduates who have been away from higher education for some years."

Many dioceses are finding these persons, especially among suburban women, and setting up programs, says Father Deneen.

The two priests are encouraged by the growing acceptance among Catholics of the need for change in educational structures. Father Deneen traces this to Vatican II.

Vatican II broadened the base of policy-making by involving the layman, he says. It also asked Catholic educators to take on specific tasks which has not been strongly emphasized before, such as vocational training, sex instruction and education for the mentally and economically deprived, adds Father Deneen.

BROADEN BASE

By broadening the policy base, Vatican II encouraged a process of dialogue within the Church to determine the changing needs of Catholic education.

"An effective school system cannot today be handed

down from above. There are too many well-educated and extremely interested Catholic parents to permit any kind of development of policy without their advice and consent," says Father Deneen.

If Father Deneen's assessment is true, the NCEA symposium will discuss many of the matters that parents eventually may have to give advice and consent.

Topics will probably include:

—Whether the goal of every Catholic child in a Catholic school is still practical.

—What to do for Catholic children attending public school and Catholic adults who need to be updated about the changing Church.

—Whether the Church should continue its school system at the present pace, expand it or concentrate its main thrust on either the elementary, secondary or college level.

The symposium participants will hear four position papers: Dr. Robert Havighurst, University of Chicago education professor, on sociology of education; Dr. John I. Goodlad, dean of the UCLA graduate school, on new organizational structures in education; Dr. John J. Meng executive vice president of Fordham University, on the role of the layman; and Father Ernest Bartell, C.S.C., University of Notre Dame economics professor, on finances.

Amid all the talk of change, however, will be the conviction—at least by NCEA officials—that a Catholic education structure is needed.

Whether you consider the Church's main work as social action or missionary, says Father Koob, you must always come down to a component part which involves education.

"Somewhere along the line you get down to teaching people after you have fed them. You get down to teaching them how to read and write. If they know how to read and write, you take them a step further so that they know some of the basic skills," says Father Koob. "And if they know that, you take them still further."

BELOW OLYMPUS By Interlandi

Prelate Courageous Backing Fr. Groppi



INTERLANDI © 1967 LOS ANGELES TIMES

"You light candles, I'd rather curse the darkness!"

By Father John B. Sheerin
"Father Groppi rest in hell!" White racist demonstrators, carrying a coffin bearing the above greeting, marched on Sept. 13 to the residence of the Archbishop of Milwaukee. Another label on the coffin informed the Archbishop that "God is White." They came to demand of Archbishop William Cousins that he remove Father James Groppi.

Responding to the representatives of the angry crowd, the Archbishop made it clear that he supported the priest and had no intention of removing him. His views on the whole situation were contained in an editorial he had written for the Catholic Herald Citizen in which he said that people are so disturbed by Father Groppi's action that "they lose sight of the cause for which he is fighting."

It is regrettable that Milwaukee Catholics should throw bottles and rocks to advance the cause of white

SUM AND SUBSTANCE

racism, regrettable also that they should quit the Church over the Archbishop's stand.

Undoubtedly, as the Archbishop mentioned in his editorial, many will make good their threats to withdraw financial support from the Church and its charitable campaigns. Yet all this only serves to spotlight the Archbishop's courage. Perhaps, in the dim future, we will look back on his confrontation with the angry crowd as one of the great moments in American Catholic history.

Racial justice is a common-place in Catholic teaching. No one objects to it as long as the doctrine is kept abstract, but the tragedy is that some Catholics erupt in violence as soon as the doctrine is put into practice. I don't remember any-

one's objecting to Pope Paul's Progress of People's encyclical but we find there a clear condemnation of racial discrimination. He showed how racism blocks peace and progress "whenever individuals and families see the inviolable rights of the human person held in scorn, as they themselves are unjustly subjected to a regime of discrimination because of their race or color."

Has there been a regime of discrimination in Milwaukee? Father Groppi has had solid grounds for his conviction. The Milwaukee City Council has killed, on four occasions, an open housing ordinance.

Archbishop Cousins' stand is not only courageous but in my humble opinion, profoundly wise as well. First, he did not approve all of Father Groppi's actions and utterances. When the open housing ordinance was rejected for the fourth straight time, Father Groppi declared: "Either we get what we want or we turn this city upside down."

We can't approve inflammatory language such as this but we have to remember that a freedom-fighter in the thick of the fray sometimes gets his "hands dirty." Angelic beings may find impeccability no great pro-

blem but most humans do. Secondly, I believe that the Archbishop's stand will prove in the long run to have been a profoundly prudent position. Inexpedient at the moment, yes but wise in view of the frightful consequences that will occur if the Negro fails to get justice in housing, in employment, in education and in all other phases of life.

When we look to the future we must realize that it is not Father Groppi who is imprudent, or the Archbishop, but the mobs of racists who are precipitating a terrible race war in the future. The choice is not between a social revolution and no revolution: it is between a social revolution or a bloody revolution. For this reason I was glad to read that the priests' senate representing the 737 priests of the Milwaukee Archdiocese had voted to support Father Groppi.

Daniel Moynihan said recently that the Detroit riots could have been anticipated by referring to the most elementary principles of sociology. If no genuine relief is given to the Negro in his present plight in the big city slums, we can certainly anticipate a bloody civil war in America. What will happen, for instance, if the Negro soldiers fighting for the "freedom" of the Vietnamese return home to find that American whites still keep Negroes in the dungeon of a sub-human existence?

THE YARDSTICK

Novel Too Slanted -- Like 'The Deputy'

By Msgr. George G. Higgins

Robert Lewis' new novel, "Michel, Michel," (Simon and Schuster, New York, \$7.50) is almost as controversial as Rolf Hochhuth's play, "The Deputy," which stirred up such a nasty squabble a couple of years ago not only in the author's native Germany, but in many other countries as well, and notably here in the United States.



MSGR. HIGGINS

Lewis' book is a fictionalized version of the notorious Finaly case—the story of a Jewish child, orphaned in France by Nazi terror, rescued by a French Catholic woman who has him baptized and raised as a Catholic. The story revolves around attempts by the boy's Jewish relatives to gain custody from the Catholic foster-mother.

Some professional reviewers have severely criticized the book on technical literary grounds and have written it off as a second-rate performance. For my own part, while not pretending to be anything more than the rankest sort of amateur in the field of literary criticism, I must say that I enjoyed the book very much, in spite of its excessive length and its too frequent use of improbable coincidences and other literary props.

In all honesty, however, it must be said very bluntly that, even though Mr. Lewis' book is affectionately dedicated to his Catholic wife, it is almost pathologically anti-Catholic in its total impact.

Whether intentionally or not, Mr. Lewis manages to create the impression that the Catholic Church is the villain of the piece. The nerve-racking battle for the custody of Michel, the young Jewish orphan, is made to appear to have been a battle not between Michel's relatives and certain bigoted members of the Church, but rather between Michel's relatives and the Catholic Church as such.

Indeed Mr. Lewis' publisher is blatantly advertising the book in precisely these

terms. A recent advertisement in the New York Times says, for example, that Lewis' "huge, magnificent novel" is a story about "the battle between a Jewish family and the Catholic Church (sic) for possession of a child."

I thought at first that I might be reacting too sensitively to Lewis' criticism of the Church and that what I interpreted as outright anti-Catholicism might be a figment of my own clerical imagination. But after reading what Publishers' Weekly had to say about the book, I am confident that my first impression was substantially correct.

Publishers' Weekly, which presumably has no partisan religious axe to grind, says in its July 17 issue that "for fully 90% of the novel, with only a few minor exceptions, every Catholic the reader meets, layman, nun, priest, Bishop or Cardinal, is such a bigoted religious fanatic, frequently anti-Semitic, so willing to lie, cheat, connive at any scheme to forcibly proselytize Michel that the emotional tug of war one might expect to feel is dissipated, the story is simply too slanted one way. Catholic readers will find this part of the novel deeply offensive. Non-Catholics may well come away from it really thinking that Catholics believe all Jews are condemned to hell."

The tragedy of all this is that it will probably tempt certain Catholics to retaliate in kind. I hope not, of course, but human nature being what it is, I think we had better be prepared for another nasty squabble, along the lines of the Hochhuth controversy.

This too, of course, will pass in due time, but it may prove to be rather unpleasant in the short run. As I see it, the only thing that can possibly keep it from getting out of hand would be a forthright repudiation of Lewis' apparent anti-Catholicism by leading representatives of the Jewish community—if, of course, they agree that Publishers' Weekly has accurately characterized the book, as I, for one, think it has.

Communists Trained To Act As Catholics

By FATHER PATRICK O'CONNOR Society of St. Columban

SAIGON (NC)—She went to confession. She received Holy Communion frequently. She attended Mass and devotions. In different places in South Vietnam she lodged in the convents of at least three Sisterhoods.

She was a refugee from North Vietnam, she said.

She was indeed from North Vietnam, but she was not a Catholic. She was a young communist, carefully trained to live like a Catholic and infiltrate Catholic groups.

With some Catholics she changed her role. She told how she had been brought up as a communist and how she was now attracted to the Church. She wanted to take instruction to prepare for Baptism.

ALWAYS THERE

No matter what role she played, she managed to be with Catholics, to listen to them and talk to them individually and in groups. She found priests who gave her a sympathetic hearing. In a convent she would try to join in the conversation of the young Sisters.

Her purpose was apparently twofold—to pick up information and to suggest communist interpretations of events and issues.

She used the regular postal service for some communications and aroused the suspicions of South Vietnamese authorities. She tripped also by making conflicting statements and by using different names in different places.

She dropped out of sight during the last weeks preceding the overthrow of the Ngo. dinh Diem government in 1963.

STRUGGLE FORCE

In 1966, during bloody Buddhist-led disorders in a central Vietnamese town,

someone who had known this girl when she was posing as a Catholic or catechumen, claimed to have recognized her as one of the "struggle force" leaders.

With other girls she had been prepared for her activities in a training camp in North Vietnam. She was then in her late teens. Her instructors must have been fallen-away Catholics. They used Catholic catechisms and prayerbooks and drilled the girls in every detail of ordinary Catholic life.

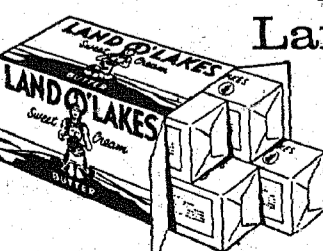
A man wearing priestly vestments "celebrated" a sham Mass for them, as a demonstration combined with ridicule. They went to confession to a priest who was later identified with the communist-controlled "liaison committee of Catholics loving peace and the fatherland." Whether he knew that the confession was only a practice exercise is impossible to say.

The training camp for these imitation "Catholics" was in operation in the north before the 1954 cease-fire and the flight of the refugees to the south. Hence the communists were preparing to infiltrate Catholics wherever they could and no matter what turn events might take. They must have been using these agents in the north as well as in the south for the past 13 years.

COPIES TAKEN

Copies of a booklet containing instructions for communist agents on how to infiltrate religious groups were captured about five years ago in Zone D, north of Saigon. The booklet had been printed in Hanoi. It urged the communist infiltrator to distinguish himself by showing apparent zeal and fervor and to win the confidence of the priests and other religious leaders.

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Don't Pray And Sit; Pray And Act

By FATHER DAVID
G. RUSSELL

If we are not careful, prayer can become a great alibi for inactivity, for shirking our own responsibility. Prayer can be a way of passing the buck on to God for things we ought to do ourselves.

Think of all the things we have asked God to do, about which we could have done something. We ask God to help so and so, but we sit idly by on the sidelines as spectators. We pray for world peace, but what have we done to create it? In prayer we write a letter to God; perhaps we should have written a letter to our congressman.

Before meals we ask God to bless our food and to feed the hungry. The fact is that God is not likely to perform any miracles to feed the masses. He will feed them only through our efforts. God uses men to do things men ask God to do.

I hate to think of all the people who expect St. Christopher to protect them because they have a medal in the car, even though they break the speed limit. The medal must be there either because of superstition or simply for decoration. It is certainly not there for reasons of prayer.

Prayer for another should make us more sensitive to

NOW -- Christianity



what we can do for another. A prayer to God which does not generate an action on our part could well be held suspect. Prayer should open us to action. Unfortunately, all too often we feel our prayer exonerates us from action, because we "leave it all to God."

God depends upon His Church, His people, to answer the very prayers they send to Him. The Church is His hands and feet, His living presence, here on earth. If the Church is sleeping on the job, God is unarmed. If men of God do not act, we should not expect the God of men to act. God acts through men, through us.

It is easy to utter a prayer,

a petition. It is not so easy to do something about it. But if our prayer is a perfect prayer (that means it seeks the will of God) it will search and search for ways of acting. The perfect prayer seeks the perfect way of acting, that is, the way God would act, since we are His agents; we are God's actors.

There is some truth to the saying that God helps those who help themselves. Prayer has a way of driving people to help themselves, to do what God wants done. It is also true to say that God helps those whom others help. He helps them through our efforts.

A prayer that does not get us moving might not

have been a prayer at all; perhaps we were just talking to ourselves. A prayer that speaks to God will get us off our duff, for men of prayer know that they must be men of action. God has no intention of doing the work of the world which He gave to men.

No prayer will wish away a problem. In prayer we do not enter into a fairy world full of magic tricks. In prayer we enter into the love of God which forces us to embrace other men. God will never take our hand if we refuse to take the hand of another. God will not guide the steps of another, if we refuse to give a helping hand. After all, it is our hands He must use.

Cardinal Clamps Lid On Liturgy Whimsies

WASHINGTON (NC) — Patrick Cardinal O'Boyle, taking a firm stand against "arbitrary adjusting and experimenting with the Church's liturgy," issued eight directives to guide pastors and priests of the Washington archdiocese.

One directive specified: "A priest who is unwilling to conform unflinchingly to the Church's liturgical norms is understood to relinquish ipso facto the faculty granted to him to celebrate Mass in this diocese."

Cardinal O'Boyle emphasized that the directives apply to all priests, diocesan as well as members of religious communities, in the archdiocese.

OUTLINED IN LETTER

The other directives outlined by the cardinal in a

letter to all pastors and priests in the archdiocese specify:

- "In all celebrations of the liturgy each priest will avoid any kind of personal innovation in formula, text, rite, gestures, place of celebration, vestments and the like."

- "Every pastor, rector, chaplain and superior has the personal responsibility to insure that in churches and chapels under his care, each celebration of the liturgy conforms to the will of the Church as that will is expressed in the conciliar constitution, the ordinances of the Apostolic See, the directives from the National Council of Catholic Bishops, and the Liturgical Directory of this diocese."

- "To celebrate the liturgy in a manner contrary to the Church's liturgical rules, constitutes just cause to withdraw the respective priest's canonical faculties, including the faculty to celebrate the Mass anywhere in this ecclesiastical jurisdiction."

- "No priest has the right to celebrate Mass in a place not a church or chapel, unless he is specifically permitted to do so by me or one who acts for me in this matter."

- "Because it has sought to avoid legitimate ecclesiastical supervision and because in its aims and activities it is destructive of the concept of parish, I call upon the group known as 'The

People' to terminate its program of liturgical celebrations. If the members should wish to assemble occasionally to participate together in the approved liturgy of the Mass, as do other Catholic groups, they may make their requests to the Liturgical Commission."

- Rectors, chaplains and superiors should exercise prudence in permitting use of their church or chapels for the celebration of Mass "for externs." When such permission is given to a group not a part of his community, the rector, chaplain or superior should see that the appropriate representative of the group communicates the name of the priest who will be the celebrant to Msgr. E. Robert Arthur, chairman, the Liturgical Commission, at least three days before the celebration takes place.

- "Without the explicit prior approval of the Commission on Sacred Music, percussion instruments, electronically amplified string instruments, and any other instrument with similar association, are not to be used before, during or following celebration of the liturgy."

MISSAL GUIDE

Oct. 1 — Mass of the Twentieth Sunday After Pentecost, Gloria, Creed, Preface of the Trinity.

Oct. 2 — Mass of the Holy Guardian Angels, Gloria, Common Preface.

Oct. 3 — Mass of St. Teresa of the Child Jesus, Virgin, Gloria, Common Preface.

Oct. 4 — Mass of St. Francis of Assisi, Confessor, Gloria, Common Preface.

Oct. 5 — Mass of the Twentieth Sunday After Pentecost, no Gloria, no Creed, Common Preface.

Oct. 6 — Mass of St. Bruno, Confessor, Gloria, Common Preface.

Oct. 7 — Mass of the Blessed Virgin Mary of the Rosary, Gloria, Creed, Preface of the Blessed Virgin Mary.

Oct. 8 — Mass of the Twenty-First Sunday After Pentecost, Gloria, Creed, Preface of the Trinity.

Mass Transfer Permit Given

PORTLAND, Me. (NC) — The Portland diocese has received permission from the Holy See to grant certain parishes in remote areas the privilege of anticipating the obligation of Mass on Sundays and holy days. This means that parishioners who prefer to attend Mass on Saturdays or the eve of a holy day may do so.

Dutch Priest To Visit U.S.

NIJMEGEN, The Netherlands (NC) — Father Edward Schillebeeckx, O.P., professor at the Catholic University of Nijmegen and the Catholic University of Louvain, Belgium, will give a series of lectures at various universities in the United States from Nov. 8 to the end of December.

One of the most influential Catholic theologians in the Netherlands and a leading consultant for the Dutch hierarchy, Father Schillebeeckx will lecture at Harvard, Notre Dame and Fordham universities. His subjects will range from the art of scriptural interpretation in the Catholic Church to the problem of God for modern man.



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Oct. 5-8 Spanish Speaking Oct. 20-22 Laymen

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Introverted, Brainy Son A Problem

My son is almost 21 with 12 years of Catholic education. He says he no longer believes in the Church. He is somewhat introverted, reads a great deal of History, Philosophy, etc. He doesn't date and neither do his two friends. I went to the parish priest and suggested he come to the rectory but he refused to go. He has high ideals and morals but we are worried about him.

By JOHN J. KANE, Ph. D.

It may not reassure you any, Bill, but the situation you describe is far more common than most of us like to admit. Anyone who deals with young people today around the ages of 18 to 22 or 23 comes across somewhat similar situations regarding the attitude of some youths towards the Church. There are three ways that one may view it: his age, his reading, or certain other problems.

First let me begin with what is probably the most usual reason for this kind of behavior. During late adolescence or early adulthood, there is a tendency to revolt against the traditional, the established. You see it in its extreme form among the hipsters. But you see it in a somewhat subdued form among many who have not accepted the hippie way of life.

It is perfectly normal for persons to begin to think for themselves at this period of life. To some extent almost all of them are in some revolt against society, although in many cases it is slight. Some of our studies about Church attendance by Catholics reveal that those in their twenties are somewhat less observant than those in their thirties, forties and later years.

He May Change

If this is the case, we can hope that with increased maturity, your son will return to the Church.

No doubt there are certain persons who leave the Church because intellectually they are no longer convinced of the truth of Catholicism. While the situation is changing rapidly, I'm afraid I have to admit that to some extent in the past some Catholic education has been of a hot-house variety.

We have been unwilling to allow young people to raise controversial issues. Sometimes they are simply shut up by being told that they don't know what they're talking about. This highly authoritarian approach is both absurd and useless. It merely convinces the young person that he has hit upon something which the authorities are unable to answer.

But if your son's problem is really an intellectual one of giving assent or dissent to Catholicism, why does he not take opportunity of meeting with a priest and discussing the problem in detail?

I would particularly suggest a young priest with whom he may find it easier to identify. Above all, look for one that is not particularly authoritarian, one who will be quite patient and sympathetic. Certainly the priest is trained to provide answers to many of the questions your son is likely to raise. He should be willing to try to look at the Catholic point of view. If he really wishes to be objective, I think he will do this.

You mention that he reads a great deal of History and Philosophy. For this I would commend him. But at the same time, you yourself should seek some assistance and at least make available to him certain books on History and Philosophy that will clearly admit what abuses have occurred in the Church in the past but which will give an honest picture of why this occurred and how it was ultimately dealt with. Sometimes it is a very shocking thing for the young Catholic to learn of these abuses which existed particularly during part of the Middle Ages.

There is a failure to realize that while the Church is of divine origin, its affairs have been administered by men of various kinds. These persons are just as human as any of us, and some of them made mistakes, at times rather horrible mistakes. This is an important distinction which I believe a priest can enable your son to make.

May Have Problem

There is, however, a third possibility. Under the guise of being unable to accept the Church intellectually, there may be some kind of personal problem of a moral nature which motivates the individual to reject the teachings of the Church so that he can accept his way of life without feeling guilty. I receive a number of letters which reflect this very attitude. To what extent this is the situation with your son, I am not able to determine. You say he has high ideals and lives a moral life, and if you are correct, then this would scarcely seem to be the case.

You mention two other points which do have a bearing on this matter. First, he is somewhat introverted and second he does not date and neither do his two friends. All of us are somewhat introverted or somewhat extroverted. This in itself is no problem. The difficulty rests in the degree of introversion or extroversion. If it is quite severe, then professional help is indicated. But since you say somewhat introverted, I have the impression that at least you do not consider it excessive.

In this day and age it is rather unusual for a young man of about 20 not to date occasionally. More commonly our problem is that there is too early dating and too early going-steady. But not to date at all may also be a serious problem. In the whole process of growing up, or socialization, to use the technical term, dating is part of the learning process. This is how a boy or a girl gets to know members of the opposite sex, and learns how to get along with them. It may be that he and his friends are all a little immature and dating will come later.

Today, we tend to overlook the fact that the single state is also a vocation. And while relatively few Americans embrace it, it does exist.



Briton Urges More Study On Abortion

By JOHN A. GREAVES

LONDON (NC) — Norman St. John-Stevas, the political leader of the Catholic campaign against legalized abortion in Great Britain, reported that he had found "widespread ignorance and inadequate knowledge" on the subject in the United States.

St. John-Stevas was reporting for the "Catholic Herald," British national weekly newspaper, on the three-day International Conference on Abortion organized by the Joseph F. Kennedy, Jr., Foundation and Harvard Divinity School. St. John-Stevas was a participant in the conference, which was held in Washington.

Summing up the findings of this ecumenical endeavor, he said: "First of all, whatever differences there may have been on the actual status of the fetus, all were agreed that it should not be treated as mere waste matter

to be disposed of in the incinerator as circumstances might require.

"The second part of agreement was a medical one. All the doctors were in accord that life was present in full potentiality from the moment of conception. They agreed that there was no intrinsic difference between the fetus at conception and at birth — the difference was one of development.

"This is of particular significance for Catholics since it confirms the traditional theological view...

"The third point that the conference established was the widespread ignorance and inadequate knowledge on the subject. The figures for illegal abortion are just as contradictory and just as unreliable as those in the United Kingdom. Psychiatrists are equally vague about exactly what are the psychiatric indications for abortions.

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Tips To The New Mrs. --Change Those Records

If you've recently changed your name from Miss to Mrs., don't forget to change your name on important records which, to save confusion later, should be revised now.

Bank records, driver's license, employment records, car title, credit cards, membership cards, stocks, bonds, and insurance policies are all included on the list compiled by Victoria M. Simpson, assistant extension home economics agent of Dade County.

If you neglect to change your Social Security records, you could lose some of the benefits to which you will some day be entitled, she advises, adding that a special Social Security form is available for the change from your local S.S. office or post office.

Your number will stay the same but both your maiden name and married name will be on record. The change should be made immediately, even if you plan to stop working now, or have never worked.

If your parents started a life insurance policy for you, they may want to transfer policy ownership to your name or that of your husband. They may also want to change beneficiaries.

If you do change beneficiaries, consider changing or adding the names of second and third beneficiaries on the policy. Tragic as it would be, the possibility of an accident involving both husband and wife does exist. Without additional beneficiaries, insurance money can be tied up in estate and not be available immediately.

Episcopal Women Hail Equal Suffrage Move

SEATTLE (RNS) — The preliminary vote of approval to admit women to the Episcopal Church's House of Deputies is "a happy ending to a long struggle for equal suffrage," according to the national president of Episcopal Church Women.

"It opens the way for some of us to become fully participating members of the Church," said Mrs. Seaton G. Bailey of Griffin, Ga.

She spoke at a news conference after deputies had given overwhelming approval to a constitutional amendment that would substitute "lay persons" for "clergy" in describing the qualifications for deputies.

The amendment was later concurred in by the House of Bishops here unanimously and without debate. It must be approved on a second reading by both Houses at the 1969 convention.

Mrs. Bailey said she did not anticipate that admitting women to the House of Deputies would be a problem.

Local WICS Given Award

Miami's local WICS Screening Center received an honorable mention in the recent Miami Herald 1967 Club-of-the-Year Awards.

Mrs. Donald McCammon, St. Michael parish, who served as project director of the Job Corps Center, which operates in an office donated by the Diocese of Miami at the Catholic Welfare Bureau, 1325 W. Flagler St., accepted the award for the unit, which last year worked with 250 girls, placing 180 of them in Job Corps Training Centers throughout the country.

Women in Community Service is sponsored jointly by the National Council of Catholic Women, National Federation of Jewish Women, National Council of Negro Women and Church Women United.

Affiliates of the Miami Diocesan Council of Catholic Women which have more than 100 members, participating in the Club-of-the-Year competition, included Nativity Guild, West Hollywood; Holy Cross Hospital Auxiliary, Fort Lauderdale and St. Louis Catholic Women's Club, South Miami.

Episcopal Church Women's organization, which held its triennial meeting here as part of the General Convention.

She dismissed fears that women might eventually dominate the House of Deputies if they are seated.

"I have come from a diocese where women have had equal rights for many years and I have never seen a delegation taken over by women," she said.

She said the women will not try to dominate the men but will "try to act as equals."

Episcopal Church Women, in a resolution adopted before the Deputies acted, said "the urgency of the mission of Christ's Church in today's world necessitates the full use of all talents of communicant members of the Church regardless of sex."

It said the changing attitudes throughout the Episcopal Church toward permitting women full eligibility in the government of the Church is "evidenced by the fact that most dioceses, missionary districts and provinces have recently given women right to membership in their respective assemblies."

COMMITTEE ANNOUNCED

BOCA RATON—Members of the Performing Arts Women's Committee at Marymount College were announced this week by Sister de la Croix, R.S.H.M., president.

Purpose of the committee is to assist the college in promotion of its 1967-68 Artist Series which will feature a recital by Nicholas di Virhilio, Italian tenor, on Oct. 11 at 8:15 p.m. in Founder's Hall.

Mrs. Dick Powers and Mrs. Kenneth Garside are co-chairmen of the committee, assisted by Mrs. Lynn E. Aldrich, Mrs. Michael Burke, Mrs. Donald Campbell, Mrs. Donald Beard, Mrs. Dan Doran, Mrs. William Glover, Miss Kiki Nakamura, Mrs. William O'Donnell, Mrs. Richard Ross, Mrs. Dick McCusker, Mrs. Eleanor McGrahaman, Mrs. Lawrence Monberg and Mrs. Richard H. Galigher.

Future "Florence Nightingales" adjust their new nursing caps received during capping ceremonies held last Sunday at Barry College. The class included Joanne Gibeau, Coral Gables; Mari- anne Downey, W. Palm Beach and Mary Winifred Waters, Charleston, W. Va.



'Big Issues Important, Not Afternoon Teas'

MONTREAL (NC)—Too many people today allow "built-in fear of change to stifle their own personality and hinder the development and renewal of organizations," according to a speaker at the 47th annual convention of the Catholic Women's League of Canada.

Father Patrick J. Ambrose, Montreal archdiocesan director of the CWL and former head of Catholic Charities in the archdiocese, said also that "a new image, both of purpose and program, is required of Catholic organizations if they wish to survive."

"In the Church in transition," he said, "we are asked to be revolutionaries in the good sense of the word."

"The new image of Catholic organizations is not focused upon the Church in

the service of itself, but the Church in the service of the world," Father Ambrose stated.

Particularly in attracting young people, Father Ambrose said, "it is not afternoon teas but questions of great importance that will not only draw but hold younger women."

He urged the women to present "an up-to-date image" and to become involved in social questions of the day such as birth control, the status of women, the problems of the family, racial problems, and poverty.

"The traditional method of dealing with these questions is no longer adequate," he said, "and the Church, through organizations such as yours, must replace the massive apathy which affects the majority of members with massive action."

Father Ambrose cited several areas in which the CWL could up-date its action as well as its organizations, and added that the league "can accomplish great things for the Church and for Canada provided its work is based on love."

Club To Hear Father Wass

MIAMI BEACH — Father Frederick Wass, director of the Miami Diocesan Council of Catholic Women, will be the guest speaker during a meeting of the Patrician Club at 1:30 p.m., Tuesday, Oct. 3 in the club rooms.

Plans for a day of recollection on Oct. 17 at the Dominican Retreat House, Kendall, will be discussed during the business session. Reservations may be made by contacting Mrs. Ann Ross, retreat chairman, at JE 4-1306 and JE 1-7264. Transportation will be provided for those wishing to participate.

20 From U.S. Going To Meet

WASHINGTON (NC) — Some 20 members of the National Council of Catholic Women will attend the Congress of the World Union of Catholic Women's Organizations, scheduled to meet in Rome, Oct. 4 to 7. Theme of the congress is "In a New World... Women, Co-Fashioners of a New Humanity."

NCCW delegates to the meeting include Mrs. John D. Shields, national president; Margaret Mealey, executive director, and Mrs. Harold Schachern, first vice president. Also attending the international federation congress will be Dr. Lillian O'Connor, U.S. representative in the World Union bureau.

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WOMEN ON THE MOVE

SUNNY GOINGS ON Health-A-Rama Set At N. Miami Beach

AROUND THE DIOCESE... "Health-A-Rama" begins 11 a.m. Saturday, Sept. 30 at St. Lawrence parish grounds, 2200 NE 191 St., North Miami Beach. Heartmobile, Chest X-Rays, Dental Clinic, Blood Pressure tests, are all included... Rummage sale of St. Clare Women's Guild, N. Palm Beach, scheduled for Saturday, Sept. 30 at 2775 B'way, Riviera Beach... Catholic Women's Bowling League of St. John the Apostle parish meets at 9:15 a.m., Wednesdays, Hialeah Bowling Lanes... James M. Croteau, son of the Marcel Croteaus, St. Hugh parish, has been named by Marist College, Poughkeepsie, N.Y., to be among those listed in Who's Who Among Students in American colleges... Annual charity fashion show and luncheon of the combined women's organizations in Little Flower parish, Coral Gables, set for Nov. 11, Coral Gables Country Club.

OCTOBER OMNIBUS... "Jamaican Holiday" featuring fashions for men and women, sponsored by Immaculate Conception Catholic Women's Council, Oct. 17 at Hialeah Municipal Auditorium... Bridge-O-Rama begins in St. Clare parish, N. Palm Beach, this month. Details available from Mrs. L. J. McDermott at 848-7237... Communion breakfast of St. Matthew Rosary and School Society, Hallandale, will follow Corporate Communion at 8 a.m. Mass in parish church on Sunday, Oct. 1... Members will observe a Corporate Communion, Sunday, Oct. 1... Luncheon and cards planned by St. Jerome Women's Club, 1 p.m., Tuesday, Oct. 3 in the parish hall, Fort Lauderdale.

Recollection Day Slated

FORT LAUDERDALE — Their annual day of recollection will be observed by members of St. Clement Altar and Rosary Society at 10 a.m., Sunday, Oct. 1 at the Statler-Hilton Hotel.

Mrs. Steve Yasko is accepting reservations at 524-3515 through today (Friday) for the one-day retreat, which will be preceded by Corporate Communion at the 8 a.m. Mass in St. Clement Church.

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Why Did Hurricanes Turn Into Breeze?

Well, it's back to the old planning board for the U. of Miami Hurricanes.

The Hurricanes were simply dismal in their opening game last week against Northwestern, a sophomore-studded team that is rated at the bottom of the Big Ten Conference. The 12-7 loss for U-M is as shocking as was the horrible play of the Hurricanes.

So bad were the Hurricanes that no one can quite find who to finger for the flop—the players, the coaches or the guy who lined up the five-hour plane trip to Chicago. Certainly the latter can't be blamed since when is an extended air jaunt a hardship on sturdy 20-year-old athletes?

It means that either the players or the coaches are at fault. We don't feel it was the players. The players are virtually the same crew that powered their way to an 8-2-1 record last year, including victories over Southern California, Georgia and Florida, teams that made up one-half of the field in the Rose-Orange-Cotton Bowl post-season play.

Yet despite those big wins, the Hurricanes last year still lost to Florida State, Louisiana State and tied Tulane. The excuse is that the team wasn't "up" for those contests.

But... whose job is it to get the team "up" for a match? Why its the coaching staff. Psychologically, it is the coaches who must prepare the team for all aspects of their game.

For three years now, the Hurricanes have been flubbing their dub against teams they should be whipping. It doesn't take much incentive for a team to prepare itself for Notre Dame, Florida, Georgia or Syracuse. It does take an effort to prepare for the weak sisters on the schedule. That's the coaches' job.

We don't think they did the task last week.

★ ★ ★

In spite of the shocking loss, the Hurricanes are a solid ball club.

Obviously some changes will be made. Center Don Brandy and offensive tackle Joe Mirto will probably be out for an extended period due to injuries. And, David Olivo deserves the starting quarterback spot after moving the team well in the latter stages of the second half. Another sure starter is Vince Opalsky, the hard-running halfback.

Olivo, whose strong point has been figured as running, was 4-for-8 in passing, the best mark of the three QB's used by the Hurricanes, while Opalsky was the running star with 91 yards in 21 carries.

Even with the loss of Brandy and Mirto, the Hurricanes are talent rich. They should come back strong, at least until they meet Georgia Tech in November.

After all, the schedule between now and then isn't awesome. Penn State, Tulane, LSU, Pittsburgh, Auburn and Virginia Tech come in that order.

We look for the Hurricanes to bounce back big Friday night in the friendly Orange Bowl stadium against Penn State, a one-point loser to Navy in its opener.

★ ★ ★

Here and There... Bill Summers, one of the officials for the Miami Dolphins-Kansas City Chiefs football game, is the son of the long-time National League baseball umpire, Bill Summers... Mike Garrett, the K. C. Chief's running dandy, missed by two yards breaking the record for the most yards rushing by an individual against the Dolphins. Garrett netted 131 as compared to the record of 133 set last year by Jim Nance of Boston...

George Mira is out of action again, being laid up with a bad knee after finally overcoming a sprained wrist... San Diego State and the U. of Akron are listed as small college football teams. But, there is nothing small about their attendance. San Diego State had 46,000 for its game at Akron with the U. of Tampa... Long-range prediction for the Orange Bowl game on New Year's night is now Alabama or Georgia against Nebraska or Missouri... We wonder where are all the critics who blistered coach Ara Parseghian of Notre Dame for settling for a tie with Michigan State last year (with quarterback Coley O'Brien near complete exhaustion for diabetes). They didn't let out a peep when Bill Peterson of FSU went for the tying extra point instead of a winning two points against Alabama?

★ ★ ★

And... here are our weekly predictions:

Miami 35, Penn State 6—Hurricanes rebound big from opening loss.

Miami Dolphins 24, New York Jets 21—Dolphins running game to shine against weak New York defense. Chaminade 20, LaSalle 7—Chaminade power game to pay off.

Hollywood Hills 27, Pace 0—Pace goes back to meeting varsity competition and it'll be too much.

John Carroll 35, Florida Boys 0—Rams still rolling with Williams and Heaton.

Newman 20, Kennedy 0—Crusaders attack and depth improving just in time for big games.

LaBelle 13, Verot 6—Verot won big last week, but LaBelle is a different story.

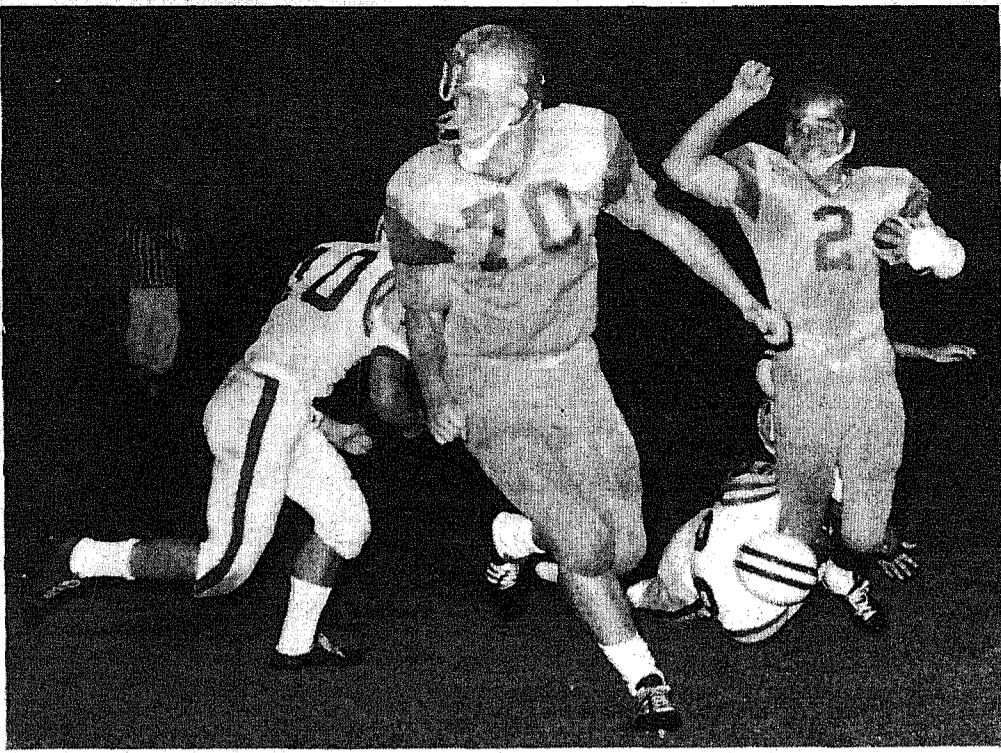
Miami Beach 13, St. Thomas 7—Raiders still finding the going tough and Beach is getting tougher.

Southwest 20, Curley 6—Curley offense still needs sharpening and load is too much for defense.

Gibbons 20, Pine Crest 7—Redskins finally crack win column after pair of tough losses.

South Dade 14, Columbus 7—Explorers showing better on defense but offense still a question.

Last week's results: 8 rights, 4 wrong for .667; total for season: 13 right, 7 wrong, 1 tie for .650.



NEWMAN Q. B. STEVE MARESCO (No. 2) goes for 12 yards in the game with Jupiter, which Newman won, 27-0. No. 70 is TOM MOSER.

Chaminade, Newman Look Powerful

By JACK HOUGHTLING

You can mark down Nov. 21 as the date that will probably see both the Class A District 8 and the South Atlantic Conference titles decided.

That's when diocese rivals Hollywood Chaminade and West Palm Beach Cardinal Newman collide at Palm Beach's Cooley Stadium. Both teams have looked like the power of their class.

Chaminade opened its season last week with a good 26-12 victory over former district champ Fort Lauderdale Nova while Newman won its second straight of the year and ninth in a row over two seasons with a 27-0 decision over Jupiter.

Both teams, however, face formidable obstacles before their meeting as Chaminade has Class AA rivals Fort Lauderdale Northeast and Delray Seacrest on its slate while Newman has city-foes Palm Beach High and Lake Worth, both also bigger AA schools.

And both Newman and Chaminade face tough SAC teams St. Thomas and LaSalle.

"In the next couple of weeks, we'll know how good we are," says Newman coach Sam Budnyk as he views the schedule that has his Crusaders meeting Riviera Kennedy and Palm Beach High in his next two games.

"But, we were greatly improved against Jupiter as compared to our opener with Cardinal Gibbons. We lost the ball five times against Gibbons and normally when you do that, you don't win."

Budnyk has been pleased with the development of 6-4, 240-pound Tom Moser, the former tackle shifted to fullback.

"His technique and ball-handling have improved with every game. We need that, too, as he sure keeps the defense honest. We need four yards or so everytime he carries."

Moser has been averaging a little over four yards a rush for the 20 times he has carried in the first two Newman games.

Against Jupiter, Moser got the first Newman TD on a one-yard blast and the Crusaders also scored on a 25-yard pass from quarterback Steve Moresco, to Vin-Ce Bogdanski, a seven-yard run by Moresco and on a one-yard run by Tom Rowan. The Crusaders led 20-0 at half and Budnyk gave his reserves plenty of playing time in the second half.

Chaminade didn't have it quite as easy against Nova as the Titans scored on runs

on 74 and 89 yards to take a 12-6 halftime lead.

However, the Lions came on strong in the second half with track man Alan Cook registering three touchdowns on runs of one yard, twice, and a 51-yard pass play from quarterback Mike Gale to pull out the win. Cook had scored on a three-yard jaunt in the first quarter to total four TDs in the game.

This weekend, Newman goes against Kennedy while Chaminade faces LaSalle at Miami.

GLORY FOR OTHERS

While the bigger schools were waging their battles, the smaller schools had their glory as Bishop Verot of Ft. Myers set a school record in a 41-13 triumph over Naples "B;" Msgr. Pace won its first football game in history with a 21-0 triumph over the Newman "B" squad, and John Carroll of Ft. Pierce rolled along undefeated with a 40-0 rout of Alva as halfback star Iverson Williams scored five times, on runs of 1, 38, 2, 5 and 3 yards while totalling 212 yards in 30 carries.

Verot got its triumph on the passing of quarterback Jerry Rogers and the catching of Vernon Krause, 135-pound fullback. The two-some clicked on TD tosses of 13, 12 and 11 yards and

Rogers also tossed one to John Magoon for 14 yards.

Pace, in its first year of football, scored on a nine-yard TD run by Bill Hunt, 16 yards by Paul McGill and a 19-yard pass play from Bill Guilfoile to Bradley Mathis.

Also registering a victory last week was St. Thomas, which nipped Cypress Lake, 7-6, on a 10-yard pass from Rick Tabit to Jim Ward and Ward's successful extra point kick.

Suffering one-point losses were Miami Archbishop Curley, 7-6 to Mays, and Fort Lauderdale Gibbons, 13-12, to Hollywood Hills.

Also losers were Christopher Columbus, a 15-7 victim of Killian High, and LaSalle, 14-6 loser to Miami Beach High.

This week's action, in addition to Newman-Kennedy and Chaminade-LaSalle, has the Thursday game of Hollywood Hills at Pace; and Friday contests of John Carroll at Florida School for Boys, Verot at LaBelle and St. Thomas at Miami Beach.

Swim Team Working Out

WEST PALM BEACH — Cardinal Newman High School swim team, under the direction of Mrs. Sue Merkle, got off to a good start this summer. In dual competition the 32 teenagers participating copped three events and dropped one. The loss came at the hands of North Palm Beach Country Club team.

"Most of the swimmers either swim for Newman or are Newman bound," according to Mrs. Merkle, who is also pool manager. "I'm happy to see them working out in the summer."

The swimming program is sponsored by the Knights of Columbus and this is the fourth summer in which events have been held. Highlights of this year's program were the free lessons given to non-swimmers and the competitive team events.

"There was good team spirit," according to John Merkle, son of Mrs. Sue Merkle, "and the boys and girls worked well together."

Teams were divided into groups according to age, beginning with six-year-olds and moving to 13 and 14-year-olds. Many who were non-swimmers when they joined learned the fundamentals and as a result were able to pass the tests which enabled them to enter the shallow end of the pool, many of them for the first time.

FORENSIC LEAGUE ELECTS

Brother Edmund, F.M.S., a member of the faculty at Christopher Columbus High School, has been elected president of the Catholic Forensic League of South Florida.

Other officers are Sister Patricia Mary, I.H.M., Notre Dame Academy, vice president; and Father Frederick J. Easterly, C.M., St. John Vianney Seminary, secretary-treasurer.

First League event is scheduled for Oct. 21 at Notre Dame Academy.

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Don't Let Sacrificing

By FATHER DONALD F. X. CONNOLLY

When you were small, the Church still had laws demanding certain days be observed in fast and abstinence: Lent, Advent, the ember days and Friday. Now those laws have been changed. But the rule that we all must do some sacrificing in our lives has not changed.

The Bishops of the world in Vatican II stressed the

alizes that self-discipline makes him a better person.

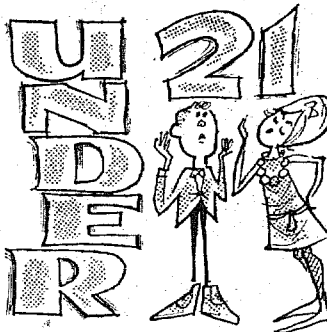
Another purpose of sacrifice is to try to atone for your sins. Whatever you do here on Earth subtracts from whatever punishment you may have in Purgatory. The priest absolves you from sin in confession but you still have to make up for the damage your sins have done within the family of God. It's like a man who robs a bank: he can be forgiven by the officials of the bank but he still has to give the money back.

Think over your life: can you really say that you are trying to do sufficient sacrifice to help discipline yourself and atone for your sins or the sins of others? If not, map out a routine for yourself: either give something up by way of sacrifice or determine on a positive kind of penance by doing more good for mankind than you have been doing. You will feel better for it and everyone will benefit from it.

QUESTIONS

Q. Can a person who has died see what's going on here on Earth?

A. Apparently, yes. But their point of view is much



need for personal and individual responsibility, so the Church leaves it up to each one of us as what penance we will decide to do.

The Bishops of America suggest that we still keep from eating meat on Fridays as one sign of penance, but you can pick another penance if you choose. There are certainly a lot more tougher ones you could pick for yourselves: do some free babysitting for your parents on Friday; stay away from movies; give up candy; volunteer to help someone out, or decide to be friendly with everyone else in the family.

SACRIFICE NECESSARY

Is such penance really necessary? After all, you have enough troubles and problems without looking for new ones. At least that is what you might think.

The answer is that some kind of mortification is necessary to help you become mature. One of the main virtues of the mature person is that he or she can take on responsibility and be depended upon to do whatever job is assigned. But in order to be such a person, you have to develop a strong sense of self-discipline. And that is impossible to develop without "going against the grain" once a while.

The armed forces realize this fact; that is why boot training and constant marching and inspections are such a major part of life in the army, navy, marine corps, Army, Navy, Marine Corps, and Air Force. As tough as such discipline is, a man, still feels better when he is being trained because he re-



TED HENDRICKS swooped down on the great Steve Spurrier in the 1966 battle at Gainesville.

Big No. 89 Earned Wildcats' Respect

Everybody was unhappy. Nobody smiled. And nobody laughed. The University of Miami had lost its first game of the 1967 season. The Hurricanes, went to Evanston, Ill., last Saturday afternoon as the nation's eighth ranked team — they came back beaten and unranked.

The Hurricanes pathetic loss to Northwestern was brightened only by the great play of Ted Hendricks. The 6-7, 225 pounder, never

a high school senior he made All-City.

This summer he played baseball in the Miami-Dade Junior College amateur baseball league.

The UM's tower of strength can do anything well. Just ask Charley Tate. "He's unbelievable," said Tate. "If he lives to be 100 he can't get much better. He could be anything he wants to be . . . a Rhodes Scholar or even Governor."

The one thing Hend-

SPORTS PROFILE

By Chris Smith



seems to play a bad game, and Saturday was no exception. To the Wildcats, discretion was the better part of valor — they chose not to trespass on the Jolly Green Giant's land.

Hendricks made numerous tackles — but he spent most of his time chasing ball-carriers down from behind. He even intercepted a pass.

The amazing thing about the play is that he batted the ball into the air and then grabbed it. For Northwestern quarterback Bill Melzer to try to throw over him was like you or I throwing a ball through a tree. Impossible.

SOUGHT BY IRISH

When Ted was a high school senior at Hialeah he was sought by Notre Dame. On Nov. 24 in the Orange Bowl he will be seeking Irish ball carriers from his defensive end post.

Receiving plaudits from the press and coaches alike he is not an uncommon thing for the Green Giant. Bud Wilkinson, ABC television announcer and former Oklahoma coach, said he had seen a lot of fine ends last season — but none could compare with Ted.

Besides the outstanding play on the gridiron — Hendricks also dabbles in basketball and baseball. He was thinking about going out for the basketball team last year during the winter — but decided to concentrate on his grades. After all he is a physics major. But if he made up his mind, he knows he would be on the team right now. As

ricks hasn't tried yet for the varsity is playing offensive end. When he was on the freshman team he played offensive end. This prompted Florida head man Ray Graves to say — "How could my poor defensive backs ever hope to stop him from catching the ball."

The shoe is on the other foot now. How can a quarterback possibly get rid of the ball with Hendricks pouring over him like the leaning Tower of Pisa. Ask Steve Spurrier.

Consensus All-American honors loom for the Green Giant this fall — and late Saturday night in Miami's dressing room at the Orange Bowl there will be laughter and smiles. And once again Ted Hendricks will have been great.

A Heisman Trophy winner? Who knows, anything Ted Hendricks tries is usually successful. Ask — Florida, Southern California, VPI . . .

Jackie Named Chairman

NEW YORK (NC)—Jackie Robinson, first Negro to break the color barrier in major league baseball with the old Brooklyn Dodgers, and now business executive and interracial justice advocate, has been appointed chairman of Brotherhood Week of the National Conference of Christians and Jews. The week, observed nationwide from Feb. 18 to 25, will mark the 40th anniversary celebration of the NCCJ.

19 Awards Captured By Parochial Pupils

FT. LAUDERDALE — Nineteen awards were received by 10 parochial school students at five diocesan schools in Broward County.

The awards were presented at the eighth annual Constitution Week Awards Coffee for 135 schools in Broward County, which is sponsored by the Francis Broward Chapter of the Daughters of the American Revolution.

Students at St. Elizabeth's School Pompano Beach, receiving awards and trophies, include Barbara Throckmorton, junior high essay trophy; Sandra Wood, art-cover classification.

St. Elizabeth's School captured the art-cover traveling trophy for this year.

Senior high art awards were presented to Darcy Shean and Kassie Strawcutter, both of Cardinal Gibbons. A special memorial award — the second such award in the eight years of the contest — was presented to Miss

Shean. Jill Douthett of Cardinal Gibbons won the Broward County first place trophy in the essay division and a \$100 scholarship. Her win will keep the traveling trophy at Cardinal Gibbons.

Kathy Riccardi and Tom Wick, students at St. Coleman's School Pompano Beach, took awards in the junior high essay contest, and Pam McMahon copied the North Broward County essay award and second place county trophy.

In South Broward County Michael J. Miciak of Annunciation School W. Hollywood won first place honors in the essay division. This was Mike's third consecutive area first place award.

The high school division first place plaque in South Broward County was presented to Carol Ann Marra of Madonna Academy Hollywood. She also won second place in the county division.

Paulo VI recibió ya en una audiencia de larga duración, al cardenal Jean Villot, Prefecto de la Congregación del Concilio y uno de los tres presidentes del Sínodo de Obispos.

En los medios vaticanos se señaló que en la entrevista, que puede ser considerada una verdadera sesión de trabajo, el Santo Padre deliberately chosen to live apart from God. Therefore they view things in the same selfish and prideful way that anyone else does who does not live at peace with God. That is why the devil is not looking for your best interests but wants you to wind up as frustrated as he is. The saints and angels, on the other hand, are always trying to help you be a better person, for they see the joy of reaching the goal of all of us, which is heavenly happiness.

Q. What is petting?
A. The word means putting your hands immodestly on another person. Such actions do not bring you peace of conscience, for you realize as a result of your upbringing that you are doing something reserved for those who are married.

As to "how far can you go" before it is serious sin, you know the answer to that yourselves: you should always act in accordance with the fact that Jesus is with you and watching you at all times. If you realize you are acting in a way that is not pleasing to Him, you cannot continue — for as a Christian you have pledged to love Him totally, and He once said that if we love Him we will keep His commandments.

Send your questions to "Under 21" in care of this newspaper.

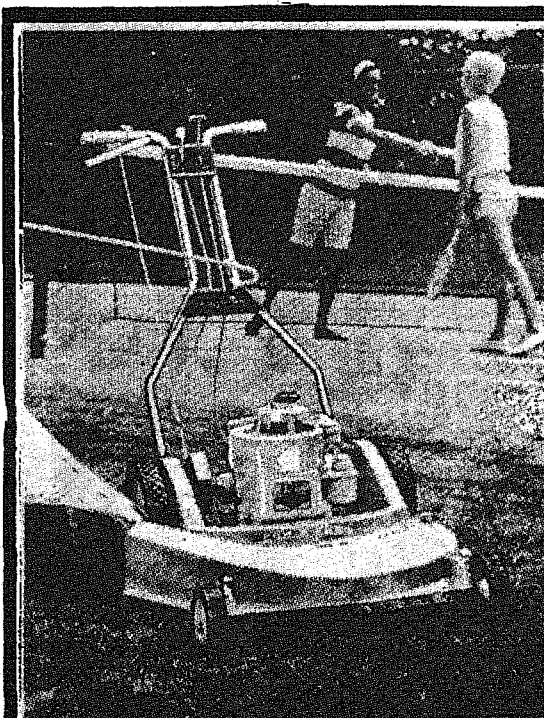
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Uncertainty At Synod Opening

(Continued from Page 1)
 ly is not clear. The daily briefings will be, as far as is as is known, only in general terms. Names of speakers during the discussions will not be released. If this procedure is maintained it will be impossible to determine the strength of the views expressed on any topic or the number and authority of the

speakers pro and con. The bishops themselves may call for a better press service and there is a vague hint that the Canadian delegation may make an early move in this direction. But the main reason for the Synod's uncertainty is that no one knows very clearly what the synod is supposed to be and to do. It is not a law-making as-

sembly. It is not a decision-making body; it is not an ecumenical council. All it can do, unless the Pope decides otherwise, is to discuss certain matters he puts before it and give him its views and recommendations. That, at least, is the theory.

However it is clear that the Pope will not want to go against the express recommendations of representatives of the world's bishops, men who are sent as delegates by the whole hierarchy of their respective countries.

The powers of the Synod are certain to grow as time goes on, for it is what might be called a practical proof of one of the most important theological decisions of the Vatican Council—that the bishops of the world form a college which succeeds the college of the apostles and that this college, with the Pope at its head, exercises full and supreme power over the universal Church.

If it does, as several bishops said during the council, there should be some way of showing it. The Synod is that proof.

Debate on the first agenda item—the reform of Canon Law will undoubtedly set the tone of the whole Synod.

Two approaches to this topic are likely to emerge, one favoring the simple adjustment of the code to take account of the changes introduced during and since the Vatican Council, the other holding that a complete view of the standing of Canon Law is necessary.

Such an understanding would rely less on legalistic, detailed and negative terms and would favor a positive and general approach, with a minimum stress on prohibition and condemnation. A decision in favor of this approach would mark a definite change in the outlook of the Church, particularly on moral questions.

Seminary Education, the second agenda item, is likely to bring fairly harmonious discussion. The Vatican Council gave the major authority over seminaries to the

hierarchy of the countries concerned. The schema for debate by the Synod merely proposes that all those involved in seminaries should be given a greater say in how they are run. The only argument likely is how much authority should be delegated in this way.

The agenda item on the Liturgy is in the form of a proposal to introduce a normative or standard Mass which will be used generally throughout the Church and in which the congregation will sing as well as answer the responses.

This has been prepared by the post-conciliar liturgical consilium. To give the Synod Bishops an opportunity of seeing it in practice, they will be asked to participate in a trial celebration of a new-style parochial Mass.

The most important and controversial debate of the Synod will certainly be on the fourth topic to come before the bishops—what is described officially as "the doctrinal theme" but which could be more factually described as "the crisis of the Faith."

In recent years, new and sometimes startling ideas have appeared among Christian theologians, particularly the "death of God" theologians in the United States.

Their ideas, which are influencing some Roman Catholic theologians too, raise some important questions for the faith: The Synod's bishops will seek to give their views to these problems in the light of what is going on in their own countries.

The discussion on mixed marriages will be more comprehensive than its title suggests. It will concern itself first with a theological context. It will concern itself first with a theological consideration of matrimony before going on to consider the practical problems of mixed marriages.

Why Did Hurricanes Turn Into Breeze?

Well, it's back to the old planning board for the Unit of Miami Hurricanes.

The Hurricanes were simply dismal in their opening game last week against Northwestern, a sophomore-student team that is rated at the bottom of the Big Ten Conference. The 12-7 loss for U-M is as shocking as was the horrible play of the Hurricanes.

So bad were the Hurricanes that no one can quite find who to finger for the flop—the players, the coaches or the guy who lined up the five-hour plane trip to Chicago. Certainly the latter can't be blamed since when is an extended air jaunt a hardship on sturdy 20-year-old athletes?

It means that either the players or the coaches are at fault. We don't feel it was the players. The players are

The usual retreats for high school students are also planned, he added, as well as the monthly 'happenings' for college students under the direction of Father Arthur DeBevoise, diocesan director of the Newman Apostolate.

The Cursillo Movement (Little Courses in Christianity) will be under the direction of Msgr. James J. Walsh.

"As in every well-planned operation," Father Pick said, "there is something to appeal to everyone" in this year's program of retreats.

Nuns' Seminar A Step In Formation Of Senate

(Continued from Page 1)
 seling; and Sister M. Constance, S.N.D., clinical psychologist.

Conferences for local superiors will begin at 1:30 p.m., Saturday. Sunday's sessions which begin at 1 p.m. will welcome all of the nuns.

Arranged by Bishop Coleman F. Carroll the seminar is another major step toward the formation of a Senate of Sisters in the Diocese of Miami.

Sister Marie Carol, O.P., chairman of the temporary executive committee for the Senate, pointed out in a letter to Sisters throughout South Florida this week that,

"Undoubtedly a group like this could be of service to you in many other areas if it were made aware of the problems you are now facing, as well as your hopes for the future."

She emphasized to the nuns that the Senate would deal primarily with the coordination of "our apostolic efforts" in the Diocese, have nothing to do with the internal affairs of any congregation, could offer but not



BISHOP BREITENBECK

impose, other types of services directly or indirectly affecting the apostolate (e.g. the spiritual and educational conferences, recreational activities, professional psychiatric counseling, etc.).

In addition Sister pointed out that the Senate would be a channel of communication between the Chancery and the Sisters and serve as an advisory body to the Bishop.

Problem Of Teen Drinking

(Continued from Page 1)
 ing to a "spot" survey by The Voice.

"Buying beer and alcoholic beverages is as easy as buying cokes, and don't worry about the cop's picking you up.

"The cops," the minors explain, "were young once, too. They generally don't give you any trouble."

There is, however, a great deal to worry about, whether a police officer stops you or not, according to Mrs. Ellen Morphonios, assistant State Attorney.

"It is the indirect results" of drinking that have the most disastrous effects on the lives of the teenagers, she continued. "Many times they will have been drinking prior to an auto theft of a strong-arm robbery or some other crime."

The charge of possession of an alcoholic beverage by a minor can result in a sentence of six months in the county jail or a fine of \$500. In addition, that week-end fling, if it, for instance, wound up as an armed robbery, might net the youthful drinker a 15-year stretch in Ruffalo State Prison, warns Mrs. Morphonios.

While the crime was not planned as part of the evening's activities the young drinker, sometimes without realizing what he is doing, will become involved in the illegal activities of the group in which he finds himself at the time.

FOLLOWER GETS IT

The teenager who is the follower, whether he thinks of himself as such or not, is often the one who gets in trouble as a result of the drinking activities of his comrades. "And we have seen it so many times," said Mrs. Morphonios.

"The only thing you have to worry about is getting booked, and your parents having to come and bail you out," said a high school senior from Miami, who had never considered the side effects which Mrs. Morphonios encounters as a member of the State Attorney's staff.

Instead the high school student often considers the fact that "being booked ruins your chances" of being accepted by a "good" college,

and frequently over looks the effects of a police record on military commissions and employment opportunities.

While teenagers throughout Dade County report that the incidence of drinking among members of their age group is constantly on the rise, the Dade Juvenile Court hears an average of only three cases a month on charges of possession of alcoholic beverages.

"We don't get most of them," said Barron Shields, director of the In-Take Division of the Court, explaining that many under-age drinkers "just don't get caught."

This is due in part, explained Mrs. Morphonios, to the fact that a police officer who stops a teenage driver on a traffic violation, often does not have sufficient grounds on which to pursue charges in the possession area.

Other minors are remanded to the custody of their parents by the police without ever appearing in court, added Shields.

Many other teenage drinking situations arise during private parties held in private homes — often with the knowledge of the parents of the minors involved. Others result from parties sponsored by illegal high school fraternities, he said.

A group of "drinkers" sitting at a table in the cafeteria of a Miami high school estimated that "about 80 per cent" of their senior class drank on a regular basis.

Across the room, their senior class president said he felt "They are way out of line. I know about 15 guys I can name right off the bat that go drinking every week-end. But not 80 per cent. A realistic number is probably more like eight to ten per cent," he said.

In another Dade school three seniors provided a mathematical means of calculating the numbers of students who drink on a "regular" — at least — every-three weeks — they — tie — one-on," basis.

"Take all of the junior and seniors in the 25 high schools in Dade County,

and then take 50 per cent of that number, and that is your answer," they suggested.

Percentages do not seem to trouble the young drinkers. "The cops aren't giving us any 'grief,' and if our parents don't know that we are drinking, then they must be pretty stupid," they say.

The mathematicians, however, feel that stricter enforcement of the law would "eliminate almost the entire situation. If kids knew that they might really get caught, you wouldn't find nearly so many that would take the chance."

At the present time, the only "static" which the minors encounter results from their attempts to buy "the hard stuff," they report. Liquor stores demand identification and carefully inspect it, and the same is true of most bars. "So that is when you get a buddy that is really 21, or you go to the Negro section of town and get some guy there to buy it for you. It really isn't very much trouble though," said one teen.

"But that is the reason why most kids stick to beer, because they know that they can get that real fast and real easy," said a "surfer," who bills himself as "A scotch man."

The estimates of the minors themselves — perhaps the best qualified persons to make an estimate because they are on the inside — vary from eight to 80 per cent of their numbers who drink regularly. However, they are all agreed on two points: "If you want beer or booze, you can get it anywhere, if you can pay for it," and "if the laws were enforced most of us would quite drinking."

(Next week: The "Fuzz" and Charlie Brown.)

Urges Parish School Boards

LAFAYETTE, La. (NC) — Bishop Maurice Schexnayder of Lafayette has requested parishes with Catholic schools to establish parish school boards by Jan. 1. This is in keeping with a recent recommendation of the diocesan school board the bishop said.

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Recomienda el Obispo Carroll El Retiro Espiritual

La participación anual en ejercicios espirituales en retiro, para el bienestar del individuo así como para el beneficio de la Iglesia como un todo, fue encarecida por el Obispo Coleman F. Carroll.

En una carta a los fieles de la Diócesis, el Obispo señala que "todo aquel profundamente interesado en su desarrollo espiritual debe fortificarse ocasionalmente con unos pocos días dedicados particularmente a Dios. "Nuestro Señor nos dió el ejemplo con su "retiro" de cuarenta días en el desierto y frecuentemente lo recomendaba a Sus Apóstoles. "Venid, retirémonos a un lugar desierto para descansar un poco", o en otras palabras, cobrar fuerza espiritual.

Esta necesidad no puede enfatizarse lo bastante hoy, cuando actuales actitudes y movimientos indican que muchos están confundidos sobre sus propósitos y metas en la vida. Respuestas a la eterna pregunta "¿Qué soy?" "¿Qué hago yo aquí?" tienen que ser continuamente repetidas en la mente si queremos evitar el ser arrastrados por esta corriente de indiferentismo. La homilía dominical puede y debe ser ayuda en estos aspectos, pero unos días en la quietud de una casa de retiro, bajo la dirección de un experimentado padre espiritual, ofrece la atmósfera ideal para la consideración y la oración."

El Obispo Carroll llama la atención sobre la importancia que el Concilio Vaticano Segundo ha puesto en la santificación personal. "La enseñanza conciliar insiste ahora más que nunca antes en la necesidad de un laicado dedicado y apostólico, desarrollado por una bien enraizada espiritualidad. Ciertamente el retiro anual juega un papel importante en esta formación." reiteró el Obispo.

El Padre Edward Pick, director diocesano de retiros, declaró que "nuestro Santo Padre ha pedido a los fieles del mundo conmemorar el décimonoventa centenario del martirio de San Pedro y San Pablo haciendo solemnes y reiteradas profesiones de fe. Que mejor expresión de fe puede uno hacer que una 'peregrinación' a una casa de retiros para examinar el estado de la conciencia y reafirmar el llamado de seguir a Nuestro Señor."

Las tres casas de ejercicios espirituales en la Diócesis de Miami, "Our Lady of Florida", en North Palm



Durante las últimas semanas el Padre Amando Llorente ha ofrecido una serie de retiros espirituales a núcleos reducidos de estudiantes y profesionales de habla hispana, en los mismos locales de la Agrupación Católica Universitaria. En la composición gráfica dos aspectos de uno de esos retiros: Arriba, los ejercitantes en meditación en la bella terraza de la ACU; Abajo, uno de ellos recibiendo dirección espiritual del Padre Llorente. Respondiendo a la demanda de hombres de habla hispana que desean hacer ejercicios, los días 6, 7 y 8 de octubre se ofrecerá un retiro en la casa de Nuestra Señora de la Florida. Los interesados deben llamar al FR1-5657.

Beach; "Dominican Retreat House" y "Our Lady of the Retreat in the Cenacle", Lantana, la primera para hombres y las otras dos para mujeres, están, según el Padre Pick ofreciendo programas regulares de retiros los fines de semana.

La práctica de retiros espirituales entre el público de habla hispana de Miami ha cobrado gran fuerza en los últimos tiempos y con frecuencia se organizan retiros especiales para hombres o mujeres de habla hispana.

Precisamente para los días 6, 7 y 8 de octubre está anunciado un retiro espiritual para hombres en la Casa de Ejercicios Nuestra Señora de la Florida, el que

será conducido por el Padre Amando Llorente, S. J. Y los días 20, 21 y 22, un retiro para mujeres hispanas en la Casa Dominicana de Kendall. Lo dirigirá el padre Angel Villaronga y las reservaciones pueden hacerse llamando al FR1-5657.

Por otra parte, se ofrecen en español una especie de retiros espirituales paramatrimonios, los Encuentros Conyugales, que organizados por el Movimiento Familiar Cristiano consisten en dos días de revisión de vida matrimonial. Para los días 14 y 15 de octubre está anunciado el próximo de esos encuentros que será conducido por el Padre Angel Villaronga, O.F.M. Los matrimonios interesados pueden

obtener mayor información llamando al P. Villaronga.

Otras formas variantes de retiro espiritual son los Cursillos de Cristiandad, jornadas de tres días que se ofrecen para hombres en unos casos y para mujeres en otros. Más de dos mil personas de habla hispana han participado en esos cursillos en esta diócesis.

En su carta encareciendo la necesidad de ejercicios espirituales, el Obispo Carroll hace referencia a las facilidades que ofrecen las tres casas de ejercicios de la Diócesis y concluye expresando el ferviente deseo de que hombres y mujeres aprovechen estas facilidades para hacer retiros este año.

Ya Mejorado, lo Inaugura Paulo VI

Abrese Hoy El Sínodo

Ciudad del Vaticano (NA) —El papa Paulo VI presidirá la ceremonia inaugural del Sínodo de Obispos, a realizarse hoy, 29 de septiembre en la Basílica de San Pedro, según se informó en los medios vaticanos.

Esta noticia fue transmitida al mundo católico después de conocerse el informe de los médicos que atienden al Sumo Pontífice. Ellos señalaron que el Papa no requerirá de una operación, al menos inmediatamente, y que mejora bastante rápido de la infección que lo afecta desde el 4 de los corrientes.

El boletín médico especifica que un profundo examen con rayos X ha permitido comprobar que el tratamiento seguido hasta ahora para combatir la infección de las vías urinarias ha permitido dar fin casi completo a la inflamación.

Y añade que los médicos no han encontrado razón alguna que, en este momento del restablecimiento aconseje una solución quirúrgica inmediata.

El Papa Paulo VI, mientras tanto, continúa trabajando normalmente en su despacho. Testimonios de quienes pudieron ver al Sumo Pontífice en estos días coincidieron en señalar que Paulo VI recuperó casi su aspecto normal y da la impresión de haber superado completamente la prueba a que se vio sometido.

Paulo VI recibió ya en una audiencia de larga duración, al cardenal Jean Villot, Prefecto de la Congregación del Concilio y uno de los tres presidentes del Sínodo de Obispos.

En los medios vaticanos se señaló que en la entrevista, que puede ser considerada una verdadera sesión de trabajo, el Santo Padre procedió a un examen de conjunto de las cuestiones planteadas en vísperas de la apertura de la reunión del episcopado mundial.

En la Santa Sede se informó que tras esta larga audiencia, todo parece indicar que el Papa presidirá la sesión inaugural del Sínodo, y hasta asista a unas cuantas sesiones plenarias del certamen que durará un mes.

Esto indicaría también que la operación quirúrgica le sería practicada más adelante, quizás en noviembre, una vez terminado el Sínodo. La intervención tendrá por fin eliminar la próstata, a cuya inflamación, se atribuyen las incomodidades sufridas por el Papa al comienzo de su enfermedad.

El Papa, a medida que se restablece, ha estado aumentando gradualmente sus actividades, y ha celebrado entrevistas con altos funcionarios eclesiásticos. Pero las audiencias privadas y públicas continúan suspendidas.

Pide Muñoz Marín Aplicar Ideas Papales

San Juan (NA)—El jefe del partido gubernamental, senador Luis Muñoz Marín, expresó aquí la urgencia de hacer viables los objetivos señalados por los Papas Juan XXIII y Paulo VI relacionados con el ingreso familiar.

El ex-gobernador dijo en un discurso televisado que "es tiempo ya en el mundo moderno -y Puerto Rico puede y debe ser pionero rompiendo brecha en esto hacia el porvenir- de empezar a instrumentar el cristiano propósito expresado por los Papas Juan XXIII y Paulo VI de suplementar el ingreso de las familias hasta un mínimo al que debe reconocerse derecho moral por todos los ciudadanos que estén por encima de ese nivel mínimo."

Añadió que "esto conlleva estimular por todos los medios posibles que el crecimiento económico que Puerto Rico ha estado experimentando por todos

estos años, continúe y, si es posible, se acelere. Mientras el crecimiento económico, a cargo principalmente de la iniciativa privada, junto a la obra del gobierno, no supla todas las oportunidades de empleo necesarias para abolir el desempleo, es deber del gobierno iniciar y llevar a cabo en el número de años más breve que sea humanamente posible, un programa de obras socialmente útiles que le produzcan oportunidades de trabajo, a todos los jefes de familia, por lo menos. . ."

"Este esfuerzo -afirmó- debe también incluir las formas de ayuda directa y de capacitación personal que pueda llevar a las familias por su propio esfuerzo y un mínimo de ingresos civilizados. Y cuando este no sea suficiente para atender las necesidades mínimas de ancianos y huérfanos y desvalidos, es deber atender directamente estas necesidades.

Informe desde Washington

¿Está el "Che" en Bolivia?

Por Manolo Reyes

Esta Guevara en Bolivia?

Los Ministros de Relaciones Exteriores de 21 naciones del Continente se reunieron en el Edificio de la Unión Panamericana en la Capital de Estados Unidos, bajo los Estatutos de la Organización de Estados Americanos, para estudiar una nueva denuncia de la República de Venezuela contra el régimen castrcomunista de Cuba.

La sesión que puso fin a la Duodécima Conferencia de Cancilleres duró tres días del 22 al 25 de septiembre con un apretado programa de intenso trabajo por parte de los Cancilleres, así como del personal de Unión Panamericana, que realizó una magnífica labor de atención y ayuda a los cientos de visitantes, espectadores y periodistas que asistieron a la importante Conferencia.

En la evaluación de la Reunión de alto nivel de los Cancilleres Americanos cabe señalarse un hecho importantísimo que emergió de la sesión final: la solidaridad de los países de América, pertenecientes a la Organiza-

ción de Estados Americanos, al votar casi unánimemente por la condenación del régimen castrcomunista de Cuba, con la única excepción de México.

Otro detalle muy interesante que hizo el Ministro de Relaciones Exteriores de Bolivia, Walter Guevara Arze, de cómo la agresión y la intervención desde Cuba funcionaban contra la seguridad de su nación, a través de la persona de Ernesto Guevara, alias El Ché, y de miembros del Comité Central del Partido comunista de Cuba.

Con un método utilizado por primera vez en las reuniones de la OEA el Canciller Boliviano mostró una serie de transparencias fotográficas en medio de la Conferencia. El salón quedó a oscuras y en dramático relato se vio aparecer poco a poco en la pantalla a Guevara, después de haber penetrado en Bolivia con dos pasaportes falsos y de tener rasurada la mitad de la cabeza y sin barba. El Canciller explicó que estas fotos le fueron tomadas a los guerrilleros

(Pasa a la página 25)

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OSMEL GRAVE DE PERALTA, fugitivo de las prisiones comunistas de Cuba, coloca en las prensas las planchas que imprimirán The Voice.

Un Ex Guerrillero Trabaja en Las Prensas de **VOICE**

Uno de los hombres que trabajan en la confección de The Voice en las prensas de Universal Printing, es un fugitivo que escapó a treinta años de cárcel, saltó de un camión, corrió hasta alcanzar un taxi del que salió largo tramo después, se escondió en uno y otro lugar, pudo deslizarse en los vagones de un tren de carga y finalmente cruzar unas cercas de alambre que significaron su libertad.

Osmel Grave de Peralta, un joven de 21 años que fue capturado cuando formaba parte de un grupo de guerrilleros en las montañas de Oriente, Cuba, fue condenado por un tribunal comunista a 30 años de cárcel y trabajos forzados.

El joven guerrillero fue capturado en agosto del 65

y dos años más tarde, el pasado 28 de agosto, saltó de un camión que con otros prisioneros lo conducía de regreso a la prisión después de largas horas de trabajos forzados en la construcción de un campo de concentración en la provincia de Oriente.

Después de trece días corriendo de un lugar a otro, escondiéndose aquí y allá, tiñéndose el pelo, cambiándose de ropas, huyendo de uno a otro pueblo, escabulléndose en un tren de carga, finalmente Osmel pudo alcanzar las alambradas que circundan la Base Naval de Guantánamo y allí encontrar asilo.

Grave de Peralta entró en la base el 9 de septiembre, un día después de la celebración de la festividad de

la Virgen de la Caridad del Cobre, Patrona de Cuba. Tres días después llegó a Miami en un avión de la fuerza aérea de Estados Unidos, con otros refugiados escapados por la base de Guantánamo.

Cuando cumplió los 18 años, Osmel fue llamado al servicio militar obligatorio, «que para los que no se mostraban sumisos del régimen era un calvario de adoctrinamiento comunista y trabajo forzado.» De allí pudo escapar pero sólo para ser arrestado poco después y condenado a bartolina por tres años, de donde también escapó, decidiendo unirse al grupo guerrillero donde también fue apresado para fugarse definitivamente.

Su presencia en el exilio

es testimonio de la inextinguible actividad de la juventud cubana contra el comunismo, a pesar de largos años de adoctrinamiento y del severo terror.

Las guerrillas, el sistema creado por Fidel Castro para tomar el poder en Cuba y que ahora está exportando a otros países de Latinoamérica, están latentes en las montañas de Cuba, integradas por jóvenes que se sienten frustrados por el comunismo, algunos de ellos originalmente guerrilleros junto a Castro, según narra el joven refugiado.

A los pocos días de su arribó a Miami, Osmel Grave de Peralta encontró empleo en "Universal Printing" donde ahora es uno de los obreros que hacen funcionar las rotativas donde se imprime este periódico.

Sínodo Chileno Propone Superar Males Sociales

Santiago de Chile (NA) —El Sínodo chileno al término de la primera etapa de sus trabajos, señaló que buscará "con los demás hombres, soluciones rápidas y eficaces" a las deficiencias sociales existentes en el país.

Al mismo tiempo precisó que continuará con "el diálogo abierto, fraterno y respetuoso" con los hermanos de otras Iglesias cristianas y de la comunidad judía, "tratando de buscar lo que nos puede acercar."

Estas apreciaciones se encuentran contenidas en una declaración dada a conocer al término de una reunión de nueve días en la que participaron 400 delegados. El

proposito de la misma fue el de "Renovar la Iglesia de Santiago según el Evangelio y de acuerdo con el Concilio Vaticano II."

"Nuestra iglesia dice la declaración que firma el obispo auxiliar de Santiago, monseñor Fernando Ariztia Ruiz — quiere ser más servidora de los hombres y más consciente de los sufrimientos e injusticias evidentes que marcan la vida de muchísimos chilenos."

Añade que "hay miserias que impiden una vida humana y digna" y especifica que "hay deficiencias sociales que nos imponen el deber de buscar con los demás hombres, soluciones rápidas y eficaces."

Prelado Colombiano Pide Mentalidad Comunitaria

Ciudad de México (NA) —De nada sirve que en Colombia se borren las barreras sociales, desaparezca la indigencia y se acaben las injusticias, si no se produce un cambio de mentalidad; de esa mentalidad egoísta, individualista, a una mentalidad comunitaria, lograda por una actitud de amor, declaró aquí monseñor Bernardo Sánchez Muñoz, Secretario Ejecutivo del Congreso Eucarístico Internacional, en una reciente conferencia de prensa.

Refiriéndose al Congreso Eucarístico que tendrá por sede a Bogotá, en agosto de 1968, monseñor Sánchez Muñoz dijo que no será de sacramentalización, sino de evangelización.

"Una evangelización que provoque en los colombianos una respuesta de fe y caridad que se traduzca en un cambio de actitud de todos para con Dios y de unos para con otros; que los lleve a integrar una comunidad

cuyo vínculo será el amor, que sea capaz de afrontar valerosamente los problemas sociales que hoy minan al país, estancando su desarrollo por la situación de injusticia, de desigualdad, de ignorancia, de inmoralidad, de condiciones indignas del ser humano. Es esto lo que busca la evangelización que ya se está llevando a cabo como preparación del Congreso Eucarístico, buscar un cambio social provocado por la fe y la caridad."

Añadió el prelado colombiano que el Congreso Eucarístico es un llamado de la Providencia encaminado a que en la vida, tanto de las personas como de las instituciones, sepan actuar de acuerdo con su responsabilidad cristiana.

"Si bien es cierto que el Congreso es una designación honrosa para Colombia — prosiguió monseñor Sánchez Muñoz — primordialmente destaca la seriedad de un compromiso. De por medio aparece la necesidad de que la renovación de las costumbres sea tributo de respaldo para con esas tradiciones que han dado lustre a la historia del país. No podemos permanecer en actitudes triunfalistas sin preocuparnos porque el mensaje evangélico lo impregne todo y encamine nuestras visceras con el innegable impulso de su vitalidad sobrenatural."

Finalmente dijo que hasta el momento la auténtica cara del Congreso no se ha conocido plenamente y que por ello se está realizando una campaña de solidaridad humana para congregarse a las gentes a través de los valores humanos comunes a

todos los hombres, no importa cuales sean sus creencias. Por medio de estalabor

se está vinculando a los hermanos alejados y a los no cristianos.



HOME FOR CHRISTMAS

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

We shudder when we see them on TV, the families in India who have never lived indoors. They live in the streets, painfully, sleep huddled together on matting on the sidewalks. The pennies they earn buy scraps of food and rags. . . . In Calcutta alone they number 100,000. They are not drunkards or tramps, these families. All they need is a chance. . . . "For only \$200 (for materials), we can give a family a home by Christmas," writes Archbishop Joseph Parecattil from Ernakulam. "We'll provide the supervision, our men will do the work free-of-charge; and the family will own it outright once they prove they can take care of it themselves. We'll start the work when the rain stops later on this month. Can you imagine the happiness a "home of their own" will bring? . . . Here's your chance to thank God for your family, your home, your warm bed. Archbishop Parecattil will write you personally to say thanks.

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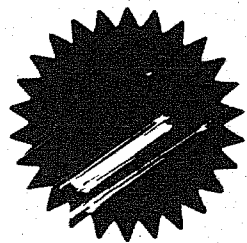
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Atencion, Bailadores

Manana, sabado 30, de 7:30 p.m. a 1 a.m. se ofrecerá una fiesta juvenil bailable en el Auditorium de SS. Peter and Paul, con tres bandas musicales.

Y el sábado, 14 de octubre, en el mismo auditorium y terrenos de la parroquia de SS. Peter and Paul, Gran Festival Bailable Cubano, con diversiones para todos. Baile con varios conjuntos, — orquestas cubanas para los mayores y bandas americanas para los jovencitos— Bingo toda la noche, un bohío cubano con lechón asado, moros, yuca con mojo, y "guateque guajiro". Comparas y presentaciones de diversos artistas cubanos. Entrada general, un dólar.

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El Nuevo Testamento

Yo creo que los cristianos conocemos muy poco a Jesucristo. Para algunos es casi un personaje que se pierde en los tiempos, para otros ayudados siempre por la predicación de la palabra dominical es más conocido pero para muy pocos Cristo es lo que debe ser la LUZ que debe alumbrar a todo hombre que viene a este mundo.

Muchos bautizados crecen y mueren sin haber tenido un contacto íntimo con su Señor. Muchos bautizados no conocen a Cristo porque no se han puesto en contacto con la fuente que lo da que es el Nuevo Testamento.

El Antiguo Testamento nos anuncia a Cristo. El Nuevo Testamento nos da a Cristo.

El Nuevo Testamento consta de 27 libros de los cuales unos son históricos, los Evangelios y los Hechos de los Apóstoles, otros didácticos como las Epístolas de las cuales la mayor parte son de San Pablo, y un libro profético que nos anuncia los últimos tiempos cuando el Señor vuelva es el Apocalipsis.

A partir de Pentecostés, los Apóstoles comenzaron a predicar y como es natural sus predicaciones consistían en repetir las enseñanzas que habían recibido del Maestro. Ellos habían acompañado al Señor por todas partes y era seguro que El repetía sus parábolas a los diversos grupos de personas a quienes hablaba. En la predicación Apostólica se incluían los milagros que habían presenciado y los distintos hechos de la vida del Señor. Así se formó un tema de predicación que se llama Catequesis Primitiva o Proto-Evangélico oral. Era nuestro Evangelio de hoy cuando aun no estaba en los libros sino en el corazón de los cristianos. Hoy el Evangelio está en los libros pero hay que leerlo en el corazón de los cristianos del siglo veinte.

No se sintió la necesidad de escribir el Evangelio sino 20 o 30 años después de la subida del Señor a los cielos. Sería entre los años 36 y 70 para los tres primeros que se llaman sinópticos pues siguen un plan o una sinopsis y estos son los de San Mateo, San Marcos y San Lucas. San Juan escribió probablemente alrededor del año cien.

Son como cuatro retratos de la persona del Señor que nos dan el mismo Jesús pero de cuatro maneras distintas.

San Mateo queriendo presentar a los judíos la persona de Jesús para que se convirtieran presenta su obra como una prueba de que Jesús de Nazareth era el Mesías anunciado por los profetas, cuyos anuncios se cumplieron en El.

San Marcos nos da la catequesis de San Pedro, y lo escribe pensando a los gentiles que lo que más les interesaba eran los milagros.

San Lucas que toma la predicación de Pablo y se propone según se ve en el Prólogo narrar la historia de Jesús con orden, el cual no es siempre el orden cronológico; a veces el geográfico, el lógico, el psicológico trabando siempre los hechos y discursos de suerte que resulte la historia una.

San Juan escribe, según los Padres de la Iglesia "el Evangelio espiritual".

Preparamos nuestras Biblias para después de ver en grandes rasgos la historia del Pueblo Hebreo la semana que viene comenzando por el Génesis leyendo cada día un trozo, recorrer el Antiguo Testamento de manera sistemática de tal manera que los anuncios nos abran la puerta de la realidad en la maravilla del Evangelio.

Está el 'Che' en Bolivia

(Viene de la página 23)

en sus guaridas. Porque cuando los capturan, siempre están carentes de todo papel que los identifique. Pero en las guaridas, fuertemente escondidas, ellos guardan sus pertenencias personales. Explicó el Canciller Boliviano que para hallar una de estas guaridas, el ejército tuvo que estar cavando por casi seis días. Agregó que las junglas en Bolivia son tan densas que en ellas se camina a una distancia de un metro de una persona y no se ve. Y si un helicóptero o un avión vuelan a 50 pies de altura de un grupo en la jungla no puede verlo tampoco. Agregó el Canciller que la documentación que identificó a Guevara, fotos, pasaportes y diarios fué ocupada en una guarida de los castrocomunistas en Bolivia.

En una entrevista personal con el Canciller Boliviano este nos relató que las guerrillas en su país no cuentan con el apoyo del campesinado y que muy pocos de ellos han engrosado sus filas, solo bajo engaño. Agregó el Canciller que la mayoría de las guerrillas están compuestas por cubanos, miembros del régimen rojo de la Habana.

En muchos círculos que observaron la Conferencia de la OEA se tuvo la impresión que la presentación más efectiva de la Duodécima Conferencia fué la hecha por Bolivia, en su denuncia contra el castrocomunismo. Y la más decidida, la de Argentina, que pidió el empleo de la acción militar conjunta de los países del Hemisferio Occidental, para terminar de una vez y por todas con las agresiones que parten de Castro.

Después de hablar con muchos de los Ministros de Relaciones Exteriores de la Organización de Estados Americanos, mi impresión es que lo único que los detuvo a tomar una acción militar colectiva contra el régimen de Fidel Castro fué su preocupación por la reacción de la Unión Soviética.

También pude saber que Ernesto Guevara, alias El Che, está de regreso en un territorio familiar para él. Una alta fuente latinoamericana me informó que cuando Guevara partió de la Argentina en 1952, aún antes de conocer a Castro, fué contratado por el régimen izquierdista de Victor Paz Stensoro en Bolivia y lo pusieron al frente de la Reforma Agraria en la misma zona donde ahora están activas las guerrillas rojas. La fuente también dijo que Guevara tuvo oportunidad para estudiar lomas, cuevas y montañas en esas áreas. Cuando trató de formar su propio grupo de milicianos, el régimen de aquel entonces en Bolivia lo despidió. Y de allí fué a Guatemala y luego a Cuba.

Para finalizar podemos decir que vimos muy de cerca las fotos de Guevara en Bolivia y si las mismas fueron tomadas en esa nación como afirmó el Canciller boliviano, entonces hay una sola verdad: Guevara está en Bolivia.

La Constitución Dogmática Sobre La Divina Revelación

Por el P. Angel Naberán

El Concilio Vaticano II proclama confiadamente, haciendo suya, la frase de San Juan, que dice: "Os anunciamos la vida eterna que estaba en el Padre y se nos manifestó: lo que hemos visto y oído os lo anunciamos." Dando por cierto el hecho de la Revelación, acepta las conclusiones de los Concilios Tridentino y Vaticano I.

Hay dos caminos para llegar al conocimiento de Dios (no. 3): el natural, porque Dios, creando y conservando por su Verbo (Joa. 1,3), da a los hombres testimonio perenne de Si en las cosas creadas. Es decir, el hombre llega a conocer a Dios por las cosas visibles de la creación; y así dice el Santo Concilio: "que Dios, principio y fin de todas las cosas puede ser conocido con seguridad por la luz natural de la razón humana, partiendo de las criaturas". (Rom.1,20) Esta verdad fué definida ya en el Vaticano I; pero enseñando al mismo tiempo que hay que atribuir a la revelación, el que todo lo divino que por su naturaleza no sea inaccesible a la razón humana, lo puedan conocer todos fácilmente, con certeza y sin error alguno, incluso en la condición presente del género humano." (No. 6) Es también esta conclusión definida en el Vaticano I contra la filosofía idealista, que no admitía la capacidad de la razón para llegar a conocer a Dios, ni siquiera ninguna verdadera realidad de las cosas.

Dios dió al hombre un camino más fácil para que le pudiera conocer "manifestándose a nuestros, primeros padres ya desde el principio. Después de la caída de los mismos, los alentó con la esperanza de la salvación y con la promesa de la redención y tuvo incesante cuidado del género hu-

mano. Más tarde llamó a Abraham y a los patriarcas después a Moisés y a los profetas para gobernar a su pueblo, para que éste fuera preparando el camino del Evangelio, del Salvador prometido. (No. 3)

"Por fin, llega el Hijo de Dios, el Verbo eterno, hecho hombre, para iluminar a todos los hombres, vivir entre ellos y manifestar los secretos de Dios y llevar a cabo la obra de la salvación que el Padre le confiara. Prueba su misión divina con palabras y obras, señales y milagros, sobre todo con su muerte y resurrección, y, finalmente, con el envío del Espíritu Santo, Espíritu de verdad, completa la revelación pública antes de la gloriosa segunda venida de Jesucristo."

Contra el hecho de la revelación divina, el segundo camino por el que conocemos las cosas de Dios, se levanta otro enemigo, el Racionalismo, que es el sistema que no quiere admitir lo sobrenatural, sino que trata de explicar todo por medios naturales de la razón humana, haciendo de la historia de la Revelación una novela de los fieles creyentes, y de Cristo histórico solamente el Cristo de la fe de las primitivas comunidades cristianas. El racionalismo absoluto en el campo de la Biblia en general está superado desde hace cinco lustros; pero todavía quedan resabios fuertes de ello en muchos escritores contemporáneos, que niegan artículos fundamentales de nuestra fe tradicional. Entre ellos se cuenta, por ejemplo, John A. T. Robinson en "Honest To God". Londres 1963, que tanto ruido está haciendo. El Concilio Vaticano ha recogido estas posturas indecisas o abiertamente negativas, afirmando con energía la creencia tradicional cristiana del "he-

cho de la Revelación divina."

De ahí que "si Dios habló y últimamente por su propio Hijo (no. 4), enviado para que fuera la Luz del mundo y manifestar los secretos de Dios, hay que prestarle obediencia de la fe. Porque tal revelación procede libremente de Dios y excede la capacidad intelectual del hombre."

Y termina la Constitución con estas palabras:

"Mediante la revelación divina quiso Dios manifestarse a Si mismo y los eternos decretos de su voluntad acerca de la salvación de los hombres para comunicarles los bienes divinos que superan totalmente la comprensión de la inteligencia humana." Es decir hay que admitir lo sobrenatural que ha sido revelado y nuestra Religión cristiana es así una religión histórica y sobrenatural.

Oración de los Fieles

Vigésimo Domingo Después de Pentecostés (Primero de Octubre)

Celebrante: El Señor sea con vosotros.

Pueblo: Y con tu espíritu.

Celebrante: Oremos. Por nuestra propia experiencia estamos conscientes de cuán difícil es vivir una vida de fe; por tanto oramos por nuestras propias necesidades y por las necesidades de todos los hombres de buena voluntad.

Lector: Por nuestro Santo Padre, Paulo VI; nuestro Obispo, Coleman F. Carroll, nuestro párroco (N) y todos los sacerdotes y religiosos, oramos al Señor.

Pueblo: Señor, Ten piedad.

Lector: Por el Sínodo de Obispos, para que le sea posible darle tratamiento adecuado a todos los problemas que le serán presentados a su consideración, oramos al Señor.

Pueblo: Señor, Ten Piedad.

Lector: Que la Organización de Naciones Unidas promueva la paz de manera más efectiva, Oremos al Señor.

Pueblo: Señor, Ten Piedad.

Lector: Por esta nación, para que encuentre pronta solución al conflicto de Vietnam, oramos al Señor.

Pueblo: Señor, Ten Piedad.

Lector: Por esta región del Sur de la Florida, para que continúe libre de la furia de las tormentas tropicales, oramos al Señor.

Pueblo: Señor, Ten Piedad.

Lector: Por todos los que nos reunimos en esta Asamblea del Pueblo de Dios, para que a través de nuestra atención a la palabra de Dios seamos renovados en fe, esperanza y caridad, Oremos al Señor.

Pueblo: Señor, Ten Piedad.

Celebrante: Todopoderoso y Eterno Dios, Tu Espíritu Santo santifica y guía todo el cuerpo de Tu Iglesia. Escucha nuestras peticiones para que por el regalo de tu gracia podamos cada uno de nosotros servirte más fervientemente en nuestros medios específicos. Por Cristo, Tu Hijo, Nuestro Señor, que Contigo vive y reina en unidad del Espíritu Santo, Dios, por los siglos de los siglos, Pueblo: Amén.

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CORPUS CHRISTI, 3230 N.W. 7 Ave. 10:30, 1 and 5:30, Melrose School, 11:30.

ST. PETER and PAUL, 900 S.W. 26 Rd. 8:30 A.M., 1 P.M., 7 y 8 P.M.

ASSUMPTION ACADEMY, 1517 Brickell Ave. 12 P.M.

ST. JOHN BOSCO, 1301 Flagler St. 7, 10 A.M., 1, 6 y 7:30 P.M.

GESU, 118 N.E. 2 St. 6:00 P.M.

ST. MICHAEL, 2933 W. Flagler. 11 A.M., 7 P.M.

ST. HUGH, Royal Rd. y Main Hwy., Coconut Grove 12:15 P.M.

ST. TIMOTHY, 5400 S.W. 102 Ave. 12:30 P.M.

ST. DOMINIC, N.W. 7 St. 59 Ave. 1 P.M., 7:30 P.M.

ST. BRENDAN, 87 Ave. y 3 St. S.W. 6:45 P.M.

LITTLE FLOWER, 1270 Anastasia, Coral Gables. 9:15 A.M. y 12 M.

ST. FRANCIS DE SALES, 600 Lenox Ave., Miami Beach 6 p.m.

ST. JOHN THE APOSTLE, 451 E. 4 Ave., Hialeah. 12:55 y 6:30 P.M.

IMMACULADA CONCEPCION, 68 W. 42 Pl., Hialeah. 12:45 y 7:30 P.M.

MILAM SCHOOL, W. 16 Ave y 60 St., Hialeah. 10 a.m.

ST. PHILIP BENIZI, Belle Glade. 12 M.

ST. MARY, Pahokee. 6:30 P.M.

Campaña de Proselitismo De Caballeros de Colón

Los Consejos locales de Caballeros de Colón están participando en una campaña nacional destinada a incrementar el número de miembros de esa sociedad fraternal a 200,000 en toda la nación.

La campaña culminará con la inauguración del nuevo edificio de 23 pisos que está construyendo la Orden en New Haven, Connecticut y que estará terminado para

la Suprema Convención Anual número 87.

Aquí funciona un consejo integrado por exiliados cubanos, el Consejo de Nuestra Señora de la Caridad, que tiene sus reuniones en el salón parroquial de San Juan Bosco. Ese consejo fué fundado por un grupo de hombres que en Cuba eran miembros de la orden, la que había tomado una gran fuerza en ese país.

Primera Piedra de Plan Residencial

Pompano Beach— El domingo primero de octubre, a las 12:30 se colocará la primera piedra del "St. Elizabeth Gardens", un proyecto de apartamentos para familias retiradas, consistente en 150 apartamentos a pagos razonables para personas de más de 62 años de edad, patrocinado por la Diócesis de Miami.

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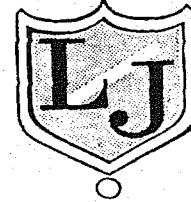
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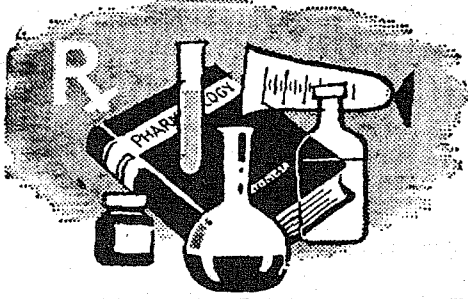
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Catholics, Protestants Plan Joint Seminary

SEATTLE, Wash. (NC) — Plans under study for a joint Catholic-Protestant seminary in Rochester, N.Y., were outlined here by Episcopal Bishop Nelson M. Burroughs of Ohio.

According to Bishop Burroughs, the new theology school would be made up of St. Bernard's Seminary, Rochester's Catholic seminary; Colgate Rochester Divinity School, an ecumenical theological school; and the Episcopalian Bexley Hall, an affiliate of Kenyon College in Gambier, Ohio.

Bishop Burroughs announced at the general convention of the Episcopal Church that conversations on the proposal are being held among the two Protestant seminaries and Catholic officials.

The proposal under study by the three institutions would combine as far as possible faculties, library resources and classes. This possibility is regarded as a major break through in theological education.

MAY MOVE HALL

Plans call for the move of Bexley Hall to Rochester looking toward the establishment in that city of the Center for Theological Studies, including Colgate Rochester Divinity School and St. Bernard's.

In making the announcement Bishop Burroughs said: "Of all the positive options now before the Bexley community the possibility of

joining the ecumenical center at Rochester is, in my judgement, the one most in line with present-day thinking."

President Gene E. Bartlett of Colgate Rochester Divinity School said of the proposal:

"The unique coalition, the first of its kind on the professional level in theological education, will not be a severing of present ecclesiastical affiliations, nor a loss of separate identities. Rather, it will be an enlargement of relationships that will assure a fully trained ministry for the whole church."

Catholic Bishop Fulton J. Sheen of Rochester said that "the needless multiplication of faculties, the need of dialogue, the recognition of sharing God's work, and the common resolve to be a spiritual leaven in the mass of society, have prompted this move to a coalition."

Proposals to affiliate will be considered by the appropriate boards by the three institutions later this fall.

St. Bernard's Seminary, founded in 1892, is a theological seminary for the training of young men for the diocesan priesthood of the Catholic Church.

In 1931 St. Bernard's and St. Andrew's Minor Seminary were reincorporated as St. Bernard's Seminary. In

1965 the college department was attached to St. John Fisher College, and St. Bernard's now continues solely as a school of theology.

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By **DESMOND FISHER**
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ROME— Uncertainty is the keynote of the Synod of

Bishops which opens formally in Rome today (Friday). The actual procedure for the Synod remains indefinite, meaning that a great deal will

have to be improvised on Monday, when the actual business of the Synod begins.

It is still not clear how

the various commissions or working committees will be selected, how they will work, how many there will be, or what they will do.

Even Bishop Ladislaus Rubin, the secretary general of the Synod, speaking to a Vatican official this week, admitted that he did not know how things would work out. "They will be decided as we go along," he said.

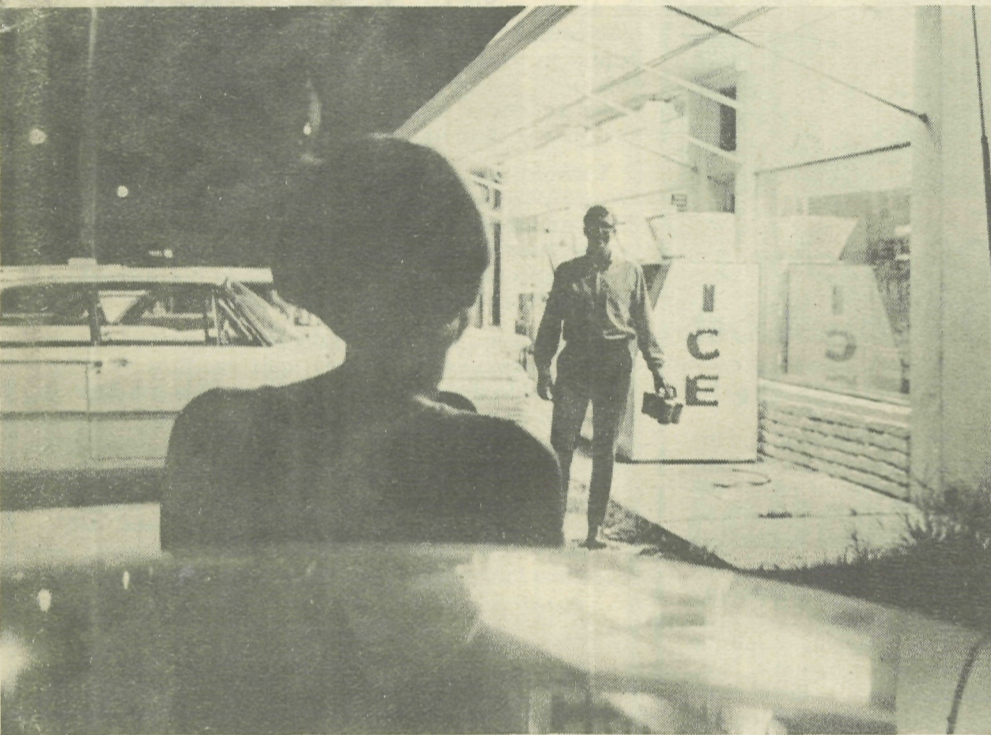
Other reports, however, say that the times of the various discussions have been planned almost to the hour with five days devoted to the first subject on the agenda—the reform of Canon Law—and so on.

Such uncertainty is likely to continue, for a tight curtain of secrecy has been thrown around the proceedings. It may not last very long, however: the same thing was tried at Vatican II and it did not work.

Nevertheless, the Secretariat of the Synod is insisting on the secrecy rules. With only 200 bishops here, compared with 2,500 at the council, and with no periti around to provide news and background explanations, journalists are worried about their sources of accurate information.

What they will get official-

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INCREASING PROBLEM for South Florida law enforcement officials is the week-end fling which starts off with a six pack of beer for many teenagers. For some it ends up with a ride to the police station, and a criminal record which will follow them through life.

Getting Booze No Problem, Is Boast Of Teen Drinkers

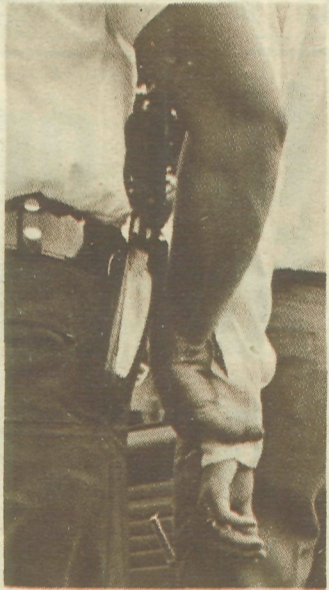
By **SKIP FLYNN**

(Second in a series of articles on problems and issues facing youth today)

"It's the easiest thing in the world," boasts a 17-year-old high school senior. "All you have to do is go to some small early-in-the-morning-to-late-at-night chain store and you can get as much beer as you want, any time you want it."

The teenager's statement serves to point out an increasing problem in South Florida — it is becoming easier for minors to obtain alcoholic beverages in ever increasing quantities.

The results of teenage drinking no longer affect just the youths themselves, but a role in the areas' increasing crime rate, according to authorities. The minors they point out, remain generally unimpressed by the fact that it is a crime for



them to buy or be in possession of alcoholic beverages.

"Who worries about being three or four years younger than you are sup-

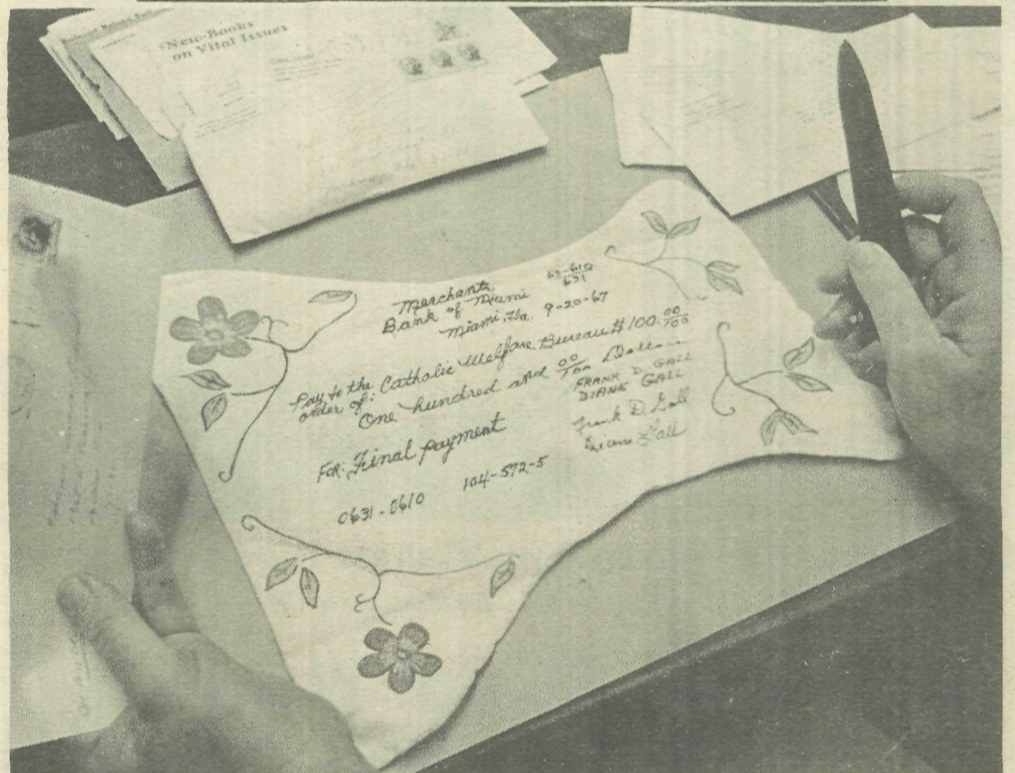
posed to be? All you have to do, if they ask you for IDs, and they usually don't, is show them anything that says you are 21," the teenager continued, proudly displaying his proof.

EASILY FOOLED

It was a certificate indicating that he had attended a program of driver education classes in the Dade County public school system. On the bottom line, the 17-year-old had listed his birth date as April 6, 1946, boosting his age to 21. "Some guy actually accepts that every time I show it to him," he bragged.

The North Dade youth did not have any patent on his story. High schoolers, drop-outs and young college students throughout South Florida, echo the same line, time after time, accord-

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DIAPER "DOUGH" was exactly that for Miami's Catholic Welfare Bureau which recently received the above check for adoption fees from grateful and imaginative new parents. What's more the bank has assured all parties involved that the check-diaper is 'legal' and will be honored.

Bishop Stresses The Benefits Of Annual Retreats

Annual spiritual retreats for "the well-being of the individual as well as for the good of the Church as a whole" have been urged by Bishop Coleman F. Carroll.

In a letter to the faithful in South Florida, the Bishop

pointed out that "everyone who is deeply concerned with his spiritual development should occasionally fortify himself with a few days dedicated particularly to God. Our Divine Lord Himself gave us the example by His forty-day 'retreat' in the desert and He was often wont to tell His apostles to 'come aside and rest awhile' or in other words, to take spiritual stock in themselves.

MANY CONFUSED

"This need cannot be over-emphasized today when current attitudes and movements indicate so many are confused about their purpose and goals in life," the Bishop continued. "Answers to the age-old questions: 'Who am I?' — 'What am I doing here?' must be continually recalled to mind if we are to avoid being swept away by this tide of indifferentism. The Sunday homily can and should be helpful in treating these issues, but a few days in the quiet of

a retreat house under the direction of an experienced retreat master affords the ideal atmosphere for consideration

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Nuns' Seminar A Step In Formation Of Senate

A seminar for Sisters stationed in the Diocese of Miami will be conducted Saturday and Sunday, Sept. 30 and Oct. 1, by Auxiliary Bishop Joseph Breitenbeck and master of coun-

Bishop Breitenbeck, Vicar for Religious in the Archdiocese of Detroit, will be accompanied by Father Boden Kosicki, assistant to the Bishop and master of coun-

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Groundbreaking For Housing For Aged

POMPANO BEACH — Ground will be broken at 12:30 p.m. Sunday, Oct. 1 for St. Elizabeth Gardens, an apartment development for senior citizens located adjacent to St. Elizabeth parish at 901 NE 33 St.

Providing 150 reasonable-cost rental apartments for persons 62 years of age or older, the development is sponsored by the Diocese of Miami "to provide low rental housing which incorporates those facilities which are often not provided for the elderly," according to Edwin C. Tucker, director of the Office of Community Services.

"The plan thus incorporates a total approach to some of the problems encountered by the elderly," Tucker added. "Through means such as this, the Diocese is concerned with assisting many of the elderly neglected and often confined to a life of inactivity and loneliness."

Application for loan funds amounting to \$1,881,-

000 for the construction of the development were approved earlier this year by the Federal Dept. of Housing and Urban Development. The difference between the loan funds and the total cost will be provided by the Diocese of Miami.

In November of 1966 when plans for the development were first revealed nearly 600 applications were received by the Office of Community Services. Because of the demand the Diocese is proceeding with plans for two additional developments, another on South Florida's east coast and one on the west coast.

Completely modern facilities will be incorporated in St. Elizabeth Gardens located within a short distance of shopping centers, service and professional center, public and private golf courses, public beaches, marina and fishing pier. A non-profit corporation, St. Elizabeth Gardens, Inc. will build and maintain the apartments.

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