

Caution Urged; Latin American Violence Grows

Disturbances in Peru, student unrest in Brazil and an appeal by Brazilian bishops for free elections are some of the volatile conditions which kept Latin America in the spotlight this week.

A report on the bishops' call for elections is on page 3 and an in-depth look at the student feelings is on page 28.



A DISPUTE over six cents per day in increased wages for Peruvian miners was the basis for demonstrations which escalated into a confrontation between workers and police in Chicla, Peru. They staged a 1,000-mile march to Lima from the copper mines, but were stopped in Chicla.

THE VOICE

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Final Planning Is Under Way For World Synod Of Bishops

See page 3



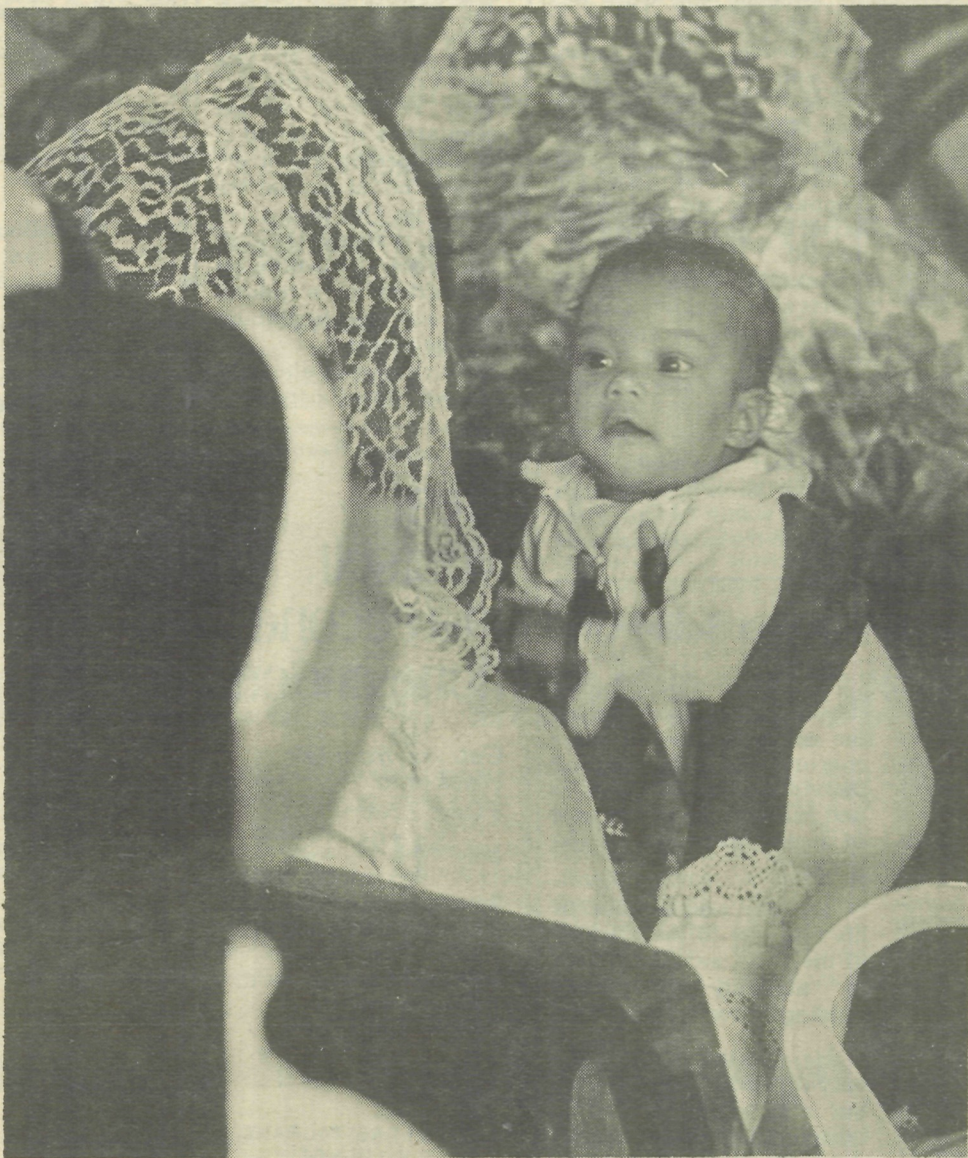
FOUR YOUNG men made a daring escape from Cuba in a make-shift raft last week. For story and additional pictures, see page 2.

SPEAKING WITH refugee Pedro Rodriguez-Hidalgo is Sister Immaculate, S.S.J., from Mercy Hospital.

'No Tomorrow,' Reason Exiles Dared Flee Cuba

Some Reform Efforts Exceeding 'Limits,' Pope Paul Declares

See page 3



ALTHOUGH NOT yet ready to speak his first words, this infant — present at the dedication Sunday of the Archbishop Carroll Language Arts Center at Holy Redeemer parish — may someday use the facility to help him talk and read his way to the top. For story and additional pictures, see page 5.

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School Annex, Convent To Be Blessed Sunday

MIRAMAR — A new eight-classroom school addition and convent in St. Bartholomew parish will be blessed by Archbishop Coleman F. Carroll at 4 p.m. Sunday, Sept. 28.

Pontifical Low Mass will follow in the parish church and those attending have been invited to tour the new facilities.

The new structures at 8001 Miramar Parkway bring to a total of 16 classrooms now available in

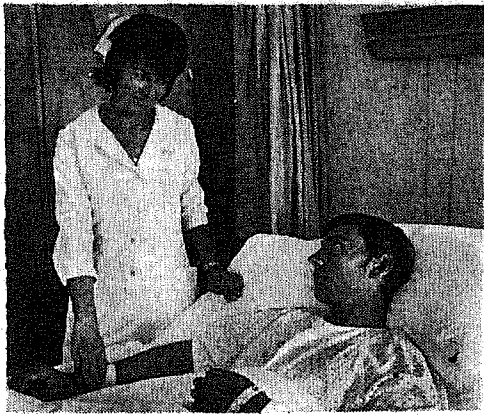
the parochial school, where some 500 youngsters are enrolled.

The new convent for the Sisters of Charity of the Sacred Heart, who staff the school, includes a chapel, parlors, kitchen, refectory, and nine bedrooms.

Architect Charles McAlpine designed the buildings, constructed by Pagliara Builders of Fort Lauderdale, under the direction of Father Noel Fogarty, pastor.

THE VOICE

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



Raft Refugees Say Despair Stalks Cuba

SPEAKING to refugee Orlando Perez-Mora is nurse Mrs. Pauline Derry who cared for the young men during their first days.

The lack of a "future for the young generation" in Cuba drove four young men to flee Castro's island in a raft made of inner tubes, the refugees agreed this week from their beds in Mercy Hospital.

The four — all recovering at Mercy from sunburn and exposure — fled Cuba Sunday evening, Sept. 14, and after drifting for four days in their homemade raft, constructed of three truck inner-tubes and tree branches, they were picked up Thursday and brought to Miami.

In spite of the fact that they faced heavy seas and hunger on their voyage to America, they say they would do it again.

Even the rugged conditions on the trip across the 90 miles of ocean separating Cuba and the United States were better than the "despair" and lack of "hope" in their native land.

They were tired, sunburned and dehydrated when a petroleum tanker picked them up off the Florida Coast and arranged for the Coast Guard to bring them to the mainland by helicopter.

'MARVELS'

But this week as they relaxed and recovered in hospital beds, the four — all between 19 and 25 years of age — marvelled at fresh orange juice, which they said they hadn't seen in more than two years, and soft drinks from machines.

In Cuba, residents are allowed only two soft drinks a month under the rationing system and are restricted to only one package of cigarettes a month. This week all four refugees sat secure in their beds with two packs of cigarettes each on their night tables.

Already they have begun to pick up a sort of combination sign-language and basic Spanish which helps them to communicate with nurses.

The room is a little bit of mayhem and a whole lot of relief.

The four — Eladio

Garcia-Mirabal, 20; Antonio Acea-Perez, 25; Pedro Rodriguez-Hidalgo, 20; and Orlando Perez-Mora, 19 — all came from Santos Suarez, which is to Havana as the City of Hialeah is to Miami.

Eladio Garcia Mirabal is tall and blond with a thin face that belies his 20 years. He is quiet and restless. His aunt from New York arrived last week on the first plane she could get when she heard he had escaped. There was a tearful, yet joyful reunion in the hospital room.

He had already finished his military service and was earning \$50 a month working in the small town's fishing industry.

SUSPICIOUS

The make-shift raft was designed at his house but had to be moved because the Committee of Inspection of the Cuban government became suspicious when they saw all the activity of coming and going with small packages late at night.

He explained that the four youths had spent about "40 days planning the escape." He bought the cans of evaporated milk they took with them on the raft for 21¢ a can. Of the four cans they started with, two washed overboard during the heavy seas and the other two didn't last long.

As the four days under the grueling sun wore on, the youths lost their four oars, much of their water, the lemons and sugar they brought. On the last day their binoculars were washed overboard and the "last thing" they lost "was the compass we had worked so hard to get," Garcia explained.

Antonio Acea-Perez is short and puckish-looking with a fast grin and large expressive eyes. He is 25 and left a wife and two children — aged 2-1/2 years and five months — in Cuba. He hopes that they might make it out on the airlift or through Mexico within two or three years. In the meantime, how-

ever, he feels they will escape threats of persecution because they are a woman and children.

He was studying at the fishing institute to be a sailor in the fleets. He had finished his military service. He made \$130 a month while he was studying at the school.

'PERSECUTION'

"Nobody can stand to live in Cuba," Acea said. "There is too much persecution and too much investigation. If you stand and talk with two friends on the street corner, then someone is writing down your name and who you are with."

He explained, "The future of youth in Cuba is only work. The only recreation is Russian films and indoctrination."

If and when a family saves up enough money to go out to dinner, they have to call "two or three days in advance to get a reservation," Acea said. "Then dinner can run from \$18 to \$20 per person."

The "only way for young men to get out of Cuba is by makeshift raft," Acea pointed out. "And there's no hope or reason for young men to remain there."

Orlando Perez-Mora is tall, dark and thin. He is 19 years old and single. He was a draftee in the military service and since his discharge had been working in the coffee fields. "I'm not a Communist so I had to work in the fields," he explained.

"There is religious persecution in Cuba," Perez said. "Occasionally you can go to Mass, but if you go every Sunday, then the government men start to watch you more closely."

His mother has a heart condition and suffers from a anemia, but he says she gets no extra rations to help her. "Under rationing, we get three-quarters of a pound of meat per person per week. We have no idea what the meat will be. One week out of the month is always the week of the bones — when we get three-quarters of a pound of bone and have to plan on soup," he added.

Perez, who was about 10 years old when Castro took

over the country, has not seen oranges, pineapples, or bananas on the market for more than two years. "Last Christmas I had a small yellow apple. Fruits and vegetables are not readily available," he said.

Pedro Rodriguez Hidalgo is 20 years old and a lively grin races across his face when he is amused. He is short and dark and slight.

His father is a carpenter in Santos Suarez. He had finished his military service and had tried to get a job with the Merchant Marine as a telegrapher.

He explained that he was tired of the long lines for everything and then the lack of anything to do "when you get to the head of the line." He hasn't seen grapes in two years and he says he's gotten tired of dried peas and macaroni — which is all there is to eat when the rationed items have been eaten.

He added that he had "nothing to look forward to in Cuba" except "more of the same."

The four young men — all Catholic — who escaped last week feel they not only escaped the island, but a way of life which they "could no longer tolerate" and a future "that holds nothing" for them.

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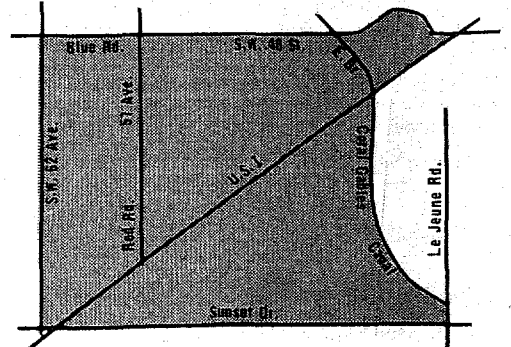
Archdiocese
Of Miami



APPOINTMENT

Upon nomination by the Very Rev. George F. O'Dea, S.S.J., Superior General of the Josephite Fathers in Baltimore, Maryland, Archbishop Coleman F. Carroll has made the following appointment: THE REV. PAUL A. ORTNER, S.S.J. — Assistant Pastor, Holy Redeemer Parish, Miami, effective Sept. 27, 1969.

St. Augustine Parish



The Chancery announces the following revised boundaries for the recently-established parish of St. Augustine:

On the North: From S. Dixie Hwy., along SW 48th St. (Blue Rd.), to SW 62nd Ave.

On the South: SW 72nd St. (Sunset Drive), from SW 62nd Ave. to LeJeune Rd.

On the East: South Dixie Hwy., from SW 48th St. (Blue Rd) to the East branch of Coral Gables Canal, following the Canal South to LeJeune Rd., and along LeJeune Rd. to Sunset Drive.

On the West: SW 62nd Ave., from SW 48th St. to SW 72 St.

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Catholic And Moslem Common Belief Cited

VATICAN CITY — (NC) — Pope Paul VI has told Pakistan's new envoy to the Holy See that because Catholics and Moslems share a common belief in "one merciful God" they have a common goal to seek peace in the world.

In accepting the credentials of Ambassador Afzal Iqbal the Pope cited a passage from the Second Vatican Council's Dogmatic Constitution on the church, which stated that among those who acknowledge the creator "there are the Moslems, who, professing to hold the faith of Abraham, along with us adore the one and merciful God."

The Pope said: "hence, the Church strives through the common belief to foster concord and peace among individuals, families, nations and races by the observance of social and international justice."

The new ambassador, in his response to the welcome of the Pope, said that "faith in almighty God is the guiding force in our life."

He stressed the need not only of proclaiming this truth but also seeing that it is introduced "into the mundane life of man today."

He said there is friendship in Pakistan among the followers of Islam, Christianity, Buddhism, Hinduism and other religions, and stated that his country has done all it could "always to reduce tensions and strive for peace."

The ambassador paid tribute to the role of Pope Paul in seeking peace in the world and assured him that Pakistan will support such measures wholeheartedly.

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Brazil Bishops Issue Call For Return to Legal Rule

VOICE WIRE SERVICES

RIO DE JANEIRO, Brazil — In a far-reaching statement, the bishops of Brazil have called on the military junta to move toward "normal legal" rule by returning to constitutional government and by permitting the normal functioning of congress and the judiciary.

The government's rule by military decree since last December has unleashed a chain of violence and repression, which the bishops also reproved.

"Nobody can deny that Brazil is undergoing exceptional circumstances, a transitional situation stemming from causes which we understand," the bishops stated. "But we consider it indispensable that Brazil return to the juridical normalcy through a constitution representing the real interests and hopes of the people."

"Such a return includes, of course, the normal functioning of the legislature and of the judicial power."

VIOLENCE CONDEMNED

In addition to condemning the wave of violence, climaxed with the recent re-establishment of the death penalty, the bishops dealt also with internal Church frictions and with plans to reorganize the lay apostolate. The statement was released by the permanent commission of the Brazilian Bishops' Conference, after it met here for 10 days.

"We observe with deep and sad concern how ideological conflict spreads throughout the entire Brazilian society," the bishops stated. "We regret the radical extremes to which this conflict is deteriorating, such as the terrorist activities of the clandestine movements of the right and of the left, the jailings and prison tortures, the kidnappings, and the tragic final fruit of such a climate, capital punishment."

Military authorities attribute the chain of bank robberies, bombings, burning of vehicles and abductions to subversive groups; many political prisoners and other witnesses say in turn that jailings and tortures are increasing while the victims have no recourse to legal defense.

In a reference to both sides, the bishops said: "The impatience and violence of the non-conformist groups have brought about irreparable evils. To use force against force, however, does not promote social peace and solidarity; it only favors clandestine activities."

The bishops' conference's permanent commission, which is empowered to represent the more than 200 bishops of Brazil, made clear that the Church has "no commitment in the political order," but must show its will to cooperate in efforts to bring peace, and to defend the rights of the people.

CHURCH 'CRISIS'

The statement then turned to Church internal matters to say that an alleged "crisis" can be overcome. "The Church will emerge from this crisis stronger than we can imagine," it said after outlining a plan that includes "a rigorous examination of the present apostolic methods" and their efficacy.

During the forthcoming Brazilian Bishops Conference meeting, in early 1970, the statement said, the question of the lay apostolate will have priority. Studies are being con-



JAM-UP — Hundreds of cars and pedestrians wait on the Mexican side of the border at San Ysidro, Calif., as "Operation Intercept" cracks down on the transport of marijuana and drugs into the U.S. Each auto was inspected, resulting in a several hour wait for home-bound tourists.

ducted by 15 priests and 15 laymen on the nature and function of this apostolate, the commission said, and these priests and leaders will participate in the plenary meeting.

Although the military regime has clamped strict censorship on dissent, it will not attempt to curtail circulation of the bishops' document. The impact is far reaching, observers added because it deals with the key issues of rule by military decree; it calls for constitutional government and it reproves with equal force violence from the right and left, and government jailings and tortures.

This comes at a time when the army leadership is quarreling over who is to succeed ailing President Artur da Costa e Silva.

The Brazilian bishops made a similar appeal in February, when they urged the government to return democracy to the country "as soon as possible."

That appeal was made in a note presented to President Da Costa e Silva by Jaime Cardinal de Barros Camara of Rio de Janeiro and Bishop Aloisio Lorscheider, O.F.M., of Santo Angelo, general secretary of the bishops' conference. The note was signed by 22 members of the conference's permanent commission.

In the note the bishops said that the political situation in Brazil "favors arbitrariness and the violation of human rights. . . and threatens human dignity in both the physical and moral senses. . . The situation could lead many Brazilians to take the dangerous path of clandestine action."

a minister of the Gospel and of grace."

"There has been too much free discussion on his celibacy. There is too much weakening of the vigor of the aescetics and of the sacred commitments taken before God and the Church. Per-

haps there has been too much recourse to excessive forms of publicity, to irregular experiments, to pressure by public opinion for the right way to be found with a sense of responsibility and the light of Catholic wisdom."

The Pope admitted that

Devastated Area Sends Archdiocese Thanks For Help

A letter expressing the gratitude of the victims of Hurricane Camille and of the Church in the Diocese of Natchez-Jackson in Mississippi was received this week by Archbishop Coleman F. Carroll from Bishop Joseph B. Brunini.

Termining the generosity of South Florida Catholics as "beyond thanks," the Bishop of the storm-ravaged area wrote that he had just returned from his seventh visit to the coast. "The people are beginning to emerge from their dazed condition and to start planning intelligently for the future," the prelate said. "With such help as yours this will be possible."

Bishop Brunini described the devastation on the Mississippi coast as "beyond description and unbelievable when you see it."

"We are involved now in the tedious job of cleaning up and trying to arrive at some evaluation of property loss and amount of damage," he continued. "Some of our schools have opened, a little late and in tents and trailers, but nevertheless they opened, which is an example of the spirit of all our people — clergy, religious and laity."

"We are not discouraged. There is a long road ahead of us but with God's grace and the response of so many wonderful people we face the future with confidence and hope," Bishop Brunini concluded, assuring Miami's Archbishop that the faithful of his Archdiocese would be remembered in the prayers of "all your beneficiaries in Mississippi."

A check in the amount of \$50,000 representing donations of South Floridians was forwarded to Bishop Brunini last week by the Archbishop of Miami.

OFFICIAL

Archdiocese Of Miami

The following contributions to the fund to assist victims of Hurricane Camille in the diocese of Natchez-Jackson, Mississippi, were received late by the Chancery:

Immaculate Conception, Hialeah	\$207.00
Our Lady of Perpetual Help, Opa Locka	90.00
St. Anthony, Fort Lauderdale	880.65
St. Hugh, Coconut Grove	71.00
St. Lawrence, Miami	450.00
St. Louis, Miami	665.50
Sts. Peter & Paul, Miami	350.56
St. Pius X, Fort Lauderdale	220.00
St. Sebastian, Fort Lauderdale	663.00
St. Vincent de Paul, Miami	101.00
St. Vincent Ferrer, Delray Beach	260.00
St. Henry	53.15

Bishop Dalmau Marks 60th Yr. In Priesthood

WEST PALM BEACH — Bishop Eduardo Dalmau, C.P., formerly ordinary of the Diocese of Cienfuegos in Cuba, recently observed the 60th anniversary of his profession as a Passionist priest at the Pennsylvania Retirement Hotel.

Father Colman Haggerty, C.P., rector of Our Lady of Florida Monastery and Retreat House, conducted by Passionist Fathers in North Palm Beach, led a large delegation of clergy from the monastery who celebrated Mass with the 76-year-old Havana-born prelate.

A dinner honoring Bishop Dalmau followed and was attended by visiting priests and laity.

New Controversy Hits Catholic U.

WASHINGTON — (NC) — The Catholic University of America found itself on the threshold of a possible new controversy over "academic freedom" as the school year began. Once again the focal point of the difficulties was the university's troubled school of theology.

The key figure in the present case is Father Roland Murphy, O.Carm., who was

overwhelmingly selected by his fellow faculty members in an advisory vote last spring to be the school's new dean.

Ordinary procedure is for the trustees to accept the recommendations of the schools involved as to who will be their dean, but the trustees held up confirmation of Father Murphy.

Some Reform Efforts Exceeding Limits, Pope Says

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI has said that priests may be too involved in the secular world and that there has been too free discussion of priestly celibacy.

Speculating at a general audience here on how far the Church should go "in introducing the priest to the ways of the world," Pope Paul stressed the need of the Church today to take courage in itself for what it is trying to accomplish and to fulfill the promise of the Second Vatican Council.

He said that the Church must "recover trust in itself, in the divine charisms it carries within itself and in its heritage of truth," that tradition has given it.

Noting that this is the Church's reason for living and working, Pope Paul called for an effort by the Church to reunify its broken nature into the "only and universal Christian family."

The Pope pointed to some of the implementations of the

council that are already evident but stressed that there is a need for the Church's "finding itself once more interiorly united, in concord-disciplined and happy." As points of partial accomplishment, Pope Paul alluded to the renovation of the liturgy and the updating of canon law.

He asked for a rededication to works of sanctity and charity and an effectiveness in the fields of "pastoral, missionary and ecumenical endeavors."

Touching upon good order and stability in the Church, he observed of the modern priesthood: "Maybe one has gone farther than the permissible limit in the effort — in itself praiseworthy — to introduce the priest into the social structure, secularizing entirely his garments, his way of thinking and of living and pushing him along a path which is not his own, a path of temporal competitions, thus weakening his vocation and his function as

Prelate Calls For Full, Wise Use Of Permanent Diaconate In U.S.

CHICAGO — (NC) — The National Conference of Diocesan Vocation Directors meeting here heard Auxiliary Bishop Walter J. Schoenherr of Detroit urge that the Church in the United States make a full and wise use of the recently restored program of the permanent diaconate.

Pope Paul VI in 1967 restored the permanent diaconate, which had been in disuse for centuries, to a permanent rank in the Church. The U.S. Bishops' Committee for

the Permanent Diaconate was formed a year ago and training programs are now actively under way in several dioceses, including the Archdiocese of Detroit.

Ordained deacons perform many of the functions of priests with the exceptions of celebrating Mass and hearing confessions.

Bishop Schoenherr told the diocesan vocation directors that even though the permanent diaconate has been restored, it cannot survive on good will and good

intentions alone. He called for more work on the theology of the diaconate and a better understanding of how it may be used effectively in the every day life of the Church.

Members of the National Conference of Diocesan Vocation Directors at the meeting decided to undertake several courses of action during the coming year. These included:

- To cooperate with organizations, such as the National Council of Churches and Jewish agencies on an

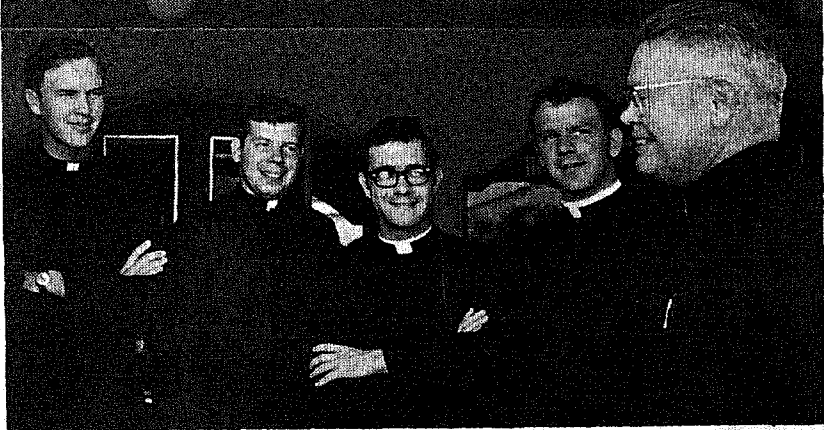
ecumenical approach to publicizing religious vocations. This effort will focus on a pilot project recently begun in the Chicago area which, if successful, may become nationwide.

- To work on an in-depth study of diocesan seminary enrollment, with special emphasis on the financial problems of seminaries.

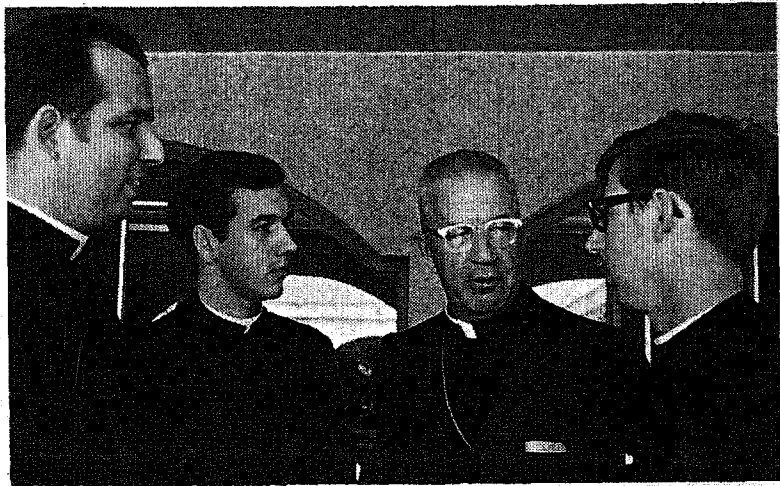
- To work with the Serans, a lay organization which promotes vocations, in helping to set up parish councils on vocations.



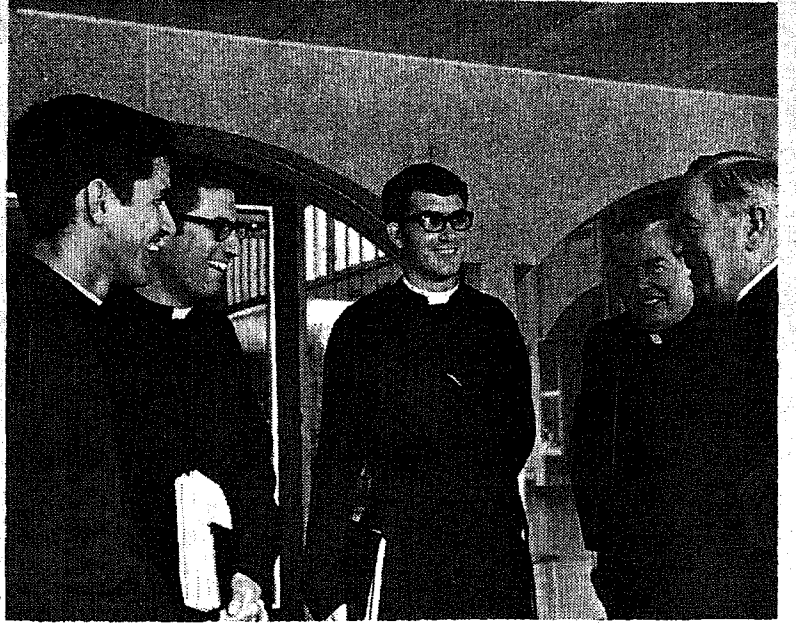
BISHOP Charles P. McLaughlin of St. Petersburg (gesturing) talks with seminarians Charles Dodge, Dennis McCarthy, Patrick Keefe, Dennis Hughes and R. J. Allen.



SOME OF the seminarians from the Orlando Diocese and Bishop William D. Borders confer. The seminarians are David Acker, John Picciano, Michael Woodcock and Robert Burke.



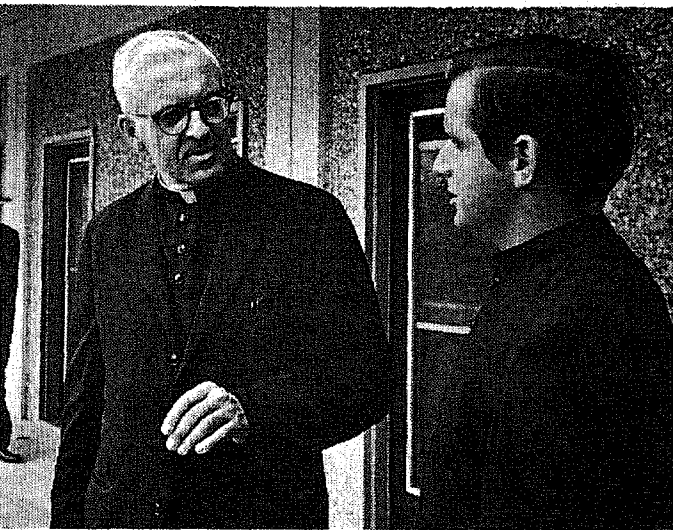
TALKING BETWEEN sessions with Bishop Paul F. Tanner of the St. Augustine Diocese are seminarians John Dux Jr., Fred Hitchcock and John Gillespie.



DISCUSSING program with Archbishop Coleman F. Carroll, right, and Msgr. James Walsh are seminarians Gustavo Miyares, Manuel Brennan and Arthur Dennison.



MSGR. WALSH enjoys a laugh with vocations directors Father Lawrence Redmond, Orlando; Father William Hennessey, Miami; and Father Carl Forthofer, St. Augustine.



WILLIAM FISHER, head of the student senate, talks with Bishop John J. Fitzpatrick.

Bishops Make History With Seminary Visit

BOYNTON BEACH—History was made at St. Vincent de Paul Seminary last weekend.

In what may be the first program of its kind in the country, all of the bishops of the Province of Miami—which includes the four dioceses in the state—met with the seminarians to discuss seminary life.

Informal discussions began Friday and ran well into the evening. They continued Saturday morning and the program concluded with a Mass concelebrated by the five bishops with Archbishop Coleman F. Carroll the principal concelebrant.

Concelebrating with him were Bishop Paul F. Tanner of the Diocese of St. Augustine, Bishop Charles P. McLaughlin of the Diocese of St. Petersburg, Bishop William D. Borders of the Diocese of Orlando and Auxiliary Bishop John J. Fitzpatrick of the Archdiocese of Miami.

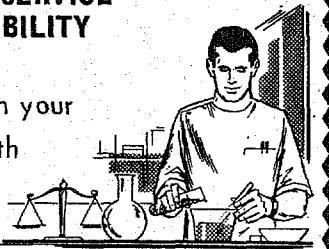
Young men from each of the dioceses are studying for the priesthood at the seminary.

Vocations directors from the dioceses and several other priests joined in the discussions.

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Prize Education, Abp. Carroll Urges In Dedicating Center

"Education is something which should be sought after and desired by everyone," Archbishop Coleman F. Carroll told the congregation Sunday as he dedicated the new Archbishop Coleman F. Carroll Language Arts Center at Holy Redeemer parish school.

During the dedication ceremonies and Mass which followed, Archbishop Carroll greeted many of the parishioners who attended the blessing of the new air-conditioned facility which will not only serve the parish school, but will "develop into a cultural center for the surrounding community," according to Father John F. Kiernan, S.S.J., pastor of Holy Redeemer.

"Use this facility," Archbishop Carroll urged the congregation. "Bring in your neighbors so they can see what has been done here. Develop your education and your character through this facility."

Describing the various uses to which the center might be aimed, Archbishop Carroll assured the people that if the center eventually needed to be expanded, it will be.

He encouraged the parishioners to make the center their own and explained, "This facility should be used by parents and by friends—develop a cultural center to use in developing your own lives."

Many times "things have not come to us—justice and charity—nevertheless, there are times when we know that God loves us. We came here this morning to join in the Holy Sacrifice of the Mass to thank God for what we see here today. That should be our main thought—gratitude," the prelate added.

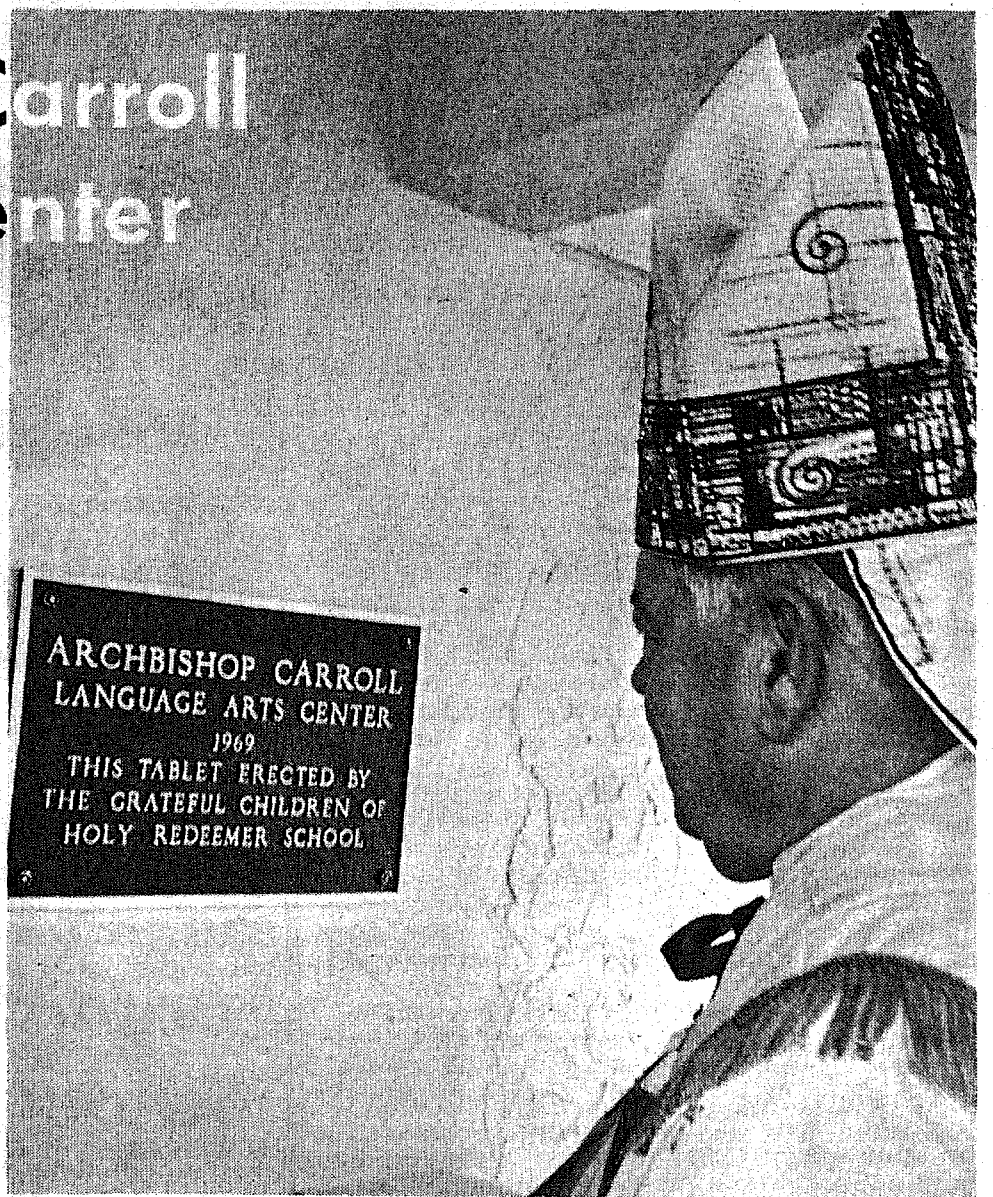
This center is dedicated "to the cultural enrichment of our people," Father Kiernan explained.

The facility will be open evenings, Monday through Thursday, because, Father Kiernan pointed out, "It would be a waste of time and money to restrict its use to that of a small elementary school library."

The most important service which the center "can render to the community is being a first-class reference library to aid our people in their search for their identity and their past," the Holy Redeemer pastor continued.

Father John Bresnahan O.S.A., librarian of Biscayne College, preached the homily for the Mass and described to the congregation the history of church organizations and congregations who had offered assistance to the Negro in his search for freedom.

Chaplains to Archbishop Carroll for the ceremonies were Father Rene H. Gracida, V.G., Chancellor of the Archdiocese of Miami, and Father Oliver Kerr, pastor of St. Francis Xavier parish.



ARCHBISHOP CARROLL
LANGUAGE ARTS CENTER
1969
THIS TABLET ERECTED BY
THE GRATEFUL CHILDREN OF
HOLY REDEEMER SCHOOL

ADMIRING A plaque erected by the children of Holy Redeemer School in his honor is Archbishop Coleman F. Carroll.

Language Arts Center Is More Than Library

The new Archbishop Carroll Language Arts Center is "much more than a little elementary school library," according to Father Kiernan.

The newly-dedicated facility will:

- Serve as a permanent library for the school children.
- Serve as a facility for two Primary Language Arts Teachers (PLATS) provided by the Dade County Board of Public Instruction under the Elementary and Secondary Education Act.
- And, hopefully, serve as an educational center for the predominantly black area within the boundaries of the parish.

Archbishop Carroll was the benefactor of the center which has been named for him, because, Father Kiernan explains, "He saw the need for it" and knew the parish would be unable to raise the funds needed to build it.

The new facility—which is located adjacent to the second floor of the Holy Redeemer School—now features the nucleus of a library on black history and culture which will be expanded, and, in the words of Father Kiernan "will become the best stocked library on the subjects of black history and culture in the area."

The center will be open evenings so that adults in the area will be able to use the volumes and also for the convenience of teachers from other schools who might like to do research or prepare bibliographies, according to Father Kiernan.

Located within the center will be two rooms equipped with audio and visual aids designed to aid the student in learning to read and to communicate both written and spoken language, Sister Clementina, Oblate Sisters of Providence, principal of Holy Redeemer School, adds.

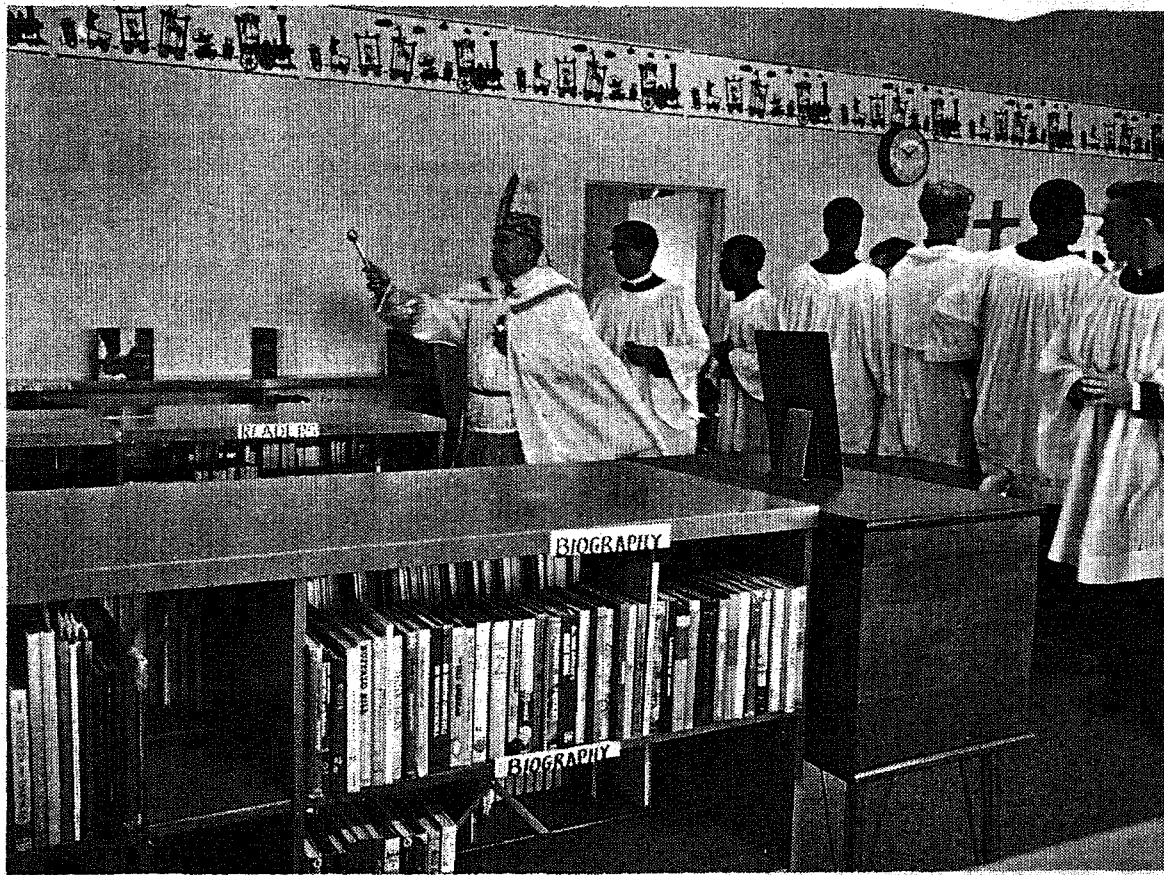
Underneath the center and adjacent to the first floor of the school is an asphalt area which will be used as a "motor development" ground, Sister Clementina points out.

The idea of motor development—although relatively new in practice within the schools—is a sound one, she notes. "Various patterns are drawn on the asphalt and then the children learn to play games and do exercises on the patterns in efforts to teach them to coordinate their brain impulses and their bodies."

Many children, research has pointed out, fail in their academic attempts because they are not properly trained in coordinating their brains and their bodies.

The center provides some 7,000 feet of floor space and was designed by Miami architect Thomas J. Madden, Jr., and built by Polizzi Construction Co.

The air-conditioned facility was decorated and furnished by The Key, Inc.

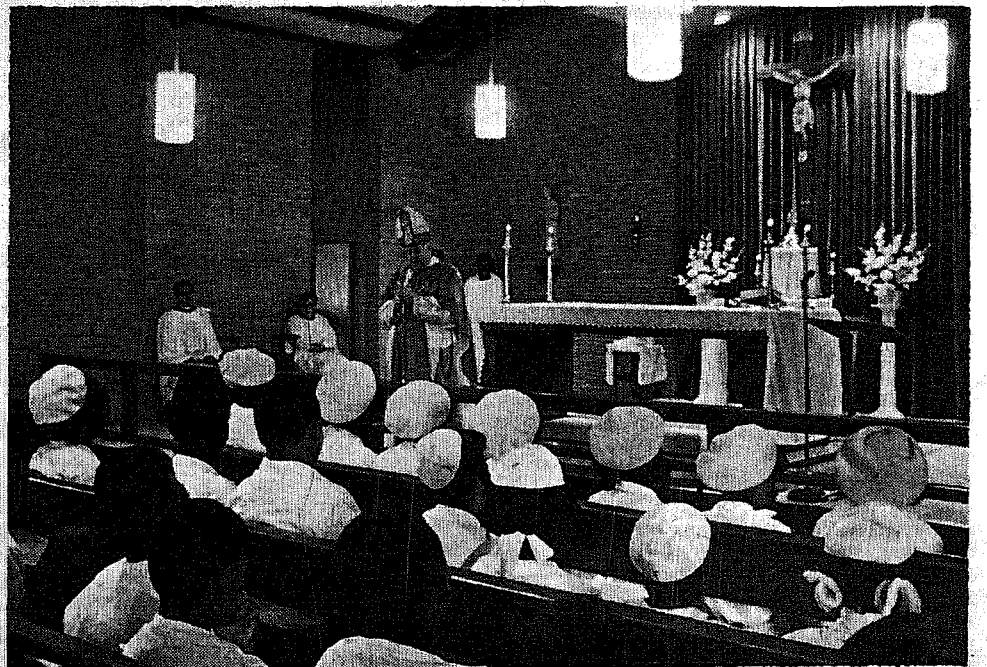


BLESSING the interior of the new Language Arts Center, Archbishop Carroll moves among the shelves of books which provide the nucleus of an outstanding library on black culture.



EXPLAINING THE purpose of the new Language Arts Center (in background) to some of the students is Sister Clementina O.S.P., principal of Holy Redeemer Schools.

SPEAKING TO the children of Holy Redeemer parish after Mass, Archbishop Carroll urged them to make full use of the center.



EDITOR'S COMMENT

Foreign Arrivals A Special Concern For Church Here

In a special statement issued recently, the Holy Father again calls attention to the Church's obligation to provide for the spiritual care of newcomers from foreign lands, whether they come as exiles, refugees, aliens, workers or as tourists. The common denominator is that they are faced with a new way of life, a new language, new customs. They feel alone and isolated. Though all of life is affected by this change the religious aspect is of particular concern to the Church.

The Holy Father, well recognizing the needs of the newcomers to adjust, very wisely indicates that the local church, the diocese and the parish must also be willing to adapt and indeed take the initiative in dealing with their special needs.

One of the lessons learned from Vatican II is that the essential unity and universality of the Church does not demand uniformity. The local church must respect the right of a newcomer to his unique religious traditions, the richness of which often more than adequately repays the welcome given. Here in the Archdiocese of Miami the Church is conscious of the needs of the newcomers.

The Holy Father's timely words will serve to guide the efforts of the Archdiocese especially in the Spanish-speaking Apostolate in meeting the spiritual and social needs of the hundreds of thousands of newcomers in our midst, the vast majority of whom are our brothers in the Faith. The Holy Father's message points out that this is a worldwide concern that takes on new dimensions almost daily.

This, too, is a concern of other religious groups. It is encouraging to see the Archdiocese of Miami share its experiences with the Hispanic-American section of the National Council of Churches at its Miami meeting this past week.

Killing Of Unborn Child Held Murder

SACRAMENTO, Calif.—(NC)—It is murder to kill an unborn child capable of living if born prematurely, a California appeals court has ruled.

"We are satisfied that a fetus which has reached the stage of viability is a human being for the purposes of California homicide statutes," the 3rd District Court ruled 3-0.

"Viability" was defined by the court as "given normal development through the first seven months of intrauterine life, a premature infant is expected to live."

The ruling was made in the case of Robert Harrison Keeler, accused of beating and kicking his former wife so badly that the child she had been carrying for seven months was killed.

Keeler's attorney petitioned that the murder prosecution against him be stopped because the law does not consider an unborn fetus a human being, but the court denied the petition.

The ruling, a precedent case in California, is expected to be appealed to the State Supreme Court.

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Storm Warnings Are Up



TRUTH OF THE MATTER

Odds And Ends In The News:

Baptist Minister Likes Our Hymns; School Closings Jolt The Taxpayer

By MSGR. FAMES J. WALSH

Among odds and ends in the news, we learned that a vacationing Baptist minister attended Mass a couple of Sundays ago in one of our churches. He wrote the pastor later to tell him that he considered it a great religious experience and wanted the music of several hymns sung, so that he could introduce them to his own congregation in the North.

Now those who don't like hymn-singing in church will interpret this as a sign that our new liturgy has become Protestant enough for a minister to feel at home. We prefer, however, to think that some of the new efforts at composing meaningful hymn music are showing enough improvement to warrant some encouragement. And when a Baptist minister, who should be an expert on hymns, borrows several of ours for his people, this ought to be considered prime liturgical news.



WALSH

Some kind of a prize for unexpected optimism should go to a publishing company which puts out church bulletins. In a recent letter to pastors, the company stated: "The recent survey of attitudes towards the holy days of obligation confirms our belief that the cycle has at last come round: the Church is returning to normalcy. Despite the pronouncements and statements of various groups, the Church is back to center in its basic work of preaching the Good News of Jesus Christ. Deo Gratias!"

So... hopefully many more churches will need bulletins...

We are getting these days a clearer idea of the dimensions of the added burden for all taxpayers

whenever parochial schools close. Bishop Thomas J. Gumbleton of Detroit stated last week that taxpayers in that one area alone had paid \$19 million in four years to educate the children who used to attend now defunct Catholic schools.

Bishop Gumbleton added: "And that is only a hint of what the final bill may be." He went on to explain that because of the rising cost of educating children in a private school and because of a lack of public aid, a decline in the attendance in private schools continued from 2,104 pupils in 1965 to over 50,000 in 1969.

He said that this total may be dwarfed in the future if no State aid is given to parents who are unable to meet tuition demands in an inflationary era. Estimates show that the sacrifices of the Michigan parents to send their children to private schools save the taxpayers about \$1 million every day.

This can certainly be applied to the situation here in Florida just as well. There are over 80,000 children in parochial schools in our State. Our people, who are making such tremendous sacrifices to keep the schools open, should help the cause further by making known to their friends and neighbors these startling financial facts, because everybody's pocketbook is going to be picked, unless some public aid is soon forthcoming.

One final item in the news. Pope Paul gave this thought-provoking observation to a crowd of visitors last week when he was speaking of the modern priesthood and good order in the Church. "Maybe one has gone farther than the permissible limit in the efforts—in itself praiseworthy—to introduce the priest into the social structure, secularizing entirely his garments, his way of thinking and of living and pushing him along a path which is not his own, a path of temporal competitions, thus weakening his vocation and his function as a minister of the Gospel and of grace."

The VOICE of the People

Letters Must Be Signed

All letters to the editor must be signed and contain addresses in order to be considered for publication. Because of space limitations, writers are requested to keep letters short and to the point. The Voice reserves the right to edit within the context of the letter in order to meet our space limitations.

Scores Mrs. O'Hair And Earl Warren

Dear Editor:

Mrs. Madalyn Murray O'Hair's complaint against prayers in public schools in 1962 resulted in the U.S. Supreme Court's ban on compulsory prayers in public schools.

The Earl Warren Supreme Court's freeing of criminals and shackling the police had caused chaos and indescribable harm — the breakdown of law and order in this country. In a few years of his tenure, this court had abolished the beautiful things that their predecessors

had conserved and held sacred since the founding of this great republic. And now, Mrs. O'Hair is attempting to take Bible-reading out of space flights.

As officers of the U.S. Armed Forces, our astronauts must be gentlemen of liberal education, refined manner, punctilious courtesy and the nicest sense of individual dignity and personal honor. Their conduct must be the best. Each one of them understands fully and well that he is composed of body and soul — that while

his body needs foods to sustain life, he also needs prayers for the salvation of his soul. The more successful they are in their space exploration, the more they remember in their prayers to be thankful to their God and Creator.

Unsatisfied with interpreting the laws, the Earl Warren Supreme Court took the place of the U.S. Congress without lawful authority and made laws by test cases of which the above is the classic example. The Chief Justice was very fond of using

the word "unconstitutional." Is there any act more unconstitutional than this? Not only unconstitutional but very dead wrong!!

What kind of leader was Chief Justice Earl Warren? Instead of leading and bringing Mrs. O'Hair up to life on a higher plane, he followed her atheistic belief and led 200 million Americans down to the life of the lowest, godless strata.

Sincerely yours,
Rafael Tuburan
Lake Worth

Guidelines On Latin In The Mass

(The following guidelines on "Latin in the Liturgy" were recently issued by The Bishops' Committee on the Liturgy, National Conference of Catholic Bishops. These guidelines and comments have been prepared for the information of Bishops and Diocesan Liturgical Commissions.)

The introduction of the English language into our liturgy on a wide scale, beginning in 1964 as a result of the decision of the Second Vatican Council, has had a transforming effect. From every pastoral point of view, it was desirable that obscurity give way to intelligibility, remoteness to immediate awareness — even for the minority who had previously understood the liturgy at second hand, through translations, and for the much smaller number who understood Latin.

Nevertheless, if we prescind from broader questions, there remains the plea frequently heard that the Latin liturgy should not disappear, particularly that Mass should sometimes be celebrated in Latin. Here only the desire of some laymen and laywomen is referred to; in these matters the preferences of the clergy, who are the servants and ministers, must be secondary.

That the request comes from a relatively small number does not matter. Similarly, whether the request arises in a deep appreciation of the cultural and spiritual values of the Latin texts used in the liturgy or simply in a desire for signs of stability and strength in times of radical change, it should not be lightly rejected by bishops with their liturgical commissions or by pastors with their parish councils or committees on worship.

STATEMENT'S PURPOSE

The purpose of this statement is to suggest how this concern for some continued use of Latin, especially in the celebration of Mass, can be reasonably handled, without injury to the overwhelming majority who now benefit from the English liturgy and without affront to the principles of liturgical participation or involvement which all should accept.

1. First, it must be stressed that neither the Second Vatican Council nor the National Conference of Catholic Bishops nor the Bishops' Committee on the Liturgy has at any time prohibited or reprobated the use of Latin in the Roman liturgy. The decisions of the Council and of the Conference in this matter have been expressed exclusively as concessions or permissions; the concessions of the Conference are applicable in every liturgical celebration with the people in all the dioceses of the United States.

At the same time very many bishops, properly exercising their pastoral authority and in consultation with their liturgical commissions, have required that public liturgical celebrations employ the vernacular for the sake of the people. Such decisions, which go beyond the concession of the vernacular, should be respected.

2. The Second Vatican Council, in dealing with the vernacular, stated that "the use of the Latin language is to be preserved in the Latin rites" (Constitution on the Liturgy, art. 36, Sec. 1), that is, in the Roman and other rites of the Western or Latin Church. Without any knowledge of future developments, the Council could hardly specify how the liturgical use of Latin should be thus preserved.

One possibility was that two distinct forms of the Roman liturgy, one Latin, one vernacular, should exist side by side — whether the Latin liturgy would be celebrated regularly in some Masses or in some communities, especially more highly cultivated congregations or restricted communities of religious institutes. The fact, however, is that the pastoral reasons for the vernacular apply to the most limited communities as well as to average congregations.

LATIN AS PROTOTYPE

Another possibility of preserving the Latin, as a matter of principle, was and is the insistence upon that language as the basis and exemplar of vernaculars, with the latter employed in practice, the former remaining as a prototype. Perhaps the rule in effect up to the present time that the Latin originals be included in the official liturgical books illustrates this possibility. Even such an attenuated "preservation" of the Latin as prototype will inevitably have less meaning as the liturgy is more broadly adapted in accord with the Constitution on the Liturgy (art. 37-40, 63).

The following statement from the instruction of January 25, 1969, on the translation of liturgical texts (n. 43) is pertinent: "Texts translated from another language are clearly not sufficient for the celebration of a fully renewed liturgy. The creation of new texts will be necessary. But translation of texts transmitted through the tradition of the Church is the best school and discipline for the creation of new texts so that any new forms adopted should in some way grow organically from forms already in existence (Constitution on the Liturgy, art. 23)."

3. In the case of the Mass, the Council made a practical decision looking to the gradual introduction of the vernacular and the limited preservation of the Latin. It specified limits to the vernacular, within the authority of the episcopal conferences, but immediately opened the way to further or complete use of the vernacular if, in the period after the Council, the Holy See should consent (ibid., art. 54).

The conciliar decision represented a compromise between extremes. The Council did not anticipate that almost all episcopal conferences would permit the vernacular to be used to the full extent of their authority (that is, in all the non-presidential texts of the Eucharist and throughout the other sacraments and rites) or that the Holy See would quickly accede to the extension of the vernacular, wherever the episcopal conferences judged it desirable, in the presidential prayers of Mass — in the collects and parallel prayers, in the preface, and in the eucharistic prayer.

This action by the Holy See and by the episcopal con-

ferences, in their respective spheres, should be understood as legitimate progress, perhaps more rapidly than expected, beyond the explicit terms of the Constitution on the Liturgy, but in complete harmony with it. There have been and will be many other examples of this kind of development; one is the progress of Communion under both kinds from special or individual cases which were immediately envisioned by the Council to entire groups, such as participants in retreats or meetings of pastoral commissions.

4. Again treating the Mass, the Council directed "that steps should be taken so that the faithful may also be able to say or to sing together in Latin those parts of the Ordinary of the Mass which pertain to them" (ibid.). This is another means of preserving the Latin of the Roman liturgy, at least in some measure. In accord with this, the Bishops' Committee on the Liturgy in 1964 recommended to the bishops and to publishers and editors that the Latin responses and Ordinary chants of Mass should be included in hymnals, service books, and missals of a permanent character which are published for congregational use.

Several reasons can be given for the Council's directive: to afford some greater continuity through the alternative use of Latin in the simpler, invariable, and more easily understood texts of Mass; to encourage singing of the traditional chants in Latin by the people, at least where this tradition has existed; in particular, to provide a common liturgical language when different language groups would come together, for example, at international shrines or congresses.

MUSIC IN LITURGY

This last consideration underlies the following statement from the Instruction on Music in the Liturgy (March 4, 1967), prepared to implement the conciliar Constitution: "Where the vernacular has been introduced into the celebration of Mass, local Ordinaries will judge whether it may be opportune to preserve one or more Masses celebrated in Latin — especially sung Masses — in certain churches, above all in large cities, where many come together with faithful of different languages" (no. 48). In many circumstances the needs of migrants or tourists or even international communities may be better served by providing liturgical services in the various vernaculars, but this does not deny the advantages of a broad knowledge of the Latin responses and Ordinary chants for the sake of international and interlingual assemblies.

5. A prominent motive for retaining or restoring a knowledge of the simpler Latin texts of Mass is the chant and other musical settings to which they may be sung by congregations. Again the same Instruction expresses the Council's intention: "Pastors, having taken into consideration pastoral usefulness and the character of their own language, should see whether parts of the heritage of sacred music, written in previous centuries for Latin texts, could also be conveniently used, not only in liturgical celebrations in Latin, but also in such celebrations in the vernacular. There is nothing to prevent different parts in one and the same celebration being sung in different languages." (no. 51).

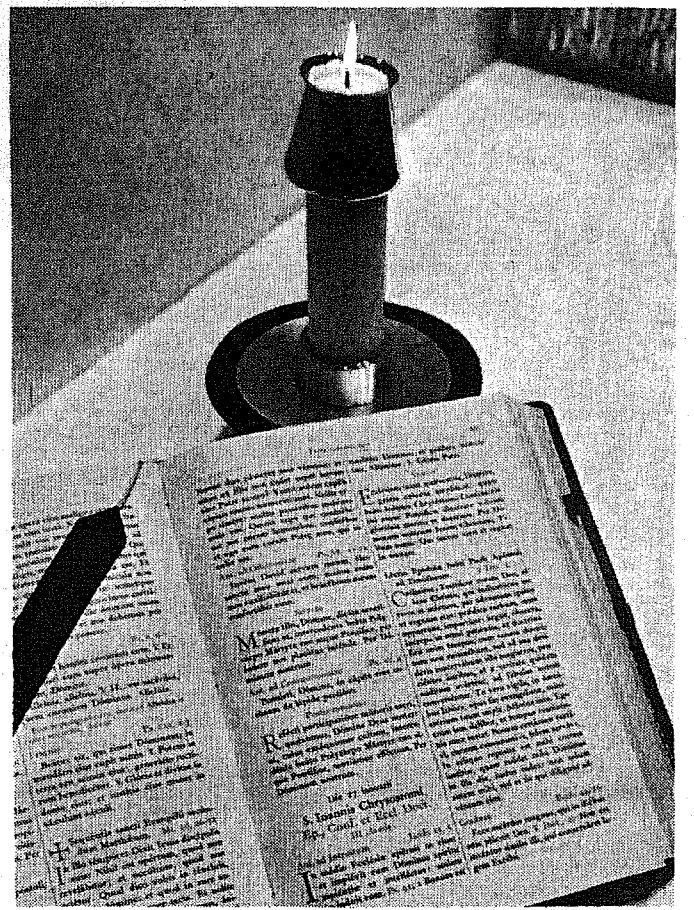
This very limited statement must of course be further qualified. Apart from the chant settings themselves, a large quantity of music for the celebration of Mass, although of the highest musical excellence, was composed without sufficient understanding of the liturgical context — for example, in ignorance of the popular and acclamatory nature of the Sanctus as an integral part of the eucharistic prayer. Thus in the choice of music, irrespective of the question of language, liturgical and pastoral as well as musical judgments must be made. In this connection the statement prepared by the Music Advisory Board and adopted by the Bishops' Committee should be consulted ("The Place of Music in Eucharistic Celebrations" — Newsletter, January-February, 1968).

It remains important, however, to insist upon the possibility of integrating one or other Latin text into a eucharistic celebration otherwise in the vernacular, if the music will strengthen or enhance the celebration.

6. None of these observations resolves the question raised by those who seek to have the Mass celebrated frequently or regularly in Latin for particular groups of the people. The concrete judgment must be made by the bishop

"Where the vernacular has been introduced into the celebration of Mass, local Ordinaries will judge whether it may be opportune to preserve one or more Masses celebrated in Latin—especially sung Masses—in certain churches, above all in large cities, where many come together with faithful of different languages."

... Instruction on Music in the Liturgy



with his liturgical commission and by the pastor with his parish council or committee on worship, but some guiding principles may be suggested:

(a) While it is most desirable to make provision for the needs or desires of even the smallest number, pastoral considerations demand that the community at large not be deprived of the advantage of vernacular celebration. Thus, for example, if the Latin celebration cannot conveniently be provided for the limited group (that is, as an addition to the regular celebration of Mass for a given parish), it should be limited to a few occasions or to one or other Mass in a large church or parish, where the needs of the larger community are otherwise cared for.

(b) Where there is substantial demand for the celebration of Mass in Latin, the possibility, mentioned above, of employing Latin for certain parts of Mass, especially sung texts, should be explored.

(c) Even when Mass is celebrated in Latin, it is always possible and desirable that the principal variable parts, the readings from Scripture and the eucharistic prayer or canon, should be in English.

(d) When Mass is celebrated in Latin, it is of the greatest importance that there be no diminution of liturgical participation through responses by the people, common recitation of prayers, and congregational singing. The use of Latin in the liturgical celebration should never be construed as the occasion to employ a form of Mass contrary to the principles of the Constitution on the Liturgy, especially Chapter I. For example, even if the eucharistic prayer is said in Latin, it should be proclaimed aloud or sung, as the rubrical revisions permit, so that the public and community nature of this central prayer is not neglected.

No one should judge harshly those who prefer elements of the older usage, in particular the use of Latin. In some instances this desire may be esthetic, because of dissatisfaction with the language or music of the renewed liturgy; in other cases it may be a simple matter of fear of change and preference for what is stable and certain. Since so often liturgical changes have been introduced without sufficient explanation and preparation, or without a real sense of living, personal, and authentic celebration, we should hesitate to be critical. As time goes on, it becomes more difficult for most people to appreciate the values once ascribed to a liturgy celebrated exclusively in Latin, but this need not prevent our having a genuine concern for those who can profit from the traditional Latin.

STATEMENT ON COPYRIGHT VIOLATIONS

At its April, 1969, meeting in Houston, the Bishops' Committee on the Liturgy, acting at the request of its Music Advisory Board, approved the following statement on copyright violations:

"The Church is in constant need of new and artistic creations for its worship, particularly in the field of music. To encourage composers and authors in the creation of such works it is necessary at this time to speak about indiscriminate and unauthorized use of copyright materials.

"The practice of private reproduction by photocopiers and other devices substantially diminishes the legitimate royalties due composers and authors for their works. In addition, the loss to publishers of legitimate profits limits their ability to produce materials of quality and diversity. Ultimately these deprivations will seriously harm music and worship in the United States.

"Those engaged in parish music programs and those responsible for parochial music budgets are reminded that it is immoral and illegal to reproduce by any means either the text or music or both of copyrighted materials without the written permission of the copyright owner. The fact that these duplicated materials are not for sale but for private use only within a parish church or school does not alter the legal or moral situation of the practice."

The Music Advisory Board prepared an earlier statement (published in the December, 1967, issue of the Newsletter of the Bishops' Committee on the Liturgy) on copyright violations.

At a meeting of the Music Advisory Board with music publishers in November, 1968, the publishers stressed that they have virtually no recourse against illegal copyright procedures since the initial cost of introducing a suit into court is prohibitive.

It is the considered judgment of publishers and the Music Advisory Board that only through a statement on these illegal procedures and a definite policy established by individual bishops in their own dioceses will these copyright violations be both exposed and corrected.

Retreatants Of 29 Parishes To Mass-Meet In Broward

FORT LAUDERDALE—Broward County members of the Our Lady of Florida Retreat League for Men and their wives will participate in an evening of spiritual and social activity on Monday, Oct. 6.

Retreatants from 29 parishes in Broward County and pastors are expected to be present during an evening Mass of Participation which will be celebrated by Father John F. McKeown, pastor, St. Pius X Church, and at a dinner which will follow at the Galt Ocean Mile Hotel.

According to Father Jude Dowling, C.P., retreat director at Our Lady of Florida Retreat House, North Palm Beach, the program pro-

vides an "opportunity for Catholics with similar spiritual interests to assemble on a community-wide basis, to meet, to communicate and to become better acquainted with each other."

Admission is by invitation only through the parish retreat chairman.

Meanwhile the retreat house conducted by the Passionist Fathers has announced a full program of retreats for the month of October.

Beginning Friday, Oct. 3, and continuing through Sunday, Oct. 5, men of St. Matthew parish, Hallandale; St. Charles Borromeo, Hallan-

dale; St. Theresa, Titusville, and Holy Spirit, Mims, will observe a weekend retreat.

Men from the Cathedral, St. Rose of Lima, St. Vincent de Paul, Visitation and St. James parishes, Miami, will participate in conferences the weekend of Oct. 10-12. From Friday, Oct. 17 to 19, men of Nativity parish, Hollywood will observe a retreat.

Southwest coast residents from the parishes of St. Francis Xavier, Fort Myers; St. Cecilia, North Fort Myers; St. Isabel, Sanibel Island; St. Andrew, Cape Coral; and St. Leo, Bonita Springs, will travel to the retreat house for spiritual conferences Oct. 24-26.

On Commission He Fostered

State Rep. Joseph Lang Kershaw has written "mission accomplished" to his first announced project of encouraging the creation of a Human Relations Commission.

The first black legislator in Florida since the 1880s, Kershaw was elected late in 1968. This week he was named a member of Florida's new Commission on Human Relations—a group which he helped to establish.

A member of Corpus Christi Church, the Miami Council, K. of C., and the Catholic Teachers Guild, he is a veteran of 25 years experience as a teacher in public schools.

Agenda For Meeting Of Principals Shaped

JENSEN BEACH—Father Jerome Diffley, O.S.B., Associate Superintendent of Education in the Diocese of St. Petersburg, is serving as program chairman of the first coordinated workshop for Catholic school principals scheduled to be held Oct. 10-12 at St. Joseph College.

Following a polling of all principals throughout the state to determine their program interests, Father Diffley announced that the program had been completed. He pointed out, "We tried to include all their ideas but it is impossible in so short a time. I am certain everyone will find the program stimulating and very profitable." As presently planned, the

sessions will consider the values sought through the Catholic school system as a means to achieving these values.

The selection of desirable criteria for judging a good academic program in elementary schools is expected to consume much time, Father Diffley said. Areas of administration in relation to school boards and the present status of federal and state aid will be under consideration, featuring national and local experts.

Workshops are sponsored by Catholic school superintendents of the Province of Miami which embraces the entire state of Florida.

Around The Archdiocese

St. Rose

The Mothers Club of St. Rose of Lima School will present its annual fall luncheon and fashion show, Wednesday, Oct. 22, at noon in the Beau Rivage Hotel, 9955 Collins Ave., Miami Beach.

Tickets for the event, which will feature fashions by Lori are \$5. Reservations may be made by calling 757-6820.

St. John Baptist

FORT LAUDERDALE—Guest speaker for the meeting of the parish Women's Club, Wednesday, Oct. 1, at 8 p.m. in the parish hall, will be Dr. Frank Ceravalo, who will present a film on Padre Pio.

All members of the parish and their guests are welcome.

CDA

POMPANO BEACH—The Catholic Daughters of America Court Holy Spirit 1912 will host a dessert-card party for the benefit of the General Charity Funds, today (Friday) Sept. 26, at 12:30 p.m. at St. Elizabeth Gardens, 801 NE 33rd St. Mrs. Anne Strump is chairman for the event.

MIAMI SPRINGS—Catholic Daughters of America Court St. Coleman 1839 donated clothes made from remanants to the Catholic Charities this month.

During their October meeting, they plan to stuff envelopes for the March of Dimes.

KEY WEST—"Old Home Night" will be observed by members of Court St. Mary Star of the Sea this evening (Friday) at St. Ann Hall. Present, inactive, and former members are invited to attend the party as well as guests. Many persons are expected to wear costumes appropriate to the event.

St. Coleman

POMPANO BEACH—A barbecue hosted by the Woman's Guild will be held from 1 to 6:30 p.m., Sunday, Sept. 28 in the parish hall. Monthly meeting of the Guild begins at 8 p.m., Tuesday, Oct. 7 when parents will welcome faculty members.

St. Vincent

MARGATE—A card party under the auspices of Our Lady's Guild begins at 8 p.m., Friday, Oct. 3 in the Council Rooms of the City Hall. Refreshments will be served during the first of the monthly card games.

St. Sebastian

FORT LAUDERDALE—The Women's Club will observe Corporate Communion during the 8 a.m. Mass, Friday, Oct. 3.

Breakfast and a getting-to-know-you meeting will follow in the parish hall. The meeting is open to all women of the parish.

St. Clement

FORT LAUDERDALE—Members of the Altar and Rosary Society will meet Tuesday, Oct. 7, at 8 p.m. in the school building for their October meeting.

Mrs. Ann Aletti, vocational technical teacher, will speak on "Opportunities Unlimited For Pleasure, For Fulfillment, For Employment."

The members will observe Corporate Communion, Sunday, Oct. 5, during the 8 a.m. Mass.

St. Clare

N. PALM BEACH—Special youth Mass with guitar music at 6:30 p.m., Sunday, Sept. 28.

Coral Gables

Their annual dinner and dance to benefit students at the Marian Day School for Retarded Children will be sponsored by Daughters of Isabella at 7 p.m., Saturday, Sept. 27 in the K. of C. Hall, 270 Catalonia Ave.

Notre Dame

A benefit and luncheon and fashion show for the girls' high school will be held by parents Tuesday, Sept. 30 at the Carillon Hotel. Tickets may be obtained by calling Mrs. Betty Zorovich at 758-6284.

Sacred Heart

LAKE WORTH—Picnic for families of the parish begins at noon, Sunday, Sept. 28, at John Prince Park, Commodore Rd. facility. Barbecue will be followed by softball game between Holy Spirit and Sacred Heart parishes.

St. George

FORT LAUDERDALE—A membership covered-dish supper will be sponsored by the Women's Club at 7 p.m., Wednesday, Oct. 1 in the parish hall. Husbands are invited to attend and reservations may be made by calling 581-7925 or 583-3343.

Hallandale

A rummage sale under the auspices of St. Charles Borromeo Catholic Women's Club begins Tuesday, Oct. 9 and continues through Oct. 11 at the Hallandale Women's Club Bldg., 124 NE First Ave.

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College Sets Lecture And Musical Series

BOCA RATON — A number of cultural programs to be offered at Marymount College during the current school year in Founders Hall, were announced this week.

The first of two appearances by young pianists is listed Monday, Sept. 29 at 8:15 p.m. when Roman Rudnytsky will play. Alegria Arce will perform Wednesday, Dec. 3, at the same hour.

Three lecturers by international authorities are planned under the sponsorship of the Danforth Foundation. The first will be by Alastair Reid, a poet and writer, on "Growing Up, Growing Old," Oct. 30.

Daniel A. Chapman Nyaho, who is from Ghana, will discuss "The African in the Modern World" Nov. 20 and Dr. Robert Steele, a film writer, director, author and professor, will talk about "The Means and Meanings of Federico Fellini" Feb. 15.

Reid, a native of Scotland, is a staff writer for New Yorker Magazine, contributing essays and poems. He is the translator of several Spanish writers and was a Guggenheim Fellow in 1956 and 57 and a Danforth visiting lecturer since 1966. He lives in London on a Thames houseboat.

Nyaho, who studied at Achimota College, Ghana, Oxford, Columbia and New York universities, has held several important posts in education, government and diplomacy in Ghana.

He was secretary to the Gold Coast Prime Minister, and later he was appointed head of the nation's civil service and was ambassador to the U.S. and permanent representative to the United Nations.

Dr. Steele, a research as-

sociate at Ohio State University, did graduate work in cinema, radio, writing, religion, cultural anthropology and education at UCLA, Northwestern, Columbia, Hartford Seminary and the School of Oriental and African Studies, University of London.

Rudnytsky was born in New York into a family of professional musicians, his father being a conductor-composer-pianist and his mother an opera singer. He studied at the Philadelphia Musical Academy, Philadelphia Conservatory and Mills College in Oakland, Calif., and received his B.S. and M.S. degrees at Juilliard School of Music in New York.

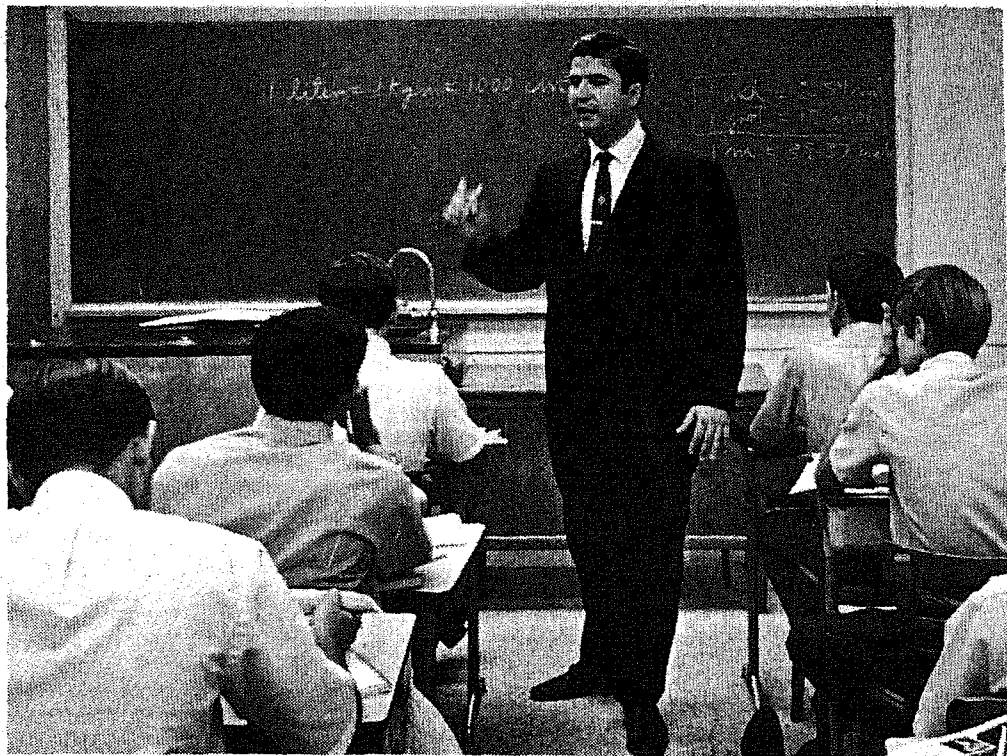
He has appeared with many national and international symphony orchestras, including the Washington National Symphony, Detroit Symphony, Miami Symphony and the Mozarteum Camerata Academica in Salzburg, Austria.

Miss Arce, who lives in Coral Gables, is a native of Guayaquil, Ecuador. She has won competitions sponsored by the Austin, Amarillo, Midland-Odessa and Miami symphonies and has appeared with these orchestras as soloist.

Cleric Brother Studies In Brazil

A Franciscan Cleric Brother whose parents are members of Christ the King Church in South Miami Heights is studying in Brazil in preparation for serving in the Prelature of Santarem, in that country.

Brother Allan Csotty, O.F.M., son of Mr. and Mrs. Stephen Csotty, expects to be ordained a priest of the Order of St. Francis next year. He is presently enrolled at the Colegio Sao Francisco in Anapolis, Goias, Brazil, where he is studying the Portuguese language



IN ADDITION to his administrative duties, new principal of the Belen School, Antonio Abella teaches science.

First Layman In Archdiocese Named High School Principal

The first layman in the Archdiocese of Miami to be named a school principal on the high school level is Antonio B. Abella, who took up this post at Belen Jesuit Preparatory School as school began.

A 28-year old native of Cuba, Abella was graduated from the Belen School in Havana before its staff was expelled in 1961 by Castro and has since returned to his "alma matter" to teach science.

After attending the University of Havana, Abella came to the United States and enrolled at the University of Miami, where he was awarded his bachelor of science degree in 1966.

He received his M.S. in science education from North Carolina State University, where he studied under a National Science Foundation Academic Year Institute Scholarship.

In addition to membership in Catholic student

and professional societies, Abella is foreign relations secretary of Agrupacion Catolica Universitaria, a Jesuit-sponsored professional sodality relocated in Miami.

He joined the faculty of Belen in 1963 and taught general science, physical science, biology and chemistry. Before he was named principal, he acted as coordinator for the science de-

partment for a period of two years.

"The change toward more involvement of the lay faculty in the administration of our Catholic schools should come as no surprise to us," the new principal of the Jesuit high school explained. "It is just another first accomplished by our Archdiocese under the leadership of Archbishop Coleman F. Carroll."



Tourney To Aid Boys' Clubs

The Second Annual Pro-Am Golf Classic to benefit the Boys' Clubs of Miami will be held Nov. 11 and 12 at the Country Club of Miami.

TV star Jackie Gleason is cooperating in the staging of the classic funds from which will be donated to provide a fourth branch of the Boys' Club in the Larchmont Gardens area.

Miami's Archbishop Coleman F. Carroll and North Dade banker, Leonard Usina spearheaded the move last year which resulted in the establishment of a third Boys' Club Branch on the grounds of Corpus Christi Church in the Central Miami area.

Legion Of Mary Council Elevated

The Miami Council of the Legion of Mary has been elevated to the rank of a governing council in charge of Legion groups throughout the Province of Miami under the title Miami Regia.

The Regia, which will work under direction of the Baltimore Regional Senatus, was created by the Concilium in Dublin, and will hold its first meeting Sunday, Sept. 28 at 3 p.m. at St. Francis Xavier Church.

According to Miss Mary Mooney, director of the extension of the Legion, a Curia of the Legion was recently established in the Diocese of St. Petersburg with 10 active praesidia under the spiritual guidance of Father Brendan Lawlor. Councils are also active in the Fort Myers, Port Charlotte, Jacksonville and Fort Walton Beach areas.

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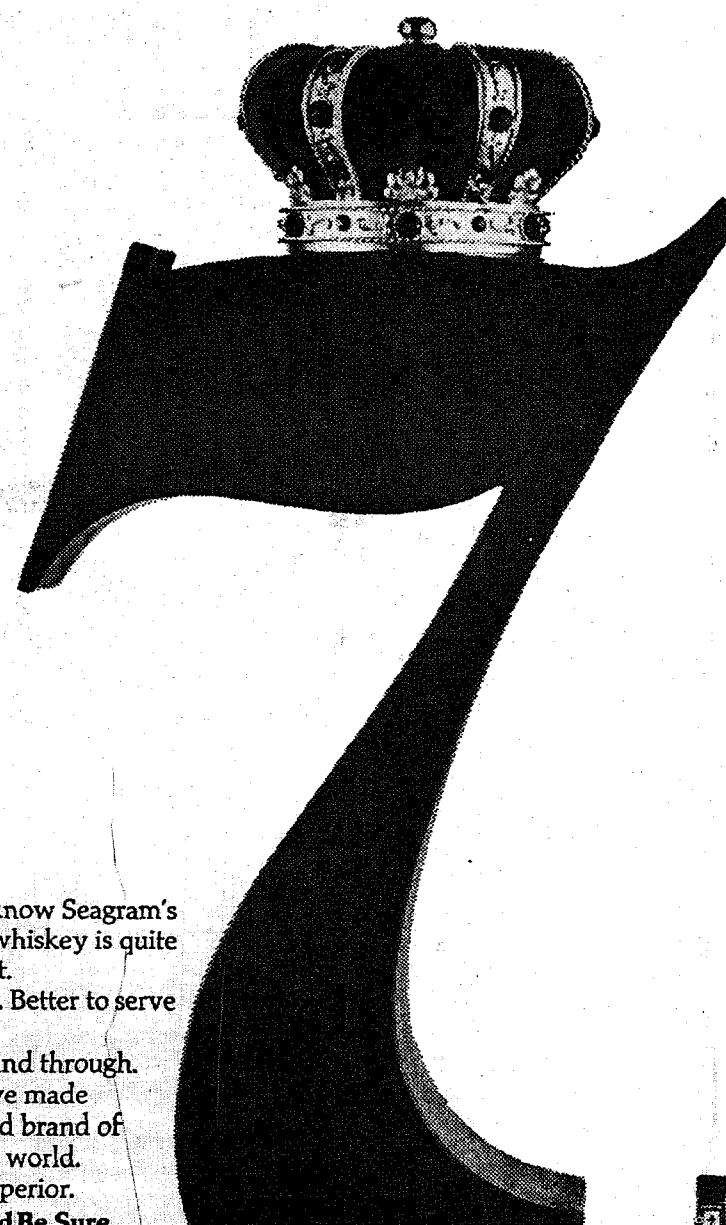
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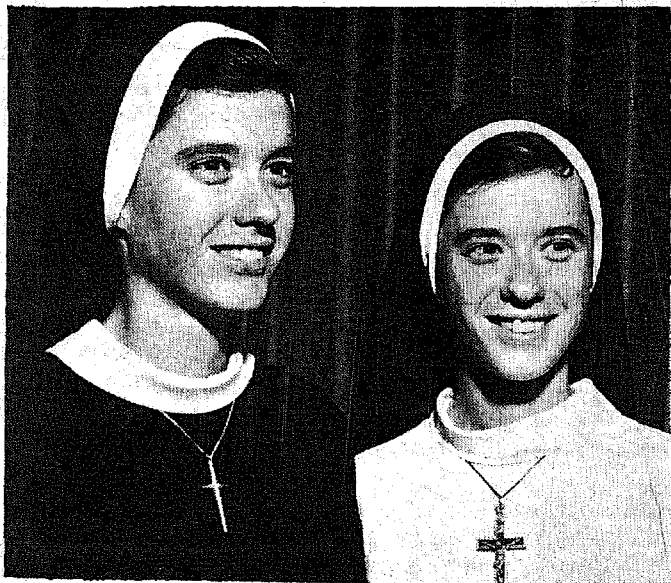
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NOT DOUBLE EXPOSURE but twin Sisters of St. Joseph illustrating traditional and new crosses of the Congregation. Sister Mary Lyn, S.S.J., who taught last year at St. Mary Cathedral School, wears the new cross, left. At right, her sister, Sister Marlene, S.S.J., a former faculty member at SS. Peter and Paul School, has on the traditional crucifix worn for a century.

Replicas Of High Cross To Be Presented Nuns

ST. AUGUSTINE—New crosses will be presented to members of the Congregation of the Sisters of St. Joseph of St. Augustine who staff schools and hospitals throughout the state during special ceremonies on Saturday, Sept. 27, in Prince of Peace Chapel on the grounds of the Mission of Nombredios.

Replicas of the 208-foot-high Great Cross here will be presented to Sister Louis Edwin, S.S.J., superioress general of the congregation, and more than 200 nuns by Bishop Paul F. Tanner of St. Augustine.

Herf Jones at Gainesville, Fla., created the two-inch sterling silver cross which has eight double sides

and no corpus. The crosses will be worn on sterling silver chains.

The new cross — which is so closely linked to the Cross of St. Augustine where the Sisters began their work in Florida more than a century ago — will be the distinctive symbol for the Sisters of St. Joseph.

It will replace a heavier, larger missionary-style cross that was more appropriate when the Sisters' habits were floor-length and reminiscent of the 17th century dress for women in Europe.

The Sisters of St. Joseph from the state will be represented at the St. Augustine cross ceremony. At least one Sister from every convent in the state will attend, and will receive from Bishop Tanner the number of crosses of those in her home to take back to those who cannot attend.

After the presentation of the crosses, the Sisters will assist at the Bishop's Mass of thanksgiving.

Sisters of St. Joseph also put aside the distinctive habits they had worn for nearly a century in Florida and began an experimental styling change two years ago. The experimentation has provided more modern dress of several different designs and varying in color from black to white or navy blue. The chapter will adopt a definite style in the future, at the close of the experimentation with attire.

Peace Needn't Be Only A Dream, Pope States

CASTELGANDOLFO, Italy — (NC) — The restoration of peace in the world need not be a utopian dream; it is a fundamental necessity in the life of man, Pope Paul VI has declared.

"The restoration of harmony and solidarity in the world community, which is still so divided, seems to be more difficult and appears almost utopian," the Pope said.

"But it need not be this way," he continued. "There are laws and there are international institutions which defend peace and promote it with high and civil sentiments."

The Pope declared: "Peace must be the normal life of civilization, and therefore the fraternal collaboration among nations must be our fundamental program."

Requiem For Bishop Feeney

PORTLAND, Me.—(NC) —Richard Cardinal Cushing of Boston presided at a celebrated requiem Mass at St. Dominic's church here for Bishop Daniel J. Feeney of Portland, who died last week.

Bishop Feeney, who had marked his 75th birthday and the 23rd anniversary of his consecration three days before his death, and been inactive since suffering a stroke Jan. 22, 1967. He had three successive cerebral accidents, the last serious one in August of 1968. His condition deteriorated rapidly the weekend before his death.

Bishop Feeney was born in Portland in 1894 and was the first Maine native to be elevated to the hierarchy. He studied at Holy Cross College, Worcester, Mass., and at the Sulpician Seminary and the Grand Seminary, both in Montreal. He was ordained in Montreal in 1921.

Florida Catholic Editor Appointed

ORLANDO — Henry P. Libersat Jr. will become managing editor of The Florida Catholic Oct. 13, succeeding Paul G. Licameli, who resigned to accept a position with the Perth Amboy (N. J.) News-Tribune.

Father David P. Page, executive editor, announced the appointment for the newspaper, which serves the dioceses of Orlando, St. Petersburg and St. Augustine.

Libersat, a former editor of the Southwest Louisiana Register, comes to The Florida Catholic from the staff of Our Sunday Visitor.

A native of Groves, Texas, he first started in the newspaper field in 1957 with a weekly column in the Louisiana paper. In 1959, he joined the staff and later became first managing editor and then editor.

Libersat, who is 35, is married and the father of seven children.

Pontiff Ends Stay At Castelgandolfo

VATICAN CITY — (NC) — Pope Paul VI ended his stay at Castelgandolfo Tuesday after giving audiences throughout the day to various persons and groups for that small Alban hill town where his summer home is located.

Back at the Vatican, he will begin preparation for major coming events in the Church such as the synod of bishops which opens Oct. 11.

Archbishop To Bless Convent At Hospital

FORT LAUDERDALE—A new convent for the Sisters of Mercy of Pittsburgh who administer Holy Cross Hospital will be blessed by Archbishop Coleman F. Carroll during ceremonies Saturday, Sept. 27.

The first separate quarters designed for the nuns provides facilities for 18 Religious, including a community room, dining room, kitchen, small office, visitors' foyer and library as well as a chapel.

Enclosed garden courts are featured around the one-story structure which replaces the former quarters of the Sisters on the fifth floor of the general hospital.

Meanwhile Charles Creighton, local civic and

business leader, has been named to head the \$18,500,000 expansion program already underway at the hospital. Broward financier Hugo R. Hoffmann will serve as vice chairman.

Both Creighton and Hoffmann have served as members of the hospital Board of Advisors since it was established in 1965 and are members of the Board's Executive Committee. Creighton heads the procurement committee and Hoffmann the finance committee and both are members of the building committee.

The present expansion program is the fifth since the hospital first opened 14 years ago.

Synod Called No Threat To Pontiff Authority

Confidence that papal authority is not threatened by the upcoming Synod of Bishops was expressed in two articles appearing in Italian publications.

The Synod, which will open Oct. 11, cannot modify the Pope's absolute power, according to Father Gino Concetti, writing in L'Osservatore della Domenica.

The theologian stressed that the principle of absolute papal power had been endorsed by the Second Vatican Council and therefore could not be changed. He added that nothing in the entire structure, doctrine or tradition of the Church, would permit any curbing of papal authority.

Michele Cardinal Pellegrino of Turin sees a strengthening of papal authority through the exercise of collegiality by the bishops. He voiced these sentiments in an interview with the religious-oriented magazine of Assisi, Rocca.

Cardinal Pellegrino sees no lessening of the primacy of the Pope through an implementation of collegiality, even though "it will be

quite a different way, historically speaking, of exercising the primacy."

Having pointed out the coexistence of papal primacy with collegiality, the Cardinal emphasized that the former would seem to exclude the deliberating value of any collegial decision. But, he explained, the accepted existence of the latter presupposes the formation of a single will.

Asked if this meant that the Pope must consult the bishops before coming out with an important declaration, Cardinal Pellegrino said: "We must be extremely precise and not abandon proven principles of theology. It is clear that the Pope can decide for himself any question and is not juridically obliged to ask the opinion of the bishops."

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Black Workers Seek Their New Day Like White Union Men Did

By JOSEPH A. BREIG

Memories came to me while I watched a TV newscast showing white construction workers, in Pittsburgh, Pa., angrily counter-demonstrating against demonstrators who had been demanding a fair share of construction jobs for black men.

I looked back through the years and saw myself, as a young news reporter, driving along a country road in my little automobile—the kind we used to call, with humor and affection, a puddle-jumper.

I was on my way to a coal mining town not far from Pittsburgh. The Great Depression was in progress, and we were in the first year of the administration of President Franklin D. Roosevelt.

I wanted to interview some of the miners, to ask what they thought about the New Deal, about the National Recovery Act, and about the efforts of men like John L. Lewis to organize workers for protection against exploitation.

At a crossroad, I stopped. Out of the bushes stepped two men with shotguns. Where was I going, they wanted to know. I told them, and explained that I was a newsman.

One of the men spoke softly, shifting the shotgun in his hands. "You ain't interviewing anybody, young man. Just turn your car around and go back. Don't argue; just go."

I knew then that of course they were company policemen in the pay of the mine owners. And as I turned the car I knew something else—that the days of this kind of lawless private law were numbered; and that newspapermen like me were going to help number them.

Not for always would it be possible for corporations to treat miners and other workers like pawns, underpaying them, keeping them in debt for rent and food and clothing, cowering them with the ever-present coal and iron policemen.

While I watched the newscast from Pittsburgh, other memories came. Among them was that of being tailed by private detectives when I met the local organizer for SWOC—the Steel Workers Organizing Committee—to get the news about his efforts to unionize steel workers.

But in spite of all the opposition from what a pope had denounced as the despotic economic power of big money, unionism came, and with it a new day for workers.

A lot of years have passed, and I have changed in many ways, but not in my desire to do what I can, always, to help the underdog to gain his rights. It is no pleasure—indeed it is a sour taste in my mouth—to realize that this cannot be said for union members generally today.

Nevertheless, the days of job discrimination against Negroes, like the days of oppression of workers, are numbered. Newsmen—who with all their faults do have a thirst for justice—will help to number them.

And I hope that black men, when they become top dogs, will not quickly forget what it was like in the old days, and will not turn away from other people struggling to rise.

Education Sizzles Hearing On Sex

TRENTON, N. J. —(NC) — Indications are mounting here that the New Jersey Legislature will take some action to govern sex education in the state's public school system.

The chairman of a special legislative commission investigating sex education programs predicted as much after a stormy eight-hour hearing marked by an outburst of anti-Semitism.

The hearing was the second of three scheduled by the committee.

Assessing the testimony for newsmen, Sen. William T. Hiering of Ocean County, co-chairman of the commission, said that the evidence submitted "makes it apparent to me that some sort of action by the Legislature may be necessary."

He said that any recommendations which the commission will make will not be submitted until the 1970 Legislature is seated.

EMOTIONS SURGE

There was frequent booing and cheering during the latest hearing but the most bizarre episode came during testimony by Jerome E. Heinemann of the New Jersey branch of the States Rights party. As he took his place before the commission, two uniformed members of

the party attempted to stand at attention on either side of him but Hiering ordered them out of the way.

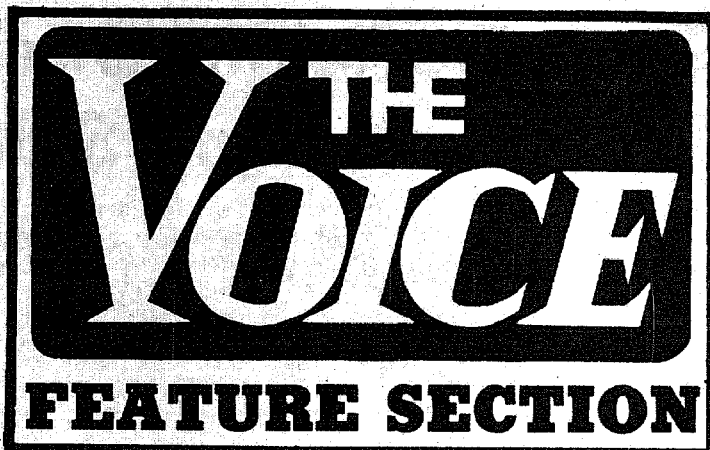
Heinemann blamed sex education programs on "pagan Talmudism," and delivered an anti-Semitic harangue. He, like the two other party members, wore emblems showing a red thunderbolt. They referred to themselves as "men of the thunderbolt, protectors of white Christian purity."

Among the witnesses was Dr. William Mara, who teaches philosophy at Fordham University and has been actively campaigning against sex education in New Jersey. He claimed sex education could be psychologically damaging when imparted to children below the fifth grade.

Sex and morality are indivisible, he said, but it is not possible to teach morality in public schools.

Another Witness was Dr. Carl McIntyre, fundamentalist minister and frequent critic of the Catholic Church. In testimony heavily laced with scriptural quotations, he charged that sex education is a reflection of materialism, unbelief and godlessness in American society.

A LONELY VIGIL is kept by a Marine sentry at an outpost in Vietnam. President Nixon this week announced plans for withdrawing some 35,000 American troops as the United States hopes to shift more of the burden of fighting to the South Vietnamese.



Sex Education: Is It Plot Or Wave Of The Future?

By JOHN R. SULLIVAN

WASHINGTON — Conspiracy theories are certainly nothing new to Capitol Hill.

Long before the days of Joe McCarthy it became used to hearing a steady stream of Congressmen and their constituents construct elaborate — if not always logical — webs of intrigue that invariably spelled the proximate demise of the Republic.

But even the most cynical Washingtonian, struggling through an afternoon mellowed by a long lunch at the Carroll Arms, had to pause after the recent visit of William and Lillian Drake.

The Drakes, who are from California, used to run Freedom Press, which long ago sold out its right-wing philosophies to the American Mercury (the one that followed Mencken, not the one he ran).

The Drakes' message was simple, not to say simplistic: sex education in schools is part of a plot by the government, the United Nations, the National Council of Churches, the publishing industry and — let's see, have we forgotten anyone? — oh yes, the psychologists, who invented the secret weapon of the conspiracy, sensitivity training.

And if the theory were not made clear in the Drakes' press conference, they had some visual aid: a film called "Pavlov's Children" which was later shown to Congressmen and wives.

"Pavlov's Children" establishes its credibility by illustrating the similarity between symbols of SEICUS — the Sex Information and Education Council of the United States — and the Nazi party, the swastika. It goes on to tell how Pavlovian psychological techniques are used to brainwash American school children.

All of this courtesy of Rep. Alphonso Bell of Los Angeles who, while denying knowledge of the Drakes, obligingly furnished them with rooms for their press conference and screening in the Rayburn House Office Building.

It should be remembered that while the Drakes, the John Birch Society and the Christian Crusade about conspiracy, the partisans of the far left are proposing some equally astounding things.

One might draw some lessons from all this: that Americans really do have some monumental hangups about sex, or that Americans at least are involved in a controversy of massive proportions over the future of school sex education.

Neither proposition may be true, however. While the Drakes were utilizing the hospitality of Rep. Bell and while the books containing the theories of the radical left are reaping publicity — and practically no sales for the publishers — the vast segment of the public seems to be going its own way of conscientious, concerned action.

For example: Since last spring, when the National Catholic Educational Association and the Family Life Division of the U.S. Catholic Conference published a handbook on sex education for parents, more than 30,000 copies have been sold. The orders are still running high.

So are requests for a similar teachers' handbook, published only last month. And guidelines issued this summer. And shelves of reprints and other informational material.

To Father James McHugh, director of the Family Life Division, the message is clear: "An awful lot of people have spent the summer working very hard to set up good sex education programs in their local schools."

And that's just what he wants.

"These programs have to be formulated locally. They have to have parent support and participation. I want parents to question — they have a job to do, and no one can do it for them."

He and other Church people will help, however. "I think we can and should help, just as other community institutions, such as the schools, can and should," he said.

The major trouble with the controversy, as he sees it, is that "it distracts everyone from the central issue": how best to use all these resources to help parents — and children.

Three Stories In One Film? Well, It's A Long Story...

NEW YORK — (CPF)— "Anthology" movies, consisting of several short, unrelated stories, are rare in this country, and one such movie consisting of three Edgar Allan Poe tales shows why: they can be a horror for audiences and critics alike. "Spirits of the Dead," with prominent directors Federico Fellini, Louis Malle and Roger Vadim each responsible for one segment of the Poe triptych, has received a general reaction from critics of two "noes" and one enthusiastic "yes;" thumbs down on the Malle and Vadim segments, and heavy praise for Fellini's portion.

Indeed, "Life's" film critic, declared that Fellini, being restricted to only 40 minutes, has produced perhaps his best film because "the economies he must make in a short film force him to abandon the indulgences and confusions that often mar his features." But, the same critic warned, the viewer is faced with a "club-sandwich" film in which he must digest Vadim's "baloney" and Malle's "overheated turkey" before reach-

ing Fellini's "elegant ham." The three-part film also created a problem for the National Catholic Office for Motion Pictures, which raved about Fellini's "cinematic gem" but which saw itself forced to give "Spirits of the Dead" an "over-all classification" of "B" (morally objectionable in part for all) because of one of the other two segments of the three-part film.

The two portions that came in for negative criticism from the critics were Vadim's "Metzengerstein," loosely based on Poe and starring Jane Fonda as a decadent young harriss who causes the death of her rival cousin (played by Peter Fonda), who apparently comes back to life in the form of a black stallion to gain his revenge.

Vadim made the film, said "Life's" Richard Schickel, apparently because he had some kinky costumes left over from 'Barbarella' and an undaunted desire to continue his campaign of publicly degrading his wife, a reference to the various erotic poses she assumes in the film.

Malle's portion is titled "William Wilson," about a sadistic young man (Alain Delon) plagued by a double who prevents him from carrying out his violent impulses, such as threatening to dissect alive a beautiful young girl some medical students have captured.

"An unnecessary overdose of nudity and sadistic actions make this episode particularly objectionable," commented the Catholic film office.

But, for Fellini's "Never Bet The Devil Your Head"—his first film since "Juliet of the Spirits," which won an NCOMP prize in 1966—there has been universal praise.

Subtitled "Toby Dammit," it stars Terence Stamp as a has-been Shakespearean actor who is induced to go to Rome to star in a film which is to be "the first Catholic Western."

"In reality, though," remarked NCOMP, "the film is an artist-director's tribute to an artist-writer, superbly capturing the grotesquely surrealistic, grim and ironic humor of Poe."



A DOWN-AND-OUT ACTOR, beset by images of the devil, is played by TERENCE STAMP, center, in one part of a three-part film, "Spirits Of The Dead."

"The New York Times" Vincent Canby labeled the Fellini segment "a short movie, but a major one," and suggested it might be a postscript to Fellini's "La Dolce Vita."

"The last hours in Toby Dammit's life become a typical Fellini fantasmagoria, a descent into a maelstrom of grotesque settings, props and faces," Canby explained.

In Fellini's film, "Newsweek" commented, Terence Stamp "vividly embodies the consequences of grappling with the ambiguous appeal of evil (in the film, Stamp has made a bet with the devil)."

"As in the past," the "Newsweek" critic continued "Fellini shows in this film

that he is the master of cinematic psychoanalysis. Fellini finally travels far beyond the absolute morality of Poe, in whose work the symbols of good and evil are clearly differentiated; instead, by making the conventionally innocent figure of a little girl a threatening image of Toby (a little girl represents the devil in the film), Fellini seems to be suggesting that purity and corruption are inextricably tied together.

"And so, when the story reaches its shattering climax, one suddenly realizes that the horror is not, as many have thought, a tale of the supernatural, but a

horrifying exploration of the real."

CATHOLIC PRESS FEATURES

CATHOLIC PROGRAMS

TELEVISION

(SUNDAY)

7 A.M.
THE CHRISTOPHERS—Ch. 11 WINK Fort Myers

9 A.M.
THE CHRISTOPHERS—Ch. 5, WPTV.

9:15 A.M.
THE SACRED HEART—Ch. 5 WPTV

10:30 A.M.
CHURCH AND THE WORLD TODAY—Ch. 7 WCKT.

11:30 A.M.
MASS FOR SHUT-INS—Ch. 10 WLBW

Fr. Rice To Launch Radio Series

WEST SPRINGFIELD, Mass. — Father Fidelis Rice, C.P., founder and first director of The Hour of The Crucified radio program, and now retreat preacher at Our Lady of Florida Retreat House, North Palm Beach, will begin a series of talks on the program, now known as Crossroads, Sunday, Oct. 5.

The particular series, called "The Crisis Of Faith," will continue each Sunday

during October, according to Father Cyril Schweinberg, C.P., director of the Passionist Radio-Television Center here.

Father Rice, a native of Saco, Me., began the Passionist Radio program during Lent of 1954. The program grew in popularity to the extent that it is now an award-winning international production broadcast over more than 300 stations.

Father Rice, a professor of Sacred Scripture, an expert at the Vatican Council, and an author, will begin his series, taking as his subject, "Begin At The Beginning." He says that this generation, which has achieved such mastery in many fields, is also marked by many crises, not the least of these being the crisis of religion and faith; and that it is not God but the people who are on trial.

NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES FILM RATINGS

Adelaide (C)
African Safari (A2)
Alexander (A2)
Angel In My Pocket (A1)
Appointment (A3)
April Fools (B)
Arabella (A3)
Assassination Bureau (A3)
Assignment To Kill (A3)
Baby Love (B)
Backtrack (A2)
Bad Company (A4)
Bandolero (A3)
Barbarella (C)
Beach Red (C)
Before Winter Comes (A3)

Ben Hur (A1)
Best House In London (C)
Belter A Widow (A3)
Beyond The Law (B)
The Bible (A1)
The Big Bounce (C)
The Big Cube (B)
The Big Gundown (B)
Birds In Peru (C)
The Birthday Party (A3)
Black Girl (A3)
Bofors Gun (A4)
Bonnie and Clyde (A4)
Born Wild (B)
Boston Strangler (B)
Boys of Paul Street (A1)
Bliss Of Mrs. Blossom (A3)

Blow-Up (C)
Bridge At Remagen (A3)
Brotherhood (A3)
Brute and the Beast (A3)
Bullet for the General (B)
Bullitt (A3)
Buona Sera, Mrs. Campbell (A3)
Camille 2000 (C)
Candy (B)
Can Helronymus Merkin Forget Mercy Humpe And Find True Happiness? (C)
Camelot (A2)
Capricious Summer (A3)
Carmen, Baby (C)
Castle Keep (B)
Castle, The (A3)
Chairman, The (A3)
Changes (A3)
Charge of the Light Brigade (A3)
Charlie, The Lonesome Cougar (A1)
Charro (A3)
Charly (A3)
Chastity (A4)
Che (A2)

Chitty Chitty Bang Bang (A1)
Chronicle of Anna Magdalena Bach (A1)
Chubasco (A2)
Coogan's Bluff (C)
Cool Hand Luke (A4)
Corruption (A3)
Cul-De-Sac (C)
Daddy's Gone-A-Hunting (A3)
Daring Game (A1)
Darling (A4)
Dead Run (B)
Death of Gunfighter (A3)
Death of Tarzan (A2)
Death Rides A Horse (A3)
Decline and Fall of A Bird Watcher (A3)
Desperadoes (B)
Destroy All Monsters (A1)
Devil By The Tail (A3)
Devil's Eight (B)
Dialogue of Carmelites (A2)
Doctor Doolittle (A1)
Dr. Zhivago (A2)
Don't Look Now (A1)
Dracula Has Risen From Grave (A3)
Dr. Glas (B)
Easy Rider (A4)
Elvira Madigan (A3)
Endless Summer (A1)
Extraordinary Seaman (A2)
Eye of the Cat (A3)
Faces (A4)
Fifth Horsemen Is Fear (C)
Fine Pair (B)
Finian's Rainbow (A1)
Fireman's Ball (A3)
Five Card Stud (A3)
Fire Within (A3)
Fixer (A3)
First Time (B)
Flea In Her Ear (A3)
Follow Me (A2)
Fool Killer (A2)
For Love of Ivy (A3)
Fox (C)
Funny Girl (A2)
Fraulein Doktor (A3)
Gay Deceiver (A4)
George Eastman House (A3)
Ghosts Italian Style (A3)
Girl On A Motorcycle (C)
God Forgives, I Don't (B)
Goodbye Columbus (A4)
Gone With The Wind (A2)
Grazie, Zia (B)
Graduate (A4)
Great Bank Robbery (A3)
Great Catherine (A3)
Green Beret (A3)

Green Slime (A1)
Greetings (C)
Guess Who's Coming To Dinner (A2)
Guns of Magnificent Seven (A2)
Guru (A2)
Hagbard and Signe: The Red Mantle (C)
Half a Sixpence (A1)
Hannibal Brooks (A2)
Hard Contract (A4)
Head (A2)
Heart Is a Lonely Hunter (A2)
Heaven With a Gun (A3)
Helde (A1)
Hellfighters (A2)
Hell in the Pacific (A2)
Hello Down There (A1)
Hell With Heroes, The (B)
Hell's Angels on Wheels (C)
Hell's Belles (A3)
Here's Your Life (A3)
Here We Go Round the Mulberry Bush (C)
High Commissioner, The (A3)
Hook, Line and Sinker (A2)
Hour of the Wolf (A4)
House of Cards, The (A3)
Hot Millions (A2)
Hot Rod Action (A1)
How To Commit Marriage (B)
Hugs and Kisses (C)
Hunger (A3)
Hurry Sundown (C)
I Am Curious Yellow (C)
Ice Station Zebra (A1)
Incredible Journey (A1)
Identification Marks (A3)
If (A4)
If He Hollers, Let Him Go (C)
If It's Tuesday, This Must Be Belgium (A3)
I Love You Alice B. Toklas (B)
I'll Never Forget What's In Name (C)
Illustrated Man (A3)
I Married You For Fun (C)
Immortal Story (A3)
Impasse (B)
Inga (C)
In Heat Of the Night (A3)
Italian Job (A2)
Joanne (B)
Journey To Far Side Of Moon (A2)
Justina (B)
Katerina Izmailova (A3)

Killers Three (B)
Killing Game (C)
Killing of Sister George (C)
King, Murray (C)
Krokota, East of Java (A2)
La Bonheur (C)
La Bonne Soupe (C)
La Chamade (A4)
Lady in Cement, The (B)
Lady on the Tracks (A2)
La Guerra Est Finie (C)
La Mandragola (C)
La Priseniere (C)
Last Adventure (A2)
Last Shot You Hear, The (B)
Last Summer (A4)
Laughter in the Dark (B)
Learning Tree, The (A3)
Les Biches (A4)
Les Gauloises Bleues (A3)
Libertine, The (C)
Life Love Death (A3)
Lion in Winter, The (A3)
Listen, Let's Make Love (B)
Live a Little, Love a Little (A3)
Lock Up Your Daughters (B)
Lola Montes (A4)
Lonesome Cowboys (C)
Long Day's Dying, The (A4)
Love in Our Time (C)
Love Bug, The (A2)
Love God, The (A3)
Love of a Blonde (C)
Loves of Isadora, The (A3)
Lost Man, The (A3)
Mackenna's Gold (B)
Mad Room (A3)
Mafia (A3)
Mangus (C)
Mallasse Bippy (A2)
Man Called Gannon (A3)
Man For All Seasons (A1)
Man With the Balloons (C)
Marat Sade (A4)
Marriage Come Tumbling Down (A2)
Marry Me, Marry Me (A3)
Martyrs Of Love (A3)
Masculine-Feminine (C)
Matter Of Days (A4)
Mayerling (A3)
Medium Cool (B)
Me, Natalie (A3)
Midnight Cowboy (A4)
Michael and Helga (A4)
Miracle of Love (C)
Model Shop (A3)
More (C)
More Dead Than Alive (A3)
Morire Gratis (A4)
My Side of the Mountain (A1)
My Sister, My Love (C)
99 Women (C)
Naked Under Leather (C)

Nazarin (A3)
Negatives (B)
Night Games (C)
Nice Girl Like Me, A (A3)
Night of the Following Day, The (A3)
Night They Raided Minsky's (B)
Number One (A3)
Oblong Box (A3)
Odd Couple (A3)
Oedipus (A2)
Oliver (A1)
Once Upon A Time In The West (A3)
Only When I Larf (A3)
Otley (A3)
Paper Lion (A1)
Pawnbroker (A3)
Payment in Bloom (A3)
Peppermint (A2)
Pickpocket (A2)
Pierrot LeFou (A4)
Play Dirty (A3)
Pop! (A2)
Prime Of Miss Jean Brodie (A3)
Producers (B)
Putney Swope (B)
Rachel, Rachel (A3)
Rascal (A1)
Red And White (A3)
Red Beard (A3)
Reflections In Golden Eye (C)
Report On The Party And Guests (A3)
Repulsion (C)
Revolution (C)
Ring of Bright Water (A1)
Riot (A4)
Romeo and Juliet (A4)
Round Up (A4)
Rosemary's Baby (C)
Run Wild, Run Free (A1)
Russians Are Coming (A1)
Salesman (A2)
Sam Whiskey (B)
Sea Gull, The (A3)
Secret Ceremony (A4)
Secret World, The (A3)
Sergeant, The (A3)
Seven Golden Men (A2)
Seventh Continent, The (A1)
Shame (A3)
Shoes of the Fisherman, The (A1)
Simon of the Desert (A4)
Sinful Dovey (A3)
Six in Paris (A3)
Skidoo (B)
Ski Fever (A3)
Slaves (A3)
Smith (A1)
Southern Star, The (B)
Spirits of the Dead (B)
Split, The (B)
Staircase (A4)
Stalking Moon, The (A1)
Strange Affair, The (C)
Star (A2)
Stiletto (B)
Strategy of Terror (A1)

Stolen Kisses (A4)
Submarine X-1 (A1)
Succubus (C)
Subject Was Roses, The (A3)
Support Your Local Sheriff (A1)
Sweden, Heaven and Hell (C)
Sweet Body of Deborah (C)
Sweet Charity (A2)
2000 Years Later (B)
2001: Space Odyssey (A2)
Teorama (A4)
Thank You All Very Much (A3)
That Cold Day In Park (C)
Those Daring Young Men In Their Jaunty Jalopies (A2)
Therese and Isabelle (C)
They Came To Rob Las Vegas (A3)
Three Into Two Won't Go (B)
Three Sisters (A2)
This Savage Land (A2)
Touchables (B)
Trans-Europ-Express (C)
Trip, The (C)
Trouble With Girls (A3)
True Grit (A1)
Twisted Nerve (A3)
Twist of Sand (A2)
Two (C)
Two Of Us (A1)
Ugly Ones (B)
Ulysses (A2)
Up Tight (A4)
Valley of Gwangi (A1)
Vixen (C)
Voyage Of Silence (A2)
Wanderer (A2)
War and Peace (A1)
Wedding Party (A3)
Weekend (C)
Whatever Happened To Aunt Alice (A2)
Where It's At (C)
Where's Jack (A2)
With Six You Get Egg Roll (A2)
Wild Bunch (A4)
Wild Eye (B)
Wild Racers (B)
Wild Season (A1)
Winning (A3)
Wise Guys (A2)
Work Is A Four Letter Word (A3)
Wrecking Crew (B)
Yellow Submarine (A1)
You Are What You Eat (B)
You Only Love Once (A2)
Young Billy Young (A2)
Yours, Mine and Ours (A1)
Young the Evil and the Savage, The (B)

KEY TO RATINGS
A1 - Morally Unobjectionable For General Patronage.
A2 - Morally Unobjectionable For Adults and Adolescents.
A3 - Morally Unobjectionable For Adults.
A4 - Morally Unobjectionable For Adults, With Reservations.
B - Objectionable In Part For All.
C - Condemned.

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Oct. 10-12 . . . St. Mary Cathedral, St. Rose of Lima, St. Vincent de Paul, Visitation, St. James
Oct. 17-19 . . . Nativity, Hollywood
Oct. 24-26 . . . St. Francis Xavier, St. Cecilia, Ascension (Ft. Myers), St. Isabel Mission, St. Andrew (Cape Coral), St. Leo (Bonita Springs)

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Mother Superior Of 'Flying Nun' Gets Many Letters Asking Advice



ROLE OF THURBER-TYPE CARTOONIST is played by WILLIAM WINDOM in the new TV series, "My World And Welcome To It."

'My World' One More Laugh At Family Life

By J. D. NICOLA

"I hate women," confesses the hero of a new television "comedy" series. "Oh, I know I married one, but there wasn't anything else around."

It is difficult — and sometimes unfair, to both audiences and the shows — to make a judgment about a new television series by going entirely on what you see in the premiere, but the debut of "My World and Welcome to It" should make anyone who cares about family life cry out: Let's stop right here.

Sex and violence on television — as elsewhere — will always get the indignant complaints and the Congressional headlines, but it is programs like "My World and Welcome to It" that quietly dig in and do damage.

This series is loosely based on the cartoon drawings of James Thurber and features a combination of real-life action, line drawings and cartoon animation.

The "hero" (played by William Windom) is a cartoonist who works for a magazine called "The Manhattanite" (Thurber's work graced the pages of "The New Yorker") and who prefers to hole up in his attic-studio at home to get as far away from his wife as he can, not to mention avoiding his precocious, brace-wearing 10-year-old daughter.

What's The Grudge?

What does the cartoonist have against his wife, and all women in general?

"I hate women because they have brought into the English language words like 'comfy' and 'yes-indeed' and he is also terribly upset that "you have to call wives 'dear' or 'honey' or 'darling.'"

So he takes it out on his wife by caricaturing her in his cartoons as a chunky, glowering nap with stringy hair whom he like to envision hanging by the neck from the living-room chandelier.

"I hate children — especially ours," he further informs the TV audience. "Children frighten me. They're too smart, all of them."

The audience can see quite clearly that this wife who troubles him so is quite pretty, charming, intelligent and adoring. And his daughter is anything but a female Dennis the Menace.

Worst of all there is the laugh track. It does not laugh at him — which might be a saving grace — but with him as it invites the home audience to laugh along with this rather sick caricature of a husband and father — the latest in a long line of such creations.

May Change

Again, it is hard to make a judgment on an entire series based on one look. The direction of a series can change after early reaction from critics and viewers and sponsors. And more important than the content of any one episode is a series' cumulative impact: the style it builds up over a period of months, the identification the viewer develops with a character, and so on.

But "My World and Welcome to It" went right out and "set the stage" for the series with Monroe laying down his "I hate women" doctrine in the premiere episode's opening monologue. This, we take it, is to be the show's continuing point of reference.

Hopefully, the series might go off in some other directions, since producer Sheldon Leonard (who gambled with a Negro co-star in the "ISpy" series) could contribute something to TV with this series by bringing some sophisticated wit and humor to the TV screen.

But another anti-family show we can do without. It's ironic, and sad, that the most refreshing and uplifting "family life" series on TV these nights tends to be minus one spouse:

If "My World" must rely on tearing down another family as a way of building up an audience — well, you're welcome to it.

CATHOLIC PRESS FEATURES

The woman who portrays the Mother Superior on "The Flying Nun" television series has also played some parts that might put any fan of the weekly show into orbit.

In other words, her role as the wise and authoritative convent superior is a far cry from some roles she has played on Broadway and in the movies.

She told a Voice reporter this week, however, that's the way she likes it.

Her part on the three-year-old series — which started as a gimmicky show and broadened into one based on the philosophy that psychologically "in the end everyone is pretty much alike" — is one she says she particularly enjoys, because actress Madeleine Sherwood sees herself "like the Peanuts character Lucy — a 5-cent psychiatrist. I like to give out advice."

And, due to her appearances on the program, she has plenty of opportunities. "I get many letters each week asking for advice and help," Madeleine explained.

"Teenage girls ask me if they should become nuns, and I answer them as simply and as honestly as I can. They have to make up their own minds," the actress-grandmother continued.

Much of the mail she receives comes from small children "who want to know if they can fly, too." Madeleine says she tells them that the Flying Nun stays airborne on "faith and because of her habit and her small figure."

The letters are cute, Madeleine added, but there is always a danger that some of these children will try to fly out of windows, "so we always have to be careful to impress on the children that they cannot fly as Sister Beville flies on television."

Madeleine — whose mother is becoming a convert to Catholicism during Midnight Mass on Christmas Eve — is particularly sensitive to the moral aspects of the television series and



WHAT A difference a make-up man makes can easily be seen in these two pictures of Madeleine Sherwood in her role as Mother Superior in the Flying Nun and as she looks in real life.

sums it up as, "Doing unto others as you'd like to be done."

She recalled that several times during the filming of the show, questions as to procedure in Church ceremonies have come up and have to be referred to Father Donald F.X. Connolly, coordinator for the National Catholic Office For Radio and Television, a priest of the Archdiocese of Miami and former Voice columnist, who is on loan to the national office, which reads all of the series scripts.

"In one show we were supposed to be in the convent chapel arranging flowers on the altar and we got confused about genuflecting, so we had to have technical advice; other than that there are very few items which are not approved by Father Connolly after reading the scripts," Madeleine continued.

If she could change the show, she would make sure that more members of minority races were used. "Many are being used now, but we should be able to show that people do and can get along together very well," she pointed out.

She describes the series as a "fantasy show" which appeals to older persons and

young children, but admits that they hear from viewers of all ages. She'd like to see more "of the shows take place within the Convent San Tanco," because "it is a naturally good setting and I think the shows done within the walls come off better than the others."

When she's not working on the 26 shows prepared every year for the series, she branches out into Broadway productions and into guest appearances on other television programs.

Her latest "off-beat" role was the part of the alcoholic mother of a killer in "pendulum" which was released this year.

She has also done parts in both the Broadway and film versions of "Cat On A Hot Tin Roof" and important roles in "Sweet Bird of Youth" and "Hurry Sundown."

She has also appeared in such Broadway shows as "Camelot," "Do I Hear A Waltz?" and "Inadmissible Evidence."

Fought And Died For Reform

Camilo Torres was a Catholic priest, a sociologist and a revolutionary. He was killed and his body mutilated by troops of the Colombian army in February, 1966.

His writings breathe the charity of the true priest and the calm objectivity as well as the sense of commitment to change that led to a violent death.

The earliest writings are the essays of a concerned and creative intellectual. As time passes we see a man involved with the troubles of a uni-

versity and the politics of agrarian reform.

Finally, there is the author asking for laicization and announcing his intention of joining the guerillas in the mountains.

This is not an exciting book, nor is it particularly informative for those who are even slightly aware of the social crisis in South America. If nothing else it shows us how and why one dedicated man rejected gradualism and embraced armed revolt.

T. M. GARRET

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

FRIDAY, SEPT. 26
9:30 a.m. (11) Jassy (Objectable in part for all)

OBJECTION: Light treatment of marriage.

2 p.m. (6) Appointment With Danger (Unobjectionable for adults and adolescents)

2 p.m. (23) Colossus And The Amazon Queen (No classification)

4 p.m. (10) The Female Animal (Objectable in part for all)

OBJECTION: Light treatment of marriage.

4:25 p.m. (5) Sea Witch (No class.)

9 p.m. (4 & 11) Guns Of Navarone (Part II) (Family)

9 p.m. (6) In Love And War (Unobjectionable for adults)

9 p.m. (23) Planet Of Blood (No class.)

10:30 p.m. (51) The Senator Was Indecent (Unobjectionable for adults and adolescents)

11:30 p.m. (23) Curse Of The Swamp Creature (No classification)

SATURDAY, SEPT. 27

12 Noon (51) Fang And Claw (Family); followed by Gildersleve's Bad Day (Family)

2:30 p.m. (4) Untamed (Unobjectionable for adults and adolescents)

2:30 p.m. (6) In Love And War (Unobjectionable for adults)

3 p.m. (11) Indian Agent (No class.)

4:30 p.m. (6) White Witch Doctor (Fam.)

7 p.m. (6) In Love And War (Unobjectionable for adults)

9 p.m. (5 & 7) Shenandoah (Family)

10:30 p.m. (51) Devil At My Heels (No classification)

11 p.m. (10) Great Expectations (Fam.)

11 p.m. (12) East Of Killmanjoro (No class.)

11:30 p.m. (11) Donde (Family)

11:45 p.m. (7) Sign Of The Pagan (Unobjectionable for adults and adolescents)

SUNDAY, SEPT. 28

12 Noon (4) The Tall Men (Objectable in part for all)

OBJECTION: Suggestive situations and costumes; tends to condone immoral actions

2 p.m. (10) The Great Lie (Unobjectionable for adults and adolescents)

3 p.m. (6) In Love And War (Unobjectionable for adults)

4:30 p.m. (10) Winchester '73 (Unobjectionable for adults and adolescents)

5 p.m. (6) White Witch Doctor (Family)

7 p.m. (6) In Love And War (Unobjectionable for adults)

7 p.m. (51) The Awful Dr. Orloff (No class.)

8 p.m. (10 & 12) Nevada Smith (Unobjectionable for adults)

11:15 p.m. (11) Face Of Fire (Family)

MONDAY, SEPT. 29

9:30 a.m. (10) Janie (Unobjectionable for adults and adolescents)

2 p.m. (6) Union Station (Unobjectionable for adults and adolescents)

2 p.m. (23) Hercules Against The Barbarians (No classification)

4 p.m. (10) The Suspect (Unobjectionable for adults and adolescents)

4:30 p.m. (5) Special Assignment (No class.)

9 p.m. (5 & 23) Duel At Diablo (Objectable in part for all)

OBJECTION: A sympathetic presentation of the hero's complicity in mercy-killing creates a moral problem in this violent Western.

9 p.m. (6) Botany Bay (Unobjectionable for adults and adolescents)

9 p.m. (10) The Truth About Spring (Fam.)

10:30 p.m. (51) The Last Musketeer (Fam.)

11:30 p.m. (23) Mark Of Zorro (Unobjectionable for adults and adolescents)

TUESDAY, SEPT. 30

9:30 a.m. (10) The Life Of Emilio Zola (Fam.)

2 p.m. (6) Union Station (Unobjectionable for adults and adolescents)

2 p.m. (23) Hercules And The Masked Rider (No classification)

4 p.m. (10) Ladies In Retirement (Unobjectionable for adults and adolescents)

4:30 p.m. (5) The Third Side Of A Coin (No classification)

8:30 p.m. (10 & 12) The Immortal (No class.)

9 p.m. (5 & 7) The Shkiest Gun In The West (No classification)

9 p.m. (6) Botany Bay (Unobjectionable for adults and adolescents)

9 p.m. (23) The Fighting Kentuckian (Unobjectionable for adults and adolescents)

10:30 p.m. (51) You Were Meant For Me (Family)

11:30 p.m. (23) Driftwood (Family)

WEDNESDAY, OCT. 1

9:30 a.m. (10) You Can't Run Away From It (Objectable in part for all)

OBJECTION: Light treatment of marriage; suggestive situations and songs

2 p.m. (6) Union Station (Unobjectionable for adults and adolescents)

2 p.m. (23) The Young Racers (Unobjectionable for adults and adolescents)

4 p.m. (10) The Pad And How To Use It (Unobjectionable for adults)

4:30 p.m. (5) Tissue Of Hate (No class.)

9 p.m. (6) Botany Bay (Unobjectionable for adults and adolescents)

9 p.m. (10 & 12) Walk, Don't Run (Unobjectionable for adults)

9 p.m. (23) Legend Of A Gunfighter (No classification)

10:30 p.m. (51) Say It With Songs (No class.)

THURSDAY, OCT. 2

9:30 a.m. (10) An Act Of Murder (No class.)

2 p.m. (6) Union Station (Unobjectionable for adults and adolescents)

2 p.m. (23) Love From A Stranger (Unobjectionable for adults and adolescents)

4 p.m. (10) Tammy And The Millionaire (Family)

4:30 p.m. (5) Tomorrow The Man (No class.)

9 p.m. (14 & 11) The Sandpiper (Objectable in part for all)

OBJECTION: Using the device of an adulterous relationship between a non-conforming west and a clergyman, this film depicts a confrontation between the values of organized religion and society and those of the "pure primitives." Though the theme could have validity, it is compromised by the weak development of the minister's character; a straw Christian is set up to be knocked down by a cliché. Moreover, suggestive treatments a further handicap to a serious consideration of the theme.

9 p.m. (6) Deadline USA (Objectable in part for all)

OBJECTION: Reflects the acceptability of divorce.

9 p.m. (23) Lord Of The Flies (Unobjectionable for adults and adolescents)

10:30 p.m. (10) The Red Pony (Family)

11:30 p.m. (23) The Tall Lie (No class.)

FRIDAY, OCT. 3

9:30 a.m. (10) The Awful Truth (Unobjectionable for adults and adolescents)

2 p.m. (6) Union Station (Unobjectionable for adults and adolescents)

2 p.m. (23) Furry Of Apache (No class.)

4 p.m. (10) Fluffy (Family)

4:30 p.m. (5) Crazy Sunday (No class.)

9 p.m. (4 & 11) Double Trouble (Unobjectionable for adults and adolescents)

9 p.m. (6) Deadline USA (Objectable in part for all)

OBJECTION: Reflects the acceptability of divorce

10:30 p.m. (51) The Band That Went To War (No classification)

11:30 p.m. (23) Face Of Terror (No class.)

SATURDAY, OCT. 4

12 Noon (51) Chances (No classification); followed by Pirates Of The Prairie (Fam.)

12:15 p.m. (10) The Day Of The Bad Man (Unobjectionable for adults and adolescents)

2 p.m. (10) Tokyo Joe (Objectable in part for all)

OBJECTION: Reflects the acceptability of divorce

2 p.m. (4) Love Is A Many Splendored Thing (Objectable in part for all)

OBJECTION: Reflects the acceptability of divorce; tends to arouse undue sympathy for wrongdoings.

2:30 p.m. (6) Deadline USA (Objectable in part for all)

OBJECTION: Reflects the acceptability of divorce

3 p.m. (11) Storm Over Wyoming (Fam.)

4:30 p.m. (6) Deadline USA (See rating of same at 2:30 p.m.)

7 p.m. (6) Deadline USA (See rating of same at 2:30 p.m.)

9 p.m. (5 & 8) Arabesque (Unobjectionable for adults)

10:30 p.m. (51) A Bell For Adano (Unobjectionable for adults and adolescents)

11:30 p.m. (11) The Lemon Drop Kid (Objectable in part for all)

OBJECTION: Suggestive sequence

11:45 p.m. (7) The Square Jungle (Unobjectionable for adults and adolescents)

By DORIS KLEIN

In 250 B.C., Romans lived in co-ops, sharing the responsibilities of home ownership. By the 19th century, the co-op concept was popular in France and England. And, in the past 20 years, FHA-financed co-ops have been built in the United States. By 1963 condominiums became legal in all the states and Puerto Rico.

But buying an apartment in Florida today is not the same as 4,000 years ago when prehistoric man owned the building and the land. The price—which ranges from \$7,000 to \$200,000 for one unit—is not always clear because 20th century co-ops and condominiums may not be "pure." That is, the land may not be included.

As an example, a woman shopping for a condominium or co-op apartment saw a one-bedroom apartment on a lake for \$14,500. She asked the salesman if the price included the land.

"Yes," he said, "the price includes the land under the building."

Aware of the possible pitfalls of some co-ops and condominiums, the woman asked: "Does the price include the property under the swimming pool, or do I have to pay rent for use of the land?"

ANGRY RETORT

"Lady," he stormed indignantly, "You ask too many questions. You haven't even bought the place yet."

This is one of several methods salesmen can use to shame thousands of people into buying co-ops and condominiums without giving the buyer a chance to find out the true cost.

Later, experts warn, the purchasers may learn they have agreed to pay...in another five years...a lump sum of \$5,000 to buy the land...not included in the sales price of \$14,500. Or, they may find the rent—known as land lease—must be paid...an amount that goes up with the cost of living. The Consumer Price Index rose 18 per cent between 1961 and 1968.

"Prospective buyers should learn the actual cost, the real charges for maintenance and taxes—what, if any, risks are involved financially—the quality of soundproofing...and whether the rules and regulations for day-to-day living suit personality needs," declared State Representative Murray Dubbin of Dade County who introduced amendments last June to the 1963 Condominium Act requiring full disclosure of the facts.

The proposed changes will automatically come up for a vote next April. The Senate unanimously passed amendments introduced by Senator Richard Stone of Miami before the 1969 session ended.

"The buyer," pointed out Dubbin, "is in an advantageous position because he is not usually as knowledgeable as the developer—and competition exists among the purchasers, not the sellers."

Last January there was a total of 36,000 units in Broward, Dade, and Palm Beach counties where the majority of South Florida co-ops and condominiums are located. There were 21,000 units in Broward, 12,000 in Dade, and 3,000 in Palm Beach county Jan. 1, 1969.

WHAT'S TO COME

Val Brennan, executive director of the Broward County Area Planning Board said "Developers forecast 120,000 more co-ops and condominiums in Broward County by 1985," to meet growing population needs.

Planning Department officials in Broward and Dade counties estimated building permits have been issued for 1,200 units per month per county for co-ops and condominiums between January and May. Population for the same period has increased and estimated 4,000 persons per month per county.



"Developers do not care if an individual does not buy," declared Dubbin. "There are probably three more people waiting in line for every person who walks away."

If proposed amendments to the bill are passed, not only will full disclosure of the facts be required for the sale of future apartments, but financial risks will be reduced. Buyers lost a quarter of a million dollars in escrow money in Dade County last year when a developer disappeared before the project was completed.

"The amendments would require builders to post bonds to guarantee buyers against a loss of deposit money," explained Dubbin, who has been chairman of the Commerce Committee since 1966, and a Dade legislator since 1963.

"Instead," said the representative, "they were offered the deposit money back...which the builder had been using... and the apartment was resold for 25% more upon completion because the value had increased."

Another section of the proposed amendments, it has been pointed out, would limit developers to providing maintenance under contract for not more than 90 days after the last apartment is sold. Responsibility of maintenance would be turned over to the owners to prevent the problems that arise when contract maintenance only guarantees the cost of maintenance without specifying the kind of maintenance.

'EXTRAS'

Whether there is a contract or not, special assessments may be made for extra taxes for street lights, sewers, or garbage collections not included in tax or maintenance quotations. One woman learned she had to pay a monthly fee over and

above the regular maintenance for riding an elevator. A man who purchased an apartment in a high-rise building was billed periodically for window-washing in addition to regular maintenance.

Some boards operate economically to the extent that when water leaks from the roof into a top floor apartment, they may vote against spending money for repairs. Other boards like to spend on a doorman, social director, and extra improvements. If there is no contract maintenance with the developer, the boards which manage the property are usually owners.

Occasionally, an outside property management expert is hired. One manager said the history of co-op and condominium operations the last 10 years indicates operational assessments are increased an average of every three years. Club membership fees also are subject to adjustment.

The section of the amendment requiring full disclosure of such facts may stop salesmen from bluffing buyers with answers that are not answers.

Such as: "But, sir this is a co-op." Or, "Lady, this is a condominium."

But the price and whether the apartment includes all land and all recreational facilities should be spelled out so that the buyer is aware of the total cost declared Charles I. Babcock Jr., a developer of a Key Biscayne condominium which includes all land in the sales price.

For there are more similarities between co-ops and condominiums than there are differences. The number of years of the mortgage and the rate of interest may vary in both co-ops and condominiums. The buildings may or may not be well-insulated. Sound-proofing may be so poor that when an owner sneezes, receives a phone call, or turns over in bed, neighbors know.

The cost of maintaining the air-conditioning, plumbing and painting inside the apartment is normally considered the responsibility of the owner, and is a cost to be calculated in addition to the maintenance outside the building.

VAGUE RULES

In some instances rules and regulations are established for both forms of ownership that may be vague and in others very explicit. "No radios, television or stereo after 11 p.m., or before 8 a.m." Or, they may be so strict as to say "No soaking of socks in the bathroom sink...no children...no pets...no subleasing." And these rules are subject to change by amendment.

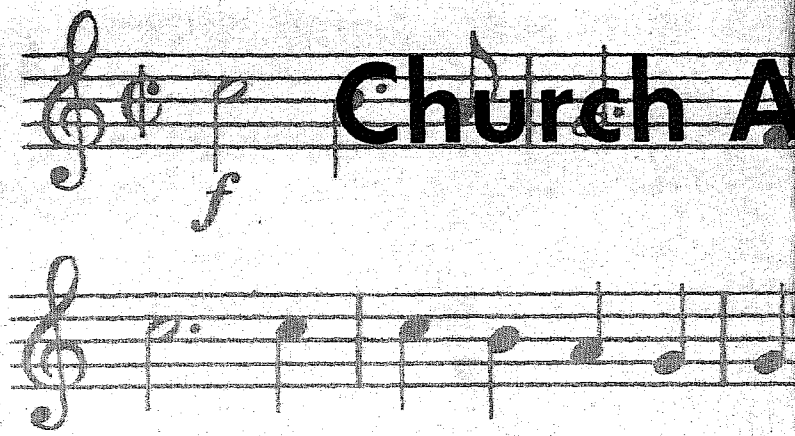
Personality problems may exist in either type of apartment. A man may buy into an apartment where only women live and become responsible for handling the maintenance of the entire building. Or, a young couple may find all the neighbors retire early; or an elderly couple may learn a noisy younger set surround them.

Buyers should be aware, not only of the similarities, but the differences between co-ops and condominiums, Badcock said. The purchaser of a co-op, an abbreviation for cooperation, receives shares in a corporation in the form of an ownership stock certificate. Condominium buyers receive a warranty deed.

If there is a blanket mortgage on the corporation in which a co-op is located the mortgage company can foreclose against all the co-ops if the corporation fails to make payment. In a condominium, foreclosures can only be made against the owner who fails to make mortgage payments.

Proposed changes call for amendments to regulate both co-ops and condominiums.

Today's condominium or co-op buyer, unlike the owner of thousands of years ago, must ask questions to ascertain the complete cost.



By FATHER

JOHN J. BUCKLEY

The Catholic Church needs sensitive musicians and composers. After the fiasco of the 19th century, during which church music wavered between the concert-style Mass, complete with advertisement, and the pious antiquarianism of the merely devout, Pius X (early 1900s) issued what was to be 20th century. His main contribution was directionality: Mass music was to be the servant, not master; the means, not the end. The ideal of this directionality was medieval chant and classical vocal polyphony.

For a time, Church law forbade any instrument other than the organ, and even here insisted on its fundamental subsidiarity to the human voice. It was never to take precedence but to serve the chorus; it was never to distract from the ceremony, but to direct attention to it; to heighten and clarify the interaction between God and people.

SUBORDINATE ROLE

The same was true of the chorus. It was not to entrance, but to stimulate; not to perform, but to participate. To this end, solos were discouraged; the innocent simplicity of the boy-choir was to be cultivated; the distracting element of the female in solo or in chorus was to be eliminated.

(One wonders how distracting the male element is to the other half of the congregation. Is this preference for the male church chorus a reflection of Italian cultural experience, or western, or 19th century, or universal? Is it related to a natural leadership inherent in the male? Women in our culture are more responsive to the quasi-intuitive method common to religious and artistic experience, yet men have been, at least historically, the leaders in both fields.)

The starkness of Pius X's radicalization seems to us today Puritanical. But the long-range

policies of great social institutions are not to be taken lightly; they reflect a gut instinct to preserve basic values at any cost.

The chant and polyphonic revival was by and large a failure: creative man has never been satisfied with merely reproducing the glories of the past. He uses them as the starting point for further development, usually taking one element and working on it until further development is either impossible or pointless. Then he returns to the roots in re-enchanted. Still he cannot rest here, but is impelled to take another element and develop it to its practical limits.

Rarely is a basically new element discovered. Human creativity is not a creatio ex nihilo, but largely an exploration of new ways of dividing and combining things already known; only occasionally does it stumble on things entirely new to its experience.

THE REASON?

It is perhaps a moot question as to whether Pius X held up these ancient musical types for their own inherent beauty and ability to communicate universally for all time, or for the sake of illustrating an ideal. Both trends were common in his day. Be that as it may, the struggle on the part of a minority in Catholic academic and professional circles to cultivate these ancient forms did serve a more fundamental purpose: to restore clarity in the relationship of the arts to worship.

Given the natural affinity of artists, the fundamental re-examination spread to sculpture, architecture, painting and allied arts; indeed, to the very art of priestly conduct of worship service.

But the passing of a taste for an art form (in this case, 19th century religious music) meant the passing of the artisans. It takes many years to train men in the artful performance of chant and polyphony, and craftsmen were few.

Smut Mail Grows

By DON DELPLACE

Obscene advertising is creating new problems for parents young children. Many mothers must be first to the mailbox to screen their youngsters from an onslaught of smut in the mail which is growing at an alarming rate, according to postal officials.

The Post Office is swamped with complaints—167,792 last year alone—from people who received obscene advertising. Most of the complaints came from parents of school-age children. B. Prisco, superintendent of mailing regulations at the Miami office, says that not only has obscene advertising increased 20-fold or more of the last two years but that it has become much bolder.

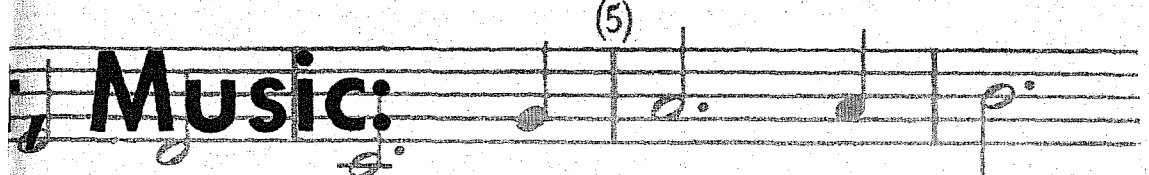
"We receive from 500-600 complaints a month," he says, used to be that almost all of the advertising came from California and New York but now it comes from all over the United States, he added.

Why has obscene advertising grown so tremendously? Defining obscenity is very difficult. The standard set by the Supreme Court in the case of Roth vs. the U.S., in 1957, and generally reinforced by more recent court decisions is that to be obscene the dominant appeal of the material must be to a prurient interest in sex, must affront the contemporary community standards regarding sex, and must be utterly without redeeming social values.

Courts have held that the community standard is being met so long as others also are selling explicit and lurid material. To be considered actionable, material must be "utterly without redeeming social importance," said Prisco. "When it comes right down to it only the really hard core pornography is actionable. Almost everything goes."

BIG BUSINESS

Pornography is big business in the U.S. and has made millions out of many people. Total sales of pornographic material are staggering. It is estimated that it ranges upward from 50 million items a year. An Associated Press investigation discloses that one of the major producers of pornography in California Marvin Miller, went into business three years ago with \$25,000. He counted \$10 million worth of sales in 1968. His annual profit is several hundred thousand dollars and his net worth is more than a million dollars.



(5)

A New Era Ahead?

older generation were not mand; the younger felt little ction to the Spartan re- ment of means, and the enying limitations on vity. If it was for the sake n ideal, it was an ideal could not grasp: the in- experience of the God- relationship on a com- al basis in a worship serv-

larity of the ideal has ad, happily. Sadly, how- fest in the roots, the d polyphonic forms, often been more avid in lar musicology, and the fre- it performance of classical phonic Masses and motets rarely been under Catholic ices. In this we see a para- clarification of a Cath- ideal at the expense of iolic musicianship.

APATHETIC PAST
we begin the decade of 70s, we have behind us two erations of Catholic apathy priests and people, edu- rs and musicians. No wledgeability, no interest, support. Enthusiasm and ed spur art forms; but they not kill. Only apathy can

Probably the long-range tribution of the guitar in rches is that it generates enthusiasm and hatred. cannot be far behind. Would things have been dif- ht had the Church not been drastic in her retrenchment? serves no purpose to spe- ate. The clarity of the ideal been regained in a renewal insight the Church has not l for many centuries, un- dtedly with more profound ysis of the process.

There is now at her disposal wealth of means to achieve ideal, means never before ilable in such profusion. As the quality of sound, she slow- began to readmit into the ss sounds other than the can and voice. First, those ss instruments that could be de to sound most like the can; then others, more bril- ht, (instinct never bade her

forego the silver trumpets of St. Peter's;) then, electronic sounds, and strings and female voices and percussive instru- ments.

Present policy is probably best stated by the American Bishops' Committee on the Liturgy: every instrument is fitting for the worship of God, provided the artistic product serves the ideal of worship.

There's the rub, the acid test: do the means in fact lead to a valid worship experience?

THE CHOIR

As to the choir, the Church first called it from the rear of the building in a balcony, to the front near the sanctuary—but behind a screen so as not to distract from the altar focus; then the screen could be removed, provided the decorum of the musicians contributed to and did not detract from the intent of the worship service; next, the musicians were to be integrated into and not

Every instrument is fitting for the worship of God, provided the artistic product serves the ideal of worship...

set apart from the worshiping congregation; finally, the office of cantor was reactivated to lead the congregation and coordinate it with the choir.

Since the worship service obviously requires faith, can the non-Catholic participate in any meaningful way? The experience of ecumenism answers with a qualified "yes," since non-Catholics can share at least the generalized experience of worshipping a Supreme Being.

Can we go so far as to include the atheist? Time will tell, but perhaps the atheist has at least the profound humanity to appreciate how much religion means to fellow human beings. Perhaps he will be willing (and able on a justifiable theological basis) to assist them in a cherished activity out of humanitarian motives. A kind of: "I'll join you if it means that much to you." This is, indeed, a step below true worship, but not destructive of it. For many

it is the necessary first step, as countless spouses testify.

But it is even possible for a non-believer to contribute to a worship service? Can he give authentic sight and sound to what he does not believe? Artists are a strange breed. Their intuitive method of cognition enable them to empathize readily, as long as they have a clear concept of what the worship service is supposed to be and do.

Once their empathy is operative, they can afford deeper and clearer insights than the ordinary believer. Indeed, they can lead him to unsuspected depths of experience, for this is their stock-in-trade. Art is communication, a language. Even the nonbelieving artist speaks the language better than the average believer. When he speaks it well in a religious context, he is frequently led to discover the same Reality the believer worships—not

by reason, but by his own peculiar intuitive, quasi-experimental cognitive processes.

This is precisely the cognitive method of religious experience and explains why artistic types have tended to anticipate the analytical theorists of religion, just as they have at every major turn anticipated the theorists of physical science.

The creative idea emerges from the mind or is stumbled upon accidentally. It is followed by trial, then reflection; practice, then theory; experience, then analytical appraisal. We may learn from the scientific hypothesis, for it parallels the creative idea: it may work, but it may fail; it may be productive, but it may be disastrous. Its potential effects must be weighed beforehand in the light of human knowledge; even then there is room for miscalculation.

This is a function of a great social institution like the



The door is open again to that limitless field of Catholic worship where musicians and artists in such legion have found both outlet and inspiration...

Church: to weigh carefully in the light of composite experience the effects of creative ideas. It must oversee, as well as encourage, experimentation, before unleashing the potential of a creative idea on three quarters of a billion people. The stakes are too high; we have fasted too long in order to see again the path to experiential knowledge of God.

Creative enthusiasm must be channeled as well as sparked; the test of valid religious experience must be applied. For the reflective, the question at bottom is the old one of self-centeredness versus God-centeredness in religious worship; what tickles me in the short run as against what satisfies me fully in the long run.

With the theoretical goal of the worship service now at a new level of crystallization, the Church is in the process of experimentation, testing all the means slowly and carefully to see if they "work." The door is open again to that limitless field of Catholic worship where musicians and artists in such legion have found both outlet and inspiration. They had the prompting and support of that institution because it instinctively sensed their contribution to its own well-being and spiritual progress, whatever the additive motivations may at times have been.

BEST TO COME?

The New World thirsts and makes pilgrimage in droves to the religious and art centers of the Old. It does not desire to imitate the Old, but seeks to understand and respond to its creative well-springs. It wants to conceive anew—in its own language, with its own artistic tools. If it is true that its tools are more varied and refined than ever before, then "the best music is yet to be heard."

Will, then, it spot gifted artists, urge and support them, put up with their inevitable idiosyncracies, sustain them in the failures they feel so keenly wait while they work on disposable developmental material, reward their successes? More to the point, in this context, will the Church and its more affluent members do this?

Yes. The Church, ever ancient, ever new, shares the elemental instincts of all institutions that have survived the ages: she knows the things that are important to her self-preservation and growth. Artistic expression with its religious insight is as important to her health and welfare as humanity towards the poor. By means of it, she conveys to her average members the high human responses of the chosen elite, the religiously gifted, the saint.

All the money to the poor? It may sound harsh at first, but this is short-sighted nonsense. It is like emptying the entire reservoir so that as many acres of the desert as possible may have a little water now. When it is gone, what will the parched acres do? If all the things the Church spends lavishly on to fill the reservoir of religious instinct and response were suddenly to be abandoned, she would soon be without resources and her own

would all be poor. Worst of all, they would be spiritually impoverished. They would not be able to share one of the most cherished holdings of the poor: membership in an institution that affords them access to buildings and art and music and thoughts that are their only contact with a higher culture and the higher aspirations of the human spirit. It may be on as low a level as mere pride of belonging—but this means importantly to the self-image of the poor. The behavioral sociologist bears this out.

DEFECT OF PAST

The glaring defect of the past has not been the commitment of resources to the higher culture of a few, but the failure to follow through with the formula: commitment of resources to the higher culture of a few for the sake of benefiting all.

Technological expenditure is necessary now so that all, including the poor, will benefit in the long run. Succeeding generations have never done well by a country that failed to invest in progress. The historical economist supports this. But common experience tells us that a young father must spend on his college education now so that the sons may benefit in the future. The Church must support all cultural efforts now if her members are to benefit in decades to come.

Only the incurable romantic, poorly versed in scripture, will press Christ's injunction regarding wealth to a literal absolute. The romantic is 70 years out of date. It is time for idealistic realists; not pragmatists, nor Platonic visionaries, but men who with feet on solid ground pursue an ultimate reality, an ideal.

The problem, then, is not the waste of Christian resources, but the balanced allocation of them on immediate needs and long-range communal benefit. Attendance at Sunday Mass will verify that not enough has been allocated for good music. The Bishops' Committee on the Liturgy states that the most pressing need of a good liturgy now is good music. The worship experience is suffering.

Is the situation improving? Yes. The finer instincts of the human spirit will have their out. Music and the other arts are too closely related to conveying the Church's experience and message to be left orphans forever.

Besides, the Spirit is breathing over the waters.

Several points need elucidation:

1. The reexamination of roots and possibilities for meaningful development for the 20th century.
2. The education of priests and people to an understanding of the relationship between art and religion.
3. The roots of religious art forms in popular music and the possibilities of utilizing a similar starting point today.
4. The new sound sources and their possible application to religious worship.
5. The authentic religious experience and music's part in engendering it.

But these must wait.

At 'Alarming' Rate

Prisco, a post office employe for 22 years in Miami, explained that most persons receive smut mail after their names are added to mailing lists. This often happens after a person replies to special offers appearing in magazines and other periodicals, and after children answer comic book advertisements, explained Prisco. Smut mailers, he said, "do a tremendous amount of list buying. If you receive mail long enough, you will get some obscene literature sooner or later."

What can you do about obscene advertising? Under the Pandering Advertisement Statute of April, 1968 you can remove your name from the mailing list only after you receive an advertisement.

Once you receive obscene advertising the post office will furnish you with a form to fill out and send to the post office along with the material received and with the envelope in which it came. Prisco points out that once a complaint is received they issued a prohibitory notice against the mailer, who then has 30 days in which to remove the person's name from his lists. If he doesn't, he is then in contempt of the order.

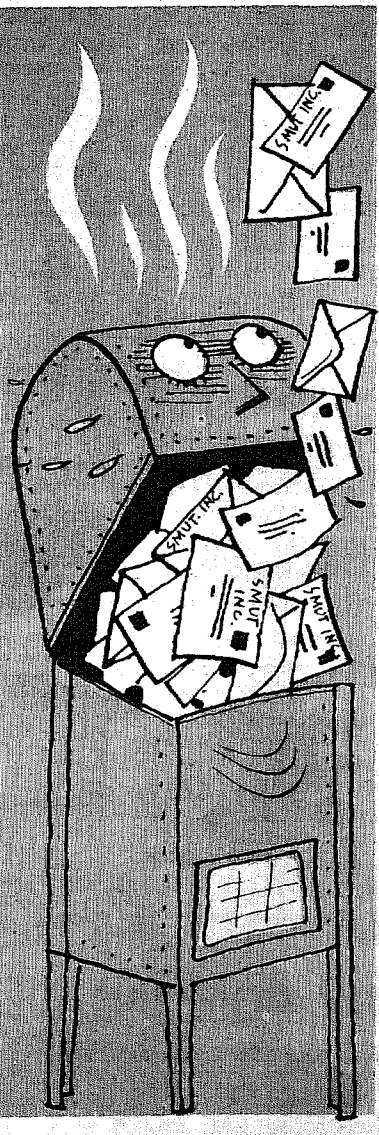
LEGISLATION NEEDED

Prisco said that, "It will take some strong legislation to control pornography. You would be surprised at their (producers) brazenness." President Nixon has demanded a law to keep offensive sex ads out of the mails and 187 bills are pending in Congress to control pornography.

Included in the pending legislation is a bill sponsored by Congressman Dante Fascell which would make the unsolicited mailing of pornography to a family with children under 16 a Federal crime punishable by fine and a jail sentence.

Fascell's legislation is different in that it does not attempt to define obscenity but rather it lists specific categories of mail to be banned thus avoiding touchy constitutional shoals. It is centered solely on the protection of children thus avoiding the question of adult freedom of speech.

If strong legislation is enacted maybe we will then feel free to let our children get the mail. Then the only unwanted material we would be receiving would be those unpaid bills.



Notwithstanding Mrs. O'Hair, Atheists Seem To Be Fading

By FATHER JOHN B. SHEERIN

Where have all the atheists gone? The race of militant atheists, so vocal when I was a boy, seems to be dying out.

One of the last specimens of this vanishing species is Mrs. Madalyn Murray O'Hair but one wonders how long she can continue to function. It is hard to keep talking when no one is listening, and almost no one listened when she protested against the reading of the biblical story of Creation in Genesis by an astronaut.



FATHER SHEERIN

Moreover, it is very hard to maintain a constant diatribe against a God you don't believe exists. It is one of the wonders of history how the crusading Free-thinker, Joseph Lewis, could generate so much moral indignation against a non-existent God.

The disappearance of militant atheists in America does not mean, however, that belief in God is increasing among us. The organized churches are under constant fires of criticism and, much as we may extol a religion of the heart, we know that religion wanes when church-going wanes. I don't see any signs of a religious revival at the present time but I do see humanism definitely on the rise in America.

Call it what you will — secular humanism or naturalism — contemporary humanism does not explicitly reject the existence of God but extols man. It is quietly skeptical or at least indifferent to God's existence but deeply and enthusiastically concerned about the development of the human person and the promotion of social, economic and political reforms designed to improve the human condition everywhere in the world.

How many humanists are there in America? Who knows? Perhaps seven million? They do not belong to any unified organization. They wear no labels. They

have no uniform creed. In fact, there is reason to suspect that many members of organized churches do not accept the teachings of their churches and are nothing more than humanists at heart.

While the humanists are not organized, they do hold certain moral principles. They are often in the forefront of great social movements such as civil rights and the peace movement. They are usually passionately dedicated to the attainment of certain moral goals even though they are not "religious" believers.

There was a time when we used to say that no one could live a moral life unless he believed in God. In fact, if my memory serves me correctly, George Washington once said that both reason and experience forbid us to expect that morality can exist without religious belief.

This may have been true in Washington's time but today we have all met men and women who are fiercely devoted to moral goals, such as the promotion of world peace, and yet cannot be described as having belief in God.

Some have tried to accept the traditional proofs for the existence of God and have found them unconvincing. Some have shown a great interest in personal conversions to belief in God but have ultimately become dubious of the validity of emotional religious experience. Some have tried sincerely to believe in Christ but the more they have read, the more skeptical they became because of the conflicting interpretations of Christ's teachings presented by the numerous Christian churches.

In many cases, these humanists want to believe but feel that they cannot do so and still retain their intellectual honesty.

Now it seems to me that there is too much talk about atheists and too little awareness of the many humanists in America. I do not intend to praise this secular humanism for the lot of the humanist is not a very happy one.

BELOW OLYMPUS By Interlandi



INTERLANDI © 1969, LOS ANGELES TIMES

"They'd make wonderful troops!"

He does not share the communion of an organized religion: he lives a lonely life in his isolation.

He has no hope for a life after death, no belief in a personal God who will calm his fears and anxieties in the face of a heartless, impersonal universe, no belief that human life itself has any ultimate meaning.

It is for us to recognize humanism as a great factor in contemporary life and to help the humanist to that rich life in Christ that we believe makes life worth living.

Coming Study On High Housing Costs Too Limited

By MSGR. GEORGE G. HIGGINS

Mr. Herling's Labor Letter, a weekly summary of labor news edited by one of the top-notch labor reporters in the United States, reports that President Nixon is about to set-up a 12-member tripartite commission for the study of labor-management problems in the construction industry.



MSGR. HIGGINS

It will include, on the government side, the Secretary of Labor, the Secretary of HUD, the Director of the Federal Mediation Service, and Professor John Dunlop of Harvard University as Secretary of the commission. The construction unions will be represented by the President of the AFL-CIO Building and Construction Trades Department and the Presidents of three of the major craft organizations. Management will be represented by the top executive officers of four national contractors' associations.

The proposed commission, to be established under a Presidential Executive Order, will concern itself with manpower supply, collective bargaining procedures, and the problem of seasonality in the construction industry. According to Mr. Herling, it is considered to be "a method by which a form of economic self discipline could be exercised, avoiding the imposition of wage, price and other economic controls."

RANGE LIMITED

The establishment of this commission will be a step in the right direction. In my opinion, however, the range of its membership and the scope of its assigned responsibilities are too limited to achieve its stated purposes. In other words, inflation in the building and construction industry cannot be ef-

fectively controlled by concentrating exclusively on labor costs and related labor-management problems.

Though labor costs in the industry are admittedly high at the present time and though the industry is saddled with a number of restrictive regulations, these two factors are not the only cause of soaring housing costs. There are other more significant factors at work, including extremely high interest rates, steadily rising real estate taxes, and the rapidly increasing cost of land.

The inflationary impact of these three factors is spelled out in an article entitled "Balderdash," in the September issue of the Electrical Workers' World, published by the International Brotherhood of Electrical Workers (1200 15th St., N.W., Washington, D.C.). This IBEW article makes the following points, among others:

- The borrower (in the case of a single dwelling unit) will repay \$40,320 on a \$15,276 mortgage at 8 percent interest for 30 years. This is almost three times the cost of the house. The interest alone comes out at \$25,044, or over one and one half the original cost of the house.

- The surest way to extend the support of home ownership to a larger number of families is to decrease realty taxes.

- Land represents the fastest rising element of all major housing costs. In 1950, the average price for the site of a new, FHA-insured, one-family home was \$1,030, or 12 percent of the total house price. By 1967, the average site value had increased to \$3,766 and represented 20 percent of the total house price.

WAGES THE GOAT

In the light of this information — which was pulled together, not by the IBEW, but by the McGraw-Hill Company working on an assignment from the

President's Commission on Urban Housing—it's little wonder that the IBEW is upset about the fact that critics of the construction unions, "with their easy access to mass communications media," persist in trying to make the general public believe that wage rates and union regulations are the primary cause of inflationary housing costs.

The lead editorial in the September issue of Fortune magazine — which admittedly is not a mass communications medium—is a perfect illustration of what the IBEW was complaining about when it said in the article referred to above that "the unreasonable persistence of the intensive attack on construction labor costs defies explanation..."

Fortune's editorial,

"Breaking Up A Labor Monopoly," clearly leaves the impression that wage rates and union regulations are primarily, if not exclusively responsible for the current building crisis. It does this by concentrating on these factors while neglecting even to mention the impact of excessively high interest rates, soaring realty taxes and inflationary land costs on the total cost of housing units.

Fortune's solution to the problem, as the title of its September editorial indicates, is to break up the labor "monopoly" which, allegedly, is strangling the construction industry. To this end, it calls upon "reform groups, and the construction industry itself, to press for action under the antitrust laws" to the extent that such action is possible under these laws and to campaign for

amendments to present anti-trust legislation to the extent

that this may be needed to bring the unions into line.

IBEW REACTION

The IBEW sees in this kind of criticism "a direct attempt to influence public opinion and, thus, create conditions which weaken all of organized labor's bargaining position by limiting the effectiveness of construction unions." Fortune has anticipated this kind of counter-attack and has tried to nip it in the bud.

"There is no reason," it says, "for such a proposal (i.e. to bring suit against the construction unions under the antitrust laws) to send the rest of labor into delirium tremens. The collective-bargaining rights of labor are well embedded in the law, and in the unwritten econom-

ic constitution of the land as well."

Be that as it may, there is ample reason for Fortune's proposals to make the construction unions see red and to gird themselves for battle. In other words, they can hardly be expected to grin and bear it when a magazine of Fortune's influence in the business community blatantly mounts a campaign to convince the public and the Congress that the building trades have gotten out of hand and must be cut down to size.

This kind of criticism may or may not be motivated by a desire to weaken all of organized labor's bargaining position, but, at best, it's a shoddy form of propaganda. Let's hope that it will be rejected out of hand by the President's new commission on labor relations in the construction industry.

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Concern Expressed For The Migrants

VATICAN CITY — (NC) — The Vatican has published two new documents on the Church's special concern for those who work or live outside of their native countries.

Both documents are concerned with the pastoral care of "migrants," but it is clear that this term applies not only to people who leave their countries for economic or social reasons on a permanent basis, but also those who migrate even on a part-time basis, such as various workers within Europe, or Latin Americans who move to the United States to find income to support families left behind.

The first of these documents is a motu proprio (a document written by the Pope himself) entitled "Pastoralis Migratorum."

The second is an instruction implementing the Pope's document issued by the Office of Migration, which is part of the Vatican's Congregation for Bishops.

The motu proprio is basically an extension of Pope Pius XII's document "Exul Familia," confirming the need for a special apostolate to all those who, for one reason or another, are required to leave their native lands to seek a home or at least work in a foreign land.

The accompanying instruction notes that the term "migrants" no longer is restricted to those who have

changed their lives for economic or political reasons, but also includes temporary workers or even seasonal workers who are required to move from one country to another for reasons of work.

The Pope's motu proprio is concerned with implementing not only the teaching of Pius XII but also that of the Second Vatican Council. It aims at establishing the basis for pastoral care for all forms of migrant workers. The papal note also formally sanctions the transfer of responsibility for many of the various apostolates to national bishops' conferences, a practice that has already been in use for many years but which, up until now, has nominally been specifically within the competence of the Congregation for Bishops.

The accompanying instruction noted that the Pope's document calls for three fundamental principles:

1) — Respect for the spiritual and cultural inheritance of the migrant. This includes especially his language, his means of expression, mentality and religious life;

2) — The unity and legitimate diversity of various ethnic groups so that variety and difference will not be at odds with the essential community of the ecclesial community;

3) — The cooperation of all the people of God, so that the enormity of the problems facing all of them can be understood and taken into account not only by dioceses and parishes but also by religious groups of men and women and the laity.

According to the instruction, the extension of the concept of "migrant" has been enlarged. To the older concept of a person who has moved permanently to a new country to build a new life but who still for various reasons needs religious assistance from priests and others of his own group, there have been now added other categories: workers "guests" within Europe's Common Market, specialists of a number of technological and scientific groups, volunteers in relief and assistance programs and students and others.

The instruction specifies that what has frequently been in the past under the competence of the Congregation for Bishops now passes directly to the national bishops' conferences and to the individual bishops.

Among these are the retention and suppression of national parishes according to language, of special missions for particular groups, the naming of chaplains or missionaries and their delegates to special groups.

In practice, most of the functions have already been delegated to dioceses and parishes. However, the instruction has the force of recognizing and establishing the norms for the future and is dated Oct. 1, 1969.

The magazine asked: "Given the gravity of the matter, and taking into account the reactions of Christian conscience toward it, would it not be better for the Church and for Bishop Matthias Defregger if he were to resign voluntarily?"

Bishop Defregger was a captain in the German army during the Second World War. While stationed in the Abruzzo region in Italy, he passed on an order for the execution of 17 males.

Churchmen Discuss Impact Caused By Refugee Influx

Representatives of the Spanish ministries from the Catholic, Protestant and Jewish faiths agreed this week that trying to integrate Latin American immigrants into American congregations is difficult because the Spanish-speaking people in Miami display a tendency to remain by themselves.

During a section meeting of the Hispanic American Ministries of the National Council of Churches at the McAllister Hotel this week, delegates heard presentations by Msgr. Bryan O. Walsh, director of the Spanish-Speaking Apostolate of the Archdiocese of Miami and director of Centro Hispano Catolico; Rev. Lloyd Knox, coordinator of the Florida Methodist Spanish Ministry, and Dr. Bernardo Benes of the Cuban Hebrew Congregation, who dealt with the problems and successes of the various faiths.

All three agreed that the

great influx of refugees from Cuba following 1961 was a surprise and that the churches and synagogues had to make great adjustments to accommodate them.

Msgr. Walsh pointed out that in addition to the creation of new parishes in various areas where Catholic population density increased "beyond all expectations," the Archdiocese of Miami provided schools and accommodations for unaccompanied Cuban children in foster homes.

"Because of the sheer number of people involved and the impact on all aspects of church life, it was felt that the Spanish-speaking apostolate could not be a nice, neat little package off to one side. It must involve the whole Church. This means that the local American parish had to provide for its Spanish-speaking people."

In addition, Msgr. Walsh said, the internal structure of

the archdiocesan administration has made accommodations for the consideration and care of the Spanish-speaking people in the form of assistant directors in various departments who coordinate the work of the Spanish-speaking.

The introduction of the large numbers of Spanish-speaking into the population "during our time must be regarded as truly providential," Msgr. Walsh continued, because they have contributed "a new orientation and a new color to the spiritual life of the American laity."

In helping the newcomer "with his problems of adaptation to a new life, we are also enriching the spiritual life of our Church through the injection of new blood, new ideas and deeper Christian understanding of who is my neighbor," Msgr. Walsh concluded.

Discussing the role of the Protestant churches in deal-

ing with the increased population of Spanish-speaking, Rev. Knox explained, "There have come some rich, wholesome relationships among fellow church members of two cultures. This has better prepared them for the pluralistic society which is Miami today."

He explained that the Protestant denominations have attempted to stop the "fragmentation" which would result from separate churches for native Americans and for Spanish-speaking.

"Perhaps the greatest need of our Hispanic community, as well as the total community, is a strong inter-church agency which can draw us together for greater understanding, communication, service and community concern and involvement. We need mutual guidance and concern in mission," he added.

German Bishop Gives Up Duties As Case Pends

MUNICH, Germany — (NC) — The German bishop who is accused of being a war criminal has stopped fulfilling his functions as a bishop.

A spokesman for the office of Julius Cardinal Doepfner of Munich said that Auxiliary Bishop Matthias Defregger will not administer Confirmation, ordain, make archdiocesan visits or carry out other functions of a bishop until criminal proceedings against him are completed.

The spokesman said that until then Bishop Defregger will handle only paper work and other administrative tasks of the Munich archdiocese.

Earlier, in Rome, a Jesuit periodical had asked whether Bishop Defregger should remain at his post in light of his explanation of why he had to take part in the wartime massacre of 17 Italian villagers.

"Is it fitting that he should continue to remain at his post?" it was asked in an unsigned article in the Sept. 20 issue of the Rome Jesuit fortnightly review, Civiltà Cattolica.

(A spokesman for the Munich archdiocesan offices expressed surprise at the suggestion by Civiltà Cattolica that Bishop Defregger should resign.)

The magazine asked: "Given the gravity of the matter, and taking into account the reactions of Christian conscience toward it, would it not be better for the Church and for Bishop Matthias Defregger if he were to resign voluntarily?"

Bishop Defregger was a captain in the German army during the Second World War. While stationed in the Abruzzo region in Italy, he passed on an order for the execution of 17 males.

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Once Upon A Time Only Lights Turned ON, OFF



Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is presently director of the Archdiocesan Catholic Welfare Bureau and a member of the Dade County School Board. He will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address inquiry to him in care of The Voice, P.O. Box 1059, Miami, Fla. 33138.

By DR. BEN SHEPPARD

The following verse is included in the column this week in hopes that it might afford an amusing look at the twists which our language has taken.

PSYCHEDELIRUM TREMENS

Remember when HIPPIE meant big in the hips. And a TRIP involved travel in cars, planes and ships. And POT was a vessel for cooking things in. And HOOKED was what grandmothers rug might have been. And FIX was a verb that meant mend or repair. And BE-IN meant simply existing somewhere. And NEAT meant well organized, tidy and clean. And GRASS was a ground cover, normally turned green? When lights, not people, were turned ON and OFF. And the PILL might have been what you took for a cough? And CAMP meant to quarter outdoors in a tent. And POP was what the weasel went? When GROOVY meant furrowed with channels and hollows. And BIRDS were winged creatures like robins and swallows. When FUZZ was a substance that's fluffy like lint. And BREAD came from bakeries not from the mint. When SQUARE meant a 90 degree angle form. And COOL was temperature not quite warm. When ROLL meant a bun, and ROCK was a stone, and HANG-UP was something you did to a phone? When CHICKEN meant poultry, and BAG meant a sack, and JUNK, trashy cast offs and old bric-a-brac?

When JAM was preserve that you spread on your bread? And CRAZY meant balmy, not right in the head. When CAT was a feline, a kitten grown up. And TEA was a liquid you drank from a cup? When SWINGER was someone who swung in a swing? And a PAD was a soft form of cushioning things? When WAY OUT meant distant, and far far away. And a man couldn't sue you for calling him GAY? When DIG meant to shovel and spade in the dirt. When TOUGH described meat too unyielding to chew. And MAKING A SCENE was a rude thing to do? Words once so sensible, sober and serious. Are making the FREAK SCENE like PSYCHEDELIRIOUS. Its GROOVY, MAN GROOVY, but English is not. Me thinks the language has gone straight to POT.

(Reprinted with permission from the Republican Women's Action Council)

Definitions

A definition of terms for all parents, teachers and those who should know. This is in answer to many letters.

When we talk about a drug abuse we mean cheat, some illegal, usually self administered, misuse of chemical or other substance which affect the body.

We have come to use the term drug dependence to describe all habitual users of drugs. This refers to the psychological and physical needs which a person develops for a substance after usage. It depends on the psychological make up of the person as to how early they become habituated.

By physical drug dependence we mean the following: As a rule the body resists the introduced drug and in this way the body develops, after several injections, a tolerance for the drug. As time goes by then more and more will be injected to overcome this tolerance so that the desired effect can come about.



Psychological drug dependence is more difficult to cure. There is a persistent desire for the drug which may last for years — while the physical dependence cause chemical and endocrine changes which can be eliminated in about four months. The psychological dependence is something that takes a great deal of care and knowledgeable handling for cure.

Sisters Staff Clinic For Women Addicts

NEW ORLEANS—(NC) — Bethel-House of Bread, an interracial interdenominational operation here staffed by nuns, has opened a methadone clinic for women heroin addicts of the city.

Methadone is a non-euphoric morphine derivative which blocks the effects of heroin.

Sister Mary David, O.P., director of the House of Bread which was formed to aid needy women and children, considers the methadone clinic to be in line with the House of Bread's work. "Everyone has to do his thing in a different way, and the way of life for Bethlehem House is to do what's needed."

The clinic will be staffed by Sister David and Sister Mary Patricia, O.P., under the medical supervision of Dr. Frank Minyard, a physician who is president of the board of directors of House of Bread.

"There are at least 500 female heroin addicts that

we know of in New Orleans," Sister David said, "and probably more. But we plan to reach beyond the addict with our treatment. We hope to make visits to their homes—only if invited—to be sure the family has adequate housing, clothing and food."

The clinic is in the stage of being checked out by the addicts. "The word is on the grapevine, and we get anonymous phone calls asking if we have the clinic. Just as we will check out the addicts when they enroll, they are checking us out."

Dr. Minyard will give each patient a thorough physical, and will be responsible for prescribing the methadone dosage. Once a week, after the patient is on methadone, a physical checkup will be made.

The doctor, who has received clearance from the federal and state narcotics bureaus, will order each day's supply of methadone as needed. "None will be kept on the premises of the clinic," he emphasized.

Charge Reds 'Double Talk' On Proposed Papal Visit

VATICAN CITY—(NC) An official of the Vatican secretariat of state has accused Poland's communist regime of trying to make it appear that it favors a papal visit while at the same time it eliminates the real nature of such a trip.

The Warsaw weekly, Perspektyw, said that Pope Paul would be welcomed in Poland if he came as an official guest of the government. The government, however, cannot agree to a visit by the Pope as a private pilgrim and a guest of Stefan Cardinal Wyszyński of Warsaw, it added.

The weekly claimed that the government has not rejected a papal visit, and that up to now no Vatican official has proposed a papal visit.

The official of the secretariat of state said that, although the weekly's comments might seem positive, they are in fact no more than a statement of the Polish regime's position.

"The Pope has gone to

various countries in relation to religious matters and as a private person," he said. "Although in some areas he has been accorded honors reserved to a head of state on a state visit, he has been free to move as he chose and to have the freedom of a private pilgrim.

"However, if he accepted an invitation, only as an official guest of the government and renounced his status as a private pilgrim and as a guest of Cardinal Wyszyński, the Polish government would have the right to set up the whole program of his visit and to show him only what they wanted him to see. The entire program would be in their hands."

College Names New President

HONOLULU, Hawaii — (NC) — Brother Robert Clarke Maguire, S.M., vice president for academic affairs of Chamindé College here, has been named the college's third president.

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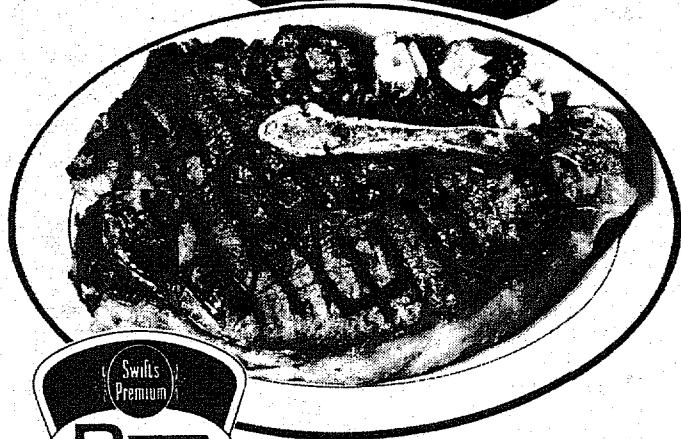
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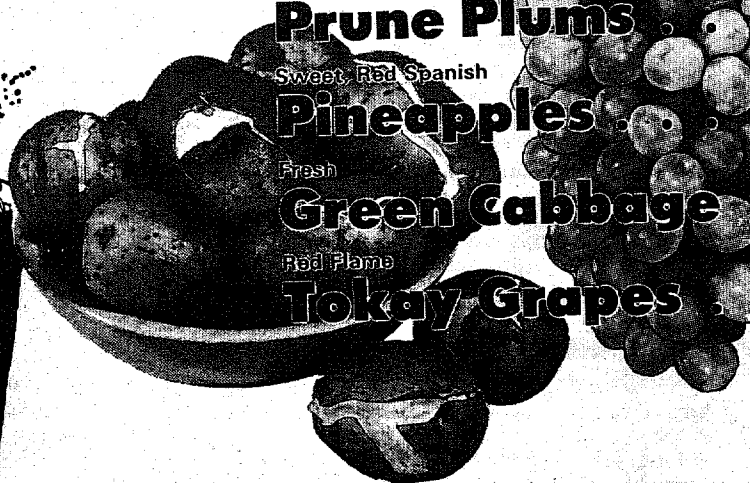
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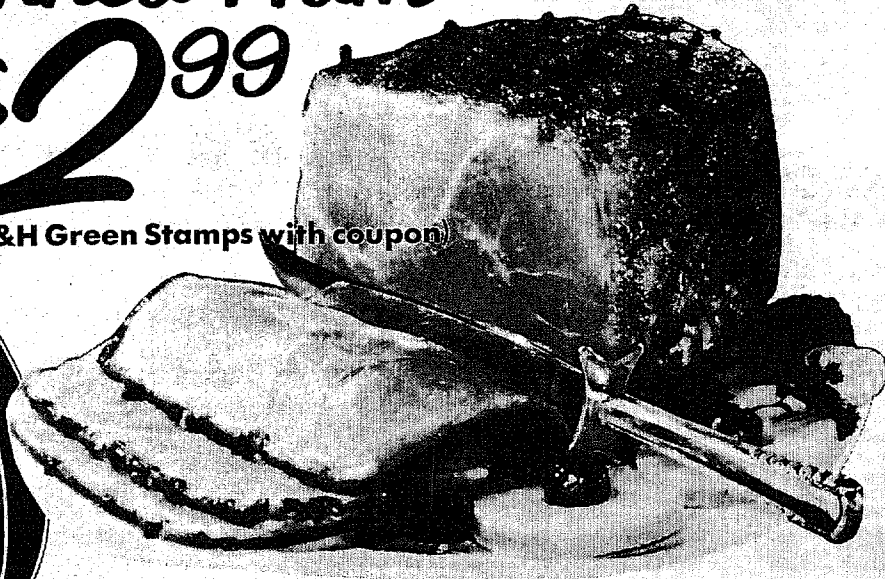
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ON BEING HUMAN

By FATHER JOHN T. CATOIR

In the last five years or so, I have been listening to heartbroken women and men discuss their marriage problems. In some cases the tangle of emotions and personalities become so complex that the parties become less and less human. When the virtue of humanity begins to drain away for a long period of time, people begin to behave like wounded animals.



FATHER CATOIR

People with marriage problems are not the only ones with this affliction but often they do manifest it in an extreme degree. We are all more or less suffering from an inability to be human, to be the creatures of love and joy that God intends us to be.

I have seen priests and nuns suffering from the same malady, wearing a perpetual death-mask, unfree, unable to lift themselves to the heights they crave in their deepest intuition of self-realization. But here again I do not mean to isolate extreme cases, we are all forgiven sinners, wounded by our acquisitiveness and self-seeking.

This is precisely the reality in which each of us has to work out our growth to God. No wonder then that we need to be attentive to the spiritual dimension of our lives; no wonder we long to improve our prayer-life, our life of worship and self-giving. We see all too well that without a genuine spiritual tone in our lives we are unable to be human, we are unfit for joyful living, unable to be our best selves.

I find it impossible to divorce this spiritual poverty from

psychological counseling. I am not dealing with problems; I am dealing with forgiven sinners, bruised people who are crying for something they do not understand. In talking with some suffering human beings one can sense that somehow along the way they have neglected their spiritual life; they never really understood Christ's life-giving words, "Seek first the Kingdom of God, and all other things will be given to you besides."

They have begun to learn the terrible lesson that without Divine Life they become less human, less true to themselves. If only it were possible to help people to see that all of life has to do with the power of love, the need to receive it, the need to give it. Those who need it most have often received it least and of themselves they have little or nothing to give, like a beautiful fountain gone dry.

Because this is so true, there has been in the past, on the part of priests, a superficial treatment of human problems. It's much too simple to say, "Pray and don't worry about it." In fact, it is sometimes cruel to hand out pious platitudes, but when a person is unaware of the basic reality that they are a temple of the Holy Spirit, however cold and empty the temple may be, it is a priest's duty, indeed his solemn vocation, to teach them about themselves, about the source of life. It is not merely a matter of three Hail Marys a day; it is a matter of a total conversion of the heart.

To be alive, to be human, to be free and fully ourselves, we need God in our lives. No matter how sick the Churches may be at any given point in history, men discover this truth again and again, and they struggle to restore religion to its true primacy. "Abide with me, and I will abide with you, and you will bear very much fruit."

Feast Of American Martyrs Marked Today

By JOHN J. WARD

It would be interesting to see how many persons if asked, could name the Americans, or persons who have spent much of their apostolate work in this country, who have been canonized as saints.

This is a good day to start because it is the feast of SS. Isaac Jogues, John DeBrebaut and their companions, all of whom were martyred by the Iroquois Indians in the years 1642, 1648 and 1649.

They were beatified by Pope Pius XI June 21, 1925, and canonized by him in 1930. The feast of St. Isaac Jogues and the North American Martyrs is observed today, Friday, Sept. 26.

The only American citizen to become a saint is Mother Cabrini.

Theodore Maynard has

written a book entitled "Great Catholics in American history" and he devoted the first chapter to St. Isaac Jogues. Of him, Maynard writes:

"Fortunately for all of us, the world rests upon the shoulders of commonplace men — or of men who seem to be commonplace — such as soldiers and sailors, farmers and artisans. But if Isaac Jogues does not strike one as brilliant ... and if he was unassuming, this was not merely because of what had been instilled into him but because he was naturally modest.

"It was in the most matter-of-fact way that this martyr spoke of his own sufferings; he was obviously far more concerned with doing what he could to help others who were enduring the same

pangs. From the time he began his work among the Indians in Canada until his death in what is now New York, there was no day — almost no hour — when he was not in danger of a violent and exceedingly painful end, something that never ruffled his courage."

Isaac Jogues was born Jan. 10, 1607, in the peaceful city of Orleans, France. His relatives were all lawyers or notaries or apothecaries. His father died during his student days. When he was about 17 he told his mother that he wanted to become a priest and that he wanted to enter the Jesuit order. In 1624 he entered the novitiate at Rouen.

When Jogues told the novice master he wanted to sail to the New France in

the New World of America, he received this answer:

"Brother, you will not die anywhere but in Canada."

Actually, he died in what is now part of the United States, but at that time the northern part of the State of New York was a no-man's land to which the French had a better claim than the British.

Earlier, the Iroquois Indians had mangled the hands of Jogues. When word of this reached Rome, the Pope had given him a special dispensation to say Mass despite the mutilation which ordinarily would have debarred him from the altar. The Holy Father said:

"It would be shameful if a martyr of Christ should not drink the blood of Christ."

Timetable Of Sunday Masses In Archdiocese

The Sunday Mass schedule for Cathedral at 7506 NW 2nd Ave., is as follows: 7, 8, 9, 10, 11 a.m., 12, 30, 5, 30 and 7 p.m. (Spanish)

BELLE GLADE: St. Phil Benizi, 7, 10, 30 and 12 noon (Spanish)

BOCA RATON: St. Joan of Arc, 7, 9, 10, 30 a.m. and 12 noon

ASCENSION: 8:30, 10, & 11:30 a.m. 414 N.W. 35 St.

BOYNTON BEACH: St. Mark, 8, 9, 30, 11 a.m.

CLEWISTON: St. Margaret, 8 a.m. 12 Noon

COCONUT GROVE: St. Hugh, 7, 8, 9, 30, 11 a.m., 12:15 (Spanish) and 5:30 p.m.

CORAL GABLES: Little Flower (Church) 6, 7, 8, 9:15, 10:30, 11:45 a.m., 1 and 6 p.m. (Auditorium) 9:15 a.m. (Spanish)

ST. AUGUSTINE: 8:30, 10:30 a.m. & 12 noon

ST. RAYMOND: Coral Gables Elem. School 9:30 and 11 a.m. (Spanish) 12:15 a.m.

CORAL SPRINGS: St. Andrew, 8:15 9:01 N.W. 37 Ct.

DANIA: Resurrection (2nd St. and 5th Ave.) 7, 8, 9, 10, 11 a.m., 12 noon and 6:30 p.m.

DEERFIELD BEACH: St. Ambrose (SE 12th Ave.) 7:30, 9, 10:30 a.m., 12 noon and 5:30 p.m.

DELRAY BEACH: St. Vincent, 6:30, 8, 9:30 and 11 a.m., and 5:30 p.m.

FORT LAUDERDALE: St. Anthony, 7, 8, 9:15, 10:30 a.m., 12 noon and 5:30 p.m.

Blessed Sacrament: 6, 8, 9:30, 11 a.m. & 12:30, 6, & 7:30 p.m.

HALLANDALE: St. Matthew, 6:30, 8, 9, 10, 11 a.m., 12:15 p.m.

St. Charles Borromeo, Hallandale Recreation Center 9, 10:30 a.m., & 12 noon

HALEAH: Immaculate Conception 6, 7, 8, 9, 10:15, 11:30 a.m., 12:45 (Spanish) 6 and 7:30 a.m. (Spanish)

St. John the Apostle, 6, 7, 8, 9:30, 10:45 a.m., 12 noon, 1 p.m., (Spanish) 5:30 and 6:30 (Spanish)

HIGHLANDS BEACH: St. Lucy, 8:30, and 12 noon, 3510 S. Ocean Blvd. 10 a.m. (Ocean Beach Apts., Boca Raton)

HOBE SOUND: St. Christopher, 7, 9 a.m.

HOLLYWOOD: Annunciation, 8, 9, 11:30 a.m., 7 p.m.

Little Flower, 5:45, 7, 8:15, 9:30, 10:45 a.m., 12 noon, 5:30 p.m.

Nativity, 7, 8, 9:15, 10:30, 11:45 a.m., (Spanish) 1, 5, 7, 8:15 a.m.

Nativity, 6, 7, 8, 9:15, 10:30, 11:45 a.m., 1, 5, 6, 7, 8:15 p.m.

St. Bernadette 7, 8, 9:30, 11, 12:30, 7 p.m.

HOMESTEAD: Sacred Heart, 6:30, 8, 9:30, 11 a.m., 12:30 and 6 p.m.

IMMO KALEE: Lady of Guadalupe, 8:30 and 11:45 a.m.

INDIANTOWN: Holy Cross, 8 a.m. JUPITER: St. Jude, 8:30 and 10:30 a.m.

KEY BISCAYNE: St. Agnes, 7, 8:30, 10, 11:15 a.m., and 6:30 p.m.

LABELLE: Mission, 10 a.m.

LAKE WORTH: St. Luke, 7, 8, 10:30 a.m. and 6:15 p.m.

Sacred Heart 7, 8, 9:30, 11 a.m. and 6 p.m.

Assumption of Blessed Virgin (Ukrainian) 8:30 and 10 a.m.

Corpus Christi, 6, 7, 8, 9:15 10:30 (Spanish) 11:45, 1 p.m. (Spanish) 5:30 (Spanish)

Gesu, 5, 6, 7, 8, 9, 10, (Latin) 11:30 a.m., 12:30 & 5:30 p.m.

Holy Redeemer, 7, 10 a.m., 6:30 p.m. International Airport (International Hotel) 8 a.m. Sundays and Holy Days.

Melkite Mission, 2626 Coral Way, 11 a.m.

St. Catherine, Killian High School, 9 a.m. and 11 a.m.

St. Francis Xavier, 7, 9:30 a.m., 1 p.m. (Spanish), 6 p.m. and 7:30 p.m. (Spanish)

St. John Bosco Mission, 1301 W. Flagler St., 8:30 & 11:30 a.m. (English) 7, 10 a.m., 8:15, 7:30 p.m. (Spanish)

St. Kevin Mission, Concord Theater, Bird Road, 9, 10, 11 a.m.

St. Kieran (Assumption Academy), 7:30, 9:30, 11 a.m., 12 noon (Spanish) and 5 p.m. (Latin) 7 p.m.

St. Michael, 6, 7, 8, 9, (Polish) 10, 11 (Spanish), 12 noon, 6 & 7 p.m. (Spanish)

SS. Peter and Paul, 7:30, 9:30, 10:45, 12 noon, 5:30 p.m. (Spanish), 8:30 p.m., 1 p.m., 7 & 8 p.m.

St. Robert Bellarmine 3405 NW 27 Ave., 9 a.m. (English), 11 a.m. & 1 p.m. (Spanish).

St. Timothy, 7, 8, 9, 10:15, 11:30 a.m., and 6:30 p.m.

St. Thomas the Apostle, 7:30, 8, 9, 10, 11 a.m., 12:15 and 6 p.m.

St. Vincent De Paul, 2100 NE 103 St., 7, 8:15, 9:30, 10:45 a.m., 12 noon and 6 p.m. (Spanish).

MIAMI BEACH: St. Francis de Sales, 7, 8, 9, 10:30, 11:45 a.m. and 6 p.m. St. Joseph, 7, 8, 9:30, 11 a.m., 12:30 and 5:30 p.m.

St. Mary Magdalen, 7:30, 8:45, 10, 11:15 a.m., 12:20 and 6 p.m.

St. Patrick, 6:30, 8, 9, 10:15, 11:30, 12:45 p.m., 6 p.m.

MIAMI LAKES: Our Lady of the Lakes, 7, 10:30 a.m., 12 noon, & 6 p.m., (Spanish).

MIAMI SHORES: St. Rose of Lima, 7, 8, 9, 10:30, 12 noon and 6 p.m.

MIAMI SPRINGS: Blessed Trinity, 6, 8, 9:30, 11 a.m., 12:30, 6 and 7 p.m. (Spanish)

MIRAMAR: St. Bartholomew 6:45, 7:45, 9, 10:15, 11:30 a.m., 12:45 and 7 p.m.

MOORE HAVEN: St. Joseph, 10 a.m.

Prayer Of The Faithful

Eighteenth Sunday After Pentecost

Sept. 28, 1969

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: The Father is the giver of all gifts. Let us ask him to enrich us and our fellow men in every way.

LECTOR: The response for today's prayer of the faithful will be: Father, hear us.

LECTOR: 1) For an authentic, rejuvenated Church more apt to accomplish the mission of Christ in the world, we join in prayer.

PEOPLE: Father, hear us.

LECTOR: 2) For our world, which is sighing for redemption and forgiveness, we join in prayer.

PEOPLE: Father, hear us.

LECTOR: 3) For the strength to bear up under daily tensions, we join in prayer.

PEOPLE: Father, hear us.

LECTOR: 4) For peace in our hearts, in our homes, and in the world, we join in prayer.

PEOPLE: Father, hear us.

LECTOR: 5) For those who are hungry, for those without work, for those looking for a chance to do something worthwhile, we join in prayer.

PEOPLE: Father hear us.

LECTOR: 6) For vision and hope that we will see God's love in the world in spite of human failures, we join in prayer.

PEOPLE: Father, hear us.

LECTOR: 7) For our deceased relatives and friends, especially N. and N. who died this past week, that they will rise in glory and be united with the one God and Father of us all, we join in prayer.

PEOPLE: Father, hear us.

LECTOR: 8) For all of us gathered here today that our communion with the Body of Christ will unite us more closely to one another, we join in prayer.

PEOPLE: Father, hear us.

CELEBRANT: Lord God, you have given us a place to live and people to live with. Open our eyes to each other. Make us humble enough to help and comfort others, so that a little of your love may be seen among us. We ask this through Christ our Lord.

PEOPLE: Amen.

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Christian Formation Department Renamed

WASHINGTON — (NC) The Department of Christian Formation, United States Catholic Conference (USCC), has been renamed the Department of Education by the USCC administrative board.

The Department of Christian Formation, directed by Father Raymond A. Lucker, was established last year to coordinate the activities of the USCC divisions which provide leadership and program assistance to dioceses, institutions, and individuals concerned with the Christian education and training of young people and adults.

The board also approved changing the name of the Division of the Confraternity of Christian Doctrine to the

Division for Religious Education—CCD.

Father Lucker said the department's new name will better convey the broad scope of its activities. He said the term 'Christian formation,' which appeared in the department's former name, is generally understood to refer to only one aspect of religious education.

"The term 'Christian formation' is a narrow term which applies to only one aspect of religious education," Father Lucker explained. "The department, while concerned with providing leadership and service in the field of religious education, is broader than that and is concerned with the teaching mission of the Church."

Cardinal Warns On 'Scientism'

NEW DELHI, India — (NC) — Valerian Cardinal Gracias of Bombay warned

against the new "heresy of scientism" in a talk broadcast over the All-India Radio network.

Pope Congratulates Bishop Fulton Sheen

VATICAN CITY — (NC) — Pope Paul VI has congratulated Bishop Fulton J. Sheen of Rochester on the bishop's 50th anniversary as a priest.

The Pope praised Bishop Sheen for his multi-levelled pastoral activity and made special mention of the bishop's efforts on behalf of the Society for the Propagation of the Faith.

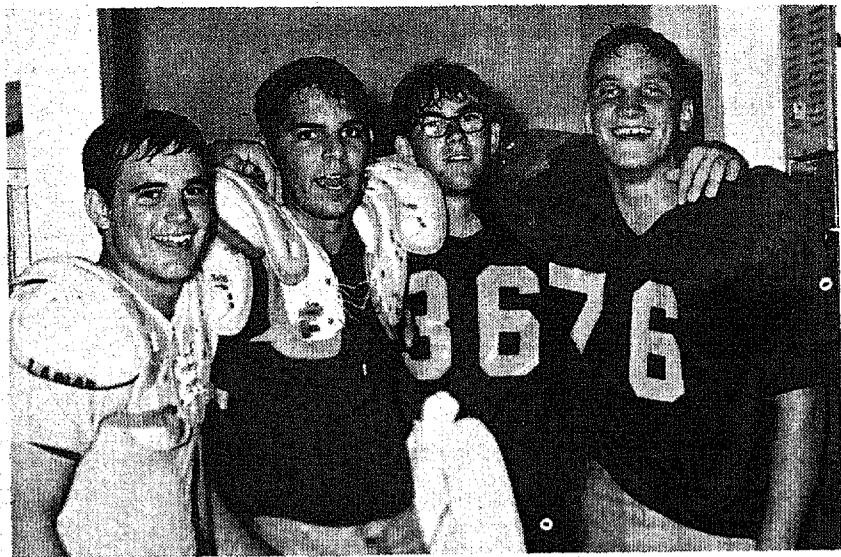
Pope Paul also made special mention of Bishop Sheen's preaching abilities both in regard to eloquence and to the profundity of the doctrine he enunciated.

The cardinal said in the talk entitled "Scientific Thought and the Evolution of Faith," that it was a "puerile gesture" for the space traveller to say that he found "no God up there" or for a doctor to say that when he cut up a human body he found no soul.

Pointing out that science is "autonomous" only in answering scientific questions, Cardinal Gracias declared that it was an easy step to assume that the autonomy of science means its supremacy, and that, therefore, science answers all the questions including religious and moral ones.

"This," he added, "is the popular heresy of scientism."

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CAMARADERIE AFTER a winning ball game against Cardinal Gibbons (22-0) is shown by Cardinal Newman players Bob Gallo, Tim Hulett, Sam Howell and Ed McGann.

It Was A Nice Way For Coach To Start

By JACK HOUGHTELING
Winning the first game of the season is always a big thrill. And, when it's your first game as a head coach, it's a double thrill.

That's the happy situation that Bill Proulx found himself in last weekend after his Msgr. Pace High Spartans had nipped St. Thomas, 21-18, in a real thriller.

"It sure is a nice way to start," he agreed.

"It was also nice to see the pass game clicking, just as we had hoped it would. Actually, I would pass more if we had played the game over.

"My head tells me you have to throw it in this modern day of football, but like old time coaches, my heart was telling me to hold on to the ball as much as I could."

Bill's alternating quarterbacks, Pete McNab, a junior, and Bob Cahill, a sophomore, combined for 10 in 17 for 149 yards. The quarterbacking was a big unanswered question for the Spartans as Bill had moved Mike Guilfoyle, a two-year starter at the spot, to flanker to give McNab a crack at the position.

So, his gamble paid off. Totally unexpected, though, was the alternating of his quarterbacks. It was also unexpected to Bill as the game plan was for McNab to go all the way.

"It just developed that way," he explained.

"On the third play of the game, I wanted to send in a play and Bob was the closest one I could grab. Then, I wanted another play, and I sent Pete back in. I just kept it up throughout the game, as it seemed to be working so well."

Pete hit on seven of 10 tosses while Bob was three-for-six.

Bill also expressed pleasure with his offensive line, especially his little guards, Dan Cuoco, 165, Mike Cruz, 150, and Tom Lucas, 145, all juniors.

"They were doing real well, hitting those big tackles of St. Thomas, sometimes one-on-one in pass protection."

The offensive line was also the most inexperienced of the Spartan lineup, as Bill had loaded his defensive

THE VOICE OF SPORTS

line with his older hands.

"The defense did disappoint me, though, as I didn't think they'd give up so many points. However, our secondary did have three sophomores and one junior in on pass defense and they showed that there is just no substitute for experience."

The defensive line did show a prize prospect in 6-3, 185-pound sophomore defensive end Mike LaNeve (no relation to the LaNeve brothers who played at Columbus). He should be quite a player by the time his senior year rolls around and he adds about 25 pounds to his lean frame.

But...now the first win is behind Bill and he'd like to make it two straight. So would the seniors and juniors on the team who played as sophs and frosh on the first Pace team in 1967.

Friday night's opponent is West Palm Beach North Shore. They whipped Pace 47-0 that first year of football.

Win No. 2 for the season would make it just as sweet as No. 1.

Now, our predictions, with almost a full slate of games coming up, including the U. of Miami.

So, here we go:
MIAMI SPRINGS 20,

CURLEY 7 — Springs was figured as a state title contender but upset in the opener. Curley will feel their wrath.

MELBOURNE CATHOLIC 13, GIBBONS 7 — Redskins run into another toughie but will make it close.

NEWMAN 12, JUPITER 7 — Crusaders again rely on crunching running attack and a sturdy defense.

LASALLE 20, PINE CREST 13 — Royals must stop Pine Crest passing game and do some scoring of their own.

PACE 20, NORTH SHORE 6 — Spartans have some scoring punch and the defense should improve.

KILLIAN 14, COLUMBUS 12 — This will be a close one and Killian has the depth to hang on.

CHAMINADE 27, LAKE SHORE 13 — Lions will use the aerial route while defense is learning.

U-MIAMI 24, FLORIDA STATE 21 — Hurricanes are an underdog in this one, but the U-M always does better when the least is expected of them.

DOLPHINS 23, HOUSTON 17 — Dolphins to finally get some breaks and we look for three field goals by Kremser to decide things.

Last week, the first of predictions, we were 4-for-5 for .800 percent, a good start!

Columbus, Newman, Pace Get Off On Right Foot

By JACK HOUGHTELING

Christopher Columbus, Cardinal Newman and Msgr. Pace will try to boost their season's records to 2-0 as the archdiocese football squads head into their second weekend of action.

For Chaminade and LaSalle, it'll be their initial crack at victory as both were idle last week.

And...for Archbishop Curley and Cardinal Gibbons, it'll mean a second chance for victory No. 1, while St. Thomas Aquinas has the week off to recuperate from its close 21-18 loss to Pace.

Columbus, which took its local rival Coral Park High, 7-0, will meet also first-time winner Killian High tonight at Miami's Central Stadium. Also on the docket tonight are Newman at Jupiter, Pace at West Palm Beach North Shore while LaSalle is at Ft. Lauderdale Pine Crest in an afternoon game.

On Thursday night, Curley opened the weekend action as host to Miami Springs while Chaminade, last year's Class A district champions, makes its 1969 debut against Lake Shore at the McArthur High on Saturday night.

Newman exhibited its expected strong running game with a 22-0 win over Gibbons, amassing 290 yards in rushing. Sam Howell got both of the first two touchdowns for the Crusaders, on

runs of 15 and 12 yards while John Cleary scored the final TD on a three-yard pass from Chris Norley. Gibbons kept the Crusaders in check until the final quarter, trailing just 8-0 going into the last period.

Pace won a thriller from St. Thomas, in a game that saw the lead constantly changing until an 85-yard kickoff return for a TD by Paul McGill, helped by a fine final block by Glenn Casey, put the Spartans ahead, to stay, 15-12. John Hackett, St. Thomas' fine quarterback tossed for touchdowns of five (Warren Mack) and 30 (Rich Raymond) yards to highlight the Raiders' attack.

Curley jumped to a 7-0 lead in the first quarter against South Dade before falling 14-7 to the beefed up Rebels. The Knights got their score on a 13-yard run by Bill Frohbose as the climax to a 44-yard drive. After that, though, the Knights were on the defensive, with South Dade going ahead 8-7 in the second quarter and 14-7 in the third period.

For Columbus, the win was the first opening victory in three years, when the Explorers upset Coral Gables behind the passing of Lew Pytel.

Against Coral Park, the Explorers had exceptional quickness as the interior of the Columbus line did a good job of opening the holes on the trap and counter plays. Center Bill Herald and

guards Sparky Wade and Chris Cochran were the key performers as backs John Susi, Tim Cox, Tony Paz and Tom Thweat found gaping holes.

Cox got the game's lone score on an 8-yard crack up the middle in the final moments of the first quarter. The Explorers dominated the play in the first half and only three lost fumbles in the first half stymied other possible TD drives.

Quarterback Hal Thomas showed 100 per cent improvement in his overall play, hitting on 11 of 18 passes for 118 yards. More importantly, though, as everyone expected Hal to be a sharp passer, he exhibited a running ability that kept the CP defense completely off balance.

The Columbus, defense, even with crack linebacker Mike Flynn out of action after the first two minutes of the game, was superb. Coral Park was never able to mount a consistent attack, with linebacker Frank Netter and middle guard Thweat leading the rush. Thweat got credit for eight tackles while Netter had seven.

"And, didn't little Netter look great?" asked Columbus coach Art Conner after viewing game films.

Art was referring to Billy Netter, 140-pound junior linebacker, Frank's brother and the last of the four Netter boys who have played for Columbus. Billy went in for Flynn.

"I thought that Coral Park would try to run over him, but they didn't...or maybe they just couldn't."

Hurricanes Face Initial Test Tonight

The answers to two big questions will come tonight in the Orange Bowl when the Florida State U. Seminoles clash with the University of Miami Hurricanes.

• Are the Seminoles as good as most pre-season predictors (an undefeated season by one) have said?

• Does the U. of Miami have a quarter-back to go with its brilliant corps of receivers and hard-running backs?

No one questions FSU's ability to move the ball, with the talented passing of Bill Cappleman. They'll gladly give up two or three touchdowns in a game, knowing they can score four or five. In their opener with Wichita, played in almost steady rain, the Seminoles gave up the ball eight times on fumbles and interceptions... but Cappleman still passed for two TDs and totaled 180 yards through the air in a 24-0 victory.

They can score... and the question is whether the defense can hold down the opposition.

For the UM, everything on offense goes together except the quarterback spot, where Christopher Columbus High grad Lew Pytel

is the young man on the spot. Lew gained experience as a sophomore last year when he completed 35 of 60 passes for 399 yards and one touchdown. That's a good 58.3 per cent, even though most of the times when he was in the game it was late in the contest and the opposition was expecting passes.

Lew has the confidence and he was a standout at Columbus when he led the Explorers to their only winning season, a 6-3-1 mark. Pytel will get help from a bumper crop of receivers, led by Dave Kalina, Ray Bellamy and Dieter Matthes. It's rated as the best corps of catchers that the UM has ever had.

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HAIR-RAISING EXPERIENCE for Notre Dame student Susan Martinez took place during a demonstration by Ronald Register, of the Atomic Energy Commission at the school.

A 'Famine' In Special '68 Stamps

UNITED STATES—The Post Office Department has announced that the heavy demand for the folder containing 1968 special stamps has resulted in the stock's becoming temporarily depleted. Mail orders to the Philatelic Sales Unit for the \$2 folder have been flowing in at an unanticipated rate. An ample supply of albums has been ordered, but these will not be available for several weeks. If you have sent your order and not received your album, please be patient.

CANADA — Canadian humorist Stephen Leacock will be honored on Nov. 12 with a 6-cent commemorative stamp. He spent his boyhood days on his parents' farm near the south shore of Lake Simcoe in Ontario. Leacock took his B.A. at Toronto in 1891 and his Ph.D. at Chicago in 1903 after having been, in his words, "...examined for the last time and pronounced completely full." "The half truth," he is reported to have said, "is to me a mellow moonlight in which I love to dwell."

Cover service will be provided by the "First Day Cover Service Canada Post Office, Ottawa 2, Ont." A cover service fee of 5¢ for each cover. If the value of stamps to be affixed to the cover is 12¢ or more, the service fee will not apply, providing regular mail service is to be given to such covers.

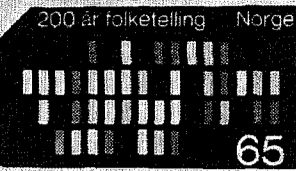
WESTERN SAMOA—To commemorate the 100th anniversary of the birth of Mahatma Gandhi, Surinam will issue a 25¢ stamp on Oct. 2. Many countries throughout the world are similarly honoring the leader of India's fight for freedom.

UGANDA — has announced that a complete new definitive issue of 15 postage stamps will be released on Oct. 9, 1969. All of the stamps depict flowering trees and shrubs of Uganda and were designed by Mrs. Rena Fennessy of Nairobi.

NORWAY — On the occasion of the 200th anniversary of the first national census in Norway, a set of two stamps will be issued on Oct. 10, in the denominations of 65 ore and 90 ore. The mo-

NEWS and VIEWS of STAMPS and COINS

by George Allard



tifs are a punched card, and stylized human figures. First day cover service will be offered from Postens filatelistjeneste, Kirkegaten 20, Oslo 1, Norway.

TUNISIA — On Sept. 10 issued one stamp of 60 m value to commemorate the fifth anniversary of the African Bank of Development. The African Bank is important to Tunisia and all the other countries of this largest of all continents, for the assistance it has already given and the promise it holds for young and developing nations. World Wide Philatelic Agency.

KOREA — on Sept. 1, released the first of 4 stamps of particular interest to children. The "KONGJI and PATJI" stamps illustrate the story of the Korean Cinderella.

This stamp series will be issued in five parts with a part coming every two months featuring four scenes from each of the Fairy Tales... Kingi and Patji first, "A Hare's Liver" on Nov. 1; the third set "The Sun and the Moon" on Jan. 5 and the fourth and last "Hungbu and Nolbu" on March 5.



TOGO — on Aug. 16 issued a set of 6 stamps the

"Religious Paintings" issue. The paintings featured are: La Cene by Tintoretto, L'Apparition du Christ by Velazquez, Pentecote by El Greco and Assumption by Botticelli.

A set for African Bank Development on Sept. 10; 6 adhesives commemorating the 50th Anniversary of the Red Cross International, and on Oct. 18 a new definitive series of 14 values and 2 postage dues.

SCOTT PUBLICATIONS — Volume I of the 1970 edition of the Scott Standard Postage Stamp Catalogue, which went on sale Sept. 15, has 42 pages more than the initial volume of the 125th edition last year.

The book has expanded to 924 pages because the United States and its possession, Great Britain and entities in the British Commonwealth and Latin American countries have issued 2,129 major varieties of postage stamps since the previous volume went to press.

Also contributing to the growth of Volume I is the addition of several hundred minor varieties of existing stamps which the catalogue's editors have found worthy of

(Continued on Page 26)

They'll Invade Isle For Clean Up

Saturday, Sept. 27 is D-Day for Beer Can Island in the middle of Biscayne Bay.

At least it will be if the North Dade Deanery of the CYO has anything to do with it.

Operation clean-up will remove the beer cans from the island, which has been a favorite of picnickers for years, and put them in the hands of Goodwill Industries who reduce them to scrap metal which is merchandiseable.

Manpower for the event is no problem, according to the teens who have planned it, but boats to transport the teens to the island on their cleaning mission could be.

Persons who have boats which might be used to take the CYO members to the island on Saturday should assemble at 9:30 a.m. at the 79th Causeway boat ramp.

A Clean-Up Celebration Dance will be presented Sunday, Sept. 28, at St. John the Apostle parish, 8:30 p.m. featuring the Warlocks.

THE NOW SET

Salute To Youngsters To Mark Youth Month

A "Salute to Youth" program in observance of September as youth month will be offered by Veterans of Foreign Wars Ray Renuart Post 5718 and its auxiliary on Sunday, Sept. 28, at the post home from 3 to 5 p.m.

Included as speakers for the program are Ralph Penalver, a graduate of Columbus high school, who was named the outstanding teenager in the United States recently; Father Sean O'Sullivan, assistant pastor of St. John the Apostle, Hialeah; and many of the teens who organized last Spring's Decency Rally in the Orange Bowl.

Others listed as speakers include Molly Turner, pub-

lic affairs director of WLBW-TV Channel 10; and Charles Kappes, editorial director of WGBS radio.

After the formal program of speakers, a panel and discussion period featuring college students from local institutions will be presented.

One of the seminarians from St. John Vianney Seminary will serve as chaplain for the program.

Admission to the "Accentuate-The-Positive" salute is by invitation only due to limited seating facilities.

Forensic League Officers Named

New officers of the Catholic Forensic League are Father Frederick Easterly, C.M., St. John Vianney Seminary, president; Sister Patricia Mary, I.H.M., Notre Dame Academy, vice-president; and Brother Kenneth Curtin, F.M.S., Christopher Columbus High School, secretary-treasurer.

In May, the league will host the nationals of the Catholic Forensic League at the Americana Hotel where more than 800 students and moderators are expected to attend.

The first competition scheduled for this school year by the league will be Oct. 11 at Notre Dame School when the event will be original, declamation and extemp speaking.

Highest Awards Given 2 Scouts

John Wolf and Paul Durden received the Eagle Award from Jack White, president of the South Florida Council of Boy Scouts, recently during an Eagle Court of Honor held by St. John the Apostle's Troop 302.

In addition to the presentation of the Eagle Awards—which are the highest achievement in scouting—three tenderfoot awards and a total of four first-class awards, three second-class awards and 24 merit badges, were given to troop members.

Speaker for the event was Rev. Bruce Ryan, pastor of St. Margaret's Episcopal Church of Hialeah.

Perpetual Help

The CYO of Our Lady of Perpetual Help parish will present a dance in the parish hall from 7:30 to 11 p.m., on Saturday, Oct. 4.

Admission to the dance, which will feature the music of the Blue Grass, is \$1. The parish hall is located at 13400 NW 28th Ave., Opa-Locka.

The following day, Sunday, Oct. 5, the CYO will sponsor a car rally with cash prizes for the winners. Admission fee is \$1 per car and each entry must have a driver and a navigator. The CYO members will meet at the parish hall at 1 p.m. before the event.

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Crece Expectativa en el Mundo Católico

Ante el Inicio del Sinodo en Roma

Lima, Perú — A escasas dos semanas para el inicio en Roma del Sinodo Mundial de Obispos, la expectativa por su desarrollo y resultados se acrecienta en el mundo católico.

El Sinodo Extraordinario ha sido convocado para el once de octubre a fin de discutir los medios de fortalecer la unidad entre el Papa y sus obispos en todo el mundo.

Los 146 prelados que asistirán al Sinodo, entre quienes se contarán los Presidentes de las Conferencias

Episcopales Nacionales, considerarán las relaciones entre tales conferencias y el Vaticano y también el principio de la colegialidad por el cual el Papa y los obispos comparten la responsabilidad por la dirección de la Iglesia católica.

Las Conferencias Episcopales de todo el orbe llevarán a Roma sus experiencias, reflexiones y preocupaciones en torno a la Iglesia y su misión en el mundo de hoy.

Al respecto, el Episcopado Peruano, por citar un e-

jemplo, realiza dos experiencias de singular relevancia y cuyos resultados abrirán seguramente nuevas perspectivas en la vida eclesial.

Una Jornada Sacerdotal Arquidiocesana dará la pauta para saber lo que los jóvenes quisieran que fuera el sacerdote. Se enfocará así el nuevo rostro de la Iglesia desde la nueva figura del sacerdote.

Por su parte el Segundo Encuentro Nacional de Sacerdotes, organizado por la Oficina Nacional de Información Social (ONIS), estu-

dia a la realidad peruana y evaluará la labor de la Iglesia en el país.

De este modo se propiciará que los sacerdotes vean más claramente cual es su misión, especialmente en la dimensión de contribuir a la construcción de una sociedad más justa.

En la cita mundial, la disparidad en el enfoque de la misión eclesial podría —a juicio de los observadores— provocar el choque de alto nivel más grave que se registra en la Iglesia Católica en los últimos cuatro años.

Desde que terminó el Concilio Vaticano II, en 1965, los obispos no han sido llamados a reunión en una atmósfera tan caldeada como la que prevalece hoy en la Iglesia.

Se cree que las fuerzas liberales y conservadoras chocarán en cada uno de los aspectos de la cuestión que se les ha llamado a discutir: la relación entre los obispos y el Papa y hasta qué punto el Jefe de la Iglesia Católica compartirá con ellos su autoridad.

LA VOZ

Suplemento en Español de **VOICE**

El Sinodo Un Diálogo al Más Alto Nivel

Por JOSE IGNACIO TORRES

Bogotá — "La realización del próximo Sinodo extraordinario nos dará la oportunidad de ahondar, precisamente, en las nuevas maneras del diálogo establecidas en la Iglesia, a partir del Concilio. Será un diálogo al más alto nivel entre todos nosotros los que en el concepto de la Colegialidad Episcopal, vivimos con el Santo Padre, y bajo su dirección, la responsabilidad pastoral de toda la Iglesia", dijo Mons. Marcos G. McGrath, en una entrevista de prensa concedida a Noticias Aliadas.

Monseñor Marcos McGrath es Arzobispo de Panamá, y Segundo Vice-presidente del CELAM. Para el próximo Sinodo solamente se han anunciado tres relaciones formales. Constituirán una especie de ponencias mediante las cuales se presentarán a los Padres Sinodales los temas fundamentales del Sinodo.

Precisamente, a Mons. McGrath, le ha sido encomendada la tercera de estas exposiciones. Versará sobre el tema: "Las relaciones de las Conferencias Episcopales entre sí mismas". Los otros temas serán: "La fundamentación teológica de la colegialidad" y "Las relaciones entre las Conferencias Episcopales y la Santa Sede."

Importancia del próximo Sinodo

"La realización del próximo Sinodo tendrá una importancia doble muy grande para la Iglesia. En primer lugar, por cuanto va a plasmar mejor para el episcopado la realidad del Sinodo como una institución permanente de la Iglesia, y en segundo lugar, por el tema de que se ocupará: "las relaciones de las Conferencias Episcopales con la Santa Sede y entre sí mismas." Así veremos, como el Sinodo, o el Consejo Episcopal, que aparece en el Decreto Conciliar sobre el Régimen Pastoral de las Diócesis, y que el Papa posteriormente con su Motu Proprio reglamentó, podría convertirse en un órgano permanente al servicio del Romano Pontífice, y de todo el Colegio Episcopal. Este es el anhelo expresado por el Concilio y por el Papa.

El tema del Sinodo

El arzobispo de Panamá manifestó que el tema señalado para ser estudiado en el próximo Sinodo era realmente muy acertado. "Por tratarse, precisamente, de las relaciones entre las Conferencias Episcopales y la Santa Sede y de estas entre sí.

Creo que la discusión seguirá una doble línea pastoral, práctica y teológica. En este tema, aún tenemos poca legislación que precise las respectivas obligaciones y facultades. Y creo que es mejor así. La teología misma en el Concilio Vaticano siendo clara al respecto, aún no es explícita. Será una teología que se vaya desarrollando a medida que se presenten las nuevas situaciones. Considero que todos, incluso los altos canonistas de la Iglesia, están de acuerdo en que no hay que adelantarse a instituir leyes y prescripciones, cuadros e instituciones, hasta que no tengamos la experiencia de lo que realmente va a servir para la Iglesia."

Opinión de las Conferencias Episcopales

Después, Mons. McGrath, hablando sobre el sentir de las Conferencias Episcopales Nacionales en relación con el próximo Sinodo Extraordinario, precisó: "Por lo que parece, muchas de las Conferencias Episcopales se inclinan para que, anualmente, haya un Sinodo, como el que ahora vamos a tener.

Esto para que, anualmente, los Presidentes de las Conferencias, con los Patriarcas de las Iglesias Orientales, puedan reunirse con el sumo Pontífice para revisar en su comunión, los problemas del año anterior, y el Papa pueda someter a su consideración los puntos que tenga para consulta de los obispos y de los Patriarcas. Si esto se lograra, todos los años, se podrían,

(Pasa a la página 24)



El nuevo Principal del Colegio de Belén, Antonio B. Abella,

Nombrado un Seglar Nuevo Principal del Colegio Belén

Por Gustavo Pena Monte
Por primera vez en su más que centenaria historia, el Colegio de Belén comenzó este curso con un Principal seglar. Es también el primer "high school" en la Arquidiócesis de Miami que encomienda tan elevado cargo académico a un laico.

Se trata de Antonio B. Abella, un joven de 28 años, que en 1948 comenzó su primer grado en el Colegio de Belén de La Habana y que dos décadas después es elevado a la dirección del mismo plantel en Miami.

Abella se graduó de bachillerato en el Colegio de Belén de La Habana en 1959, comenzando sus estudios en la Universidad de La Habana en ese mismo año. En 1961 vino a Miami donde continuó sus estudios en la Universidad de Miami donde obtuvo el título de 'Bachelor' en Ciencias en 1966. En 1967 obtuvo una beca de la National Science Foundation para estudiar en la North Carolina State University donde recibió el "Master".

En 1963 fue nombrado profesor de Belén, enseñando Ciencias, Biología y Química.

Seglares en la Iglesia

"La corriente hacia una mayor participación de seglares en la dirección y administración de planteles católicos no puede sorprendernos. Creo que mi designación es otro de los pasos dados por esta arquidiócesis bajo la dirección del Arzobispo Carroll. Es, por otra parte, una expresión del espíritu del Concilio Vaticano II im-

plementado por la reciente Congregación General de la Compañía de Jesús," expresó el profesor Abella.

"En estos días en que las vocaciones sacerdotales y religiosas no se producen al mismo ritmo de las necesidades de la población, es necesario dedicar al mayor número de sacerdotes posible a misiones más estrechamente ligadas a su vocación, como la prédica, la labor pastoral, la administración de sacramentos, encomendando a seglares debidamente formados en el espíritu cristiano las labores profesionales y administrativas.

Ante el Cambio

El Colegio de Belén fue fundado en La Habana en 1852. En 1961, cuando el régimen socialista de Cuba abolió la enseñanza religiosa, sus propiedades fueron confiscadas, trasladándose la facultad a Miami para continuar sirviendo a los mi-

llares de cubanos que en estas playas buscaban refugio del comunismo. Este es el curso número 116 de ese plantel, que hoy cuenta con unos 300 alumnos y que ya está planeando la construcción de un centro educacional para 500 alumnos con todas las facilidades de la pedagogía moderna.

"Nos interesa la calidad y no la cantidad. Nuestro empeño es preparar líderes católicos para un mundo en cambio. Tenemos que admitir que estamos en un momento de cambio para el mundo. Y buscamos individuos que sean capaces no sólo de sobrevivir al cambio, no sólo de preservar su fe en medio del cambio, sino capaces y dispuestos a impulsar ellos mismos ese cambio, individuos capaces de dar testimonio de su fe en cualquier lugar y ante cualquier persona, capaces de vivir el ideal cristiano en cada una de las difíciles si-

tuciones de este convulsionado mundo de hoy. No estamos enseñando a una masa. Miramos al individuo y estamos procurando preparar a ese individuo a sobrevivir como persona humana en este mundo de números, impulsándolo a encarar este reto a través de la más alta meta de educación," expresa el joven educador que añade:

"Tenemos que admitir que la Iglesia de hoy no es un instrumento para la preservación del "status quo" y nunca debimos haber permitido que se usara como tal. La Iglesia es más bien un agente dinámico en busca del cambio hacia la mejor aplicación del reino de Dios.

"Necesitamos un cambio en el mundo actual —enfática Abella— pero un cambio hacia el ideal cristiano."

Numerosos cambios e innovaciones pedagógicas han sido introducidas en el currículo del plantel, ofreciendo al alumnado modernas técnicas audiovisuales y mejoras en los distintos laboratorios.

Desde el pasado año, el plantel jesuita es gobernado por una junta de administración integrada por miembros de la facultad. Está compuesta por dos sacerdotes y cinco seglares.

Desde junio de 1962 Belén ha graduado a 213 estudiantes de high school, habiendo continuado estudios universitarios 179, o sea el 84 por ciento de los graduados que han continuado en universidades en Estados Unidos, Canadá, España, México, Costa Rica, Venezuela y Bélgica.

Sacerdotes Denuncian Desorden Social en República Dominicana

Santo Domingo, Rep. Dominicana—En un ambiente de sinceridad y de trabajo en equipo, más de 180 sacerdotes, religiosos y seglares estudiaron en un Encuentro de Planificación Pastoral, la realidad humana y cristiana de la República Dominicana, con miras a la apli-

cación, por parte de la Iglesia, de las conclusiones de la cita de Medellín.

El Encuentro fue dirigido por los sacerdotes Edgar Beltrán, secretario ejecutivo del Departamento de Pastoral del CELAM y Ramón J. Vega.

(Pasa a la página 25)

Un Diálogo al Más Alto Nivel

(Viene de la página 23)

entonces, organizar las reuniones de las Conferencias Episcopales Nacionales en función de la reunión anual del Sínodo Extraordinario. Ciertamente que este sistema de trabajo tendría grandes beneficios.

Mediante este encuentro anual de los Presidentes de las Conferencias Episcopales Nacionales, y por intermedio de ellos de todos los Obispos del Mundo, con el Santo Padre, el Pontífice podría recibir en forma sistemática y continuada sus preocupaciones, sus experiencias, y por otro lado, el Santo Padre tendría también la oportunidad de someter oportunamente, a la consideración de los Obispos, los grandes temas y preocupaciones de la Iglesia Universal y recibir de ellos sus opiniones."

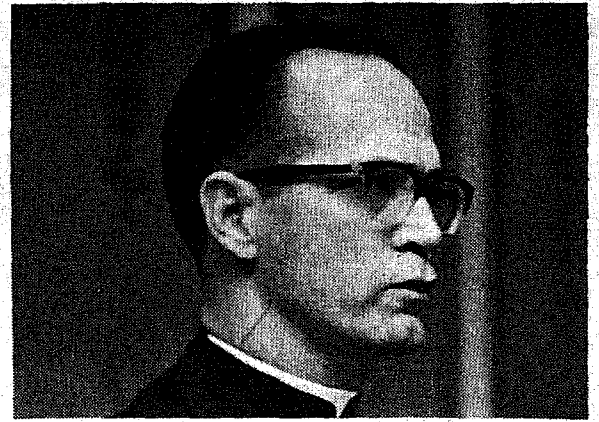
La Mecánica del trabajo

Al hablar de la Mecánica del Trabajo que rigió para el primer Sínodo y la que va a regir el próximo, Mons. McGrath manifestó: "Hasta ahora solamente tenemos un ejercicio del Sínodo. Todos estamos de acuerdo en que hubo imperfecciones y algunos habían esperado mayores y rápidos resultados. Pero todo esto es natural y normal, si se tiene en cuenta que se trataba de introducir en la Iglesia una estructura nueva y de mucha importancia, con la inseguridad natural en la manera de hacerlo, y en sus alcances. Sin embargo, no podemos

negar que la mayoría de las sugerencias del primer Sínodo se han ido llevando a cabo, especialmente, la creación reciente del Equipo Internacional de Teología al servicio del Santo Padre y por ende del Sínodo y del Episcopado Universal; la introducción del nuevo ritual de la Misa; el proyecto de un directorio catequístico general, etc.

Ciertamente que es muy importante que el Sínodo vaya aclarando su propia función. Este parece ser un punto esencial, ya que, según el éxito que tengamos en el próximo encuentro, los participantes se sentirán satisfechos y con ellos todos los obispos del mundo, lo mismo que los sacerdotes y la Iglesia Universal. Ahora nos acercamos al Sínodo mediante una mecánica de trabajo bastante diferente. Vemos, como en este sentido se ha progresado ya que se ha propuesto para las próximas labores muchos más grupos de trabajo, incluso, por grupos lingüísticos, lo que dará mayor oportunidad de participar a cada quien, y lo que es más importante, mayor oportunidad de libre discusión.

Por esto, las Conferencias Episcopales en sus sugerencias a Roma, concuerdan en que es necesario que la Institución Sinodal se vaya estructurando en forma permanente y que a su Secretariado General se le de un status más permanente, con mayores facilidades de acción, para que se vaya viendo como el Sínodo debe estar en forma permanente, al servicio del Papa y de sus consultas periódicas organizadas."



Arzobispo Marcos McGrath

Nueva Forma de Agresión Internacional

Por MANOLO REYES

El concepto de las figuras jurídicas que rigen la vida humana... y muy en especial... aquellos que forman las relaciones entre las personas jurídicas internacionales... son casi dogmáticos. Es decir... no son susceptibles a cambios. Pero si deben interpretarse de acuerdo con la corriente actual de la vida y los adelantos de la civilización.

La usurpación o derecho de un individuo a tener una tierra después de haber estado en ella por un período largo de tiempo... puede ser variada precisamente en lo que se refiere a ese período. Antiguamente se requerían treinta años. Hoy... ante el enorme desarrollo de las vías de comunicación en que es más fácil para el presunto dueño enterarse que hay alguien en su tierra... el período podría ser reducido a quince o a diez años. Pero la institución conocida por usurpación... sigue siendo la misma. El concepto es el mismo. Su aplicabilidad es la que puede variar según las circunstancias del momento.

Por eso no nos cansaremos de decir que no estamos viviendo en el mil novecientos cuarenta... o en mil novecientos cincuenta y ocho... o en Agosto de mil novecientos sesenta y nueve. Sino en Septiembre de mil novecientos sesenta y nueve. Y que las instituciones jurídicas tienen que ser adaptadas al momento en que vive la humanidad. Antiguamente... cuando

no existía ni el radio... ni la televisión... ni la aviación... ni las armas nucleares... se conceptuaba que la agresión internacional se configuraba al entrar un ejército en un territorio ajeno. Hoy, la forma de la agresión internacional tiene otras variantes.

Tomemos el caso del régimen de Fidel Castro en Cuba. Las transmisiones que lanzaba la radio roja de La Habana para todo el continente... arengando a los pueblos a levantarse contra sus gobiernos... estimulando y apoyando a los movimientos subversivos de guerrillas o terroristas... alabando a los jefes sediciosos... son indudablemente evidencias de agresiones internacionales.

La misma declaración de duelo oficial hecha en Cuba por el régimen de Castro comunista por la muerte del bandolero Guido Peredo... alias "Inti Peredo" muerto en Bolivia cuando trataba de reiniciar un movimiento subversivo... es una provocación al mundo occidental y una agresión a la paz y a la seguridad del Continente ya que en sí constituye también un estímulo para los elementos antisociales: En una palabra... El tal duelo oficial es una nueva forma de agresión.

Es incidentalmente... Castro declaró siete días de duelo por la muerte de Ho Chi Minh... otro día de duelo por la muerte de Inti Peredo... y al paso que van las cosas va a necesitar un nuevo calendario para tantos duelos.

Ayuda a Víctimas de Huracán en Guatemala

Ciudad de Guatemala — Unas 150 personas han perecido víctimas de las inundaciones provocadas por el paso del huracán Francelia, en diversas zonas del territorio guatemalteco.

Aproximadamente 17,600 campesinos de los parcelamientos han sido damnificados en distintos lugares de la república por tales inundaciones.

Incesantes lluvias azotaron diversas zonas de Guatemala, los ríos empezaron a crecer peligrosamente hasta desbordarse de sus cauces, dejando aisladas muchas aldeas y pueblos.

Los movimientos de apos-

tolado seglar y las agrupaciones católicas se han organizado para trabajar como comité de emergencia, ante tan grave situación.

Las pérdidas materiales son cuantiosas, ya que las corrientes afectaron instalaciones de energía eléctrica, agua potable y grandes plantaciones de algodón, maíz y trigo. El monto de las pérdidas no se ha determinado, pues aun prosigue el recuento de los daños causados por las inundaciones.

El gobierno del país y distintas agrupaciones están recolectando víveres, ropa y dinero para llevar a las personas necesitadas. El gobier-

no y el pueblo de los Estados Unidos han enviado alimentos enlatados que ya se ha comenzado a distribuir.

Los dirigentes de los movimientos de apostolado seglar organizados bajo la coordinación de Caritas de Guatemala, han hecho un llamamiento a todos sus miembros a fin de que aporten alimentos y ropa, así como horas de trabajo voluntario para prestar servicio en esta emergencia nacional.

El principal problema que se confronta es la carencia de helicópteros para llegar a las aldeas que han quedado incomunicadas y a donde no se puede llegar por otra vía.

La jerarquía ha hecho un llamamiento a todos los habitantes del país para que, con espíritu de auténtica caridad cristiana, colaboren con víveres, ropas y medicinas para aliviar en parte el dolor de quienes lo perdieron todo.

Los movimientos que están colaborando en esta cruzada son: Caritas, Servicio Católico de Ayuda (Catholic Relief Service), Juventud Obrera Católica, Movimiento Familiar Cristiano, Cursos de Cristiandad, Movimiento Obrero de Acción Católica, equipo nacional de promoción social y las parroquias.



El Padre Javier Morrás, Párroco de St. Michael, durante su charla "El Poder de Amar."

Decenas de Jóvenes escuchan al Hermano Avelino Fernandez, DLS en su charla "El Sexo y la Personalidad"



Jornada de Juventud

Ochenta jóvenes entre 15 y 18 años de edad participaron en una "Jornada de Juventud" organizada por los cursillistas de la Parroquia de St. Michael.

Preparamos esta jornada con el fin de que "los jóvenes se detengan a reflexionar sobre quienes son y

para que están en este mundo, tratando de que se encuentren a sí mismos y así puedan encontrar a un nuevo amigo que sería Cristo", expresó el encargado de grupo cursillista de St. Michael Eugenio G. Valdés.

Al finalizar el día se les

pidió a los adolescentes que escribieran anónimamente cuales fueron sus impresiones personales en relación con la experiencia vivida. He aquí algunos de esos testimonios:

"La jornada ha sido el instrumento que me ha ayu-

dado a comprender al prójimo mejor que antes. De poder ver mejor la imagen de Cristo en nosotros mismos."

"Deseo que a mis padres llegue a gustarles una reunión como esta, como me ha gustado a mí."

"Mi opinión es la mejor de las opiniones. Yo a la verdad que pensé que esto iba a ser algo distinto."

"Estoy orgullosa de haber podido participar en ella y estaré dispuesta de sacrificarme por amor, si se repite."

"Esta jornada de hoy para mí a tenido un éxito fantástico y creo que a cada uno de nosotros nos ha beneficiado grandemente y que nuestras dudas las hemos aclarado, no son tantos los problemas del mundo lo que me impresionan, si no tanta gente buena, que no hace nada."



Los jóvenes que participaron en la Jornada de St. Michael.

Oración De Los Fieles

Décimo octavo domingo después de Pentecostés (28 de septiembre)

CELEBRANTE: El Señor sea con vosotros.
 PUEBLO: Y con tu espíritu.
 CELEBRANTE: El Señor es el dador de todos los bienes. Pidámosle que enriquezca nuestras vidas y las de nuestros semejantes.
 LECTOR: La respuesta a las oraciones de hoy será: "Padre, escúchanos".
 1. Por una Iglesia auténtica y rejuvenecida, más capaz de realizar la misión de Cristo en el mundo, nos unimos en oración.
 2. Por nuestro mundo, que clama por perdón y redención, nos unimos en oración.
 3. Por la fortaleza para encarar las tensiones diarias, nos unimos en oración.
 4. Por paz en nuestros corazones, en nuestros hogares y en el mundo, nos unimos en oración.
 5. Por los que pasan hambre, los desempleados, los que buscan una oportunidad para hacer algo útil, nos unimos en oración.
 6. Por la esperanza de ver el amor de Dios en el mundo a pesar de las flaquezas humanas, nos unimos en oración.
 7. Por nuestros familiares y amigos difuntos, especialmente por N y N, fallecidos la pasada semana, para que resuciten en gloria uniéndose al Dios y Padre de todos, nos unimos en oración.
 8. Por todos los aquí reunidos, para que nuestra comunión con el Cuerpo de Cristo nos una más estrechamente a unos con otros, nos unimos en oración.
 CELEBRANTE: Tu nos has dado un lugar para vivir y compartir con otros semejantes. Abre nuestros ojos hacia nuestros hermanos. Haznos lo necesariamente humildes para ayudar y confortar a otros, para que así pueda verse entre nosotros un poco de tu amor. Te lo pedimos por Cristo, Nuestro Señor.
 PUEBLO: Amén.

'No Hay Futuro Para la Juventud en Cuba'

Después de cuatro días perdidos en el mar en una balsa, cuatro jóvenes volverían a intentar la fuga si estuvieran en Cuba.

Ante "el negro futuro de la juventud en Cuba", cuatro jóvenes se lanzaron al mar en una frágil balsa construida con cámaras de automóviles y tablas. Su meta era cruzar el estrecho de la Florida como lo han hecho miles de compatriotas.

Alcanzaron la meta, pero solo después de cuatro días perdidos en el mar en medio de tormentas tropicales que

mentas que nos sorprendieron."

Los cuatro jóvenes, Eladio García Mirabal, de 20 años, Antonio Acea Pérez, de 25; Pedro Rodríguez Hidalgo, de 20 y Orlando Pérez Mora, de 19, planearon juntos la fuga en la barriada de Santos Suárez, La Habana, donde todos residían.

En estos mismos días, una balsa similar a la que utili-

venas que crecieron ya bajo el constante adoctrinamiento del comunismo?

Estos cuatro coinciden en afirmar que el "único futuro que ve la juventud en Cuba es trabajar y trabajar como esclavos, sin una justa compensación por el trabajo, sin oportunidades de esparcimiento y diversión."

"La presión externa lo hace sentirse a uno sin libertad. El chequeo es constante. La vigilancia, el recelo, la investigación," expresa Hidalgo.

Antonio Acea Pérez es el único casado en este grupo de cuatro. Atrás dejó a la esposa y dos hijos—de dos años y de 5 meses—los que espera rescatar a través de los vuelos de la libertad o por la vía de México. El confía que la condición de mujer y niños de sus seres queridos dejados atrás los salve de cualquier represalia del régimen mientras esperan la hora de la salida. "Yo sé que pasarán hambre, pero es que antes pasaban hambre y yo no podía hacer nada."

"La única esperanza hoy en día para un hombre joven es escapar de Cuba y el único medio es una balsa improvisada. Y no hay ninguna esperanza ni ninguna razón para que un joven permanezca en Cuba," expresó el joven Acea.

Estos jóvenes que contaban diez años cuando Castro tomó el poder confiesan que hace mucho tiempo que no prueban naranjas, piñas o plátanos manzanos, frutos todos producidos en Cuba en abundancia que no llegan a boca del pueblo porque son exportados por el régimen.

Los cuatro jóvenes traen las mismas historias de racionamientos y largas filas en busca de alimento que narran los centenares de exiliados que a diario llegan a Miami. Los altos precios de lo poco que se puede conseguir y los bajos salarios



Después de cuatro días perdidos en el mar en una balsa Eladio García Mirabal y Antonio Acea Pérez, dos jóvenes refugiados cubanos, creen que es más horrible la vida diaria en Cuba bajo el comunismo que la azarosa odisea de la que fueron rescatados y traídos al Mercy Hospital, donde primera vez en mucho tiempo saborearon un jugo de naranja.



Único tipo de fuga que falta por hacerse de Cuba comunista.

los azotaron día y noche, luchando contra el oleaje. Fueron rescatados por un buque tanque que los dividió y traídos en helicóptero del cuerpo de Guardacostas al Mercy Hospital.

Allí confesaron que aunque se vieron al borde de la muerte, perdidos sin esperanzas en medio del mar, si volvían a estar en Cuba volverían a intentar una fuga similar.

"Recordamos con más terror la vida diaria bajo el comunismo que los cuatro días y cuatro noches en una balsa en medio de las tor-

zaron estos cuatro jóvenes fue encontrada vacía, en aguas del Estrecho de la Florida. Al parecer sus tripulantes perecieron en el empeño de cruzar esas noventa millas de mar. Otro joven, que también había salido con otros dos compañeros en otra balsa de cámaras y madera, fue arrastrado por las olas a las playas de Golden Beach, salvando la vida milagrosamente. Una tormenta le rompió la balsa, cada uno se aferró a una de las cámaras, pero dos de ellos murieron en medio del mar. ¿Por qué escapan así jó-

Sacerdotes Denuncian Desorden Social

(Viene de la página 23)

Se consideró, ante todo, la realidad dominicana y se denunció el desorden social existente en el país, expresado en cifras y datos tan concretos como dolorosos.

Sólo el diez por ciento de la población dominicana está integrado al proceso de desarrollo y participación democrática, dice un informe del Encuentro entregado a la prensa. El 40% de los habitantes está marginado de todo poder profesional, técnico e intelectual, añádate el 50% de la población menor de 15 años. La población total del país es de 3,889,000 personas.

En el campo, 622,000 personas viven en completa miseria; 335,000 en gran debilidad económica; el desempleo en el país (sin considerar el subempleo) llega a la cifra de 400,000. De los que trabajan, el 62% cubra sólo el sueldo mínimo de 85 pesos mensuales (el peso dominicano está a la par del dólar.

"La Dolorosa" Un Bello Espectáculo En las Tablas de Miami

"La Dolorosa", una de las más aclamadas obras del género chico español, será presentada este fin de semana en el Dade County Auditorium con la actuación de dos glorias del arte cubano: Marta Pérez y Panchito Anaya y un elenco de valiosos artistas.

"La Dolorosa" representa los conflictos de conciencia de un joven que abraza la vida religiosa como escape a un fracaso amoroso, pero que deja su noviciado por el reencuentro de su antiguo amor y la falta de una verdadera vocación al sacerdocio.

Pili de la Rosa y Demetrio Menendez, directores artísticos de la compañía de Zarzuelas que ya se ha anotado éxitos anteriores en Miami con "La Verbena de la Paloma" y "Luisa Fernanda", han recabado el asesoramiento de la comunidad

de Padres Dominicos de Miami, para el más adecuado tratamiento de esta obra en lo que se refiere a enmarcarla en las escenas conventuales.

La Coral Cubana de Carmita Riera — tan conocida por sus reiteradas presentaciones en los principales actos religiosos de Miami— tendrá a su cargo todos los números corales. El doctor Eugenio Sánchez Torrentó desempeñará el papel de "Padre Prior" desplegando por primera vez desde las tablas de un teatro de Miami las dotes de tenor bajo que muchos le han escuchado desde el coro de la iglesia de Gesu, donde tantas veces ha actuado.

Es un bello espectáculo musical y artístico, con un fondo argumental penetrante, que no vacilamos en recomendar como un espectáculo de alto valor.

CINE GUIA

Por Alberto Cardelle

THE CINCINNATI KID. Dirigida por Norman Jewison (Al calor de la noche) y basada sobre la vida de un famoso jugador de New Orleans, la película, aunque interesante y bien realizada, luce demasiado profesional en cuanto al "poker" y quizás personas versadas en este juego la encuentren mejor. No obstante su duración no aburre y es debido a que la ambientación y actuación, de Steve McQueen y Edward G. Robinson, le dan colorido al filme.

"WILL PENNY EL SOLITARIO." Interprete: Charlton Heston. Descripción realista de las dificultades de la vida de los vaqueros, del carácter replegado y primitivo de estos, por lo demás las consabidas escenas de violencia, alternando con otras sentimentales. Clasificación moral: Jóvenes.

"EL DORADO." Clasificación moral: adultos y adolescentes.

Misas Dominicales En Español

CATEDRAL DE MIAMI- 2 Ave. y 75 St., N.W. 7 p.m.
CORPUS CHRISTI, 3230 N.W. 7 Ave., 10:30 a.m., 1 y 5:30 p.m.
SS. PETER AND PAUL 900 S.W. 26 Rd., 8:30 a.m. 1, 7 y 8 p.m.
ST. KIERAN Assumption Academy, 1517 Brickell Ave. 12 m., 7 p.m.
ST. JOHN BOSCO-Flagler y 13 Ave., 7, 8:30 y 10 a.m., 1 y 7:30 p.m.
GESU, 118 NE 2 St. 5:30 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. ROBERT BELLARMINI- 3405 N. W. 27 Ave., 11 a.m.
ST. TIMOTHY- 5400 S.W. 102 Ave., 1 p.m.
ST. DOMINIC- 7 St., 59 Ave. N. W. 1 y 7:30 p.m.
ST. BRENDAN 87 Ave y 32 St. S.W., 11:45 a.m., 6:45 p.m.
LITTLE FLOWER-1270 Anastasia, Coral Gables, 9:15 a.m., 1 p.m.
ST. FRANCIS DE SALES 600 Lenox Ave., Miami Beach, 6 p.m.
St. RAYMOND (Provisio-

nalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables) 11 a.m.
St. JOHN The APOSTLE 451 East 4 Ave., Hialeah, 12:55 y 6:30 p.m.
INMACULADA CONCEPCION 4500 West 1 Ave., Hialeah, 12:45 and 7:30 p.m., 6040 West 16 Ave. 9:00 a.m.
BLESSED TRINITY - 4020 Curtiss Parkway, Miami Springs, 7 p.m.
Our LADY of the LAKES Miami Lakes, 7 p.m.
VISITATION - 191 St. y N. Miami Ave., North Dade, 7 p.m.
ST. VINCENT de PAUL- 2000 N.W. 103 St. 6 p.m.
LITTLE FLOWER- U.S. 1, y Pierce St., Hollywood, 6:45 p.m.
NATIVITY - 700 W. Chaminade Dr., Hollywood, 6 p.m.
ST. PHILLIP BENIZI- Belle Glade, 12 M.
SANTA ANA - Naranja, 11:00 a.m. y 7 p.m.
ST. MARY - Pahokee - 9 a.m. y 6:30 p.m.
GUADALUPE - Immokalee, 8:30, 11:45. Mision Labelle, 10 a.m.
ST. JULIANA - W. Palm Beach, 7 p.m.

TERCIARIOS CARMELITAS

Reuniones los primeros sábados de mes a las 2 p.m. en la Rectoría de

Corpus Christi. Próxima reunión el 4 de octubre. Todos invitados.

EN MI CASA TOMAN BUSTELO

¿Y TU QUE DICES?

Portrait Of Ireland As Divided Nation

By PATRICK RILEY

DUBLIN — (NC) — "That book," thundered the Irish government official, "is libelous!"

He flung onto the table a 64-page account of a civil rights march by about 40 young people from Belfast to Londonderry of New Year's Day.

"It accuses members of the Royal Ulster Constabulary of collusion with mobs that stoned and clubbed the marchers. It names names and pinpoints places and times. It prints photographs of the gangs attacking the marchers while police watched.

"Yet no legal action has been taken against it, because every word is true."

The official spoke with visible emotion, sometimes held in check and sometimes unleashed, in his office over St. Stephen's Green in Dublin. He asked for anonymity, presumably since almost all official statements on the ulcerous Ulster situation now come from the prime minister.

His principal complaint was the now-familiar one of discrimination against Ulster's "Catholics" — not a wholly religious term in this context. It is a discrimination exercised in employment and housing and in the division of electoral districts, and thus is an undisguised attempt to reduce Ulster Catholics to economic distress and political impotence.

SICK SOCIETY

"An incredible story, beyond belief," he exclaimed.

"This is a sick society. Anybody who tries to justify that could justify anything."

How does this "incredible story" begin? A study prepared for the Quakers of Ulster and published by them traces the background to "When Ireland was invaded by Gaels from Gaul in the first century A.D. . . ." This in itself not only indicates how deep-rooted the problem is but betokens the difficulty of arriving at the truth in the Ulster problem, for other historians hold that the Gaels came to Ireland from northern Spain, and several centuries before the Christian era.

Historians also find many areas of disagreement over the plantation of Ulster in the early 17th century with Protestant settlers from England and Scottish lowlands. The Irish population of the area at that time is under dispute, some holding it to be no more than 30,000 and others, citing the army of 10,000 fielded by the rebellious northern earls, think it could have approached a quarter-million.

What is known is that the English crown confiscated the lands of the earls of Tyrone and Tyrconnel and sold them largely for their lumber values. When the number of colonists — Anglican and Presbyterian — proved too small, local Irishmen were hired to cut down forests. Ulster Catholics thus became the hewers of wood they have remained, symbolically, to this day.

Despite these inauspicious beginnings, relations between Protestants and Catholics rarely reached the boiling point until the 19th century. The Protestant volunteers raised by Britain in 1779 urged the government to give Catholics fuller rights.

Leaders of that period's revolts against Britain were Protestant, and many Protestant ministers were hanged after the failure of the revolt of 1798. When Belfast's first Catholic church was built in 1784, Protestants contributed generously to the costs and a Protestant minister erected the Catholic pulpit with his own funds.

SECTARIAN STRIFE

Bitter sectarian strife in Ireland is a 19th-century product. It is possible that the British government fostered it. It is certain that one government official warned that English influence in Ireland would end unless Catholic and Protestants had a falling out.

Whatever flushed it out, it was running berserk by the time Daniel O'Connell was achieving Catholic emancipation in the 1820s. One contributing factor was jobs: in Ulster, at least, the landless Catholic would work for less than his Protestant fellow.

NEWS and VIEWS of STAMPS and COINS by George Allard

(Continued from Page 22)

the philatelic standing conferred by a catalogue listing.

Bound in white boards with handsome dust jacket, it's available in stamp and book stores everywhere at \$7.50.

WHITMAN — the third edition of R. S. Yeoman's popular "Current Coins of the World" has just been released by Western Publishing Co. This latest edition is, more than ever, a "must" for the collector of modern foreign coins.

All new issues of worldwide regular and commemorative coins to mid-1969 are included, with concise descriptions of dates, denominations, metals, and coinage systems. The numerous minor revisions and details added to present listings reflect the continuing effort to provide the most complete and accurate information available.

Special features of the third edition are a new listing of modern world proof sets with market values, and a section titled "Controversial Recent Issues." The lat-

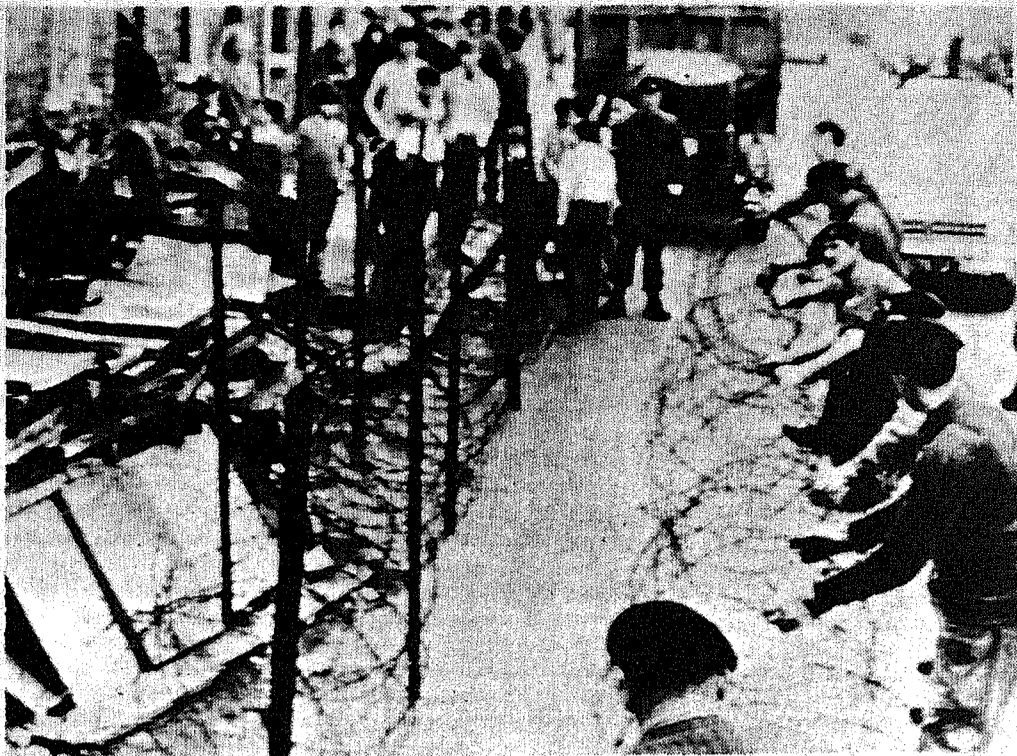
ter lists pieces whose official status is uncertain, most of which were made to be sold to collectors.

With its 256 information packed pages and colorful library binding, it is well worth the purchase price of \$2.50.

THINGS TO COME — Of interest to collectors is the speculation that the government may make a silverless dollar-size coin and remove all silver from the half dollar. The Treasury hoard of old silver dollars could be released this year and sold on a sort of auction basis. New signature combinations have appeared on some of the dollar bills. The short term Barr series has been in demand for some weeks and with the Kennedy series bills, all will have a modified design featuring the new Treasury seal. A \$100 United States note has also recently been placed in circulation.

Canada's mini-dollar and a half are in strong demand by collectors, and a series of commemorative coins is being planned for 1970.

AMONG THE obvious signs of division in Northern Ireland during the current unrest are the barricades which separate the Catholics from the Protestants.



In any event, it must be seen in a landscape of utter desolation and hunger even before the cataclysmic famine of 1845-48 that reduced the population of Ireland by one-quarter, one million dying and one million fleeing. And it was kept alive by politicians such as Randolph Churchill, who inflamed Ulster against home rule in the 1880s with the cry "Ulster will fight and Ulster will be right." Another indicative slogan of the times was "Home rule is Rome Rule."

One casualty of sectarian strife in Ulster is the meaning of the words "Catholic" and "Protestant." They have been virtually stripped of their religious significance. For example, in the help-wanted column of one newspaper, an advertisement for a "protestant" cook specified "Christian preferred."

By 1920, for reasons that are still disputed but certainly were related to "Protestant" feeling in Ulster and nationalist agitation through the rest of Ireland, Britain established a parliament in Belfast for the so-called six counties of Ulster, and a parliament in Dublin for the rest. Thus was the partition of Ireland achieved.

The law of 1920 establishing partition and the two parliaments remains the basic legal instrument for the government of Northern Ireland. It gives the Ulster parliament at Stormont power to make laws for the "peace, order and good government of Northern Ireland," a provision that provokes bitter laughter in view of the strife, disorder and questionable government which the world has come to witness in Northern Ireland.

It also stipulates: "The supreme authority of the Parliament of the United Kingdom shall remain unaffected and undiminished over all persons, matters and things in Ireland."

BRITISH SUBSIDIES

Yet this is not the only force Britain can exert over Northern Ireland. The then Premier of Northern Ireland, Terence O'Neill, made it clear in December, 1968, that British subsidies constitute a substantial proportion — perhaps a third — of the Ulster government's disposable income.

The Anglo-Irish treaty of Dec. 6, 1921, made of Ireland an independent state but still without the six counties of northeast Ireland. Among the Irish, it was an unpopular treaty to say the least. The Irish plenipotentiaries signed it under what might be called moral duress, bluff or even trickery, and ever since then the British Prime Minister, David Lloyd George, has vied with Phineas T. Barnum's "Cardiff Giant" for the title of The Great Welsh Fraud.

Winston Churchill, one of the English negotiators, later described the critical moment when the British ultimatum of signature or war broke on the Irish delegation.

"Michael Collins rose, looking as though he were going to shoot someone, preferably himself. In all my life, I never saw so much passion and suffering in restraint."

Lloyd George described the agony of Collins and the delegation's leader, Arthur Griffith, over the treaty put before them:

"Both saw the shadow of doom clouding over that fateful paper — their own doom. . . Michael Collins was not appalled by the specter of death, but he had the Irishman's fear of encountering that charge which comes so readily to the lips of the oppressed — that of having succumbed to alien will and betrayed their country. . ."

This cry was indeed raised against the entire delegation, and Irish republican feeling as well as Irish republican forces split. There followed a tragic civil war in which Collins, having heard the reproach he feared, met the death he did not fear.

Yet the rock on which republican unity broke asunder was not, ironically enough, the treaty's acceptance of a partitioned Ireland. The treaty made provisions for eventual revision of the Ulster border, and Lloyd George had indicated (it is said) that a separate Ulster itself would be temporary, whatever the Ulster leaders might be led to believe. A further irony is that one of the heaviest weapons Lloyd George brandished over the heads of the Irish delegation was a previous, private undertaking from Griffith not to repudiate Lloyd George's proposals to the Ulster leaders about their parliament.

CAUSE OF DIVISION

What divided Irish republican feeling (it is believed) was the treaty's adoption of an oath of allegiance, to be taken by members of the Irish parliament, to the British imperial crown, and the treaty's inclusion of Ireland into the British Commonwealth of Nations.

But the oath was abolished by the Irish government in 1932, and Ireland's inclusion into the Commonwealth was declared by Britain itself to have ceased in 1948 when Ireland adopted the Republic of Ireland Act.

These and other "permanent" provisions of the treaty have passed away. The "temporary" provision for a partitioned Ireland has remained, and the border that was to be revised in accordance with the wishes of the population has stuck fast, despite whatever wishes that population may have had or may have today.

There is no doubt the present government of the Irish

Republic has seized upon the world's sudden interest in the Ulster problem to reawaken the slumbering question of partition. While no one denies that partition has created conditions under which basic civil and social rights have been systematically denied to Catholics in Ulster, several vital questions remain unanswered.

One is whether the reunification of Ireland under the Republican Flag is the only remedy for the present injustices in Northern Ireland.

Another is whether reunification would create more problems than it would solve.

A related question is whether reunification might compromise the civil rights of the Protestant majority in Ulster by imposing Catholic-oriented civic ideas — no divorce, for example — upon a pluralistic society. This is a fear frequently expressed among Ulster Protestants.

A final question is whether the Catholics of Northern Ireland want to see Ireland reunited if they can obtain social justice and still enjoy the benefits of the British welfare state.

Probably to meet all these questions, the Irish government is seeking what the Taoiseach (or Prime Minister), John M. Lynch, calls "a solution along federal lines." But reunification remains the ultimate goal, and Lynch has made that clear.

How achieve such unification, or even federation? The answer is brief: through Britain. In that corner of the Atlantic, Britain holds the power, whether governmental, economic or military. A corollary of this is that the present government of Ireland, as have all Irish governments since the early 1920s, rules out force as a solution. (Yet it would probably be unjust to attribute this policy wholly to the Republic's economic and military weakness. Almost all of her present leaders have seen fratricide and death of the innocent in a trial of arms with fellow Irishmen and Britons.)

Irish policy is to persuade Britain to push for federation — or reunification. Such persuasion is to be carried out through diplomatic contacts but above all by assaults on world opinion, something even the most powerful British statesmen of this century have shown themselves sensitive to.

But the world will not be aroused unless the British government's own plan for enforcing social justice in Ulster, to be fully unfolded at the end of October, proves unworkable. That particular proof may take years, and by that time the world may have other injustices to grow indignant about.



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Young Generation Leading Surge For Latin America Social Reform

By JAIME FONSECA
(NC News Service)

Youths now have a strong hand in promoting revolution in Latin America. Some young leaders are pushing for violent revolution, but most of them are bent on exercising intelligent pressure for non-violent change.

The recent kidnaping of U.S. Ambassador to Brazil C. Burke Elbrick highlights the role of youths in fighting the military regime there and in protesting against U.S. policies. Singled out by police as mastermind of the feat is student leader Franklin de Souza Martins.

Among the 15 political prisoners freed in exchange for the diplomat's life — and now living in Mexico — are 11 students, most of them from the National Student Union banned five years ago as being "communist" infiltrated. Best known of the group are Wladimir Palmeira, Luis Travassos and Maria Augusta Carneiro.

In neighboring Uruguay youths are among the more daring members of the Tupamaros, a leftist, Robin-Hood type of guerrilla band that has been terrorizing, kidnaping and holding up banks.

PROTEST

Elsewhere throughout the continent young people are literally in the vanguard of

the protest movement against the established order.

Sons of prominent families and as many from the middle class have joined hands with farm and city workers in new urban guerrilla movements active in Argentina, Bolivia, Chile, Colombia, Venezuela and other nations. Often these groups are infiltrated or led by professional agitators trained in China, Cuba or Eastern Europe.

What prompts these youths to rebellion and often self-sacrifice?

An answer can be found among Brazilian youths, perhaps the most explosive group in this revolutionary picture.

In the first place, 53% of Brazil's 90 million people are under 20 years of age. Most of these youths live in the rural areas — areas still somehow attached to the re-

mains of the colonialism that permeated the whole country until a few decades ago. However, the youths in the large cities — Rio de Janeiro, Sao Paulo, Recife, Belo Horizonte and others — have plunged into the 20th century and joined its thirst for justice and equality.

At the social center in Nova Descoberta — New Discovery — a workers' suburb of Recife in northeastern Brazil, a group of 21 young boys and girls met to discuss the appalling conditions in which some of their neighbors live.

"We are poor, but others are worse off. We feel we must help them," Maria Novaes said, her lively eyes compensating for her stuttering voice.

THE CHALLENGE

For them, the challenge is not their own privations but the needs of the community: like drinking water (not enough flows into the modest homes and already burdened housewives must walk to public fountains) and proper street lighting (a must with so many young and old women returning home late from their far distant jobs). And garbage collection is so irregular that the health of the neighborhoods is being threatened by rats.

"For us, the main problem is schools and jobs," Marco Monteiro remarked. "And mind you, we have little juvenile delinquency. Anyhow, of the 40,000 inhabitants in the area, some 25,000 are of school age, but only 5,000 have schools to go to, and only about 1,000 have jobs to go to."

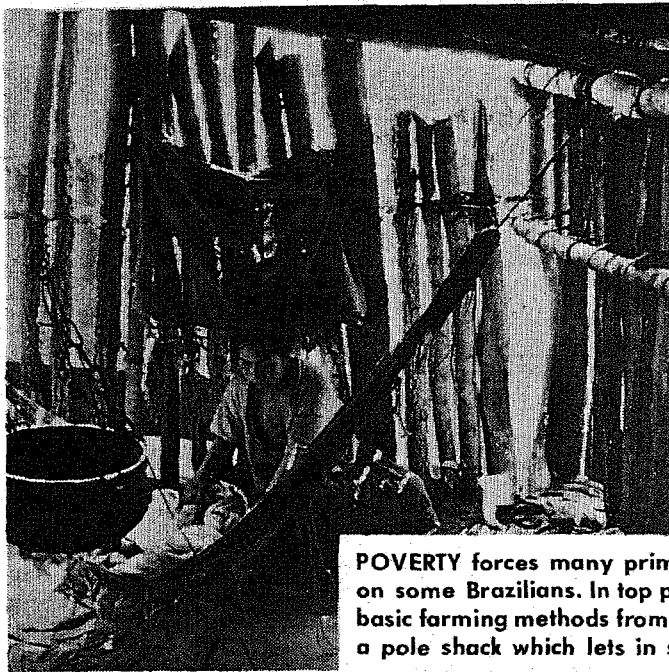
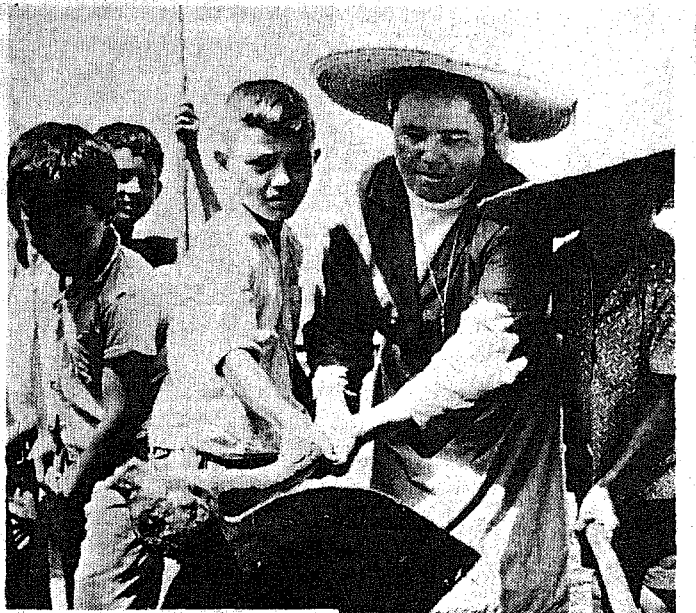
The remaining 19,000 just hang around, with perhaps an occasional job. Some of the younger are given lessons by sisters, or friends, or their elders.

It hurts to see three such youths — Oliver de Oliveira, 22; Jose Maria Marcos, 19, and Marcio de Alves, 20 — filling their time by sitting out the afternoon hours at the edge of the park's fountain, talking only of frustrated hopes. Oliveira drives a taxi a few hours a week to help support his family and two friends.

"Vocational school? There is none around here. We are planning to go South, where most industries are," they said.

At the social center — a modest, yet spacious structure — young faces revealed indignation when the harsher realities of life were discussed.

"We must get help and improve housing. Many families are living in slums, behind paper and cardboard walls. And torrential rains have washed away many adobe homes," said Josemir Camilo.



POVERTY forces many primitive methods and conditions on some Brazilians. In top photo, young boys learn some basic farming methods from a missionary Sister and, below, a pole shack which lets in sunshine, wind, rain and cold.



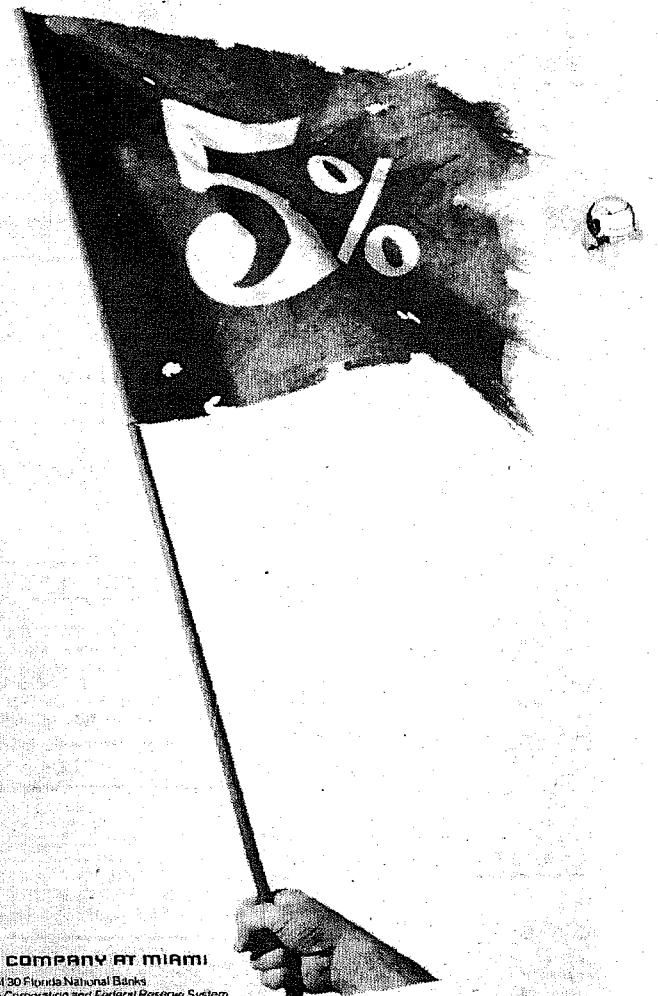
MID-DAY HEAT does not keep parishioners in Mato Grosso, Brazil from attending Mass being offered by Father G. J. Carcich, a Pallottine missionary priest.

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