

# Archbishop Hurley's Funeral Today



Voice Photo

ARCHBISHOP JOSEPH P. HURLEY

ST. AUGUSTINE — Members of the U.S. hierarchy and priests and people of Florida dioceses will join the Diocese of St. Augustine in mourning the death of Archbishop Joseph Patrick Hurley during the funeral Mass at noon today (Friday) in the Cathedral here.

Archbishop Luigi Raimondi, Apostolic Delegate in the United States, will preside at Concelebrated Pontifical Requiem Mass during which Archbishop Paul J. Hallinan, Metropolitan of Atlanta, will be the principal concelebrant and Archbishop Thomas J. McDonough of Louisville, former Auxiliary Bishop of St. Augustine, will preach the eulogy.

The Sixth Bishop of St. Augustine died of acute leukemia early Monday at Mercy Medical Center in Orlando which was built under his direction and dedicated by him two years ago. The 73-year-old prelate, renowned as an administrator, an orator and a diplomat, had returned to Orlando on Oct. 26 from Europe where he had been since Oct. 9 on diocesan business.

#### BISHOP CARROLL'S TRIBUTE

Miami's Bishop Coleman F. Carroll was among the first of many religious leaders to express sorrow and condolences to the people of the Diocese of St.

Augustine on the death of their spiritual leader of the past 27 years.

"The unexpected death of Archbishop Joseph P. Hurley of St. Augustine brought great sadness not only to the Bishop of Miami and his priests but to the thousands of Catholics within the confines of the Diocese of Miami," Bishop Carroll stated.

"For 27 years he served the Church as a Bishop in the State of Florida. He came to Florida in 1940 and for 18 years his jurisdiction extended to practically the entire state. During those years, many of the people and priests in the Diocese of Miami knew first-hand of his dedication, his zeal and his vision. Under his direction great efforts were made to provide for the spiritual needs of an area that was rapidly growing. Today a remarkably large number of churches, schools and charitable institutions throughout Florida stand as a lasting testimony to his energetic and unflagging pastoral care," the Bishop said.

"The Archbishop was greatly admired and respected not only by his brother bishops, his own priests and people, but by many of other faiths with whom he came in contact. He was an outstanding

(Continued on Page 3)

## EDITORIAL

### Archbishop Served God And Man On Several Continents

The death of Archbishop Joseph P. Hurley brings to a close a remarkable life of service to God and man on several continents.

From a teacher of Latin in a Cleveland high school, he became a student of diplomacy in the nunciatures of Japan and India under the tutelage of the late Edward Cardinal Mooney.

He worked in highly confidential missions in the American sector of the Secretariat of State at the Vatican for eight years, and only recently has news of that highly critical period before World War II been made public.

History has yet to reveal how closely he worked with Myron Taylor, President Roosevelt's personal ambassador to the Vatican, and with others in the vain attempt to stall Nazi oppression.

He succeeded Bishop Patrick Barry as Bishop of the Diocese of St. Augustine in 1940, at a time when war clouds were gathering and when Florida stood poised on the threshold of its greatest period of expansion.

From the beginning the Archbishop faced with faith, courage and lively imagination enormous problems in his assignment. His Diocese covered the whole State of Florida, except for the northwest corner, and despite the great distances he travelled tirelessly to every city and town, he never settled in a residence of his own for long.

★ ★ ★

Always handicapped by a shortage of priests, he brought many Irish missionaries to the state and laid the foundation for native vocations which were to flourish in time. He had the vision early to anticipate the unprecedented growth of both the state and the Church in Florida and with shrewd judgment and uncanny ability, he sought land for scores of future parishes, schools and institutions in the state.

After World War II, Archbishop Hurley was assigned to Communist Yugoslavia as Regent Ad Interim in the nunciature at the time when the persecution of Christians was most intense.

He spent nearly five years in that difficult post before returning to his diocese and thereafter he never failed to use his first-hand experience with Communist tactics to teach, warn and prepare Americans to recognize the dangers of materialism.

By nature Archbishop Hurley had a certain shyness which impelled him to avoid publicity of any kind, and for this reason perhaps not many got to know him intimately. But it was inevitable that what he was doing in the service of the Church for so many years would be widely known, recognized and appreciated.

If it seems likely that Florida will have a secure and honored place for this prelate who loved the state and labored unceasingly to keep its standards high and to safeguard family life in its midst, it is all the more certain that the Church will hold in reverence the memory of this priest and Bishop who served her so zealously on several continents. It is a consolation to priests and people to realize that the only reward he ever really sought is his now.

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Voice Photo

FOREIGN CONSULS met with BISHOP COLEMAN F. CARROLL during the dedication of the Diocese's new Latin American Affairs Office. Among those present were, left to right, MARCOS A MORINGO, Argentina; AQUILINO RICARDO, Dominican Republic; RENE ZAM-

BRANA, Bolivia; FATHER EUGENIO DEL BUSTO, director of the Office; LUIS DE BAYLE, Nicaragua; HUGO NICHOLLS, Columbia; ANIBAL SHIFFONI, Venezuela; and FERNANDO CASCANTE, Costa Rica.

## Synod Closes Amid Expectations Of Far-Reaching Results Ahead

By MSGR. JAMES J. WALSH  
Voice Correspondent in Rome

ROME—The Synod of Bishops ended last Sunday morning as quietly and undramatically as it began a month ago.



MSGR. WALSH

The announcement of its closing without the Holy Father present came during the memorable pageantry of the canonization of the Christian Brother, Benildus.

It's clear now the Synod never was in danger of losing its identity as a private meeting. Visiting bishops had no more chance of getting into the hall than a visiting peritus from Vatican II, and a journalist had every bit as good a chance as either of them. The decision on secrecy was maintained unto the end, although more and more information was made available to correspondents

either through the daily Vatican Bulletin or press conferences with cardinals and bishops.

There was no deviation from the original purpose of having bishops from the whole world gather to discuss the problems of living the Christian life in our world and to give the Holy Father the benefit of their views. In several talks and countless private meetings, nearly 200

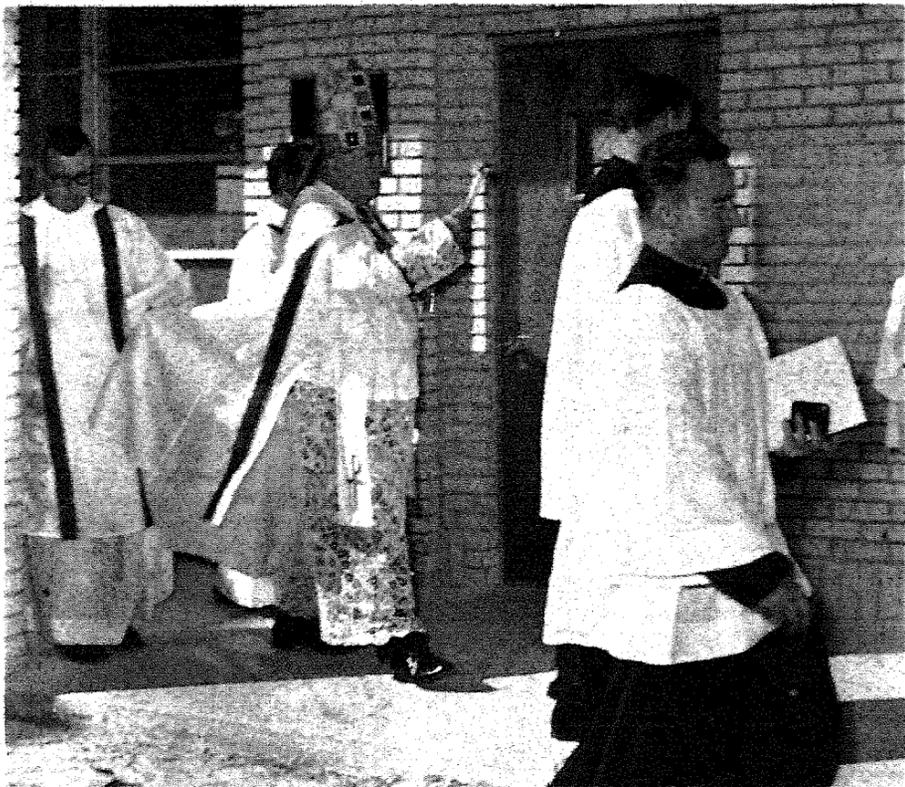
delegates told the Pope what they think about the crisis of faith today, what should be done to revise and reform Canon Law, what their views on mixed marriages are, how liturgical reforms should take shape, what must be done to make as effective as possible the training of future priests.

Unlike Vatican II, this enormous amount of informa-

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THE VOICE

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BLESSING ADDITION TO St. Francis Xavier Church, Fort Myers, BISHOP COLEMAN F. CARROLL is shown with FATHER JOHN NEFF, left, and FATHER THOMAS ANGLIM, right foreground, pastor of St. Francis Xavier parish.

## Volunteer Workers Save Parish \$15,000 On New Construction

FORT MYERS — Two new classrooms and an addition to the school cafeteria were blessed by Bishop Coleman F. Carroll during ceremonies at St. Francis Xavier Church last week.

The additions had been completed at a savings of approximately \$15,000 as a result of the volunteer labor and donations given by members of the parish. This, said Bishop Carroll, makes it "evident that the Faith is very vital in the hearts of many people in this parish."

"It is a better understanding, a better appreciation that prompted so many to become involved personally through their conviction that the Catholic School is a means to strengthen and de-

velop the Faith," he continued.

"It shows a revitalizing of the Faith that so many men gave of their time and efforts to build this building and were proud to do so. I am sure this would not have happened without the prayers of so many," Bishop Carroll added.

During the dedication ceremonies, last Saturday, a plaque honoring the late Msgr. Joseph H. DeVaney, V.F., who died in an accident on July 30, 1966, was blessed by Bishop Carroll.

"We hear a lot about love — all different kinds of love," said Father Thomas Goggin. "Today we find it expressed and symbolized in

the love of a people for their Church.

"The wing of the school which was blessed today was a symbol of the great love that you people showed your Church and to your beloved former pastor, Msgr. DeVaney. It is also a symbol of your love to Father Thomas Anglim," the present pastor of St. Francis Xavier parish.

## Plan Pilot Social Aid Programs

LANSING, Mich. (NC) — Two pilot programs to aid the disadvantaged were approved by the board of directors of the Michigan Catholic Conference as part of its 1968 program.

One of the programs will be designed to recruit and train parish volunteers to serve the needs of the aged, sick, separated and other disadvantaged people in their own communities.

The other program will train parish volunteers to assist disadvantaged groups in the community in the specific areas of housing and employment.

The board, which is made up of Michigan's five Catholic bishops and three laymen with Archbishop John F. Dearden of Detroit as chairman also endorsed state legislation to help the disadvantaged. Specific support was given to:

- Establishment of a state department of urban affairs.
- Passage of an omnibus state housing act.
- Increased appropriations for the Michigan Civil Rights Commission.
- Passage of a model state anti-discrimination law.
- Programs to assist Negroes, migrant workers and Indians to achieve a position of equality with regard to public welfare benefits.

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## Groundbreaking For Church

HOLLYWOOD — Ground-breaking ceremonies for a church and parish hall will be held on Sunday afternoon at the site of the proposed Church of the Nativity.

Bishop Coleman F. Carroll will preside at the ceremonies which mark the first step toward a permanent church for the seven-year-old parish, according to pastor Father Rene Gracida.

Local civic and governmental leaders as well as the ministers and rabbis from nearby churches and synagogues will also participate in the program, which will begin at 4 p.m. at the site of the proposed church, located on Johnson Street and East Chaminade Drive.



"IT'S ALMOST as big as I am, Father," says four year-old TERESITA MARIA DIAZ as she helps FATHER AGUSTIN ROMAN prepare landscaping for the Shrine of Our Lady of Charity of El Cobre. Spanish-speaking persons from the Miami area donated materials and time last Sunday to landscape the Chapel.

## Pope Says Viet Peace Is Still Aim

VATICAN CITY (NC) — Pope Paul VI has affirmed that he is still striving for peace in Vietnam.

He told a group of Vietnamese that he is "continuing to work and pray" for peace in their war-torn country.

The Pope's public work for peace in Vietnam reached a peak of intensity late last winter. He sent personal appeals to North Vietnamese President Ho Chi Minh, President Lyndon B. Johnson and Gen. Nguyen Van Thieu, president of South Vietnam's national directive committee.

The disclosure that he is keeping up his work for a Vietnamese peace came at the end of a weekly general audience.

Singling out the Vietnamese pilgrims, he said: "We speak first of all to you, dear sons and daughters of Vietnam, who have come to take part in the congress of the World Federation of Marian Congregations after having visited the most important sanctuaries of the Blessed Virgin in Europe. With all our heart we bless you and those you represent here."

## Thanksgiving Mass Marks Canonizing

A pontifical Mass of thanksgiving honoring the recent canonization of Brother Benildus, FSC, of the institute of the Brothers of Christian Schools, will be celebrated by Bishop Coleman F. Carroll on Sunday, Nov. 5.

The 1 p.m. Mass at St. John Bosco Church will be attended by members of the faculty of LaSalle High School and the staff of LaSalle Hall of Miami-Dade Junior College North Campus. The two diocesan institutions are staffed by members of the Christian Brothers provinces of Baltimore and Antillas respectively.

St. Benildus was Peter Romancon, who was born in Thuret, France, in 1805, and joined the Christian Brothers at 15. He spent most of the rest of his life as an elementary school teacher, and died of cancer of the liver in 1862.

Brother Benildus was beatified by Pope Pius XII on April 4, 1948, and Canonized by Pope Paul VI on Sunday Oct. 29, during ceremonies in St. Peter's Basilica.

Brother Benildus is the patron of Americans who have attended Christian Brothers schools, and the special patron of many Spanish-speaking graduates of the institutes schools in Cuba, Spain and Latin America.

## Bishops Build For Tourists

MONTEVIDEO, Uruguay (NC) — Faced with increased numbers of Argentine and Brazilian tourists to Uruguay, the nation's bishops have decided to build new churches near the beaches of the River Plate.

## Moves Against Church Made In 3 Countries

BONN (NC) — Little Albania, Red China's only firm ally among communist-ruled European nations, has stolen the thunder of its more powerful and more moderate neighbors with a declaration that it has become the world's only atheist nation.

The Albanian atheist monthly, "Nendori," commenting on the country atheism, reported that in the last six months a stepped-up drive against religion has seen the closing of more than 2,150 churches, mosques and shrines. Most of these buildings have been turned into halls for youth group meetings, it said.

No reports are available concerning the priests and monks who staffed the shutdown centers of worship.

Closing of the churches is the culmination of what the Vatican City daily, L'Osservatore Romano, described as "a particularly violent phase" of Albania's religious persecution. The Vatican paper reported that "at Scutari the Arramadhe church and convent are said to have been set afire and four Franciscan Religious are said to have lost their lives."

BONN (NC) — "Nauka i Religija" (Science and Religion), the Soviet Union's leading anti-religious publication, criticized soft-line communists who teach that the party's anti-church activities can be halted or slowed down because they have been so successful.

Cautioning against the attitude that religion will die of its own inertia, the magazine pointed out that millions of Soviet citizens still practice their religion.

But at the same time, the magazine's editors cautioned against radical measures against religion that might drive the faithful underground. Instead, they counseled, subtle and scientific propaganda should be intensified through doctors, teachers and all those who had contact with the people, especially the young.

BEIRUT, Lebanon (NC) — The Catholic archbishops of Syria have accused the Syrian government of attacking all private schools, closing them and indulging in "a campaign of violent lies using all sorts of techniques to disturb the spirits of the faithful."

A government decree issued Sept. 9 had transferred the management of private schools in Syria from their owners to the ministry of education and had annulled all contracts between the owners of private schools and their teachers and administrative personnel.

According to decrees issued in Damascus, 118 Catholic schools in Syria will be seized or ordered to close down. Almost 40,000 students will be affected by the government move to take over any school that does not comply with the new state education laws after the school has been warned about non-compliance.

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# Archbishop Hurley Served People Of Florida 27 Years

A hope expressed by Archbishop Joseph P. Hurley shortly after he came to Florida in 1940 was fulfilled last year during a triad of observances which marked the 400th anniversary of the celebration of the first Mass in the United States at the Mission of Nombre de Dios on Sept. 8, 1565, in St. Augustine.

"The day is not long distant when there may be raised here a basilica befitting the sacred memory now so simply enshrined here. I look forward to the day when the glory of this site shall be known throughout the land; when all our people will wear a path to this glorious memorial," the prelate said, referring to the Mission.

His death last Monday coincided with the first anniversary of the dedication of the Great White Cross, 208-foot, "Beacon of Faith," at the mission. The newly-restored Cathedral of St. Augustine and the new Prince of Peace Church on the site of America's first mission were also dedicated last year following their erection by

the St. Augustine Foundation of which he was chairman.

A native of Cleveland, where he attended local parochial schools and John Carroll University, Archbishop Hurley studied for the priesthood at St. Bernard Seminary, Rochester, N.Y., and St. Mary Seminary, Cleveland. He was ordained 48 years ago in the Cathedral of St. John the Evangelist in Cleveland.

When he first came to Florida in 1940, approximately 70,000 Catholics resided in the Diocese of St. Augustine and 35 per cent of Florida's total population lived in the counties of Dade, Duval, and Hillsborough. An estimated 8,000 pupils were enrolled in Catholic schools.

Under his direction 74 parishes and many missions were established throughout the state and 100 elementary and high schools were opened.

In addition he directed the building of five hospitals in Florida. Newman Centers at the University of Florida

and Florida State University and in September of this year announced plans for DeSoto College in Tampa.

## OFTEN HERE

Archbishop Hurley visited the Diocese of Miami many times since the Diocese was erected Aug. 13, 1958.

At the invitation of Bishop Carroll he gave the final absolution at the funerals of the late Msgr. Thomas Comber, Father Robert P. Brennan, and Msgr. Joseph H. Devaney, all of whom had served in the Diocese of St. Augustine.

Late in 1960 he preached the eulogy during Pontifical Requiem Mass sung in St. Edward Church, Palm Beach, by Bishop Carroll for the late Count Frank J. Lewis, life-long friend of the Archbishop.

In February of last year, Archbishop Hurley preached the sermon during ceremonies of investiture of Msgr. Jeremiah P. O'Mahoney as Protonotary Apostolic Ad Instar in St. Edward Church.

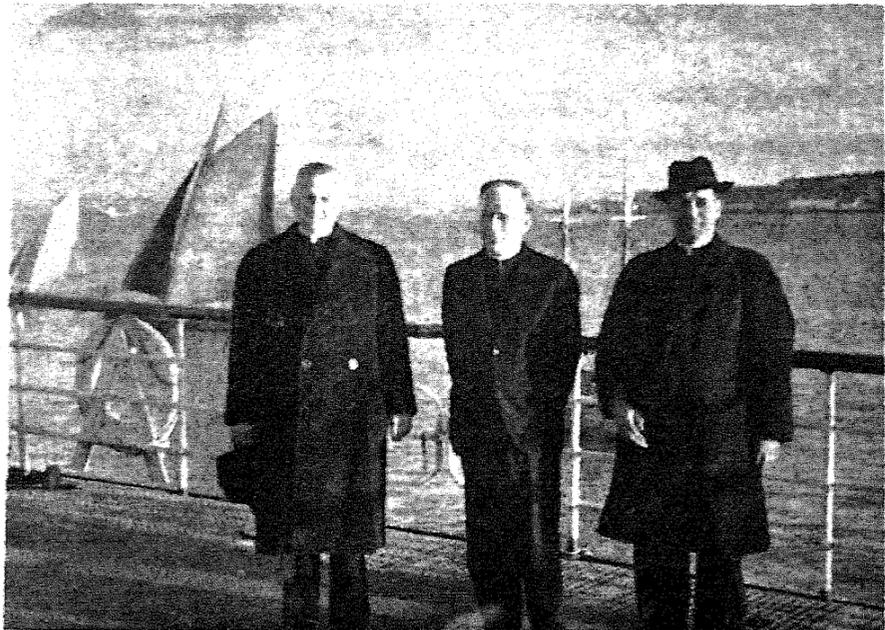


Florida's Prelates Participated In Vatican Council

Late Archbishop Joseph P. Hurley With Bishop Coleman F. Carroll

## ARCHBISHOP JOSEPH P. HURLEY

BORN Jan. 27, 1894 in Cleveland, Ohio  
 ORDAINED May 29, 1919 in the Cathedral of St. John the Evangelist, Cleveland  
 NAMED Sixth Bishop of St. Augustine on August 19, 1940  
 APPOINTED Regent Ad Interim of the Apostolic Nunciature, Belgrade, Yugoslavia, October 22, 1945  
 RECEIVED personal title of Archbishop on August 20, 1949  
 DIED October 30, 1967 at Mercy Medical Center, Orlando



AFTER CONSECRATION in Rome on Oct. 6, 1940, BISHOP HURLEY, center, left the Vatican for Florida and was met in Lisbon by the then MSGR. FRANCIS BRENNAN, Philadelphia, left, now a member of the College of Cardinals, en route to Rome to assume his duties as a Rota judge; and the late MSGR. WALTER CARROLL, brother of Miami's Bishop, right, who succeeded BISHOP HURLEY in his position as Attoche in the Papal Secretariat of State at the Vatican.

# Career Marked By Many Diplomatic Assignments

A veteran in the diplomatic service of the Holy See, Archbishop Hurley served the Church in important posts on three continents: North America, Asia, and Europe.

From 1928 to 1931, just nine years after his ordination, the then Father Hurley was secretary to Edward Cardinal Mooney when the Archbishop of Detroit was Apostolic Delegate to India and from 1931 to 1933 when the latter was Apostolic Delegate to Japan. From February to December of 1933 Father Hurley was the charge d'affaires of the Tokyo Apostolic Delegation.

Appointed American attache to the Vatican Secretariate of State in Rome in 1934, succeeding Francis Cardinal Spellman of New York, Father Hurley served

as the United States Representative on the General Superior Council of the Pontifical Association for the Propagation of the Faith.

## SENT TO BELGRADE

Shortly after his consecration and installation as Sixth Bishop of St. Augustine, Bishop Hurley received his most difficult appointment in 1945 when Pope Pius XII designated him as regent ad interim of the Apostolic Nunciature in Belgrade, Yugoslavia. As such he became the second native-born American to head a papal mission in the service of the Holy See.

The nunciature virtually had not functioned for four years, the staff having been expelled in 1941 by the German Nazi military overlords. Shortly after the outbreak of the Russo-German war in June, 1941, Bishop Hurley had warned in a nationwide radio broadcast against the danger of the United States' joining with the Nazis in a "holy crusade" against Russia declaring that "in point of urgency, the Nazi remains Enemy No. 1 of America and the world."

An eyewitness of the communist methods to suppress the Church and eliminate freedom of the people in Yugoslavia, Bishop Hurley was present in the courtroom during the trial of Aloysius Cardinal Stepinac of Zagreb for alleged treason. A photograph of the prelate bowing as Archbishop Stepinac entered the courtroom was published throughout the free world and the occasion is believed to be the only time a top-ranking Papal representative was able to witness any part of such a communist trial of a member of the hierarchy.

## TITLE OF ARCHBISHOP

During the years that he served in Yugoslavia, Bishop Hurley continued as spiritual head of the Diocese of St.

Augustine and in 1949 received the personal title of Archbishop from Pope Pius XII.

Late in 1950 he left Yugoslavia and two years later the Tito regime broke off diplomatic relations with the Vatican.

Archbishop Hurley's first-hand knowledge of communist methods used to suppress the Church and the freedom of peoples has been, throughout the years following World War II, the basis for his continuing emphasis on the evils of that system.

In 1959 when it was announced that Soviet Deputy Premier Anastas I. Mikoyan would visit the State of Florida during a tour of the United States, Archbishop Hurley called on Catholics to assist at special Masses which were scheduled to be held in all the churches of the Diocese of St. Augustine. At his direction the Masses were to be accompanied by the tolling of bells "on this mournful occasion when Mikoyan defiles the soil of Florida."

Mikoyan later cancelled his trip to Florida.

## Administrator Is Elected

ORLANDO — Msgr. Irvine J. Nugent has been elected Vice Capitular and temporary administrator of the Diocese of St. Augustine until the See is filled.

Announcement of the election of Monsignor Nugent, pastor of Our Lady of Lourdes parish, Daytona Beach, who has been serving as Vicar General of the Diocese, followed a meeting of 18 diocesan consultors held Monday afternoon after the death of Archbishop Hurley.

# Funeral Today

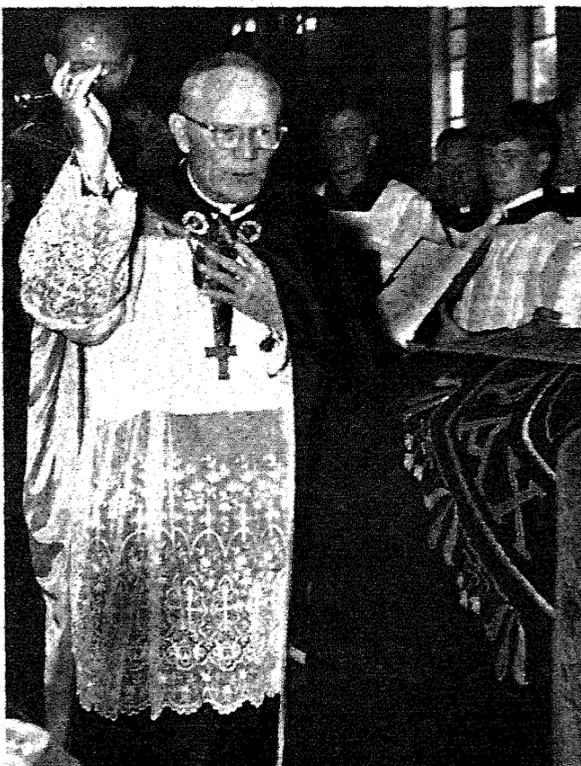
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churchman whose passing will be a great loss to the cause of religion in the South," he declared.

At St. Francis Hospital, Miami Beach, where he has been in residence following a serious automobile accident early last year, Msgr. William Barry, P.A., dean of the Catholic clergy in Florida, said of the Archbishop: "He was a devoted servant to the welfare of the Church and to the people of his diocese.

"He never spared himself in any way whatsoever in working for the welfare of the priests and people under his care. He was greatly loved by all his priests and he was exceedingly kind," Monsignor added.

Others extending their sympathies included Francis Cardinal Spellman, Archbishop of New York; James Francis Cardinal McIntyre, Archbishop of Los Angeles; Franjo Cardinal Seper of Yugoslavia; Patrick Cardinal O'Boyle of Washington; Archbishop Hallinan, Archbishop McDonough, Archbishop Casimiro Morcillo of Madrid, who last year dedicated the Great White Cross in St. Augustine; Bishop Michael Brown of Galway; Bishop Hamilton West, Jacksonville, Episcopal Diocese of Florida; Bishop Henry I. Louttit, Episcopal Diocese of South Florida; Rev. Royal A. Yount, Tampa, president of the Florida Synod of Lutheran Churches in America, and Florida Governor Claude Kirk.



FINAL ABSOLUTION was given by ARCHBISHOP HURLEY during the funeral of MSGR. JOSEPH H. DEVANEY last August in St. Francis Xavier Church, Fort Myers.



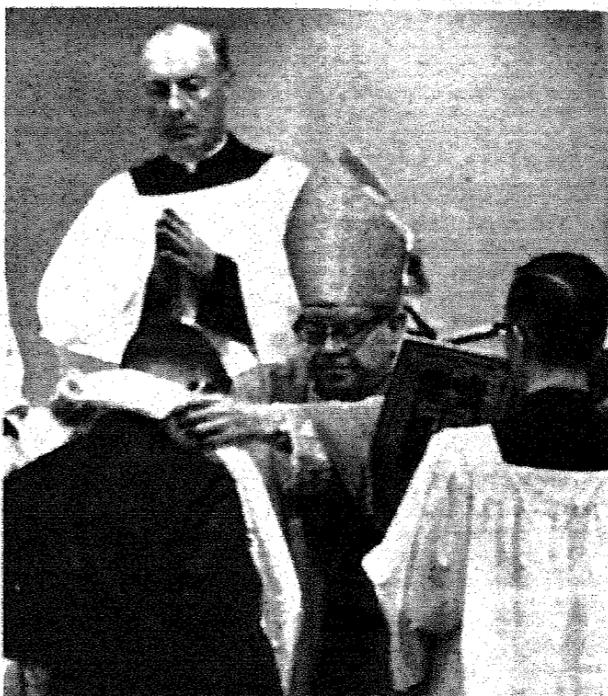
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Minor order of Porter is of ancient origin when reliable men were depended upon to open and close churches.



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Seminarian is received as cleric during ceremonies of tonsure as Bishop Coleman F. Carroll invests him in white surplice.



Cutting of hair is symbolic of the ancient ceremony of tonsure conferred in the Cathedral last Saturday.

## Tonsure, Minor Orders Conferred

Thirteen young men studying for the priesthood of the Diocese of Miami and for dioceses in Puerto Rico were admitted to the state of clerics last Saturday when they received tonsure from Bishop Coleman F. Carroll in the Cathedral.

In his sermon at the Mass, Father David G. Russell pointed out that though God is present everywhere, God chooses to meet his people in the person of his ministers. Delivered in the form of a prayer the sermon thanked

God for bestowing new ministers on his Church through ordination.

Father Russell said that, "God's demands upon his ministers were without limitation; no longer is there a simple division between the personal and public, the private and professional life of the ordained; the whole life of the minister belongs to God and God's people."

### To Fight Poverty

## Cardinal Calls For 'Urban Coalition'

WASHINGTON (NC)—Creation of an "Urban Coalition" to marshal all the religious, civic, governmental and economic forces of the city in a cooperative attack on poverty problems in the capital city was recommended here by Patrick Cardinal O'Boyle of Washington.

The cardinal also endorsed a proposal for a \$2 million revolving housing development fund to invest in low-income housing projects and outlined an expanded archdiocesan program to combat urban ills.

Maintaining that "many of our citizens are still forced to live in a manner unworthy of children of God," Cardinal O'Boyle declared that "the time has come, indeed, has long past, to act rather than to debate. Our goals are clear enough, what remains now is to put ourselves on the line, in the forum, and in the market place."

Noting the call of the National Urban Coalition for establishment of effective local coalitions throughout the nation, the cardinal appealed to local leaders to organize to meet "the challenges of urban life" in the Washington community and pledged his support to such an effort.

The proposed revolving fund would provide "front" money to non-profit spon-

sors of federally financed low and moderate income housing as well as money for housing needs that cannot be met by existing federal programs. Money for the fund would be contributed or loaned by business, religious and philanthropic groups. Asked if the archdiocese planned a loan or contribution to the fund, the cardinal said, "We will do our share, and I mean it."

Among the archdiocesan urban programs outlined by the cardinal were the development of an ecumenical urban affairs center with the Presbytery of Washington and the institution of a pulpit exchange program among priests in the inner city and the suburbs.

Cardinal O'Boyle estimated that the urban affairs center development would cost some \$100,000 and \$55,000 of the total would be supplied by a non-interest 15-year loan from the Presbytery of Washington. The center to be located in an archdiocesan owned building will house a neighborhood center as well as urban affairs offices for the archdiocese and the Presbyterian church.

In connection with this, the cardinal announced the expansion of the Archbishop's Committee on Community Relations and its change of name to the Archdiocesan Office on Urban Affairs.

### Fund-Raising Official Hits Mail Boost

WASHINGTON—(NC) — The chairman of the Catholic Fund Raising Conference of the United States has urged the Senate Committee on Post Office and Civil Service to accept the provision adopted by the House of Representatives of a minimum per piece rate of 1.3 cents in bulk third class mailing by qualified non-profit religious, charitable and health organizations.

Father Richard J. Grabik, a member of the Association of Marian Helpers, of Stockbridge, Mass., speaking in the name of 154 Catholic fund raising organizations, told the Senate committee that an increase to a 1.9 per cent minimum recommended by the Postmaster General, would impose a 52% increase on such mailings by non-profit organizations.

"This would mean an annual third class increase of \$3,903,080 for CFRC members alone," Father Grabik said. Fund raising organizations of other faiths "would have a similar increase."

In his statement to the Senate committee, Father Grabik said the CFRC "is opposed to the imposition of zone rates on the advertising portion of second class publications issued by qualified non-profit organizations."



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# Paul And Athenagoras Show A Firm Intent To Work For Unification

By RICHARD STEWART  
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the Catholic Features Cooperative

ROME — The extraordinary charm of Patriarch Athenagoras I and his peaceful conquest of the city of Rome has been an astonishing highlight of the last few days of the Synod.

It was not strictly speaking a Synodal occasion — the meeting of Pope and Patriarch. Nevertheless, the fact that the Synod was, in fact, sitting there in St. Peter's as a body when the Patriarch arrived, had a significance that was both ecumenical and ecclesiastical.

## ILLNESS SHOWING

Not even the Pope's illness, which is now generally agreed to have increased in its intensity and to have made an early operation inevitable, could swamp the obvious deep emotion in his face as he and the Patriarch embraced, not once but several times, after their two allocutions delivered from the Altar of the Confession at the heart of the Basilica built over the tomb of the first pope.

For the next two days, in a schedule as tightly packed as that of any visitor to Rome, the Patriarch — who was staying in the apartments created by Pope John in one of the historic Vatican towers — visited the four major basilicas, the Greek Orthodox community in Rome, and had a long private conversation with the Pope which must have been a particularly historic occasion.

He also attended a reception for over 200 people, including all the members of the Synod, and surprised all who saw him by his almost inexhaustible energy, his command of languages, and his personal magnetism.

This came at the end of a week during which the synod:

- Wound up the debate on mixed marriages.
- Started and finished a discussion on liturgy which included their attendance at a new "basic Mass."
- Heard, read, and voted on the relation prepared by the Doctrinal Commission on the problems of today, and decided to publish the text in full, and
- Heard a special message for peace which had been prepared by a small, secret Synod committee, including Bishop Fulton J. Sheen.

## TOWARDS UNITY

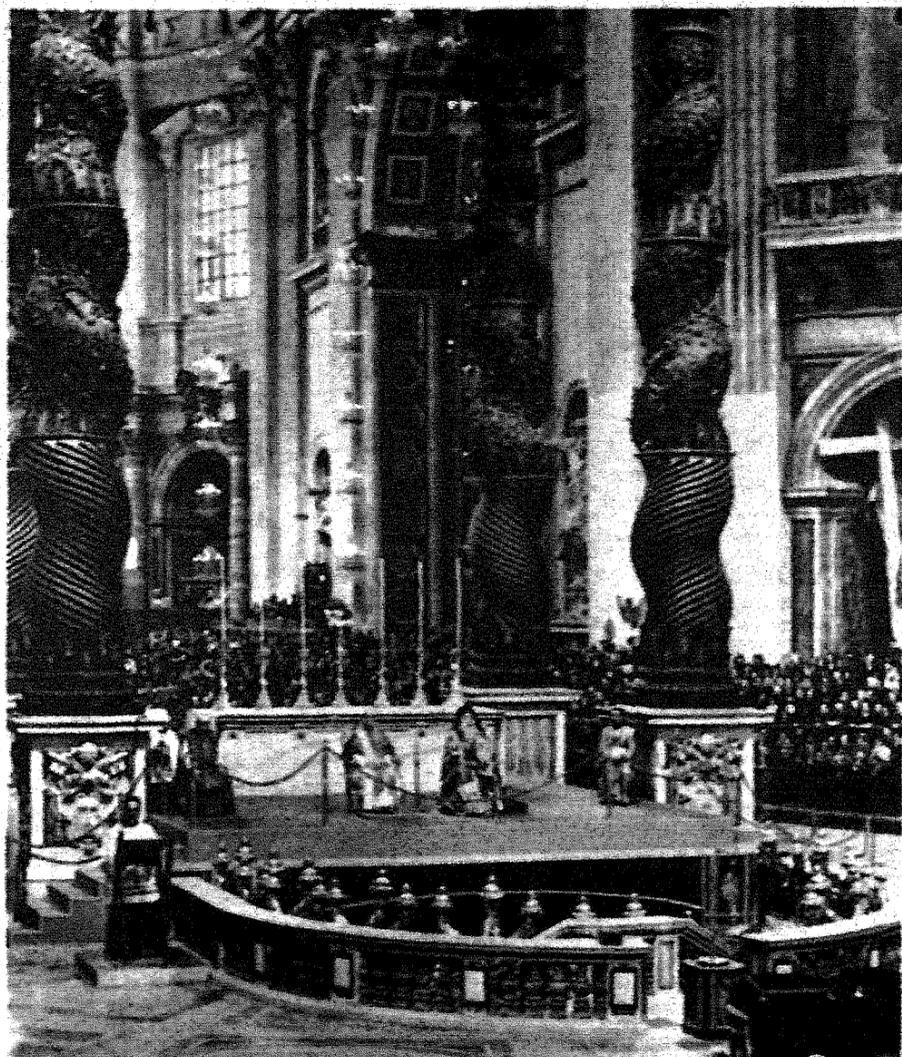
Over the weekend experts studying the texts of Pope Paul and Athenagoras I were struck by the unconditional nature of what they had to say and the irrevocable nature of the step towards unity that has been taken. The Patriarch's speech, echoing that made by Pope Paul on his visit to Istanbul, stressed his hope that they would eventually be able in the theological dialogue "to appreciate exactly those items of the Faith which must necessarily be held in common and distinguish them from those other elements in the life of the Church which, as not touching the score of the

Faith, can freely, accordingly constitute aspects proper to the life of each Church, and considered as such by the others."

Pope Paul for his part, after expressing his gratitude that their initiatives towards unity were not colored by any of the political implications of the past, reminded us that "the unity of Christ's Disciples was given as the great sign that was to call forth the faith of the world." He urged that "this common witness, one yet varied, decided and persuasive, of a faith humbly self-confident, springing up in love and radiating hope, is without doubt the foremost demand the Holy Spirit makes of the Churches today."

All this was backed up by a liturgy of moving simplicity in which the omission of the Eucharist was almost as symbolic as if it could have been included. The commitment of both leaders to the cause of Church unity, as was made abundantly clear at the weekend, is no empty gesture but a tangible, vital expression of the distance which has already been travelled along a very difficult road.

It was ironic perhaps that on the day before Athenagoras arrived in Rome, one of the Synod Fathers made the telling point in the debate on the liturgy that it had been liturgical misunderstandings which had contributed in great part to the division between East and West. It was an unexpected point of relevance in a discussion which, like that on



OCCUPYING THRONES before the main Altar for the Confession in St. Peter's Basilica are POPE PAUL and PATRIARCH ATHEN AGORAS of Istanbul. They led a 90-minute service for Christian unity during the Eastern Orthodox Patriarch's visit to the Vatican.

mixed marriages, did not really fulfill very many of the hopes held out for it.

## MIXED UNIONS

The temperature of the mixed marriage discussion was in fact sharply lowered by a forceful intervention by Father William Bertrams, S.J., one of the Roman theologians nominated by Pope Paul to the Synod, which stressed that "the Church cannot yield on certain principles dealing with the Divine rights of the

Faith," and that "the welfare of one of several persons cannot prevail over the common good." What is an issue here, clearly, is what Father Bertrams means when he uses expressions like "divine law."

In the debate as a whole there was, perhaps, a tendency to use words like these in a rather talismanic way — or so it appeared from the official bulletin at least — and to justify the present position by posing the problem in terms of two irreconcilable factors, the conscience of the Catholic and the conscience of the other Christian partner.

Cardinal Krol added his voice to the number of those who want to see the canonical form retained suggesting that if ever marriage between Catholics and other Christians was regarded as valid there would be considerable increase in the number of formal processes for dissolution based on insufficiency of intention. One thing which was obviously missing from the discussion — and which was raised only by a very small minority of Fathers — was a realization that this whole problem could not be solved outside the context of a deeper understanding of the nature of marriage in general and Christian marriage in particular.

In spite of the general impression emerging from the discussion however, the results of the votes show an unexpectedly liberal trend. Even the thorny and as yet not fully discussed problems of the validity of mixed marriages contracted outside the Church there were over 50 votes either unreservedly or with qualification in favor of the principle that such marriages should be considered as valid but illicit.

An even greater measure of support was forthcoming for the suggestion that for dispensation of the impediment, explicit promises should not be necessarily required, and also for the suggestion that the power to dispense from the canonical form should be radically decentralized. Here a great deal will obviously depend on the role adopted by the various national Episcopal conferences. Already it is clear that the newly formed European Bishops' Con-

ference, as well as CELAM, the South American Bishops' Conference, will be taking joint action wherever possible to avoid too great discrepancies as between one country and another.

## NORMATIVE MASS

The liturgy discussion involved a lot of repetition as one bishop after another got up to express his thanks to the Liturgy Consilium for the work they had done, and the better speeches came towards the end of the debate. The new normative Mass with its three lessons shortened Eucharistic Liturgy and new unity of priest and people seems to have been generally liked. There were plenty of suggestions it was true but outright opposition only came from one or two prelates — one of whom described it in scathing tones as a "Mini-Mass."

Archbishop Dearden's intervention on behalf of the American hierarchy, while it noted that there had been notable progress in the liturgical field since the days of "sterile rubricism" criticized the adoption of unauthorized experiments in some areas which were being carried out under the pretext of acting according to the spirit of the Council.

The real significance of the term "experiment" should be clarified, he suggested, and its relationship with ecclesiastical authority. It would be helpful, furthermore, if things still under study were not made known to the public, and it would be advisable when announcing liturgical changes, not to state that they were only a step towards further change.

If this was done, he said, it would serve as a brake on "unlawful tendencies" while encouraging those who with a spirit of obedience and genuinely pastoral ideals are looking for changes more in keeping with the current needs of the People of God."

This intervention in fact sums up neatly the major trend of the debate. There were exceptions, it is true, both to the left and the right of what he said, but few of them seemed to have very much effect.

# Far-Reaching Synod Results Seen

(Continued from Page 1)

tion is meant primarily to help the Holy Father in his decisions and to make all bishops better informed about their responsibility in governing the Universal Church.

Undoubtedly Pope Paul in one month received more first-hand, accurate information about the problems and the condition of the Church in the world than any other pontiff in history. And this is precisely what he wanted — a new perspective. For centuries the pope has received reports from every bishop about his diocese and from every nuncio or apostolic delegate about the country to which he was assigned. But written reports can leave huge gaps and end up as a matter of statistics and therefore fail to give the pulse-beat of the nation or a region.

## PILGRIM CHURCH

The synodal fathers, by contrast, spoke from their experiences at home, their hopes and fears and anxieties, their peculiar problems, and in so doing all together they etched an image of the Pilgrim Church woefully lacking up to this time.

Will the Synod be rated a success or failure? Did the Church take a giant step forward in her desire to make her truths and principles relevant world? Have the unity and solidarity of the Church been strengthened? Was ecumenism pushed ahead or held back? Were the hopes of Vatican II for radical renewal in the whole Church given any encouragement? Did the Holy Father's strict regulations governing the agenda and conduct of the Synod uphold or obscure the collegial rights of the bishops to share in the government of the whole Church? Did the Curia continue to show its power by "running" the Synod?

In the months to come these questions will be debated with a growing sense of urgency. Some of the answers are already taking shape, since the results of the votes of the bishops on the five topics on the agenda have been made public. One must keep in mind, however, that the "votes" are not the same as the votes in the Vatican Council where the bishops had the authority to make binding decisions. In the Synod the vote meant the formal expression of bishops' opinion and, when totalled, serve as a clear guideline for the Holy Father. The Synod was conducted with the understanding that he may accept or reject their recommendations.

It seems however most unlikely that the Holy Father would ignore the positive suggestions of the vast majority of the members. Hence among the indications of potentially far-reaching results there may be listed the following:

- The establishment of an international commission of theologians to aid the Holy See in settling doctrinal problems. To the man in the street this may seem a vague advance for the Church, unrelated to his own life. But in fact such a commission representing all schools of thought and members living in all parts of the world means an end

to one kind of mentality making recommendations to the Pope and will bring in fresh thinking. It could result in clarifying quickly theological problems and in dispelling confusion caused by wild flights of fancy among some thinkers. At the same time, this would insure theologians the freedom and support they need in their research. We are certain to hear much more about this.

- Somewhat along the same line was the proposal that there be a declaration to serve as a guide in these confusing times. Only 12 bishops voted against this. All others approved, although 39 of them has some reservation about its form or content. This is extremely important too, because it indicates the bishops today are following the same pastoral positive thinking Pope John first urged them to adopt. Hence the declaration to be issued will not be another negative, condemnatory Syllabus of Errors, which in our times could only give more publicity to what is wrong, but rather a positive manifesto of true Christian teaching which should clear the air and reassure some shaken by novel teaching.

- A firm disapproval of doing away with canonical impediments in marriage, and just as firm an insistence that the canonical form, that is, the presence of a priest as official witness in the Catholic's marriage, be retained. However a major step was proposed in urging that the local bishops be empowered to allow a Catholic to be married without the priest's presence, that is, to dispense with the canonical form "according to their own conscience and prudence."

Where the promises are concerned in a mixed marriage there was a proposal to ease the strict regulations as long as there is moral certainty that the Catholic party is exposed to no danger of losing the faith and is disposed to provide baptism and education of the children, and on the other hand that the non-Catholic party respects the conscience of the spouse and does not exclude the Catholic baptism and education of the children.

- The liturgy changes proposed found the bishops both enthusiastic and lukewarm. Both the proposed "standard" Mass and the suggestion for three readings at Mass barely got by. However, the bishops look a broad view of the Canon of the Mass proposal, strongly urging that other Eucharistic prayers be used. While they were reluctant to do away with any of the prayers now used in the Consecration, they didn't hesitate to suggest a few additional words. They want to keep "Mysterium Fidei" but to place it elsewhere, perhaps as an acclamation of the people. Only 22 were against the suggestion that the Apostles' Creed be used in the Mass instead of the Nicene Creed.

Each of these suggestions and others concerning seminaries and Canon Law represent the majority thinking of the Catholic bishops of the world. Considering this, such a show of unity and solidarity is reason to consider the Synod a valuable asset in the life of the Church today.

# Critics Of Synod Lack Objectivity

It would be rash to expect an accurate appraisal of the recently closed Synod in Rome from anyone except a member of that small select body of 200. The reason is that no one outside the Synodal chamber has complete information either on the interventions given or the unrecorded attitudes and moments of opposition or agreement to be able to give a valid analysis.

### OUT ON LIMB

Nevertheless some have already gone out on a limb and dubbed the Synod a failure because it did not live up to their expectations. For instance, they say, it failed to come up with a decision on birth control or celibacy.

It gave the least possible expression to Collegiality since the Bishops were not given any deliberative voting power. It did not transfer the election of the Pope from the College of Cardinals to the Synod. For some, the worst blow of all was that Curia members, even though they were the newly appointed non-Italians, were part of the Synod.

All these complaints, it should be noted, are based on the expectations that the month-long meeting would do what it was never intended to do.

The appraisal of the Synod's work, if it is to be fair and accurate, should tie in with what Pope Paul in his Motu Proprio of September, 1965 stated was its purpose. No one seriously questioned his right to define its objectives or to set its boundaries.

Nearly two years ago then the Pope said the Synod would be convened to advanced the collegial aim of bringing about a closer union of the Bishops with the Pope in directing the Church.

### POPE MISSED

It is true the Holy Father was not present in the meeting room for one reason or another as often as the Bishops hoped, and this daily contact, therefore, was lacking. But we are told when he could not be there, he watched all the proceedings on closed circuit television.

And the Synodal Fathers founded it no violation of secrecy later to state categorically that the meeting truly aided the unity and solidarity of the Church, if only because representatives of the universal Church dialogued for 30 days.

Pope Paul moreover emphasized another purpose of the Synod, namely to provide him with direct and accurate information on the internal life of the Church and its problems in the world. There seems little doubt that this purpose was fulfilled, even if this judgment is based on the abbreviated daily official bulletin.

Finally the Pope expected the Bishops in their deliberations and "vocations" to come to an agreement on the topics given them for discussion and to lay down for his consideration the most effective procedures to be followed in the Church. The votes of the final days on five major topics of Canon Law, Mixed Marriages, Doctrinal Problems, Liturgy and Seminaries indicated that remarkable agreement, some of it in surprising ways, was manifested.

### DISAPPOINTMENT

Those taking a dim view of the Synod are obviously disappointed because it did not do what they wanted it to do, but we may later thank God for that. Others forget that the very idea of the world Synod is new. Like the first session of Vatican II it was feeling its way, learning by trial and error, and preparing for the future. Some pointed out that the Synod really was a baby, but too many expected it to act like a man.

The Synod truly had weaknesses, as some Bishops indicated. Some suggested the topics could have been improved on, that the mode of procedure—a formal talk without real debate following—did not lead to full exchange of ideas.

However even with its defects, the Synod obviously marks a step forward in the Church's renewal. Just five years ago no one would have imagined that Bishops from every country in the world would meet with the Pope in practical efforts to unite with him in the government of the universal Church.

# FLORIDA: WINTER PLAYGROUND—FOR WHOM?



## Letters To The Editor

### Ecumenism In Action

Dear Editor:  
Thank you Father!

The emotional Kiss of Peace between the Holy Father Paul VI and Michael, Archbishop of Canterbury has become a reality in the lives of the youth and their families of the Episcopal Church of the Resurrection and St. Rose of Lima Roman Catholic Church. Thanks to the kindness of Msgr. Enright and the hard work of Father Sean O'Sullivan, who organized the program, St. Rose hosted an E.Y.C. Day (Episcopal Young Churchmen) on the Feast of Christ the King. From the warm welcome the young Episcopalians received, the processional hymn of unity, the intention of the 12 noon Mass, the breakfast talk on love by Bro. Thomas, to the outdoor games and barbeque, ending with a dance in the evening, the spirit of Christian love spread itself through all that participated. We experienced not a superficial smile and pat on the back but a loving concern of Christians feeling the pain of their seperation.

I am sure that because of this initial grass-roots confrontation in Ecumenism the young people and their parents and advisors of both parishes will not allow any seeds of religious bigotry to enter their lives and that understanding each other they will love each other and certainly be intense in their prayer that we will all be one.

On behalf of the Young People, parents and advisors of the Episcopal Church of the Resurrection, thanks be to God for Father O'Sullivan and the congregation of St. Rose of Lima. May this action in the Spirit of John XXIII, Paul VI and Michael Canterbury continue. We look forward with joy in reciprocating in the near future.

Faithfully in Christ,  
Fr. Clifford R. Horvath  
Episcopal Church of the Resurrection Miami  
\*\*\*

### Real Example Of Ecumenism

Dear Editor:  
Your readers will be interested in an incident in which I was recently involved, for it demonstrates the spirit of ecumenicity that is sweeping the Christian world, and — most significantly — how it made possible help to a person in distress.

Our "hero" is Miss Mary

Mooney, Msgr. Fitzpatrick's secretary, and a faithful worker in the Legion of Mary. Her ministry of visitation in local convalescent homes is worthy of a feature story in itself, for many of the residents of these homes have been forgotten by society and present a pitiful picture that would touch the heart of every thoughtful Christian.

At one home, Miss Mooney came upon Mrs. Irene Nolte, for eight years a sufferer with cancer of the throat. She identified herself as a Baptist, and wanted a Baptist minister to visit her, and discuss with her the meanings of suffering. Miss Mooney knew me through our mutual interest in the Metro Senior Center interfaith project, and asked me to visit.

I discovered that Mrs. Nolte had never joined a local Baptist church, and, being unknown here (a common tragedy in Dade County), was not under the spiritual care of a church.

Her voice was gone, but she wrote out the eternal question, "Why do the innocent suffer?" Though obviously very ill, she was alert and listened carefully to my counsel and prayer.

Before I left, she wrote that the doctor had told her it was useless to operate any more. This little story had a dramatic ending, for Miss Mooney later told me that Mrs. Nolte died the day after I visited her.

I am sure that she was warmly welcomed in heaven, and am also sure that she warmed our Lord's heart with her report of Christians' working together to comfort her in her last hours here on earth.

Cordially,  
Rev. Luther C. Pierce  
Moderator Man-To-Man Program.  
\*\*\*

### Will Everyone Send Stamps?

Dear Editor:  
Would the readers of the Voice save stamps for our missions?

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Bro. Fabian, S.D.S.

## Text Of Synod Call For World Peace

VATICAN CITY (NC) — The full text of the call to peace issued by the Synod of Bishops at its final working session is as follows:

"We, the members of the Episcopal Synod of the Catholic Church, meeting in Rome, share the preoccupations of the Holy Father and wish to associate ourselves to his repeated appeals for peace in the world. We cannot, therefore, conclude our synodal meetings without addressing a message of peace to all men, especially to those who have a special responsibility for the fate of nations and to those who have suffered and are still suffering the tragic consequences of war.

### DOCUMENTARY

"It is a fact that if the world is becoming ever more aware of its own unity and of the interdependence of all people, it remains nonetheless torn by contradictions, by conflicts and in some places even by war. Is what we behold with our own eyes meant to prepare, as in some sort of laboratory experiment, a new world conflagration?"

"The Catholic Church considers work for peace in the world as an inseparable part of her social mission. This is why we insistently ask all Christians to be workers for peace. For if it is man who makes war, it is still man who makes peace.

"The most powerful nations are also those most responsible for peace. We implore the heads of nations to recognize the fact that all men are brothers because they have the same Father, because the divine law of love of neighbor applies more than ever before to nations in their dealings with one another. Peace is always the fruit of justice and love.

"It is the duty, then, of everyone to spread justice and love so that peace may flourish among men.

"With this intention, the members of the Episcopal Synod, before bringing their labors to a close, beg Our Lord Jesus Christ, the Prince of Peace, to enlighten the heads of nations. We urge all who believe in God to join in our prayers that the Lord may grant peace to the world."

## Churchmen Unite For Open Housing

MILWAUKEE — (NC) — The city of Milwaukee should enact a strong fair-housing ordinance without waiting for similar action by the suburbs, according to a statement issued here by major religious leaders.

The statement by the religious leaders was issued as open housing marches led by Father Groppi and the Milwaukee NAACP Youth Council entered their 58th day.

The group, which included Archbishop William E. Cousins of Milwaukee, supported adoption of open-housing laws by the suburbs and strengthening of the current state law but insisted that "a fair-housing law in the city of Milwaukee is needed now and Milwaukee legislators must face their moral responsibilities."

The statement, although not mentioning either man, in effect held up the position of civil rights activist Father James E. Groppi, who has led the drive for a city ordinance, and turned down the plea of Mayor Henry E. Maier who has argued against a city law until similar laws are adopted in a major-

ity of the suburbs. (Only one of 17 Milwaukee suburbs has adopted an open housing ordinance.)

It was signed by Archbishop Cousins; Episcopal Bishop Donald H. V. Hallock of Milwaukee; Bishop Ralph T. Alton, Methodist Church; the Rev. Dr. T. Matson, Lutheran Church of America; the Rev. Dr. Myron Anstinson, American Lutheran Church, Southern Wisconsin district; the Rev. Dr. William Longbrake, Presbyterian Church; the Rev. Dr. Chris Lawson, American Baptist Convention; Rabbi Dudley Weinberg, Temple Emanu-El B'ne Jeshurun; and the Rev. Roy Albersworth, United Church of Christ.

# The VOICE

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# New LAA Office Will Facilitate Stronger Ties Within Church

In an effort to strengthen the cultural, spiritual and economic ties which exist between the Church in South Florida and the Church in Latin America, the Diocese of Miami last week opened a new Latin American Affairs Office in Downtown Miami.

**CLOSE CONNECTION**  
"Since its very beginning, the history of Florida has been closely connected with Latin America," Bishop Coleman F. Carroll reminded members of the Miami Consular Corps and local and governmental officials gathered for the opening ceremonies.

"The Diocese of Miami is among the youngest in the United States, but it comprises the most ancient areas of North America. Miami, called today 'the gateway between the Americas' and 'crossroad of two cultures,' was over 400 years ago a mission established in what is today downtown Miami by priests from the Dominican Republic," he continued.

The Bishop noted the role of South Florida as an embarkation point for "several expeditions" to Latin America to "fight for freedom," as well as a refuge

for those seeking relief from political oppression.

"Today," he continued, "the inter-American influence in Florida and particularly in Miami is more outstanding than ever." All of the nations of Latin America are officially represented in Miami, and the cultural contributions which Latin Americans are making are "extraordinary from all points of view," he said.

**TWO CULTURES**  
In opening this office, the Diocese pursues a better understanding between two civilizations and two cultures. This office will be a center of hospitality and information. In the fulfillment of these aims, this office will promote the exchange of Latin and American cultures and will provide assistance for the increase of the aid of the Church in the United States to the Church in Latin America," said Bishop Carroll.

"This exchange of cultures should be the concern of everybody in this town. Through this office we will be glad to give and cooperation to make this goal a reality," he added.

In expressing the congratulations of the Miami Consular Corps, Lus DeBay-



**WELCOMING GUESTS** at the new Latin American Affairs Office was director **FATHER EUGENIO DELBUSTO**. Among those who attended were, left to right, **LUIS DE BAYLE**,

dean of the Miami Consular Corps, **HUGH NICHOLS**, vice-dean, and Miami Mayor **STEVE CLARK**. VOICE PHOTO

le, dean of the Miami Consular Corp and General of Nicaragua pointed out that "Any step taken in promoting understanding among peoples is a step forward in the battle between two ideologies. The one holds devastating consequences "for freedom and democracy, and the other with complete liberty of the soul and mind."

Latin American Affairs Office of the Diocese, said DeBayle, "is only a continuation of Bishop Carroll's continuing labors to provide for the needs of men."

**PROVIDE SERVICE**  
Headed by Father Eugenio Del Busto, the Latin

American Affairs Office, located at 241 Security Trust Building, 119 E. Flagler Street, Miami, will serve to provide a source of information for the peoples of the United States and Latin America.

It will promote cultural ties between the two countries and conduct research into the spiritual needs of the people of Latin America, with the aim of meeting those needs in a positive fashion.

## 'Reorganize The Schools'

**WASHINGTON - (NC)** - Reorganization is "the main task" facing Catholic elementary and secondary schools in the U.S., a Boston College educator told a group of Catholic school superintendents here.

Dr. Vincent Nuccio, assistant to the president of Boston College and leader of a recently completed study of the participation of private schools in federal aid programs, made his recommendations at the second annual meeting of the Association of School Superintendents of the U.S. Catholic Conference department of education.

Reorganization was one of several recommendations made by his study team, he said. Others included federal aid limitations for public schools in states which throw legal barriers before the participation of parochial schools; greater awareness on the part of local officials of the rights of non-public schools under federal programs; and creation of a national research and development center for non-public education.



**OBJECTIVES** OF the Latin American Office were explained by **FATHER FREDERICK WASS** to three foreign consuls. They are, right to left, **AQUILINO RICARDO HIJO**, Dominican Republic, **GONZALO JOSE GALLEGOS**, Costa Rica, and **CARLOS VIZQUERRA**, Peru.

## Priest-Worker Is Arrested

**MADRID - (NC)** - A Spanish priest-worker whose brother is a leader of this country's opposition to Chief of State Francisco Franco was among the more than 100 people arrested here in a crackdown on growing student and worker unrest.

Father Carlos Jimenez

Parga, a Madrid taxi driver, was charged with attending a secret workers' meeting.

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# Red Letter Day Nov. 19; It's Good Samaritan Day

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

The late Honorable Konrad Adenauer was truly a great man and only time will record his place in history. He lived to the ripe old age of 91 years. Many of those years were spent in arduous tasks as Chancellor of West Germany. Many ascribe to him the role of designer of the blueprint and administrator of the plans and dreams that so amazingly lifted his country out of the pile of ashes left by World War II so that it became not merely solvent and prosperous, but one of the world's leading industrial nations in an astonishingly short time.

One year before he died — at the age of 90 — he granted a reporter one of his rare interviews in the garden of his home on the banks of his beloved Rhine. It was our deep pleasure to read this report. We wish we had kept it. But several things stand out in our recollection of this splendid exposition of his credo of life for himself and for anyone who has the courage and the good sense to follow it.

One, of course, was that anyone at his age could be so lucid and learned in a calm and forthright dissertation. Secondly, that this re-  
low forcefully disclosed him as an extremely devout man dedicated to his Catholic religion. Another was, as we recall it, the calm and assured manner in which he stated that peace would come to this world only when its component nations and their peoples accepted and practiced the Divine laws set forth by the Ten Commandments. A hope and a prayer — yet a philosophy that illumines the only path we may choose toward a true and lasting peace.

The wisdom of following the Ten Commandments is also contained in the Introit we say in the Mass for Peace: "O, God, from Whom come all holy desires, right counsels and just works, please give unto Thy servants that peace which the world cannot give — that being disposed to the keeping of Thy Commandments, and the fear of enemies being removed, our days with Thy help may be peaceful, through Christ our Lord."

Certainly the Ten Commandments are a must in our way of life. To break any one of them willfully is a mortal sin atoned only by confession and the Sacrament of Penance and Purgatory.

Christ, of course, said that "not everyone who says,

'Lord, Lord,' shall enter the Kingdom of Heaven... but he who does the will of My Father Who is in Heaven, shall enter the Kingdom of Heaven.

BE A GOOD SAMARITAN

But in this short span of life — our exile on earth — keeping the Ten Commandments is not enough to justify our existence and to copper-rivet our eternal existence with God in Heaven.

In Chapter 25, verses one to forty, Saint Matthew wrote:

"But when the Son of Man shall come in His majesty, and all the angels with Him, then He will sit on the throne of His glory; and before Him will be gathered all the nations, and He will separate them one from another, as the shepherd separates the sheep from the goats; and He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on his right hand, 'Come, blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world; 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

(Continued on Page 27)



WELFARE BUREAU programs are explained to workers from offices throughout the Diocese by director DR. BEN SHEPPARD, during last week's Boystown meeting.

## Welfare Workers Hear Of New Techniques

New techniques for improving the services offered by the offices of the Diocesan Catholic Welfare Bureau throughout South Florida received special attention last week during a meeting of Catholic Welfare Bureau workers at Boystown of South Florida.

The meeting attracted ap-

proximately 50 persons from as far as Fort Myers and Key West. It was designed to familiarize the case workers and other members of the Bureau with new techniques and provide an avenue for their suggestions for improving present programs, explained Dr. Ben Sheppard, director of the

Catholic Welfare Bureau.

The meeting was held at Boystown of South Florida, in order to familiarize the case workers with the problems and requirements encountered in admitting a youth to the residence for dependent boys.

Despite the fact that dozens of boys call it "home" and whenever you get groups of boys together something is bound to happen, "there is never an emergency at Boystown," according to residence director Father James X. Henry.

Opened in 1964 Boystown serves the needs of between 30 and 55 young men in the South Florida area, and will be able to expand to serve greater numbers of boys in the near future with the completion of two new dormitories, for which beds are currently needed, said Father.

Many however, fail to understand the limitations which prevent the residence from accepting more boys, he continued.

Because there is no school at the residence, youths must be able to attend a nearby public or parochial school before they can be admitted. This sometimes prevents the admission of a boy who has been expelled from a local Dade County public school, because expulsion from one Dade School prevents admission to others.

Not only do educational requirements play a role in determining the admissibility of a young man, but complete psychological, sociological and physical reports must be submitted before admission. "This," explained the director, "is to help us avoid problems after admission."

Representative government programs, in which the boys elect their own officials, and special counseling programs designed to develop the full potentials of young men, are among the new techniques being used at Boystown, reported Father Henry.

### Home Show

COCONUT GROVE — A new home stereo featuring up to 40 hours of continuous music selected by a telephone-like dial will be introduced during the Home Show scheduled to open Nov. 11 and continue through Nov. 19 in Dinner Key Auditorium.



SOCIAL WORK instructor MRS. YVONNE McCUTCHEON, left, discusses Catholic Welfare Bureau operations with students from Barry College JOHN TRUESDELL, and DORIS THORP.



BOYSTOWN FACILITIES are explained by FATHER JAMES X. HENRY to, left to right EDWINA AVERY of Fort Myers, and ELLAINE MILLS and ANN ELING of Key West.

"It is not just a matter of eliminating hunger nor even of reducing poverty..."



...It is a question, rather, of building a world where every man, no matter what his race, religion or nationality, can live a fully human life... a world where freedom is not an empty word and where the poor man Lazarus can sit down at the same table with the rich man..."

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# DCCW Learns Of Area's Needs To Formulate Future Projects

By BOB BISCHOF  
Voice Staff Writer

What Dade County citizens can do to alleviate community problems and accommodate the needs of the area was explained by four prominent speakers Friday to committee chairman and members of the Miami Diocesan Council of Catholic Women.

The meeting, which was conducted at the St. Peter and Paul auditorium, was the first joint meeting of the North and South Dade Deaneries with Mrs. William C. Krug, vice chairman of the Community Affairs Commission of the South Dade Deanery and Mrs. Joseph Niemoeller, vice chairman of the Community Affairs Committee of the North Dade Deanery in charge of the program.

Purpose of the session was to provide the committee chairman and members present with information of the needs of the area so they can report to their respective groups and formulate plans for upcoming projects that will meet the needs of Dade County.

New laws concerning pornography and indecent movies as well as what the public can do about curbing this kind of activity was explained by Morton Perry, chief of frauds and rackets division of the state attorney's office in Miami. Perry said smut traffic is a national problem and "perhaps \$5 billion is being spent annually on movies and books which deal in smut."

"The state attorney's office must rely on you to be our eyes," he said. "We depend on the citizens to inform us as to what is being displayed on our news stands."

In closing, he said the felony prosecution against persons dealing in smut traffic will be based on children's having been sold hard core pornography, and urged the chairmen to inform their friends of their responsibility in removing these from news-stands.



MORTON PERRY  
.....Needs eyes

ities in removing these from news-stands.

Our number one project at present is enlarging our family counselling services," declared Dr. Ben Sheppard, executive director of the Diocesan Catholic Charities. He explained where the charity money goes and told the audience that the Catholic Welfare Bureau is open every day, around the clock.

Sheppard named other primary projects of providing a day care center for working parents, expansion at the Catholic home for unwed mothers, and announced that plans for a "Girls Town" are on the drawing board.

"There are 118,000 to 120,000 senior citizens presently residing in Dade County," Dr. Jean Perdue, medical director of continuing patient care at Jackson Memorial Hospital reported, "and there are only 39,000 nursing home beds



DR. BEN SHEPPARD  
.....Present projects

for them should they become sick or non-ambulatory," she added.

Dr. Perdue approximated that a third of the persons 65 years-of-age and older have no friends or families in the area and said some 1,500 to 1,700 presently in nursing homes have no money to pay. About 20 per cent of the people in nursing homes are Catholic.

After giving a history of the nursing home as we know it today, Dr. Perdue explained the role of the volunteer in the nursing home. "There is a great need

for church-oriented nursing homes," she said, "because most of the sickly and aged want to be close to their religion."

She told DCCW members that bringing music, arts and devoting some talents and time to these elder people can do wonders for them and explained that volunteers bringing their talents for music and other arts are both appreciated and necessary in the care of elderly persons because they give them contact with the past and a happy outlook to the future.

"A hundred thousand people who live at a level below poverty are presently filtering into our area," declared Roscoe Webb, regional director of the migrant division of the community action program which comes under the office of Economic Opportunity, "and what are we going to do about them?" he challenged.

He then went on to tell the women present of the weekend parent concept, whereby a person can take the children of the migrant workers to see a movie or to a department store, which most of them have never seen."

He explained that the



ROSCOE WEBB  
.....Below poverty



DR. JEAN PERDUE  
.....Volunteer's role

migrants came to America only because they had heard so much about our country and its freedoms and here they work, harvest the richest crops in the world and live in the lowest poverty."

Webb urged the women to come and see the conditions at migrant camps for themselves so they can relay the problem to their Congressman or local legislature. He explained that there had finally been a minimum wage established for these people and that presently there is legislation before the Congress concerning our migrant laborers.

"They need our help because they are unable to fight their own battle," Webb declared. "We don't want to pull them out of farm work but to train them to where they can make a decent wage and pull themselves out of their present conditions."

He told the women that one of the community needs was teachers for the migrants. "We don't particularly need college graduate teachers, just people who can teach the migrant workers to read and write and bring them up to the standards Americans enjoy," he said.

The talks were followed by a question and discussion session.

## Commission Holds Meets

VATICAN CITY (NC) — The Pontifical Commission for the Interpretation of the Decrees of the Second Vatican Council met here (Oct. 20) to examine some questions regarding the structure and functioning of national episcopal conferences.

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# Around The Diocese

Fall festivals highlight parish activities throughout the Diocese this month.

At St. Helen parish, Vero Beach, 24 booths featuring various items, will be open Friday, Saturday, and Sunday, Nov. 10, 11 and 12, on the parish grounds, 20th St. and 21st Ave.

Rides and games for all ages will be provided by the committee of more than 150 persons engaged in the overall project. The third annual festival opens at 6 p.m. on Friday and at noon on Saturday and Sunday.

Advance tickets for rides may be purchased at the rectory or the Ed Schlitt Agency at a one-third savings.

## Epiphany

A "Flea Market" under the auspices of the Home and School Assn. will be held Saturday, Nov. 4 from 9 a.m. to 5 p.m. in the school cafeteria.

## St. Timothy

Seventh annual parish carnival opens at 5 p.m. today (Friday). A variety of games and booths will be available on the grounds at Miller Rd. and SW 102 Ave. Banjo Billy and Captain Jack will entertain at 2:30 p.m. Saturday. "Battle of the Bands" will be featured Sunday, Nov. 5 between 4 and 7 p.m.

## Miami Catholic Singles

Single adults between the ages of 21 and 45 are invited to a Thanksgiving dance at 8 p.m., Sunday, Nov. 5 at the American Legion Hall, 6445 NE Seventh Ave. Music for dancing will be provided by Nick Gabriel and his orchestra.

## St. Francis Of Assisi

Special program in observance of National Education Week will be presented at 3 p.m., Sunday, Nov. 5 in the school when Dr. Mae G. Leone, organist and composer, will be heard in a piano and organ recital.

## Marian Center

A pre-holiday bazaar featuring gift items made by exceptional children will be held today, Saturday and Sunday at the center, 15701 NW 37 Ave. Household items, wearing apparel, toys and ceramics will also be featured during the bazaar which opens at 6 p.m. today, at 10 a.m. Saturday and at noon on Sunday.

## St. Dominic

Parish festival opens today (Friday) and continues through Saturday and Sunday on the grounds at 5909 NW Seventh St. Variety booths, games, and refreshments will be provided.

## HELP WANTED



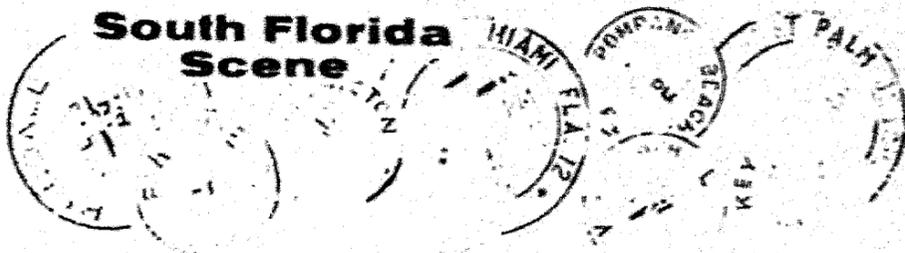
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## South Florida Scene



FALL FESTIVAL in St. Helen parish, Vero Beach, is discussed by FATHER HUGH FLYNN, pastor, with JOHN SCHLITT, general chairman, and GLORIA GODDARD, co-chairman.

## St. Coleman

"Habit for Life," American Cancer Society film, will be shown to members of the Women's Guild during the monthly meeting at 8 p.m., Tuesday, Nov. 7 in the parish hall, Federal Hwy. and SE 12 St., Pompano Beach. All women are invited to attend.

## St. Michael

Card party and luncheon hosted by Guild and Rosary Society begins at noon, Monday, Nov. 6, in school cafeteria. Mrs. Harry McLaughlin is accepting reservations at 444-0263.

## St. Hugh

The library committee will sponsor a book fair at 9 a.m., Wednesday, Nov. 11, at the school, 3601 Douglas Rd., Coconut Grove. Proceeds will benefit the library fund. Books recommended by the American Library Ass'n. and lists will be available all day until 4 p.m.

## Sacred Heart Lake Worth

Christian Mothers and Altar Society will sponsor a card party at 8 p.m., Saturday, Nov. 4, in Madonna Hall. Tickets may be obtained by calling Mrs. Lester I. Schroeder.

## Ascension

Women of the parish will participate in a weekend retreat which begins today (Friday) and continues through Sunday at the Cenacle Retreat Home, Lantana.

## Holy Spirit

First Friday dessert card party of Catholic Women's

## St. Clement

Margaret Mary Pangallo, 1967 Girls State governor, will speak during meeting of the Altar and Rosary Society at 7:30 p.m., Tuesday, Nov. 7, in the school. Refreshments will be served.

## St. John Fisher

A bazaar sponsored by the Women's Guild will be held from 10 a.m. to 5 p.m., Saturday and Sunday, Nov. 4 and 5 at Palm Beach Lakes Club, Ware Dr., just off Congress Ave. Hand-made articles, gift items, and home-baked delicacies will be featured.

## St. Patrick

"Great Art Requires Great Audiences" will be the topic of Sister Marie Carol, O.P., head of the Barry College Drama Dept., when she speaks to members of the Patrician Club at 1 p.m., Tuesday, Nov. 7 in the club rooms.

## St. Gregory

Luncheon and fashion show under the auspices of the Women's Guild begins at noon, Saturday, Nov. 4 in the Galt Ocean Mile Hotel.

## St. Brendan

Parish carnival featuring "Flipper" is scheduled for Nov. 11 and 12 on the grounds at 3200 SW 87 Ave. Booths, games, live bands, entertainment and refreshments will be included from 3 to 11 p.m. each day.

## St. Anthony

Adrian Dominican Sisters who staff the parochial school will be guests of honor at a tea hosted by the Home and School Ass'n. from 2 to 4 p.m. Sunday, Nov. 5 in the school clubhouse, NE Second St. and Eighth Ave., Fort Lauderdale. Sister Mary Joseph, O.P., Barry College Art Dept., will speak and a mixed choral group under the direction of Sister Margarita Marie, O.P., will sing.

## 30 Honored For Attendance

FORT LAUDERDALE—Perfect attendance awards were recently presented to 30 members of Our Lady Queen of Martyrs parish Nocturnal Adoration Society during an annual Communion breakfast held at the Hotel Sheraton.

Those honored for their consistent devotion for 12 months were Charles Miller, Robert Stern, George Donahue, Gary Donahue, Alan Donahue, Antheine LaFleur, James Foster, Edward Crankshaw, Joseph Capko, James McKillop, Antonio Champagne, George Wright, Lynn Maher, Richard Maher, Michael Maher, Patrick Maher, Edward Falowski, Joseph Kelley, Joseph Peloso, Paul Houle.

## 'Flipper' To Take Trip To A Parish Carnival

"Flipper," dolphin of TV fame, will leave his home in the lagoon at the Miami Seaquarium to appear in a special tank at the carnival which St. Brendan parish will sponsor Wednesday and Thursday, Nov. 11 and 12, on the grounds at 3200 SW 87th Ave.



The occasion will mark the first time that Flipper has ever appeared at an event of this type. For the benefit of the hundreds of spectators expected a special area will be designated so that fans may view his antics, pet him and watch his trainers feed him three times a day.

According to Flipper's trainer, Ric O'Feidman the talented dolphin "never forgets" what he has learned. "If he learns a trick and uses it once, he'll do it again on the proper signal six months later. It takes as long for me to teach him a trick as it takes me to get the idea across to him as to what I want him to do," O'Feidman added.

Mr. Richard Riegler and Gus Garcia are co-chairmen of arrangements for the carnival, the first sponsored by the parish in five years.

## Drama Students Will Stage 'Greasepaint'

"The Roar of the Greasepaint, The Smell of the Crowd," will be the Fall production of the Barry College Drama Dept. on Nov. 17 and 18.

Dwayne Earley, Napa, Cal., will be seen in the leading role of Sir; and Errol Strider is cast as Cocky in the contemporary musical which is a protest against present-day society and its lack of love.

Barry College music ma-

for, Edie Walker of Hollywood, will play the role of Kid in the play written by Anthony Newley. Girl will be played by Lana Estes, junior drama major of Miami.

Commenting on the production Sister Marie Carol, O.P., director, said: "Life isn't simple and neither is the play. Cocky and Sir discover that there is a 'Sweet Beginning,' that today may live in history and that it has a new and different look."

Musical arrangements for the production are under the direction of Dr. William DeLara, associate professor of music at the college.

The performance on Friday will begin at 8:15 p.m., with a matinee scheduled for 2:30 p.m., Saturday.

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The Voice  
Of  
Ralph Renick



## Miami Doffs Its Hat To A Great Booster

By RALPH RENICK

Vice President In Charge Of News  
Television Station WTVJ

There's one man in Miami who for 35 years has seen his wildest dreams come true.

Earnie Seiler is the imaginative fella who scribbles on paper outlines of genies, stars, princesses, far-away wonderlands, tinsel, bunting, flowers and fantasy. Those sketches are then transformed into floats and creations for the annual King Orange Jamboree Parade on New Year's Eve and the half-time pageantry at the Jan. 1 Orange Bowl Game.

Earnie's done a lot for this town; so it was only fitting that the town try and do something nice for old Earnie. The other night his friends gave him a testimonial shindig.

Some 763 admirers shelled out \$12.50 each to munch chicken cordon bleu and salute the "Mad Genius" in song and spirit. Seiler is a no-nonsense fellow who at one moment can bark orders like a drill sergeant and seconds later can patiently explain why he can't sell you any tickets to the sold-out Orange Bowl game. He's a colorful character—the type of man around whom legends are built.

★ ★ ★

My two favorite stories about the executive vice president of the Orange Bowl Committee concerns Seiler's early encounters with football — both as a player and later as a coach.

The year was 1922. Seiler's team, Oklahoma A&M, was playing Arkansas at Fort Smith in Razorback country. Earnie was a defensive linebacker. His team led 7-0.

Late in the game Arkansas was beginning to move. With the ball on A&M's 35 yard line the quarterback dropped back to pass. The ball was unleashed but it struck a lineman and ricocheted straight up into the air. Nobody saw the ball except Seiler.

The rest of the players, thinking it was a fumble, jumped into a massive pile-up. Seiler, meanwhile grabbed the football and took off for the opposite goal line. Although none of the other players knew Seiler had the ball, Seiler thought everybody knew it. Thus, without a single player in pursuit, Seiler staged what was termed by his coach, John Maulbetsch, as "the greatest broken field run I ever saw. . . he zigged and he zagged. . . he thought he could hear the pounding footsteps of those big Razorback linemen.

"As he reached the 5-yard line, Ern left his feet in a desperation dive into the end zone." Coach Maulbetsch said Seiler was not revived until the trainer put him under the cold shower in the dressing room.

A&M won the game 13-0. The facts are in the record book.

★ ★ ★

My other Seiler favorite concerns Earnie's coaching the Miami Edison High School football team in the late '20's." The games were played on an athletic field on the school campus next to N.W. 62nd St. In those days there was no free substitution and coaches had difficulty in feeding plays to the quarterback.

Seiler invented an ingenious system of signalling the plays by the arrangement of different color water buckets along the sideline near the bench.

The quarterback was instructed to look at the sideline bucket lineup before calling each play.

One time the Edison team was deep in its own territory and being pushed farther back. It was third down. Seiler gave the order for the buckets to signal a quick kick. But the quarterback forgot to glance at the sidelines and instead called for an off-tackle run. The halfback nearly scooted across the goal, dashing 75 yards to the opponent's 10 yard line.

Then, with first and goal the quarterback obediently glanced at the buckets.

In the excitement over the long run Seiler had forgotten to rearrange them.

The quarterback called for a quick kick and the ball was booted clear across 62nd street into a vacant lot.

★ ★ ★

It can be said for Earnie that he hasn't made many mistakes since. The popularity of the Orange Bowl attests to this.

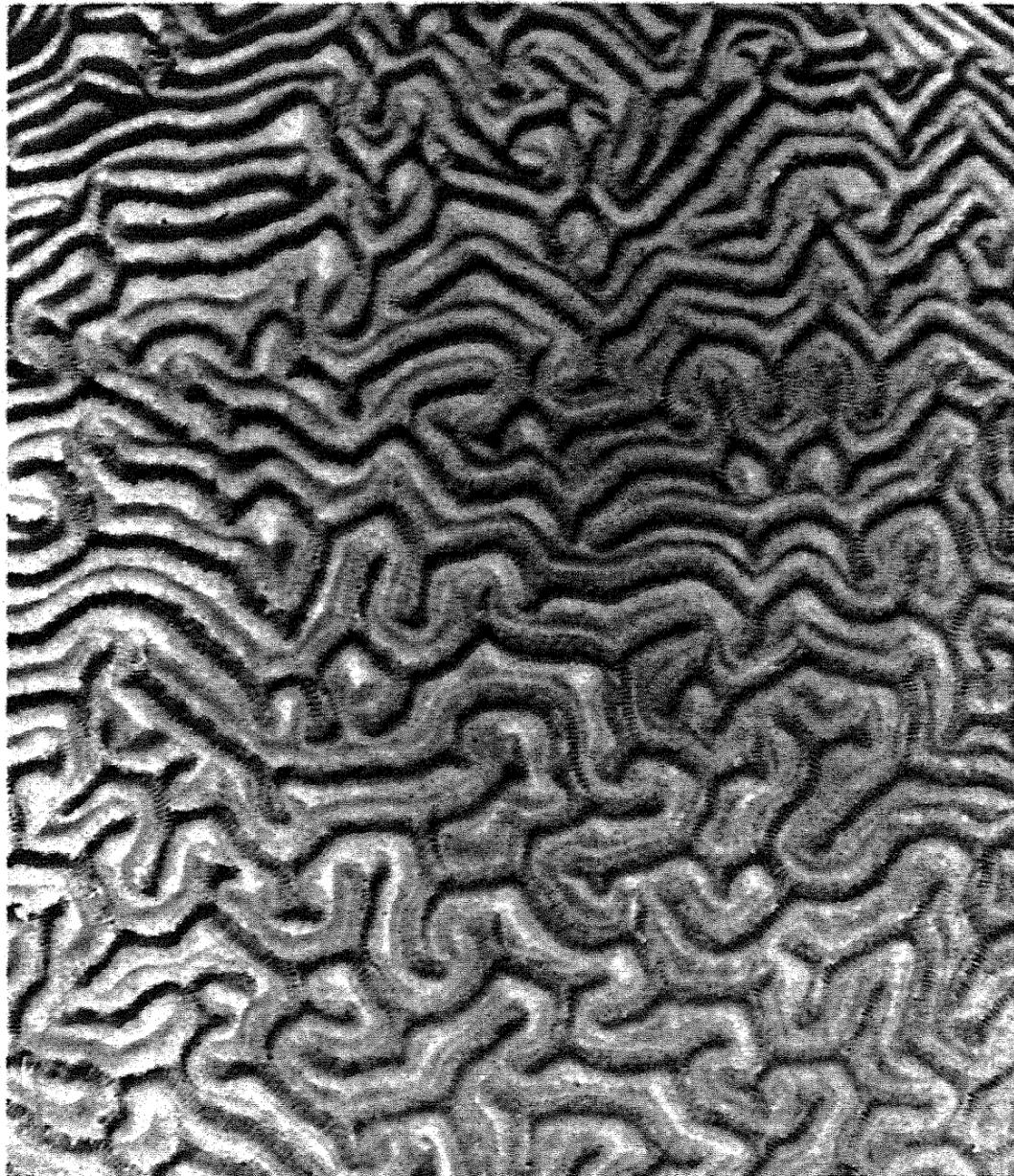
And even now at the age of 67 Seiler is thinking of bigger and better extravaganzas — if such things are possible to create.

Seiler insists that Miami is now the "Football Capital of the World." The addition of the Superbowl playoff between the NFL and AFL professional league champions removes any doubt in Seiler's mind that Miami is Numero Uno in pigskin prestige.

The Superbowl will be Jan. 14. A week earlier will be the pro-playoff game pitting the runnerup NFL teams. A week before that is the Orange Bowl game. So beginning next New Year's Day Miami will have three major nationwide football attractions on three successive weekends. And the fine hand of the "Mad Genius," Earnest Edward Seiler, will be creating the colorful pageantry seen on television screens from Seattle to Savannah.

## VOICE FEATURE

Section



A PIECE OF "BRAIN" CORAL (ABOVE) TAKEN FROM THE OCEAN FLOOR—VOICE PHOTO

"And I looked upon other things, and I saw that they owed their being to You and that all finite things are in You. . ."

St. Augustine

## Morals Not Created By Results Of Poll

By JOSEPH A. BREIG

The news dispatches from the Third World Congress of the Lay apostolate in Rome left me with two chief impressions.

First, that the congress wanted to have its theological cake and eat it too.

Second, that many of the delegates have a strangely mistaken notion of what the Church is.

The have-and-eat inconsistency was shown in two resolutions which, side by side, are laughably and yet sadly incongruous.

One called upon the Church's teaching authority to reiterate its condemnations of racial prejudice as immoral.

The other urged the same authority to refrain from uttering any judgment about the morality of contraceptive birth prevention.

Thus the delegates put themselves in the absurd position of asking the Church to ratify their personal moral preferences by speaking when speaking would suit them, and remaining silent when silence would be more to their liking.

This is infantillism. This is the moral subjectivism which is summed up in the words, "I want what I want when I want it."

It is the opposite of a humble seeking for moral enlightenment and a humble willingness to accept moral truth even when it hurts.

### SERIOUS ERROR

The error is far more serious than appears on the surface. It is akin to the deadly spiritual malady of the man who came to Christ not for guidance and grace, but (as Scripture says with devastatingly simple eloquence) "seeking to justify himself."

To say that morality is not a matter of counting noses is to belabor the obvious. But in light of what took place at the lay congress, belaboring seems necessary.

The problem, I think, arises in part out of the influence of the mass communications media upon minds nowadays.

Unless we are to be led unconsciously into error, we must constantly be on guard. We must examine critically what is being said, and implied.

The press, radio and TV chatter about "the Church's ban on contraceptive methods of family planning." But this is not a matter of Church law, but of divine law.

Pope Pius XI, in his en-

cyclical on Christian marriage, Dec. 31, 1930, said:

"No reason, not even the gravest, can make what is intrinsically against nature become conformable with nature and morally good."

He condemned every departure from this "Christian teaching handed down from the beginning." Then, with all the solemnity words can convey, he said that the Church, as the moral teacher commissioned by God, through him renewed her condemnation of contraception as "an offense against the law of God and of nature."

Similarly, Pope Paul VI, in announcing his study concerning marriage and birth, said he was making it because the Church "will have to proclaim this LAW OF GOD in the light of scientific, social and psychological truths which, lately, have been the object of study and of documentation." (Emphasis mine.)

It is discouraging to see a world congress of the laity behaving as if it were unaware that Christian moral doctrine comes not from convention balloting, but from God and the Holy Spirit, speaking through the teaching authority instituted by Christ.

# 'Flim-Flam Man'---Cheated All, But Himself The Most

By JAMES W. ARNOLD  
"The Flim-Flam Man" allows us a brief visit with a Lovable Rascal, a philosopher-con man who scratches an uncertain living from the greed of the human race. He is able to cheat people only because they are trying to cheat him.

The film, a delightful collaboration between actor George C. Scott and director Irvin Kershner, is nostalgic on several levels. It recalls the simplicity and innocence of the film comedy style of a generation ago (W. C. Fields is one model), and also the country-bumpkin world of an O. Henry or Mark Twain story, long before either Evil or Good became so organized and efficient as to become inhuman.

The setting is actually the present (rural Carolina), but it is apparently an area where small-town America has stood still for 50 years, where the only signs of the 1960's are the flashy cars on the roads, the TV's in the farmhouses, and the new products in the general stores. The frantic activity and problems, even the hopped-up rhythms of our beleaguered times, seem refreshingly remote. The bucolic visuals, softened further by Jerry Goldsmith's warm music score, are just plain beautiful.

Scott's seedy, aging hero is himself an anachronism, in perhaps every environment but this one. He is a small-town crook, finagling nickles and dimes from small-town people, matching wits with small-town policemen who do their job just poorly enough to be loved. Even Scott's costume is of another age: slouch hat, striped tie and pants, colored shirt, broad-pointed dickie collar.

The young man (Michael Sarrazin) he meets and takes on as a partner, is an AWOL soldier, on-the-run because he clobbered a Yankee non-com who had made fun of his Dixie drawl. Now who could read anti-militarism or pacifist protest into that? The boy doesn't want a fortune or even to change the world, but just a girl and a farm.

### VILLAIN SOFTENED

There isn't much question that the hero makes an immoral living, though it is softened by the duplicity of his victims. (One tries to cheat him at cards, others hope to make an indecent profit from a punch-card game or a killing on illegal booze to steal his share of the loot from a wallet they have supposedly found). But in his view Scott is an honest and gentle crook in a world where the norm is crookedness. He claims he performs a public service by making his victims think more deeply about the wages of sin.

Scott, in a role unlike any he has tried before, gives his man a wacky cracker-barrel charm, but his view of humanity is cynical and sterile. This is recognized by the apprentice, who after a first flush of amusement and admiration, slips into a mood of depression: "You

showed me what people was really like...but there's gotta be somethin' better'n green."

The film's final passages describe the boy's search for this something else, as well as for an honest man, and he finds both, in unexpected places. And at the fadeout, when the flim-flam man continues on his amusing but lonely journey, it is clear that among the people he has defrauded is himself.

All of this is achieved with

a good-natured hilarity that ought to entertain moviegoers of all ages and tastes. Youthful director Kershner, one of the few movie-makers to have come out of a film school (UCLA) rather than up through the industry, is an idealist. He has been quoted as saying that good commercial films can be made "without pornography, violence and brutality." This film, as well as his earlier ones ("Hoodlum Priest," "Luck of Ginger Coffey") amply demonstrate the point.

The movie's best scene is an inspired automobile chase in which the madcap Scott devastates the town's business district. Here routine visual slapstick is elevated to comic poetry by some of Kershner's touches.

The car bowls over a supply of Christmas decorations, and party favors inexplicably get caught on the insanely flapping windshield wipers; a truckload of melons is splattered over the street, and the driver gamely tries to rescue the few that are left. The man grappling with the clumsy watermelons amid the chaos is somehow a symbol of the human condition.

The police satire comes off largely because of the skill of veteran actor Henry Morgan, who faces the ambiguities of life with mixed calm and cunning. His casual posing for photographers during a press interview is a wonderful piece of comic under-acting. (Buffs may want to compare "Flim-Flam" to "Bonnie and Clyde;" theme and incidents are strikingly similar, despite the radically different tone and treatment.)

Slim Pickens contributes his familiar version of a slightly decadent rube; Jack Albertson and Alice Ghostley are funny but sympathetic parents (who watch "Peyton Place" on TV while their world disintegrates); and Sue Lyon, as their ripe-and-ready daughter, offers a somewhat off-key variation of her immortal impersonation of "Lolita."

## Programs From Rome Scheduled

On the four Sundays in November, the Catholic Hour heard at 7:05 a.m. on WIOD, will present a special series of interviews which were recorded in Rome through the facilities of Vatican Radio with key figures of the Bishop's Synod and the Third World Congress for the Lay Apostolate.

Individual speakers and their subjects are:

November 5: "The Bishops' Synod and Doctrine Today" An interview with Reverend Francis X. Murphy, C.Ss. R., Church historian, writer and Professor of Patristic and Moral Theology at the Academia Alfonsiana, the Redemptorist house of Higher Studies in Rome. Father Murphy will be interviewed by Father Raymond Lessard, priest of the Diocese of Fargo, N. D., currently serving at the Sacred Congregation of the Consistory, at the Vatican.

November 12: "The Layman in the Renewal of the Church" Interview with Dr. Thom Kerstiens, Secretary General of the International Christian Union of Business Executives of Belgium. Interviewed by Father Lessard.

November 19: "Christian Responsibility to the Underdeveloped World" Interview with Barbara Ward (Lady Jackson), international ly renowned economist, lecturer and author of several books. Interviewed by Father Lessard.

November 26: "A Journalist Looks at the Synod and the Lady Congress" Interview with Gary MacEoin, journalist at the World Congress for the Lay Apostolate. Mr. MacEoin will be interviewed by Desmond O'Grady, Rome correspondent.



## Amateurs Try Their Hands As Producers

# 'UNDERGROUND MOVIES'

By LEONARD SCHWEITZER

The room lights flick off, sounds come—a rock band's electric thumping — and tobacco smoke wafts toward the ceiling as the movie screen becomes a peep-hole view of strange "happenings".

The folks gathered here are watching the phenomenon known as the "underground movie". Smokers are asked to "flame-out" as Frank Savage's "The Love-In" — filmed partially in Miami — shows the "hippie scene".

South Florida is "barren" of subterranean film culture, said Dr. Jack Painter of Experimental Cinema of Miami and of the University of Miami philosophy department. The only locations showing "underground" movies he knew of are the U of M and the Gaslight Cafe in Coconut Grove.

The importance of these programs is that they are the chief showings of amateur productions, said Dr. Painter. This brand of cinema, he said, emphasizes contemporary attitudes of sincere artists who — in thoughtful rebellion — portray society's ills.

"The subterranean film artist may shock some people by his subject matter — which could be absolutely anything, from raw realism to fantasy. His cinema is uninhibited, his only limitations being those of his own artistic discipline — in his attempt to communicate his ideas to an audience. His work is certainly not pornography," stated Dr. Painter.

### REAL INDEPENDENTS

Non-professional film makers work independently and secretly at "one-man productions" while others work in clusters on joint projects. Some speak openly about their art, some do not, and most—even the publicity minded— never discuss plot content.

One artist, Charles Willeford of Coral Gables, said that he has had the poorest of luck with Miami's "liquid sunshine." Willeford is filming a satire called "The Lark." Being shot in 16 mm color, his film will have a musical score played by Steve Hooker, a member of a pop-song combo. Willeford said that his movie will have no dialogue and will be a "gimmick thing." His project will take several months to complete, he said.

Connected with Miami-Dade Junior College, Willeford has taught film appreciation. He directed for television and the stage some years ago, he said, and once worked with Helen Hayes in

Chekhov's "The Cherry Orchard."

Some amateur film makers are college students and graduates who have taken radio-television-film courses.

Livingston Hinckley, a student at the U of M last year shot a film on a Baptist revival. Since this photography class project he has turned to cinema production. Using the numerous pictures of the prayer meeting, Hinckley made a short documentary film — a fast-paced succession of still-shots. Last weekend he exhibited this work, its debut, for Experimental Cinema.

Dr. Painter pointed to Susan Elfinbein whose film a year ago impressed him as "rich in imagination." Though limited in money

and equipment, Miss Elfinbein "produced a noteworthy film," said the instructor. The film showed a girl asleep in bed, and while slumbering, this girl dreamed of past and present friends and acquaintances who slowly aged. Miss Elfinbein used paint and vaseline on many frames to create a surrealistic dream sequence.

### WIDE VARIETY

The cinema from the "underground" provides a wide variety of audience experience, said Dr. Painter. Some movies are polished, others are short on technique, he said, explaining that a subterranean culture provides the funds for and the message of this kind of art.

## 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 on the topic "The Church in Scripture and History," by Father Rene H. Gracida, pastor, Nativity Parish, Hollywood, and chairman of Diocesan Liturgy Commission.

MASS FOR SHUT-INS—Ch. 10, WLBW-TV 2 P.M.

PANEL DISCUSSION—Ch. 5 WEAT-TV interfaith clergy.

### (Tuesday)

9:30 P.M.  
MAN-TO-MAN-WHIS, 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—WGFS 710 Kc. 96.3 FM.

6:30 A.M.  
THE CHURCH AND THE WORLD TODAY WGFS, 710 Kc. Retranscast of TV program.

THE CHRISTOPHERS—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. 75.5 FM. 610 Kc. 13 FM.

7:30 A.M.  
THE SACRED HEART PROGRAM—WFLM—FM, 105.9 MC (Fort Lauderdale).  
THE HOUR OF ST. FRANCIS—C. 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—WGBS 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—WIRK, 1290, 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—WWIL, 1580 Kc. (Fort Lauderdale).

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

11 p.m.  
MAN-TO-MAN—WGBS, 96.3 FM, Radio repeat of TV program.

THE HOUR OF ST. FRANCIS—WKAT 1350 Kc.

# What's This: A War Movie To End All War Movies?

NEW YORK —(CPF) — There have been pro-war films and there have been anti-war films, but now comes what some people think is the ultimate propaganda weapon: the anti-war film.

"My idea was to make an anti-war film which would in no way glamorize war. I believe that previous so-called 'anti-war' films in some way encouraged war, in spite of themselves, by making war seem glamorous or tragic and thus noble. I did not want to make a film that was a tank opera, but one that would make the next war film a little sillier."

The "idea" belonged to film-director Richard Lester — known mostly for the two Beatles films he made — and it has resulted in "How I Won the War," a film that is certain to provide considerable heat during the coming cold months.

When it opened in London recently, police had to be called in to subdue a brawl after a woman shouted, "The National Front denounces this Communist filth," a reference to the opinion that the film is anti-patri-

otic and unreasonably pacifist.

In the U.S., the National Catholic Office for Motion Pictures concluded that "the film's targets are decidedly not love of country or religious belief. It takes, rather, a debunking approach to the belligerent patriotism fostered through speeches, slogans and songs." Lester, NCOMP said, "has managed brilliantly, in a youthful idiom, to portray the humanitarian's view of war. An heroic film in its own way, and controversial, it merits attention and reflection."

**IMPACT ON YOUTH**  
NCOMP's use of the word "youthful" is significant, for much of the debate on the film is likely to center on its impact on young men and their opinion of military duty. The film is expected to draw a large teenage audience if only for the top-billing given to John Lennon, the Beatle who is making his dramatic debut in the film as a naive young man who believes that war is all fun and games and stirring slogans.

Later, as he is dying from a gorily-photographed stomach wound, the character played by Lennon suggests that war is a tragic bill of goods sold to the civilian, who has but three reasons for fighting:

"One gets you in it," he says. "There's another while you're fighting, which is to stay alive, and the third is the one they will think up afterwards. I won't be around to hear it, but I'm sure it will be a good one."

While director Lester regards those as being among the key lines in the film, most of "How I Won the War" is supposed to be a serious satire on the heroics seen in typical war films, particularly those of the John Wayne "guts and glory" genre.

One example of the film's switch on the usual war epic is that while the latter often contains scenes showing "extras" being killed during invasion scenes, no one but the principals die in "How I Won the War."

### DEATH NOT CASUAL

"I did not want one casual

death in this film," Lester explained. "I did not want death to seem so unimportant. One of the gross obscurities about war is the average war film, though of course there are exceptions. War on the screen has usually been treated as a great big adventure. The disregard of the expenditure of human life is appalling. The capitalizing on death as a means of 'entertainment' revolts me as much as the real thing."

"What a shame," commented Lester, "that the phrase 'our finest hour' should refer to killing and being killed."



BEATLE JOHN LENNON as a naive recruit in 'How I Won The War.'

## BEST SELLERS

### FICTION

Title and Classification	Author
Night Falls on the City (11a)	Gainham
The Eighth Day (11a)	Wilder
Washington, D.C. (11a)	Vidal
Rosemary's Baby (111)	Leim
Night of Watching (11b)	Arnold
The Arrangement (11b)	Kazan
King of the Castle (1)	Holt
The Plot (11a)	Wallace
Silverhill (1)	Whitney

### NON-FICTION

Nicholas and Alexandra (11s)	Massie
A Modern Priest Looks at His Outdated Church (111)	Kavanaugh
Edgar Cayce: Sleeping Prophet (11a)	Stearn
The War Years: 1939-1945 (1)	Nicolson
Everything but Money (1)	Levenson
At Ease (1)	Eisenhower
Worlds in Conflict (1)	Brogan
The Lawyers (11a)	Mayer
The Chinese Looking Glass (1)	Bloodworth
The New Industrial State (11s)	Galbraith

# 'Bonzes Drug-Laden, Burned By Comrades'

Vietnam: Mission on the Grand Plateaus, Maryknoll Publications, Maryknoll, New York, 10545; hard cover. 277 pp. \$5.95.

In the war in Vietnam, a battle for world opinion is being waged and won by the North Vietnamese and the Viet Cong.

This is the opinion of the Rev. Christian Simonnet, a Paris Foreign Missioner and co-author of "Vietnam: Mission on the Grand Plateaus."

In a specially written epilogue for the Maryknoll edition, Father Simonnet comments on the events of the war in Vietnam since the United States entered the conflict.

The Communists, he notes, use psychological warfare — the manipulation of world opinion — "with a mastery which demands admiration from the objective observer."

Father Simonnet cites the burning of the Buddhist monks as one example. Drugged with opium and in states of near-unconsciousness they were set afire not by their own hands, but by their fellow monks who were conspirators with the Viet Cong movement.

According to Father Simonnet, these were no voluntary acts, but were carefully staged feats to dis-

# BOOKS

## IDEAS IN PRINT

credit before the world the regimes of first Ngo Dinh Diem and, later, his successors.

The success of the operation was so complete, says Father Simonnet, that they decided to repeat it — again and again. And as the effects began to wane, the monks tried to inject new life into the spectacle.

"This time," says Father Simonnet, "a young female bonze (monk) of 16 or 17... was brought to the square of the town of Phan Thiet, drunk with opium, as all the previous victims had been and, like them, burned alive."

The newspapers reported the incident in only a few lines. But what they did not report, says Father Simonnet, was what happened the following day.

"... the father and mother of the poor young girl came to the place where and at the time when, the previous day, their unfortunate child had been burned, and for several hours cursed the bonzes

and evangelizing where few outsiders had penetrated before.

What Father Simonnet has done is to carefully revise and modernize the work of his earlier fellow missioner — correcting historical inaccuracies and bringing into sharper focus the exciting and often hair-raising events which marked the early days of Christianity in Indochina.

The book is highly readable and enjoyable for its historical contents and for the epilogue.

Rev. Albert J. Nevins, M.M. Maryknoll Fathers

## 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).

Charlie, The Lonesome Cougar  
The Jungle Book

**CLASS A, SECTION II**  
(Morally unobjectionable for adults and adolescents).

The Secret War Of Harry Frigg

**CLASS A, SECTION III**  
(Morally unobjectionable for adults).

The Comedians  
Fitzwilly

# THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES

## Ratings Of Movies On TV This Week

**FRIDAY, NOV. 3**  
7:30 p.m. (10) — The Great Imposter (Adults, Adol.)  
8 p.m. (7) — Air Cadet (Adults, Adol.)  
9 p.m. (4-11) — McIntock (Family)  
11:30 p.m. (11) — Singing Kid (Family)  
2:05 a.m. (10) — Allegheny Uprising (Family)

**SATURDAY, NOV. 4**  
2 p.m. (4) — Tarzan's Magic Fountain (Family)  
2:30 p.m. (7) — Batman (Adults, Adol.)  
9 p.m. (5-7) — Marnie (Adults)  
11 p.m. (10) — Land of the Pharaohs (Morally Objectionable In Part For All)  
OBJECTION: Suggestive costuming and dancing.  
11:15 p.m. (11) — The Sisters (Adults, Adol.)  
11:15 p.m. (12) — Cutlows (No Classification)

1 a.m. (4) — Horror of Dracula (Adults)  
2:30 a.m. (10) — Black Friday (Adults, Adol.)  
4 a.m. (10) — Cry Tough (Morally Objectionable In Part For All)  
OBJECTION: Suggestive sequences, excessive brutality.  
99 River Street (Morally Objectionable In Part For All)  
OBJECTION: Suggestive sequences, excessive brutality.

**SUNDAY, NOV. 5**  
12 p.m. (4) — Attack Of The Giant Leeches (No Classification)  
2 p.m. (10) — San Antonio (Adults, Adol.)  
4:30 p.m. (7) — Dark Command (Family)  
5 p.m. (10) — All About Eve (Morally Objectionable In Part For All)  
OBJECTION: Suggestive dialogue and situations.  
7:30 p.m. (7) — Pollyanna (Second of Three Parts) (Family)  
OBSERVATION: This film is recommended to the patronage of the entire family as superior entertainment.

7:35 p.m. (6) — Forever My Love (Family)  
9 p.m. (10) — The Leopard (Adults)  
11:15 p.m. (11) — My Love Came Back (Adults, Adol.)  
11:30 p.m. (7) — Keeper Of The Flame (Morally Objectionable In Part For All)  
OBJECTION: Tends to leave the impression that the leading female character contributes to the death of her mate by not informing him of a plot against his life.

11:30 p.m. (4) — The Caine Mutiny (Family)  
11:45 p.m. (5) — The Mark (Morally Objectionable In Part For All)  
OBJECTION: An amoral tendency to condone a therapeutic sexual encounter more what otherwise would have been considered a valid adult film.  
1:20 a.m. (10) — The Ringer (No Classification)

**MONDAY, NOV. 6**  
9 a.m. (7) — East Of Sumatra (Morally Objectionable In Part For All)  
OBJECTION: Suggestive sequences, low moral tone.

6 a.m. (10) — Dallas (Adults, Adol.)  
6 p.m. (6) — Redless Moment (Morally Objectionable In Part For All)  
OBJECTION: Tends to condone immoral actions.

8 p.m. (6) — Wrong Arm Of The Law (Adults)  
11:15 p.m. (11) — Nine Lives Is Not Enough (Family)

**TUESDAY, NOV. 7**  
9 a.m. (7) — Sleep My Love (Adults, Adol.)  
2 p.m. (6) — The Three Faces Of Eve (Morally Objectionable In Part For All)  
OBJECTION: Suggestive costuming, dialogue and situations; reflects the acceptability of divorce.  
6 p.m. (10) — Son Of Frankenstein (Adults, Adol.)

8 p.m. (4) — Anastasia (Family)  
8 p.m. (6) — September Affair (Morally Objectionable In Part For All)  
OBJECTION: Reflects the acceptability of divorce.  
9 p.m. (5-7) — Naughty But Nice (Adults, Adol.)

**WEDNESDAY, NOV. 8**  
9 a.m. (7) — The Glass Web (Adults, Adol.)  
2 p.m. (6) — Japanese War Bride (Adults, Adol.)  
6 p.m. (10) — Girls On The Loose (Morally Objectionable In Part For All)  
OBJECTION: Low moral tone; suggestive costuming.  
8 p.m. (6) — Fear Strikes Out (Family)  
9 p.m. (10) — Where Love Has Gone (Adults)  
11:15 p.m. (11) — Man Who Talked Too Much (Adults, Adol.)

**TUESDAY, NOV. 9**  
9 a.m. (7) — The Raging Tide (Adults, Adol.)  
2 p.m. (6) — Three Violent People (Adults, Adol.)  
6 p.m. (10) — Apache (Adults, Adol.)  
7:30 p.m. (7) — Oceans 11 (Adults)  
8 p.m. (6) — The Browning Version (Adults, Adol.)  
9 p.m. (11-4) — The 7th Down (Morally Objectionable In Part For All)  
OBJECTION: Implicit to the development of this story is a tendency to condone and glorify sexual immorality.

11:15 p.m. (11) — Men Are Such Fools (Adults, Adol.)

**FRIDAY, NOV. 10**  
9 a.m. (7) — Six Bridges To Cross (Morally Objectionable In Part For All)  
OBJECTION: Tends to arouse sympathy for wrong-doing.  
2 p.m. (6) — The Truth About Women (No Classification)

7:30 p.m. (10) — Battle Hymns (Family)  
8 p.m. (6) — Scott Of The Antarctic (Family)  
9 p.m. (4-11) — Palm Springs Weekend (Morally Objectionable In Part For All)  
OBJECTION: Tends to confirm an attitude that marriage may be postponed for reasons of education but sexual indulgences need not be.  
11:15 p.m. (11) — Lady Takes A Sailor (Morally Objectionable In Part For All)  
OBJECTION: Suggestive dialogue and situations.  
2:05 a.m. (10) — Song To Remember (Adults, Adol.)

**SATURDAY, NOV. 11**  
2 p.m. (6) — Winged Victory (Adults, Adol.)  
2 p.m. (4) — The White Goddess (No Classification)  
2:30 p.m. (7) — The Moral Storm (Adults, Adol.)  
8 p.m. (6) — The Mark — (Morally Objectionable In Part For All)  
OBJECTION: An amoral tendency to condone a therapeutic sexual encounter more what would otherwise be a valid adult film.

9 p.m. (5-7) — Invitation To A Gunfight (Adults)  
11 p.m. (10) — Bandido (Morally Objectionable In Part For All)  
OBJECTION: Light treatment of marriage; suggestive sequences and dialogue.  
11:45 p.m. (11) — Strawberry Blonde (Adults, Adol.)  
1 a.m. (4) — Return Of The Age Man (Adults, Adol.)  
1:05 a.m. (10) — The Return Of Dr. X (Adults, Adol.)  
2:30 a.m. (10) — The Great Jewel Robbery (No Classification), Alias John Preston (No Classification), Case Of The Velvet Claws (Adults, Adol.), West Of Shanghai (No Classification)

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### RETREAT DATES

November 3-5	Laymen
November 10-12	Laymen
November 13-17	Priests' Retreats
November 17-19	Laymen
November 21	Day of Recollection (Rosarian Academy)
November 24-26	(16-18 Group) - Young Men's Retreats

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IS IT A SIN TO HAVE FUN?

By ARCHBISHOP PAUL J. HALLINAN Metropolitan of Atlanta

We are the beneficiaries and the agents of a living liturgy. Every paragraph of the Constitution on Sacred Liturgy breathes this new concept, that God's worship grows and adapts, prunes off what is outdated and adds what is needed.

I do not think enough priests and laymen (whether old or new breed) grasp this. They say to us almost plaintively: are the changes over? Have we stopped at last? It is not easy to explain to them that the liturgy will never again be fixed and passive.

We must not let the new practices freeze into molds. I do not want to shock devoted liturgists, but two of our finest new symbols could become stylized: — the offertory procession and the unleavened wholewheat bread.

NO ONE AN ISLAND No man, parish or diocese lives only to itself. When bishops speak out on war and peace, they are part of the American Catholic consensus.

This unity of action gave the Church a new direction in such fields as the collegiality of the bishops, the new layman-priest cooperation and the ecumenical efforts.

Another step away from isolation, toward teamwork is the increased role of the laity. Here, of course, we have only begun. After centuries in which the laity prayed, obeyed and paid, they are called to rise not just with new rights, but with new duties — to be informed in truth and formed in grace toward a full acceptance of their new responsibility.

Why is it that this teamwork has broken down in the case of the liturgy? Nearly every week, our Catholic papers carry bitter stories of priests' denouncing their bishops for doing nothing, while bishops denounce priests for doing anything.

If we ever needed liturgical teamwork, mutual trust, pooled energies and skills, it is right now. Out of it could emerge a true unity, not imposed from above or forced from below, but a unity in which every part of the Church could give its best to the Eucharist, the Word and the Sacraments.

There must come about a mutual trust in which bishops declare a moratorium upon their angry edicts; repression and condemnation, and priests stop thinking of their bishops as the authoritarian baron-bishops of the 9th and 10th centuries.

BE CONFIDENT IN PRIESTS

As a bishop in a Southern See, speaking to a representative audience of Southern Catholics, I ask you to share your deep confidence in our priests. New breed and old breed, they move in today's society as the finest clergy the South has ever known.

Now there is a season of new birth. And you are a part of this Second Spring. Not for us the huge dioceses, the preposterous faceless parishes, the curates who may never become pastors and the Sunday Masses where success is measured by getting in and out of a parking lot without smashing fenders.

Now in the wake of Vatican II, the Holy Spirit is stirring the South once more. We meet head-on a new set of problems: racial injustice and unrest. The despair and crimes of the cities; the depopulation of fields and farms, the weakness of public officials.

Does our liturgy reflect these good things out of the southern culture, the love of the Bible, the close linking of worship and life, our warmth to friends and our hospitality to strangers? Much as the Catholic Church, after a late start, has done in ecumenism, integration, and the areas of need, I do not think our liturgy is keeping pace.

The preceding was a keynote speech given by Archbishop Paul J. Hallinan at the recent Catholic Congress on Worship, held at Greenville, S.C., under the sponsorship of the Province of Atlanta.

"If the Christian is ultimately concerned with the last things, his immediate care must be for things that are next to last, the things of this world."

Ours is an age that has lost its patience with abstractions. Man is saved through life. He is absorbed in a world he can touch and see and respond to in terms that can be identified on a piece of paper.

Because of this new imperative to "be with" and to "stand beside" all the "others," the Christian must reappraise his whole posture as one "in the world." All theology, all freedom, all dialogue, every picket line and every demonstration — the care of every question — must be directed towards helping men become more mature human beings-in-the-world.

When we speak in terms of man's desire "to be," we necessarily turn to man at play. Even Father Bernard Cooke has noted that "cultural development is very much correlative to a people's capacity to play."

The intensification of consciousness that becomes present in moments of great pleasure are moments of great realization for each person. This is the dominant theme of philosopher Josef Pieper who says that at the heart of every celebration there is a special manifestation of human happiness: a recognition of the goodness of things, the potential of reality, and the possibilities of one's own life.

Fun, pleasure, joy, festivity, celebration — all different creases in the same hat — sink their roots into reality. It is human to have fun. But one of the temptations of our age is to surround ourselves with cheap imitations.

To a canned atmosphere we give a canned response and after enough canned responses we become "canned" people capable of only canned response, unable to either respond or appreciate the reality of real life.

It is not an uncommon feeling among Christians that "to give in" to feelings of enjoyment is, as it were, to succumb to a temptation. Philosopher Robert Kreyche has an interesting view in this regard. He writes, "The point that pleasure really is one of the fundamental goods of life must be solidly established in the mind of every Christian if only for the negative purpose of avoiding what has become a preponderant factor in modern life, namely, neurotic guilt."

Father Sebastian Moore has sensed the somedifficulty among Catholics. He has called it the "Catholic Neurosis" because in his opinion, the problem is more in evidence among Catholics. It begins with a man living under an imposed burden or a false tension. Between the person and what he feels and thinks about life — "life" meaning the whole gamut of human existence, fun, drudgery — there comes what the exemplary Christians have thought about it, and the person caught between the reality as he sees it and the ideal as it is urged upon him, oscillates between the two standards.

This tension is not the same thing as the tension between good and evil, or between the dictates of conscience and the importunities of the flesh.

But not all are inclined to point out the modern era's evil. Father Moore says it is not a spiritual conflict, but a simple case of neurosis. This means it is a case of a man perhaps unconsciously attempting to conform himself to an idealistic ideal set before him by his teachers, an ideal unsuited to him and one he would not select of his own choosing.

evil, or between the dictates of conscience and the importunities of the flesh. Father Moore says it is not a spiritual conflict, but a simple case of neurosis. This means it is a case of a man perhaps unconsciously attempting to conform himself to an idealistic ideal set before him by his teachers, an ideal unsuited to him and one he would not select of his own choosing.

This is not to say the person does not want to lead a good life, but rather, the type of good life he responsibly feels he must establish for himself, he wants to select freely and apart from imposed models.

The oscillation we are discussing has been termed by Father William Lynch, the result of the "double bind." This occurs when a person is given two related but contradictory messages representing conflicting injunctions of importance.

People have traditionally accepted the contradictory messages regarding pursuit of pleasure with reverence, and then silently borne the pain of confession that goes along with them. But the result is inevitably a type of neurosis.

"No man can live without delight, and that is why a man deprived of joy of the spirit goes over to carnal pleasures," said St. Thomas. The implication is that wholesome pleasures are only of the spirit, and if we can't have these, through a type of perversion we seek pleasures of the body.

The secret to life, which we have only begrudgingly admitted, is to live it. "Most of our mindless men, spring from the fact that we are running away from the world as God planned it, and from ourselves as God made us and means us to be," says Fr. Joseph Gallagher.

Man by his nature participates in mankind's collective search for the wonderful. It is a societal search, one in which each man by his nature, has according to Father deChardin "already been enrolled."

Religion is a 24-hour way of life for me. Entertaining by itself isn't enough to make me happy. I need more, and I think every entertainer does. I'm always aware of the fact that I'm a Christian and should set an example. That necessarily reflects itself in my show. It determines what I say and what I joke about. There is no isolation, or I should say, separation, between my life and my performing. — Pat Boone, The Nugget.



Robert Capon, an Episcopalian priest has cited this as the age of great joy. It is the task of every man to delight in things — to touch things and draw them into man's history so they might be offered to God.

But all of this is not the fault of the world, but of man. Father Capon's whole argument is a defense of pleasure. He urged men to begin again to take delight in life. In fat uncles, in making applestrudle, in singing, and dancing, in walking along beaches lifting rocks into our history, in picking cattails and carrying them home.

One of the most perceptive social critics writing on the question of pleasure is the playwright Walter Kerr. His criticism is closely connected with what has just been said. "We are vaguely wretched because we are leading half-lives, half-heartedly, and with only one-half of our minds actively engaged in making contact with the universe around us."

Kerr has concluded that the 20th century, in "a contrary and perhaps cruel way has relieved us of labor without at the same time relieving us of the conviction that only labor is meaningful." Pragmatism has disguised itself in the fancy pants of enterprise and made itself a partner with boredom: as a team they are killing off the human race.

"What forces push us so that we feel guilty when we take our pleasure, because there is so much work we might do? ... What has conditioned our society so that even while we try to play, most of us are compelled to find face-saving excuses for it, compelled to read for profit, party for contacts, lunch for contracts, how for unity, gamble for charity, stay home for the weekend to rebuild the house?"

More intellectual. Kerr's point is a good one. As a nation we are becoming increasingly intellectual, which means that it is basically, not the body, but the mind that needs refreshment.

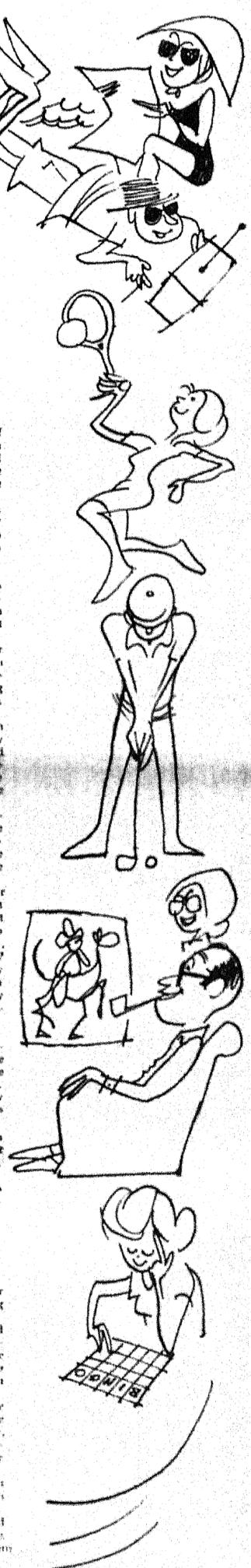
Leisure is forced to "do" something for men. It is pressured into helping men become more human instead of just coming along to let them enjoy being human. Our obsession for functionality and utility is robbing all the joy even out of pleasure.

Only one question remains for us. What is the task of the Church. What is her responsibility to the world in its tormented search for pleasure? Can she detect her own lineage among the collapsing structures?

The Church must be understanding, patient, waiting, hopeful and loving. She must summon all of her moral energy to enter the constantly changing world and transform it with her peace and love from within.

But even more, the Church must comfort men who have tasted the bitterness of hard times and who have found all of life a bore, and then like Zorba the Greek at the movie's end, she must take them by the hand and teach them all to dance.

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# Should Bishops Ask Pause In Bombing?

By FATHER JOHN B. SHEERIN

When four Catholic bishops recently signed a petition asking for "negotiations now" it was news. It should not have been news but it was. One would think that a public plea by bishops to stop the bombing of North Vietnam would be about as newsworthy as their endorsement of virtue and motherhood. But the fact is that the four bishops made headlines precisely because they did the unexpected. The overwhelming majority of American bishops have not asked for a bombing pause or for negotiations now.

The pathos of the situation is that recent popes have remained silent during international conflicts. A good account of the silence of recent popes in war time can be found in Herder Correspondence in an article entitled "The Popes in Peace and War: Vatican I to Vatican II." True, Pope John and Pope Paul have made their attitude toward modern warfare quite clear but adroit interpreters have found hidden ifs, ands and buts even in so obvious an assertion as that of Pope Paul: "No more war, war never again." The result is that the policy of silence that developed between Vatican I and Vatican II still dominates Catholic opinion on war.

### WORLD WAR I

During the first World War, Pope Benedict XV made no pronouncement on the justice of the war. Catholics fought against

Catholics, and both sides managed to fight with a clear conscience under the "just war" theory but Pope Benedict remained silent as to the justice of either side. According to the Herder Correspondence writer: "The position of Benedict XV in this bizarre situation was one of complete impotence."

When the Italians invaded Abyssinia in 1935, no word of condemnation came from Pope Pius XI while the League of Nations condemned it and applied sanctions against Italy. Why was the Pope silent? The biographer of Pius XI said he was bound to non-interference by the Lateran Pact in which the Holy See promised "to remain extraneous" to all temporal disputes between states "unless the contending parties appeal to its peaceful mission."

### WORLD WAR II

Pope Pius XII found himself in the same position as Benedict XV. The major Catholic nations of Europe engaged in a frightful war that resulted ultimately in the death of 50 millions, half of them civilians. The German bishops called on all Catholics to do their duty for the Fuhrer and Cardinal von Galen, after the Germans had invaded Belgium, Holland, Norway and France, offered thanks to God for giving strength and courage to the victorious troops. Pope Pius, however, was even less inclined than Benedict XV to intervene in the war.

Following these papal precedents, national hierarchies naturally tend to stay out of any involvement in moral judgments on particular wars. Obviously, the American bishops have no desire to follow the lead of the German bishops in their approach to the Second World War. The fact is however that Catholic doctrine on war is in a state of transition due to the declarations of Pope John and Pope Paul and also because of clear pronouncements on specific issues made by the Second Vatican Council.

The Constitution on the Church in the Modern World disappointed many theologians in its section on peace and war but did give its "unequivocal and unhesitating condemnation" to indiscriminate bombing of cities or extensive areas, condemned the arms race as "an utterly treacherous trap for humanity" and proclaimed the outlawing of war by international consent as an enterprise in which the bishops should "strainevery muscle."

It is the obligation of states, says the Herder Correspondence article, to transfer a considerable degree of their military and political power to international institutions in the interest of world order. It is the obligation of the Catholic Church, on the other hand, to abandon its anemic policy of perpetually suspending judgment on international wars.

## BELOW OLYMPUS

By Interlandi

# Church Ranges On Side Of Poor



"You kids were wonderful on TV last week. Now, about the next demonstration..."

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

By MSGR. MARVIN BORDELON

Human aspirations are rarely realized quickly. Perhaps one of the characteristics of dreams is that they be visualized with hyperopia.

The Bishops during Vatican II experienced one of those infrequent pleasantries when one of their great expectations was achieved with incredible suddenness.

In September, 1964, the Council Fathers almost unanimously expressed their hope that courageous Catholic laymen begin with candor to engage in familiar dialogue with clergymen of the Church. The bishops, vigorously soliciting the counsel of the laity, amplified their announcement by stating that informed Catholic laymen are "obliged to express their opinions on matters which concern the good of the Church."

Less than two months later, this extraordinary expression of hope became a reality. On Nov. 5, 1964, a Catholic layman from New Jersey entered the austere aura of St. Peter's Basilica, mounted the speaker's rostrum, and in flawless Latin addressed the 2,500 assembled hierarchy of the Roman Catholic Church.

James Norris, a competent layman in the field of administering relief to impoverished peoples, broke a silence barrier, which had lasted over 400 years. Laymen had not significantly participated in the inner life of the institutional Church since prior to the Council of Trent.

Norris' speech was short; he spoke less than 10 minutes. His message was simple: if the Church of Jesus Christ is to be relevant to the world, it must address itself to the problems of material poverty, misery, illiteracy, injustice. Shades of Suenens' speech at the close of the first session.

The premise of Norris' message was sobering: Two men out of every three in the world are starving. One out of every two men cannot read or write his own name. Men have developed explosives capable of annihilating life on the planet.

Many men might ask, too quickly, "What has any of this to do with Church?" The question might be valid, but it must take its place far down the list in the priority of questions. The more valid query is, "What do the majority of men say about the Church: what difference does the Church make to them?" The answer might not be comforting, or perhaps is not even known, but the question must be faced.

Norris' speech was resoundingly seconded, when Bishop Edward E. Swannstrom of New York urged the Council Fathers to heed the recent history of the implementation of the Church's teaching on social and economic justice, which reveals "a great gulf between our words and deeds."

Since human poverty cannot be solved by some simple, patent medicine he proposed the Church's intention of its long-range involvement in

the issue by establishing "a secretariat within the Church to carry on this long-term process of education and inspiration, motivation and moral influence."

During Vatican II, the subject of world poverty, justice and peace became the topic of over 100 individual speeches delivered by Council Fathers. On Dec. 7, 1965, the bishops of the Church officially cast their lot with the beleaguered masses of humanity by proclaiming in the language of our own time:

"The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and anxieties of the followers of Christ." (Gaudium et Spes, par. 1).

### WORDS CAN GET LOST

But bishops know that words have a way of getting "hung up," even lost, after a time. The pragmatist brings to a concept plans for implementation; the bishops can be pragmatic. Acknowledging the vastness of the task at hand (Pope Paul VI called it "a question that makes one dizzy"), and admitting that a council cannot issue detailed solutions to complex economic, socio-political problems that apply equally to Kinshasa, Quito, Delhi, Warsaw and Detroit, the Council Fathers acted to institutionize their concern.

## Another Struggle: It's Over Tariff

By J. J. GILBERT

WASHINGTON — (NC) — Events connected with the anti-war demonstration that ended at the Pentagon overshadowed for a while another struggle going on here which involves foreign relations. The contest centers round the rising sentiment for a protectionist U.S. trade policy and the efforts of the administration to head it off.

The importance of the matter can be judged from the fact that President Johnson referred to it in a major speech delivered just hours after the last demonstrator was carted away from the Pentagon. The President first told the demonstrators, without mentioning them, and Vietnam, that the U.S. will hold to its course in Vietnam. Then the President stated his determination to fight against the efforts for trade restrictions.

As the demonstrators were converging on the Capital, and even before, Latin American ambassadors were urging the State Department to make known to Congress their concern over the raising of trade barriers. European nations were also making known their apprehension, and the State Department was saying these nations would retaliate and we would lose billions of dollars in trade. Australia, Japan, Denmark, Finland, Sweden and Norway have submitted formal notes.

What is involved is a whole group of bills, of which more than half the members of the House and Senate are sponsors or co-sponsors, which would impose new or stiffer quotas on imports of oil, textiles, steel, meat, lead and zinc, dairy products, mink skins, strawberries, ground fish, honey, electronic equipment and footwear. The purpose of the sponsors is to protect these businesses in the U.S. and their employes from outside competition.

But Secretary of State Dean Rusk told a Senate committee that "this Administration is opposed to a retreat into protectionism because it will harm our domestic economy, injure rather than help our labor force, contribute to inflationary pressures and undermine our foreign policy by breeding hostility and discontent when we need peace and cooperation."

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HARRY RICH



# Mother's Worry: Son May Be A Glue-Sniffer



Dr. Ben Sheppard is writing a new column for The Voice. It will deal with family and other sociological problems. A physician, a lawyer and a former judge, and present director of the Diocesan Catholic Welfare Bureau, he is uniquely qualified for counselling. Readers wishing his advice may address their inquiries in care of The Voice.

Dear Doctor,

I am a very worried parent. I have reason to suspect that a number of boys in our neighborhood have been sniffing glue. We have tried to give our son a good home, but I am afraid that he will go along with the crowd. Have any studies been done on the relationship of glue-sniffing and home life? Maybe my fears are in vain. - Mrs. G.R.

By DR. BEN J. SHEPPARD

Director, Miami Diocese Welfare Bureau

In a study on "glue sniffing" it was possible to obtain sufficient information through repeated interviews of the subjects and their families and from various social agencies to make a reliable evaluation of the home situation of the 10 most serious offenders.

Five of these boys came from broken homes from which the father was missing either because of divorce, death, prolonged institutionalization or desertion. It was felt that each of the homes which was not physically broken was "broken" in a psychological sense. The most consistent and striking finding was that in every instance the father was, for all practical purposes, "missing" from the boy's life insofar as any effective relationship was concerned. If the father was not physically missing from the home, he at best had little or no positive relationship with the boy and played no role, except perhaps for a punitive one, in the rearing of the boy.

## COMPLAINT OF BOYS

Those boys who were still living with both parents characterized their fathers variously as being excessively punitive, disinterested, and/or affectionless. Only two boys could say that they liked and respected their fathers, but one of the latter was a confirmed alcoholic and the other paid little attention to the boy except to impose upon him goals which he felt he could never meet.

All but one of the boys who were living with their parents characterized their mothers in favorable terms, but at least one of these mothers was an alcoholic and another abused alcohol frequently. Only one of the mothers could be identified as being overly hostile toward her son, and in two instances the relationship to the boy could be described as a smothering one.

An accurate assessment of the possible relation of sniffing to other forms of addictive behavior in the home could not be obtained. However, the impression was gained from the boys that alcohol abuse was common among one or both parents.

Other studies similarly point to the frequent association of sniffing with family disorganization and the lack of effective role of the father in the boy's life. In addition, they were better able than we to identify a significant relationship with addictive behavior in the home, most often alcohol abuse. Other contributory factors were worries regarding school, bashfulness, inadequacy, small stature, and reaction to such frustrations as being unable to meet goals set by parents, the failure of parents to meet emotional needs, the lack of parental love and understanding and a feeling of insecurity and not belonging because of frequent quarrels between parents.

## PARENTS MISSING

It was found that one or both parents were missing from the homes of three fourths of glue sniffers, and in nearly one half of their cases one or both parents were alcoholic. They found poor school adjustment and lack of friendship with peers to be nearly universal among their subjects, all of whom exhibited some degree of chronic depression and a passive-aggressive relationship with peers and authorities. They pointed to the lack of a dominant male figure in the home, a direct relation with delinquency, and the use of sniffing to avoid anxiety accompanying hostile or sexual impulses.

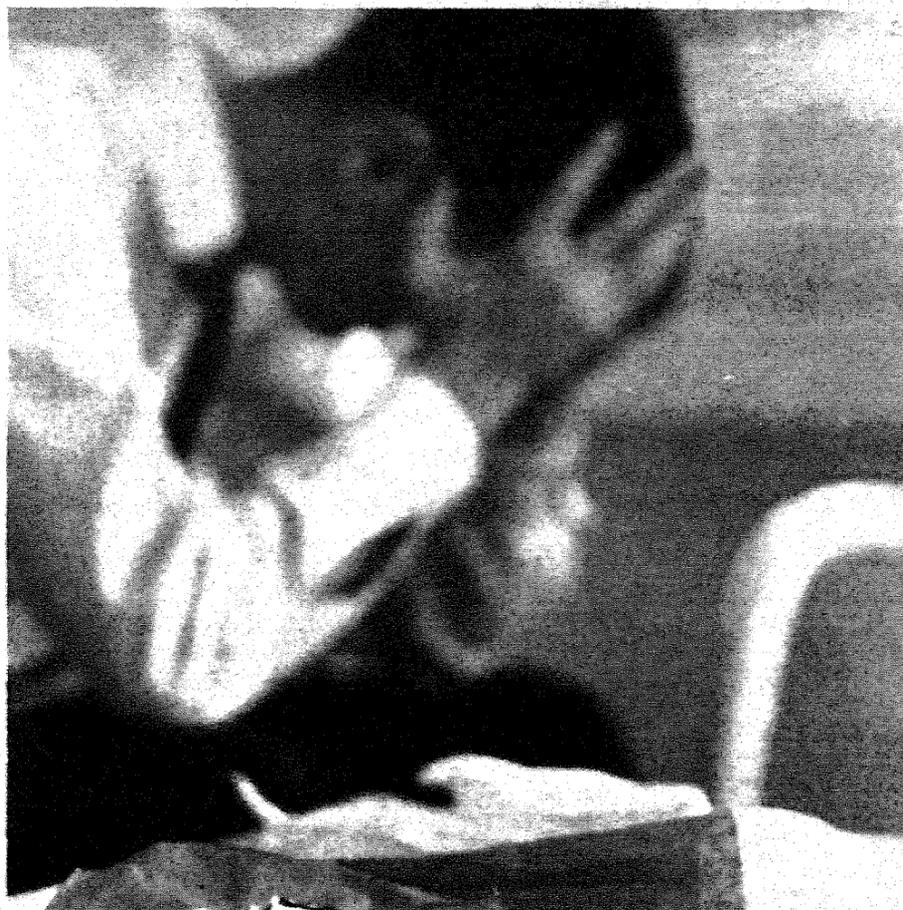
In one study it was found that only one boy was to have come from a "healthy" environment. These children were labeled as having primary character disorders in 13 instances, neuroses in four, and brain damage in one. The home situation followed a pattern similar to the above among childhood gasoline sniffers and lighter fluid sniffers.

Of great concern is the fact that the sniffer, like the alcoholic or drug addict, but at an earlier age, has adopted a means of avoiding reality rather than adapting to it. Thus, at a period of life when he should be developing adult behavior patterns and planning and preparing for his place in society he is, retreating to a transiently chemically-induced euphoric world of escape and narcissistic gratification. The relation, if any, of this practice to subsequent criminality, narcotic addiction, and/or alcoholism is, as yet, unclear. Making such an assessment is complicated by the difficulty of distinguishing between cause and effect.

## Rare Chalice Given Shrine

BELLEFONTE, Pa. — the presentation at ceremonies here commemorating Bishop Neumann's activities in this area. The chalice was accepted by Father Francis J. Litz, C.S.S.R., representative of the Redemptorists, the community of which Bishop Neumann was a member. The bishop died in Philadelphia.

Bishop James J. Hogan of Altoona-Johnstown made 1860, was beatified in 1963.



# 'Obscenity' Confuses Even Judges

TRENTON, N.J.—(NC)

— The U. S. Supreme Court's standard definition of obscenity proved confusing to the New Jersey Supreme Court here as it heard arguments seeking to upset a ban against the sale of the 18th-century novel "Fanny Hill" in this state.

The appeal was brought by G.E. Putnam, New York publishers, against a 1964 Superior Court ruling that John Cleland's book was obscene. Bergen County Prosecutor Guy W. Calissi initiated the case against the book.

During two hours of argument here, New Jersey Chief Justice Joseph Weintraub remarked: "I have no doubt that John Cleland intended to write a dirty book, and he did very well."

Superior Court Judge Morris Pashman has said the book was "without redeeming social value," one of the tests set up by the U.S. high court. But Joseph Weintraub, in using the term, appended the phrase "whatever that is."

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# Voices Of Women Sounding More Often In Vatican City

VATICAN CITY (RNS) — The voices of women are being heard increasingly in Vatican City, and members of the fair sex are receiving new honors.

Some of the new prominence given to women is permanent and institutional, as in the appointment of women to Curial congregations.

Some is largely ceremonial, though of historic importance — for example, the recent admission of the first two women to the status of Doctors of the Church, a title of honor given to the most respected and saintly writers of the past.

At the third World Congress of the Lay Apostolate, less than one fifth of the delegates were priests, and they were told by Maurice Cardinal Roy, Archbishop of Quebec, that they should keep quiet and let the laymen speak. About half of the delegates were women, and they did not keep quiet.

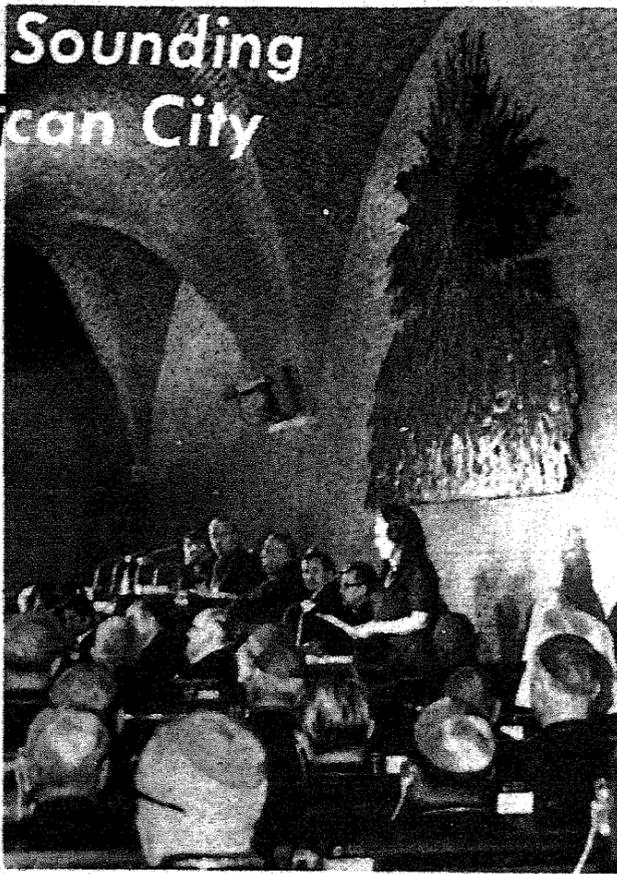
One way to survey the activity of women during these eventful days is to look in at a few press conferences held in the Vatican Press Office. At one conference, given by the organizers of

the Lay Apostolate Congress, history was made. For the first time, at such an event, more women than men were seated at the speaker's table.

**YOUTHFUL LEADER**  
There was Miss Rosemarie Goldie from Australia, who in spite of her youthful appearance is considered "the mother" of the lay congresses. She had planned all three of them: the first in 1951, the second in 1957 and the third one this year. She is also the first officially appointed woman in a Curial office — vice-secretary of the Council on the Laity. (Four other women, members of religious orders, have since been given positions in the Sacred Congregation of Religious.)

Sitting next to Miss Goldie was Miss Alma Herger from the U.S. Catholic Conference in Washington, D.C. She had come over to Rome to take care of the technical set-up of the Congress, which, with its 3,000 participants of both sexes, from 103 countries and all walks of life, was bigger and more universal than Vatican Council II.

There was French Made-



NCCW PRESIDENT in the United States, MRS. JOHN SHIELDS, greets bishops during a visit to the Synod of a delegation from the Third World Congress of the Lay Apostolate in Rome.

moiselle Marie-Ange Besson, who had traveled to the remotest parts of Asia and Africa to get people interested in the Congress. And finally there was Belgian Miss Maria Vendrik, another veteran of the Catholic lay movement, who served as program director of the Congress.

A press conference was given in the Vatican press office by a woman, Spanish-born Miss Maria del Pilar Bellosillo, president of the World Union of Catholic Women's Organizations, which with its 36 million members outnumbered the corresponding International Federation of Catholic Men.

## WOMEN'S VOICES

Another sign of the new spirit in the Church was the Mass which the Pope celebrated in St. Peter's Basilica for the members of the Synod and of the Congress. At this very solemn ceremony, the voices of three women were heard. Each, alternating with seven men, and using their native lan-

guages, recited the prayers of the laity, composed for them by the Pope himself. This was unheard of in the history of St. Peter's, where women do not even sing in the choir.

One of the four women who visited the Synod of Bishops, Mrs. John Shields, president of the National Council of Catholic Women in the U.S., addressed the Synod on behalf of the World Congress of the Lay Apostolate. She asked for more dialogue between the laity and the hierarchy and more democratic participation of the laity in the decisions of the Church at all levels.



# WOMEN ON THE MOVE

## Panel Planning Prejudice Talk

"Know Your Neighbor," a panel of women representing various faiths and cultures, will discuss and explore the areas of prejudice during meetings scheduled next month in Dade and Broward Counties.

The panel will be guests of Holy Family Woman's Club during an 8 p.m. meeting on Tuesday, Nov. 7 in the parish hall at 14500 NE 11 Ave., North Miami.

All women in the parish are invited to attend the session which will also include a business meeting.

On Monday, Nov. 6 the volunteer panelists, drawn from all walks of life will speak during an inter-faith

meeting at 7:30 p.m. at St. Martin-in-the-Fields Episcopal Church, Atlantic Blvd. and SE 28th Ave., Pompano Beach.

Refreshments and a social hour will follow.

Among those participating will be Mrs. Don Schitea, Holy Family parish, North Miami; and Mrs. Frank Busutil, a member of the board of directors of the Miami DCCW.

## Family Day Set Nov. 12

Family Day will be observed Sunday, Nov. 12 at Msgr. Edward Pace High School when members of the Mothers Guild and Booster Club will host an all-day barbecue.

Chicken dinner will be served beginning at 1 p.m. and will be followed by a variety of games on the grounds of the high school at 15600 NW 32nd Ave.

Parents of boys and girls enrolled at the school are invited to attend.

Tickets may be obtained in advance by calling NA 4-0478.

## Univ. Women To Meet

A study group meeting of the American Association of University Women will begin at 7:30 p.m., Tuesday, Nov. 7, in Thompson Hall at Barry College.

"Man's Search for Meaning" by Nora Meredith and Pauline Westbrook and "Meaning of the 20th Century" by Mary Graham and Lola Blanks will be reviews.

Sister Agnes Cecile, O.P., is the AAUW implementation chairman.

# What's In A 'Naim'? Christian Fellowship

What's in a Naim? In one case it's an organization of Catholic widows and widowers who join together for the purpose of sharing religious, social, and cultural functions.

Now being organized in South Florida through the efforts of John Mangan, a member of St. Rose of Lima parish, Miami Shores, the first Naim Guild was organized in 1957 in the Archdiocese of Chicago under the supervision of archdiocesan Family Life Bureau.

Today there are Guilds in cities all over the world but there is neither an international or national federation of members.

Each Naim Guild operates as a single unit adopting a suitable constitution and by-laws appropriate to its needs and sponsoring programs best suited to the individual unit and its members, Mangan said, explaining that the name of the Guild was taken from that of a small town in Galilee where, according to the Bible, Christ took pity on a poor widow and raised her son from the dead.

Purposes of the Guild are three fold: to help members without husbands or wives to become better adjusted; to assist them in overcoming self-pity by associating with others in the widowed state and to give to the family of those with children spiritual and temporal guidance.

Programs usually consist of monthly business meetings followed by refreshments and social hour; monthly instructional meetings conducted by a priest, annual Mass for deceased spouses, Mass for members and an annual day of recollection; social activities such as holiday gatherings, family picnics, weekly bowling.

and an anniversary banquet.

Mangan, who has received the approbation of the Diocese of Miami, in the formation of a Naim Guild, expressed the opinion that there is "definitely a need for an organization of this type in the Miami area."

He emphasized that in other U. S. cities the Guilds plan programs keeping in mind that most widows and widowers have a limited budget. "Therefore," he said, "the cost of membership and participation particularly in social events," is kept as low as possible.

Men and women interested in joining the Naim Guild may contact Mangan after 5 p.m. at 757-8003.



CATHOLIC SERVICE Bureau in Fort Lauderdale will benefit from a luncheon and fashion show which Pro Parvulis Guild will sponsor Nov. 11 at the Reef Restaurant. Members of the arrangements committee are MRS. BETSY KOSKI, MRS. JOAN CHEATHAM and MRS. SHEILA HAMILTON, president of the Guild.

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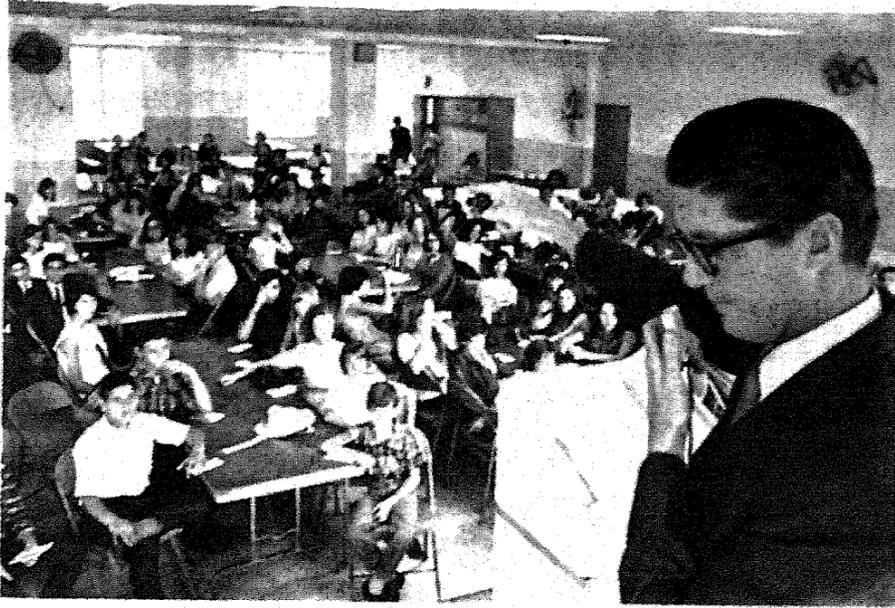
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NATIONAL CATHOLIC Youth Week opening was observed last Sunday in the Diocese of Miami with special programs in CYO groups. RALPH RENICK, columnist of The Voice, is shown speaking to members of Little Flower parish CYO in Coral Gables.

## In Youth Week, Youngsters Look At World--And Worry

As parishes throughout the United States mark National Catholic Youth Week with its theme "Youth... Apostles to Youth," America's young people are concerned not only with their apostolate but with their very future. This was evident from comments made at a special dialogue program marking Youth Week by two groups of students at Chaminade High School.

Inflation, automation, continued wars and increasing competitiveness, especially in the field of education — the most important step in the road to tomorrow, are the grim promises of the future, said the members of an afternoon junior religion class.

"The only way we are going to survive in all this competitiveness is to go to college. You have to have a good education to get a good job, and it costs money to live," said Jim Bristow, echoing what he called the "practical attitude" of his generation.

"Most young people would like to work to overcome the problems of the world," said Tom Lynch. The spirit of Don Quixote isn't dead, he added. "But while they are thinking about someone else, that is when you lose ground."

"There just isn't enough time, and you have to use the time that you have to make it big," he said.

"The young people of today don't want to be so pragmatic, but we are forced into it," continued Jim.

"We are not old enough to plan our future for ourselves yet, and before we are, we may not be around," added Rick Villamanan, a Chaminade junior. His attitude, he said, reflected the outlook of many young men toward the war in Vietnam.

The members of both student groups, however, held the image of today's youth created by draft-card burners and those who deliberately attempt to avoid military service as unduly damaging.

"We do care what happens in the world," emphasized Mike Stiber. "We have to live in it, and all we really want is peace. We are really involved."

But despite their involvement, the students still feel themselves bound by their youthfulness. Because they are young, said members of the junior class, they are regarded as immature. The actions of other members of their age group reflects on the total group. And the adverse publicity given to one, affects all.

"We are pretty mature right now, but because of our youth, adults fail to see that. And so we will just have to wait until we are older. We will mellow with time," said one junior.

At the same time that they are considering their role in the world, the students admitted that they are vitally concerned with their role in the post-council Church.

The apostolate of youth to youth, and the young American's role in the changing Church, reflect the changes and differences in and among the young people themselves, the Chaminade seniors indicated. The 15 were unable to reach agree-

ment on the personal meaningfulness of the folk or guitar Mass.

While several students felt that the popular beat of the hymns sung helped to make the Mass more meaningful, senior Tom Lynch felt that the guitars were "stupid. Church is a place to go to pray, not to be entertained," he said.

Changes are coming, not only in the Mass but in other areas of the post Vatican II Church, agreed Dean Russi and Dennis Letendre. "But they are not fast enough," said the two, who favor the folk Mass.

Both factors — those who favored the folk Mass and those who opposed it — agreed unanimously, however, on the need for practical religious education, made relevant to the nature of young America and the post-council Church.

"We should not be brainwashed with our religion, but taught how to use it and make it practical in our daily lives. Don't tell us that this and that are sins, but tell us instead how to live good Catholic lives in the world today," said one junior. "Then we can give meaning to this Apostolate of Youth to Youth."

### Scholarships Are Awarded

Two dietetics majors at Barry College are the recipients of scholarships from the Star Chemical Co. through the Miami Dietetics Ass'n. Amelia Laurence and Mrs. Julie Oller, to whom the grants were awarded, are both residents of Miami.

## CYO Members To Converge Here

Approximately 5,000 high school students from throughout the United States will converge on Miami Beach Nov. 16-19, for the ninth national convention of the National Catholic Youth Organization Federation.

"Young Catholics — Success Through Involvement" will be the theme of this year's conflag of delegates from the 6-million member organization at the Fontainebleau Hotel.

The organization is a part of the Youth Department, U. S. Catholic Conference and has teenage and young adult sections.

High point of the three day meeting for Diocese of Miami CYO units will be the election of national officers. Two young South Floridians are currently campaigning for major positions in the national organization. They are Joe Burke of St. Timothy parish, vying for the Treasurer's post, and Diane Sena, Epiphany, who hopes to be elected Secretary.

Among the speakers scheduled for this year's convention are Bishop Coleman F. Carroll, Gov. Claude Kirk, and Archbishop Philip M. Hannan of New Orleans, episcopal moderator of the federation.

## Lack Of Team Depth A Thorn For Coaches

"We'll be lacking depth, but if we can get a couple of breaks we're going to surprise a few people."

These were the words of the two Class AA football coaches in the Diocese—Art Conner of Columbus and Curley's Bob Piero.

For years now the Diocese's two largest schools have been fighting an enrollment problem on the athletic field. Both schools have approximately 500 boys in the top three grades, and are competing against the larger public schools. Actually neither school is technically double-A. They both play by request.

Athletic Directors Phil Petta of Curley and Dick Pollock of Columbus, both feel that it would be a detriment to play Class A ball. However, next year they have no choice.

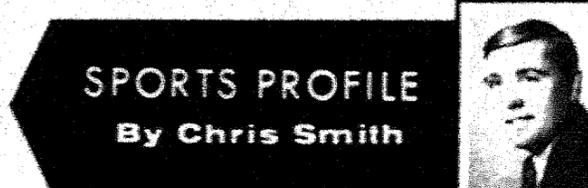
### RULING CITED

A recent ruling, handed down by the Florida High School Athletic Association, will no longer permit a Class A school to play out of its

### Nun Joins Faculty

Sister Mary Joannetta, O.P., former principal of St. Anthony School, Fort Lauderdale, has joined the faculty at Barry College as chairman of the graduate division.

She is a member of the National Catholic Education Ass'n. and the Florida Personnel and Guidance Ass'n. and has degrees from Loyola and Fordham Universities.



### SPORTS PROFILE By Chris Smith

classification. The minimum enrollment is 601 boys in the top three grades.

Coach Art Conner says that next year there is a possibility that Columbus may have to play Class A, but only for a year. They will lack only 25-30 boys from the minimum enrollment.

"I don't want to see us drop completely out of double-A," said Conner, "but I would rather our not playing Miami High and Gables in the same year." The Explorers were beaten soundly by those teams this year.

Curley's Piero hit on what may be the answer. "If we could play a split schedule, maybe two or three games with the smaller double-A schools, the rest A teams."

Curley hasn't had a winning season since 1961, when the Knights posted a 5-4 record. Since that time it has been losing more than winning. Columbus hasn't been hit with such a long drought, but even the best two teams it fielded were 6-4. And these were accomplished with super-stars Dave Hiss in 1963 and last year with

Law Pytel.

Currently both teams have only won one game each this season. Curley is 1-5-1 and Columbus 1-4-1.

The Knights in the '50's were one of the top teams in South Florida year in and year out. In 1958 Curley was the ninth ranked team in the state, losing only one game.

But with the growth of the public schools and the addition of Columbus and LaSalle the manpower available became critical.

And now another school, Monsignor . ace, is playing football to put more of a drain on the talent.

"Some of the kids felt bad when the news broke," Conner said, "but then a lot of the kids said it would be better to be 8-2 as a Class A team than 4-6 as double-A. I know I want to be in the big time and so does Brother Leo (Principal), but I think Bob (Piero) might be right about the split schedule. I know all the schools that we are playing now still want to play with us."

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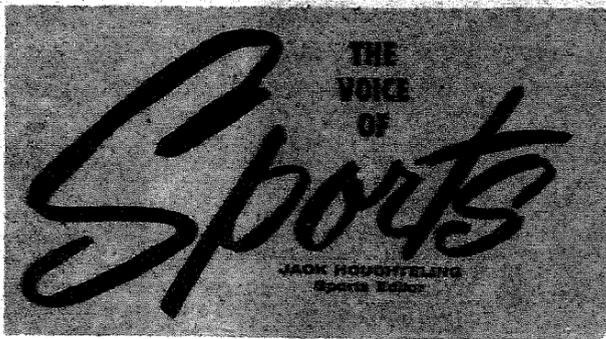
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## Big Thriller Seems Shaping Up Nov. 21

There is no question but that the diocese football season is heading for one big thriller as the climax.

The huge bash will come Nov. 21, a rare Tuesday night game, when Hollywood Chaminade invades Palm Beach High's Cooley Stadium to meet Cardinal Newman High.

The two diocese foes will be deciding the South Atlantic Conference title and, even more importantly, the Class A District 8 champion.

Chaminade is still undefeated after beating St. Thomas Aquinas last week, 27-14, while Newman was upsetting Class AA Lake Worth High, 19-0.

Chaminade is now 5-0 with games against Class AA Fort Lauderdale Northeast, Class B Cardinal Gibbons and Class AA power Delray Seacrest still ahead.

The Lions will be favored against Northeast and Gibbons but an underdog against undefeated Seacrest.

Newman is now 6-1 with a pair of Class A foes to play before the showdown, LaSalle and Miami Military.

For a while, it looked like Newman would be at a disadvantage going into the game with Chaminade, as a loss to Class AA Palm Beach High was already on the record and a probable defeat at the hands of Lake Worth.

But, the victory over Lake Worth has changed all that. If Chaminade should drop its battle with Seacrest, then both squads would have only a single loss heading into their duel.

Newman has gained one extra advantage due to the scheduling. The Crusaders will have 11 days to prepare for the game, as the last contest prior to Chaminade is on Nov. 10.

By contrast, Chaminade must play its toughest game, against Seacrest, on Nov. 16 and come back just five days later against the Crusaders.

Both clubs are basically running teams, with quarterback Steve Maresco, 240-pound fullback Tom Moser and halfback Toby Rask as the main threats. Maresco passes only to get defenses honest.

Chaminade features the fleet Alan Cook and the powerful Mike Barno as its running stars while quarterback Mike Gale is passing at the 50 per cent completion rate to make the attack extremely versatile.

Both clubs have big lines and rugged defenses. The meeting should be a beauty.

★ ★ ★

Maybe things will start looking up for Miami's unfortunate Dolphins.

Star safetyman Willie West and defensive tackle Tom Nomina are finally off the injury list and will be ready for action Sunday at Buffalo. The loss of the two standouts has hurt the Dolphins immeasurably in league play. Both were injured during the exhibition season.

The absence of West in the secondary is reflected in the game scores and the statistics. The Dolphins have given up 18 touchdowns in their six league games via the aerial route, an average of three a game, and a total of 1,247, an average of 207 yards. Opposing quarterbacks have completed 56.9 percentage of their passes against Miami, as compared to the Dolphins' own 48.1 completion average.

The Dolphins' own passing game has been superb under Bob Greise, when he has been healthy and able to play. Bob's mark for the season is 41 to 65 for a 63.1 completion mark, adding up to four touchdowns and 458 total yards.

Unfortunately, Greise has been able to play only one full game due to injuries but his 17 of 22 against New York in the second half of the last Dolphin game shows that he is ready for full time duty.

If he can continue his hot passing, he could end up being the AFL's rookie of the year.

It would be a great step forward in solving the Dolphins' biggest headache since being formed—good quarterbacking.

★ ★ ★

This week's predictions:

U. of Miami 21, VPI 7—Miami defense to do the job again.

Miami Dolphins 24, Buffalo Bills 17—Dolphins pull a surprise with healthy lineup.

Newman 34, LaSalle 6—Crusaders roll along toward showdown with Chaminade.

John Carroll 39, LaBelle 0—Williams and Rams back in action after week of rest.

Verot 13, Ft. Myers "B" 7—Vikings beginning to win. Central 13, Curley 7—Too hard luck teams with Central getting an edge.

Edison 26, Columbus 13—Exploers make it close but Edison has depth.

Pace 20, Miami Military "B" 6—Spartans gaining experience with every game.

Chaminade 27, Northeast 7—Lions power too strong for weak Class AA team.

St. Thomas 14, Gibbons 13—Toughest game of the week with Raiders getting nod on team size.

Last week's results: 6 right, 2 wrong for .750; Results for season: 51 right, 16 wrong, 3 ties for .761.

## Diocesan School Teams Have Fat Week

By JACK HOUGHTLING

Diocese football teams enjoyed one of their most prosperous weeks in years, as they came through with six triumphs and only a pair of losses in last week's action.

One of the losses was unavoidable as Chaminade whipped St. Thomas Aquinas, 27-14, in an inter-diocese scrap. The other loss was also expected, Christopher Columbus losing, 38-0, to Miami High, the state's No. 2 football squad.

Chalking up the victories, in addition to Chaminade, were Cardinal Newman of West Palm Beach, 19-0 over Lake Worth High; Archbishop Curley of Miami, 31-28 over Key West; Cardinal Gibbons of Fort Lauderdale, 34-0 over Miami Military; Bishop Verot of Ft. Myers, 18-14 over LaBelle; and Msgr. Pace of Miami, 25-13 over Miami Christian.

Both Newman and Curley probably got the most satisfaction from their wins.

Newman's triumph avenged the Crusaders' only loss of last year while Curley was gaining its first victory of the season.

The underdog Newman team took a 6-0 lead in the second quarter on a six-yard touchdown toss from quarterback Steve Maresco to end Vince Bogdanski and then broke the game wide open with a pair of quickies at the start of the third period.

In the first 59 seconds of the second half, halfback Toby Rask returned the opening kickoff 90 yards for a touchdown and then, when the Crusaders recovered a Lake Worth fumble on the kickoff that followed, Maresco again hit Bogdanski for a TD. This one covered 35 yards.

Curley also used the air lanes for its victory, scoring four times with aerial strikes.

The first one was for 70 yards as quarterback Pete Ciampi connected with 6-7 Cyril Baptiste, playing tight end for the first time, on the fourth play of the game.

After fullback Henry Williams scored on a three-yard crack in the second quarter, Ciampi came back with three touchdown tosses to end Bob Valibus.

The first was for 46 yards and the next two were each for 38 yards as the Knights built up a 31-14 lead going into the fourth quarter.

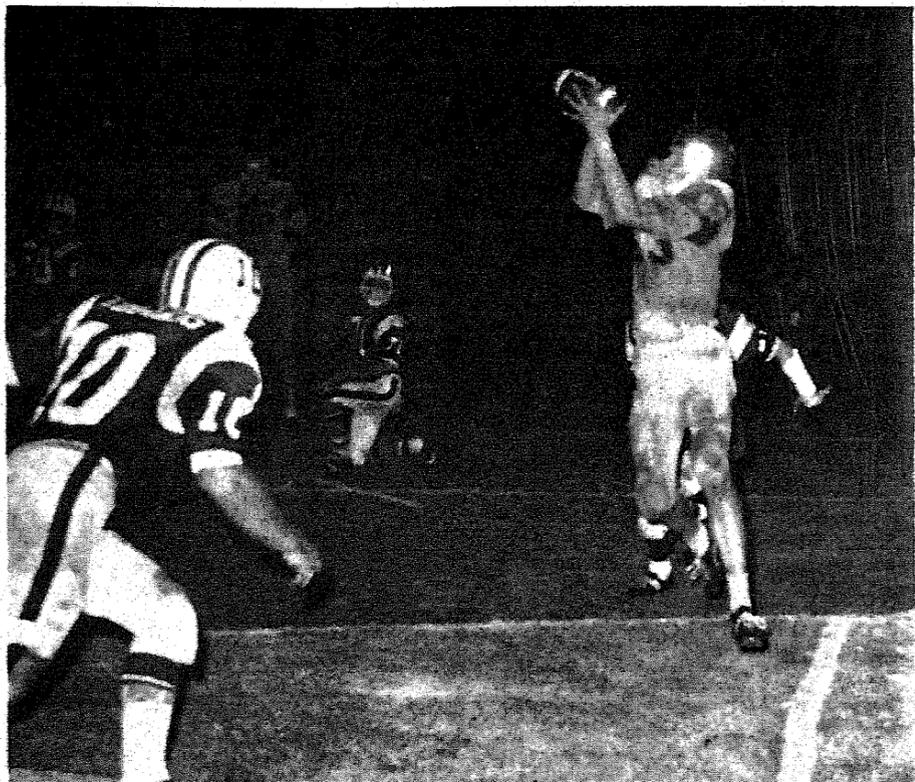
In leading the Knights to a 1-5-1 record, Ciampi turned in the season's best passing performance, connecting on eight of 12 tosses for a total of 249 yards.

Tim Sheahan of Cardinal Gibbons came through with the top rushing effort of the week in guiding the Redskins to an easy 34-0 rout of Miami Military Academy.

Working from the tailback spot of Gibbons' single

### Donkey Baseball

Camillus House conducted in downtown Miami for indigent men by the Little Brothers of the Good Shepherd will benefit from the proceeds of a Donkey Baseball Game which K. of C. Councils in Dade County will sponsor at 7:15 p.m., Sunday, Nov. 5 in Miami Stadium.



SCORE FOR Newman—End VINCE BOGDANSKI catches a pass from Quarterback STEVE MARESCO, against Lake Worth.

wing, Sheahan had touchdown runs of 7, 64 and 43 yards and also tossed a 34-yard touchdown pass to end Tom LaRocca.

Sheahan, with 58 points now to his credit, rushed for 204 yards in 17 carries and was two-for-seven in passing for 48 yards. Gibbons is now 4-3 for the season.

### FUMBLES COSTLY

Chaminade continues undefeated as 185-pound halfback Mike Barno got three touchdowns and sparked the Lions to a come-from-behind 27-14 win over St. Thomas, as five lost fumbles by Aquinas made the task considerably easier.

Barno scored on runs of 13 and one yard plus a 13-yard pass from quarterback Mike Gale. A one-yard run by Tim Nelson completed the Chaminade scoring.

St. Thomas had moved to a 6-0 lead after taking the opening kickoff and moving 66 yards for the score, with a 39-yard pass play from Rick Tabit to Mike Faubert getting the touchdown.

Tabit gained the other St. Thomas TD with a one-yard run. Verot boosted its record to 2-3-1 after coming back from a 14-6 deficit on a pair of touchdown runs by quarterback Jerry Rogers, one for four yards and the other for six, both around end.

The first Verot score came on a 16-yard end run by Reggie Randolph. Oscar Sosa and Mike Gill turned in outstanding defensive games for the Vikings.

Msgr. Pace's first-year football team made its record 4-3 with its 25-13 win over Miami Christian.

After spotting Miami Christian a 6-0 lead, Pace swept to four touchdowns to sew up the game.

Billy Hunt got the first TD on a 36-yard pass play from Bill Shepard and this was followed by a score by Paul McGill, on a pass from Mike Gouffoie, Hunt again on a two-yard run and then by McGill on a 29-yard pass

from Glenn Casey.

Columbus made it easy for Miami High, setting up all 17 of the first-half MHS scores.

A fumble at the 12-yard line set the stage for the first TD, a 70-yard return with a pass interception to the Columbus five put the Stingarees in position for the second score and a short 12-yard punt gave MHS the chance for a successful 46-yard field goal.

Linebacker Richard Nimer and tackle John Essex provided the Explorers with their brightest moments as they led a defense that held the Stingarees potent offense to just three first downs and 44 yards in total offense in the first half.

This weekend's action starts Friday with Cardinal Newman going against LaSalle at Miami's Curtis Park, undefeated John Carroll a

big favorite at LaBelle and Bishop Verot at the Ft. Myers "B" team.

On Saturday Msgr. Pace is at Miami Military "B" in an afternoon game, Curley meets Central at J. C. Stadium in Miami, Columbus is host to Edison at Central Stadium, Chaminade goes against Fort Lauderdale Northeast at Lockhart Stadium while Cardinal Gibbons and St. Thomas clash at Plantation High field.

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# Nov. 7 Vote Will Climax Blaine Repeal Fight

By JOHN R. SULLIVAN  
NC News Service

It's an old cocktail party maxim that if you want to keep the conversation polite, never discuss religion or politics.

That old warning has gotten short shrift in New York and the debate over New York's proposed new constitution, which mixes both subjects with the predictable, volatile results, has sparked one of the bitterest political campaigns in recent New York history.

The issue will go to the voters Nov. 7 — some seven million are expected to vote — but the results are not likely to end the controversy.

The campaign — much of which centers around the new constitution's repeal of a 73-year-old ban against state aid to church-related institutions — has reopened old wounds in religious solidarity, and has revealed cracks in what many had believed were fairly solid political structures.

But the lesson being learned by New Yorkers the hard way is being heeded in other states

which are in the process of changing old constitutions. Both Florida and Maryland have so far shied away from any but general pronouncements of religious freedom and church-state separation, despite the efforts of partisans on both sides to swing sentiment strongly in their favor.

The issue which has sparked the most violent controversy is the new charter's repeal of the so-called Blaine Amendment which since 1894 has prohibited the state from aiding in any way church-related institutions. The major effect of this has been felt, of course, by the Catholic schools.

In place of Blaine, the new constitution has substituted the general statement of religious freedom and church-state separation contained in the U.S. Constitution's First Amendment, and has permitted citizen suits challenging alleged violations.

Although the Blaine repeal gained convention approval chiefly because of the right-to-sue article, the group which held out for this protection — the Liberal party — has nevertheless op-

posed the entire constitution on this basis.

Politically, it was no surprise, but the opposition also shattered the beginnings of interreligious understanding by taking with it the major Protestant groups in the state.

And the beginnings of Jewish solidarity were ruptured when Reform and Conservative groups also announced opposition to the new document. The Orthodox Jewish agencies, which operate a number of schools in New York City, are for the constitution.

Supporters of Catholic schools — led by Citizens for Educational Freedom — have mounted a \$1 million campaign to pass the new charter.

The religious split was expected. The political split, however, surprised many observers, for it allied both conservatives and liberals into a force which could erode much of the middle-of-the-road sentiment which favors the constitution.

The liberals focus their ob-

jections on the church-state issue. They say this hurts, because most of the remainder of the document is the product of their handiwork — judicial reform, assumption of welfare costs by the state, consumer protection, urban aid by the state, free higher education.

The conservatives — who number many upstate Republicans — object not to the repeal of Blaine, which they favored in the convention, but to the provisions brought about by the Liberal party-regular Democrat alliance.

Together, according to a recent private poll, the objectors have cornered 22% of the vote. That wouldn't be much if the majority favored passage of the document. But they don't; only 26% is in this category. A large 52% counts itself among the uncommitted.

"We think that's hopeful," said a spokesman for CEF, which has mounted an extensive general advertising campaign for the constitution. "But it does mean that we have a lot of people to reach before the election."

CEF, whose campaign has focused almost exclusively on the importance of the constitution to non-public schools, maintains that it is trying to sell the whole constitution.

So are many others, among them Gov. Nelson Rockefeller, who points with pride at stringent safeguards against wiretapping and electronic eavesdropping, articles enabling the state to aid in urban development, authorization for regional development organizations, and a strong statement on conservation of natural resources.

The regular Democrats, led by Assembly Speaker Anthony Travia of New York City, favor the state's assumption of local welfare costs — a heavy burden on his city — free public education, and guarantees of financial security for all citizens, which are included in the document.

They argue that it is hardly worth rejecting the entire constitution because of disagreements over one or two sections.

But whether the majority of the voters agree won't be known until after Nov. 7.

## WORLD & NATION

### Churches 'Casualties'

JERUSALEM, Israel — (NC) — Several Catholic churches in Egypt are casualties of the periodic gun duels that have taken place between the Israelis and the Egyptians since the June cease-fire.

During a day-long artillery duel the church of St. Francis de Sales at Ismailia suffered heavy damage from two direct hits. The chapel of the Franciscan Sisters there was destroyed, and the Maronite Catholic and Copt Orthodox churches were extensively damaged.

All schools in Ismailia are closed and most of the inhabitants have been evacuated. During the artillery exchange, a number of civilians were killed. According to the Israelis, eight Egyptians were killed; Cairo said that 36 had died.)

At Port Taufiq at the entrance to the Suez Canal, St. Helen's church was almost destroyed and the rectory was damaged by gunfire. The parish priest had to leave.

At Suez, the church of the Immaculate Conception lost its roof and all its windows.

### Jesuits' Campus Garb

ST. LOUIS (NC) — Some 10 of the 120 Jesuits on the faculty and administration of St. Louis University have asked for and received permission to substitute business suits and ties for clerical clothes on campus.

Permission for the change in garb was given by Father William V. Stauder, S.J., rector of the Jesuit university community, who said all priests who wish may join the experiment.

The change, according to Father Studer, is "to provide some sort of garb intermediate between a very formal attire—clerical suit—and a very informal attire—sport shirt—especially when dealing with others on a professional basis, whether within or outside the university."

He said that the experiment "presupposes that there will remain times and occasions when traditional clerical garb is proper."

### Lutherans Greeted

GENEVA, Switzerland — (NC) — A cardinal has extended "hearty greetings" to the Lutheran World Federation (LWF) on the 450th anniversary of the Reformation and the 20th anniversary of the LWF.

In a letter to the LWF president, Dr. Fredrik A. Schiotz of Minneapolis, Augustin Cardinal Bea, S.J., president of the Vatican Secretariat for Promoting Christian Unity, sent the greetings and noted that he was "most anxious" to do so "after having spoken about this with His Holiness Pope Paul VI."

"With all of you, we deeply regret that 450 years ago the unity of Western Christianity was broken," the cardinal wrote. "We do not wish to blame each other for this terrible schism; rather, together we wish to seek ways of restoring the lost unity."

Cardinal Bea called attention to the "new fellowship" between Lutherans and Catholics, and said that Catholics "welcome very much" the continuation of the dialogue.

### Peace Pilgrimage

EL PASO, Texas (NC) — In the wake of a major step in peaceful relations between the U.S. and Mexico, thousands of border-area residents took part in a pilgrimage for international peace and an end to the war in Vietnam.

The pilgrimage was made to the shrine of Cristo Rey (Christ the King) just outside of El Paso, on the U.S.-Mexico border.

Overlooking the U.S.-Mexico border from a 4,300-foot-high mountain park, the 27-year-old shrine of Cristo Rey has been considered a symbol of the peaceful relations between the two countries.



PARISHIONERS ATTENDING the Year of Faith rally in Denver's Bears Stadium received Holy Communion in their seats. Here, FATHER FRANK MORFIELD—one of the 150 priests who distributed communion—offers host to one of the 35,000 persons attending the rally.

## Ecumenism Has 'Turned Peace, Justice Corner,' Prelate States

TOLEDO, Ohio (NC) — The ecumenical movement has progressed to a point that Bishop John A. Donovan of Toledo described as the turning of the corner.

He used the expression when he faced an audience of Protestants, Catholics and Orthodox, assembled for a Festival of Faith in the Sports Arena. The bishop said:

"I am convinced that we have turned the corner as far as our separateness is concerned, that our divergencies have long since reached their widest breadth.

"I feel that we are finally beginning to draw together under the powerful influence of the Holy Spirit, Who is unerringly calling our attention to the beliefs and aspirations which we have in common."

The bishop's message urged open discussion of religious beliefs and contained a warning. He said unity prospects will dim "if we resort to compromise or indifference, if we succumb to intellectual dishonesty, if we abandon confessional loyalty and doctrinal integrity and, above all, if we close the door to an openness to the guiding genius of the Holy Spirit."

The dynamic quality of faith, said the bishop, "exalts it far above the prosaic term 'religion.'" And he added:

"It is this concept of faith which is going to lead to that internal renewal and external reform which are associated with the ecumenical search of our churches. In this edifying movement there is no room for a faith which is apathetic or indifferent."

The bishop gave to the ministry the charge of arousing within their people a faith that leads to action.

"This concept of faith," said Bishop Donovan, "commits us to the Gospel of Christ no matter what the consequences... Faith, therefore, becomes so much a living part of ourselves that no gap is permitted to exist between what we accept through divine dialog, Word and revelation, and what we do in confrontation with the issues and challenges of the world in which we live here and now."

The ecumenical movement, he said, must find its dominating force in the charity of Christ.

### Pan American Mass Is Set

WASHINGTON (NC) — The 58th annual Pan American Mass, a top religious feature of the year in the nation's capital, has been scheduled for Nov. 19 in St. Patrick's church.

VATICAN CITY (NC) — The Pontifical Commission for Justice and Peace, at its second plenary meeting (Oct. 23-28), set up permanent committees on what are considered its major fields of operation.

The committees will deal with the Church's doctrine on development; economic aid and trade; the Church's role in nations on the road to fuller development; the Church's role in developed nations; peace and the construction of new structures in the world; and development, family and population.

The pontifical commission also announced that it and the World Council of Churches will hold a joint working conference on world economic cooperation and development.

The date of the joint conference is April 22-28 of next year. The site has not yet been fixed, but Msgr. Joseph Gremillion of the Alexandria, La., diocese, secretary of the commission said that it will "almost certainly" be held in a developing country.

Maurice Cardinal Roy of Quebec, president of the justice and peace commission, stressed that the commission's work in the doctrinal field "is not an attempt to replace the magisterium—the church's teaching authority."

"We hope to help the progress of doctrine," he said.

## Red Letter Day Nov. 19

(Continued from Page 8)

me.' Then the just will answer him, saying, 'Lord, when did we see thee hungry, and feed thee; or thirsty, and give thee drink? And when did we see thee a stranger, and take thee in; or naked, and clothe thee? Or when did we see thee sick, or in prison, and come to thee? And answering the King will say to them, Amen I say to you, as long as you did it for one of these, the least (smallest) of my brethren, you did it for me.'

On Sunday, Nov. 19, there will be taken up at all Masses in our Diocese a collection called "The Good Samaritan Collection." On the previous Sunday, Nov. 12, you will receive envelopes, "Your Envelope of Love." This collection is for the homeless and dependent children of our Diocese. "Amen, I say to you, as long as you did it for one of these, the least (smallest) of My brethren, you did it for Me."

Keep the Commandments. And let none of you be found wanting "when the Son of Man shall come."

You need the rewards of helping our less fortunate children almost more than they need your generosity and prayers. May the Holy Spirit enkindle the fires of love in your hearts so that you will give to others as God has given to you. Let Nov. 19 be a red letter day... red with the blood of Christ's love, who gave His all — Himself — for us. Can you afford to be less than a Good Samaritan on Nov. 19? May God bless you!

## Allot Fund To Brazil

WASHINGTON (NC) — The U.S. Bishops' national annual collection for Latin America has allocated \$20,000 to implement a pastoral program of northeast Brazil.

Bishop Eugenio de Araujo Sales, apostolic administrator of Sao Salvador da Bahia, Brazil, director of the regional program, is responsible for the pastoral innovation of using Sisters as administrators of parishes in areas of northeast Brazil with chronic shortages of priests. The Sisters work in conjunction with a lay catechetical teachers, distribute Communion and often provide educational and medical services.

## Falleció el Arzobispo Hurley, De S. Agustín

Hoy, Viernes, en la catedral de San Agustín se efectuarán los funerales del Arzobispo Joseph P. Hurley obispo de la Diócesis de San Agustín y veterano del servicio diplomático de la Santa Sede.

El Arzobispo Hurley falleció a la edad de 73 años el pasado 30 de octubre en el Mercy Medical Center de la ciudad de Orlando.

El prelado que ejerció el ministerio sacerdotal por 48 años, 27 de los cuales con rango episcopal, era un renombrado administrador, orador y diplomático.

Hasta 1958, en que el Obispo Coleman F. Carroll fue nombrado como el primer obispo de la nueva Diócesis de Miami, la Diócesis de San Agustín se extendía a todo el Sur de la Florida.

La Catedral de San Agustín, donde se ofrecerá hoy la misa de requiem fue recientemente restaurada por el Arzobispo Curley, manteniendo en ella las líneas arquitectónicas coloniales españolas que la caracterizan. La catedral original fue cons-

truida durante la segunda ocupación de la Florida por los españoles. La catedral fue reconstruida en 1966, como parte de los festejos de cuatricentenario de la fundación por los españoles de San Agustín, la ciudad más antigua de Norteamérica.

El Arzobispo Hurley trajo a los primeros sacerdotes españoles para trabajar en el apostolado de la en aquellos tiempos incipiente colonia hispana del Sur de la Florida. En 1953 y 1954 llegaron los primeros sacerdotes de la obra de Cooperación sacerdotal Hispanoamericana, que más tarde continuaron prestando servicios en la nueva diócesis de Miami.

Un decidido combatiente del nazismo y el comunismo, el prelado desaparecido advirtió a esta nación contra el peligro de unirse en una "santa cruzada" contra la Rusia Comunista, poco después de que la Alemania Nazi comenzara la guerra contra la Unión Soviética en 1941.

En una transmisión de radio, el Arzobispo advirtió a la nación que "los nazis eran el enemigo número uno de América y del mundo" en ese momento.

Después de la derrota del nazismo el arzobispo comenzó sus advertencias contra el comunismo.

Poco después de su consagración como Arzobispo de San Agustín, el prelado recibió una misión difícil. El Papa Pío XII le asignó regente de la Nunciatura Apostólica en Belgrado, Yugoslavia, siendo el segundo nativo norteamericano en encabezar una misión diplomática de la Santa Sede. La Nunciatura había estado cerrada durante cuatro años de ocupación nazi.

Testigo presencial de los métodos comunistas para suprimir la religión y eliminar la libertad en Yugoslavia, el Arzobispo Hurley estuvo presente en el juicio al Cardenal Aloisius Stepinac, acusado de traición.

En 1950 dejó Yugoslavia y dos años después el régimen de Tito rompió relaciones con el Vaticano.

*Para la Página 25*



Los aspectos de la inauguración de la oficina Latinoamericana de la Diócesis. Arriba, el Padre Eugenio del Busto con los miembros del Cuerpo Consular. Abajo, el Obispo Coleman F. Carroll charla con los doctores José Miguel Morales Gómez, ex-congresista cubano, hoy en el exilio y Horacio Aguirre, director de Diario Las Américas.

## Inauguran la Oficina Latinoamericana

# Queremos Preservar Identidad Latinoamericana en la Diócesis

Dice el Obispo Carroll

En un esfuerzo para estrechar los lazos culturales, espirituales y económicos entre la Iglesia de Miami y la Iglesia de Latinoamérica, la Diócesis de Miami inauguró la pasada semana una oficina de Asuntos Latinoamericanos en el centro de la ciudad.

"Desde sus mismos comienzos, la historia de la Florida ha estado estrechamente ligada con Latinoamérica", recordó el Obispo Coleman F. Carroll a los miembros del Cuerpo Consular y a las autoridades locales y nacionales reunidas para la ceremonia de apertura.

"La Diócesis de Miami es una de las más jóvenes de Estados Unidos, pero comprende las más antiguas áreas de la América del Norte. Miami, llamada hoy 'puerta de las Américas' y 'Encrucijada de Dos Culturas' fue hace más de cua-

trocientos años una misión establecida en lo que es hoy el "downtown" de Miami por sacerdotes procedentes de lo que es hoy República Dominicana." agregó.

El Obispo recordó después como en años posteriores las playas del Sur de la Florida fueron punto de partida de varias expediciones cuando las naciones latinoamericanas comenzaron a luchar por su independencia y recordó el tiempo en que la Florida dependía eclesiásticamente de Cuba y sacerdotes venían de la isla a evangelizar a los indios.

Hizo referencia a las emigraciones del pasado siglo, y como el legado de esas inmigraciones se palpaba todavía en ciudades como Cayo Hueso, "una ciudad llena de significación histórica no solo porque en ella se forjó la independencia de Cuba sino porque la tradición es-

pañola ha sido conservada y continúa hablándose español," dijo el Obispo.

"Hoy, agregó, la influencia interamericana de Miami es mayor que nunca. Todas las naciones de Latinoamérica están oficialmente representadas. . . Tenemos la fortuna de contar miles de latinoamericanos en esta área. Su contribución a esta comunidad es extraordinaria desde todo punto de vista.

"Nosotros queremos proteger la identidad de la cultura latinoamericana en nuestra Diócesis—énfasis el Obispo— Consideramos que esta influencia cultural es un tesoro que hemos recibido en el Sur de la Florida. Los latinos están haciendo un tremendo impacto en esta área."

Mencionó después el Obispo que las más importantes empresas han establecido

aquí sus sucursales para Latinoamérica; que hay más de 200 mil latinos, de los cuales la mitad son cubanos y el resto representativos de cada una de las naciones latinoamericanas; que Miami ha cobrado importancia económica y que esto se debe en gran parte al arribo de los latinos que han aportado su laboriosidad y capacidad.

"Al abrir estas oficinas, la Diócesis busca un mayor entendimiento entre dos civilizaciones y dos culturas. Esta oficina será un centro de hospitalidad e información. En el cumplimiento de esos objetivos, esta oficina promoverá el intercambio de culturas y proveerá asistencia para el incremento de la ayuda de la Iglesia de Estados Unidos a la Iglesia de Latinoamérica", dijo el Obispo Carroll.

"Este intercambio de culturas debe ser el empeño de todos en esta ciudad. A través de esta oficina, nos será un placer ofrecer cualquier cooperación para hacer esta meta una realidad." Añadió, orando al Señor que nos ilumine para en-

*Para la Página 25*

## Festival en St. Dominic

Comenzando hoy viernes y continuando el sábado y domingo, tendrá lugar el Festival de Otoño de la Parroquia de St. Dominic en los terrenos del 5909 NW 7 St. Toda clase de juegos y entretenimientos para grandes y chicos, con numerosos kioscos a cargo de los grupos de apostolado hispano de la parroquia, así como una gran variedad de comidas españolas y latinoamericanas. El sábado por la noche un show en el que participará un conjunto de cien jovencitos intérpretes de música moderna.

## ¿Piensa Casarse?

¿Piensa casarse próximamente? ¿Ya han acordado la fecha de la boda? Para parejas ya en esos proyectos se ofrecerá un nuevo curso de preparación al matrimonio.

Las conferencias prematrimoniales se ofrecerán en la escuela parroquial St. Michael, Flagler y la 29 Ave. a las 8 p.m., los días 6, 8, 13 y 15 (lunes y miércoles).

Sacerdotes, psicólogos, médicos y matrimonios con amplia experiencia en el apostolado familiar tendrán a su cargo las charlas. El curso será dirigido por el Padre Angel Villarronga, ofm.

## Un Análisis del Sinodo

# Sínodo Fue lo que se Esperó que Fuera

El primer sinodo de obispos demostró ser exactamente lo que el Papa Pablo VI pidió que fuera: Un cuerpo consultivo de los obispos del mundo que lo ayudara a encarar los distintos proble-

## Acto Lasallista

Los Hermanos de La Salle celebrarán la reciente canonización efectuada en Roma del Hermano Benilde con una misa que oficiará el Obispo Coleman F. Carroll el domingo, día 5, a las 1 p.m. en la Iglesia de San Juan Bosco.

La Coral Cubana interpretará cánticos religiosos compuestos por el Hermano Alfredo Morales, DLS.

Los alumnos, familiares de alumnos, antiguos alumnos y todos los que de una u otra forma se sientan vinculados a las obras lasallistas están invitados a esta misa.

mas que afronta la Iglesia hoy.

Después de cuatro semanas de discusiones y comentarios sobre los cinco temas de estudio, el sínodo fue clausurado sin resultados espectaculares ni dramáticos cambios en la Iglesia.

La opinión mayoritaria de los integrantes de este primer sínodo apareció generalmente optimista sobre los resultados de esta primera experiencia y expresó la esperanza puesta en las próximas reuniones.

El Cardenal Raúl Silva Enríquez, Arzobispo de Santiago de Chile dijo que para la Iglesia de Latinoamérica el sínodo era una nueva herramienta del ministerio pastoral. "Esta sesión -dijo- fue la primera y por tanto las cosas marcharon algo lentas".

El purpurado chileno dijo que la experiencia del Con-

cilio Vaticano Segundo animó a los miembros del sínodo a hablar "muy libremente al expresar los puntos de vista de sus respectivas conferencias."

El cardenal admitió que hubo algunas lagunas en las normas del Sinodo, pero añadió que corresponde al Santo Padre corregir esas lagunas. Destacó que "el hecho de que estábamos representados los obispos de todo el mundo sirvió para demostrar la gran diversidad de las necesidades de la Iglesia."

El Cardenal Julio Döpfner, presidente de la conferencia de obispos de Alemania dijo que el sínodo había sido un éxito. "Ofreció la oportunidad al Papa y la curia de oír las opiniones de los representantes de los obispos y para los obispos el oír las ideas de otros para regresar a sus

diócesis a prepararse para otros sinodos.

Sin embargo, el cardenal alemán crítico la organización del primer sínodo. Dijo que se pudo haber preparado mejor durante el período presinodal y que se le debió haber dado mayor participación a las conferencias episcopales en el planeamiento de la agenda y que las discusiones debieron organizarse mejor para evitar repeticiones.

Para los periodistas cubriendo el sínodo, una de las críticas más generalizadas fue el velo de secreto que rodeó las discusiones. Los oradores nunca fueron identificados oficialmente aunque sus nombres se filtraban diariamente, algunas veces acreditándose erróneamente comentarios que no habían hecho.

En total, los miembros del sínodo discutieron cinco to-

picos entre el 29 de septiembre y el 29 de octubre. Fueron ellos a) principios para la reforma del Código Canónico, b) problemas doctrinales de hoy, c) seminarios, d) matrimonios mixtos y e) reforma litúrgica.

● Probablemente lo más importante en la discusión de la reforma del código canónico fue el sentimiento general de que un nuevo código debía ser de tono pastoral más que acentuado en formas legalísticas o jurídicas.

● Uno de los más interesantes resultados del Sinodo se produjo en la discusión del tema de trabajo sobre problemas doctrinales y ateísmo contemporáneo. Los padres sinodales encontraron el esquema tan negativo que lo desecharon y se redactó uno nuevo que fue aprobado mayoritariamente.

*(Para la Página 25)*

# Adornaron los Fieles los Jardines de la Capilla de la Caridad

Comienzan las 'Horas Del Cobre'



El pasado domingo comenzaron las obras de embellecimiento de los jardines de la Capilla de Nuestra Señora de la Caridad. Ese día, decenas de fieles devotos de la patrona de Cuba acudieron al templo provisional llevando plantas ornamentales y sembrándolas allí. Otros donaron la tierra y los más fuertes, armados de cubos, picos y palas hicieron el trabajo, que todavía necesita algunos retoques. La capillita que se levanta donde en un futuro se erigirá el monumento de los cubanos a su patrona, está nutriéndose así por días de nuevos atractivos, todos producto de la espontánea generosidad de los fieles.

El próximo miércoles, día 8, comenzará a ofrecerse en esta capilla una misa mensual, todos los días 8 en honor de la Virgen de la Caridad. A las 8 p.m.

Por otra parte, ya están en marcha, todas las noches a las 8 las "Horas del Cobre," jornadas de oración junto a la patrona de Cuba en la que participan grupos de amistades, vendedores, centros de trabajo, etc. Estas Horas del Cobre se ofrecerán diariamente, mientras las tardes o noches del Cobre, un tipo de pequeño retiro espiritual junto a la Virgen se ofrecerán a solicitud de los mismos grupos que participan en las Horas del Cobre.

Por otra parte, en la capilla provisional de la Virgen del Cobre se ofrecerán a partir de este mes ceremonias especiales de dedicación de los niños cubanos nacidos en el exilio a la Virgen del Cobre, así como otros actos de los que informaremos próximamente.

## La Iglesia del Silencio

# ¿Libertad Religiosa en Cuba?

Por MANOLO REYES

Hace unos pocos días, aunque suene paradójico, el régimen castrcomunista de la Habana hizo uso de la palabra a través de su delegado, en un debate en la Comisión de Cuestiones Sociales, Humanitarias y Culturales de las Naciones Unidas. Y entre otras muchas afirmaciones que no se ajustan a la realidad que está sufriendo el noble pueblo cubano en la isla martir, el delegado de Castro afirmó que "en Cuba existe una total y absoluta libertad religiosa".

Los cubanos allá y acá, saben positivamente que esto no es verdad. Que al poco tiempo de subir al poder Castro desató en Cuba una persecución religiosa sin precedentes donde miles de servidores de todas las ramas religiosas tuvieron que irse de su patria, forzados por el terror y la tiranía.

¿Qué existen algunas iglesias abiertas en Cuba? Eso no quiere decir nada. También hay iglesias abiertas tras la Cortina de Hierro. Pero por ello no se puede afirmar que el comunismo tolera la religión. Una iglesia abierta no es símbolo que hay libertad de cultos en un país. Libertad de religión entraña poder ejercer libremente la fe, dentro y fuera del templo. Poder enviar a los hijos a las escuelas religiosas que se entienda pertinente. En Cuba desde abril de 1961 todas las escuelas católicas, protestantes, hebreas y particulares en general, fueron cerradas y robadas por el régimen. Mientras dismantelaron sus ornamentos, violaron las clausuras, profanaron los sagrarios, embarcaron muebles y mármoles a los países de la órbita comunista y hasta pintaron en el techo del altar de una capilla en un colegio de la Habana, la cara de Fidel Castro.

En otra afirmación incierta el delegado de Castro expresó en las Naciones Unidas que "en Cuba se predicán los cultos sin limitaciones". Y uno se pregunta: ¿Por qué el padre o ministro no puede salir fuera de la iglesia a hacer su labor de proselitismo? Cuántos religiosos han sido vejados y hasta arrestados por los milicianos después de predicar en el templo un sermón a favor de la justicia y el respeto a la dignidad del ser humano como disponen los textos sagrados? ¿Por qué el adocinador comunista en los colegios de Cuba trata de matar los valores espirituales en los niños cubanos y los induce a no asistir a los servicios religiosos? ¿Por qué el llamado plan de calle para diversión de los niños, se ha hecho por el régimen de Castro frente a las iglesias, en sábados y domingos, a fin de evitar que los niños vayan a misa o al catecismo? Cuántos sacerdotes y ministros han sido condenados en Cuba a largos años de prisión por el sólo hecho de predicar la fe en Dios?

## Estampillas de Navidad

Ciudad del Vaticano (NA)—El próximo día 28 de noviembre, los Servicios Postales del Vaticano emitirán una serie de sellos para celebrar la fiesta cristiana de la Navidad. La serie constará de tres valores. El tema, desde 1959, es siempre el mismo y representa la Natividad según la iconografía característica de la Iglesia de Oriente.

# LA PALABRA DE DIOS

Por el Padre Aleida Romón

## III—La Alianza y La Ley

LUNES—En el desierto Israel forja su personalidad. El pueblo salido de Egipto y liberado de su antigua esclavitud marcha con fe hacia una tierra mejor, que su Dios por los acontecimientos de la historia, le ha prometido. Moisés hace comprender a su pueblo que relaciones muy íntimas los unen de ahora en adelante con Dios. Una ALIANZA se establece entre Israel y su Dios. Una liturgia y una Ley religiosa comienzan a tomar forma para dar gracias al Señor y para servirlo.

Leer: Exodo 34, 1-28.

MARTES—La Ley se transmite oralmente de generación en generación. Muchas tradiciones, cada una con sus características propias y con su riqueza peculiar, nacen a partir de las prescripciones y reflexiones de Moisés. Un día, cuando Israel esté instalado en la Tierra Prometida, se colocará estas tradiciones por escrito. He aquí, a propósito de la ley, lo que se escribirá hacia el 950 (o sea 300 años después de la marcha por el desierto).

Leer: Exodo 34, 1-28.

MIERCOLES—Un poco después, pero en otra región del país, se escribirá otra manera de decir las mismas cosas a propósito de la misma ley.

Leer: Exodo 19, 1-21.

JUEVES—Un día, hacia el 620 (o sea 600 años después de la marcha del desierto) a continuación de una evolución de las costumbres sociales y religiosas y también de un cambio de espíritu, se VOLVERA A ESCRIBIR la misma ley con nuevas precisiones.

Leer: Deuteronomio 23, 16-25, 19.

VIERNES—Hacia el 500 (700 años después de la marcha del desierto) ciertos espíritus piadosos, preocupados sobre todo de la liturgia, harán una nueva edición de la Ley de Moisés.

Leer: Levítico 21, 1-23-38.

SABADO—Pero Israel no será siempre fiel a la ley incluso durante la marcha del desierto. Afortunadamente Moisés está allá para interceder en su favor.

Leer: Exodo 32, 1-33, 23.

DOMINGO—Dos caminos se ofrecen a Israel: el de la Bendición en el respeto de la ley o el de la maldición en la profanación de la ley.

Leer: Deuteronomio 28, 1-30, 20.

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## "Flipper" en la Tombola de St. Brendan

"Flipper," el famoso delphin, dejará su casa en el Miami Seaquarium para presentarse en el festival de otoño de la parroquia de St. Brendan el miércoles 11 y el jueves 12 del presente.

Esta será la primera vez que "Flipper" aparece en un evento de este tipo. Para facilidad de los centenares de espectadores que se esperan, el estanco que servirá de hogar provisional a Flipper en la tombola de St. Brendan será colocado en medio de una explanada desde la que el público podrá admirar sus piruetas y juegos y observar a sus entrenadores

alimentario tres veces al día. Según su entrenador, Ric O'Feldman, el talentoso delphin "nunca olvida" lo que se le enseña. "Si aprende un nuevo juego y lo hace bien la primera vez, lo seguirá haciendo bien durante meses.

Este es el primer festival organizado por la parroquia de St. Brendan en cinco años y la entusiasta participación de los grupos de habla hispana de la parroquia en la organización del mismo le dará un marcado acento latino a varios de los kioscos de comidas y entretenimientos.

## Oración de los Fieles Domingo 25 Después de Pentecostés

5 de Noviembre

**Celebrante:** Oremos. Imploramos a nuestro Padre Celestial no sólo por nuestras propias necesidades, sino también por las de todos aquellos que sufren pobreza o enfermedad.

**Lector:** Por nuestro Santo Padre, Paulo VI, para que se recupere del mal que lo aqueja y pueda disfrutar de buena salud, oremos al Señor.

**Pueblo:** Señor, Ten piedad.

**Lector:** Por nuestro Obispo, Coleman F. Carroll, nuestro párroco (N) y todos los sacerdotes y religiosos, para que puedan servir a Dios y a su pueblo con amor y buen ejemplo, oremos al Señor.

**Pueblo:** Señor, Ten piedad.

**Lector:** Por todos nuestros familiares y amigos fallecidos, para que sean recibidos en la compañía de todos los santos, oremos al Señor.

**Pueblo:** Señor, Ten piedad.

**Lector:** Por nuestros hombres y mujeres sirviendo en Vietnam; por los heridos y todos los que han caído por la causa de la libertad, oremos al Señor.

**Pueblo:** Señor, Ten piedad.

**Lector:** Por todos los que sufren hambre, miseria y enfermedad, que Dios toque nuestros corazones para que comprendiendo los ayudemos a aliviar su carga, oremos al Señor.

**Pueblo:** Señor, Ten piedad.

**Lector:** Por todos los que nos reunimos en esta asamblea del pueblo de Dios, para que en estos turbulentos tiempos la Barca de Pedro sea conducida por el Santo Padre y los Obispos de la Iglesia hacia el puerto seguro de una fe vivida, oremos al Señor.

**Pueblo:** Señor, Ten piedad.

**Celebrante:** Todopoderoso Dios, Padre Eterno, ayúdanos a permanecer firmes en Cristo y a practicar el amor a nuestros hermanos. Confiamos que por nuestra fe en Cristo y el amor a nuestros semejantes, podremos, con Tu ayuda, ser testigos del mismo Cristo, Nuestro Señor, Tu Hijo, que contigo vive y reina en unidad del Espíritu Santo, Dios, por los siglos de los siglos.

**Pueblo:** Amén.

## 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, Melrose School, 11:30.

ST. PETER and PAUL, 900 S.W. 26 Rd. 8:30 A.M., 1 P.M., 7 y 8 P.M.

ASSUMPTION ACADEMY, 1517 Brickell Ave. 12 P.M.

ST. JOHN BOSCO, 1301 Flagler St. 7, 10 A.M., 1, 6 y 7:30 P.M.

GESU, 118 N.E. 2 St. 6:00 P.M.

ST. MICHAEL, 2933 W. Flagler. 11 A.M., 7 P.M.

ST. HUGH, Royal Rd. y Main Hwy., Coconut Grove 12:15 P.M.

ST. TIMOTHY, 5400 S.W. 102 Ave. 12:30 P.M.

ST. DOMINIC, N.W. 7 St. 59 Ave. 1 P.M., 7:30 P.M.

ST. BRENDAN, 87 Ave. y 3 St. S.W. 6:45 P.M.

LITTLE FLOWER, 1270 Anastasia, Coral Gables. 9:15 A.M. y 12 M.

ST. FRANCIS DE SALES, 600 Lenox Ave., Miami Beach 6 p.m.

ST. JOHN THE APOSTLE, 451 E. 4 Ave., Hialeah. 12:55 y 6:30 P.M.

IMMACULADA CONCEPCION, 68 W. 42 Pl., Hialeah. 12:45 y 7:30 P.M.

MILAM SCHOOL, W. 16 Ave y 60 St., Hialeah. 10 a.m.

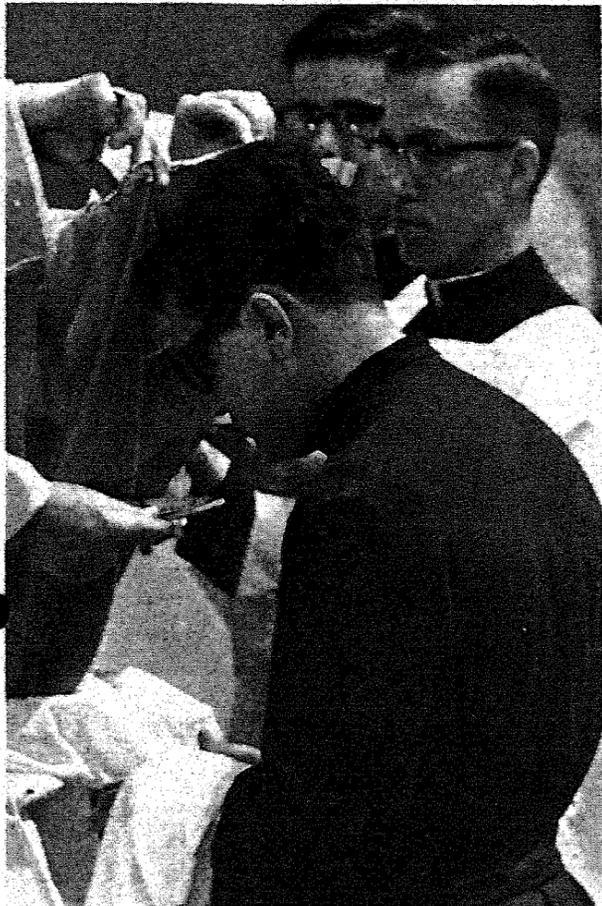
ST. PHILIP BENIZI, Belle Glade. 12 M.

ST. MARY, Pahokee. 6:30 P.M.

## CAMBIE PARA MAS FRESCURA,.....



AROMA Y SABOR  
**Tomate BUSTELO**  
 UN MUNDO DE AROMA Y SABROSURA



Un grupo de jóvenes que estudian para el sacerdocio recibieron la tonsura de manos del Obispo Coleman F. Carroll en ceremonia efectuada en la catedral, otros recibieron las ordenes menores de portero y lector. Entre los participantes habia dos que estudian el sacerdocio para sus diocesis en Puerto Rico, Juan Mieses y Juan Rodríguez y un seminarista cubano, Ivan Rovira. En la composición grafica el seminarista boricua Juan Mieses cuando era tonsurado por el Obispo Carroll. Abajo, Ivan Rovira recibiendo las ordenes menores.



## Inauguran Oficina Latinoamericana

Viene de la Pagina 23  
 contrar los caminos de un mayor entendimiento de nuestros pueblos, para vivir en paz, armonia y felicidad." Habla el Sr. De Bayle

Al expresar la felicitación a nombre del cuerpo consular acreditado en Miami, el Consal General de Nicaragua, Luis De Bayle, señaló que "cualquier paso tendiente a promover el entendimiento entre los pueblos es un paso adelante en la batalla entre dos ideologías, la una de consecuencias devastadoras para la libertad y la democracia y la otra que ofrece completa libertad para las mentes y las conciencias."

La Oficina de Asuntos Latinoamericanos de la Diocesis —añadió el Decano del Cuerpo Consular, "es solo una continuación de los constantes esfuerzos del Obispo Carroll de atender a las necesidades humanas."

Encabezada por el Padre Eugenio del Busto, la Oficina de Asuntos Latinoamericanos, situada en el apartamento 241 del Security Trust Building, 119 E. Flagler St., Miami, servirá como fuente de información sobre Latinoamérica y Estados Unidos, promoverá los lazos culturales entre los pueblos de las dos Américas y velará por las necesidades espirituales de los pueblos de Latinoamérica, a fin de poder facilitar la mayor cooperación.

### Balle

Solteras y solteros entre 21 y 45 años están siendo invitados a un Balle de "Thanksgiving" el domingo, día 5, a las 8 p.m. en el salón de la Legión Americana, 6445 NE 7 Ave. Organizado por el Club de solteros.

## Sínodo Fue lo que Se Esperó Fuera

Viene de la Pagina 23

te. Una de las proposiciones fue el establecimiento de una comisión teológica internacional compuesta por eminentes teólogos de las distintas escuelas del pensamiento, nombrada por el Papa en colaboración con las conferencias episcopales. Esta proposición tiende a ampliar la base del tratamiento de la Curia (las oficinas centrales administrativas de la Iglesia) a los estudios e investigaciones teológicas y proveer un canal para el intercambio mutuo de ideas y puntos de vista.

Otra proposición fue la difusión por la Santa Sede de una declaración, preparada en combinación con las conferencias de obispos, la que clarificaría problemas doctrinales del momento, como una guía para la fe de todos los católicos. Se recalco que esta declaración ha de ser pastoral y de naturaleza positiva, y no solo una colección de condenaciones a errores.

Las discusiones sobre las necesidades de los seminarios y la capacitación de profesores de seminarios obtuvo una amplia aprobación de los puntos presentados por el Cardenal Garroñe, de la Congregación de Seminarios. Hubo claro ac-

uerdo en la necesidad de descentralizar la dirección de los seminarios del control absoluto de la curia, aunque evitando anarquías. Hubo también común acuerdo de que las conferencias nacionales debían tener una mayor decisión en la dirección de los seminarios, pero guiados por un cuerpo de directrices generales preparadas por la congregación con la ayuda de las conferencias.

La discusión sobre matrimonios mixtos fué también tema importante y como expresara el Cardenal Krol, de Filadelfia, "A primera vista los puntos planteados parecen simples, pero tienen profundas implicaciones ecumenicas, teológicas, canónicas y pastorales."

El tema final del sínodo fue la reforma litúrgica, la forma en que se estaba implementando y las nuevas formas a adoptarse. Los mayores comentarios giraron en torno de la llamada "misa normativa" una propuesta forma revisada de la misa que restaría a la presente liturgia de muchos de sus aditamentos y restauraría usos de la Iglesia primitiva.

Los votos o expresiones de opiniones según fueron publicados en los boletines del sínodo fueron todos consultivos, lo que significa que ninguno de ellos es obligatorio o efectivo, ya que el Papa no los designó así. Sin embargo, varios observadores han señalado que las opiniones aprobadas por abrumadora mayoría tenían una fuerza difícil de ignorar.

## Falleció el Arzobispo Hurley

Viene de la Pagina 23

Su conocimiento de primera mano de los métodos comunistas contra las libertades individuales y contra la religión, fueron durante todos estos años la base de su continuo énfasis contra los peligros de ese sistema.

En 1959, cuando se anunció que el Premier Soviético anastas Mikoyan proyectaba visitar la Florida, el Arzobispo Hurley exhortó a los Católicos a asistir a misas especiales en todas las iglesias de la Diocesis de San Agustín. "en esta lamentable ocasión en la que Mikoyan pretende profanar el suelo de la Florida," Mikoyan canceló su visita a la Florida.

## Piden Rehabilitar a Lutero

Toronto, EE. UU. (NA) — Un prominente teólogo expresó la esperanza de que la Iglesia levante la excomunión a Martin Lutero. El R. P. Bernard Haering, C. SS. R., profesor de teología moral en la Universidad Lateranense de Roma, expresó en esta ciudad que Lutero había luchado fuertemente para permanecer en la Iglesia, pero que había sido forzado a salir de ella por una decisión de la curia romana. El Padre Haering, quien estaba asistiendo aquí a un congreso teológico, dijo que esperaba que hubiera "un espíritu de penitencia en la Iglesia de Roma".

## Film Sobre Lourdes

Paris (NA) — "L'Affaire Lourdes" es el título de una película cuyo rodaje acaba de dar término el cineasta francés Marcel Bluwald, la cual se refiere a la aparición de la Virgen a Bernadette Soubirous en la cueva de Marsavial en Lourdes. Según se ha dado a conocer no se trata de un film de tipo místico sino de una revisión del famoso proceso seguido luego de las apariciones de la Virgen, y para lograr el acento dialectal con el fin de que tenga mayor realismo se prefirió escoger entre la gente de la misma región de Lourdes a sus principales intérpretes.

## Santuario de Emigrantes

Buenos Aires (NA) — El diario vaticano L'Observatore Romano en su edición del día 24 de octubre ha dedicado un artículo a la iglesia dedicada a los emigrantes que se está levantando en esta ciudad. Expresa el artículo que el santuario de Nuestra Señora de los Emigrantes, surgirá en un país de emigración por excelencia, maravilloso crisol de razas, donde quizás más que en otra parte se han desarrollado las cualidades que caracterizan el empeño de nuestra gente laboriosa.

## El Papa y Atenágoras

# Esfuerzo para Resolver el Cisma

El encuentro entre el Papa Paulo VI, Jefe de la Iglesia Católica, y el Patriarca Atenágoras, Jefe de la Iglesia Ortodoxa del Oriente, se produjo con un abrazo de saludo en la puerta de la Basílica de San Pedro. Posteriormente intercambiaron "El beso de la Paz" en el sentido de poner fin a la escisión de nueve siglos que existe entre las dos Iglesias cristianas.

Esta reunión de ambos dignatarios en la Basílica de San Pedro ha sido señalada como un importante hito en los esfuerzos hacia la esperada unión de casi 600 millones de católicos con los 157 millones de ortodoxos que existen en el mundo.

Una compacta multitud que colmaba la Plaza de San Pedro y la Basílica aplaudieron y vivaron a los dignatarios cuando éstos repitieron el "Beso de la Paz" que cambiaron en la oportunidad de su primera entrevista, en el Monte de los Olivos, durante la visita del Papa a la Tierra Santa, en 1964.

Orando juntos ante el altar mayor de la Basílica, el Papa y el Patriarca prometieron unir sus esfuerzos para poner fin a las diferencias doctrinarias que, junto con rivalidades políticas más agudas entonces que ahora, dividieron a la Iglesia Ecuménica entre Oriente y Occidente en 1054.

"Ciertamente, no podemos predecir cuánto ha de durar la empresa de unir a las Iglesias, pero con caridad nos podemos librar de todos los elementos negativos que heredamos del pasado", expresó en su alocución en griego el Patriarca.

El Papa Paulo VI por su parte respondió en latín afirmando que olvidando "los choques y malentendidos del pasado, eventualmente podremos superar los obstáculos que aún nos separan."



## INDIA: FATHER DANIEL'S MISERY

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

"To preach the Gospel to the poor was my reason for becoming a priest," Father Daniel Thottom says quietly. "I too am penniless, as you can see. The Gospel is my people's only hope." . . . The village, Pushpagiri, has come to life since Father Daniel's arrival. Jobs are plentiful, and children are better fed. In nine months he has baptized 500 new Catholics.

HE NEEDS A CHURCH FOR HIS NEW CONVERTS

"But where can these converts hear Mass, get their children instructed, really become seasoned Catholics?" he asks. "The shed we are using for a church is rented, made of sticks, and it will collapse in the next monsoon. If we can buy the bricks my people—free-of-charge—will put up a permanent church with classrooms by next April." . . . Your heart goes out to Father Daniel in his misery. The good he has done is only the beginning. . . . Of brick construction and fully-equipped, the church will cost only \$3,425 if we build it now. Build it yourself in memory of your loved ones? Mail today at least as much as you can afford now (\$100, \$75, \$50, \$25, \$10, \$5, \$2) for every penny will help him preach the Gospel to the poor. He prays you will help.

MONTH OF THE HOLY SOULS

November is the month set aside by the Church for the remembrance of the Souls in Purgatory. Do you have a loved one deceased whom you wish remembered? Our missionary priests will be pleased to offer promptly the Masses you request. Send us your intentions now.

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# What The Clergy Thinks Of Viet

# CLASSIFIED

By JOHN J. WARD

The war in Vietnam, without doubt, is the principal subject of concern and conversation throughout the United States today. There are two sides to the argument. Both are labeled rather incongruously, one being called the "hawks" and the other "doves."

It is interesting to note the result of a recent survey conducted among U.S. Catholic clergy. It revealed that a very heavy majority favor a firm policy by the U.S. government to win the war in Vietnam.

There are some 60,000 bishops and priests in the U.S. and the poll questioned 48,000 of them. Final results were announced a few weeks ago by Father Daniel Lyons, S.J., chairman of the Free Pacific Association, with headquarters in New York, a 10-year-old non-partisan, interfaith, international group working for peace, freedom and justice for Asia.

Questions regarding Vietnam, Red China and U.S. defenses also were asked.

"Should the United States adopt a firm policy of winning the war in Vietnam?" The "yes" votes totalled 6,252; the "no" 927.

"Should Red China be

admitted to the United Nations?" The "yes" votes were 2,168 and "no" 5,212. "Should U.S. trade with communist nations be increased?" It was "yes" 2,165 and "no" 4,996.

"Should the U.S. rely primarily on its own military strength to keep the peace, rather than on Soviet promises?" Answer: 6,326 "yes" and 824 "no."

"Should South Vietnam be permitted to mine the harbor of Haiphong?" Answer: 5,876 "yes" and 1,098 "no."

"Should the U.S. continue the present policy of not using Free Chinese troops from Taiwan to help fight the communists in Vietnam?" Answer: 3,381 "yes" and 3,495 "no."

"Should the U.S. build defenses against a communist missile attack?" Answer: 5,755 "yes" and 1,135 "no."

Archbishop Robert E. Lucey, of San Antonio, Tex., was one of 22 U.S. observers who viewed the recent election in Vietnam. On his return, he said that the U.S. commitment in Southeast Asia is morally justified because the U.S. is using military force "trying to protect and defend human rights and is doing this quite well."

He added that the U.S. is

also developing a constructive program teaching the Vietnamese how to practice democracy.

The Archbishop quoted the late Pope Pius XII's Christmas messages of 1943 and 1948, in which the Holy Father said that "a people threatened with an unjust aggression or already its victim may not remain passively indifferent if it would think and act as befits Christians. All the more does the solidarity of the family of nations forbid others to behave as mere spectators in an attitude of apathetic neutrality."

Some Americans, Archbishop Lucey said, "don't like force. . . but the use of force is moral and juridical. We can't have peace unless we have force, because there are evil men in the world." He made it clear that "every kind of force is not legitimate" and to be morally good "force must be used to protect people's rights." He continued:

"It is necessary to use force. The man who doesn't believe this will be enslaved . . . and if the U.S. does not use force we'll be subjugated and liberty and justice will die. It is up to us to defend liberty and justice."

Asked if he condoned

wholesale bombings of civilians as part of a strategy aimed at forcing the enemy to sue for peace, the Archbishop said flatly: "I won't buy that. If we did that, we would be reverting to savagery. If we can't win on the battlefield, we don't deserve to win at all."

Stating that President Johnson has been "ready every day to bring about negotiations for peace," the Archbishop declared that those who advocate such talks should explain how they can be accomplished.

He pointed out that the Viet Cong and North Vietnam governments would not come to the conference table and then said:

"The President can't talk to himself."

## Gary Forms Parish Council

GARY, Ind. (NC)—Bishop Andrew G. Grutka of Gary has announced the formation of a pastoral council to aid in the administration of the diocese. Named to the council were nine laymen, five diocesan priests, three Religious priests, and two nuns.

### 5 Personals

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# Religious Training Important To Mentally Retarded Youths

The importance and aims of religious training for mentally retarded children was emphasized by the superior of Miami's Marian Center for Exceptional Children when she recently spoke to members of the Dade County Association for Retarded Children.

Mother Lucia of the Sisters of St. Joseph Cottolengo whose community has been devoted for more than 100 years to the education and care of the mentally retarded of all ages was one of three speakers who addressed an association meeting last week.

## ALSO SPEAKING

Also participating were Rev. George A. Ganzoneri, chaplain, Sunland Training Center; and Rev. Lloyd Whyte, staff member of the Baptist Association of Miami.

Reminding her listeners that "every child is endowed with an immortal soul and merits religious training in keeping with his mental level," Mother Lucia explained that the extent to which each child with mental retardation is able to grasp religious truths will vary with each individual.

"This is the family's first obligation," she pointed out stating that it is known fact that "parents who have a certain degree of faith are able to better accept the fact that their child is retarded and they understand that in God's plan this is not a punishment or a disgrace and that these children will be able to reach the heavenly happiness just like any normal being who is worthy of reaching this happiness. Religion," she declared, "will teach the parents that Divine Providence from morning until night is ready to guide our steps to help us to overcome the sufferings of everyday life."

According to Mother Lucia, whose order came to South Florida at the invitation of Bishop Coleman F. Carroll, to conduct the first center for mentally retarded children under Catholic auspices in the southeast United States, explained that religion, as a way of life, does not exist in perfectly memorized answers to catechism questions. "Truths presented to the child ought to teach him to love what God loves," she stated.

"Religion becomes meaningful when it stimulates the will to do what God approves throughout life. Love of God, and the desire to please Him,



Mother Lucia of Marian Center

helps even the retarded person to do the right thing at the present moment. In this way religion begins to permeate his life: at home, in the classroom, on the street or playground, with his parents, his teachers, his peers."

## KNOWLEDGE OF GOD

A thorough knowledge of the truths to be taught is the first requisite of a person who teaches religion. Mother Lucia said, adding that fundamentals should be stressed so that the child's faith may be simple and based on essential religious truths.

To help the child not only to know but also to love the truths of religion, the Italian-born nun said, the teacher must understand the retarded, reach down to his level and gradually "lift him to higher levels of thought and action in this life, as a preparation for life eternal."

Mother Lucia also emphasized the need for the mentally retarded to receive all the sacraments which they are capable of receiving even the Sacrament of Confirmation, which she said is often neglected. "All the sacraments were instituted by Christ as outward signs of inward graces," she said, "for the sanctification of persons."

Three children enrolled at the Marian Center joined Mother Lucia on the program to illustrate how well they could answer religious questions.

# Meeting Of U.S. Bishops Will Focus On Education

WASHINGTON (RNS)—The proper role of Catholic education in the modern world is expected to be a major concern of the bishops of the United States when they meet here Nov. 13 to 17.

According to an announcement by Bureau of Information of the U.S. Catholic Conference, the members of the American Hierarchy are also likely to discuss such topics as parish councils, ecumenism, and youth.

Over 200 cardinals, archbishops and bishops will attend the autumn meeting of the National Conference of Catholic Bishops and its secretariat, the USCC. Executive boards of these two organizations will gather on Nov. 11 to complete the final agendas.

"The bishops," the Bureau of Information announcement noted, "will continue their task of coping with a multitude of practical problems in the lives of 47 million United States Catholics arising out of the religious and cultural changes launched by the Vatican Council. They also will come to grips with challenges presented to a largely urban-based church by tensions within metropolitan centers."

The NCCB's discussion of Catholic education, according to the bureau, will be broad in scope. In the same vein, the bishops will delve into such technical aspects as "ways to speed the methods of applying the research of specialists in theol-

ogy to pastoral concerns of the bishops."

In citing parish councils as a topic of discussion for the hierarchy, the bureau's announcement called these advisory groups "a cross-section of the Church in action" (which) give laymen an opportunity to influence the Church in many practical ways."

"A major concern of the bishops," the bureau announcement stated, "will be to continue to find ways to translate pledges and ecumenism into daily life, so that the total United States religious community may be able to march together into positive areas of religious creativity."

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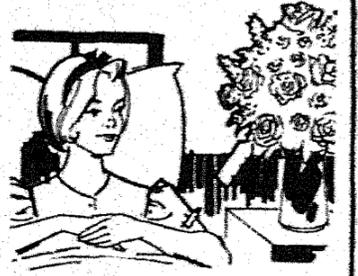
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# Damages Allowed For Unborn Child

AUSTIN, Tex.—(NC)—The Texas Supreme Court has reversed a long-standing legal precedent, and awarded damages to a woman whose unborn child died as the result of an automobile accident in 1965.

In refusing to abide by the Jordan vs. Magnolia Coca-Cola Bottling Co. case which has set the precedent for fetal damage suits in Texas since 1935, the Texas high court has recognized that an unborn infant has life and rights separate from the mother.

The landmark decision was signed by Associate Justice Zollie Steakley.

It stemmed from a two-year-old case in which Mr. and Mrs. Santiago Leal of San Antonio sought \$50,000 damages from C C Pitts Sand and Gravel Co. Mrs. Leal, six to seven months pregnant at the time, was riding in the family car with her husband when a sand truck

struck the auto. Shortly after the accident, the Leal infant was prematurely born and died two days later.

Both the 57th District Court and the Fourth Court of Civil Appeals denied relief of the Leals, but the state Supreme Court threw out those rulings. Its decision followed reversals in some 30 states in similar cases involving recovery of damages to unborn babies. Since a 1946 decision in the District of Columbia, every state which has had such a case brought before its supreme court has seen earlier precedents reversed and damages awarded.

The weight of the Texas decision — recognizing as it does an unborn child's right to live — may be used as legal ammunition against attempts to "liberalize" the state's abortion laws.