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'Catholic Marxist' Causes Shocks At Synod Press Panel

By MSGR. JAMES J. WALSH
Voice Correspondent in Rome

ROME —If some of the news coming from the somewhat impromptu press panel at the Synod sounded on the radical side for several days, it was because there was "a Catholic Marxist" sitting in. He made a bit of a stir and it is noteworthy that after a few comments, he apparently made the more liberalminded among the scholars present reclassify themselves as ultra-conservative.

Father Laurence Bright, an

English Dominican, indulges in shock treatment in order to emphasize his ideas of what it means to be a Christian today on the political level. He is ecclesiastical adviser to "Slant," a Catholic left-wing magazine in Britain which apparently has gone about as far as it can in canonizing Karl Marx. They claim that Marx' atheism was not a "conscious rejection of God, but a casting aside of phony escapist religion." Two 24-year-old postgraduate students at Cambridge are the brains behind the movement, Adrain Cunningham, and a girl, Terry Eagle-



MSGR. JAMES J. WALSH

ton, both of Irish descent with a working class background. They seem to divide their time equally between religion and politics. In religion, according to John O'Keefe, they urge the Catholic schools be closed because they produce a "ghetto" mentality; that parishes with boundaries be done away with; that all bishops be elected by the people; that church property be taxed; that the current push for ecumenism be stopped, since this will generate "an inter-church ghetto" and leave the mass of people untouched.

Rome Diary

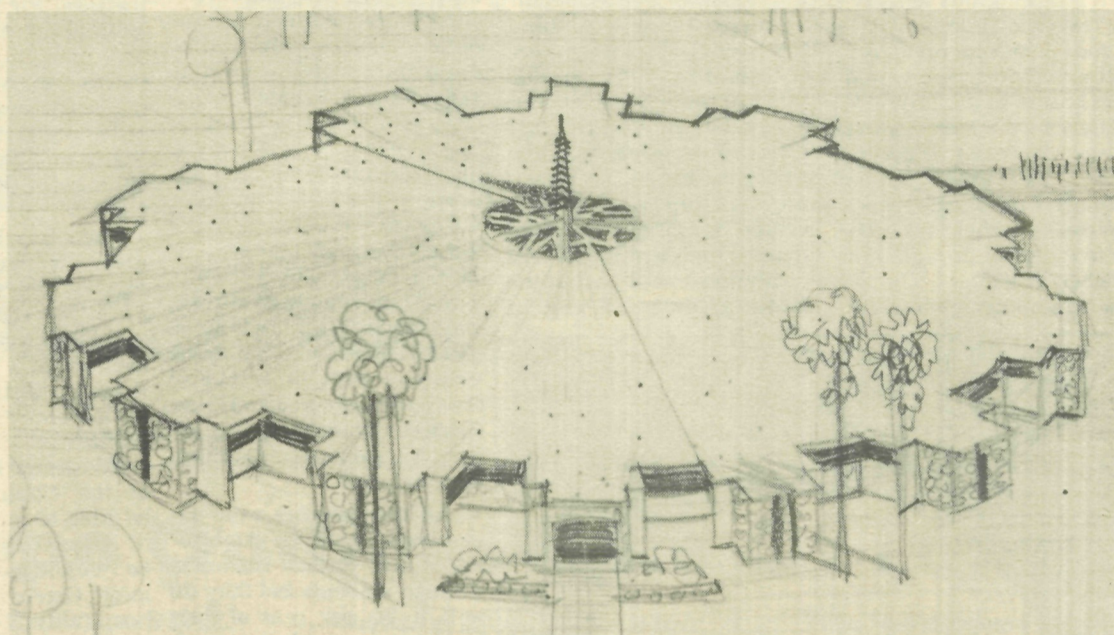
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JARRING COMMENTS

Father Bright at the panel generated considerable heat and very little light in the stuffy, windowless room with some comments such as these: "Nothing can be found more remote from the people than the document on doctrinal problems given the bishops at the

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Exterior View Of Newest Marian Center Building

Construction Will Begin Shortly

A New Multi-Purpose Building Scheduled For Marian Center

Plans for the erection of a new multi-purpose building at Miami's Marian Center for Exceptional Children were announced this week by Bishop Coleman F. Carroll.

Construction is expected to begin immediately on the new structure, which is designed to serve several functions as an interim facility which eventually will become a dining area only.

The addition of the new dining facility at the center, first institution for mentally retarded children under Catholic auspices in the southeast United States, "is a further indication

of the growth of the school and it is a demonstration of the generosity and genuine interest of the people of the Diocese who continue to support it," Bishop Carroll emphasized.

"The Diocese," the Bishop noted, "has added a building a year since the Marian Center was stated, which is an indication of the Church's con-

(Continued on Page 8)

Missions Observance To Be Held On Sunday

South Florida Catholics have been called upon by the Bishop of Miami to observe Sunday, Oct. 22, as a day of

prayer and sacrifice for the world's missions.

A special collection which will be taken up in all the churches and chapels of the Diocese will enable the laity to participate in the continuing work of the Church in countries where the poor, the ignorant, and the sick are served daily by untiring missionaries.

In a letter to the priests, religious and faithful, Bishop Coleman F. Carroll pointed out that: "Today, in whole continents, countless men and women are ravished by hunger, countless children are undernourished.

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Birth Issue Stirs Up Laymen's Session

By MSGR. JAMES J. WALSH
Voice Correspondent in Rome

ROME — Within a few hours of this writing, the Third International Lay Congress will adjourn with a remarkable record of agreement in all topics except in that of birth control. According to an executive

An In-Depth Report

officer of the Congress, several delegations walked out the evening before adjournment because they could not support the resolution apparently favored by the majority. According to this official, the thrust of

the resolution is strongly in favor of a change in the present attitude towards birth control.

Basing their reasoning on the Church's insistence in Vati-

can II that a couple exercise a strong sense of responsibility in determining the number of their children, the resolution reportedly urges that the means of family regulation be left to the consciences of the married couples. Unless there is a last-minute change by the resolution committee, this apparently will go into the permanent records of the Congress.

Other conflicts reported in

(Continued on Page 8)



"HOLY NAME Man And His Neighbor" was the theme of a special panel discussion during the Holy Name convention, which included; left to right, DR. GEORGE SIMSON, JUDGE DONALD STONE, EDWIN TUCKER and EDWARD J. ATKINS, moderator.

Laity Asked To Get In Step With Post-Council Church

The reforms and changes which were effected by the four sessions of the Vatican Council could be wasted "unless the people of God recognize their responsibility to further the Kingdom of God on earth," Bishop Coleman F. Carroll

cautioned Saturday at the annual convention of the Diocesan Union of Holy Name Societies.

"Our people must learn anew their role in the Church and be ready to fill this role in the lay apostolate," the Bishop told an audience of over

400 at the convention banquet, Saturday evening at the Golden Gate Hotel.

Lay organizations, he continued, "must get in step with the Church today and the spirit of the post-council Church, or

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OFFICIAL Diocese Of Miami

The Chancery announces the following appointments effective Thursday, Oct. 26, 1967:

THE REVEREND WILLIAM J. HENNESSEY — From Assistant Pastor, Immaculate Conception Parish, Hialeah, to Assistant Pastor, St. Monica Parish, Opa Locka.

THE REVEREND CHARLES J. ZINN — From Assistant Pastor, St. Bartholomew Parish, Hollywood, to Assistant Pastor, St. Mary Cathedral, Miami.

THE REVEREND THOMAS KENNY (newly ordained) — To Assistant Pastor, St. Louis Parish, Miami.

THE REVEREND NORMAN BULANDA — From Assistant Pastor, St. Louis Parish, Miami, to Assistant Pastor, St. Elizabeth Parish, Pompano Beach.

The VOICE

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Liturgy Meet Gives New Insights

By Father David G. Russell

GREENVILLE, S.C.—Going to a convention is as risky as buying from a mail order catalog—one is never certain that the goods will live up to the promises and expectations.

Last week nine priests, and a few Religious and laymen from the Diocese of Miami took a chance on a convention on liturgy sponsored by a Diocese in the Province of Atlanta to which Miami belongs. Diocesan delegates traveled 716 miles to this city for the Catholic Congress on Worship. Their reaction was favorable, though not overwhelming.

The Miami delegation had

a special reason for taking a look-see; there is a strong possibility that Miami will be the next host of the provincial Congress. Miami can offer the Congress climate, and the Congress can offer Miami liturgical education.

The Greenville Congress can boast of two outstanding presentations. Archbishop Paul Hallinan keyed the three day with a talk that pulled no punches. He made it clear that liturgical change is not a passing era, but has become a continual necessity. Today's new forms become tomorrow's dead forms if constant renewal adaptation is not part of the Church's liturgical way of

OPINION

life. Those who are panting after a changeless liturgy have no ally in the Archbishop of our Province.

Anyone who attended the Congress seeking no more than liturgical comfort in either new or old forms received a shock from Father Geno Baroni of Washington, D.C. Father Baroni made it clear that the Christian life is more than its liturgical life. Liturgically correct celebrations are no substitute for a Christian love which issues forth in social concern, he said. Our sacrifice is empty if it is not matched with social justice. Our rich liturgical traditions become valueless without a love of the poor. Only hands unspotted without prejudice offer a pleasing sacrifice, he concluded.

All the speeches were not as powerful as the Archbishop's and Father Baroni's. College students feel they do well if 20 per cent of their teachers are real communicators. Fortunately, the Congress did better than that.

The success of any convention or congress cannot be measured solely by the quality of the program. Much of the best thinking is done in bull sessions in a hotel room late at night. There every man becomes a lecturer and a listener. There, with privacy and with confidence, the creative questions are asked. There conviction is born and demolished. There the complacent are challenged and the convinced are disturbed.

The Congress was obviously geared to the liturgically uninitiated. While old convention-goers were disappointed because the talks seemed to cover established territory, the man on the street was thrilled with new perspectives. Priests and people who have simply been putting up with changes, gained insights into their reasons and the future direction of liturgical reform.

All were genuinely thrilled with the new English Canon,

which was anticipated with permission at public celebrations of the Eucharist. The simplicity and directness of the message and its language were an experience we all can look forward to.

At the same time, though, the English Canon highlights the need for its reform. The tedious list of Roman saints and martyrs is more a distraction than an elevation of the heart. It was also pointed out that the mementos of the living and the dead properly belongs in the Prayer of the Faithful.

The workshop of the Congress ranged from such mystic topics as "involvement," to the practical how-to-do-it of lecturing and commentation. The workshop shared a distinction enjoyed by the entire Congress: organization.

If Miami is the next host of the Congress it should be able to match the quality of presentation. Miami will be challenged, though, to meet Greenville's Southern hospitality. Genuine helpfulness and warmth marked both hosts and guests.

After eating in a restaurant I was distressed to find I had no check. I went to the cashier to be told that no checks are given by the waitress: you simply tell the cashier on Scouts honor what you had to eat. Such faith in human nature is hard to find; it's the stuff from which good liturgy is born.

In many ways the Diocese of Miami reflects the North from which most of its people come rather than the South where it is geographically fixed. Yet the Church of Miami can rightly strive to appropriate southern virtues. Archbishop Hallinan outlined them: "the love of the Bible, the close linking of worship and life, warmth to friends and hospitality to strangers."

If liturgical adaption means we must encourage southern virtues in our lives around the altar and in the home rich days are ahead. The South has much to offer: Greenville, the Congress and the people proved it.

Letter Of Bishop

Mission Sunday Generosity Urged

To the Priest, Religious and Faithful of the Diocese:

His Holiness, Pope Paul VI, for the second time this year, has emphasized his great concern for the two-thirds of the world in need, by proclaiming Sunday, Oct. 22 as Mission Sunday. He has appealed to all Catholics and to all men of good will to be particularly generous at this time.

"Today, in whole continents, countless men and women are ravished by hunger, countless children are undernourished. These unfortunate people are making a dramatic appeal to the people blessed with abundance. We shudder at this 'cry of anguish' and call on each one to give a loving response of charity to their brothers' cry for help."

The Holy Father said: "The Catholic Church administers a vast network of medical, social and educational institutions and services on all five continents serving peoples of all races, colors and beliefs." "It is," our Holy Father states, "one of the greatest humanitarian services at work in the world, aiding approximately 70 million persons."

At the present time the Holy Father's society helps maintain 150,000 schools; 26,000 hospitals; 5,000 orphanages; 400 leper homes; and 500 homes for the aged in needy parts of the world.

It is hard for us in a country of such affluence as America to realize two-thirds of the world go to bed hungry every night. Ten thousand people die each day of malnutrition. We are all members of the whole of humanity and we can no longer be content to sit back within the limits of our immediate environment and ignore our brotherhood with those who need our love.

Three hundred thousand missionaries today are serving on the front lines of this battle against hunger, disease and despair, dedicating their lives in hospitals, clinics, orphanages, leper colonies, in the very hovels that these unfortunates call home. They beg from us the means to help these people help themselves.

I am confident that the generosity of the people of our community will find overwhelming response in this urgent appeal.

As Pope Paul has asked: "Let next Sunday really be a day of prayer, light and charity."

Imparting to you my paternal blessing, I remain Very sincerely yours in Christ,

Salerno J. Carroll

Lay Asks More Responsible Role

By JAMES C. O'NEILL

ROME — (NC) — A delegation of 14 laymen and women of the third World Congress of the Lay Apostolate delivered a memorandum to the almost 200 bishops of the Synod of Bishops asking for more effective and more responsible association in the life of the Church.

Among the delegates of the congress were Mrs. Jean Shields of the U.S. delegation and Romeo Maione of Canada. Mrs. Shields, from

Strong, Pa., is president of the National Council of Catholic Women.

While concrete results from the congress were still in the process of formation, there was a general optimism among the delegates, experts and observers over the spirit and attitude of the meetings.

It was apparent that no rubber-stamp approach characterized either the workshops or the various business meetings. While agreement was not easily reached on many subjects, said one observer, it was obvious that the congress delegates had done their homework and were reaping the reward for good preparation and a vigorous approach to discussions and frank commentary.

During the Saturday plenary session it was announced that the majority of the delegates from three of the earlier workshops were in favor of leaving up to parents the decision on the number of children that should be in the family. The reports brought loud applause from the assembled delegates. What exact form this would take was not yet decided.

Explanation Of Canon Today

An explanation and commentary on the English Canon to enable priests and laity to be prepared for its introduction into the Mass on Sunday, Oct. 22 will be presented at 9 p.m. today (Friday) by radio station WGBS, 710 Kc., 96.3 FM.

Father Rene Gracida, chairman of the Diocese of Miami Liturgy Commission, will read the new Canon; and listeners will also hear a recording made by the Liturgical Conference, Washington, D.C.

Pre-Cana Sessions Are Re-scheduled

Due to programming difficulties, the Pre-Cana Conferences in Dade and Broward Counties originally scheduled for Monday, Oct. 23 and Oct. 30, have been rescheduled for Tuesday, Oct. 24 and 31.

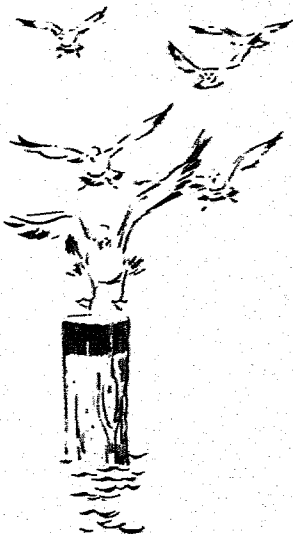
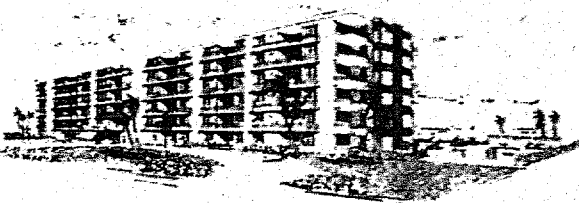
Sessions on Thursday, Oct. 26 and Nov. 2 remain unchanged.

VOICE

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'Catholic Marxist' Causes Shocks

(Continued from Page 1)

Synod . . . the bishops seem unlikely now to deal with what concerns the people. . . The real crisis of the Faith in England is that there is no crisis. . . If we have to have another Creed it would be disastrous if we went it alone and didn't work it out with the World Council of Churches. . . on the free press of the world the salvation of the Church depends. . . the only hope for the Church is that it will not be afraid. We cannot pretend that a small group can talk better behind closed doors."

To give an idea of how Father Brightwent over, let me quote a very progressive peritus of Vatican II who squirmed uneasily at the above comments. He said: "He's got a good word for everything and everybody except the Church and the Pope." If we are looking for causes of confusion, the Catholic Left group of London surely qualifies.

Speaking of adverse criticism, it still amazes us to find constant sharp criticism or suspicion of Pope Paul's policies by a certain group of scholars. All during Vatican II they took a most pessimistic view of the Pope's plans, and were sure he would not convene the Council after Pope John died, that he would never allow collegiality to be emphasized, that the Curia would never be reformed, that a Synod of bishops would remain only a dream, and so on for a dozen more items.

Last week when the question of the bishops' electing eight members of a Theological Commission came up, one critic said he couldn't understand why Pope Paul had to appoint four in addition to the eight elected. But after the election it was found that huge territories, like Africa, Japan, India, were not represented, so it seemed wise, then, to have reserved the power to appoint some. But then my friend said he was certain the Pope would appoint four from the Curia! Wrong again; they were from the areas overlooked by the bishops.

The election of the Theological Commission is considered very important. The group of 12 will act like "a computer" for 10 days, assessing the views of the bishops in their talks on doctrinal problems. It is not their job to draw up a new Syllabus of Errors for a series of condemnations, or a new creed or profession of faith, but to classify the problems and remedies suggested.

The "free" election seemed to impress newsmen and they looked on the results as a kind of popularity contest. Everyone expressed surprise that Cardinal Seper of Yugoslavia was top vote getter. On the first ballot when he noticed that it seemed likely that on the following day he would be elected, we are told he addressed the bishops and begged them "for serious reasons of my own" not to consider him for the commission. Apparently all his speech did was to gain more votes for him.

The Cardinal served on the Theological Commission of Vatican II, but is not considered a professional theologian. They claim he is extremely well liked, open, frank, and sympathetic. Many had remembered a couple of stirring talks he had given at Vatican II on atheism. They thought, perhaps, his reluctance may be traced to religious conditions in Yugoslavia, that his comments as chairman may have repercussions on Catholics in Tito's land. Incidentally, even the pessimists praised the list of members, some calling it "the best possible group."

A good indication of the strict rules of the Synod can be found in the regulation about the alternates. If a delegate is sick and out for a day or two, his alternate cannot take his place. He has to be absent for at least a week before his patient substitute can get through the door.

We mentioned last week that Father Edward Heston was so greatly in need of a secretary that the wife of an Anglican priest volunteered and has been stenciling the daily bulletin ever since. When her husband, Dr. Thomas Kemp, heard that I had called him an Anglican, he laughed and gave me a "penance" and added, "We broke from that crowd 360 years ago."

Since there is never an official identification of the speaker of any view, the great guessing-game of the hour can easily be imagined. But never were scholars more unsure, and for good reason. We are never certain even that the official bulletin gives the heart of the speaker's talk. Moreover the bishop may be speaking in the name of his episcopal conference, and therefore be reflecting their views, not his own. And to further complicate the lot of the guessers, on the next occasion the same speaker (if, of course, you knew who he was) may speak in his own name and not reflect the convictions of his country's hierarchy. So, take it from there.

There is preoccupation with the "continuation" of the Synod beyond the closing date, this is, some kind of machinery to keep the Synodal idea alive and functioning. Father Thomas Stransky shed some light on the matter when he said there probably was too much concern about the importance of a "tie-over" group.

He explained that Pope Paul spoke of three kinds of Synods: (A) a formal one like that currently in session, (B) a meeting of bishops for one specific problem, not with a full agenda as now, (C) a meeting for just one area of the world, for instance, to consider the problems of Latin America. Obviously this Synod is an experiment, and future meetings may be vastly different.



PARTICIPATING IN a prayer service at the Third World Congress of the Lay apostolate in Rome is American Astronaut James McDivitt, who piloted the Gemini IV space flight in 1965. A U. S. delegate at the congress, he addressed the meeting on the impact of space technology on men's lives.

Pope Outlines Role Of Laity

By JAMES C. O'NEILL

VATICAN CITY (NC) — The role of the laity in the Church is not only that of membership but also of the apostolate. However, it must be carried out in unity and cooperation with the Church's divinely established hierarchy.

This in short was the message Pope Paul VI had for approximately 2,000 laymen gathered in Rome for the Third World Congress of the Lay Apostolate. He spoke at a specially consecrated Mass in St. Peter's basilica.

The Pope referred frequently to the documents produced by the Second Vatican Council on the laity, which, he said, "has given the most fitting and richest definition of the layman belonging to her; she has recognized him as incorporated in Christ and as a sharer in the priestly prophetic royal function of Christ Himself. At the same time she notices his special character, which is to be part of a secular member or citizen in the world, to engage in earthly pursuits, to follow a profession in the world, to have a family and devote himself in every field to temporal pursuits and interests."

DIGNITY OF LAYMAN

Not only does the Church "proclaim the dignity of the layman," the Pope said, but it does so by the fact that he is a Christian and as such is called on to be an apostle in the contemporary world.

But at this point, the Pope said, an objection rises. "In fact, one may say that if the tasks entrusted to lay people in the apostolate are so vast should it not be admitted that henceforth there are in the Church two parallel hierarchies, as it were—two organizations existing side by side, the better to ensure the great work of the sanctification and salvation of the world?"

Answering his own question, the Pope continued:

"This however, would be to forget the structure of the

Church as Christ wishes it to be, by means of the diversity of ministries. Certainly the people of God, filled with graces and gifts, marching toward salvation, presents a magnificent spectacle. But does it follow that the people of God are their own interpreters of God's word and ministers of His grace? That they can evolve religious teachings and directives, making abstractions of the faith which the Church professes with authority? Or that they can boldly turn aside from tradition and emancipate themselves from the magisterium teaching authority?"

Again answering his questions, the Pope declared: "The absurdity of these suppositions suffices to show the lack of foundation of such an objection. . . Indeed, no one can take it amiss that the normal instrumental cause of the divine designs is the hierarchy or that in the Church, efficacy is proportional to one's adherence to those whom Christ has made guardians to feed the Church of the Lord.

"Anyone who attempts to act without the hierarchy or against it in the field of the Father of the family could be compared to the branch which atrophies because it is no longer connected with the stem which provides the sap. As history has shown, such a one would be only a trickle of water cutting itself off from the great mainstream and ending miserably by sinking into the sands."

A GREAT ROLE

Union with the hierarchy and obedience to the structure of the Church, however, does not mean that "the Church wishes to bridle your generous inspirations," the Pope went on. Instead the Church looks to the layman for "substantial aid for the good functioning of her institutions." Moreover the laity has a great role in the consecration of the world.

"The world is your field of action. By vocation you are immersed in it."

Pope Paul expressed sorrow for the "secularization and laicization" of the modern world, which has even been promoted — "we say it with sorrow" — by some Catholic writers "that the sacred character of places, of times and of persons should progressively be diminished and disappear."

Lastly, the Pope urged his hearers to keep up and increase their spiritual life even though they are concerned with the world. He cited the example of St. Teresa of Avila, of whom he said: "Who better than she found strength and fruitful results for her activity in prayer, in union with God at every instant?"

He ended by saying that he planned one day to proclaim both the mystical Spanish nun and St. Catherine of Siena doctors of the Church.

Pope Paul concelebrated the Mass at the high altar of St. Peter's basilica with 10 cardinals and 14 archbishops and bishops to mark both the meeting of the first Synod of Bishops and the lay congress.

Among the concelebrants were Maurice Cardinal Roy of Quebec, Archbishop John F. Dearden of Detroit, president of the U.S. National Conference of Catholic Bishops, and Bishop Marco McGrath of Santiago de Veraguas, Panama.

It was the first time in a Mass in St. Peter's when lay women had a special function during the ceremonies. At the reading of the prayer of the people in 11 languages, three women were chosen to read the German, Japanese and Chinese texts. At communion time Pope Paul personally distributed Hosts to 100 laymen, beginning with U.S. Astronaut James A. McDivitt. Among those also receiving Communion from the Pope's hand was Dorothy Day of New York, co-founder of the Catholic Worker Movement.

At the end of the Mass, McDivitt presented the Pope with a two-foot scale model of the Gemini space capsule.

Synod Tackles Mixed Marriages

ROME — Entering its third week of work, the Church's first Synod of Bishops completed its treatment of priestly training and took hold of the thorny question of mixed marriages.

This was the next to the last topic on the Synod's agenda. The Synod Fathers had already touched upon canon law and the crisis in belief. Only the discussion on the liturgy remained.

Paolo Cardinal Marella, president of the Vatican Secretariat for Non-Christians, explained the problems Pope Paul VI was submitting to the Synod. His presentation began with a

description of the natural aim of marriage (to safeguard the well-being of the contracting parties and of their offspring). Consequently, said Cardinal Marella, any marriage that fails to safeguard the faith of the partners and of the children lacks what is due to marriage by its nature.

He said that although impediments of mixed religion (between a Catholic and a baptized non-Catholic) and of disparity of cult (between a Catholic and an unbaptized person) are not directly of divine origin, they are an outgrowth of long tradition. The former impedi-

ment does not invalidate the marriage, while the latter does.

Referring to the requirement of a priest and two witnesses which was a prescription of the 16th-century Council of Trent, another bishop noted that this was originally required in order to prevent clandestine marriages. But, in fact, he said, it often encouraged civil divorces — since those who marry without fulfilling this prescription are not married in the eyes of the Church and can, therefore, easily obtain a divorce and remarry in the Church.

Pope Nominated For Award

NEW DELHI, India — (NC) — Pope Paul VI is a nominee for this year's Nehru Award for International Peace and Understanding.

A selection committee headed by India's Vice President V. V. Giri has recommended the Pope's name for the \$13,000 award named for India's first premier.

Soundings have been made concerning the Pope's willingness to accept the award.

If he were finally selected, the Indian government would invite him to New Delhi to receive the award from President Zakir Hussain. In the event of the Pope's inability to come, the award would be received in his behalf by the apostolic nuncio to India.

Polish Talks Denied

ROME (NC)—A spokesman for the Polish embassy in Rome has denied reports that a member of the central committee of the Polish United Workers' (Communist) party conferred with a Vatican representative in Rome.

There had been reports that Andrzej Werblan, who is head of the central committee's department of science and training, which includes religious affairs, had talked with Archbishop Agostino Casaroli, secretary of the Vatican Congregation for Extraordinary Ecclesiastical Affairs.

When Archbishop Casaroli visited Poland last spring, he talked with Werblan, and some news stories speculated that talks between the two here might mean that a Polish delegation would finally come to the Synod of Bishops.

Replace Sermons

HOBART, Australia—(NC)—Discussion between priest and people will replace sermons at many Sunday Masses in the Hobart archdiocese.

This was decided at a meeting of the archdiocesan senate of priests, after a discussion on how to make the people more aware of the teachings of the Second Vatican Council.

The senate agreed that both mass instruction and group study are needed. The time of Sunday Mass was regarded as most suitable for mass instruction, and discussion was considered more effective for learning than mere listening.

Each Sunday, in the first half of 1968, parishioners will receive printed sheets giving a condensation of the council's teaching on a particular topic. On the following Sunday, discussion of this topic by priest and people will replace the sermon.

Bishops To Hold Talks With YMCA

WASHINGTON — (NC) — Certain guidelines proposed for discussion between local YMCAs and Catholic officials have been sent to the bishops of the United States by Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops.

Archbishop Dearden has directed special attention to two items in the letter setting forth the guidelines, saying he feels they are of particular importance:

GUIDELINES

First, the final decision in all cases must be left to the local Ordinary. The letter setting forth the guidelines indicates that this is due to the fact that the local YMCA is not absolutely bound by the action of the national YMCA, with which the discussions leading to the guidelines were conducted.

Second, that the Catholic Youth Organization be the vehicle for working out relationships with the YMCA on an organization-to-organization basis. It is pointed out that the proposed relationship with the YMCA is in no way intended as substitute for that of American Catholic youth in their own CYO.

Issuance of the guidelines stems back to questions arising in some dioceses over the desire of Catholics to use YMCA facilities.

Since use of the facilities in most instances would involve membership, it was necessary to secure information as to the conditions of membership in the YMCA.

World & Nation

Wants Catholics 'In'

CHICAGO (NC)—The position of the World Council of Churches would be enhanced if the Catholic Church were a member of that organization, its general secretary declared here.

Dr. Eugene Carson Blake, U.S. Presbyterian clergyman, said in an address at Garrett Theological Seminary: "There is hardly anything that the WCC does that could not be done better if the Roman Catholic Church were fully and intimately involved in it."

The question is whether the WCC and the Catholic Church are willing to pay the price for membership, he declared.

He said he considers this to be a theological question and the price a theological one.

Open-Housing March

LANSING, Mich. — (NC) — Some 400 persons, including several priests and nuns, marched to the state capitol here to urge Gov. George Romney to establish open housing in Michigan.

Representatives of some 40 organizations, signed a petition asking the governor to sign an executive order establishing open occupancy and to use his influence to bring an open housing bill now before the legislature out of committee for adoption.

Signers of the petition included several representatives of the Michigan Catholic Conference, labor, political, social and other religious groups.

Nine Michigan cities now have open housing laws. Lansing was the latest to approve an act.

An aide to the governor accepted the petition for Gov. Romney, who was out of the state.

Indicted Over Viet

VIENNA, Austria (NC)—Yugoslav authorities have accused a Catholic priest of using religion for political purposes in calling the Vietnam conflict a just war.

It was learned here that the district state prosecutor of the Slovenian industrial city of Kranj charged that Father Ivan Petric justified the Vietnam war in a talk at a funeral in Austria.

The indictment was presented to the communal court in Kranj and the trial is expected to take place later in October.

The body of a Yugoslav who was killed in Vietnam fighting with U.S. forces was transported to Europe for burial in Austria, because no permission was granted for the transfer of the remains to Yugoslavia.



'IN GOD WE TRUST,' written on the helmet of a GI in Vietnam, testifies to his faith.

Show To Benefit Boystown

Boystown of South Florida and the "Big Brothers" will benefit from proceeds of a culinary arts show which will be featured during the 22nd annual Pan American Hotel and Restaurant Exposition, Oct. 25-27 at the Miami Beach Convention Hall.

Attractions for the public, highlighted by a Saturn missile display with experts to demonstrate menus and explain how the astronauts are fed in space flights, will be open from 9 a.m. to 1 p.m. daily.

Demonstrations of cake decorating by master craftsmen will be given Wednesday; entertainment at home features including lessons on making canapes and tea sandwiches on Thursday; and preparation of a complete buffet on Friday.

Wine experts will be on

hand to demonstrate wine-tasting and explain the different wines to be used at meals.

The culinary art show is sponsored by the Epicurean Club of Greater Miami, Baking Arts Guild, Epicurean Club of Fort Lauderdale, and the South Florida Food Service Executives which maintain the feeding and training fund at Boystown.

Priest Named Charities Head

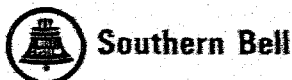
SAN FRANCISCO — (RNS) — Msgr. Leo J. Coady, director of Catholic Charities for the Archdiocese of Washington, D.C., has been named president of the National Conference of Catholic Charities.



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Marxists' Push For Dialogue Is Subversive Scheme, Priest Warns

PORTLAND, ORE. (NC) — An Augustinian priest who was president of the Catholic University of Havana before he was forced out by Premier Fidel Castro's Red regime, said here "there is no doubt why the thrust of the Marxists in America today is toward dialogue—toward a false common ground of humanism. The communist tactic today is: push dialogue!"

Father John J. Kelly, O.S.A., superior of St. Augustine Monastery, San Diego, Calif., said: "If dialogue means simply a con-

versation, then the parties to the dialogue must use a common terminology; but Christians have no common terminology with dialecticians who proclaim peace while waging war, who proclaim peaceful coexistence while insidiously subverting a nation.

"Among Christians, who hold some beliefs in common and who use words in common," Father Kelly continued, "dialogue is truly possible and profitable. Contradictory to this true dialogue, the Marxists are proposing a false dialogue, starting with 'humanism' and

ending with the perfection of the soul-less man — 'total man' — that insidious and grey area of 'anthropomorphic religion' which leaves God out of the picture and has man as its center, and man as its goal."

The priest asserted that Marxists "deny the very

foundations on which true Christians stand. There can be no true dialogue, for there is no common denominator, no common ground . . .

"Some people," he went on, "say that communism is moderating. The philosophy of communism does not change: were it not atheist

and anti-God, it would not be communism, and dialogue would be possible.

"It is most unfortunate," Father Kelly said, "that well-meaning but 'wooly-minded' people interpret a change in tactics and technique to be a substantial change in communism."

Program Set For Retirees

FT. LAUDERDALE—Job Placement Week for Senior Citizens, a unique program to aid senior citizens who are "tired of being retired," will begin Sunday in Broward County.

The program is being sponsored by the Broward Council for Senior Citizens and has been endorsed by the Broward League of Municipal Voters.

Pembroke Pines Mayor Chester Widlak, chairman of the program, told The Voice that booths will be erected in public places throughout Broward County and in many Broward parishes. During the week: Oct. 23-27.

The booths, Widlak explains, will contain applications for part or full-time employment which the retiree may fill out and return to the Council for Senior Citizens. The forms will ask the applicant a variety of questions including age, health, type of work desired, previous experience and hours available.

The council will channel the applications to Broward employers and make every effort to place the applicants, Widlak said.

According to the Mayor the last available figures reported that there were 78,000 retirees in Broward County, many of them successful business people and professional people.

"These senior citizens, like everyone else, want to be wanted," Widlak continued. "They want to be independent." He explained that Social Security was designed to supplement and income and was not enough to entirely support a person.

During the week, the council hopes to be of help to persons who have previously found it difficult to get employment and aid the Broward business man who may be seeking invaluable experience that a senior citizen may possess.

250,000 Mark Anniversary

FATIMA, Portugal (NC) — Almost 250,000 pilgrims attended Mass in the shrine of Our Lady of Fatima to commemorate the 50th anniversary of the last apparition of the Blessed Mother here.

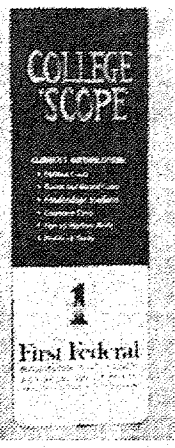
In another development marking the Fatima anniversary, Manuel Cardinal Goncalves Cerejeira Patriarch of Lisbon, in a pastoral letter, announced that he is planning a celebration to commemorate both the Fatima anniversary and the Year of Faith proclaimed by Pope Paul VI.

The culmination of this commemoration will be a diocesan pilgrimage to Fatima next April, during which the consecration of the Lisbon patriarchate to the Immaculate Heart of Mary will be renewed.

The cardinal said that he hoped to mark the Year of Faith by the creation of missionary movements.

NORTH CAROLINA (CONT.)		Undergrad Enrollment	Entrance Tests	Undergrad Scholarships Available	Annual Tuition	Annual Board and Room at Campus	Principal Fields of Study
College	City	M	W	No.	Total		
East Carolina College	Greenville	1,500	1,300	SAT	1,000	\$700,000	\$100 1,2,4,5,6,8,9,11,14,16,18,20,22,24,26 (AFROTECT)
Elizabeth City State College	Elizabeth City	1,300	1,100	SAT	300	\$10,000	\$400 2,3,6,8,9,14
Elon College	Elon College	844	174	SAT	90	—	\$150 1,2,3,6,8,9,14,18,22
Fayetteville State Coll.	Fayetteville	641	436	SAT	100	\$11,500	\$200 2,3,6,8,9,14
Greensboro College	Greensboro	170	480	SAT	100	\$48,500	\$300 1,2,3,6,8,9,14, 18,20,22,24,26,28,30,32,34,36,38,40,42,44,46,48,50,52,54,56,58,60,62,64,66,68,70,72,74,76,78,80,82,84,86,88,90,92,94,96,98,100
Guilford College	Greensboro	588	398	SAT	AY	—	\$800 \$400 1,2,3,6,8,9,14,18,22
High Point College	High Point	530	320	SAT	—	\$18,000	\$610 1,2,3,6,8,9,14,18,22
Johnston C. Smith University	Charlotte	500	560	SAT	250	\$100,000	\$700 1,2,3,6,8,9,14,18,22
Lenoir Rhyne College	Hickory	—	—	—	—	—	\$600 1,2,3,6,8,9,14,18,22
Livingstone College	Salisbury	—	—	—	—	—	\$425 1,2,3,6,8,9,14,18,22
Meredith College	Raleigh	—	—	—	—	—	\$700 1,2,3,6,8,9,14,18,22
North Carolina College at Durham	Durham	583	1,400	SAT	84	\$10,000	\$400 1,2,3,6,8,9,14,18,22
North Carolina State University	Raleigh	1,250	890	SAT	400	\$57,000	\$100 1,2,3,6,8,9,14,18,22,24,26,28,30,32,34,36,38,40,42,44,46,48,50,52,54,56,58,60,62,64,66,68,70,72,74,76,78,80,82,84,86,88,90,92,94,96,98,100
North Carolina State University	Raleigh	—	—	—	—	—	\$100 1,2,3,6,8,9,14,18,22
St. Andrew's Presbyterian College	Laurinburg	414	497	SAT	AY	\$76,500	\$1,400 1,2,3,6,8,9,14,18,22
St. Augustine's College	Raleigh	330	404	SAT	AY	\$10,000	\$750 1,2,3,6,8,9,14,18,22
Salmon College	Winston-Salem	—	—	—	—	—	\$1,500 1,2,3,6,8,9,14,18,22
Show University	Raleigh	547	414	SAT	100	\$70,000	\$300 1,2,3,6,8,9,14,18,22
University of North Carolina	Chapel Hill	5,906	1,970	SAT	1,000	\$300,000	\$175 1,2,3,6,8,9,14,18,22,24,26,28,30,32,34,36,38,40,42,44,46,48,50,52,54,56,58,60,62,64,66,68,70,72,74,76,78,80,82,84,86,88,90,92,94,96,98,100
University of North Carolina	Chapel Hill	1,041	1,041	SAT	—	\$10,000	\$175 1,2,3,6,8,9,14,18,22,24,26,28,30,32,34,36,38,40,42,44,46,48,50,52,54,56,58,60,62,64,66,68,70,72,74,76,78,80,82,84,86,88,90,92,94,96,98,100
Wake Forest College	Winston-Salem	1,700	137	SAT	275	\$100-\$1,500	\$1,000 1,2,3,6,8,9,14,18,22,24,26,28,30,32,34,36,38,40,42,44,46,48,50,52,54,56,58,60,62,64,66,68,70,72,74,76,78,80,82,84,86,88,90,92,94,96,98,100
Western Carolina College	Cullowhee	1,641	1,158	SAT	250	\$35,300	\$400 1,2,3,6,8,9,14,18,22
Winston-Salem State College	Winston-Salem	604	1,017	SAT	175	\$10,000	\$250 1,2,3,6,8,9,14,18,22
NORTH DAKOTA							
Dickinson State College	Dickinson	780	549	ACT	41	\$10,000	\$310 1,2,3,6,8,9,14,18,22
Jamestown College	Jamestown	242	—	ACT & SAT	200	\$80,000	\$700 1,2,3,6,8,9,14,18,22
Mayville State College	Mayville	—	—	ACT	75	\$8,000	\$400 1,2,3,6,8,9,14,18,22
Minot State College	Minot	—	—	ACT	60	\$5,000	\$300 1,2,3,6,8,9,14,18,22
North Dakota State University	Fargo	—	—	—	—	\$300-\$300	\$100 1,2,3,6,8,9,14,18,22,24,26,28,30,32,34,36,38,40,42,44,46,48,50,52,54,56,58,60,62,64,66,68,70,72,74,76,78,80,82,84,86,88,90,92,94,96,98,100
University of North Dakota	Grand Forks	—	—	—	—	\$130,000	\$100 1,2,3,6,8,9,14,18,22,24,26,28,30,32,34,36,38,40,42,44,46,48,50,52,54,56,58,60,62,64,66,68,70,72,74,76,78,80,82,84,86,88,90,92,94,96,98,100
Valley City State College	Valley City	—	—	—	—	\$5,000	\$100 1,2,3,6,8,9,14,18,22
OHIO							
Air Force Institute of Technology	Wright-Patterson Air Force Base	—	—	—	—	—	\$1,000 1,2,3,6,8,9,14,18,22
Antioch College	Yellow Springs	—	—	—	—	—	\$1,000 1,2,3,6,8,9,14,18,22
Ashland College	Ashland	—	—	—	—	—	\$1,000 1,2,3,6,8,9,14,18,22
Athens of Ohio	—	—	—	—	—	—	\$1,000 1,2,3,6,8,9,14,18,22
Baldwin-Wallace Col.	—	—	—	—	—	—	\$1,000 1,2,3,6,8,9,14,18,22
Bluffton College	Bluffton	—	—	—	—	—	\$1,000 1,2,3,6,8,9,14,18,22
Borromeo Semior	Bowling Green	—	—	—	—	—	\$1,000 1,2,3,6,8,9,14,18,22
Capital University	—	—	—	—	—	—	\$1,000 1,2,3,6,8,9,14,18,22
Care Institute	—	—	—	—	—	—	\$1,000 1,2,3,6,8,9,14,18,22
Central State	—	—	—	—	—	—	\$1,000 1,2,3,6,8,9,14,18,22
The Cleveland	—	—	—	—	—	—	\$1,000 1,2,3,6,8,9,14,18,22
College of Mos	—	—	—	—	—	—	\$1,000 1,2,3,6,8,9,14,18,22
Mount St. Joseph	—	—	—	—	—	—	\$1,000 1,2,3,6,8,9,14,18,22

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How You Can Help A Brother In Need

"... For I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked and you covered me; sick and you visited me; I was in prison and you came to me."
(Matthew 25:35, 36)

Somewhere in Africa today, a man will die who need not have died had someone been there to care for him. In India, a homeless child perhaps will starve—in Latin America an aged, abandoned man will sleep by the wayside because he has no home—no one who cares.

During the hustle of every-day life, how often do we in modern-day America give thought to these, our brothers, who are living in the most abject poverty in other lands?

At the Vatican Council, the Fathers of the Church emphasized the concern the layman of today must have for his brother. In the Constitution of the Church in the Modern World the Bishops said, "Since they have an active role to play in the whole life of the Church, laymen are not only bound to penetrate the world with a Christian spirit. They are also called to be witnesses to Christ in all things in the midst of human society."

Another result of the Council will be seen by each of us next Sunday as the priest reads aloud the Canon of the Mass in English for the first time. And somewhere—on a desolate mountain, just a few hours from South Florida by jet, one of our brothers in Christ will be going without the sacraments because he has no priest to serve him. How many others, on Sunday morning, will not have heard "The Good News?" How many non-Christians throughout the world will not have heard the words of the Gospels?

"Just as Christ carried out the work of redemption in poverty and under oppression," the Bishops wrote, "so the Church is called to follow the same path in communicating to men the fruits of salvation."

But how are we to do these things? How can we South Floridians held care for the sick, the aged, the homeless and the starving of the world? How can we help bring the Sacraments to our fellow Catholics, the Gospels to the Godless?

There is nothing that helps men in body and soul which is not included in the work of The Society for the Propagation of the Faith. This Sunday you will be asked to open your heart and give to support the work of the Society through the Mission Sunday collection. When you see that little envelope in your church pew, think not of it as merely another collection, but regard it as a means of helping your brother.

Letters To The Editor

Used Stamps Still Needed

Dear Editor:
May we please remind our friends again to continue their missionary work by sending us any cancelled stamps available? We accept all kinds—Domestic and Foreign, Foreign and Pre-Cancelled are especially valuable, but all are gratefully received.

When cutting them from envelopes, may we ask that you please leave about 1/4 inch margin of paper around them in order to prevent them from being damaged. They should also be left on only one thickness of paper (not whole corner of envelope), if possible.

Many ask how can cancelled stamps help our foreign missions. All the stamps we receive are sorted and sold, and the proceeds are used to help support our

foreign missions in Bolivia, Brazil and Jamaica.

This is an admirable challenge to build up a missionary spirit. If you are not one of our contributors already in this worthwhile project to save souls, why not become one now? Think twice before throwing your stamps into the wastebasket! Put the good ones into an envelope or box and send it along to us when you have enough, or when it is convenient. The effort is small, but God is never outdone in generosity.

Please do not send used Christmas cards as we have more than we can use.

In return for your help, we promise you a remembrance in the daily prayers of our Community.

Please send all stamps to: Sister Marie Rose, O.S.F. St. Michael's Stamp Bureau St. Elizabeth's Motherhouse Allegany, New York 14706

Voice Praised For Publicity

Dear Editor,
It is with sincere appreciation that we write to thank you for giving us the terrific space and publicity on the "Operation Safe-Child Program" in The Voice this September.

You have helped us accomplish the impossible in reaching all the parents of our first grade school children throughout the Diocese of Miami.

We are most grateful to The Voice.

Cordially,
Mrs. W. R. Ellis
Safety Chairman, Miami Diocesan Council of Catholic Women

The Diocese of Miami Weekly Publication

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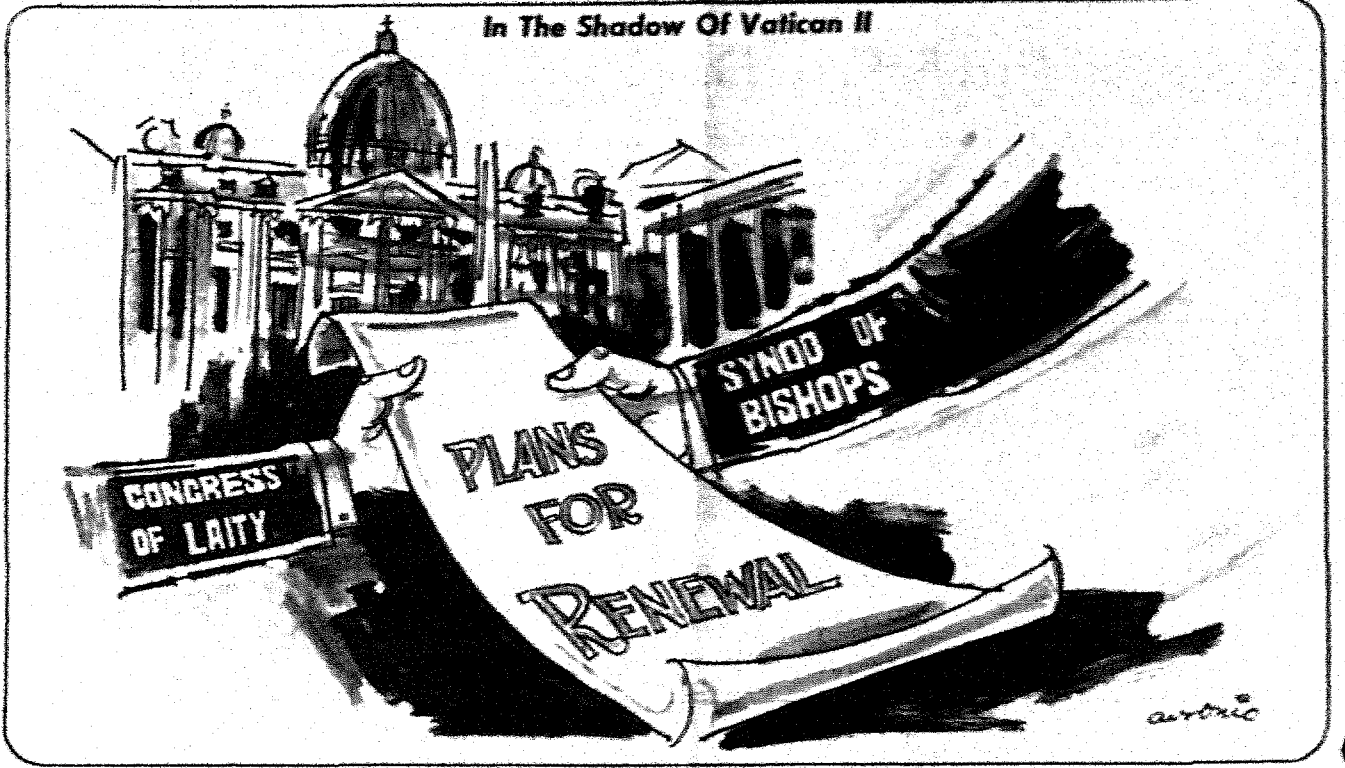
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In The Shadow Of Vatican II



Patriarch Writes To Pope Paul About Plans For Visiting Rome

(NC News Service)

The text of a letter in which Orthodox Patriarch Athenagoras I of Constantinople (Istanbul) telling Pope Paul VI of his forthcoming visit to Rome has been published by L'Osservatore Romano, Vatican City daily.

Though the patriarch had often talked of such a visit since he and the Pope met in Jerusalem in 1964, the official announcement was made jointly by the Vatican and the patriarchate only last week.

The patriarch, who is "first among equals" among Orthodox prelates, will be in Rome Oct. 26-28. He will be welcomed in a special ceremony in St. Peter's basilica by Pope Paul and the representatives attending the month-long Synod of Bishops currently in progress. The two will also talk in private on church unity and relationships between the Christian and Moslem worlds.

The text of the letter signed "Athenagoras of Constantinople," reads in unofficial translation from Italian:

"To Paul, most blessed and most holy Pope of ancient Rome, greetings in the Lord.

"Most holy brother in Christ.

"Your Holiness knows that it was our holy desire from the first to come to visit you in Rome, in your venerable See, to manifest fully our profound fraternal love and veneration toward you, and to reinforce the fraternal relations which, through the abundant blessing of the Lord, have been reestablished and are every day improving, between the Holy Roman Catholic Church and our Holy Orthodox Church.

"But the love and goodness of our fraternal heart anticipated us and deemed us worthy to welcome your most vener-

DOCUMENTARY

able Holiness three months ago now in the Holy Land of the ecumenical synods of the ancient Church and in our humble abode, and to have the pleasure of communing with you in the love of Christ.

"But beyond that—the historic event of your visit to our church of Constantinople has hastened the realization of our long standing desire.

"Since the moment established by God is now imminent, with exultant heart we hasten to announce to your most blessed Holiness that we propose to come Oct. 26, the feast day of the Holy Martyr Demetrius, to venerable Rome, honored by the blood of the Holy Apostles and martyrs common to our Christian Faith, to visit you, its worthy and great Bishop and Pope and Patriarch of the Holy Roman Catholic Church of the West.

"We look upon this visit and this encounter with your Holiness—so beloved to us—as a new occasion to affirm on the one hand the things which in the name of the Lord have already been done and which have given justification to our charity, and on the other hand to open the way which will permit the secure march of our holy Churches toward the goal of Christian unity and to be at the service of that precious good which is world peace.

"In the expectation of seeing with our own eyes the venerated countenance of your Holiness and of greeting you in Rome, in your ancient and famous See, we remain with profound fraternal love of the Lord.

"Beloved brother in Christ of your most venerable Holiness."

How Many Senior Citizens In Fla.?

By JOHN J. WARD
A reader writes:

"Last week you said that there are nearly five million Americans who are 65 years of age or older. Well, what I would like to know is: How many of them live in Florida?"

The best answer to that question I can find is, believe it or not, more than 800,000. My authority for that figure is the Florida State Council for Senior Citizens and the Congress of Senior Citizens, of Greater Miami.

The estimate was made by a speaker from Washington, whose name now escapes me, at a luncheon honoring Burt Garnett, well-known syndicated columnist and author, on the occasion of his 80th birthday. He is a regional vice president of the Florida State Council for Senior Citizens and he and Mrs. Garnett are residents of Key West.

Garnett's column, devoted to topical subjects of special interest to retired people, is carried by major newspapers in principle cities throughout Florida. One of his recent works, "How to Retire in Florida," has become a sort of handbook for

people throughout the country contemplating retirement in this, the Sunshine State.

The "Senior Citizens News," published by the National Council of Senior Citizens, in Washington, tells of the case of Mrs. Florence James, 74, of Eugene, Oregon, who is being treated for a complicated bone ailment. The United States Department of Health, Education and Welfare reported:

"Her hospital and doctor bills have exceeded \$2,500 but she has had to pay only a few hundred dollars of this expense. Medicare has paid the rest."

Her husband was quoted as saying "without Medicare, we'd be on relief and I know a lot of people who would tell you the same thing." The nearly five million Americans 65 years of age or older have benefitted to the extent of more than three billion dollars from Medicare in its first year of operation.

The youthful Senator Edward M. Kennedy of Massachusetts was the keynote speaker for the sixth annual convention of the National Council of Senior Citizens held in Washington in May of this year. Reminiscent of

the style and conviction of his late brother, President John F. Kennedy, he made a stirring appeal to the nation's elderly citizens to involve themselves in social and political action to win a better way of life. He said:

"We have not yet done enough because there are still hungry people who cannot buy the food they need; there are still people whose homes are unsafe and unsanitary; and there are still people who are forced to live out the twilight of their years in boredom, frustration and pain."

Citing the war in Vietnam, the problem of aid to education and the poverty program, the Senator continued:

"Nevertheless, this litany of problems is a temporary diversion. It will pass. When it does, we will still have before us the problem of a better life for our senior citizens, unless we act now with firm resolve and clear vision.

"That is my message today: Action, action now for a better life for seniors. I urge you to take it as yours when you return to your clubs and councils across the country. Then, and only then, after you have petitioned your government, can we be sure that retirement years will be ones of fulfillment instead of despair."

Most Of Us Had Hard Row To Hoe

By JOSEPH A. BREIG

From a reader in Pennsylvania I have received a letter which is typical of a view that prevails in some places nowadays. The note is a response to my appeal for an end to hatred, disdain and fear of our Negro fellow-citizens.

The letter reads in part: "I believe there are bigots who are white who blame their fellow whites for all the Negro problems.

"With the opening of school again our children will come home with pleas to subscribe to the diocesan newspaper because a Catholic family needs Catholic thought in the home.

"If the parent refuses, the child will have to write an essay on why.

"My reason will be that it is a Negro paper, pushing Negroes on the white people.

"I am of Hungarian descent, the youngest living of 16. My father died when I was 3. The eldest boy at the time was 16. My mother sold golf balls and my brothers caddied to support us.

"My family picked berries and raised their own food. (No surplus food stamps.) My mother saved enough so that when she died in 1939 our house was paid for. (No rent supplement or public housing; no working male, and this during the depression.)

"My mother kept her house spotless. No rats or rat control bill needed.

"Two of my brothers and two of my sisters were class valedictorian and salutatorian. We were called 'those Hunkies' and could not go to college. (No money and no Catholic Church giving scholarships to those discriminated against.)

"Any white liberal priest who blames the whites for the Negroes' plight is a bigot and is driving the middle class away....

"If whites persist in blaming the whites you can have your Catholic paper, but try to print the truth."

This sort of outlook puzzles me. First, why make such a point of having to overcome difficulties in making ends meet? Most of us had similar problems.

My father worked 14 to 16 hours a day. I grew up in a crowded flat. My playground was an alley-way. A penny for running an errand could make me feel like Croesus.

Shouldn't such experiences make us anxious to help others who are struggling with adversity, instead of using our own past poverty as an excuse for turning our backs on them—or even resisting their efforts to improve themselves?



Bishop Coleman F. Carroll addresses Holy Name men during annual convention held on Miami Beach.

Help To Shoulder Neighbor's Worry, Holy Name Men Told

The Catholic layman today cannot hope to take his place in the modern, post-council Church unless he first becomes concerned with the problems of his neighbors, members of the Diocesan Union of Holy Name Societies were told last week.

"We cannot have the Holy Name Society sitting alone in one corner, thinking about the personal salvation of its members and almost totally unaware of what is going on in the Church," warned Edwin Tucker in the keynote address of a special panel discussion on "The Holy Name Man and His Neighbor."

Tucker urged that pastors "become much more active in the formation of the lay apostolate." He continued: "As laymen we have a role to play in the Christianizing of the world."

The director of the Office of Community Service of the Diocese then cited the obligation of "pastors today to be knowledgeable of the problems which confront the individual in the world today. Tucker emphasized the "oneness with the world" and the "secularity" of the layman which specially equips him to show and use his concern for his neighbor.

"A hungry man cannot profit from the word of God," warned Negro physician Dr. George Simson. "And this is also true of man's soul."

Dr. Simson pointed out that the problems of American Negroes have become a pivotal point around which many of the issues of social justice today revolve.

"One of the complaints that Negroes have had is that there has been an over-riding spirit of paternalism on the part of many white people. Their cry is 'Let us do it with you' not 'Do it for us.'"

Understanding and education, on the part of the members of both the white and the Negro communities, are necessary for the successful completion of social action programs designed to give the Negro complete participation in the community, he said.

"But when you exclude an entire segment of society from participation, you are depriving the society of the contributions which that particular segment might make," he continued. "If you can tell a person where he must live, you can probably tell him what he must pay; you can tell him he cannot do certain things or hold certain jobs. When these barriers are set up a person is not able to carry out his full potential."

A general lack of concern with the problems of one's neighbor — "apathy" — is probably the greatest problem faced by the Juvenile and Do-

mestic Relations Court of Dade County, said Judge Donald Stone, a member of the Coral Gables Congregational Church. This apathy, he said, is reflected in all of the prob-

lems of society in general. "People just are not concerned enough and don't want to be bothered, until an issue concerns them personally," he said.



Msgr. Dominic Barry ... receive special award



Keynote speaker Msgr. John J. Fitzpatrick urges men to "Bring Christ everywhere" through Catholic action.

Laity Urged To Get In Step

(Continued from Page 1)

go out of existence."

"The laity today must become deeply involved. They must recognize and accept their obligation to work and pray and sacrifice not only for their own salvation, but for the salvation of all men," said Bishop Carroll.

REFLECTION URGED

"In order to do this effectively they will have to reflect seriously on contemporary man's problems and anxieties, study God's call to salvation and the earnest commitment that should be man's responsibility."

The image of the layman and the lay woman who are "deeply involved themselves in the problems of man on earth and are willing to involve themselves in the supernatural success of others as the Children of God" will lead others to the Church, Bishop Carroll said.

"The needs of the world are ever more urgent as people become more aware of their dignity as men, more aware of the unity of the human race," he continued, quoting a letter from the Synod of Bishops to the World Congress of the Lay Apostolate. "But at the very time when the world is witnessing extraordinary progress in the realms of technology and ideas, it also has hunger, ignorance, injustice, oppression and war continuing to frustrate the most legitimate desires of humanity."

"In common with all their

brothers, Christians have a vocation to look for the social and cooperative remedies that are called for and to apply them. Truth, justice and brotherhood are pathways to light. Thanks to the power of the Gospel, the Church is at the heart of the world to inspire it and to sanctify it," the Bishop said.

"In this activity, laymen have an irreplaceable role. The divorce between the faith which many profess and their daily lives must be counted among the more serious errors of our

age. It is the unity of life and of faith that gives strength to men's witness."

MANY ATTEND

The role of the layman and lay organizations, with particular emphasis on the Holy Name Society, was the central topic of all of the discussions during the two-day convention of the Diocesan Union. The theme of this year's meeting, which drew over 200 delegates from throughout the Diocese, was "The Holy Name Man In The Modern Church."

The representatives of the

Diocesan Union attending the convention paid special tribute to Msgr. Dominic Barry during Saturday afternoon's business session. Msgr. Barry had been the first chaplain of the Diocesan Union at the time of its formation in 1959 and was succeeded by Father Noel Fogarty in 1967.

Victor Keller, immediate past vice-president, was elected to succeed outgoing Union president William J. McCluskey, and William Wolfarth was named vice president.



NEW OFFICERS of the Diocesan Union of Holy Name Societies are congratulated by Spiritual Director FATHER NOEL FOGARTY. They are, left to right, RICHARD W. DENMORE, executive secretary; SAMUEL G. JONES, treasurer; WILLIAM WOLFARTH, vice president; and VICTOR KELLER, president.

Keynote Calls For Full-Time Catholics

The role of the parish organization—with particular emphasis on the Holy Name Society—in the Church today received special consideration last week, during the ninth annual Diocesan Union of Holy Name Societies convention.

The traditional concern of the American Church with "saving the saved," reflecting the isolation and ghettoism imposed upon the early Catholic immigrants in America, is no longer acceptable in the post Vatican II world, said Msgr. John J. Fitzpatrick in the convention's keynote address.

The Church today must "bring Christ everywhere Christ wants to be and has a right to be," he said. "Catholic activity is no longer a part-time job."

Our primary activity and our primary witness must be in our daily life. Many cannot find Christ except through lay people. Our primary witness, as Catholics, is to our fellow man. We have had the wrong idea that our first task is to go out and convert. It is to bear witness."

"I would not care if I had a Holy Name Society or not in my parish," Msgr. Bryan O. Walsh, pastor of SS. Peter and Paul parish declared. "But I do care whether or not the men of the parish are responsible and active. I would want a Holy Name Society if it will help the men to be better parishioners."

"Fifty years ago it was important to walk behind a banner and proclaim your Catholicism," he added referring to the early 1900's in the United States when Catholics were in the minority. That day is gone. It went out with the election of John F. Kennedy to the presidency."

"Today, the Holy Name man must put the principles of Catholic action into practice, if he and his organization are to have any part in the modern Church. "You have heard 'Catholic action' for the past 30 years."

"The Constitution on the lay apostolate of the Council goes way beyond that, and it talks about what the layman can do in fulfilling his role in the Church today," Msgr. Walsh said.

Birth Control Stirs Session

(Continued from Page 1)

the papers were largely a matter of imagination, according to a number of lay leaders we queried. The Rome Daily American's headline: "Laity Calls for Two-Tiered Church's Parliament" was ridiculed both by other newsmen and Congress leaders. The story was based on the legitimate recommendation that structures be set up everywhere in the Church so that communications between the laity, the hierarchy and clergy may be facilitated.

Another widespread news story gave the impression that lay pressure on the Synod officials was so great that they finally relented and allowed a group of the lay leaders to come into the Synod for half an hour. One wire service reporter said this did not even come near the truth, since he knew before the Congress began that the Synod had already invited the lay leaders.

Moreover, contrary to many reports, lay leaders we questioned did not resent the Holy Father's talk at the Concelebrated Mass last Sunday. Pope Paul drew a colorful portrait of the laity in the light of Vatican II and spoke of their role as apostles in the Church and their obligation to bring about the consecration of the world. In reminding them what they should do in their apostolate, he surprised all by saying "We feel no small embarrassment." He went on to say that there were not to be two parallel hierarchies in the Church, two organizations working side by side; nor were the people of God to be their own interpreters of God's word and ministers of His grace, nor could they be justified in turning from tradition and emancipating themselves from the magistratum.

We heard no very unfavorable reaction to any of this. In fact the workshops and plenary sessions we attended indicated a profound respect for the role of the Holy Father, but at the same time there was a most frank and refreshing demand that the role of the laity be truly recognized by bishops and clergy. Criticisms of shortcomings here were numerous.

Cardinal Roy's address to the leaders apparently was resented by the Dutch delegation. The Cardinal said he was glad to see some bishops present for the Congress, but their presence should not inhibit the free exchange of ideas. He admitted that in the talks "some unorthodox points might be made," and added that in a bishop's own diocese he could correct them, but "here the situation is different." He added that the Holy See has "a certain ecclesiastical commission to watch over the doctrine of the Congress."

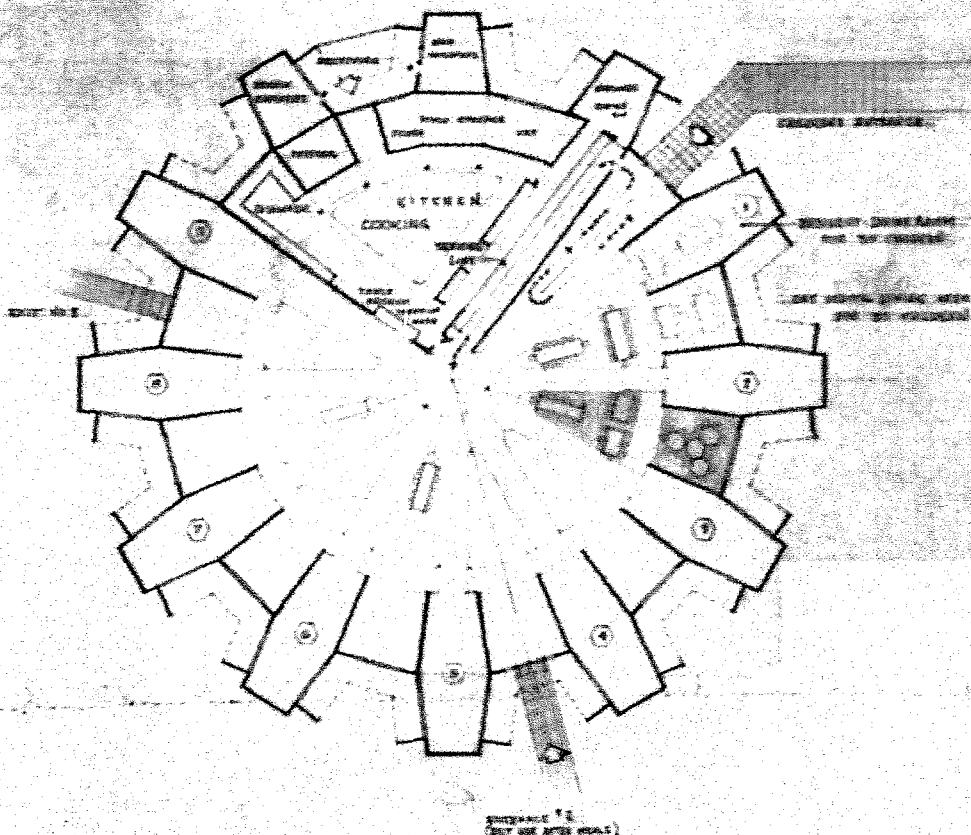
This did not sit well with the Dutch. The president of their delegation fired off a letter to the steering committee deploring the undue stress placed on "the rather paternalistic tone in treating the possible theological and other insufficiencies of the layman."

In all workshops with a cross section of the human race represented there were many positive and surpris-

ing views expressed. Many pointed out that even the leaders of the laity were not ready for dialogue, to say nothing of Church leaders. One added: "There can be no closed question in a living Church," and the assembly applauded vigorously.

Constantly there was the insistence that the Church listen to the laity, use their experiences in the world and allow them to help in the formulation of decisions. The Ecumenical Workshop was reported to have asked for recognition of the validity of marriage, whether priest or minister was the witness. Some expressed the view that excommunication of Catholics in marriage was severely contrary to charity, and that religious education of children should be left to parents (in mixed marriages) and let them be guided by the inspiration of the Holy Spirit rather than by the legislation of the Church. They urged that the obstacles to inter-communion be the object of profound study "in order to arrive at a joint Eucharist."

A memorandum given by lay leaders to the Synod of Bishops was considerably milder in tone than their first note to the Holy Father. It urged the development of dialogue of the laity with every level in the Church and stressed the need for new and diverse structures to make this dialogue possible and fruitful.



Circular Structure Planned For Marian Center

Dining Room and Classroom Facilities Included

Marian Center To Add Multi-Purpose Building

(Continued from Page 1)

Continued concern for the underprivileged and mentally retarded child. The center is the best facility available for exceptional children throughout the Diocese of Miami.

The Bishop also expressed his gratitude and that of the people throughout the Diocese for the untiring and dedicated efforts of the Sisters of St. Joseph Cottolengo, whose community has devoted itself for more than 100 years to the care of the mentally retarded and who accepted their first mission outside Turin, Italy, when they came to South Florida to staff the Marian Center.

Designed by Miami architect, Thomas J. Madden, Jr., the newest building at the center, located at 15701 NW 37 Ave., will be circular with alcoves protruding from the sides to form a serrated exterior wall.

Areas for the preparation and serving of meals to the children and staff as well as space for teaching and special instruction and assembly purposes, it provided for in the building. Arrangement of space will provide a modern kitchen, vocational program area, a platform to be used for stage presentations, and utility areas to house air conditioning and other equipment serving the building.

The mail hall will be utilized for parent-teacher conferences and meetings, for study seminar and a play area which may be used during inclement weather.

It is anticipated that when the new structure is completed the Center will begin to implement its proposed teaching program in cooperation with Barry and Biscayne

Colleges and the University of Miami, and a program of student work experiences in conjunction with Msgr. Pace High School.

Since 1964 when Marian Center was established by Bishop Carroll, the enrollment has doubled and the multi-purpose building is designed to provide classroom facilities for 68 students and a dining area for 212 students and a staff of seven teachers.

A caretaker's apartment and equipment garage is proposed to be added concurrently with the new building, bringing to total construction on the North Dade site to five buildings.

In its initial phase the Marian Center complex provided a convent for the Sisters and temporary classroom facilities which have now been converted to quarters for 12 resident youngsters. In 1965 the first classroom building was completed with includes, in addition to classroom, a small dining area and administrative offices. Early this year a novitiate for the Sisters of Cottolengo was completed at NW 12 Ave. and 183 St. where young women will be trained specifically for the care and education of the mentally retarded.

During the past summer, two swimming pools, a fully-equipped bath house and office building were completed. At the same time the Center inaugurated its first summer program with almost 50 exceptional children and some underprivileged youngsters enrolled.

The Marian Center complex has been provided chiefly through donations of the faithful to the Diocesan Development Fund.

Missions Sunday

(Continued from Page 1)

"These unfortunate people are making a dramatic appeal to the peoples blessed with abundance. We shudder at this 'cry of anguish' and call on each one to give a loving response of charity to their brother's cry for help," the Bishop said.

Emphasizing that at the present time the Holy Father's Society helps maintain 150,000 schools; 26,000 hospitals; 5,000 orphanages; 400 leper homes; and 500 homes for the aged in needy parts of the world Bishop Carroll declared, "It is hard for us in a country of such affluence as America to realize that two-thirds of the world go to bed hungry every night."

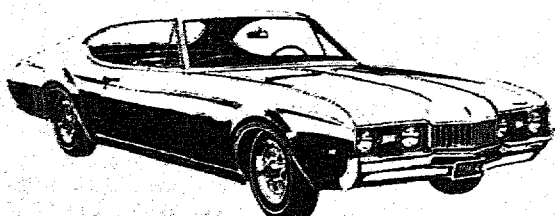
Ten thousand people die each day of malnutrition. We are all members of the whole of humanity and we can no longer be content to sit back within the limits of our immediate environment and ignore our brotherhood with those who need our love.

"Three hundred thousand missionaries today are serving on the front lines of this battle against hunger, disease and despair, dedicating their lives in hospitals, clinics, orphanages, leper colonies, in the very hovels that these unfortunates call home," Bishop Carroll continued. "They beg from us the means to help these people help themselves."

Stamp Series

VATICAN CITY-(RNS) —The Vatican Post Office has issued two new series of stamps to commemorate the 50th anniversary of the apparitions at Fatima

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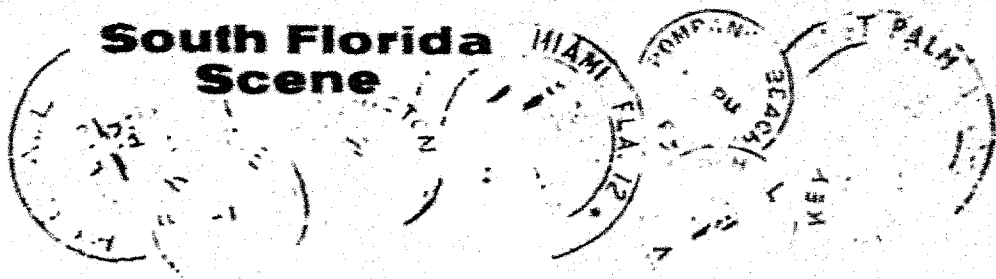
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Around The Diocese

St. Luke

Eighth annual masquerade ball of St. Luke Women's Club scheduled from 9 p.m. to 1 a.m. at Lake Worth American Legion Hall. Mrs. Albert Tonzar and Mrs. John Dorsey are accepting reservations.

St. Frances De Sales

Annual bazaar will be held Saturday and Sunday, Oct. 21 and 22 beginning at 4 p.m. each day. Proceeds will be used for bus transportation for children enrolled in CCD classes.

St. Anthony

Members of the Home and School Association were recently enrolled in the Confraternity of Christian Mothers by Msgr. John J. O'Looney, pastor.

Holy Family

Hallow'en dance under the auspices of Holy Family Woman's Club will be held Saturday, Oct. 28. Costumes are optional. Tickets available by calling WI 7-9007 or WI 7-6724.

CDA-Key West

An "Arabian Nights' Ball" will be sponsored by Catholic Daughters of America. Court St. Mary Star of the Sea on Nov. 11 at the Holiday Inn, Key West. Music will be provided by Vincent Lopez and his orchestra. Reservations may be made by calling 4-0653 or 6-5656 in Key West.

St. Sebastian

A book review sponsored by the parish women's council will be held at 10 a.m., Thursday, Oct. 26 at home of Mrs. Patrick O'Neill, 1320 S. Ocean Dr. Mrs. James B. Bucklin is the reviewer. Refreshments will be served.

St. Clement

A "Roaring Twenties" party hosted by the Altar and Rosary Society begins at 9 p.m., Saturday, Oct. 21 at Cardinal Gibbons High School cafeteria. Continu-

ous entertainment will be provided. Reservations now accepted by Mrs. David Perucci and Mrs. Harry Filkins.

Little Flower Coral Gables

Young married women in the parish will be honored by the Junior Women's Club at 8:30 p.m., Monday, Oct. 23 at home of Mr. and Mrs. Dudley Wells, 1033 Coral Way. The club maintains the children's nursery each Sunday during the 9:15 and 10:30 a.m. Masses.

Our Lady Queen Of Martyrs

Ladies Guild will host their eighth annual membership tea from 2-4 p.m. Saturday, Oct. 21 in the school cafeteria. Sister Charles Mary, O.P., principal will introduce members of the faculty. All women of the parish are invited to attend.

St. Hugh

Fourth annual fashion show and brunch of the Parish Home and School Association will begin at 11:30 a.m., Saturday, Oct. 28 at the home of Dr. and Mrs. James Jude, 200 Edgewater Dr., Coral Gables. Mrs. Gabriel Casuso is the chairman.

Riviera Beach K of C

K. of C. Council 4999 will sponsor a chicken barbecue on Sunday, Oct. 22 from 1 p.m. until dark at the Palm Beach County Public Beach on A1A just south of Jupiter.

Hollywood K of C

Members of Father Monahan Council will observe a Corporate Communion during 8:15 a.m. Mass, Sunday, Oct. 29 in Little Flower Church. Breakfast will fol-

low at Mary's Restaurant.

Coral Gables K of C

Halloween masquerade dance and Pizza party under the auspices of Council No. 3274 at 9 p.m., Saturday, Oct. 28 at Council Hall, 270 Catalonia Ave., Coral Gables. Music by Ed and Nell Cook's band.

I.H.M. K of C

Family Corporate Communion will be observed by Council members during 9:30 a.m. Mass, Sunday, Oct. 29 in Holy Rosary Church, Perrine.

Marlen Squelettes

A rummage and white elephant sale under the auspices of the Squelettes will be held Saturday, Oct. 21 from 9 a.m. to 5 p.m. at 12355 W. Dixie Hwy. North Miami.



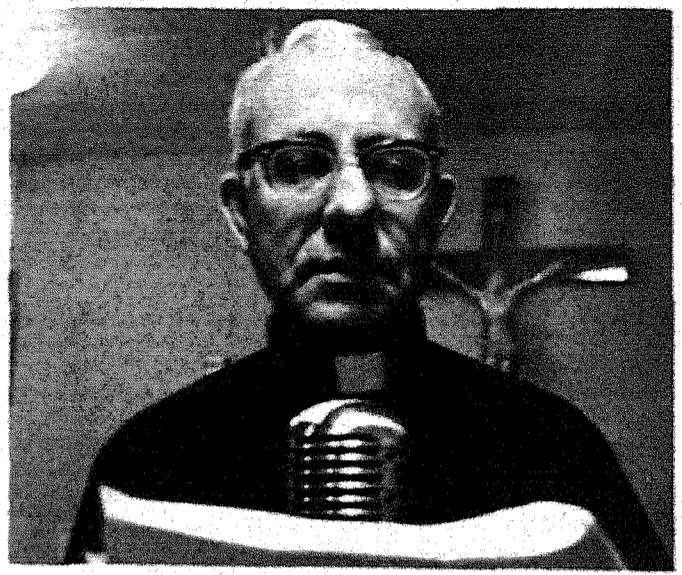
Bi-Lingual Mission At St. John Church, Hialeah

Spanish-Speaking Heard Sermons By Ear Phone Translation

School Leaders Invited To Meet

Principals and guidance personnel of parochial and private high schools in South Florida have been invited to participate in a Testing Service Workshop at Barry College Saturday, Oct. 21 at 10 a.m.

Mrs. Lawrence R. Medoff, director of the Comprehensive Psychological Testing Service instituted by the college to serve its own undergraduate and graduate students and now being extended to the community; and Sister Marie Siena, O. P., dean of students, will conduct the workshop.



Message In Spanish

Father Jose Ballesteros, S. J. Translates

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King Crab Newburg..... 1.60

Alternating Saturdays

Angler's Platter..... 2.25
Baked Alaskan
King Crab Legs..... 2.25

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Role Of Catholic Nurses Outlined at NCCN Confab

National and regional leaders of the National Council of Catholic Nurses called for personal involvement and professional excellence as well as for an updating of organizations during the first Southeastern Re-

gional Conference of the NCCN held last weekend at Miami Beach.

The Miami DCCN was host to the meeting which attracted delegates from five states to sessions which included workshops on or-

ganization and development, programing, and the role of the Catholic nurse in various fields.

Mrs. Mary Anita McHugh of Detroit, president of the NCCN, emphasized the need for scientific knowledge and Catholic action as well as professional excellence in the practice of nursing during opening sessions of the conference.

The keynote address on the theme, "Commitment—Today's Challenge," was given by Miss Ann Flynn, Montgomery, Ala., region five representative on the board of directors of the NCCN.

"We must be concerned first, with the role of the Catholic nurse in her profession, in the Church, and in the community, in the role of translating the Christian spirit of love into action in the practice of nursing," Mrs. McHugh emphasized. "We must also be concerned with the encouragement and the promotion of the applications of the virtues of justice and charity in the various fields of nursing.

Pointing out that Christian nursing must be on the alert in today's world whether it be fighting to protect the rights of the unborn child, the poor, the minority groups, or even future generations which will be affected by today's scientific research. Mrs. McHugh reminded NCCN members that a national council should only exist to represent the voice of the individual members as they speak through their individual Councils.

"This is the voice that will show we have informed Catholic nurses who want their opinions known, who have studied medical and social issues before taking a stand and who are keeping informed about the Church's role in the modern world," she declared, reminding nurses that they have a unique contribution to make to the lay apostolate through personal involvement.

"Commitment cannot be taught," Miss Flynn declared. "It is the responsibility of the individual, no one can impose it from outside, nor draw it out against the will of the individual. The nurse herself must freely embrace nursing, making its values her own, becoming a 'nurse.' Schools can create an environment in which commitment to live up to their vocations as Christians, to win the world for Christ and heaven for themselves.

"Sometimes in our quest for efficiency," she continued, "we subordinate people to things and lose the human touch. Or, what is worse, we shut ourselves off from others, we give in to the feelings of sullenness or discouragement. We then lessen ourselves, we diminish. Each of us knows from sorry personal experience that when we remove ourselves from contact with our fellow man we are guilty of an assault on life," Miss Flynn said.

Miss Flynn told the conference that in order to meet the challenge of commitment to Christ, "we must see God present in the world, not apart from it. We must understand men and things through Him, not apart from Him. We must use all the talents and capacities He has given us in His service, which is the service of love. And this is love of God and all of our brothers in Him," she reminded delegates.



Nurses From Five States Heard Miami's Bishop

Bishop Coleman F. Carroll Spoke During Communion Breakfast

Bishop's Representative Urges Nurses To Practice Ecumenism

Delegates to the regional conference of the National Council of Catholic Nurses were urged by Bishop Coleman F. Carroll to strengthen their organization and prepare for the future during a Communion breakfast which followed Pontifical Low Mass celebrated Sunday at St. Patrick Church.

Emphasizing the need for all Catholic organizations to update their objectives and actively participate in the renewal of the Church, Bishop Carroll urged nurses to "take a personal interest in the work of the Church and of the community depending upon your circumstances" and to help Christianize the world in many areas which are becoming materialistic, reminding them that there are many areas of work from which personal sanctification results.

TOPIC OF TALK

"Ecumenism and the Nurse" was the topic of Father Patrick Slevin, Bishop's Representative to Catholic Hospitals in South Florida and moderator of the Miami DCCN.

"What the Almighty will expect of you is your best effort," he told the nurses. If the matter of religion has not been of much concern to you in the past for God's sake be concerned about the whole person, not just the physical person.

He emphasized that the world is going through an "uncomfortable revolution, a revolution of attitude" when the tendency of man is to no longer accept man's inhumanities toward man, and outlined the opportuni-



FATHER PATRICK SLEVIN

ties provided in the nursing profession to practice ecumenism.

"But an excess of zeal can do more harm than good," Father Slevin warned. "If you preach your religion, push little pamphlets, cards, medals on the patient, you are invading their privacy. We're not there to try to convert these people."

DISCUSS BELIEFS

Father Slevin advised nurses that if the non-Catholic patient brings up the subject, nurses should feel free to discuss their beliefs. "If a person asks you to pray with them, any little prayer will do," he said, pointing out that some non-Catholic persons are superstitious and although they do not embrace Catholicism they feel they will get something from having a St. Jude

medal or fingering a rosary. If they ask you to get these things for them, get them."

Nurses caring for non-Catholic patients should make every effort to facilitate the visit of non-Catholic clergy. "Make them know that they are welcome and inquire of them who should be called in their absence in case of emergency," Father Slevin said, adding that non-Catholic clergy "are rarely called but should be called for emergency baptisms." In these ways nurses will be doing much to break down the prejudice which has existed for so long, he added.

Knowledge of Catholic medical ethics with regard to modern medical procedures is imperative for Catholic nurses, the priest said, and they should have the correct answer ready when questioned by non-Catholic nurses. "If you don't know the answer," he stated, "don't try to answer. Tell the inquirer you will get the information for him. Then call a priest and get the answer."

With regard to updating Catholic nurses' organizations, Father Slevin called on the nurses to welcome the young members of the profession. "Do not dampen the enthusiasm of young nurses," he said, "Do not be afraid to try to new programs and new ventures. Don't go home from this conference self-satisfied. Go home with the theme, 'Commitment' and get others involved."



REGIONAL CONFERENCE of NCCN heard MISS DOROTHY KELLY, editor of the "Catholic Nurse," at microphone; and MRS. PHILIP McHUGH, foreground national president, during three-day sessions.

Let Nurses Nurse, Convention Plea

Good care can no longer be provided for patients without a free responsible nursing profession, which is not being provided today, the editor of "The Catholic Nurse" asserted here during sessions of the Southeastern Regional Conference of the NCCN.

Miss Dorothy Kelly, Washington, D.C. told conference delegates from five states that "too many nurses refuse to take on the attributes of a profession with its requirements of continuing education, of the assumption of responsibility to and for its segment of society, of self-discipline, of thought, research and serious study. We want to be considered professionals," she pointed out, "but all too often we are unwilling to be professionals.

"Nurses did not stop nursing patients in favor of taking care of batches of medicines or yards of tubing and piles of expensive machines or stacks of records," Miss Kelly declared.

"Hospital administrators can take the blame for the factory assembly-line aspects of present-day hospitals. I'm sure their motives were good — they were dealing with the so-called shortage of nurses — which is indeed a crushing burden for hospital administrators — but the results are appalling. "Nurses, unfortunately, did not have sufficient sense of their own importance," she added, "or of the idea that nursing belongs to nurses, to prevent the debacle. Doctors faced with their own shortage and the explosion of medical knowledge, dumped what one of them has called their 'scut work' on the nurses."

Miss Kelly, a registered

nurse, told religious and lay nurses that the Catholic nurse in today's world will have to learn that patients and society have first claim on her dedication and loyalty. "She is going to have to stop taking care of hospitals and doctors and give the best of herself and her talents to patients and potential patients," Miss Kelly emphasized, noting that nurses are beginning to have these strong convictions and are now prepared to fight for them.

The primary obligation of the Catholic nurse, she said, is to nursing with all that it entails in this age. "We are living in an age of secular competence and no Catholic nurse really fulfills her obligation unless she is at least striving to attain the measure of competence her innate talents permit," she continued.

"Holiness is not enough. The Catholic nurse cannot be satisfied to drift through 20 or 30 or 40 years of service on her basic education or training or whatever it was. As a matter of justice and of Christian duty she must keep abreast of new knowledge and spend herself in applying what she learns for the nursing care of patients."

She reminded delegates that all nurses, in assuming broader responsibilities in today's world, must work toward establishing educational institutions, scholarships and adequate salaries for nurses and cited the obligation of the Catholic nurse to find out why nurses are leaving the profession and young women are not entering it. "The care of patients ultimately depends on all these factors," she stated, "And we are responsible for the care of the patients."

Seminarians Will Give TV Concert

"The Montfort Mission," a folk-singing group of five seminarians of the Montfort missionaries, will be featured in concert at 10:30 a.m., Sunday, Oct. 22 on WTVJ-TV, Miami.

Produced by CBS News in cooperation with the National Council of Catholic Men, the program will also include film clips of the young men who are completing their studies at St. Louis University while living in tenements located in some of the urban areas of St. Louis.

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The Voice
Of
Ralph Renick



2 Journalists Who Did Big Things For Miami

By RALPH RENICK

Vice President in Charge of News
Television Station WTVJ

John T. Bills died in Miami last week at the age of 61. The town has grown so fast that many persons don't know of his contribution to the communications history of Miami.

Today, radio and television newscasts are as commonplace as the Dolphins' losing a Sunday afternoon game. But 25 years ago, broadcast news here consisted largely of a deep-voiced announcer's reading the copy word-for-word as it came over the AP or UP wire.

As far as local coverage went—forget it. There were no radio reporters assigned to "beats" covering City Commission meetings or other happenings.

Television, of course, just wasn't here 25 years ago.

Into this void stepped John T. Bills. He had come from Texas to work on the Miami Herald. Bills was a good news reporter. The Herald, which had purchased radio station WQAM, gave Bills the assignment of preparing and voicing the news.

And practically for the first time listeners heard real honest-to-goodness originally written newscasts.

Bills had access to carbon copies of Herald-gathered local and state news which he re-wrote for radio along with the national wire service copy.

The radio station has since changed ownership and news policies, but what John T. Bills began has blossomed into a solid, journalistic-oriented, broadcast news product on a dozen radio and television stations in Miami today. Bills later returned to newspaper work with the Herald and later went on to become a gas company and banking executive. But just before leaving the broadcast business, he found time to dabble in television.

WTVJ was the first station in Florida to hit the air. That was March 21, 1949. During Channel Four's first year of operation Bills aired a weekly Sunday news roundup using largely still photos but he also managed to present the first motion pictures of local events taken by Herald photographer William Stapleton.

John T. was a man of talent and vision. His journalistic abilities, both in newspaper work and broadcasting, have left their mark on Miami and they inspired a lot of aspiring journalists of that era, this writer among them.

Another man whose journalistic contributions to Miami cannot be forgotten is Jack Bell. As of this writing, Jack lies gravely ill in the Coral Gables V. A. Hospital.

He retired from the Miami Herald a few years back after more than three decades of writing for the Miami News and Herald.

local page was "must" reading for Miamians over breakfast. He had the great ability of humanizing events. People basically are interested in themselves and other people. The smaller the occasion or happening the greater reader identification with it.

Jack would tell of a simple conversation with a derelict who wandered into the newspaper city room looking for a handout or he would tell about a youngster in need of help.

Readers would be inspired. Jack was the prime mover behind Variety Children's Hospital and he and his colleague, Jack Kofodid did an effective job in raising funds for needy kids and adults.

It's too bad that with the fine newspapers in Greater Miami today, five TV stations and more than a dozen radio outlets, nobody seems to be able to transmit to the public as effectively as Jack Bell the story of a need in such a way as to arouse the public to respond with money and help. I thought of Jack the other day and wished his column was still going strong after a telephone conversation from a young girl volunteer at Variety Children's Hospital.

"Can't you think of something we can do," she asked me. "There's an eight and a half year old boy out here who has been abandoned by his mother and father. His name is Timmy. He's been in the hospital 18 months. The only friends he has in the world are here at Variety. He's formed great relationships with the other kids and staff. I teach this boy in my spare time and I know he is a most sensitive child. Variety Hospital is in financial trouble and is forced to cut back on charity care. Timmy's bill has grown to \$30,000. Thus, Timmy is scheduled to be transferred to the county-operated Jackson Hospital where he will be treated on county welfare."

The volunteer, who is from a prominent Miami family, and deserves credit for her hours of volunteer devotion to sick kids, went on to finish the story:

"Timmy is Negro and he is a terminal case, suffering from a kidney disease. Isn't there anyway the money can be raised to pay off his hospital bill so he can be kept in Variety to die here among his friends?" she asked. "If he's moved to Jackson next week, I think that alone will kill him."

It's too bad Jack Bell isn't pounding out his daily column. He would have been the man to get that \$30,000 from sympathetic people who would gain satisfaction from helping a boy and a hospital—both in need.

FEATURE



"And Jesus said to them 'Come, follow Me, and I will make you fishers of men.'"

(St. Mark, Chapter 1, 17)

High Court To Hear Taxpayers' Suit Against Private School Aid

By JOHN R. SULLIVAN

WASHINGTON (NC) — The U.S. Supreme Court has agreed to decide if taxpayers can institute legal challenges to the use of federal funds to aid pupils in church-related schools.

In doing so, the Court will re-examine a 1923 ruling which has barred individuals from going to court to stop large-scale government programs.

And by agreeing to hear oral argument in the case — a written opinion will be issued sometime later — the court plunged directly into church-state relations for the first time since its historic 1964 ruling barring required prayers and Bible reading in public schools.

The target of the current suit is the 1965 Elementary and Secondary Education Act, under which underprivileged children in New York City schools — public and parochial — are given supplementary education, guidance and textbooks.

SUIT BY GROUPS

The suit—brought by officials of the city's United Parents Association, the United Federation of Teachers, the American Jewish Congress and the New York Civil Liberties Union—charges that such aid to parochial school pupils violates the First Amendment's prohibition against establishment of religion.

—A three-judge panel of the U.S. Court of Appeals in New York previously dismissed the suit, 2-1, on the grounds that the individuals did not have standing to sue.

A three judge panel of the U.S. Court of Appeals in New York previously dismissed the suit, 2-1, on the grounds that the individuals did not have standing to sue.

Their decision cited the 1923 opinion by the U.S. Supreme Court which prevented Louis Forthingham from using the federal government on the grounds that the individual interests were not substantially damaged. "De minimis non curat lex" was the Latin term used at the time: "The law does not concern itself with trifles."

In their appeal to the U.S. Supreme Court, however, the New Yorkers claim that in First Amendment matters, this prohibition effectively prevents any sort of challenge, since it is conscience, and not purse, which is directly affected. This should be recognized by the courts, they claim.

The National Council of Churches filed a friend of the court brief urging the Supreme Court to accept the case since, said the Council, the constitutionality of the law is in "grave doubt."

The New York State Constitutional Convention, which just completed work on a new state charter, specifically permitted such suits challenging state programs on church-state grounds.

The Court on its first working day, Oct. 9, dismissed a claim that Pennsylvania's law providing public school bus rides for pupils is non-public schools was unconstitutional because it violated the separation of church and state.

In the process it reinforced a Pennsylvania Supreme Court ruling that such aid did not violate this principle, gave additional weight to a 20-year-old U.S. Supreme Court ruling on the same matter (that case was decided by a 5-4 margin; the Pennsylvania challenge was dismissed 8-1), and strengthened the so-called "child benefit" theory

which was an outgrowth of that ruling.

By agreeing to decide the question whether taxpayers can institute legal challenges to the use of federal funds to aid pupils in church-related schools, the court has engaged itself to rule on a new kind of taxpayers suit, one in which the financial interest is admitted to be small, but in which the interest of conscience is paramount.

So-called "taxpayers" suits, brought by persons who felt their tax money should not be spent the way the government was spending it, have been disallowed since 1923, when the Supreme Court refused to permit Louis Adams Frothingham to sue the government, in the person of Treasury Secretary Andrew Mellon. Federal and state courts have been bound by the principle then expounded in the Latin phrase "de minimis non curat lex" — the law does not concern itself with trifles.

Translated into common language, it has meant that standing to sue is denied those unable to prove that a law, or an action, has substantially injured them—usually financially.

In effect, the present suit admits limited financial interest on the part of the groups but asks the question: Why can't we bring suit on purely constitutional grounds, because we feel the law permits an unconstitutional infringement on the separation of church and state?

The further state that unless such a suit is permitted, any law abridging the First Amendment to the Constitution is virtually immune to challenge, because such laws have historically not injured people in a material way.

Another suit pending before the supreme court is an appeal by public school boards in two New York State communities, which charge that the state's year-old law under which textbooks are loaned to pupils in private and parochial schools also violates the First Amendment.

Standing to sue was an issue only briefly, but ultimately. The New York State Court of Appeals — the state's highest court—granted standing and decided the case on its merits.

The merits, they found, were few. In a 4-3 decision, the Court said that since the principle intent of the law was to aid the children, it could not violate either the U.S. First Amendment, or a now-repealed state constitutional amendment which barred all aid to church-related institutions.

The Court admitted that some aid did get to the schools, since they would no longer have to spend money on textbooks, but "since there is no intention to assist parochial schools as such, any benefit accruing to those schools is a collateral effect of the statute, and therefore cannot be properly classified as the giving of aid directly or indirectly."

Judge John F. Scleppi, who wrote the majority opinion, also inferred that denial of aid might be unjust, that it "would widen the gap between those children in deprived areas who attend parochial schools and those attending public schools in the same areas. . ."

The question presented to the Supreme Court is more than the narrow one of "does this particular program step beyond constitutional limits," but centers on the entire validity of the "child benefit" theory espoused by the Supreme Court in 1948 and reaffirmed Oct. 9.

Wonder Of Wonders, No Biblical Pix Is On Movie Production Line

NEW YORK — (CPF) — "Are Biblical Pix Now Passe?"

That is the banner-headline question asked by the show business weekly, "Variety," after finding that "for the first time in almost 20 years" no Biblical film epic "is in production, scheduled or even remotely planned by any U.S. or foreign company."

John Huston's "The Bible," just beginning to go into general release, "appears to be the last of its breed for the near future at least," reported "Variety."

The reason for the cut-back, the weekly suggests, is not so much due to audience preferences — "The Robe" drew one of TV's biggest audiences ever when it was shown last Easter — as it is to the preferences of modern film directors.

"In general, and with certain clear exceptions," the weekly noted, "the best and most profitable spectacles were made by the old-line Hollywood directors such as

Cecil B. DeMille ('King of Kings,' 'The Ten Commandments'); William Wyler ('Ben-Hur'); Mervyn LeRoy ('Quo Vadis'); Henry King ('David and Bathsheba'); and Henry Koster ('The Robe').

"The newer, post-war, Freudian-influenced directors usually found that their styles wouldn't mix with the necessities of the genre."

TOO SIMPLE

The show business weekly explained that the simple requirements of the "spear and sandal" films — whether they were Roman, Egyptian or Biblical pictures — are too simple for directors who seek to bring deep psychological meaning to the screen.

"The late Robert Rossen ('Alexander the Great'), Robert Aldrich ('Sodom and Gomorrah') and Joseph L. Mankiewicz ('Cleopatra') have all readily admitted their failure to mix the epic and 'modern' sensibilities," the weekly said. "Many would claim, however, that they were successfully fused in John Huston's 'Bible' and

Stanley Kubrick's 'Spartacus.'"

The difference between an old-style Biblical film, with emphasis on scenery and the traditional "cast of thousands" and the newer-type religious film with emphasis on character, is seen in comparing George Stevens' "Greatest Story Ever Told" with Pier Paolo Pasolini's "The Gospel According to St. Matthew."

Stevens, who was not from the "spear and sandal" school of filmmaking, created a critical and box-office failure, while Pasolini's sparsely-made film about a brooding Christ has been heralded as the best film life of Christ ever made.

Despite the cutback on Biblical epics, religious-theme films are retaining their popularity. Spurred by the success of "A Man for All Seasons" (the Academy Award-winning film on the life of St. Thomas More which just won the annual Grand Prize of the International Catholic Film Office) Paramount Pictures is re-releasing "Becket," the film

based on the life of St. Thomas A. Becket.

Although "Ben-Hur" is expected to do well upon its re-release, as did "The Ten Commandments," the modern movie industry is reluctant to create new Bible-based epics, however.

BIG PROBLEMS

"Despite the fact that it has been responsible for such large profits — and large deficits — probably no genre has caused Hollywood more embarrassment in its public relations," the show business weekly reported. "Opinion-makers, intellectuals and other heady types constantly equated the proliferation of ancient spectacles with Hollywood itself."

Actually, few spectacles were made after audiences in the early 1930's saw DeMille's "Cleopatra" and "Sign of the Cross." When he attempted to revive the genre in 1950 with "Samson and Delilah," many skeptics predicted failure, but it became the biggest money-making film of the year.

Shortly afterward, the movie screens were filled



SHOOTING A scene for 'The Bible.'

with "The Egyptian," "The Story of Ruth" and "Esther the Prodigal." "The Silver Chalice" and "Land of the Pharaohs," all of which did so-so business until DeMille again tried his hand: this time with the 1956 re-make of "Ten Commandments," which to date is the biggest money-making religious film in history.

The subsequent failure of small-budget films like "The

Story of Ruth" and "Esther and the King," the poor showing made by the big-budget 1961 "King of Kings" and "Greatest Story Ever Told" and the mixed reaction of "The Bible" — all have combined to convince movie-makers that people would rather watch a re-run of DeMille than settle for a Biblical film that's merely a re-run of the mill.

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

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 priceless dignity of a human life, A Child Is Waiting is recommended to the patronage of adults and young people.

9 a.m. (4)—Love Is A Ball (Morally objectionable 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. (10)—Manant in Space (No Classification)
2:20 p.m. (12)—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. (5)—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.

MONDAY, OCTOBER 22

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.) 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.

TUESDAY, OCTOBER 24

9 a.m. (7)—Tomorrow the World (Adults, Adol.)
5 p.m. (10)—Man Afraid (Family)
7:30 p.m. (7)—A Hard Day's Night (Family)
9 p.m. (4)—Sweet Bird of Youth (Morally objectionable for adults, with reservations)

NOTE: This picture is being advertised as adult entertainment.

9 a.m. (2)—Adam's Rib (Adults, Adol.)
9:15 p.m. (5)—Cinderella (Family)
9:30 p.m. (12)—Kismet (Adults, Adol.)
11:15 p.m. (11)—One Way Passage (Adults, Adol.)

OBJECTION: Suicide in plot solution; suggestive situations.

WEDNESDAY, OCTOBER 25

9 a.m. (7)—Bedeviled (Adults, Adol.)
6 p.m. (10)—No Name on the Buffet (Morally objectionable for adults, with reservations)
7:30 p.m. (10)—The King and I (Family)
11:15 p.m. (11)—The Prime Minister (Family)

OBJECTION: Suggestive sequences.

9 a.m. (4)—Crucial Choice (Morally objectionable for adults, with reservations)

11:15 p.m. (11)—Rocket Busters (Adults, Adol.)

THURSDAY, OCTOBER 26

9 a.m. (7)—The Last Gunster (Adults, Adol.)
6 p.m. (10)—The Big Shot (Family)
7:30 p.m. (7)—Onionhead (Morally objectionable in part for all)

OBJECTION: Suggestive sequences.

9 p.m. (4)—Crucial Choice (Morally objectionable for adults, with reservations)

11:15 p.m. (11)—Rocket Busters (Adults, Adol.)

FRIDAY, OCTOBER 27

9 a.m. (7)—Spy Hunt (Family)
7:30 p.m. (10)—Man of the West (Morally objectionable in part for all)

OBJECTION: The highly moral nature of this story is substantially marred by excessive brutality and unnecessary top-bottomism.

9 p.m. (4)—Rampage (No Classification)

11:15 p.m. (11)—Swing Your Lads (Adults, Adol.)

2:25 p.m. (10)—Story of David (Family)

SATURDAY, OCTOBER 28

1 p.m. (12)—The Robe of Regalia (No Classification)
2 p.m. (4)—Fury of the Congo (Family)
2:30 p.m. (17)—Our Yokes Have Tender Grapes (Family)
9 p.m. (2)—The Chalk Garden (Adults, Adol.)

11 p.m. (10)—Marty (Adults, Adol.)

11:15 p.m. (11)—That Certain Woman (Adults, Adol.)

11:15 p.m. (12)—Adventures of Robin Hood (Family)

11:45 p.m. (2)—The Left Hand of God (Adults, Adol.)

1 a.m. (4)—Thirteen Ghosts (Family)

1:05 a.m. (10)—Murders in the Rue Morgue (No Classification)

2:35 a.m. (10)—The Last Moment (Adults, Adol.)

Shield for Murder (Morally objectionable in part for all)

OBJECTION: Suggestive sequences; excessive brutality; The Falcon's Adventure (Family)

'Thomas Becket' Well-Researched History

Thomas Becket, by Richard Winston, Knopf, 413p. \$10.

This is a monumental work. It is not, of course, hagiography. The author, almost elaborately, avoids praising Becket except for his executive and military ability.

The spiritual side is omitted as totally as if holiness were a dirty word: penances become over-dramatization, even the vow of virginity, made by Thomas while still a layman and maintained throughout, is left as an inexplicable enigma. As are the endless miracles which followed the murder. For all of which the scholar, the historian and the psychologist will, no doubt, be grateful.

Anyway they will be grateful for the research, the historical acumen in assessing source material, the resurrection of contemporary testimony (so astonishingly abundant) which went to this book's making, and for the easy-to-follow consecutive unfolding of events, for the picture of England under the Angevins, for the record

BOOKS IDEAS IN PRINT

of personal conflict in a number of individuals of historical importance, for European reactions to developments in Britain and especially for the confrontation of two strong characters in the highest positions in Church and State.

HIGH DRAMA

Indeed, drama is evident all through, the irresistible force meeting the immovable object (with the sparks that flew in consequence), Henry, codifier of English Law and saturated with the dignity of royalty, Thomas taking his stand on Canon Law and accurately sensing Henry's motivation, on occasion, by expediency rather than right.

It is the old problem, not of rendering to Caesar the things that are Caesar's, but

of determining what is truly Caesar's and what is God's. All this complicated by responsibilities in France and the pressure of greedy subordinates, of national honor, personal pride and explosive temper.

Certainly, the account of the last days and the indelible murder in the darkened Cathedral are startlingly vivid. Again, one harks back to the Greek conception of Nemesis: Henry, the seeming victor, not only struck down at the moment of triumph and restoring all that Thomas had stood for, but doing it with gratitude for his victim's intercession. Then the amazing spectacle of the whole world hastening to do homage, something that no dramatist would have dared to invent.

Our author, baffled for the moment, merely records the facts. Which shows his honesty as an historian.

Inevitably, in the Church and State conflict, the parallel confrontation comes to mind — Henry VIII with his Tudor traits and Thomas More, like Becket a Londoner of the highest moral and intellectual calibre. With this difference, that the Tudor monarch felt no unease at rapport with Rome until personal pressure (to be polite) brought on the final rupture. Incidentally, for European reaction to unjustifiable murder as a political solution, Cardinal Pole's Open Letter to King Henry is still as revealing as it is commonly neglected.

This book has value also in that it illustrates the seemingly unchanging response to environment of average human nature. Under pressure old friends will fall out and are even more vehemently reconciled: one thinks of the famous quarrel between Brutus and Cassius on the eve of Philippi.

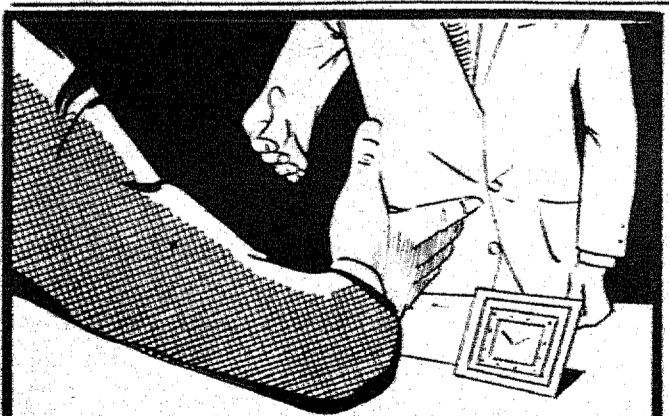


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'To Sir, With Love' Solves Problems In Good Guy Way

By JAMES W. ARNOLD

In "To Sir, With Love" Sidney Poitier solves the problems of education and race in the way most ordinary people of good will would like to see them solved. That may help explain the film's current number one rating at the box-office. But the aura of good feeling is slightly undermined by the suspicion that it is all an exercise in middle class wishful thinking.

In still another role as a genial knight errant, Poitier plays a colonial Negro who comes to teach at a chaotic slum secondary school in London. He becomes a one-term Mr. Chips, reforming not only the mini-skirt and Teddy Boy pupils but parents, faculty and existing racial bias. It is no surprise that he then decides to stay, rather than to move on to a longed-for engineering career, where with his touch he could have built an English Channel bridge in a couple of weeks.

Poitier wins all the chips mainly by extolling and enforcing the simple bourgeois virtues of decency, self-respect, fair play, hard work, upward-striving and non-violence. No one wants to put any of this down. But it does remind you of the notion that the poor would have no problems if only

someone would tell them to shine their shoes and cut their grass.

Regardless, the movie will likely have a wholesome effect on all who see it, poor or anti-poor. It also seems clear that both in his role and in his image Poitier is talking past the white slum kids in the film to Negro youth who are seeking a model and a way out of the ghetto. Yet it is a delusion to think such an appeal will work miracles, especially among the deeply depressed; the miracles in the movie, heartening and entertaining as they are, tend to flaw it as art.

The story is mostly factual, being based on a 1960 autobiography by E.R. Braithwaite. But it is no comfort that the author is now out of teaching (at Guyana's UN mission), or that some of the book's harder aspects — the discrimination the hero suffers in Britain, his romance with a white teacher — have been softened in the film into virtual non-existence. The reasons may have been aesthetically valid (to unify the film around the school problem), but the happy commercial result is that there is little in the movie to provoke or disturb anyone.

Comparison with "Up the Down Staircase" is in-

evitable, since both films are current and startlingly alike in structure, theme and incident, ranging from the incorrigible male student and the student with the crush on teacher to the fact that Poitier and Sandy Dennis finally turn down better jobs to stay in the trenches, or even that they both arrive in the first reel on buses.

"Staircase" has more humor, credibility and filmic style, but "Sir" is less melodramatic. Both not only lionize the good teacher, but honestly confront the need for new approaches in educating the urban poor.

Poitier's solution, however, seems a kind of surrender. The view seems to be that traditional learning for these kids is impossible. So you do what you can to give them ambition and pride and discuss problems they will face as adults: life, love, marriage, etc. Sandy, you recall, somehow taught her kids the relevance of English literature. Many educators would opt for Poitier's view; it depends, not only on what is possible, but on how you define the good life.

The movie is largely the work of producer-writer-director James Clavell, who tries his first hand at directing after considerable success as a writer ("King



SIDNEY POITIER with some of his pupils in a scene from "To Sir, With Love"

Rat"). While much of the punch is in the dialog, Clavell knows when wordless reactions are more ef-

fective. He has also cast the slum pupils and adults so well that merely letting the camera pan their faces can be moving and fascinating.

Clavell also contrives to make his big emotional scenes depend on visuals, e.g., when Poitier goes to a "colored" funeral the students were afraid to attend, he finds them waiting for

him, smiling and holding flowers, and not a word is needed. At the end, indeed, with all the kids beaming at him while one sings the title song, the sentiment is deep enough to swim in.

Two Major Movies On Condemned List

NEW YORK — (NC) — The National Catholic Office for Motion Pictures evaluated in its Class C (condemned) category two movies from major U.S. studios — "The Penthouse" and "Reflections in a Golden Eye."

The NCOMP objected to

"The Penthouse," a Paramount picture, because "its excessive and pointless sadism can only sicken the normal viewer."

The Catholic agency said that in "Reflections in a Golden Eye," a Warner Bros. — Seven Arts production starring Elizabeth

Taylor and Marlon Brando, nude treatment of both male and female characters is unnecessary and ludicrous in a story of "twisted relationships and abnormal inclinations (homosexuality and voyeurism) culminating in a homicide."

The NCOMP listed the following objection against "The Penthouse" movie: "This film's attempt to make a moral statement about hypocrisy in society fails because of its contrived and melodramatic treatment and also because its excessive and pointless sadism can only sicken the normal viewer."

In its lengthier objection against "Reflections in a Golden Eye," the NCOMP

stated: "This film adaption of the novel by the late Carson McCullers presents a story of twisted relationships and abnormal inclinations.

"Unfortunately, the film's treatment of its afflicted characters communicates almost no human insight which would lead a viewer to respond to them with compassion rather than with morbid curiosity and thus raise the story above the level of a merely sordid recital of a police blotter report on murder.

In theme and treatment, this is an exploitation film manifestly unworthy of the talents of the fine cast assembled and particularly of their director."

TV Radio CATHOLIC PROGRAMS IN DIOCESE

TELEVISION

(Sunday)

9 A.M.
TELAMIGO—Ch. 7 WCKT Spanish language inspiration discourse
THE CHRISTOPHERS—Ch. 5, WPTV West Palm Beach
11 A.M.
THE CHURCH AND WORLD TODAY—Ch. 7 Instruction discourse, "The Problem of God" by Msgr. Joseph H. O'Shea.
MASS FOR SHUT-INS—Ch. 10, WFTS-TV
2 P.M.
PANEL DISCUSSION—Ch. 5 WFTS-TV interfaith clergy.

(Tuesday)

9:30 P.M.
MAN-TO-MAN-WINS, Ch. 2—interfaith discussion with a priest, A minister and a rabbi. Moderator, Rev. Luther C. Pierce, member of Ch 2 program committee.

RADIO

(Sunday)

6 A.M.
THE SACRED HEART PROGRAM—WGDS 710 Kc. 96.3 FM.
6:30 A.M.
THE CHURCH AND THE WORLD TODAY—WGDS, 710 Kc. Rebroadcast of TV program.
THE EXISTENTIALS—WGMA 1320 Kc. Hollywood
7 A.M.
THE HOUR OF THE CRUCIFIED—WZZZ—Friend to Both.
7:05 A.M.
NBC RADIO CATHOLIC HOUR—WIOD, A 610 Kc. 73.5 FM. 610 Kc. 73.5 FM.
7:30 A.M.
THE SACRED HEART PROGRAM—WFLM—FM, 105.9 MC (Fort Lauderdale)
THE HOUR OF ST. FRANCIS—W. Cn. 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—WLCF 1580 Kc. (Punta Gorda)

8:30 A.M.
UN DOMINGO FELIZ—Spanish WFAB, 990 Kc.

8:35 A.M.
CATHOLIC NEWS—WGDS FM 96.3

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

9 A.M.
THE CHURCH AND THE WORLD TODAY (FM REPEAT)—WFLM-FM 105.9 FM (Fort Lauderdale); FM rebroadcast of TV program.

THE SACRED HEART PROGRAM—WGMA Hollywood.

THE HOUR OF THE CRUCIFIED—WZZZ.

THE SACRED HEART PROGRAM—WGMA Hollywood.

9:05 A.M.
CATHOLIC NEWS—W. Rk. 1270 West Palm Beach.

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

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

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

10:30 A.M.
THE HOUR OF THE CRUCIFIED—WWR, 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—WGP, 96.3 FM Radio repeat of "Ugri"
THE HOUR OF ST. FRANCIS—WKAT 1350 Kc.

This Week's Film Ratings

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

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

Clambake

CLASS A, SECTION III (Morally Unobjectionable For Adults)

Journey To Shiloh

Tony Rome

CLASS B (Morally Objectionable In Part For All)

The Champagne Murders

OBJECTION: Low moral tone, suggestive treatment.

A Man Called Dager

OBJECTION: Suggestive costuming and situations.

Waterhole #3

OBJECTION: Film is offensive because of crude and suggestive treatment.

CLASS C (Condemned)

The Penthouse

Reflections In A Golden Eye

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

Summer Rates
"America's Water Wilderness"
• Daily Bus Service
• Modern Lodge
• Complete Marine
• Charter Fishing
• Restaurant & Bar
• Boat Cruises
• Camp Grounds
• Nature Trails
• Open Year Round
\$5 or \$6 per pers.
Dbl. Occ.
All Rms.
Till
Dec. 15th
Info. & Res:
Miami 445-1531
Info. & Res:
Miami Beach 2208 Collins 531-7338
FLAMINGO
in the 1
EVERGLADES
National Park



"This is for those hard-to-get-at places."

In Brazil, 800 children die every day from malnutrition and polluted water. In Assam, India, people who were made destitute by floods sold some of their children into slavery in order to feed the rest. They constantly beg for enough to live from our missionaries. Over 300,000 missionaries are working around the world to bring first material and then spiritual help to these suffering millions. But they can only do what you make possible. Please give generously on Mission Sunday, October 22nd, in your parish collection or send it directly to

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



Your contribution to the missions may mean a longer life for this Latin American waif born into poverty.

By Msgr. John P. Donnelly
VATICAN CITY — Recalling that the Second Vatican Council strongly reaffirmed the necessity for the Church's missionary activity, Pope Paul VI has invited the world's Catholics to show their customary generosity on Mission Sunday.

The appeal was published in *L'Osservatore Romano*, Vatican City daily, in preparation for the annual observance of Mission Sunday, Oct. 22, when special collections for the Church's far-flung missionary work will be taken up in parishes and institutions throughout the world.

The missionary apostolate, the Pope said, "is simply a manifestation of a master idea, one of those thoughts which make up the essence, principle and inherent demand of the Christian concept of life, history and the world. This master idea is the discovery of God's plan for the destinies of mankind."

The Christian people are "imbued with the missionary

idea," he said. "The welfare of the missions is now a matter of universal concern; and the theological and practical teaching on the missions has been so fully and authoritatively illustrated by the Decree on the Church's Missionary Activity promulgated by the Second Vatican Council, that today everyone knows the nature and importance of the missionary question...."

"A chain of necessities (different in nature, but leading to the same end) supports the missionary activity. God, being and life, is necessary. Christ, the Saviour, is necessary. The Church, ark of salvation, is necessary. Baptism, the sacrament of rebirth, is necessary. Faith to approach the sacrament and Christ is necessary. And to arrive at the faith, the missionary is necessary.

"This series of necessities governs man's destinies. It outlines the divine plan for their salvation. It puts no restrictions on the fullness of the divine mercy which can, in so many different and mysterious ways, spread and reach far beyond the historically established plan of Christianity to bring salvation to those who 'sit in the shadow of death,' which is outside the light of the Gospel. It sets no restrictions on the heart of God, but specifies His will for men: 'Without faith it is impossible to please God' (Heb. 11, 6). Hence it is the right end duty of the Church to propagate the Gospel of salvation according to the measure of her faith in Christ and love for Him, 'so that missionary activity today as always retains its power and necessity'" (Decree on the Church's Missionary Activity, No. 7).

Missionary work has not lost any of its importance today, even though it is meeting "fresh difficulties," he said. Among these are the questions being posed:

"—Now that the Gospel message has reached the ends of the earth, is missionary work, properly so-called, not at an end?"

"—Is it not more difficult today than it was yesterday to preach in nations that are no longer primitive but self-conscious and jealous of their own culture?"

"—Should we not perhaps think that God has also to save those who profess in good faith a religious belief other than the Catholic faith?"

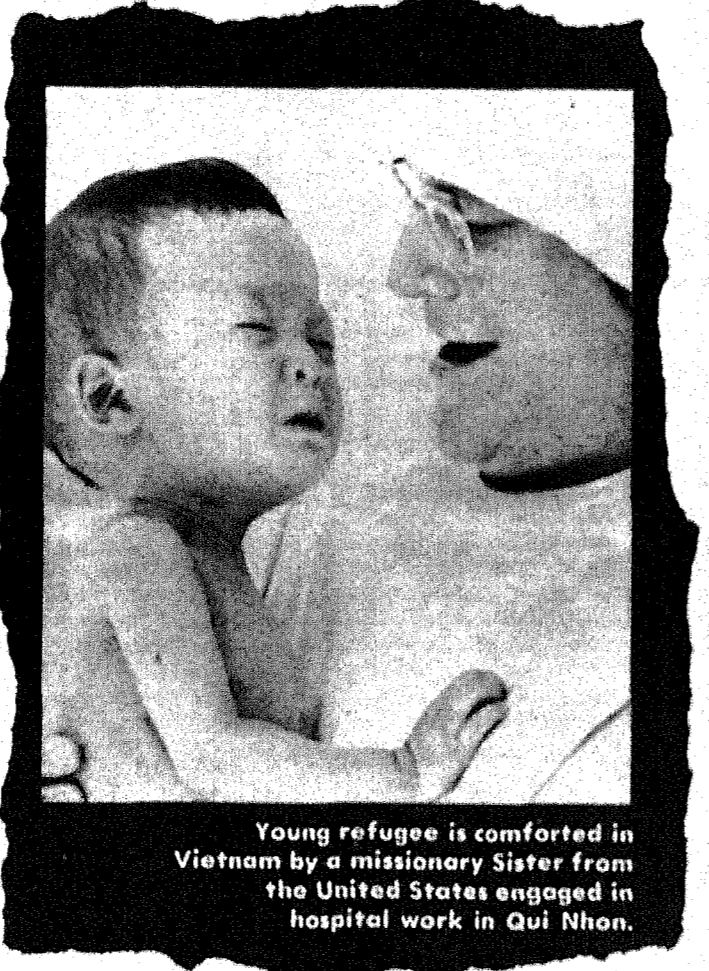
"—And then, does the dialogue that today the Church wants to have with all forms of civilization not slow down her proselytizing and oblige her to respect the religious freedom of others?"

The Pope admitted that these are "real, fearful difficulties. But they cannot and should not weaken missionary enthusiasm because the plan of salvation conceived by God is always that of belief in Christ, the only plan, the necessary plan; and because the great majority of mankind is still without the Gospel message to give it rebirth and salvation.

"Before it can reach all men, the love of God needs the love of men who consecrate themselves to the salvation of their brethren. This is the plan of Christianity; it finds in the apostolate of the hierarchy its specific manifestation and in the apostolate of the missionary deriving from this, the best expression of its development.



African mother prepares to receive Holy Communion from a missionary priest in the Sudan



Young refugee is comforted in Vietnam by a missionary Sister from the United States engaged in hospital work in Qui Nhon.



Three Maryknoll missionaries from the United States leave for the missions with a smile following their ordination.

VERNACULAR CANON- A NEW STEP...

By FATHER FREDERICK R. McMANUS (NC News Service)

(The following article was prepared by the director of the Secretariat for the Bishops' Committee on the Liturgy.)

Oct. 22 marks another step in liturgical reform, when the new English translation of the Canon of the Mass goes into general use.

This comes after a series of liturgical instructions issued this year, especially an important instruction on the doctrine and practice of the Eucharist (May 29). It also opens the way to a fresh group of changes, from the alternative versions for the Canon of the Mass (expected to be ready for experiment after the synod of the bishops) to the three-year cycle of biblical readings for Mass.

Like earlier vernacular concessions, this is a permission—not a command—to use the English Canon. The Second Vatican Council left the matter of the eucharistic Canon to the Pope's decision. Last May the Holy See announced that decision: to permit the entire Canon in the vernacular upon the action of the respective national conference of bishops.

From the congregation's standpoint, this development will put an end to hybrid Masses—when, after the Preface and Sanctus, the priest turned from English to Latin. Now only the prayers said silently by the priest remain in Latin. These should not be said aloud or the same hybrid confusion will persist. In any event, it is expected that these prayers of the priest will soon disappear from the Mass or be radically reduced.

A TESTING POINT
 The new English Canon is the first completed work of the International Committee on English in the Liturgy. In more than one way it is a testing point in liturgical revision.

The first test is for priests who read the new text before the people. Because the Canon is central to the Mass and because it is said day after day, only a warm and truly understood and intended utterance will be adequate. The danger of routine and formalism is serious.

Another test is in the style of translation created by the International Committee and, in this case, officially approved by 10 hierarchies of the English-speaking world. In the United States the resolution to seek the permission to use English throughout the Canon was adopted unanimously passed by the bishops in November, 1966; the text was similarly approved by votes in April, June, and September, 1967.

Anyone familiar with the usual missal translations of Latin texts will be pleasantly surprised by the strength and simplicity of the new effort—which, like any translation, is provisional and temporary. The solemnity and eloquence are achieved by clear and unadorned phrases:

"You know how firmly we believe in you and dedicate ourselves to you... Do not consider what we truly deserve, but grant us your forgiveness...."

More striking is the fact that the effusive language of the Latin original has been reworked into simpler rhythms demanded by sound and contemporary English style. This almost amounts to a discovery by the team of translators and expert critics who prepared the text: the faithful transfer of the meaning and religious value from one language to another.

(in this instance from Latin into English) can be frustrated by trying to recreate a foreign style. Words, even phrases, in the Latin text may reflect only style and add nothing to the meaning; the genius of another language may require more words or fewer words.

MEANING INTACT
 This is what makes the new translation really faithful to the original. The multiplication of adjectives in the Latin style has been reduced without changes or loss of meaning. What the Latin expressed imperfectly—especially in its biblical allusions—has been clarified.

The result will not please everyone—any more than the Roman Canon itself pleases everyone. Other use of the vernacular has already revealed all kinds of liturgical defects once known only to scholars. The Canon is complex and disjointed; it is, for example, repetitious of the theme of offering at the expense of the theme of praise and thanksgiving.

No translation, however noble and effective, can solve all problems. And this is still another test of the new Canon. As priests speak it and people listen to it—for it is written for spoken use, not for people to read from the printed page—the need for study and reflection will be evident.

The May 29 Instruction on eucharistic usage was principally concerned with better popular appreciation of the Eucharist which the Christian community celebrates. It is a good start for catechetical and other efforts to get a fresh start in the liturgical renewal.

The text of the new Canon—or "eucharistic prayer," as it is better called—is another starting point. It may be illustrated and explained by the May Instruction. Its phrases indicate the chief themes to be understood.

The Eucharist is an act of joyful praise of God, of thanks and blessing—by blessing in the sense that we bless God, we praise His works and thank Him, and so we too are blessed. This primary of the "sacrifice of praise" will be restored if the entire eucharistic prayer—from the dialogue of acclamations through the concluding Amen of the people—is seen as a unit. Then the thanks and praise expressed in the preface and taken up in the remembrance of 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.") will get the attention they deserve.

The present Canon is one of many used in the Church today and it has its own particular emphasis, for example, the very long lists of saints and the prayers of petition and intercession. Many will regret that the abbreviations—omitting, for example, some of the saints' names and some of the Amens which break up the unity of the eucharistic prayer—were not agreed to by the Holy See, although proposed by many hierarchies.

SACRIFICE EXPLICIT
 Yet the Roman Canon proclaims clearly that the Eucharist which the Church celebrates is sacrifice, memorial, and meal—the very point made in the recent instruction. That it is a sacrificial offering is explicit both in the eucharistic prayer and in the prayer over the gifts which precedes it, that it is the Church's act of sacrifice is just as explicit: "We, your people

and your ministers... offer to you, God of glory and majesty, this holy and perfect sacrifice...."

Much reflection is needed on the Eucharist as the memorial or remembrance of the passion and glorification of Jesus—His death, resurrection, and ascension, which we call the "paschal mystery." This was a central theme of the council's Constitution on the Liturgy, as was the presence and action of Christ in the liturgical celebration.

"Remembrance" as more than recollection or mere memory is hard to express. The new English Canon uses words like "recall His passion" and "celebrate the memory" to suggest the point. The celebration of the Eucharist in the community of believers—the "faithful"—is real and actual; it is Christian faith that the paschal mystery is not over and done with, like past history.

That the eucharistic sacrifice is a meal is evident in the ritual of the Last Supper narrative, simply and movingly translated in the new text. Because in the Mass the breaking of bread and the act of communion are postponed, a false distinction may arise. The situation of the Lord is a ritual meal that is both sacrifice and memorial. It is a meal that celebrates the new alliance or covenant between God and man achieved in the blood of Jesus.

Such observations can only hint at the doctrine which should be a little better appreciated from using the English Canon. But it is an incomplete development—no single prayer can cover all the facets of the mystery to be proclaimed. This is one reason for the announcement of new, alternative eucharistic prayers soon to be made official.

The Constitution which is implementing the Constitution on the Liturgy has already approved several other eucharistic prayers of different style and emphasis from the Roman text. These will be another step forward, if the Pope and the synod accept this development.

NEW PREFACES
 They will be supplemented also, again according to the Constitution's announcement, by new prefaces to take their traditional place in the eucharistic prayer. Already the prediction of the experts has come true: the regular use of the Sunday preface of the Trinity has become wearying to congregations. Its theological expres-

sions, of great beauty but of greater complexity, will give way to more biblical expressions of Christian praise of God.

Three other liturgical developments, expected in the next months or year, will help to strengthen the liturgical renewal which, ironically, is weakened by its slow pace more than by excesses.

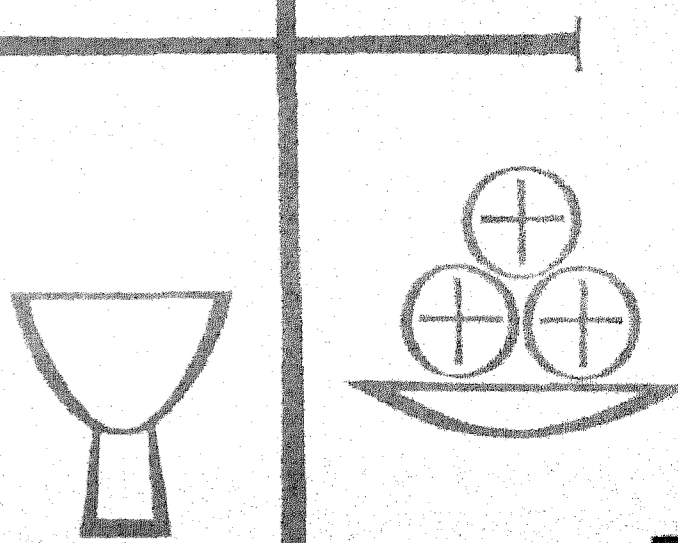
(1) Just published is the "Simple Gradual." Its use of Latin and plainchant make it impractical for general use, but it offers a large body of improved chants for the Mass— as optional alternatives to the present entrance, Offertory, and Communion antiphons, and to the chants between the Epistle and Gospel.

When the refrains in the "Simple Gradual" are translated by the International Committee on English in the Liturgy, they may be used as substitutes for the often fragmentary and out-of-context antiphons. The congregational refrains are provided with selected and appropriate psalms' verses in patterns arranged for the seasons of the Church year.

This book, the subject of much controversy and long delayed, finally puts into effect the Second Vatican Council's decision to simplify the music of Mass. It gives a model for future developments.

(2) Next is the Ordinary of the Mass, equally controverted and delayed. It will be discussed by the synod and, if accepted, will be ready for experiment. Some of its more obvious clarifications and simplifications of ritual were put into effect last June, but it aims at a much more flexible structure for the common eucharistic celebration.

The plan of the forthcoming Ordinary of the Mass, which only carries out the direct mandate of the council, is



a basic Mass structure. This can be reduced to greater simplicity or elaborated on for greater solemnity according to the concrete situation.

(3) Next in order is the new lectionary which, in draft form, is to be given to the bishops of the synod. This is a full-scale reworking of the biblical readings at Mass, with a three-year cycle for Sunday Masses.

The purpose of this project needs no justification. The Bible should be read in the Christian assembly in greater degree and with better choice of passages or lessons. The new plan for the lectionary, when it is further refined and published for general use, is a massive attempt to improve the liturgy. It is also a development which can be easily put into practice and which will open up new opportunities for better preaching of God's word.

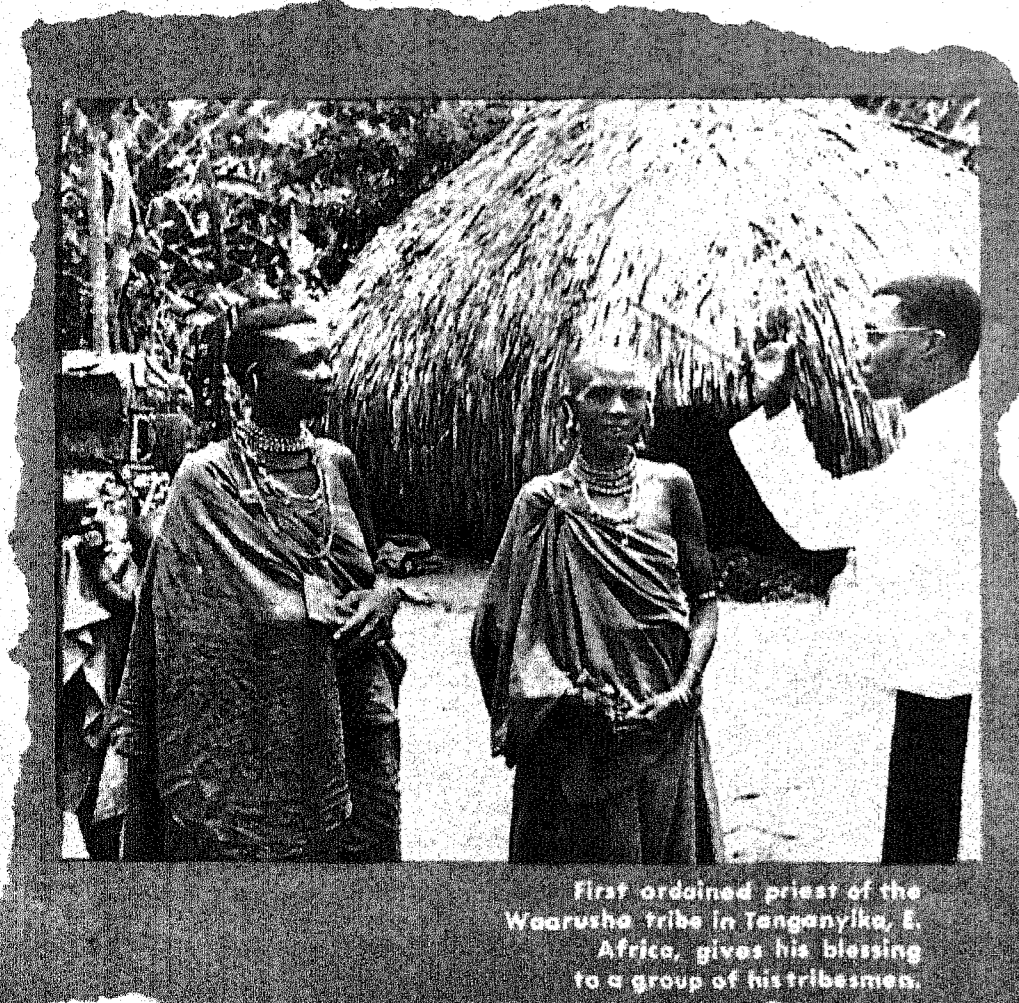
These developments, some almost immediate, others still being studied, will be greeted with enthusiasm by some and with dismay by others. The latter with reason see revisions as too little and too late. Even the new Canon in English, for all its effectiveness, means little to the indifferent and disenchanted.

There is no easy answer to this dilemma. It is almost a decision to choose the excellence in limited areas of liturgical progress and the growing disaffection because the radical adaptation expected in the Constitution on the Liturgy is nowhere officially in sight.

The key is in the goodness of what is being accomplished, the hope that even the limited projects may open the way to cultural adaptation of the liturgy. Meanwhile no one should fail to appreciate the progress marked by the Canon in English and the opportunities it gives to laity and clergy for a better celebration of the Eucharist.

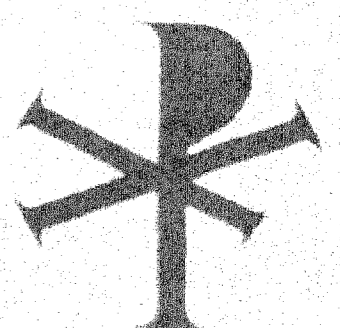


Healing and harmonicas go hand in hand at Kurji Holy Family Hospital in Patna, India, staffed by the Medical Mission Sisters of Philadelphia.



First ordained priest of the Waarusha tribe in Tanganyika, E. Africa, gives his blessing to a group of his tribesmen.

through Him,
 in Him,
 with Him



CHURCH'S ONWARD MARCH Progress Comes In Fits And Starts

By MSGR. MARVIN BORDELON

Director, Secretariat for World Justice and Peace, NCCB

Msgr. Bordelon is serving as guest columnist of *The Yardstick* during the absence of Msgr. Higgins, who is in Rome.)

The cynic is often difficult to handle; the cynical punster is almost impossible. One such caustic wag of the Catholic Church in our time caricatured the bishops' attempts at relevancy during Vatican II as a cry from the Church of Rome, saying: "Stop the world, we want to get on!" Whether the epigraph is valid is another question. The fact is, the Church addressed itself to the cares of all men of this time.

In another more scholarly examination of the struggle of the Church to contemporize herself, Edward Hales' survey entitled, "The Catholic Church in the Modern World," gives an overview of the Church's movement into modern times, dating the transition from the French Revolution. Even the New Testament writers frequently describe the primitive Church's anguishing efforts at relevancy. Surely, St. Luke's account of the Council of Jerusalem is a classic example of the Church is "upholding its duty of scrutinizing the signs of the times, responding in a lan-

guage intelligible to each generation." (Gaudium et Spes, par. 4)

GETTING UP TO DATE

The heroic efforts of St. Paul to translate the Christian message from Hebrew idioms and roots into koine Greek of the first century is striking example of the Church's need of perennial renewal and up-dating. What was the adaptation by the medieval Church of ceremonial styles of the feudal court if not the attempt of the Church at that time of "getting up to date?"

Observers who are surprised at Church attempts at "aggiornamento" expose either defective knowledge of the history of Christianity or infantile understanding of the humanness of the Church, or both. So long as the Church is in the world, accommodation, change, renewal, reform, will be essential. So long as the Church is made up of men "semper reformanda" must be the antiphon of the people of God.

Efforts at renewal are not always successful. Father Robert E. McNally, S.J., in his book, "Reform of the Church," suggests that counter-reforms instituted in the 16th century scarcely probed the significant issues requiring renewal and reform in the Church of the post-Renaissance era.

However, time, that compassionate and inscrutable physician, heals many wounds. We are fortunate three centuries separate us from Galileo's depressing trial. But we have only about 100 years between us and the tragic events involving Lamennais and Dollinger. It is the present century which must sadly claim the tempest of which "Testem Benevolentiae" was the teapot. Our capacity for rapid adjustment to extraordinary change is remarkably evident when we recall Pope John XXIII banned vernacular in the liturgy less than six years ago.

UNEVEN PROGRESS

The Church moves into each new era in fits and starts. Leo XIII canonized the phenomenon that advances come in bursts, when, on the eve of this century, he wrote his famous encyclical, "Rerum Novarum," on "new movements." He dynamically, but perhaps balatedly for some, announced the Church was serious about modern, industrial, urbanizing society.

If anyone wonders why the movement of the Church through history is often pictured by the passage of a ship—the bark of Peter, but never the flight of a homing pigeon, a survey of pontifical

statements about the relationships of Church and world order might be enlightening. The course of a ship is winding and turning—heaving and hawing—leaving a wavy pattern in the wake, as it plows forward toward its destination. Whereas, the proverbial pigeon's flight, like the bee or the crow, is straight-line, like a shot.

Although Leo XIII directed the attention of the Church to the worldly affairs of man, his vision of the Church's role in international affairs reflected a heavy influence of medievalism. His expression in 1889, "It is the Church which... has joined together all peoples," disclosed Leo's myopic vision of world union and Christianity. He held "that peace cannot possibly be satisfied if it does not rest on the foundation of Christian public law... the maxims of the gospel must be held in honor." Such qualifications for world union virtually preclude vast numbers of people of non-Christian traditions on the continents of Africa and Asia.

Despite Pope Leo's role as Pontiff of the Universal Church, his frame of reference on the eve of the 20th century was predominantly western European. The Church's break-through into the international was yet to come.

BELOW OLYMPUS By Interlandi



INTERLANDI © 1967, US WEEKLY TIMES

"Old age, senility—call it what you want—but more and more I find myself agreeing with Joe Pyne."

Fire-Breathing Coptic Patriarch

By FATHER JOHN B. SHEERIN
Cyrillus VI is no neutralist. He takes a firm stand on war. He is the leader of the dissident Coptic Church in Egypt and bears the formidable title of "Pope of Alexandria and all Africa."

His views on war however are radically different from those of Pope Paul. While the Catholic Pope works for peace, Patriarch Cyrillus helps along the war effort. Pope Paul may plead "No more war, war never again" but the Patriarch hails the Arab "holy war" against Israel.

Otto Meinardus tells about the martial Patriarch in a recent issue of "Christ und Welt" of Stuttgart. Before the outbreak of hostilities in the Mideast in June, the Patriarch had been praising Nasser's socialism as very much in line with the Gospel of Christ and the Coptic Church had been supporting the Arabs' right to liberate Palestine from the "gangsters."

Nasser, of course, was God's own emissary for his exalted mission. Came the outbreak of the "holy war" in June and the Patriarch rallied behind Nasser in much the same fashion as some German bishops rallied behind Hitler's wars (cf. Gordon Zahn's "War, Conscience and Dissent," p. 246).

CHANGE IN STAND

The writer in "Christ und Welt" points out that this zealous cooperation between church and state is de-

signed to aid the missionary work of the Coptic Church. For many years, the Coptic Church was forbidden to do any missionary work, but now apparently the Nasser government feels that there is no reason for interfering with this missionary effort as long as it is done in Africa.

Nasser has outlined three spheres of influence affecting Egypt, and Africa is one of these. Moreover, the "Pope of all Africa" recently said that President Nasser's approval of the Coptic Church's work in this area was very important because Nasser was the champion of political freedom in Africa.

The "Christ und Welt" writer, however, says that the success of the Coptic effort is highly dubious. For the Negro population that these Copts will contact still remembers the Arab slave trade and it is doubtful that they will take kindly to friends of Nasser.

It is being said that since Vatican II, no Catholic hierarchy will ever again become an accomplice to a national war. The trend of thinking at the council was quite clear and Pope Paul has made it even clearer. "No more war, war never again."

And the Christian obligation of conscientious objections was stated with patent clarity by Pope John in his *Pacem in Terris*: "Since the right to command is required by the moral order and has its source in God, it follows that, if civil authorities pass laws or command anything opposed

to moral order and consequently contrary to the will of God, neither the laws made nor the authorizations granted can be binding on the consciences of the citizens, since God has more right to be obeyed than men" (Part II, no. 51).

CHURCHES AS PEACEMAKERS
As the encyclical says, the citizen is obliged to disobey any command opposed to the moral order. But it seems to me that there is a much heavier obligation imposed upon the Christian churches.

It is precisely when the general public, the vast majority of citizens, has been seized with war madness and superpatriotic hysteria that the churches should play their role as peacemakers dedicated to sound reason and love of neighbor. It is precisely when everyone else is insane that we should look to the churches as the voice of sanity.

Some may say that all this talk about the dangers of war hysteria is poppycock. There is no war madness here and now in the United States, there is no enthusiasm for this "weary, weary war in Vietnam." This is true, but if war should break out closer to home or if it were a matter of a war against Soviet Russia or Red China — we would soon be off on an emotional binge.

In the meantime, we might think of the fire-breathing prelate in Cairo and resolve that this sort of thing will never happen here.

WASHINGTON LETTER

Drive Against Crime In Capital Predicted

By J. J. GILBERT

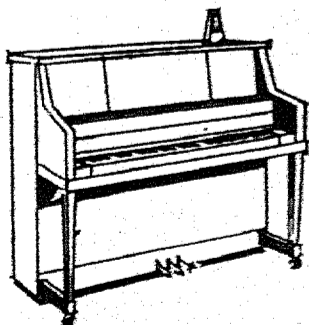
WASHINGTON — IT is being predicted that a real drive on crime will get under way as soon as this city's new type of government begins to function. This would be something that the entire nation would watch, with interest and hope.

President Johnson got Congress to vote the new style of administration for the Capital last August, and observers are pointing to more and more signs that the President is going to work closely with this administration to get it off the ground. The President many times has expressed a desire to make Washington a "model city," and this, it is being said, is the beginning of a real try.

With a presidential election coming up next year, President Johnson finds himself criticized for the conduct of the Vietnam war, for crime, for blight and poverty in cities, and reads reports that he is sinking in the polls. If the new government here, backed by the President, can effect an impressive improvement in the crime situation and the face of poverty in Washington, it could have a very marked effect upon his critics and upon the country as a whole.

For almost a century before this year, the Capital was administered by a three-man commission appointed by the President. In the reform sponsored by President Johnson, the city has a single commissioner, or "mayor," also appointed by the President. A principal objection to the three-man board, it now develops, was that the committee type of administration led to buck-passing, deferred decisions, delays. Now, it is contended, "the buck stops" at the desk of the sole commissioner.

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LOVE HAS MANY FACES

By FATHER DAVID
G. RUSSELL

Love is a dangerous thing. It has a way of making demands that cost us, that pain us. Men and women who are unduly afraid of pain and who count the cost are likely to be impoverished lovers.

What parent has not suffered pain because of the love they bear for their children? In big and little things



NOW-- Christianity

children fail the loving hopes and expectations of their parents.

What mother has not experienced the cost of love as she stayed up long hours with her sick child? What father has not earned the bread on the table with the sweat of his brow, the sign of his love? Even the act of birth, and act of love, is a painful action.

The daughter who leaves her parents' home for the sake of the love of her husband experiences a pain.

The cost of love is experienced by the man who lays down his life for his friend, the Lord tells us as He reveals His own Love for us. The shepherd lays down his life for his flock. The loss of life is the greatest pain of all, the cost of

love taken from the Son of God Himself.

Can we expect that our love for Christ will cost us nothing when we see that all love costs something? Can we seek a painless love for God when all love bears pain? The fact is that we must be ready to accept the cost of our love, if we truly love our God.

It is not surprising, then, that Jesus told us that we must be willing to take up our cross daily and bear it. The person who is unwilling to bear the cross is unworthy to be His disciple, because he seeks a cheap and painless love. Such a love is unreal;

it does not exist.

Needless to say, the Christian is not one who loves pain; it is an evil, so to speak. But the Christian does seek love. By love we are known as His disciples. If pain is involved, we pray "not my will, but Thine be done." Though the pain is not sought it is accepted.

Penance is the traditional name given to pain born of love. Penance is the acceptance of the concrete here and now demands of love.

Christian penance is not simply the stoic infliction of pain so that we can develop willpower, a sort of Christian workout comparable to

spring training. Penance is the fruit of a love which demands the difficult, which does not shrink from the painful.

Perhaps the best penance which we can perform is the perfect living out of our vocation, our daily duties. Being a good mother, a loving father, a hard working student, a patient old person—these are the works of love which demand the most and are the most painful. These are the daily crosses which conform us to the Crucified. If we take up these crosses, the Lord will take us up to Himself in glory.

Ancient Wall Uncovered In Israel

LONDON (RNS) — A wall and probably a tower which may date back to the Eighth Century before Christ were uncovered by a British-Canadian archaeological expedition on the Ophel slopes, southeast of the present wall of Old Jerusalem, it was announced here.

Miss Kathleen Kenyon, principal of St. Hugh's College, Oxford told the press here that the wall was a "major surprise," since it had been found at a site where no such structure was

expected to be. It was built of reused masonry, almost certainly dating from the period of Solomon, she said.

She conjectured that Solomon's wall, joining the original Jerusalem (south of the present city) with the site of the Temple further north, must be very close to the excavation site, though she said it was uncertain whether it can be located.

At another excavation site, also south of the present Old City of Jerusalem, she said another remarkable

find had been made—a large quantity of pottery, probably vessels used in pagan religious rites, much of which was intact or capable of being restored.

This find was made in a large, well-shaped cave, which may have belonged to a pagan sanctuary, probably of the Jebusites, she said.

A third site probed this year was in the Armenian garden in the southwest corner of the Old City, where Miss Kenyon said a

"fine section of Byzantine wall" was uncovered. She found that successive walls had been breached and refilled many times at this site and presumably also at other sections of the Holy City's walls.

World Alumni Body Planned

VATICAN CITY — (RNS)—More than 20 million Catholics who have studied at Catholic educational institutions and maintained contact with their old schools will be represented by a new World Organization of Catholic Alumni, it was announced here.

Prayer Of The Faithful 23rd Sunday After Pentecost October 22, 1967

CELEBRANT: The Lord be with you.
PEOPLE: And with your spirit.
CELEBRANT: Let us pray. To God, the Father Almighty, who wills that all men come to recognize truth and be saved, we direct our prayer with all our heart and mind.

LECTOR (1): For our Bishop, Coleman F. Carroll; we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR (2): For the Synod of Bishops now meeting in Rome, that its work may be guided by the Holy Spirit for the good of the whole Church, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR (3): For our Lutheran brethren, who are observing the 450th anniversary of the Reformation, that they may see in us the image of Christ and His love for them, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR (4): For all who are searching for a peaceful solution to the Vietnam war, that their efforts may soon be rewarded with success, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR (5): For all members of the Confraternity of Christian Doctrine, that their work may be guided by the Holy Spirit and be effective in the religious formation of the young men and women whom they teach, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR (6): For all of us in this assembly of the People of God, that our participation in this sacrifice-banquet may enable us to hold fast to the faith in these difficult times, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: Almighty God, Eternal Father, help us to stand firm in Christ; we have confidence that working together in trust we will be drawn into glory by the same Jesus Christ, your Son, our Lord, Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

PEOPLE: Amen.

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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
November 13-17	Priests' Retreats

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What To Do About Grouchy Husbands

My husband constantly complains about slight mistakes in my cooking. In fact he insists on cooking for himself but he doesn't do it. The other night he removed steaks from the freezer to defrost. He then went out and failed to come home at dinner time. I cooked the steaks for my children and myself but when he arrived he was enraged and he gave his to the neighbor's dog. He is 35. We have three children. How can you explain such conduct?

By DR. JOHN J. KANE

My own belief in this matter is that your husband is not really complaining about your cooking at all but about some other and more deep-seated problem. Complaints about your cooking should be considered symptoms by which he is trying to tell you that there is some area of life in which you displease him, or in which he is deeply frustrated. If you were a perfect cook, I fear you would still get the same kind of reaction.

In view of your husband's age and the fact that you have three children, I presume you have been married perhaps five to ten years. During this time any intelligent woman who can read a cookbook can become an adequate, even a very good cook.

I am assuming you have the necessary equipment and are willing to take the time and trouble to prepare meals properly. I realize there are some people who are very particular about what they eat and how it is cooked. These are individual idiosyncrasies and at the age of your husband, not much can be done about them. They are traceable very largely to childhood habits of eating. But by this time you should be very well aware of your husband's tastes and even if they are a bit far out, you can make allowances for them, and I am certain prepare the meals to his satisfaction.

Childish Behavior

Another indication that it is not your cooking but something else in his childish behavior in giving the steak to a dog. This was his attempt to get back at you, to humiliate you and perhaps to say in effect that your cooking was suitable only for a dog. I presume after he did this he felt a little better himself because it was an outlet for his frustrations. But it certainly must have caused you considerably more frustration than you already suffered by the fact that he failed to appear for dinner.

You will have to look for certain clues to enable you to understand your husband's behavior. You have not provided them in the letter. I wonder if this type of behavior existed from the beginning of your marriage? Personally, I rather doubt it. I would try to recall when he first began to act this way. Then try to remember anything that occurred at this time that might give you some insight into this childish type of acting.

One of the possible factors is that your husband feels a need to dominate. This may stem from his occupation where he may have to take orders all day from someone else and resents it, or from a belief that you attempt to dominate him. While I do not condone his behavior at all, I am trying to help you gain insights into it.

For example, when he returned home well after dinner time and found that you and the children had already cooked and eaten the food, you say he fell into a rage. Now try to think what interpretation he placed upon this occurrence. He probably considered it a rejection of himself. He may have thought that this really indicated that you had no need of him and the children didn't either. He probably believed, although quite erroneously, that you should have awaited his return before cooking and eating the steaks. But again this has nothing to do with the food in itself, but very likely with a much larger problem that you will have to attempt to uncover.

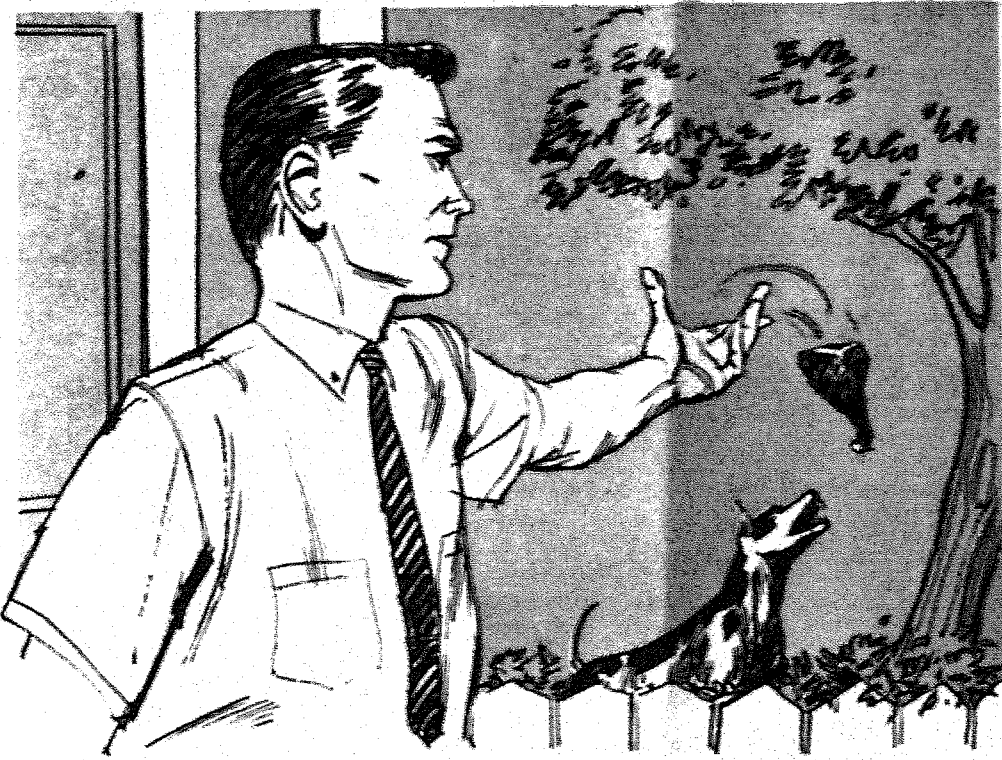
I could speculate endlessly on what the probable reason for his behavior are but I would have absolutely no assurance that I was anywhere near correct. While you are much closer to the situation than I am, it is most difficult for you to be completely objective because you are emotionally involved. My suggestion is that you attempt to have a long dispassionate discussion with him about this kind of behavior.

Keep Talking

Don't be recriminatory toward him, listen to what he has to say, agree with him in so far as possible but above all keep him talking. If this discussion can be carried out in a reasonably calm and friendly way you may obtain some clues as to what the problem is really about.

Furthermore, when you select a time for this discussion do so with care. Certainly it would have been useless to attempt to discuss the matter the evening he came home and fed his steak to the dog. At that point he was entirely unreasonable and the kind of discussion I am recommending was impossible. Select a time when he seems to be in a reasonably good humor, willing to spend some time discussing matters with you and then probe the situation with the greatest possible delicacy. Until you get some idea of what is really troubling him, there is nothing you can do to alleviate the situation.

If this kind of behavior continues and particularly if it grows worse, it may be necessary for you to seek the assistance of a marriage counselor. I am by no means certain that even if you are able to engage in the kind of discussion I recommend that he himself will be able to tell what is really eating him. It may be below the level of his own consciousness and may only be uncovered with the aid of a third party professionally trained in such things.



Hong Kong's Catholics In Fear Of Reds

HONG KONG (NC) — The "fear" of Chinese Catholics that they may "come under communism" demands that the Church should "bolster their courage" and "even prepare them for heroism," Father Fergus Cronin, Jesuit vice-provincial here, said.

He spoke at a dinner in honor of Auxiliary Bishop Francis Chen-Ping Hsu of Hong Kong. The dinner was held following Bishop Hsu's consecration at Immaculate Conception Cathedral. He is the first Chinese bishop in the diocese.

Father Cronin said at least 98% of Hong Kong's population of Chinese and a large proportion of the people left China rather than live under communism.

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WOMEN ON THE MOVE



DR. PATRAS



MRS. RANGE



MRS. JONES

Achievement Awards Given Three Women

Three Dade County professional women were cited Monday by the Dade Business and Professional Women's Club which honored them with the club's 1967 Women of Achievement Award during a luncheon at the Hotel Everglades.

Recipients were Mrs. M. Athalie Range, Miami City Commissioner; Dr. Mary C. Patras, physician; and Mrs. Rosemary Usher Jones, attorney.

MRS. RANGE

A native of Key West, who is the second woman to serve as a City Commissioner in Miami, Mrs. Range is a member of Holy Redeemer parish and a proponent of stronger housing and fire codes and more stringent ordinance regulating gun sales.

A member of the board of directors of the Community Relations Board, the Diocese of Miami Human Relations Board for which she serves as chairman of a Committee on Negro-Cuban Affairs, and Economic Opportunity Program, Mrs. Range is a licensed funeral director and president of a local bank.

In 1965 she was a recipient of the gold medal of the Diocese of Miami for meritorious service. The widowed mother of four children, Mrs. Range was voted Woman of the Year in 1953 by Zeta Phi Beta Sorority and Business Woman of the Year six years ago by Iota Phi Lambda.

DR. PATRAS

Dr. Patras, who is in private practice, devotes much of her time ministering to senior citizens in four of Miami's residences for the aged.

She serves on the Medicare Utilization Committees in two of the homes and is a member of the board of directors of Villa Maria Rehabilitation Center. She received her doctorate in medicine at Loyola University School of Medicine in Chicago and in 1937 was a member of the school's physiology staff.

In 1938 the University of Illinois awarded her an M.S. degree in physiology and in 1945 she was cited for "outstanding contributions" to the war effort by the federal government.

Recently elected secretary of the Dade County Academy of General Practice, Dr. Patras is a past president of the Dade BPW and the American Medical Women's Association of Florida, and a member of St. Rose of Lima parish.

Mrs. Jones has for the past two years been the official Junior League delegate to the Mental Health Board and as a member instituted the Lifetime Program aimed

at suicide prevention.

Her volunteer hours, as estimated by Charles Thomas, executive director of the Mental Health Association, are well over 1,400 since last summer in the work of the program for which she recruited a number of psychiatrists, physicians, business and professional women and housewives.

Prior to her admittance to the Florida Bar in 1965, Mrs. Jones, the mother of three children, received an LL.B. degree from the University of Maryland

DCCW To Discuss Community Needs

Community needs will be spotlighted by the Community Affairs Commissions of the North and South Dade Deaneries of the Miami DCCW during a special program and coffee on Friday, Oct. 27 at St. Peter and Paul Auditorium, SW 12th Ave. and 13th St.

A panel of experts in their respective fields will discuss the indigent, aged, civil rights and human relations beginning at 9 a.m. All members of DCCW affiliations in South Florida and other interested persons are invited to attend.

SPEAKERS SLATED

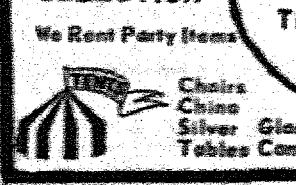
Dr. Ben Sheppard, executive director of the Catholic Welfare Bureau will present "A Vignette of Catholic Charities in the Diocese of Miami;" and Dr. Jean J. Purdue, medical director, continuing Patient Care, Jackson Memorial Hospital, will speak on the subject, "Nursing Homes in Dade County—the Needs."

"New Laws and Decisions Affecting Obscene Movies and Literature—What Can Be Done Now," will be discussed by Morton Perry, assistant state attorney in Dade County. Dr. George A. Simpson, surgeon, will speak on "Building Better Individual and Group Relations Be-

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UNUSUAL PROGRAM under the theme, "How To Succeed In Marriage By Really Trying" begins at 8 p.m. today (Friday) in Holy Family parish hall. Hymn-singing will be accompanied by guitarists, VICKI PERONE and JOHN MCNICOL, right, shown rehearsing with MR. and MRS. JAMES BENNETT.

Right To Vote Reversed Women's Kind Nature, Dr. Anthony Says

BOCA RATON — Since being given the vote, U.S. women have regressed psychologically and spiritually while progressing politically and economically, a woman theologian asserted during a lecture at Marymount College.

Dr. Susan B. Anthony, assistant professor of theology at the women's college, told

an audience of several hundred religious and laity that "though American women have come of age externally in legal and economic rights in the first 50 years since



DR. ANTHONY

their enfranchisement by the 19th Amendment to the Constitution, soaring statistics on women's alcoholism, pill addiction, the use of LSD, divorce and delinquency rates, show that the inner woman has not kept pace with the outer woman.

Since 1920 when the Anthony Amendment was ratified giving women the right to vote, the great niece and namesake of the famous woman suffrage leader said, "they have been sales-pressured into believing that they can only become happy by being consumers, by buying a better standard of living, better food, clothing and housing. We have reversed

woman's true role, which I call her 'maternal orientation' role, a giving toward something greater than ourselves, not only our own families, but the families of the world.

Coming of age spiritually and psychologically, reaching interior majority, can only take place when the "greedy" inner pattern is reversed, she pointed out. "Aunt Susan and the other great fighters for our external freedom were happy, fulfilled women because they were prodigal in spending themselves for others. They were servants of the world not servants of sales pressures to buy more."

DEANERY TO MEET TUESDAY

FORT LAUDERDALE—Members of the Broward Deanery of the Miami DCCW will convene for their semi-annual meeting on Tuesday, Oct. 24 at the Hilton Hotel, 4060 Galt Ocean Dr.

St. Clement Altar and Rosary Society will be the hostess affiliation during the one-day meeting which will begin at 10 a.m.

Mass celebrated at 8:30 a.m. in St. Clement Church will be followed by coffee and registration. Luncheon will be served at 1 p.m.

* * *

BONITA SPRINGS — The important role of women in society was emphasized by Father Frederick Wass, diocesan director of the Miami DCCW when he spoke to more than 100 members of the southwest coast deanery during their Fall meeting in St. Leo parish.

Members also heard Father Thomas Anglim, V.F., pastor, St. Francis Xavier parish, Fort Myers, outline the work of the Catholic Welfare Bureau.

Stella Maris Retreat Set

LANTANA — Members of the West Palm Beach Chapter of Stella Maris will participate in their annual retreat, Oct. 27-29, at the Cenacle Retreat House.

Father Charles Malen, C.S.S.R., who inaugurated the organization in the Diocese of Miami for Catholic women who are legally separated or divorced, will be the retreat master.



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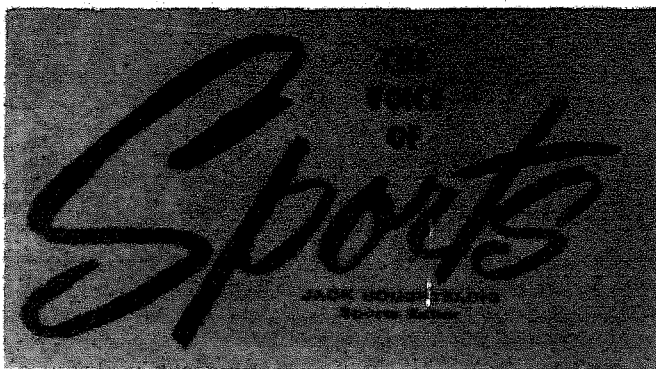
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Larry And Ted Get Into Spotlight Again

In another strange link of coincidences, Larry Rentz and Ted Hendricks are back together again in the football headlines.

Back in 1964, the two were the hottest high school stars in the state, Rentz, the crackerjack quarterback for Coral Gables High's state champions, and Hendricks, the towering end on both offense and defense and at one time a linebacker for Hialeah High.

Week in and week out, the two were in the spotlight for their play. Eventually Ted signed with the U. of Miami and tried his hardest to get Larry to follow him. The two had been long-time buddies as well as football rivals. But, Larry accepted an offer from the U. of Florida.

Both were sensational as college freshmen. But, last year, it was Hendricks who got the publicity as an All-America prospect at defensive end, while Larry had to settle for the less glamorous role as a defensive halfback for the Gator's Orange Bowl team. After all, there wasn't much prospect of Larry's playing his favorite quarterback slot with Heisman Trophy winner Steve Spurrier running the Gators.

Then, this year, Rentz was moved to flanker, catching a few passes while sophomore whiz Jackie Eckdahl was given Spurrier's spot.

And, this year had not turned out to be a bright and glorious one for Hendricks, whose performance in the first three Miami games was lackluster.

But, last week, both clicked, on the same night and within 70 miles of each other.

Hendricks snapped out of his lethargy and led the Hurricanes' defensive unit to the 17-15 triumph over LSU. Ted's smashing 14-yard loss tackle of Tiger quarterback Nelson Stokley on a play that started at the U-M 10 with less than five minutes to play sealed the LSU comeback hopes.

Just down the pike from U-M's triumph at Baton Rouge, Rentz was back at quarterback for Florida after a broken leg sidelined Eckdahl earlier in the week.

Given his reins, Rentz came through magnificently.

He completed 9 of 12 passes for 82 yards and ran for 109 yards in his own whirling-dervish fashion. His play-calling was so superb that the Gators coaches seldom sent in a play from the bench.

With big Ted back on defense and slim Larry again running his own show, it's amazing how the football does take its crazy bounces.

The Miami Dolphins return home from a three-game road trip and there is little to indicate that the AFL team hasn't completed its season.

The Dolphins were bombed in all three road games and the 24-0 licking they received from Kansas City in the last home game, leaves them with a 1-4 record.

There isn't much hope that they'll finish with better than their current .200 percentage. Not now. Everyone they play over the remainder of the season has improved, while the Dolphins have retrogressed.

Joe Namath comes to town with his New York Jets and he's a sure thing to start picking the Dolphins' horrible pass defense to pieces, just as he did at New York.

And, if the Dolphin receivers don't start holding on to the ball, both for catches and after they make their catches, the Miami offense will again be a sputtering mess.

Rick Norton has improved his passing and the passing game could move. If he throws like he did against Boston last Sunday, no one can blame him for the offensive failures.

The collapse on both defense and offense at the same time has been too much. With five more home games on the schedule, it'll be a hard task for the Dolphins' management to get people in the stands.

The squad is just going to have to improve if they want local support. But, it can happen. Who would have figured that winless Minnesota would beat Green Bay last week.

Local fans would be happy with just a Dolphin victory over the Jets.

And... our weekly predictions:

U. of Miami 40, Pittsburgh 6 — Hurricanes finally get a chance to relax and enjoy the game.

New York Jets 28, Miami Dolphins 14 — Dolphins still do not have pass defense for Joe Namath.

LaSalle 13, Miami Military 7 — Wounded Royals get back on victory trail.

Newman 20, St. Thomas 0 — Crusaders regaining steam after loss to Class AA Palm Beach while Raiders can't find offense.

Carroll 21, Moore Haven 0 — Rams still explosive in their own class.

Verot 12, Florida Boys 6 — Vikings enjoy revenge for last year's licking.

North Shore 20, Pace 6 — Young Spartans have their troubles with varsity teams.

North Miami 14, Curley 0 — Knights defense will hold on as long as possible.

Gibbons 38, Florida Air 0 — Redskins get a chance to run up a big one against weak Cadets.

Chaminade 20, Pahokee 0 — Lions have aim on Class A-8 title and won't ease up.

Last week's results: 8 right, 2 wrong for .800; total for the season: 36 right, 13 wrong, 3 ties for .735.

A REWARD FOR PATIENCE

Football Player's Dream Comes True

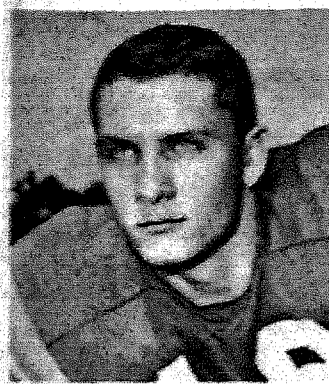
He wore No. 14 — and probably would have been more at home running Tulane's offense than Florida's. This was Dave McIntosh, Florida quarterback, who got into his first varsity game Saturday in the Sugar Bowl — as the Gators beat the Greenies, 35-0.

Sitting in the visitors' dressing room at the Sugar Bowl, McIntosh was answering questions about playing his first varsity game after being on the B-team the week before.

"I knew their offense bet-

the ineligible, red-shirts and "unwanted" are shunted. Their job is to imitate the Gators' next opponent. For Dave it seemed as though the B-squad would be where he would end his college football career.

With All-State high school quarterback Jackie Eckdahl, a sophomore, moving senior Harmon Wages out of a job — how could McIntosh expect to go anywhere but down. After a great spring McIntosh had thoughts of a varsity berth. But that was dispelled when



David McIntosh

three conference titles in a row. And was the All-County quarterback as well as All-Diocese. In fact he was one of the first prospects signed by the Gators in 1963.

He arrived on the Florida campus in 1964 as one of three quarterback candidates. On the freshman team with his were two high school All-Americans. And both of them were quarterbacks — Harmon Wages and Bobby Downs. He spent the greater part of his freshman season backing up Wages. They had changed Downs to halfback.

In his sophomore year

his luck still didn't change. With Steve Spurrier and Kay Stephenson at quarterback and only juniors — they had to cut one of the four quarterback candidates. McIntosh was red-shirted.

After a year on the B-squad he was ready to move up to the varsity but they still had Spurrier, Stephenson and Wages. Another year of obscurity.

In the spring of 1967 he was finally given a chance to show what he had. But once again, enter two high school All-American quarterbacks — Larry Rentz and Jackie Eckdahl. Rentz had played safety as a sophomore. Now he was given a chance to fill Spurrier's vacant job. And the sophomore Eckdahl was also given the chance along with holdover Harmon Wages. Again Dave was shunted aside after a fine spring.

Patience is a virtue — and it finally paid off.

After waiting four years to get in a varsity game — Dave McIntosh was moved up to the varsity when Wages was demoted to the B-team for disciplinary reasons after

(Continued on Page 21)

SPORTS PROFILE

By Chris Smith



ter than ours," said McIntosh. "In fact I know everybody's offense in the Southeastern Conference."

For the last two years the former Cardinal Newman quarterback had labored in complete obscurity on the Gators B-team. This is where

the publicity pictures were taken in the fall. Dave's picture was not taken. Another session on the B-team.

As a high school quarterback with Cardinal Newman he was touted as the most prolific passer in Palm Beach County. He led his team to



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...to sensitize the whole Church." Pope Paul said to Monsignor O'Meara, National Director for His Society for the Propagation of the Faith. "Already the Ecumenical Council clearly brought out the essential dimension of the Church— MISSION . . . MOBILIZE THE ENTIRE PEOPLE OF GOD FOR THAT PURPOSE.

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peoples in abundance." (POPULORUM PROGRESSIO).

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Three Miami Girls Finalists In Pageant

Three young women enrolled in Diocese of Miami high schools are among 25 finalists selected in the Miss Teenage Miami pageant.

Chosen on the basis of intelligence, appearance, poise, personality and talent are Charmine Kappler, daughter of Mrs. Jeanne Kappler, North Miami Beach, a student at Madonna Academy, Hollywood; Joan Schwab, daughter of Mr. and Mrs. Walter Schwab, Hialeah, a pupil at Msgr. Edward Pace

High; and Savina Garcia, daughter of Mr. and Mrs. Joye Garcia, Hialeah, a student at Notre Dame Academy.

The local winner of the contest sponsored by radio station WFUN and Richards department store, will be the recipient of more than \$500 worth of prizes in addition to a trip to Dallas to compete in the national pageant which will be televised on Nov. 11 by the Columbia Broadcasting System.

Chaminade, Carroll Remain Undefeated

By JACK HOUGHTLING

Hollywood Chaminade and Ft. Pierce John Carroll High each turned in impressive victories last week to continue as the only undefeated football squads in the diocese.

Chaminade made its record 3-0 with a 40-0 water-sloshed victory over Miami Military Academy while Carroll passed its toughest early season test, Cardinal Gibbons of Ft. Lauderdale, 20-0, for a 5-0 mark.

Chaminade's triumph kept the Lions in first place in the A-8 district race, just ahead of diocese-foe Cardinal Newman of West Palm Beach. For Carroll, it was the 14th triumph in 15 games over the past two seasons.

Last week was also a happy one for Newman, and Msgr. Pace of Miami, the only other diocese schools to register victories.

Newman blasted Lake Worth Leonard, 26-0, to make its record 4-1, while Pace, in its first season of football, took the LaSalle "B" team, 20-0, for a 3-2 mark.

Abbey Quintet To Perform At College

The Abbey Singers, a quintet of soloists, will be presented by the Barry College Culture Series at 8:15 p.m., Sunday, Oct. 22 in the auditorium, N. Miami Ave., and 115th Street.

The program will feature original compositions by the polyphonic masters of the Renaissance as well as Haydn, Mozart, Schubert, Schumann and Brahms.

Also included are the vocal counterpoints of William Billings and his Colonial American Followers and many modern madrigals, carols and other pieces for solo ensemble written by the American and European composers of today.

Founded in 1962 by the late Noah Greenberg, director of the New York Pro Musica, the quintet includes one woman and four men, each of whom are known as individual solo artists.

Bathe Your Brain In Church Not In Acid

By Father Arthur DeBevoise

According to Humphry Osmond, a psychopharmacologist, the first substance to be employed for psychedelic purposes is the "soma."

This creeping (creepy?) plant was used by the high-caste Brahmins in India for thousands of years. Numerous primitive peoples turned to certain mushrooms to stimulate and alter their mental experiences. Timothy Leary, "Mr. LSD," is convinced that the use of "mind-opening" drugs marks the beginning of a new stage of human progress.

He confesses that little is known about hallucinogens at this time but does not hesitate to make psychedelic drugs available to people. His willingness to give "ride" to anyone accounts for some of his colleagues' dropping out of, not society, but Leary's organization called IFIF (International Federation for Internal Freedom).

These former collaborators felt a preliminary examination ought to be administered to every prospective user. Indeed, latent psychotics have sometimes



tempt to navigate the team to victory. But just because you have never tried passing a pigskin with only three fingers and a thumb doesn't make unscrewing your index a wise move simply because a new experience will come of it. Taking LSD, mescaline or psilocybin will grant you a new experience, perhaps even new knowledge, but is it a wise move?

RCC provides spiritual baths for brains, too. In fact you get more for your effort: heart, muscles, soul and the whole human package gets dunked in, not acid, but love, not danger, but adventure.

Experience is the best teacher, right? Right... provided the experience is accompanied by accelerated growth and integrity. Experience is accompanied by accelerated growth and integrity. Experience is the best teacher provided a man becomes more a man, more alive, more unified, more of one piece, more developed, better equipped to love effectively because of having had the experience.

All experiences do not satisfy these requirements. You say you've never been quarterback of a football team? Should the opportunity present itself (and you're in good shape and don't mind a few lumps), grab the chance and at-

tempt to navigate the team to victory. But just because you have never tried passing a pigskin with only three fingers and a thumb doesn't make unscrewing your index a wise move simply because a new experience will come of it. Taking LSD, mescaline or psilocybin will grant you a new experience, perhaps even new knowledge, but is it a wise move?

Who knows, someday LSD-25 may be sufficiently understood to be taken with safety? But right now RCC users derive great confidence from knowing that their way of developing a sense of the real and of undergoing deep experiences of life has been tried and tested by billions of people for over nineteen hundred years.

RCC asks me to believe in someONE. LSD asks me to believe in someTHING! I'll take my brain to Christ. I am sure He is looking out for my best interests. I am not so sure about that guy with the initials L.S.D.

His Dream Comes True

(Continued from Page 20)

WHAT'S YOUR LIFE

Is your life all about seeing everything that can be seen? knowing everything that can be known? doing everything that can be done? The "Druggist" teaches: "You have to go out of your mind to use your head". The "Carpenter" teaches: "What does it profit a man to gain the whole world and lose his immortal soul". Timothy Leary says use your head even if you lose your mind. Jesus Christ says don't lose your soul over anything.

RCC users want to open their minds and broaden their vision of people and the world as much as LSD users. The former especially look forward to the total awareness, penetrating vision and rich experiences of eternal

the LSU game. He was suddenly thrown into the position as back-up man for Jackie Eckdahl. When Eckdahl broke his leg Rentz moved into the starting spot — but at least Dave had arrived. Saturday night in the Sugar Bowl he showed that he deserved being there by guiding the Gators to their fourth touchdown. He completed his first varsity pass and finished with two completions in four attempts.

"You have to give him all the credit in the world," said coach Ray Graves. "He stuck it out and kept his confidence up. And it finally paid off. He had a real fine spring. We didn't forget him."

For Irishman Dave McIntosh — his luck has finally changed.

All About Youth

emerged from the psychedelic table like 20th century Franksteins. When you take LSD you drop your brain in a bathtub of acid. You may learn something. You will surely undergo a different kind of experience, dreamy or nightmarish.

DOESN'T LOVE YOU

But does it love you, baby? I mean that acid! Even lysergic acid diethylamide, while it may do extraordinary things to consciousness, is not itself conscious of anything, or anyone LSD-25 just doesn't love you, baby!

Enough said about LSD. What about RCC? Since initials are something else today, we will refer to the Roman Catholic Church as "RCC." Why not drop out of the rat race of American life and tune in on the Church's life. It has its own psychedelic, mind-opening, powers.

While acid will do a variety of things to your nervous system, mind, health and morals, God is no slouch. Remember, acid is a

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Priest-Historian Will Address Teachers

Father Michael V. Gannon, director of the Mission of Nombre de Dios, St. Augustine, and assistant professor at the University of Florida, will be the guest speaker during the Fall meeting of the Catholic Teachers' Guild Sunday, Oct. 22 at Barry College.



Father Michael Gannon on the Miami Shores campus.

Mass celebrated at 5 p.m. in the Cor Jesu chapel of the college by Msgr. William F. McKeever, diocesan superintendent of schools and guild moderator, will mark the opening of the semi-annual meeting.

Dinner will follow at 7 p.m. in Thompson Hall

4-H Honors Granted To Students

The highest 4-H in the state has been awarded to a member of Holy Family parish while seven other boys and girls from South Florida parishes captured other state awards.

Miss Gail Hamilton is the recipient of a trip to the National 4-H Conference in Washington, D. C. which usually includes a visit to the White House and the President.

Tom Gorman, St. Brendan parish, received the Chilean Nitrate award of a \$200 non-restricted educational scholarship and will compete with state winners from Alabama, Georgia, and Tennessee for a two-week all-expense paid trip to Chile.

Among those winning trips to the National Club Congress in Chicago are Kate Reilly and Mary Hudak, St. Michael parish; Teresa Franzo, Holy Family parish and Margaret Ann Rolando, the Cathedral parish.

A wrist watch was awarded to Anne Wiley, St. Michael parish, for her accomplishments in the 4-H Dog Care and Training project. Michael Hudak, St. Michael parish is the recipient of an electrical appliance for his accomplishments in the 4-H electric program.

The Taste 'N' Baste 4-H Club in St. Michael parish was awarded a certificate of recognition for their work in safety.

A prominent lecturer and historian, Father Gannon is the author of "The Rebel Bishop" and "Cross in the Sand" and has spoken to South Florida audiences several times during the past two years.

Last month he became the first priest to be named to the faculty of the University of Florida where he is teaching two three-credit courses in Church History. He holds degrees from Catholic University of America and from the University of Louvain, Belgium, as well as a Ph.D. from the University of Florida.

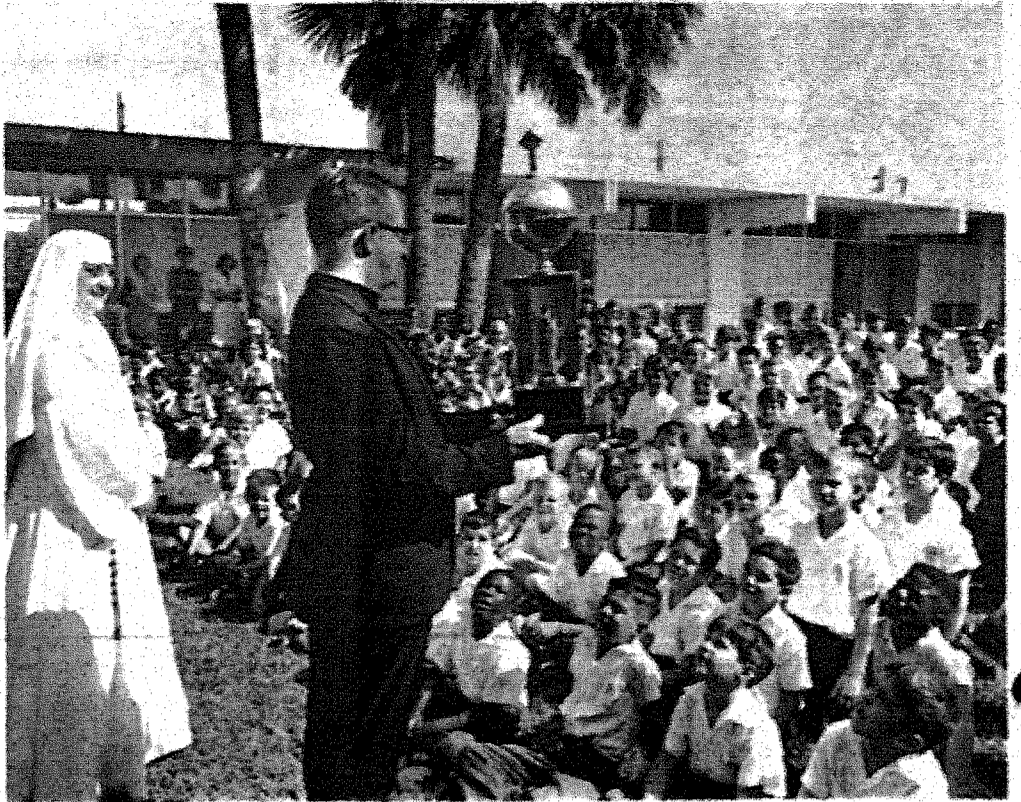
Last year Father Gannon was the first recipient of the Florida Historical Society's first annual award for best historical writing in the organization's quarterly publication.

Red Cross Sets Info Meeting

A meeting to familiarize families of the military with the many ways in which the Red Cross can serve them, will be held at 7:30 p.m., Thursday, Oct. 26, at Red Cross chapter headquarters, 5020 Biscayne Blvd.

More than 1,000 invitations have been issued to families of newly-inducted and enlisted men to attend the meeting, at which representatives of four military services will be present to answer questions.

Stephen A. Lynch, board member and member of the Service to Military Families Committee, will emcee the meeting.



WORLD MISSION Trophy of the Diocese of Miami Propagation of the Faith Society was presented for the second year to St. Jerome School, Fort Lauderdale, by FATHER WILLIAM O'SHEA, society director. At left is SISTER MARIA ASUNCION, R.F., principal of the parish school.

First Noche Tropical Set

First annual "Noche Tropical" sponsored by the Spanish speaking parents of students enrolled in Christopher Columbus High School will begin at 7 p.m. Saturday, Oct. 21 in the school cafeteria.

Dinner, dancing, and continuous entertainment will be included in the admission charge.

Guild Plans Observance

WEST PALM BEACH — The Palm Beach County Guild of Police and Firemen will sponsor a day of recollection, Saturday, Oct. 28 at Our Lady of Florida Monastery, North Palm Beach.

Conferences will begin at 10 a.m. and continue through 9 p.m. A general Guild meeting is scheduled to be held at 8 p.m.

Reservations may be made by calling the Passionist Fathers at 844-7750.

Give Support

PINE MOUNTAIN, Ga. (NC) — The Savannah Diocesan Council of Catholic Men has unanimously supported resolutions denouncing de facto school segregation and supporting open housing.

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No sólo en las remotas e intrincadas selvas africanas, ni en los refugios de Vietnam, ni en las inmensamente pobladas y hambreadas ciudades de la India, sino muy cerca de nosotros. En las aldeas indígenas de Centro y Sur América . . . y no tan adentro, en los cinturones de miseria que rodean nuestras grandes ciudades, Lima y Bogotá, Quito y Caracas, hay cuerpos hambrientos y mentes y espíritus ávidos de luz. Allí, tanto en las selvas

del Africa como en las populosas regiones del Asia, como en nuestros campos y ciudades de Latinoamérica, la Obra de la Propagación de la Fe, a través de sus misiones en todo el mundo, puede llevar alimento a cuerpos, mentes y espíritus, ayudando a aliviar la miseria que arrebató a tantos niños y que suscita tantos resquemores.

El domingo es el Día Mundial de las Misiones, habiendo recabado el Papa que en todo el mundo se ore y se contribuya por el sostenimiento de las misiones. En todas las iglesias de la Diócesis de Miami se efectuará una colecta especial a ese efecto en las misas del domingo.

Obispos de Latinoamérica en Sínodo

Ciudad del Vaticano—NA)—Varios obispos latinoamericanos han intervenido en las discusiones de las primeras sesiones del sínodo. Aunque el resumen oficial sobre las deliberaciones del día no da a conocer el nombre de los obispos que han intervenido, otro boletín diario extraoficial da un resumen de los discursos e identifica al orador.

El Centro de Coordinación de Comunicaciones sobre el Sínodo (CCCS), una entidad privada, ha publicado resúmenes de las intervenciones del obispo auxiliar de Caracas, Luis Henríquez Jiménez, y del Obispo Bernardino Piñera Carvallo de Temuco, Chile.

Según el boletín, los dos obispos intervinieron en la

discusión del documento sobre peligros y errores de la fe. Atribuida a Mons. Henríquez el siguiente comentario: "El magisterio del Papa es muy importante. Parece que mucha confusión es debida a que muchos teólogos no reconocen la autoridad del Santo Padre".

Sobre la intervención de Mons. Piñera Carvallo, el boletín decía: "El marxismo en América Latina fue seguido no por su ideología sino por su enfoque práctico hacia las estructuras existentes. Desafortunadamente, la Iglesia no cambió nada en esas estructuras y ni siquiera pudo cambiar la mentalidad de su propia gente. En Chile, la gente no quiso seguir al aticismo sino que quería hacer algo contra la injusticia.

Es muy útil buscar los errores; es más útil que el magisterio diga algo para contrarrestar esos errores; pero sería aún más útil predicar mejor el Evangelio".

También trascendió que el cardenal Juan Landazuri Ricketts, Arzobispo de Lima, expresó que el documento sobre los peligros de la fe tenía aspectos positivos demostrado por el hecho de que en la Iglesia existe una vitalidad auténtica que tiene en los estudios teológicos y morales una de sus mejores expresiones. El cardenal propuso que se continúen en las investigaciones y que se organicen bajo el patrocinio de la Congregación de la Doctrina de la Fe frecuentes congresos internacionales de teólogos eminentes. Otros dos prelatos latinoamericanos, Mons. Hector Rueda Hernández, Obispo de Bucaramanga, Colombia, y Mons. Francois-Wolff Ligonde, Arzobispo de Port au Prince, Haití, también intervinieron, pero se desconoce lo que expresaron.

El arzobispo Pablo Muñoz Vega de Quito, Ecuador, presidió una de las conferencias de prensa autorizadas explícitamente por el sínodo. Mons. Muñoz Vega mani-

festó que la crisis de la fe religiosa ha sido causada en parte por las enseñanzas de algunos teólogos cuyos trabajos han creado confusión e incertidumbre.

El arzobispo Muñoz Vega manifestó en la conferencia de prensa que el sínodo está considerando la "crisis de la fe religiosa" en el mundo de hoy. Parte de esto, dijo, ha sido el resultado de las enseñanzas de algunos teólogos cuyos trabajos, "por lo menos en la forma en que fueron publicados, han creado incertidumbre y confusión en las mentes de los cristianos."

Aunque estos han sido pocos, los medios masivos de comunicación han difundido sus ideas en escala inoperada. Pero sin embargo, expresó el arzobispo, varios miembros han dicho que estas confusiones no deberían ser confrontadas en un espíritu de alarma exagerada y aún de angustia, sino adoptando una actitud positiva y dinámica.

Algunos de los miembros, hablando a nombre de varias jerarquías, no encontraron serios problemas de errores o crisis doctrinal y exhortaron al sínodo y a la Iglesia a proseguir con calma.

Análisis de la Muerte del Che

Por Manolo Reyes

Creemos que la muerte de Ernesto Guevara, alias El Che, traerá una serie de repercusiones, todas ellas perjudiciales para el régimen Castro comunista de Cuba. Y a contrario sensu, beneficiosas para la paz y el desarrollo del hemisferio occidental.

La muerte del Che Guevara prueba hasta que punto han ido progresando y sofisticándose los ejércitos de América Latina, en su prevención y lucha contra la agresión que ha estado siendo patrocinada y subvencionada desde la Habana.

Para los impudentes de América Latina que pudieran soñar con levantarse en armas, en pequeñas bandas guerrilleras rojas, que se miren en el espejo de lo que le sucedió a Guevara.

Cada día que pasa los ejércitos de América Latina adquieren mejores y mas perfectos conocimientos para salvaguardar la seguridad de sus naciones. Y la prueba está en la muerte y captura de Guevara.

Ello prueba también que los guerrilleros Castro comunistas no son heroes de novelitas rosa, ni personajes de leyenda o película a los cuales no les entran las balas. La leyenda del Robin Hood de Cuba o de América que empezó hace una década atrás, acaba de caer por su base con la muerte de Guevara. Momentáneamente se puede engañar a un pueblo. Pero no se puede engañar todo el tiempo a todo un pueblo.

Crotos Para la Virgen

La Capillita provisional de Nuestra Señora de la Caridad tiene sus jardines pelados. Los canteros que rodean la acogedora nave están vacíos.

El Padre Agustín Román quiere que esos canteros sean adornados por las manos de los propios exiliados cubanos y para ello está exhortando a los numerosos devotos de la Patrona de Cuba que a diario acuden a esa capilla.

El último domingo de octubre, el próximo día 29, el Padre Román quiere que sea el día del embellecimiento de los jardines de la capilla y que ese día todos acudan llevando una pequeña planta de cromo para los canteros laterales, o helechos u otras plantas para el cantero frontal.

La pequeña capillita, que el Obispo Carroll llamó "pequeño grano de mostaza" que crecerá hasta convertirse en el proyectado santuario, quiere el Padre Román que vaya nutriéndose de todas las cosas que aun necesita, gracias al espontáneo esfuerzo de los devotos de la Virgen que allí acuden. Las primeras "tardes

del Cobre" tuvieron que darse sin una silla, teniendo los fieles que participar en la devota jornada de pie o de rodillas. Ya hoy la capilla cuenta con asientos, muy pronto tendrá sus jardines adornados y para un futuro se piensa contar con los modernos sistemas electrónicos con grabaciones destinadas a ayudar a la oración y meditación de los fieles.

Las "tardes" o "noches" del "Cobre" son jornadas como tardes de retiros, en que grupos de personas dirigidas por un sacerdote oran y se forman en los fundamentos del cristianismo. El primero de esos grupos estuvo formado por refugiados que llegan a través de los vuelos de la libertad y paran temporalmente en Miami para luego trasladarse a otras ciudades de los Estados Unidos.

"Las Noches del Cobre" han sido diseñadas para factorías y otros centros de trabajo que cuentan con considerable número de empleados cubanos. La primera noche del Cobre fue dada a los trabajadores de la Factoría Títán y más planes para otros centros de trabajo.

Solomon J. Bassell

Obispo de Miami

(Viene de la pagina 13)

Fidel Castro ha perdido una gran batalla. Porque si ahora sucediera algo en Venezuela, o en Brasil, o en Argentina, o en Guatemala, o en otra nación del Continente, no podría implicar Castro que Guevara lo hizo. Porque la leyenda ha muerto, en la persona de un forajido que trabajaba para entronizar la pseudo-doctrina del odio y la venganza. Además que al destrozarse la mística de Guevara ello pudiera traer consecuencias muy graves en el orden interno de Cuba, en grandes repercusiones no solo en el pueblo sino en la oficialidad del ejército de Castro que ahora mas que nunca comprenderá que el comunismo no tiene futuro en el Hemisferio.

También, en el orden internacional, las pocas guerrillas Castro comunistas de América Latina han recibido un golpe de muerte. Y a los pueblos de América le cabe ahora mas que nunca, el derecho de legítima defensa contra el régimen rojo de la Habana, ya que el segundo personaje de dicho régimen fue muerto en Bolivia, cuando llevaba consigo la agresión a la seguridad de ese pueblo. Y la intervención con armas en la mano, en los asuntos internos de Bolivia.

En la noche del domingo catorce de octubre, un Fidel Castro lento, pausado, con todas las características de un derrotado salió al aire desde las emisoras de Cuba para anunciar ante el mundo que su régimen aceptaba la muerte de Guevara.

Es que las pruebas presentadas por el Gobierno de Bolivia habían sido tan contundentes, que ni el propio Castro, que siempre se ha caracterizado por sus engaños y mentiras, pudo levantar una polvareda de calumnias y demagogias.

Las fotografías exhibidas por el Gobierno de Bolivia referentes a Guevara, la presentación ante el mundo de su cadáver en una mesa del Hospital Valle Grande, las pruebas dactiloscópicas de sus huellas digitales con las provistas por el Gobierno de Argentina, y el diario de campaña del Marxista Guevara, cuya ciudadanía hasta ahora se ignora. . . fueron evidencias incontrastables que asestaron un golpe terrible a las guerrillas castrocomunistas del Hemisferio. Y en particular al régimen rojo de la Habana, al haber sido vencido el segundo secuaz de Fidel Castro.

De ahí que el propio Castro tuviera que salir en la noche del domingo último, admitiendo, muy a su pesar, que Guevara había sido derrotado y muerto por las tropas en Bolivia.

Porque por muchas frases rebuscadas que usó Castro en su titulado discurso, por muchos esfuerzos que hizo para resaltar que Guevara fue muerto ante un golpe de suerte de los militares Bolivianos, por mucho que trato de alabar a los movimientos guerrilleros de la América Latina, tuvo en definitiva que admitir que Guevara había muerto. Y esto quiere decir una sola cosa ante los pueblos del mundo: Guevara ha sido vencido.

Es que gracias al sufrimiento del noble pueblo Cubano se ha sabido la verdad de la dictadura Castro comunista en la isla martir. Y esa verdad de dolor, tiranía y padecimientos se ha esparcido por el mundo, y ha llegado al corazón del pueblo boliviano, tan adentro que alcanza en el campo boliviano a la vieja pastora y a su hijo inválido, como describiera Guevara en su diario cuando trataba de huir de Bolivia. Y el mismo Guevara admitió que ellas lo escucharon cuando el trato de sobornarlas. Pero aquí viene lo mas importante, según palabras escritas del propio Guevara: Lo escucharon pero no lo creyeron.

La verdad del sufrimiento del noble pueblo Cubano bajo la tiranía castr comunista ha llegado a todos los rincones de la tierra y estas campesinas bolivianas que se enfrentaron a Guevara son una prueba innegable del repudio popular que tiene Castro y sus seguidores en América Latina.

De ahí que solo pequeños puñados de 5, 10 o 20 facciosos en un continente latino de 230 millones de seres humanos, sean los que puede conseguir Castro para sus propósitos de dominio.

Claro está que en su discurso Castro trato de destacar la personalidad de Guevara, conector del tremendo impacto negativo que ahora tienen su mente aun los propios seguidores del castrcomunismo. Porque han comprendido que la leyenda sobre Guevara ha muerto.

Es que en este dilema que presenta el castrcomunismo una pseudo-doctrina atea y materialista, vuelve a plantearse la alternativa histórica de con Dios o sin Dios.

Los Castro comunistas, que niegan a Dios, tienen ahora un forajido mas . . . muerto . . . Ernesto Guevara, alias el Che. Nosotros los Cristianos, que creemos en Dios, tenemos hace más de veinte siglos . . . un Cristo vivo.

En el analisis del discurso de Castro se comprende de que trato de levantar la caída moral de los pocos guerrilleros que hay en América Latina. La noticia de la muerte de Guevara ha sido una gran victoria de la democracia, del mundo occidental. Y Castro sabe que la historia la escriben los vencedores. Ho los derrotados.

Además, los pueblos a través del mundo, les gusta estar protegidos por los triunfadores. No por aquellos que no saben superar graves problemas y sucumben.

Hoy en día la leyenda que Castro trato de tejer con Guevara, desde su desaparición en 1965, ha terminado. Ha muerto para siempre. Como murió el nazismo cuando Adolfo Hitler se suicidó y fue incinerado.

En su discurso Castro sonaba como hablándole no sólo a la América Latina sino a la oficialidad de su ejército a un Guevara como héroe de novela que fue muerto después que no pudo pelear más. Tal parece que Castro estaba temeroso que el impacto de la muerte de Guevara hubiera llegado a la mente y al corazón de los oficiales de su ejército como un mensaje que el comunismo no tiene futuro en el Hemisferio.

Y esa es la realidad. El castrcomunismo ha tenido que echarle mano a uno de sus secuaces principales para enviarlo a Bolivia a fomentar la agresión, la subversión y la anarquía. Es que el movimiento guerrillero castrcomunista en América Latina no ha dado individuos que puedan llevarlo adelante.

Tal es la conclusión que se deriva al, observar que un puntal del nefasto régimen rojo de la Habana es el que tiene que ser enviado para fomentar la lucha guerrillera. Y ponerlo no al frente de un gran ejército, porque no lo tienen, sino de un puñado de facciosos que no pasaban de veinte, cuarenta o cien.

Este es, el ejemplo que Castro trato de aminorar. Esta es la poderosa verdad que los pueblos deben mirar para el futuro. El comunismo no tiene futuro en el Hemisferio.

El comunismo no tiene futuro en el Hemisferio.

Ahora bien: Fidel Castro al admitir la muerte de Guevara omitió la constatación de ciertas preguntas obligadas en el caso de su lugarteniente.

Por qué Fidel Castro no aclaró quién envió a Guevara a Bolivia?

Cuando Guevara desapareció del tinglado político de Cuba, después de arruinar la economía desde el Banco Nacional, y después de arruinar el poder industrial de Cuba desde el cargo de Ministro de Industrias, por qué Guevara fue a Bolivia? Quién le dio a Guevara los pasaportes falsos?

Quién le dio a Guevara los documentos y claves secretas para comunicarse con Cuba, según descubrió el ejército de Bolivia?

Quién le dio a Guevara el cuantioso dinero para trasladarse desde Cuba mantenerse en Bolivia?

Quién le dio a Guevara las armas para las guerrillas?

En definitiva: Quién envió a Guevara a agredir a esa nación latinoamericana que ha celebrado elecciones libres, honestas y cuyo pueblo quiere lograr en paz un futuro mejor?

Sobre estas preguntas Fidel Castro se calló la boca. Pero la Historia dará las respuestas. Y a esos grandes culpables. . . la Historia no los absolverá.

El Concilio y la Biblia

por el Padre Angel Naberan

CAPITULO IV: ANTIQUO TESTAMENTO -El Concilio recuerda el pacto de Dios con Abraham y con el pueblo de Israel por medio de Moisés, y como fue revelándose como un Dios verdadero y vivo. La economía de la salvación preanunciada, anunciada, narrada y explicada por los Autores sagrados, se conserva como verdadera palabra de Dios en los libros del Antiguo Testamento, por lo cual estos libros inspirados por Dios conservan un valor perenne."

La tradición cristiana dividió la Biblia en dos partes: Antiguo y Nuevo Testamento. Los judíos solo admiten el Antiguo, los cristianos somos pueblo del Nuevo Testamento. Ya el Concilio en el capítulo anterior, no. 12, dice que "hay que atender a la unidad de toda la Sagrada Escritura." La Biblia es un trabajo que ha durado más de mil años, y aunque los libros que la forman son diferentes bajo muchos aspectos, están unidos por un doble lazo con una finalidad única perfecta.

Primero, porque el Autor de todos los libros de la Biblia es siempre el mismo Dios, que es el inspirador y guía de los autores humanos que los escribieron. Y segundo, porque uno solo es en ambos Testamentos el Misterio de Salvación. Este se realizó por medio de Jesucristo. Por eso la Biblia se ha dividido en dos etapas: anterior a Cristo y otra con Cristo. El Concilio Vaticano ha dedicado dos capítulos II y V a estudiar estas dos etapas históricas del misterio o mensaje de salvación: Antiguo y Nuevo Testamento. Y saliendo al paso de las posturas exageradas en pro y en contra del A.T. ha insistido en el valor positivo de éste, "aunque contenga algunas cosas imperfectas y adaptadas a sus tiempos" - razón que explica muchas contradicciones y cosas incomprensibles hoy - "y los cristianos deben recibirlos devotamente, porque encierran sublimes doctrinas acerca de Dios y una sabiduría salvadora sobre la vida del hombre y tesoros admirables

de oración." El Concilio concluye con la frase de San Agustín: "El N.T. esta latente en el A.T., y el Antiguo esta patente en el Nuevo."

En efecto el N.T. se haría incomprensible, si elimináramos el Antiguo, ya que todos los antecedentes del N. T. están contenidos en Aquei.

En el cap. V, dedicado al N.T., el Concilio hace hincapié en la "llegada del Verbo hecho carne, quien instauró el Reino de Dios en la Tierra, manifestó a su Padre y a Si mismo y completo su obra con la muerte, resurrección, ascensión y envío del Espíritu Santo. Nadie reveló el misterio de salvación como El y el N.T. es testimonio perenne y divino de ello." Y continua diciendo: "Nadie ignora que entre todas las Escrituras, incluido el N.T., los Evangelios ocupan el lugar preeminente, puesto que son el testimonio principal de la vida y doctrina de Nuestro Salvador." El Concilio de modo especial insiste en dos puntos concretos: "el origen apostólico de los Evangelios y su carácter histórico, frente al modernismo que negó el origen apostólico, presentándolos como creación de las primeras comunidades cristianas. (no. 18) y contra el dogmatismo nacionalista moderno que dice con Baltman: "Nosotros no podemos conocer ya el carácter de Jesús, su personalidad. No hay una sola de sus palabras, cuya autenticidad pueda ser demostrada". El Concilio afirma rotundamente que la iglesia ha creído y cree en la historicidad sin vacilar y que los Evangelios comunican fielmente lo que Jesús, viviendo entre los hombres, hizo y enseñó realmente para la salvación".

Después explica los diversos modos con que los autores sagrados lo escribieron, siempre comunicando la verdad sincera acerca de Jesús".

Y termina hablando de los libros restantes del Canon del N. Testamento, "en los que se confirma, se declara más í genuina doctrina de Cristo, se cuentan los admirables comienzos de la Iglesia y su admirable difusión y se anuncia su gloriosa consumación".



"Yo tengo Fe y Esperanza en mi reporte. Ahora lo que hace falta es que la 'Sister' tenga Caridad."

Misas Dominicales En Español

- CATEDRAL DE MIAMI, 2 Ave. y 75 St. N.W. 7 P.M.
- CORPUS CHRISTI, 5230 N.W. 7 Ave. 10:30, 1 and 5:30, Malrose School, 11:30.
- ST. PETER and PAUL, 900 S.W. 26 Rd. 8:30 A.M., 1 P.M., 7 y 8 P.M.
- ASSUMPTION ACADEMY, 1517 Brickell Ave. 12 P.M.
- ST. JOHN BOSCO, 1301 Flagler St. 7, 10 A.M., 1, 6 y 7:30 P.M.
- GESU, 118 N.E. 2 St. 6:00 P.M.
- ST. MICHAEL, 2933 W. Flagler. 11 A.M., 7 P.M.
- ST. HUGH, Royal Rd. y Main Hwy., Coconut Grove 12:15 P.M.
- ST. TIMOTHY, 5400 S.W. 102 Ave. 12:30 P.M.
- ST. DOMINIC, N.W. 7 St. 59 Ave. 1 P.M., 7:30 P.M.
- ST. BRENDAN, 87 Ave. y 1 St. S.W. 6:45 P.M.
- LITTLE FLOWER, 1270 Anastasia, Coral Gables. 9:15 A.M. y 12 M.
- ST. FRANCIS DE SALES, 600 Lenox Ave., Miami Beach 6 p.m.
- ST. JOHN THE APOSTLE, 451 E. 4 Ave., Hialeah. 12:55 y 6:30 P.M.
- IMMACULADA CONCEPCION, 68 W. 42 Pl., Hialeah. 12:45 y 7:30 P.M.
- MILAM SCHOOL, W. 16 Ave y 60 St., Hialeah. 10 a.m.
- ST. PHILIP BENIZI, Belle Glade. 12 M.
- ST. MARY, Pahokee. 6:30 P.M.

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Oración de los Fieles

Domingo 23

Después de Pentecostes

22 de Octubre

Celebrante: El Señor sea con vosotros.

Pueblo: Y con tu espíritu.

Celebrante: Oremos. A Dios, Padre todopoderoso, que quiere que todos los hombres reconozcan la verdad y se salven, dirigimos nuestra oración con toda nuestra mente y nuestro corazón.

Lector: Por nuestro Santo Padre, Paulo VI, nuestro Obispo, Coleman F. Carroll, nuestro párroco, (N) y todos los sacerdotes y religiosos, oremos al Señor.

Pueblo: Señor, ten piedad.

Lector: Por el Sinodo de Obispos reunido en Roma, para que su trabajo sea guiado por el Espíritu Santo para bien de toda la Iglesia, oremos al Señor.

Pueblo: Señor, Ten piedad.

Lector: Por nuestros hermanos luteranos, que están celebrando el 450 aniversario de la Reforma, que puedan ver en nosotros la imagen de Cristo y Su amor por ellos. Oremos al Señor.

Pueblo: Señor, Ten piedad.

Lector: Por todos los que buscan una solución pacífica a la guerra de Vietnam, que sus esfuerzos puedan pronto verse coronados con el éxito, oremos al Señor.

Pueblo: Señor, Ten Piedad.

Lector: Por todos los miembros de la Confraternidad de la Doctrina Cristiana para que su trabajo sea guiado por el Espíritu Santo y sea efectivo en la formación religiosa de los jóvenes a los que ellos instruyen, oremos al Señor.

Pueblo: Señor, Ten piedad.

Lector: Por todos los que nos reunimos en esta Asamblea del Pueblo de Dios, para que por nuestra participación en este sacrificio-banquete podamos permanecer firmes a la fe en estos tiempos difíciles, oremos al Señor.

Pueblo: Señor, Ten Piedad.

Celebrante: Todopoderoso Dios, Padre Eterno, ayúdanos a mantenernos firmes en Cristo; tenemos la confianza de que trabajando unidos en la fe, seremos elevados a la gloria por el mismo Cristo, Tu Hijo, nuestro Señor, que contigo vive y reina en unidad del Espíritu Santo, Dios, por los siglos de los siglos.

Pueblo: Amen.

En el Año de la Fe

¿POR QUÉ CREEMOS?

Por el Pbro. JULIO TRIVINO

Creo en Dios

● Porque lo descubro a través del "orden del universo". Veo que en la inmensidad cósmica cada cosa está en su lugar. Desde la más pequeña partícula hasta la galaxia más lejana, todo está sujeto a leyes que rigen sus movimientos y transformaciones. Desde el microcosmo atómico hasta el macrocosmo sideral, la materia se plasma en una infinidad de formas, de seres y de vidas, "obedeciendo a una mano" que la va modelando y le va dando sus expresiones concretas. Por eso al ateo le decimos: "Es impensable concebir un mundo tan racionalmente organizado como fruto del azar o del acaso. Nuestra inteligencia descubre a través de él la constante acción de una Inteligencia Creadora."

Cicerón, el orador romano, decía: "No hay pueblo tan salvaje ni tan bárbaro que no sepa que debe creer en la existencia de Dios. La belleza de la creación, el orden majestuoso de los cuerpos celestes, nos obliga a confesar que existe un Ser Eterno y Poderoso, y nos obliga a reconocerlo y adorarlo."

Creo en Cristo

● Porque su vida terrena ha sido, como lo expresa San Pablo, "la manifestación de la bondad y del amor de Dios." A través de su humanidad vislumbramos destellos divinos. Aparece como hombre, y en verdad lo es. Sus palabras son voces humanas, sus gestos son acciones corporales sus padecimientos y alegrías, los propios de todo hombre. Pero al acercarnos a El nuestro corazón descubre y siente la Presencia de la Divinidad. Ante su vida y su muerte, no podemos menos que exclamar, como el centurión al pie de la cruz: "Este es verdaderamente el Hijo de Dios."

Creo en Su Redención

● Porque Jesús nos redimió del peor de todos los males; del pecado. Nos ha dado a todos la posibilidad de recuperar la gracia perdida y de volver a vivir "la vida de los hijos de Dios". De nada valdrían nuestros adelantos científicos, nuestros progresos sociales, nuestras evoluciones económicas, si estuviéramos condenados definitivamente a vivir y morir bajo la opresión de una culpabilidad irredenta. Pero sabemos que la sangre de Jesús ha purificado nuestras almas; que su dolor ha expiado nuestra vergonzante lujuria; y que su humillación ha reparado nuestra alocada rebeldía. Y sabemos que nuestra postración humilde ante su cruz, en expresión de arrepentimiento y de propósito nos libera de "esa cosa tremenda" que es "la acusadora voz de la conciencia". Conciencia que, ante las infracciones a las leyes divinas, se convierte para cada uno, allá en lo más íntimo de su interioridad, en un implacable "testigo, juez y verdugo", como lo ha expresado el poeta. Pero "redimidos por Jesús" podemos "respirar hondo", como a quien se le ha sacado un peso de encima", y caminar jubilosos, en el devenir de nuestra vida, hacia el abrazo eterno de Dios.

La Biblia es el Libro de la Fe. Contiene la historia de "un pueblo" al que Dios "se revela", se manifiesta, se da a conocer. Para hacer de él "su pueblo" y por su medio hacer también "suya" a toda la humanidad.

"Creer en esa historia" —a la que llamamos Historia Sagrada— es condición de validez para nuestra Fe cristiana. Porque no basta con creer en Dios. Hay que creer

también que Dios se manifestó a los hombres por medio de Israel. No basta con creer en Jesucristo. Hay que creer que Jesucristo fue el Mesías prometido a ese pueblo para salvar por su medio a todos los hombres. Es decir hay que creer en un Dios creador, pero que por medio de "su Palabra" y del "misterio de la Encarnación", se ha integrado El también en el devenir histórico de la humanidad.

El desarrollo histórico del "Pueblo elegido", lo podemos comprobar "científicamente". La ciencia histórica nos puede dar todas las secuencias de su historia y probarnos su veracidad.

Pero lo que escapa a la ciencia, y que sólo puede ser descubierto por la Fe, es que, detrás de todos esos acontecimientos humanos, está "la mano de Dios", que va dirigiendo la historia para la realización de sus fines. Sólo la Fe nos puede hacer aceptar como real y verdadera "esa historia de manifestaciones y revelaciones divinas". Sólo la Fe nos puede hacer aceptar a ese Dios que, se manifiesta vivo, existente, real, o que quiere ser "el Pastor de su pueblo", su guía y protector", su fortaleza y defensa", "la luz que ilumina a todos", el amigo de los hombres", etc.

Y este contenido "sobrenatural y divino" es lo que da a la Biblia un valor y una vigencia continuada y perenne. Y lo que hace que los Sagrados Libros constituyan un mundo aparte en ese inmenso conjunto de millones de libros que se han escrito los hombres. Porque en ellos descubrimos, por medio de la Fe, el maravilloso mundo de Dios.



A PRIEST IN LOVE

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

"I love these people," Father John Vazhappilly says quietly. "I love God for giving them to me." . . . The day is Sunday, the sun is hot, the village in India is Attupuram. The children at Mass are clean but thin. Their best clothes ("for Sunday") are patches and rags. . . . "Only ten of my Catholic families have homes of their own," Father John informs us. "The rest are sharecroppers, working for Moslems and Hindus for pennies a day." . . . Despite his hardships, Father John is happy. His parishioners are industrious, intelligent, devout. They insist their children go to school. . . . Their shed-like 'church', named for St. Anthony, is ready to collapse from age. We've done our best to keep it repaired and spotless," says Father John, "but now it's simply worn-out. Will you pray, please, that God will inspire someone to help us build a real church?" . . . The cost is low—only \$2,750—for Father John and the men will build the church themselves. They need money only for cement, lumber, etc. . . . Will you help? A plaque at the entrance will ask everyone's prayers, if you build the new St. Anthony's in memory of your family (\$2,750). At least send Father John as much as you can spare (\$100, \$50, \$20, \$10, \$5, \$2). He is praying you'll show your love for God and people.

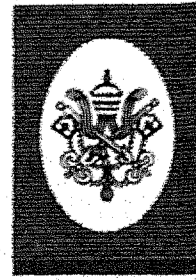
Dear Monsignor Nolan:

GOD BLESS HER! This is to advise that my dear wife died on August 30, and left the enclosed bank account in trust for the Catholic Near East Welfare Association. I know it will serve a very good purpose. Sincerely, J.B.R.

"They live in tragedy," writes Monsignor Gartland about the refugees he cares for in the Holy Land. . . . \$10 will feed a family for a month, \$5 will help give school children a hot lunch at noon, \$2 will give a baby a warm blanket. . . . In thanks for each \$10 gift, we'll send you an Olive Wood Rosary from Jerusalem.

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MSGR. JOHN G. NOLAN, National Secretary
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330 Madison Avenue • New York, N.Y. 10017
Telephone: 212/YUkon 6-5840

Campaña Contra la Pornografía en Mexico

Ciudad de México (NA) A través de la Procuraduría General de la República, el Gobierno mexicano ha emprendido una campaña contra las publicaciones de contenido pornográfico, la misma que cuenta con el apoyo de la Acción Católica Mexicana, el Movimiento Familiar Cristiano y otros organismos seculares.

Como primer paso de la campaña, el Gobierno incauto varias toneladas de publicaciones pornográficas tanto nacionales como internacionales, para impedir su venta. Al mismo tiempo se cominó a los editores a que dejen de imprimir esas publicaciones que venían circulando al margen de la ley.

Ante la enérgica campaña emprendida por el Gobierno, los editores pornográficos están presionando a la Cámara Nacional de la Industria Editorial para que asuma la defensa de sus intereses, como miembros que son de ella. Pero la Cámara ha emitido declaraciones públicas secundando las medidas adoptadas por la Procuraduría General de la República.

En apoyo al Gobierno ha surgido ahora el Comité Nacional de Afiración de los Valores Patrios (CONAVAP) que, en un manifiesto público, ha demandado una ley que proteja a la juventud y a la dignidad de la mujer.

El manifiesto especifica que "ante epidemia moral tan grande que cobra el enriquecimiento de una minoría indigna (entre la que hay muchos extranjeros), no sólo en la fuga de nuestras reservas económicas sino sobre todo en la ruina de la reserva vital de la patria que son los niños y los adolescentes, es preciso ir al fondo, arrancando de raíz la ortiga venenosa que emponzoña los nuevos brotes de nuestro pueblo."

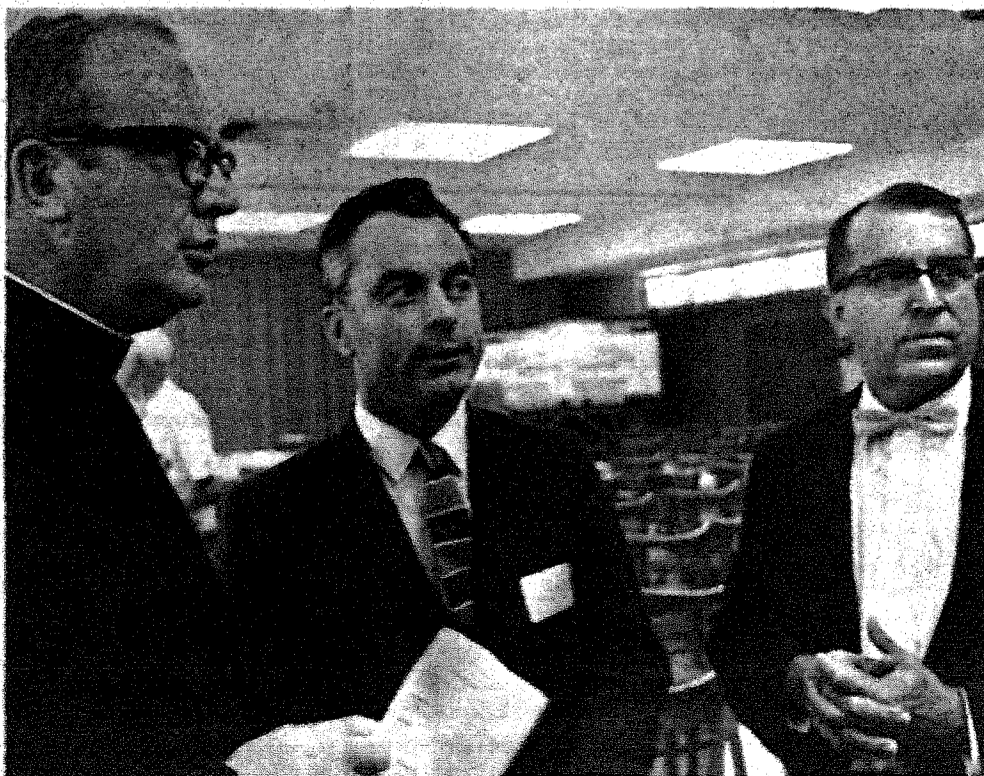
"Es necesario—añade que este clamor popular cristallizó como es propio de un régimen de derecho, en una le-

gislación enérgica y eficaz que proscriba del país a la pornografía y otras formas de corrupción, considerando como delincuentes comunes a quienes lucran con la degradación de nuestro pueblo, sin distinción de ninguna clase."

'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.



DURANTE la Convención Diocesana de la Sociedad del Santo Nombre (Holy Name) aparecen Mons. Bryan O. Walsh, director del Programa Diocesano para Refugiados Cubanos, con el presidente diocesano del Holy Name, William J. McCluskey y Jorge M. Bustamante, de la parroquia de Epiphany. Mons. Walsh destacó la necesidad de dar mayor impulso al apostolado del Holy Name y en particular se refirió a la conveniencia de buscar una mayor participación de los hombres de habla hispana.

Freedom And Authority Both Declared Needed

WASHINGTON — (NC) — Freedom and authority must exist simultaneously in the Church and be linked by "personal responsibility for the common good," Patrick Cardinal O'Boyle of Washington said here.

The cardinal preached at Mass commemorating the Year of Faith. Principal celebrant of the Mass outside the National Shrine of the Immaculate Conception was Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

Cardinal O'Boyle told the congregation that the source of truth is found in revelation but the search for truth is a "continuing process."

In this search, he said, both authority and freedom are needed.

"Both are necessary to the healthy functioning of any society, especially the Church. They are also needed if we would learn the fullness of the truths of which the Church is custodian."

"Both are necessary to the healthy functioning of any society, especially the Church. They are also needed if we would learn the fullness of the truths of which

the Church is custodian. For to attain a knowledge of truth, there must be both freedom to search for it and authority to define it clearly when it has been found."

The cardinal stressed, however, that there are limitations on freedom in the Church.

"One, of course, is where there is a dogmatic definition officially proclaimed by the Church in the field of faith and morals. The other limitation on freedom is the factor of prudence. Granted that every competent teacher of religion has the right to speculate on those matters which have not been clearly defined by the Church, nevertheless prudence and justice demand that his personal opinions do not damage the Church or scandalize the faithful."

Cardinal O'Boyle called "personal responsibility for the common good" the link between authority and freedom. "But," he added, "if they are to be truly bound together, one in strength and one in purpose, each must be infused with the charity of Christ.



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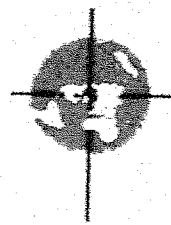
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