

'Fathers' Pick Panel On Doctrine Items

By MSGR. JAMES J. WALSH

Voice Correspondent in Rome

ROME - During Wednesday morning's meeting of the Synod eight members of a special commission were elected to "prepare a synthesis of the thinking of the Fathers" on the doctrinal questions discussed the past days.

The need of a special commission to classify and clarify the very many views expressed in scores of talks was so obvious that apparently no one objected to it. Even the abbreviated accounts given newsmen indicated the speakers covered the widest possible range of topics analyzing dif-

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BY MSGR. WALSH

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ficulties encountered by the Faith in the modern world and in offering solutions to the problems. Issues of celibacy and

birth control were not on the agenda, and contrary to the "usually reliable sources" neither subject was introduced, according to the official bulletin.

The eight general topics upon which talks were based are these: (1) The Foundations of the Faith; (2) Christology; (3)

Ecclesiology; (4) Anthropology; (5) Fundamental Moral Theology; (6) Special Moral Theology; (7) The Sacraments; (8) View of the present world and the reality of the life to come.

AGREE THERE'S CRISIS

It seems there was general agreement that a crisis existed in the Church today. Some considered it grave, some spoke of it as normal in a time of growth. A number stressed that the Church is not a city under siege but a sun wrapped in clouds. What appeared to be a critical problem in one country was almost unheard of in another. The grave dangers spoken of by one bishop were described by another as signs of restlessness. An African said his country was "still preserved from those erroneous doctrinal infiltrations" referred to in the documents. Some insisted their problems related to the spread of the Faith rather than to the defense of it.

One bishop calmly expressed disapproval of the document given them as a basis of discussion, describing it as too negative, pessimistic, lacking the spirit of the Council, more concerned with a "catalogue" of errors rather than an objective description of evils which really exist."

No one denies there are currently grave errors and deviations which should be a matter of concern and united action. Again it was pointed out that relativism, materialism and subjectivism were being propagated strongly in some areas, that more and more Christians were denying religious values or manifesting indifference to them, that "atheism was attracting surprisingly large numbers. In describing their own nations, some bishops made a claim that the magisterium of the Church is consciously downgraded and authority more or less ignored by some theologians.

Trying to get to the causes of the crisis they pointed out that because of the speed of modern communications, confusion and misunderstanding were inevitable; that many theological hypotheses were reported in papers, books and magazines in popular style which did not reflect the true thought of the author or contained speculations which he was merely advancing to test a line of thought.

Others stressed that the contact of Christians with irreligious ideologies was leading to the loss of faith; the example of many Christians in both the moral and social orders was frequently mentioned as harmful to their fellow-believers and as the greatest obstacle to an atheist becoming well disposed to Christianity.

On Tuesday, one bishop stated that "the doctrinal crisis comes likewise from the fact that some theologians are teaching that the decisions of authority must be accepted in so far as they are recognized charismatically by the faithful and are open to question, if they do not deal with divine truths."

Atheism was referred to very often as the bishops in their dis-

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2 Firm Views Emerging As Synod Hits Mid-Point

By DESMOND FISHER

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ROME - At the half-way stage of the Synod of Bishops, two broad views about it are beginning to emerge. One is pessimistic, the other is marked, if not exactly by optimism, at least by a sense of realism.

The pessimists, among whom the Dutch and the Americans predominate, are close to writing off the Synod as a bad job. Their disappointment is not confined to the performance of this first session of the Synod so far. It extends to the whole idea of the Synod as an effective arm of Church government and as a real embodiment of the collegial powers of the Bishops.

Three lines of reasoning are used to support their judgment.

1. The documents presented for study to the Synod are poor.
2. The procedure followed prevents real dialogue.
3. The uncertainty about the constitutional weight and practical effect of the Synod recommendations.

There are certainly grounds for criticism in each of these three areas, but not to the extent that the critics suggest. The Synod documents are mixed, reflecting their varied origins and the hit-and-miss fashion so characteristic of Italian pre-planning.

SOURCES GIVEN

Two of the five documents - those on the dangers to the faith and on mixed marriages - came from the Congregation for the Doctrine of the Faith, formerly the Holy Office. That on seminaries was merely a short list of questions submitted by Cardinal Garrone, head of the Congregation on

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To Explain New Canon

A special program on the English Canon which will be introduced into the Mass on Sunday, Oct. 22 will be presented at 9 p.m., Friday, Oct. 20 by radio station WGBS, 710 Kc., 96.3 FM

Designed to benefit both priests and laymen the program will include a detailed explanation of the English Canon almost unanimously approved by the American Bishops last June.

See interpretative article about new Canon of Mass and full text of the document on pages 14 and 15.

BEGINNING his 10th year as First Bishop of Miami, BISHOP COLEMAN F. CARROLL enters the Cathedral of St. Mary for observance of the ninth anniversary of his installation. See story and picture on Page 2.

Laity Probing Future As Rome Talks Open

By JAMES C. O'NEILL

ROME - (NC) - Approximately 2,000 delegates, observers and guests opened the third World Congress of the Lay Apostolate in Rome with the question: Where do we go from here?

The here referred essentially to the close of the Second Vatican Council and the increased and demanding requirements

placed on the laity by that tremendous event.

The official theme of the congress—"God's People on Man's Journey"—while rather unwieldy, sought to sum up the goal of the congress in terms of the future.

God's people were in a welter of organized confusion at the Piux X auditorium at the end

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High Court Bus Action Held Key To Private School Aid

By JOHN R. SULLIVAN

WASHINGTON (NC) - The U.S. Supreme Court has refused to review a Pennsylvania law requiring public bus transportation of pupils attending non-public schools.

In a brief unsigned opinion the Court said it dismissed the appeal "for want of a substantial federal question."

Justice William O. Douglas was alone in noting that he favored hearing the case.

The action left standing a ruling by the Pennsylvania Supreme Court in January that the law was constitutional. The

law, passed in 1965, directed local school districts which provided transportation for public school students also to transport pupils in non-public schools "over established public school bus routes."

The law was immediately challenged by taxpayers in two Eastern Pennsylvania school districts, who said the law violated the First Amendment to the U.S. Constitution, which bars establishment of religion, and the Fourteenth Amendment's due process clause.

The case was heard directly by the state Supreme Court,

which upheld the law by a 5-2 majority.

William B. Ball, general counsel to the Pennsylvania Catholic Conference, and the attorney who argued the case before the state Supreme Court, called the U.S. court's decision "most significant."

"It indicates clearly the mind of the Supreme Court that bus transportation for parochial school children in no way offends the principle of separation of church and state," he said.

This completely blasts the

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Taking a peek at fellow members of the animal kingdom last Sunday was this pint-sized canine pet. See story and pictures on Page 5.

The VOICE

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Hundreds At Anniversary Mass

United Fund Aid Urged



BISHOP
COLEMAN F. CARROLL

Hundreds of laity and religious joined with Bishop Coleman F. Carroll last Sunday when the First Bishop of Miami commemorated the ninth anniversary of his installation during Mass of Thanksgiving in the Cathedral of St. Mary.

Father Thomas Anglim U.F. preached during the Mass and the choir of St. John Vianney Seminary sang under the direction of Father John Buckley, C.M.

A native of Pittsburgh, Bishop Carroll was appointed Bishop of the newly erected Diocese of Miami Aug. 13, 1958, and installed on Oct. 7, the Feast of the Holy Rosary, 1958.

Expressing gratitude and thanks to Almighty God and His Blessed Mother "for the many graces which have come to the Diocese of Miami since its beginning nine years ago," the Bishop said: "Were we to call your attention to what has been accomplished through your prayers and sacrifices the list would be long indeed. All of us would be remiss indeed were we not to thank Almighty God as we commemorate the ninth anniversary of the Diocese."

GREAT HAPPENINGS

Bishop Carroll also pointed out that "much has happened outside and within the Church during the past nine years," and he cited Vatican Council II as the most important event of the past decade.

Revealing that he had participated in the Mass and ceremonies which preceded the opening of the first worldwide Synod of Bishops on Sept. 29 in Rome, Bishop Carroll told the congregation that Pope Paul had quoted a passage of the speech with which Pope John XXIII had opened the Va-

tican Council when Pope John said the Council "wishes to transmit, pure and whole, without any attenuation or distortion, the doctrine which throughout 20 centuries, not withstanding difficulties and opposition, has become the common patrimony of men. It is a patrimony not well received by all."

Pope Paul added, Bishop Carroll explained, that "The solicitude for doctrinal fidelity which was so solemnly declared at the beginning of the recent Council, must therefore direct our post-conciliar times."

"More watchfulness is required on the part of those who in the Church of God have from Christ the mandate to teach, to spread His message and to guard the 'deposit' of faith, in proportion as the dangers which today threaten her are more numerous and serious; immense dangers caused by the irreligious orientation of the modern mentality, and insidious dangers which even from within the Church find utterance in the work of teachers and writers desirous, it is true, of giving new expression to Catholic teaching but frequently desirous of adapting the dogma of the Faith to secular thought and language rather than of adhering to the norm of the Church's magisterium," Pope Paul said.

The Pontiff added that this leads to forgetting the requirements of orthodoxy and to picking and choosing beliefs according to "instinctive personal preference," Bishop Carroll recalled, noting that the Pope had added that his "is as if the rights of moral conscience, free and responsible for its acts, may be claimed in preference to the

rights of truth, foremost among which are the right among which are the rights of divine revelation."

Bishop Carroll urged the faithful of South Florida to "take whatever steps possible not only in your family but in your parish," during the Year of Faith to "strengthen your faith and adhere closely to the magisterium or teaching authority of the Church which is to be found in the Holy Father and the bishops, who are the successors of the Apostles."

FR. ANGLIM SPEAKS

Father Anglim, pastor, St. Francis Xavier parish, Fort Myers, reminded the faithful that "devotion to Mary is entrenched in Christian theology and steeped in the deepest Catholic tradition."

"There are some Catholics today, small in number," Father Anglim stated, "who are of the opinion that in this age of renewal and transition that an eclipse has overshadowed the traditional devotion to the Mother of God. In the minds of some, the Rosary does not hold the same sacred place and solemn esteem it has held in the past. But we are sure that the overwhelming majority of Catholics have an ardent attachment to the Rosary and an endearing devotion to the Mother of God which the passing of time can never erode and the winds of change can never darken."

He pointed out that the Catholic conviction that Mary is a powerful advocate before the throne of God is indestructible and unshakable, noting that in the past many peoples of Europe kept their faith alive through devotion to the Blessed Virgin and that in parts of South

America where there were no priests for centuries the Faith was kept alive by Marian devotion.

"The Council tells us that our mission as the people of God to bring about a rebirth of the world can only be accomplished by our love and sympathy and concern for our brothers," Father Anglim continued. "The love that Mary bears us, her children by adoption, can be estimated only by her love for her Son. If we are to be children of Mary and brothers of Christ, we have to be living witnesses of that love by our own actions. We must reflect the life of Christ, so magnificently and beautifully portrayed and mirrored in the life of Mary."

"Love must radiate from you and diffuse itself throughout the world," the priest declared. "The Christian must breathe love, his very life and actions must be characterized by love. To serve Christ by serving your fellow man is your solemn duty. You must be the hands of Christ, the merciful, compassionate hands of Christ, stretching out to the hungry, the homeless, the deprived and the oppressed. You must be the light of Christ brightening the way and dissipating the darkness of confused and troubled minds."

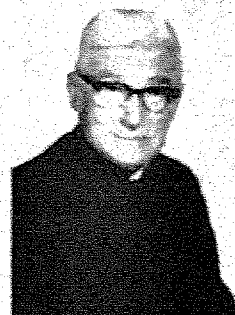
"If you are all these things," Father Anglim said, "you are living according to the will of Christ, you are doing your part and fulfilling your mission to bring about the renewal and rebirth of men which is so urgently needed in this perilous and tragic hour. Dedicate and consecrate yourselves anew to the Mother of God and she will surely enkindle in your hearts the fire of divine charity."

FORT LAUDERDALE — Broward County churches and synagogues will join forces Sunday, Oct. 13, in a joint appeal to recruit support for 1967-68 United Fund Campaign now under way to raise \$702,000 for the 37 United Fund agencies in the area.

"We often appeal to you for strictly Catholic charities or for Catholic causes and the needs of our own Diocese," Bishop Coleman F. Carroll said this week in a letter to the clergy. Religious and faithful in Broward County. "This time, however," the Bishop emphasized, "we ask you to participate generously in this neighborhood and community

Many worthwhile charities are benefited by your contributions. Your contribution should be commensurate with the number of agencies involved," Bishop Carroll continued, "namely 37 separate organizations. This is not one but many appeals combined in a single once-a-year solicitation."

The Bishop reminded the faithful that their "generous support of this worthy cause will be an act of Christian charity, love of your neighbor, and an opportunity to practice ecumenism" and urged them to contribute as generously as their means will allow. "Thank God at the same time that you are in the position of giver rather than in the position of being in need of the help that United Fund agencies provide," the Bishop stated.



FATHER MURPHY

Requiem Offered For Father Murphy

BOYNTON BEACH — Pontifical Requiem Mass was concelebrated Tuesday in the chapel of the Major Seminary of St. Vincent de Paul for Father James J. Murphy, C.N. who died Sunday after a long illness.

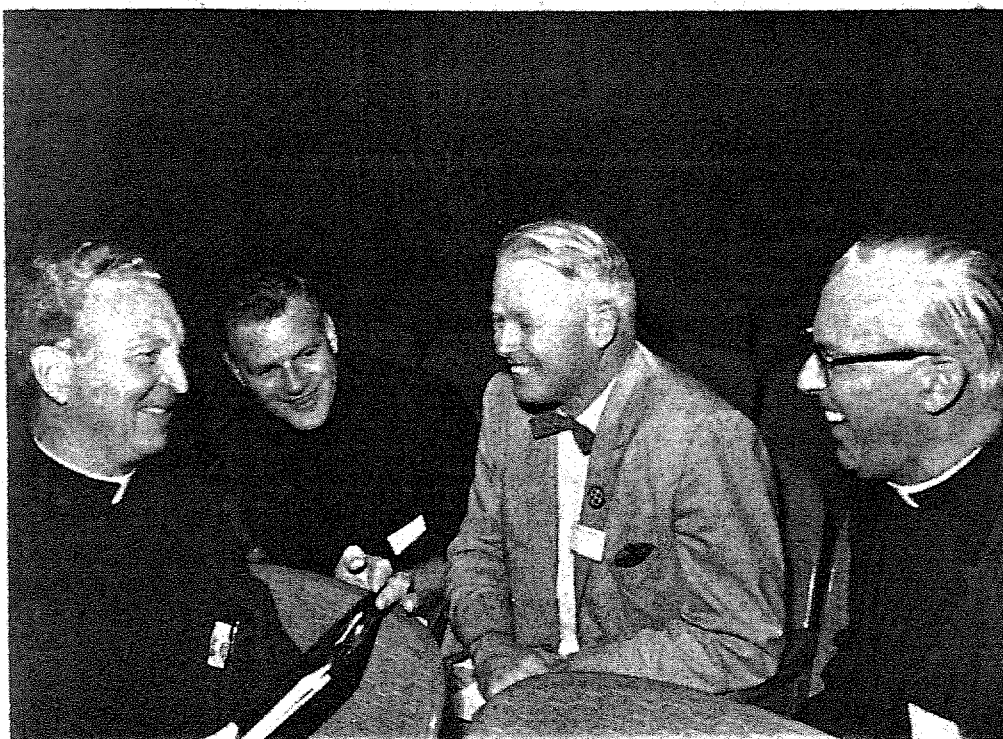
Bishop Coleman F. Carroll was the principal concelebrant of the Mass for the Vincentian priest who was 66 years of age at the time of his death and had been serving as treasurer at the major seminary.

Ordained to the priesthood for the Congregation of Mission in 1932, Father Murphy's first assignment was in the missions of Panama. He later was prefect and instructor at St. Joseph College, Princeton, N.J., before assuming his duties as an Army chaplain during World War II when he spent some years in the front lines.

After his return from service Father Murphy was stationed at Niagara University, Niagara, N.Y., as prefect and instructor. He returned to Panama as superior and pastor at St. Mary parish, Balboa, where he was stationed at the time

Solemn Mass of Requiem will be sung at 11 a.m. today

(Friday) in the chapel of St. Vincent Seminary, Germantown, Pa. and burial will follow.



Lutheran-Catholic Dialogue Held At Barry College

Msgr. James Enright, Father James Morris, C. M., Dr. Umhau Wolf and Rev. Louis Golder.

Dialogists Concur On Real Presence

Catholic priests and Lutheran pastors in South Florida agreed this week that Christ is truly present in the Eucharist following the first formal dialogue sponsored by the Diocese of Miami Commission for Christian Unity and three Lutheran Synods in South Florida.

Held on the 450th anniversary of the Reformation, the sessions on Tuesday also revealed that Catholics and Lutherans are not in agreement on the explanation of how Christ is present in the Eucharist, nor how long the presence lasts. Lutherans do not usually reserve the Blessed Sacrament after celebration of the Lord's Supper.

Biblical explanation of

the Eucharist given by a Catholic priest and a Lutheran pastor in position papers were in substantial agreement. Each pointed out that the Eucharist is sacrifice, banquet, and thanksgiving.

Father James V. Morris, C. M., professor of Sacred Scripture at Major Seminary of St. Vincent de Paul, Boynton Beach, presented Catholic teachings at the session and Dr. Umhau Wolf, director of the Lutheran Institute for Religious Study, Seguin, Tex., spoke for the Lutherans.

Conclusions made during groups discussions were summarized during luncheon.

Cardinal Invited By CICOP

Jose Humberto Cardinal Quintero, Archbishop of Caracas, Venezuela, has been invited to attend the fifth annual National Catholic Inter-American Cooperation Program (CICOP) Conference Jan. 29-31 at the Chase-Park Plaza hotel, St. Louis, Mo.

Invited by the U.S. Bishops' Committee for Latin America, of which Bishop Coleman F. Carroll is acting chairman, Cardinal Quintero praised CICOP for acting in the spirit of Vatican Council II by strengthening the bonds of collegiality between bishops in North and Latin America through the promotion of inter-American dialogue and mutual concern.

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News Of Synod Comes Mostly By Grapevine

VATICAN CITY — What you are reading in the daily papers and in the Catholic press about the Synod in Rome has a peculiar background.

Each day a "secret" bulletin is distributed — some days skimpy, poorly mimeographed, other days full and newsy. It is strictly an under-the-table operation "from a very authoritative source," we were told. It not only gives a summary of many of the talks but identifies the speakers.

The conclusion seems obvious — some member of the Synod does not agree with secrecy and is making revelations on his own. John Morgan, an Irish journalist, is out in the open as the director. He also provides a very useful service in gathering various documents for those who subscribe to his CCCS organization.

A protest was made to the Holy Father about the bulletin, and this was followed by counter protests, but nothing has really changed in more than a week. Some Italian papers still are not printing a word about the Synod, thus letting the bishops know how they feel.

As I said, there is a growing willingness to try to understand the reasons for the

secrecy. Certainly the Pope and bishops have a right to private discussions. Every government and business organization considers this necessary. There is a strong rumor afoot here that the Pope wanted to discuss in detail the question of birth control with the world-wide representatives of the Church, and one can easily imagine what speculations, suspicions, rumors and headlines this would give rise to if they were not afforded privacy.

On the other hand, there is much about the Synod that could be made public and should be. Pope John stressed that the press could aid the Church in the dissemination of truth, and Pope Paul has backed this many times. The prohibition against a bishop's giving an interview to a correspondent unless he has special permission of the Synod president seems a roadblock in the way of telling the story of the Synod.

The optimists claim there will be a breakthrough. The pessimists scowl and mutter. "I told you it would be this way."

Secrecy is still rigid, but there seems to be an unexpected willingness to under-



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By MSGR. JAMES J. WALSH

Voice Correspondent in Rome

stand the reasons for it. Some of the most critical scholars, while deploring the lack of "openness" in the Synod, claim they find only a few bishops unhappy about it, and that the real complainers are the journalists and the "third class theologians."

Here's the background that may help you interpret the news. Very little preparation was made for the press before the Synod opened, and no encouragement was given. To most this seemed amazing and unreasonable because by the end of Vatican II relations between the press and the Council had become remarkably effective. But for months the Vatican Press Office had stated that the Synod was a closed meeting of the Pope with the bishops who came as his

advisers, and that their suggestions and advice were of a confidential nature.

What has happened since, lies in with this often repeated attitude. Only one priest-representative is allowed to hear the Synod talks and watch the scene on closed circuit television. Msgr. Fausto Vallanc, the Vatican press officer, requested that priests representing the four language groups be with him. This was turned down. Then since the amount and accuracy of the news to be distributed depended on how fast he could write and how sharp his memory was he asked for one assistant. Refusal followed.

So then faced with the job of listening to 15 to 20 Latin talks, he made bold when the Pope passed by him in the meeting hall to ask his bless-

ing and to "have pity on me." Pope Paul smiled and said, "Patience, son."

After he has his notes assembled, a committee of six bishops go over the report with him, changing, deleting, adding, as they see fit. Msgr. Vallanc then meets with the other language officers — all priests long identified with the press — and briefs them and gives them a copy of the bulletin he has drawn up in Italian for them to translate and distribute.

Accuracy can only be relative, no matter how capable or conscientious Msgr. Vallanc is. The names of speakers are not given. The summaries of talks vary from one line to 25.

When Father Edward Heston gets the Italian bulletin he holds an oral briefing for newsmen and translates it for them. His comments can only be vague and general, since he was not in the meeting room, and his most common statement is "I don't know, sorry."

After this, Father Heston, who did an excellent job as liaison man with the press in Vatican II, rushes upstairs to translate the bulletin and mimeo it. No plans have been made for him to have

a secretary, and now he gets 3,000 lire a day for expenses — about \$5. The first week volunteers among newsmen helped him stencil; one of them was the wife of an Anglican vicar.

The correspondents have already assembled at 3:30 by the time the bulletin is finished. They gather in a cramped, hot, musty room in the cellar storage space of a religious goods store near St. Peter's but rumor has it that they will come out in the open, as it were, and return to the USO where the U.S. Bishops held their press panel sessions in Vatican II.

The current panel is only a rough caricature of the previous one. It is made up of some former perit living in Rome, some transient priest scholars or editors. They are trying hard, but it lacks sparkle, and authority and becomes verbose and technical. The action stops frequently since every question and answer have to be translated into French or English. Some of the names are well known — Father John Long, Pere Laurentin, Father Jorge Mejia of Argentina, Father Francis X. Murphy, Father Thomas Stransky, Father Robert Roquefort, editor of L'Etude.

Bishops Facing Up To The Challenges Of Modern World

By RICHARD STEWART

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ROME — By the end of last week it was evident that the Synod had suffered a change into something rich and strange — something as divorced from the gloomy predictions of those who said it would fail as from the jubilant cries of those who said it would turn the Church inside out.

It is now clear that it's achieving its own dynamism and own momentum which is very different from that of the Council but probably just as valuable in its own way. The realization that many episcopal conferences share opinions on the important doctrinal theme is one of the forces which welds the Synod together as well as the also generally comfortable companionable atmosphere in the Synod hall and not least of all the half-hour mid-morning coffee break.

CHALLENGES

It would be wrong to assume on the other hand that its inward seeking assembly is refusing to face up to the challenges of the modern world. Interventions on the doctrinal theme above all show that the Bishops are keenly aware of modern pastoral realities and that they are no longer willing to accept two-dimensional answers to three-dimensional problems.

The Pope came into the Synod on the first day of doctrinal debate for example and acted as president for the first half of the morning's discussion — many Bishops expected him to make another policy statement but he was obviously content to be there to express by his presence his active concern in the subject under discussion and to be a bishop among bishops and successors of Peter among successors of the apostles.

The question of Canon

Law has been dealt with in a comparatively orthodox way. The discussion was useful above all in that it showed interesting divergency of opinion between those believing that the law in some mysterious way is part of the Church's sacramental nature and the others who insisted on its secondary nature to the Gospel.

The first point of view most adequately expressed Bishop Martensen, S. J. of Copenhagen who also warned of the ecumenical viewpoint against creating a new sacrament or semi-sacrament which might prove an unnecessary barrier to dialogue later on.

In a sense debate was hardly about the document before the Synod at all but served to underline deep differences of opinion existing with present Canon Law Revision Commission itself on the nature and function of the code.

As the debate showed there are two main possible approaches to the problem of the law in the Church: the first realizes that all law has a theological basis but excludes theology from the law itself leaving only the barest necessary framework.

NEW DOCUMENT

The second, on the other hand, wants to give law full theological dimension and is inclined to make the new document at least as much theological as legal.

There are equally clear dangers in each approach. Where the first is concerned the possibility is that the skeleton law may be too weak to stand up on its own and may lack necessary status in the community.

If the second approach is adopted, however, the danger is the legal terminology and mentality may swamp the theology it contains and make theology into a sub-ranch of the law instead of the other way round.

The problem may well be



This Photograph Gives A Bishop's View Of The Pope Speaking During The Opening Session Of The Synod.

solved by suggestion of new "fundamental" law for the Church but a lot depends on the way this concept is interpreted. The idea of a Church "constitution" has been under discussion for some considerable time but opinions on what it should contain differ.

LEGAL ASPECTS

The general impression is that it would be better to make it a general statement of aims and principles in genuinely constitutional fashion than to make it something with the force of actual law. This apart from creating difficulties with Eastern Rite churches would again emphasize the legalistic aspects and diminish the theological aspects of the Church order.

Ideally perhaps such a constitution would be the Conciliar Constitution Lumen Gentium rewritten in practical terms. Once this question is settled the separate but related question of codes for East and West can be tackled with more hope of success.

Part of the difficulty is created by the fact that there's no one code in the East as there is in the West and some Eastern Rite Communities are as different from each other as they are from Rome. Furthermore no really successful attempt was ever

made to codify Eastern Law. Everything depends on the character of the new fundamental law which may now be studied by a special commission.

WIDE SCOPE

If it is to be a genuine constitution there will be scope for as much adaptation as possible the local circumstances but if it's to be code in the old sense rigidity will create monumental problems.

There has been some doubt expressed in the Synod as to whether Cardinal Felici, secretary of code revision committee has taken criticisms expressed with sufficient seriousness. The core of the Synod however is the debate on doctrinal theme and after the first few days of speeches it's becoming increasingly clear that the document presented for discussion arouses considerable opposition, even from the prelates agreeing that a crisis exists.

In many respects criticism like those of Cardinals Suenen, Leger, and Alfrin and others echoed criticisms of documents presented to the first Council session. In general, episcopal conferences agree that a crisis exists, but insist that it contains as many opportunities as dangers, and go to some pains to defend the theo-

logians for the work they are doing in the Church. The major mistake of the document, according to Cardinal Leger is that it makes no distinction between errors and unhappy formulations of doctrine while Cardinal Alfrink, for his part, suggested issuing a document thanking theologians instead of condemning them for their attempts to make Christian Doctrine meaningful.

INDIFFERENCE

Bishop after Bishop, especially those from developing countries like Mark McGrath, Carvallo and Lorscheider, insist that the greatest danger is not from errors but indifference: together with other prelates they stress essential difference between faith and theology and provide strong backing for the suggestion of a setup in Rome or elsewhere of a full international commission of theologians of all tendencies who would fulfill the same kind of function as the Pontifical Academy of Sciences or may be the Biblical Commission, sidetracking to a certain extent the Congregation for Doctrine of Faith and providing more open forum where genuine inquiry into modern theological problems could proceed.

Scientific inquiry, according to Cardinal Alfrink, should be made to see how

much the new formulations are already becoming a part of Depositum Fidei. Two great and related themes running through doctrinal debate are: those involving first of all the magisterium and secondly the communication in the Church. As far as magisterium is concerned two lines are being taken.

Bishops alarmed at post conciliar development in their own countries insist on the necessity to obey the magisterium and especially the Pope while others stress conciliar doctrine of participation of the whole people of God in magisterium and urge that the solution to the present crisis depends not only on the Pope on the whole Church at all levels and through all expressions of opinion it contains at the present time.

PEOPLE OF GOD

Many Bishops in urging renewed communication on many levels for instance between Pope bishops, bishops and theologians, theologians and Roman congregations, and, of course, between all these groups and the people of God as a whole, in fact, seem to be elaborating rediscovered theory of magisterium which found such eloquent expression in Chapter II of the Constitution De Ecclesia.

High Court Backs Integration Ruling

WASHINGTON —The U. S. Supreme Court has refused to review a historic lower court decision ordering integration of all public schools in six deep South states.

In a brief order, the Court left standing a March 29 decision by the U. S. Circuit Court of Appeals in New Orleans which directed each state to establish a "unitary school system in which there are no Negro schools and no white schools — just schools."

The ruling affected Louisiana, Alabama, Florida, Georgia, Mississippi and Texas, which have a total of 1.76 million Negro school pupils. The ruling was the first to apply to every school district in the judicial circuit. Earlier opinions had dealt only with individual schools on a case-by-case basis.

World
&
Nation

Anti-Smut Bill Signed

WASHINGTON (NC) — President Johnson signed into law a bill aimed to combat the nation's multi-million dollar traffic in obscene and pornography materials.

The measure provides for appointment by the President of an 18-member commission which will devise an anti-smut program. The commission, under terms of the bill, is to submit a report not later than Jan. 31, 1970, with recommendations for coordinated federal, state and local official action to suppress such materials.

Urge Group Disband

WASHINGTON (NC)—A layman and a priest who claim to be founders of "The People," the floating parish-type group which was recently asked to terminate its weekly "Action Masses" by Patrick Cardinal O'Boyle of Washington, have urged the group to comply with the cardinal's directive.

Landon G. Dowdey, an attorney, and Father Blaise Bonpane, M. M., a missionary now stationed in Guatemala, made the appeal at a press conference where Dowdey said that "rubrics and ceremonial rules are never worth fighting over."

Their appeal was in contrast to the activities of several other supposed representatives of "The People" who are circulating a petition asking the cardinal to rescind the order and who have been holding weekly meetings to discuss future action of the group.

Layman Heads Council

HOUSTON, Tex. (NC) — A layman was elected chairman of the Galveston-Houston Diocesan Pastoral Council at its first meeting here.

Dr. John T. Venaglia, a Galveston optometrist, will head the council which includes lay, clergy and Religious representatives from throughout the diocese.

Established earlier this year at the recommendation of the Senate of Priests, the council will meet quarterly with Bishop John L. Morkovsky to offer advice and opinions on all matters pertaining to the pastoral care of the people.

The council includes 20 lay representatives — two from each of the 10 deaneries in the diocese; two diocesan priests and two priests of religious communities elected from the senate of priests; and two Sisters elected from the council of religious women. There are also five ex-officio members — the vicar general of the diocese; the chancellor; the diocesan director of the Society for the Propagation of the Faith; the president of the Diocesan Council of Catholic Women, and the president of the Diocesan Council of Catholic Men.

Protest Mayor's Talk

JERSEY CITY (NC)—Catholic and Protestant clergymen staged a "pray-in" at City Hall to protest statements made by Mayor Thomas Whelan of Jersey City in a speech in Atlantic City recently.

Mayor Whelan, addressing the annual convention of the New Jersey Policemen's Benevolent Association, accused churches of "toadying to the whims of a lunatic fringe whose goal is racial war."

He charged that "money—incredibly—even finds its way into the pockets of those crippled and diseased hate-mongers who would destroy the society from whose trough they feed. . . Our churches have joined in this monstrous madness."

For more than two hours, 14 clergymen gathered "to pray for Mayor Whelan and the burdens of his office."

Ask Celibacy Discussion

NEW YORK—(C)—A group of priests has asked the United States delegates to the Synod of Bishops' meeting in Rome to introduce the subject of celibacy into discussion.

The appeal was made in a letter to the seven U.S. bishops at the synod from the National Association for Pastoral Renewal.

The letter informed the bishops that in surveys throughout the country some 3,400 priests out of 6,300 participating voiced support for a change to optional celibacy for diocesan clergy.



HUNDREDS OF victims of floods caused by Hurricane Buelah converged on San Antonio, 200 miles north of the major disaster area. Catholic agencies provided food, shelter and clothing for many. Top: A cookie hits the spot for this young flood refugee as he's served by SISTER SYLVIA, S.T.J. Below: FATHER HENRY CASSO, vicar of urban ministry for the Archdiocese of San Antonio, comforts evacuees at a shelter operated by the Society of Mary at St. Mary's University.

Requiem Mass Offered For Camden Prelate

EAST CAMDEN, N.J. — (NC) — Pontifical Requiem Mass was offered for Archbishop Celestine J. Damiano, 55, bishop of Camden, N.J., at St. Joseph's Pro-Cathedral here.

Archbishop Damiano, formerly apostolic delegate to South Africa, died in Our Lady of Lourdes Hospital in Camden, where he had been recovering from surgery for gall stones.

Francis Cardinal Spellman of New York presided at the concelebrated Mass.

Archbishop Thomas A. Boland of Newark was principal concelebrant. Others who participated in the Mass were: Bishop Lawrence B. Casey of Paterson; Bishop George W. Ahr of Trenton; Bishop James A. McNulty of Buffalo; Bishop Humberto S. Medeiros of Brownsville, Tex.; Bishop James Hogan of Altoona-Johnstown, Pa.; Auxiliary Bishop James L. Schad, administrator of the Camden diocese; Auxiliary Bishop Pius A. Benincasa of Buffalo; Auxiliary Bishops Martin W. Stanton and Joseph A. Costello of Newark; and Auxiliary Bishops John G. Graham and Gerald V. McDevitt of Philadelphia.

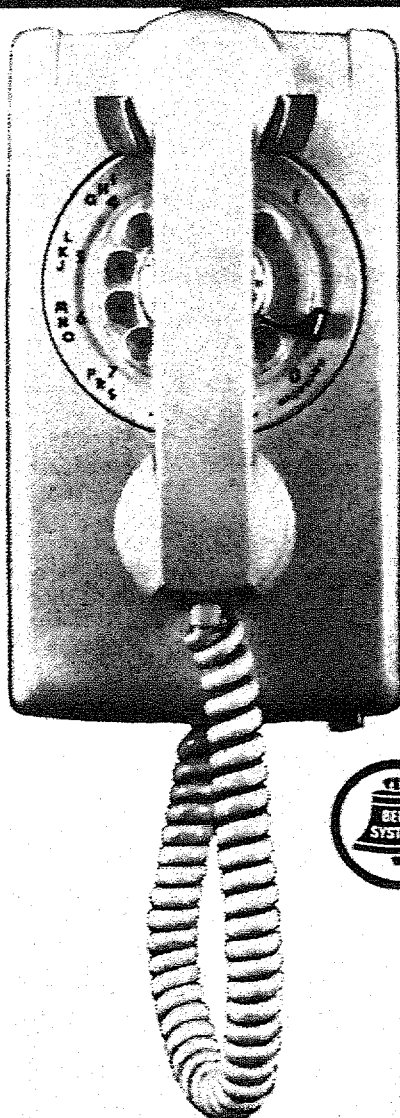
Bishop Benincasa, a long-time friend of the deceased archbishop, preached the homily.

He cited two principal achievements of Archbishop Damiano's eight-year term there: "Maintenance of the mission schools through his efforts, after the government had cut off financial support, and the establishment of minor seminaries — and where possible, major seminaries — for the native colored."

Bishop Benincasa cited the improved educational program in the Camden diocese initiated by the archbishop; erection of new parishes, with parish schools, to take care of the influx of new residents; establishment of the "House of Charity," a fund for the poor; his concern for updated liturgical and conciliar education of the younger clergy in the light of Vatican Council II; his contribution of diocesan priests and Sisters to missions in Latin America, and of clergy for the "apostolate among the military"; his establishment of a diocesan secretariat for ecumenism, and establishment of the "Neighborhood Apostolate" among the Spanish-speaking and Negroes "at his personal direction," which was "initiated and sustained with very great interest."

Interment took place in Calvary Cemetery, Cherry Hill, N.J.

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"No Tin Cans Here"

Billy Gets Final Grooming

Dogs, Cats, Goats, Birds Whole Menagerie-Blessed

Hundreds of animal-lovers from parishes in the North Dade area listened as did their pets as Father Sean O'Sullivan, assistant pastor, St. Rose of Lima parish, gave an unusual blessing last Sunday on the grounds of the Miami Shores church in belated observance of the Feast of St. Francis of Assisi which occurred on Oct. 4.

"O, God by whose word all things are made holy, pour down your blessing on these animals which you created," Father O'Sullivan prayed.

Although dogs of all breeds were definitely in the majority the minority group included cats, Guinea pigs, goats, a skunk, a snake, birds, mice, chickens, rabbits, and turtles.

Metro Commissioner Thomas D. O'Malley, a member of the parish, was master of ceremonies for the program, which included remarks by Miami Herald columnist Larry Thompson and by State Rep. Elton J. Gissendanner, who is a veterinarian; and songs and recitations by St. Rose of Lima School students.



It Was A "Dog's Day"

Pet Owners Came Prepared For Hot Sun

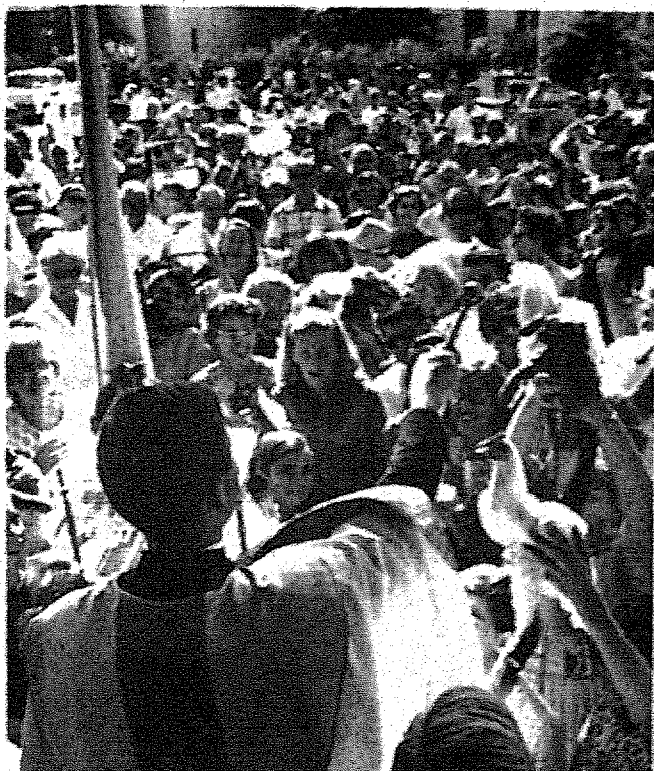
HOSPITAL ADVISORS NAMED

Twenty-seven South Floridians have been named to the advisory board of Miami's Mercy Hospital.

Sister Mary Emmanuel, S.S.J., hospital administrator, announced the following board members:

B. Boyd Benjamin, Earl Clawson, Everett A. Clay, Donald B. Daves, Fred C. Flipse, George M. John, Wyatt H. Johnson, Thomas

J. Madden, Jr., John H. Manry, Hoke T. Maroon, Mrs. M. L. Maytag McCahill, W. Sloan McCrea, Ben McGahey, Hughes Miller, Eugene E. Mori, Peter K. Moser, Edward Mullaney, William Nelson, Frank W. Quinn, Mrs. Denis V. Renuart, William Rubin, J. Earl Smalley, Jr., George Stock, Donald Surplus, Leonard A. Usina and Dr. Jerome F. Waters.



Blessing Of Animals Ceremony

Father Sean O'Sullivan Officiated



"I'm In Isolation"

Pet In Arms Was One Of A Kind



On Sentry Duty

As His Master Dozed

Demonstration, Lecture Set

WEST PALM BEACH — A four-part demonstration and lecture on the techniques of stage make-up will be presented by Barry College students during a workshop of the West Palm Beach Speech Association, Saturday, Oct. 14 at Rosarian Academy.

Included will be the technique of theatrical make-up as applied to old age, making use of crepe hair for

beards and moustaches, fantasy and character make-up.

Four 45-minute sessions will be conducted by Bonnie Benedict, Louise Smith-Adam, Joyce Audley and Shirley Velasco, all college juniors majoring in drama.

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Grandfather Has His Own Special Place

By JOHN J. WARD

I am "expecting" again. That's right - I am "expecting" another grandchild.

The eagerly-awaited arrival will be my 22nd, since I am already the proud grandfather of 13 grandsons and eight granddaughters. Quite a family, even if I do say so myself, although I must fairly admit that most of the credit for that goes to the grandmother, my wife. We are the parents of five boys and two daughters.

But let this be considered an essay calling for the recognition of the rights and privileges of the long-neglected grandfather, commonly referred to as "Grandpa" or "Granddad."

Let's look at the record. At every family gathering, the younger set always takes over, with plenty to talk about and gossip about and filling the air with noise and confusion. And where is Grandpa? Oh, he's sitting off in a corner all by himself, probably singing softly the refrain of "Oh, Rocking Chair's Got Me."

AUTHORITY

Occasionally he might be asked his opinion on some controversial issue and out of the wisdom of his age he expressed his view. But nobody pays much attention. He is authority, of course, on such subjects as Social Security, pensions, Medicare and Medicaid, but they are subjects the young folk have only heard about and in which they are not much interested.

However, don't get me wrong. Grandfather is not neglected by any means. As a matter of fact, he is quite often pampered and spoiled. And how the old boy does enjoy it! There is nothing he enjoys more than bouncing

a baby on his lap or swinging a six-year-old grandchild in circles around the room.

Grandpa usually has not much to say regarding the names given his children to his grandchildren, but in my case, two of them were called John. The other 11 grandsons were named Patrick, Timothy, Kevin, Steven, Stephen, Matthew, William, Robert, Paul, Theodore and Michael.

The girls were called Len, Megan, Janet, Ann, another Ann, Margaret, Susan and Marie.

In the United States, there are nearly five million Americans who are 65 years of age or older who have benefited to the extent of more than three million dollars from Medicare in its first year of operation. There must be a lot of grandfathers among them.

And don't forget the grandmothers. There are more of them than grandfathers.

One of the finest tributes I have ever heard about Grandpa was paid by a recently deceased brother-in-law who was a granddad himself. He said:

"If I had my life to live over again, I would like to spend it all as a grandfather."

Mother Gets Scholarship

A scholarship in the amount of \$1,500 from Church Women United and the Protestant Social Welfare Services has been awarded to a Barry College School of Social Work student.

Mrs. June Paige of Coral Gables, mother of three daughters, is the recipient of the scholarship, which stipulates that she accept employment in one of the six Dade County social agencies after graduation in June, 1968.

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Canon In Vernacular A Welcome Change

Happily on Oct. 22 the Canon, the central and most solemn prayer of the Mass, will now be prayed in English and out loud.

The silent Canon came about through a long, gradual process of liturgical evolution embracing many centuries. In eighth century France, the recitation of the Canon was already suppressed, though still audible enough to be heard by the ministers at the altar; a century later there is evidence the recitation was silent. In Rome the practice of silence seems to have been introduced before the eleventh century.

A number of reasons account for the introduction of a silent Canon. A desire to shorten the time required for the Canon and a desire for a spirit of awe no doubt had some influence. But the basic reason is, liturgical experts tell us, the slow disappearance in the liturgy of a vivid corporate worship which characterized the Mass of the primitive centuries.

We all have reason to hope, then, that the restored public vernacular recitation of the Canon will aid us in regaining a sense of liturgical and parochial community. At least our celebrant will be speaking loud enough and in a language we understand.

Fruitful Step Taken In Dialogue In Miami

Ecumenical dialogue consists of much more than back-slapping and well-wishing. By itself all the wishing in the world will not heal ancient Christian divisions.

Last week in Miami, dialogue got down to the nitty-gritty business of discussing truths which unite and divide Lutherans and Catholics. Interestingly, the discussion took place on the 450th anniversary of the Reformation. The dialogue, which took place between Lutheran pastors and Catholic priests, revealed real bonds of charity and truth; they also revealed that ultimate unity is something to be achieved, not something that is possessed.

A fruitful step has been taken on the local level. Let us all pray that the seed which has been planted will be tended by the spirit of God and the good will of men. A successful first step deserves a second.

Congress Of Laity: May It Do Wonders

On Oct. 11 some 2,000 delegates, experts, and observers gathered in Rome to open the Third World Congress of the Lay Apostolate. They met to discuss the theme, "God's People on Man's Journey."

Unfortunately, the press has told us little about the Congress; this might account for the fact that there is little interest in the Congress on Main Street, USA in spite of the fact that this is the "age of the laity."

The USA delegation to the Congress has the distinction of being perhaps the only group selected by a lay committee; the delegations of other countries were appointed by their bishops.

Little was known about the Vatican Council before it started; and it did wonders. Little is known about the Third World Congress of the Laity before it starts, and we hope it does wonders. We are certain of one thing; you don't have to be a bishop to hear the Holy Spirit. The spirit which ignited Vatican II is willing to spark this Congress as well. All we ask is that all keep themselves open to His stirrings.

Letters To The Editor

JFK Still Remembered

Dear Editor:
Yesterday at Mass I

The Diocese of Miami Weekly Publication

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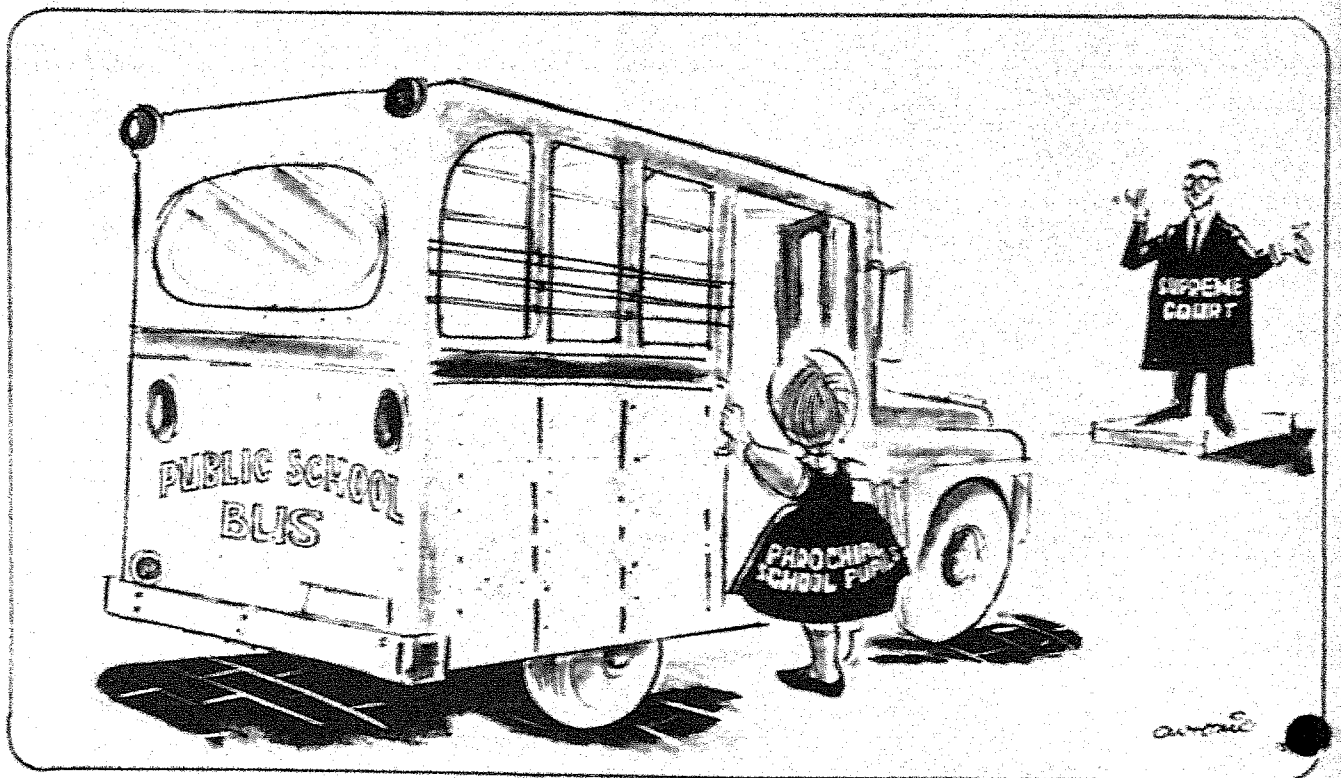
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pulled out a new shiny Kennedy half dollar for my offering. As I waited for the usher, I looked at the coin, and made a meditation appropriate to All Souls Day and the anniversary of his death, both coming up soon.

I remembered reading your paper several years ago of how the late President once ushered at St. Edward's in Palm Beach. Actually, we know very little of the spiritual state of this man, who strove so hard to serve us all. He was a regular Mass goer, and received Communion whenever feasible. However, except for a memorable confrontation with the Texas Baptists, he never made an issue of religion, an attitude which sometimes - antagonized the more zealous among his co-religionists.

But the little half-dollar is truly a relic, by which he continues to serve our needs, material as well as spiritual.

Chris W. Ford
Sebring, Florida



Here's Summary Of Documents Before World Synod Of Bishops

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ROME — The Synod has documents on these subjects: Canon Law:

The 10-page document on the Reform of Canon Law consists largely of 10 principles, set forth as guides for the commission presently working on the revision of the code.

A statement that canon law must retain its juridical character is regarded as one of the most important in the document. Observers here place this juridical emphasis in opposition to one suggestion that the new code take the form of a constitution for the entire Church, both East and West.

Commentators with progressive views believe that at the present time it would be a mistake to draw up such a constitution, mainly because it would be impossible to secure the approval of the Eastern churches.

They also feel that limiting the code to juridical aspects is better than extending it over the whole field of faith and morals.

The document specifically says that "recent suggestions that the future code should have as its principal end to propose a rule of faith and morals are to be set aside." "The principal and essential object of canon law is to define and defend the rights and obligations of each person toward others and toward society."

Another major point in the document is one which calls for a recourse procedure in administrative cases. It says that as a general rule any process of juridical appeal or recourse should be a public one, although the judge may rule otherwise out of consideration for the person or circumstances.

In all cases, it says, complaints against a person should be revealed.

The statement of the 10 principles is followed by explanatory notes describing the work to date of the commission working on reform of canon law. The commission is headed by Cardinal Pericle Felici.

Doctrine:

The main part of the 19-page document on doctrinal matters is devoted to a presentation of current theological ideas which clash with traditional views. It includes summaries of modern views on Christ's divinity, New Testament miracles, the Resurrection and the Virgin Birth and in general follows the general lines of Cardinal Alfredo Ottaviani's famous letter to the bishops a year ago.

One of the most interesting parts of the document deals with the origin of man and original sin. It states that evolution can be harmonized with the immediate creation of the human spirit — in other words, that man did not descend with complete continuity from animals but became man at a certain period in the evolutionary process through the direct intervention of God.

Regarding original sin, the document affirms that the sin of the first parents was more than a "sin of the world," or the general weakness of the human condition. It was instead, the document says, a personal sin which created a congenital evil which continuously affects the human race.

The authority of the church, the theology of secularization and the problem of contemporary atheism are also included in the document on doctrine.

Mixed Marriages:

The nine-page document has eight propositions, each with a list of reasons for support or rejection.

Whether or not canonical form should be retained in all cases of mixed marriage is one of the central questions in the document.

A suggestion is made that canonical form would be necessary in marriages of Catholics for validity (the actual presence of the Sacrament.), but that in the case of a marriage of a Catholic to a non-Catholic it would be necessary only for licitness (the lawful reception of the Sacrament).

Three arguments for and five against the proposal are given.

In favor of the proposal, it is stated that:

- That the great number of marriages contracted in an irregular manner creates great pastoral and social problems;

- In its current practice of granting dispensations in individual cases the Church seems to favor individuals who refuse to observe the general norm;

- Relaxing the present rule would not present overwhelming difficulties because there would always be some recognizable public form of marriage.

Against the proposal are these points:

- To suppress canonical form would harm the pastoral action of the Church since it often would not know which marriage is valid and which is not;

- It would also encourage divorce because many couples are now prevented from separating by the belief that they have pledged themselves before God and Church;

- The state often permits marriages under conditions which the Catholic Church cannot admit;

- It would lead to a step-by-step decadence of the institution of matrimony;

- The Church cannot argue from the basis of concessions given in the Oriental church because it requires a sacred rite for validity as well as a public form.

Seminaries:

Two topics, related to national conferences of bishops and to teachers in seminaries, are taken up in this two-page document.

The first topic centers on achieving an integration of the work of national bishops' conferences with the Vatican Congregation for Christian Education.

The Vatican Council and Pope Paul's implementation decrees gave episcopal bodies new authority in seminary training and regulations. Delegates will be asked if the synod itself should draw up a list of required regulations for each country, if there should be a yearly meeting on seminaries in Rome with bishops and curial officials and if each bishops' conference should set up a special consultant commission on seminaries.

The second topic, on preparing professors for seminaries, includes questions about the advisability of a special year-long course for seminary professors, of using existing institutes for such preparation and of setting up a commission of experts who would plan organization of these institutes.

Liturgy:

The document on liturgy is 32 pages long and is mainly a series of questions which the bishops are asked to decide.

This will be one area, it is expected, in which the Pope will give the synod a deliberative power.

One question takes up proposals to change the rite of the Canon of the Mass and to introduce new Canons for use.

New Canons should be implemented, it is argued, for three reasons:

- They would endow the Roman liturgy with a greater wealth of doctrine, and will especially reflect the connection between the Holy Spirit and the Eucharist.

- The structure of the eucharistic prayer would be made clear and simple.

- They would provide "a joyous diversity in the eucharistic prayer both in respect to length and ideas."

Five Canons have been proposed, including the present Roman Canon in the vernacular.

Another Canon is shorter than the current one. It has its own Preface which draws from elements of the Canon of Hippolytus, the most ancient one in the Church. A longer version of this Canon has been written and could be combined with the existing or new Prefaces.

A fourth version of the Canon has a fixed Preface in which God is praised as Creator. This version is intended for use on ferial days and Sundays.

The fifth Canon is based on the Oriental Canon of St. Basil of Alexandria. It could be used on special occasions such as the Week of Prayer or Christian Unity, ecumenical celebrations and on the feast days of principal Eastern saints.

The topic of new Canons, including the introduction of new Prefaces, is the fourth question in the document. The first question to be put before the bishops asks if they accept the principles of liturgical reform adopted by the Liturgical Consilium for the new standard or normative Mass.

Secondly, the bishops are asked if they agree with the proposed structure in this Mass. The next question deals with readings and singing by the congregation during the celebration of the Eucharist.

A structural schema on the divine office will also be submitted to the bishops.



IRON MADONNA made of bits and pieces of coat hangers, takes form under creative hand of Father Ignacio Morras.

Father Takes Household Items And Creates Christian Images

CORAL GABLES—Take a couple of small pieces of cloth, a broken 3-H pencil, several lengths of wire coat hanger and a little paint, and what have you got?

Chances are not much more than a couple of small pieces of cloth, a broken 3-H pencil, several lengths of wire coat hanger and a little paint — unless you are Father Ignacio Morras. In that case, you have the makings of

unique images of Christ and the Blessed Virgin.

Wire art, put together with soldering irons, and amplified with splashes of paint and pieces of material, is a special free-time avocation of the assistant pastor of Little Flower parish.

SCULPTURES

In addition to his wire art, Father Morras has also produced several iron sculptures in the Little Flower

rectory.

On a smaller dimension he has reproduced the Lord's Prayer, the Preamble to the Constitution and other well-known pieces of literature on matches.

The miniature writing appears almost invisible to the untrained eye, with as many as seven letters to the square millimeter — that's seven letters in .04880069 of a square inch.

Dr. Mario Quiros of Jackson Memorial Hospital reports having verified each word of the Lord's Prayer written on a match with the aid of a microscope. Several settings were sometimes needed, but all the words were there, he said.

After his ordination in Spain, Father Morras served for several years in South America. He developed his miniature writing techniques while studying at the School of Arts of the Catholic University of Chile.

Year Of Faith Mass

WASHINGTON (NC)—Patrick Cardinal O'Boyle of Washington will preach and Archbishop Luigi Raimondi, apostolic delegate to the United States, will be the principal concelebrant at a special Day of Faith Mass here Oct. 15.

The outdoor Mass, being held in conjunction with the Year of Faith observance proclaimed by Pope Paul VI, will be offered on the east terrace of the National Shrine of the Immaculate Conception here.

Pope And Bishops To Hail Patriarch

By MSGR. JOHN P. DONNELLY

VATICAN CITY—(NC)—Pope Paul VI, assisted by delegates to the Synod of Bishops here, will welcome Ecumenical Orthodox Patriarch Athenagoras I of Constantinople during a special prayer service in St. Peter's Basilica Oct. 26.

Details of the historic meeting, announced to the Synod by the Pope, were released jointly by the Vatican and Istanbul's Orthodox Patriarchate of Constantinople, over which Patriarch Athenagoras presides as the "first among equals" among the prelates of the Orthodox world.

The 81-year-old Patriarch will arrive in Rome by plane the morning of Oct. 26 with four metropolitans, members of the Constantinople Orthodox Synod, and other members of the patriarchal court. His departure is scheduled for the afternoon of Oct. 28.

GUEST OF POPE

During this time he will be the guest of the Holy Father, according to the official announcement, and will stay in the "pontifical apartments of St. John's Tower in the Vatican."

This ancient building, which once formed part of Vatican City's fortifications, was renovated by Pope John XXIII to be his own private retreat from the busy world of the papal apartments, but he used it only a few times before his death. It has been said that he put the finishing touches on his famous opening speech to the Second Vatican Council there—the speech which virtually inaugurated the Church's new ecumenical thrust.

Full details of the visit are yet to come, but a staff member of the Vatican Secretariat for Promoting Christian Unity noted that the "special prayer service" of which the

official announcement speaks "will not be a Eucharistic concelebration as some reports have speculated."

He also noted that the almost 200 cardinals, archbishops and bishops meeting in Rome in the Church's first universal synod of bishops have been invited to attend the welcoming ceremonies and prayer service, which will echo a similar event held in Istanbul July 25 during Pope Paul's visit there. The two church leaders at that time participated in a prayer service in the church of St. George within the patriarchal complex in Istanbul's Phanar district.

The two had also met in 1964, in Jerusalem during the Pope's visit to the shrines of the Holy Land.

Following ceremonies in St. Peter's, according to the announcement, "the Pope and the Patriarch will meet for private conversations."

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President Sets Day Of Prayer

WASHINGTON (NC)—President Johnson has proclaimed Oct. 18 as a national day of prayer, recommending prayers for "the constancy to prevail in defense of freedom," and for inspiration "to take the law into our hearts, not into our hands."

In making the proclamation the President suggested prayer and meditation at churches, in groups and as individuals.

"Let each of us pray that God will endow us with the constancy to prevail in defense of freedom," the proclamation stated, "and with the courage and resolution to preserve and extend his blessings of liberty."

"Let us ask God to enlighten the minds of all our people so that we may work together to remove the inequalities that are among us," the proclamation continued. "Let us pray that the Supreme Law-giver will inspire all Americans to take the law into our hearts, not into our hands, and teach us all a respect for the rights of our fellowmen."

Seek Aids For PAVLA

Papal Volunteers for Latin America have begun their 1968 recruitment program under the direction of Father Raymond A. Keane, national director.

Implementing the three-month recruitment drive will be 113 offices of the Papal Volunteers in as many dioceses throughout the United States. They will be seeking experienced professionals in the fields of education, health, agriculture, cooperatives and social service who will receive approximately six months of training in the language and culture of Latin America before reporting for duty. Both single persons and married couples are needed.

Msgr. Peter Reilly, pastor, Little Flower parish, Coral Gables, is the director of Papal Volunteers in the Diocese of Miami.

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Cardinal Requests Celibacy Obedience

BRUSSELS, Belgium — (NC)—Leo Cardinal Suenens of Malines-Brussels has asked the priests of his archdiocese to accept Pope Paul VI's encyclical on priestly celibacy and to draw from it "the profound and ever valid reasons" why the Church maintains this discipline.

The cardinal's instruction on celibacy was published in the Malines-Brussels archdiocesan bulletin, *Pastoralia*.

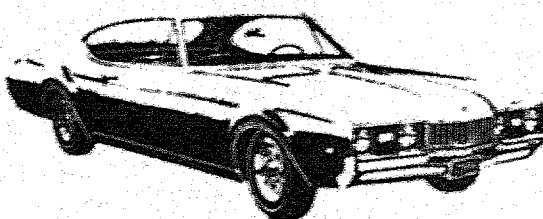
He asked his "brothers in the priesthood... to read and meditate on" the encyclical *Sacerdotalis Caelibatus* of June 24 "in a spirit of acceptance and faith, endeavoring to draw from it the profound and ever valid reasons why the Church through its head maintains the established tradition."

The Pope's encyclical reaffirmed the law of celibacy

for clerics of the Latin rite in spite of requests from several quarters of the Church for its abolition.

"Undoubtedly," Cardinal Suenens wrote, "the link between the priesthood and consecrated celibacy does not belong to the very essence of the priesthood, but the encyclical rightly underlines the lofty and compelling reasons which motivate the need for it. Priests who choose to answer the call to the priesthood know that the Lord demands of them the sacrifice of a human love centered in a home in order to put their whole lives at the service of the people of God and of universal brotherhood. They freely choose the narrow path which consecrates them to the Lord with an irrevocable and most generous gift."

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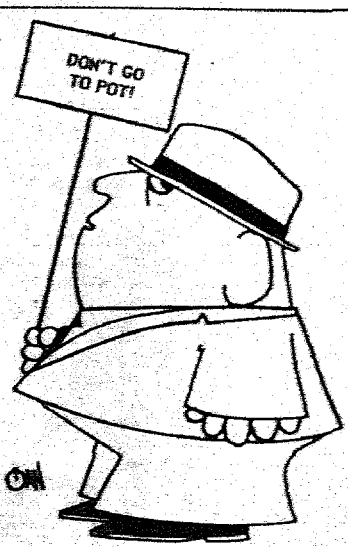
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JUST HOW good is a bird's eye view? This little creature, which neither "boils, nor reaps, nor gathers into barns," decided to take a break from the routine of his care-free life, and enjoy some spiritually meaningful music while discovering that special view. Which is just what he did, perched atop the pipes of the organ in the Cathedral while the choir sang.

Destination Of Teen Lawbreaker Is 'Loneliest Place In The World'

By SKIP FLYNN
Voice Staff Writer

The waiting room of the Dade County Juvenile Court is "the loneliest place in the world," testifies a 17-year-old who "made the scene" there recently.

The loneliness begins to set in even before you enter the building, as you pull into the driveway. You cannot help but notice the Youth Hall facilities adjoining the court. The windows of Youth Hall all have bars across them or are covered with wire mesh. In the front doorway you can see a police officer, ready to check all who enter or leave the premises.

Once inside the court building, you take a seat in the waiting room, with its walls lined with law books, and a large window looking out on the empty parking lot of the Miami Stadium.

LONELINESS

"The empty lot almost mirrors the emptiness of my future," you say to yourself, realizing the effects that a conviction and police record might have on your future," the youth says.

"Just the loneliness of the waiting room isn't worth whatever you did to have to go to court."

However, the court heard almost 5,000 complaints ranging from petty larceny and violation of probation to breaking and entering and sex offenses during 1966.

Breaking and entering alone accounted for 571 cases. Shoplifting and petty larceny incidents totaled 308 and 403 respectively; and 148 cases of sex offenses were reported to the court.

The numbers of youths who appear before the court are increasing each year, and "The explanation is a simple one," contends Juvenile Court Judge Donald Stone.

"They fail to give any consideration to the consequences of their actions."

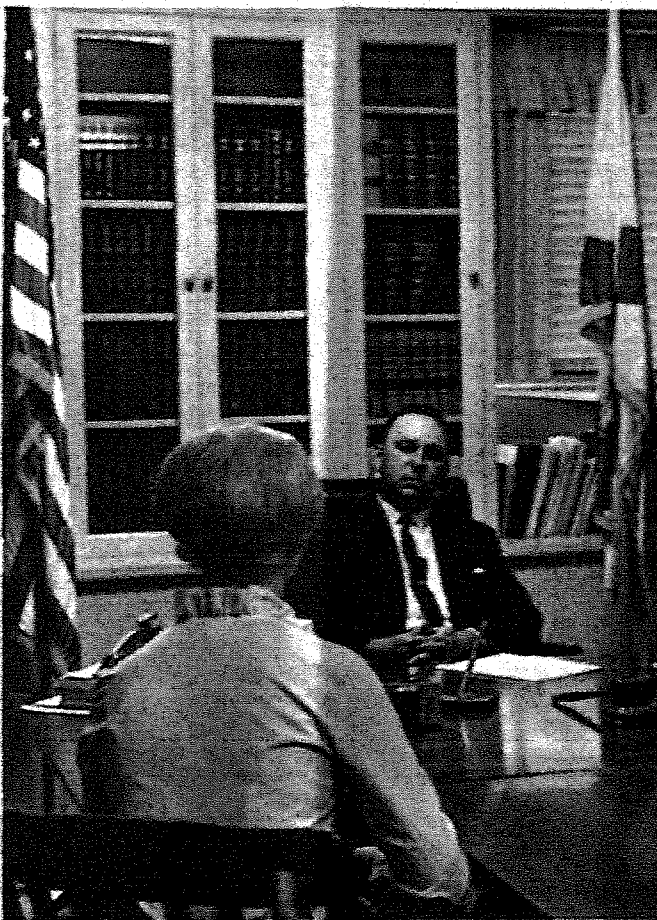
NO CONSIDERATION

The teenager who commits an offense which gets him in trouble with the law is generally "very immature, and doesn't really stop to analyze his life before he gets into difficulty," said Judge Stone.

Many young people have problems which are beyond their control — mental retardation, emotional and physical difficulties — which sometimes lead them into trouble. "But these account for only a small portion of the children we see here in Juvenile Court," he said.

Alcoholic beverages have a definite effect on the criminal activities of many young people, and often result in more trouble than the youngster had originally bargained for, he continued.

"Many times intoxication



5,000 young offenders in 1966

Judge Donald Stone Hears Defendants Side Of Story

does not come to the attention of the authorities. It is handled by parents and on the police level, or the minors are never apprehended. But it is an indication of lack of regard for moral responsibility," said Judge Stone.

Drinking by minors often leads to other more serious offenses than the simple charge of possession of alcoholic beverages for which a youth may receive a six-months jail sentence or a \$500 fine or both. "Frequently children became involved in fights and destruction of property when they have been drinking," the judge added. "Alcohol acts as a depressant and releases young people's anxieties to the point where they will do things that they would not normally."

A girl who drinks offers herself as a target for persons who will attempt to take advantage of her.

"If a young person can honestly answer 'yes' to the question, 'Would I do what I am about to do, if my parents were right here now?', he should go ahead and do it," the judge advised. "But, if the answer is 'no' then don't do it."

At the same time, he added, parents have certain responsibilities of their own for the protection of their children. "Don't be too busy for them, learn more about them," said Judge Stone. "Realize that they are living

in their own generation. Understand that the world is not going to pot, regardless of the mini-skirts and the dances that we see today. The large majority of kids are good, outstanding kids who are growing up to be good, outstanding citizens."

Parents should not "worry about destroying their children's tender psyches," warns Assistant State Attorney Ellen Morphonios.

Parents have a responsibility to know where and with whom their children are and what they are doing, and should not be afraid to ask if they do not know, she said.

Those parents who might

have any reason to suspect that their children have been drinking should make a diligent check for "fake ID's," cautioned officials of the Beverage Control Department. Minors who come into possession of alcoholic beverages frequently have false identification, said L. H. Rollins, director of the Beverage Control division in Miami.

The acceptance of their individual responsibilities by both parents and teenagers would help to eliminate many problems in the future, law enforcement and court officials agree.

Too often, they say, the youths and their parents fail to consider the consequences.

A felony record may prevent the applicant from receiving an insurance agent's license in Florida; and police records can play a part in the final decision on the acceptance of a student by many colleges and universities.

The young man whose record includes in excess of three traffic violations must appeal for a waiver from the Air University, Maxwell Air Force Base before he can be accepted in the Air Force Reserve Officer Training Program, reports Major Harlan W. Johnson, director of the AFROTC at the University of Miami.

The program, he said, is becoming more rigid in its standards, and it would be "extremely difficult" for a young man with a conviction for a misdemeanor or felony to qualify for a commission with the AFROTC.

A police record which includes a felony would "absolutely preclude" a young man's acceptance by the Florida Bar, according to M. Lewis Hall, Jr., president of the Dade County Bar Association.

The excitement of a "joy ride," the goods stolen by the teenage shoplifter, or the few hours of revelry by the drinking youth just are not worth the consequences, concludes Judge Stone.

'Flower Girls' Help Advertise Preach-Ins

LONDON (NC) — "Flower girls" wearing huge flowers back and front will parade outside two of London's busiest central subway stations at rush hours during mid-October advertising "preach-ins" for young adults at the Jesuit Fathers' Central London Church on Farm Street.

They will carry posters saying: "Have God. Will Travel," "What for?" "A Pop Mission." And they will show the way to the church where teenagers from some 40 London parishes are attending nightly "pop missions" conducted by Father George Giarchi, a Redemptorist known as the "Pop Priest."

Father Giarchi's methods are original. He does not use a pulpit and is likely to produce anything from a car wheel to a hair dryer to illustrate a point.

Courthouse Cross 'Legal'

A seven-story illuminated cross which glows annually atop Dade County Court House in downtown Miami during the Christmas season has been ruled "constitutional" here by the U.S. Third District Court of Appeals.

Despite objections raised by Nishan Paul — 65-year-old retiree who contended that he was "offended" by its religious significance, a three-judge panel declared that the cross helps "decorate the streets of Miami and attract holiday shoppers to the downtown area rather than to establish or create a religious symbol."

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'Poverty Is Without End, Charity Must Be Also'

By MSGR. R. T. RASTATTER
(Diocesan Director, Catholic Charities)

We seem to have become a nation of number lovers — or at least number users (not Bingo). Witness, for example, our Social Security number, telephone number, zip code number, area code number, credit card number, checking account number, auto license and motor numbers, and seemingly on and on.

Then, too, we adore initials. This may have been horse cars, quill pens, and many other accouterments common to a past era are now bygone to whatever age we call the present.

There is another age we live in . . . have lived in for some time . . . and one which will continue with us perhaps for all time. That is the age of Charity. Instituted by God through Moses in the Ten Commandments . . . preached



started by newspaper tabloids, with limited headline space, referring to a President as FDR. It continued to JFK and now it's LBJ. Our Federal agencies are known by initials — REA, FEC, ABC, NASA, NATO, SEATO . . . and lately, OEO and SNC, to name but a few. We also love to label things of events.

Is this the number age, or the initials age? Or is it the atomic age, the space age, or the age of revolt and violence the world over?

Whatever history may call it, these labels are not enduring. Some will fade into a dusty history, others will be taken for granted and cast aside with scarcely a memory.

Progress discards customs and usages. Sun dials, as a way of life and an order by Christ, Himself, it has continued with us down through the ages. Why? Because we will always have the poor and the unfortunate with us. Not like the gag goes . . . "God must love them — He made so many of them." But because we seem helpless to eliminate this segment of our society.

Indeed, no less a person than Under Secretary of the Treasury Barr said recently in a TV interview that, in his opinion, poverty in our country would never be wiped out despite all the federally sponsored aid programs.

That's one reason why there was — there is — and there always will be the practice and need of Charity.

The other reason is YOU! Because charity would cease if it were not for the milk of human kindness — the spark of Christian faith — enkindled in your hearts by our Lord when He urged us to love our neighbors.

In a recent Sunday bulletin, there appeared the following:

"The two great Commandments are: Thou shalt love the Lord thy God with the love of thy whole heart and thy neighbor as thyself."

"A particular trend that is noticeable in the Church of today as distinct from the Church of yesterday (before Vatican II) is the shift in emphasis from the first to the second of the two great Commandments. No one is suggesting that for the Christian the love of God no longer matters; no one of a Christian mind is attempting to divorce the love of neighbor from the love of God."

"Nevertheless, the contemporary Church manifestly takes much to heart and

conscience the argument of the first Johannine letter: 'If a man boasts of loving God, while he neglects his own brother, he is a liar. He has seen his brother, and has no love for him; what love can he have for the God he has never seen?'

"Increasingly, Christian love of God is being seen, interpreted and implemented as service of man. The religious men of another time is unjustly blamed for straining his interior vision in order to catch a glimpse of God in high heaven, while he seemed unable to see the poor and hungry fellow on his doorstep. It is true, however, that there is a new awakening of the Christian conscience to immediate and practical concern for that



Poverty-Stricken And Patient

very real neighbor who stands in need. We should be convinced, however, that the

Christian, sincerely and rightly intent on service out of love for neighbor, will not neglect personal prayer and self-discipline out of love for God.

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| TUESDAY Oct. 17 | ROAST YOUNG TURKEY—Dressing, Cranberries, choice of 2 Vegetables, Chef's Salad Bowl, and Hot Rolls & Butter | \$1.07 |
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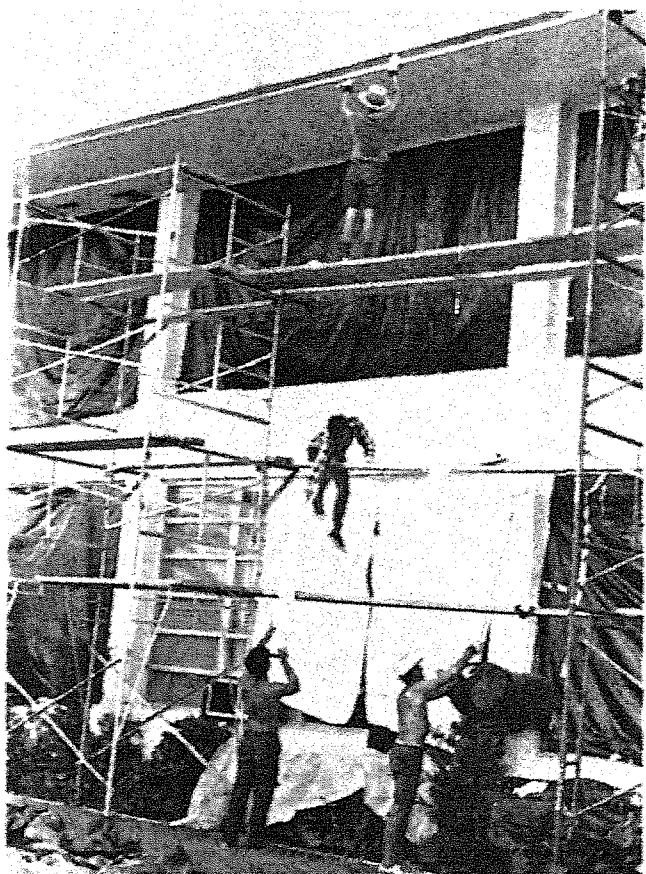
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S. Fla. Youth Corps At Work

Youths Paint Classroom Building At Archbishop Curley High

S. Florida Youth Corps Granted Year's Funds

The South Florida Neighborhood Youth Corps has been notified that it has been financed for another year, through Aug. 31, 1968, by the Federal government.

According to Msgr. Bryan O. Walsh, executive director of the South Florida Economic Opportunity Development Council, Inc., the new grant is in the amount of \$865,370, of which only 15 per cent will be utilized for administrative costs.

Inaugurated in April, 1965, the South Florida

Neighborhood Youth Corps to date has assigned work to 2,703 youngsters, half of whom were girls. Thirty-two hours a week work is provided for school dropouts and 10 hours a week for in-school students. During the summer all may work 32 hours weekly.

An impressive total number of work hours has been accumulated over the past two years and many agencies and institutions have benefited from the actual work done by enrollees. Many of the youngsters have been hired as regular employees when vacancies occur.

James W. McCaughan, Coral Gables, is chairman of the Council. Other officers are Joseph M. Fitzgerald and Joseph H. Walker, vice chairmen; Fred B. Hartnett, secretary; and Elliott J. Mackle, treasurer.

Participating in the project for in-school enrollees are Notre Dame Academy, Immaculate - La Salle High, Archbishop Curley High, Msgr. Edward Pace High, Belen Preparatory School and Christopher Columbus High School.

Twenty-five different classifications of work experience are available for the unskilled or semi-skilled boys and girls between the ages of 16 and 21. These include teachers' aides, maintenance, clerical, laboratory assistants, veterinary and hospital aides, seaman apprenticeships, and trades helpers. Every effort is made to place the enrollee in a work station near his home and appropriate to his abilities.

Catholic Teachers Guild Holds Membership Drive

A membership drive is being conducted by the Catholic Teachers Guild of the Diocese of Miami and is open to all Catholic educators working in South Florida.

"Faith, Understanding and Love" is the guild's theme for this year, according to Mrs. Marjorie Wessel, president, who emphasized that teachers working in Catholic, public and private educational institutions, including the junior college and university level, are invited to become members.

Purposes of the guild are to further the religious education of Catholic pupils attending public elementary, junior and senior high schools and colleges and universities in cooperation with

the Confraternity of Christian Doctrine and the Newman Club; to furnish opportunity to Catholic teachers for spiritual and cultural development; to cooperate with Catholic societies in matters of mutual concern and to cooperate with national, state and local organizations in the promotion of patriotic and social ideals of citizenship.

Prospective members may contact Amelia Rock at 758-1605 or 757-6241, Education Dept., for an application.

Msgr. William F. McKeever, diocesan superintendent of schools, is the moderator of the four-year-old guild.

Around The Diocese

Blessed Sacrament

Women's three-day retreat, Oct. 20-22 at Cenacle Retreat House, Lantana. For Reservations call 564-7031 or 584-0755.

Mercy Hospital

Ladies Auxiliary meets 10:30 a.m., Wednesday, Oct. 18, hospital conference room. Memorial Mass for deceased members, 9:30 a.m. in hospital chapel.

St. Matthew

Rummage sale of Rosary and School Society, Oct. 19-23, 8 a.m. to 6 p.m., 134 NE First Avenue, Hallandale.

St. Clare

Women of parish participate in annual retreat at Cenacle Retreat House, Oct. 20-22. For reservations call Barbara Brackett, 844-0179.

St. Francis Of Assisi

Annual Halloween carnival scheduled Oct. 28, 4 p.m.

to 10 p.m. on school grounds.

SS. Peter And Paul

Cuban dance festival featuring dinner, show, and entertainment for children, begins 3 p.m., Saturday, Oct. 14 in auditorium and on school grounds.

Holy Family

Women will participate in a Day of Recollection, 9:30 a.m.-3:30 p.m., Dominican Retreat House, Kendall, Tuesday, Oct. 17. Reservations may be made by contacting Betty Frasca, 945-9726.

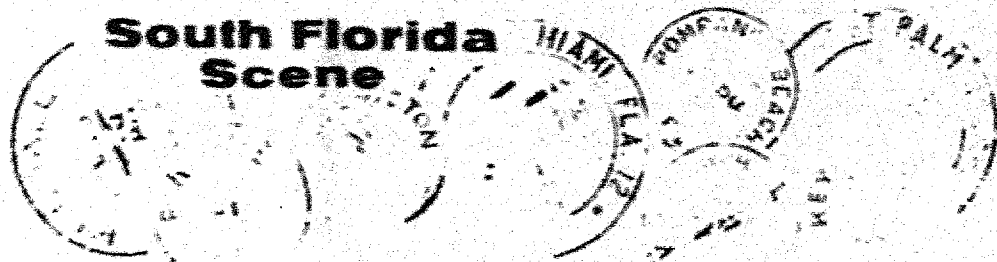
IHM K.O.I.C.

Picnic at 1 p.m., Saturday, Oct. 15, Ft. No. 5, Crandon Park. Games for adults and children.

Gables K. Of C.

Film, "Inn of the Sixth

South Florida Scene



Happiness," 8:15 p.m., Wednesday, Oct. 25, Council Hall, 270 Catalonia Ave., Coral Gables.

St. Anthony

Annual harvest luncheon and card party of Catholic Women's Club, noon, Wednesday, Oct. 18, The Reef Restaurant, S. Andrews Ave., Fort Lauderdale.

St. Sebastian

Dessert-bridge party of Council of Catholic Women, 1 p.m., Friday, Oct. 20 in parish hall.

Immaculate Conception

Annual fashion show of Council of Catholic Women, 8 p.m., Tuesday, Oct. 17, Hialeah Municipal Auditorium.

St. Gregory

Women's Guild annual potluck supper, 6:30 p.m., Tuesday, Oct. 17, Plantation Community Center. "Hats

and History" will be theme of program.

Holy Spirit

Father James V. Morris, C.M., Major Seminary of St. Vincent de Paul, will be guest speaker during meeting of Council of Catholic Women, 8:15 p.m., Tuesday, Oct. 24 in parish meeting room.

Marian Council Auxiliary

Marianettes' card party, Tuesday, Oct. 17, 8 p.m., Council Hall, 13300 Memorial Hwy., North Miami. Tickets available at the door.

St. Luke

A games party at 8 p.m., Fridays in the social hall. All funds donated to the parish building fund.

St. Rose

Mothers' Club annual luncheon and fashion show, 12:30 p.m., Wednesday, Oct. 25, Carillon Hotel. For reservations call 759-0759.

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The Voice Of Ralph Renick



It's Great If You Can Communicate To Teens

By RALPH RENICK

Vice President in Charge of News
Television Station WTVJ

The word "communication" assumes key import today. Perhaps if Ho Chi Minh and L. B. J. could really communicate, some sort of settlement could be reached in Vietnam. If Claude Kirk and Florida's school teachers were in true communication with each other we wouldn't be sailing down to the wire on the teacher strike.

If husband and wife could effectively communicate their inner thoughts, the divorce rate would plummet. And if parents communicated with their teenagers, much of the misunderstanding and suspicion existing between generations would vanish.

Different vocabulary, contrasting mode of dress, music, and attitudes, create a communicating problem between young people and their mothers and fathers.

Dean Ed Barrett of the Columbia School of Journalism told me the following story which illustrates the "generation gap."

He was describing the success of Fred Friendly as a Columbia professor. Friendly joined the faculty after resigning as President of CBS News.

Barrett said Friendly was presiding over an open class discussion of modern mores. One girl student arose and said, "The trouble with your generation, Mr. Friendly, is that you connote the word love with sex. To us love has a more encompassing meaning."

Friendly was impressed with that interpretation and a few days later he repeated the classroom conversation to that sage columnist Walter Lippmann.

"Fred, said Lippmann, 'what does the word 'sex' mean?' A few days later Friendly recounted both the classroom discussion and the Lippmann conversation to his teenage daughter.

She asked, "Dad, who is Walter Lippmann?" This points up that communication can only occur when what is being said is being understood.

Just saying true things has nothing to do with communicating. Having true things heard has everything to do with it. Communication only occurs when the receiver gets the sender's message. If the message doesn't get through, it's the sender's fault. It's up to the sender to discover what blocks his receiver may have. To find out what values his receiver espouses. Harold Lasswell has worked out a formula for analyzing communication: "who says what to whom in what medium under what circumstances with what effect."

For example, you may be telling somebody "what" which is absolutely great (Shakespeare, football, love, religion) but if it doesn't strike the "whom" as great, then it simply isn't great for that audience.

What you said wasn't being heard. There was no communication. When dealing with teenage "whom" we must not assume that our language is getting through.

The kids live in a significantly different world and therefore are themselves significantly different.

They are no better or worse necessarily — just different. When the difference is not understood by teachers and parents, "teenage tyranny" can result.

If we can't manage to talk to teenagers, maybe we will just have to wait for them at the other end of adolescence. So, the trick is knowing what teenagers are really like. That doesn't mean you have to accept their values, but wherever you want to take them, there is only one starting place — where they are. It's not what you say that counts. It's what they hear. They hear selectively. Knowing their standards for selectivity will enable you to get by their defenses, to communicate, to be relevant, to be with it!

If you haven't done so recently have a chat with a group of teenagers and ask them their frank attitudes on any subject.

I talked to three of them the other day and learned their feelings on a variety of things. They wanted to earn money themselves and not depend on parental handouts. The cash to be spent on clothes, dates, dances and goodies at Jahn's Ice Cream Parlor.

They witnessed teenage drinking but not much during the nippers. Smoking is prevalent.

Usually girls start at about 14 in order to be accepted in their crowd. By the time they're 16 they no longer think it's the "in" thing to do but the "weed" has become a habit and they don't quit.

One admitted to trying out a few drags but quit when he saw a movie on cancer at his school. "When I saw this guy with a hole in his throat in the movie, I decided that smoking wasn't for me," he said.

The kids defined three teenage groups at school; the "Greasers," those with long hair, etc., the so-called creeps; another group who are "finked out," they just don't act or dress right; and finally the "clean cut" group. They naturally claimed membership in the latter category.

In the political field, the teenagers felt that Lyndon Johnson hasn't done anything. Their hero is John F. Kennedy. Why? He was young and they could identify with him. "Like those Kennedy sayings, such as: 'Man must put an end to war or war will put an end to mankind.'"

Claude Kirk, they felt, has left everything go to his head. They termed him "Mr. Big Guy." They said they felt little prejudice against other races or religions.

"These religious classes in school really are a help," they volunteered. "They gave us a strong moral background. But the real strong background we need is still at home."

Communicating with teenagers? It's really great. And the parents may learn more than the kids.

THE VOICE FEATURE

Section



REST FOR THE WEARY

Discussion Of Celibacy Rolls On Unchecked

JOHN
COGLEY'S
VIEW

By JOHN COGLEY

Reassessment of clerical celibacy rolls along, in spite of the best efforts of Pope Paul to put a stop to it.

A few months ago, the Pontiff issued an encyclical upholding the traditional practice. Earlier he ordered that it not be openly discussed by the Vatican Council but handled through private communications.

One would have thought that such steps as these should be enough to bring the discussion to a halt. But they did not. Instead, the topic is being more widely debated than ever.

A few weeks ago, for example, a large group gathered at the University of Notre Dame for a conference on the subject. Among other things, they considered the defense of the tradition offered in Pope Paul's encyclical — and most found it wanting. In the same spirit, the Bishops' Synod in Rome received numerous requests to include the issue on its agenda.

Father John A. O'Brien may have struck the heart of the matter when he said at Notre Dame that nothing can stop an idea whose time has come. At least it is becoming increasingly evident that better contrary arguments will have to be devised than those provided so far, before the proponents of clerical marriage give up.

Father O'Brien, in his argument for change, incidentally, quoted no less an authority than Paul VI himself that marriage is a basic human right grounded in the nature of man.

In his encyclical, the Pope emphasized the voluntary nature of Holy Orders and urged that every precaution be taken to insure that the candidate is fully aware of the obligation he assumes in accepting the Bishop's call. It is certain, then, that the Pope did not have the law tying celibacy to the priesthood in mind when he affirmed the right to marry in the unequivocal terms Father O'Brien cited.

Nevertheless, the priest's argument remains powerful. If the



JOHN COGLEY

right to marry is inviolable, should forewearing it for the love of God—a counsel of Christian perfection, as all sides agree — be juridically required of everyone who feels called to serve the Latin Church in the ranks of the clergy? In a word, should the Church require of her priests what the Lord Himself did not demand in His Apostles?

The question, seen in this light, is not whether voluntary celibacy is good, useful, practical or superior to marriage; the question, rather, is whether the law enforcing it is in the spirit of evangelical freedom, is theologically sound, or is a practical necessity for all priests, whatever their personal desires in the matter. Here opinions are sharply divided.

Every time I have written on this subject, like everyone else who touches on it, I have received letters pointing out that no one is forced to be a priest and that the Church may set down any reasonable requirements it chooses for those in Holy Orders. Both propositions are beyond question. Still, linked together, they make only a kind of syllogistic sense for more and more priests — they are not truly convincing.

The priests I am thinking of are making it abundantly clear that they believe the present law is not reasonable. They feel a twofold vocation — to marriage and to the priesthood. In the past they were told that the two cancelled out each other. They had

to choose between them. Most accepted the situation.

But the either/or now seems neither wise nor necessary to thousands of clerics and would-be clerics, even to some, like the elderly Father O'Brien, who have no personal interest in marrying.

It would be hard to find a Biblical scholar today who holds that a spiritual link between the priesthood and celibacy can be established from Scriptural evidence. If there were such a tie, the priesthood in the early Church, including that exercised by Peter, most of the Apostles, and a goodly number of saintly Popes, would have been less than exemplary.

It is equally difficult to find a theologian of standing, even among those who still hold that as discipline clerical celibacy makes for good order in the Church, who maintains that the present legislation is theologically necessary. All — including the Pope himself — agree that it is within the papal power to change the legislation tomorrow.

In the meantime, a growing number of priests feel strongly that they are being deprived by a man-made regulation of a God-given right.

Legislation that only a few years ago went unquestioned, now strikes them as not only lacking authority in Scripture and in natural law, but as an affront to common sense itself.

I think that their reasoning will prevail, perhaps sooner than we anticipated.

The age-old tradition enforcing clerical celibacy will go the way of Friday abstinence, Latin in the liturgy, and the meaningless routines now being dropped by religious orders — and we will all wonder why it was ferociously defended for so long.

"Never, never!" say the traditionalists. But we have heard such "nevers" before.

Hollywood Heard The Sound Everything's Comin' Up Music

NEW YORK (CPF)—The movies, which many people say have become bitter rather than sweet, are about to change their tune.

No less than a dozen film musicals are now being readied for release; a major switch that began when movie-makers started hearing the sound of music on their cash registers.

Indeed, the swift and spectacular climb of "The Sound of Music" to the top of the all-time money-making list in so short a time has touched off a scramble among the major studios for musical

"properties," particularly stage productions.

In fact, "Camelot," the Lerner and Loewe musical of King Arthur's time, will be released this fall, the first of a long line of upcoming films that moviemakers are now convinced are the best bets for bringing the do-re-mi into the box office.

Proof that "Sound of Music" was no fluke in quickly passing "Gone With The Wind" as the all-time money-maker is the fact that the top three films are fairly recent musicals: "Sound of

Music," "Mary Poppins" and "My Fair Lady."

NEW TREND

The new trend started by these three musicals' success began this past year with "Thoroughly Modern Millie," "How to Succeed in Business Without Really Trying" and "A Funny Thing Happened on the Way to the Forum," but beginning this fall the tempo will be picking up considerably.

Taking it from the top, the scoresheet reads something like this:

"Camelot"—The producers are convinced that the Lerner and Loewe songs and the medieval setting will attract audiences even without a proven box-office "name" in the cast. Richard Harris will be playing King Arthur (Richard Burton did it on Broadway). Venessa Redgrave is Queen Guenevere (Julie Andrews' part on the stage) and as Sir Lancelot, the producers have picked an Italian star named Franco Nero and are sure that the role will do for his career



FRANCO NERO as Sir Lancelot singing in this scene from "Camelot"

what it did for Robert Goulet's.

"The Happiest Millionaire"—This is a Walt Disney film that is a return to the happy-go-lucky biographical musical popular in the 1940's. The man of the title is Anthony J. Drexel Biddle (played by Fred MacMurray), a colorful and rather eccentric believer in having a good time in staid Philadelphia of the 1910's.

"Doctor Dolittle"—Res Harrison plays an animal doctor who has mastered the secret of conversing with his animals. The film is not scheduled for release until about December, but an album of songs from the film is already climbing up the record charts.

"Star"—The life story of Gertrude Lawrence, a leading Broadway musical performer, is being filmed with Julie Andrews as Miss Lawrence.

BOY WONDER

"Finian's Rainbow"—A multi-million-dollar remake of the classic has been entrusted to boy-wonder director Francis Ford Coppola and will feature Fred Astaire, Petula Clark and British entertainer Tommy Steele.

"Chitty Chitty Bang Bang"

—A musical version, starring Dick Van Dyke, of a story written for children by Ian Fleming, creator of the James Bond character.

In addition, practically every recent Broadway musical that has had any kind of success has been snapped up for the films and among those now before the cameras are:

"Oliver!," based on Dickens' "Oliver Twist"; "Funny Girl," "Hello, Dolly" and "Sweet Charity," all of them with Barbra Streisand in the starring roles, and "Half a Sixpence," which will star Tommy Steele, a vibrant young singer-dancer with a seeming double-mouthful of teeth who is expected to ride the crest of the new wave of musicals.

BUDGET SET

Warner Brothers has set a ten-million-dollar budget for "The Man Who Would

Be King," a musical film that as yet has no star, director or cast, and RCA Victor, in an unprecedented move for a record company, has put up the money for a film version of H. G. Wells' "The Man Who Could Work Miracles," about a clerk who suddenly gains super-human power.

Here again, "Sound of Music" has been having its influence. The record album from the movie soundtrack has become the all-time LP bestseller, with eight million copies sold, and record-album rights to the film version of "Man of La Mancha" were a major consideration in the sale of that off-Broadway hit to the movies.

TV Radio CATHOLIC PROGRAMS IN DIOCESE

TELEVISION

(Sunday)

9 A.M.
TELAMIGO—Ch. 7 WFTS Spanish language
THE CHRISTOPHERS—Ch. 5, WFTV West Palm Beach
11 A.M.
THE CHURCH AND THE WORLD TODAY—Ch. 7
Dialogue towards Catholicism in understanding
11:30 A.M.
MASS FOR SHUT-INS—Ch. 10, WFTV
2 P.M.
PANEL DISCUSSION—Ch. 5 WFTV in
terfaith clergy

(Tuesday)

9:30 P.M.
MAN-TO-MAN—WFTS, Ch. 7—interfaith discussion with a priest, the Day of Atonement, 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—WGDS
7:10 Kc. 96.3 FM
6:30 A.M.
THE CHURCH AND THE WORLD TODAY
WGDS, 710 Kc. Rerroadcast of TV program
THE CHRISTOPHERS—WGMA 1320 Kc. Hollywood
7 A.M.
THE HOUR OF THE CRUCIFIED—WZZZ—
Friend to Bath
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)
THE HOUR OF ST. FRANCIS—WVOC
Carbon Copy. Same as 8:45 a.m.
8 A.M.
THE SACRED HEART PROGRAM—WHEV,
1600 Kc. Riviera Beach

8:30 A.M.
THE SACRED HEART PROGRAM—WGDS
1580 Kc. (Punta Gorda)

8:30 A.M.
UN DOMINGO FELIZ—Spanish WFTS, 950
Kc.

8:35 A.M.
CATHOLIC NEWS—WGDS FM 96.3

8:45 A.M.
THE HOUR OF ST. FRANCIS—WVOC
Sale

9 A.M.
THE CHURCH AND THE WORLD TODAY
IFM REPEAT—WFLM FM 105.9 FM, Fort
Lauderdale; FM rereroadcast of TV pro-
gram.

THE SACRED HEART PROGRAM—WGMA
Hollywood

THE HOUR OF THE CRUCIFIED—WZZZ

THE SACRED HEART PROGRAM—WGMA
Hollywood

9:05 A.M.
CATHOLIC NEWS—WVOC, 1290 West Palm
Beach

9:30 A.M.
THE HOUR OF THE CRUCIFIED—WVOC, 140
Kc., fm, 95.5 Mc (Fort Pierce)

10:15 A.M.
THE HOUR OF ST. FRANCIS—WVOC
Naples. Same as 8:45 p.m.

THE HOUR OF ST. FRANCIS—WVOC
(Naples). Same as 8:45 p.m.

10:30 A.M.
THE HOUR OF THE CRUCIFIED—WVOC,
1580 Kc. (Fort Lauderdale)

6:15 P.M.
CATHOLIC NEWS—WGDS, 710 Kc. 96.3
FM—Summary of International Catholic
news and South Florida Catholic News
From the Voice

11 p.m.
MAN-TO-MAN—WVOC, 96.3 FM. Radio
reroadcast of TV program
THE HOUR OF ST. FRANCIS—WVOC 1350 Kc

This Week's Film Ratings

The following films are reviewed this week by the National Catholic Film Newsletter.

CLASS A, SECTION I
(Morally Unobjectionable
For General Patronage)

A Midsummer
Night's Dream
CLASS A, SECTION II
(Morally Unobjectionable
For Adults and Adolescents)
Operation Kid Brother
Robbery
Thirty is a Dangerous Age
Cynthia

CLASS B
(Morally Objectionable
In Part For All)
Matchless

OBJECTION: Blatant suggestiveness in costuming and situations.

Shattered Room
OBJECTION: Suggestive situations; murder and suicide in plot solution.

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

FRIDAY, OCTOBER 13
9 a.m. (7) — Navy Wife (Family)
7:30 p.m. (10) — Twilight for the Gods (Morally Unobjectionable For Adults)
9 p.m. (4-11) — Spencer's Mountain (Morally Unobjectionable For Adults)
11:15 p.m. (11) — Wild Bill Hickok Rides (Family)
2:05 a.m. (10) — Devotion (Morally Objectionable In Part For All)
OBJECTION: Tends to condone illicit actions and to misrepresent religious practices. Suggestive costuming, dialogue and situations.
SATURDAY, OCTOBER 14
1 p.m. (2) — The Gypsy Moon (No Classification)
2 p.m. (4) — Ramon's Mission to India (No Classification)
2 p.m. (7) — Viva Villa (No Classification)
9 p.m. (2-5-7) — Mirage (Adults, Adol.)
11 p.m. (10) — Night Passage (Family)
11:15 p.m. (11) — Winter Meeting (Adults, Adol.)
1:15 p.m. (12) — Dodge City (Family)
1:14 p.m. (2) — The Guns of Fort Petticoat (No Classification)
1 a.m. (4) — The Mad Doctor (No Classification)
1:05 a.m. (10) — The Unknown Terror (Adults, Adol.)
2:35 a.m. (10) — Dark Passage (Adults, Adol.)
3:00 a.m. (10) — Down Three Dark Streets (Adults, Adol.)
3:00 a.m. (10) — The Saint in New York (Adults, Adol.)
SUNDAY, OCTOBER 15
10 a.m. (10) — Nightfall (Adults, Adol.)
2 p.m. (10) — Edge of Darkness (Adults, Adol.)
5 p.m. (2) — The Third Man (Adults, Adol.)
9 p.m. (10-12) — Harlow (Morally Unobjectionable For Adults, With Reservations)

11:15 p.m. (11) — Wyoming Kid (No Classification)
11:30 p.m. (4) — Will Success Spoil Rock Hunter? (Morally Objectionable In Part For All)
OBJECTION: Suggestive dialogue, costuming and situations.
11:30 p.m. (5) — Shotgun (Morally Objectionable In Part For All)
OBJECTION: Suggestive sequence; excessive brutality.
11:30 p.m. (7) — Johnny Eager (Adults, Adol.)
11:45 p.m. (12) — Look for the Silver Lining (Family)
1:05 a.m. (10) — Wee Georgie (Family)
MONDAY, OCTOBER 16
9 a.m. (7) — South Sea Sinner (Morally Objectionable In Part For All)
OBJECTION: Suggestive dialogue, situations and costuming. Low moral tone.
6 p.m. (10) — Along Came Jones (Family)
11:15 p.m. (11) — Desperate Journey (Family)
TUESDAY, OCTOBER 17
9 a.m. (7) — The Good Earth, Part I (Adults, Adol.)
6 p.m. (10) — On the Beach, Part I (Morally Unobjectionable For Adults, With Reservations)
OBJECTION: This film tells a hypothetical story of the destruction of the human race as a result of nuclear warfare. There are certain moral issues in the development of this story which superficially seem to in valve a condonation of race suicide. These dramatic elements, however, are intended to be a challenging symbol to argue the central theme of the film, namely, that nuclear warfare is race suicide.
8 p.m. (4) — Scream of Fear (Adults, Adol.)

9 p.m. (2) — Wings of Eagles (Family)
9 p.m. (5-7) — That Funny Feeling (Adults, Adol.)
11:45 p.m. (11) — Give Me Your Heart (Adults, Adol.)
WEDNESDAY, OCTOBER 18
9 a.m. (7) — The Good Earth, Part II (Adults, Adol.)
6 p.m. (10) — On the Beach, Part II (Morally Objectionable In Part For All)
9 p.m. (10-12) — Marriage Go Round (Morally Objectionable In Part For All)
OBJECTION: Suggestive costuming and situations.
11:15 p.m. (11) — Green Pastures (Family)
THURSDAY, OCTOBER 19
9 a.m. (7) — Smugglers' Island (Morally Objectionable In Part For All)
OBJECTION: Reflects the acceptability of divorce; low moral tone.
6 p.m. (10) — Stranger in My Arms (Adults, Adol.)
7:30 p.m. (7) — Never Say Goodbye (Morally Objectionable In Part For All)
OBJECTION: Suggestive dialogue.
9 p.m. (4) — The Distant Ones (Morally Unobjectionable For Adults, With Reservations)
11:15 p.m. (11) — Here Comes the Navy (No Classification)
FRIDAY, OCTOBER 20
9 a.m. (7) — Flesh and Fury (Adults, Adol.)
7:30 p.m. (7) — Muguma Curse (No Classification)
7:30 p.m. (10) — A Child is Waiting (Adults, Adol.)
NOTE: This film is an unsentimental drama about mentally retarded children

and the dedication of those who care for them. As an inspiring tribute to the price-less dignity of a human life, A Child is Waiting is recommended to the patronage of adults and young people.
9 p.m. (4-11) — Love Is A Ball (Morally Unobjectionable For Adults, With Reservations)
11:15 p.m. (11) — Humoresque (Morally Objectionable In Part For All)
OBJECTION: Suicide in plot solution.
SATURDAY, OCTOBER 21
1 p.m. (2) — Manhunt in Space (No Classification)
2:20 p.m. (2) — With Their Eyes on the Stars (No Classification)
2 p.m. (4) — Tarzan and the Huntress (Adults, Adol.)
2 p.m. (11) — The Last Ride (Adults, Adol.)
7:30 p.m. (7) — Twilight of Empire (No Classification)
9 p.m. (2-5-7) — Mister Moses (Adults, Adol.)
11 p.m. (10) — Meet Danny Wilson (Adults, Adol.)
11:15 p.m. (11) — Make Your Own Bed (Morally Objectionable In Part For All)
OBJECTION: Suggestive scenes and implications.
11:15 p.m. (12) — Sons of the Sea (Family)
11:45 p.m. (2) — Man Alone (Adults, Adol.)
1 a.m. (4) — The Web (Adults, Adol.)
1:05 a.m. (10) — The Mummy (Adults, Adol.)
2:35 a.m. (10) — The Good Die Young (Adults, Adol.)
1:05 a.m. (10) — Angel Face (Morally Objectionable In Part For All)
OBJECTION: Suicide in plot solution; reflects the acceptability of divorce; low moral tone.
Wicked Woman (Morally Objectionable In Part For All)
OBJECTION: Suggestive costuming, situations and dialogue; low moral tone.

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'Bonnie And Clyde'--You'll Either Enjoy Or Hate It

By JAMES W. ARNOLD

"Bonnie and Clyde" is not a new television situation comedy. It is an expert moral fable on the subject of violence, which suggests that in a brutality contest between society and two reckless young bank robbers, society would win.

The film is bound to set a confusion and controversy record for an American-made movie: It has already got the New York critics at each other's throats. Among the reasons: its critique of violence is loaded with violence; it mixes blood and humor with black comedy gusto; it seems unduly sympathetic to a pair of slightly mad hoods who are drawn from history; finally, it seems to make radical statements about morals and property rights. That ought to be enough for anybody's dollar and a half.

The charge of violence is the most serious, coming in the wake of films like "The Dirty Dozen" and a growing public uproar over a revived mass media obsession with mayhem.

But it is not violence itself that ought to be abhorred, or else we should have to dispense with Greek tragedy, Shakespeare and all the world's great adventure stories. Rather it is violence in a context that encourages imitation, that cheapens the respect for human life, that makes pain and horror seem laughable and trivial.

EXPLOSIVE TOY

The entire "Bonnie" film is carefully constructed to demonstrate that violence is the kind of toy that goes off in your face, that you make friends with it at your own risk, that it is most wicked when used legally by an aroused society to satisfy its own anger.

In "The Dirty Dozen" violence is great fun; all restrictions are off so you savor it to the full. In "Bonnie" it is real and repulsive, calculated to cause you worry and perhaps turn you into a pacifist. The bloodiest films are made by pacifists, who may have secret desires to steep themselves in what they hate.

"Bonnie's" gangster hero

and heroine take the robbing banks with the clan of normal youths taking up drag-racing or collecting Beadle records. But they are too fond of guns and end up killing people in self-defense. Nothing they do, however, is as vicious as the final police trap in which they are cut down in cold blood by a torrent of 400 bullets (in one of the most artful, awesomely violent anti-violence scenes ever filmed).

The movie is the story of how a lark (kids-playing-with-gun) grimly turns to tragedy, and if you want to draw comparisons to U.S. behavior in international politics, feel free.

The point, unfortunately, is fuzzed over by the fact that "Bonnie and Clyde" were real people, who cut a swath of crime through the south central states in the 1930's and who may not have been as gay as Faye Dunaway and Warren Beatty are in the movie. (Interestingly, an earlier film, with Dorothy Provine as Bonnie, showed them as ruthless if pitiful

sadists who bumped off everybody in sight just for kicks).

What the criminals were really like is not vital to either the art or meaning of the film, though it is bound to confuse audiences and open the film to charges of condoning crime. In drama you have to accept the characters as given, and there the deadly

due are depicted as oddball kids who don't intend to hurt any innocent parties while they make a Depression-living "the best way they know how."

ROBBERY MINOR?

The film's viewpoint is not so much that robbery is a good thing, but that it was a relatively minor thing, especially when the banks were robbing the poor of their homes and savings, compared to the retribution wreaked on Bonnie and Clyde. (Before the fatal ambush, an off-beat feigns compassion to wring vital information from a wounded gang member — another tactic that would have been beneath the criminal-heroes).

To some extent the movie belongs to the tradition of works like "Tom Jones," where widely condemned sins are compared to the sins of respectable society and found to be much less outrageous.

The scorn for police and property rights will not sit well in some quarters. In fact, a left-wing paper has already hailed "Bonnie" as America's first "revolutionary" film. There is no doubt of its Robin Hood aspects and its contempt for the mid-

dle class; its Depression setting of rural poverty is clearly vital to its total irony. The most moving scene shows a group of homeless migrants sharing what little they have with the bloody fugitives, no questions asked.

Director Arthur Penn, who has made films as good as "The Miracle Worker" and as bad as "The Chase," constructs on visually marvelous scene after another, and makes the comedy work to set off on a heighten the shock of the violence. But the Dunaway-Beatty sex scenes are maudlin, and there is a disturbingly patronizing tone to the humor, as if the sophisticated director wanted to laugh with his lower-class characters but succeeded only in laughing at them.

"Bonnie" looks deceptively like a mere shoot-'em-up gangster film: it will be misunderstood by many and enjoyed for the wrong reasons. It will be hated by others who do understand it. The film says both that violence is terrible and that it is (in Rap Brown phrase) "as American as cherry pie." It also speaks for a rising anti-establishment mood in America; the time, baby, they are a-changing.



WARREN BEATTY and FAYE DUNAWAY in a scene from "Bonnie And Clyde"

Brother 'Joe' Has High Hopes To Uplift Social Conditions

By SKIP FLYNN
Voice Staff Writer

Some call him simply "Joe," and to others he is "Brother Joe," or "Brother Joseph."

But as he goes through the migrant labor camps and the poverty areas of Broward County, attempting to organize Neighborhood Youth Corps and establish special tutoring programs for the potential drop-out, it doesn't matter what name he uses. Brother Joseph McNeeley is a young man with a mission, who has set out "not to buck, but to get around the bureaucracy," to achieve his goals.

The 23-year-old Brother is currently on leave from the faculty of the Marianist's Chaminade High School, and is serving as a member of the Economic Opportunity Coordinating Group, Inc. of Broward County.

"It depends on what day of the week it is, whether or not I am an 'angry young man,'" Brother confessed. "It is pretty hard not to be cynical in this work. There is so much to be done, and it is so frustrating when you run up against incompetence."

FRUSTRATING WORK

Much of the frustration of Brother's work as head of the Tutorial Services program of the EOCG — a local division of the Office of Economic Opportunities — results from ideas and attitudes present on the local governmental level, he explained. "You know that there is a problem and that a particular program will help to solve it, and then some local official will tell you 'We don't want any federal aid.'"

Working from EOCG headquarters in downtown Ft. Lauderdale, Brother Joseph continually canvasses Broward County supervising programs designed to keep the potential drop-out in school, and at the same time provide them with working experience that will be

important in the future.

"We try to convince them to stay in school and get an education, and at the same time get them the part-time employment which they might need to be able to afford to stay in school," he explained. "Of course, you have to develop jobs for them, and they have to be in non-profit organizations, and here you run right back in the bureaucracy again."

The tutoring services of the department are designed to help the slow student improve his academic standing. "But we have broadened this to make it a heck of a lot more than just books," said Brother Joseph. Special interest and social organizations, field trips and a unique "Witness Program" are part of the special innovations which Brother has introduced into the Neighborhood Youth Corps.

WITNESS PROGRAM

"The Witness Program," Brother Joseph continued, "brings in men who started out in the same social and economic backgrounds as the kids have now, and have made successes of themselves. They point out to the kids that they can make successes of themselves."

What I am trying to do is make the Corps an experience for the kids," he declares, deploring the attitudes of many anti-poverty programs. "What they are trying to do is take some kid out of his socio-economic background and teach him to work, but because he cannot identify with the community in which they have placed him he is stranded."

Brother's ambition is to help the migrant children with whom he works and those others whose background places them in the lowest levels of the social ladder, "discover a new role for themselves based on experience."

"Most of them have come from sub-cultures of our so-

ciety. They have no possibility of choosing their life for themselves; they are caught up in the poor syndrome. Their parents are poor and the kids have no sense of family. Gradually they learn that the most important thing for them is pure subsistence. They must choose the most important road for themselves." Brother continued.

"When he reaches five he is old enough to take care of his younger brothers and sisters, and he knows that when he is 12-years-old he has to go to work in the fields. This is all part of the poor syndrome that we are trying to overcome," he said.

SUMMER PROGRAMS

A member of Chaminade faculty for two years before he began his present leave, Brother Joseph worked with the EOCG summer Youth Corps programs. He received his superiors' permission to accept his present assignment shortly after making his final vows in August,

and began work immediately.

"In a sense, I guess, I am a sort of pioneer for my community. My superiors saw this appointment as exploring a new apostolate for us," he said, noting that the Marianists are not restricted to teaching as their principal activity.

Because his community wears no special habit, other than a small gold wedding band worn on the right hand, Brother has been able to move about in the business and general lay community of Broward County with considerable ease. "But a lot of the kids keep asking me whose brother I am; they just don't seem to understand sometimes," he said.

"Whether they understand the meaning of 'Brother' or not, the members of the Neighborhood Youth Corps are coming to understand the importance of staying in school, getting an education and regular work habits," said Brother. "And that is the important thing."

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A RELEASE FOR RELIGION

By FATHER DAVID RUSSELL

It was about four o'clock in the afternoon as Chuck Cook passed by the Church. A load of books bulged under his arm. As the winter sun set, Chuck walked in the tall, chilling shadow of the Church. He was hurrying home to get a head start on his homework. He wanted to be free tonight so that he could go to his high school's basketball game.

"Guess I'll miss another night of CCD classes", he thought to himself. "Suppose mom will say something about it, but that should not be a problem." He walked a little faster now. "They can't say too much to me, since they don't make a big deal about religion anyway."

Chuck was now in front of the aging brick Catholic school next to the Church. His parents did not have enough extra cash to send him there; the tuition had just gone up. Besides, there was a long waiting list to get into the place. The Christian Brothers who staffed the school took only those with high scholastic averages. Chuck was just able to get a C+ average in public school.

GAME WINS OUT.

Chuck saw some kids hanging around the schoolyard. "Don't know any of those kids," he thought. "Guess we play

this school in basketball tonight. Hope we beat the pants off them," he thought.

In a window of the classroom, Chuck could see some women listening attentively to a young priest. Chuck walked faster when he saw that it was the priest who scolded last Sunday for missing CCD classes. "A guy can't do everything," he thought. "Why don't they have those religion classes at some other time?"

Inside the classroom, the priest was speaking. "What are we going to do about the high school CCD absentees? At most, a quarter of the high school boys and girls come. We've tried everything: the new look in religion, discussion groups, having classes in conjunction with CYO dances, but the only ones who come are the saved."

"We can't seem to budge the parents. I guess they don't go to Church regularly themselves."

"We've tried to make it a little less like a class since they spend all day in a classroom. We know they don't want more of that."

"The kids seem to be all tied up all the time with their school activities. Has anyone got an idea?"

SOLVING A DILEMMA

How to get the high schoolers to CCD classes? This is the problem that is plaguing some parents and most priests. During gradeschool days, there is no problem. But when the youngsters reach high school, when they need preparation for marriage, need more sophisticated religious teaching to handle new intellectual challenges to their faith, when they are experiencing their first religious crises, they don't come.

TRYING TIME

During the time of their life when there are problems of parental authority and new-founded freedom, when they start to drink and have problems with sex, they have little contact with the Church. When the Church could be of most service and guidance to them, the Church sees them least.

Though our story of Chuck Cook is fiction, the problem is real; there are thousands of Chuck Cooks, and the grace and teaching of Christ is not filling their lives. It seems that they cannot be reached, or can they?

The first temptation may be to blame the students, and in part they may be at fault. But the problem is more complex than that. The young students, by and large, have good will. When they do come, they usually enjoy and participate in well prepared and presented classes.

Adults can understand the situation of high school students, if they put themselves in the student's place. How anxious is the average adult to traipse off to the parish school on a full day, many parents are happy to sit down in front of the TV and take it easy. Further, there are already many demands made on free time.

The students' world is no less crammed with work and social commitments. It is little wonder that a religious class which must compete with home, school, and dates frequently comes out short changed.

INITIAL CONTACT

The problem does not seem to be so much getting the students' good will as making contact with them in the first place. It is possible that the right time and the right place is the key to the pressing problem of religious education for public high school students. No mat-



ter how good the teacher and material, it is all in vain if there is no class present to teach.

The Catholic school has been a happy solution in the past. Religion was part of the secular curriculum within the school, and formed a part of the work-a-day world of students. There was no need to create another school for the teaching of religion, a school which had to compete with the students' time and interest.

Of course, Catholic schools are already crowded to overflowing. Whether we like it or not, the fact is that most high school students in the Diocese of Miami will not enjoy the luxury of a Catholic high school education.

The teaching of religion in the public schools seems as unlikely a possibility as having every child in a Catholic school. Separation of Church and state does not seem to allow the use of public property for the teaching of religion.

Is there a middle ground between Catholic schools and the teaching of religion in public schools? Certainly, the separation of Church and state does not mean that the state has exclusive right over the students' school time. Could not students be released from public school during school time for the teaching of religion on Church property? The religion class would be part of

the student's class schedule, perhaps during a home room or free period. The student would be as responsible to be at the religion class as at a history or English class.

GREATEST PROBLEM

The greatest problem of the present CCD system might then be overcome—reaching the student. Parents who are unable to persuade their children to steal time from busy evenings would be greatly aided. Parents simply would sign a release slip authorizing their children to attend religion classes. The student would have to be present either in his home room or in the religion class.

Release time classes might have the added advantage of not drawing the student out of the center of his life, the school. The student would be joining his fellow students in a part of the regular school day.

The Diocese of Buffalo, New York, has already experimented with the release time system of religious education. At present nearly 90 per cent of their high school students are under religious instruction in release time classes.

No doubt there are problems in working out the program, even though there seems to be no legal barriers to the program in the State of Florida. The program could not be worked out without the good will of school boards, super-

intendents, and principals. The schools, the students, and the religious bodies would have to sit down and do some careful planning of schedules. The fact that it has worked elsewhere is an encouraging sign that the difficulties of scheduling are not insurmountable.

PARTICIPATION

No doubt a number of Protestant denominations would be anxious to join in such a project. With good reason there is concern that the proper distance be maintained between Church and state. But at the same time many Protestants are also anxious about the religious edu-

cation of their children. Wide community participation in a release time project would help to save Catholic students from religious embarrassment and also contribute to the community-wide support of the project.

Unfortunately, existing Catholic schools and churches frequently are not close to public schools. Bussing students for release time classes has been proved by experiments to be too time consuming. If release time classes are to be part of the regular class schedule, the short time between classes must be maintained.

But near many public schools space is available for rent. If it were found to be less expensive, small classrooms would be built near public schools. Every situation would have to be studied for the best solution. But certainly the expense involved is an investment in the spiritual welfare of the Church's youth. If we can afford to teach some students English, we should make certain that we are able to afford religious education for all our students.

The imagination with which we meet the contemporary problems of religious education will reflect two things: our love of our youth and our love of our religion. If we love both we will make the effort to think through every possibility; release time is a system worthy of thinking through and perhaps experimenting with.

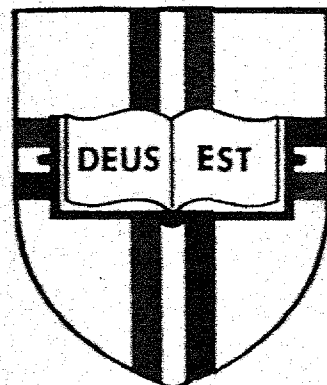
There is no time to waste. Youth may starve spiritually if we don't reach them soon. The Church is a mother, and a mother does not starve her children. The Church has given

birth to sons of God. Let us hope these sons do not grow up as spiritual dwarfs.

NO CHOICE

Some day Chuck Cook, the student who went to the basketball game instead of the CCD class, may ask us how we helped him solve his problem. We may point at him and ask why he did not forego the game and his friends to attend the CCD classes. He may point at us and say, "Why did you ever make me choose between the two when it was not necessary? I could have had both if you had made the effort to experiment with release time."

And when we stand before the Judgement seat of God both Chuck and ourselves might be a little more ill at ease than if we had taken a chance, explored a possibility, and done a little experimenting with release time religion classes.



The Canon In English

WE come to you, Father,
in this spirit of thanksgiving,
through Jesus Christ your Son.
Through him we ask you to accept and bless
these gifts we offer you in sacrifice.

For all the Church
We offer them for your holy catholic Church.
Watch over it and guide it;
grant it peace and unity throughout the world.
We offer them for N. our Pope,
for N. our bishop,
and for all who hold and teach the catholic faith
that comes to us from the apostles.

For the Living
Remember, Lord, your people,
especially those for whom we now pray: N. and N.
Remember all of us gathered here before you.
You know how firmly we believe in you
and dedicate ourselves to you.
We offer you this sacrifice of praise
for ourselves and all who are dear to us.
We pray to you, our living and true God,
for our well-being and redemption.
In union with the whole Church
we honor the memory of the saints.
We honor Mary, the virgin mother of Jesus Christ our
Lord.

We honor Joseph, her husband,
the apostles Peter and Paul,
Andrew, James and John,
Thomas, James, Philip,
Bartholomew, Matthew, Simon and Jude,
Linus, Cletus, Clement, Sixtus,
Cornelius, Cyprian, Lawrence, Chrysogonus,
John and Paul, Cosmas and Damian,
the martyrs and all the saints.
May their merits and prayers
gain us your constant help and protection.
Through Christ our Lord. Amen.

Father, accept this offering
from your whole family.
Grant us your peace in this life,
save us from final damnation,
and count us among those you have chosen.

Through Christ our Lord. Amen.

Bless and approve our offering;
make it truly spiritual and acceptable.
Let it become for us
the body and blood of Jesus Christ,
your only Son, our Lord.

The Lord's Supper

The day before he suffered
he took bread,
and looking up to heaven,
to you, his almighty Father,
he gave you thanks and praise.
He broke the bread,
gave it to his disciples and said:
Take this and eat it, all of you;
this is my body.

When supper was ended,
he took the cup.
Again he gave you thanks and praise,
gave the cup to his disciples and said:
Take this and drink from it, all of you;
this is the cup of my blood,
the blood of the new and everlasting covenant—
the mystery of faith.
This blood is to be shed for you and for all men
so that sins may be forgiven.
Whenever you do this,
you will do it in memory of me.

The Paschal Mystery

So now, Lord, we celebrate the memory of Christ, your Son.
We, your people and your ministers,
recall his passion,
his resurrection from the dead,
and his ascension into glory.
And from the many gifts you have given us
we offer to you, God of glory and majesty,
this holy and perfect sacrifice:
the bread of life
and the cup of eternal salvation.

Look with favor on these offerings.
Accept them as you did the gifts of your just servant, Abel,
the sacrifice of Abraham, our father in faith, —
and the offering of your priest Melchisedech.

Almighty God,
we pray that your angel may take this sacrifice
to your altar in heaven.
Then, as we receive from this altar
the sacred body and blood of your Son,
let us be filled with every grace and blessing.
Through Christ our Lord. Amen.

For the Dead

Remember, Lord, those who have died, N. and N.
They have gone before us marked with the sign of faith
and are now at rest.
May these, and all who sleep in Christ,
find in your presence
light, happiness, and peace.
Through Christ our Lord. Amen.
For ourselves, too, we ask a place
with your apostles and martyrs,
with John the Baptist, Stephen, Matthias, Barnabas,
Ignatius, Alexander, Marcellinus, Peter,
Felicity, Perpetua, Agatha, Lucy,
Agnes, Cecilia, Anastasia,
and all the saints.
Though we are sinners,,
we trust in your mercy and love.
Do not consider what we truly deserve,
but grant us your forgiveness,
Through Christ our Lord.

Through him you give us all these things.
You fill them with life and goodness,
you bless them and make them holy.
Through him,
in him,
with him,
in the unity of the Holy Spirit,
all glory and honor is yours,
almighty Father,
for ever and ever,
Amen.

Archbishop John F. Deardor, president of the
National Conference of Catholic Bishops, recently
announced approval of an English translation of the
Canon of the Mass for use on an interim basis in
the United States beginning Oct. 22.

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NOW IN ENGLISH CANON IS PROCLAMATION

By ROBERT W. HOVDA
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A major step toward the revitalization of Christian teaching and Catholic worship has been introduced in Canada and will be made throughout the United States on Sunday, Oct. 22, when Catholics celebrating Mass will hear the Canon in their mother tongue. The new translation of the Roman Canon approved by the bishops is the work of the International Committee on English in the Liturgy.

"Teaching" and "worship" should not ordinarily be so sharply distinguished. All of our worship teaches and all of our teaching worships. But this major step is going to have little effect on American Catholics if it is not preceded or accompanied by some hard questions and some good answers about our view of the Mass in general and of the Canon in particular.

So I want to emphasize teaching. We have to learn to think of the Canon of the Mass as a proclamation of the good news, and nothing is further from our present thoughts. At present, I think it is fair to say, most Catholics think of the Canon (or the "eucharistic prayer," or the "anaphora") only in terms of consecration, only in terms of that "moment in which" the bread and wine become the body and blood of Christ. It is a time of silence, a time of awe, a time of adoration of the species, but not (we think) a time for hearing the good news (like the Scripture readings and the homily).

And even when we concede that the Canon is a prayer of blessing, we are using the word "blessing" in the little, narrow sense that is part of our theological and liturgical burden. The word "blessing" as we get it from the Bible is a big, broad word, affirming that the word of God's — and all that's in it. So we bless him. That is, we praise him and we thank him for his gifts, his creatures all. And, as we praise and thank him, because we are his image, because we have domination over things, we (through our praise and thanks, our blessing) order and

direct all these things to their source and their finality. We make an ordered universe out of what may seem chaos. At least, we make the harmony of things more conscious. All this is blessing.

"Blessing" is no little, magic "now it's there and now it isn't" concept in our Christian tradition. But liturgical decadence, together with a proliferation of sacramentals and the development of a "sacrament-confecting" ministry operating according to Parkinson's Law, have robbed the word "blessing" in our language of all of its glory.

Priests can appreciate what the English Canon will require of them by remembering the difference between their "recitation" of the gospel in Latin and their proclaiming it in recent years in English. Except the even in Latin, they knew it was the gospel. The challenge of the English Canon is greater, for the Church's call now to proclaim the Canon requires a radical reappraisal of the way we view this prayer.

It is not only a prayer, but the prayer of the Mass, beginning with the preface-dialog and ending with the doxology and amen. The fact that we have a bit of it in English (dialog, preface, sanctus) up to now has further weakened what was never a very strong consciousness of the prayer's unity.

It is one prayer, presidential in delivery, with responses and acclamations from the whole community as indications of concurrence and ratification: "We have lifted them up to the Lord." "It is right and just." "Holy, holy, holy. . ."

"Amen." Forthcoming alternative Canons have another acclamation — this one after the words of institution: "Your death-and-resurrection is our message, Lord" (or whatever, English translation is made of this central Christian text).

It is a presidential prayer, because it is the praise and thanks of all. It is not just the act of one ministry or one role in the service of worship. And it is presidential, too, because our eucharist is always with the bishop and the whole college (symbolized by the papal name). In other words, our eucharist is a realization not just of this local church but of the whole Church as a sign of mankind's oneness.

The new translation, and any further eucharistic prayer, was made for speaking and for hearing, not for reading. This does not mean insensitivity to the problems of the deaf. All of us with handicaps must adapt the norm to our particular situations. But it does mean that the ordinary materials of congregational participation should not include the text of the Canon.

The sounds the people hear must be intelligible, inviting, moving. So the priest must attend to his articulation, his sense of rhythm, his cultivation of an "announcement-style" that avoids not only "pulpit tone" but any suggestion of falseness, insincerity or unreality. The priest's personal commitment is utterly essential for this. This may seem a gratuitous point, but I do not think so. The Church's renewal involves a transition which confronts clergy as well as laymen with questions they didn't have

to ask themselves in an earlier, more corporate and objective atmosphere of faith.

The priest's gestures and manner must draw the people in, must be warmly inviting. His eyes — in any presidential or common prayer — must be not only on the text (the Canon is soon memorized) but also on the people with whom he prays and whose prayer he articulates. The heavenward gaze, except as a momentary gesture, belongs to a vision of the universe which is past. Our prayer is before the unseen, but with our eyes we see. And what we see should be our brothers and our sisters, not anything less animate or less precious.

What I have said about the priest and the Canon is for the people, too, because it gives us our orientation and the clue to our response. If this is a prayer which is also a proclamation of the gospel, indeed of the whole marvelous creative work of God (and therefore praise and thanks for all things), then we have to hear it and join in it as such. As a community of believers, first of all, so we should not slip out of the community by reading, by burying our heads in books.

As I have said, it is one prayer. What we now call the "preface" states the praise-thanks motif of the whole Canon and is an integral part of the whole Canon. The word "preface" throws us off the track, because it means something quite different now from what it means in liturgical usage.

In liturgy, "preface" is a synonym for Canon or eucharistic prayer. The unity of this prayer requires more than psychological adjustment. It means, I should think, an eventual change in the rubrical directives of many dioceses, so that we would stand throughout. To change postures is to effectively, psychologically destroy its unity. To change postures is to say distinctly that the words of institution are somehow pasted on to our thanksgiving-praise for life, whereas the words of institu-

tion are as integral to our whole thanksgiving as the Christ-event, the pasch itself, is integral to creation and God's design for men.

We have to stop thinking of magical moments, although that style of thought in a more primitive time had a purpose. Perhaps, like the Law, it was a tutor. The bread and wine become Christ's body and blood because this eucharistic celebration — from the opening hymn to the dismissal, especially the eucharistic prayer — directs them to this end. The community of faith, in which Christ is present from the beginning, directs them to this end.

The words "this is my body" articulate this reality but they do not confine this reality nor do they exhaust it. (For an illuminating discussion of the best of current thought on this important subject, see Chapter 4 of Joseph M. Powers' new book, "Eucharistic Theology," Herder and Herder.)

And, as we pray, we learn to value life and creatures and, above all, Christ, whose risen life is forgiveness (the past is past); challenge (God's gifts are now); hope (a vision of meaning through the mists of pain and suffering). We need no books or pencils in this school. All we need are open hearts and minds to hear what all of us together have to thank God for.

A good eucharistic prayer, whether it is the Roman Canon or any other, is a kind of digest — poetic, we hope — of that response to the fact of existence which we call the life of faith. That response that penetrates the surfaces of things to their vital principle and that gathers the loose of our live into a thread of purpose. It is the reason for the weekly Christian assembly.

Father Robert W. Hovda is a staff member and editor of the Liturgical Conference. Washington, D. C. he edits the Conference's bulletin, "Liturgy and Living Worship."

RIGHT TO STRIKE

By MSGR. GEORGE G. HIGGINS

Do teachers have the right to organize into unions of their own choosing?

Some 20 years ago an East Coast diocesan newspaper put this question, in the form of a nationwide poll, to a number of experts in the field of Catholic social teaching. To a man, they answered in the affirmative and then went on to say that, in their judgment, teachers "ought" to organize.

Shortly thereafter the official journal of the National Education Association ran a full-page editorial entitled "A Declaration of Professional Independence." "Should teachers form unions and affiliate with labor organizations," the editor asked. "The answer," he said, "is emphatically NO — if teachers value the future of their profession and country."

At that time only a handful of teachers were organized. But time marches on. Today teachers are organizing in great numbers. To be sure, the majority is still unorganized, but current trends would seem to confirm labor economist Gus Ty-

ler's optimism when he says that "the forecast is for a union of teachers in the United States that will be one of the greatest organizations not only in the American labor movement, but in the country as a whole." (The Labor Revolution, The Viking Press, New York, page 167).

Perhaps the best evidence in support of this prophecy is the fact that the NEA, under the pressure of competition from the American Federation of Teachers, has changed its tune and is now trying desperately to get into the organizing act itself.

A good summary of how and why the NEA has gradually come to see the writing on the wall is to be found on pages 33-38 of a new book by Robert E. Doherty and Walter E. Oberer entitled, Teachers Schoolboards, and Collective Bargaining: A Changing of the Guard (New York State School of Industrial and Labor Relations, Cornell University, Ithaca, New York).

Public response to the rapid growth of teachers unions — and to the current rash of teachers' strikes — has been mixed.

Some public officials and newspapers editors seem to share the old-line NEA notion that teachers' unions are somehow "unprofessional." Others, while granting the right of teachers to organize, are adamantly opposed to teachers' strikes and seem to think that they can and should be prohibited by air-tight anti-strike legislation.

For my own part, while regretting teachers' strikes as much as the next man, I think it is rather naive to suppose that local and state governments are capable of outlawing such strikes by means of legislation. As Business Week points out in a recent essay on collective bargaining in the teaching profession, "the mere existence of a law does not guarantee labor peace. New York City's public school teachers, who defied what most people regarded as an unreasonably severe anti-strike law several years ago, defied a more moderate law this year. For its part, the city also cut legal corners."

The editors of Business Week are not suggesting, and neither am I, that teachers have a right to defy the law. They are merely saying that a "get tough" policy

is not the answer to labor-management problems, whether in the field of private or public employment. Business Week puts it this way: "a body of knowledge and law regarding collective bargaining has grown up in the past 35 years. Over the long haul — and despite this year's wave of strikes — it has contributed to industrial peace and efficiency. Much of this experience should be applicable to the public sector."

"Unfortunately, experience also teaches that young bargaining relationships are almost always explosive ones, as unions flex new muscles and employers fight to preserve old prerogatives — and both sides jockey for position in an atmosphere of mutual distrust. Until these young relationships mature, a period of turmoil in public employee unionism probably lies ahead."

This strikes me as being a very realistic position — much more realistic than the almost frantic hand-writing indulged in by so many commentators — and notably by the editors of the otherwise highly sophisticated New York Times — during the recent teachers strike in Gotham.

BELOW OLYMPUS

By Interlandi



"This Cleveland, Is It In The Same Country As Milwaukee?"

WASHINGTON LETTER

'Civil Disobedience Self-Destruction?'

By J. J. GILBERT

WASHINGTON (NC) — The director of the Federal Bureau of Investigation has made another strong plea for the prompt and strict enforcement of the nation's laws.

J. Edgar Hoover observes that many proposals have been advanced for the elimination of riots, but he says forthrightly "the answer will not be found in sociological remedies alone."

"If our system of law is to survive, then the law must be enforced," he says flatly.

Now, after a summer that has tried the whole country, Hoover chides those who have been easy on those who broke the law.

"Causes of riots can be counted by the score," Hoover says in the current FBI Law Enforcement Bulletin. "A study of the overall problem indicates, however, that the widespread violence in our country to some degree

is a direct outgrowth of the civil disobedience movement.

"In recent years, some leaders of dubious stature have made gestures of wilfully violating laws they deem to be unjust. For the most part, these individuals, although admittedly guilty of breaking the law, have gone unpunished.

"Young thugs and misguided teenagers, seeing others openly defy authority and the courts with impunity, have been led to believe that any crime under a banner of complaints is justified. Consequently, they ignore the law.

"Certainly, those who espouse the theory of civil disobedience and authorities who free guilty violators must share a portion of the blame and responsibility for the turmoil in our streets. It should be abundantly clear that the doctrine of civil disobedience is a doctrine of self-destruction."

A GOOD WORD FOR UN

By FATHER JOHN B. SHEERIN

If there is one group of men and women who need and deserve encouragement, it is the United Nations. At the present, the world organization is bedeviled by an atmosphere of gloom and frustration and assailed by an ungrateful public.

The General Assembly's 22nd session opened with a bleak report by U Thant on the state of world peace and on the accomplishments of the UN in the past year. He said that the picture now is worse than it was a year ago, that the war in Vietnam has progressively intensified, that its savagery has escalated and that the flare-up in the Middle East has further deteriorated the hopes of a lasting peace between Arabs and Israelis.

The American public seemed to pay little attention to the opening session. Probably many of them remembered the televised reports of UN sessions during the Middle East crisis and I venture to say their verdict was that the

UN was put to a test during that crisis and failed the test miserably.

Again, the newly elected president of the Assembly this year is a communist and undoubtedly his election confirmed many Americans in their firm conviction that the UN is a communist propaganda center, a nest of spies, a communist-dominated debating society.

American Catholics seemed too preoccupied with the question of clerical celibacy, the new liturgy and books by "rebel priests" to give proper attention to the hard-pressed UN.

Are we losing our sense of proportion? The question of clerical celibacy has nothing to do with Christian teaching, with the revelation given us by Christ. It is purely a domestic problem connected with the discipline of the Church, and large sections of the Church have never known a celibate clergy. Our Lord, however, was intensely preoccupied with the question of peace. The very word "peace" was constantly on His lips.

And the Second Vatican Council put the subject in correct perspective when it said, "Those who are dedicated to the work of education, particularly of the young, or who mold public opinion, should regard as their most weighty task the effort to instruct all in fresh sentiments of peace." (The Pastoral Constitution on the Church in the Modern World, Ch. 5, no. 82).

I realize that Pope Paul is suspect in certain Catholic circles because of his praise for the UN on the occasion of his visit to the world organization two years ago. They claim that it was bad enough for him to comfort the peaceniks by declaring, "No more war, war never again," but they seem to think some evil spirit must have entered into him when he said of the UN: "Let unanimous trust in this institution grow, let its authority increase..."

There are, however, many other Catholics who agree with Pope Paul in his desire to support the UN but who tend to entertain the

opinion that the UN has simply failed to make substantial progress in the direction of its noble aims. To them, we say: "Give the UN a chance. It has taken upon itself a colossal task and we should not expect quick results."

UN A 'SCHOOL'

The UN, as Pope Paul said of the General Assembly, is "the great school" where education in the ways of peace is imparted to mankind. The family of man must be educated not only in peaceful coexistence but also in collaborative action if we hope to have world peace. This means, first of all, that the nations must learn that all peoples form a community, one great family.

Christianity itself, with all its heavy emphasis on love of neighbor, has not succeeded in teaching this lesson as yet. For that reason, we can afford to be patient with the United Nations. It has some very unwilling pupils.

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We Need Renewal Of Christian Love

By FATHER DAVID
G. RUSSELL

Renewal is everywhere you look.

In Rome, Bishop delegates are discussing Church renewal. Likewise 3,000 laymen are meeting at the Third World Congress of the Lay Apostolate in the same capital to discuss their role in wedding the gospel and the world.

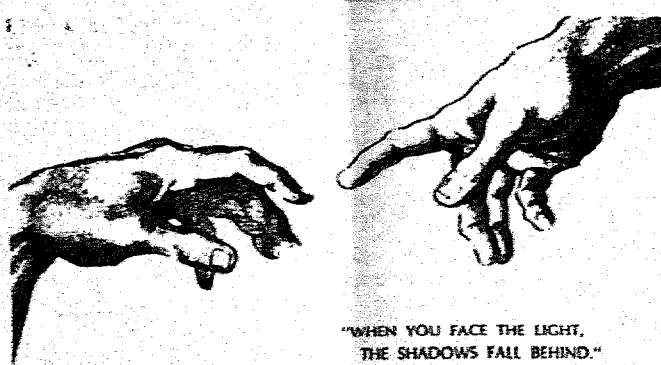
In our own diocese, priests have approved a constitution for a senate to assist the Bishop. The Sisters working in South Florida are also forming a senate which will examine their apostolate. Lay organizations of both men and women are probing their own organizational consciences.

Councils, synods and senates are in motion like great locomotives. Hopefully there will be no resting in the station house until the job of renewal is complete.

The question can still be asked, though, whether all the organizational renewal in the world is enough. Will the man in the street, the average Catholic in the pew, be affected? Will he be renewed? If he is not, can the Church say that it has renewed itself?

The average Catholic is not a priest or Sister or even

NOW -- Christianity



"WHEN YOU FACE THE LIGHT,
THE SHADOWS FALL BEHIND."

a member of a Catholic action group considering change. The fact is that all the organizational shuffling in the world, though it hopes to serve, does not guarantee the most important thing of all: the holiness of the people of God. Organizational reform hopes to benefit the faith of the old and young parishioner, but there is no certainty that it will.

Perhaps the greatest reform called for is not represented by the Synod in Rome or the senate in Miami, but the universal Year of Faith called for by Pope Paul. After all, if we do not possess a living faith, there is no sal-

vation, regardless of our institutional and organizational ties.

Ultimately, the renewal of the Church does not depend on anything but each Christian's ability to deepen and purify his faith in Jesus Christ. Only you and I can actually renew the Church by renewing ourselves. There will be no organizations in heaven; only men and women of faith.

Church renewal is within the group of every believer. The faults of priests, nuns, lay organizations and Church structures can never exonerate us from deepening our personal relation-

ship with the risen Christ. In the end, Christ will not ask us whether our men's and women's clubs renewed themselves but whether we loved, and showed it.

The greatest renewal we can bring to any structure or organization is the renewal of Christian love in an age of disbelief. The renewal of Church organizations ultimately rests in Christian hearts of faith and love.

One of the best ways to put renewal in motion is to reawaken our sense of God. If we are not sensitive to the presence of God, aware of our divine sonship, open to Jesus Christ, we have little to offer Church renewal. Men of God are the men the Church needs to quicken her life.

"Without me you can do nothing," and that includes reform. Without the vine the branches wither and die. Jesus Christ is the vine from which we derive new life and growth. Only He can thaw our hardened hearts so that the Church can be reborn in a new springtime in our age. Jesus is the source of the Holy Spirit who will recreate us and make the earth new again.

Our prayer for reform must be: "Come, Lord Jesus."

Prayer Of The Faithful 22ND Sunday After Pentecost October 15, 1967

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. From our own experience we are aware of the difficulty of living a life of faith, we therefore pray for our own needs and the needs of all men of good will.

LECTOR (1): For our Holy Father, Pope Paul; our Bishop, Coleman F. Carroll; our Pastor, N., and all priests and religious, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR (2): For the Synod of Bishops, that it may find it possible to treat adequately all the problems being presented for its consideration, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR (3): For the United Nations, that it may become more effective in promoting peace, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR (4): For our Nation, that it may soon find a solution to the Vietnam dilemma, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR (5): For the region of South Florida, that it may continue to be spared the destructive fury of tropical storms, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR (6): For all in this assembly of the People of God, that through our listening to the Word of God we may be strengthened in faith, hope and charity, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: O almighty and eternal God, Your Holy Spirit sanctifies and guides the whole body of the Church. Hear our petitions that by Your gift of grace we may each in his own way serve You more faithfully. Through Jesus Christ, Your Son, our Lord, Who lives and reigns with You in the unity of the same Holy Spirit, God, for ever and ever.

PEOPLE: Amen.

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PRAYERS: Why Lord Is The Burden This Heavy?

It is strange, Lord, that You who clothe the fields with grass and flowers could hang naked above the earth.

How is it that God should embrace the world with arms nailed securely to the cross? Is it possible that the feet that walked upon the water can be fastened to a cross?

Lord, as I look upon You, I understand how frail is the stuff of man. For even when God becomes man, that man still dies. Jesus Christ, the God-man, died the death which is the curse of every man.

Yet, Lord, the nakedness of Your body has clothed me with living grace. Your fastened feet make it possible

for me to walk to God my Father. Your fastened hands have lifted me up from the certain death I bear within my body.

Jesus, because You lead the life of man to the death which touches all that's man, I live forever.

Heavenly Father, it takes millions of grains of sand to make a beach, thousands of blades of grass to make a green lawn, galaxies of stars to light up the night.

Do not let me be so foolish to think that I can light the night, or make the lawn green or be an entire beach which can absorb the beating of the waves.

I am one and no more. Help me to be a part, and to rejoice in that alone.

It is the end of day, my Lord. The sun has set as a sign of my fading life.

The day is gone, and the world is more certain of another sunrise than I am of another day.

I am afraid to look back on this day for You spoke to me in tens of persons, in innumerable situations, and I did not hear. You spoke Your word, but I was deaf.

What is wrong with my spiritual earring? How hardened I must be when I consider how loud is Your address.

You have told me many times that I must be silent if I am to hear. But, I fear, I have let a thousand cares out-shout Your word to me.

I will be silent now and let You love me. I will say "yes" to Your divine advance. My hearing will be knowing that I am in Your care. Father, I am Your son, and this day You have begotten me.

It is strange, Lord, but

every time I eat the bread that You promised will satisfy all hunger, I hunger all the more. For what I crave is You, and I crave You with an insatiable hunger.

It is true that You come to me in the Eucharist. There Your gift of self is most complete and real. But Your gift is hidden under the forms of bread and wine.

The Eucharist ever confounds me Lord. In it You reveal Yourself, You give of Yourself to me a sinner. I believe that I eat Your flesh. I am filled with joy.

Yet I taste only bread, and I would that I could taste You. I do not want bread. I want only You.

Your gift of self in the Eucharist gives me joy, and yet I feel pain. For Your light is darkness, and Your body tastes like bread.

The bread, Lord, is a sign of Your presence; it reveals Your divine embrace. Yet the bread hides the glory of Your splendor and the power of Your right hand.

I will be patient, Lord. I understand the bread is the pledge of Your presence and the promise of Your coming. We celebrate "until He comes."

MISSAL GUIDE

Oct. 15 - Mass of The Twenty-Second Sunday After Pentecost, Gloria, Creed, Preface of the Trinity.

Oct. 16 - Mass of St. Hedwig, Widow, Gloria, Common Preface.

Oct. 17 - Mass of St. Margaret Mary Alacoque, Virgin, Gloria, Common Preface.

Oct. 18 - Mass of St. Luke, Evangelist, Gloria, Creed, Preface of the Apostles.

Oct. 19 - Mass of St. Peter of Alcantara, Confessor, Gloria, Common Preface.

Oct. 20 - Mass of St. John Cantius, Confessor, Gloria, Common Preface.

Oct. 21 - Mass in Honor of the Blessed Virgin Mary, (from Pentecost to Advent) Gloria, Preface of The Blessed Virgin Mary.

Oct. 22 - Mass of The Twenty-Third Sunday After Pentecost, Gloria, Creed, Preface of the Trinity.

Will Attend Cemetery Meet

William Mulligan, administrator of Diocese of Miami cemeteries in Miami and Fort Lauderdale, will participate in sessions of the 20th Annual National Catholic Cemetery Conference convention, Oct. 16-19 in San Francisco.

He will be one of the speakers during a workshop devoted to the "Planning, Developing and Operating A Mausoleum or Garden Crypt" on the evening of Oct. 17.

Marists Pick Superior

Borther Basilio Rueda, F.M.S., a native of Mexico, was elected superior general of the Marist Brothers of the School during a general chapter of the order held in Rome.

Invested 25 years ago, Brother Basilio has been master of novices for the Second Novitiate in Escorial, Spain, and has never been a local or provincial superior.

Marist Brothers have been teaching in the Diocese of Miami since 1959 and staff Christopher Columbus High School as well as Mgr. Edward Pace High School, Opa Locka.

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teenagers - young girls - businesswomen - married women

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MISSION SUNDAY

Two-thirds of the world's population worry about getting enough to eat to stay alive. Americans worry if they eat too much they'll die sooner than they have to. Smallpox, leprosy and yaws, three fatal diseases found in Mission lands, can be arrested by treatments costing less than \$10. Last year, Americans spent over 4 billion dollars on toiletries and cosmetics. 800,000 people live in slums outside one Latin American city. Americans spent \$35.1 billion last year on clothing and shoes. On Mission Sunday, October 22nd, our Holy Father begs aid for his destitute children the world over. Thank God for His abundant blessings by sharing with those who have not, by giving generously in your parish or by sending your gift directly to

Father William D. O'Shea
SOCIETY FOR THE PROPAGATION OF THE FAITH
6301 Biscayne Blvd. Miami, Fla. 33138

Out on a Limb?

Don't saw it off. Climb down that tree and spend a week-end with God and fellow men at Our Lady of Florida. Get a fresh outlook on life and your Christian faith. Enjoy a welcome rest, savor the scrumptious food. Any denomination, no denomination invited. Telephone Passionist fathers at 844-7750 for reservation. Got a buddy out on a limb, too? Bring him along. Plenty of room for limb sitters.

RETREAT DATES

| | |
|----------------|--|
| October 13-15 | Laymen |
| October 20-22 | Laymen |
| October 23-27 | Priests' Retreat |
| October 28 | Day of Recollection (Police & Firemen's Guild) |
| October 29 | Family Pilgrimage |
| November 3-5 | Laymen |
| November 10-12 | Laymen |

OUR LADY OF FLORIDA

1300 U.S. #1, NO. PALM BEACH, FLA. 33403

'All The Girls Except Me Smoke'

I am 17 and my parents forbid me to smoke. Everyone laughs at me. Don't you think my parents should let me smoke so that the other girls will stop teasing me and laughing at me? Please write an answer because my parents read your column.

By JOHN J. KANE, Ph.D.

Sue, I hope not only your parents will read this column but you yourself will read it carefully, ponder it, and share it among your smoking friends. I can only agree wholeheartedly with your parents that under no circumstances should you begin to smoke. Since you have not yet acquired the habit, you are not in the unfortunate position of those who have and therefore find it difficult to quit. The best way to avoid the health hazards of smoking is never to begin.

I suggest you write to the U.S. Department of Health, Education and Welfare, The Welfare Administration's Children's Bureau, Washington, D.C., for a little booklet, "Facts For Teenagers, Smoking, Health and You." Here are some of the points made in this publication.

Cigarette-smoking is believed to be the most important cause of lung cancer in men. It is probably the most important cause of lung cancer in women, although less research has been done. You see, women did not begin smoking cigarettes until about the 1920's. And the habit really did not catch on until about 20 years ago. Women tend to smoke less frequently than men and fewer women than men smoke cigarettes. But most of what is said about men is probably equally true of women.

The longer a person smokes, the greater the possibility that he may develop lung cancer. Therefore you can see how very important it is to avoid smoking especially in the teens or for that matter at almost any period of life.

Face Another Crisis

Certain other diseases seem to be linked with smoking, such as chronic bronchitis and emphysema, which is a serious lung disease; and at least among men there is a much higher rate of death from coronary artery disease than among non-smokers.

This pamphlet also points out that cigarette smokers face another risk. They may become invalids rather young. Such illnesses may disable people in their thirties and sometimes in their twenties. So you should look at both sides of this question about smoking. What benefits or pleasures will smoking give you? What serious liabilities are associated with it?

Research among teenagers showed that the most important reason they gave for smoking was that the rest of their crowd smoked. Other reasons were, it makes me look big, in order to be a big shot, to be sophisticated, curiosity, tenseness and nervousness, because I enjoy it and finally a rather important one, I think, "because I wasn't supposed to." As you clearly reveal in your letter your reason for wanting to smoke is the one given by most teenagers, that is, because the rest of your crowd does.

It is estimated that about 30% or slightly less than one out of three American teenagers smoke. By the fourth year of high school between 30 and 55% of young people smoke. It is unfortunate that there are certain schools or crowds in which failure to smoke is an indication that you are not "in."

But what about teenagers who don't smoke? Do they feel out of it all? Researchers believe that teenagers who do not smoke have found other methods of feeling that they belong, of feeling grown up. Young people are much less likely to smoke if they know the facts of how smoking may undermine their health. They are also less likely to smoke if parents and older brothers and sisters don't smoke, or if they are busy with extra-curricular activities and, rather importantly, if they are students who make good grades.

Do Better Work

Your own personal problem, Sue, seems to be that you believe it is necessary to smoke in order to gain group approval from the crowd with which you associate. I haven't the slightest doubt that this is true. On the other hand, now that you are aware of the grave dangers to health in smoking, you simply must find some other way of gaining acceptance without embarking upon the smoking habit.

Some of these I have already indicated. For example, doing better academic work, throwing yourself wholeheartedly into extra-curricular activities. I grant that neither of these may be simple solutions but they are good solutions if you can follow one or both of them.

You notice I said earlier on the basis of the pamphlet that teenagers who are a bit nervous and tense tend to smoke. There is a widespread belief that smoking relaxes people. To some extent this may be true if for no other reason that it gives you something to do with your hands.

Psychologists believe that the habit-aspect of smoking gives the feeling of relaxation because of the familiar routine of lighting cigarettes, holding them and puffing on them. But cigarettes also, because of nicotine, while they may temporarily calm you down, also temporarily pep you up. There is no real assurance that smoking in itself has a relaxing effect.

Even if cigarettes did relax one, the physical dangers in smoking are so great, that everyone should look for a better method to relax. Especially in youth there are many, many ways of relaxation such as exercise, sports, dancing, reading, television, motion pictures and what not. Smoking is scarcely essential.



N.J. Diocese Starts Council Of Sisters

CLIFTON, N.J. (NC) — Bishop Lawrence B. Casey of Patterson, N.J., told a group of nuns here "the fundamental principles of religious life are so deeply and firmly embedded within the structure of the Church that they will remain alive and strong."

Bishop Casey preached at a Mass at Pope Paul VI High School here to inaugurate the Paterson Diocesan Council of Sisters. Members of the 27 religious communities of women represented in the diocese attended the Mass.

"The whole body of faithful Christians is much more impressed by your dedicated example," Bishop Casey told the Sisters, "than they are by people who downgrade you needlessly. The authors of articles which demean religious life neglect to mention the glorious achievements of religious

orders in past centuries, and they gloss over or minimize your present contributions and your ability to renew and adapt.

"Our Catholic schools, the backbone of the Church in the United States, could not exist without you," the bishop continued. "Without the Sisters, our Catholic hospitals and institutions would largely disappear. And you know the other professional fields to which you make a distinct contribution."

Referring to those who "proclaim that religious life is on the wane and will eventually be phased out," Bishop Casey assured the Sisters "the Holy Spirit will not permit a way of life which has flourished since the early days of the Church — and which constitutes one of the brightest pages of her history — to die."

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WOMEN ON THE MOVE

Membership Drive For DCCW Begins

Do you think there are too many cliques and that there is too much pettiness in women's organizations, that too much time is spent on details and too little effort on essentials?

These questions were posed by DCCW leaders to women in South Florida as a membership drive got under way in the Diocesan Council of Catholic Women.

If so, leaders say, it has probably been quite some time since Catholic women took a good look at their parish women's organizations, their home and school association, or the auxiliary of their favorite diocesan institution.

Since Vatican Council II, DCCW leaders say, the emphasis has been on living your religion as an active and informed member of the lay apostolate. If your local organization has not yet made the switch, they would probably welcome your as-

sistance and the help of others like you to help them inaugurate a program of reorganization to assume their roles in the parish and the community, Council officials advise.

According to Mrs. Lou Unis, Miami DCCW president, parish affiliations of the Council which is affiliated with the National Council of Catholic Women, last year worked 194,014 hours aiding diocesan institutions as well as 34,083 hours on civic projects; 16,398 hours in schools; and 13,298 hours assisting migratory families.

"This doesn't even begin to scratch the surface," Mrs. Unis pointed out. "We need your time, your talents and your love. We need you," she continued, addressing her remarks to every Catholic woman in the Diocese of Miami. "Please join your local parish organization and find out where the action is."



Mr. and Mrs. Joseph Sweeny

Couple Celebrates Golden Anniversary

COCONUT GROVE — A couple who have pioneered in the lay apostolate of the Church in South Florida observed the golden anniversary of their marriage Tuesday during Mass celebrated in St. Hugh Church.

Bishop Coleman F. Carroll was the principal celebrant of a Mass of Thanksgiving during which Mr. and Mrs. Joseph A. Sweeny renewed their nuptial vows in the presence of family and friends.

Other concelebrants were Bishop Ignatius Glennie, S.J. of Colombo, Ceylon; Msgr. David E. Bushey, rector, the Cathedral; Father Edward J. McCarthy, O.S.A., president, Biscayne College; Father Anthony

Navarene, pastor, St. Hugh parish; Father John M. Moreau, S.J., Father Daniel Partridge, S.J., Jesuit High School, New Orleans; Father M. V. Jarreau, S.J., Loyola University, New Orleans; Father Henry S. Voss, C.S.S.R., St. Peter parish, Philadelphia; Father Whitmel MacNair, S.J., missionary in Ceylon and nephew of Mrs. Sweeny; and Father Richard Bowles, Holy Spirit parish, Jacksonville.

The couple's only daughter, Mrs. Hugh R. Murphy came here from San Francisco with her husband and three children for the golden jubilee which included a luncheon for the family, friends and members of the clergy at the Coral Gables Country Club.



FIRST WOMEN named to the Vatican's Sacred Congregation of Religious are SISTER BRIDGET, R.S.H.M., England; SISTER MIRIAM, Salvatorian Sister, United States; SISTER MARGARITA MARY, Religious of Jesus and Mary, Spain; and SISTER AGNES, Daughters of Charity, France.

Deanery Meetings Next Week

Fall meetings of the South Dade and North Dade Deaneries of the Miami Diocesan Council of Catholic Women will be held next week in Coral Gables and North Miami.

Aquinas Newman Center, 1400 Miller Rd., will be the scene of South Dade sessions for which registration begins at 9:30 a.m., Tuesday, Oct. 17.

Mrs. Norman Gerhold, Sacred Heart parish, Homestead, deanery president, will conduct an opening meeting at 10 a.m. where the welcome will be extended by Mrs. John Kearney, president, Epiphany Altar and Rosary Society, hostess affiliations.

Principal speaker during morning sessions will be Mrs. Charles H. Finkelstein whose topic will be "The Creative Role of Women in a Changing World."

Mass will be celebrated in the center's chapel at 12:05. Father Frederick Wass, pastor, St. Louis parish, South Miami, DCCW moderator, will give the homily.

During 1 p.m. luncheon guests will hear Dr. E. McNamara speak on the subject "Is Community Mental Health A Family Concern?"

Msgr. John O'Dowd, V.F., pastor, Epiphany parish, and South Dade

Deanery moderator, will give the closing remarks.

★ ★ ★

NORTH MIAMI — Members of Holy Family Catholic Woman's Club will be hostesses to the North Dade Deanery meeting which begins at 9 a.m., Wednesday, Oct. 18 in the parish hall, 14500 NE 11th Ave.

Mrs. William Terheyden, deanery president, St. Rose of Lima parish, will conduct opening sessions during which Miss Gladys Pantan, executive director of the Greater Miami YWCA, will discuss "The Christian Challenge in Today's World."

Mass will be celebrated at

11:30 a.m. in Holy Family Church by Msgr. Francis Dixon, V.F., pastor, St. James parish, North Miami, North Dade Deanery moderator.

Luncheon will follow at Hurricane Harbor Restaurant, 12415 Biscayne Blvd. at 1 p.m. Joseph M. Fitzgerald, Miami attorney and past president of Serra International, will speak on "Concern of the Layman in the Constitutional Formation of the State."

Reservations for the luncheon close Saturday, Oct. 14 and are being accepted by Mrs. Elmer Johnson at 947-6724.

WICS Day Ceremonies Will Honor Volunteers

Miami volunteers of the WICS Job Corps program will be honored at WICS Day ceremonies at 10 a.m., Monday, Oct. 16, in the Mayfair Theater, 1605 Biscayne Blvd.

Coffee and refreshments will precede the program, which has as its theme, "Today Makes Tomorrow."

A first-hand report of her life at the Job Corps Center and her outlook for the future will be explained by a recent Job Corps graduate.

Awards will be presented to presidents of the six organizations which comprise the Coordinating Council of Miami WICS. Mrs. Lou Unis, president, Miami DCCW, will be among those honored.

Certificates of appreciation will be presented to volunteer workers by Mrs. William L. Brenner, local project director, and past president of the Federation of Jewish Women.

Mrs. Raymond Nihill, WICS national staff repre-

sentative in the field, serves as chairman of WICS Day. Mrs. Stephen P. Clark is honorary chairman.

Women In Community Service has mobilized a volunteer force of more than 11,000 women. It has established 289 screening centers in 50 states and the District of Columbia. Miami was one of the first areas to inaugurate such a center, which is operated in space donated by the Diocese of Miami in the Catholic Welfare Bureau, 1325 W. Flagler St.

Volunteers represent affiliates of the National Council of Catholic Women, Church Women United, National Federation of Jewish Women, and National Council of Negro Women.

Community Needs Will Be Topic

A special program focusing on community needs in the areas of the indigent, aged, civil rights and human relations, will be sponsored by the Community Affairs Commissions of the North and South Dade Deaneries of the Miami DCCW on Friday, Oct. 27 at St. Peter and Paul auditorium.

DCCW affiliation members and other South Floridians are invited to participate in the sessions, which begin at 9 a.m. and continue until noon.

Speakers will include Dr. Jean J. Purdue, medical director, Continuing Patient Care, Jackson Memorial Hospital, who will discuss "Nursing Homes in Dade County — The Needs;" Dr. Ben Sheppard, executive director, diocesan Catholic Welfare Bureau, "A Vignette of Catholic Charities in the Diocese of Miami;" Morton Perry, assistant state attorney in Dade County, "New Laws and Decisions Affecting Obscene Movies and Literature — What Can Be Done Now;" Dr. George A. Simpson, surgeon, "Building Better Individual and Group Relations Between Negro and White in Dade County;" and Roscoe Webb, regional director, Office of Economic Opportunity, Community Action, Migrant Division, "The Picture — The Problem — The Needs."

Marriage Will Program Topic

NORTH MIAMI — "How To Succeed In Marriage By Really Trying" will be the theme for an unusual program which will be conducted in Holy Family parish at 8 p.m., Friday, Oct. 20.

All married couples in the area are invited to participate in the program. The role and responsibility of both husbands and wives in marriage will be discussed by one couple while another will comment on "What's Wrong With Husbands?" and "What's Wrong With Wives?"

Also included will be hymns, Scripture readings, Benediction and reception of Holy Communion. Questionnaires to be answered individually and by couples will also be distributed.

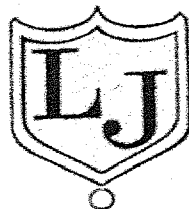
Msgr. Robert W. Schiefen, V.G., diocesan director of the Family Life Bureau and pastor, Holy Family parish, will speak to those participating at the beginning of the program.



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LANTANA — A "Baby Shower" to provide infant apparel for newborns under the care of the Catholic Welfare Bureau will highlight a meeting of Holy Spirit Council of Catholic Women at 8:15 p.m., Tuesday, Oct. 24 in the church meeting room.

Donations will also be collected for Thanksgiving baskets for the needy.

Father James V. Morris, C.M., Major Seminary of St. Vincent de Paul, will be the guest speaker.

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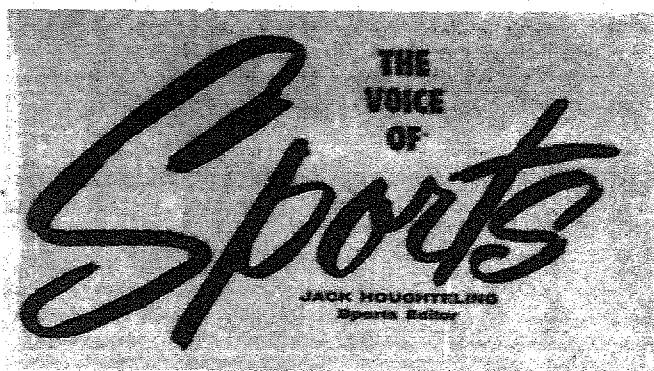
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Yeah, Says Coach, Let Ivy Run, Run

Halfback Iverson Williams is scoring touchdowns at an unbelievable pace, and Coach Rudy Bretherick is catching the blame.

Williams added six more to his season's totals as Ft. Pierce John Carroll High whipped Florida Air Academy, 51-6, for a perfect 4-0 record for the year.

The big scoring burst boosted the 170-pound star to 22 for the season in just four games. He scored on runs of 42, 32, 8, 6, 2 and 1. He totalled 207 yards in 20 carries.

But the newspapers in the area are taking sly digs at Bretherick for letting Williams run and run and run. But... Rudy's not bothered by it, one bit.

"I got to admit that I want him to score every time he has a chance," says Rudy. "I think it's good for the boy and good for the team to get the publicity."

"It may help him get a college scholarship."

"Besides, when you are in close, you always want to give the ball to your best man to get the score."

Rudy also feels that there is another side to the coin. "The kid takes a terrible beating in every game. The other teams are gunning for him. 'Get Ivy!' is their cry. They do just about everything they can to him. It's been bad for two years but it's worse this year."

"But, I feel it hurts the other team more. The more they concentrate on Ivy, the more it leaves the others free. And, with both Dave Heaton (quarterback) and big Jackie Kelly (6-5 end) getting better, it makes our team that much more effective."

"Besides, only once have I tried to run up a score. Against Florida Air, Williams could have scored 10 touchdowns if I had tried deliberately to do it. He got in only about two plays in the fourth quarter."

"And, it's hard to hold a kid back once he's playing."

"We played everyone against Florida Air and at one time, had 120-pound and 111-pound linebackers in the game."

"We played everyone against Florida Air and at one and they did a good job of stopping the big Florida Air fullback."

Rudy knows, too, that he's running into trouble this weekend when the team plays Cardinal Gibbons of Fort Lauderdale.

"They're big and they run from that darn singlewing. It's sure to give us a hard time."

"But, it is good for us to play a strong team. Win, lose or draw, the boys want to find out how good they are."

John Carroll is a Class C team while Cardinal Gibbons is Class B. Gibbons has a 2-2 record for the year, including a close loss to Class A power Cardinal Newman and a win over Class A LaSalle. In addition, Williams got only one TD in last year's game with Gibbons.

Rudy calls Williams "as good a high school running back as I've ever seen" and feels that he'll make it big in college football, wherever he goes.

"He's gotten feelers already from the U. of Miami, Xavier, Villanova, Georgia Tech, East Tennessee and Florida State. His grades will be a problem, I know, but we'll get him in somewhere."

"He's improved in every department over last season and with a more varied offense this year, he's getting a chance to show it."

★ ★ ★

For the University of Miami football team, the Saturday night game at LSU is the make-or-break game for the season.

The Hurricanes finally gave up on trying to pass the ball and turned to power in beating Tulane. If the power game can hold up, the Hurricanes can begin to regain.

But, the Hurricanes have never defeated the Tigers; and playing at Baton Rouge is a double handicap.

A victory over the Tigers could give the Hurricanes the momentum they need to win everything right up until the Notre Dame game on Nov. 24.

★ ★ ★

This week's predictions:

LSU 20, U. Miami 14—A close one but LSU has greater versatility and plays Hurricanes in Baton Rouge.

Boston Patriots 24, Miami Dolphins 14—Pats just hitting stride while Miami is suffering from too many injuries.

Pace 13, LaSalle "B" 0—Spartans getting a little better with each game.

Palmetto 21, Columbus 6—Panthers rebound from first loss of the year and Columbus offense still in doubt.

Merritt Island 27, LaSalle 7—Merritt Island topteam in Class A-7 while Royals are having their troubles.

Chaminade 20, Miami Military 7—Lions solidify their hold on A-8 lead.

Nova 26, St. Thomas 7—Nova better than opener against Chaminade while Raiders having offensive trouble.

Newman 20, Leonard 0—Crusaders bounce back and start a new victory string.

Verot 20, Temple Heights 6—Vikings should make it for second year in a row.

Carol City 6, Curley 0—Two defensive teams struggle but Curley may pull off a surprise.

Gibbons 20, John Carroll 14—Carroll has undefeated record but must step up in class for this one.

Last week's results: 7 right, 2 wrong for .777; total for season: 27 right, 11 wrong, 3 ties for .736.

Many Great People Live Simple Lives

By FATHER DONALD F. X. CONNOLLY

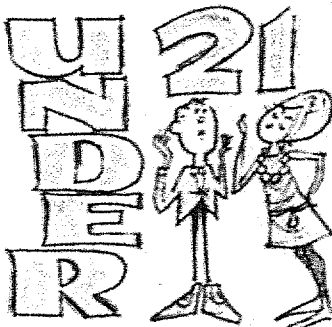
Great men in the history of our age are quoted every day in the papers. One almost forgets that they are just folks, like the rest of us. They have families and family problems. They pray and they need prayers.

As more books are being written about contemporary people, we are getting glimpses into how deeply a statesman's decisions are determined by little events of an average day. The important lesson to be gained from all of this, I guess, is to make sure that we are really good and decent people no matter what we do with our lives. Then, if we get involved with great issues, we will be able to bring to their solution a good heart and the advice of solid friends.

Recently I was in Hollywood, Calif. The cab driver had worked for one of the major film studios and he described in detail the close-up details of some very prominent personalities in the movie world.

Some of the wealthiest and most sought after names were people who were deeply lonely and frustrated. They had money, houses, cars, travel and all the rest of the glitter. But they had no one who really loved them and they had no basic structure for a secure life. This same cab driver, as we discussed other issues, got back to the necessity to live a good personal life if one were to be happy.

He mentioned the time that



he was stranded for hours on a road, finally being picked up by a poor Negro couple who were driving to town. Before that, the cabbie had been cynical about life. Because these people, unpretentious and not trying to prove anything, were basically so good and kind, they restored his faith in humanity.

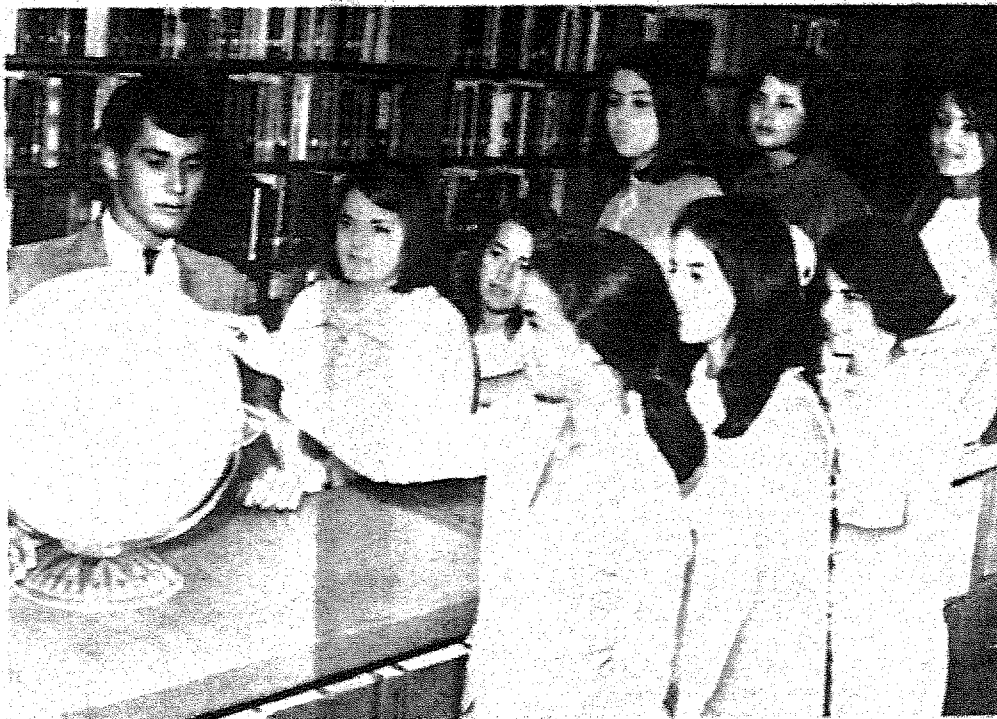
Every man or woman who tries to do good, who tries to bring a little cheer into another's life, who attempts to make someone smile or relax, who tries to help another one in whatever need, such people are real leaders in this world and can influence, even if only for a few moments, the great leaders of the world.

Our greatest example is the most quoted man in history: the centurian who said to Christ, "Lord, I am not worthy that you should come under my roof." His one sentence is repeated half a dozen times by the millions of people attending the 10 million Masses offered each day. Yet all we know of the man is one sentence he spoke, a sentence of faith and love.

QUESTIONS

Q.—If Jesus is man as well as God, how can he be present in several hundred human beings at communion?

A.—Neat question. Jesus, remember, has glorified body and that means He is not limited to the normal requirements of time and space like the rest of us are. We will be like Him in this respect in the next life. When we come to many of the "how's" as they relate to communion, we are left with two basic things we do know: Jesus said He was literally present in Holy Communion; and, as God, He can do any-



MANY COUNTRIES are represented this year in the student enrollment at Marymount College, Boca Raton. Among international students are JORGE DELGADO, Cuba; CARMEN IRENE PINEDA, Honduras; ROSALINDA ESCAMILLA, Mexico; THELMA GALLO, Nicaragua; MARIANA ADAN, Cuba; ROSA MARGARETA MONTES, Honduras; LINA DE MASMONTET, Cuba; ISABEL KULLAN, Puerto Rico; and MARIA EUGENIA BABUN, Honduras.

thing that He claims He can do. Therefore, whether we know the how or not, we do know the fact. You may not know how to make ice cream, but you know it's ice cream and so you eat it. You may not know how Jesus is present in Holy Communion, but you know He is there, so why not enjoy Him the way He wants you to?



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Explorers Get First Win For New Coach

By JACK HOUGHTLING

Art Conner was definitely savoring his first victory as the head coach at Christopher Columbus High School. It couldn't have come at a better time.

"It did give me great satisfaction," he stated as he reviewed the Explorers' 7-2 triumph over his old school, Coral Park High. Art had been assistant there for three years after his move to Miami from a head coaching job in Pennsylvania.

"I was very tickled over beating Frank (Downing, the CP head coach) and the rest of the crew. I think they were pretty cocky and were not taking us too seriously."

DEFENSIVE WIN

Art credited his defensive team, headed by Richard Nimer, John Essex, Mike Ashe and William Cook, all seniors, and junior Pat McCutcheon with the victory.

"And, also Jim Korih, our junior tackle, 'cause I know Coral Park felt they could run over him. But, he surprised them."

Conner knows he has little chance to rest on his honors, though, not with Palmetto, Miami High and Southwest coming up in the next four games.

"I was especially pleased with the way we were able to hold on to our lead after leading both Killian and South Dade in earlier games and not winning."

Columbus made its record 1-2-1 with a second quarter touchdown set up when Mark Robitaille's sharp tackle shook the ball loose from the Rams' David Host and McCutcheon grabbed it in the air and raced 32 yards to the CP 20. The Explorers moved in four plays to the one where halfback Alvin Williams carried over.

CHANGES IN LINE

Conner had moved defensive tackle John Essex into the offensive end spot to team with tackle Mike Durney in providing some power blocking in the line for the TD drive. Essex is 6-2, 215 pounds, while Durney is 6-2, 230.

The week's action also saw only Fort Pierce John Carroll and Hollywood Chaminade remain on the diocese list of undefeated teams. Carroll whipped Florida Air Academy, 51-6, while Chaminade did not play. Carroll is now 4-0 and Chaminade 2-0.

Cardinal Newman of West Palm Beach fell from the unbeaten list when the Crusaders lost to Palm Beach High, 15-6.

The Crusaders knotted the scorer at 6-all in the second quarter on a one-yard plunge by quarterback Steve Marasco after a 35-yard kickoff return by Toby Rask had moved Newman into Palm Beach territory.

Newman is now 3-1 and trailing Chaminade in the A-8 district standings after the loss to Class AA Palm Beach.

SECOND VICTORY

In other action, Msgr. Pace scored the second victory of his football history with a 20-0 decision over Miami Ransom. Cardinal Gibbons continued its surge with an upset 14-7 win over Miami LaSalle, while Archbishop Curley of Miami and Bishop Verot of Ft. Myers each suffered losses.

Curley, still looking for its first victory of the season, was beaten 20-7 by South Dade, and Verot fell 28-7 to Santa Fe Catholic of Lakeland.

Pace scored three times in the second quarter, on runs of nine and 17 yards by freshman Mike McGill and four yards by Bill



MOVING OUT with recovered fumble is Explorer Defensive Back PAT MCCUTCHEON who gained 30 yards before he was felled.

Kramer in gaining all of its TD's.

Gibbons got 222 yards in rushing in 39 carries from 155-pound tailback Tim Sheahan, with the final five yards coming with 48 seconds left in the game for the winning touchdown.

Working out of the single wing, Sheahan also scored the first Gibbons TD on a three-yard jaunt in the first quarter. Favored LaSalle tied up the game at 7-all in the second quarter on a three-yard run by 185-pound fullback Carlos Arriola and an extra point kick by Pete Bethart.

Curley registered its only score against South Dade on a four-yard pass from quarterback Pete Ciampi to fullback Don Jackson. Ciampi, who started the season as the Curley quarterback, was moved to halfback after the first game and then back to quarterback for the South Dade game. He completed 14 of 36 passes for 169 yards, but four interceptions marred the performance.

Verot got its seven points against Santa Fe when a 40-yard bit of razzle-dazzle set the stage. Jerry Rogers tossed an eight-yard pass to Vern Krause who latered back to Dave Magoon who travelled all the way down to the Santa Fe two-yard line before being stopped. Rogers

Orange Bowler To Be Honored

Ernie Seiler, now marking his 35th year as executive vice president of the Orange Bowl Committee, will be honored by South Floridians at a testimonial dinner, Sunday, Oct. 29, at the Hotel Fontainebleau.

Tables will be reserved for parties of 10 for the 6 p.m. informal dinner and reservations may be made by writing the Sports Committee, Miami-Dade County Chamber of Commerce, 330 Biscayne Blvd., or by calling 377-4711.

Celebrities, dignitaries and community leaders from the Greater Miami area are expected to attend.

carried over from there for the long score.

Miami Military Academy opened its season last Monday with a 9-0 defeat at the hands of Thomas Aquinas High of Ft. Lauderdale. The cadets permitted two scores by the Raiders on first quarter errors.

In action this weekend, Msgr. Pace (2-2) is at the LaSalle "B" team on Thursday while the heavy Friday slate has Columbus meeting Palmetto at Central Stadium LaSalle (1-3) at undefeated Merritt Island, Chaminade at Miami Military in an afternoon game, St. Thomas faces Nova at Plantation High, Newman is host to Lake Worth Leonard at Palm Beach High and Verot travels to Temple Heights Christian.

On Saturday, Carol City meets Curley at 2 p.m. at Junior College Stadium while Cardinal Gibbons meets undefeated Carroll at the Pompano Beach High field.

Senior Named Semi-finalist

Another Diocese of Miami student has been named a semi-finalist in the 1967-68 National Merit Scholarship Program.

Philip Villanueva, a member of the senior class at St. Patrick School, Miami Beach, is the son of Mrs. Claire Villanueva. Receiving a letter of commendation was Florabelle Hood, also a senior, the daughter of Mr. and Mrs. Marvin L. Hood.

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SPORTS

Grid Coaches Seeking To Change Impressions

First impressions are often lasting—and two of the Diocese's five new football coaches hopes to change their teams losing appearance.

Cardinal Gibbons, Christopher Columbus, Archbishop Curley, John Carroll and Monsignor Pace all have new coaches. Only Columbus and Curley have losing records.

Being a first year coach at a school often leads to many problems. The most basic of which is that they have to become acquainted with their personnel.

EASIEST JOB

The man with the easiest job had to be Rudy Brethrick of John Carroll. The Fort Pierce based school won the Caloosa Conference title the last two years. And the two boys who engineered most of the points en route to a 9-1 mark last year have returned in spectacular fashion. Iverson Williams and Dave Heaton. To date the Rams have swept by four straight opponents and have scored 196 points to the oppositions six.

After dropping their first two games coach Mike Noonan's Cardinal Gibbons eleven has taken two straight—including a 14-7 upset of La Salle. Noonan brought the singling with him from California—and apparently it took the boys a couple of games to get acquainted.

After losing to Cardinal Newman and Hollywood Hills, they stopped Pine Crest and La Salle. Noonan had one pleasant surprise when he took over the club—quarterback Tim Sheahan. Sheahan was shifted to the tailback slot and has been instrumental in Gibbons latest victories.

The Redskins only won three games last year—so for Noonan the battle is already two-thirds over for the 1967 season.

FALLIS OF PACE

Another first year man who's been successful thus far—is a somewhat surprising one—Dick Fallis of Pace.

The first year Spartans were figured to take their lumps every time they stepped on the field. But Fallis has taken a group of boys who never played together and molded them into a very representative football team.

In four games they've won two and lost two. In two of those games they were beaten 27-0 and 26-0. Only in their first game against Coral-

Shores were they beaten badly.

"Only mistakes beat us," said Fallis. "They didn't beat us physically."

Against Hollywood Hills the Spartans held them to 120 yards in total offense and Hollywood only scored two touchdowns from scrim-

a consistent offense have kept the Knights from victory.

CURRENT RECORD

After four games, Piero's team sports an 0-3-1 record. With tackles, Cyril Baptiste (6-7, 235); Bob Schlitzer (6-2, 195); Rod Higgs (6-3, 210) and Tim Tarallo

SPORTS PROFILE

By Chris Smith



mage, the others coming on intercepted passes. In between these losses Pace walloped Newman's JV's, 21-0, and Ransom, 20-0.

The other two neophyte coaches in the Diocese have been taking their lumps—but are on the verge of success.

COACH CONNOR

Most impressive, has been Art Connor at Christopher Columbus. The Explorers opened with powerful Coral Gables, and lost 39-0.

But with a couple of breaks they could well be 3-1 instead of 1-2-1. They lost to a tough Killian eleven, 15-7, and then tied South Dade, 13-13. Last week they pulled a big upset as they stopped Coral Park, 7-2.

Connor's problem to date has been a lack of depth. In all but the Gables game the Explorers were in the lead or tied going into the last half.

Linebacker Dick Nimer and tackle John Essex have led a stout Columbus defense that has given up only 30 points in the last three games.

Bob Piero is also having depth problems with the Knights of Curley. The Knights boast one of the biggest lines in Florida—but depth injuries and a lack of

(6-3, 225), Curley has contained most of the teams they've faced.

Their best game was played two weeks ago when they held the Negro state champions, Mays High, to 7-6 victory. The Knights led, 6-0, until the final four minutes when Mays scored.

But Piero still feels he has a good team. "You have to think your team can win," said Piero. "It's the only attitude to have."

Laymen To Run Business End

RIOBAMBA, Ecuador (NC) — Bishop Leonidas Proana Villalba of Riobamba announced that he is turning over the administration of all the Church's temporal property to a lay council.

College Plans Short Cuts

FAIRFIELD, Conn. — (NC) — A telescoped program of education, leading to the completion of high school and college in six years rather than the usual eight, will be initiated in 1968 at Fairfield University and Fairfield College Preparatory School.

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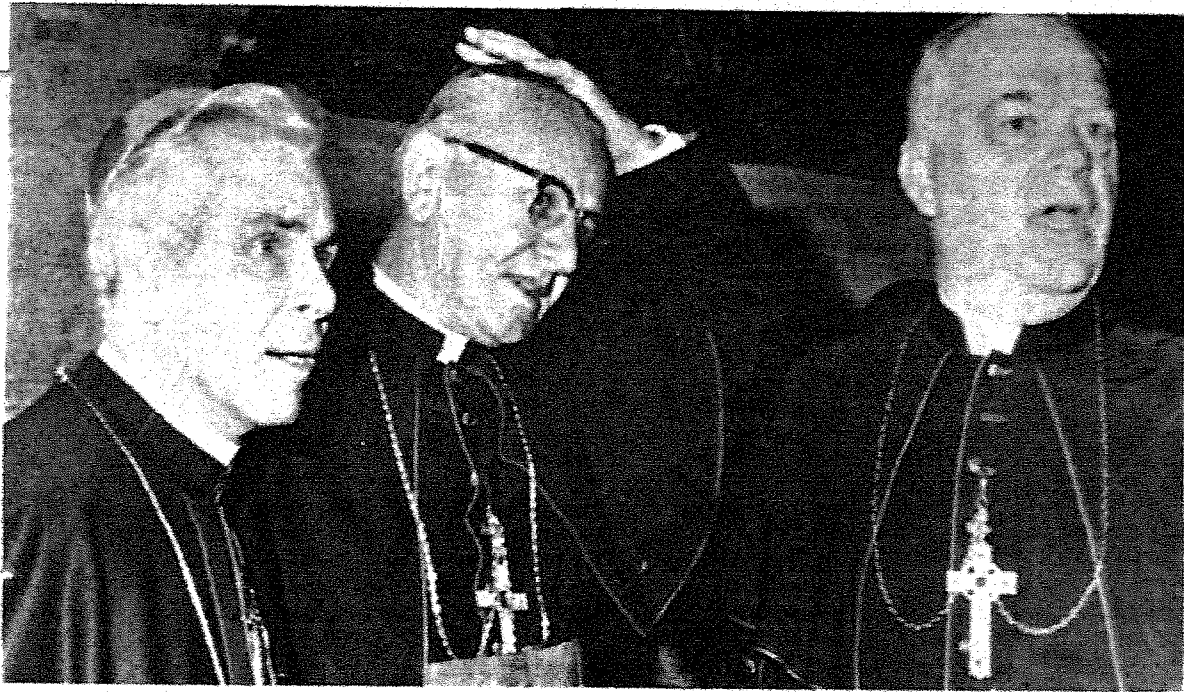
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THREE U. S. prelates are shown at Vatican City as they prepared to attend the first session of the Synod of Bishops. Left to right: BISHOP FULTON J. SHEEN of Rochester; JOHN CARDINAL KROL of Philadelphia; and ARCHBISHOP JOHN F. DEARDEN of Detroit, president of the U.S. National Conference of Catholic Bishops.

'Fathers' Pick Panel On Doctrinal Issues

(Continued from Page 1)

cussion—tried to analyze its causes. Some made a distinction between materialistic atheism and hedonistic atheism, and urged that atheists, those who may have adopted atheism because of misery and injustice, be treated with charity, that their dignity and freedom be respected. Bishops stressed that the proofs of St. Thomas are not effective today, and therefore the "moral arguments" to prove the existence of God should be greatly emphasized, since they have persuasive powers for consciences.

Relationship between the magisterium of the Church and theologians come in for the most frequent attention. Many phrased the problem in this way: we must "have harmony between the just authority of the magisterium...and the legitimate freedom of research by theologians."

Again the suggestion was put forward to establish a theological commission which could work closely with episcopal conferences and ultimately with the Holy Father, somewhat like the Biblical Commission. This seems due for much more attention in the future.

On the final day of discussion of doctrine, Tuesday, an unidentified bishop said: "On the relationship between the magisterium and the theologians, three things need to be noted: (1) The magisterium should not be regarded as an obstacle to free research, but rather as a light that guides the minds of the faithful. (2) We must distinguish between the proper kinds of academic freedom and a hasty publication of personal studies which result in confusion. (3) Bishops must learn how to exercise their pastoral office by calling theologians to order if necessary."

In the past days, several bishops didn't hesitate to call them to order. They described some of the scholars as having more zeal than prudence, having little or no regard for the consciences and religious feelings of the "simple folk" and were no longer respectful of authority.

But it appeared that the great majority of bishops felt that the number of theologians in this category was relatively low, although they were both articulate and with views most

widely spread. Many of the bishops paid warm tribute to the scholars, reminding them of their grave responsibilities to the world, to the Christian faith and the magisterium, and urged their fellow bishops to utilize their intellectual gifts effectively.

Some of the remedies suggested in the course of the week included: a profession of faith to clarify what must be believed, so that confusion may be lessened; a newly expressed creed; some suggested an encyclical after the Synod listing and condemning errors, but many strongly indicated they were against condemnations and favored clear positive teaching. These felt the need was for far greater emphasis on the necessity of not separating faith from daily life, for re-writing religious truths in language and manner easily understood. The most commonly mentioned remedy was simply good example.

In general, the tone of the bishops were grave in view of the serious problems confronting the Church, and optimistic in that the Church is being mobilized to action under the influence of the Holy Spirit.

Says Bishops To Get Birth Control Issue

By Msgr. JOHN P. DONNELLY

VATICAN CITY (NC)—

An Irish theologian said that it is "practically certain" that Pope Paul will submit the question of birth control to the world's bishops "in some form or other."

Whether this will take place during the current Synod of Bishops is uncertain, Father M. Enda McDonagh of St. Patrick's College, Maynooth, told journalists here. "It is possible that it will be discussed in some extra-synodal form," he said.

The priest was one of several forming an informal press panel under the sponsorship of a private organization called the Center for the Coordination of Synod Communications (CCCS), operating for the duration of the Synod of Bishops.

Two Views Emerging At Synod's Mid-Point

(Continued from Page 1)

Catholic Education (formerly Seminaries), to the general secretary of the Synod.

The document on Canon Law came from the Papal Commission, headed by Cardinal Felici, set up to reform the Code.

The fifth document, on the liturgy, came from the Liturgical Consilium under Cardinal Lercaro to apply the Liturgical Constitution of Vatican II.

It was inevitable therefore that the five documents would be different in style. But their

very shape is also far from homogeneous.

Of the two documents from the former Holy Office, the one on the doctrinal question confines itself to a statement of the different views put forward by theologians while that on mixed marriages asks a very specific series of questions from the bishops, suggesting that this is one of the areas where the Pope may invite them to cast a deliberative vote.

The document on the liturgy also contains questions demanding "yes" or "no" answers on the future shape of the Mass. Here again the bishops may be asked by the Pope to decide the issue.

The document on Canon Law, discussed for the first four days of the Synod and submitted for voting to the bishops on Saturday, was, like that on the dangers to faith, expressed in broad terms and asked no specific questions.

The most sketchy document of all was the two-page submission on seminaries, consisting only of a few questions which Cardinal Garrone thought might be presented to the bishops for their guidance after being written up in schema form. Only his bare notes were given to the bishops at first and it was not until the Synod was in its third day that a fuller document on seminaries was given out.



SHOWN AS he conferred with a colleague at the opening session of the Synod of Bishops is LEON JOSEPH CARDINAL SUENENS, Archbishop of Malines-Brussels. In a recent speech in Toronto, he said, "Whether we wish it or not," the Roman Catholic Church is headed for Vatican III. He holds that another Council must explore points not fully treated by Vatican II

High Court Action A Key To Private School Aid

(Continued from Page 1)

notion that Everson (the 1948 case in which the U.S. Supreme Court first upheld a school bus law), because it is 20 years old, is dead." That argument was made in the Pennsylvania appeals.

"The opinion," he said, "should be of tremendous significance to all other states in the country."

The U.S. Supreme Court decision was handed down as the Pennsylvania State Legislature—and Gov. Raymond P. Shafer, and the state's Catholic bishops—remained deadlocked over still another bill designed to aid the state's 600,000 non-public school pupils.

That bill would enable the state to purchase the secular education of the students in their present schools, and give religious schools the freedom to conduct—and pay for—religious classes on their own. A spokesman for the Phila-

delphia archdiocesan Catholic schools said that office is "delighted that the U. S. Supreme Court accepted the judgment of the Pennsylvania court. We are happy that the benefit will continue to go the children in non-public schools."

"This program has been a model for the ever-increasing cooperation between public and non-public schools. We are happy that it will be able to continue," he said.

Another Catholic educator, who asked not to be identified, also took up the cooperation theme.

"Ever since that law, we have been able to work together very well because, contrary to what the suits seemed to indicate, most people favored the aid and worked hard to see that all the children got what was coming to them."

"This decision will give us firmer ground on which to base this cooperation in the future."

Laity Talks Focusing On The Future

(Continued from Page 1)

of Via Conciliazione on registration day before the congress opened, but the seriousness of the week-long congress was reflected in an agenda loaded with workshops and only sparsely sprinkled with major speeches.

The opening day was highlighted by a concelebrated Mass by priests and bishops attending the congress at St. Peter's in the afternoon. The opening speech was given by Thom Kerstiens, general secretary of the International Christian Union of Business Executives.

Amid a wide variety of projects, panels and speakers, one that attracted the passing interest of the Italian press was the arrival of U. S. astronaut Col. James A. McDevitt. Asked jokingly how he was arriving in Rome, a congress official answered with a straight face: "By conventional transportation, I believe."

would you give
so he can give



his life to God?

All of us do not have a son to give to God to be His priest—but all of us can provide the means for the spiritual and material education of His priests. Any amount will help a man become a priest. For information please write to The Burse Office, 6301 Biscayne Boulevard, Miami, Florida

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Escucha Paulo VI Críticas A Documento Sobre la Fe

Marcha Del Sínodo

Ciudad del Vaticano (NA)—El Papa Paulo VI asistió por primera vez a una de las sesiones del Sínodo de los Obispos, desde la fecha de su inauguración y escuchó una serie de críticas que formularon los prelados liberales a un documento sobre la "Crisis de la Fe" al que consideraron demasiado negativo para el hombre moderno.

Fuentes vaticanas indicaron que el Santo Padre no hizo observaciones sobre el debate pero que escuchó atentamente las críticas hechas por la mayoría de los oradores al documento que consta de 19 páginas. Se dijo que los prelados tradicionalistas aceptaron la tesis del documento—expuesta por el cardenal irlandés Michael Browne—de que la Iglesia Católica debe sostener sus enseñanzas fundamentales en un mundo que cambia rápidamente.

El cardenal inglés John Heenan, según las mismas fuentes, habría atacado el documento considerándolo "muy negativo y carente de dinamismo". También habría dicho que "debíamos comprender que nuestra forma de hablar acerca de la fe no es comprensible para los hombres de hoy."

Además habría propuesto, conjuntamente con varios prelados, entre ellos el cardenal belga Leo Suenens, la creación de una comisión teológica para ayudar al Pontífice en las cuestiones doctrinarias. El cardenal Suenens también habría calificado al documento sobre la "Crisis de la Fe" como "muy negativo y sin inspiración positiva."

El debate sobre las cuestiones doctrinarias, que se espera mantengan ocupado al Sínodo durante las dos semanas próximas, siguió a las discusiones de tres días acerca de la revisión del Código de Derecho Canónico.

Teatro Hispano En Barry

El Barry College acaba de introducir un Curso de Arte Dramático Español, a través del cual planea presentar diferentes muestras del teatro hispano, incluyendo el drama, la opereta, la zarzuela, la comedia y otros géneros.

Como profesor encargado de este proyecto de Teatro Hispano ha sido designado el Dr. Eugenio Sánchez Toranzo, pedagogo y escritor cubano, autor de cuentos y novelas entre las que se destacan "Fernando Manduley", un drama tomado de la revolución cubana.

Para fecha próxima se planean ya las primeras presentaciones en la escena del auditorium del Barry College y oportunamente informaremos a los lectores de La Voz sobre el desarrollo de este proyecto del plantel que conducen las religiosas dominicas y que promete ser una notable contribución al desarrollo cultural hispano del área de Miami, una manifestación más del crisol de dos culturas en que se está convirtiendo esta área de Miami.

El cardenal italiano Giovanni Urbani, uno de los tres presidentes del Sínodo, reveló que los debates en torno al Código Canónico fueron un tanto vehementes y preciso que tenía la impresión de que elaborar un solo Código para los católicos de oriente y occidente "no está aún completamente maduro". Agregó que hay dos escuelas de pensamiento sobre el particular, cada una de ellas "defendida vigorosamente por sus proponentes."

Descorriendo el velo de secreto que cubre al Sínodo de Obispos, fuentes vaticanas informaron que un cardenal lamentó la continuación de las discusiones técnicas sobre cuestiones doctrinarias, cuando hay problemas tan importantes como la guerra y la paz.

Las mismas fuentes revelaron que el arzobispo de Bombay, cardenal Valerian Gracias, mostró su renuencia hacia las sutilezas teológicas que envuelven al Sínodo, mientras se hallan pendientes cuestiones "mucho más importantes", como son



EN EL "NURSERY" del Centro Hispano Católico chicos del Neighborhood Youth Corps trabajan como ayudantes de maestro, ganando un salario que les ayuda a continuar sus estudios.

Continúa el Programa Neighborhood Youth Corps

Centenares de Jóvenes Hispanos Han Obtenido Oportunidades Económicas

El Gobierno Federal continuará financiando el programa de Cuerpos Juveniles de Trabajo comunitario denominado "Neighborhood Youth Corps" durante otro año mas hasta el 31 de agosto de 1968.

De acuerdo con Mons. Bryan O. Walsh, director ejecutivo del Consejo de Desarrollo de Oportunidades Económicas del Sur de la Florida el nuevo crédito es por la suma de \$865,370, de la que sólo el 15 por ciento se utilizará para gastos administrativos.

Inaugurado en abril de

1965 el programa ha facilitado trabajo a 2,703 jóvenes de uno y otro sexo. En este momento, unos trescientos jóvenes reciben los beneficios del programa.

Centenares de jovencitos de habla hispana, en su mayoría refugiados cubanos se han visto beneficiados con este programa que les ayuda a continuar sus estudios y contribuir al mismo tiempo al sostenimiento de sus familias.

De acuerdo con Miss Dorothy Sullivan, que atiende el programa, la gran mayoría de los jovencitos cubanos refugiados que acuden al Cuerpo de Juventudes en busca de oportunidades de trabajo están ansiosos de continuar sus estudios y casi todos se matriculan en las escuelas nocturnas "lo que habla muy alto de su espíritu de laboriosidad y superación," expresa la alta funcionaria del Programa.

El programa se divide en dos secciones. Una para estudiantes que necesitan ayuda económica y otra para jóvenes que han dejado sus estudios. En el primer grupo, que en la actualidad asiste a unos cien jovencitos, el 80 por ciento son jóvenes refugiados cubanos; en el segundo, los llamados "dropouts", menos del diez por ciento son de habla hispana.

El programa para jove-

nes que han dejado sus estudios ofrece oportunidades de trabajo de 32 horas semanales, mientras el de estudiantes es de 10 horas semanales de trabajo. Durante el verano todos pueden trabajar 32 horas semanales.

Además de los cubanos refugiados, el programa a beneficiado a un considerable número de jóvenes puertorriqueños y de otras nacionalidades latinoamericanas, de acuerdo con Mons. Bryan O. Walsh.

Algunos de ellos, recién llegados a Estados Unidos, han encontrado trabajo en lugares como el Centro Hispano Católico donde no necesitan dominio del inglés y allí se les ha facilitado el aprendizaje de ese idioma, pudiendo después pasar a otras oportunidades de empleo. Muchos de ellos trabajan hoy como interpretes, como oficinistas, como ayudantes de escuela, como aprendices de oficios, en centros tan importantes como el Departamento de Inmigración, el United Fund, el Social Security, la Universidad de Miami, etc. Uno de ellos forma parte de la tripulación del barco de investigaciones científicas oceánicas Argos, de la Universidad de Miami y allí se desenvuelve muy satisfactoriamente según Miss Sullivan.

Precisamente en este momento, dice Miss Sullivan el programa tiene varios trabajos muy interesantes para jóvenes varones. El programa hace un estudio de las necesidades económicas del joven para decidir si es ele-

Injusticia Agraria Puede Producir una Explosión Campesina

SANTO DOMINGO (NA)—El administrador apostólico de Santo Domingo, monseñor Hugo Polanco Brito, dijo aquí que si no se hace una justa distribución de la tierra puede producirse una violenta explosión del campesinado dominicano.

Hablando por la televisión el prelado señaló que el 92 por ciento de los campesinos sólo posee el 25 por ciento de las tierras, mientras un 8 por ciento tiene el 75 por ciento restante (y de estos, el 0.6 por ciento tiene las tierras sin cultivar).

Añadió al mismo tiempo, que la reforma agraria no es una simple entrega de tierras,

sino de las facilidades y la organización requeridas para su cultivo económico y humano. "La situación de miseria y analfabetismo — agregó — debe ser resuelta por métodos rápidos," y exhortó a los terratenientes a no obstaculizar la reforma agraria, en razón de que la situación de miseria en que viven cientos de miles de campesinos ya no es aceptada por ellos con resignación.

Dijo asimismo que la Iglesia siente una honda preocupación por la situación de los campesinos. Señaló que actualmente está realizando una campaña de alfabetización a nivel nacional y que su misión es orientar sobre los problemas del país, pero no dar soluciones, ya que esa tarea es obligación de los gobiernos y de las instituciones en que el hombre se agrupa.

Monseñor Polanco relevó la trascendencia de la reciente Pastoral Conjunta del Episcopado dominicano señalando después que la Iglesia dominicana posee unas 14 mil a 20 mil tareas de tierras para realizar en ellas una reforma agraria entre las familias que actualmente las ocupan.

Oración por el Éxito Del Congreso Seglar

El Papa Paulo VI ha preparado una oración para pedir por el éxito del Tercer Congreso Mundial de Apostolado Seglar que abrió sus sesiones de estudio en Roma el once de octubre.

Esta oración será dialogada, en lugar de la acostumbrada "oración de los fieles", durante la Misa que el Santo Padre concelebrará el 15 de octubre en unión de los obispos participantes en el Sínodo y en el Congreso de los Laicos. También será rezada en todas las comunidades católicas del mundo. Ese día ha sido proclamado "Jornada Mundial de Oración."

El texto de la plegaria compuesta por el Papa Paulo VI es el siguiente:

Nosotros, hombres de este siglo, laicos del Pueblo de Dios, Católicos deseosos de ser fieles y diligentes, hijos y hermanos en tu santa Iglesia.

Miramos a Ti, Jesucristo nuestro Señor, Maestro y Salvador de la humanidad, como a la luz del mundo e, iluminados por Ti, Te rogamos que nos hagas comprender tu fulguración sobre nosotros como una vocación.

Amen.

Vocación a tu seguimiento, a tu palabra, a tu comunión, porque Tú, Cristo, eres el camino, la verdad, la vida.

Amen.

Haz, Señor, que jamás dejemos de ser sensibles a la llamada reveladora que es tu Evangelio, secreto, fuerza y gozo de nuestro verdadero destino.

Amen.

Haz, Señor, que comprendamos la dignidad y el compromiso de nuestra vida cristiana, sencilla y misteriosa.

Amen.

Haz, Señor, que como discípulos y seguidores tuyos nos sometamos libre y dócilmente al misterio de la unidad, que es tu Iglesia que vive en tu verdad y en tu caridad.

Amen.

Haz, Señor, que tu Espíritu conforme y transforme nuestra vida y que nos de la alegría de la hermandad sincera, la virtud del servicio generoso, el ansia del apostolado.

Amen.

Haz, Señor, que nuestro amor hacia todos los hermanos en Cristo sea cada vez más ardiente y eficaz, para colaborar con ellos cada vez más intensamente en la edificación del Reino de Dios.

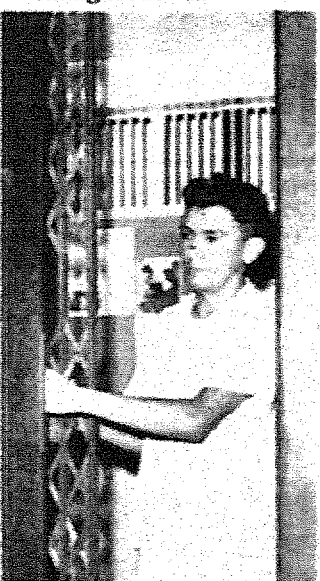
Amen.

Haz también, Señor que sepamos unir mejor nuestros esfuerzos con todos los hombres de buena voluntad, para lograr plenamente el bien de la humanidad en la verdad, en la libertad, en la justicia y en el amor.

Amen.

Así te lo pedimos a Ti, Cristo, que vives y reinas con el Padre y con el Espíritu Santo y eres Dios por los siglos de los siglos.

Amen.



Ascensoristas, oficinistas, aprendices.



Otros Ayudan a Preparar el Almuerzo de los Niños del Nursery bajo la supervisión de una profesora.

'Noche Tropical'

Una "Noche Tropical" organizada por los padres de los alumnos de habla hispana del Christopher Columbus High School tendrá lugar el sábado 21, comenzando a las 7 p.m. en el salón de la cafetería de ese plantel.

Las entradas para el festival latino ya están a la venta al precio de 2.50 por adulto. Se ofrecerá comida típica latina, baile, "show" latino y otros entretenimientos.

A ti, joven cubano, a ti a quien asaltan ya las interrogantes de que fue tu patria, que será tu patria, por qué tuviste que dejarla, que te depara el futuro a ti, a tus hermanos, a tus compañeros de estudio, a estos amigos que has hecho en estas tierras hospitalarias y generosas que te acogieron, a aquellos compañeros de los primeros días de tu infancia, que quedaron allá en la patria de la que tus mayores te sacaron para liberarte de un adiestramiento ateo, a ti, se te ofrece ahora una oportunidad de encontrar respuestas a esas interrogantes.

La Escuela Civico Religiosa que muy pronto comenzará a funcionar en las modernas aulas que se construyen en la planta alta de la Iglesia de San Juan Bosco — de la que informamos ampliamente en el número anterior — viene a responder a una serie de inquietudes tuyas y de tus padres. Allí se ofrecerán ahora cursos de Religión, Historia de Cuba, Geografía de Cuba, Cultura Latinoamericana, en un programa de clases para los estudiantes de las escuelas públicas.

Esta escuela viene a llenar una sentida necesidad en un momento en que millares de jóvenes cubanos que estudian en las escuelas públicas del área, están instruyéndose en las costumbres y la herencia de esta nación que nos acoge, pero están olvidando o desconociendo los valores fundamentales de la tradición de la tierra que los vio nacer.

El programa de clases está diseñado para que el joven conozca y viva su religión, aprenda los valores básicos de su patria, la historia de sus mayores, la geografía de su suelo; para que descubra la belleza del idioma nativo y lo hable correctamente.

Todo este curso, que solo le tomará al joven un día a la semana, se ofrece por una módica cuota al alcance de todos.

El joven cubano consciente de su responsabilidad histórica con el futuro de la patria que un día tuvo que dejar, el joven que empieza a madurar en estas tierras acogedoras pero extrañas, tiene que comprender la tremenda responsabilidad que le depara el futuro. Un futuro que descansa en sus brazos tiernos, pero vigorosos; un futuro que los condenará si se entregan a la indiferencia cómoda y al egoísta disfrute de placeres y comodidades sin la mínima preocupación por su responsabilidad para con la patria hoy oprimida, para con la comunidad que hoy nos acoge, para con un mundo convulsionado que necesita de hombres y mujeres jóvenes, de pinos nuevos, de mentes claramente formadas y de corazones abiertos para el servicio, para el amor, para la entrega a los grandes ideales de la edificación de una sociedad más cristiana, más justa.

Para ti, joven, a quien asalta ya la interrogante de qué fue tu patria y qué será tu patria, para ti que comienzas a preocuparte por un mundo que se convulsiona en una lucha de materialismos, odios y pasiones, la Escuela Civico Religiosa de San Juan Bosco te ofrece una respuesta que vale la pena que experimentes.

Gustavo Pena Monte

Joven,
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Iglesia SAN JUAN BOSCO

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HOY

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y religiosos
es
SALVAR la
familia y
la Patria

¿CUAL ES TU RESPUESTA?
Cartelones de la Escuela Civico Religiosa de San Juan Bosco han sido colocados en comercios hispanos.

LA PALABRA DE DIOS

Por el Padre Aleido Román

Los Patriarcas

LUNES.—Abraham, un pobre nómada de los alrededores de UR en Caldea, es obligado a emigrar con todo su clan hacia una comarca mejor. Marcha con la certeza interior que sólo el Dios verdadero hará grandes cosas por él.
Leer: Génesis, capítulos 12, 15 y 17.

MARTES.—Siendo su mujer estéril, Abram —según las costumbres de la época— tuvo un hijo de su esclava: ISMAEL. Pero luego su esposa, Sara, dará a luz un hijo: ISAAC, nacido de la promesa de Dios. En un momento, Abraham, en un impulso de su fe, cree que hará bien con sacrificar a su hijo.
Leer: Génesis 21, 22 y 23.

MIÉRCOLES.—En esta pequeña historia de familia, comienza a tomar forma el pueblo escogido por Dios para hacer penetrar la VERDAD y la SALVACION en el mundo.
Leer: El matrimonio de Isaac, en Génesis 24.

JUEVES.—Isaac tuvo dos hijos, pero, según los designios de Dios la bendición paterna descende sobre Jacob y no sobre Esaú. Dios comienza a elegir los hombres que El quiere.
Leer: Génesis 27 y 28.

VIERNES.—La historia de José, hijo de Jacob, nos muestra lo que Dios puede hacer cuando quiere sacar bien del mal. José, despreciado por sus hermanos y vendido como esclavo es puesto en las prisiones del Egipto.
Leer: Génesis 37 al 40.

SABADO.—Pero Dios, que dirige la historia, eleva a José al rango de primer ministro de Egipto. Y José va a salvar a sus hermanos que lo habían vendido. Todo un drama bíblico: el de Israel en el mundo y el de Cristo en medio de los hombres.
Leer: Génesis 41, 2 y 45.

DOMINGO.—La Biblia cierra la historia de los Patriarcas con las bendiciones de Jacob que anuncian ya la salvación que va a venir.
Leer: Génesis 48, 49 y 50.

Extrano pero Cierto



EL PATRON DE LOS
CERVECEROS es Sto.
Tomás de Canterbury
(1118-1170). La cervecería fue una importante industria en el área de la que fue obispo.



El único Doctor de la Iglesia que no fue obispo ni sacerdote es el intelectual del siglo cuarto San Efrén de Nisibis, uno de los primeros escritores de himnos eclesásticos.



Todos los años millares de jóvenes y adolescentes franceses marchan en procesión de París a la gran Catedral de Chartres en memoria del poeta Católico Charles Peguy, muerto en la Primera Guerra Mundial.

El Concilio y la Biblia

Inspiración e Interpretación

En el CAPITULO III de la Constitución dogmática el Concilio aborda el problema de la "Inspiración de la Biblia y su Interpretación." Si la Sagrada Escritura tiene el valor de tal —es decir un conjunto de libros (72) sagrados, es porque han sido escritos todos ellos bajo la inspiración o un influjo positivo y directo de Dios, y ningún otro lo ha sido así. El Concilio sin meterse a examinar el fenómeno de la inspiración, se concreta sencillamente a decir lo siguiente, orillando todas las discusiones: "Las verdades reveladas por Dios que se contienen y manifiestan en la Sagrada Escritura se consignaron por inspiración del Espíritu Santo. La Santa Madre Iglesia, según la fe apostólica, tiene por santos y canónicos los libros enteros del Antiguo y del Nuevo Testamento con todas sus partes, porque escritos bajo la inspiración del Espíritu Santo, tienen a Dios como autor y como tales se le han entregado a la misma Iglesia." Que es lo mismo que definió el Concilio Vaticano I. Por eso "hay que confesar que los libros de la Escritura enseñan firmemente, con fidelidad y sin error la verdad que Dios quiso consignar en la Sagrada Escritura para nuestra salvación."

El Concilio conocía las discusiones teológicas entorno a la naturaleza de la inspiración bíblica, que se pueden reducir a dos principales, omitiendo la de aquellos protestantes que defienden la dactilación literal, evidentemente ineficaz. Las otras dos tendencias son: la primera que atribuye a Dios los conceptos y al hombre escritor las palabras; la otra, mucho más profunda, que afirma que Dios es el autor principal y el hombre el instrumental, que utiliza sus facultades humanas libremente, pero bajo el influjo divino; y así la obra es enteramente de Dios y obra también del escritor.

El Concilio evita también estas discusiones y no dice más que los hombres que escribieron dichos libros de la Biblia son verdaderos autores, bajo el influjo de Dios, que es el Principal Autor.

Las más importantes aclaraciones que hace el Concilio, como consecuencia de la inspiración es que "los libros de la Escritura enseñan con fidelidad y sin error la verdad que Dios quiso consignar," lo cual sirve para introducirnos en la manera como hay que interpretar la Sagrada Escritura. "Y para saber lo que quiso El comunicar, se debe investigar con atención qué pretendieron expresar realmente los hagiógrafos." Y para descubrir esto, es necesario atender a los "géneros literarios diversos, conocer las condiciones del tiempo y cultura de la época en que el hagiógrafo escribió, que son distintas de las actuales." "Además como la Sagrada Escritura hay que interpretarla con el mismo espíritu con que se escribió "hay que atender no menos al contenido y unidad de toda la Sagrada Escritura, teniendo en cuenta la Tradición viva de toda la Iglesia y analogía de la Fe."

Cosa importantísima esta última afirmación que coincide con otra similar del capítulo II, en que se dice que la interpretación ha de ser hecha bajo la dirección del Magisterio de la Iglesia, que puede encontrar el sen-

tido plenior — el sentido oculto más amplio y fecundo— de la Sagrada Escritura por la analogía de la Fe y por la Tradición viva de la Iglesia.

Para terminar hemos de repetir aquí lo que a propósito de esto mismo expusimos en otro artículo: "Palabra de Dios en lenguaje humano," al que remitimos al lector.

"Tanto el Antiguo como el Nuevo Testamento ha querido Dios que sean el consuelo, aliento e inspiración permanente de la humanidad peregrina en progreso intelectual y material constante. Por tanto, la Biblia debe ser

actual y viviente en cada siglo y etapa de la Humanidad y, por ende, permanentemente inmutable sustancialmente debiera adaptarse concretamente a la mentalidad y progreso de la civilización, desarrollándose y concretándose más su sentido pleno para mantener diálogo con la humanidad viviente, que cada día ha de unirse más con su Padre celestial. De ahí la necesidad de atender a la evolución del Dogma y la semántica plenior de la Escritura bajo la dirección de la Iglesia, cuya existencia es una verdadera necesidad, para poder interpretar bien el pensamiento de Dios en la Sagrada Escritura."

Padre Angel Naberan

Misas Dominicales En Español

CATEDRAL DE MIAMI, 7 Ave. y 75 St. N.W. 7 P.M.
CORPUS CHRISTI, 1330 N.W. 7 Ave. 10:30, 1 and 5:30, Melrose School, 11:30.
ST. PETER and PAUL, 900 S.W. 2d Rd. 8:30 A.M., 1 P.M., 7 y 8 P.M.
ASSUMPTION ACADEMY, 1517 Brickell Ave. 12 P.M.
ST. JOHN BOSCO, 1501 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, 2935 W. Flagler, 11 A.M., 7 P.M.
ST. HUGH, Royal Rd. y Main Hwy., Coconut Grove 12:15 P.M.
ST. TIMOTHY, 1400 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 5 St. S.W. 6:45 P.M.
LITTLE FLOWER, 1270 Anastasia, Coral Gables. 9:15 A.M. y 12 M.
ST. FRANCIS DE SALES, 6001 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. 12 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.

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AROMA Y SABOR



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AROMA Y
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Sigue el Exodo por Mar

Fueron muchos los que creyeron que con el inicio y desarrollo de los llamados vuelos de la libertad entre la ciudad de Miami en la Florida, y la ciudad de Varadero en Cuba, habria disminuir hasta desaparecer el dramático exodo por mar. Pero no ha sido así. Hay pruebas evidentes, apoyadas por la vida de cientos de cubanos que indican que el exodo por mar, continua incontinente en el peligroso Estrecho de la Florida.

Aparentemente a fuerza de repetirse la misma noticia, muy poco se escribe o se dice en otras latitudes de los pequeños botes o hasta balsas que con su carga humana se lanzan a las aguas tempestuosas que separan a Cuba de la Florida, con un ansia incontenible de llegar a tierras de libertad. Es indudable tambien que los Castro comunistas silencian con

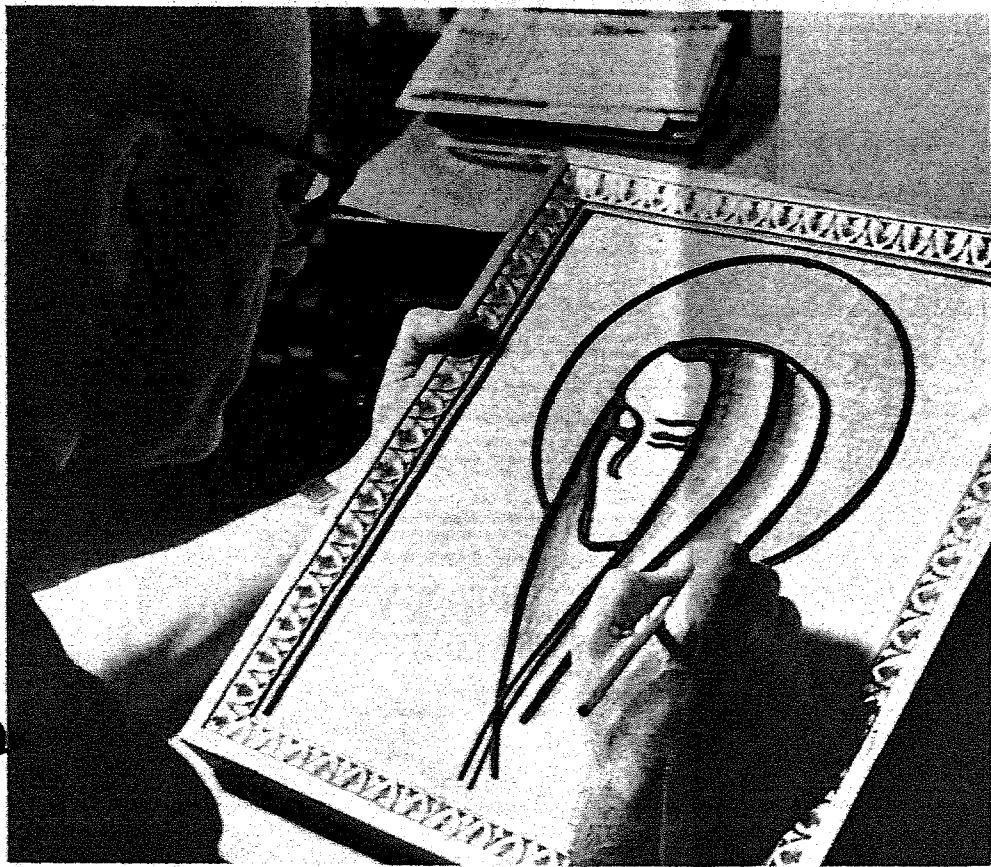
toda la fuerza represiva del terror, la fuga de estos cubanos en endebles embarcaciones. Porque cada bote que parte de la isla mártir de Cuba, es una denuncia constante contra la nueva clase que hoy tiraniza al noble pueblo cubano. Y esta denuncia constante los desmascara ante los pueblos del mundo.

Porque si Cuba es un paraíso como dicen los Castro-comunistas, por qué cientos de sus campesinos, pescadores, negros, blancos, jóvenes, estudiantes, empleados, huyen de esta forma? El mes de Octubre está recién comenzado y ya 30 cubanos han llegado por bote a la Florida. La temida temporada ciclónica comenzó el 15 de Junio último. Aún no ha terminado y en ese periodo de tiempo, de solo tres meses y medio hasta hoy, cerca de 200 cubanos han llegado en pequeñas embar-

caciones y hasta frágiles balsas a tierras floridanas de libertad.

Tomese como ejemplo este año 1967 desde su inicio. En Enero llegaron 41 cubanos en bote. En febrero, 25. En marzo, 27. En abril, 63. En mayo, 39. En junio, 86. En julio, 25. En agosto, 29. En septiembre, 33. Y en lo que va de octubre, 30. Lo que hace un total de 380 cubanos que han escapado en pequeñas embarcaciones en este año 1967. O sea un promedio de casi dos cubanos por día que decidieron arriesgar sus vidas en las furiosas aguas del Estrecho de la Florida, y llegaron. Pero en estas cifras ni se cuentan, ni se saben cuantos salieron, y no llegaron.

En tanto la historia, eterna vigia de los pueblos, está recogiendo el exodo de cubanos por mar como una de las páginas más dramáticas y únicas que ha vivido hasta hoy el continente americano. Por eso, cada bote, que parte de la isla, es una denuncia irreductible contra el castrocomunismo. Y un compendio de dignidad y coraje.



El Padre Ignacio Morras Da los toques finales a una de sus imágenes en cables de acero, montándola sobre un lienzo al que da color.

PASATIEMPOS DE UN SACERDOTE

Escribe en un Fósforo, Hace Imágenes de Cable

Rollos de alambres, equipos de soldadura, telas y pinturas así como dos pelos estrechamente unidos y un lápiz 3-H son los medios que utiliza un sacer-

dote de Miami para mitigar tensiones y fatigas al cabo de una semana de ministerio, visitando enfermos en los hospitales, escuchando confesiones, oficiando, asis-

tiendo a reuniones parroquiales.

El Padre Ignacio Morras, Sacerdote Asistente de la Parroquia de Little Flower ha producido centenares de Madonnas, Cristos, paisajes, trabajando con los cables de hierro a los que da forma, suelda, enmarca, convirtiendo los pedazos de alambre en obras de arte admiradas por centenares de personas.

Por otra parte escribiendo finalmente, en un trabajo que le toma varias horas, el Padre Morras puede escribir el Padre Nuestro en un fósforo, lo que es imposible de leer a simple vista, aunque si —dicen algunos— se puede leer tras una profunda concentración y utilizando iluminación apropiada.

El Padre Morras afirma poder escribir 7 letras por milímetro cuadrado aunque muy pocas personas son capaces de leer lo que según el está escrito, aun utilizando lúpulos.

Pero el Dr. Mario Quiros un patologo cubano en el Jackson Memorial Hospital afirma que el ha podido identificar las letras utilizando un microscopio y variando la amplitud de los juegos de lentes.

Algunas veces las letras se montan mucho unas arriba de las otras lo que dificulta la lectura de corrido, —dice el Dr. Quiros— pero haciendo un esfuerzo pueden identificarse las palabras. Por otra parte, las impurezas y suciedad emborronan y dificultan mucho la lectura, tambien afectan la textura del papel sobre el que se escribe.

Después de cursar sus estudios sacerdotales en España, el Padre Morras fue a Sur America donde estuvo por cuatro años en Venezuela y doce años en Chile, donde curso estudios de arte.

La escritura en miniatura es un ejercicio de auto-educación, principalmente para dominar el pulso. La escultura en hierro fue una de las manifestaciones artísticas que aprendió en la Universidad Católica de Chile y ahora aquí es el pasatiempo de un sacerdote.

La mayoría de sus obras han sido obsequiadas a instituciones católicas, donadas a beneficio de esas instituciones u obsequiadas a sus amistades, ya que el Padre Morras no quiere lucrarse con su arte.

Hablando a la Juventud

Los que ahora se hallen estudiando historia, verán como desde el principio de la humanidad hubo seres humanos que trataron de imponerse sobre sus hermanos para dominarlos. Sin embargo, en un periodo de tiempo mas o menos largo, aquellos que atentaron contra la libertad de sus hermanos fracasaron, y la libertad siempre resplandeció allí donde se quiso hacer desaparecer o se pisoteó por un tiempo.

El ser humano nació para ser libre. Quizás mucho de los que me escuchan por sus pocos años no comprendan esta gran verdad. Pero de todas formas es necesario que desde ahora la graben ustedes fijamente en su mente y en su corazón, el ser humano nació para ser libre.

El bien mas grande que Dios le ha dado a sus criaturas es la vida, pero para que esa vida pueda desenvolverse correctamente hay que tener libertad. Sin ella solo hay tristezas. De ahí que cuando surge un tirano en el mundo, que trata de robarle la libertad a los demás, solo consigue traer el odio, la sangre, la muerte, la ruina, en una palabra, siempre traer el mal.

Ustedes que ahora crecen en tierras de libertad, piensen que en el mañana serán los encargados de que esa libertad ganada a costa de tantos sacrificios, no se pierda. Y aprendan que si cuesta trabajo conquistar la libertad, tanto o mas trabajo se necesitará para mantener esa libertad una vez que se alcance.

En el orden del desarrollo, del progreso, miren hacia las naciones que viven sin libertad y verán como los tiranos las obligan a debatirse en sus propias ruinas. Sin embargo, vuelvan la vista hacia aquellas que respetan y defienden la libertad del ser humano y las verán creciendo, superándose, convirtiéndose en las primeras y mejores del mundo.

Por eso... ahora que abren ustedes sus ojos a la vida, aprendan que la libertad es un bien fundamental del ser humano, los pueblos y naciones; que siempre un ataque a la libertad en cualquier parte del mundo, es un ataque a la libertad individual del resto de la humanidad aunque se hallen a

miles de millas de distancia, y que el ser humano nació para ser libre.



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15 de Octubre

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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 Sinodo de Obispos, para que le sea posible darle tratamiento adecuado a todos los problemas que le serán presentados a su consideración, oremos 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, oremos 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.

2. Executive Directors

October 13, 1967

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Holy Name Societies Convene Tomorrow

Bishop Coleman F. Carroll, who recently urged the members of the Diocesan Union of Holy Name Societies to establish an effective program of lay leadership, will be the guest speaker at the organization's annual convention banquet tomorrow evening, Saturday, Oct. 14.

The banquet will be the high point in the two-day diocesan convention, Oct. 14 and 15, at the Golden Gate Hotel, Miami Beach. The theme of this year's meeting will be "The Holy Name Man in the Modern Church."

"With the speakers and panels which we have planned for this year's convention, the executive board of the Diocesan Union hopes to be able to give the members of the Holy Name Society an instructive and informative program," said

Says Luther Should Have Been Heeded

PEORIA, Ill. (NC) — In the history of the Church there is "no sadder might-have-been" than Martin Luther, a Catholic theologian told a group of Lutherans here.

Father Jared Wicks, S.J., professor of systematic theology at Bellarmine School of Theology, North Aurora, was the first speaker in a lecture series sponsored by Peoria area Lutheran churches to mark the 450th anniversary of the Reformation.

He said that when Luther correctly identified abuses in indulgences he went through proper channels by first writing his bishop on the matter.

"This," Father Wicks said, "is precisely what a Catholic theologian should do when disturbed."

When he took this action Luther was not a revolutionary the priest stressed, and "could have reformed the Church."

Father Wicks said that Luther's letter to his bishop was "quite to the point, respectful but urgent." He wrote that people listening to the indulgence - preaching were "caught up with a false sense of security." He urged his bishop to be aware of his pastoral responsibility, to "oversee" the morals of his flock.

Luther, he pointed out, also sent the bishop a 1,500-word treatise on indulgences.

Father Wicks described the essay as a "brilliant piece of theological analysis," comparable to the best Catholic writings on the subject.

Communion Breakfast To Be Held

FORT LAUDERDALE—The Fifth Annual Communion breakfast of Our Lady Queen of Martyrs Nocturnal Adoration Society will be held Sunday, Oct. 15 at 9:30 a.m. in the penthouse of the Hotel Sheraton.

Members of the society and from other parishes will observe a Corporate Communion during 8 a.m. Mass in Our Lady Queen of Martyrs Church.

Sons of members have been invited to participate in the Mass as well as to attend the breakfast.

Presentation of "Perfect Attendance" awards to those men who have 12 consecutive months in attendance will highlight the breakfast program.

Father Joseph McLaughlin, pastor, Our Lady Queen of Martyrs parish, is the society spiritual moderator.

William McCluskey, Union president.

Several of the panel discussions for this weekend's meeting are being planned in conjunction with the members of the Diocesan Council of Catholic Men, he reported.

During a recent meeting with representatives of the two organizations, Bishop Carroll urged the Holy Name Society to utilize the programs and activities which are available through the DCCM in the development of a "dynamic" convention.

"We are looking forward to working with the DCCM throughout the convention, and are certain that their assistance will help us to provide a more meaningful program for our members," said McCluskey.

The Holy Name Society, the Bishop said, at the time of the Holy Name-DCCM meeting, "has been and still is the backbone of many parish churches." However, the objective of the two organizations should be the establishment of effective activities which will provide the leadership needed at the

parish, deanery and diocesan levels, he added.

Registration for this year's convention will begin at 8 a.m. on Saturday. Mr. John Fitzpatrick will deliver the keynote address, "Implementation of Vatican Council II" at 10:30 a.m.

The annual diocesan banquet will begin at 7:30 Saturday evening.

Following a corporate breakfast and the final business sessions of the convention, the meeting will adjourn with a concelebrated Mass at St. Matthew Church, Hallandale, at 1 p.m. Sunday.

Equal Aid On Auxiliary School Programs Urged

ANNAPOLIS, Md. (NC) — Gov. Spiro T. Agnew of Maryland said here that a number of auxiliary programs for children now provided in association with public school systems should be made available equally to all Maryland children.

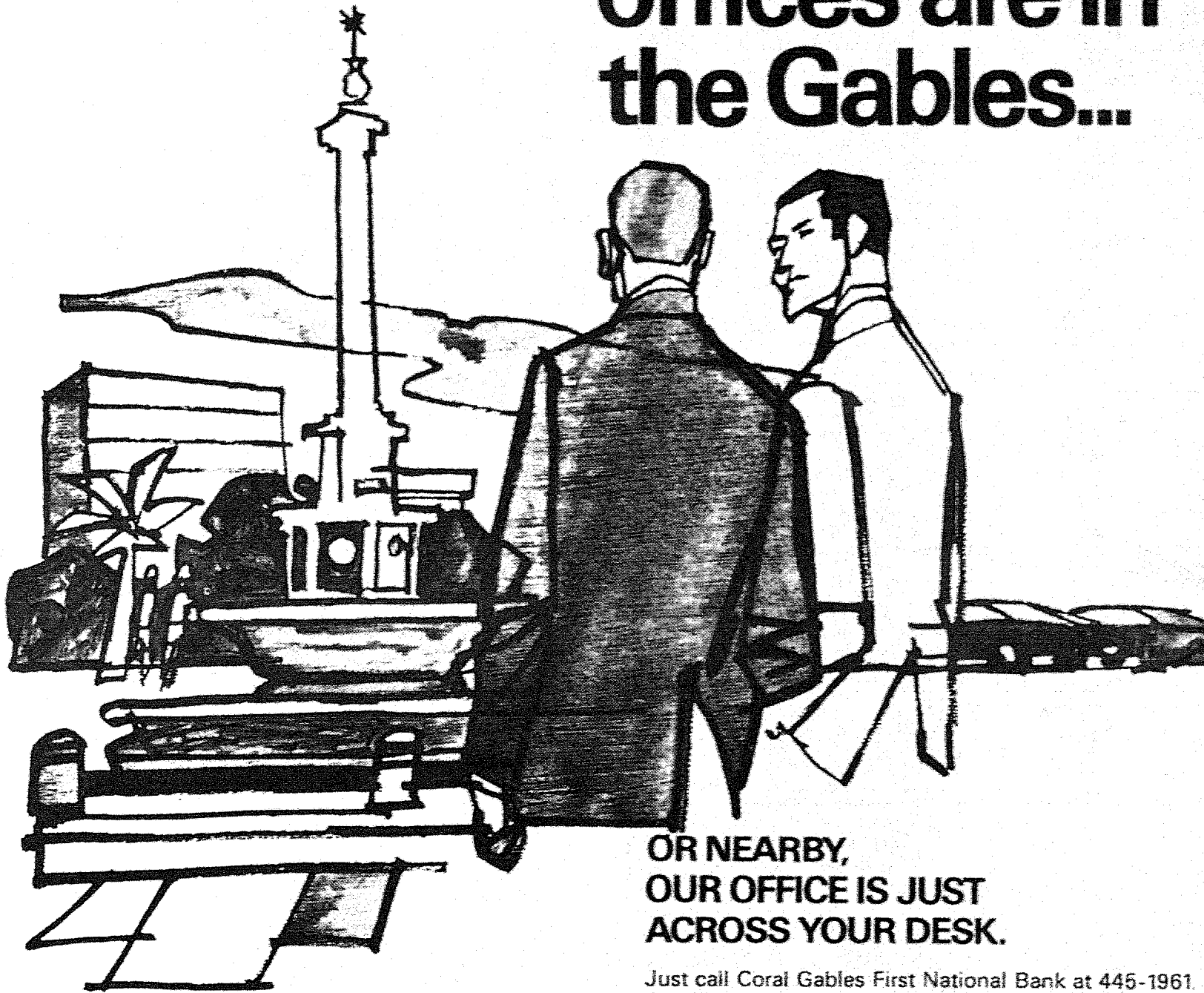
Gov. Agnew said in an interview here that children in all schools — public private and parochial—should have equal access to tax-supported auxiliary programs including bus rides between home and school,

recreational activities and such cultural programs as Operation Head Start and educational television.

Gov. Agnew said "of the Catholic school system were not operating in Maryland today, there would be a tremendous extra burden on public education." Some 107,000 youngsters attend Maryland Catholic schools.

"I think the tack ought to be," the governor said, "to channel public funds into areas that are subordinate to education itself."

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