

# Home Mass Norms Issued

Permission has been granted by Archbishop Coleman F. Carroll for the celebration of Mass in private homes of parishes in South Florida in accordance with guidelines drafted by the Liturgy Commission of the Archdiocese of Miami.

A proven means of fostering an increase in the appreciation of the Mass, already tried successfully in some archdioceses and dioceses of the country, the offering of the Holy Sacrifice for small groups of people within the confines of the home has many commendable pastoral aspects.

According to Father Rene Gracida, Chancellor of the Archdiocese and chairman of the Archdiocesan Liturgy Commission: "There is a greater sense of unity and the individual person can achieve a better appreciation of the sacramental signs of the Mass, e.g., the dialogue between priests and people, is more direct and the sense of participation is heightened."

Father Gracida also emphasized the "great ecumenical value" derived from the celebration of such Masses, noting that the program is designed to bring into homes neighboring families, regardless of race or creed, "not to proselytize but to create a better understanding of what Catholics receive from the celebration of Mass."

Home Masses also make a major contribution to adult education, he said, since the priest is provided with the means of giving instruction on the Mass itself in a manner which could not be accomplished before a large congregation.

(Continued on Page 2)



HOLY SACRIFICE of the Mass is offered in the home of parishioners of Nativity Church, Hollywood, by Father Rene Gracida



NO. 30 OCTOBER 4, 1968

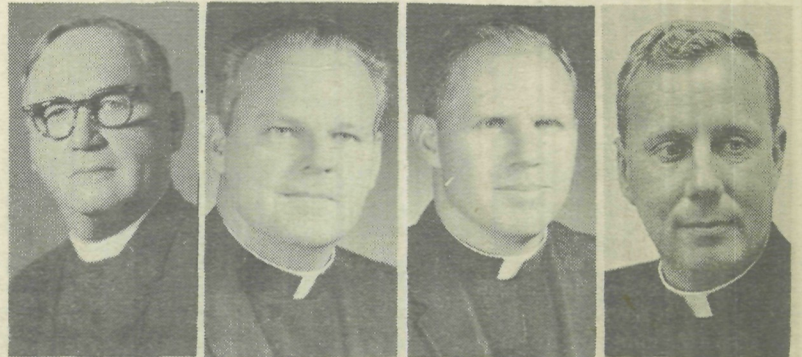
## Another Parish Formed; Four Priests Appointed

Formation of a new parish in Miami's southwest section and the appointments of four priests to new assignments were announced this week by Archbishop Coleman F. Carroll.

Coincident with the announcement of the establishment of the new parish, which will be under the patronage of St. Catherine of Siena, boundaries were designated which appear on Page 2 of this issue.

Father Cyril Hudak, administrator of St. John Fisher parish, West Palm Beach, since 1960, has been named administrator of St. Catherine of Siena Church.

A native of Wilkes-Barre, Pa., he was ordained on May 30, 1953, after completing studies for the priesthood at St. Charles College, Catonsville, Md. and Mt. St. Mary Seminary, Emmitsburg, Md. Formerly an assistant in St. Matthew parish, Hallandale and Holy Family parish, North Miami, Father Hudak has also been serving as director of



Father McKeown

Father Heffernan

Father Dockerill

Father Hudak

the Catholic Welfare Bureau of Palm Beach County.

Father John Francis Mc-  
(Continued on Page 2)

## A New Home For Aged Opens In Near Future

FORT LAUDERDALE—St. Joseph Residence, a new home for the aged under the auspices of the Archdiocese of Miami, will open in the near future at 3485 NW 30th St.

Fifty residents will be housed in the new building now nearing completion and designed by Miami architect, Lemuel Ramos.

Nine Little Sisters of the Poor and Aged will staff the fourth home for the aged in the Archdiocese under the direction of Sister Eugenia, a registered nurse.

The Sisters are members of a congregation of charity dedicated to God in the spiritual and physical care of the aged and begun in Barbastro, Spain, in 1873 by Father Saturnino Lopez Novoa, dean of the Cathedral of Huesca and seconded by Blessed Theresa of Jesus, Jornet e Ibars, as foundress.

Under the patronage of the Blessed Virgin Mother of Desamparados, St. Joseph and St. Martha, the congregation has 4,000 members in 215 houses located in Spain, South and Central America, Portugal, Italy and Germany.

Applications for admission of ambulatory patients to St. Joseph Residence are being accepted by the Catholic Service Bureau located at 1300 S. Andrews Ave.

Further information may be obtained by calling the Bureau, a branch of the Archdiocesan Catholic Welfare Bureau, at JA 2-9970.

## Senior Citizen Housing To Be Blessed Oct. 11

POMPANO BEACH—St. Elizabeth Gardens, first apartment development for senior citizens sponsored by the Archdiocese of Miami, will be blessed by Archbishop Coleman F. Carroll during ceremonies at 4 p.m. Friday, Oct. 11.

Located at 801 N.E. 33 St., on property adjoining St. Elizabeth parish, the project provides 150 reasonable-cost one-bedroom apart-

ments now occupied by persons 62 years of age or older and was built through Federal loan funds amounting to \$1,881,000 and monies provided by the Archdiocese.

Completely modern facilities are incorporated in the development which is within a short distance of shopping centers, service and professional center, public and private golf courses, public beaches, and marina.

Features included are wall-to-wall carpeting, individually controlled air-conditioning and heat, janitor service, social and hobby rooms, laundry facilities, lounges and central dining room.

In addition an outdoor lounge area and sheltered recreation area are also provided.

Another mortgage loan in

the amount of \$2.6 million was recently approved by the U. S. Department of Housing and Urban Development for a second such housing development for the aged which will be sponsored by the Archdiocese in the Sunny Isles area.

Sunny Isle Tower, Inc. will be a seven-story, 224-unit building, construction of which is expected to begin in the near future.



First Apartment Development For Senior Citizens Sponsored By Archdiocese of Miami

## Welfare Bureau Starts Branch To Serve In 'Inner City' Area

The opening of a branch office of the Archdiocesan Catholic Welfare Bureau in the Miami Model Cities area was announced this week by Archbishop Coleman F. Carroll.

The office, under the direction of Sister Miriam, O.P., is located at 6207 NW 27th Ave., and will serve the Model Cities federally-funded renewal proj-

ect, which encompasses a nine-square mile area in the heart of Miami's inner city area.

The opening of the office coincides with the establishment of the new St. Robert Bellarmine Mission, announced last week in The Voice, which will serve a portion of the people in the Model Cities area.

Masses at the mission—

which takes in territory west of Corpus Christi parish and part of the western edge of that parish—will be offered at 8 a.m., English; 11 a.m., Spanish, in the Knights of Columbus Hall, 3405 NW 27th Ave., according to Father Eugenio Del Buso, administrator.

Dr. Ben Sheppard, Director  
(Continued on Page 2)

the VOICE

THE VOICE, P.O. Box 1059, Miami, Fla. 33138

## TENTH ANNIVERSARY FOR MIAMI SEE

On Monday, Oct. 7, eight South Florida counties contained in the Archdiocese of Miami, will observe a birthday!

It will be the tenth birthday for the Archdiocese of Miami recently elevated from the rank of Diocese.

Formal observance of the establishment of the Diocese of Miami and the installation of Archbishop Coleman F. Carroll as First Bishop of Miami will be held Dec. 8, Feast of Our Lady of the Immaculate Conception, patroness of the Archdiocese and of the United States.



VILLA Maria superior, Sister Helen Marie, assists contractor George Baumgartner, as construction begins on new addition in N. Miami.

## PAVLA Opens Recruitment

WASHINGTON, D.C.—The 1969 recruitment drive of PAVLA began Oct. 1 and will continue for three months, Father Raymond Kevane, national director, announced.

Papal Volunteers for Latin America are seeking qualified men and women with skills specifically requested by Latin American authorities, to fill the needs of Latin American programs.

Archbishop Avelar Brandao Vilela, president of CELAM, recently called upon U.S. Bishops to support the PAVLA program, which sends laymen and women to work within Latin American development programs.

## VOICE

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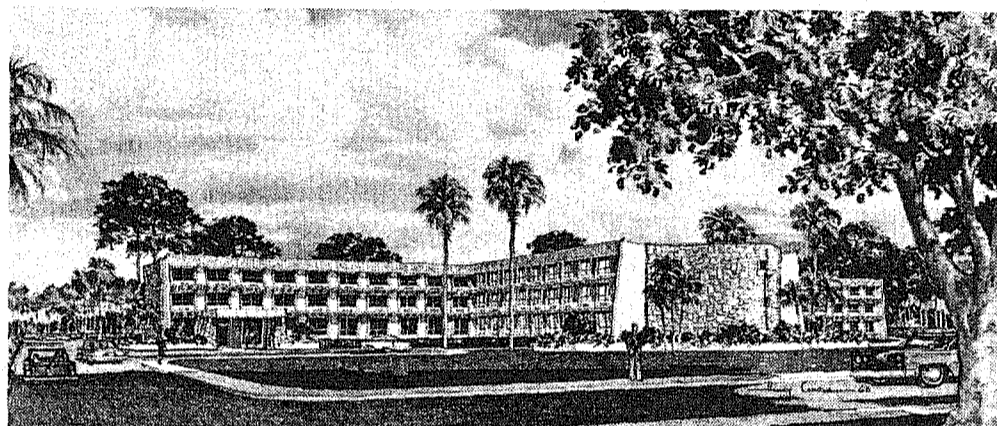
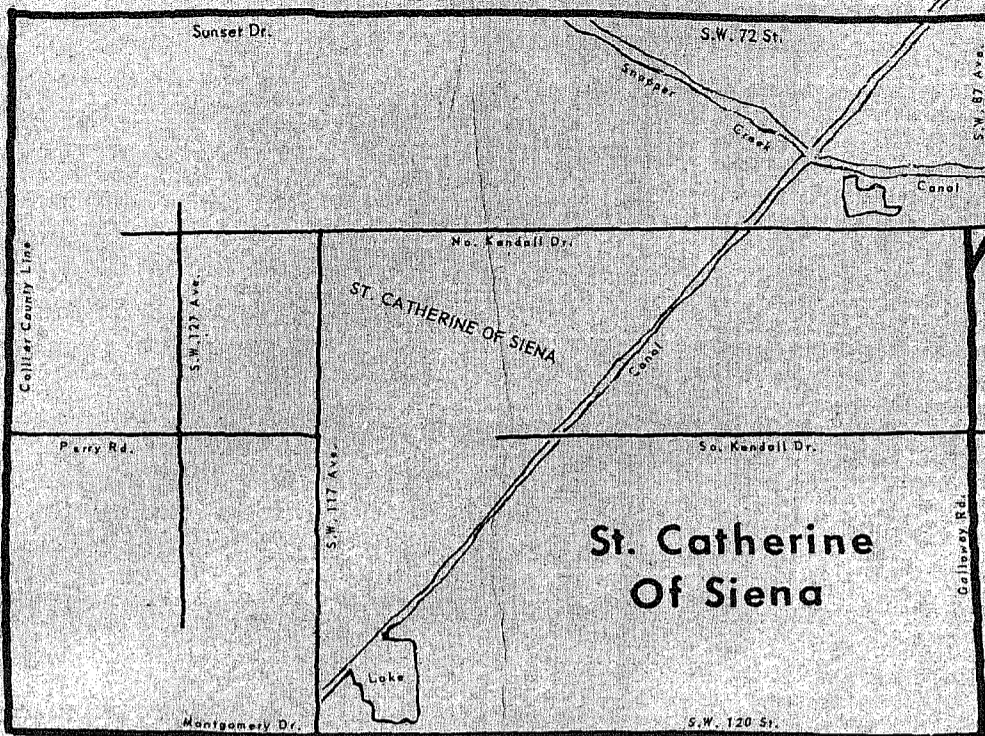
NOUS PARLONS FRANCAIS

621-1401

## OFFICIAL Archdiocese Of Miami

The Chancery announces the boundaries of the following parish:

NORTH Boundary—Collier County Line. 120th St.)  
SUNSET Dr. (SW 72nd St.) EAST Boundary—Galloway Road (SW 87th Ave.)  
WEST Boundary—MONTGOMERY Drive (SW Ave.)



Architect's Conception Of 180-Bed Addition To Villa Maria

## Addition Construction Begins At Villa Maria Nursing Center

NORTH MIAMI — Construction began this week on the new three-story addition to the Villa Maria Nursing and Rehabilitation Center at NE 125 St. and 10th Ave.

Designed by Miami architect, Thomas J. Madden, Jr., the addition will provide an additional 180 beds at the residence for senior citizens staffed by the Sisters of Bon Secours, on property donated by the Archdiocese of Miami.

Offering an entirely new concept in health care to serve the needs of those who require skilled nursing and rehabilitative procedures, the addition will include administration offices, chapel, recreation room, dining room, beauty parlor, barber shop, therapy department and out-patient clinic in rehabilitation on the main floor.

Ninety beds with day rooms will be provided on each of the floors above as well as examination and treatment rooms, and kitchenettes.

Balconies in the chapel will facilitate participation at Mass by residents of each floor.

An unusual feature of the center will be a day care program where elderly or disabled members of the family may receive treatment on an out-patient basis, and may remain the whole day participating in group activities while relatives are at business.

## OFFICIAL Archdiocese Of Miami

The Chancery announces the following appointments effective Thursday, October 10, 1968:

THE REVEREND JOHN F. McKEOWN—from Pastor, Visitation Parish, Miami, to Pastor, St. Pius X Parish, Fort Lauderdale.

THE REVEREND DAVID J. HEFFERNAN—from Pastor, St. Pius X Parish, Fort Lauderdale, to Pastor, St. John Fisher Parish, West Palm Beach.

THE REVEREND WALTER J. DOCKERILL—to Administrator, Visitation Parish, Miami, while remaining Director of the Archdiocesan Catholic Youth Organization and Spiritual Director of Boystown of South Florida, Miami.

THE REVEREND CYRIL M. HUDAK—from Administrator, St. John Fisher Parish, West Palm Beach, to Administrator of the newly created Parish of St. Catherine of Siena, Miami.

## New Parish Formed; Priests Appointed

(Continued from Page 1)

Keown, pastor of Visitation Church since 1964, has been appointed pastor of St. Pius X Church, Fort Lauderdale.

A native of Rockledge, he has served in various central Florida parishes.

The new pastor of St. John Fisher Church is Father David J. Heffernan, who has been pastor of St. Pius X Church since 1963. The first pastor of St. Joan of Arc Church, Boca Raton, also served as pastor of St. Lawrence Church, North Miami Beach.

Father Walter Dockerill, Archdiocesan Director of Youth Activities, is the new administrator of Visitation Church.

Ordained in 1960 by Archbishop Carroll in the Cathedral, he has served as assistant in several parishes including Church of the Little Flower, Coral Gables; St. Patrick Church, Miami Beach; St. John the Apostle Church, Hialeah; and St. Joseph Church, Miami Beach. Last year he was appointed spiritual director at Boystown of South Florida.

## Guidelines Announced For Mass In Homes

(Continued from Page 1)

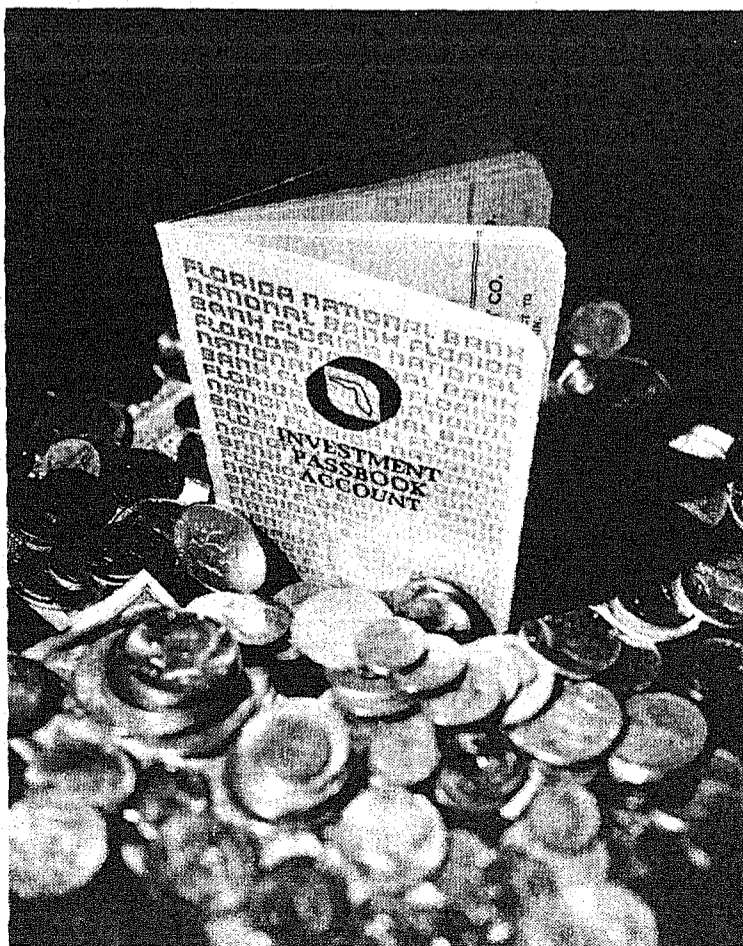
The guidelines for the offering of Masses in the homes of South Florida represent the work of a special ad hoc committee of the Liturgy Commission and of the Commission itself which over the period of the past year has been formulating these norms.

Contacts with other archdioceses and dioceses where a program of celebration of Masses in home was con-

ducted, preceded the drawing-up of temporary guidelines, Father Gracida said, explaining that those norms were given to 10 South Florida pastors who indicated a willingness to conduct pilot programs in their parishes.

On a basis of reports and recommendations received from these pastors, Father Gracida said, the guidelines were revised and presented to Archbishop Carroll for his approval.

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Dialogue Progresses

GENEVA, Switzerland — (NC) — "Substantial agreement" between Lutherans and Catholics on the "task of the Church in the world" at a theological discussion in Sweden was reported here by the Lutheran World Federation (LWF).

The talk, held at Bastad, Sweden, was the second international Lutheran-Roman Catholic theological conversation within the past year.

A summary of the lectures and discussions at the Bastad meeting, which was closed to the press and the public, was issued here.

Main lectures were given by two Roman Catholic and two Lutheran scholars. The LWF reported the discussions following the lectures showed that "the agreements and differences of opinion did not necessarily coincide with confessional identification."

'New Thinking' Cited

ROME —(N)— Israel's Foreign Minister Aba Eban said that lately there has been a tendency toward "a new thinking" on the matter of putting the Holy Places of the Mideast under some form of international control.

While firmly denying he had come to Rome to discuss that matter or any other business with the Vatican, Eban said he was restating what he has already told the United Nations on the matter of the Holy Places, adding that Israel was ready to consider a "new status" for them.

"But," Eban noted, "I must point out that all such resolutions in the past have been bitterly opposed by Jordan."

Eban did not clarify what the new status should be in terms of international control.

The foreign minister maintained that Israel was the first nation in history, "not to claim unilateral control over the Holy Places."

Eban said he had come to Rome to discuss with the Italian government the "problem of establishing peace" in the Mideast, adding that all communications with the Vatican were being handled by Israel's emissary to the Holy See.

Honor Korea Martyrs

VATICAN CITY —(NC)— Two hundred Koreans are coming here Oct. 6 to attend the beatifications of 24 martyrs of Korea who were among 10,000 Korean Christians who died in religious persecutions more than a century ago.

Known as the Martyrs of 1866, the 24 were executed during the violent persecutions of that decade which were systematically organized for the complete destruction of Christianity in Korea. It was a legal persecution based on royal decrees of the Korean government against what it called the "perverse religion."

The 24 martyrs included two bishops and five priests of Missions Etrangeres de Paris (Paris Foreign Missions) and 17 Korean Catholics. Before the bloody purge began there was an estimated 23,000 Christians in Korea. Within 10 years the number was reduced to 13,000.

400th Anniversary

LONDON —(NC)— The 400th anniversary of the foundation of the English College at Douai, in northern France, at the time of the Reformation is being observed this year.

Douai, founded by William Cardinal Allen, the last Roman Catholic Archbishop of Canterbury, provided a stream of hundreds of priests who came to this country secretly to maintain the faith in the worst days of persecution. Many of them knew they were coming here for martyrdom.

Driven out of France in 1791 during the French Revolution the college move to Hartfordshire near London where its direct successor, St. Edmund's College, Ware, is now the senior seminary of the Westminster archdiocese.

Another seminary regarded as a direct descendant of the Douai college is St. Cuthbert's seminary at Ushaw.

Pope Paul VI marked the 400th anniversary of the beginnings of these seminaries in a letter of best wishes.

Msgr. Higgins Named

WASHINGTON (NC)—Msgr. George G. Higgins, columnist of The Voice, was named by President Johnson to a three-member board of inquiry, appointed after the Taft-Hartley Act process was invoked to halt a massive longshoremen's strike on the East and Gulf coasts.

The President acted by issuing an order based on a finding that the strike, if allowed to occur, would imperil national health and safety.

The board will define the issues and determine whether a settlement is unlikely. The board is scheduled to meet in New York and report to the President. If the board determines a settlement is unlikely, the President will direct Attorney General Ramsey Clark to seek an injunction against a strike or lockout for an 8-day cooling-off period.

Constructive Conflicts Mark Meet Of Urban Task Force

By John R. Sullivan

WASHINGTON—(NC)— Conflict was inevitable, and even desirable.

There were, after all, 50 men and women in the room and, although they had in common a deep involvement in religious social action work, they came from a variety of backgrounds and experience.

What's more, they all had different views of their own work and, more significant that day, different views of why they were there.

They had come to Washington from all parts of the country to the first meeting of the U. S. Catholic Conference's Task Force on Urban Problems—they were, in fact, members of that Task Force, and on that they could agree.

(Msgr. Bryan O. Walsh, of the Archdiocese of Miami, was the only member of the Task Force from the South-eastern area of the U.S. attending the meeting.)

They could not agree on what the Task Force should do to resolve urban and minority problems, or how it should do it. They were unsure of the Task Force's relationship with the bishops who established it last April. The Task Force, they were sure, needs a healthy infusion of money to operate, but were the bishops going to provide it?

BUDGET ESTIMATE

The Task Force executive director, Msgr. Aloysius J. Welsh, said a budget of \$100,000 looked likely; the rest were unimpressed.

They were unsure of the national office's relationship with local Task Forces which have been established in three-quarters of the nation's dioceses; since many were, in fact, directors of those Task Forces it was a serious problem.

(Formation of a Task Force in the Archdiocese of Miami was announced by Archbishop Coleman F. Carroll two weeks ago.)

They were unsure of—and had conflicting opinions on—the Task Force's relationships with other agencies, both religious and civic.

The uncertainty was no surprise. It was, in fact, the reason for calling the meeting—the first gathering of the National Task Force's advisory board.

Nor was the conflict—much of which was anticipated in advance. The activists are always pitted against the theorists; the idealists against the pragmatists; the brokers against the bankers, and local interests against national interests. They were all there.

There was, in addition, the conflict between those interested in establishing a strictly Catholic agency and those who argued that the future lies instead in developing strong interreligious relationships.

They agreed, however, that their conflicting interests were not necessarily exclusive—activists do need theoretical support; idealists must sometime depend on pragmatic decisions; local interests often do coincide with national needs. Although they often sounded that way, the choices were not always of the either-or variety.

PLAN OF BISHOPS

The Urban Task Force was established by the American bishops last April to "coordinate the activities of the appropriate Church a-

gencies and organizations at the national level, and... provide research, planning, communications and field service support necessary to carry out an effective program without wasteful overlapping and duplication."

It received, both nationally and locally, the kind of commitment long sought by those working in the nation's ghettos and rural poverty areas. It was the first step taken by the bishops to provide a vehicle for focusing nationwide efforts on

what is, indeed, a nationwide problem.

Msgr. Welsh, the former coordinator of interracial programs in the Newark archdiocese, was chosen to establish the national office two months later. And amid the criticism that the bishops had given his office only lip service (the initial budget was rumored to be less than \$30,000) he set about the slow, painful process of establishing counterpart offices in each of nation's dioceses.

Their job like his is, on paper, simple: to draw under one umbrella the urban affairs activities of existing Catholic agencies—hospitals, Catholic Charities, education and others—help them identify problems in their areas, and help them find the means to meet the problems.

They in turn can call upon the national office for help and guidance, and assist the national office in communicating their successes and failures to others. Both must relate their work with other religious and civic efforts.

While it looks simple on paper, it has proven not to be so in practice. While they must assume that agencies want to help overcome the problems of poverty and discrimination, they have found that long-established priorities and practices often get in the way. Overcoming these obstacles—through pressure and assistance—takes time.

Sometimes they cannot be overcome. Instead, new means must be found to do the work—and that takes more time.

And both take money—money to hire the help, money to provide technical assistance, money to establish efficient communications.

It takes effort—effort primarily on the part of men and women who have spent years of their lives facing these same problems. They came to Washington hopeful that they would hear that a last the resources necessary would be given them. Instead, they heard a familiar refrain—they would have to fight for them.

Initially, it was discouraging. But by the end of the second day, when the workshops had made their proposals, when the first antagonisms had been smoothed over, hope once again intruded.

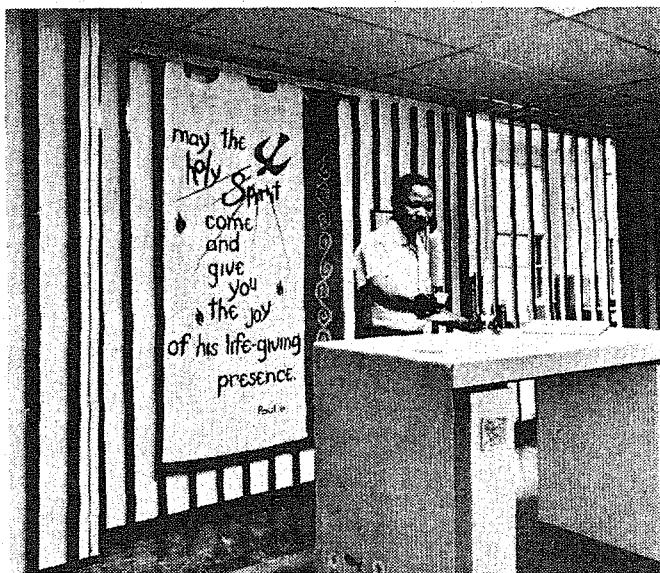
It was not obscured by any rosy lights, but it was there. The Task Force had before it a mandate to undertake reforms inside and outside the Church. The workshop report called this a "distinction without a difference: "The Church's responsibility in the urban ministry is to all of society, and reforms instituted within the Church must be undertaken not for their own sake, but for the purpose of realizing the potential of this ministry."

It had before it the vehicle for continued dialogue with the nation's bishops—each could now hear the other in the parlor, rather than over the back fence.

And it had left behind the illusion that the problems of racism and poverty can be attacked by good will along; the Task Force had convinced itself that informed knowledge is also needed, and took steps to establish a research agency through the Center for Applied Research in the Apostolate.

That action alone shed profound light on the potential of the Task Force—since the Task Force's first job is to coordinate and spur the urban affairs activities of most of the official national Catholic agencies and organizations, such a research body could provide these agencies with their first opportunity to base at least some of their work on solid unbiased information.

The meeting did serve to dispel some old illusions and reinforce some of the decisions already made, or implied in the bishops approval of the original proposal last April.



NEW CHAPEL of the Holy Spirit in St. John-St. Hugh Parish House of Boston's predominantly Negro district is decorated with a banner quoting Pope Paul VI. Robert Gray of Liberia, W. Africe, a parishioner, designed the chapel.

Defends Theologian As Action Expected

By HANS BRONKHORST  
AMSTERDAM, The Netherlands — (NC) — Bernard Cardinal Alfrink of Utrecht spoke in defense of Father Edward Schillebeeckx, O. P., prominent Dutch theologian, against whom the Vatican's Doctrinal Congregation is reportedly preparing possible action on suspicion of heresy.

Cardinal Alfrink said that he believes any such action would end in a favorable judgment on Father Schillebeeckx's orthodoxy.

The Paris daily, Le Monde, reported that the Doctrinal Congregation is preparing a sort of legal action against Father Schillebeeckx.

NO NOTICE

Neither Father Schillebeeckx who has been regarded as the theologian of the Dutch bishops, nor Cardinal Alfrink has received any official notice of any action by the Vatican.

On a Dutch television program, however, Father Schillebeeckx said that he had been informed unofficially of the congregation's action.

He said also that Father Karl Rahner, S.J., the noted German theologian, had told him that the congregation had designated Father Rahner as the Dutch theologian's defense counsel.

ACCUSED

Le Monde reported that Archbishop Angelo Felici, apostolic pronuncio in the Netherlands, visited Father Schillebeeckx several days before the publication of Pope Paul VI's encyclical on birth control, Humanae Vitae. Archbishop Felici informed the Dutch priest, Le Monde said, that a considerable file of accusations existed against him in Rome and that he was in a bad position. Nevertheless, if the theologian consented to pre-

sent the encyclical favorable, the archbishop is reported to have said, he could in that way clear himself.

Le Monde reports that Father Schillebeeckx said he would withhold any answer until after he had studied the encyclical. After reading it, he refused to comply with the request.

A similar action was brought before against the German theologian Father Hans Kueng of Tuebingen, who is a friend of Fathers Rahner and Schillebeeckx.

On behalf of all Dutch Dominican Fathers, a professor of moral theology, Father Van Der Mark, O.P., has sent a protest cable to the general chapter of the Dominicans that is now being held in Chicago.

In an exclusive interview in the Dutch national Catholic daily, De Tijd, Father Schillebeeckx told reporter Henk Suer, that the action "is not only against me, but against Catholic Holland. I think that the Doctrinal Congregation is also preparing a case against Father J. Schoonenberg, S.J., also a Dutch theologian."

Father Schillebeeckx said he thinks that the action against him is being prepared by the same three theologians who are opposing the new Dutch catechism, Father Edward Dhanis, S.J., Father Luigi Ciappi, O. P., and Father Benedict Lemeer, O.P. "It is very bad," he said, "that some theologians of the Roman school must judge the theology of the whole world."

Father Schillebeeckx, in the interview, suggested that his critical articles on bishops in the United States could have something to do with recent curia plans to bring action against him.

# Columbus Fiesta To Span Three Days

Pontifical Mass celebrated by Archbishop Coleman F. Carroll and the unveiling of a memorial monument sent to the City of Miami by Spain will climax three days of South Florida activities in observance of the 476th anniversary of the Discovery of the Americas on Saturday, Oct. 12.

Bayfront Park Bandshell will be the scene of the Mass of Our Lady at 11 a.m., preceding the 3 p.m. dedication of a 15-ft. bronze and granite structure, designed by Spanish sculptor Marcel Marti, at the entrance to the Garden of the Americas on Watson Island on the north

side of MacArthur Causeway.

A gift from the Spanish people to Miami, the monument's abstract design contains historical symbols and references to a ship's prow, anchors and other seafaring features. On the granite pedestal will be bronze images of the Spanish monarchs and of Christopher Columbus as well as a plaque showing the itinerary of Columbus' first voyage.

Archbishop Carroll will give the blessing during the dedication ceremonies. Among those present will be the Spanish Ambassador to the United States, Marques Merry de Val.

During the Mass, requested by the City of Miami and the consular corps of Latin America, the homily will be preached by Father Xavier Morras, pastor, Sacred Heart parish, Homestead.

Chaplains to the Archbishop will be Father Anthony Navarrete, pastor, St. Hugh parish, Coconut Grove; and Father Emilio Vallina, Father Joseph Cliff, St. John Bosco parish, will be the commentator, and Joseph Vila, of the City of Miami Publicity Department, will be the lector.

Music will be provided by the Choral Cubana. Father Angel Vizcarra, O.P.

is in charge of Mass arrangements.

The Third Annual Columbus Fiesta sponsored by South Florida Knights of Columbus begins Wednesday, Oct. 9, when selection of a "Queen Isabella" will be made from a group of 15 finalists. The winner will reign during various activities of the celebration.

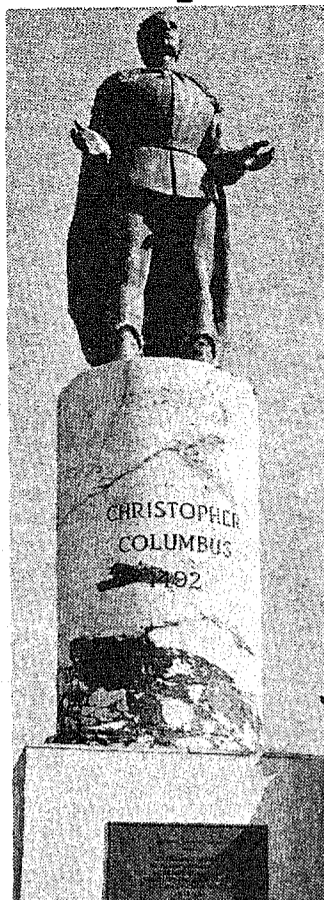
**TO REENACT LANDING**  
At 9:30 a.m., on Columbus Day, K. of C. members will reenact the landing of Columbus at the DuPont Plaza docks where County Mayor Charles (Chuck) Hall will play the leading role. A parade north on Biscayne Blvd. to Fifth

St. will precede wreath-laying ceremonies at the statue of Christopher Columbus.

Msgr. Joseph O'Shea, pastor, St. Joseph parish, Miami Beach; and faithful friar of the Father Andrew Brown General Assembly will speak briefly.

The Fourth Degree color guard of the K. of C. will provide an honor guard during the Mass.

In Fort Lauderdale, the Father Michael J. Mullaly General Assembly of the K. of C. will sponsor a joint Columbus Day Dinner and Dance with the Fort Lauderdale Shrine Club at 7:30 p.m., Saturday, Oct. 12, in the Galt Ocean Mile Hotel.



STATUE of America's Discoverer in Miami's Bayfront Park will be scene of K. of C. ceremonies.

## 39 Priests Disciplined By Cardinal O'Boyle

WASHINGTON—(NC)—Patrick Cardinal O'Boyle announced disciplinary action against 39 priests in the Washington archdiocese and banned any further public disagreement on the encyclical *Humanae Vitae*.

The cardinal noted he had delayed his decision nine weeks in the hope that the dissenting priests would find themselves able to accept the encyclical without reservation.

In a statement issued by the Washington archdiocese, the cardinal said: "I am today withdrawing from 39 priests the authorization to exercise certain of their priestly functions. Letters to this effect have been sent to them by registered mail. Of these priests, 31 are of this diocese, 6 are members of religious orders and 2 are priests from other dioceses who are engaged in special work in national offices in this archdiocese."

In his letters to the priests, Cardinal O'Boyle said: "I also want to advise you that if in the future you should knowingly and deliberately defend in public a position contrary to the encyclical *Humanae Vitae* of Pope Paul VI, either personally or with others, priests or laymen, or through the news media, or by signing statements or petitions, your action will necessarily be construed as defiance of authority."

"Furthermore, this kind

of dissent is a way and method of teaching contrary to the encyclical and, therefore, in addition to the disciplinary action noted above in this letter I shall have no alternative but to remove you from residency in the rectory."

Of the 39 priests, five were relieved of the faculties to hear confessions, to preach and to teach; seven were relieved of faculties to hear confessions and to teach; two voluntarily relinquished the faculty to hear confessions; nine were relieved of the faculty to hear confessions only; and one was granted a leave of absence "at his own request."

The cardinal said the real issue is that although some of the priests accept the encyclical, "they insist on adding the qualifying sentence: 'Spouses may responsibly decide according to their own conscience that artificial contraception in some circumstances is permissible and indeed necessary to preserve and foster the values and sacredness of marriage.'"

The cardinal continued: "Nowhere in the encyclical does the Holy Father make any provision for such an exception. I will loyally follow the teaching of the Church founded by Christ."

## Requiem Mass Is Celebrated For Archbishop McEntegart

BROOKLYN, N. Y.—(NC) — Bishop Francis J. Mugavero was principal celebrant at a requiem Mass in Our Lady of Perpetual Help church here for his predecessor as head of the Diocese of Brooklyn, Archbishop Bryan J. McEntegart.

Archbishop McEntegart, 75, died at his residence on Sept. 30. He had retired because of impaired health as head of the Brooklyn See in July. A month later he suffered a stroke from which he never recovered.

Archbishop McEntegart was buried at Cathedral College in Douglaston which he built, and dedicated last Dec. 8 as the final event in the celebration of his golden jubilee of ordination.

Born in New York City, Jan. 5, 1893, he attended Manhattan College and St. Joseph's Seminary, Dunwoodie, and was ordained in

## Retreat League Program Set

FORT LAUDERDALE—An evening of spiritual and social activities for members of the North Broward area of Our Lady of Florida Retreat League will be held on Monday, Oct. 7.

Mass celebrated by Father Lamar J. Genovar, pastor, in St. Sebastian Church at 6:30 p.m. will mark the opening of the program.

A reception and dinner will follow at the Marina Motor Inn.

St. Patrick's cathedral by John Cardinal Farley on Sept. 6, 1917. He did graduate work at the Catholic University of America and at the New York School of Social Work.

He also served as director of the Division of Child Care of the Catholic Charities of the New York Archdiocese from 1920 to 1941; national secretary of the Catholic Near East Welfare Association from 1941 to 1943; executive director of Catholic Relief Services, National Catholic Welfare Conference; secretary of the executive committee of the National Catholic Community Service; and as a member of the board of directors of the

United Service Organizations.

He was named bishop of Ogdensburg, N. Y., in 1943, and was consecrated in St. Patrick's cathedral in August of that year.

As Bishop of Brooklyn, he initiated a Catholic high school campaign which raised funds to build new Catholic schools for 1,000 youngsters in Brooklyn and Queens. He planned the construction of new and improved medical facilities for the Catholic Medical Center of Brooklyn and Queens. When the project is completed in 1972, it is expected the center will be able to quadruple the number of persons whom it serves.

## Gesu Mass In Latin

Beginning Sunday, Oct. 6, a High Mass will be sung each Sunday in Latin at 10 a.m. in the Gesu Church, downtown Miami.

More than 20 members of the parish choir, accompanied by Peter Stevens, organist, will sing the Mass.

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## EDITOR'S COMMENT

# Racism In Housing Harming Dade Area

Dade County, like other counties within the area that encompasses the Archdiocese of Miami, is experiencing serious problems finding suitable housing for Negroes.

The problem is critical because whites refuse to permit black citizens to move into white neighborhoods. It is becoming more acute because of the influx of prominent black professional men and educators who are coming to this area.

Henry King Stanford, President of the University of Miami, has stated that the University has failed to attract some Negro intellectuals it sought because these educators had been advised that suitable housing for them was unavailable in the greater Miami area.

Eleven recently-recruited Miami Dade Junior College black faculty members have had to move into unsatisfactory housing in all-black neighborhoods because white neighborhoods would not receive them. They are unable to secure desirable housing near the college's south campus to which they were assigned.

Similar problems have been experienced by 60 black faculty and staff of the recently-opened Florida Memorial College.

Negro members of the Miami Dolphins' football squad have been no exceptions to racial discrimination. Black members of the Floridians, who will launch their first professional basketball season this year, face similar problems.

Thousands of black federal employees who seek to upgrade their housing are also victims of white racism.

There is the problem: leading Negro intellectuals, students, athletes, and federal employees, all rich assets to our community, are being rejected by it.

These people are responsible, economically sound and talented people. They are being denied basic human rights because of the pigment of their skin.

It is true that Miami has done much to help race relations. It is also obvious it has not done enough. Men's hearts have not been changed.

Needless to say, overt discrimination in housing will eventually damage the economy, stability, educational pursuits and racial tranquility of our community. Self interest alone should give the white community pause if it finds itself unable to respond to justice and human dignity.

It is true that the open housing section of the Civil Rights Bill of 1968 will eventually come to the aid of many of those being discriminated against. Unfortunately, though, it will not take full force until January 1, 1970. The problem which needs to be solved is one which faces the community today, not months from now.

What is more, the law by itself will not change men's hearts. The moral question of treating a man as an individual with rights to a decent home still remain.

Moral questions are religious questions. The Church must continue to speak out. Justice, human dignity, the rights of man and the evil of discrimination are the issues. Now is the time of open our hearts by opening our neighborhoods.

## Invitation To Militant

SANTA CLARA, Calif. (NC)— While the University of California at Berkeley fought bitterly over a proposed lecture series by Eldridge Cleaver, official of the militant Black Panthers, the Jesuits at Santa Clara University calmly continued with their plans to invite Cleaver to a three-day conference in early October.

Cleaver is the Black Panthers' minister of information and presidential candidate of California's Peace and Freedom Party, and author of "Soul on Ice."

The University of Santa Clara announced that Cleaver would be one of 15 speakers at a Black America Conference Oct. 8-10.

The conference was organized by Dr. Stuart D. McLean, director of Santa Clara's Center for the Study of Contemporary Values.

McLean said the conference will focus on institutional racism, rather than individual racism.



## TRUTH OF THE MATTER

# Storm Over Dutch Theologian Stirs Memories Of Famous Cases In Past

By MSGR. JAMES J. WALSH

The news that Father Edward Schillebeeckx, O.P., well known Dutch theologian, may be charged with heresy by the Doctrinal Congregation, formerly the Holy Office, jolts us back to one of the central problems of Vatican II.

During the first session in 1962, it became apparent that bishops from all parts of the world were impatient with the ancient, often rigid procedures of the Holy Office and were anxious for that august body to be decentralized.

Many powers which bishops centuries ago had in their own right had gradually been transferred to the Curia with resulting long delays in settling problems.

Moreover, the Curia had been very slow, according to the testimony of bishops, to shift from the authoritarian attitudes characteristic of former centuries to a more democratic way of procedure.

It came out that the Holy Office had often used its power to condemn an author of a publication considered dangerous to faith or morals without consulting him or giving him a hearing. Frequently the reasons for the condemnation were not made known to the author.

It is curious now to recall that it was another Dutch priest who caused the matter of Curial reform to become an international subject of discussion in December, 1962. Father J. C. van Kilsdonk, S.J., a university student chaplain, charged in a speech in Holland that some Catholics view the Curia as hampering the freedom of the Pope, dominating the bishops and making it difficult for them to have contacts with the Pope.

Bernard Cardinal Alfrink of Utrecht defended the Curia at that time and rebuked Father van Kilsdonk for what he considered intemperate remarks. Now by a curious twist of circumstances the same Dutch cardinal has risen six years later to defend Father Schillebeeckx against the alleged charges of the Doctrinal Congregation.

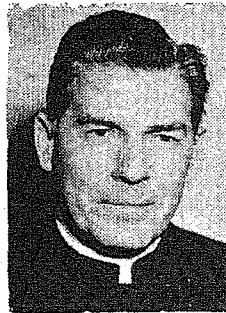
He stated that any such action against Father Schillebeeckx on suspicion of heresy would end in a favorable judgment on the Dominican theologian's orthodoxy.

No one at the beginning of Vatican II seemed more aware of the need to reform the central administrative body of the Church than Cardinal Montini. At the beginning of the second session, as Pope Paul VI, he announced his intention to make drastic changes in the curial set-up, and he specifically mentioned the need for decentralization as one of the reasons for a radical overhauling.

And two years before the reform of the whole Curia was completed, he revealed how the Holy Office would be transformed. Its name was then changed to the Doctrinal Congregation. The standards set in its remodeling were to serve as guidelines for other curial offices.

For instance, the changes were designed to allow much better communication between the Pope and the Congregation, which was greatly needed.

For example, an old Italian bishop once told



WALSH

Pope John about a serious controversy on a scriptural matter between the Holy Office and the Biblicum, and Pope John admitted he had not heard about it, although everyone else seemed to be aware of it.

Moreover, Pope Paul's reforms were intended to guarantee the rights of the individual. If someone's writings were under suspicion, he could now come to Rome to defend himself and arrange suitable counsel in his own behalf, a procedure which was not possible before.

And finally the revision took into account the need to internationalize this important office, so that it would reflect the broad thinking of the universal Church.

This latter point is what seems to disturb Father Schillebeeckx. He complains it is very bad when "some theologians of the Roman school must judge the theology of the whole world."

Apparently he thinks that there are not enough men from various parts of the world and from differing schools of theology appointed to the Doctrinal Congregation, so that its viewpoint on theological opinion still remains too rigid.

Now this is no attempt to defend Father Schillebeeckx. For one thing, it seems likely that only God and Father Schillebeeckx know exactly what he means in some of his writings, and it is not inconceivable, as Robert Browning admitted about some of his poems, that some passages are understood only by God.

Moreover, the Dutch have a penchant for theological subtleties and distinctions, for the omission of ideas you fully expect to find; so perhaps it is understandable that the Doctrinal Congregation is alarmed to some extent. After all, the Congregation still has the obligation of preserving Catholic faith and clarifying truth, although in its new approach it is supposed to use — "the medicine of mercy rather than of severity."

Pope John felt very strongly about this. In his opening talk at Vatican II, he said: "It is obvious that the truth of the Lord will remain forever. In fact, we see in each succeeding age that the opinions of men follow one another and oppose each other. Often errors vanish as quickly as they rise, like fog before the sun."

Pope John then laid down a guideline that the Church considers "that she meets the needs of the present by demonstrating the validity of her teaching rather than by condemnation."

It may help to put this complex matter in a better perspective if we keep in mind that some much-respected theologians of today were more or less under a cloud years ago. Father John Courtney Murray's views on religious liberty 20 years ago were looked on with distrust and fear, and yet his teaching formed the basis of the Council declaration on that vital subject.

Father Yves Congar was silenced at one time for three years, but Pope Paul admitted once that the theologian who had influenced his thinking most was Father Congar.

At one of the final Masses in St. Peter's at the end of the Council, Pope Paul invited several theologians to concelebrate with him, all of whom had been at one time or another under suspicion.

## Tells Lawyers: Fight 'For Human Rights'

MEMPHIS, Tenn.—(NC) Bishop Joseph A. Durick of Nashville called on members of the legal profession here to commit themselves more fully to the fight for human rights whether or not that fight involves the law.

"I submit," the diocese's apostolic administrator

said, "that in our day and time the great fight of the men of the bar and the men of the bench is not only to enforce or protect the legal rights of our people—but also to wage the fight with every other sector of society for the human rights of every individual."

He also called upon those present to encourage more respect for the U. S. Supreme Court, to work for a better understanding of the proper relationship between police power and individual rights, and to provide more legal career opportunities for members of minority groups.

NOT EASY

Bishop Durick warned the lawyers and judges that "it will not always be very popular or financially attractive to defend the human rights of the disadvantaged members of minority groups."

# The VOICE

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Communicant receives Holy Eucharist from celebrant during Mass in home of Nativity parish.

South Florida homes will be scenes of Masses for small groups.



# Guidelines For Mass In Homes

## OFFICIAL

The following, released by the Chancery this week, are the official liturgical guidelines for celebration of Mass in homes, which were drawn up by the Archdiocesan Liturgy Commission and are being promulgated by approbation of Archbishop Coleman F. Carroll:

### The Most Sacred Mystery Of The Eucharist The Celebration Of Mass In Homes

1. Effective immediately a program of celebration of Masses is permitted and encouraged in all the parishes of the Archdiocese.

The basic principle upon which the program is to operate is that of the celebration of Mass for a small neighborhood area so that the entire parish will eventually be covered by section.

(1) The parish is to be informed either from the pulpit and/or in the bulletin of the program with a brief explanation of the purpose of the celebration of Mass in homes.

(2) Masses may not be celebrated on Sundays or Holydays without special permission from the Chairman of the Archdiocesan Liturgy Commission in order that the whole parish family might be given an opportunity to worship together in the parish church on those days. On first class feast days the text of the Mass of the day must be used.

(3) Mass should not be celebrated more than once in the same home or for the same group until the whole parish has first been covered through the program of celebrating Mass in homes.

(4) An introduction is to be made by the priest before the Mass, containing some explanation of the Mass and the purpose of celebrating Mass in the home.

(5) Sufficient booklets or sheets for hymns, people's propers and responses must be provided, to insure full and active participation by all present.

(6) Mass is to be celebrated facing the people.

(7) A homily is to be given.

(8) No collection of any sort, at any time, may be taken up in connection with the celebration of Mass in homes, nor should a stipend for the Mass be accepted by the celebrant from any person or group of persons directly participating in the celebration of Mass in the home.

(9) If refreshments are to be served following the Mass, they must be limited to coffee and cookies or something of comparable simplicity. The serving of alcoholic beverages and/or a meal either before or after the celebration of a Mass in a home is prohibited.

(10) Mass may be celebrated in a home only by the pastor or one of the other priests officially assigned to the parish in which the home is located.

## APPENDIX

(1) The Bishops' Committee on the Liturgy on the celebration of Mass in homes (Feb. 67):

"For a long time, local bishops have permitted Masses outside a church for sufficient reason. They have thus brought consolation to the sick confined to their homes for long periods.

Obviously, other reasons will prompt the use of such faculties, in particular, diocesan programs for weekday Masses in homes and neighborhoods. The assembly in small communities for Mass should not ordinarily be restricted to one or two families. The purpose should be to form a small worshipping community in which the genuine

sense of community is more readily experienced. In turn, this experience can contribute significantly to growth in awareness of the parish as community, especially when all the faithful participate in the parish Mass on the Lord's Day.

The parish is the basic unit of the total ecclesial community, and it is in the parish that the Church exists in miniature."

(2) Pastoral values of the program:

1. A better understanding of the Mass by the people who will be attending in small groups and will be physically closer to the altar.

2. The fostering of a spirit of community among the Catholics who live in a particular block, on a particular street, and in a particular neighborhood.

3. Spiritual benefits will be increased not only for the ordinary parishioner who attends, but to non-practicing Catholics and even non-Catholics who may, undoubtedly, take part in this program.

4. The opportunity for priests to meet with the people and, in turn, for the people to come in contact with their priests.

(3) Recommendations for making the program more effective:

1. The number of persons participating in each Mass should be limited to the number that can comfortably be accommodated in the homes. Normally, such a number should not exceed twenty persons.

2. The head of the house should introduce everyone to one another. Name tags may be helpful in this regard.

3. In order to foster participation, care should be taken so that all present are reasonably familiar with the hymns to be sung.

4. Where feasible, the father of the family in whose home Mass is celebrated should serve as lector/commentator.

5. Since the priest will vest in the presence of the people, he will likely find it helpful to explain the historical significance of the vestments. The sacred vessels may also be explained.

6. Participants should be given the opportunity, and so advised in advance, of presenting their own petitions for inclusion in the Prayer of the Faithful. Sometimes the host family may prepare the Prayer in its entirety.

7. The handshake of peace may be given, but only in the following manner: the celebrant pauses at the proper time indicated in the rubrics for the

kiss of peace, and while remaining at the center of the altar, turns to the head of the house who approaches the celebrant at that place. The celebrant shakes the hand of the head of the house in a "double" handshake in which they clasp both hands. The celebrant says "Peace be with you, N." and the head of the house replies: "And with you also, Father." The head of the house then turns and goes to each of the participants of the Mass and greets them in a similar manner.

8. An Offertory procession can make the Mass more meaningful. Along with the bread and wine, articles may be brought to the altar, which are symbolic of various aspects of family life.

9. Often, instead of the Mass of the day, the priest will find it helpful to use the text of some other more appropriate Mass, e.g. Mass of the Blessed Sacrament, for peace, for Christian unity, etc.

(4) Checklist of Items needed for the celebration of Mass in homes.

Items to be supplied by the priest (these items should be transported from place to place in a suitable container such as a suitcase which befits the Sacred nature of many of these items):

- |                           |                     |
|---------------------------|---------------------|
| 1. Greek Corporal         | 10. Chalice Veil    |
| 2. Hosts                  | 11. Cassock         |
| 3. Wine                   | 12. Amice           |
| 4. Ciborium               | 13. Alb             |
| 5. Chalice & Paten        | 14. Stole           |
| 6. Corporal & Purificator | 15. Cincture        |
| 7. Pall                   | 16. Chasuble        |
| 8. Sacramentary           | 17. Communion Paten |
| 9. Burse                  |                     |

Items to be supplied by either priest or the host couple, preferably by the latter:

1. Bible
2. Crucifix
3. Candlesticks and Candles
4. Bell
5. Towel and Basin
6. Cruets

Items to be supplied by the host couple:

1. Sufficient seating for everyone
2. Suitable table to serve as the altar.
3. Suitable stand to hold the offertory gifts of wine, water and hosts.
4. Altar cloths.
5. Name tags.
6. Refreshments.

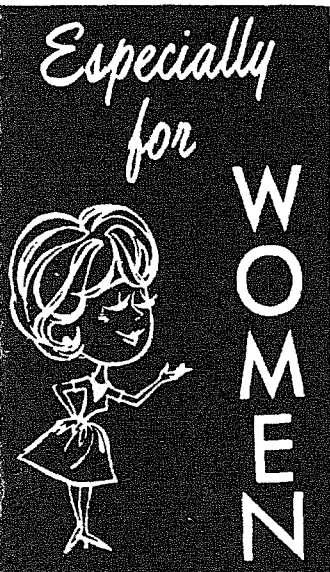
Home Masses provide opportunity for priest to communicate more directly with faithful.



# 33 Are Named To ACCW Board, Standing Committees This Week

Thirty-three South Florida women have been appointed members of the board of directors of the Archdiocesan Council of Catholic Women as chairmen and vice-chairmen of standing commissions.

Mrs. Wendell Gordon, ACCW president, announced



the following chairmen: Mrs. LeRoy B. McLaughen, St. Huge parish, Church Communities Commission; Mrs. William Ellis, Cathedral parish, Community Affairs Commission; Mrs. W. R. Dinnen, St. Anthony parish, Fort Lauderdale, Family Affairs Commission; Mrs. Jos-

## Retreats Set For Women

KENDALL—A full program of retreats for women during the month of October has been announced by the Dominican Retreat House, 7275 SW 124 St. Ladies of St. Bartholomew parish, Miramar, will participate in weekend conferences which begin this evening (Friday) and continue through Sunday. Women of St. Louis parish will observe a weekend retreat from Friday, Oct. 11, to Sunday, Oct. 13.

Conferences for Spanish-speaking women in South Florida have been scheduled for the weekend of Oct. 18-20 and a general retreat for members of Sacred Heart parish, Homestead, and women residing at the Homestead Air Force Base, will be held Oct. 25-27.

A retreat for married couples will be conducted Nov. 2 and 3. Further information on all retreats may be obtained by calling Sister Damian, O. P. at 235-2711.

eph Hackney, St. Hugh parish, International Affairs Commission; and Mrs. Arthur Podway, Organization Services Commission.

Serving as vice-chairmen of the Church Communities Commission are Mrs. Robert Lehfeldt, Little Flower parish, Coral Gables, ecumenism; Mrs. Lou Unis, St. Coleman parish, Pompano Beach, liturgy; Mrs. Jane McGill, St. John the Apostle parish, Hialeah, Dominican Retreat House; Sister Muriel Brown, R.C., Cenacle Retreat House; Miss Ruth Covert, St. John parish, Scripture.

Vice-chairmen of the International Affairs Commission are Mrs. James Hughes, St. Hugh parish, Inter-American Relations; Mrs. Francisco Montana, Little Flower parish, International Relations; Mrs. Henry E. Schaefer, Little Flower parish, student hospitality; Mrs. Thomas F. Palmer, Cathedral parish, works of peace.

Seven vice-chairmen serve on the Community Affairs Commission, including Mrs. Donald Hofer, St. Stephen parish, W. Hollywood, charities; Mrs. Luis DeArmas, St. Margaret parish, Clewiston, farm laborers; Mrs. Irma Carvajal, Little Flower parish, housing; Mrs. Hugh Davis, St. Anthony parish, safety; Mrs. Edward Keefer, Holy Family parish, volunteers; Mrs. Paul McGill, Jr., Our Lady of Perpetual Help parish, WICS; and Mrs. E. H. Norman, St. Michael parish,

## Sewing Group Is Organized

JUPITER — A sewing group to make clothes and toys for children of migratory workers has been organized by women of St. Jude parish, who have appealed to parishioners and interested persons for material, trimming, and old toys.

The group meets every Tuesday at 9:30 a.m. in the church meeting hall and extends an invitation to anyone in the area to join.

Those having articles, particularly dolls which they wish to donate, are urged to call Mrs. Al Cote at 746-7341, chairman, who recently announced that a number of dresses, infant clothing and stuffed toys have already been completed.

U.S.O. Family Affairs Commission vice-chairmen are Mrs. John Ribka, St. Dominic parish, CCD; Mrs. C. B. Morse, St. Timothy parish, Christian Family Movement; Mrs. Robert Tancig, St. Clare parish, N. Palm Beach, family life; Mrs. Frank Gehl, Our Lady Queen of martyrs parish, Fort Lauderdale, home and school; Mrs. Stuart Godwin, Jr., St. Lawrence parish, libraries and literature; and Mrs. Philip Coniglio, St. James parish, youth.

Named vice-chairmen of the Organization Services Commission are Mrs. Edward LaPorta, St. Ambrose parish, Deerfield Beach, news notes editor; Mrs. John Garrison, St. Elizabeth parish, Pompano Beach, field services; Mrs. Murray Blair Wright, St. Hugh parish, legislation; Mrs. P. C. McMahon, St. Dominic parish, membership; Mrs. Arthur Harlan, St. Thomas parish, reports; and Mrs. Julian Hummiston, St. Joan of Arc parish, Boca Raton, publicity.

# A Tasty Afternoon Snack

An interesting television snack or an afternoon treat

for children is often hard to find, but these crispy little sweet candies satisfy on both counts.

They might also be that something extra-special for the afternoon card parties so frequent in the fall season.

They're a favorite of Vi Springer—who has cooked in the Chancery cafeteria for seven years—and she assures the cook that they only take a few minutes to prepare.

Vi came to Miami from Pittsburgh where she displayed her culinary talents as a professional cook in various parishes.



VI SPRINGER

## Date Balls

- 1 STICK MARGARINE
- 1 CUP WHITE SUGAR
- 1 EGG
- 18 OUNCES CHOPPED DATES
- 1-1/2 CUPS RICE CRISPIES
- 1 CUP CHOPPED NUTS
- 1 TSP. VANILLA

Cook the first four ingredients for about 15 minutes. Remove from stove. Add the next three ingredients and from the mixture form small balls. Roll them in coconut. Makes about three dozen.

## Job Corps Report Near

"This Way Up" will be the theme of the third annual report to the community by the local office of the Job Corps of Women in Community Service, Inc., at 10 a.m., Tuesday, Oct. 8, in Richter Hall of Temple Israel, 137 NE 19 St.

## Will Mail GIs Holiday Gifts

LANTANA — For the third year, members of the Holy Spirit Council of Catholic Women are planning to send Christmas gifts to servicemen from this area in Vietnam.

Since all gifts must be mailed before October 31,

those having the names and addresses of relatives or friends serving with the Armed Forces in Vietnam are urged to send them to Mrs. Hugh Atwell at 1827 Hillcrest Ave., Lake Worth; and Mrs. John Gagnon, 925 Branch St., Lantana.

# Dining Enjoyment

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\* Ft. Lauderdale—St. Rd. 7 & Broward Blvd.  
\* Pompano—3561 N. Fed. Hwy. (Shoppers Haven)  
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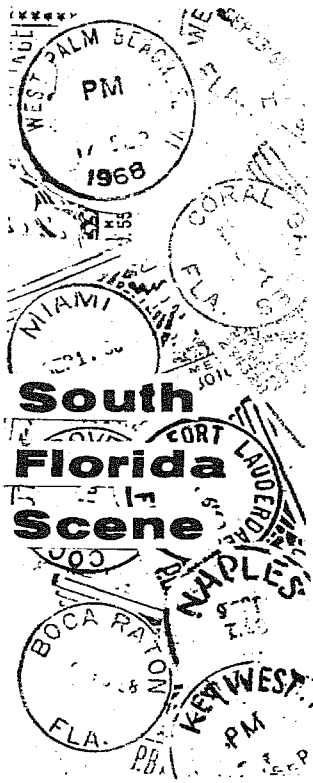
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ARCHITECT'S SKETCH of the new \$1.75 million Edwin L. Wiegand Science-Language Center at Barry College.

## Work On Library To Start

Groundbreaking ceremonies for the \$1.75 million Edwin L. Wiegand Science-Language Center at Barry College will be held Thursday, Oct. 10, at 12:50 p.m. James Bax, an aid to Governor Claude Kirk will speak at the event.

Completion date for the building is September of 1969, according to college officials.

The structure, which is to be built on the site of the old library, will provide space for undergraduate instruction in biology, physics, botany, physical science, chemistry, languages, mathematics, business and nursing.

The two-story building, designed by Murray Blair Wright, architect, will contain electronically-equipped classrooms with built-in television and other audio-visual tools.

There will be a divisible lecture hall which can be adapted for large and small class groups. The project will also incorporate rehabilitation of an existing one-story wing of the old library.

Part of the funds for the building came from federal grants. Under title one of the higher educational facilities act of 1963, the college received \$441,262, and an additional \$106,940 was granted under the Nursing Training Act of 1964.

The building is named for Edwin L. Wiegand, benefactor and long-time friend of the college. Wiegand is board chairman of his own company and invented an electrical heater early in the century.

## Holy Name Convention Will Open On Oct. 19

WEST PALM BEACH — "The Parish in Action" will be the theme of the annual convention of the Archdiocesan Union of Holy Name Societies on Saturday and

Sunday, Oct. 19 and 20, at Ramada Inn.

Registration will begin at 8 a.m. Saturday and continue through 9:30 a.m., when first sessions will convene. A keynote speaker and workshops will highlight the morning agenda.

A Mass for deceased members of the society will be celebrated at noon in Holy Name Church.

Afternoon sessions will be devoted to the new programs and projects of the society. A banquet will be served at 7:30 p.m.

Communion breakfast at 8:30 a.m. on Sunday will precede two 30-minute panels. Father Jude, C.P., retreat director at Our Lady of Florida Retreat House, N. Palm Beach, will discuss retreats, and Holy Name youth chairman, Joseph Plageman, will outline youth activities.

Pontifical Low Mass celebrated by Auxiliary Bishop John J. Fitzpatrick at 12:30 p.m. in Holy Name Church

will conclude the convention.

Advance reservations for the convention may be made by contacting Dick Denmore at 3822 Bluebell St., Palm Beach Gardens, Fla. 33403.

All members of the family have been invited to attend the convention, which will sponsor tours of the Palm Beach Shopping Mall and fashion shows for the ladies. A teenage room, swimming pool and other entertainment for youngsters is provided at the Ramada Inn.

\* \* \*

FORT LAUDERDALE — An intensive membership drive will be inaugurated by the Holy Name Society of St. Clement parish on Sunday, Oct. 6.

Membership application blanks have already been distributed to children in the parochial school, who will accompany their fathers to return the blanks on Sunday. Based on the best percentage ratio of children to fathers enrolled, the winning room will receive a special form of recognition.

## 150 Freshmen Are Enrolled

JENSEN BEACH — One hundred and fifty freshmen representing two foreign nations, 15 states and the District of Columbia are enrolled for the Fall semester at St. Joseph College.

The largest group of new students is from New York State, coming from 34 cities in the Empire state and bringing to a total of 75 the number of New Yorkers on the campus of the co-ed college conducted by the Sisters of St. Joseph of St. Augustine.

New Jersey enrollees rank second with 55 and Florida students total 33.

Men outnumber women in the enrollment at the college formerly conducted for young women studying in the novitiate of the religious order.

## Dr. Sheppard Will Speak

Dr. Ben Sheppard, executive director of the Archdiocesan Catholic Welfare Bureau and columnist of *The Voice*, will be the guest speaker during a Corporate Communion breakfast for men and women of St. Dominic parish on Sunday, Oct. 6.

The breakfast, which will be served in the parish hall, will follow celebration of the 8:30 a.m. Mass.

## Urges Juvenile Home For Monroe County

KEY WEST — The Catholic Service Bureau of Monroe County has been challenged by Dr. Ben Sheppard executive director of the Archdiocesan Catholic Welfare Bureau, to "show some enthusiasm and provide a house for us" for the establishment of a parental home in Monroe County.

Speaking during a meeting of the board of directors of the Catholic Service Bureau, Dr. Sheppard emphasized the adoption program and guidance clinic as well as the many other facilities services offered by the Archdiocesan bureau, and noted that a parental home in Monroe County would be a sort of "half-way" house for the temporary shelter of dependent children and those in minor difficulties.

He told directors that a house with six to eight rooms was needed which would be equipped and staffed by the Catholic Welfare Bureau for the benefit of the local community through the Service Bureau of Monroe County.

"It is a mystery," he added, "why we do not get more referrals from Monroe County," explaining that the Catholic Welfare Bureau has handled from five to six adoptions per month and that these children "remain in the state and become a part of our own communities."

During the meeting Joseph Welters was elected president; John Koenig, vice president; and Mrs. Ralph Christensen, secretary-treasurer. Other members of the board of directors are Norman D. Artman, Rev. Maurice Pierre, Dr. Leo J. Durbin, Bill G. Chappell, Mrs.

Gladys Mulbery, Enoch Walker, James J. McKnight, Mrs. L. T. Bragassa, Father Romano Farraro, chaplain, U. S. Navy; Father Larkin Connolly, pastor, St. Bede Church; Father Jose J. Llacalle, assistant pastor; Father John Minvielle, S. J., pastor, St. Mary Star of the Sea Church; and Father Joseph L. LeRoy, S. J., assistant pastor.

The Catholic Service Bureau is an agency of the United Fund. Dr. Sheppard urged the board of directors to cooperate fully with the United Fund and to provide volunteer workers in the upcoming campaign.

## Around The Archdiocese

### St. Ambrose

An ice cream social and bazaar sponsored by the Home and School Assn. will be held from 7 to 10 p.m., Friday, Oct. 25, in the social rooms of the school.

### St. Vincent

Monthly meeting of Our Lady's Guild will begin at 8 p.m., Monday, Oct. 7, in the church pavilion. Home decorating will be the topic of Paul Barabas.

### Blessed Sacrament

A three-day retreat sponsored by the women's club will be held from Friday, Oct. 18, to Sunday, Oct. 20, at the Cenacle Retreat House, Lantana. Further information may be obtained by contacting Mrs. Carl Hebestreit at 564-3031. Transportation will be arranged.

### K of C

Council 3393, Lake Worth, will observe a Corporate Communion with their families during the 8 a.m. Mass, Sunday, Oct. 6, in St. Luke Church. Breakfast will follow in the council hall.

### St. Joseph

Mrs. Virginia Essex will be the guest speaker during a meeting of the Catholic Women's Club at 1 p.m., Monday, Oct. 7, in the parish clubrooms, Miami Beach. A coffee will follow Corporate Communion during the 9:15 a.m. Mass on Sunday, Oct. 6.

### St. Elizabeth

A dessert card party under the auspices of the Women's Guild begins at noon in the parish hall, 901 NE 33rd St. Cancer group meets on Oct. 7 from 9 to 11 a.m. in the parish hall to cut and sew pads. Further information may be obtained by calling Mrs. Charles Millar at 941-6944.

### St. Bartholomew

Members of the women's club will participate in a Living Rosary during the 7 p.m. Mass on Sunday, Oct. 13, in the parish church.

### St. Patrick

First Fall meeting of the Patrician Club begins at 1:30 p.m., Tuesday, Oct. 8, in the clubrooms, 3737 Meridian Ave. Guest speakers will be Mrs. Thomas F. Palmer, Provincial Director of the National Council of Catholic Women; and Mrs. William Terheyden, president, North Dade Deanery of the Miami Archdiocesan Council of Catholic Women. Tea and social hour will follow.

### Holy Spirit

Women of the parish will observe a weekend retreat from Friday, Oct. 11, to Sunday, Oct. 13, at the Cenacle Retreat House, Lantana. Father Silvan Bromenshenkel, O.S.B., will conduct the conferences.

### Holy Family

"Peace in the City, In the World and In the Family," will be the topic of Ralph Renick, during a general meeting of the Christian Family Movement at 8:30 p.m. today in the parish hall.

### St. Rose

Men of the parish will observe a weekend retreat at Our Lady of Florida Monastery, Oct. 11-13. Reservations may be made by calling Anthony Lombardo at 751-7751.

### Villa Maria

Allen Gildersleeve, soloist, will entertain during a meeting of the Auxiliary of the Rehabilitation and Nursing Center at 11 a.m., Friday, Oct. 11, in the social room of the Villa at 1055 NE 123 St.

### Library Group Meets Oct. 5

WEST HOLLYWOOD — The Florida unit of the Catholic Library Association will meet on Saturday, Oct. 5 at Chaminade High School, 500 Chaminade Dr. E.

Registration will be held at 9:30 a.m. followed by sectional meetings at 10 a.m. Cyril Sykes, librarian at the Indian River Junior College, will be the principal speaker at noon. Luncheon and a business meeting will follow at 12:30.

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## New Club Organized In St. Agnes Parish

KEY BISCAYNE — A new women's organization for members of St. Agnes parish has been formed in accordance with the directives of Vatican Council II under the name of St. Agnes Woman's Club.

Mrs. Marwood Tucker and Mrs. Robert Cuevas; District 3, Mrs. James Walsh; District 4, Mrs. Joseph Brady; District 5, Mrs. P. C. Mann and Mrs. Manuel Martin; and District 6, Mrs. James Eion.

Mrs. Raymond Nihill, past president of the South Dade Deanery of the Miami Archdiocesan Council of Catholic Women, is the coordinator of the club, whose membership has been divided into six districts of the parish paralleling those of St. Agnes Parish Council.

Mrs. Albert Healy is serving as acting treasurer until general election of officers in November. Mrs. Larry Camarota, Mrs. De Vere Curtis, and Mrs. Wilbur Rollins are members of the by-laws committee.

Leaders in District 1 are Mrs. Eugene Ranallo, Mrs. William Hardie and Miss Mary Floyd; in District 2,

According to Mrs. Nihill, three general meetings will be held annually, and group meetings in the homes of members will begin in November.

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# 'Blessing Of Animals' Scheduled For Sunday

By JOHN J. WARD

Today, Friday, Oct. 4, is the feast day of St. Francis of Assisi, the patron saint of animals.

And that, certainly, is the proper occasion to announce that the second annual "Blessing of the Animals" will take place next Sunday, Oct. 6, on the grounds of St. Rose of Lima Church, Miami Shores.

The blessing will be given by Msgr. James F. Enright, pastor; Father Sean O'Sullivan, assistant pastor, St. John the Apostle parish, Hialeah; and the Rev. Clifford Horvath, assistant pastor of the Episcopal Church of the Resurrection, Biscayne Park.

Thomas D. O'Malley, Metro commissioner, will extend a welcome to the many pet lovers who are expected to attend with their animals and offer an ex-

planation of the services. O'Malley will continue as master of ceremonies.

Dr. Elton J. Gissendanner, veterinarian, will speak on the subject of "The Privilege of Having a Pet and its Welfare" and Miami Herald columnist Larry Thompson will read "A Eulogy to the Dog."

An all-girl choir will sing with guitar accompaniment under the direction of Sister Dominic Louise, O.P., of St. Rose of Lima school. Marshals will be Nic Torelli, Duke Henshaw, Jerome Palarino and Joseph Dmytriu.

Animals of all description will be blessed and all pets must be on leashes or in cages. It has even been reported that one little boy intends to bring his white mouse. So far there has been no word of any pet skunks.



WONDER IF he'll be there?

## Appoint Abp. Carroll To Riot Inquiry Body

Archbishop Coleman F. Carroll has been named by the City of Miami Commission to a seven-man bi-racial committee which will investigate August riots in the Liberty City area.

Miami Mayor Steve Clark expressed the hope that the committee would work closely with both the State Attorney's office and the President's Commission on Civil Disorders and report back to the commission with "fact instead of fiction."

Other members of the committee are former Juvenile Judge Ben Sheppard, executive director of the Archdiocesan Catholic Welfare Bureau; former Circuit Judge Lucien Proby, florist W. O. Perry, club-woman Mrs. Cornelia Glenn, Attorney Robert Ward, and Rabbi Sol Landau, Beth David Congregation.

Archbishop Carroll formerly served as first chairman of the Dade County Community Relations Board.

## Takes Vows As Novice Says Society, Needs A Lift

KEY BISCAYNE—John E. Ranallo, O.S.A., recently made profession of temporary vows in the Order of St. Augustine during ceremonies at Good Counsel Novitiate, New Hamburg, N. Y.

The son of Mr. and Mrs. Eugene Ranallo, St. Agnes parish, he attended St. Joseph school and Mary Immaculate High School, Key West; and last year was graduated from Villanova University, Villanova, Pa.

VERO BEACH — A free and happy society can only exist when the majority of the people make a positive contribution, the Bishop of Orlando said during the dedication of St. Helen's Community Service Center in nearby Gifford.

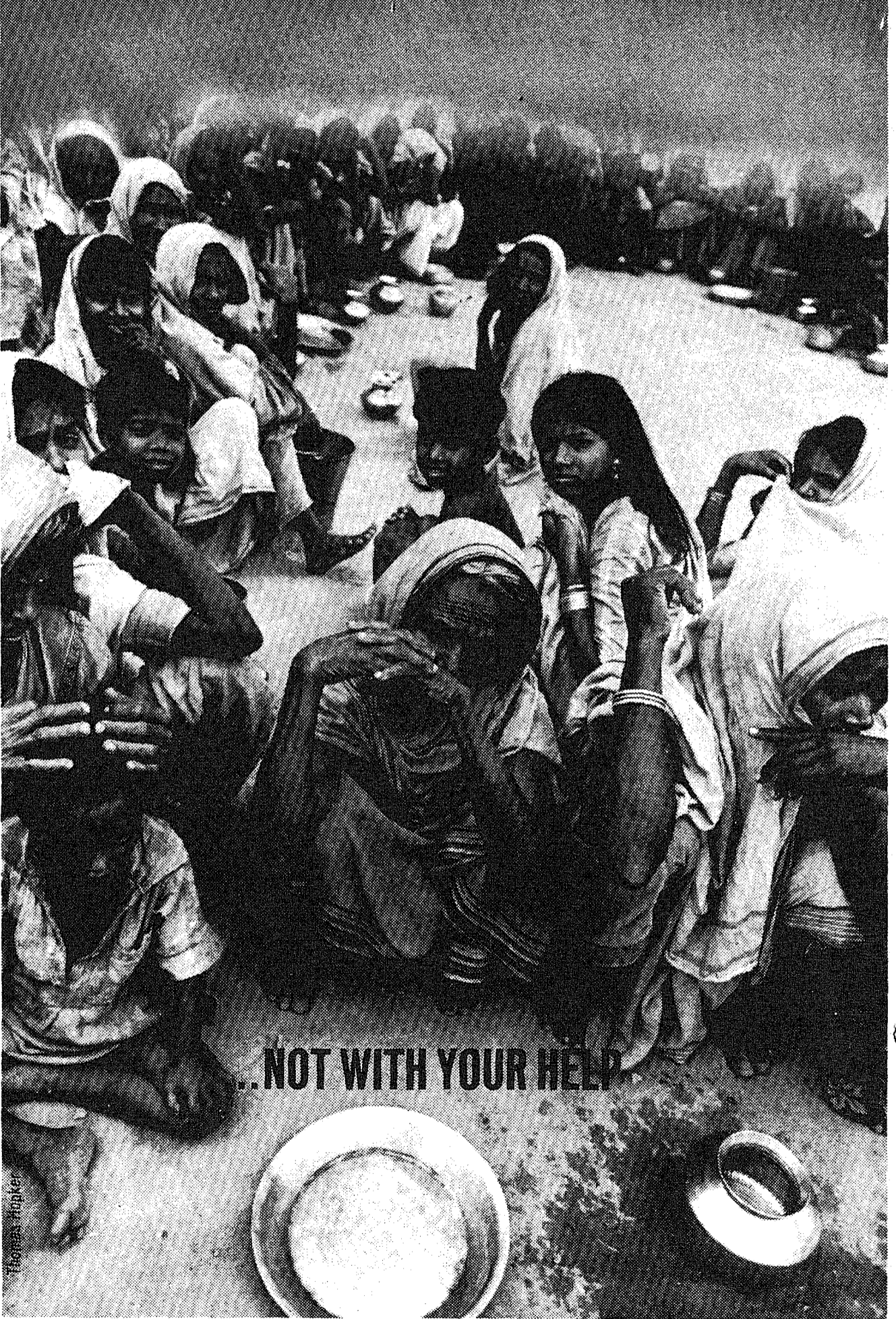
Bishop William D. Borders blessed the new multiservice center, construction of which was begun last March by the then Diocese of Miami on 10 acres of property on the north side of South Gifford Rd. near 38th Ave.

"The primary objective of this center is to provide an atmosphere and an opportunity for moral, educational and social growth," Bishop Borders said.

The \$58,000 center, which will be operated in a cooperative effort with the U.S. Office of Economic Opportunity was built under the direction of Father Hugh Flynn, pastor, and will provide facilities for the care of underprivileged children and pre-school children of working mothers in low-income families.

Counseling services and legal aid will also be available and plans are underway for medical and dental clinics in the near future. According to Father Flynn, some 60 children are scheduled for training under a year-young Head Start program.

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# Course Relevancy, Texts Discussed At Education Meet

Relevancy, inter-personal relationships and adaptation of catechetics were discussed during the First Annual Archdiocesan Religious Education Institute this week in Miami.

Dr. Martin Lang, who addressed the two-day meeting twice, said that it is "content and not so much methodology" which makes the course — especially in the presentation of material for teenagers in both Catholic school and CCD classes.

The basic beliefs of the Church and her teachings must be offered to the students in "an adaptation which speaks to the young people as they are here and now," he explained. The teacher cannot expect the student to relate to material which is "about topics that are totally unrelated to their surroundings."

## INFLUENCE

He went on to point out that "our relationship should not be: the religion class and then they are gone." The teacher, he said, "can have very little influence on a student without knowing the student."

The total result of the religion class should be "the generation of new life someplace." The student has to take his Christianity and "bring it to other people meaningfully," Dr. Lang added.

He urged that students share in the formation of the content of the class and pointed out that often the "questions the student wants to ask are not the ones the teacher asks."

## INTEREST

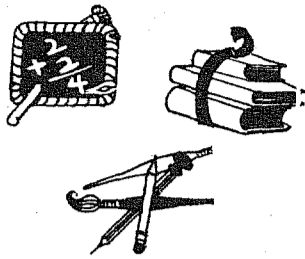
"This generation is reaching to learn about inter-personal relationships," he said, and therefore it is important for the teacher to take a special interest in each student and try to learn what the students' interests are, so that the material can be taught effectively.

He reminded the teachers that the material "we share with the students can be opened. We do not have to feel that we have the theological answer."

While adults are often uncomfortable with "provisional answers and tentative situations," the young person is used to them because he has learned in his other subjects—such as science and history—that an answer is not always available, Dr. Lang added.

## REALITY

He stressed that the teacher must understand "the



CO-CHAIRMEN of the institute Father Daniel Doyle (left) and Brother John Edward Smith (right) greet Auxiliary Bishop John J. Fitzpatrick as he arrives to celebrate Mass for the delegates.

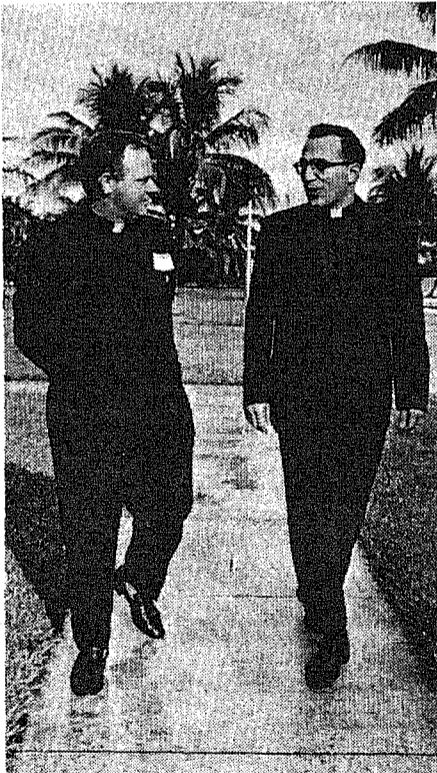
modern idiom requires that we talk about the religious implications of things in the real world" and warned that "faith rests on faith until it becomes mature enough to go on its own. We (teachers) are a symbol of what the Church teaches. We are a faith model."

Dr. Lang, F.M.S., is director of the center for re-

ligious education, St. Norbert College, Wisc.

Father James Plastaras, C. M., associate professor of Scripture at Our Lady of the Angels College in Albany, N.Y., developed the idea of the religion teacher's capability to give vision to a sacramental universe and the technique of communicating to the student the idea of the

**DURING THE Religious Education Institute, Father Patrick McDonald, Archdiocesan superintendent of high schools, (left) and guest speaker Father James Plastaras tour the grounds of St. John Vianney Seminary.**



**LOCAL RETREAT program panel discussion found Father Walter Dockrill (left) talking on CYO going into retreat activity, with panelists (left to right) Sister Madeline, O. P., Father Charles Sullivan, C. P., Sister Muriel Brown, R. C., and Brother John Smith, moderator.**



DUTIES OF the Archdiocesan Liturgy Commission were discussed by Father Rene Gracida, chairman of the commission.

Christian as a person of freedom.

During his lecture, he used frequent Biblical quotes to illustrate his assertion that the Bible could provide content for a section on the freedom of the true Christian.

"God calls for a free response. God doesn't push his people along or tie a rope around their necks and pull them. He draws them to him," the Vincentian priest explained.

"Unless we get a free response from a maturing Christian, then we have not accomplished the task," he added.

"In the Church we must learn to accept ourselves as we are" and then "we can teach the student free prayer" and to accept himself, Father Plastaras said.

He urged the teachers to "help them (students) find out what they can do — exactly where they can fit — and then they will sense the great liberation" of Christianity.

Father Rene Gracida, Chancellor of the Archdiocese of Miami, announced during the meeting the approval of norms for the celebration of Mass in the homes.

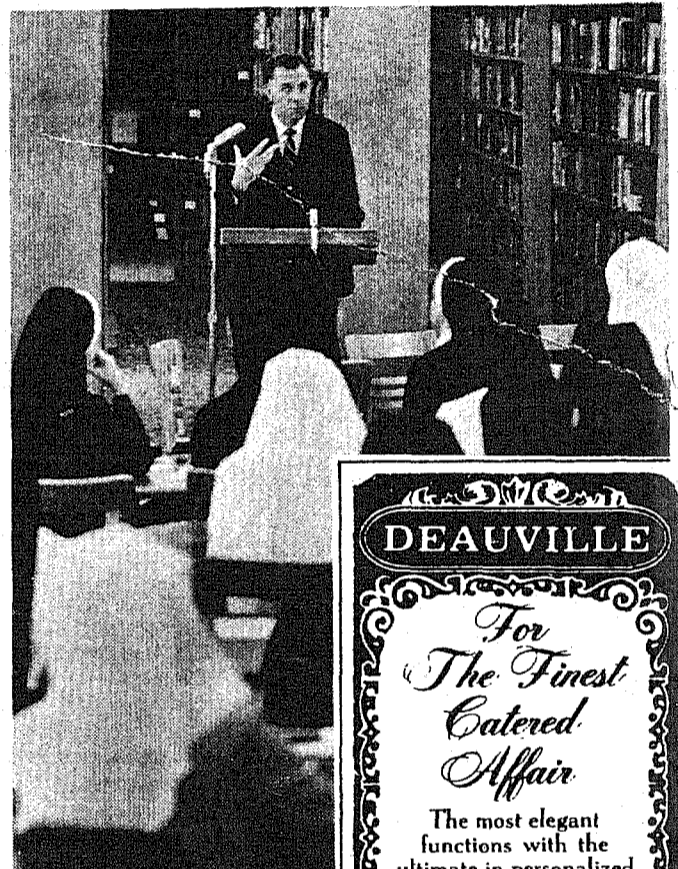
## ASSISTANCE

He also pointed out that teachers could give assistance to pastors by making it clear to students that "the liturgy they experience in small school groups is impossible in a large assembly of people of various ages" such as one would find in a Sunday Mass.

"We look to the Mass in the homes project to relieve people who crave the small group worship—which they might have experienced in school or heard of from their children," Father Gracida said.

Auxiliary Bishop John J. Fitzpatrick celebrated Mass on Saturday evening for the persons attending the institute.

Brother John Edward Smith, co-chairman of the meeting, said they hoped to follow-up the annual meeting with a series of lectures on religious education throughout the Archdiocese of Miami which would be given by Archdiocesan priests.



GUEST SPEAKER Dr. Martin Lang discusses a program for content in religious education during the Institute.

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## Try A Little Neighborliness

Three years ago, The Miami Herald ran a series of articles entitled, "Know Your Neighbor." The neighbors, in that instance, were some of the country's most notorious mobsters who maintained homes in Greater Miami.

The revelations, "who living where," came as a jolting surprise to residents of numerous Miami neighborhoods.

"Mabel, guess what, Trigger Mike Coppola lives next door to me." To which Mabel replied, "Dearie, you just don't know who's your neighbor when you live in Miami!"

It might be that this anonymity of residence is one of the reasons people with questionable reputations find Miami a desirable place to live.

But is this residential anonymity necessary or is it desirable? Why doesn't neighbor really know neighbor?

I have the feeling that South Florida has bred an insular existence. People keep pretty much to themselves. A housewife would rather send her husband to the nearest market to buy some sugar rather than go next door and borrow it from a neighbor.

Man may be an "island unto himself," but he still can get to know the guy next door. This isolation within one's yard dimensions may not be as extensive as I've stated, but ask yourself, "Do I know the family on either side of my property? What about the people who live across the street, on the lot behind or down the block? Do I know them? Have I made any effort to see what problems they have and how I might assist?"

Many times when we think about "Love of Neighbor," we translate our mental image of this neighbor's identity into the figure of a person in some far-off land or in some neighborhood far removed from our immediate block or apartment building.

It's sure a lot easier to consider as your neighbor a rice farmer in Thailand or a sailor in the Aegean Islands instead of the fellow next door with the wife, three kids, car, station wagon and mortgage.

Asia or Greece are remote, far-off spots with which we probably will never have any personal contact; thus it's a simple involvement to be concerned about fellow men we will never lay eyes upon. The toughest job of "getting to know you" begins within 200 feet of your own front door.

The Florida Development Commission and local chambers of commerce place great emphasis on extending courtesy to visitors. The theory expounded is a solid one: if a person is treated well on a visit to this state he will be inclined to revisit. But this thesis has economic overtones. Why not embark on a personal non-profit campaign to be courteous, concerned and helpful to everybody - particularly your neighbors?

Somebody has to take the initiative in this know-your-neighbor campaign. If the drive is to be successful you'll have to conduct it personally.

It won't be easy. Some of the most embarrassed and self-conscious people are those at a dinner meeting when the chairman says from the podium, "O. K. folks, so everybody can get to know everybody please turn around and shake the hand of the person sitting in back of you."

It is a rather silly feeling to introduce yourself to another human being in close proximity. But a stranger is a person who ceases to exist once you've met him.

South Florida is a region which has attracted its citizens from everywhere else. There are few neighborhoods with a continuity of residents. Thus, strangers are thrown together in a community cluster simply on the basis of buying or renting homes and apartments.

Thus the achievement of friendliness and helpfulness in a neighborhood is made more difficult.

Police records contain numerous cases of thieves' breaking into homes in daylight hours and carting off everything from the silverware to TV sets. In some thefts, the robbers have blatantly backed a truck up to the front door and cleaned out most of the home possessions.

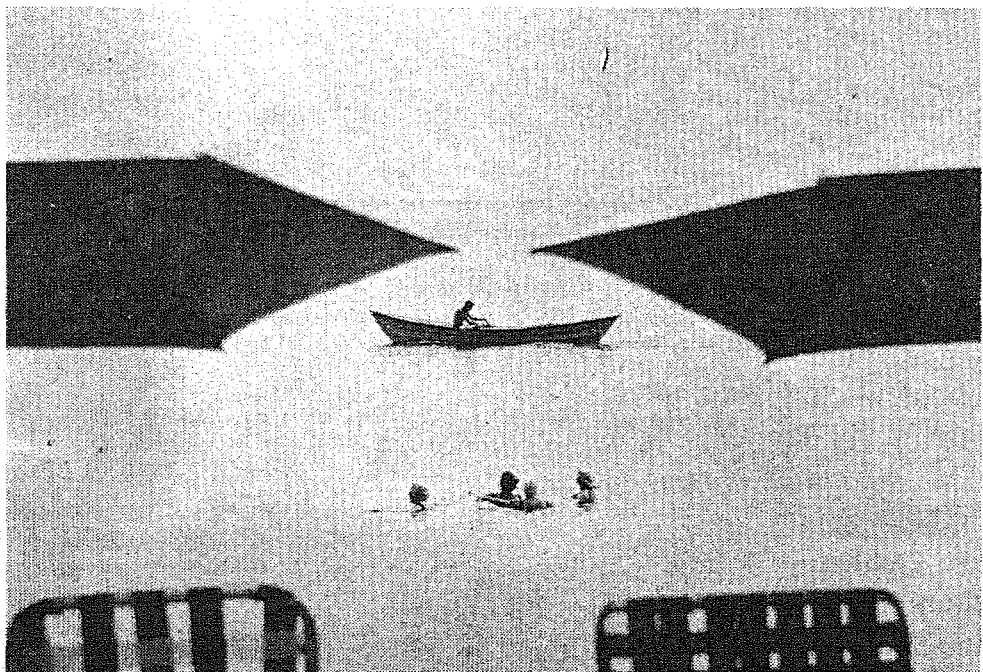
Such acts created no suspicion among neighbors who didn't know the people who lived in the house and thus had no way of knowing whether the family might have been moving. So, self-protection is an additional incentive to know your neighbor.

But the pervading reason for neighborliness is friendship and the giving of one's self to help others in other words, unselfishness.

The Lebanese philosopher Kahlil Gibran touched on it when he wrote: "For this I bless you most: You give much and know not that you give at all. Verily the kindness that gazes upon itself in a mirror turns to stone, and a good deed that calls itself by tender names becomes the parent to a curse."

# The VOICE

## FEATURE SECTION



Undoubtedly the coolest place to assemble for a chatting session on a hot Florida day is in the water—and that's just what these four female members of the bask-on-the-beach set happened to be doing when a Voice photographer caught the lifeguard rowing by to check and see if all the heads were still above water.

## What's Cause Of Stormy Weather In The Church?

GEORGE SHUSTER'S VIEW

By Dr.

GEORGE N. SHUSTER

How did we Catholics move from the safe haven of 1962 to the stormy waters of 1968?

If we could answer that question, we could understand a little better what has happened or is happening. But can we?

The very able historian of the American Church, Father Thomas McAvoy, has been trying hard to find out. After reading through innumerable files of Catholic periodicals he concludes that there is nothing visible in them to indicate that a transition was in the making. We seem simply to have dropped one personality somewhere along the line and to have acquired another.

Sure, there were "Liberal Catholics" during the whole period — but any resemblance between them and the avant garde of the present day is purely coincidental. The Liberals then were people who supported the "New Deal." They had no truck with Father Coughlin or, later on, with Senator Joseph McCarthy.

They had gotten a whiff of ecumenism so their noses were never quite the same again. Anti-Semitism seemed arrant nonsense and anybody who showed up with the virulently anti-Semitic book, the Protocols of the Fathers of Zion — was certainly mentally retarded.

"Liberals" were no more anti-clerical than their conservative brethren in the Church, who also criticized the quality of the sermons and, upon occasion, hierarchical autocracy. Most of the anti-establishment literature was then written by priests and had to do with life in the rectory, which seems to have been upon occasion pretty comically crass. Sometimes it was rather effective satire, but nobody objected strenuously when the authors were sent off to do penance for their sins.

Indeed the revolutionary event of the years prior to the Council was of a different char-

acter entirely. It was the departure of Thomas Merton to Gethsemane. How a young man who had evidently been rather tangled up on a pronouncedly "liberal" campus, should suddenly make up his mind to become a Trappist seemed quite as startling as the defection of Father Davis would appear later on.

The odds were thought to be rather heavy that he would not stick it out. And one can very well argue that there was implicit in Merton's action an appraisal of ordinary institutional Catholicism quite as unfavorable as the later vocal opposition of a radically different character. But if anybody saw it this way, including myself, he has left no record to that effect for the benefit of posterity.

It appears that the watershed was the coming of Professor Hans Kung to the United States. He spoke at Notre Dame on March 25, 1963, having previously been banned from the premises of Catholic University.

Suddenly there was an audience of 4,000, many of whom had traveled considerable distances to listen. He spoke vigorously about freedom in the Church, the reform of the Curia, the abolition of the Index of Forbidden Books and similar changes; and the huge assemblage applauded every word of it.

Earlier supporters of such theses had been able to do little more than whisper through a hole in the wall. But at Notre Dame it seemed that day, as it did when Professor Kung talked elsewhere, that what was being said represented a consensus arrived at with practically no difficulty. And to be sure Vatican II endorsed a good part of it.

I think that the historian will back his way through a different kind of underbrush than Liberal Catholicism, if he wishes to help us understand. Worth looking at is the Christian Pacifist Movement, so alien to the ordinary patriotic assumptions of American Catholicism.

Then there was also some stirring among the feminine sex.

This started in the United States after young women began to be educated in other than convent schools. Still it is a very long way to Boston College Theologian Mary Daly's denunciations of sundry Popes as enemies of her sex and her defense of woman's right to ordination.

Many miles likewise stretch from Christian Pacifism to the militant anti-war sentiment of today.

It seems to me that the real key to a solution of the mystery lies in the ever increasing participation of young American Catholics in education outside the academic empire of the Church.

This was probably not in the most important sense a lay phenomenon at first. All the evidence available appear to indicate that men and women attending such institutions as the Universities of Michigan and Minnesota, and there were ever increasing numbers of them, demanded little more of their Newman Clubs than ordinary pastoral care — no doubt in many instances as little as possible.

But the Clergy and the Religious were coming back to their bailiwicks after graduate study with quite an assortment of new attitudes. They began to teach contemporary literature of a sort which their immediate precursors would have banned from the library and torn up if a suitable opportunity had presented itself. "Situation ethics" was another import, which crept in under the flap of the Catholic tent more often than that is generally realized.

Existentialism and Personalism corroded the authority of St. Thomas. Suddenly we had left the Thirteenth Century and were back in the Twelfth. That is where we are now.

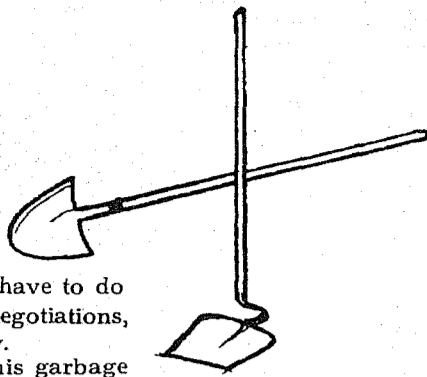
To be sure, the days when Abelard was trying to create a pluralist intellectual society and when Eleanor of Aquitaine was leading her crusade for femininity, were somewhat more tainted than ours are. The Inquisition straightened things out for the time being.

One thing is clear: there can be no inquisition of any kind this time.



# DEMOCRACY

## On The Farm



Many of the problems in America in 1968 have to do with human relations: acceptance of people, negotiations, improved communication, dignity and fair play.

For example, the key issue in the Memphis garbage strike wasn't a big economic package, but whether the employer would accept duly-elected representatives of their workers, negotiate a contract with them, and deal fairly with the workers' grievances according to agreed-upon orderly procedures.

In both urban and rural America this is a time of testing of the willingness of our people to work out problems by peaceful negotiations, democratic election procedures and firm agreements instead of relying on the law of the jungle.



While some of America's urgent problems can only be relieved with lots of money and large programs, farm workers have some desperate problems for which they themselves can work out peaceful answers with their employers if only they are granted equal rights under the law.

### Bishops Cite Right

"We, the Catholic bishops of Texas, would remind farm workers that among the basic rights of a human person is the right of freely founding associations or unions for working people . . . Included is the right of freely taking part in the activities of these unions without risk or reprisal. In order to bargain effectively in the economy and to rear their families in frugal and decent comfort we say that they have a duty to form and join unions or associations . . .

"It would seem reasonable that legislation similar to the National Labor Relations Act, which has proven beneficial to the economy as a whole, would also be appropriate in the field of agriculture."

—(The Ten Bishops of Texas)

America's seasonal farm workers are extremely poor. Their labor is exploited. This well-known but seldom dealt-with injustice compares in the suffering it causes with racial injustice. Our nation's legitimate concern with the problems of farmers has led to a general solicitude—stimulated by the selfishness of many big farm operators— which has caused government to exempt farmers from obligations

carried by other employers.

The public has been aroused most often over issues dealing with such symptoms as filthy labor camps, unsafe transportation, poor health, inadequate education, children working or unattended in the fields. The key issue, however, on which all others hinge, is that if a man is hired to work hard at a vital job he should have decent wages and work rules guaranteed by a legal contract.

Almost all of the roughly three million farm workers (1.5 million at a given time) lack the protection of either contracts or adequate social legislation. They are encountering all the techniques of abuse from which most workers have been protected by federal law for three decades.

### THE BIG FARMS

America has over three million farms. The proposed bills would cover only about 50,000 of these farms. One percent of our nation's farms employ nearly half the nation's farm labor.

Unless the present trend of huge diversified corporations in agriculture is reversed, more and more of the work will be concentrated on these few farms. The grievances of the workers are not against the small farmer. His farm will not be unionized.

The concentration of great power in a few hands through large-scale agribusiness has hurt both small farmers and hired workers. When the big commercial farms exploit their workers, the labor of the family working its own farm is exploited by market conditions so that they receive the same low return for their labor.

Today few farm workers are the traditional "hired hands" enjoying a personal relationship with their employer. The "farmers" who employ most workers are corporate executives—highly capitalized, affluent and powerful businessmen or their contractors who unilaterally make the decisions about wages and working conditions.

Workers have grievances with these businessmen. They charge neglect and the quest for higher profits rather than economic necessity have subjected them to lack of safety equipment on machinery, lack of portable toilets, drinking cups, cool drinking water, or a way to wash their hands while they handle your food. These workers protest a complete lack of job security even when there is work, inefficient work rules, intentional over-recruitment, lost unpaid waiting time, and camp operators and contractors who cheat them in room, board, transportation,



By FATHER WILLIAM J. RICHARDSON, M.M.

(This is one of a series of articles by Father Richardson editor of Maryknoll Publications, who is on an 11-nation tour of Southeast Asia gathering material for a book.)

KONTUM, Vietnam—I came to Vietnam with an open mind, but now I must confess that it was difficult to be a Dove once I saw the atrocities perpetrated by the North Vietnamese Army and the Vietcong against defenseless citizens.



Kontum — in the central highlands of this war-torn country, about 250 miles north of Saigon — is a small city occupied principally by the Montagnard tribesmen. It is one of three missions opened in 1850 by French missionaries. Missionaries are still here today.

In 1850, the Missionaries were

hunted down and killed by anti-Christian governors of Annam. Today it's the Vietcong who seek out and kill them.

The situation here is tense. During the Tet offensive earlier this year, Kontum was partially

they met a column of trucks coming in the opposite direction. This indicated the road was safe from land mines so they went ahead alone.

Minutes later their car was

been in Kontum for nine years and has no intention of leaving. Vietcong or no.

She had just arrived back in Kontum from a few days of well-earned rest when I arrived here. Pat sang the praises of the French

ly burned There for this children. Dr. Pat sa Sister Maryknc

## Visits Scene Of Cong Atrocities

overrun by regular troops of the North Vietnamese Army and Vietcong units. Flying low in a helicopter gunship from the big U.S. Air Force base at Pleiku some 25 miles away, I could see the remains of buildings in Kontum that had been blasted by rocket and small arms fire. Some 2,300 Communists died in their attempt to take the city during the Tet offensive.

Just a few weeks ago two French priests were travelling by small private car on a road leading out of Kontum. The Fathers followed a military convoy for a few miles into a dense jungle area controlled by the Vietcong until

blown up and one of the priests was killed. The explosion undoubtedly resulted from a hand-detonated mine. It was clearly a deliberate attack against unarmed civilians travelling in a vehicle that was clearly non-military.

The single most encouraging thing about Kontum is its small civilian hospital operated for the benefit of the Montagnard people by a young American doctor from Seattle, Washington, Dr. Pat Smith.

Dr. Smith — Pat to her staff of volunteer nurses, which includes three American religious sisters — told me that she has

missionaries who risked their lives to bring their Montagnard parishioners from the outlying areas through Vietcong-controlled jungles to her hospital.

### INVOLVED

Pat Smith is a person of deep compassion and is completely involved in saving lives, not taking them, but she told me that the people in the United States are getting a very one-sided view of destruction and injury caused by the United States military build-up.

She related innumerable tales of Vietcong brutality, pregnant women shot in the stomach at close range, children deliberate-

bury, M Smith, 1 Tet offer the hosp the VC carried Renata man ve thought Pat, Sist Sister freckled and blu smile. S nurse. I with a fi seven y clinic in South

and tallying their earnings.

These grievances have grown worse over the years because of the powerlessness of the workers to even talk with their corporate employers. Bad communication leads the workers to expect the same exploitation from fair farm operators that they have experienced from the unscrupulous ones. Workers who object to any procedures know they can be fired on the spot and replaced by someone new.

Both on and off the job, agribusiness exercises very substantial control over the lives of the worker. This influence by a few rich men and corporations in rural America is sometimes well-meaning, but it stifles democracy, promotes class strife, and leads some of the men who have the unrestrained power to use it irresponsibly.

Perhaps this is why the vast majority of farm workers lack workmen's compensation, jobless benefits, effective child labor laws, and decent housing, and why—for so many—basic welfare and medical services are still out of reach.

The President's Commission on Rural Poverty, after describing these rural problems, notes that the solution adopted by many rural poor people has been to migrate by the hundreds of thousands to the big cities where, despite the misery, they feel there is a change for a better life. Fortunately, there are large numbers of rural workers who do not want to migrate to urban slums. They need help staying "down on the farm."

## Working For Poverty Income

Farm workers rank lowest in annual income of all of our nation's working people, because in the words of the late Congressman Elmer J. Holland of Pennsylvania, "without some leverage, employers are not going to pay as much as they can afford, but rather as little as they can get away with."

In 1967, the average farm wage climbed to \$1.33 hourly. All other manufacturing production workers averaged over twice as much: \$2.83. Construction workers averaged \$4.09. Four southeastern states paid their farm workers an average wage below the \$1.00 minimum wage for farmworkers (South Carolina workers averaged 89 cents in the fields). In ten states the average was below \$1.10.

Add to these low hourly wages the plague of intermittent work. The average migrant only finds 82 days of farm work a year and supplements his meager income with other low-paid work. Very few workers get any free food, transportation or housing.

Even for those who do, the value does not come



close to the paid insurance, vacations, and other fringe benefits common in America. Including last year's wage increases, the total average family income from all sources remains way below the definitions of poverty, although the people work hard, often doing stoop labor deep in mud or dust, in the midst of insects and pesticides, perhaps in the bitter cold of Michigan autumn mornings or the terrible heat of Texas summer afternoons. They remain in poverty while putting fruit and vegetables on our tables.

Farm workers want to organize into effective civic and labor organizations that can deal with these injustices peacefully. They have begun labor unions repeatedly for a century, being forced to strike over 500 times in the last three decades, but have always been beaten down, ever since hired gunmen put down the first "farm" strike of cowboys on the Chisholm Trail.

Workers in agriculture are trying again in California, Ohio, Texas, Florida, Wisconsin, New York, and elsewhere today. If they have organization, they can, through their numbers, bring democracy to the rural power imbalance. If they can win some job security and a fair return for their labor, they can help buy decent education, housing, transportation, and food rather than wait for charity or governmental subsidies to give them these essentials through special programs.

These self-help labor organizations cannot be built by the workers without protection. Opposition power is too often used unjustly and effectively against them. Their methods and leaders are attacked and ridiculed. Their supporters are fired, blackballed, jailed on phony charges, or worse.

This used to happen to almost all unions, but thirty years ago Congress created the Wagner Act, which has since been amended by the Taft-Hartley Act.

The 1935 Wagner Act, as introduced, gave employees in all industries, including agriculture, protection to engage in the practices and procedures of collective bargaining. There was, however, opposition from the "farm bloc" with the consequence that the farmworkers were specifically excluded from the benefits of the act in the overall interest of passing the bill. Representative Connery, who managed the bill in the House, referred to all this and concluded:

"If we can get this bill through and get it working properly, there will be opportunity later, I hope soon, to take care of agricultural workers."

Congress did get the bill through. It has been working properly for over 33 years. It is now time to take care of the agricultural workers.

The bills are pending. They offer no subsidies to farmworkers. They carry no appropriations. They are not special legislation; on the contrary, they do away with special legislation. They offer one simple proposition: that farmworkers have the same right as workers in all other industries to organize unions and bargain collectively. They do not guarantee success in these efforts; they merely afford the farmworker the opportunity to help himself within the framework of our Federal labor laws.

To help bring about these efforts a coalition of concerned groups has been formed, for the specific single purpose of passing this bill. Washington director is Rev. Eugene L. Boutilier. Field Director is Rev. Jack H. Alford.

The house bill as of May 1968 has been the subject of extensive hearings, been passed by the Education and Labor Committee, and is awaiting an action by the House Rules Committee before it goes to the floor. It contains language limiting coverage to farms employing at least twelve men at a time and paying at least \$10,000 in wages.

The Senate bill's author is Senator Harrison A. Williams, Jr. (New Jersey) who has introduced the bill in each Senate for years. His sub-committee has studied the impact of this bill in field and Washington hearings for years, and this year has reported it to the Senate Labor and Public Welfare Committee. From that committee it would go directly to the calendar for floor debate. It is co-sponsored by Senators Bartlett (Alaska), Clark (Pa.) Gruening (Alaska), Hart (Mich.), Inouye (Hawaii), Kennedy (Mass.), Kennedy (N. Y.), McCarthy (Minn.), Nelson (Wis.), Pell (R.I.), and Young (Ohio).



and mutilated. absolutely no excuse for women and part of the VC, Marie Crowley, a Sister from Tewkes-

ing to join the Catholic Relief Services team which assists Dr. Pat Smith.

Since the capture of the German nurse, the hospital staff has moved into the city and patients are treated in a converted Cath-

## es In Vietnam

ess., working with Dr. and me that during the ve, when they were in al at the edge of the city, verran the place and of one of their nurses, uhnen, a young Ger- mteer. They probably at they had captured Marie said.

Marie has a round, lace, straw-blonde hair, eyes that flash with a is a former Air Force e went to Maryknoll mission skill and spent rs at the Maryknoll Kang Hwa Island in rearea before volunteer-

olic school. The school has become a 150-bed emergency hospital with a well-equipped operating room in a renovated porch.

At dusk the entire staff retires to quarters inside the U.S. military perimeter which boasts a brand new sandbag bunker just outside their rooms, a protection against incoming rockets and Communist mortar shells.

Meeting Pat Smith and her staff was the most encouraging experience I have had in Vietnam. They present a magnificent profile in courage and Christian love for men.

(NEXT WEEK: The Philippines — The Key Lies With the Catholic Church).







# IF LIFE WERE ONLY SIMPLE AGAIN

By MSGR. GEORGE G. HIGGINS

Life would be so much simpler if we could neatly separate the "good guys" from the "bad guys" on the major issues confronting us in their troubled times.

We, the good guys, could hold them, the bad guys, responsible for what's wrong with the world (and what isn't wrong with it these days?) and could then concentrate on ways and means of either converting them to our way of thinking or, short of that, neutralizing their influence over the rest of the community.



MSGR. HIGGINS

For better or for worse, however, life is much more complicated than all that; and presumably always will be. Many, if not most, of the burning issues of the day are so complicated that they simply cannot be discussed intelligently in terms of black or white or in terms of what is absolutely right or absolutely wrong.

This being the case, even the Archangel Gabriel, when faced with a given controversial issue, would find it difficult to separate the good guys from the bad guys with any degree of certainty.

This point hit me very forcefully in recent days as I read the texts of two full-page advertisements in the very same issue of The New York Times on the pros and cons of the teachers' strike in New York City.

Each of these two ads, which appeared cheek by jowl in the Times, was signed by authentic "liberals" and yet the ads flatly and unequivocally contradicted one another on the issues involved in the teachers' strike.

The first of the two ads, which was signed by Michael Harrington, Reinhold Niebuhr, Arthur Schlesinger, Jr., Leon H. Keyserling and a dozen other progressives of national prominence sided with the teachers' union. It took the position that decentralization of the New York school system is not the central issue.

"Decentralization of the city schools," the ad pointed out, "is under way. The United Federation of Teachers has pledged its full cooperation to make the reorganization succeed and to make whatever modifications it deems necessary through the democratic legislative process.

The real issue now is job security. It is the right not

to be fired arbitrarily by your employer because he doesn't like the color of your skin, or the way you wear your hair, or the political opinion you hold."

The second advertisement, which was signed by James Baldwin, Father Henry Browne, LeRoi Jones, Max Bond, Father Keven Kelly, Jackie Robinson and 20 or more equally dedicated champions of social justice, came out against the teachers' union.

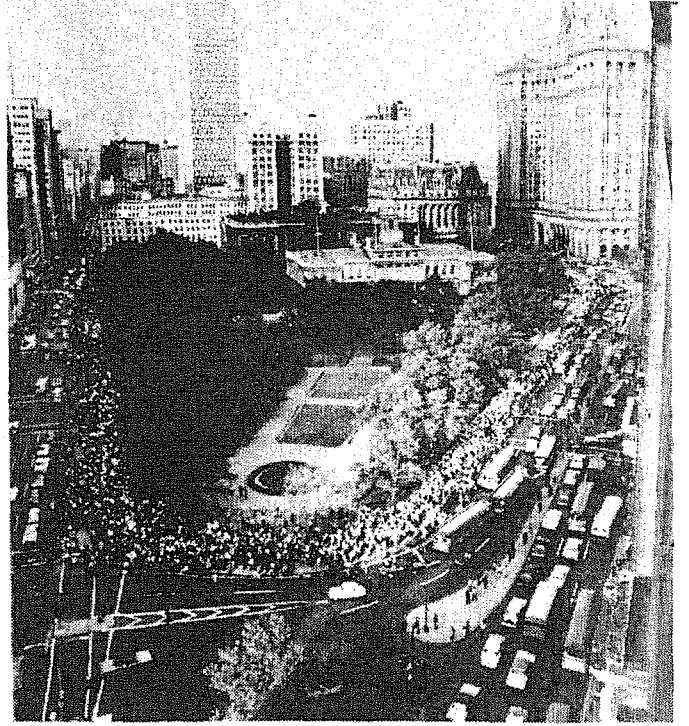
It said, in effect, that decentralization of the New York school system is definitely the central issue involved in the teachers' strike.

"Teachers," it pointed out, "have always exercised their own right to transfer out of minority group schools, even though this accepted practice is of questionable legality. Now that the ghetto community seeks to follow the common practice of privileged communities in transferring unacceptable teachers, the UFT is seeking to deny that essential right."

Even Solomon in all his glory and with all his wisdom would hesitate, I suspect, to choose sides in this dispute. In any event, I am certainly not qualified to do so. The issues involved in the dispute are so complicated and so laden with emotion that they simply cannot be resolved in terms of what is absolutely right or absolutely wrong.

Moreover, given the status of the men and women who have lined up against one another in the dispute, it cannot be discussed intelligently as a conflict between good guys and bad guys. On many other controversial issues, all of the signers of the two advertisements referred to above would undoubtedly find themselves in complete agreement with one another.

In this particular case the fact that they are on opposite sides of the fence should serve as a warning that the all too common tendency in this period of political upheaval to argue in terms of absolutes leaves much to be desired.



DURING a teachers' demonstration recently in New York.

## VOICE FEATURE SECTION

### Have Some Gospel Meanings Suffered In Translations?

By JOSEPH A. BREIG

Many a Christian has been puzzled by the saying of Christ—"Be ye therefore perfect, even as your Father in heaven is perfect"—which seems to command the impossible.

According to Irwin St. John Tucker, the sentence is a mistranslation of what Jesus really said.

I have mentioned Friar Tuck (as he humorously calls himself) before this. He is a remarkable man who has reached his eighties without losing the fire and drive of the prime of life.

He is profoundly learned in the Semitic languages, especially Aramaic and Hebrew. He is an artist and writer, and he produces an enlightening mimeographed publication called "Sunrise."

What Jesus actually said, Friar Tuck says, was, "Be ye therefore all-embracing in your love, as God is." This fits in with the whole point (love your enemies) of the chapter in which the passage occurs.

"Ignorance prevails in the western Church," Dr. Tucker remarks, "not only as to biblical languages, but as to their spirit.

"(Literacy) outbursts which to a Semitic mind were pure, exultant poetry have been taken in the west as statements of scientific geological or historical fact.

"Ordinary expressions of an incurably poetic race, using concrete pictures to present spiritual concepts, were degraded by Greeks into hairsplitting definitions; by Romans to authoritarian legalisms; by western minds to a mentally indigestible hodgepodge.

"The situation is like that of a family gathered hungry at a dining table where the wife and mother reads them old recipes without ever bothering to prepare and serve the food."

This, in the opinion of Friar Tuck, is the root reason for the failure of the Faith to stir modern minds and souls as it should.

Vatican II, he writes, "made only a beginning at recovery of original meanings of the Gospel of Christ." He calls for an informed and active laity who will insist on "receiving fresh and pure the water of life flowing from the throne of God."

There is "multiplied inanity" concerning the deep meanings of the Faith, according to Friar Tuck, because of ignorance of the genius of the Semitic scriptural tongues.

"The Bible," he writes, "is in fact the story of a battle, beginning with the marshalling of the heavenly host against primeval chaos, reaching its climax in the triumphal wedding feast of God and Humanity Redeemed, the Bride of Christ.

"It is a battle romance in which our own lives, both now and forever, are at stake."

He points to the angelic hymn, "Holy, Holy, Holy, Lord God of Sabaoth," and writes, "Sabaoth means armies in battle array. . . The foe. . . is Tehom, the dragon of total chaos. . . the surging tide of corruption.

"This endless War of Yahweh, Lord God, commander of the hosts. . . of heaven. . . has become overclouded and hidden under piles of minute technical regulations, legalistic pettifogging and spiritual directions."

### BELOW OLYMPUS By Interlandi



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**If Your Child's A Slow Learner**

# Don't Despair; Recall Edison, Wilson

Dr. Ben Sheppard, physician, lawyer and a former judge, and present director of the Archdiocesan Catholic Welfare Bureau, will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address their inquiries in care of The Voice, P. O. Box 1059, Miami, Fla., 33138.



(Dr. Sheppard will resume his discussion on the use of drugs by teenagers in next week's edition of The Voice.)

By DR. BEN SHEPPARD

Dyslexia, a condition which involves problems in learning to read, write and spell and an initial or constitutional slowness in development were experienced in childhood by such famous men as Thomas A. Edison, Woodrow Wilson, who did not learn to read until he was 11 years old; the psychologist, William James; Abbott Lawrence Lowell, who was president of Harvard University; World War II General George S. Patton; and Loretta Bender, famous child psychiatrist who was trained by Dr. Orton, one of the fathers of the studies on dyslexia.

Whether we can state it as immaturity of brain development or a failure to establish superiority of one portion of the brain is difficult to say but it is definite that it is never caused by brain damage and can be remedied. We must not be pessimistic about it.

Emotional and environmental factors may contribute to the retardation of learning in general, but they do not produce the characteristics of dyslexia such as poor directionality, normal writing, disturbance of body image, certain speech disorders and confused dominance.

According to Dr. Lloyd J. Thompson of the University of North Carolina, dyslexia may be compared to color blindness which is independent of intelligence and there must be an inherent lag biologically.

## Encourage Child

TO MRS. V. T.: It is difficult to answer briefly your request for hints to help your 10-year-old son to grow up and avoid the "things" you see around town.

I would say encourage him to help make the decisions which will mean so much to his future life, create some form on communication between the child and the adult, tell all the organizations to DO MORE WITH and LESS FOR; help develop opportunities for future jobs; help him to identify himself and realize that the umbilical cord is ready to be cut and that he must establish an emotional independency from the family.

He should also develop a true sex identification and a true scale of values. Communicate — listen — do WITH and not FOR.

\*\*\*

TO MOTHER who fears child is becoming emotionally disturbed: Children express their emotional difficulties much more differently than adults — they do more acting out. A normal child will throw a tantrum or light a fire once, but a disturbed child will throw many tantrums and light many fires in a day.

About four years of age, give or take a few months, a child will indicate defiant behavior. It's amazing how long some parents put up with disturbed behavior. The first five years are the most important in the life of the child as he learns to cope, tolerate anxiety and handle frustrations in his interactions with people.

In a report from the Middleton State Hospital, Dr. Metzger describes three main disorders which include disorders which develop in reaction to parental neglect, rejection, cruelty and even abandonment; disorders which arise from brain disfunction and not actual damage, but manifests itself in motor awkwardness, e.g., if the child strives for attention and gets it because of restlessness and over-activity. This brings in short attention span and all its allies — defective work habits, impulsiveness and specific learning disorders. A third disorder is a truly psychotic child with childhood schizophrenia and the like.

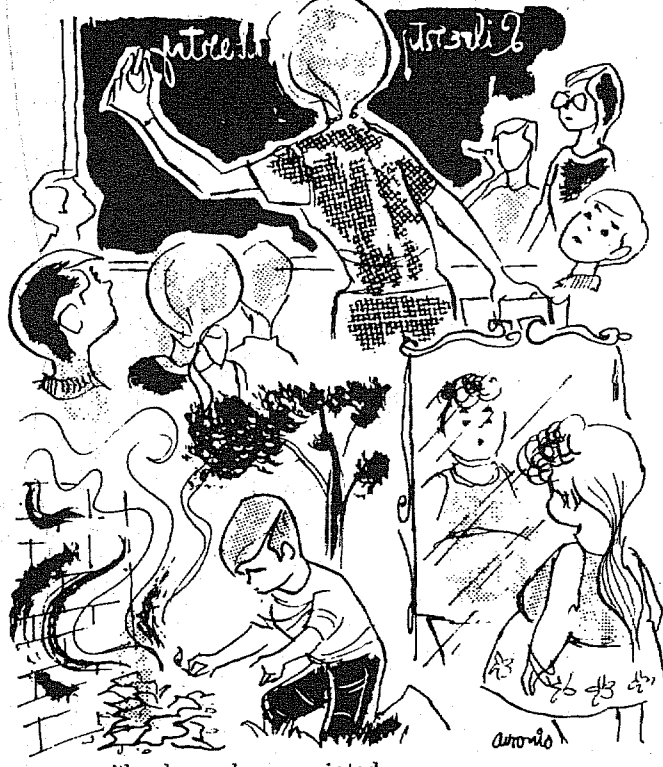
## Parent Therapy

Where does the parent therapy fit in the handling of disturbed children? If the parents have been at fault and have benefitted from guidance, then you can expect a better response in the children. Where improvement occurs despite parental failure — then this can be related to his peer group and their acceptance of him.

The prime importance of the peer group cannot be reiterated too often — children will talk to children and young adults will talk to young adults.

As illustration, I recall a recent case where a boy had been subjected to one year of psychotherapy and two years with a behavioral psychologist and then went to a different school where he met a cute, young, blond "chick." In two weeks he had stopped the marijuana kick and in another week had an accepted hair cut and was soon coming home early, doing his studies, etc.

It was either this or else no dates with the young lady — by her parental edict. He even reached the stage where he went to a football game with his father — and the girl's name definitely wasn't Freud! Rather call it motivation and acceptance by the peer



group with whom she associated. Parents should remember that if they are anxious or hostile because the child warms up slowly to new social situations, it may reflect their own needs for social success. If they cannot accept the fact that the child has high activity and distractibility and can do homework

for only short periods of time, this may reflect that they are too demanding of their own standards for work achievement.

Both parents and child should realize that even if this activity level is low he may with practice become a good ball player; that when new social situations arise and he is shy because of a tendency to withdraw, this does not mean he will always be socially inadequate and finally that if he is easily distracted from tasks this does not mean he cannot ever become a reliable worker.

As a child grows older he will develop his own strength and he will be able to work out his own routine which will help him make a positive approach.

## Obesity In Juveniles

DO WE HAVE any success in the treatment of obesity before adolescence? So writes a pediatrician in the open line page — anonymously.

Obesity in children most often draws complaints from parents who are consciously saying, "I want you to lose weight so that you will be happy" but subconsciously is threatening the youngster with "lose weight or I won't love you" and the child is answering back: "Love me as I am or not at all."

When this situation exists, diets and pills will not help. The mother must remember that that youngster is always looking at her with the silent question, "How am I?" and the mother must always reflect, "You are fine and I love you."

When the child finally expresses dissatisfaction with his bodily configuration, usually in the teenage period, then the parent can jump in and indicate that he or she will do all in his power to help the youngster.

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# HOW YOU HELPED FULFILL A DREAM

By  
MSGR. R. T. RASTATTER

There is usually a certain amount of glamour surrounding the name "Boystown." Perhaps the success of Father Flanagan's tireless, undaunted efforts and the appealing movie produced some years ago, are responsible in a large degree.



Msgr. Rastatter

Some of the boys of the Nebraska Boystown were delinquents. At Boystown South Florida they are simply dependent boys.

Their care and development from age 13 to 18 years was a vision of Archbishop Coleman F. Carroll... a vision that his own strength of character pushed to a shining reality... abetted by his love of Christ who, Himself, loved children so much: "Suffer little children to come unto me, for theirs is the Kingdom of Heaven."

Founded on 138 acres of pinewoods and transformed from a Cuban boys' refugee camp into a haven for our own dependent boys since 1964, Boystown boasts an enviable record in material development and—more importantly—in spiritual success and growth.

## MANY GRADUATES

Since its beginning, Boystown South Florida, in four short years, has ministered to and "graduated" no less than 124 boys who were labeled "dependent." At present there are 43 boys who are recipients of help, instruction and spiritual and psychological guidance, from two priests, a psychologist, seven counselors, two cooks, and a maintenance man.

The boys themselves mow their own lawns, make their own beds, and otherwise keep their quarters ship-shape.

In the past six months, 12 of these boys were returned to their own homes,

smarter, wiser, as God-fearing Soldiers of Christ, and

with a sense of deep purpose and mature responsibility.

These are all facts, figures and some generalities. Perhaps it would be more enlightening and stimulating for us to present you with but a few "case histories":

1. Recently one of our boys seemed restless and disturbed. He had been a resident at Boystown since the day it was opened four years ago, and it seemed obvious that a change of some kind was in order.

After several talks with him, the administrators and a psychologist—and the boy himself—felt that the solution to his problem would be a hitch in the Army. Accordingly, he enlisted. Before he left, he came to his counselor and asked if he might come back "home" to Boystown when he obtained his first leave.

2. Last year, one of the boys won a "Silver Knight" nomination. In the Miami Herald finals held in June of this year, he placed second.

3. One, a fine 15-year-old youngster, would like a foster home so he might have a father and mother—a luxury he has been deprived of.

4. A friend of some of the boys at Boystown—a 14-year-old lad—had leukemia. Several of the counselors have donated blood—and some of the boys requested permission to do the same.

5. One of the boys was selected for the Dade County "Youth Award for Excellence" and he received a citation.

6. Two of our boys who have been graduated from high school are attending college. One is studying to be a commercial airlines pilot... the other is immersing himself in the study of criminology in order to join one of our law-enforcement agencies.

7. About 10 months ago, one of the boys left Boystown to work on a Merchant Marine ship. Having seen another side of life, he recently requested to return to Boystown to finish high school... and offered to pay his own tuition out of the money he had earned and saved.

These are but a few of the situations that give stark evidence of the fine sense of responsibility and high moral values that are being instilled in all these boys. They should give us all a deep sense of pride and lasting satisfaction. Please pray for God's continued guidance.

So much for the boys. Archbishop Carroll loves boys—dependent boys. At the same time there is a soft spot in his heart for all dependent children.

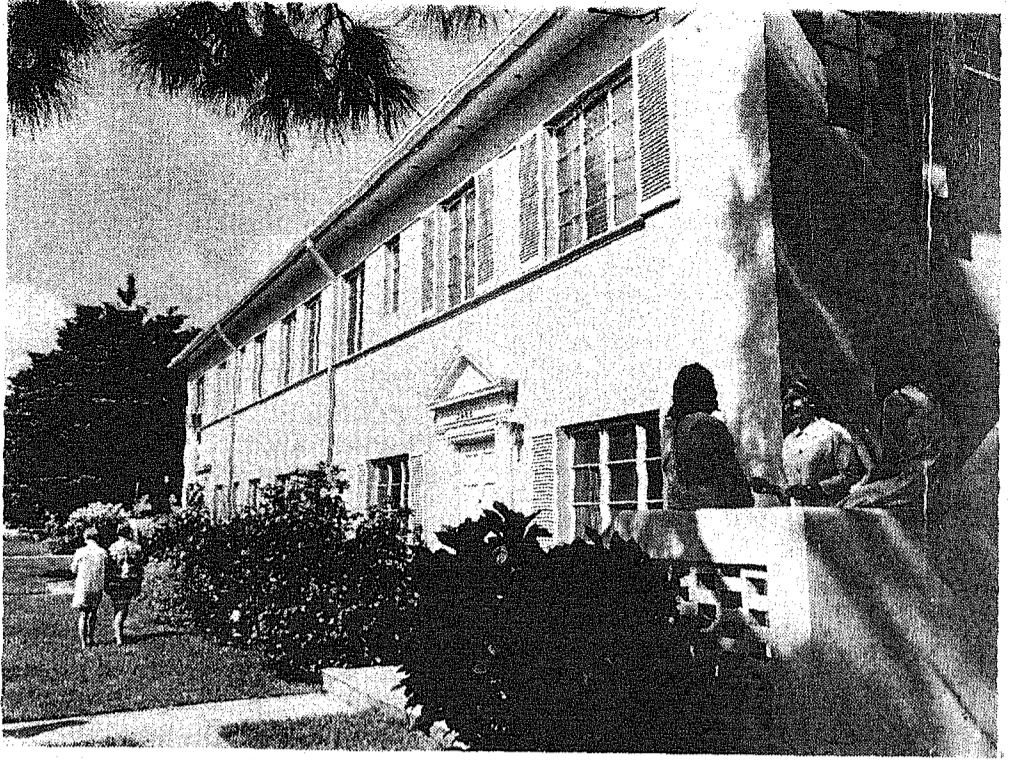
## HOME FOR GIRLS

With this in mind and spirit, also in 1964, he founded Bethany Residence for dependent girls aged 13 to 21.

This institution, located on Coral Way in Miami, is equipped to care for 15 girls and during 1967 the percentage of occupancy was a continuous 95% with nine admissions and seven discharges. Bethany Residence is supervised by the Dominican Sisters of Bethany under

## Diocese 750 Years Old

VATICAN CITY (NC)—Pope Paul VI has sent a letter expressing his best wishes to mark the 750th anniversary of the Graz-Seckau diocese in Austria.



Bethany Residence For Dependent Teenage Girls In Miami

the able direction of Sister Ancilla, O.P.

The girls attend the schools of their choice and at the residence, in addition to recreation periods, they are instructed in music, in cooking, sewing, and other practical elements of home economics.

In the four years of Bethany's existence, some of the girls have gone on to college, others have embarked on rewarding business careers, and yet others are happily married.

Bethany is properly re-

garded as much, much more than just a home away from home. It is a home in every sense of the word—and it is a mold of character and spirit, without which, who knows where these girls might be or what they could be doing.

So, my friends, these are only a few of the flowers of your charity... and the buds must continue to blossom into splendid and noble adulthood. These are a special kind of people... otherwise God would not have chosen to send His Di-

vine Son into this world as a newborn babe and would not have selected a young woman to be the instrument for the coming of Christ.

For these dependent youths, and other benefactors, we ask you please to keep in mind Sunday, Nov. 17—the date of our annual Good Samaritan collection at all the churches and missions.

May God bless you!

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# Biafrans' Long Freedom Struggle 'Never Be Forgotten', He Says

Even if they are defeated and subjugated in their fight for independence, the Biafrans' before and during the current war to the present can "never be forgotten as a symbol of super Christian manner," a 14-year veteran of the Biafran missions said in Miami this week.

Father Thomas Cleary, CSSP, who returned from the African missions in 1967 just after the war broke out, described the incidents which "provoked" the Biafrans into succession and finally to active fighting.

After the second military coup took over the federalist government in June of 1966—part of a confusing number of events which emerged on the African political scene following the British withdrawal from the Nigerian region—thousands of Biafrans were slaughtered in the North, Father Cleary explained.

"While I was there, the Northerners who were living in the Biafran region were sent back to their tribal homeland on a special train, with a special escort," the missionary continued. "The Ibos showed magnificent restraint in dealing with the Northerners."

Often quoted during the evacuation of the Northern tribesmen was a phrase which evidently expressed the Ibos' reluctance to seek revenge, "If you attack a madman, you become a madman yourself," Father Cleary added.

"Because of the Ibos' education and their struggle for self-determination, they have learned a tremendous respect for the independence and dignity of man" which is something lacking in many African tribesmen, the priest said.

While Father Cleary discussed their struggle for independence, Biafran leader Lt. Col. Odumegwu Ojukwu called for assistance from Communist China in fighting the "Anglo-American imperialism and Soviet revolutionism" inherent in the war. It was believed to have been the first time that the Ibo leader had referred to the United States in his con-

demnations of enemies.

Pope Paul VI expressed hope this week that the brotherhood of man will help end "the horrible situations" of suffering among Africans during a special audience he granted to President Diiori Humani of the Republic of Niger, Africa.

The proud and ambitious Ibo tribesmen "were the outstanding mission field of the Catholic Church and showed the greatest development in the shortest amount of time," Father Cleary explained.

## 80 PRIESTS

"When I left Biafra, the Eastern region had produced 80 African priests—many of whom were doing mission work in other parts of Africa—and 4 African bishops. They had a natural desire for Christianity," Father Cleary remembered.

Asked if there were religious implications to the Biafran War, the priest sketched a two-sided picture. "It is basically a war between tribes—the Northern Nigerians were jealous of the Ibos' prominence in politics and civil service and of their ability to learn quickly—but because there is strong Muslim influence on the Northern way of life, there is conflict between the Christian Ibo and the Moslem Northerner."

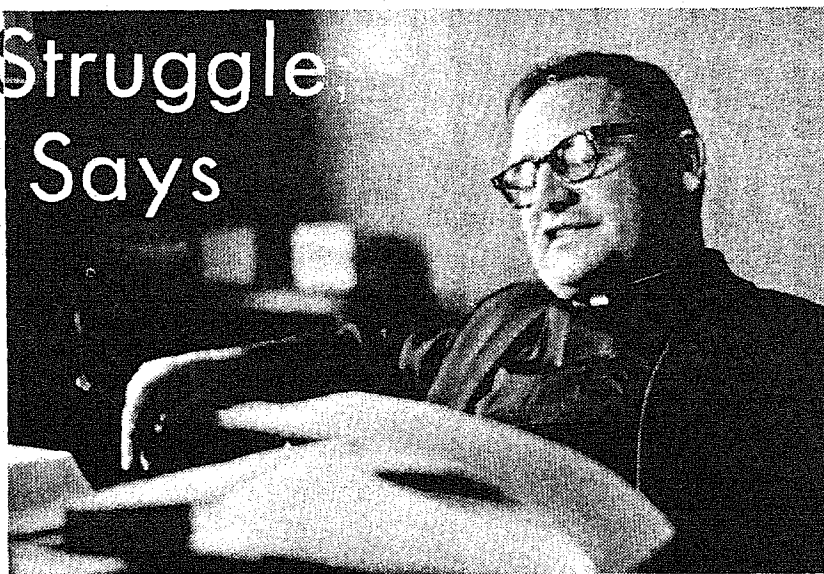
At one point during the

initial fighting over 18 months ago, the Northerners "declared a Holy War—or all-out fight to the death"—with the Ibo tribe, Father Cleary explained, but the "religious element is secondary to the real problem of tribalism and nationalism."

The term tribalism is roughly synonymous with nationalism in Africa, the priest pointed out, and "nationalism must be something that is innate in human nature. The Ibo is as different from the tribes in the North region as the French are from the Germans."

What might happen when a peace agreement is reached in the event of a complete victory by the Federalist troops is hard to say, Father Cleary predicted. "In any event—be that an attempt to massacre the remaining Biafrans or merely to patch the war-torn country—there will be an immediate move to stop education in Biafra."

The current slaughter of prisoners of war and the slow starvation of the Biafran civilians upsets the mission veteran. "The heart of every missionary is torn at the sight—not merely of the destruction of the vast and complicated organization that he and his predecessors



LOOKING BACK on his years in Biafra, Father Cleary leans back in his chair and characterizes the Ibo.

had built up over the years—but at the sight of such a good people, so full of promise, being denied their God-given right of self-determination."

## IBO FATE

He imagined "that the fate of the Biafrans at this point is not of much consequence to the (Federalist) Nigerians. They haven't the same respect for life as the Biafrans have learned from their western education," the priest explained.

Looking back on his 14 years in the region—some of the time spent in urban areas

and the rest traveling up and down the rivers in small boats visiting the rural tribal towns, Father Cleary said, "The Ibos flocked to Baptism. In some of the larger towns their lives revolved around the Church. They raised money to build their own Churches and they organized women's guild and children's Catholic organizations."

In fact, the priest added, "The Ibo had sort of a rally-round the priest attitude. When I walked about the villages, I was like a well-like politician, everyone

wanted to touch me and call out for recognition."

## 'REVENGE'

It was this thirst for Christianity and their "great love for family and town" that helped them quell the initial desire for revenge after the massacres, Father Cleary said.

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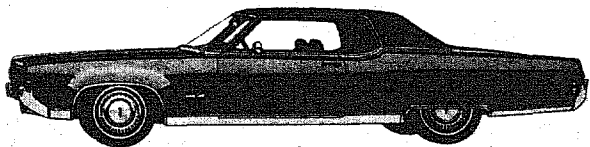
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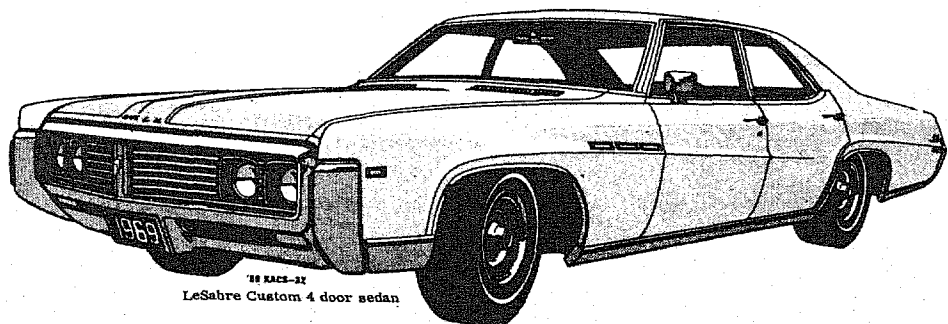
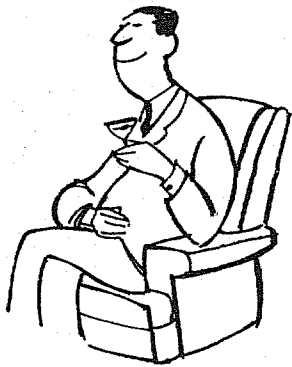
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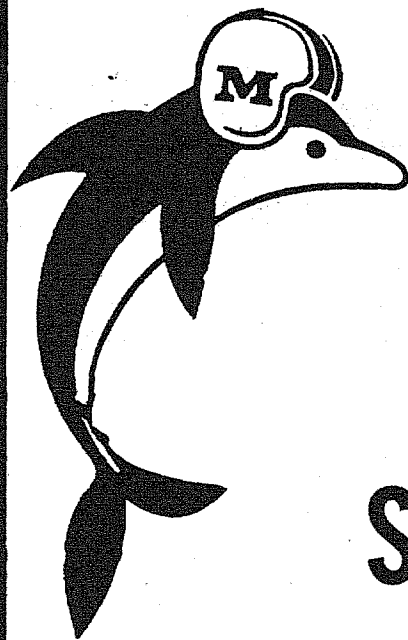
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# He Sparked Big Upset

This week's choice as the archdiocese's player of the week is an obvious one — 163-pound fullback Steve Bischoff of Christopher Columbus High.

Bischoff was the spark in the Explorers' startling 20-17 win over Mays High, which just the week before had upended mighty Miami High.

Against Mays, Bischoff, a part-time starter last year as a junior, scored the first two Columbus touchdowns, one on an 18-yard pass play from quarterback Hal Thomas and then on an 82-yard run, both in the first quarter to boost the Explorers to a 13-0 lead.

In addition, Bischoff totalled 100 yards in rushing on six carries, and returned punts for another 120 yards.

"It was a great effort," stated Columbus coach Art Conner, who also wanted to see honors passed around to some of his other standouts in the game, like halfback Robert Suarez, (who ran back the second half kickoff 88 yards for a touchdown), his two starting sophomore guards Malcolm Wade and Chris Cochran, and linebacker Frank Netter.

"The touchdown run by Bischoff was a beauty, an inside trap," explained Conner. "We had worked on it all week in practice, because we knew we had to do something against the big linemen that Mays had. And, it went just the way we had worked on it. "It was almost amazing."

Conner added that it was amazing to see Bischoff, who is not exceptionally fast, outrun the fast Mays secondary backs on the long gallop.

"Suarez and Bischoff are the ones who have been doing the work for us in the backfield, but, we're going to have to go to the others more before we work Suarez and Bischoff to death."

For Conner, the biggest thrill was the way his young linemen battled the bigger Mays team.

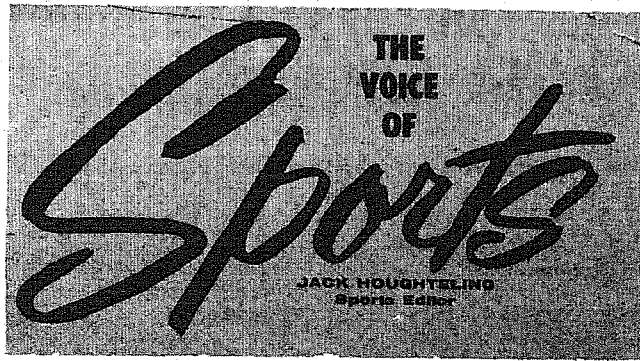
"I'll tell you this," he said, "that after facing Mays, there isn't a team that they are going to be afraid of. I sure was worried when I saw those big Mays linemen warm up before the game. We won't run into a bigger team all year.

"But our young kids (both Wade and Cochran are just 160-pounders) weren't a bit scared. That really showed me something about this team."

The comeback was a remarkable one, considering that the Explorers had been whipped 44-0 by Coral Gables just a week earlier.

"Did our kids improve or was it just a difference in teams? Well, Gables is Gables, there is no question about that.

"But, we didn't get down on our kids, we weren't



too hard on them. We just thought we had a chance against Mays."

Not since the Explorers whipped Coral Gables two years ago behind the passing of Lew Pytel have the Columbus fans had so much to cheer about. And, with 47 under-classmen on the 59-man varsity squad, things should only get better.

And, now, our weekly predictions:

## The Crystal Ball



**CENTRAL 19, CURLEY 7** — Central size to roll over Knights who still haven't found their offense.

**SOUTH DADE 14, COLUMBUS 13** — Rebels haven't won, yet, but have too much power for Columbus lightweights.

**PACE 38, WESTMINSTER 0** — Spartans get a breather and pour it on.

**GIBBONS 14, PINE CREST 7** — Redskins bounce back from last week's upset loss in crucial game.

**KENNEDY 20, NEWMAN 6** — Kennedy could be the class of the Class A schools in Palm Beach area and Newman defense to get a workout.

**CHAMINADE 26, LaSALLE 7** — Lions got by big one last week and their tough offense will carry them past up-and-down LaSalle.

**BLANCHE ELY 20, ST. THOMAS 13** — Ely is almost in a class with Chaminade, which makes them too tough for the Raiders to handle.

**SO. CALIFORNIA 20, U. MIAMI 7** — Trojans have powerful running game and last half spurt will put them safely past Hurricanes' still questionable offense.

# Teams' Records Last Weekend

Miami's Christopher Columbus High came up with the season's biggest football surprise last weekend and in the process may have helped archdiocese mate Chaminade High to the district Class A title.

Columbus pulled off a 20-17 upset of Mays High, one of Chaminade's top rivals for the district crown, while the Lions were helping themselves by taking possibly their toughest foe,

Class AA Pompano Beach High, 13-7, and remain undefeated.

The weekend also saw St. Thomas Aquinas open its season with a 13-7 victory over Cypress Lake and join Chaminade as the archdiocese's only undefeated squad.

Two other archdiocese teams, Miami LaSalle and Cardinal Gibbons of Ft. Lauderdale, lost their first games of the young season while Cardinal Newman of West Palm Beach joined Columbus in cracking the win column for the first time.

LaSalle lost to Pine Crest of Ft. Lauderdale, 18-13, in the final minute of play while Gibbons was upset by Melbourne Central Catholic, 13-7, at Melbourne. Msgr. Pace was edged 14-7 by Hollywood Hills.

All eight of the archdiocese teams see action this weekend with all but Pace facing tough tests.

## Parishes Join In Sponsoring Youth Mass

A monthly Concelebrated Mass for youth sponsored by six Miami-area parishes, will begin this Sunday, Oct. 6, at 7:30 p.m. in St. John The Apostle Church, 451 East 4th Ave., Hialeah.

The six priests who will concelebrate the Mass are Father Michael Hickey, Our Lady of the Lakes; Father Anthony Mulderry, St. Michael's; Father Sean O'Sullivan, St. John's; Father William O'Connell, St. Phillips; Father Gabriel O'Reilly, St. Monica's, and Father Orestes Hevia, Immaculate Conception.

The homily "The Dirty Fish Bowl" will be given by Father O'Sullivan.

The special Mass will be repeated each month at one of the sponsoring parishes.

A dance will follow the service and all area high school students are invited to attend.

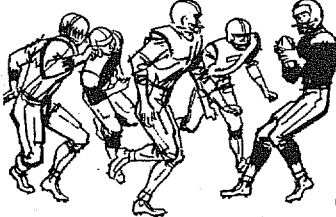
## Cathedral Sets Youth Masses

St. Mary's Cathedral parish will offer a series of special Youth Masses the first three Sundays of October at 12:30 p.m.

They will feature homilies aimed at teenage problems and youth hymns.

Area high school students have been invited to attend the Masses. If the special programs are well-received, they will be continued in November.

# FRED FOWLER'S COLLEGE FOOTBALL RATINGS



Fred Fowler's College Football Ratings measure the comparative strength of major college football teams for a particular season. Teams actually rate themselves on their game performances. Factors considered are offense, defense and caliber of opposition. Although the ratings provide a measurement of the average strength of opponents, they DO NOT forecast game results. Normally, a team with a rating 10 points higher than its opponent may be considered the favorite. However, the ratings make no allowances for home field, morale factors, injuries, illness, lineup changes, weather conditions, etc.  
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### INCLUDES GAMES OF SEPTEMBER 28

Purdue . . . . .	110.3	Auburn . . . . .	87.4	Dartmouth . . . . .	79.0
Southern California . . . . .	102.6	Indiana . . . . .	87.4	Washington . . . . .	78.4
Louisiana State . . . . .	101.1	Missouri . . . . .	87.3	Princeton . . . . .	77.6
Houston . . . . .	101.0	Texas Christian . . . . .	87.1	Maryland . . . . .	77.1
Notre Dame . . . . .	100.6	Oregon State . . . . .	87.0	Holy Cross . . . . .	76.8
Miami (Fla.) . . . . .	100.3	Ohio University . . . . .	86.9	West Texas State . . . . .	76.8
Penn State . . . . .	99.5	Virginia Tech . . . . .	86.1	Washington State . . . . .	76.7
California . . . . .	99.0	Yale . . . . .	85.6	Buffalo . . . . .	76.3
UCLA . . . . .	98.6	Memphis State . . . . .	85.4	Dayton . . . . .	76.3
Texas . . . . .	97.4	Southern Methodist . . . . .	85.4	Louisville . . . . .	75.9
Ohio State . . . . .	96.8	Cornell . . . . .	85.3	Tulsa . . . . .	75.9
Georgia . . . . .	96.4	Duke . . . . .	85.2	East Carolina . . . . .	75.7
Colorado . . . . .	95.6	Army . . . . .	85.1	Illinois . . . . .	75.7
Oklahoma . . . . .	95.4	Southern Mississippi . . . . .	84.9	North Carolina . . . . .	75.6
Nebraska . . . . .	94.9	Toledo . . . . .	84.1	Utah . . . . .	75.1
Arizona State . . . . .	94.7	Virginia . . . . .	83.8	Tulane . . . . .	74.7
Florida . . . . .	93.8	Vanderbilt . . . . .	83.6	Wisconsin . . . . .	74.5
Arkansas . . . . .	93.4	Northwestern . . . . .	83.5	Western Michigan . . . . .	74.3
Michigan State . . . . .	93.3	Iowa State . . . . .	83.4	Richmond . . . . .	73.7
Tennessee . . . . .	93.0	Oregon . . . . .	83.3	Colorado State . . . . .	73.6
Kansas . . . . .	92.9	Kentucky . . . . .	83.2	Utah State . . . . .	73.1
Mississippi . . . . .	92.3	Oklahoma State . . . . .	83.0	Pittsburgh . . . . .	70.8
Minnesota . . . . .	91.9	West Virginia . . . . .	83.0	Colgate . . . . .	70.6
Wyoming . . . . .	91.6	Harvard . . . . .	82.8	Pennsylvania . . . . .	70.6
Georgia Tech . . . . .	91.4	Kansas State . . . . .	82.8	Kent State . . . . .	70.4
Stanford . . . . .	91.2	Arizona . . . . .	82.7	Xavier . . . . .	70.1
Syracuse . . . . .	91.1	Baylor . . . . .	82.7	Citadel . . . . .	69.9
Florida State . . . . .	90.8	North Texas State . . . . .	82.6	Virginia Military . . . . .	68.8
Alabama . . . . .	90.3	Iowa . . . . .	82.0	Villanova . . . . .	67.7
Texas Tech . . . . .	90.3	William & Mary . . . . .	81.5	New Mexico State . . . . .	65.6
Texas A & M . . . . .	90.2	Cincinnati . . . . .	81.4	Mississippi State . . . . .	65.5
Boston College . . . . .	90.1	Bowling Green . . . . .	81.3	San Jose State . . . . .	64.8
Michigan . . . . .	89.8	Rutgers . . . . .	81.1	Marshall . . . . .	60.6
Wake Forest . . . . .	89.2	Brigham Young . . . . .	81.0	Wichita State . . . . .	60.5
North Carolina State . . . . .	88.8	Texas, El Paso . . . . .	80.7	New Mexico . . . . .	60.3
Air Force . . . . .	88.3	Miami (Ohio) . . . . .	80.2	Brown . . . . .	60.2
Rice . . . . .	88.0	South Carolina . . . . .	80.1	Davidson . . . . .	59.0
Clemson . . . . .	87.5	Navy . . . . .	79.2	Columbia . . . . .	54.5

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# Guidelines For Dialogue With Atheists Issued

VATICAN CITY — (NC) — Guidelines issued here Oct. 1 on "dialogue with Non-Believers" state that dialogue between Catholics and people who do not believe in God "must respect demand of truth and liberty" and avoid being "manipulated" to attain special political ends.

Issued by the Secretariat for Non-Believers, the guide-

lines, introduced by Cardinal Koenig of Vienna, president of the Secretariat, stress the impetus which Vatican Council II gave to the Church's willingness to talk with all aspects of the modern world.

"The willingness to engage in dialogue is an aspect of the general renewal of the Church, which also calls for a more positive appreciation of human freedom," the doc-

ument stated.

Cardinal Koenig, who emphasized the need for sincerity on both sides to make dialogue between Christians and Non-Believers a success, said that the document was primarily addressed to Catholics who will participate in such dialogue.

The document pointed out that future priests should gain knowledge of principal

forms of unbelief especially in their respective countries; urges higher religious education on dialogue with Non-Believers, special courses for experts, workshops and congresses for the laity, especially youth; and says that the study of atheism is to be carried out by diocesan and national organizations attached in some way to the Secretariat for Non-Believers.

## Catholic Welfare Opens 'Inner City' Branch Office

(Continued from Page 1)

of the Archdiocesan Catholic Welfare Bureau, said that the opening of the branch office was in line with the "trend in all social work to get out into the field."

The office is located in

the Model Cities administrative building and will spend the first year in research and interviews, although immediate help will be offered to those who need it, Dr. Sheppard said.

## Bishops OK Permanent Diaconate

WINNIPEG, MAN — (NC) — The Canadian Catholic bishops at their semi-annual meeting here voted in favor of a permanent diaconate in Canada, decided to conduct elections by mail for different posts within the Canadian Catholic Conference as a time-saving move, and again discussed their proposed statement on the birth control issue raised by Pope Paul's encyclical.

At a news conference, Archbishop Joseph Plourde of Ottawa said: "We are still in a period of conception of the text."

The bishops also were given the results of a survey dealing with the choice and nomination of bishops and asking what qualities should be required for bishops. They also discussed revision of the Canadian catechism.

The report of consultations on the choice and the evaluation of nominations of candidates for the episcopacy was presented by Bishops Gallagher and Coderre. The report definitely will be voted on at the April, 1969, general assembly of the bishops, then sent to the Holy See.

The bishops also approved reorganization of the CCC with four departments.

Also raised was the question of a Canadian pastoral council composed of laity, priests and Religious to work with bishops and will study the matter.

## Laity Council Sessions Are Held In Rome

WASHINGTON — (NC) — The executive director of this nation's largest organization of laymen said he anticipated "intense discussion" of Pope Paul's encyclical on birth control at the fourth meeting of the Council of the Laity in Rome.

Prior to leaving here for the sessions, which end today, Martin H. Work, executive director of the National Council of Catholic Men, said: "This meeting of the Council of the Laity undoubtedly will be the most important one to date."

The only member from the United States on the 15-member council added: "Undoubtedly there will be intense discussions of the encyclical Humanae Vitae, and an assessment of the worldwide response among the laity to the encyclical. Also on the agenda are important issues relating to peace, human rights, violence, social justice and dialogue within the Church."

Work said there also will be sessions on the relationship of the Council of the Laity to national lay organizations and problems faced in presenting the Christian

message in a secularized world.

The Council of the Laity was established by Pope Paul in January, 1967, to promote the lay apostolate; to provide for its coordination; to serve as a place of meeting and dialogue in the Church between the hierarchy and the laity, and to assist with its advice the hierarchy and laity in their apostolic work.

The 15 members of the council were appointed directly by the Pope and are composed of leading laymen and women throughout the world.

In addition, work has been selected as one of the eight member delegates of the council to meet with a similar delegation from the World Council of Churches in a restricted meeting to discuss future ecumenical collaboration, both at the regional and world level, including the possibilities of a worldwide ecumenical lay congress. The final agenda for the restricted ecumenical meeting will be determined by the preceding Council of the Laity.

Work directs the NCCM, a federation of organizations of American Catholic men with a total membership of some 10 million.

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## Boys Club Dedication

FORT LAUDERDALE — Dedication ceremonies for the Northwest Lauderdale unit of the Boys Club, located on the site of Annunciation Mission, will take place Sunday, Oct. 6, at 3:30 p.m., at 832 NW 2nd Street, here, followed by an open house.

The property, refurbished by volunteers from local labor unions, was made available by Archbishop Coleman F. Carroll and leased by the Boys Clubs of Broward County.

Archbishop Carroll has been invited to give the invocation and the boys plan to make a special presentation to the Archbishop to show their appreciation.

## Vatican Radio Praises CRS

VATICAN CITY — (RNS) — Catholic Relief Services, the U. S. overseas aid agency, was praised by Vatican Radio for a 10-year development project, costing some \$3 million, particularly helpful to persons

suffering from malnutrition in the Republic of Togo. Vatican Radio noted that the program has the local cooperation of various Catholic and Protestant organizations in the African country.

## CALENDAR OF EVENTS

**FRIDAY, OCT. 4**  
Dinner dance by the International Order of Alambra, Hafsun Caravan No. 176 at Coral Gables Country Club at 8 p.m.  
Luncheon and card party by the Mercy Hospital Auxiliary, at noon in the Coral Gables Country Club.  
Meeting of the Christian Family Movement of Holy Family parish in the parish hall at 8:30 p.m.  
Marriage encounter of Cenacle Retreat House from Oct. 4 to Oct. 6, in Lantana.

**SUNDAY, OCT. 6**  
Blessing Of the animals, St. Rose of Lima Church.

**MONDAY, OCT. 7**  
Meeting Of Our Lady's of Guild of St. Vincent parish, 8 p.m. in the church pavilion.  
Meeting of the Catholic Women's Club of St. Joseph parish, 1 p.m. in the parish clubrooms.  
Dessert and card party of the Women's Guild of St. Elizabeth parish, 9 a.m., in the parish hall.

**TUESDAY, OCT. 8**  
Party by the Broward Chapter of the Miami ACCN, 8 p.m. at St. Elizabeth's Gardens.  
Pot luck supper, by the St. Lawrence Council of Catholic Women at 6:15 p.m. in the school cafeteria.

Meeting of the Patricia Club of St. Patrick parish, 1:30 p.m. in the club rooms.

**FRIDAY, OCT. 11**  
Meeting of the Auxiliary of Villa Maria, 11 a.m., in the social room, 1055 NE 123 St.

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# 10 Años de Labores Está Celebrando la Diócesis

El lunes siete de octubre siete condados del sur de la Florida celebrarán un aniversario más de la instalación de la Diócesis de Miami, el décimo, la cual fue elevada recientemente al rango de Arquidiócesis.

Para celebrar formalmente este nuevo aniversario, así como la elevación de Monseñor Coleman F. Carroll al rango de Arzobispo, se festejará con importantes actos el próximo ocho de diciembre, día de Nuestra Señora de la Inmaculada Concepción, Patrona de la Arquidiócesis y de los Estados Unidos de América.

En este último año, indiscutiblemente, entre los puntos más sobresalientes de la vida arquidiocesana fue la elevación del Señor Arzobispo, Monseñor Coleman F. Carroll, y la consagración como Obispo de Monseñor Fitzpatrick.

## Labor Local

La labor que la arquidiócesis de Miami ha venido realizando en favor de la población hispanoparlante es extraordinaria, desde el punto de vista material como espiritual. Esta tarea, particularmente, ha sido dirigida, con lógica razón, hacia los exiliados cubanos, que día a día crecen considerablemente, y que el Señor Arzobispo ha puesto un especial interés en todos sus problemas.

Miami, que no contaba hace algunos años con servicio alguno religioso en español, hoy su arquidiócesis cuenta con más de cuarenta misas dominicales en ese idioma, así como algunas diarias en diferentes parroquias.

Uno de los campos donde la arquidiócesis ha puesto mayor énfasis es el de la educación. Todas las escuelas parroquiales han abierto sus brazos a miles y miles de niños hispanoamericanos, en general, y cubanos, en particular. Así se tiene, por ejemplo, que la casi totalidad del alumnado de la escuela de San Pedro y San Pablo son de procedencia hispanoamericana. Hace un año, de los mil cien estudiantes, ochocientos sesenta y seis eran iberoamericanos, en su gran mayoría cubanos. Se recuerda que la arquidiócesis de Miami con el Arzobispo a la cabeza fue la primera agrupación o grupo que le dió valientemente frente al problema que se creó en un principio en las escuelas públicas y privadas de Miami con la afluencia de niños exiliados. En aquella época el Señor Arzobispo manifestó que las puertas de todas las escuelas parroquiales estaban abiertas para todo aquel niño que llegara de Cuba.

Entre otras importantes funciones que ha llevado a cabo la arquidiócesis de Miami está la fundación del Centro Hispano Católico, institución que le ha brindado una extraordinaria ayuda no sólo a los exiliados recién llegados de Cuba, sino a todo aquel hispanoamericano que ha necesitado

ayuda médica, alimenticia, empleo, etc. etc.

El Centro Hispano Católico está dirigido principalmente por la arquidiócesis, así como también por un grupo de seglares interesados en trabajar o cooperar con el Arzobispo Coleman Carroll.

Para dar una idea al lector de lo que ha sido el Centro Hispano Católico de Miami, se puede informar que en febrero de 1961 dicha institución de la arquidiócesis desembolsaba diariamente la suma de seiscientos dólares a los exiliados cubanos, solamente para gastos de vivienda, es decir, alquiler, servicio de electricidad, agua y gas. En esa época más de quinientas cajas de alimentos eran distribuidas a diario entre las familias cubanas necesitadas, con un valor de seis dólares cada caja. Además, habían otros gastos generales ascendentes a mil dólares diarios, todo lo cual significaba que el Centro Hispano Católico empleaba alrededor de 140 mil dólares mensuales en cubrir las necesidades más apremiantes de los exiliados que iban llegando. Más de veinte mil familias de exiliados cubanos pasaron por las oficinas del Centro Hispano los primeros años en busca de ayuda, la cual fue suministrada, como se decía anteriormente, tanto en lo espiritual como en lo material.

El Señor Arzobispo, Monseñor Coleman Carroll, le ha dado un gran calor a las diferentes agrupaciones católicas, tales como los Cursillos de Cristiandad, el Movimiento Familiar Cristiano, Caballeros de Colón, Damascos, etc. etc. Igualmente, estuvo, con grandes éxitos, la Arquidiócesis trabajando en el campo social. Se creó el Instituto de Acción Social y el Instituto Interamericano de Acción Social. En éste último se prepararon diferentes líderes laborales de varios países iberoamericanos.

Es de destacarse igualmente la creación de la Oficina Católica de Bienestar, institución que le proporcionó hogar, manutención y educación a más de 20 mil jovencitos refugiados. El director de este programa ha sido Monseñor Bryand O. Walsh, que a la vez es párroco de la iglesia de San Pedro y San Pablo. A finales de 1966, se encontraban en este programa sólo alrededor de mil doscientos niños, ya que la gran mayoría se habían reagrupado con sus padres, unos pocos se habían casado y otros se habían ido a residir con parientes.

Entre los aspectos más importantes de las actividades de la arquidiócesis en este último año, como se decía anteriormente, era la elevación a Obispo de Monseñor John Fitzpatrick, quien ha ocupado el cargo de Canciller y Director del Apostolado en español. En éste último cargo, el Obispo Auxiliar de Miami ha mantenido un constante y estrecho contacto con todos los hispanoamericanos, quienes, a su vez, han encontrado en él un gran amigo y un extraordinario pastor.

Junto con estos preladados ha trabajado como Canciller Asistente el R.P. Eugenio del Busto, quien desempeña una función de enlace entre

la Arquidiócesis y los sacerdotes y seglares católicos de habla hispana. El padre del Busto es en la actualidad, además del cargo anteriormente citado, administrador de la misión de St. Robert Bellarmine, recientemente creada, y Director de la Oficina de Asuntos Latinoamericanos.

Por último, como un gesto especial para la inmensa colonia de exiliados cubanos y especialmente como un homenaje a la Virgen María, el Señor Arzobispo ordenó la erección de un monumento para la Virgen de la Caridad del Cobre, Patrona de Cuba, "a la orilla de la Bahía de Biscayne, mirando hacia esa nación admirable, Cuba". Todas las semanas, los diferentes municipios de Cuba en el exilio realizan un peregrinaje al monumento y los ocho de septiembre, fecha de la Virgen de la Caridad, se oficia una solemne misa, con la asistencia del Señor Arzobispo, así como de millares y millares de fieles.

La labor, pues, de la Arquidiócesis ha sido extraordinaria en favor de los hispanoamericanos y ha habido una estrecha colaboración entre unos y otros que ha permitido el éxito de todos los programas ideados por la Arquidiócesis.



## Habla el Vaticano del Diálogo Entre Católicos y Los Ateos

El Vaticano dió a conocer un documento sobre diálogo entre los católicos y los ateos, advirtiendo que era necesario dicho diálogo, pero del cual no podrían los comunistas valerse para campañas políticas.

El documento de la Santa Sede sugiere que el diálogo con los no creyentes contribuiría a sacar ambas partes "fuera de su aislamiento y mutua desconfianza", creando una atmósfera de mas profundo entendimiento, mutua estimación y respeto.

## Campana de la Oración Por la Libertad de Cuba

Continúa en la arquidiócesis de Miami la campaña de la Oración por la Libertad de Cuba, dirigida por el R.P. Manuel López, S.J. Las semanas pasadas se ha tenido la campaña de la oración en las parroquias de St. John e Inmaculada de Hialeah y este sábado cinco de octubre tendrá lugar en la parroquia de Corpus Christi a las ocho y cuarto de la noche. Los actos esta-

Su texto indica asimismo que dicho diálogo podría conducir también hacia objetivos prácticos y el Cardenal Koenig mencionó en tal sentido, como ejemplo, la colaboración en la búsqueda de la paz y la justicia.

El documento define el diálogo doctrinal como "una discusión conducida con valiente sinceridad en una atmósfera de completa libertad y respeto en materiales doctrinales", agregando que los católicos y ateos empeñados en el diálogo "pueden enriquecer mutuamente unos a otros".

ran dirigidos por el padre López, promotor de la campaña y quien invita a todos los fieles hispanos a este acto mariano-patriótico.

Igualmente, el padre López ha invitado a todos los hispanoamericanos, particularmente cubanos, a seguir la campaña de la oración por la WQBA, Radio Continental, a las doce del día y a las doce de la noche.

## Reunion De Mujeres

La Federación de Clubes de Mujeres de Empresa y Profesionales de la Florida celebrará su reunión ejecutiva de este medio año en el Hotel Everglades de Miami, del 11 al 13 de octubre. El Alcalde Stephen P. Clark pronunciará un discurso de bienvenida a los concurrentes a las 8 p.m. del viernes 11 de octubre y el Alcalde del Condado Metropolitano Dade, Chuck Hall, dará la bienvenida también a las 9 a.m. el sábado 12.

Se espera que unas 400 delegadas procedentes de todas partes de la Florida asistan a la conferencia.

El programa de servicio público de la Federación abarca una casa para jóvenes becadas en la cual alumnas de la Universidad del Estado de la Florida podrán vivir sin pagar renta; la Escuela de Ocala para jovencitas, un hogar para madres no casadas; y otras casas más para auxiliar a aquellas que habiendo delinquido habrán de reintegrarse a la sociedad.

La presente directiva de la asociación incluye a las señoritas miamenses Miss Anna K. Drozin, presidenta, y Miss Evelyn Shea, vicepresidente.

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## ORACION DE LOS FIELES

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**CELEBRANTE:** Oremos. Mientras continuamos con la Santa Misa, estemos conscientes de que, como seguidores de Cristo, tenemos una gran responsabilidad ante el mundo en que vivimos y ayudamos a construir. Pidamos a Dios que nos muestre en qué forma podemos prestar una contribución positiva a este mundo nuestro en crecimiento mientras oramos, no solamente por nuestras necesidades, sino también por las necesidades de todos los hombres.

**LECTOR:** La respuesta a la oración de hoy será: Oyenos, Señor.

**LECTOR:** (1) Por los que sirven al santo pueblo de Dios, por nuestro Santo Padre, el Papa Paulo, por nuestro Arzobispo, Coleman F. Carroll, por nuestro Obispo Auxiliar, John J. Fitzpatrick y por todos los sacerdotes y religiosos, oremos al Señor.

**PUEBLO:** Oyenos, Señor.  
**LECTOR:** (2) Por todas las víctimas de la guerra de Vietnam, en los dos bandos, oremos al Señor.

**PUEBLO:** Oyenos, Señor.  
**LECTOR:** (3) Por el pobre, el hambriento, el que padece soledad, el moribundo, oremos al Señor.

**PUEBLO:** Oyenos, Señor.  
**LECTOR:** (4) Por los que están en la cárcel o en casas correccionales, Oremos al Señor.

**PUEBLO:** Oyenos, Señor.  
**LECTOR:** (5) Por los que están presos en la red de las drogas y narcóticos, oremos al Señor.

**PUEBLO:** Oyenos, Señor.  
**LECTOR:** (6) Por los que sufren las consecuencias de un hogar roto, oremos al Señor.

**PUEBLO:** Oyenos, Señor.  
**LECTOR:** (7) Por los miembros de nuestra familia parroquial que están enfermos, que sufren, los fallecidos, recordando especialmente a N. Y N., que fallecieron la semana pasada, oremos al Señor.

**PUEBLO:** Oyenos, Señor.  
**LECTOR:** (8) Por la persona que se sienta junto a nosotros en esta mañana (tarde), oremos al Señor.

**PUEBLO:** Oyenos, Señor.  
**CELEBRANTE:** Responde a nuestras súplicas, te rogamos, Señor, y concédenos que el amor de los unos por los otros no sólo aumente, sino que se enraice firmemente en el amor a Ti. Por Jesucristo, tu Hijo, nuestro Señor, que vive y reina contigo en la unidad del Espíritu Santo, Dios, por los siglos de los siglos.

**PUEBLO:** Amén.

# Centenario Del Grito De Yara

Por Manolo Reyes

Para todos los cubanos en el exilio, pero en especial para la juventud cubana, el próximo diez de octubre será un día especial pues en él se conmemora una fecha que sólo una generación tendrá el privilegio de vivir: el Centenario del Grito de Yara.

En ese día se llega a un aniversario más de la fecha gloriosa en que el pueblo de Cuba se lanzó a la manigua redentora en el año 1868 para lograr su independencia.

En un día como ese un puñado de valientes cubanos iniciaron su rebelión contra el gobierno de España dando el famoso Grito de Yara, en la provincia de Oriente, en la finca La Demajagua, propiedad del gran patriota cubano Carlos Manuel de Céspedes, bien llamado el Padre de la Patria.

Esta guerra iniciada el 10 de octubre de 1868 duró diez largos años.

Luego los cubanos afrontaron un prolongado exilio de 17 años desde 1878 a 1895. Y en el mismo no cesaron en sus empeños de libertad porque el pueblo cubano no nació para ser esclavo.

Finalmente, el 24 de febrero de 1895 comenzó la guerra nuevamente y en 1898 los mambises cubanos en unión de los soldados de los Estados Unidos, lograron la ansiada libertad.

Cuba tiene en su haber una de las historias más hermosas y prolongadas para conquistar su libertad. Y su comienzo fue precisamente el

10 de octubre de 1868. Esta fecha de independencia que tradicionalmente había venido celebrándose en Cuba por más de cincuenta años de República ha sido prácticamente abolida por el sistema comunista impuesto en Cuba.

Sin embargo, en el corazón de todos los buenos cubanos siempre habrá un tributo de respeto, admiración y agradecimiento por aquel Padre de la Patria cubana, Carlos Manuel de Céspedes.

Ustedes, los jóvenes cubanos que leen esta columna, son herederos de esta historia de coraje y decisión que escribieron hombres como Céspedes, Ignacio Agramonte, Sanguily, Martí, Gómez, Maceo y tantísimos otros.

Pero quien comenzó la lucha libertaria fué Carlos Manuel de Céspedes que invirtió toda su fortuna y su futuro en la libertad de la patria, que era un prominente abogado y que dió por primera vez libertad a los negros esclavos de Cuba.

Y todo esto comenzó en un 10 de octubre de 1868 cuando Cuba se decidió a ser libre.

Joven cubano, esta es tu historia, tu tradición, tu orgullo como cubano y como legítimo heredero de la historia de Carlos Manuel de Céspedes.

Y recuerda que el próximo 10 de octubre, día en que se conmemorará el Centenario del Grito de Yara, será una fecha que no vivirás dos veces en toda tu vida.

## Doctrina De Hechos Consumados

Por Manolo Reyes

La doctrina de los hechos consumados nace de la decisión en una encrucijada.

En el mundo actual que se vive—mundo de ejecutivos—la decisión juega una vital importancia en el futuro, bueno o malo, de los pueblos.

En el orden comercial digamos que cuando un ejecutivo hace veinte decisiones malas y ochenta buenas, es calificado como un buen ejecutivo.

Cuando hace veinte buenas y ochenta malas, su calificativo es de mal ejecutivo. Lo único que no se puede permitir es que no decida porque entonces jamás podrá ser calificado de ejecutivo. Hay que decidir... mal o bien, pero decidir... Y entonces se consuman los hechos.

Lo mismo sucede con los que quieren ser estadistas o líderes políticos en el orden de las relaciones internacionales o nacionales.

Claro está que en este caso la responsabilidad es mucho mayor ya que de sus decisiones dependerá el futuro de naciones. Y en muchas ocasiones también estarán envueltas en sus decisiones, las vidas de cientos de miles o millones de personas.

Pero precisamente en política es donde funciona con mayor precisión la doctrina de los hechos consumados.

Tomemos, por ejemplo, la erección del ignominioso muro de Berlín en agosto de 1961. El mundo quedó atónito cuando los soviéticos

levantaron esta muralla que aprisiona el pueblo alemán oriental e impide su acceso a la libertad. El hecho consumado de un mismo pueblo separado en dos mitades se ha prolongado hasta nuestros días.

Siguiendo la doctrina de los hechos consumados, las tropas de Estados Unidos sorprendieron a los comunistas, desembarcando en República Dominicana alegando que había que impedir que los comunistas tomaran el poder en medio del caos. La libertad se impuso, las fuerzas americanas se retiraron y hoy la nación goza de un gobierno electo democráticamente por su pueblo.

Hace unos pocos días las tropas rusas ocuparon Checoslovaquia ante el asombro del mundo. E hicieron retroceder la historia de esa nación, no a 1956 cuando el sangriento genocidio producido por los rusos en Hungría, sino a 30 años atrás, cuando Hitler ocupó también a Checoslovaquia. Ayer como hoy se impuso una dictadura y una purga. Pero ha sido a través del hecho consumado.

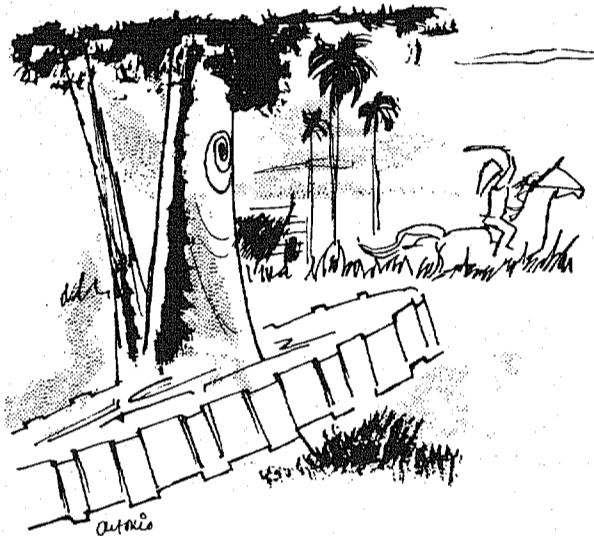
Y así los hechos consumados o libertadores, adquieren proporciones de doctrina histórica que se continúa y mantiene en el tiempo.

Pero hay dos elementos vitales para su existencia: la sorpresa y la decisión. Porque jamás produjo un hecho consumado aquel que ante una encrucijada... displicente o egoístamente se quedó en la cerca.



**PRIMERA PIEDRA**—Con una elegante ceremonia quedó colocada la primera piedra del monumento de José Martí que el Consejo de Ciudadanos Latinoamericanos donó a la ciudad de Hialeah. El alcalde de dicha ciudad, Henry Milanden, que encabezó el acto del sábado en las horas de la tarde, declaró ese día como el de la Fraternidad Cubano-Americana de Hialeah. A este acto asistieron numerosas personalidades oficiales

y civiles de Hialeah, así como del exilio cubano. El R. P. Solís de la parroquia de la Inmaculada, fue quien bendijo la primera piedra del monumento. En la fotografía se aprecia un aspecto del acto, donde se encuentra al alcalde Milander, al centro, y el señor Euripides Riera, uno de los directores del Consejo de Ciudadanos Latinoamericanos.



## Se Prepara El Exilio Para Celebrar El Grito De Yara

El exilio cubano se prepara para celebrar con solemnes actos el próximo diez de octubre, el Grito de Yara, fecha patriótica cubana. Este año de 1968 se celebra el primer centenario del grito de independencia que lanzó Carlos Manuel de Céspedes en ese país antillano contra la corona española.

Todas las organizaciones están preparando diferentes actos, como banquetes, reuniones, conferencias, todas a recordar y resaltar esta importante efeméride de la historia de Cuba.

El principal acto se llevará a cabo en el estadio de Miami, donde miles y miles de exiliados se darán cita para este acto patriótico, el cual ha sido organizado por los Veteranos Cubanos de la Independencia.

Publicamos a continuación la convocatoria que hizo la Federación de Educadores Cubanos para esta fecha especial:

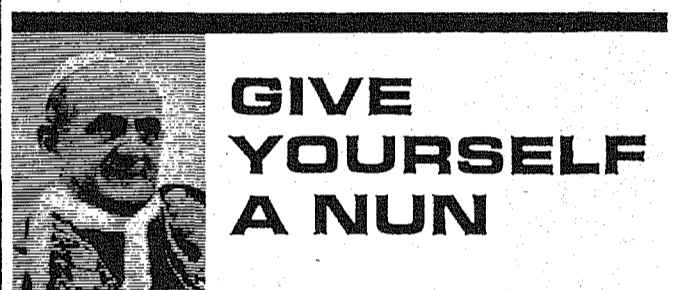
"La Federación de Educadores Cubanos, que incluye a maestros y profesores de todos los niveles y especialidades de la enseñanza, en reciente reunión celebrada por su Comité Ejecutivo, acordó brindar su más amplio respaldo al gran acto que se prepara para la digna conmemoración del Centenario de Yara, el próximo 10 de octubre en el Stadium de Miami, organizado por los gloriosos Veteranos de la Independencia."

"En carta que dicha Federación remite al Dr. Luis

Varona, Secretario del Consejo de Veteranos y principal organizador de dicho acto, dándole cuenta del acuerdo le expresan, 'que están haciendo un llamado a todos los educadores cubanos exiliados para que concurren masivamente con todos sus familiares, inclusive sus niños, a esta cita con la Patria, para conmemorar dignamente tan extraordinario acontecimiento.'

"Del mismo modo, la Federación de Educadores se ha dirigido a todos sus miembros, residentes fuera del área de Miami, en los Estados Unidos, así como a otros países latinos y aún España, para que prestensu mayor colaboración a los cubanos que organizan actos similares en sus respectivos lugares de vivienda, y que lleven a cabo su celebración por propia iniciativa allí donde otros cubanos no se han dado a esa tarea."

"Y a nombre de la Federación de Educadores Cubanos en el Exilio, firman esta exhortación y adhesión al acto del 10 de octubre en el Stadium de Miami, los profesores, Luis Pérez Espinós, Rolando Espinosa, Demetrio Pérez Arencibia, Heriberto Jorge Rodríguez, Fidel Fernández Zayas, Silvia Miyares, Guillermo Villaso, Rigoberto Pérez Junco, Claudio Toledo, Georgina Ramírez, Arminda Mari Ferrer, Félix Hurtado, José Salazar, Leonides Pérez Dámera, Aida Chiner y Yolanda Seeman."



## GIVE YOURSELF A NUN

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

Have you ever wished your family had a nun? Now you can have a 'nun of your own'—and share forever in all the good she does... Who is she? A healthy wholesome, penniless girl in her teens or early twenties, she dreams of the day she can bring God's love to lepers, orphans, the aging... Help her become a Sister? To pay all her expenses this year and next she needs only \$12.50 a month (\$150 a year, \$300 altogether). She'll write you to express her thanks, and she'll pray for you at daily Mass. In just two years you'll have a 'Sister of your own'... We'll send you her name on receipt of your first gift. As long as she lives you'll know you are helping the pitiable people she cares for... Please write us today so she can begin her training. She prays someone will help.

### "WHAT CAN I DO ABOUT INDIA?"

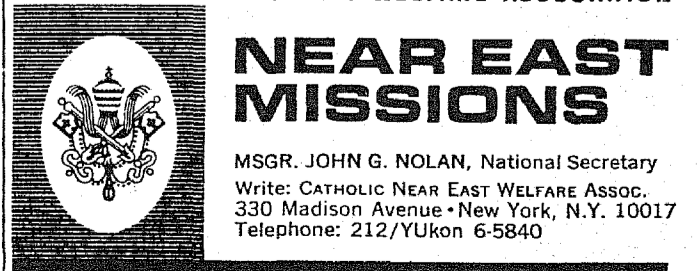
The parishioners gather the stones and do the construction free-of-charge, under their parish priest's direction. That's how in India a church, school, rectory and convent can be built for only \$10,000... Name the parish for your favorite saint, we'll erect a permanent plaque asking prayers for your loved ones, if you build a parish in '68 as your once-in-a-lifetime mission gift... Write Monsignor Nolan for details.

Archbishop Mar Gregorios will write personally to say where he'll locate it if you enable him to buy (\$975) two acres of land as a model farm for a parish priest. Raising his own food, the priest can teach his parishioners how to increase their crop production. (A hoe costs only \$1.25, a shovel \$2.35.)

In the hands of a thrifty native Sister your gift in any amount (\$1,000, \$750, \$500, \$250, \$100, \$75, \$50, \$25, \$15, \$10, \$5, \$2) will fill empty stomachs with milk, rice, fish and vegetables... If you feel nobody needs you, help feed these hungry boys and girls!

Dear Monsignor Nolan: ENCLOSED PLEASE FIND \$ \_\_\_\_\_  
FOR \_\_\_\_\_  
NAME \_\_\_\_\_  
STREET \_\_\_\_\_  
CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP CODE \_\_\_\_\_  
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THE CATHOLIC NEAR EAST WELFARE ASSOCIATION



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MSGR. JOHN G. NOLAN, National Secretary  
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330 Madison Avenue • New York, N.Y. 10017  
Telephone: 212/YUKon 6-5840



# Solemne Misa Para El Dia De La Hispanidad

Por primera vez en Miami se celebrará el "Día de la Hispanidad" — el doce de octubre— con una solemne misa oficiada por el Exmo. Señor Arzobispo de Miami, Monseñor Coleman F. Carroll. La misa tendrá lugar en dicha fecha a las once de la mañana en la Concha del Bayfront Park.

Para celebrar el aniversario 476 del descubrimiento de América, a parte de la santa misa, habrá otros actos, según informó el R. P. Angel Vizcarra, párroco de St. Dominic, tales como la dedicación de un monumento obsequiado por España, el cual estará erigido en la isla Watson, a la entrada del Jardín de las Américas, al norte del viaducto McArthur. El monumento es una estructura de granito y bronce de quince pies de alto, obra del escultor español Marcel Marti.

El diseño, de escuela abstracta, contendrá símbolos y referencias históricas, desde la proa de un barco, anclas y otros aditamentos marinos, hasta las figuras de los reyes de España, que ayudaron al descubrimiento de América. También aparecerá la figura de Cristóbal Colón y una placa con el itinerario del Primer Viaje.

A la misa que oficiará el Señor Arzobispo ha sido invitado todo el Cuerpo Consular de la ciudad de Miami, altas autoridades civiles y religiosas, así como público en general. Hasta el momento se cuenta con la presencia en la misa, así como en los demás actos, del Señor Embajador de España en Estados Unidos, marqués de Merry del Val.

Tanto la Arquidiócesis como la Alcaldía de Miami están colaborando estrechamente para estos actos, que tendrán una lucidez especial este año. El padre Vizcarra es el coordinador de la Arquidiócesis y manifestó que se espera que el "Día de la Hispanidad" vaya teniendo cada año mayor importancia y participen en los diferentes actos el mayor número posible de iberoamericanos residentes en esta área. Por el momento —dijo— todos los hispanoamericanos están invitados a esta festividad y deben formar parte activa de la misma.

El doce de octubre en la ceremonia de las tres de la tarde se coronará a Miss Hispanidad en un acto especial que se llevará a cabo en la isla Watson.

## Pide El Padre Arrupe Una Total Obediencia a La Enciclica Papal

El padre Pedro Arrupe, el General de la Compañía de Jesús, en una carta dirigida a más de 35 mil jesuitas, insta a los sacerdotes de la orden aceptar plenamente la enciclica "Humanae Vitae" de Paulo VI, en la cual, como es de dominio público, el Santo Padre rechaza todo concepto del control de la natalidad por medios artificiales.

El padre Arrupe le pide a los jesuitas en su carta, que contiene alrededor de mil quinientas palabras, que prevalezca el espíritu de "obediencia filial, pronta, decidida, abierta y creadora."

Refiriéndose a la necesidad de estudiar y comprender la enciclica "Humanae Vitae", el padre Arrupe afirma que "obedecer no es dejar de pensar y contentarse con repetir servilmente y a la letra el texto de la enciclica. Es, más bien, aceptarla y estudiarla a fondo con el fin de descubrir uno mismo y demostrar a los demás el sentido propio de la intervención del Magisterio que el Padre Santo ha estimado necesaria.

"Una vez captado este sentido de la enciclica—agrega el padre Arrupe—no es cosa de caer en la pasividad. No tengamos miedo a rectificar, si es preciso, nuestra enseñanza, explicando siempre por qué lo hacemos así. En vez de coartar su sentido, démosle una mayor profundidad. Tratemos de crear una mejor pastoral del hogar y de la juventud. Y no olvidemos que el mundo actual, aún contando en su haber con tan estupendas conquistas, carece desgraciadamente del verdadero sentido de Dios y corre el peligro de engañarse a sí mismo. Veamos que nos existe nuestra vocación de jesuitas. Colaboremos con los centros de investigación de las ciencias humanas para que la síntesis de la aportación específica de la Revelación cristiana y de los descubrimientos de estas ciencias de los resultados que con todo derecho podemos esperar".

La Obediencia Continua

El padre Arrupe dedica una parte de su carta a tratar el tema de la necesidad de la obediencia dentro de la Iglesia. Titulando el capítulo sobre el tema "El Concilio no ha cambiado la Obe-

diciencia", dice el General de la Compañía de Jesús que "bien sabéis que al hablar así quiero sentir con el espíritu de nuestras constituciones. Según éstas, el servicio que debe a Dios todo miembro de la Compañía, se ejerce en la fiel obediencia al Romano Pontífice. Tengo la seguridad de que tam-

bién hoy la Compañía de Jesús sabrá mostrarse coherente con la fidelidad a la Santa Sede, que durante cuatro siglos ha sabido mantenerse íntegra.

"No pretendamos pensar que el Concilio ha cambiado las cosas. El mismo Concilio habla de esta religiosa

sumisión de la voluntad y del entendimiento que de modo particular se debe al magisterio auténtico del Romano Pontífice, aún cuando no habla excahedra, de tal manera que se reconozca con reverencia su Magisterio Supremo y con sinceridad se preste adhesión al parecer expresado por él".

Agrega el padre Pedro Arrupe que "no digamos tampoco que lo que enseña en este caso el Papa no está vinculado con nuestra fe, siendo así que lo esencial de su enseñanza se refiere directamente al amor y a la dignidad humana y divina del hombre".

Titulando otro capítulo "A tiempos difíciles, mayor fidelidad a la Iglesia", el padre Arrupe habla de la necesidad de una mayor fidelidad de todos los católicos a la Iglesia y refiriéndose a los padres jesuitas, manifiesta que "pido a San Ignacio que nos ayude a todos a vivir un espíritu y a mostrarnos hoy más que nunca verdaderamente ignacianos. Que nos obtenga también del Espíritu Santo la comprensión de que un legítimo deseo de presencia total en el mundo exige a la Compañía una fidelidad siempre mayor al servicio de la Iglesia, Esposa de Cristo y Madre de todos los Hombres".



## Ignoró Prácticamente El Papa La Fecha De Su Cumpleaños

El Santo Padre Paulo VI, trabajando como de costumbre y prácticamente ignorando la fecha, cumplió 71 años de edad. Inclusive, el propio "L'Osservatore Romano", órgano del Vaticano, recordó el cumpleaños del Papa con uno de los tonos más melancólicos que haya utilizado en muchos años para una ocasión como ésta.

El Pontífice recibió una gran cantidad de telegramas y cartas de felicitación por su cumpleaños, incluyendo varias de Jefes de Estado. Sin embargo, en el aspecto personal, el Papa realizó numerosas audiencias privadas, confirió con funcionarios del Vaticano acerca de los asuntos de la Iglesia y dedicó la mayor parte del día al trabajo de costumbre.

El Santo Padre nació el 26 de septiembre de 1897 en la localidad de Concesio, al norte de Italia. Giovanni Battista Montini, hijo

de un periodista católico, fue ordenado sacerdote en 1920 y pasó la mayor parte de su carrera en la Secretaría de Estado del Vaticano antes de ser elegido Papa en 1963.

## Cambios En El MFC

LIMA (NA) — El movimiento Familiar Cristiano acordó transformar sus estructuras de acuerdo a los lineamientos emanados del Concilio Vaticano II. Al informar sobre este trascendental paso, el MFC señala que el mundo actual tiende, en todos sus aspectos, hacia un cambio de estructuras.

Afirma además que en todo momento las fuerzas políticas y económicas experimentan la presión del pueblo que exige esa transformación pero que en América Latina esa tendencia encuentra la oposición de la gran mayoría de las personas que detentan el poder y que aún considerándose católicos se oponen decididamente a aceptar cualquier cambio.

## Misas Dominicales En Español

CATEDRAL DE MIAMI, 2 Ave. y 75 St., NW.-7 p.m.  
 CORPUS CHRISTI, 3230 NW 7 Ave.-10:30 a.m., 1 y 5:30 p.m. Misión de San Judas, 4600 NE 2 Ave.-11 a.m.  
 SS. PETER and PAUL; 900 SW 26 Rd.-8:30 a.m., 1, 7 y 8 p.m.  
 ST. KIERAN Assumption Academy, 1517 Brickell Ave.-7, 10 a.m., 1, y 7:30 p.m.  
 GESU, 118 NE 2 St.-6:00 p.m.  
 ST. MICHAEL, 2933 W. Flagler-11 a.m., 7 p.m.  
 ST. HUGH, Royal Road y Main Hwy., Coconut Grove-12:15 p.m.  
 ST. TIMOTHY, 5400 SW 102 Ave.-12:45 p.m.  
 ST. DOMINIC, NW 7 St., 59 Ave.-1, 7:30 p.m.  
 ST. BRENDAN 87 Ave. y 32 St. SW-6:45 p.m.  
 Beach-6 p.m.  
 ST. JOHN THE APOSTLE 451 East 4 Ave., Hialeah-12:55, 6:30 p.m.  
 INMACULADA CONCEPCION: 68 W. 42 Pl., Hialeah-12:55, 6:30 p.m.  
 BLESSED TRINITY. 4020 Curtiss Parkway, Miami Springs-7 p.m.  
 OUR LADY of the LAKES, Miami Lakes, (United Church of Miami Lakes), 7 p.m.  
 VISITATION, 191 St. y N. Miami Ave., North Dade-6:30 p.m.  
 LITTLE FLOWER U.S. 1 y Pierce St., Hollywood-6:45 p.m.  
 NATIVITY 700 W. Chaminate Dr., Hollywood-8 p.m.  
 ST. PHILLIP BENIZI Belle Glade-12 M.  
 SANTA ANA Naranja-12:30 a.m., 7 p.m.

## Solicitan Ampliación Del PAVLA Para Iberoamérica

WASHINGTON (NA)—El arzobispo Avelar Brandao Vilela, Presidente de la Conferencia Episcopal Latinoamericana (CELAM), ha solicitado a las diócesis de los Estados Unidos que promuevan el programa de Voluntarios Papales (PAVLA), cuyo objetivo es el de enviar católicos laicos, hombres y mujeres norteamericanos a trabajar en programas de desarrollo en América Latina.

El arzobispo de Teresina, Brasil, hizo su exhortación en una carta dirigida a los obispos de los Estados Unidos. El prelado observó que el programa PAVLA ha tenido un notable desarrollo desde 1961, cuando los primeros voluntarios llegaron a América Latina.

En su carta a los prelados norteamericanos, Mons. Brandao dice: "Le escribimos en apoyo del esfuerzo que significa la aplicación del programa de Voluntarios del Papa para América Latina, que nosotros consideramos es de gran valía."

Más adelante, el prelado brasileño dice que "en sus primeros años el programa dejaba sentir la necesidad de un mejor planeamiento, pero creemos que la obra se está realizando ahora con una mayor comprensión de la América Latina. Es evidente que no hay intención de enviar simplemente un gran número de laicos, ni enviarlos con una preparación inadecuada."

Al recordar las bases sobre las que opera el programa, Mons. Brandao dice que "la intención precisa del Programa, en su operación en los Estados Unidos así como en los muchos países a los que presta asistencia, es la de ejecutar una tarea cuidadosamente seleccionada de tal forma de satisfacer los pre-requisitos necesarios, es decir, conocimiento del lenguaje requerido, conocimiento no sólo de la cultura general latinoamericana sino particularmente de cada país donde el programa es aplicado, la habilidad para identificar los problemas de cada país, y la coordinación con los planes pastorales conjuntos de los países de América Latina."

Termina su carta expresando que "dentro de este espíritu, consideramos muy útil la cooperación del personal que Estados Unidos pueda ofrecer a nuestro Continente y a la Iglesia con la cual está vitalmente relacionado. Confiamos que las diócesis de Norteamérica respondan afirmativamente a este programa, y esperamos ansiosamente esa respuesta."

## Abogan Por Desarrollo Por Las Vias Pacíficas

Rio de Janeiro (NA)—El Presidente del Consejo Episcopal Latinoamericano, monseñor Avelar Brandao Vilela, dijo aquí, a su retorno de Medellín, que la paz se encuentra amenazada en Latinoamérica "y si todos no nos unimos para lograr el desarrollo por vías pacíficas, nadie sabe lo que podrá acontecer en este continente".

Monseñor Brandao Vilela estuvo en Medellín presidiendo la II Conferencia General del Episcopado Latinoamericano, juntamente con el cardenal Antonio Samoré Presidente de la Comisión Pontificia para la América Latina, y el cardenal Juan Landázuri Ricketts, arzobispo de Lima y primado del Perú.

Después de afirmar que el Espíritu Santo estuvo presente durante los trabajos de la reunión de los obispos, el Presidente del CELAM manifestó que considera satisfactorios los resultados de

la Conferencia Episcopal, los mismos que disiparon los temores de quienes, antes del inicio de los trabajos admitían un posible fracaso de la reunión.

Preguntado sobre las críticas lanzadas por algunos sectores, a las conclusiones del evento episcopal, el prelado brasileño respondió que se trata de una actitud perfectamente explicable "porque las conclusiones no podrían agradar indistintamente a todos".

Monseñor Brandao Vilela abordó después el tema de la violencia. Dijo que si es verdad que se condenó el uso de métodos violentos para alcanzar el cambio social, "hubo también una vehemente condenación de todo tipo de violencia que vaya en contra de los derechos fundamentales del hombre, como la violencia institucionalizada que somete al hombre a todo tipo de servidumbre".

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# High Court Faced With Big Issues

By John R. Sullivan  
WASHINGTON —(NC)  
The U. S. Supreme Court will open its 1968-69 term with its face unchanged. At this writing it seems apparent that Earl Warren remains as Chief Justice and that Abe Fortas will remain seated at the end of the bench, as an Associate Justice.

But even if the face of the court should change, the nature of its work will not. The court this year will face a back log of 613 cases—160 more than last year—which accurately reflects the concerns of the court and the nation since the "Warren Court" came into being 15 years ago.

It must:  
● Settle a case challenging the constitutionality of state laws which require that welfare applicants live at least a year in the state.

● Decide whether it was necessary for a fair housing law to be placed on a referendum in Ohio.

● Decide whether the Arkansas law banning the teaching of the theory of evolution in public schools—the subject of the celebrated but unsuccessful Scopes

"monkey trial"—is constitutional.

● Rule whether a Mississippi law adopted in 1966 providing for at-large election of county officials, rather than the previous district elections, violated the 1965 Voting Rights Act. Civil Rights lawyers claim it does, since it tends to erode the effects of Negro voter registration gains within certain election districts.

● Decide whether the Durham, N. C., public housing authority had the power to evict a woman without giving her the reason. The woman, Joyce Thorpe, claims the authority won't give the reason because it wouldn't stand up—she organized a public housing tenants' association.

● Rule on the claim of a Massachusetts seminarian that he was denied his right to free speech and due process of law when his draft board withdrew his clergy exemption after he turned in his draft card during a Vietnam War protest rally. This was one of the first draft law challenges accepted by the Supreme Court during the protest over the Vietnam war.



EXCEPT when celebrating Mass, PADRE PIO had kept his wounds covered with gloves.

## Thousands Say Last Adieu To Padre Pio

SAN GIOVANNI ROTONDO, Italy —(NC) — Amidst the scores of thousands who came to bid him their last goodbye Padre Pio of Pietralcina was laid to rest in a crypt behind the main altar of the basilica at the monastery of Santa Maria delle Grazie, where the famed stigmatic had spent most of his priestly life.

The doors of the empty basilica were then slowly closed while thousands gathered in the square in front of it to attend the open-air funeral Mass at sunset. It marked the end of a procession that began at the basilica, went into the town and then returned to the square.

Thongs, generally estimated at more than 60,000, were said to have reached a peak of 100,000 along the five-mile route of the procession, which lasted three hours. Padre Pio's fellow monks who walked behind the hearse.

The olive green zinc coffin was covered by a crystal lid allowing a view of the body of the venerated Capuchin Friar who died Sept. 23 and who during the past 50 years of his life bore the stigmata, regarded by many as wounds corresponding to those of the crucified Christ.

One man in the procession led others of the cortege in special prayer, which he began by saying: "One day the ecclesiastical authority will pronounce...." To

which some women would answer: "This grave will be glorious. Long live the saint."

The short prayer was obviously a reference to the Vatican's steadfast refusal to make any comment or judgment on Padre Pio's stigmata or any miracles attributed to him. Furthermore, the Vatican did not send any representative to attend the funeral, but did send a papal telegram through Amleto Cardinal Cicognani, Papal Secretary of State.

The telegram said: "The august Pontiff heard with fatherly sorrow of the pious death of Padre Pio of Pietralcina and while he raises prayers that the Lord may grant an eternal crown of justice to his faithful servant, consoles the sorrow of your Religious community."

Padre Pio was born Francesco Forgione in Pietralcina of poor, illiterate parents, May 25, 1887. For a time his father worked in New York to earn money to send him to the seminary. He was ordained Aug. 10, 1910, and received the stigmata at the age of 31.

## Sister Dies; Was Scholar

HUNTINGTON, Ind.—Funeral services were held at Victory Noll for Sister Evelyn Benton, O.L.V.M., who died Sept. 23 after a long illness.

A native of Pensacola, Fla., who entered the religious life in 1925, Sister Evelyn was a Spanish scholar who had authored a series of bi-lingual catechetical texts now used in dioceses throughout the United States and abroad.

She served for some years in the missions of the southwest; and also taught Spanish to members of her congregation at the novitiate in Victory Noll.

Victory Noll Sisters are engaged in adult teacher training programs for the Confraternity of Christian Doctrine in the Archdiocese of Miami and have a mission convent in Miami Shores.

## Requiem For Mrs. Hurley

WEST PALM BEACH—Requiem Mass was sung in St. John Fisher Church, for Mrs. Martha C. Hurley, pioneer resident who died here on Sept. 23 at the age of 75.

Father Cyril Hudak, pastor, was the celebrant of the Mass for Mrs. Hurley who resided at 3506 Greenwood Ave.

She is survived by five daughters including Sister Marie Carol, O.P., chairman

of the drama department at Barry College; Mrs. Thomas A. Young, Jr., and Mrs. Julian Groover, West Palm Beach; Mrs. Ross Cooper, Tampa; and Mrs. William Johnson, Lake Worth; one son, Frank J. Hurley, Jr., Juno Beach; 27 grandchildren and six great-grandchildren.

Quattlebaum Funeral Home was in charge of arrangements.

## Father Of Priest Dies

LARGO —Concelebrated Requiem Mass was offered seven years ago from Miami.

Saturday in St. Patrick Church for Harold F. Symons, 67, formerly a parishioner of the Gesu Church, Miami.

Father Keith Symons, pastor, St. Joseph Church, Bradenton, was the principal concelebrant of the Mass for his father, a retired machinist and die setter who came here

Mr. Symons is also survived by his wife, Ella, with whom he resided at 124 Fourth Ave., N.W.; two other sons: Clayton H., Milan, Mich.; and James B. Lombard, Ill.; two brothers: Samuel Symons, Hancock, Mich.; and Arthur, Champion Mich.

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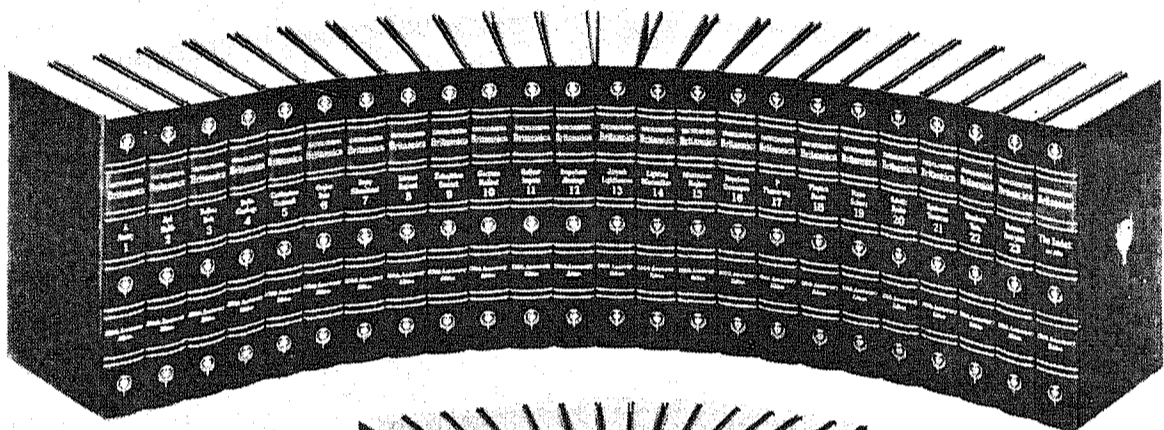
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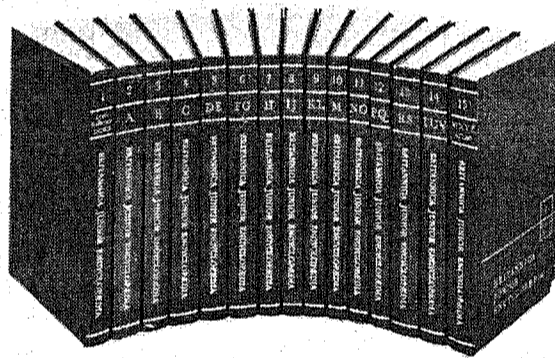
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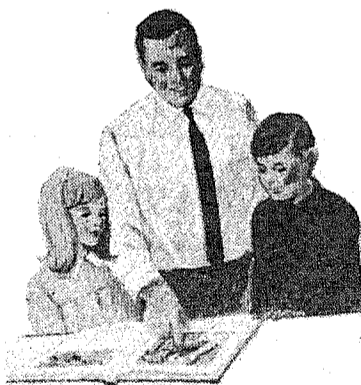
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