

THE VOICE

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Urges Black Students Get More Vocational Guidance

An accelerated and expanded program of vocational guidance and job training for black youths, the majority of whom will not go to college, was urged last Sunday by an archdiocesan priest assigned to a parish in the "inner city."

Father Oliver Kerr, administrator of St. Francis Xavier parish, was the guest speaker during the Fall meeting of the Catholic Teachers Guild at Barry College.

Pontifical Low Mass celebrated in Cor Jesu chapel by Auxiliary Bishop John J. Fitzpatrick opened the meeting attended by religious and lay teachers from parochial and public schools.

During his homily, Bishop Fitzpatrick told the congregation of teachers that their job "is to give testimony, to bear witnesses to the living God, to

the living Christ. We should be glad to serve, we should be glad to teach, to testify, whether people appreciate us or not, whether there is gratitude in their hearts or not. We should be proud to teach truth," the Bishop said.

Bishop Fitzpatrick, who is the director of the Archdiocesan Department of Education, reminded teachers of the importance of communication in teaching, pointing out, "We have to be aware of those we are teaching. We are to communicate the truth, not that we are smart or have vast knowledge.

"If humility is also one of our characteristics we should not beat anyone down but should uplift them. We have to teach everyone," the Bishop said, "do a 100 per cent job all the time. We should always

have a sense of a mission still not accomplished. In every encounter we have, we received more than we give—that is one of the recompenses of being a teacher," he said.

"We are always teaching," the Bishop emphasized, "not just from 8:30 to 2:30. Whether we open our mouths or not as Catholic, Christian teachers, we are always communicating. You and I by our attitudes or the way we approach people are saying something. It can be love or the lack of love," he declared. "This should be the motivation of why we want to bring the truth to everyone, otherwise we are poorly motivated and we are wasting our time.

"What we have learned we have learned from others

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Day Care Center Answers Cry Of Poverty-Choked Children

Poverty talks just like money, only its voice is rougher and its language coarser.

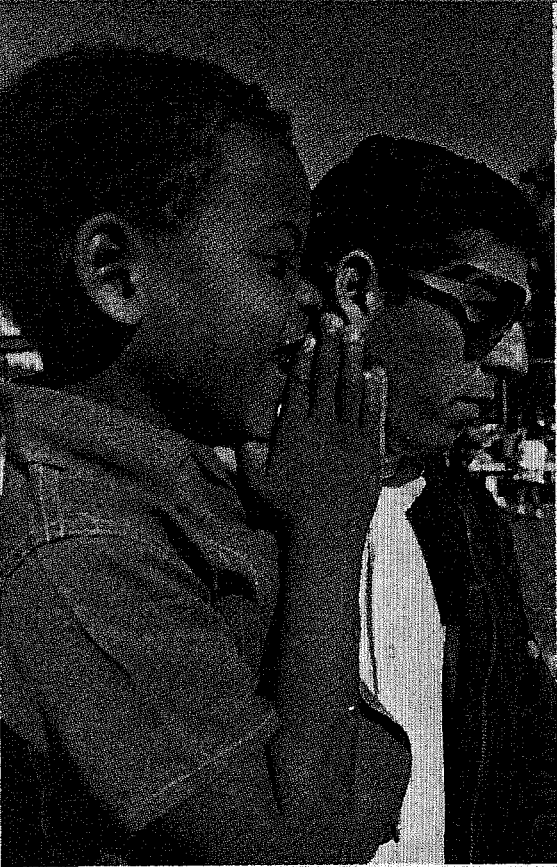
Poverty is especially eloquent, however, when it talks through children, because then it's talking about hunger, and loneliness and fear and lack of education.

Thanks to one Boynton Beach woman, some enthusiastic young men from the Seminary of St. Vincent de Paul and interested citizens, though, poverty is learning a new language at the Boynton Beach child care center.

The facility—which was started several years ago by Mrs. Sally Coston, the mother of three grown children—does not qualify for federal aid because it has no permanent structure of its own, but it was the recipient of an \$8,000 gift from the Archdiocese of Miami, presented recently by Archbishop Coleman F. Carroll.

The money will be used for maintenance of the building which the child care center now uses and toward the completion of the new building under construction at the corner of N.E. 9th Ave. and Third St., Boynton Beach.

Presently, the center and its staff work out of the Wilson Recreation Center in the Northwest area where the ghetto creeps out of hiding and threatens to swallow up the small children with the big eyes and the big dreams—the small children who



IT TAKES love and patience to teach underprivileged pre-schoolers simple play skills. For story and related pictures on a day care center, see page 22.

grow up hating the ghetto and enraged by the frustration that they cannot escape.

With programs like the one designed by Mrs. Coston, however, the children are coming out of the ghetto and learning skills which should help them with school while they are cared for while their parents work.

She got the idea, she says, from a television show which

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No Classes On Veterans' Day

Classes will be suspended in schools of the Archdiocese of Miami on Veterans' Day which will be observed on Monday, Nov. 11, according to an announcement from the Archdiocesan Dept. of Schools.

U.S. Bishops Are Preparing New Pastoral

WASHINGTON — (NC) — When the bishops of the United States open their annual fall meeting here on Nov. 11, one of the items on their agenda will include another joint pastoral letter. At their November meeting last year, the bishops approved a pastoral on "The Church in Our Day," which was published in January this year.

Under preparation by a committee, headed by Bishop John J. Wright of Pittsburgh, the new pastoral will deal with the subject matter touched upon in the Second Vatican Council's Pastoral Constitution on the Church in the Modern World.

Bishop Wright has consulted all the U.S. bishops on the contents of the pastoral letter. This consultation has resulted in the expression of widespread and strong desires that the doctrine on family life in the Pastoral Constitution on the Church in the Modern World and the encyclical Humanae Vitae be developed in the U.S. bishops' collective pastoral.

There was also a majority endorsement from the bishops on development in the pastoral of selective conscientious objection and related questions of war and peace.

The U.S. bishops, meeting as the National Conference of Catholic Bishops and as the United States Catholic Conference, will be in session from Nov. 11 through noon on Nov. 15 at the Washington Hilton Hotel here.

Committee reports on matters to be discussed at the five-day meeting have been distributed to all the bishops. In addition, individual bishops may bring up on the floor other matters they may wish to have discussed. Such discussion may very likely include Pope Paul VI's encyclical Humanae Vitae, and statements which have been issued on it by various episcopal conferences throughout the world.

The Bishops' Committee on the Liturgy has prepared an 84-page report on liturgical matters for the bishops' consideration. These include various matters connected with the Liturgy, such as a Thanksgiving Day Mass, Communion more than once a day, use of Latin in the Mass, and lay persons distributing Communion under certain circumstances. Some of the matters to be discussed by the bishops require confirmation by the Holy See; others involve requests to the Holy See.

Among other committee reports to be considered are:

- Bishops' Committee on Priestly Formation, which deals with academic curriculum for the college seminary, and various aspects of the theologate, including spiritual formation, community life and discipline, and pastoral formation.

- Bishops' Committee on Ecumenical and Inter-religious Affairs, in which the work and functions of the committee are described.

- Bishops' Committee on Missions, which discusses a proposal for more effective communication and cooperation between those most directly responsible for missionary promotion and activity.

- Bishops' Committee on the Permanent Diaconate, which outlines the action taken toward restoration of the permanent diaconate in the United States, following the necessary approval received some weeks ago from the Vatican. Bishop Ernest L. Unterkoefler of Charleston, acting chairman of the committee, reported that more than 20 men, married and unmarried, from various backgrounds and localities had written to him indicating their interest in the permanent diaconate.

- Ad Hoc Committee on Vocations, which offered various proposals for continuing liaison between bishops, vocation directors and the laity, and for more effective ways of coordinating the promotion of vocations.

- Ad Hoc Committee for Foundation of Human Fertility, following a memorandum submitted to the September meeting of the NCCB Administrative Committee by Patrick Cardinal O'Boyle of Washington.

Reports will also be given by the episcopal chairman of the five departmental committees of the United States Catholic Conference, the departments of Communications, Christian Formation, International Affairs, Health Affairs and Social Development.

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THE VOICE

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

List Of Participants Set For Nov. Clergy Retreat

"Can I speak with Father Jones, please?"

"Sorry," the voice on the parish rectory phone replies, "but Father is making his annual retreat."

In order to avoid this dialogue which occurs with frequency each year, and in order to keep our readers informed, The Voice will publish the names of clergy attending each of the scheduled sessions.

Participating in retreats at the Passionist Monastery, North Palm Beach, from Nov. 11 to 15 will be:

Msgr. Dominic J. Barry, (Moderator); Msgr. John O'Dowd, Msgr. Joseph O'Shea.

Father Ronald K. Brohamer, Father Vincent Cashman, Father Martin Cassidy, Father Arthur DeBevoise, Father Patrick Farrell, Father John Glorie.

Father Christopher Konkol, Father Kevin MacGabhann, Father Patrick McDonnell, Father Ignacio Morras.

Father Richard Murphy, Father James Murtagh, Father Anthony Navarrete, Father William O'Dea, Father William O'Shea, Father Ronald Pusak, Father Eugene Quinlan.

Father James E. Quinn, Father Michael A. Reilly, Father William Romero, Father Vincent Sheehy, Father Jeremiah Singleton (Coordinator).

Father John Vereb, Father Edmond Whyte, Father Emilio Vallina.

Asks More Vocational Guidance Be Given For Black Students

(Continued from Page 1)

through the Grace of God," Bishop Fitzpatrick added. "Everyone has the right to know what we know. Christianity is a sharing of truth, the sharing of love, the sharing of ourselves."

Following dinner, Father Kerr told teachers that, "all black children are not disadvantaged but the majority of them do find it very difficult to come to terms with life as it must be lived in the 20th century because of the circumstances in which they live."

The priest, whose parochial school has 140 students, grades kindergarten through five, emphasized that in many families some seven or eight children live in two or three room tenements, where the mother of



BISHOP FITZPATRICK



FATHER KERR

the family works as a maid or in a similar job until the early evening and is both mother and father to the children.

Referring to the youngsters of these families as "latch-

key" children, Father Kerr noted that many come to school with the key to the house around their necks on a chain or pinned to their clothing.

These boys and girls let themselves into an empty home after school and "do as they please" until their mother comes home, he explained, adding that in his immediate area there are cases of first graders roaming the streets and becoming juvenile delinquents.

In an effort to combat the situation, Father Kerr said they have kept their school library open until 5 p.m. where pupils can study or read. "We plan to reopen it from seven to nine in the evenings," he said, "for the benefit of older children, providing we can get volunteers to supervise their activities."

In the opinion of Father Kerr, who has a master's degree in school administration awarded him at Catholic University of America, a college preparatory curriculum is of little use to black youths "who have very little

Pope Receives Cardinal Shehan

VATICAN CITY—(NC) — Pope Paul VI received in audience Lawrence Cardinal Shehan of Baltimore.

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Spirituality In Modern World Is Retreat Topic

NORTH PALM BEACH — "Spirituality of the Priest in the Modern World," will be the subject of an open retreat to be conducted by the editor of "Sign" magazine, Father Augustine Paul Hennessey, C.P., for priests of the Archdiocese of Miami at the Passionist Monastery here, Nov. 11-15.

This will be the second of

seven retreats being offered under a newly instituted program for the clergy. The full schedule of future sessions appears at the end of this article.

"The annual clergy retreat affords us a unique and precious opportunity," Archbishop Coleman F. Carroll has written in a letter to each priest of the Archdiocese.

"We all experience," the Archbishop said, "the need to revitalize our dedication and commitment as followers of Christ, our Chief Priest."

"The retreat days of prayer, discussion, and reflection in union with our

fellow priests provide us with a great boost in priestly vitality."

Pointing out that "as the Church continues to experience an inner renewal," Archbishop Carroll told the clergy "we must take greater advantage than ever of this occasion in order to understand more profoundly the Christian Mystery of Salvation and our sharing in it."

Each retreat session begins at the Passionist Monastery on a Monday evening and ends the following Friday morning after a Memorial Mass for the deceased clergy of the Archdiocese.

Following is the schedule

of retreats, their dates, and the topics of each:

Nov. 11 — (open) "Spirituality of the Priest in the Modern World;"

Nov. 18 — (open) "Priestly Problems in a Pluralistic Society;"

Dec. 2 — (closed) "A Traditional Closed Retreat;"

Jan. 13 — (open) "Liturgy;"

Jan. 27 — (open) "Contemporary Problems in Theology;"

Feb. 17 — (Spanish) (topic to be announced).

Thanksgiving Clothes Drive Nov. 24 to 30

The 20th annual Bishops' Thanksgiving Clothing Collection for the needy overseas will be taken up in the Archdiocese of Miami between Sunday, Nov. 24, and Saturday, Nov. 30.

According to Father Roger Radloff, who is serving as chairman of this year's collection, clothing and bedding donated to local parishes during the drive will be distributed to the impoverished of all races and religions in some 70 countries through the global facilities of Catholic Relief Services-U.S.C.C.

Biafra was cited as a major point of need by Archbishop John F. Dearden of Detroit, president of the United States Catholic Conference, who announced plans for the annual collection in a letter to members of the U.S. hierarchy.

"In view of the sad and chaotic conditions that we read of daily in Biafra, Vietnam and the Middle East, not to mention the poverty that is so prevalent in most of the less developed areas of the world," Archbishop Dearden declared, "there is hardly any need for me to stress the importance that this appeal takes on year after year."

"With the clothing, shoes, blankets and other items that are gathered annually," the Archbishop continued, Catholic Relief Services is enabled to add these basic commodities to the stores of food and medicines that it supplies to hundreds of thousands of the poorest of God's poor in these troubled areas."

More than 20 million pounds of used clothing shoes and bedding materials were collected during the 1967 drive.

Clergy Retreat Takes 'Dynamic Approach'

A "new look" and, what might be termed "a dynamic approach," have been added this year to the annual clergy retreat program of the Archdiocese.

Of the series of seven week-end spiritual retreats, which began in October at the Passionist Monastery, North Palm Beach, and will continue through the middle of February, six will be conducted in a new manner, according to the Chancery. They will be designated "open" retreats.

The broadening of the annual clergy retreats to include a variety in both format and topic was suggested to Archbishop Coleman F. Carroll by the Priests' Senate of the Archdiocese.

Seminar-styled workshops will be an integral feature of the new post-conciliar programs. The retreat-master, who conducts the days of recollection, will speak for

approximately 20 minutes at the opening of each subject under discussion.

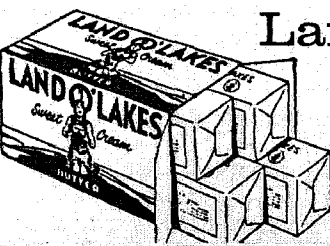
The priests will then form small groups, in order to make an in-depth analysis of the topic presented. They will then re-assemble to hear the conclusions of each group presented by the various discussion-group chairmen.

Until this year, the spiritual days of prayer and reflection for priests of the Archdiocese have been conducted under the customary, centuries-honored tradition, at which the retreat-master alone speaks. Silence is maintained by all priests participating—this is called a "closed" retreat. One traditional "closed" session will be presented Dec. 2-5, for priests preferring this type.

From Feb. 17-21 a Spanish retreat will be given.

Enthusiastic response to the new "open" retreats was expressed by many of those attending the first program, Oct. 21-25.

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Fair Bus Law Upheld By Court Of Appeals

LANSING, Mich. — (NC) — The Michigan Court of Appeals, in a unanimous opinion by a three-judge panel, said it is constitutional for the state to provide transportation for non-public school pupils.

The court upheld a 1966 ruling in Ingham County Circuit Judge Sam Street Hughes, who held the state's Fair Bus Law does not violate the constitutional provision against state support of religion.

The Fair Bus Law, passed by the Michigan Legislature in 1963, requires equal bus transportation for all children regardless of where they attend school.

The purpose of the Fair Bus Law, the appeals court said, "is to help children get to public and non-public schools in safety and good health in order to receive an education and to become mature and intelligent citizens."

"The purpose of the statute being clearly secular, its primary effect cannot be said to either advance or inhibit religion," the three judges said.

Prior to 1963, public school districts that provided bus transportation for their own students could — but were not required — to transport non-public school students on their buses. The 1963 law made it mandatory for them to provide transportation to all children on an equal basis.

Since then, the number of non-public school children who ride to and from school on public school buses has more than doubled from an estimated 22,000 to nearly 50,000 students.

World And Nation

No Vatican Comment

VATICAN CITY — (NC) — A Vatican spokesman has said that Pope Paul VI has not said anything regarding the intention of Richard Cardinal Cushing of Boston to resign and that the Pope is not planning to say anything.

Meanwhile, in Boston, at a mission departure ceremony for priest volunteers of the Society of St. James, which he founded, Cardinal Cushing said: "I'll be down to see you in Peru in January, and as soon as I can retire, I'll be down there to live."

(Earlier, Cardinal Cushing said that, because of the mail he had received on his remarks concerning the marriage of Jacqueline Kennedy to Aristotle Onassis, he proposed to offer his resignation to the Pope at the end of this year.)

Arrest Missionaries

BHUBANESHWAR, India — (RNS) — Seven persons described as Christian missionaries have been arrested under the religious freedom law of Orissa State which bans "forced conversions."

Five persons are charged with the alleged conversions, while the other two, including a Spanish nun, are accused of abetting in the offense.

Maximum punishment under the legislation, called the Freedom of Religion Act, is imprisonment for one year and/or a fine of \$650.

The arrests, in the Gunupur area of Koraput district, were the first to be made under the Act. The legislation bans the use of "force, fraud or inducement" to effect conversions.

The Spanish Sister is alleged to have withheld medicines from tribal people who would not convert to Christianity.

As a result, it is alleged several thousand became Christians during a flu epidemic last year.

Award For Comedian

WASHINGTON — (NC) — The Catholic University of America will award its highest honor, the Cardinal Gibbons Medal, to comedian Danny Thomas, at an award banquet during the university's annual Homecoming Weekend, Nov. 8-9.

"We are proud of what Danny Thomas represents, both as an entertainer and as a worker for the children and deprived of all faiths and races," said Ed McMahon, national chairman of the university's alumni. "We think mankind is the better for having him bring into the spotlight not only his concerns as a funny man but also his concerns as a human being."

The Gibbons Award is named in memory of James Cardinal Gibbons, one of the American Church's foremost leaders at the time of the founding of Catholic University.

Freedom To Cardinal?

BERLIN — (NC) — Poland's communist government will allow Stefan Cardinal Wyszynski of Warsaw to travel outside the country for the first time in three years, it was learned here.

A Church source said Cardinal Wyszynski has received a passport and will leave for Rome to visit the Vatican.

(In Rome it was reported that Cardinal Wyszynski had requested a visa in order to make the regular ad limina visit to the Pope which is made every five years.)

Cardinal Wyszynski last left Poland to attend the Second Vatican Council in Rome in the fall of 1965.

Prelate Warns Against Letting Vatican II 'Lose Its Momentum'

BRIDGEPORT, Conn. — Catholics must have "a correct understanding of truth" and "openness" if they are to face the changes demanded by the times as challenges rather than threats, Bishop Joseph L. Bernardin, General Secretary of the National Conference of Catholic Bishops, asserted here.

They must also have "a great faith in the Holy Spirit," he added, "if the present crisis is to be a threshold to a new and better era instead of a retreat into oblivion."

Speaking at a convocation at the University of Bridgeport, the bishop declared that a great danger now is "the possibility that the (Second Vatican) Council may lose its momentum; that the wonderful — but often relatively minor — changes which have already taken place will be understood as representing everything the council stood for."

"If this attitude were to prevail," he continued, "the full meaning of the renewal would be missed and, in the process, the crisis of the irrelevancy of religion to everyday life would become more acute."

Asserting that "fear—fear of the unknown" is one of the problems people face today, Bishop Bernardin pointed out that "while we may be sure of our ultimate goal, we cannot always be sure of our immediate path. We cannot always know the direction in which change will take us. Moreover, we cannot always control the change once it begins to take place; it frequently brings in its wake excesses of various kinds, exaggerations and even errors."

"This," he pointed out, "frightens many people because it threatens them, and it is this fear which prompts some to refrain from moving ahead as quickly as many would like. While prejudice and the common good often require a certain degree of moderation, when the slowdown is arbitrary or stems from fear, it can cause a great deal of tension and conflict."

It was here that Bishop Bernardin said "we must have a correct understanding of truth and how our knowledge of truth progresses."

"While we can never

change the objective content of revealed truth, we must continue to harmonize that truth with the new knowledge we acquire about man and the world. We must try to find better ways of expressing — ways which will be meaningful to the men of every age."

Calling "openness" a second quality people must possess, the bishop asserted that "there must be a real willingness on our part to listen to another person's point of view."

"We must try to find out what he really means when he says or does certain things. Just because a person uses a terminology which is different from ours, this does not mean that his position is totally different from ours. Still less does it mean that his position is incorrect," the bishop said.

"Too often a person will turn off someone else and consider him as a threat to orthodoxy simply because the one does not understand what the other is saying. To avoid this, we must be open; we must be willing to communicate. And this will require a great deal of patience and humility."

The bishop said the seeds of renewal we are now experiencing "were sowed long before Vatican II," but that the changes since the council "took many people, even those in positions of leadership within the Church, by surprise."

"It is true," he said, "that there are many unchanging elements in the Church, and this unchangeability rests in Christ. He founded her, reveals God through her, empowers her to grow and guarantees her life. It was He who built her upon a rock..."

"But it was also Christ Himself who compared the Church with the living realities with which His listeners were familiar — a mustard seed, a vine, a flock of sheep. His message in all these parables was clear: The Church is alive, she grows, she constantly changes without, however, ever losing her identity."

The bishop said "the important thing — and in a sense this is the real genius of (Second Vatican) Council — was that no doors have been closed to further development."

"As a matter of fact," he pointed out, "there are certain inconsistencies within the individual documents and among the documents. These inconsistencies are due mainly to two opposing tendencies which were prevalent among the authors of the documents. One was strongly scholastic and conceptualistic; the other more biblical and oriented toward salvation history."

The bishop said "it would be a mistake then to look upon the documents as definitive statements which have brought us to another level of doctrinal development, but will now freeze us at that level for an indefinite period of time."

POPE'S VIEW

He also pointed out that Pope Paul VI himself had stated that the "documents themselves represent a true development of doctrine because they are a synthesis; they bring together into union, after analyzing their respective content, complementary truths — truths which at first have appeared opposed or contrary."

One of the most significant changes brought about by the council, the bishop asserted, "is in our understanding of the Church herself."

"Vatican II has reaffirmed the hierarchical structure of the Church as outlined 100 years ago in the First Vatican Council," he noted. "If anything, the reaffirmations of Vatican II have further clarified and strengthened the central unique position of the Holy Father and the bishops who are united with him. This structure, we believe, was willed by Christ Himself."

"At the same time, however, Vatican II in its Constitution on the Church attempts to give another vision of the Church — one which is, at once, more biblical, historical, vital and dynamic than many of the images of the past. In this new vision, the emphasis is on the people."

"While the institutional aspects of the Church cannot be ignored, the Church is basically a people to whom God communicates Himself in love. The Church is envisaged as continuing the work of Christ."



FATHER DERMOT Doran, C.S.Sp. (standing, center), inspects a shipment of medicine on board a plane bound for Biafra from the Portuguese island of Sao Tome. The Irish missionary, who has been coordinating relief airlifts to Biafra, believes that civilian deaths there in December will be "the greatest catastrophe of the century."

Says Christian Should Excel Earthy Norms

NEW ORLEANS (NC) — "The plain fact is that the Christian is forbidden to conform to the spirit of the world," Bishop John J.

Wright of Pittsburgh told a meeting at Notre Dame seminary here.

"And yet the Christian has a commitment to the

world, a vocation in it, and is responsible for it," Bishop Wright said.

Speaking on "The Attitude of the Church Toward the Social Problems of Today," Bishop Wright said the central orientation of the Church in confronting social problems is on the person.

"In Christian social attitudes, from the Sermon on the Mount and the Parables of Christ to the encyclicals of the contemporary Popes, the supreme norm is developing the person, the life of the person, the worth of the person, the common good of the social community as it is made up of person and promoting the perfection of persons."

Bishop Wright stated that the Christian, like the Church relevant to the world, but because otherwise the work of Christ is not done and the teaching of the Church becomes empty, pointless and a fraud.

"The scandal of the contrast between Catholic teaching and Catholic performance does in fact disappoint the world. But this is not why it is scandalous. It is scandalous because it defaults the command of Christ and the promises of the Church."

Cardinal Brands Czech Events A Peace Shaker

SPEYER, Germany (NC) — The events in Czechoslovakia in recent weeks have shaken the hopes and optimism for peace in Europe, Bernard Cardinal Alfrink of Utrecht, the Netherlands, declared at the 10th congress of Pax Christi International here.

Cardinal Alfrink, president of Pax Christi, international Catholic peace organization, cited the lessening of tension in recent years between the United States and the Soviet Union because "both sides confessed that an armed conflict between the two powers could lead to a nuclear war that would bring total destruction to both and even endanger the existence of humanity."

He said the resulting treaty on banning nuclear tests, the Antarctic treaty and the treaty on space brought

a "relaxing climate" that was noticeably beneficial in Europe.

However, he said, the invasion of Czechoslovakia by Warsaw Pact troops has "shaken our hopes and our optimism."

He said Pax Christi strongly condemned the "shameless violation of the elementary rights of the people of Czechoslovakia." The cardinal said, that "our eager longing for peace in Europe should not keep us from expressing our opinion about this act of brutal force."

The cardinal added that despite the setback in possibilities for European peace brought about by the Czechoslovakia developments "we shall have to try again to remove misunderstandings and to bridge contrasts."



ARTIST Angelo Romano strokes in some of the detail work on one of his recent religious paintings depicting the Last Supper.

His Religious Scenes Unique, Ditto His Painting Method

Angelo Romano takes a fanciful look at religious themes and then masterfully turns out paintings with a definite Latin American flair for bold color and simplicity.

And if his paintings seem unorthodox, then the method he uses to create his pieces will really seem astounding.

Seated on his sofa with his canvas laid out flat in front of him, Romano, who looks like an olympic athlete, strokes the colors from his palette—a large coffee tray covered with oils—onto the painting to the accompaniment of Wagner and Beethoven classics.

After several changes, he has developed a style which has matured into a strange hybrid of Byzantine moorish, and primitive Brazilian folk art.

Although the large portion of his paintings have religious themes—such as the Annunciation and the Nativity—his style has changed recently and he is beginning to turn out bright, flat simplified representative decorative patterns which might be commonly described as psychedelic.

SPIRITUAL PEACE

Asked why he devotes most of his canvasses to religious art, Romano replied, "I found in these sacred scenes from the Bible a purity and peace I would not find in any other subject. And that's what I am looking for—my spiritual growth—something that offers me peace, purity and love."

He seems to be dedicated to his painting, too. He

works from seven in the morning to seven in the evening, and, after dinner and perhaps a short walk, he returns to the couch and starts daubing again.

He smiles when he admits that he has never had an art lesson in his life and he seems pleased when he's reminded that he is currently having his first American exhibition at the Beau Rivage Hotel in Bal Harbor, and that he has been critically acclaimed although, he has only painted for three years.

Leaving Spain 10 years ago as a sailor, Romano got to Brazil and joined the crew of a tourist cruiser as a wine steward.

While crewing out of Brazil, he started painting "as a sort of relaxation," after he purchased some oils and canvas "one Sunday afternoon about three years ago" when he "had nothing to do."

DISCOVERED

It wasn't until the 35-year-old artist started sketching fast pieces on large sheets of paper with felt pens, however, and tourists on the cruiser began snapping them up at \$5 a piece that he was discovered. One of the companies which manufactures the felt pens noticed his talent and offered to sponsor him, but Romano turned them down because "I have a spirit too adventurous."

He explained that he has to lean over his work while painting "in order to dominate it" and currently he is working on a series of

paintings for a cruiseship in addition to putting final touches on some art work at the hotel which is owned by his sponsor, Sanford Chobol.

Romano does most of his work in his Miami apartment which he took about three months ago—located a hop, a skip and a few pebbles from Biscayne Bay.

And so the young sailor who spent years crossing the oceans as a steward, is now the captain of his own canvas-rigger which sails upon a sea of fantasy and color.

Editor Resigns Post In Atlanta

ATLANTA (NC)—Chris Eckl, managing editor of the Georgia Bulletin for the past 2-1/2 years, resigned on Nov. 1.

Eckl said: "I wish to publicly thank Archbishop Thomas A. Donnellan for his courtesy and kindness and to wish him success in his work as archbishop of Atlanta. And for the last time I recall the many wonderful days with (the late) Archbishop Paul J. Hallinan, a man I loved with all of my heart."

Pre-Cana Instruction Scheduled

Pre-Cana conferences for those planning to marry within the next six months will be available in archdiocesan schools in Dade and Broward Counties through the facilities of the closed circuit television system beginning Tuesday, Nov. 12.

Sponsored by the Family Life Bureau of the Archdiocese, conferences will be conducted on Tuesday and

Thursday evenings in schools which have the television facilities.

A priest will be in attendance to conduct a question and answer period after each program.

The schedule of topics follows: Tuesday, Nov. 12, from 8 to 9:10 p.m. — Marriage and the Church, Happiness in Marriage.

Thursday, Nov. 14 from

8 to 9:10 p.m. — Marriage As A Sacrament and Aspects of Marriage Adjustment.

Tuesday, Nov. 19, from 8 to 9:10 p.m. — Sex and Marriage and Communicating in Marriage.

Thursday, Nov. 21, from 8 to 9:10 p.m. — A Doctor Discusses Marriage and Two Doctors Answer Questions About Marriage.

Ask Reapportioning Of Education Assets

RACINE, Wis. — (NC) — Reapportionment of resources is the biggest problem facing Catholic education, the director of the Division of Elementary and Secondary Education, U.S. Catholic Conference, said here.

"Catholic schools must be concerned with what they are now and what they will be five, ten, fifteen years hence," Msgr. James C. Donohue said. "It seems we must reapportion our resources relative to what should be the teaching mission of the Church in the next few decades."

He restated the problem of reapportionment in terms of shrinking resources—fewer vocations, lack of finances and the growing

need for competent lay teachers.

"In light of Vatican (Council) II and a consensus of Catholic leaders, we must figure out what the teaching mission of the Church is and set a list of priorities within the scope of that mission," he explained. "What's happening is that a lot of dioceses are taking the band-aid approach."

"They're dropping first or seventh and eighth grades rather than developing an overall plan to think of priorities and resources to proceed on a reasonable basis," Msgr. Donohue claimed. "We must plan for the future rather than react to the evil of the day by patching up here and patching up there."

Msgr. Donohue said the

Church should start giving a major share of its resources—money, facilities and people—to helping meet the educational needs of the poor and disadvantaged in the urban ghetto. He said the Church should not close inner city schools, but should ask "suburbia" to help support them.

The priest also suggested that the Church beef up the Confraternity of Christian Doctrine and other educational programs apart from the parochial schools. He said that CCD programs thus far have been far from adequate.

"But how could they be, with 80% of parish funds going into parish schools," he asked. "Pouring more money into religious education might produce something of value."

Msgr. Donohue said the Church has an important role to play in formal elementary and secondary education. He said this means more than just being a carbon copy of the public schools.

"We've spent so much time being as good as the public schools that we have come to be somewhat like them," he stated. "Our schools that survive must be unique, distinct institutions."

Say Fordham Stays Catholic

NEW YORK — (NC) — The board of trustees of Fordham University issued a statement here saying "Fordham has no intention of divesting itself of its character as an independent, Catholic and Jesuit institution of higher learning; it proposes to remain true to itself and to continue in the untrammelled pursuit of academic excellence."

The statement came in the wake of a recent study of the university which called on the institution to drop or radically alter any courses and activities related to the Catholic Church. The study suggested this might be the way for Fordham to offset the "great difficulties" it faces "in establishing eligibility for the general government aid upon which its survival may depend."

The New York state constitution forbids government

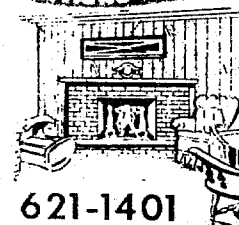
aid to church-related schools.

"Fordham has no intention of altering its firm commitment to the maintenance of an outstanding department of theology within the university, or of abandoning any of its objectives as a Catholic and Jesuit university operating within the American educational tradition," the trustees said.

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What Happens To Children Born Of Unwed Mothers

By MSGR. R. T. RASTATTER

Since we recently wrote about the excellence of the care and environment that unwed mothers receive at Saint Vincent Hall and Maurawood, we have received a number of comments and several letters. One kind lady wrote a very nice note which I shall quote in part:



Msgr. Rastatter

"Though I am personally long past caring, I find a great deal of comfort in the knowledge that unwed mothers can be offered such havens of refuge, comfort and understanding as practiced at St. Vincent Hall and Maurawood. My question, however, is what becomes of the babies after the girls leave?"

Not only is that a very good question — but it also affords us the opportunity of telling you about the vital steps in the process of furthering the physical and spiritual well-being of these precious little souls.

PROCEDURE

Two steps now form a standard and very humanitarian procedure. The first is the careful selection of foster homes where these infants find love and warm and earnest care while they wait for adoptive parents to take them into their homes and hearts.

The second is the recently shortened but carefully ad-

ministered process of adoption.

So — first things first. Foster homes: Today, we have available to your Catholic Welfare Bureau, charged with the early years of these children, more than 40 foster homes, where men and women assume the love and responsibility of children born out of wedlock.

These families are intensively and professionally screened before they are included in the roster of our foster homes. They must have and maintain rigid, prescribed standards. Although we are fortunate in having available to us these fine families, more are always needed who will welcome these babes into their homes as one of their own, even though they know that this guardianship is temporary.

But, it must be pointed out, such desirable situations and circumstances were not prevalent a few years ago.

OLD CONDITIONS

One of the staff of your Catholic Welfare Bureau — a registered nurse who chooses to remain anonymous and who has been with the bureau for 17 years, reminded us of some of the conditions and customs of just a few years back.

It wasn't always low lights and soft music. As recently as the early 1950's, when our foster homes numbered only one or two, 12 to 14 infants were placed in a "nursery" in St. Joseph's Villa, the home for dependent children.

Later the nursery was separated from the Villa and moved next door to a cottage

which was meagerly equipped (the nuns used straight pins to hang up the laundered diapers!!!). The children received medical attention, the nursery was kept as sterile as a hospital, but there was no "family" atmosphere and no psychological help. Three years later the nursery was closed and the babies begun to be placed in foster homes.

Foster homes were in use as far back as 1951; the first foster mother for our bureau was a non-Catholic. Today the infants receive, in addition to medical, dental and nursing care, a family's love, from a rare and noble breed called "foster parents."

In many instances, the foster parent or parents become very attached to the baby they have sheltered and fed and loved. So it is with great reluctance that they bring themselves to part with "one of the family" when adoption is the acknowledged routine.

Which bring us to the second phase of what happens to the children of unwed mothers.

Adoption: Many — though not all — adoptive parents are childless. Some wish another baby to be a little brother or sister to a child they have previously adopted or to their own children. Since this is to represent and, in fact, hopefully

be, their own home for their adolescent years, it is important and vital that the adoptive parents be well qualified to live up to the required, rigid standards so necessary to the proper welfare and upbringing of that child.

But, here again, let us remind you that present-day standards are devoid of red tape and delays, even though examinations are thorough. In fact, some of our adoptions have taken place within a few weeks, whereas it used to consume an agonizing period of months and sometimes years.

And so, dear lady, that is what happens to babies of unwed mothers: First, placement in foster homes and eventual supervised adoptions. . . to firmly establish each child in its "own home" with unforgettable roots, and a tender love that will nourish him or her on a road to its own glory.

We trust this answers your query and any questions in the minds of others who did not "take pen in hand". . . and serve as an incentive to deepen your determination to give generously to our "Good Samaritan" collection for dependent children to be taken up at all our Masses on Sunday, Nov. 17.

May God bless you!

John's Beatification Cause Moving Ahead

By PATRICK RILEY

VATICAN CITY—(NC)

—Pope John XXIII's beatification cause is "going ahead beautifully," the postulator of the cause reports.

He said that medical reports of a cure attributed to Pope John's intervention "are really tremendous." He declared that they show a fistula—a hemorrhaging rupture in the stomach—to have been healed perfectly within five minutes.

The postulator, Father Antonio Cairoli, O.F.M., said that witnesses to be called in the various processes connected with the beatification will "give us a picture of Roncalli's personality from the age of seven." (Pope John's name was Angelo Giuseppe Roncalli.)

Those investigations either have begun or will soon begin he said, in Bergamo (Pope John's birthplace), Istanbul, Athens, Assisi, Vicenza and Turin—all places connected with Pope John's life.

Among those to be called to testify are French philosopher Jacques Maritain and former French premiers An-

toine Pinay and Georges Bidault.

Father Cairoli also said that he had received confirmation from "persons in the Vatican in a position to know" of published accounts by American writer Norman Cousins of Pope John's relations with former Premier Nikita Khrushchev of the Soviet Union and of Pope John's role in the avoidance of an open conflict in the Cuban missile crisis of October, 1962.

He confirmed—insofar as could be known from the Vatican side—the report of Cousins that Cousins came to Pope John's saying that the then Soviet Premier Nikita Khrushchev had told him he had released Archbishop (now cardinal) Josyf Slippyj of Lvov "only to please Pope John" even

though the gesture had caused him difficulties.

Cardinal Slippyj was released by the Soviet Union in February, 1963, after 18 years of imprisonment and since then has made his home in the Vatican.)

Cousins told Pope John that Khrushchev had asked for some indication that the Pope knew this and that the gesture had please him.

Pope John replied that he could not establish direct contact with Khrushchev even in a strictly private way. But he produced two golden medallions of his pontificate, saying that one was for Cousins and one was for whatever purpose he thought best. The second medallion ended on Khrushchev's desk.

Father Cairoli said that Cousins brought a message from President John F. Ken-

edy during the Cuban missile crisis to the effect that the United States would raise her battle flag within 24 hours.

Pope John immediately prepared a text of a message he proposed to broadcast, but first submitted it to the Soviet and U.S. governments to see if either objected. Getting no objections from them, he broadcast his appeal for peace at noon on Oct. 26, 1962.

"Pope John's intervention was very valuable for peace because it was accepted beforehand by the two contending parties," Father Cairoli asserted.

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EDITOR'S COMMENT

Businessmen, Help Re-Humanize Cities

The fact is plain and simple: The metropolitan environment is fast becoming incapable of supporting the human species.

In most of today's cities, the air is polluted, the water contaminated, the traffic bumper to bumper, rats are invading, houses are falling down and more people are moving in.

The modern metropolitan area itself has become unmanageable. Fragmented municipalities and large unincorporated areas militate against effective planning, communication and united action.

As urban problems have reached new unexpected proportions, one truth has become clear: government by itself has neither sufficient resources nor the all-needed know-how to turn the tide. Furthermore governmental bureaucracy often works against the efficiency which is necessary to re-humanize our cities.

It is for this reason that thinking citizens look to the world of business. Without the contribution of private enterprise the task may never be adequately done. The question is: will business assume this challenge?

Unfortunately, universities and labor unions have been dragging their feet. The size of their involvement in the urban crisis has not matched their rhetoric. Will it be necessary to say the same of the business world?

Business exists to make money. Can the business world be convinced that the quality of city life will affect their profit and loss statement? Can boards of directors and stockholders be convinced that in the name of humanity it may be necessary to do things which will not bring immediate and tangible profits? Can the world of business be convinced that corporately it must play the role of the good citizen?

Certainly every avenue should be explored which can induce business to shoulder its obligation, for example tax incentives. This is a kind of language corporations understand.

Businesses' participation in solving the urban crisis is particularly important since economics is at the heart of many deteriorating situations. If a man can earn a good living, he will be able to keep up his home, buy goods which will stimulate the market, and be a producer tax, rather than a tax eater. If he can earn his way, he will also have the revenue to get adequate health care and other goods necessary for a decent life.

In the area of jobs, the corporation can make a substantial contribution. Business must learn, though, that the task is more complex than simply making jobs available. A far greater problem than those who lack jobs may be those who are underemployed. Also there is the problem of job-training for those who would be considered unequipped for existing job opportunities.

Businessmen across the nation have shown an awareness of the task that faces them by forming a national Urban Coalition of which the Greater Miami Coalition is an affiliate. The Miami group has received a \$50,000 grant from the Metro Commission to get itself off the ground.

Let us hope that the Coalition does not become just another bone of political contention, that it does more than form commissions and conduct more surveys and studies, that it does more than pass high sounding resolutions. What our cities need is action, not tomorrow, but today, and it needs it from private capital and commitment. We are all looking to see if businessmen match their words with funds.

The **VOICE**

of the People

Dear Editor:

I picked up a copy of your paper on the way out of Mass this morning and read it through and enjoyed reading the many articles.

I especially was touched by the letter to the girls of Lourdes Academy by Mr. and Mrs. Paul Gigon. It was such a beautiful tribute to their daughter, Paula. I would like to write a letter to the parents to tell them how much help I received from reading their letter.

Very truly yours,
Mrs. T. H. Crowther
Goodland, Florida

Dear Editor:

I read the letter that was published in The Voice entitled "Look Before You Write."

I think the person who wrote this must lead a very rotten life. And he certainly has no manners, as we have already seen for ourselves.

I am Cuban and very proud to be one, if I may say so.

We are not "dirty slob"

as he stated. I'm willing to bet anything that we are ten times cleaner than he is. He also said we were lazy. Let me remind him that before we came to Miami there wasn't half the business that there is now. And he has the nerve to call us lazy!

We are here because we have to be.

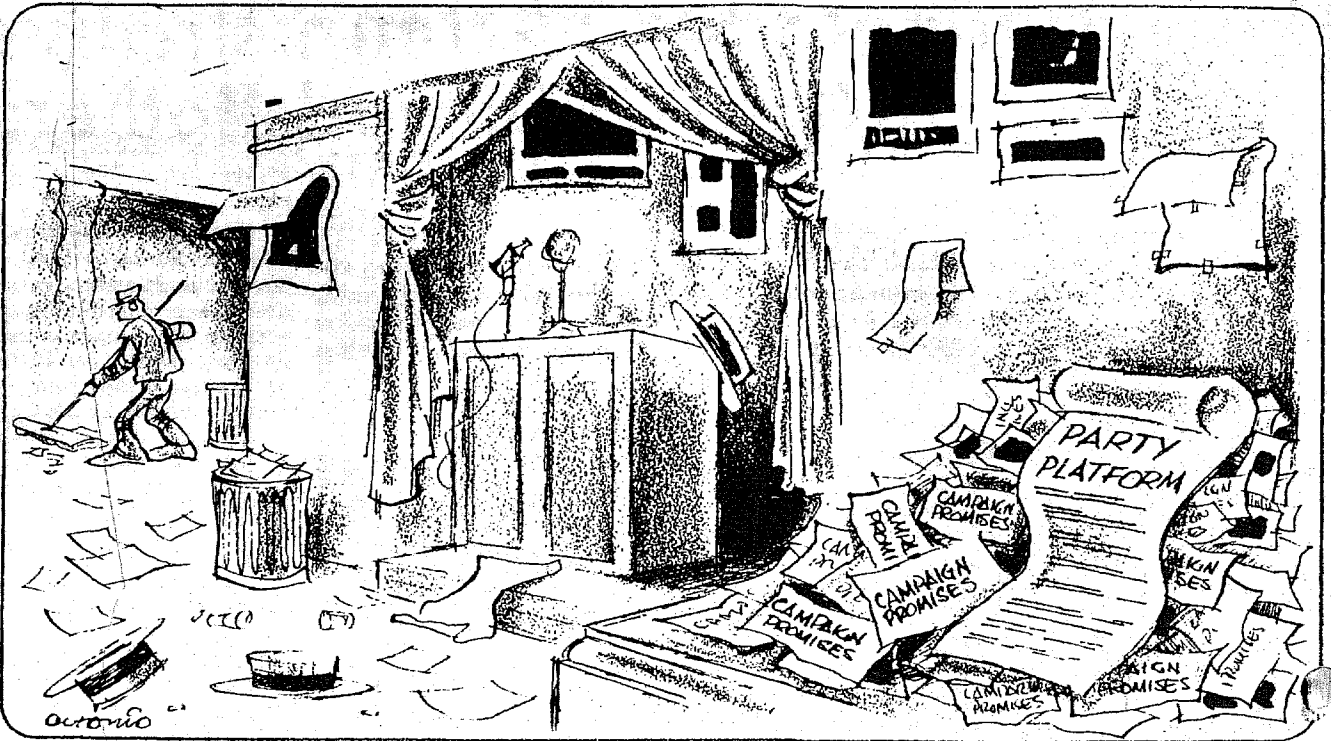
That ignorant person will never know just how much we suffered when we lost our homes, our families, our friends and most important of all, our freedom.

We are grateful to this country for taking us in when we were in need. We are Cubans and it looks as though we are going to be here for quite a while. He had better get used to us, I think that he can learn a lot from us.

One last word to this person. If we have the decency to respect him and all who think like him, he should have the decency himself to respect us.

Josefine Ramos
Miami

"It would be a tragedy . . . if private schools were driven out of existence." —Richard M. Nixon



TRUTH OF THE MATTER

Purgatory Doctrine: Beautiful Lesson On God's Great Mercy

By MSGR. JAMES J. WALSH

It used to be in generations past that the doctrine of Purgatory caused such public controversy that the troops were brought out and blood was shed, as Christians felt it necessary to crack each other's heads to emphasize their pro or con stand.

Those days fortunately are gone. But it is rather surprising how quietly the teaching on Purgatory has rested these past several years, when within the Church the re-appraisers have turned their attention to so many traditional beliefs and stirred up fears and resentment.



WALSH

Some of the great scholars the past few years have repeated, even in the old terminology, the ancient teaching that after death for some people there is a period of purification during which the debt of punishment incurred by sins may be paid.

Karl Rahner in his Theological Dictionary does this, but adds the suggestion that "the word Purgatory ought not to stand in the way of a better and more accurate term for that process (purification), especially as it causes concern from the point of view of the teaching of religion."

The Dutch Catechism emphasizes the reasonableness of prayers for the dead "because there is still so much bad will, indifference and rebellion in man when he dies in grace. (Would any of us feel that he is ready to enter heaven just as he is?) There is still ingrained egoism to be converted, cleansed away and purified."

The Church long ago taught officially that Purgatory exists, that some souls go there for a time, that the prayers of the faithful on earth can bring them help, especially through the Sacrifice of the Mass.

The basis for the doctrine lies in the simple fact that it seems likely not everyone is ready for heaven, even when one dies in the state of grace. All this is tied in with sin and the punishment due to sin. When guilt is forgiven, punishment still remains to be suffered. And even if eternal punishment to which mortal sin exposes the person, is taken away, some temporal punishment ordinarily must take its place.

Moreover, whoever dies in venial sins must expiate them before union with God is possible. All of this points up the necessity of doing penance on our own during life, in order to "pay off" this debt of punishment. If we do not, Purgatory exists to effect the necessary purification.

From the official teaching of the Church, other truths can be deduced. The souls in Purgatory are saved. They know they will certainly be united with God in time. And this knowledge brings them a peace of mind very likely never experienced on earth. This sounds like a contradiction, since we speak of the suffering of the souls. How can they have peace in the midst of suffering? Perhaps Cardinal Newman has described this most poignantly in his Dream of Gerontius:

"There is a pleading in His pensive eyes
Will pierce thee to the quick, and trouble thee
And thou wilt hate and loathe thyself; for, though
Now sinless, thou wilt feel that thou has sinned,
As never thou didst feel; and wilt desire
To slink away and hide thee from His sight
And yet wilt have a longing eye to dwell
Within the beauty of His countenance
And these two pains, so counter and so keen,
The longing for Him, when thou seest Him not;
The shame of self at thought of seeing Him,
Will be thy veriest, sharpest Purgatory."

The pain of Purgatory is not, therefore, the pain of a broken limb or a diseased organ. It is the pain

of loss, the awareness of separation from God caused by one's own sins.

Centuries ago in less educated and more imaginative times, this matter of pain and expiation led to grotesque descriptions. Yves Congar in a moving essay on Purgatory tells of the "torture chamber" description ancient writers and preachers sometimes used.

"They tell us, for instance, of a freezing department," he wrote, "a stream of molten metal, of a huge pot full of boiling oil." Or Purgatory was described as if "it were a police cell or a jail for criminals."

Father Congar pointed out that "it is not so much God Who banishes them from His sight; it is rather that the soul, seeing what it has been and is, flees from the face of God to seek a place where it will be made clean."

There is no positive evidence that Purgatory has a material fire or that it is a place. St. Thomas was surprisingly definite on this, indicating that Purgatory is immediately above hell and below Limbo, but this is strictly an opinion with which many do not agree.

How long are the souls there? We are helpless here. Helpless, first of all, in our language because, as Father Congar says: "For souls in another life, time is not measured as our is, in days . . . or in years. Purgatory has its own time, and that Purgatory is essentially a waiting is sufficient to make this time seem very long, not to say intolerably long."

What is perhaps the most practical consideration for the moment is the fact that we can help the poor souls, as the Church teaches, and indeed we have the duty to do so. It may be a duty of charity, part of the fulfillment of our responsibility for the well being of loved ones, and even strangers. Or it may be the duty of justice. Does it not make uncomfortable thinking to reflect that we may have been the reason for a person now suffering in Purgatory, that is, through scandal or occasion of sin which may have led another to spiritual harm.

Justice then would demand that we work and pray and sacrifice for the poor souls, just as fervently, in their place, as we would await the assistance of those in heaven.

The doctrine is another beautiful lesson in the mercy and goodness of God, and thus can be an endless source of consolation for those bereaved and indeed for those who never really "made it up" in life to those whom they had harmed.

The **VOICE**

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Laymen Hold Key Administrative Positions With The Archdiocese

It takes many hands to carry out the varied and ever-increasing charitable works of the Church in the Archdiocese of Miami, which is at the hub of South Florida's mushrooming growth.

And more and more of these hands are those of lay persons, who, in the wake of Vatican Council II, are assuming an expanded role in key positions of administration in various capacities.

At present there are some 1,400 lay persons engaged in various kinds of work in the many departments of the Chancery, the parishes, in various charitable institutions, hospitals, schools and colleges which serve the faithful in South Florida.

Included among experts in many fields now serving at the Archdiocesan are the following laity listed in alphabetical order:

Anthony R. Chorak, supervisor of the Chancery accounting department and business manager of The Voice Publishing Co., joined the Chancery staff in 1962.

A veteran of World War II who served with Admiral Halsey's Third Fleet in the Pacific as a Naval aviator and fighter pilot, he has a Bachelor of Science degree from Bradley University in Illinois.

Prior to assuming his present position he was employed by the Internal Revenue Service and for a time was director of personnel in the Chancery.

W. "Russ" Finney, who has had more than 30 years experience in the construction field, has been supervisor of new construction for the Archdiocesan Building Commission since 1961.

After serving a four-year apprenticeship, he was foreman and assistant superintendent of construction for a general contractor in Birmingham, Ala., for seven years and was promoted to superintendent for another seven-year period.

Finney was a general contractor for four years in Pulaski and Nashville, Tenn., and then came to Miami where he was the general superintendent, job superintendent and estimator for the firm of Thompson & Polizzi for five years.

FUND-RAISER

A veteran in the field of Church support activities, Frank Hillary is the Archdiocesan Director for Development who has directed the fund-raising campaigns of the Archdiocese for the past five years.

He has been engaged in campaigns for parish-support and diocesan development in many areas of the nation. His services are available to pastors in the Archdiocese of Miami on a consultation basis. He is a veteran of overseas service during World War II.

Martin Krpan, who serves as staff assistant to Father Walter Dockerill, Archdiocesan Director of Youth Activities, assumed his duties five years ago having been for a time a professional football player with the Detroit Lions and Cleveland Rams. He was an active member of the Big Brother Association and the Little League.

During World War II, he was a first lieutenant in the U.S. Army participating in the D-Day landing in France. A four letter man at the University of Wyoming from which he was graduated, Krpan was in 1943

(This is the first in a series of articles discussing the ever-expanding role that the laity is performing in the Archdiocese of Miami. Further feature stories will concern the various lay persons and the many positions they occupy.)

the Class A golfing champion at Plumbrook Country Club in Sandusky, Ohio.

Mrs. Avelina Malizia, recently named director of the Latin American Affairs office of the Archdiocese, was formerly a member of the staff of Catholic Relief Services-U.S.C.C. assigned to the New York headquarters as supervisor in charge of assistance and development programs in South America.

Duke University awarded her a master's degree in Political Science and Economics in 1958. Prior to that time she had received her Law degree at Santo Domingo University, Dominican Republic.

Before joining Catholic Relief Services, Mrs. Malizia was assistant to the president in the Agricultural Bank of the Dominican Republic and associate editor at McGraw-Hill Book Co., New York.

VOICE EDITOR

Named editor of The Voice in July, 1966, George H. Monahan was a member of the original editorial staff of the archdiocesan publication when publication began early in 1959.

From 1964 to 1966 he was editor of the Texas Catholic Herald, weekly newspaper of the Diocese of Galveston-Houston and has been employed as a writer by the Miami Herald, the Miami News, the Associated Press, and other newspapers.

Last month he was elected vice president of the Southern Regional Conference of the Catholic Press Association.

Gregory J. Moody, general manager of the Archdiocesan Purchasing Commission for the past one and a half years, formerly was branch manager for Cities Service Oil Co. in Cleveland, Ohio.

A veteran of 15 years experience in the field of industrial sales, he served with the U.S. Air Force during World War II.

Administrator of the two Archdiocesan cemeteries, Our Lady of Mercy in Miami; and Our Lady Queen of Heaven, Fort Lauderdale, since 1956, William P. Mulligan has been a Florida resident since 1951.

He was graduated in 1956 from the University of Miami which awarded him a Bachelor of Science degree in Business Administration. From 1949 to 1951 he was a sergeant and drill instructor in the U.S. Marine Corps stationed at Parris Island, S.C.

Charles O'Malley, assistant superintendent in charge of governmental programs in the Archdiocesan Department of Schools, is a graduate of De Paul University, Chicago, where he was awarded a Bachelor of Science Degree in Physical Education.

He took graduate studies in English, Speech and Science at Northwestern University, Evanston, Ill.; the University of Miami; Barry College, Indiana University, and Emerson College, Boston, Mass. He was formerly a member of the faculty at St. Thomas Aquinas High School, Fort Lauderdale.

Frank Quinn, formerly a senior officer in two of the nation's largest commercial banks, serves as controller of the Archdiocese of Miami and his services extend to parishes and archdiocesan institutions.

Prior to his appointment last March, he was assistant to the president and a member of the board of directors of The First National Bank of Miami. He also heads Frank W. Quinn & Co.

Quinn is a graduate of Yale University and has a master's degree in Business Administration from New York University. From 1955 to 1960 he was an officer of the First National City Bank of New York.

Executive Secretary of the Latin American Affairs Office of the Archdiocese is Manolo Reyes, Latin News editor of television station WTVJ and a contributing editor to the Spanish Section of The Voice.

A native of Havana he came to Miami in 1960, following a 20-year career at radio and television station CMQ in the Cuban capital.

He has a degree in Diplomatic Laws and a Law degree from the University of Havana and was admitted to the Havana Bar Association in 1949. Reyes is a past president of the Cuban Sertoma Club for which he now serves as chairman of the board and a member of the board of trustees.

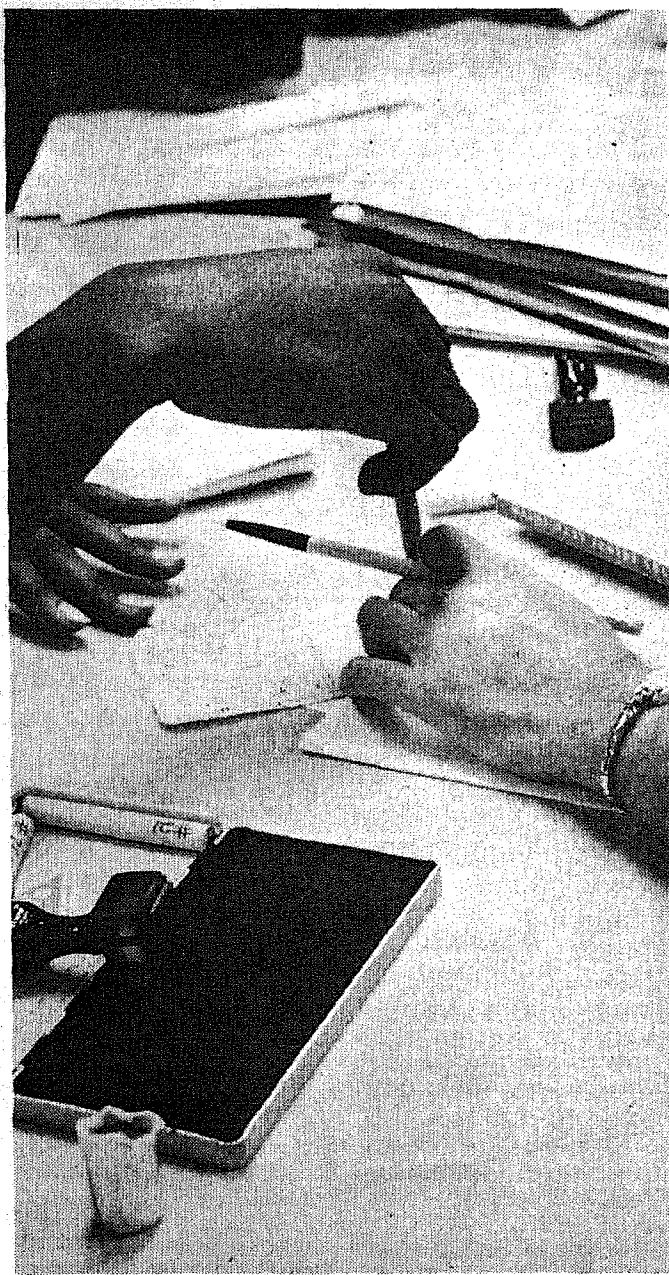
Psychologist Robert J. Scanlon is the director of Psychological Services and Research for the Archdiocese of Miami, who formerly was director of Psychology at Sunland Training Center, Marianna.

A graduate of the University of Connecticut who did graduate work at Yale University, Southern Connecticut State College and Syracuse University, he is a candidate for a Ph.D. at the University of Missouri.

For seven years he has taught the physically handicapped, emotionally disturbed and the mentally retarded.

Dr. Ben Sheppard, former Juvenile and Domestic Relations

(Continued on Page 28)



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The Right Reverend Edward T. O'Meara
National Director
366 Fifth Avenue
New York, New York 10001

OR

The Reverend Lamar Genovar
Archdiocesan Director
6301 Biscayne Boulevard
Miami, Florida 33138

Around The Archdiocese

St. Bede

Spanish dinner under the auspices of the Altar Guild will be served from 5 to 7 p.m., today (Friday) on the church grounds.

St. Jude

Christian Mothers will host a Luau from 9 p.m. to 1 a.m., Saturday, Nov. 9, at the Civic Center on AIA, Jupiter.

St. Brendan

"Les Femme" will be the theme of a fashion show luncheon sponsored by the Woman's Club at the Coral Gables Country Club from 11:30 a.m. to 3 p.m., Saturday, Nov. 9.

Queen Of Martyrs

Annual Fall festival begins at 9 p.m. today (Friday) in the school cafeteria. Music will be provided.

St. Dominic

Games and refreshments will be featured during the annual parish carnival Saturday and Sunday at 11 a.m. on the parish grounds.

Coral Gables

"Fashion Party, '68" will be at the theme of a fashion show which members of the Little Flower Society and the Junior Woman's Club will host at noon, Saturday, Nov. 9, at the Sheraton Four Ambassadors Hotel.

Daughters of Isabella will meet Monday, Nov. 11, in the K. of C. Hall, 270 Catalonia Ave. New officers will be installed following 7:45 p.m. recitation of the Rosary.

St. Anthony

Dessert and card party sponsored by the Catholic Woman's Club begins at 1 p.m., Tuesday, Nov. 12, in the parish clubrooms.

White Mass Of Doctors This Sunday

CORAL GABLES — The annual White Mass, honoring St. Luke patron of physicians, will be sponsored by the Miami Catholic Physicians' Guild at 8:30 a.m. Sunday, Nov. 10, at the Aquinas Newman Center, 1400 Miller Rd.

Father Louis C. Roberts, director of the Newman Center, will be the celebrant of the Mass.

Communion breakfast will follow at 10 a.m. in University Inn where Father Arthur DeBevoise, Archdiocesan Director of Newman Clubs will be the guest speaker.

All members of the medical profession, including medical students and members of the Archdiocesan Council of Catholic Nurses and allied personnel, are invited to attend.

Reservations may be made by calling the office of Dr. Donald M. Dooley, general chairman, at 661-5318.

Cathedral

A benefit luncheon and card party under the auspices of the Women's Guild will be held Saturday, Nov. 23, at the DuPont Plaza Hotel in downtown Miami. Reservations may be made by calling Doris McManus at 751-3000.

St. Clare

Annual parish bazaar will be held Saturday, Nov. 16, on the parish grounds.

St. Clement

Card party sponsored by the Altar and Rosary Society begins at 8 p.m., Friday, Nov. 15, in Wilton Manors Recreation Hall, 509 NE 22nd Dr. Tickets are available by calling Mrs. Robert Maloney at 565-2475.

St. Kieran

A "Pink Mink" Beauty Forum will be sponsored by the Women's Guild at 8 p.m., Wednesday, Nov. 13, in Assumption Academy Auditorium. Reservations may be made by calling Mrs. Jack Sullivan at 379-9032.

St. Michael

Annual "Calendar" party of the Rosary-Altar Guild will begin at 8 p.m., Wednesday, Nov. 13 in the school cafeteria. Refreshments will be served and entertainment provided. Tickets may be obtained from Mrs. Louisa Rodriguez, room mothers chairman, at 444-2219 or at the door.

St. Timothy

The Village Green Country Club will be the scene of the annual dance sponsored by the Athletic Association on Saturday, Nov. 9, at 9 p.m. Dress will be casual and tickets will be available at the door.

Holy Spirit

Their fourth annual luncheon and fashion show will be sponsored by the Council of Catholic Women on Saturday, Nov. 16, at noon in the Colonnades Beach Hotel, Palm Beach Shores. Reservations may be made by calling Mrs. Ellen Duffy at 582-5039.

Dinner-Dance To Aid Charity

The Marian Center for Exceptional Children will benefit from the proceeds of a dinner-dance sponsored by the Greater Miami chapter of UNICO national at 7 p.m., Monday, Nov. 11, at the Carillon Hotel, Miami Beach.

Comedians Lou Marsh and Tony Adams will be presented "Man-of-the-Year" awards of the organization, comprised of business and professional men of Italian parentage.

Reservations may be made by calling Anthony Battaglia at 624-0478.

St. John Fisher

Monthly meeting of the Women's Guild will be held Monday, Nov. 11 at 8 p.m. in the parish hall.

St. Rose

Monthly meeting of the Altar Guild begins at 12:30 p.m., Monday, Nov. 11, in the scout hall. Meeting of the board will be held at 10:30 a.m. Guest speaker will be Daniel P. Sullivan, executive director of the Greater Miami Crime Commission. Refreshments will be served.

A luncheon and fashion show sponsored by the Mothers Club begins at noon, Wednesday, Nov. 13, in the Marco Polo Hotel, Sunny Isles. Reservations may be made by calling 759-0759.

St. Sebastian

A dessert bridge under the auspices of the Council of Catholic Women will be held Friday, Nov. 15, from 1 to 4 p.m. in the recreation room of Maya Marca Apts., 3000 Holiday Dr., Fort Lauderdale.

St. Monica

"Drug Addiction" will be the topic of discussion during the monthly meeting of the Home and School Association at 8 p.m., Monday, Nov. 11 in the parochial school. Refreshments will be served. Parents and other parishioners are invited to attend.

St. Mary Magdalen

Mrs. William Terheyden, president of the North Dade Deanery of the ACCW, will speak to members of the Women's Guild during an 8 p.m. meeting, Tuesday, Nov. 12 in the club rooms of the Golden Beach City Hall.

St. Patrick

Father David G. Russell, Archbishop's Representative to The Voice, will be the guest speaker during a meeting of the Patrician Club at 1 p.m., Tuesday, Nov. 12 in the parish club rooms.

St. Joseph

Dessert card parties under the auspices of the Catholic Women's Club will be held at 1 p.m., Monday, Nov. 11

and Thursday, Nov. 21 in the parish club rooms.

St. Lawrence

A pantry party for Camillus House will be sponsored by the Council of Catholic Women at 8 p.m., Tuesday, Nov. 12 in the school cafeteria, 2200 NE 191 St. Brother Shawn, superior of the Little Brothers of the Good Shepherd, who conduct the refuge will speak.

Hollywood

A "Hobo" dance will be sponsored by the Parents and Friends Assn. of Madonna Academy at 9 p.m., Saturday, Nov. 9, in the school gymnasium, 3200 SW 36th Blvd. Music will be provided by Billy Dee and a buffet supper will be served. Tickets are available from Joseph Robles, 922-5783.

Members of Chaminade Mothers Club will meet at 8 p.m., Wednesday, Nov. 13 in the school cafeteria. The program will feature a "Know Your Neighbor" panel.

Retreats Set At Cenacle

LANTANA — A full program of retreats during the month of November has been announced by the Cenacle Retreat House.

Ladies of St. Pius X parish, Fort Lauderdale, will participate in weekend conferences which begin this evening (Friday) and continue through Sunday.

The weekend of Nov. 15 to 17 has been reserved by women of Our Lady Queen of Martyrs parish, Fort Lauderdale; and a weekend retreat for members of Stella Maris, an organization of divorced women who have not remarried, is scheduled to be held Nov. 22 to Nov. 24.

The Eucharistic Guild will observe a day of recollection on Tuesday, Nov. 19. Members of St. Anne Guild will meet in the morning on Wednesday, Nov. 20.



Miami Mayor Stephen Clark presents Sister Mariana Donatus, I.H.M., center, with a Scroll of Friendship in appreciation of her service at St. Michael School and in recognition of her musical composition, "Our Miami."

Who'll Give The Birds For Thanksgiving?

"Gobble, gobble, gobble, plump turkeys are we" — these are the words of a traditional Thanksgiving song for youngsters and for many may be the only indication that the holiday is being observed unless donations of food and "birds" are made to Miami's Camillus House for indigent men and to Centro Hispano Catolico, which distribute food among needy Spanish-speaking immigrants.

According to Brother Shawn, B.G.S., superior of the Little Brothers of the Good Shepherd, who staff Camillus House at 728 NE First Ave., the refuge is already host to some 400 hungry men each day. "And the season hasn't really begun yet," Brother Shawn said, emphasizing that canned goods of all kinds, sugar, coffee, staples, and vegetables and fruits are needed as well as turkeys for Thanksgiving.

Of course donations of cash are always welcome, Brother Shawn added, pointing out that in past years, monetary donations have helped to feed large crowds which assemble daily for a hot meal. At Centro Hispano Catolico, archdiocesan Spanish center located at 130 NE Second St. in downtown Miami, there is an urgent need for rice, sugar, powdered or canned milk, coffee, corn meal and canned vegetables and fruits.

Persons having large quantities of food or turkeys may call Camillus House for pick-up at FR 1-1125 and the Spanish center at 371-5657.

Both institutions would welcome these supplies as soon as possible so that they may plan for Thanksgiving Day, which is observed this year on Nov. 28.

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Nation Will Pause For Remembrance

By JOHN J. WARD

The nation pauses on Monday of next week, Nov. 11, in tribute to the men who have served in the armed forces of the United States and in prayer for those who have given up their lives in defense of their country.

Now known as Veterans Day, the holiday originally was called Armistice Day because it was on Nov. 11, 1918 at 11 a.m. in the railway coach of Marshal Foch near Compiegne, France, the armistice was signed to bring an end to World War I and the bugles sounded "cease firing."

The United States had declared war on Germany April 6, 1917, and on the same date selective service conscription, or the draft, was adopted.

World War II began when Germany under Adolf Hitler's Nazis invaded Poland on Sept. 1, 1939.

Benito Mussolini's Italy declared war on the United States Dec. 11, 1941.

Japan invaded French Indo-China in 1940 and attacked Pearl Harbor naval station and the Philippines by air December 7, 1941. Tokyo declared war on the United States, Great Britain, Australia, Canada, New Zealand and the Union of South Africa in 1941 and signed surrender terms September 1, 1945, aboard the USS Missouri.

More than 100 Japanese planes and a number of midget submarines attacked the U.S. Pacific fleet of 86 ships at anchor at Pearl Harbor, Hawaii, on Dec. 7, 1941. The Navy suffered casualties of 2,117 men and officers, with 960 missing and 876 wounded. The Army lost 226 men and officers killed and 396 wounded.

These, then, are the men we honor on Veterans Day.

These heroes of the past have been the valiant defenders of the privileges we hold most dear. Our very way of life is proof sufficient that they sacrificed greatly and that their sacrifice was not in vain.

In our prayers we should pay them the tribute of commending them to God with the reminder of Joyce Kilmer:

"There lie many fighting men, dead in their youthful prime."

The late President John F. Kennedy, speaking at Veterans Day ceremonies in Arlington National Cemetery in 1961 called for prayers for the nation's war dead and that there will be no more wars. He said:

"On this Veterans Day of 1961, on this day of remembrance, let us pray in the name of those who have fallen in this country's wars... that there shall be no further war."

"Let us pledge that there will be no veterans of another world war, not because no one will be left, but because we have learned to live together in peace."

Shortage Of Teachers Seen Cooling By 1975

WASHINGTON — (NC) — A combination of interrelated circumstances is expected to ease the nationwide shortage of teachers by 1975.

Government statisticians have it figured out this way:

- By 1975, the young people born in the post-World War II "baby boom" will have completed their own education.

- These young people are expected to enter the teaching profession in record numbers, if the proportion of graduates going into teaching follows recent trends.

- There will be fewer pupils in the elementary schools and only a few more in the secondary schools, due to a declining birth rate.

But, while there will be more teachers in what are regarded as the "conventional" teaching jobs, it is thought that shortages probably will continue in some geographic areas, in urban ghettos, in depressed and rural districts, and in some subject fields.

Elementary school enrollment is expected to decline from 32.6 million in 1967 to 31.3 million in 1975.

While the secondary school enrollment is expected to grow, it will be at a slower rate. The 1975 secondary school population will be 21.9 million, or 22% greater than the 17.9 million in 1967, it is forecast. There was a 45% increase in secondary school enrollment between 1959 and 1967.

Taking into account the prevailing trends toward

smaller classes, teacher employment is expected to increase only 3% by 1975. Projected on the assumption that class sizes will remain the same, teacher employment in secondary schools is expected to go up 22%.

The average teacher-pupil ratio in elementary schools is expected to decline from 27.4 to 1 in 1967 to 25.5 to 1 in 1975. The average is expected to remain at 20 to 1 in secondary schools.

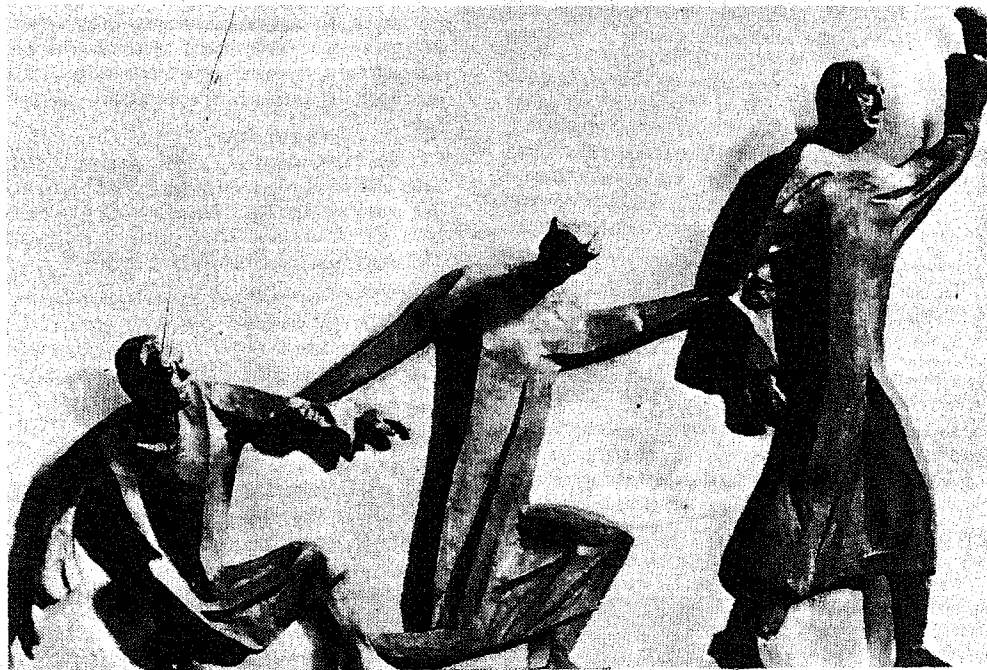
The number of college graduates is expected to continue its rapid climb, and if the recipients of bachelor's degrees meeting teacher certification requirements continue at the level of recent years (slightly more than one-third) the new graduates alone will be sufficient to meet expected 1975 demands for teachers.

But in recent years former teachers reentering the profession have accounted for some 40% of all entrants, so additional teachers can be counted on from this source.

These looked for developments, projected in the U.S. Bureau of Labor Statistics' Occupational Outlook Quarterly, are expected to permit the expansion and development of educational services. It is thought that more communities may introduce or expand kindergarten facilities, nursery schools, and special programs for the physically and mentally handicapped, and for the gifted.

The VOICE

FEATURE SECTION



He who says that he is in the light, and hates his brother, is in the darkness still. He who loves his brother abides in the light, and for him there is no stumbling. But he who hates his brother is in the darkness, and he does not know whither he goes; because the darkness has blinded his eyes.

First St. John 2:8-10

Things Being Dreamed Up By Science 'Nightmarish'

GEORGE SHUSTER'S VIEW

By DR. GEORGE N. SHUSTER

Any number of scientists and those who write of them and their work have been telling us about the startling changes in the human condition which will certainly occur in the not far distant future, and for which we should therefore be prepared.



SHUSTER

The trouble is some of the predictions are so astonishing that one is left unable to believe that there is anything which could not happen.

With the help of a shot of something or other, a dull boy can move to the head of the class. A different injection could have the opposite effect, of course. A sperm bank rightly used could, we are told, produce a youngster able to do the hundred meter dash in 10 seconds. Wrongly used it might turn out one who could not make it in a month.

Parents will be able to decide in advance whether they want a boy or a girl. Or triplets. One could probably arrange to have the whole human race made white. Or black, of course.

There is no point in being skeptical. For my part I am prepared to admit that the sperm bank might create a professor who could write a book in 12 minutes, or a general who could win a war like that in Vietnam in a few weeks with the help of mind-reading gadgets.

MIND-READING

For the moment, however, I should like to focus our attention on this statement by a noted student of change: "Science will perfect methods of polling public opinion which will read the pulse of the collective mind at every moment of the day and night. This will suggest to any decision-maker, at the level of the White House let us say, that the only appropriate method is governing by consensus." This would indeed be a remarkable rephras-

ing of maxims dear to the New England town meeting.

So far, however, I have met no scientist who will say that it would be possible to transform a contemporary Mata Hari into Sister Mary Constance, who works sacrificially in a cancer hospital. But doing the opposite could easily be managed! This takes us directly to what seems to be accepted as a law governing man's mastery of Nature and human nature: The deeper the scientific incision, the more ominous the choices between good and evil become. It may even be that the potential for evil will outdistance that of the potential for good.

For instance, the use of nuclear energy as a weapon on a sufficiently large scale might well destroy human society the world round. But peacefully employed nuclear energy is merely competitive. Suppose, for example, that instead of filling the tanks of our cars with gasoline, we went instead to a station which put in a capsule of nuclear energy. The capsule might be cheaper or more convenient, but the car would still have to do what it does now. The giant jet planes constantly being developed will be able to take more people somewhere in less time. But the process of getting there is not essentially different from what it would be if we rode in a buggy to San Francisco and proceeded to Honolulu on a raft.

Or suppose we now take seriously the possibility of government by continuing consensus. If that possibility blossomed into fact it would eliminate the moral inhibitions which attend leadership if it is in the hands of an essentially good man. Harry Truman was a good man, who hesitated to drop the bomb on Hiroshima, even as did Oppenheimer and Fermi. But there existed at the time what was taken to be a consensus, namely that anything which would prevent more American casualties was eminently desirable. While it is true that no one polled public opinion at the time, all we know about the stitution indi-

cates that it would have answered, "Fire away!"

THE SHIVERS

If we visualize a dull boy being made bright by chemistry everything seems fine. But suppose we go back a bit and think about Himmler's plans for making the Ukrainians a subject people. All he could think of was to stop schooling for young Ukrainians at the end of the third grade.

at the end of the third grade. That was bad enough, and shivers go up and down my spine every time I think of it. But suppose the Nazis had developed the chemicals with which they were experimenting and had been able to set about injecting them into boys and girls, thus making them dolls. The thought is so horrifying that one must prefer to reflect on the pains of hell.

As individuals, scientists are greatly concerned, of course, but they take it to be their first duty to proceed with their experimentation and discovery. The rest of us, they say, should give our attention to the moral problems which are involved. But how?

The question is, of course, that of the morals of leadership. Some people say that the Hellenic-Jewish-Christian ethic has lost its significance in the United States and that the only thing left is the concept of "freedom" which we neither understand nor know what to do with.

I am not prepared to agree. It seems to me that this ethic is very much alive in the minds and hearts of millions. But the leadership is pseudobureaucratized.

The problems we have discussed are so serious, and in many ways so gravely ominous, that it is high time we stopped always looking backward so much to "what has always and everywhere been" and began in earnest to scan the horizon and see what is coming up beyond it. As Father Hesburgh has so often said, the question is not "Do we have Science," but rather, "What do we do with it?"

SELF-APPOINTED EXPERTS ADD TO THE CONFUSION

VOICE FEATURE SECTION

BELOW OLYMPUS By Interlai

By FATHER JOHN B. SHEERIN

Eric Hoffer, the longshoreman and philosopher who has become a confidant of President Johnson recently exemplified the truth of the old maxim, "A little learning is a dangerous thing."



Father
SHEERIN

On the strength of his acquaintance with Negro longshoremen, he attempted to pontificate on the problem of the poor in the ghetto.

The National Commission on the Causes and Prevention of Violence was holding a hearing in Washington; and Hoffer, a consultant of the Commission, had been listening to the testimony of a Negro activist about the frustration, anger and rage felt by the poor in the ghetto who have no jobs and cannot get jobs.

Suddenly Hoffer began to shout, "Rage is cheap. Rage is easy. What is really needed is for Negroes to trust each other, to help each other."

He then proceeded to say that he had belonged to the longshoremen's union for most of his life, and had discovered that most Negro longshoremen tried to help themselves and had succeeded in escaping from poverty into "a good life." His conclusion therefore was that Negroes in general could have "a good life" if they would only work harder at bettering themselves.

The witness, Herman Blake, a Negro sociologist who works in the ghetto, responded that he was talking about communities where the poor live and die in poverty.

As Hoffer interrupted, Blake fired back: "In the longshoremen's union, on the waterfront, what you see is people with jobs, people who can own a house, support their family."

Federal Judge A. Higginbotham, Jr., commented: "Mr. Hoffer is totally in error on the most elementary data. Mr. Hoffer's statement is based on racism. His views represent the views of the mass of the country."

On the basis of a superficial acquaintance with Negro longshoremen Hoffer assumed the mantle of expert sociologist. Possessing some knowledge of well-paid laborers, he felt he had become an expert on the whole incredibly complex problem of the ghetto unemployed.

We have Hoffers all around us. They are experts on the baffling problem of the causes and prevention of violence. In many instances, they have less knowledge of crime and criminals than Hoffer has of the ghetto. Sometimes they dilate learnedly on violence on the strength of last night's headline in their favorite tabloid.

The President's Crime Commission, after a long and painfully careful study of the problem, came to the conclusion that the only way to stop the crime wave is to get at the social conditions that spawn crime and to reform our criminal law system.

The self-appointed experts announce that this problem can be solved quickly, cheaply and efficiently. First, hire more cops and arm them from head to foot with machine-guns, clubs and canisters of tear-gas.

Mayor Daley showed how quick, easy results could be achieved by the police. It happens that many of the best police chiefs in the country do not agree that guns and clubs are the answer and are working hard to follow out the suggestions of the Crime Commission.

Another group of self-appointed experts has no doubt whatsoever that the main cause of all the crime in the streets is the Supreme Court.

These nine culprits can be fitted into the international as well as the domestic jig saw puzzle. They can be held responsible for street riots, pornography, fluoridation, the invasion of Czechoslovakia, eczema, falling hair and our failure to bring the Vietnam war to a quick end.

People with easy explanations and simplistic solutions of complex problems would be fun if nobody listened to them.



INTERLAI 1968, LOS ANGELES TIMES

"Who cares if it's politically inspired?"

Interpretation

How Are Dialoging Christians, Jews Doing?

By MSGR. GEORGE
G. HIGGINS

The Vatican Council's Declaration on Catholic-Jewish Relations, so exhaustively and so perceptively analyzed in Rabbi Arthur Gilbert's new book, "The Vatican Council and the Jews," which was reviewed in this column several weeks ago, strongly recommended "brotherly dialogues" as means of fostering mutual understanding and respect between Christians and Jews.



Msgr.
HIGGINS

A useful survey of the extent to which — and the manner in which — this recommendation has been implemented since the close of the Council in 1965 is available in the current issue of SIDIC (International Judeo-Christian Documentation Service) published in Rome in several languages. (The English-language edition of SIDIC can be ordered through Sr. Barbara Ann Riederer, Secretariat for Catholic-Jewish Relations, Seton Hall University, South Orange, N.J., \$2 surface mail, \$3 airmail).

This issue of SIDIC features a series of four articles on the progress of the Catholic-Jewish dialogue in Europe, Israel, Canada and the United States.

olic-Jewish dialogue in Europe, Israel, Canada and the United States.

OPTIMISTIC REPORT

The article on the U.S. was written by Father Edward H. Flannery, author of an important book entitled "The Anguish of the Jews," and executive secretary of the Subcommittee on Catholic-Jewish Relations of the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs.

Father Flannery turns in a rather optimistic report on the extent and the style of the dialogue in the United States. Though he is careful to point out that some forms of the dialogue in this country are less authentic and less fruitful than others, he concludes that, on the whole, we are making substantial progress.

My own experience leads me to share Father Flannery's guarded optimism. In fact, I would hazard the guess that, with all of our limitations, we have made at least as much progress as any other country in the world and probably a little more.

When you come right down to it, of course, that isn't saying very much, for, given the fact that approximately half of all the Jews in the world live in the United States and given the numerical strength of the Church in this country, we ought to be away out in front and miles ahead of any other nation. In any event, we have at least made a good beginning and one that holds out great promise for the future.

It is no secret, of course, that some Jewish spokesmen take a dim view of the dialogue for a variety of theological, sociological and other reasons. Leaving aside for the moment the theological arguments raised by certain leaders of the Orthodox community, I should like to comment briefly on a few of the more sociological arguments recently advanced by Dr. Judd L. Teller, a prominent Jewish author and journalist, in a new book entitled "Strangers and Natives: The Evolution of the American Jew from 1921 to the Present" (Delacorte Press, New York, N.Y., \$6.95).

Dr. Teller says, in the first place, that Catholic-Jewish dialogues have increased in number since the close of Vatican II "because of Catholic initiative." I wish, for the reputation of the Church in the United States, that this were true, but unfortunately the record clearly shows it to be a misstatement of fact.

INITIATIVE Jewish agencies have shown much more initiative in sponsoring and organizing dialogues than have their Catholic counterparts. Some Jews resent this very much, and I can't say that I blame them at all. They feel Catholics should take the leadership in promoting the dialogue or, stating it negatively, that Jewish agencies shouldn't be put in the position of having to plead with Catholics to join them in dialogue.

I thoroughly agree with them in this regard. So does the Bishops' Subcommittee on Catholic-Jewish Relations, whose 1967 Guidelines pointedly state that "in keeping with the spirit of the Council's Declaration on Ecumenism, Catholics should take the initiative, not only in Catholic-Protestant and Orthodox affairs, but also in fostering Catholic-Jewish understanding."

Dr. Teller's second complaint against the dialogue is much more serious in its implications. He says that Cardinal Bea — and also, presumably, American Catholic proponents of the dialogue — except Jews, because of the council's Declaration, "to abandon some of their

most deep-seated principles" on aid to parochial schools, textbook support for religious schools, and other controversial matters of public policy.

Again I must respectfully disagree with Dr. Teller. I think I know almost all of the American Catholics who are promoting the dialogue, and I am confident that they are not expecting a quid pro quo from the Jewish community.

NO CAJOLERY On the contrary, I think they would unanimously reject and repudiate any attempt to misuse the dialogue as a means of persuading or cajoling or subtly pressuring Jews to abandon their own convictions on matters of public policy as the price of continued Catholic participation in the dialogue.

For my own part, speaking now as the chairman of the Advisory Board of Fa-

ther Flannery's Secretariat on Catholic-Jewish Relations, I would absolutely refuse to have any part in the dialogue if I thought for a moment that that was one of its purposes.

Finally, Dr. Teller, quoting another Jewish spokesman, suggests that the dialogue "frequently implies a degree of confidence that Judaism is progressing towards submergence. . . ." Moreover, he continues — quoting the same Jewish spokesman — it "often tacitly anticipates an eventual merger (of Judaism) in a joint American religion."

This too, in my opinion, is a serious misreading of the purpose of the dialogue. Catholic proponents of the dialogue most certainly do not see as one of its purposes the "submergence" of Judaism as a living faith or the "conversion" of Jews to Christianity.

For my own part, speaking now as the chairman of the Advisory Board of Fa-

Urban Crisis Panel's Topic

"The Hopeless Race" will be discussed by an interfaith panel of clergy at 10 p.m., Tuesday, Nov. 12, during the Man-To-Man program of television Ch. 2.

Participating in the discussion on the urban crisis will be Rabbi Sol Landau, Beth David Congregation; Father David Russell, Archbishop's Representative to The Voice; and Dr. Franklin Littell, president, Iowa Wesleyan College.

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Preachers Find Song Contains A Lesson

'Harper PTA' Socks It To 'Em

NASHVILLE — (CPF) — Last year Bobbie Gentry's "Ode to Billie Joe" got considerable play in the pulpit, as priests and ministers found it ideal for sermons on Christian compassion.

This year, it looks like the big hit with them is "Harper Valley PTA," an immensely popular song about hypocrisy.

Written by Tom T. Hall, the son of a Kentucky minister, and recorded by 21-year-old Jeannie C. Riley, a secretary in a Nashville music-publishing firm, "Harper Valley PTA" has zoomed to the top of the record charts in both the popular and "country and western" categories.

Preachers and religious columnists have found in its lyrics a modern application of Gospel passages on hypocrisy, and one priest-commentator observed that the

song "applies particularly to the tendency of judging others in terms of white, middle-class standards of morality."

"Harper Valley PTA" tells about the day a teen-aged girl brought home a note to her widowed mother from the girl's junior high school PTA. The note criticized the mother for "wearing your dresses way too high;" it said there were reports that the mother had been "drinking and a-running 'round with men and going wild," and it concluded that "we don't believe you ought to be a-bringing up your little girl this way."

SOCKED 'EM

That very afternoon, the song continues, "my Mama socked it to the Harper Valley PTA" by showing up at the PTA meeting — miniskirt and all — and asking the members such embarrassing questions as "Mister Baker, can you tell us why your secretary had to leave this town?" After pointing out that a goodly number of the PTA members are boozehounds and that one of them "ought to keep her window shades all pulled completely down," the mother tells them:

"Then you have the nerve to tell me you think that as a mother I'm not fit. Well, this is just a little Peyton Place, and you're all Harper Valley hypocrites."

"Time" magazine, which described the song as "the runaway hit single of the late summer and autumn," said the song's "obvious thrusts at such obvious targets hardly make for brilliant satire" but "it seems

to have tapped a new anti-middle-class market."

But Father William D. Steele, who writes "The Church Today" column for "The Texas Catholic Herald" of the Houston and Austin dioceses, wrote of "Harper Valley PTA":

"Everytime I hear it I think of the words of Jesus: 'Why do you observe the splinter in your brother's eye and never the plank in your own? How dare you say to your brother, "Let me take the splinter out of your eye" when all the time there is a plank in your own? Hypocrite! Take the plank out of your own eye first, and then you will see clearly enough to take the splinter out of your brother's eye.' (Matthew 7:1-5) Jesus could really sock it to 'em in his own way!"

Those who think that the song is an indictment of all parent-teacher associations "miss the point," Father Steele said.

STRIKES DEEP

"This popular song strikes much deeper than the PTA," he commented. "It concerns that weakness of the flesh whereby we tend to sit in judgment of each other. In our own day it applies particularly to the tendency of judging others in terms of white, middle-class standards of morality. To the church-goers of his own day Jesus had some pretty harsh things to say: 'I tell you solemnly, tax collectors and prostitutes are making their way into the kingdom of God before you!' (Matthew 21:31)

Father Steele, remarking on the attire and morals of

the mother in "Harper Valley PTA," said, "I don't think the lady intended to offer herself as mother-of-the-year or a paragon of virtue. God only knows, we could all be better persons than we are."

"Her judgment concerns the dishonesty of the other parents in the PTA," he wrote. "This group of up-standing citizens of Harper Valley reminds me of another group of people long ago who 'brought a woman along who had been caught committing adultery and made her stand there in full view of everybody.' The Lord had an answer for them: 'If there is any of you who has not sinned, let him be the first to throw a stone at her.' (John 7:3-10) Jesus socks it to 'em again!"



JEANNIE C. RILEY, left, in pose for the album cover of "Harper Valley PTA"

This Week's Ratings

Following are the titles and ratings or films reviewed this week by the National Catholic Office for Motion Pictures.

UNOBJECTIONABLE FOR ADULTS AND ADOLESCENTS

The Wise Guys
UNOBJECTIONABLE FOR ADULTS
Better A Widow
Les Gauloises Bleues
OBJECTIONABLE IN PART FOR ALL
Beyond The Law

OBJECTION: Norman Mailer's self-indulgent home movie about brutality in a New York police station is objectionable in its almost jocular use of violence and its coarse, blasphemous and obscene language.

Negatives
OBJECTION: Presumably a narrative about the role of personal identity in modern society, this film with its explicitly erotic sequences and superficial characterizations tends to submerge any positive sociological statement that its creators may have envisioned.

National Office For Motion Pictures

MOVIE RATINGS

A Minute To Pray, A
Second To Die (A III)
Accident (A I)
Angel In My Pocket (A I)
Africa-Texas Style (A I)
And There Came A Man
(A I)
Ambushers, The (B)
Alfie (A3)
American Dream, An (B)
Anderson Platoon (A II)
Anniversary, The (B)
Anzio (A III)
Arizona Bushwacker (A I)
Arrivederci, Baby (B)
Assignment K (A III)
Assignment To Kill (A3)
Ballad Of Josie (A I)
Bambule (C)
Bandolero (A III)
Banning (B)
Barfoot In The Park (A3)
Battle Beneath The Earth
(A2)
Beach Red (B)
Beautiful Swindlers, The (B)
Benjamin (C)
Belle De Jour (B)
Better A Widow (A III)
Beyond The Law (B)
Big City (A2)
Big Mouth (A I)
Biggest Bundle of Them
All, The (B)
Billion Dollar Brain (B)
Blue (A III)
Blue Max, The (B)
Blow Up (C)
Bo-Bo, The (A3)
Bonnie And Clyde (A4)
Boston Strangler (B)
Brides of Fu Manchu (A2)
Brightly of the Grand Canyon (A I)
Brown Eye-Evil Eye (A2)
Bull for the General (B)
Bullwhip Griffin (A I)
Busy Body, The (A3)
Camelot (A2)
Caper of the Golden Bulls
(A3)
Caprice (A3)
Casino Royale (A3)
Charly (A I)
(A I)
Ghoul (A2)
Chuka (A3)
Circle of Love (C)
Come Spy With Me (A2)
Coogan's Bluff (C)
Conqueror Worm (B)
Corrupt Ones, The (A3)
Countess From Hong Kong
(A3)
Countdown (A I)

Covenant With Death, A
(B)
Crazy Quilt, The (A3)
Cul-De-Sac (C)
Custer of the West (A2)
Danny In Aspic (A III)
Dark of the Sun (B)
Darling (A4)
Deadfall (B)
Deadly Bees, The (A2)
Deadlier Than The Male (B)
Death of Tarzan (A II)
Desperate Ones (A III)
Devil's Angels (B)
Devil's Bride (A I)
Devil In Love (B)
Devil's Brigade (A III)
Devil's Own, The (A3)
Dialogue of the Carmelites (A I)
Divorce American Style
(A3)
Doctor Doolittle (A I)
Doctor, You've Got To Be
Kidding (B)
Doctor Zhivago (A2)
Doll, The (C)
Don't Make Waves (B)
Don't Raise The Bridge
Lower The River (A2)
Double Man, The (A I)
Duffy (B)
Easy Come, Easy Go (A2)
Easy Live (A4)
Eight on the Lam (A2)
El Greco (A3)
El Dorado (A3)
Endless Summer, The (A I)
Enter Laughing (A I)
Eric (C)
Fahrenheit 451 (A3)
Family Way, The (A4)
Fantastic Voyage (A I)
Fathom (A2)
Fastest Guitar Alive (A I)
Fifth Horseman is Fear (C)
Finian's Rainbow (A I)
Fixer (A III)
Flame and the Fire (A4)
Flea In Her Ear (A I)
Flim-Flam Man, The (A2)
For Love of Ivy (A III)
Fort Utah (A2)
Follow Me Boys (A I)
40 Guns to Apache (A I)
For Singles Only (B)
Fortune Cookie, The (A3)
Forum, A (A3)
Goal! (A I)
Graduate, The (A4)
Green Berets (A III)
Guide For The Married
Man (A3)
Gunfight in Abilene (A2)
Gunn (B)
Guest, Who's Coming To
Dinner (A2)

Legend Of Lylah Clare (B)
Les Gauloises Bleues (A III)
Live For Life (A3)
Long Day's Dying (A IV)
Long Duel, The (A2)
Long Ride Home, The (A3)
Lord Love A Duck (A4)
Lost Continent (A I)
Love Goddesses, The (C)
Love And Marriage (C)
Love In 4 Dimensions (C)
Loves Of A Blonde (C)
Loving Couples (C)
Luv (A4)
Made In Italy (A3)
Madigan (A III)
Man For All Seasons, A
(A I)
Man Who Finally Died, The
(A2)
Man And A Woman, A (A3)
Man With The Balloons (C)
Marat/Sade (A4)
Marco 7 (B)
Married Woman, The (C)
Masculine-Feminine (C)
Mint-Smell Mob (B)
Mrs. Brown, You've Got
Don't (A3)
Moment Of Truth (A4)
Mondo Pazzo (C)
Monkeys Go Home (A I)
Mummy's Shroud (A2)
Murder Czech Style (C)
My Sister, My Love (C)
My Life To Live (C)
Naked Among The Wolves
(A2)
Naked Runner, The (A3)
Negatives (B)
Never A Dull Moment
(A I)
Night of the Generals (A3)
Night Games (C)
Not With My Wife You
Don't (A3)
ODD COUPLE (A III)
Oh, Dad, Poor Dad, Ma-
mon's Hung You In The
Closet and I'm Feeling
So Sad (B)
Once Before I Die (B)
One Million Years B. C.
(A2)
Only When I Larf (A I)
Original Family Band
(A I)
Paper Lion (A I)
Party, The (A I)
Pretty Poison (A I)
Prudence And The Pill (B)
Psych-out (A III)

Rachel, Rachel (A I)
Red Tomahawk (A2)
Reluctant Astronaut, The
(A I)
Repulsion (C)
Return Of The Gunfighter
(A I)
Ride to Hangman's Tree
(B)
Riot On Sunset Strip (A3)
Rose for Everyone (B)
Rosemary's Baby (C)
Rough Night In Jericho
(A3)
Russian Adventure (A I)
Russians Are Coming, The
(A I)
Salt and Pepper (B)
Sand Pebbles, The (A3)
Sandra (A3)
Savage Seven (C)
Scorpio Letters, The (A2)
Sea Pirate, The (A2)
Secret Ceremony (A I)
Secret Live Of An
American Wife
Servant, The (A4)
Seventh Continent (A I)
Shadow Of Evil (A2)
Shakiest Gun In The West
(A I)
Shameless Old Lady, The
(A2)
Shout Loud, Louder I Don't
Understand (A3)
Sleeping Car Murder (B)
Smashing Time (A3)
Sorcerers (B)
Sound Of Music (A I)
Space Flight (B)
Spirit Is Willing, The (A3)
St. Valentine's Day Mas-
sacre (A3)
Strangers In The City (A4)
Stranger In Town (B)
Study In Terror (A3)
Stay Away, Joe (A I)
Sullivan's Empire (A I)
Swedish Wedding Night
(C)
Sweet Love, Bitter (A3)
Sweet Ride (B)
Swinger, The (B)
Taboos of the World (A4)
Taming of the Shrew (A3)
Taras (A I)
Tarzan and the Valley of
Gold (A I)
Tender Scoundrel (A3)
Terrace, The (C)
Terrorists, The (A I)
Texican, The (A2)
10:30 P.M. Summer (C)

Time To Sing (A I)
That Tennessee Beat (A I)
They Came From Beyond
Space (A I)
Thief of Paris (A3)
This Sporting Life (A4)
Thomas Crown Affair (B)
The Young, The Evil and
The Savage (B)
Three Bites of the Apple (B)
Three Guns For Texas (A I)
Thunderbirds Are Go (A I)
Tiko and the Shark (A I)
Time for a Burning Associ-
ates, A (A I)
Time of Indifference (B)
To Love (C)
To Sir, With Love (A2)
35th Hour (A2)
Tobruk (A2)
Too Young to Love (A4)
Torn Curtain (B)
Triple Cross (A3)
Trunk to Cairo (A3)
Ulysses (A4)
Uninhibited, The (A I)
Up the Down Staircase (A2)
Upper Hand, The (A3)
Valley Of The Dolls (B)
Valley Of Mystery (A2)
Venetian Affair, The (A3)
Vengeance Of She (A2)
Victim (A4)
Viking Queen, The (B)
Violent Four (A I)
Viscount, The (B)
Viva Maria (B)
War and Peace (A I)
War Game, The (A3)
War Kill (A3)
War Wagon, The (A2)
Wasted Lives and the Birth
of Twins (C)
Way Out (A2)
Warning Shot (A2)
Welcome To Hard Times (B)
Wild Eye (B)
Wild Season (Family)
Wild, Wild Planet, The (A2)
What Am I Bid (A I)
Way West, The (A2)
Whispers, The (A2)
Who's Minding The Mint?
(A2)
Where the Bullets Fly (A3)
Who's Afraid of Virginia
Woolf? (A4)
What A Way to Go (B)
What Did You Do In The
War Daddy? (B)
What's New Pussycat? (B)
Wise Guys (A I)
Yellow Submarine (A I)

CLASS A - Section 1 - Morally Unobjectionable for General Patronage.
CLASS A - Section 2 - Morally Unobjectionable for Adults and Adolescents.
CLASS A - Section 3 - Morally Unobjectionable for Adults.
CLASS A - Section 4 - Morally Unobjectionable for Adults, With Reservations.
CLASS B - Morally Objectionable in Part For All.
CLASS C - Condemned.

TV Radio

CATHOLIC PROGRAMS

TELEVISION

(Sunday)

7:30 A.M.

THE CHRISTOPHERS-Ch. 11 WINK Fort Myers.

9 A.M.

TELEAMIGO-Ch. 7 WCKT Spanish language inspirational discourse.

THE CHRISTOPHERS-Ch. 5 WPTV West Palm Beach.

11 A.M.

CHURCH AND THE WORLD TODAY WCKT Ch. 7

11:30 A.M.

MASS FOR SHUT-INS Ch. 10 WLBW

(Tuesday)

10 P.M.

MAN-TO-MAN Ch. 2 WTHS. Panel topic, "The Hopeless Race." Panelists, Rabbi Sol Landau, Father David Russell and Dr. Franklin Littell.

RADIO

(Sunday)

6:30 A.M.

THE CHURCH AND THE WORLD TODAY-WGBS, 710 Kc.

THE CHRISTOPHERS-WGMA, 1820 Kc. Hollywood.

7 A.M.

THE HOUR OF THE CRUCIFIED-WIRK.

7:05 A.M.

NBC RADIO CATHOLIC HOUR-WIOD 610 Kc. 73 F.M.

8 A.M.

THE SACRED HEART PROGRAM-WHEV 1600 Kc. Riviera Beach.

8:30 A.M.

THE SACRED HEART PROGRAM-WCCF 1580 Kc. Punta Gorda

8:30 A.M.

UN DOMINGO FELIZ-Spanish WFAB, 990 Kc.

8:35 A.M.

CATHOLIC NEWS-WGBS FM 96.3.

8:45 A.M.

THE HOUR OF ST. FRANCIS-WJCM.

9 A.M.

THE HOUR OF ST. FRANCIS-WJCM. Same as 8:45 a.m.

THE SACRED HEART PROGRAM-WGMA Hollywood.

9:05 A.M.

CATHOLIC NEWS-WIRK, 1290, West Palm Beach.

9:30 A.M.

THE HOUR OF THE CRUCIFIED-WIRA, 140 Kc., fam. 95.5 mg (Fort Pierce).

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

6:30 P.M.
CATHOLIC NEWS-WGBS, 710 Kc. Summary of international Catholic news and South Florida Catholic News From The Voice.

11 P.M.
THE HOUR OF ST. FRANCIS-WKAT 1350 Kc.

11:30 P.M.
MAN-TO-MAN-WGBS, 710 Kc. Radio repeat of TV program.

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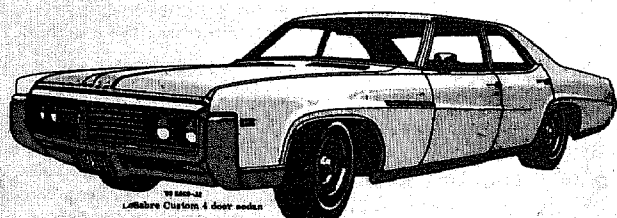
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Don't Let Anybody Kid You- A Book's An Emotional Weapon



NEW YORK —(CPF) —A nun psychologist who surveyed more than 3,000 high school students on the moral and emotional effects of reading has reported that "there is not the slightest doubt that books, magazines and illustrations not only have the power to arouse emotion but do so."

The results of her survey, published in a 300-page book by the New York firm of Charles Scribner's Sons, refutes the frequently-made contention that teenagers are not harmed by "objectionable" reading, according to Sister Mary Corde-Lorang, a Maryknoll nun who surveyed junior and senior boys and girls in both public and Catholic high schools in California, Illinois, Iowa, Pennsylvania, New York, Hawaii, the Philippines, Tanzania and Guatemala.

"We do have evidence that reading affects behavior for good or evil," reported Sister Mary Corde, who tabulated and analyzed answers to an

titles, ranging from "Alice in Wonderland" to "Candy" and more than 800 magazines, ranging from "National Geographic" to "Sun Nude." Among her findings:

Forty-seven per cent of all the boys and 41% of all the girls answered "Yes" to the question: "Did you ever do anything because you read about it in a book?"

Sixty-six per cent of the boys in public schools had been "aroused by illustrations in magazines." For Catholic schools the figure was 79%.

Forty-one per cent of the boys answered "Yes" to the question: "Did the reading of magazines ever give you the idea of doing bad things?" Among the girls, 21% answered "Yes."

Thirteen per cent of those who read "Life" and 14% of those who read "Look" reported bad effects from the magazines.

Twenty-one per cent of all the magazines listed by a panel

Corde's panel of judges. The same percentage reported that Gulliver's Travels had a bad effect on them.

Reporting that *Catcher in the Rye* had a 32% bad effect, the nun observed: "Adults see the triumph of the human spirit in *Catcher in the Rye*. Young people may not be able to get beyond the 'bad language' as they call it, and the environmental trash. So 32% of those who reported reading the book say it had a bad effect even though they read it under guidance as a required book."

In her questionnaire, Sister Mary Corde had listed 18 various emotional and moral reactions (among them: sad, joyful, pious, charitable, disgusted, wanting bad things, hating other people, sinful, patriotic, like petting") for the students to apply to various reading, but the extemporaneous responses of the students produced many surprisingly frank comments on the effects of teenage reading:

"Led me to excessive necking," said one girl of "Seventeen" magazine. "Started caring too much how I looked instead of how I acted."

"I sometimes find myself acting like Scarlett O'Hara (after reading 'Gone With the Wind') in the fact that I have fits of temper, throw things and act like a regular tomboy."

The Bond books "made me more lenient towards those who were promiscuous," said one boy.

"I read about a fellow being torched and it made me feel like torching someone just for kicks." ("De Sade")

But the reaction of students is not limited to their thinking about doing something suggested in the reading, as evidenced from these replies:

"I attended a wild beer party after a report read in 'Life.' The article made it seem like a rebel act—really 'in' at the time."

"It told of young boys dragging their cars and ripping radio antennas off others, so I

'Chipper By The Dozen'

Nearly 4,000 book and magazine titles were covered in Sister Mary Corde's survey on reading, and some of the responses indicated her next survey ought to be on spelling.

Some of the odd titles reported by the students were: "Chipper by the Dozen," "The Sinning Nun," "Dairy of Anne Frank," "Peton Place," "Hound of the Basketville," "The Non Story," "Twilight Zone," "True Love Confussions," "Cain Mutiny," "A Risin in the Sun" and, particularly for after-dinner speaker, "Please Don't Eat the Daisies."

Scoreboard Of Reactions

(Partial List of Student Reaction to Books)

Book	% Mentioned Good Effect	% Mentioned Bad Effect
All Quiet on Western Front	50	50
Animal Farm	69	31
Another Country	60	40
Brave New World	68	32
Catcher in the Rye	68	32
Crime and Punishment	80	20
Fall Safe	60	40
Gulliver's Travels	42	58
In Cold Blood	58	42
Lord of the Flies	79	21
My Gun Is Quick (Spillane)	—	100
Nun's Story	96	4
Othello	67	33
Peyton Place	17	83
Power and the Glory	74	26
Psycho	80	20
Requiem for a Heavyweight	—	100
Seven Storey Mountain	100	—
Thunderball (Ian Fleming)	80	20
Who's Afraid of Virginia Woolf?	20	80

Bru-therr!

Sister Mary Corde's reading questionnaire brought some humorous and unusual responses to questions about what effect — good or bad — reading had.

"I did not hit my brother so much after reading an article on skull fractures," said one student.

"Book certainly had a bad effect on me," wrote another, "when I got hit with it." In a similar vein, another reported that a bad effect of books was "my spine is curved from carrying so many."

"Did any book make you feel like petting?" was the blunt question. The answer was equally blunt: "Yes, 'Care and Handling of Your Dog.'"

extensive questionnaire filled out by 3,206 students.

She added "100% of the young people indicated on some part of it that they had been affected by reading."

ASKED FOR LIST

The questionnaire asked the students to list books and magazines they had read, to tell which had had a good effect and which had had a bad effect on them, and to answer a series of questions such as "Did you ever try to act like a character in a book? In what way? Did you ever do anything because you read about it in a magazine? What did you do? Have books ever had a bad effect on you? How? Did illustrations in a magazine ever make you act in a special way? How did you act?"

Sister Mary Corde's book, "Burning Ice: The Moral and Emotional Effects of Reading," reports students' reactions to more than 3,700 different book

of experts to be "unfit" for the students.

One of Sister Mary Corde's more interesting discoveries was that many books on the required reading" lists of high schools have a sizeable "bad effect" on students—ranging from students' comments that "I developed some very nasty habits from Mr. Caulfield" (in *Catcher in the Rye*) to "books I was forced to read depressed me, even if they were good. Some made me never want to read again."

The nun observed that the percentage of good effects and bad effects reported for various books—particularly for required reading" titles—suggests "young people are more right than we will admit when they say adults do not understand them."

For instance, 58% of the students who had read *Forever Amber* said it had a good effect on them, even though the book was rated "unfit" by Sister Mary

About The Author

Sister Mary Corde Lorang, Ph.D., of Maryknoll, received an A.B., M.A. and Ph.D. in psychology from Catholic University, where, in 1944, she conducted a similar reading survey for her doctoral dissertation.

She has also written "Footloose Scientist in Mayan America," the story of her travels to archaeological sites in Guatemala and Mexico, and is a member of the American Psychological Association and a charter member of the American Catholic Psychological Association.

did it too." ("Drag Strip") "I was involved and almost in trouble because of the book." ("Peyton Place")

"I set up scenes so I could use lines like she did." ("Who's Afraid of Virginia Woolf?") "In 'Cosmopolitan' once it gave tricks on being sexy, etc. I tried them."

"Made me feel sex is the only thing important in life. I got involved a little too far."

"I put some LSD in the teacher's cup."

"Built a zip gun." Not all the effects were bad effects. In fact, Sister Mary

Corde said she titled her book "Burning Ice" "to indicate the complete range of effects of reading, that it can have both good effects and bad effects."

Some interesting responses on the "good effects" side:

"Stopped an aggressive boy because of an article I read on dating."

"Shook a guy's hand on the first date instead of kissing him."

"One day I acted Like Mr. Morley (of Christmas Carol) who helped the poor. I saw a poor man and gave him 50 cents."

"I began to think about Christ and I began to pray more intimately to Him." (after reading *The Robe*)

A Sherlock Holmes book "made me want to develop my mind more."

Paul Gallico's "Snow Goose" "inspired me to visit an old lady... She lived alone in her house."

"I read the article entitled 'Sudden Death in Reader's Digest.' It made me drive a lot slower that evening."

How 'Myth' Sketched

racism."

At face value, this may appear to be an example of providing a simple answer to a complicated, multi-faceted problem. However, let us explore this cause and effect theory and follow where it takes us, not with a desire to blame but rather to explain.

In 1619, at the time of the arrival of the first slaves on the North American continent, there was no such thing as a Constitution much less a system of laws or codes with regard to slaves.

EASILY ACCEPTED

Therefore, the Dutch-English concept of a slave's being a non-person, a chattel or a piece of movable property, was easily accepted by the slave owner.

Although in other culture, people could

become slaves irrespective of the color of their skins, the slaves that arrived on our shores were invariably black skinned. Immediately, the mental association or stereotype of "black-slave" was concretized in the thinking of the white colonists.

Stereotypes simplify one's feeling about and acting toward all members of a group which is "different" because of their religion, nationality or color. Add a few incorrect beliefs or fictitious stories to the stereotype and the resulting myths tend to confirm the validity of the stereotype. Therefore, the case is easily "proven" by quoting the "facts."

In the case of the "black-slave" stereotype, if a person kept or traded slaves, he could sell the slave's children, prevent the formation of family structures and feel about and treat his property like a pet

or machine, for he honestly believed in the black-slave's (1) inferior intellect, (2) basic laziness and unreliability, (3) animal-like physical and sexual prowess and, (4) absence of human emotional needs and feelings.

As added dividends, this stereotyped and depersonalized entity could serve as a scapegoat for the slave owner's own weaknesses and inadequacies. The belief in the myths virtually insulated the slave owner from feelings of guilt.

However, as the twig is bent so grows the tree and "As a man thinketh in his heart, so is he." (Proverbs 23:7). Out of the "black-slave" tradition developed a caricature of a man.

He submitted to the myths about him, played the roles ascribed to him, conformed to the image of the stereotype and taught

After 8 Years Of Marriage And 6 Children-----

By JERRY AND JOAN
WHALEY
Holy Family Parish

After eight years of marriage and six children, we fell in love. Maybe we simply fell in love "again." Maybe it was, for the first time.

But whether newly-born or reborn makes no difference. The fact is that since we made our weekend "Marriage Encounter" in Miami last January, our lives together have taken on new meaning.

A "Marriage Encounter" is a type of retreat designed to give couples the opportunity to examine their lives together, their joint relationship with Christ—their weakness and strong points, their attitudes toward each other and toward their families, their hurts, desires, ambitions, disappointments, joys and frustrations.

Couples are given the opportunity to look at themselves and their partner honestly in a face-to-face, heart-to-heart encounter with the one person on this earth who means more than any other and upon whom happiness here, and possibly hereafter, depends.

STARTED IN SPAIN

The Encounter originated in Spain in 1965 and was brought to the United States for the Spanish-speaking married couples. The first one in English was given for eight couples following the national convention of the Christian Family Movement at Notre Dame in August 1967.

In the Archdiocese of Miami, the English-speaking Marriage Encounter is headed by Mr. and Mrs. Robert Munson of Corpus Christi Parish. They are one of the original eight couples who attended the Notre Dame Encounter and were responsible for bringing the movement in English to Miami. Along with Auxiliary Bishop John J. Fitzpatrick, who serves as spiritual director, the Munsons have led the six English Encounters held thus far.

There have been 11 encounters for Spanish-speaking couples under the sponsorship of the Movimiento Familiar Cristiano. Some 200 couples have attended these since they began here in July 1967.

We went to our Encounter with quite a few reservations. In the first place we didn't feel we needed it. After all, we were "experts" at marital communication. Or so we thought.

We had been active in Christian Family Movement for almost five years. We had both made a Cursillo. In fact, we had both served as professors in the Cursillo movement in Miami. We thought we knew "all about" bringing Christ

into our lives, and into the lives of others.

We had even made some television tapes on the subject of marriage for the Archdiocese of Miami to use as part of their pre-cana conference training for engaged couples.

Yes, we "knew it all"—we thought.

An Encounter ordinarily begins on Friday evening and ends Sunday evening.

For us the first night at the Encounter seemed strange. It was the first night we had spent alone together in a good many years. There was no child waking in with wet pants. No one waking, crying from a bad dream. No moaning and yelling from some other bedroom.

We were alone.

And it was nice.

We discovered the next day that the Encounter is a series of talks given by married couples and a priest, who acts as spiritual director. The talks stress primarily the necessity and joy of unity and dialogue between yourself and your spouse.

INTIMATE INQUIRY

Each talk is followed by an "intimate inquiry" or questionnaire, in which you must first, separately, write down how you "really" feel and believe about your marriage and your partner. Then, together, you find a private place to compare answers and discuss, in depth and honestly, your individual reactions.

We played the game to the hilt. We were painfully honest with each other. We confided to each other things which we mistakenly thought we could never discuss in a spirit of love and understanding.

The result was that by the end of the first day we had discovered each other for the very first time. The day's Encounter had stripped away almost all the veneer of "self". Our minds and hearts stood naked before each other.

We had completely emptied ourselves and found, much to our delight, that the vacuum was filled to overflowing with a love of God and love of each other that is indescribable.

Our second night at the Encounter was one of the most beautiful we ever remember spending together.

Our second and final day of the Encounter, Sunday, consisted of more talks and was highlighted by a question and answer "encounter" which lasted three hours.

Although the talks presented at the Encounter provided much inspiration, we believe the team of speakers did not "give" the Encounter. They merely set the climate and the ground rules.

Like the sacrament of marriage we gave the Encounter to each other, by honestly and humbly facing ourselves and our marriage.

DISCOVERIES

Since making our Encounter we discovered that our heretofore "good" marriage required some major improvements. Much to our surprise we, the ones who thought we needed the Encounter least, turned out to be the ones who needed it most.

We discovered that although we were living our lives together, we were traveling in parallel lines. What we found we must strive for is to be together and interlocked, as one's hands are when they are clasped.

We also became convinced that we are the instruments of Divine Life to each other, and that it would be unlikely that one of us would get to heaven, or to hell, without the other.

Thus, we decided that all of our outward-directed apostolic work would be one grand farce unless we were successful in bringing the love of

Christ to each other.

After all, we reasoned, if we couldn't bring Christ to each other, we could hardly bring Christ to our children and, we reasoned further, if we were unsuccessful in bringing Christ to our family we would be unsuccessful in bringing Christ to our neighbor.

One of the guides we picked up during the Encounter is put to daily use:

"Anything that contributes to family unity is in God's plan, and anything that detracts from this unity is not of God's plan."

We have found, as a result, that many of our activities have taken on a different meaning. Because of this, we have placed much more emphasis on doing things together, and have eliminated individual "useless" activities that took us away from each other and our family. We have begun, and only just begun, to understand the meaning and the importance of the Apostolate of the Family.

LOVE'S MAGIC

It was rather earth-shaking to us, but we also discovered that the only thing in this world

that our children really have to hold onto is the love that exists between us, and which filters down to them. That was brought home to us very graphically one night following the Encounter when one of our sons kissed his father good-night and said, "Dad, do you know why I love you? I love you because you love Mom. Do you know why I love Mom? I love Mom because she loves you."

We thank God for this truly incredible and beautiful experience, and can only urge other couples to take advantage of the opportunity to attend a Marriage Encounter.

The next Encounter in English will be held Nov. 15-17 at the Dominican Retreat House in South Miami. Reservations or further information can be obtained by calling Mr. and Mrs. Robert Munson at PL-8-0619.

The next Spanish Encounter will be at Carriage House Motel, Fort Lauderdale, Nov. 9-10. Interested couples may get further information by calling Mr. and Mrs. Carlos Salman, leader couple, at 221-5928.

We Fell In Love



Grotesque Caricatures Of Black Man

his children to do the same. He became apathetic and passive much like the dependent child who is raised by tyrannical, threatening parents. His self concept is impoverished and his self image is devalued.

OUTGREW IMAGE

But children have a tendency to develop into adolescents, so the infants of the "black-slave" stereotype outgrew the mythological image. Those of us who remember our own, or our children's adolescent years, remember the turmoil, the testing of limits, the suspiciousness and distrust and the wild feelings of anger and futility.

Now we see these emotions coming to the forefront in the dramatic transitions from apathy to militancy, from submissiveness to violence and from a racial

shame to a slogan such as "Black is Beautiful." This pattern of behavior is very much like the exaggerated behavioral changes we see during "normal" adolescence.

This period of shedding the image of dependency to a state of independence, is rocky in the most democratic family constellation.

Should we be surprised or confused by the violent, often unrealistic, and at times pathetic threats and pleas, when we consider the pathological "family" environment in which the "black-slave" ghetto graduate grew up?

Fortunately, adolescence is an intermediary and transient milestone on the road toward maturity. In their search for identity, self-respect and self-value, the black poor are having to reject the prejudices and

myths which have encapsulated and almost strangled them. In this rejection lies the possibility of freedom to develop in accord with their inner potential.

Likewise, for those of us who have been believers in and perpetrators of the "black-slave" stereotype, a time of confrontation and reevaluation is apparent. Our own level of maturity is being tested much like that of a parent in his relationship to his adolescent children.

Has the white man the capacity to love, to listen, to learn, to wait, to be patient, and to lend a hand, as his black brother struggles to become a man?

If we believe that all members of the family of man can ultimately learn to live in harmony in the family of God, we must strive to see each other not as what we were or who we are, but as who we can someday become.



The Author

The author of the accompanying article is Dr. Louis J. Maradie, who has been a practicing psychologist in Miami for 13 years, holds a Ph.D. and a M.S. degree in psychology from the University of Kentucky.

He also has a diploma in the specialties of clinical psychology and clinical hypnosis.

He is consultant to Dodge Memorial Hospital, South Miami Hospital and the Center for Dialogue.

Dr. Maradie is a former consultant to the Protestant Social Welfare Service and a former member of the Board of Trustees of the Coral Gables Congregational Church.

NOW—FOR CATHOLICS OF ALL AGES AND CATHOLIC FAMILIES OF ALL SIZES—

New Hospital Plan for Catholics pays extra cash direct to you—
in addition to any other insurance—group, individual or Medicare—
tax-free extra cash to use as you please!

\$100 a week while you are hospitalized (See all plans at right)

\$75 a week while your wife is hospitalized (See All-Family and Husband-Wife plans at right)

\$50 a week for each eligible child hospitalized (See All-Family and One-Parent Family plans at right)

\$500 accidental death benefit (Payable on all plans. See details at right)

REGARDLESS OF YOUR AGE OR THE SIZE OF YOUR
FAMILY YOU CAN ENROLL FOR ONLY \$1.00

Now, during this Limited Enrollment Period, you can enroll yourself and all eligible members of your family with no red tape and without any qualifications whatsoever—but you must mail your Enrollment Form no later than Midnight, November 24, 1968!

This could well be the most important news you've heard in years! Now you may enjoy a special low-cost health protection plan that pays "extra cash" direct to you when unexpected sickness or accident hospitalizes you or a member of your family!

Mutual Protective Insurance Company, specializing in health insurance for Catholics for over 35 years, has created a brand-new health plan especially for Catholics like yourself—the HOSPITAL PLAN FOR CATHOLICS.

"Try" This Plan For Only \$1

You can actually "try" the plan under a special no strings "introductory" offer:

For only \$1.00, you can enroll yourself and all eligible members of your family—without having to see a company representative and without any red tape whatsoever—during this limited enrollment period.

And, after you receive your policy, if for any reason you decide you don't want it, you may return it within 10 days and your dollar will be promptly refunded!

Why You Need The Hospital Plan For Catholics In Addition To Ordinary Health Insurance

Because no matter what other insurance you now carry, it simply won't cover everything!

Think for a moment—in these days of rising medical costs, would your present insurance cover all your hospital bills? All your surgical and in-hospital doctor's bills? All the medicines, drugs, supplies and the many other extras? Probably not.

And even if all your medical and hospital bills were covered, what about all your other expenses—the bills that keep piling up at home—the tremendous and costly upset to your budget, your reserves and your family life?

If you, as husband, father and breadwinner are suddenly hospitalized, your income stops, your expenses go up. Even if you have some kind of "salary insurance" it probably won't come close to replacing your full-time pay. If your wife is suddenly hospitalized, who will look after the family, do the laundry, the marketing, the cleaning? You may have to take time off from your job—or hire domestic help. If one of your children is hospitalized, you'll certainly spare no expense. If you're a senior citizen, with limited reserves, and are hospitalized, even with Medicare, where will the "extra" money you need come from?

Without any extra cash protection in case of a hospital emergency, debts may be incurred, savings may be lost, peace of mind may be shattered—and even recovery can be seriously delayed.

How The Plan Protects You And Your Family

Now, with the unique protection of the Hospital Plan for Catholics you can avoid these worries—because you can be assured of extra cash income when you or any covered family member goes to the hospital—to help keep you out of debt, to help keep your savings intact, to speed recovery by easing your worried mind! No matter how large your family, no matter what your age or occupation and without any other qualifications whatsoever, you can choose any of the four low-cost plans shown at right.

In addition to the important cash benefits, you get all these valuable "extra" features:

Your "Health-Bank Account"

Here's a wonderful benefit, no matter which plan you choose, almost like an extra "Bank Account." When your policy is issued, your insurance provides up to \$10,000, \$7,500 or \$5,000—according to the Plan you choose. This is your "Health-Bank Account." Then, every month your policy is in force, an amount equal to your regular monthly premium (including your first month) is actually added to your maximum! When you have claims, your benefits are simply subtracted from your "ac-

(Continued on next page)

CHOOSE THE PLAN THAT SUITS YOU BEST



ALL-FAMILY PLAN \$10,000 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

If yours is a young growing family, we recommend the All-Family Plan. You and your wife are covered at once for accidents, for sicknesses which begin after your policy is 30 days old, and for maternity benefits after your policy has been in force for 10 months. And all your unmarried dependent children between 3 months of age and under 21 are included at no extra cost as long as they live at home. (This includes not only your present children but any future additions.)

You pay only \$7.95 a month and you get your first month for only \$1.00!



HUSBAND-WIFE PLAN \$7,500 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized.

If you have no children, or if your children are grown and no longer dependent on you, you will want the Husband-Wife Plan.

You pay only \$5.75 a month and you get your first month for only \$1.00!



1-PARENT FAMILY PLAN \$7,500 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

If you are the only parent living with your children, we suggest the One-Parent Family Plan. This covers you and all eligible children living at home between 3 months of age and under 21. Under this plan, of course, future additions are not included since no maternity benefit is provided in the One-Parent Family Plan.

You pay only \$5.95 a month and you get your first month for only \$1.00!



INDIVIDUAL PLAN \$5,000 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized.

If you are living by yourself, or wish to cover only one family member, you will want the Individual Plan.

You pay only \$3.25 a month and you get your first month for only \$1.00!

(NOTE: See below for over-65 rates and how you may enroll parents who are over 65.)

On all plans, your cash benefits are paid from the very first day you enter the hospital, as long—and as many times—as you are hospitalized right up to the maximum (Aggregate of Benefits) of your plan.

IMPORTANT: Here is another real "plus"—if you have been told that anyone in your family is "uninsurable"! Even if one of your covered family members has suffered from chronic ailments in the past, the kinds of conditions that come back again and again or are likely to recur, the Hospital Plan for Catholics will cover each family member for these pre-existing conditions after he has been protected by the policy for two years!

But whether or not you have had a chronic ailment, the Hospital Plan for Catholics will

cover any accident immediately, the very day your policy goes into effect—and any new sickness which begins after your policy is 30 days old. There are only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the All-Family Plan), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or conditions covered by Workmens Compensation or Employers Liability Laws. You are free to go to any hospital of your own choice that makes a charge for room and board, with these exceptions only: nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for treatment of tuberculosis, alcoholism, drug addiction, or nervous or mental disorder.

Special Note If You Are Over 65

During this limited enrollment you can get the extra cash protection needed to fill the gaps in Medicare simply by filling out the Enrollment Form on next page without any other qualifications! The Hospital Plan for Catholics not only accepts you regardless of age, it gives you hard-to-find extra cash protection during the high-risk senior years at a cost within your means.

If you are over 65 now, or when you be-

come 65, the following modest monthly increase applies. (This is the only increase that can ever be made as long as you continue your policy in force):

Female on All-Family or Husband-Wife Plan ADD: \$2.25
Female on One-Parent Family or Individual Plan ADD: \$3.00
Male on any Plan ADD: \$3.00

Are Your Parents Senior Citizens?

Even though your parents are covered by Medicare, a serious condition requiring lengthy hospitalization can mean the end of their reserves and loss of independence. To honor their independence and safeguard your own reserves, enroll your parents in the Hospital Plan for Catholics during this

limited Enrollment. Have the parent to be enrolled complete and sign the Enrollment Form, but enter your address c/o your name. (Example: c/o John Jones, 120 Main Street, Anytown, U.S.A.) We will send the policy and premium notices to you. Just enclose \$1 for the first month.

Accidental Death Benefit On All Four Plans

In the event of the accidental death (within 90 days of an accident) of any person covered under the Hospital Plan for Catholics, \$500 will be paid to any beneficiary you

wish to name, subject to the maximum (Aggregate of Benefits) of your policy. You may, if you wish, name your parish as your beneficiary.

18 Important Questions Answered

ABOUT THE NEW HOSPITAL PLAN FOR CATHOLICS

1. What is the Hospital Plan for Catholics?

The Hospital Plan for Catholics is a brand-new, low-cost health protection plan—created especially for Catholics—that pays *extra cash income* direct to you when covered accident or illness hospitalizes you or a member of your family.

2. Why do I need the Hospital Plan for Catholics in addition to my regular insurance?

Probably your present hospital insurance won't cover *all* your hospital expenses, but even if it does, you will *still* need help to cover all your household expenses when you are hospitalized.

3. Can I collect even though I carry other health insurance?

Yes, the Plan pays you in addition to any health insurance you carry, whether individual or group—even Medicare! And all your benefits are tax-free!

4. Is there a lot of red tape to qualify?

None at all. Your *only* qualification is to complete and mail your Enrollment Form by the deadline date shown on the form below.

5. Which plan should I choose?

You may choose any of *four* low-cost plans—you can actually select the *exact* plan that suits you best!

If yours is a young, growing family, we recommend the ALL-FAMILY PLAN. You and your wife are covered at once for accidents, for new sicknesses which begin after your policy is 30 days old, and for maternity benefits after your policy has been in force for 10 months. All your unmarried dependent children (and future additions) between 3 months and under 21 are included, at no extra cost, as long as they live at home.

If you are the only parent living with your children, we suggest the ONE-PARENT FAMILY PLAN. This covers you and all eligible children living at home between 3 months of age and under 21. Under this plan, of course, future additions are not included since no maternity benefit is provided in the ONE-PARENT FAMILY PLAN.

If you have no children, or if your children are grown and no longer dependent on you, you will want the HUSBAND-WIFE PLAN.

Or, if you are living by yourself, you will want the INDIVIDUAL PLAN.

6. If I become hospitalized, when do my benefits begin?

On *all* plans, your cash benefits are paid from the very first day you enter the hospital, for as long—and for as many times—as you are hospitalized, up to the maximum (Aggregate of Benefits) of the plan you choose.

7. How much can I be paid in a Catholic hospital?

Each plan has its own "Aggregate of Benefits," what we call the maximum.

For example, under the ALL-FAMILY PLAN, the maximum is \$10,000—\$100 a week (\$14.28 a day) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

Under the ONE-PARENT FAMILY PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) while you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

Under the HUSBAND-WIFE PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized.

Under the INDIVIDUAL PLAN, the maximum is \$5,000—\$100 a week (\$14.28 a day) while you are hospitalized.

8. Must I go to a Catholic hospital to collect benefits?

No, you will be covered in any hospital of your choice that makes a charge for room and board, except nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for the treatment of tuberculosis, drug addiction, alcoholism, or nervous or mental disorder.

9. When does my policy go into force?

It becomes effective the very same day we receive your Enrollment Form. Accidents that occur on or after that date are covered immediately. After your policy is 30 days old, sicknesses which begin thereafter are covered. Under the ALL-FAMILY PLAN, childbirth or pregnancy or any consequence thereof is covered after your policy has been in force for 10 months.

10. What if someone in my family has had a health problem that may occur again?

Any covered family member who has suffered from chronic ailments in the past will be covered for these pre-existing conditions after he has been protected by the policy for two years.

11. What conditions aren't covered?

Only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the ALL-FAMILY PLAN), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or any condition covered by Workmen's Compensation or Employers Liability Laws.

12. Can I drop out any time? Can you drop me?

We will never cancel or refuse to renew your policy for health reasons—for as long as you live and continue to pay your premiums. We guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your entire state or until the maximum (Aggregate of Benefits) of your policy has been paid. You, of course, can drop your policy on any renewal date.

13. Why is the Hospital Plan for Catholics almost like having an extra "bank account"?

When your policy is issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—depending on the Aggregate of Benefits of the plan you choose. This is your "Health-Bank Account."

Then, every month your policy is in force, an amount *equal* to your regular monthly premium (including your first month) is actually *added* to your maximum. When you have claims, benefits are simply *subtracted* from your "account."

14. Are any other unusual benefits included?

Yes. In the event of an accidental death (within 90 days of an accident) of any person covered, \$500 will be paid to the covered person's beneficiary—unless you wish to name your parish as beneficiary—subject to the maximum (Aggregate of Benefits) of your policy.

15. Will my claims be handled promptly?

Yes. With your policy, you will receive a simple, easy-to-use Claim Form. Your claims will be processed quickly and your checks sent directly to you.

16. Why are the premiums in the Hospital Plan for Catholics so low?

You actually get all these benefits—at such a low cost—because this is a mass enrollment plan—and no salesmen are used. Our volume is higher and our sales costs are lower.

17. How much does my first month cost?

Only \$1.00, regardless of your age, the size of your family or the plan you select. After the first month, if you are under 65, you pay only these low monthly rates: only \$7.95 a month for the ALL-FAMILY PLAN; only \$5.95 a month for the ONE-PARENT FAMILY PLAN; only \$5.75 a month for the HUSBAND-WIFE PLAN; only \$3.25 a month for THE INDIVIDUAL PLAN. (When you are over 65, premiums increase. See modest increase in box at left.)

18. Why should I enroll right now?

Because an unexpected sickness or accident could strike without warning—and you will not be covered until your policy is in force. Remember, if for any reason you change your mind, you may return your policy within 10 days and your \$1.00 will be refunded immediately.

count"—much like putting money in and taking it out of the bank.

Peace Of Mind And Security

For as long as you live and continue to pay your premiums, we will never cancel or refuse to renew your policy for health reasons—and we guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your *entire* state or until the maximum (Aggregate of Benefits) of your policy has been paid.

Extra Cash In Addition To Other Insurance

Yes, the Hospital Plan for Catholics pays you *in addition* to any health insurance you carry, whether individual or group—even Medicare! Furthermore, *all* your benefits are tax-free! Of course, you may carry only one like policy with Mutual Protective.

Surprisingly Low Cost

Membership in the Hospital Plan for Catholics costs considerably less than you might

expect. Regardless of your age, size of your family, or the plan you select, you get your first month for only \$1.00. See box on preceding page for low rate of plan that suits you best.

How Can We Do It?

How can we offer so much for so little? The answer is simple: We have *lower* total sales costs! The Hospital Plan for Catholics is a *mass enrollment plan*—all business is conducted directly between you and the company by mail. *No salesmen are used.* No costly investigations or extra fees. It all adds up to *real savings* we share with you by giving you top protection at *lower cost*.

A Respected Company

In addition to the exceptional advantages of the Hospital Plan for Catholics—you get something even more valuable: Your policy is backed by the resources and integrity of the *Mutual Protective Insurance Company*, "The Catholic's Company," specializing in low-cost protection for Catholics

all across America for over 35 years. Catholics everywhere, possibly right in your own community (including many priests), know of us and may be insured by us. Many Catholic school children have for years enjoyed Mutual Protective coverage. Serving policyholders throughout the United States direct by mail, Mutual Protective has its headquarters in Omaha, Nebraska, where it is incorporated and licensed.

No Red Tape—No Salesman Will Call

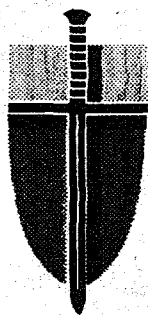
If you enroll now, during this limited enrollment period there are *no other qualifications* other than to complete and mail the Enrollment Form below. We will issue your Hospital Plan for Catholics (Form P147 Series) *immediately*—the same day we receive your Form. Along with your policy, you will receive an easy-to-use Claim Form. Any time you need your benefits, you can be sure that your claim will be handled *promptly*.

Doesn't it make good sense for you to be protected by the Hospital Plan for Catholics, should you or a member of your family be suddenly hospitalized? Why not take a moment *now* to fill out your Enrollment Form and mail it promptly with *only \$1.00*—"introductory" cost for your first month's coverage.

Money-Back Guarantee

When you receive your policy, you'll see that it is direct, honest, easy to understand. *But if for any reason you change your mind, you may return it within 10 days and we will promptly refund your dollar.*

Please Note: Because this is a limited enrollment, we can only accept enrollments postmarked on or before the date shown below. *But please don't wait!* The sooner we receive your Form, the sooner your Hospital Plan for Catholics will cover you and your family. *We cannot cover you if your policy is not in force!*



MUTUAL PROTECTIVE INSURANCE COMPANY

3860 Leavenworth Street,
Omaha, Nebraska 68105

Licensed by the
State of Florida

If for any reason you decide you don't want your policy, you may return it in 10 days and we will promptly refund your dollar!

IMPORTANT

SPECIAL LIMITED

**ENROLLMENT PERIOD! EXPIRES
MIDNIGHT, NOVEMBER 24, 1968**

Don't delay—fill out and mail Enrollment Form today, with \$1.00, to Mutual Protective Insurance Company, 3860 Leavenworth Street, Omaha, Nebraska 68105

HOSPITAL PLAN FOR CATHOLICS

LIMITED ENROLLMENT FORM NO 11850210

INSURED'S NAME (Please Print) _____ First _____ Middle Initial _____ Last _____

ADDRESS _____ Street _____ City _____ State _____ Zip No. _____

IMPORTANT:

This enrollment form must be mailed no later than midnight of:

Nov. 24, 1968

SEX: ☐ Male ☐ Female

AGE _____ DATE OF BIRTH _____ Month _____ Day _____ Year _____

SELECT ☐ All-Family Plan
DESIRE: ☐ Husband-Wife Plan
(Check One) ☐ One-Parent Family Plan
Only ☐ Individual Plan

If All-Family or Husband-Wife Plan is selected, give following information on wife:

Wife's First Name _____ Middle Initial _____
DATE OF WIFE'S BIRTH: _____ Month _____ Day _____ Year _____

Do you carry other insurance in this Company? ☐ No ☐ Yes (If "yes," please list policy numbers.) _____

I have enclosed my first monthly premium of \$1.00 and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska, for the Hospital Plan for Catholics Form P147 Series and Plan thereunder as selected above. I understand the policy is not in force until actually issued. The beneficiary for all persons covered under this policy shall be: Check one:

☐ Name of Beneficiary _____ Address _____
☐ The Catholic parish in which the covered person resides at the time of his death.

Date _____

Signed **X**

FORM E-147M

Insured's Signature SIGN—DO NOT PRINT

Should School Be Forced On Incapable?

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.



By Dr. BEN SHEPPARD

I have often questioned the law which dictates that a young person must stay in school, even though the only thing he can be expected to acquire is how to sit quietly, listen, and make a pretext of grasping subjects that are beyond his ability to understand.

Such a learning experience may lead to a psychological handicap in adult life as serious as the loss of education is to the child who can profit by education.

The community can be of help by determining first the area of the best capabilities and secondly to exploit these areas so that the youngsters may become useful citizens.

BEWARE LABELS

Do not hang the label of retarded or immature on your child. Remember that when a child is defiant one must probe and find out why. Too often, in my opinion, young people are told that the more education they have, the better and higher paying the job they get will be.

This means that the diploma and not what the diploma means or stands for is the aim and the reason for the child's staying in school; and the highly paid position is the reward.

Do not misunderstand, I do not want to go on record as saying children should not be encouraged to stay in school—but it is best to understand the capabilities of the child—to establish his vocational identity so that he is provided with a passport into adult life. But that itself does not make him an adult.

TO MRS. K. A. If, as you say, your son can make a radio from two thimbles and one piece of wire, I wouldn't worry too much about him impatiently waiting for his 16th birthday.

TO MRS. P. H. You asked for an explanation as to how therapy can help a child? The answer would take many volumes by learned psychiatrists but here briefly are a few important points.

Very often therapy is the first occasion a child has been exposed to a close and meaningful relationship with an adult who is interested in him. I feel that relationship with the child begins with the first meeting and hopefully the child will develop a feeling of trust and confidence by understanding that the doctor is working for him. He comes to know that there will be an indication when things are right or wrong.

From the doctor the child can learn that some people can be trusted and that the world isn't a terrible place. The child must also know that the doctor can control his actions through the school and the courts and sometimes this authority is very necessary either through direction or suggestion.

DON'T WASTE MONEY

By not following the doctor's suggestions you are wasting your money and his time. Don't be angry at the doctor because he seems a little severe—it isn't going to do your boy any good for the doctor to become too familiar with him. Remember that this is hard work, even though the doctor, as you say, "seems to be doing nothing"—what we call alert relaxation is definitely necessary.

You must also keep in mind that your boy is living at his own home in the same environment which caused his pediatrician to refer him for counseling. The doctor probably wants to see you so that he can help change things if necessary.

Don't be disappointed because this doctor hasn't inquired about all family relationships with the boy since he was born. Living as he does at home, the therapist must concentrate on today, yesterday and tomorrow's relationships in order to help and guide.

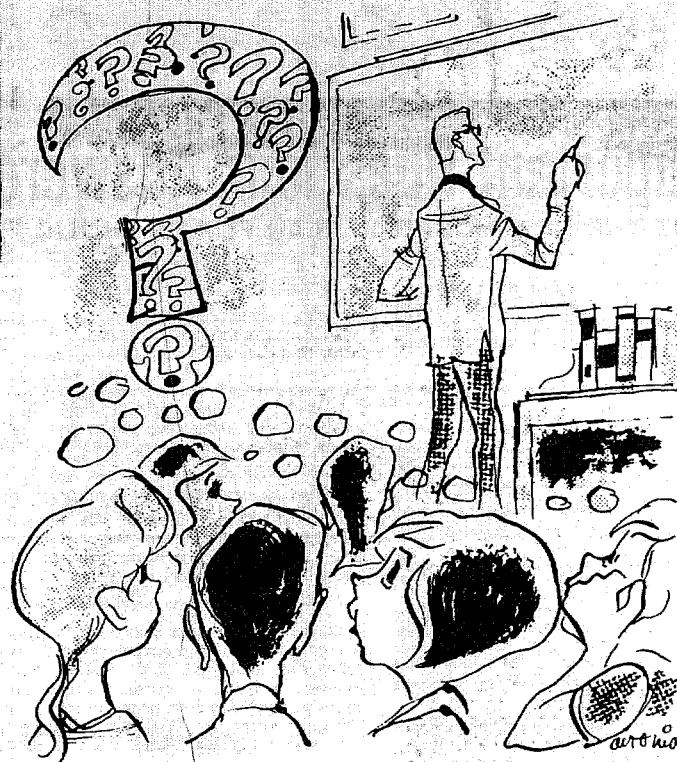
TO MRS. R. M. With regard to clumsiness and misbehaving while in school, this is a subject I have discussed before.

Some children are always falling, walking into things, cannot or do not have the grace of other children, find difficulty in tying laces, making knots, etc. They hold their pencil in an odd way or place the paper at some peculiar angle and stick out their tongues while working. Others kick their feet while writing.

Often they have some learning disorders, particularly because of their poor perception patterns. Low IQ does not necessarily accompany this but the scores are difficult to evaluate.

For a busy mother like yourself who has six other children, you must not blame yourself for not discovering this before because the majority of such cases are discovered when school is started by teachers who detect these cases because of their school abilities.

Your boy in my opinion is becoming very aggressive as a result of the other children's reactions to him—he has done his best and regards their attitude as unfair. In one way, I would rather have



the child become aggressive; some of them revert to infantile ways, refuse to go to school and develop a real school phobia.

If it will make you feel a little better, Napoleon as a boy was considered helpless—he could not throw a stone in the right direction and remained clumsy in his adult life. Beethoven was also clumsy all of

his life, nothing fragile was ever safe in his hands. Pomcare of France, the greatest mathematician, was awkward and clumsy with his hands and because he was ambidextrous wrote equally as bad with each hand. G. K. Chesterton was so clumsy that his schoolmates watched with amazement his efforts on the trapeze and parallel bar.

My best advice to you is to consult your physician and ask to be referred to a children's neurologist or the Developmental Center.

Plea For U.S. Melkites

WASHINGTON —(NC)—Melkite-rite Patriarch Maximos V Hakim of Antioch has asked Pope Paul VI to agree to the establishment of an eparchy or diocese for Melkite-rite Catholics in the United States.

The patriarch disclosed here that he discussed the matter with the Pope during a private meeting in the middle of Oct.

Melkite-rite Catholics in the United States have belonged to an apostolic exarchy governed by an exarch acting as representative of the Pope. The late Bishop Justin Najmy, who died in June, had been appointed apostolic exarch to head the Melkite-rite in the United States in 1966.

No successor to Bishop Najmy has yet been named and Patriarch Maximos expressed hope that before an appointment the exarchy will be raised to the status of an eparchy or diocese so that a bishop "who will be a full member of the Melkite hierarchy" may be named.

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What If We Could Speak With Saints?

NOW-- Christianity

By FATHER DAVID RUSSELL

If we could converse with the saints in heaven, what advice do you think they would give us? They might say something like this: "When we were on earth, we never fully realized that God had His hand around us all the time. In that respect heaven and earth do not change a thing."

"The reason why God loves us so much here in heaven is because He loved us so much on earth. Look at us and take heart. He loves you now just as much as He loves us in heaven."

"Above all, stop your worrying and fretting. It is the biggest waste of time humans indulge in. Take our word for it, God is running the show. From our vantage point we can assure you that He knows what He is doing."

"We often joke among ourselves what a mess it would have been had God answered some of our prayers. He has things up His sleeve that you could never imagine with human minds. He has a plan and He knows what is best."

"Of course, now that we are in heaven it is impossible to regret things because that would make us unhappy. But we were just the other day talking with some of the other saints and we all agreed that if it was possible to regret something, we would regret that we did not pay more attention to the Fatherhood of God."

"God is the greatest Father you could ever imagine. He really cares what happens to you. He watches over your every step and thought."

"Something that has struck us all since we arrived

*By virtue of
the Creation,
and still more
of the Incarnation,
nothing here below
is profane
for*

*those who
know how to see*

pierre teilhard de chardin

is God's patience. We all did such silly and stupid things. They don't rattle God at all. He just waits patiently for another opportunity to express His love and undo the wrong.

"When we were on earth we praised Him for many things. We should have praised Him more for His unlimited patience. We have given you the word now, so don't forget to thank Him for it."

"By the way, don't get too shook when one of your loved ones dies. They never had it so good. First of all, it is not till they get to heaven that they are loved as much as they deserve. So don't shed too many tears."

"We all agree here that getting together with our families is one of the highlights of heaven. Be patient yourself, and you will see the whole clan again at the Lord's dinner table."

"There is something else. When you get too discouraged think of us up here. If we can make it, so can you. The reason is very simple. Getting up here is really God's work. We all goofed, but God does not hold a thing against you if you are sorry."

"You will be amazed at how much delight God takes in little things. We were talking just the other day to a plumber from Fort Lauderdale. God gave him a head seat at the banquet because he tried to make housewives laugh. A mailman was telling us that God saved him from a heap of trouble because he used to stop by the church for a visit. It was on his route."

"So don't take anything too seriously except God's love. It is His love that made earth a delight for us and now makes heaven an ecstasy."



A HOME OF THEIR OWN

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

We shudder when we see them on TV, the families in India who have never lived indoors. They live in the streets, painfully, sleep huddled together on matting on the sidewalks. The pennies they earn buy scraps of food and rags. . . . In Calcutta alone they number 100,000. They are not drunkards or tramps, these families. All they need is a chance. . . . "For only \$200 (for materials), we can give a family a home," writes Archbishop Joseph Parecattil from Ernakulam. "We'll provide the supervision, our men will do the work free-of-charge, and the family will own it outright once they prove they can take care of it themselves. We'll start the work immediately. Can you imagine the happiness a 'home of their own' will bring?" . . . Here's your chance to thank God for your family, your home, your warm bed. Archbishop Parecattil will write you personally to say thanks.

MONTH OF THE HOLY SOULS

November is the month set aside by the Church for the remembrance of the Souls in Purgatory. Do you have a loved one deceased whom you wish remembered? Our missionary priests will be pleased to offer promptly the Masses you request. Send us your intentions now.

MONTH FOR GIVING THANKS

Your Thanksgiving turkey will seem tastier and be more meaningful if you share your blessings with the hungry families huddled in refugee camps of the Near East. For only \$10—less than the cost of most Thanksgiving dinners—you can feed a Palestine refugee family for an entire month. To show their thanks to you, we'll send you an Olive Wood Rosary from the Holy Land.

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In the dark?

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RETREAT DATES
Nov. 15-17 POMPANO BEACH—St. Coleman
Nov. 22-24 St. Joan of Arc, Boca Raton
Dec. 6-8 St. Ambrose, Deerfield Beach
Dec. 13-15 St. Elizabeth, Pompano
Dec. 20-22 Blessed Sacrament, Ft. Lauderdale
Dec. 20-22 AA Retreat
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1300 U.S. #1, NO. PALM BEACH, FLA. 33403

Prayer Of The Faithful 23rd SUNDAY AFTER PENTECOST Nov. 10, 1968

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

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

LECTOR: The response for today's Prayer of the Faithful will be: Lord, have mercy.

LECTOR: (1) For God's Holy Church, remembering especially the American Bishops as they prepare for their national meeting, let us pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (2) For all the candidates who were victorious in last Tuesday's elections, let us pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (3) For an early end to all fighting in Vietnam, let us pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (4) For the hungry, the homeless, and the oppressed, let us pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (5) For those suffering from mental illness, let us pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (6) For all those confined to convalescent homes and for those who care for them, let us pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (7) For the sick, suffering, and deceased members of our parish, remembering especially N. and N., who are ill, and N. and N., who died this past week, let us pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (8) For the personal intentions of all of us here present, let us pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: O God, our Father, in faith we bring you our petitions. Hease hear our prayers and grant what we ask of you through Jesus Christ, your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever.

PEOPLE: Amen.

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Act Of Faith More Difficult, Pope Says

VATICAN CITY—(NC)

— Pope Paul VI observing that an act of faith is becoming more difficult in this "civilization of the image," complained that some remedies offered are as dangerous as the malady.

He also ascribed this difficulty to biblical research that is "deprived of the complement furnished by tradition and of the authoritative assistance of the ecclesiastical magisterium (the Church's teaching authority)."

Pope Paul was speaking at a regular weekly general audience.

He began by referring to the Credo of the People of God that he pronounced June 30 at the end of the Year of Faith. He described this as "a repetition, amplified with explicit references to some doctrinal points, of the Nicene Creed."

The Nicene Creed, he said, is a "brief synthesis of the principal truths believed by the Catholic Church," and has taken on "the solemnity of an official act of our faith."

He drew a careful distinction between objective faith, which consists in truths that are believed, and subjective faith, which is the virtuous act of assent to these truths.

Pope Paul said he was drawing the Church's attention to "this bivalent profession of faith" for two reasons: because of the basic importance of the faith and because of the difficulty of an act of faith today.

On the first point Pope Paul quoted the Council of Trent (1545-63): "Faith is

the beginning of human salvation, the foundation and the root of every justification, that is, of our regeneration in Christ, of our redemption and of our present and eternal salvation" (Session VI, C8).

He also quoted the Epistle to the Hebrews: "Without faith it is impossible to please God" (11,6).

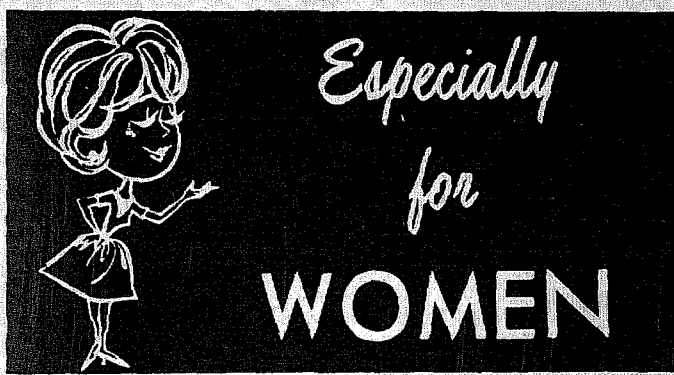
For his own part he added: "Faith is the irreplaceable principle of Christianity. It is the source of charity. It is the center of unity. It is our religion's basic reason for existence."

Turning to his second reason for calling the Church's attention to the two-fold aspect of faith Pope Paul ascribed the difficulties modern man finds in making an act of faith to a doubt in the power of reason itself.

"If thought is no longer respected in its intrinsic rational requirements, so too faith itself suffers from it. We must well remember that faith requires reason. It transcends it, but it requires it."

He observed that an act of faith has become more difficult psychologically as well.

"Today man knows principally by way of the senses. We speak of the civilization of the image. All knowledge is translated into figures and signs. Reality is measured by what is seen and heard. Yet faith requires the use of the mind, which addresses itself to a sphere of realities that flee sensible observation."



'Renew The World,' Womanhood Urged

NEW ORLEANS — (NC) — An archbishop asserted here "the world needs to be renewed and a renewed womanhood can accomplish that task."

Coadjutor Archbishop Leo C. Byrne of Minneapolis and St. Paul, keynote speaker at the 14th congress of the National Laywomen's Retreat Movement, declared: "The term renewal often is used glibly today and refers to externals. But the heart of renewal refers to the depths of eternal life."

"Women vitally affect the world in which they live and for them to renew the world, they as individuals must be renewed," Archbishop Byrne said.

Rosemary Goldie, associate secretary of the Rome-based Holy See's Council on the Laity, discussed the kind of renewal which is necessary.

LAITY'S ROLE

The laity has an important role to play in all facets of the Church's work, Miss

Goldie said. The Second Vatican Council recognized this in its concept of the Church as the people of God, she added.

"Lay people have roles to play outside the Church, too, and perhaps the Church can find new ways to use some forms and structures that are present outside of present Church structure," she said.

There is a need for more theological study of the man-woman relationship, and for more study on the contribution that women can make to the Church, she said.

"Personally, I don't favor the idea of women priests," Miss Goldie stated, "but I think many of the arguments brought up will force theologians to do more study on the issue."

"If the concept of women priests evolves from the rethinking, fine," she said. "But it at least will force theologians to give a conclusive answer, other than 'we've never had women priests before'."

"You know, the idea of lay men as well as lay women working in curial positions in Rome is new to everyone. It's just as unusual to find men in these positions as it is to find women," she said.

Her views on women in the Church are that they have an important and meaningful contribution to make.

WOMEN LIMITED

"Women have always been working in the Church," Miss Goldie said, but they haven't been given an opportunity for responsible participation in the past.

"Now that the opportunities have been created, it is up to women to take advantage of them. Too often, women have taken the easier way of doing what they are told to do instead of taking the initiative," she said.

"Of course," she added, "a lot of education is necessary for clergy and laity to assure full participation of women and men in the life of the Church."

Miss Goldie said she is enthusiastic about the ecumenical participation of women in community projects such as those undertaken by Church Women United.

"More of this type of collaboration is necessary on all levels," she said, pointing out that the Council on the laity has participated in projects on the international level.



HOLIDAY GIFT items which will be featured during the annual parish bazaar of St. Clare Church, N. Palm Beach, are inspected by Mrs. William Lynch and Mrs. William Young. The benefit will be held Saturday, Nov. 16.

Wed 59 Yrs., Will Celebrate

HALEAH — A couple who have pioneered in the activities of St. John the Apostle parish will observe the 59th anniversary of their wedding during a Mass of Thanksgiving at 8:30 a.m., Thursday, Nov. 14, in the parish church.

Father Thomas Rymne, pastor, will be the celebrant of the Mass and witness the renewal of marriage vows for Mr. and Mrs. Francis Erhardt, members of the parish for the past 22 years.

Erhardt is a former em-

ploye of Eastern Air Lines, and of the New York Fire Dept.

Erhardt and his wife, Charlotte, were married 59 years ago in St. Thomas the Apostle Church, New York City.

He is a member of the parish Holy Name Society, Ushers Club and St. Vincent de Paul Society.

The couple has two sons, Francis C. and Robert B.; six grandchildren and seven great-grandchildren.

CALENDAR OF EVENTS

FRIDAY, NOV. 8

Workshop by The School and Child Committee of the Dade County Citizens' Safety Council at Temple Israel, 137 N.E. 19 St., from 9 a.m. to 12:30 p.m.

SATURDAY, NOV. 9

Les Femmes fashion show and luncheon sponsored by the St. Brendan Woman's Club at the Coral Gables Country Club from 11:30 a.m. to 3 p.m.

Annual Parish carnival at St. Dominic parish grounds today and tomorrow during the day.

Fashion Party '68 by members of the Little Flower Society and the Coral Gables Junior Women's Club at noon in the Sheraton Four Ambassadors Hotel.

Luau Fete by the St. Jude Christian Mothers from 9 p.m. to 1 a.m. in the Civic Center on A1A, Jupiter.

Hobo Dance by the Parents and Friends Association of Madonna Academy at 9 p.m. in the school gymnasium, Hollywood.

Annual Dance by the St. Timothy Athletic Association at the Village Green Country Club, 9 p.m.

SUNDAY, NOV. 10

White Mass honoring St. Luke, patron of physicians, sponsored by the Catholic Physicians Guild, 8:30 a.m., at the Aquinas Newman Center, 1400 Miller Road, Coral Gables.

MONDAY, NOV. 11

Dessert and card parties sponsored by the St. Joseph's Catholic Women's Club at 1 p.m. in the parish club rooms.

Meeting of the St. Rose Altar and Rosary Guild in the scout hall at 12:30 p.m. Guest speaker is Daniel P. Sullivan.

Drug Addiction discussion during the meeting of the S. Monica's Home and School Association, 8 p.m. in the school.

Meeting of the Daughters of Isabella in the K. of C. hall, 270 Catalonia, Coral Gables, at 7:45 p.m.

Covered Dish supper and meeting of the South Dade Chapter of the Archdiocesan Council of Catholic Nurses, at 6 p.m., at the Dominican Retreat House, Kendall.

Covered Dish supper and meeting of the South Dade Chapter of the Archdiocesan Council of Catholic Nurses, at 6 p.m., at the Dominican Retreat House, Kendall.

TUESDAY, NOV. 12

Meeting of the St. Patrick's Patrician Club at 1 p.m. in the parish club rooms.

Dessert and card party by the St. Anthony's Catholic Women's Club at 1 p.m. in the parish club rooms.

Speech by Mrs. William Terheyden, president of the North Dade Deanery of the ACCW during the meeting of the St. Mary Magdalen Women's Guild at 8 p.m. in the club rooms of the Golden Beach.

Jurist Slated For Talk To Isabella Group

CORAL GABLES — Federal Court Judge C. Clyde Atkins will be the guest

Legal Rights To Be Topic

NORTH MIAMI — "The Legal Rights of Women in Florida" will be discussed for members of Villa Maria Auxiliary during an 11 a.m. meeting today (Friday) in the community room of the Villa Maria Rehabilitation and Nursing Center, 1055 NE 123 St.

Guest speaker will be author and lecturer, Stephen Butter.

During the business meeting plans will be discussed for a rummage sale. Mrs. Richard Infante and Mrs. Dorothy Johnson, co-chairmen, will collect salable items during the meeting.

speaker during the annual Communion breakfast of the Daughters of Isabella, Our Lady of Perpetual Help Circle, on Sunday, Nov. 17, at the Golden Fountain Restaurant.

Members will observe a Corporate Communion during 8:30 a.m. Mass in St. Dominic Church.

Miss Virginia Di Cristafaro is the newly-elected regent of the Circle and will be assisted during the coming year by Miss Josephine Wallazz, vice regent; Mrs. Thomas McManus, treasurer; Mrs. Lewis Dorsch, financial secretary; Mrs. Joseph Gomez, recording secretary; Mrs. Fred Black, monitor; and trustees, Miss Catherine Elder, Mrs. Mary Conroy, and Mrs. Dorothy Sabin.

Other officers of the organization are Mrs. Helen Braun and Mrs. George Mix, guides; Mrs. Ralph Forcaracci and Mrs. Leo Lammana, guards; Mrs. Anthony Sotelo, chancellor; Mrs. Wendell Gordon, scribe; Mrs. Charles Buck, banner bearer; Mrs. Herbert Begasse, custodian; and Mrs. Luke Testa, organist.

Social Worker To Attend Meet

Mrs. Joseph V. Niemoeller, liaison social worker between the Miami Catholic Welfare Bureau and the St. Vincent de Paul Societies in Dade County, will participate in the 54th annual meeting of the National Conference of Catholic Charities Nov. 16-21 in Pittsburgh.

Seek Clothing For Children Of Migrants

JUPITER — Clothing for the children of migratory farm workers is the current project of St. Jude Christian Mothers, a group that meets at 9:30 a.m. each Tuesday to sew and collect old toys and dolls for refurbishing in time for Christmas.

To date some 165 articles of clothing have been completed by the group, under the direction of Mrs. Maddie Coteman. Anyone having dolls or toys to donate should contact Mrs. Joan Munk at 746-7369.

An urgent appeal for new toys, candy, clothes and shoes was recently made by Mrs. Luisa DeArmas, ACCW vice-chairman in charge of farm laborers' projects who pointed out that some 700 migrant children ranging in age from six to 10 will be the recipients of holiday gifts this year.

Further information about the Council project may be obtained by contacting Mrs. DeArmas at 621 E. Avenida Del Rio in Clewiston.

'Club Of Year' Award Made

FORT LAUDERDALE — Holy Cross Hospital Auxiliary has been named "Club of the Year" by the Fort Lauderdale News.

The honor, accorded the auxiliary in the category of clubs having more than 75 members, was in recognition of the organization's contributions to the hospital in the form of monetary donations and volunteer service.

An accompanying check from the daily newspaper in the amount of \$100 has been donated to the new convent for the Sisters of Mercy of Pittsburgh, who administer the general hospital.

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Concelebrate Memorial For Archbishop Hurley

ST. AUGUSTINE, Fla. — (NC) — About 100 priests from the St. Augustine diocese attended an anniversary Mass marking the death a year ago of Archbishop Joseph P. Hurley, head of the diocese for 27 years.

The Mass was concelebrated by Bishop Paul F. Tanner of St. Augustine and deans and vicar generals of the diocese. Father Michael V. Gannon preached the eulogy.

Bishop Tanner received a cablegram from Franjo Cardinal Seper, prefect of the Vatican's Doctrinal Congregation, and former archbishop of Zagreb, Yugoslavia, who knew Archbishop Hurley when the American prelate was regent of the apostolic nunciature in Belgrade, Yugoslavia in the 1940s.

"On the anniversary of the death of Archbishop Hurley and the dedication in the

cathedral of his memorial, I recall with gratitude this noble friend and defender and benefactor of the Church and nation in Croatia and Yugoslavia. I join you today in spirit and in prayer and in my Mass for this zealous and generous archbishop. God bless all of you," the Cardinal's cablegram stated.

A repository in the cathedral's Blessed Sacrament chapel was dedicated in memory of Archbishop Hurley, and his chalice, pectoral cross and ring will be placed there.

Pope Pius XII gave Archbishop Hurley the chalice and pectoral cross in gratitude for his work in Yugoslavia. The ring was inscribed to Archbishop Hurley from Giovanni Cardinal Montini (now Pope Paul VI) when he took over in St. Augustine as bishop. In his will Archbishop Hurley left all these objects to his successor.

Vocations Channels Chartered At Meet

LOS ANGELES — (NC) — Speakers agreed that communication, prayer and positive example are the chief channels of influence for encouraging vocations to Sisterhoods at the Theresians' national conference here.

Msgr. Elwood C. Voss, national director of the organization dedicated to fostering Sisters' vocation, told 1,000 participants "the channels of communication available at the present moment are unlimited."

Sister Mary Grace Davis, a Notre Dame nun from Detroit, told the Sisters and laywomen that young people "are searching for mature adults with whom they can identify. . ." Some communities, she said are attempting to meet the need of young people to identify with mature adults.

She reported that vocations in some congregations are still continuing at high preconciliar levels. These communities, she said, are beneficiaries of working in areas where "family life is very strong and the image of the Sister is very positive."

Msgr. Voss said the Theresians have a more intense sense of mission today than ever before in their seven-year history.

He said that too few are working to solve the vocation crisis.

"We are so caught up in renewal that we have forgotten to work and pray for

vocations. We have to go through renewal but we should have greater concentration on all the apostolates of the Church," he declared.

Benedictine Sister Kathleen of Canon City, Colo., said if the Church's image is undergoing change, Sisters too, must change. This, she added, "doesn't mean that the image of the Sisters of generations before us is to be shattered."

"Change doesn't mean destruction, but progress. And where there is progress there is growth," she said.

MISSAL GUIDE

Nov. 10-Mass of the 23rd Sunday after Pentecost. Gloria, Creed, Preface of the Trinity.

Nov. 11-Mass of St. Martin, Bishop, Confessor. Gloria, Common Preface.

Nov. 12-Mass of St. Martin, Pope, Martyr. Gloria, Common Preface.

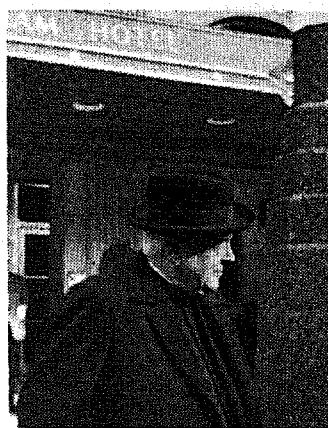
Nov. 13-Mass of St. Francis Xavier Cabrini, Virgin. Gloria, Common Preface.

Nov. 14-Mass of St. Joseph, Bishop, Martyr. Gloria, Common Preface.

Nov. 15-Mass of St. Albert the Great, Bishop, Confessor, Doctor. Gloria, Common Preface.

Nov. 16-Mass of St. Gertrude, Virgin. Gloria, Common Preface.

Nov. 17-Mass of the 24th Sunday after Pentecost. Gloria, Creed, Preface of the Trinity.



Miami's Archbishop Coleman F. Carroll arrives in Eire for tour of Irish seminaries.

During a recent trip to Ireland, his second since he was installed as First Bishop of Miami 10 years ago, Archbishop Coleman F. Carroll visited several of the seminaries which over the years have provided hundreds of priests to serve the Church and the faithful in the State of Florida.

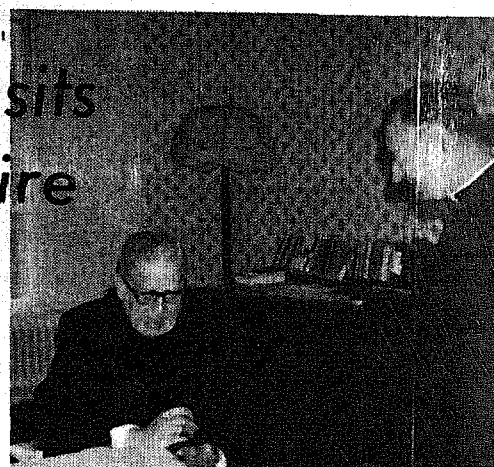
Accompanied by Joseph M. Fitzgerald, K.S.G., past president of Serra International, the Archbishop was welcomed at All Hallows College, Dublin; St. Patrick's College, Thurles, Tipperary; St. Kieran's College, Kilkenny, and St. Patrick's College, Carlow; where he had an opportunity to talk with future priests of the Archdiocese of Miami.

Candidates for the Archdiocesan priesthood also study at St. John's College, Waterford; and St. Peter's College, Wexford.

Abp. Carroll Visits Seminaries In Eire



St. Patrick College, Carlow, was also visited by the Archbishop shown with Father Edward Dowling, left, dean; Father Robert Prendergast, president; and Joseph Fitzgerald, right.



History of St. Patrick College, Thurles, is discussed by Archbishop Coleman F. Carroll with the Very Rev. Daniel M. Ryan, president of the college.



Irish seminarians welcomed the Archbishop to All Hallows College, Dublin, where he is shown with Very Rev. Thomas Fagan, C.M., rector; and Thomas Duffy, Peter Lambert, Flannan Enright and Brendan Collins.



Future priests of the Archdiocese of Miami studying at St. Patrick College, Thurles, Co. Tipperary, shown with the Archbishop, center, are left to right Anthony Conlon, the Rev. Mr. Kevin Kenny, Michael Quilligan, Patrick J. O'Sullivan, and Patrick G. O'Doherty.

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THE NOW SET

Skating Party At Lauderdale

St. Stephen's CYO members will gather at the Gold-coast Skating Club, Fort Lauderdale, Wednesday, Nov. 13, for a skating party from 7:30 to 10 p.m.

Special guest for the evening will be WQAM disc jockey Jan Kantor. Proceeds from ticket sales will go to charity.

Admission is \$1 and skate rental is extra. Further information may be obtained from Steve Seefchak at 987-5797.

The second Catholic For-ensic League tournament for schools in the Archdiocese of Miami will be hosted by Chaminade High school, Hollywood, on Saturday, Nov. 9.

Fred Torres, who is studying voice under Sister Madeleine of Marymount's music department, has been awarded the Florida Atlantic Music Guild \$250 scholarship.

It is the third consecutive year a student from the college has taken the award.

The award was made during special ceremonies at the college when the Women's Performing Arts Committee met and welcomed representatives of the Music Guild.

Torres is the son of Mr. and Mrs. Fred Torres, Hialeah, and is a freshman at Marymount.

Carol Wershoven, a graduate of Marymount College and Florida Atlantic Uni-

versity, has been named to temporarily head the new Alumnae Relations office at Marymount.

She is currently a member of the faculty in charge of the reading development program.

After earning her A.A. degree at Marymount, she completed studies for her B.A. and M.A. at Florida Atlantic University.

She attended Rosarian Academy in West Palm Beach where she was valedictorian and a National Merit semi-finalist.

A special assembly commemorating Veterans Day will be presented today by faculty members and sixth grade students at St. Theresa school in Coral Gables.

The program will also feature several local veterans' organizations. The school band will perform during the assembly. Topics which will be covered in the assembly include the history of the flag, the origin and meaning of Veterans Day and the history of the pledge of allegiance.

Representatives of the American Legion and the five armed services who have served in World Wars I and II, Korea and Vietnam, will highlight the program.

North Dade and South Dade Catholic Young Adult Clubs will have a hayride on Nov. 15. For more informa-



CHAMP WEIGHTLIFTER Ken Valley gets ready for a press as head Councilor John Perrotti advises.

tion and reservations, call Grace Wallace at 885-2885.

CYO members of St. Coleman parish in Pompano Beach attended a Youth Mass and Communion breakfast on Sunday, Nov. 3 marking the end of Catholic Youth Week.

Entry deadline for the CYO mixed volleyball tournament is Nov. 10 when all entry fees must be into the Archdiocesan office.

Division elimination games will be played on Nov. 24 and will be followed on Dec. 1 by the division playoffs.

Fee for entering the competition is \$5. The tournament will be governed by the volleyball rules outlined in the CYO activities book.

Teenagers across the nation will have the opportunity to win cash, achievement awards and certificates of merit in the scholastic photography awards program for the 1968-69 school year.

Students in grades seven through 12 are eligible to submit black-and-white and

color entries in 25 classifications.

Rule books for the competition, which is sponsored by Scholastic Magazines, Inc., are available on request from Scholastic Photography Awards, 50 West 44th St., New York, N.Y., 10036.

Barry College's volleyball team will be ready for sock-it-to-me time when they participate in the first Women's Intercollegiate Volleyball Tournament in Miami on November 16.

Standing In CYO Leagues

In the soccer leagues, Boystown of South Florida beat highly touted St. Theresa 4-0 Sunday to wind up their season with a 5-0 record in the South Dade Division.

Boystown will play Sacred Heart — winner of the East Coast League — Sunday, Nov. 10, at 2 p.m. at Howard Park in West Palm Beach. The winner of this game will take on St. Rose of Lima, the North Dade Division leader, for the Archdiocesan championship.

Visitation will meet St.

Color Movie To Tell The Boystown Story

An original, 20-minute color motion picture on Boystown of South Florida — built around the theme "Our boys of today... your citizens of tomorrow" — is in the process of being edited and will be available for release soon, according to Patrick Duffy, the film's director.

Father Neil Flemming, executive director of Boystown, explained that the movie was needed because "in the many talks we give before social and civic clubs, it has always been very difficult to tell of our work and our needs verbally in a few minutes."

He said, "We hope the movie will portray in a dramatic and moving way what we are trying to do; and show the helping hand we are extending to these often forgotten youngsters."

More than 2,800 feet of film has been shot at the home depicting all facets of the boys' life from recreation to study and vocational skills.

Filming of the movie was done by Bob DeGise and the musical score will be produced by Jim Harper of WINZ radio. Both Duffy and DeGise donated their time during the filming and writing. Coronada Studios is in charge of editing and technical assistance, and the laboratory work is being done by Reela Films, Inc.

The movie will bring the story of the "great work being done by so many at the home for dependent boys" before the residents of South Florida through showings at social and civic group meetings, Duffy said.

Narrator for the short — which features all of the more than 40 teenage boys who love at Boystown — is Ralph Renick, also a member of the Boystown board of directors.

Boystown is operated by the Archdiocese of Miami.

Bartholomew Sunday, Nov. 10, at 2 p.m., Miami-Dade Junior College North, to decide the Archdiocesan touch-football championship. Visitation made it to the finals by beating St. Mark, East Coast champions, 18-6.

FINALS PLAY

St. Bartholomew reached the finals by beating St. Clement 18-6 to wrap up the Broward division title.

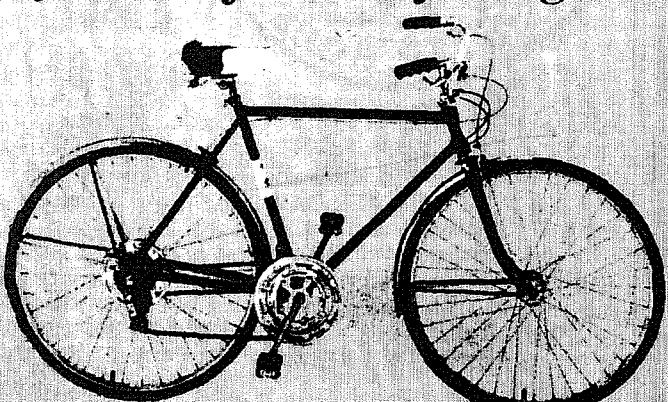
The girls volleyball championship is still up for grabs in the South Dade league.

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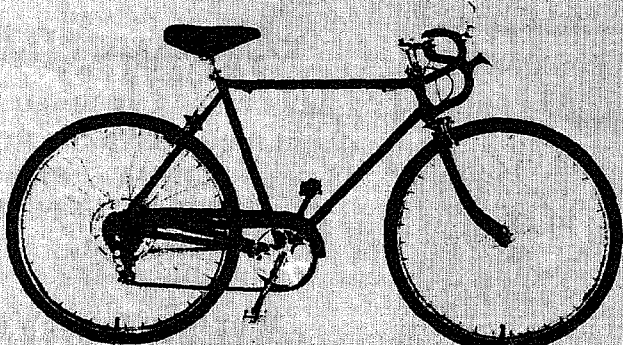
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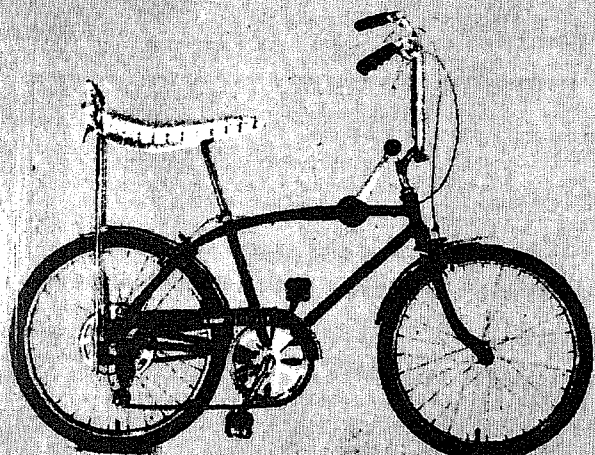
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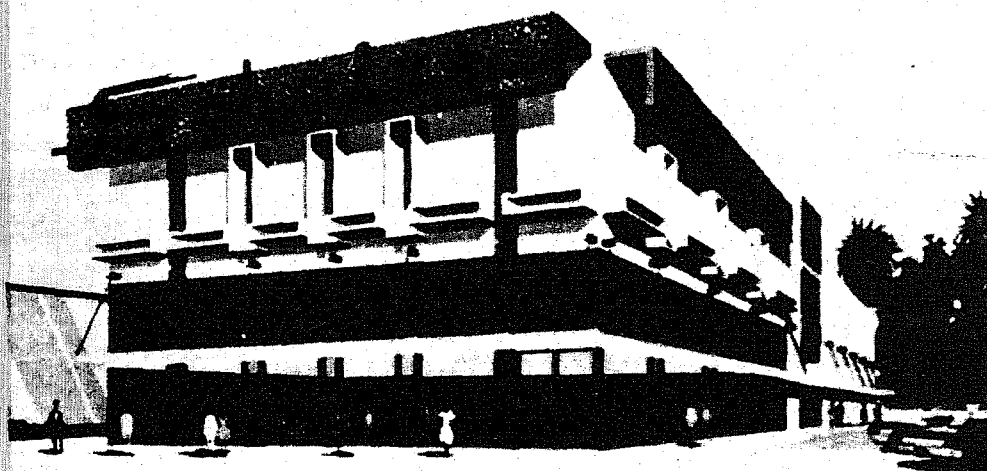
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Unbeaten Chaminade Poised For M. Beach

The Chaminade High Lions, looking the role of an unbeaten state title contender, smashed cross-county rival St. Thomas Aquinas, 53-7, last week in what was expected to be a tough tussle.

The Lions go against Class AA Miami Beach High Saturday night in what will be the biggest test of the Chaminade Class A District 8 hopes. The Miami Beach Tides, enjoying one of their best seasons in recent years, have won three games and tied once in seven starts.

However, the Lions showed they were ready for their duel with the larger classification school in their overwhelming victory over St. Thomas, which had been 3-1 going into the game.

CHAMINADE HOLDS

While the Chaminade defense held St. Thomas in check after an early drive, the offense rolled up 218 yards in rushing and 186 through the air. St. Thomas was able to pick up only 43 yards on the ground and had 135 in the air after completing 11 of 37 pass attempts. However, the Lions intercepted five St. Thomas tosses as the defense put the pressure on the Raiders' quarterback John Hackett.

If there was one hero for the Lions in the game it must be speedy halfback Alan Cook. Cook scored the first Chaminade TD on a one-yard jaunt and then ended a St. Thomas threat at the goal line by intercepting a pass on his own one yard line and dashing 99 yards for a touchdown that virtually busted open the game.

In all, Cook totalled 124 yards in rushing.

However, Chaminade wasn't the only big scorer

over the weekend as county-rival Cardinal Gibbons buried Miami Military under a 68-0 margin, leading 32-0 at halftime.

The Redskins amassed a huge 426 yards on the ground and added 136

through the air in boosting their record to 6-1 and remaining in the running for the district Class A title.

UNUSUAL

The most unusual performance of the game was turned in by Steve Brown of

the Redskins who got his hands on the ball just three times but scored three touchdowns.

The first came on a 65-yard punt return, the second on a 32-yard run and the third on a 28-yard run.

The Redskins face St. Thomas tonight at the Pompano Beach High stadium in a crucial game for their title hopes and follow with the biggest of them all, Chaminade the following week.

The two Broward schools

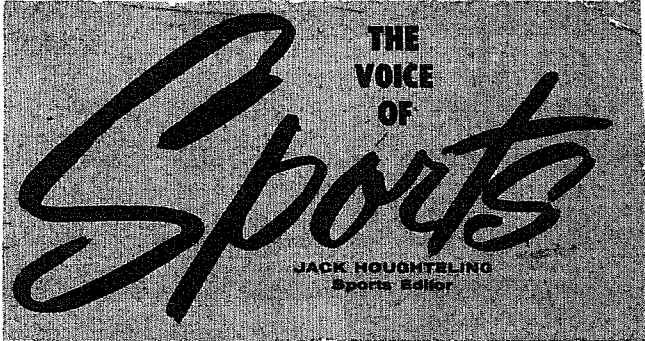
were not the only winners for the archdiocese as Christopher Columbus journeyed down to Key West to score a 16-13 win over Key West High. The Explorers gained their win on a 33-yard field goal by Roberto Suarez with just 34 seconds remaining in the game.

The win jumped the Columbus season record to 2-4 with four games remaining.

For the rest of the archdiocese, it was another week of one-sided losses. Archbishop Curley was beaten 32-0 by Mays; Cardinal Newman fell 42-6 to Lake Worth; and LaSalle was bombed 55-19 by Daytona Beach Fr. Lopez High, despite a 67-yard touchdown pass play from quarterback Bill Khoury to Andy Palomo and a four-yard TD run by Joe Gonzalez in the first quarter.

In addition to the Chaminade-Miami Beach and Gibbons-St. Thomas games this weekend, other contests are Columbus against Miami Edison in the Orange Bowl on Thursday night; Curley against Carol City at the Junior College Stadium, also Thursday night; LaSalle at Cardinal Newman tonight and Msgr. Pace at Florida Air Academy on Saturday.

Some Little Guys Have It On Grid



For two years, little Roberto Suarez of Christopher Columbus High has been known as a runner.

This year, though, he's added kicking to his skills and his 33-yard field goal in the final 34 seconds of play against Key West last week brought the Explorers a 16-13 triumph.

So, for the second week in a row, the nod as the archdiocese's player of the week goes to a field goal kicker, and in almost identical situations. Rich Raymond of St. Thomas the week before had booted a 33-yard field goal with less than two minutes of play to boost the Raiders to a 10-7 win over Immokalee.

But for Suarez, the field goal was just icing on the cake, as he had raced 56 yards for a touchdown and scored on a 57-yard pass play from quarterback Harold Thomas for the other Columbus scores in the game.

Suarez, just 140 pounds, was a part-time performer as a soph for the Explorers when Lew Pytel was tossing the pass. Last year, he became one of the team's top running backs, totalling 133 yards in 46 carries for a 2.9 average.

However, it was as a pass receiver that his speed and shiftiness let him excel. He caught 30 passes for 347 yards as the Explorers suffered a 3-6-1 season.

Just recently he took over the Columbus place-kicking chores. In fact, when he first ran out on the field to kick off, it looked like he had a bad leg, he limped so much.

Not until you looked down at his right foot and saw a shoestring tied around the front of his shoe to

turn the front up for greater kicking surface that you realized that there really wasn't anything wrong.

As soon as he boots the ball, Roberto stops to untie the string, then dash down the field in pursuit of the ball.

A refugee from Cuba just seven years ago, Suarez has again proven that there is a spot in football for the little guy, especially when he can run, catch and kick game-winning field goals.

Now, for our weekly predictions after another glorious week of perfect picks:

Edison 21, Columbus 13 — Red Raiders have tough backfield combination and Columbus must play perfect ball to win.

Carol City 20, Curley 0 — Chiefs have one of toughest defenses in the area and the Curley attack has been missing.

Newman 13, LaSalle 13 — This will be a close one but Crusaders' defense and home field advantage will pull it out.

Msgr. Pace 19, Florida Air 14 — Spartans will be underdog, but, we like 'em to pull off an upset.

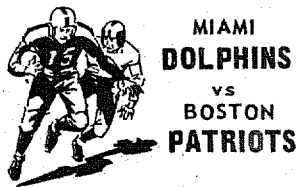
Chaminade 27, Miami Beach 14 — Lions have the power and defense to take Class AA school.

Gibbons 19, St. Thomas 13 — Redskins attack is at its peak and will provide edge.

Penn State 10, U-Miami 7 — Hurricanes have troubles with big defensive lines and Penn State has one of the best.

Miami Dolphins 24, Buffalo 17 — Dolphins are improving and were clearly the better team the last time the two played.

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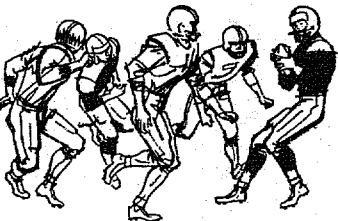
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Kansas	105.7	Louisiana State.	89.0	Richmond.	77.2
Purdue	104.8	Minnesota.	88.6	Baylor.	77.0
Ohio State.	104.4	Virginia.	88.6	Northwestern.	76.8
Tennessee	103.1	Virginia Tech.	88.6	Utah.	76.3
Georgia	103.0	Florida.	88.2	Rice.	76.2
Southern California	102.1	Yale.	87.9	Brigham Young.	75.7
California	102.0	Texas Christian.	87.8	Cornell.	75.5
Texas	101.8	Air Force.	87.7	Western Michigan.	75.2
Houston	101.6	Georgia Tech.	87.7	Dayton.	74.4
Penn State	101.4	Florida State.	87.5	Dartmouth.	74.2
Missouri.	101.1	Toledo.	87.1	Mississippi State.	74.2
Notre Dame.	100.4	Texas Tech.	86.8	Navy.	73.5
Michigan	99.4	Arizona State.	86.7	Texas, El Paso.	73.4
Auburn	98.0	Oregon.	86.7	Tulane.	73.2
Michigan State	97.2	Indiana.	86.4	Cincinnati.	71.7
Army	96.5	South Carolina.	86.3	Citadel.	71.6
Syracuse.	95.9	Oklahoma State.	85.8	Columbia.	71.6
Nebraska	95.7	Washington.	85.8	Villanova.	71.6
Colorado.	95.3	Arizona.	85.5	Colgate.	71.5
Southern Methodist	95.2	Princeton.	85.3	Holy Cross.	71.4
Oregon State.	94.3	Harvard.	84.0	Tulsa.	70.3
Mississippi.	94.2	Boston College.	83.7	William & Mary.	69.3
Arkansas	94.0	Southern Mississippi.	83.5	Buffalo.	69.2
Alabama.	93.3	Vanderbilt.	82.9	Louisville.	67.5
Ohio University	93.2	Iowa State.	82.6	Davidson.	67.4
Oklahoma.	93.0	North Carolina.	82.1	Xavier.	65.6
UCLA.	92.9	West Virginia.	81.7	Kent State.	65.3
Miami (Fla.)	91.9	Maryland.	81.1	Wisconsin.	64.9
North Carolina State.	91.7	Duke.	80.7	Pittsburgh.	63.1
Wake Forest.	91.7	Rutgers.	80.1	Virginia Military.	62.7
Wyoming.	91.4	West Texas State.	79.9	Colorado State.	61.7
Texas A & M.	91.3	Bowling Green.	79.6	New Mexico State.	60.7
Memphis State.	90.9	North Texas State.	79.3	Brown.	60.5
Stanford.	90.8	Utah State.	79.2	Marshall.	58.9
Kentucky.	89.8	Washington State.	79.0	San Jose State.	56.8
Miami (Ohio).	89.7	Kansas State.	78.0	Wichita State.	56.4
Iowa.	89.6	Illinois.	77.7	East Carolina.	53.9
Clemson.	89.3	Pennsylvania.	77.5	New Mexico.	53.9

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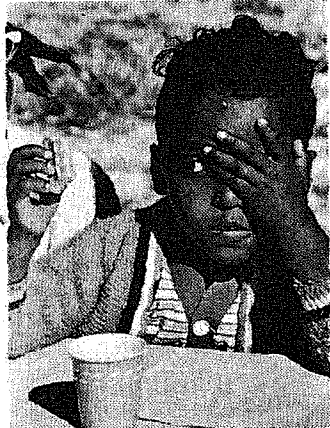
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WHERE QUALITY COSTS LESS

Center Gives Care, Hope To Ghetto Children

(Continued from Page 1)
emphasized the importance of proper training in three-to-five-year-old children, and, because her own three children were grown, she decided she had the time to give the idea a try.
She and a co-worker started classes in February of 1965 expecting perhaps a dozen children. A week hadn't gone by when 50 children were trooping in each morning and the shortage



SHARING food and experiences is one way of learning, as these youngsters have come to find out.



of chairs and tables had become critical.

The community pitched in at that point and donated play equipment, toys, a fence for the play area and 60 plastic pillows so that the children could sit more comfortably.

Thus equipped, however haphazardly, the staff at the center started out to combat the scars of poverty-level environment and life in homes "where there isn't a book or a pencil," according to Mrs. Coston.

The workers think that many of the children benefit from something as basic as a few minutes of conversation with other children or with staff members at the center. Those few minutes of conversation are more than many of the children get all week at home where the parents are too busy or too tired to spend time with the children.

Once a week seminarians from St. Vincent de Paul come to work with the children—singing and leading them in marching and children's musical exercises.

And all of the attention and the fussing and the worry pay off.

Success is easy to see when a child, who has heard poverty talk all of his five years, suddenly finds his own tongue and begins to say his name and likes the sound.

DURING his tour of the center, Archbishop Coleman F. Carroll pauses to talk with Mrs. Coston.



DRINKING milk without spilling is hard enough, but with a ribbon hanging in your face, it's almost impossible.

COORDINATION is sometimes hard for small children, but with a helping hand from these seminarians, they try climbing.

LEARNING to climb a fence is an important play skill which could pay off in better study habits later.



Text By T. Constance Coyne
photos By Tony Garnet



THE WORLD looks much better from the top of someone's shoulders and these youngsters hop on seminarians to see what it's like to be big.

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Urge Racial Honesty In History Teaching

HARRISBURG, Pa. — (NC) — The Pennsylvania Catholic Conference has urged a special committee of the Pennsylvania Senate to stress the contributions of all racial, ethnic and religious groups in the history classes of the state's schools.

William B. Ball, PCC general counsel, told the Senate committee investigating practices and needs for teaching about the contributions of racial, ethnic and religious groups in the building of the U.S., that the PCC did not feel competent to "review policies and methods of the department of public instruction."

But he said the PCC wished to strongly endorse the view that the contributions of all groups should be stressed in educating young Pennsylvanians.

In his testimony, Ball said history classes must also make clear to students that "many groups in this country were never afforded the opportunity to make the sort of contributions which American history books have traditionally celebrated." This was true, he said, "because the America into which they came—or were

brought—sternly denied them all access to achievement."

He continued: "The outrageous fact is that for all too many Americans, this frustrating of human achievement and expression is prolonged into our very day." He said that history books should not give pupils "the impression that America has been a land of opportunity, when only partially this has been so."

He said that students should learn the history of prejudice in U.S. society and that "we must not blanch at this, preferring historical hokum which 'accentuate the positive' to what some will call a 'negative' view of some aspects of our history." "Heaven knows," Ball said, "we have taught ever so much negative—and false—history up to the present concerning Negro and Indian Americans, depicting the first as poor quality people, inept and servile, and the latter as cunning and violent."

We have also taught false history, Ball said, by omitting to make sufficient mention of bigotry in the teaching of American history. He said in conclusion:

"Only by understanding the nature of prejudice will our children be able to recognize it."

Testifying Priest Backs Transplants

LANSING — (NC) — "It is certainly an act of love for one's fellow man to permit the use after death of one's body that others might live," a priest told a joint legislative committee on human transplants.

From a moral and ethical standpoint, I can see no question about transplants," Father John Shinnars, president of the priest senate of the Lansing, Mich., diocese, testified at a public hearing held in the state Supreme court.

Father Shinnars was one of 11 witnesses who testified on the moral, medical and legal aspects of human transplants. He told the committee there is no official Catholic position of human transplants although there have been unofficial endorsements by some bishops and theologians.

"The only question is, 'when is death?'" he said. "But I see no difficulty in this field, particularly in view of the present advanced state of the medical profession."

The Catholic Church, he said, accepts medical determination of when death occurs.

He and other witnesses urged that someone other than the person from whom the organ is being taken be allowed to make the decision about donating the organ.

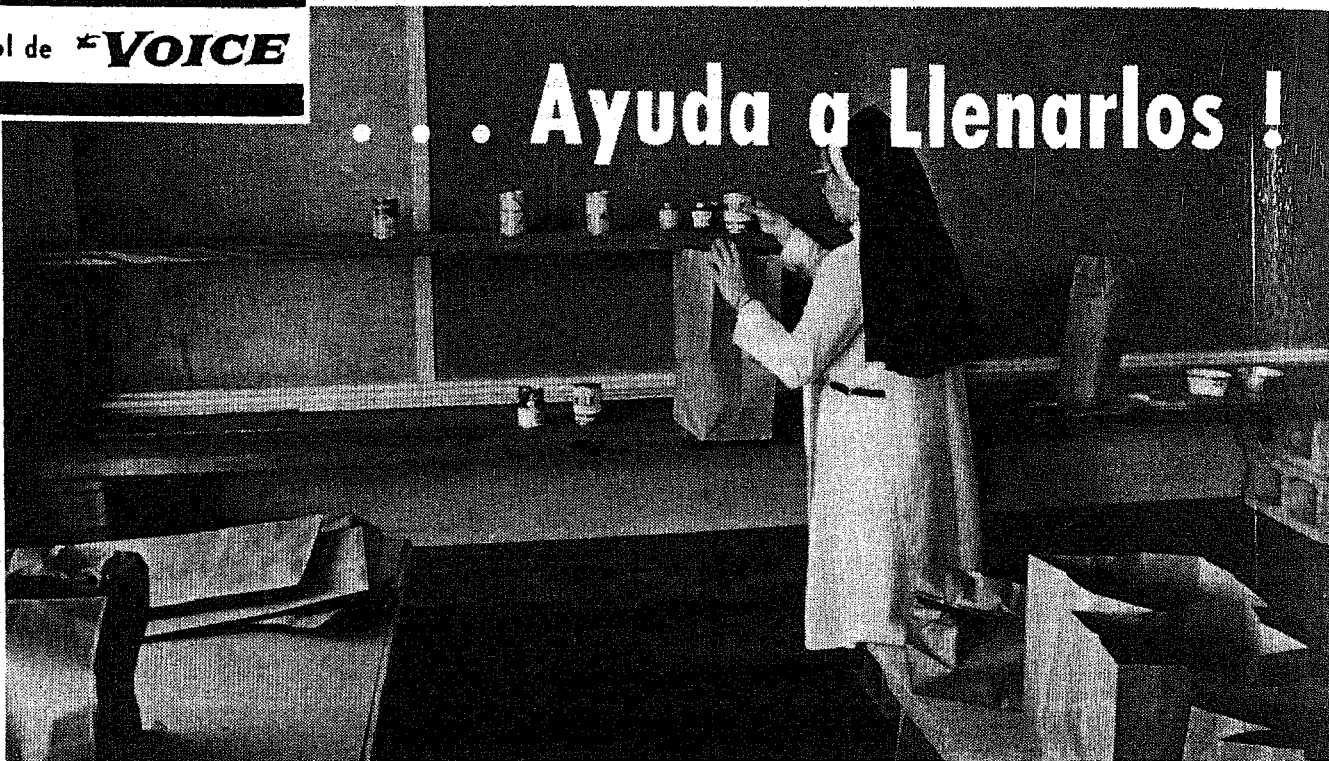
"The best source we have for transplants frequently are accident victims who are unconscious and unable to make a decision," he said. "I think it would be helpful for all concerned if the next of kin could decide whether or not his organs may be donated for another person."

¡Anaqueles Vacios . . .

. . . Ayuda a Llenarlos !



Estos anaqueles estaban hace unos meses repletos de alimentos (foto izquierda). Saciaron las necesidades de centenares de refugiados. Hoy están vacios. La preocupación generosa de los lectores de Voice tiene que volver a llenarlos, para que el Centro Hispano Católico pueda continuar ofreciendo alimentos a los refugiados que llegan.



Los anaqueles del Centro Hispano Católico están vaciándose. Donde antes había salones repletos de comidas en conservas, sacos y más sacos de arroz, frijoles y otros granos, hoy va quedando poco.

El constante arribo de refugiados hace que las donaciones no sean suficientes para cubrir la demanda de alimentos.

Las primeras olas frías, por otra parte, han hecho que decenas de recién llegados de Cuba, que no tienen

con qué abrigarse hayan acudido al ropero del Centro Hispano Católico.

Una pareja de ancianos refugiados acudió en busca de frazadas o colchas con qué abrigar su sueño. No se le pudieron entregar en el momento, porque en el Centro Hispano Católico no quedaba una sola frazada.

Lo mismo ocurre con la ropa de niños pequeños. Las madres acuden desesperadas en busca de abrigo para sus hijos.

Estas cifras reflejan algo: En el último mes, 303 nuevos casos de refugiados cubanos visitaron las oficinas del Centro Hispano Católico en busca de distintas formas de ayuda. En lo que va de año la cifra de esos nuevos casos se elevó a 2,480.

¿Por qué están vacios los anaqueles del Centro? En lo que va de año el Centro Hispano Católico ha entregado 6,339 jabs de alimentos y 6,018 piezas de ropa.

Un total de 232 canastillas, confeccionadas por un grupo de damas cubanas que voluntariamente ofrecen ese servicio, han sido entregadas de enero a septiembre. La clínica del Centro Hispano Católico ha asistido a 7,668 casos médicos y 502 casos dentales en el mismo periodo.

El clamor se levanta en el corazón de Miami. Cada día llegan al aeropuerto de Miami unos doscientos refugiados. Muchos de ellos son ancianos que sólo dependen de la ayuda federal a través del Centro de Refugiados. Otros muchos son mujeres, madres, cuyos esposos han quedado en Cuba porque el régimen prohíbe la salida de hombres jóvenes. Otros, cuya edad y condiciones físicas les permiten trabajar, no reciben ningún tipo de ayuda oficial y muchas veces pasan semanas y hasta meses sin encontrar empleo y aun si lo encuentran, necesitan ropas y medicinas, alimentos suplementarios para una familia que ha llegado desprovista de todo.

Sister Mary Angela, O.P., directora del Centro Hispano Católico es la que lanza este clamor.

Se acerca la fiesta del Día de Dar Gracias a Dios, tan tradicional y arraigada en esta nación y ella quiere que "los peregrinos de esta nueva era" puedan también celebrar este día con una mesa abundante. En las escuelas parroquiales de la Diócesis se está realizando una colecta a ese efecto.

La colonia latina de Miami, en particular los refugiados cubanos que ya llevan años radicados en esta área, que han podido abrirse paso con su laboriosidad, deben ser los primeros en responder a este clamor de los que hoy llegan sin ropa con qué abrigarse, sin recursos económicos para el sostenimiento propio y de los suyos.

Los anaqueles del Centro Hispano Católico se están vaciando. Tú puedes ayudar a surtirlos de nuevo, con alimentos, medicinas y ropas.

En este mes de noviembre, unos trescientos nuevos casos tocarán a las puertas del Centro en busca de una lata de comida, una canastilla, o una muda de ropa. Que no se vayan con las manos vacías.



Rusos: "Go Home"

"Rusos 'Go Home'" Jóvenes manifestantes checoslovacos se amotinaron junto a las verjas del Castillo de Praga donde los líderes de la nación ocupada por los soviéticos celebraban reuniones. Tres mil estudiantes gritaban, "Rusos, vayanse y Viva la libertad," mientras marchaban hacia el castillo.

Amor y Felicidad en el Matrimonio

Para los que Planean Casarse

Para los que planean unir sus vidas ante Dios en el sacramento del matrimonio se ofrecerán dos cursos de preparación (Conferencia Pre Caná) en idioma español.

Se acercan las fiestas navideñas, Año Nuevo, fechas que muchas parejas escogen para unir sus vidas en el lazo conyugal. Es por eso que se ofrecen ahora estos dos cursos.

Uno será en la parroquia de San Juan Bosco, Miami, el otro en San Juan Apostol, Hialeah. Ambos comenzarán a las 8 p.m. El primero se ofrecerá, lunes y miércoles los días 11, 13, 18 y 20, el segundo, martes y jueves, los días 12, 14, 19 y 21.

"Estábamos enamorados, pero ciertamente no sabíamos todo lo que el matrimonio nos deparaba. Estas charlas nos han ayudado a comprender mejor el significado de nuestra futura unión. Estas charlas nos han dado luz sobre cosas que no habíamos previsto, nos han alertado sobre posibles futuros errores en nuestra vida conyugal," decía recientemente una parejita que acababa de participar en el curso.

Para los Ya Casados

Hoy viernes por la noche comienza otro encuentro conyugal para matrimonios de habla hispana. Tendrá lugar en el Motel Carriage House de Fort Lauderdale. Las jornadas comienzan mañana sábado, por la mañana. Las reservaciones pueden hacerse llamando a Carlos o Gudelia Salmán al 221-5928 o al Padre Angel Villaronga al 371-5657.

Alguien ha llamado a los encuentros "un fin de semana del matrimonio con Cristo." Es una novedosa técnica de pastoral familiar tendiente a que marido y mujer hagan una profunda y sincera revisión de sus relaciones, de su vida conyugal. Muchos matrimonios han admitido que en esos tres días han encontrado una nueva dimensión a su vida matrimonial. Algunos, que comenzaban a sufrir crisis en sus relaciones han vuelto al hogar felices y contentos, otros, sin agudos problemas, han visto en el encuentro un medio de unir más sus vidas.

Una reservación, llamando a los teléfonos arriba citados, puede significar mucho para tu vida conyugal.



La parroquia de St. Dominic celebrará su festival anual mañana, sábado y el domingo, días 9 y 10, en los terrenos de la iglesia, 5909 NW 7 St. Otra parroquia con una numerosa población latina, Corpus Christi, tendrá su festival anual los días 30 de noviembre y primero de diciembre.

Es tiempo de festivales parroquiales, con sus cafeterías repletas de variadas comidas a precios módicos, sus entretenimientos para grandes y chicos, brindando la oportunidad de un sano esparcimiento para toda la familia.



Tiempo de Festival



Anuncian Cambios En Rito Bautismal

Ciudad del Vaticano —En el futuro la ceremonia del bautismo de los niños y adultos será diferente a la forma en que se celebra actualmente, según ha informado el secretario de la Comisión para la Reforma de la Liturgia, Padre Anibale Bugnini, C. M.

El prelado dio a conocer en un artículo publicado en el diario oficial del Vaticano, *L'Osservatore Romano*, que la reforma en la ceremonia del bautismo consistirá de dos partes: el bautismo de los niños y el de los adultos.

Dijo que "el bautismo de los niños será establecido de acuerdo a la condición presente de los niños. No son ellos los que actúan. Y por lo tanto el énfasis es puesto no tanto en su voluntad sino en la acción de la gracia de Dios y en la responsabilidad de los padres, padrinos y la comunidad." No informó cuando serían puestas en vigencia las nuevas ceremonias.

Los cambios fueron revelados parcialmente en *L'Osservatore Romano* al informar sobre temas estudiados durante las recientes sesiones plenarias de la Comisión para la implantación de Reformas en la Liturgia.

Iglesia en Memoria de Víctimas de II Guerra

Rotterdam —Una nueva iglesia dedicada a la memoria de los caídos en la II Guerra Mundial será erigida en Rotterdam. La primera piedra fue bendecida el dos de noviembre, conmemoración de los fieles difuntos.

En las paredes de la Iglesia serán grabados los nombres de los soldados de todas las naciones que cayeron en Holanda durante la última guerra mundial. Para la construcción del templo, el cardenal Dopfner, arzobispo de Munich, ha ofrecido una ingente suma.

Ejemplo de Vocaciones

Omaha, Nebraska, Estados Unidos (NA)—El director ejecutivo del Club Serra de esta ciudad, Harry O'Haire, dijo recientemente que los mismo sacerdotes pueden ser los mejores promotores de vocaciones, a través del ejemplo de sus vidas.

"Los jóvenes —añadió— se sienten atraídos por la vida religiosa porque es una vida de empeño de entrega y de sacrificio. Advierten que siguiendo la vocación pueden expresar lo mejor de sí mismos".

O'Haire aludió también a la situación de las vocaciones en los Estados Unidos. Dijo que en muchas regiones había aumentado del 15 al 20 por ciento y que en otras se advierte una disminución análoga.

Parlamento Uruguayo Publica Enciclica

Montevideo (NA)—Una edición especial de la enciclica "Humanae Vitae" fue lanzada recientemente por el Parlamento uruguayo a propuesta de uno de sus miembros.

El diputado Angel Rath señaló que la trascendencia del documento exigía que su texto fuera divulgado entre

los legisladores por lo que presentó una moción para que el Parlamento lanzara una edición especial.

La proposición de Rath fue aprobada. Esta iniciativa tiene sus antecedentes ya que lo mismo se hizo con la enciclica "Mater et Magistra".

Condenan Películas Pornográficas en P.R.

San Juan, Puerto Rico (NA)—Más de trescientas damas socias de una agrupación cívica puertorriqueña han dirigido cartas de protesta a dos empresas cinematográficas de esta capital por las películas pornográficas que han estado distribuyendo.

La Unión de Mujeres Americanas, "hondamente preocupadas por los constantes atentados contra la

moral", se ha dirigido a la "Commonwealth Theatres of Puerto Rico" y al "Circuito Teatral Llamas", condenando la exhibición de cintas "cada vez más arriesgadas y en donde se exalta con crudeza todo lo sexual, mediante escenas pornográficas que causan consternación". Tales exhibiciones —agregan— contribuyen decididamente a pervertir a nuestra juventud."

Misa Para Medicos

Una "Misa Blanca" en honor de San Lucas, patrono de los médicos será ofrecida el domingo, día 10, a las 8:30 a.m. en el Aquinas Newman Center de la Universidad de Miami, 1400 Miller Rd.

A continuación de la misa se ofrecerá un desayuno a

las 10 a.m. Las reservaciones pueden hacerse llamando a la oficina del Dr. Ronald M. Dooley, 661-5318.

Todos los integrantes de la familia médica, incluyendo médicos, estudiantes de medicina, enfermeras y personal relacionado con la medicina están invitados al acto.

Hambre en Biafra—Un niño víctima de desnutrición extrema recibe ayuda de una monja, Sor Helen King, en el hospital de Emekuku, Biafra. La mortandad a causa del hambre ha disminuido gracias a la ayuda de emergencia que ha comenzado a llegar en aviones, según el Padre Dermont Doran, un misionero que trabaja en la distribución de alimentos y medicinas. Pero el mismo sacerdote predice que el área sitiada sufrirá en diciembre "la mas grande catastrofe del siglo".



El Dr. Morris Abram, centro, presidente de del Fondo Judío Americano de Emergencia entrega donativos a Mons. Edward E. Swamstron, izquierda, y James McCracken, del Consejo Mundial de Iglesias. Los donativos, por un total de \$38,000 serán utilizados en la ayuda al hambriento pueblo de Biafra.

BIAFRA:

Afrenta del Mundo

Lagos, Nigeria—Las organizaciones internacionales de caridad y asistencia social han intensificado su ayuda a las poblaciones de Biafra, donde millones de seres humanos están sufriendo los horrores de una guerra que dura año y medio, y no parece terminar nunca. Diariamente mueren diez mil niños víctimas del hambre.

La revista española *Eccelesia* dijo al respecto que esta guerra llevada a cabo con tanta crueldad "supone la profanación de los derechos más primordiales del hombre y es una afrenta a todo el conjunto de pueblos civilizados".

Futuro y Reserva Dispensan Obligación de Misa en Precepto

Por: Manolo Reyes
La juventud es futuro y reserva de la patria.

De ahí que la juventud sea quien ha llevado adelante en muchas ocasiones, las luchas libertarias de los pueblos.

No importa que el niño o el joven haya vivido bajo un régimen de opresión o adoctrinamiento intensivo, para que luego ese niño convertido en joven o en adulto lleve adelante la empresa libertaria.

Es que el ser humano alienta gracias a un soplo divino que se llama vida.

Y desde que ese soplo se inyecta en un cuerpo humano Dios pone en su alma un don que jamás muere: la libertad.

La historia narra en muchas de sus páginas como los jóvenes han prendido el espíritu de rebeldía en los pueblos. Y han sido ellos los que con su energía, su vigor y su coraje han luchado grandes batallas libertarias de la humanidad.

En la actualidad puede decirse que el movimiento del comunismo mundial está teniendo un grave revés en el mundo entero con la juventud.

Los cables noticiosos internacionales repiten a diario la verdad de esta afirmación.

Hace algún tiempo los jóvenes de Indonesia se lanzaron a las calles de su nación. Tras repetidas manifestaciones sangrientas, y tras una resistencia cívica tenaz, el régimen de Sukarno, acusado de estar aliado a los comunistas, se desplomó. Es indudable que la juventud

de Indonesia tuvo un papel esencial en ese desplome.

En Checoslovaquia, la juventud de ese país acaba de escenificar, en climax heroico, la más grande manifestación antisoviética de su historia al celebrar el cincuentenario del establecimiento de su país.

Aun en el mismo Moscú, cinco jóvenes rusos, se informo, fueron sentenciados por hacer demostraciones públicas contra la invasión soviética a Checoslovaquia.

El ignominioso Muro de Berlín ha sido testigo de infinidad de jóvenes alemanes orientales que aún habiendo vivido toda su vida bajo el comunismo, se deciden a lanzarse en busca de libertad, a costa de su propia vida.

En Cuba, ya terminó la luna de miel que el castrocomunismo quiso tener con la juventud. Está en número de miles que han huido en aviones, barcos, balsas, kayaks y hasta en gomas infladas de automóviles. Otros han sido asesinados por las balas de los castrocomunistas.

Pero a pesar de ello... a pesar del terror impuesto sobre la juventud... allá en la isla mártir, la rebelión crece.

Los jóvenes cubanos ya saben que el castrocomunismo es un régimen de oprobio que solo trae ruina, sangre y división de la familia cubana.

Y la juventud cubana, como la juventud de Indonesia, será la que dará el golpe de gracia al tirano.

San Juan, Puerto Rico— Los católicos en Puerto Rico no estarán obligados a guardar los días festivos que caigan en días laborales con excepción del Día de Navidad y el primero de enero, según anunció aquí la Conferencia Episcopal Puertorriqueña.

El anuncio de la dispensa concedida por la Santa Sede, la cual entró en vigor el Día de todos los Santos, primero de noviembre, fue hecho por Mons. Luis Aponiente Martínez, arzobispo de San Juan, quien es además presidente de la CEP.

En circular enviada a los sacerdotes, se explica que "siendo la autoridad eclesiástica suprema la que establece los días festivos de precepto y la que determina el modo como han de observarse, así también a ella compete el traslado o la supresión de los mismos y la dispensa de su observancia parcial o total, según lo exijan las circunstancias particulares que surjan y que pueden hacer imposible o difícil la observancia de esos días festivos establecidos por ella."

Se explica además que con el indulto "de ninguna manera se pretende eliminar las fiestas y mucho menos la devoción de los fieles que será más meritoria en cuanto que nace de su libre y espontánea voluntad".

La Vicaría de Pastoral, por su parte, expresa: "Lo básico de los días de la 'fiesta cristiana' que llegaron a ser 'días de precepto', siempre ha sido: la conmemoración de la obra de la Redención del mundo que se completó en el día de la Resurrección de Cristo. Esta conmemoración consiste en cumplir el mandato del Señor: "'Hagan esto en conmemoración mía'... Una celebración de esta índole requiere 'por naturaleza propia' una celebración comunitaria con asistencia y participación activa de los fieles... Si luego la 'participación comunitaria' de los fieles se imposibilita por condiciones ajenas a su voluntad, la Iglesia no puede, ni quiere insistir más en el carácter obligatorio de la celebración comunitaria de la Eucaristía, cuando ocurre en un 'día de precepto' no observado por la sociedad."

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Padres y Maestros Critican Boato en Las Actuales Fiestas de Graduacion

Lima —Una seria revisión de criterio y actitud en lo referente a las fiestas de promoción y en general a las fiestas juveniles fue planteada aquí por el Consorcio de Centros Educativos de la Iglesia y la Federación Nacional de Padres de Familia de Colegios Católicos.

Estas entidades, después de unas Jornadas de Reflexión, dieron a conocer recientemente sus conclusiones, señalando que la juventud debe ser educada en una profunda mentalidad social cristiana "que los lleve a sentir la injusticia de todo derroche frente a la dramática indigencia que padecen tantos peruanos."

Juzgan también que en el Perú, un país lleno de contrastes de condición social y económica, los jóvenes deben ser educados en una clara comprensión del valor del dinero, de su función y de las serias responsabilidades de tenerlo.

"No propiciamos una actitud negativa frente al justo anhelo de celebrar la culminación de los estudios secundarios con alguna fiesta juvenil. Lo que si nos parece censurable —añaden— es todo lo que hay de culto a la vanidad, a la ostentación y a la inconciencia a base de vestidos y anillos costosos, arreglos y orquestas dispendiosas".

Tanto en el Consorcio de Centros Educativos, como la Federación de Padres de Familia, señalan que es igualmente incomprensible la actitud de no pocas familias modestas que por el deseo de aparentar o de halagar a sus hijos hacen gastos desproporcionados que podrían invertir más sensatamente en su educación.

Las dos entidades puntualizan que "es obligación seria de todos los que de alguna manera educan, formar a nuestros jóvenes para esta sociedad concreta, donde la mayoría padece pobreza y aún penuria y donde el que tiene debe pensar más en sus responsabilidades que en sus privilegios."

"A nosotros —dicen después— nos toca orientar a nuestra juventud hacia un estilo de sobriedad y moderación, de presencia y testimonio cristiano por medio de un espíritu de caridad, verdad y justicia. No nos hagamos cómplices por debilidad o tolerancia de la superficialidad, vanidad y corrupción de algunos ambientes de nuestra juventud; triste realidad que nos debe servir de seria advertencia."

Finalmente afirman que la Iglesia espera mucho de la generosidad de los jóvenes y de su sentido de justicia. "No desvirtuemos estos valores y ayudémoslos a aceptar el desafío de esta hora difícil y a ocupar el puesto que la Iglesia y el país esperan de ellos".

Curso de Ingles

Miami-Dade Junior College ofrecerá un curso de inglés para extranjeros, con tres horas de crédito. Estos créditos son válidos para un título, lo mismo que para certificación.

El Inglés 101 para extranjeros, cubre el aspecto oral del idioma, conversación y lectura. Además un rápido repaso de la gramática, y composición.

Las clases tendrán lugar en el South Campus, los sábados de 8:30 a 11:15 de la mañana. La matrícula estará abierta desde noviembre 11 hasta diciembre 7 y el 6 de enero.

ORACION DE LOS FIELES

Domingo Vigésimo Segundo después de Pentecostés (10 de Noviembre)

Celebrante: El Señor sea con vosotros.
Pueblo: Y con tu espíritu.

Celebrante: Oremos. A Dios, Padre Todopoderoso, que quiere que todos los hombres reconozcan la Verdad y se salven, elevamos nuestras oraciones de todo corazón.

Lector: La respuesta a las oraciones de hoy será: "Señor, Ten Piedad."

Lector: Por la Santa Iglesia de Dios, recordando especialmente a los Obispos de Estados Unidos, que se preparan para su reunión anual, oremos al Señor.

Pueblo: Señor, Ten piedad.

Lector: Por todos los candidatos electos en las pasadas elecciones, oremos al Señor.

Pueblo: Señor, Ten piedad.

Lector: Por un pronto fin a la lucha en Vietnam, oremos al Señor.

Pueblo: Señor, Ten piedad.

Lector: Por los que sufren hambre, los desterrados, los oprimidos, oremos al Señor.

Pueblo: Señor, Ten piedad.

Lector: Por todos los enfermos mentales, oremos al Señor.

Pueblo: Señor, Ten piedad.

Lector: Por todos los confinados en instituciones de convalecencia y por todos los que velan por ellos, oremos al Señor.

Pueblo: Señor, Ten piedad.

Lector: Por los enfermos y los que han fallecido en nuestra parroquia, recordando especialmente a N. y N., fallecidos la pasada semana, oremos al Señor.

Pueblo: Señor, Ten piedad.

Lector: Por las intenciones particulares de cada uno de nosotros, oremos al Señor.

Pueblo: Señor, Ten piedad.

Celebrante: Oh, Dios, Padre nuestro, con fe te elevamos nuestras peticiones. Escucha nuestras oraciones y concede cuanto te pedimos, por Cristo, Tu Hijo, Nuestro Señor, que vive y reina Contigo en unidad del Espíritu Santo, Dios, por los siglos de los siglos. Pueblo: Amén.



Angel Romano trabaja en una de sus obras.

Busca Paz Espiritual En Escenas Biblicas

Angel Romano está produciendo una moderna versión del Nuevo Testamento.

Su versión está plasmada en vivos colores, sobre lienzos y en un estilo pictórico que combina facetas del arte primitivo brasilero y reminiscencias del arte bizantino.

Este joven pintor español llegó a Brasil hace diez años. Allí trabajó en la tripulación de un barco turístico y un buen día se decidió a comprar lienzos y óleos para ensayar pintura. Le salió bien. Los mismos turistas del barco le compraban sus primeras. Su fama se fué creando.

La mayor parte de su obra está centrada en escenas religiosas, temas bíblicos. La Anunciación, la Natividad, Resurrección... ¿Por qué en un momento en que el arte religioso no es el mejor mercado un pintor dedica la mayor parte de su tiempo a llevar al lienzo escenas bíblicas?

"Yo comencé a pintar en busca de esparcimiento del espíritu, de paz interior. Y me parece que en esas escenas sagradas es donde mejor puedo encontrar pureza, paz, amor, lo que yo busco para mi bienestar espiritual interno."

El arte primitivo del Brasil captó su interés a poco de su llegada. Ese interés se trocó en una marcada influencia en su producción.

Nunca estudió arte, nunca estudió pintura. Sencillamente quiso buscar un pasatiempo que ahora se ha convertido en su medio de vida.

Está en Miami trabajando intensamente. Pinta los cuadros que adornarán un crucero turístico y expone sus obras en un hotel de la playa, el Beau Rivage.

Trabaja intensamente. En su pequeño apartamento de Miami pinta desde muy temprano en la mañana.

Miami es para él una nueva experiencia. Sale a caminar por sus calles, por sus playas, junto a la bahía. Piensa recoger aspectos de Miami en algunos de sus lienzos. El drama de los refugiados llegando de Cuba

es una de las cosas que más poderosamente le atrae. "Estoy pensando en qué forma podré llevar esto a la pintura."

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.

LITTLE FLOWER, 1270 Anastasia, Coral Gables-9:15 a.m. y 12 M.

ST. FRANCIS DE SALES, 600 Lenox Ave., Miami

Beach-6 p.m.

ST. JOHN THE APOSTLE 451 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. Chaminade Dr., Hollywood-6p.m.

ST. PHILLIP BENIZI Belle Glade-12 M.

SANTA ANA Naranja-12:30 a.m., 7 p.m.

ST. MARY Pahokee-9 a.m. y 6:30 p.m.

GUADALUPE Immokalee-8:30, 11:45. Misión Labelle, 10 a.m.

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Hoy, como hace 8 años, nos complacemos en servir a esta gran colonia latina... cualesquiera que sean sus necesidades, sus aspiraciones o sus posibilidades, orgullosos de estar en el mismo corazón de esta área latina que tan rápidamente progresa.

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Recommended TV Programs

NEW YORK—(NC)—The National Catholic Office for Radio and Television (NCORT) lists the following network presentations as programs of special interest. The times indicated are for the New York area and may vary in other areas.

Sunday, Nov. 10, 1:30 p.m. EST—"Rembrandt And the Bible," a study of the 17th century Dutch painter's involvement with religious themes in his masterpieces.

Wednesday, Nov. 13, 7:30 p.m. EST—"The Sense of Wonder," narrated by Helen Hayes and based on the late Rachel Carson's book. The program gives visual expression to what the author saw as the beauty and meaningfulness of nature.

Friday, Nov. 15, 7:30 p.m. EST—"Whales" depicts famed undersea explorer Jacques Cousteau's adventures and experiments with the great beasts of the sea.

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

FRIDAY, NOV. 8

10 a.m. (10) Captains Of The Clouds (Unobjectionable for adults and adolescents)
1 p.m. (6) The Mountain (Family)
4 p.m. (10) Every Girl Should Be Married (Unobjectionable for adults and adolescents)
7:30 p.m. (6) Broken Arrow (Family)
7:30 p.m. (10) The List Of Adrian Messenger (Family)
7:30 p.m. (23) Main Street To Broadway (Unobjectionable for adults and adolescents)
9 p.m. (4) When The Boys Meet The Girls (No classification)
9:30 p.m. (6) The Frogmen (Family)
9:30 p.m. (23) After The Ball (No classification)
11 p.m. (11) She Wore A Yellow Ribbon (Family)

SATURDAY, NOV. 9

1 p.m. (23) Abuso De Confianza (No classification)
2 p.m. (6) Broken Arrow (Family)
2:30 p.m. (23) El Cristo De Los Faroles (No classification)
3 p.m. (4) Leave Her To Heaven (Unobjectionable for adults and adolescents)
3 p.m. (7) Assignment Outer Space (No classification)
4 p.m. (6) The Frogmen (Family)
8 p.m. (6) The Man Who Shot Liberty Valance (Unobjectionable for adults and adolescents)
9 p.m. (5 & 7) To Kill A Mockingbird (Unobjectionable for adults and adolescents)
9:30 p.m. (23) Cancha Vasca (No classification)
11 p.m. (10) Black Narcissus (Unobjectionable for adults and adolescents)
11:15 p.m. (11) Lonely Hearts (Unobjectionable for adults)
11:30 p.m. (23) Avivato (No classification)

SUNDAY, NOV. 10

2 p.m. (6) The Frogmen (Family)
2 p.m. (10) Edge Of Darkness (No classification)

MONDAY, NOV. 11

3 p.m. (23) Day The Earth Froze (No classification)
4 p.m. (6) Broken Arrow (Family)
4:30 p.m. (7) The Raid (Family)
8 p.m. (6) Man Who Shot Liberty Valance (Unobjectionable for adults and adolescents)
9 p.m. (10 & 12) Alvarez Kelly (No classification)
9 p.m. (23) Lucky Jim (No classification)
11:15 p.m. (11) Kitty Foyle (Unobjectionable in part for all)
OBJECTION: Divorce and remarriage; also a suggestive situation.
11:30 p.m. (5) David And Lisa (Unobjectionable for adults and adolescents)
11:30 p.m. (7) Lucy Gallant (Family)
11:50 p.m. (10) King Richard And The Crusaders (Unobjectionable for adults and adolescents)

TUESDAY, NOV. 12

10 a.m. (10) She's Back On Broadway (Unobjectionable for adults and adolescents)
1 p.m. (6) The Mountain (Family)
4 p.m. (10) John Loves Mary (Unobjectionable in part for all)
OBJECTION: Light treatment of marriage; reflects the acceptability of divorce; suggestive and irreverent dialogue; suggestive situations.
7:30 p.m. (6) Submarine Command (Unobjectionable for adults and adolescents)
7:30 p.m. (23) Pyro (Unobjectionable for adults)
9 p.m. (6 & 7) Now You See It, Now You Don't (No classification)
9:30 p.m. (6) Man Who Shot Liberty Valance (Unobjectionable for adults and adolescents)
9:30 p.m. (23) Hunted (Unobjectionable for adults and adolescents)
11:15 p.m. (11) Reno (Unobjectionable for adults and adolescents)

WEDNESDAY, NOV. 13

10 a.m. (10) Experiment Perilous (Unobjectionable for adults and adolescents)

1 p.m. (6) The Mountain (Family)
4 p.m. (10) Johnny Belinda (Unobjectionable for adults and adolescents)
7:30 p.m. (6) Redhead And The Cowboy (Unobjectionable for adults and adolescents)
7:30 p.m. (23) Time Travelers (Unobjectionable in part for all)
OBJECTION: What should be a family type film becomes objectionable because of the introduction of a suggestive situation as well as costuming.
9 p.m. (5 & 7) The Jokers (No classification)
9:30 p.m. (6) Man Who Shot Liberty Valance (Unobjectionable for adults and adolescents)
9:30 p.m. (23) Godzilla Vs. The Thing (Family)
11:15 p.m. (11) Four Jacks And A Jill (Unobjectionable for adults and adolescents)

THURSDAY, NOV. 14

10 a.m. (10) My Sister Eileen (No classification)
1 p.m. (6) Man Who Shot Liberty Valance (Unobjectionable for adults and adolescents)
4 p.m. (10) One Desire (No classification)
7:30 p.m. (6) Submarine Command (Unobjectionable for adults and adolescents)
7:30 p.m. (23) Heavens Above (Unobjectionable for adults)
9 p.m. (10 & 12) The Trouble With Angels (No classification)
9:30 p.m. (6) Redhead And The Cowboy (Unobjectionable for adults and adolescents)
9:30 p.m. (23) I'm All Right, Jack (Unobjectionable for adults)

1 p.m. (6) Man Who Shot Liberty Valance (Unobjectionable for adults and adolescents)
4 p.m. (10) The Letter (Unobjectionable in part for all)
OBJECTION: Disrespect for law; no retribution for wrong-doing; suicidal intention in finale.
7:30 p.m. (6) Redhead And The Cowboy (Unobjectionable for adults and adolescents)
7:30 p.m. (23) Desert Patrol (Unobjectionable in part for all)
9 p.m. (4) God's Little Acre (Unobjectionable in part for all)
OBJECTION: Grossly suggestive situations and costuming. Low moral tone; glamorizes immoral actions.
9:30 p.m. (6) Submarine Command (Unobjectionable for adults and adolescents)
9:30 p.m. (23) Torpedo Bay (Unobjectionable for adults)

FRIDAY, NOV. 15

10 a.m. (10) Mr. Blanding Builds His Dream House (Unobjectionable for adults and adolescents)
1 p.m. (6) Man Who Shot Liberty Valance (Unobjectionable for adults and adolescents)
4 p.m. (10) My Reputation (Unobjectionable for adults and adolescents)
7 p.m. (5) We're No Angels (Unobjectionable for adults and adolescents)
7:30 p.m. (6) Submarine Command (Unobjectionable for adults and adolescents)
7:30 p.m. (23) Flame And The Fire (No classification)
9 p.m. (4) Diamond Head (Unobjectionable in part for all)
OBJECTION: As superficial drama about race tensions, this film highlights immoral behavior on the part of all the principal

OBJECTION: Tends to create sympathy for wrong-doing.

9:30 p.m. (23) Malaguena (No classification)
11:15 p.m. (11) Bachelor Party (Unobjectionable in part for all)

OBJECTION: The immoral atmosphere in which the theme of this film is developed lends credence to the acceptability of certain pre-marital practices. Furthermore, in treatment the picture contains suggestive situations and subject matter without sufficiently strong moral indictment. Only a positive conclusion averts a more stringent classification.

11:30 p.m. (23) Corazon (No classification)
11:45 p.m. (12) Plot To Assassinate Hitler (No classification)

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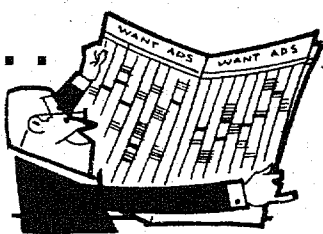
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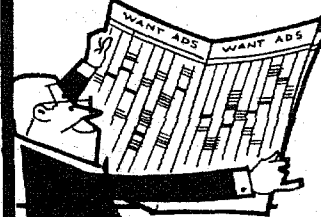
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Laymen Hold Administrative Posts In Archdiocese

(Continued from Page 7)

tions Court Judge, serves as executive director of the Archdiocesan Catholic Welfare Bureau.

A physician, specializing in pediatrics, and a lawyer, Dr. Sheppard was formerly

an instructor at the University of Miami Law School and for a time was acting Medical Examiner for Dade County and consultant to the State Attorney's and County Solicitor's Office in cases involving children.

Prior to coming to Florida in 1946 he worked with the Children's Court in Queens and in the Children's Neuro-Psychiatry Department at the Vanderbilt Clinic. As a building maintenance inspector of the Archdio-

cesan Building Commission, Charles Smith is responsible among other duties, for the periodic inspection of some 84 Archdiocesan buildings throughout South Florida. He was graduated from the American School of Con-

struction Engineering in Chicago and took post graduate studies in construction engineering at West Virginia University. He is a veteran of more than 30 years experience in the construction field, including service as

manager of the general contracting company founded by his father.

Edward A. Soucy, personnel director in the Chancery, is a graduate of Catholic University and Georgetown Law School, who joined the Federal Bureau of Investigation shortly after his admission to the District of Columbia Bar.

Following an assignment as an administrative assistant to J. Edgar Hoover, FBI director, Soucy served as special agent in charge of several FBI field offices throughout the nation, prior to his retirement.

In addition to acting in liaison with the Catholic guilds of Police and Fireman in Dade, Broward and Palm Beach Counties, he is vice chairman of the Dade County Youth Advisory Board.

Dade County's former Urban Renewal Director, Edwin C. Tucker, is director of the Archdiocesan Office of Community Service.

A former member of the faculty at Duquesne University, Pittsburgh, Tucker is also chairman of the Archdiocesan Human Relations Board, and coordinator of the Archdiocesan Task Force for Urban Problems.

Arlington Planning Cremation Section

WASHINGTON — (NC) — Long range plans for Arlington National Cemetery, across the Potomac River from the Capital, include the building of a large above-ground structure which will have 26,000 niches to accommodate the cremated ashes of 52,000 veterans and their spouses.

It is presently called a "concept," and there are no plans to start work on it for several years. However, officials have been working with some of the nation's leading architects on a "master plan" for the cemetery of which the mausoleum would be a part. The plan is known to have the approval of the Department of Defense, the National Fine Arts Commission, and the National Capital Planning Commission.

Recurrence of Armistice Day each year serves to focus considerable attention upon Arlington — the best known of the national cemeteries.

There have circulated in recent months many different rumors about the availability of Arlington as a con-

tinuing burial place for veterans. One report had it that all burials, except those of national heroes, would halt by 1985, and still another report said the cemetery was already closed to veterans for burial, or soon would be.

Burials in Arlington have been averaging 13 a day this year, and a spokesman said that "under no circumstances" could one talk about burials halting there.

There are approximately 150,000 persons buried in Arlington at the present time.

When Arlington was established as a national cemetery, the armed forces had relatively few members, and it was thought that the facilities would never be exhausted. Obviously conditions have changed. It became necessary, effective Feb. 17, 1967, to establish some guidelines of eligibility. According to these, the following persons may be buried in Arlington:

Persons dying on active duty in the Armed Forces; retired members of the Army, Navy, Air Force, Marine

Corps or Coast Guard who have performed active Federal service, are carried on the official service lists and who are eligible to receive compensation stemming from service in the Armed Forces; recipients of the Medal of Honor; persons otherwise eligible by reason of honorable military service who have also held elective office in the U.S. Government or served on the Supreme Court or in the Cabinet or in an office compensated at Level II of the Executive Salary Act, and the spouses, minor children and dependent adult children of all the foregoing.

Years ago, Arlington began reserving adjoining grave sites when there were requests from surviving spouses. Also, long ago, officers graduated from either the Military or Naval Academy. It is said Admiral William F. Halsey of World War II fame picked out a site while still an ensign. Arlington is still honoring these commitments and, since 1962, it has been possible to make arrangements

for two burials in a specially deep single grave.

The "old" part of the cemetery is pretty well filled up, although burials are being made in it all the time, largely because of earlier commitments. But, a large part of an approximately 200-acre tract earmarked for Arlington is already under development. So, until 1985, it is expected that Arlington will be able to accommodate veterans who have never before had to make arrangements for burial there.

By 1985, Arlington is expected to be just about totally committed. But, because of earlier commitments and double burials in a gravesite, burials are expected to continue there, although no gravesite may be assigned in a new case.

That is where the "common burial" in an "above-ground structure" is expected to come in. As a part of the "master plan" to integrate the old and new sections of Arlington, it is foreseen that a mausoleum-type building, probably of marble and embracing a chapel,

will be built. With niches accommodating two urns each, it is estimated that the ashes of 52,000 veterans and spouses can be housed there.

Czech Bishops To Visit Rome

BONN, Germany — (NC) — Bishop Frantisek Tomasek, apostolic administrator of Prague, Czechoslovakia and Bishop Stepan Trochta of Litomerice, Czechoslovakia, are set to visit Rome this week.

Bishop Trochta, who will visit Pope Paul, was permitted to resume the exercise of his ministry last Aug. 3, by the Czechoslovakian government which had prevented him from doing so for over 20 years.

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