

'Christian Awareness' Program Set

Week-Long Course Slated In Archdiocese Parishes



VOL. XI No. 30

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OCT. 3, 1969



"Operation Beer Can"

(Related story on page 7)

By ED WOODWARD
Voice News Editor

A fuller and deeper understanding of the message of Christ is one of the objectives of a concerted effort toward adult religious education which will be launched during the coming week in the Archdiocese of Miami.

A Christian Awareness Week — which is aimed at making the idea of renewal in the Church an acceptable and sought-after goal — will begin in four parishes. They are Immaculate Conception, Hialeah; Little Flower, Coral Gables; Annunciation, West Hollywood; and St. John Fisher, West Palm Beach.

Current plans are to offer a Christian Awareness Week in every parish — with the possible exception of a few which are offering their own adult education courses.

Arrangements are being made for these weeks at several other parishes during October. The dates will be announced in the parishes.

It will be held on consecutive evenings, covering basic material which will serve as an introduction to fuller courses in a later phase of the overall program.

TO HEAR EXPERTS

Each evening, there will be a different speaker, expert in his field, giving a lecture as well as using various audio-visual aids and involving the participants in discussion.

The entire program is under the Department of Education, which is directed by Bishop John Fitzpatrick, with Father Joseph Brunner working with coordinators in four deanery areas.

(Continued on Page 2)

CLEAN-UP campaign conducted last Saturday by CYO members of the North Dade Deanery had two-fold purpose: remove beer cans from an island on the Intracoastal Waterway and

provide aluminum containers which will be sold by Goodwill Industries and Variety Children's Hospital. See story and additional pictures on page 20.

Historic Meeting Opens Oct. 5 For Theologians

History will be made next Sunday, Oct. 5, when the first session of a meeting of 30 theologians will be held in the Vatican. An outgrowth of Vatican Council II, the panel, which was hand-picked by Pope Paul, is composed of world-renowned experts in theology who will convene for three days to engage in what some believe to be the most compelling task of the day.

See Page 4

World Bishops Will Focus On Collegiality At Synod

Collegiality continues to loom as one of the major topics up for discussion at the second world Synod of Bishops, which will begin Oct. 11.

Divergent views on the subject were offered this week in a French magazine, one by Jean Cardinal Danielou, S.J., a noted French theologian, and the other by Melkite-rite Archbishop Elias Zoghbi of Baalbek, Lebanon.

See page 3

Official Archdiocese Of Miami

The Chancery announces the following appointments effective on the dates mentioned below:

THE RIGHT REVEREND MONSIGNOR FRANCIS J. FAZZALARO —to Officialis of the Archdiocese of Miami, while remaining Assistant Pastor of Holy Family Parish, North Miami, effective Oct. 1, 1969.

THE REVEREND MIGUEL M. GONI —from Administrator, Our Lady of the Lakes Parish, Miami Lakes, to Assistant Pastor, St. Michael the Archangel Parish, Miami, effective Oct. 2, 1969.

THE REVEREND PAUL SAGHY —from Assistant Pastor, St. John the Apostle Parish, Hialeah, to Administrator, St. Margaret Parish, Clewiston, and its Mission, St. Joseph the Worker, Moorehaven, effective Oct. 16, 1969.

THE REVEREND L. PHILIP McNEIL — from Assistant Pastor, St.

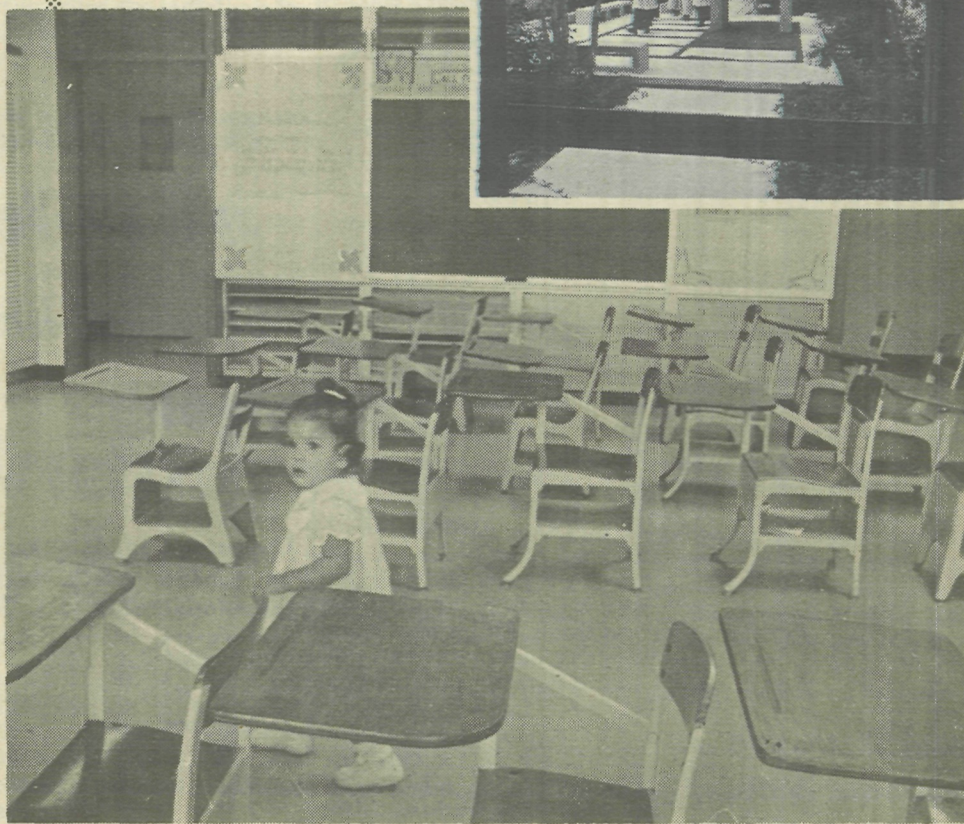
Brendan Parish, Miami, to Assistant Pastor, St. Thomas the Apostle Parish, Miami, effective Oct. 16, 1969.

THE REVEREND EMILIANO ORDAX —from Assistant Pastor, St. Michael the Archangel Parish, Miami, to Assistant Pastor, St. Mary's Cathedral, Miami, effective Oct. 16, 1969.

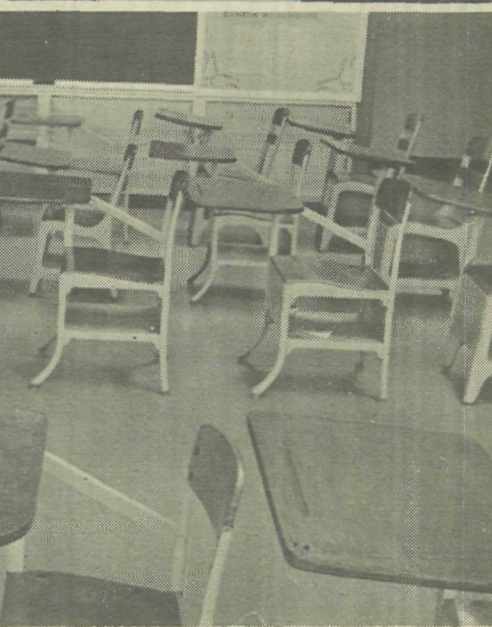
THE REVEREND EDUARDO FERNANDEZ —from Administrator, St. Margaret Parish, Clewiston, and its Mission, St. Joseph the Worker, Moorehaven, to Assistant Pastor, St. John the Apostle Parish, Hialeah, effective Oct. 2, 1969.

THE REVEREND JUAN M. LOPEZ —from Assistant Pastor, St. Mary's Cathedral, Miami, to Assistant Pastor, St. Brendan Parish, Miami, effective Oct. 16, 1969.

Although some Catholic schools have closed in various areas of the nation, new classrooms were blessed Sunday in St. Bartholomew parish, Miramar (below). At right an unusual cross is located in the courtyard of Holy Cross Hospital convent, Fort Lauderdale, blessed Saturday. See Page 5.



Hearings are scheduled to begin in the U.S. House of Representatives on a bill to provide financial assistance to parents of all school-age children. See story on page 3.



the VOICE

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

Adult Education Program Listed

(Continued from Page 1)

The coordinators include: Broward, Father Gerard La-Cerra and Sister Marjorie Fisher, R.S.C.J.; North Dade, Father James Fetscher and Sister Eva Marie Sanchez, O.L.V.M.; South Dade, Father Hugh Clear, Sister Mary Edna Butler, O.L.V.M., and Miss Ardis Sweeney, and East Coast, Father Gerald Grace and Sister Marie Mullane, R.C.

OUTLINE PROGRAM

In an outline of the program, the coordinators explain that the impetus is generated by the fact that "it is essential that every parish in the Archdiocese be immediately included in an adult religious education program."

Secondly, they note, "interest and participation can best be achieved when a program of this kind is brought as close to the people as possible, at least in its introductory and initial stages."

They hope, during the week to establish what is current Catholic thought and the essential continuity that is the Church itself. In addition, they hope that the week will create an interest in further study.

This further study is part of a subsequent phase of the program. A center will be established for four parishes at which various courses in adult religious education will be offered for everyone in those parishes who has taken

part in the Christian Awareness Week.

The week will consist of five or six sessions, according to the needs of the parish. There are six basic topics which will be covered. They will be combined or adjusted depending upon the number of nights in the individual parish.

Essentially, the first evening will cover the fact of change and that an attitude of change is essential in the Church. It will give specific examples of change as reflected in the Church's history with emphasis on the changing ecclesiology of Vatican II.

Revelation and man's response to this Word of God will comprise the second session. The third session will put special emphasis on Scriptures and the fourth will be concerned with the Christian in society.

Liturgy will be the main point of the fifth session and the sixth will deal with man and his relationship with the Church.

The program outline stresses the importance of a follow-up program. The Christian Awareness Week itself is just a basic introductory course. This follow-up can take a variety of forms at the parish level, it was explained. For example, there might be weekly talks, monthly or bi-monthly days of renewal, for film programs, discussion groups, and the like.

Official

Archdiocese Of Miami

Last week The Voice published the contribution of parishioners of St. Hugh parish in Coconut Grove to the Hurricane Camille Relief Fund as \$71.00. This was an error. The sum of \$71.00 represented rather the amount of the collection taken up in St. Hugh parish to help defray the expenses of the special Mass in honor of Our Lady of Cobre which was celebrated in Miami Stadium Sept. 8.

Union Of Laymen Planning Branches For All Parishes

HOLLYWOOD — The recently-formed Archdiocesan Union of Catholic Laymen is making plans to establish representation in each parish in the Archdiocese of Miami.

Such a program was discussed here Saturday at the second meeting of the organization, which was formed to coordinate various lay activities and institute new programs.

Victor Keller, acting president, told members of the union that an orientation course will be offered to each parish to prepare interested men to represent the union at a parish level. These men,

two in each parish, will serve as liaison between the parish and the union's board, Keller explained.

He sees this as a means of opening up channels of communication from the pastoral and administrative voices of the archdiocese to the voices of the laity at the parish level.

Keller pointed out that the laity make up at least 95 percent of the Catholic population. "The voice of the laity, however, will only be heard when, and if, they accept the right to advance their views through a structure designed to reflect the full range of those views," he noted.

"The Archdiocesan Union of Catholic Laymen was conceived," he added, "to provide a new working structure to close the communication gaps between the Archbishop, Bishop and priests and the people of the parishes. To make this structure a success we need communicating faces and voices in every parish in the Archdiocese."

Panel Discussion On Death Slated

"Death—the beginning or the End," will be the topic of a panel discussion during the "Church and the World" program to be televised at 10:30 a.m., Sunday, Oct. 5 on WCKT-Ch. 7.

Father Ronald Pusak, pastor Annunciation Church, West Hollywood, will be the moderator for the panel, composed of James Copeland, funeral director; Father James Briggs, assistant pastor, St. Augustine Church, Coral Gables; and Henry McGuinness, director of the Barry College School of Social Work.

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Serrans To Hear Two Bishops

WEST PALM BEACH — Two members of Florida's hierarchy will be among guest speakers during the District 30 convention of Serra International which opens today and continues through Sunday at Ramada Inn.

Bishop Charles McLaughlin of St. Petersburg will be the principal speaker at the convention banquet at 8 p.m. Saturday.

"The Changing Role of The Priesthood" will be discussed by Auxiliary Bishop John J. Fitzpatrick of Miami at sessions scheduled to begin at 10:45 a.m. Saturday. Another speaker on the same program is Dr. William F. Hullihan, professor of sociology at Florida-Atlantic University, Boca Raton, whose topic will be "Seminary Life in the United States Today."

Celebration of Mass at 6:15 p.m. today in St. Ann Church will mark the formal opening of the sessions. Father Lawrence Redmond, Director of Vocations in the Diocese of Orlando, will preach the homily. A reception follows at convention headquarters at 7 p.m.

TO PREACH

Serra chaplains from District 30 which includes the State of Florida and Jamaica, West Indies, will celebrate Mass at 8 a.m. Saturday in St. Ann Church where Father William Hennessey, Archdiocesan Director of Vocations, will preach.

"A Return to Love" will be the topic of Frank C. Byrd, Serra International Trustee of Memphis, Tenn. while he gives the keynote address during breakfast at 9 a.m. James Kintz, president of the Palm Beach Serra

Club, host to the meeting, will welcome delegates.

At 2:30 p.m. Saturday, Father William Clark, assistant vocations director of the Archdiocese of Newark will speak. A panel discussion led by Dr. Anthony Joffe of Miami will follow with vice presidents of Serra Clubs participating.

Mass will be celebrated at 8:30 a.m. Sunday in St. Edward Church, Palm Beach, by Msgr. J.P. O'Mahoney, P.A., pastor and chaplain of the host club. Breakfast will follow during which a summary of sessions will conclude the convention.

Rome J. Hartman of the Palm Beach Serra Club is chairman of arrangements for the convention and John E. McDonald of the Miami Serra Club is district governor.

Archdiocesan Office Is Established To Assist Refugees With Problems

A specific social agency to assist refugees to South Florida with their problems has been established by Archbishop Coleman F. Carroll and will be known as the Office of Immigration Service.

Father David Punch, formerly a foreign service officer of the U.S. State Department where he worked in economic assistance programs in the Middle East and Africa, has been named director of the new office with quarters at Centro Hispano Catolico, 130 NE Second St.

According to Msgr. Bryan O. Walsh, Resettlement Director of the United States Catholic Conference Migration and Refugee Serv-

ice in the Archdiocese of Miami, various agencies of the Church in South Florida, including the Spanish Center and the Catholic Welfare Bureau have "for many years been dealing with immigration problems. Some 3,000 cases handled last year were concerned with the resettlement of refugees within the Archdiocese, assistance in reuniting families, and many other immigration problems," he explained.

"The growth of Miami as an international gateway has brought with it numerous problems concerned with immigration and Archbishop Carroll decided that the time has come to

inaugurate a specific agency which would concentrate on these services," he added.

Some of the functions formerly handled by the offices of the USCC at Miami's Cuban Refugee Center will now be handled by the Office of Immigration Service, Father Punch said.

"With some 1,000 Cuban refugees coming through Miami each week, many of those who stay here will after a time, want to make application for U.S. citizenship," he remarked. "Those who come into South Florida on a parolee or residence status will then file for a change of status and our office will assist them in completing the necessary forms and filing

for citizenship."

Other functions of the office, which is prepared to assist refugees from every nation, will include working in close conjunction with the USCC Migration and Refugee Service, which now has regional offices in El Paso, Tex., New York City and San Francisco, Calif., in addition to its national office in the USCC building in Washington, D.C. The new office also will obtain visas for priests and Religious who are coming to this country to work either in the Archdiocese of Miami or other dioceses.

Two bi-lingual secretaries staff the new office which may be reached by calling 371-3790.

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Collegiality In Spotlight As Synod Approaches

PARIS —(NC)— Collegiality, the relation between the pope and the bishops in the governing of the Church, remains a central issue as the Synod of Bishops approaches.

In an interview in the French Catholic magazine Informations Catholiques Internationales, Jean Cardinal Danielou, S. J., the noted French theologian, who has been invited by Pope Paul VI to participate in the synod, stressed the need for close contact between bishops' conferences and the Roman Curia, the Church's central administrative offices.

In contrast, in the same issue of the magazine, Melkite Archbishop Elias Zoghbi of Baalbek, Lebanon, expressed the resentment of Eastern-rite Catholics for what they regard as the usurpation of the authority of their patriarchates by the Vatican Congregation for Eastern-rite Churches.

The French cardinal said the importance of the synod derives from collegiality, and he then discussed what he said was existing confusion concerning that term.

"Some," he said, "tend to maintain that the (Second

Vatican) Council constituted a veritable revolution in the very concept of the Church, destined to undermine at its base the hierarchical structure.

COUNCILS CITED

"Vatican II undoubtedly put particular emphasis on the reality of the people of God and on the fundamental equality of all the baptized; but that does not signify that the hierarchy has less importance than in the past. It is necessary to emphasize, on the contrary, that if the council spoke of the people of God in the terms that we are familiar with, it nevertheless confirmed the teaching of the First Vatican Council (1869-70) for which the role of the sovereign pontiff is constitutive of the structure of the Church such as Christ founded it. If one does not accept that, one is no longer speaking of the Church."

Cardinal Danielou went on to say that anyone "who finds it inadmissible that the pope should act alone and who affirms that the power of the bishop of Rome can be exercised only in dependence on the collegiality of bishops is guilty of another grave confusion."

"It is false from the theological point of view, because

it is not the personal authority of the pontiff which depends on the college, but, on the contrary, the authority of the bishops which depends on that of the sovereign pontiff."

After saying that the council favored a decentralization, recognizing more extended powers for bishops' conferences, the cardinal said: "At the same time, nevertheless, one understands the necessity for very close contacts between the episcopal organizations and the Roman Curia in order to maintain the unity of the Church, in particular in the domain of ecclesiastical discipline, and in order to avoid having legitimate diversities become sources of division within the people of God."

PLEA MADE

Archbishop Zoghbi made an extended plea for diminishing authority on the part of the Vatican Congregation for Eastern-rite Churches and for greater authority for the Eastern-rite patriarchates.

"The ordinary government of the churches of the East," the archbishop said, "has always been exercised, since Christian antiquity, in the patriarchal synod. That synod was presented to the Fathers of Vatican II as the traditional, authentic type according to which the return of Latinity to episcopal collegiality ought to be effected."

"Now here we are, Eastern-rite Catholics, after Vatican II as before it, actually governed by a super-patriarchate which is located in Rome and which is called the 'Congregation for Eastern-rite Churches.' Through the conciliar texts, we find ourselves brought back, by a clever play upon words, to the pseudo-Eastern-rite canon law, imposed on us."

Cardinal Sees Synod Advance Collegial Idea

WASHINGTON — (NC) — Karol Cardinal Wojtyla of Krakow, Poland, said on a visit here that he hopes the coming Synod of Bishops in Rome will produce a "not perhaps definitive, but a workable" solution "for the realization of collegiality according to the doctrine of Vatican II."

The 49-year-old cardinal, who has been named a member of the synod by Pope Paul VI, noted the synod "will concern collegiality," the relationship between the Pope and the bishops of the world. The designated subjects of the synod are relations between the Holy See and the world's bishops' conferences and among the conferences themselves.

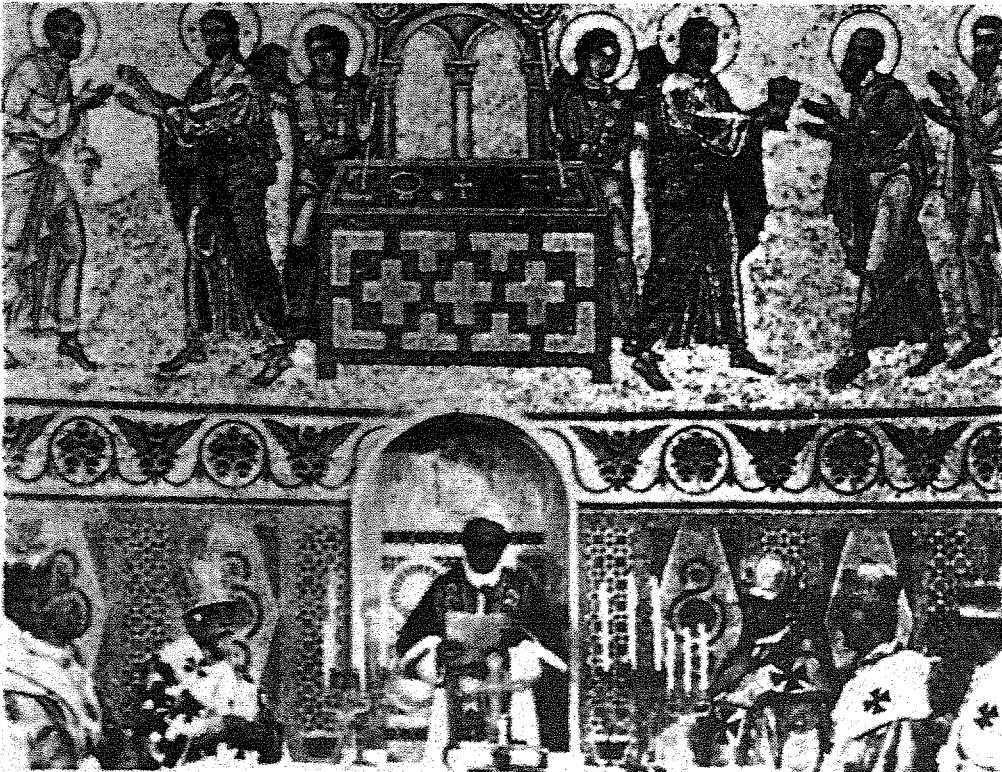
Collegiality, Cardinal Wojtyla said, is "new in the life and structure of the Church, though it is old in that the idea is in the Gospels, the sources."

The cardinal said what impressed him most about the Church in the United States was the high degree of organization it has.

Cardinal Wojtyla's rapid tour of Washington was part of an itinerary taking him to 11 U.S. cities in 12 days. In Washington he visited the graves of the late President John F. Kennedy and Ignace Paderewski, the Polish pianist and statesman, at Arlington Cemetery.

Last Sunday was observed as Cardinal Karol Wojtyla Day at the Polish-American national shrine in Our Lady of Czestochowa, Poland's patroness, in Doylestown, Pa.

Cardinal Wojtyla (pronounced: Voi-till-a), the world's second youngest cardinal, was born in Wadowice, Poland, May 18, 1920.



POPE PAUL VI addressed the congregation in the new Church of St. Sophia during consecration services. The church is used by Ukrainian Catholics in Rome. At the left is Josyf Cardinal Slipyi, exiled Archbishop of Lwow.

English-Speaking World Mass Text Expected Oct. 25

WASHINGTON —(NC) — The International Committee on English in the Liturgy (ICEL) has completed a translation of the revised Order of Mass, following a meeting in London.

Release of the text will be delayed until Oct. 25, according to a spokesman, to allow for an additional meeting in London, Oct. 17-19, at which representatives of major Christian churches of the English-speaking world will attempt to achieve common translations of the Gloria, the Apostles' and Nicene Creeds, the Lord's Prayer, the Sanctus, and the Agnus Dei.

It is expected that this joint meeting will produce texts which can be used at least experimentally for several years by churches which approve them.

The Mass translations will be submitted to the conferences of bishops in the countries served by ICEL. When approved by the episcopal conferences they will be sent to Rome for confirmation.

The actual dates when priests and laity can begin using the translations will vary according to the dates the individual conferences of bishops meet to discuss them, the need to instruct the people

on the meaning of the changes, publishing requirements and other factors.

The committee has also completed translations of the new baptismal and marriage rites, the antiphons for the new lectionary, and the new litany of saints.

The antiphons of the lectionary are being prepared for approval by the conferences at this time and publishers have already begun preparation of the new three-year cycle of readings.

The final versions of the marriage and baptismal rites will be sent to episcopal conferences early in November.

Hearing Set On Bill Providing Aid For All School Children

WASHINGTON — (NC) — The House of Representatives subcommittee on education has scheduled hearings, beginning Oct. 1, on a proposed law to provide an annual subsidy to each child attending public and non-public schools.

The measure, proposed by Rep. James J. Delaney of New York, is designed to aid the student directly and allow him to attend the school of his choice. The bill has been called the "G.I. Bill for Junior," because of its similarity to the law giving educational benefits to veterans since World War II.

The bill provides that the parents of each child attending a nonpublic school, or desiring to attend such a school, shall report this

intention on forms to be furnished by the U.S. Commissioner of Education. The allotment granted to an eligible pupil will be made by a check drawn on the U.S. Treasury, to be honored for payment only when endorsed by the payer to the school attended by the pupil and endorsed by school authorities.

All school pupils who do not record their desire to attend a nonpublic school will be presumed to be going to a public school, the proposal stated. The allotment to these pupils will be paid by the Commissioner of Education to the local education agency where they live, it added.

RIGHT TO CHOOSE

Rep. Delaney termed the bill, which he first introduced in January, 1962, "a com-

mon sense approach to resolving one of the fundamental problems confronting our parents and students today." He said "the parental right to choose the education of his offspring is a natural, civil and constitutional right, protected by the first, fifth and ninth amendments to the U.S. Constitution."

The congressman continued: "Since I first introduced this legislation nearly eight years ago, the 'child benefit theory' which it embodies, has gained widespread acceptance. This principle was incorporated into the Elementary and Secondary Education Act, and was the keystone to its broad acceptance by the public. This same concept was cited by the U.S. Supreme Court

in 1968 in the Allen case, which upheld the constitutionality of New York State's program to provide textbooks to public and non-public school children alike."

Rep. Delaney said his bill "will provide equal educational opportunities for every American child, regardless of race, color or religious belief. It guarantees a parent the right to have his child educated in a school of his own choosing, whether the school selected is public or private. The bill, he continued, "will assure spirited competition to achieve excellence in education for all children who are required by law to attend school, yet will not penalize those who do not select the monolithic state school."

The Papal Palace Polished Up For Gathering Bishops

By LOUIS PANARALE

VATICAN CITY —(NC)— Workmen and technicians have checked the handiwork of space-age conveniences they installed deep in the papal palace for the October Synod of Bishops and all systems have been marked "go."

Most of the innovations cannot be seen, such as weather-proofing insulation, temperature controls, special lighting and hundreds of miles of wiring for close-circuit television and Vatican Radio broadcasts.

But it is all there —behind specially constructed wall panels, beneath the polished tile floors and in electronic control centers outside the storied walls, some of which once served as wine and grain storehouses for the Vatican.

The "Hall of Broken Heads" is where the 146 bishops taking part in the extraordinary synod will convene beginning Oct. 11. The hall carries this title because it once was used to store the broken pieces of statuary belonging to the Vatican.

The hall is about 100 feet long and 40 feet wide. The vaulted ceiling and walls are made of light beige brick. There is no art work in the hall except for a bronze sculpture depicting Pentecost mounted on the wall behind the rostrum where the three synod presidents will be seated.

There is one glaring obstruction in this hall which otherwise could be described as clean and simple. The obstruction is made up of two bulky five-foot square columns. This has made it necessary for the leather-cushioned seats to be arranged in a horse-shoe pattern. Each pair of seats has a microphone.

COMFORTS INSTALLED

The technicians two years ago had to take into account that this hall and the other rooms and chambers afforded little natural light and fresh air. To make up for these inadequacies they have installed comforts, conveniences and necessities, the likes of which have never been seen in the Vatican's history.

There is the special asphalt insulation which was applied on the floors before the new tiles were laid. The insulation will protect the synod members from the inevitable dampness that fills such ancient structures at this time of the year.

Between the asphalt and the tile there have been installed "heating panels" that contain tubings through which fluids will flow to control the room temperatures. Guided by highly sensitive thermostats, the heating system will adjust itself to the slightest changes in the natural air temperatures. But at the same time, each hall or room can have temperatures adjusted manually. This can be done at a special control center or in the area itself.

There are air-conditioning ducts to provide ventilation for what would normally be an unbearably stuffy atmosphere. The stained glass windows are too few, too high and too small to do an adequate ventilating job. The installed ventilation —like the heating system— is automated and manually controlled.

INDIRECT LIGHTING

The lighting is indirect, coming from lamps in the recesses of the windows and in the floor boards. Like the most intricate stage lights, the intensity of the lamps can be controlled. This means that the television cameras will have no need for lighting paraphernalia that normally clutters up halls with bulky tripods and cables.

Vatican Radio will broadcast directly from the halls in five different languages—Italian, Spanish, French, German and English. The translations will come from glass-enclosed control booths in the back of the conference hall. In another location, sets of tape recorders will pick up every word uttered by the speakers of the synod.

The miniature cameras have been mounted on the walls. Pope Paul can therefore watch the proceedings on closed-circuit television in his apartment five stores above the conference room. Television will also permit translators to watch speakers whose remarks they will translate simultaneously.

Before the bishops can enter the conference room itself they must pass through a series of ante chambers that are decorated with statuary, mosaics and paintings. There is even a coffee and snack bar in one of the chambers for those members who have to eat on the run between sessions.

Theologians To Meet Within Shadow Of Synod

By Father Leo McFadden

VATICAN CITY — (NC) — Almost overshadowed in the glaring publicity given to the upcoming second world Synod of Bishops on Oct. 11 is a meeting in Rome (Oct. 5-7) of the theological commission, a body comprised of 30 theologians from around the world.

Their task, said to be perhaps the most compelling of the day, is to preserve the faith. That is putting it too simply, as this article will indicate, but the extent of freedom given to this group and their expertise in aiding the Congregation of the Doctrine of the Faith and Pope Paul VI will, in a large measure, produce the faith of tomorrow. It may also preserve Catholic theology from having to go underground.

It is of little value to dwell on the fact that the naming of the members of the commission has taken so long, or that they were hand-picked by the Pope. It will be exactly two years since the first Synod of Bishops, the Pope concurring, called for such a body. Some look to the ironic to note that the 30 theologians are finally in session just a few days before the Synod of Bishops.

It does no good to dwell on the fact. The point is that they will meet and that they are international. They come from Europe, Asia, Africa, North and South America. Of the group 16 are secular priests and the rest of religious orders. Their specialties range from dogmatic theology (13 of them) to an expert in ascetics.

BIG FACTORS

To understand their role and the magnitude of the work before them it is necessary to examine a threefold factor:

- How encompassing are the ground rules under which they have been convened?
- What will be the nature of work they will do for the Doctrinal Congregation?
- Finally, have 30 good men and true been gathered to influence authority, only to find that it will not be possible, or are they truly "men of the morrow"?

The first question is crucial. Just last July, the statutes defining the role of the commission were made public. There are only 11 brief rules, but Latin can say much curtly. This commission is instituted by the congregation and the obligation of the group will be to serve and aid the Holy See and the congregation in major doctrinal questions.

The president of the commission is the prefect of the congregation, Franjo Cardinal Seper. He is 63, a Yugoslav and one of the few non-Italians to head the former Holy Office. However, should he appoint one of the other 14 cardinals serving with him, as the rules permit, the odds are slim that a non-Roman could be found.

The question, of course, is moot, for the commission has not yet met and not even the members know how democratic the processes will be. Still, the mood of the rule injects an edge of caution into the consideration, and this feeling is not lightened by the enjoyment of the accustomed "absolute secrecy" of all proceedings on the members.

For the progressives, however, and for those in favor of due process, all is not gloom. The rules spell out that the 30 members are to be chosen by Cardinal Seper after consultation with the bishops' conferences. That some "name

theologians" did not make the final roster may have disappointed some, but no one can deny that the 30 represent an international spectrum and are anything but a phalanx of "yes" men. One longtime Roman theologian, who knows 20 or so of them personally, describes this group as being "mostly progressive in the same sense and certainly number in their midst some of the greatest theologians living."

A final point in examining the rules or statutes is to remember that the conclusions and the votes of the members are to be submitted to the Pope and are then to be turned over to the congregation "for its use." For advocates of an open Church, this is a resounding step forward, for, as one observer put it, "Hopefully, this will preclude the interrogation of some poor author by one or two people who may or may not understand what he said."

On this point, Father Karl Rahner, named to the commission, observed in the National Catholic Reporter of June 11:

"These mistakes (made through the history of the Church)

could have been avoided had Church tribunals been more broadminded, had there not been that paternalistic mentality which is unwilling seriously to listen to the research theologian and to his problems...."

The second question, if more elusive, is answered more simply by looking at the background. Toward the end of 1968, some 39 theologians of international repute sent an open letter to Pope Paul in which they spelled out in lengthy detail their "ground rules" for debate between the congregation and any given theologian who might be in danger of error. The gist of these rules is that there would be a free and open forum for ideas to pass back and forth with just representation for prosecution and defense. Father Rahner, one of the signers, added: "By the beginning of April of this year, 1,360 theologians from 53 nations had signed the statement. This list was delivered to the Pope via the secretariat of state on April 18, 1969."

Pope Paul met with Cardinal Seper and through letters of the Secretary of State of April 24, approved the statutes

(Continued on Page 26)

Dutch Priests Plan Meeting Rivaling Synod

THE HAGUE, The Netherlands — (NC) — Sweeping innovations in the priesthood — optional celibacy, women priests, a professional code, union protections, job applications — are envisioned in a document prepared by the secretariat of the Dutch Pastoral Council that is now heading for lively discussion among Dutch Catholics.

The proposals are part of a draft declaration on the Church's ministry which has been released with a companion document on religious life by the council. The declaration on the priesthood will be discussed at a meeting of bishops and clergy Nov. 24-25.

Conclusions will be worked into a series of recommendations to be handled at the fifth plenary session of the council. The document on religious life will be discussed at a national meeting of priests and Religious this month.

Romania Will Let Bishop Go To Synod

BONN, Germany — (NC) — For the first time, the Rumanian government has granted permission for Bishop Aaron Marton of Alba Julia to leave the country, according to the German Catholic news agency KNA. The permission was granted to enable the bishop to attend the Synod of Bishops in Rome opening Oct. 11.

Bishop Marton had been a prisoner of the Rumanian communist regime for nearly 20 years, until 1967, when restrictions on his ministry as a bishop were lifted in a softening of the government's attitude toward the Church.

Ordained in 1938, Bishop Marton until now has been abroad only once, in 1933 when he went to Rome.

The communist regime kept Bishop Marton in prison from 1948 to 1955 and in house confinement until August, 1967, when he was permitted to take part in an anniversary celebration at an Orthodox monastery. The bishop was imprisoned for opposing state interference with Church operations.

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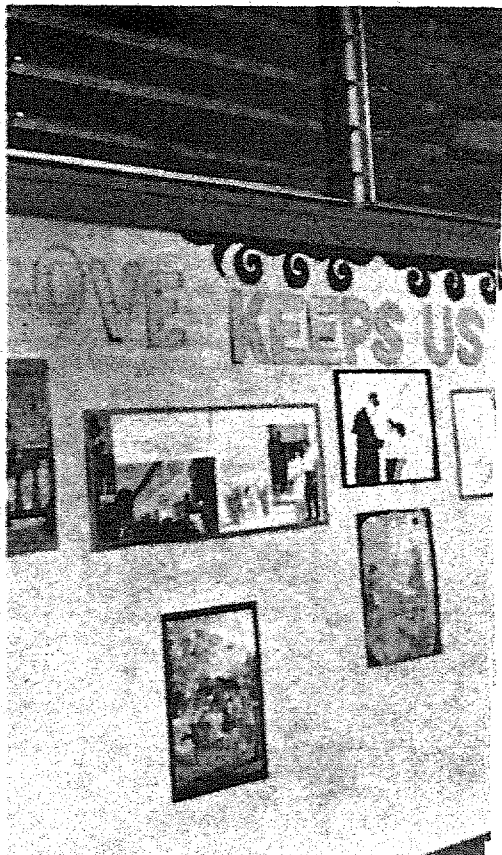
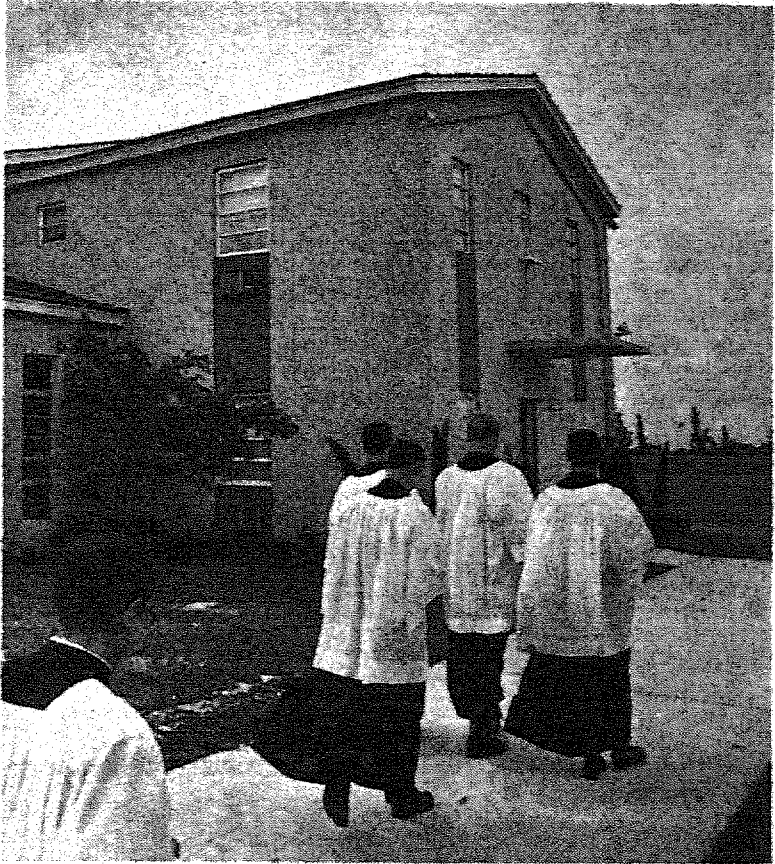


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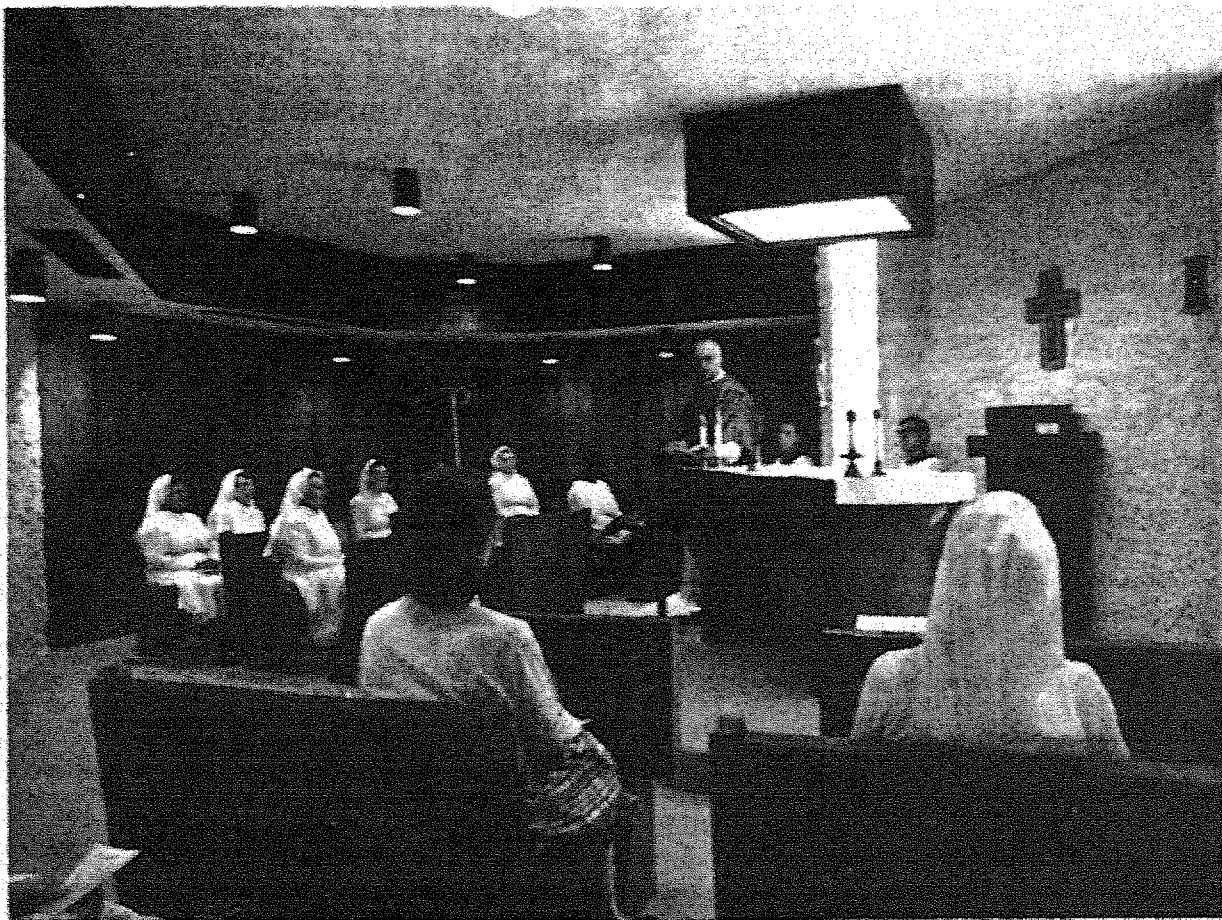


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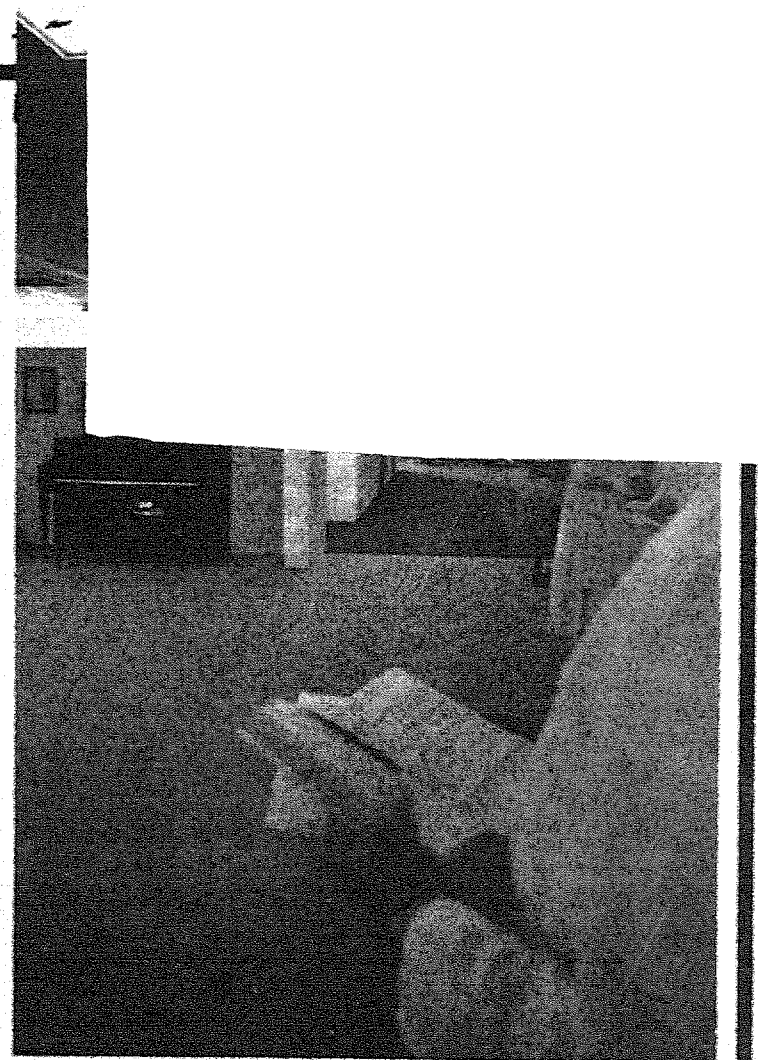
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Eight-classroom School Addition in St. Bartholomew Parish Is Blessed By Archbishop.

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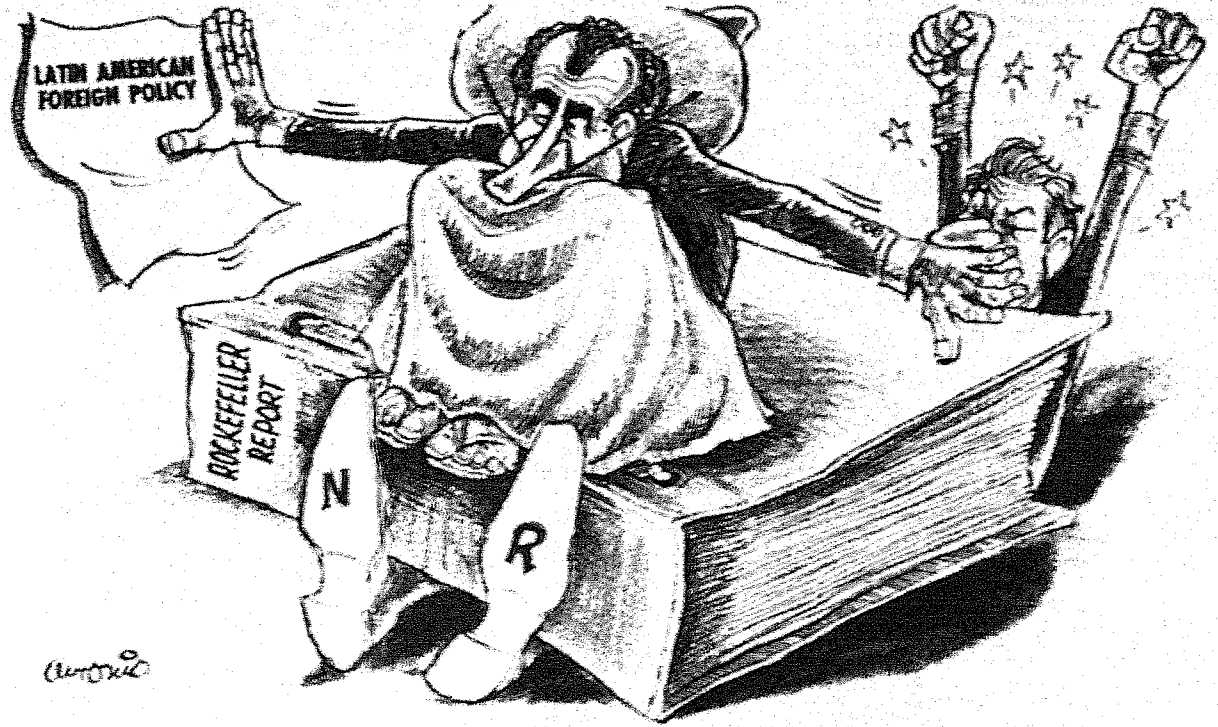


Pontifical Masse celebrated in the chapel of the new convent of the Sisters of Mercy of Pittsburgh at Holy Cross Hospital, Fort Lauderdale, followed the blessing by Auxiliary Bishop John J. Fitzpatrick last Saturday.



Nursing Sisters sang during the blessing of their first convent adjoining Holy Cross Hospital. The new structure is only one in the current expansion of the general hospital on U.S. 1.

SIESTA



TRUTH OF THE MATTER

Background Of Changes Reviewed In Exceptional Book

By MSGR. JAMES J. WALSH

About a year ago there was published a small paper bound book, "Keeping Your Balance in the Modern Church" by Redemptorist Father Hugh J. O'Connell, a professor of philosophy for many years. When the book first came out, I was impressed enough with it to want to review it in this space, but instead decided to wait and see what the general reaction was.



WALSH

Now a year later, it seems to me that its value has been proven, although a great many have not yet heard of it. It's worth reading if only to give a partial answer to those Catholics who are frequently asking, "How did things get this way so quickly?"

All of us of the "then generation" were accustomed to the image of a strong Church, victorious in countless battles with error and evil for nearly two thousand years; sound in doctrine and morals, supported by the Holy Spirit in its claims and authority. We were somewhat used to "name converts," men and women whose intelligence and talent were publicly accepted, so that their conversion in adult life gave more or less confirmation that the Church could appeal to the minds of all generations.

In the past six or seven years, this image has blurred considerably. Conversions are down, doctrines of the Church have been called into question by Catholic scholars, authority has been under constant attack, the very notion of institution has become repugnant to some. Considerable stress has been put on the dignity of the individual, personal freedom and the role of conscience in decision-making. Internal disputes over the structure of the Church and the role of the hierarchy, priests and laity have split some groups.

Father O'Connell in his book attempts to review the background of this surprising turn of affairs, and he succeeds in shedding considerable light on the current turmoil. In language which a high school student could understand quite easily, he takes the reader back into a little history, a step not often taken today. If I stress that he takes time to explain the fundamentals of existentialism and personalism, it may scare off some who are afraid to be exposed to some notions of current philosophies. But the reader will gratefully receive a superficial, although clear, understanding of the influence of

these powerful intellectual movements on many in the Church today.

Father O'Connell describes, for instance, how Europeans as the result of eyewitness reaction to the horror of two world wars were far more preoccupied in understanding the dignity and freedom of the human being than Americans. And European bishops who came to Vatican II in 1962 were much more aware than their American confreres of the strong trends towards existentialism with its emphasis on freedom, its rebellion against anything which "depersonalizes the individual, its bias against totalitarianism, against authority, against centralization in any shape or form."

It is interesting, in the light of this, to realize that the revised schemas of Vatican II reflect greatly the influence of personalism brought to bear on it by the bishops of Northern Europe.

The author carefully states that while this philosophy wielded considerable power in influencing thought at the Council, the final documents adhered firmly to the traditional teaching that God had made an objective revelation of the plan of redemption and that man can have certitude through the teaching of Christ's Church about what he must do and believe to win salvation.

Some of the chapter headings will indicate the scope of this book — "How did it all get started? — What is existentialism? — The new and the old theology — God and modern man — Christianity without Christ — Does love need laws? — Evolution and Christian thought — Controversy about the Dutch Catechism."

Neither the way-out liberals nor the far-back conservatives will claim this book as a treasure. The former will consider it too moderate, not impatient enough with the traditions of the past. The latter will consider it too progressive, too willing to admit that new ideas have a valid place in our thinking.

The importance of this book for the average lay Catholic is that it was not written to interest scholars, and yet it is the result of fine scholarship. Nor was it published, as so many works seem to be today, to create a sensation or to give a shock treatment.

"Keeping Your Balance in the Modern Church" can help a Christian understand very much better the problems of today by laying them against the background of the recent past and coming to understand better the evolution of ideas which inevitably tend to explode in new forms. It's worth reading and discussing.

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Head Of Catholic U. Confident On Future

By WILLIAM RYAN
WASHINGTON — (NC) — The former Columbia University administrator who became the first president of the Catholic University of America here expressed sympathy and understanding for a group of theology students who staged a 24-hour class boycott in support of a popular professor. He declined, however, to endorse their point of view.

Dr. Clarence G. Walton emphatically denied the contention of some students and faculty members that academic freedom is the key issue in the case of Father Roland Murphy, O.Carm., whom the pontifical university's board of trustees have

thus far failed to appoint as dean of the theology school despite the recommendation of his faculty colleagues and the wishes of some members of the student body.

The issue, according to Dr. Walton, is getting the best possible administrator for the post, whether from within or outside the university.

"Father Murphy's right to teach and write and publish are intact and inviolate," he said.

In an interview in his office here, Dr. Walton seemed supremely assured that the nation's pontifical university will sail through its latest "academic freedom" strug-

gle, overcome its "serious short-term" financial crisis and make "valuable and lasting" contributions to solving the nation's ills.

The interview occurred the day after the theology boycott and some two weeks after Dr. Walton, 54, was officially installed as the first layman to direct the affairs of the nation's 82-year-old pontifical university. All previous Catholic University

heads have been priests and bishops.

Ironically, Dr. Walton was one of the few Columbia University administrators to go unscathed during the student rebellion there in the spring of 1968. His office as dean of the school of general studies at Columbia was not occupied by student militants, reportedly because of the universally high esteem in which he was held.

Pastor To Receive U.S., Papal Flags

POMPANO BEACH— American and Papal flags will be presented to Father Brian Redington, Church of the Ascension, Boca Raton, by members of K. of C. Council No. 4955.

Presentation will be made during a 7:30 p.m. meeting, Tuesday, Oct. 7 at Tropical Acres Restaurant where guest speaker will be Mayor Emil Danciu of Boca Raton.

Here Are Goals Of Christian Awareness Weeks

(Members of the staff which is preparing a Christian Awareness program of adult education for the Archdiocese of Miami discussed their philosophy and goals in a conversation with Edward Woodward, news editor of The Voice. Taking part in the conversation, which follows, were: Father Joseph Brunner, Father Gerald Grace, Father James Fetscher, Father Gerard LaCerra, Sister Eva Marie Sanchez, Sister Mary Edna Butler and Miss Ardis Sweeney.)

The outline for your program says that it is essential that every parish be included in an adult religious education program. Why is that so?

FATHER FETSCHER: Well, the need for adult education is obvious. Both the people and the pastors feel the need.

SISTER EVA MARIE: We have given some very short courses throughout the Archdiocese and this is where we get the feedback. Other people have asked for the courses themselves. We feel that it is not just something a few people want in different areas, but it has spread from one area to the other.

FATHER LACERRA: I also feel that it is important that we do reach parishes which haven't been able to establish a program yet. Because, it seems at times that we've renewed the Church almost out from under the most important group in the Church. Those are the parents and those of middle age. We've had a great renewal of the catechesis of adolescents and pre-adolescents yet not too much has been directed towards the adult. I feel that this really becomes the key because unless we do reach parents and adults, the Christian community within the parish is going to continue to suffer and all of our activities with youth have been directed towards this—toward the total community—and yet I feel that we have neglected the total community within parishes.

SISTER EVA MARIE: In their religion programs within the parish, the parents have become sometimes very uncomfortable with the fact that the children are learning something in school other than what the parents have learned before. There is a need for this clarification that the things of the past are not denied, but that it is only a new orientation towards how we explain some of these things. The basic doctrine is still there.

FATHER FETSCHER: When we talk about renewal in the Church what we're talking about really is not so much change as building, a continued growth. The Church is constantly a growing thing.

FATHER GRACE: The necessity of an on-going program comes in the fact that because of Vatican II, there seems to have developed within the Christian community a credibility gap. Differing views seem to have arisen regarding religious education being taught in the schools. And there is the necessity of helping the adult community that is living its Christianity now to become aware that the credibility gap is one of growth. Our ability to express the Christian mystery in more precise terms is not a step backward. Many people give the impression that they think it is because it seems to put them in a place of insecurity precisely because they haven't got pat answers now to questions that they had before.

SISTER EVA MARIE: Many of our adults are asking what can we do about Vatican II. Some of them are beginning to read many of the articles which are appearing in popular magazines. They're wanting to do something about it, but they don't know what to do and I think this program will be a source of information for them. We cannot tell them what to do, but we can open them up to new ways of thinking.

FATHER FETSCHER: It's interesting that really in many ways, the widest exposure that the people have had since the Council is through the secular press, the television and radio media. But, unfortunately, either certain events are taken out of context or someone is quoted out of context and you don't get a true picture of what renewal is. Often it seems to be reduced to a fight between conservatives and liberals. It leaves people in an awful quandary.

SISTER EVA MARIE: Don't you think that is also because they use so-called jargon and they don't express what they mean. Misunderstanding, this lack of communication, is because of semantics more than anything else.

The program runs on consecutive nights. Why was that format selected in preference to a once-a-week or some other type of format?

FATHER BRUNNER: We felt that to have a program for a week in the parish would have more of an impact on the individual rather than to have them every week for 10 weeks or something like this. Also, we felt that the teams involved would be able to cover the Archdiocese in a relatively short time, possibly by February or March. However, this is just the beginnings to the program. Phase I, Christian Awareness Week, is just to get the ball rolling. The important thing is the follow-up which will be a parish-orientated program whereby we hope that somebody in the parish would take responsibility of carrying on the program. Phase I is merely overview. Phase II and Phase III will be a widening of the doors which we have opened in Phase I. The old parish mission seemed to have something to say to us. People would come out for this. The parish mission today is sort of dead. Maybe we can revive the idea of periodic renewal through this Christian Awareness Week.

What do you mean by Christian Awareness Week?

FATHER BRUNNER: The way I look at it, we make a Christian aware of what it means to be a Christian today in the 20th century, through the focal point of what Vatican II has told us. We see that the Christian is living in a community with other peoples and he has certain obligations to these other peoples.

FATHER LACERRA: The term Christian Awareness was chosen for very definite reasons. I liken it to the married couple which is very much in love, but it takes the time of an anniversary or sometime along these lines to come to a full awareness of what this love means. As Christians and Catholics we can fall into much the same thing. We've taken our faith for granted. It was a faith we knew and loved, grew up with. A week set aside to renew our faith and to grow in it is really becoming aware of who we are and what it means to become a Christian.



TALKING OVER a new Christian Awareness program of adult education is the staff which is preparing it. They include, starting with Father Gerard LaCerra (with notebook), Miss Ardis Sweeney, Sister Marjorie Fisher, Father

James Fetscher, Sister Marie Mullane, Sister Mary Edna, Father Gerald Grace, Sister Eva Marie, Father Joseph Brunner and Father Hugh Clear.

How would you react to the comment that the persons you will attract are already-committed Christians and that you will miss those whom you are trying to reach?

FATHER GRACE: I would agree that you always get a certain nucleus that will attend every function, but within the structure of a pluralistic society, I think the Christian, be he a child or a man in his 60s, still aware of the insecurity which results from the changes which have been implemented in the post-Vatican II era. I think the indifference which was his all along or the passive way in which he has lived Christianity is something which he is beginning to question, not only at the level of Christianity itself, but even to question how he should live and what type of direction he should take in life because change is much broader than Christianity itself. As Christians we always believe that Christianity gives us a direction in life.

FATHER LACERRA: Many people are questioning, are looking for new directions. We no longer can live within our own little Church. Many people are seeking the opportunity to come and find out what is happening.

FATHER BRUNNER: It is probably true that we will reach only a small percentage in the parish, but if the program is good it will sell itself. People will go out and talk about this to their neighbors. Next year we would offer something along the same line. It is not just to fill a gap and that's going to be the end of it. I can see this going on for year after year. Next year we will probably reach a few people we haven't reached this year. We talk about change. Everyone is not on the same plateau in change. Some people are just waiting for this program. Other people are not yet ready to accept it.

SISTER EVA MARIE: We often say we're "saving the

(Continued on Page 28)

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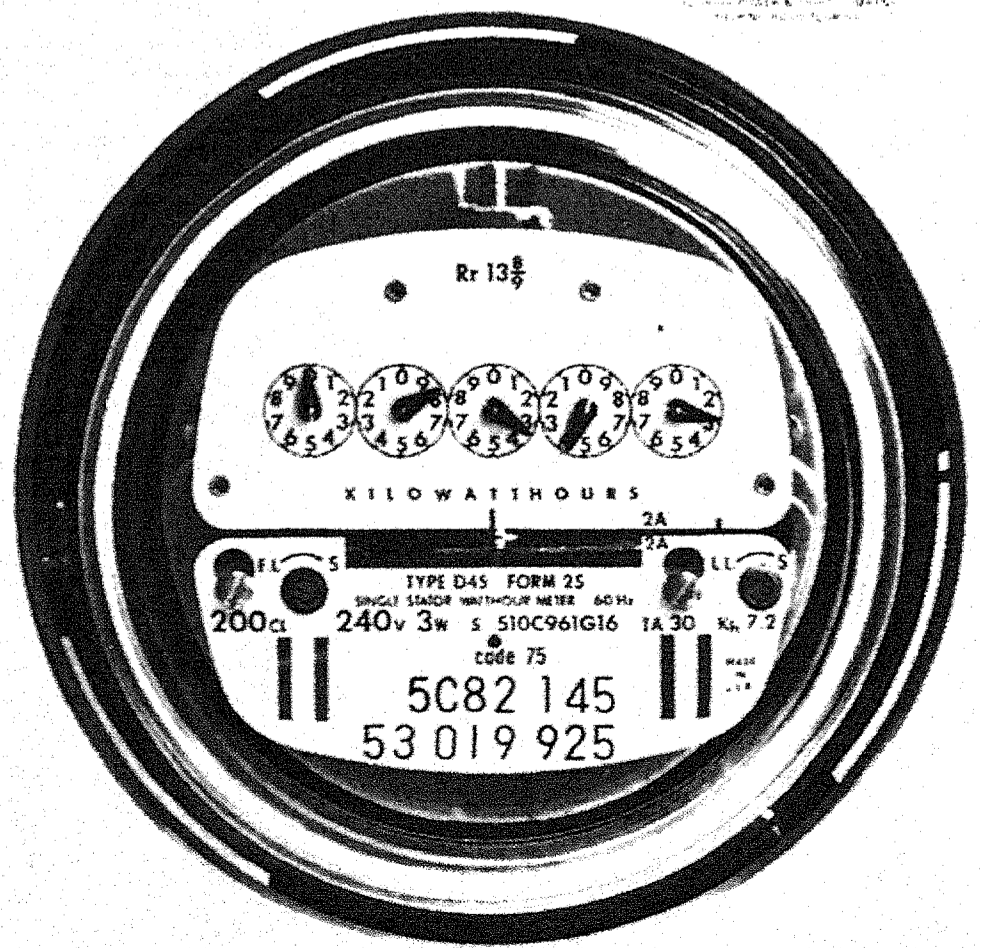
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Private Pupils Entitled To Aid, Educator Says

HOLLYWOOD — Parents of children attending Catholic schools are paying taxes to the Federal and State governments and their children are therefore entitled to aid, Msgr. William F. McKeever, Archdiocesan Superintendent of Schools, told a meeting of St. Stephen Parent-Teachers Council here.

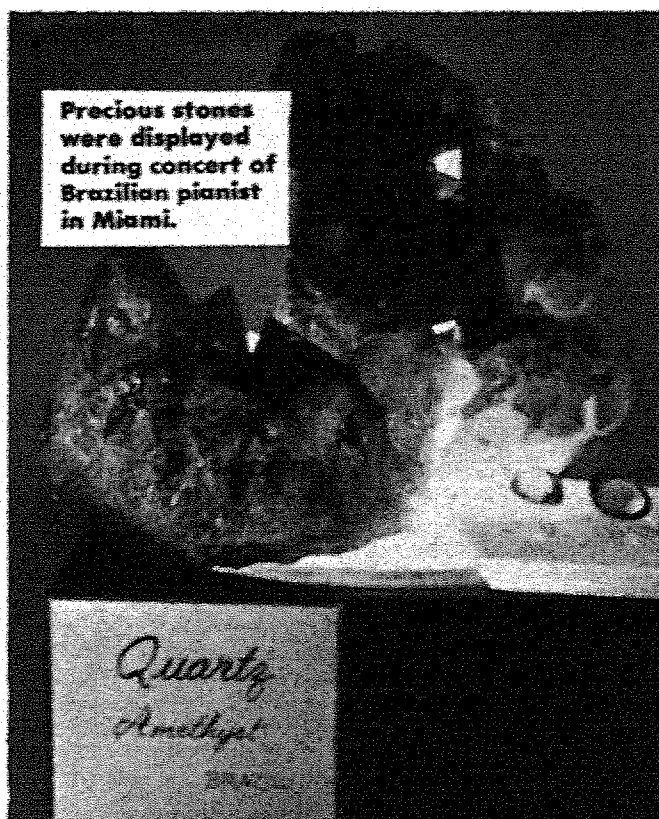
Noting that many Catholic schools throughout the country are closing, Msgr. McKeever pointed out that not only have Archdiocesan schools remained open but revealed that the enrollment in elementary and high schools in the eight counties of the Archdiocese is expected to exceed 40,000 this year.

"The Diocese is smaller than it was a little over a year ago," he explained, "due to the fact that two new Dioceses of St. Petersburg and Orlando were established. Even in the Diocese of St. Petersburg last year three schools were closed, so this is a real question of survival that we are facing."

INTEREST GROWS

In the past two years, the educator said, education has become "probably the most important single item in society. Everyone is talking about it. People are getting more involved in education today than ever before. People are getting very alarmed about what is going on in education because it affects their children, and because through that, it affects the whole future of society."

"Questions are being asked," Msgr. McKeever continued, "about the curriculum, for example why Johnny can't read — why there are so many drop-outs in the schools today?—ques-



Precious stones were displayed during concert of Brazilian pianist in Miami.

Brazilian pianist, Luli De Freitas, was heard in concert at the Miami Planetarium sponsored by the Archdiocesan Office of Latin American Affairs and the Museum of Science last Saturday.

tions about sex education. People are going before school-boards as they never did before to ask questions as to what value they are getting out of their tax dollar."

Reminding the more than 250 persons present that as a result of Vatican Council II many innovations have come about in the Church, he added that in Catholic education, also, educators are taking a second look at a lot of things.

"We are not looking for aid to the Catholic Church," he emphasized. "We want aid for the children, the best education possible. They need bus rides, health services and their fair share of text books. We're looking for

aid from tax monies paid by parents of Catholic children attending Catholic schools."

Msgr. McKeever reminded parents that most Catholics up to now have felt that tuition more or less took care of the running expenses of the Catholic school. "Even if we collected all the tuition, considering family

rates, the most we could expect to get from the income is \$60 per child," he declared, noting that the national average expense of education a child in an elementary school is \$213 per year. "The rest of it has to be picked up by the parish, or by some donation," he said.

Will Discuss Renaissance

"The Three Ages of the Italian Renaissance" will be discussed by Dr. Robert S. Lopez, a specialist in Italian and Byzantine history, during the first program of the season for the Coleman F. Carroll Lecture Series at Barry College.

The public is invited to attend the lecture, which begins at 8:14 p.m., Sunday, Oct. 12 in the college auditorium on the Miami Shores campus, N. Miami Ave. and 115 St.

A member of the Yale University faculty since 1946, Dr. Lopez formerly was assistant professor of the College for Teachers of Cagliari, Italy, and at Pavia, as well as Genoa, his birthplace. He was recently named Director of the International Yale Research Center for the Study of Medieval Towns

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Teachers Guild To Hold Fall Meet On Oct. 12

Members of the Archdiocese of Miami Catholic Teachers' Guild will convene for their Fall meeting on Sunday, Oct. 12 at Barry College.

Mass will be celebrated in Cor Jesu Chapel on campus at 5 p.m., followed by a reception in Thomson Hall. Dinner will be served at 6:15 p.m. in the dining hall.

Guest speaker will be Father David G. Russell, Archbishop's Representative

to The Voice.

Reservations may be made by calling the Archdiocesan Dept. of Education at 757-6241, Ext. 262, no later than Wednesday, Oct. 8.

All Catholic educators, working at all levels and in all schools, both public and private, are eligible for membership in the Teachers Guild. College students studying for careers as teachers are eligible for associate membership.

Around The Archdiocese

St. Raymond

First social of the season for the parish Ladies Guild begins at 8 p.m. today (Friday) at the Veterans of Foreign Wars Bldg., 1608 SW 27th Ave. Mrs. Jorge Albertine is the first president of the recently-organized guild. Other officers are Mrs. Consuelo Rodriguez, vice president; Mrs. Marcel Croteau, treasurer; Mrs. Michael Jacobs, recording secretary; Mrs. Francis McBride, corresponding secretary; Mrs. Teresa Schaff, ways and means chairman; and Mrs. Grace O'Connell, historian.

Broward

Our Lady of Florida Retreat League members and their wives will participate in an evening of spiritual and social activity, Monday, Oct. 6 beginning with Mass in St. Pius X Church, Fort Lauderdale. Dinner will follow at the Galt Ocean Mile Hotel.

Rummage salesponsored by St. Charles Borromeo Women's Club begins Tuesday, Oct. 9 and continues through Oct. 11 at the Hallandale Women's Club Bldg., 124 NE First Ave., Hallandale.

St. Sebastian Women's Council will observe a Corporate Communion during 8 a.m. Mass in the parish church today (Friday). Breakfast and "get-acquainted" meeting will follow in the parish hall.

Members of St. Clement Rosary and Altar Society meet at 8 p.m., Tuesday, Oct. 7 in the school. Members will observe Corporate Communion during 8 a.m. Mass, Sunday, Oct. 5.

A card party hosted by Our Lady's Guild of St. Vincent parish, Margate, begins at 8 p.m. today (Friday) in the Council Rooms of the City Hall. Refreshments will be served.

"The Dolls for Democracy" program, a project of B'nai B'rith women, will highlight the meeting of the Blessed Sacrament Women's Club, 8:15 p.m. Tuesday, Oct. 14 in Reardon Hall.

Mrs. Joel Miller of B'nai B'rith will present the dolls, used to further community understanding of the achievements of persons of various religious, culture and ethnic groups.

A harvest party sponsored by St. Anthony Catholic Woman's Club will begin at 11:30 a.m., Tuesday, Oct. 14 at The Reef Restaurant, 2700 S. Andrews Av Luncheon and cards will highlight the afternoon. Reservations will be accepted; later than Friday, Oct. 10 524-4753 or 523-2109.

Hialeah

The third in a series of four talks on sex education will be given at 8 p.m., Tuesday, Oct. 7 by psychiatric social worker, Sister Miriam, O.P., in the parish hall of St. John the Apostle Church, 479 E. Fourth St. Parents are invited to attend. Cancer Sewing Group meets between 9 a.m. and noon on the second and fourth Fridays of the month.

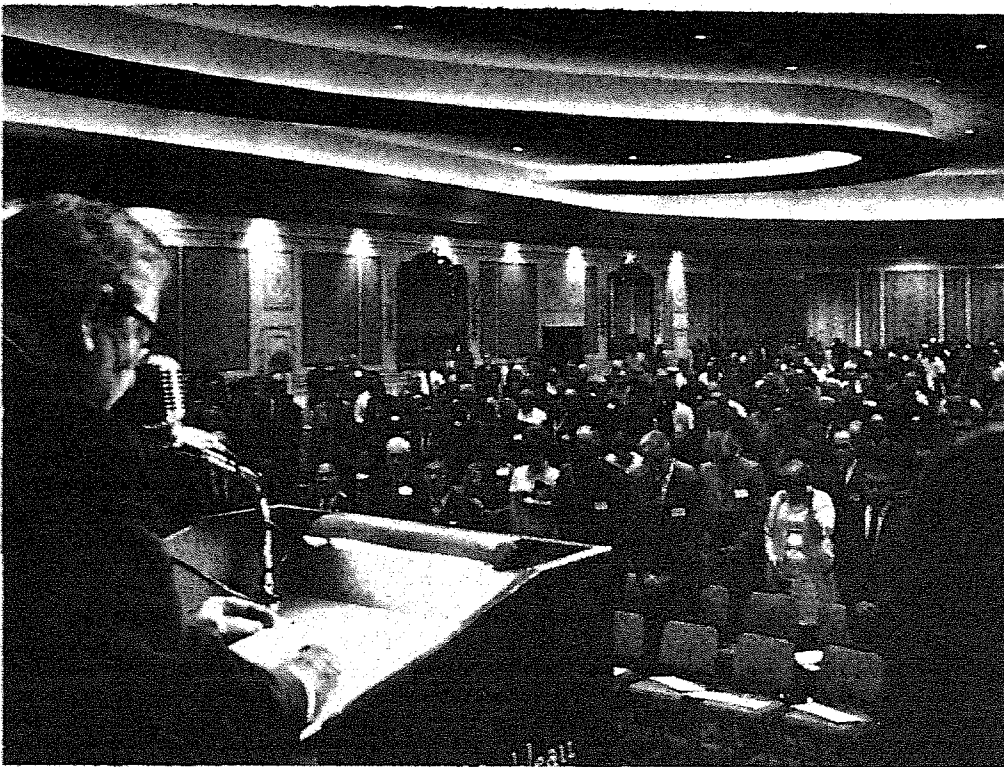
St. Stephen

Corporate Communion will be observed by Council or Catholic Women during 8 a.m. Mass, Sunday, Oct. 5. Breakfast will follow at Ferrara's Restaurant, Pembroke Rd. Reservations may be made by calling 983-6904. The Council will sponsor a "Get-Acquainted" dance Saturday, Oct. 18 in the school social hall.

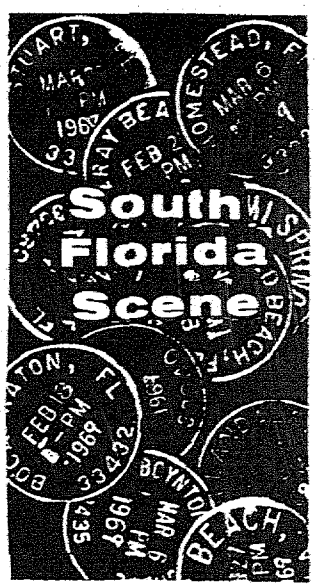
New and prospective members are invited to attend a covered-dish supper at 6:30 p.m., Tuesday, Oct. 7 in the parish hall. All ladies of the parish are invited.

Hollywood

"Here Comes the Judge" will be the topic during the monthly meeting of the Chaminade High Mothers Club at 8 p.m., Wednesday, Oct. 8, in the school cafeteria. Guest speaker will be Judge Orlando.



OPENING PRAYER at sessions of the Miami Beach meeting of the International Assn.



1,000 Students Hear Concert

More than 1,000 students from 12 Archdiocesan elementary schools participated in the

and fashion show of the Mothers Club will begin at noon, Wednesday, Oct. 22 in the Beau Rivage Hotel, 9955 Collins Ave., Miami Beach. Reservations for the benefit which will feature fashions by Lori may be made by calling 757-6820.

Men of the parish will observe a weekend retreat at Our Lady of Florida Retreat House, N. Palm Beach, Oct. 10-12. Reservations may be made by calling 751-7751 or 757-4151.

St. Monica

Father Joseph F. Finlay, assistant pastor, will be the guest speaker during the first monthly meeting of the parish Home and School Association at 8 p.m., Monday, Oct. 6 in the school. Refreshments will be served. All parents of children enrolled in the parochial school are urged to attend.

Third Order

Dominican tertiaries will hold their first meeting of the year at 1 p.m., Friday, Oct. 10 at Barry College. Further information may be obtained by calling Mrs. Mary Lupinacci at 688-8467.

dan Church hall. Further information may be obtained by calling 226-80

20 DAYS

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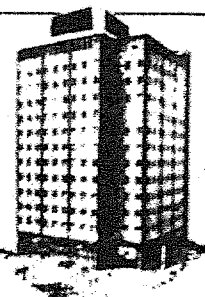


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Hartnett Named To Aid State Education Survey

CORAL GABLES—Fred B. Hartnett of Little Flower parish has been named to a group established by the Florida legislature to study higher education needs within the state.

The former mayor of Coral Gables will hold his position on the Select Council on Post-High School Education, in addition to his duties as vice chairman of the Florida State Junior College Council, of which he has been a member for eight years.

Now in its second year of investigating higher education needs, the Select Council will meet on Oct. 24 in Tallahassee where members will hear an oral discussion and report on "Post-Secondary

Educational Opportunities and the Negro Student in Florida."

A six-point priority program devised by the Council includes widening educational opportunities for Florida students, strengthening of under-graduate education, curriculum instruction methods in educational relevance, financing of seats of higher learning, changes in the decision-making structure affecting higher education; and improving the use of available resources for higher education.

According to Hartnett, the Council is also looking into admissions for students, vocational and technical education, and is seeking resources to increase student financial aids.

Says U.S. Policy Bolsters Latin American Dictators

By MARJORIE FILLYAW
Local News Editor

MIAMI, Fla. — A Mexican-American sociologist critically scanned current U.S. aid to Latin America because all too frequently it is "used to buttress up military dictatorships and civilian oligarchies."

Speaking at the fall meeting of the National Council of Churches' section on Hispanic ministries here, Dr. Jorge Lara-Braud, director of the Hispanic-American Institute, Houston, Tex., a Presbyterian, lined up with Latin America's Catholic

bishops in rejecting uncontrolled capitalism as well as Marxism.

He described as "tragic" widespread violations of human rights in Latin America. He said the omnipresence of U.S. power is an obvious reality in Latin America, but added this would not be too detrimental if the U.S. aid was channelled into other fields.

Under present U.S. policy, Lara-Braud said, military hardware is put into the hands of dictatorial governments which use the weapons to control the Latin American masses. He said he could anticipate when re-

pressed aspirations would become "counter-violence" but emphasized, as a Christian he deplored both kinds of violence.

CITES INJUSTICE

Lara-Braud scored the "existing violence of half the babies dying before they are two years old, student protesters being tortured, political prisoners being executed or exiled, half the school-age children being illiterate, one-third of national budgets going for military weapons when 80% of the people have an average yearly income of \$80, and millions being landless while one family owns millions of acres of unused land."

He joined the Latin American Catholic bishops in calling for an economic system by which the Latin American state would be the dominant partner in both foreign and domestic private business, a position which he said was that of most Christians in Latin America.

MSGR. WALSH TALKS

At the opening session Msgr. Bryan O. Walsh, director of the Spanish-Speaking Apostolate of the Archdiocese of Miami, said the great influx of Cuban refugees since 1961 necessitated new parishes due to an in-

crease in population density "beyond all expectations."

The NCC and its denominational bodies which have asked for the lifting of the U.S. embargo on Cuba was described by some Cuban clergymen here as a move which favors Castro.

The Rev. Ornan Iglesias, a Methodist, who is chairman of the committee on recommendations of the Miami Evangelical Spanish-American Ministerial Association, said the NCC stand was taken without consultation with any Cuban-Americans. A similar charge was made by the Rev. Martin Anorga, a Presbyterian.

However delegates to the section deleted the criticism of previous actions and adopted a resolution that the NCC "take a stand in favor of all people suffering under totalitarian oppression and particularly in behalf of political prisoners in Cuba suffering inhuman treatment under Castro's government."

A coalition between blacks and Spanish-Americans here got the approval of delegates who voted to ask the NCC to help establish a local organization.

Food Stamps Due First In Collier

Collier County on the west coast of South Florida has been designated by the U.S. Department of Agriculture's Food and Nutrition Service to begin the food stamp program.

According to Russell James, Southeast regional director of the Food and Nutrition Service, "It is being designated now because the county has no USDA family food-aid program, because the county requested the food stamp program, and because we are determined to bring food help to every locality, large or small in the Southeast."

The USDA food stamp program enables eligible low-income families to increase their food-purchasing power by investing their own food money in USDA food coupons worth more than they pay for them.

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Do We Use Fists? --Only When Our Think Tanks Fail

By JOHN R. SULLIVAN

There are times when the events around us just don't seem to add up—when everything doesn't hang together.

It's not really chaos, or even confusion. Just a low-grade case of contradiction that begins to give you an idea why some people eat pills or shoot heroin.

This week in Washington, for example, the following events took place:

- "Alice's Restaurant," Arlo Guthrie's definite exposition of our children (it's much more than that, too) opened on Connecticut Avenue.
- The new television season opened.
- The National Commission on the Causes and Prevention of Violence concluded that TV violence leads to real-life violence, particularly among youths.

What must be remembered is that today's children discovered Arlo Guthrie. Arlo Guthrie is loved by them (even though the movie industry, which rate "Alice's Restaurant" R, won't let them see Arlo on the screen).

He and director Arthur Penn have returned the love with a sensitive, if sometimes fuzzy, tour through the magic of youth—not always happy magic, but always real magic—in which violence is a last, irrational resort to effect survival. It is unstructured and regrettable.

There are many reasons to believe "Alice's Restaurant" accurately reflects the attitude of the young toward violence—an attitude of revulsion and regret that people have to engage in it at all.

The young of today, it should also be remembered, were raised at their parent's feet—which have rested firmly in front of a television set for two decades.

And so along comes Milton Eisenhower's commission, which tells us:

"It is reasonable to conclude that a constant diet of violent behavior on television has an adverse effect on human character and attitudes.

"Violence on television encourages violent forms of behavior and fosters moral and social values about violence in daily life which are unacceptable in a civilized society."

Somehow, it doesn't hang together. If TV has been doing this for two decades, where did the 300,000 non-violent boys and girls at Woodstock's rock festival come from? Where did Arlo Guthrie come from?

The new TV season is notoriously short on violence—except the kind of intellectual violence that has "Bonanza's" Hoss talking like a Freudian analyst.

If one were to operate on the cynical assumption that people invariably do the wrong thing for the right reason, it would not be too hard to conclude that the new television style will result, two decades hence, in a new upsurge of really violent behavior on the part of the young—we will regress from the calm, if somewhat grassy, exuberance of Woodstock to a reincarnation of the beery brawls of Fort Lauderdale and Lake George.

But somehow, that doesn't hang together either.

What does? A young long-haired friend doesn't think anything does; "why should it?"

For him, that's fine; for me and Milton Eisenhower, the hooks and eyes that link life together also make it more interesting.

He would disagree with the only match I can make here—that the commission has found a convenient scapegoat in the heralds of the electric age.

Could it be, perhaps, that Arlo Guthrie and Arthur Penn are right—that violence inevitably springs from frustration, that when our minds and our souls fail us, we use our fists to bring us through?

Could it be that television violence mirrors our frustrated age, in which black people who never see the benefits that come to other people who work and vote and reason, give up reason and choose to fight, in which the only way to get a computer-minder to repair a billing error is to fold, spindle and mutilate?

Are we all doing what Arlo did in "Alice's Restaurant"?

... and with tears in our eyes we drove off into the sunset lookin' for another place to put the garbage."

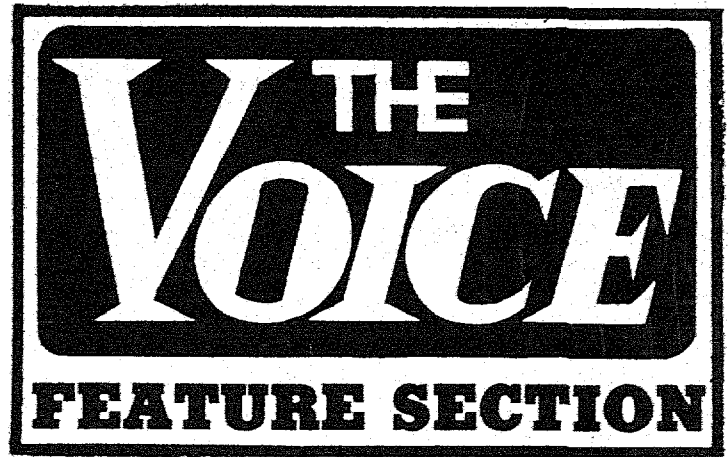
Steps To Fund Aid To Blacks Taken

GREENWICH, Conn.—The policy-making Episcopal Church executive council, faced with both support and fears about a measure to raise at least \$200,000 which will probably go to the controversial Black Economic Development Conference, has taken several major steps to move the funding ahead.

The council, holding its quarterly meeting at Seabury House, the Episcopal national conference center here, sought to spell out how the money for black development will be raised. It also heard the executive officer of

the National Committee for Black Churchmen, the immediate recipient of the allocation, give assurances that the NBCB expected to serve as a conduit for the funds.

The extra budgetary funding raised a storm of long debate at the recent Episcopal special convention at the University of Notre Dame because of the BEDC connections with James Forman's Black Manifesto demands for reparations from white churches for past injustices to blacks.



St. Peter's Basilica, the Papal Palace and a passing policeman are reflected in pool of water after a heavy rainfall.

'Age Of Laity' Losing Face In Squabble At Catholic U.?



By FATHER
ANDREW M. GREELEY

Several years ago my colleagues and I discovered in our study of Catholic colleges the use by the students of the term "lay fink." A "lay fink" was a lay administrator—or occasionally a faculty member—who had "sold out" to the religious order which ran the college. Such a person was, according to the students, even more subservient to the religious community than were many members of the community. The students found it hard to generate much respect for such people.



FR. GREELEY

It is too early to use such a term in speaking of the new rector of the Catholic University, but President Walton's handling of the case of Father Roland Murphy certainly raises some serious questions about the future. By deciding not to submit the faculty recommendation of Father Murphy as the new dean of the School of Theology, he took the trustees off the hook. Those members of the board who wanted to "get" Father Murphy for his alleged dissidence were spared the trouble; the new president did their work for them.

A trustee told me it was his opinion that Father Murphy would have been approved as dean if the new president had

chosen to make a battle out of it. By avoiding the battle President Walton won some breathing space, but he had to pay a heavy price.

One can well sympathize with his desire to make a diplomatic beginning to what will certainly be a difficult administrative task. Yet Mr. Walton will have to establish that he is the one who is the president of the university and that no considerations other than academic competence will affect his appointments. In not supporting Father Murphy he began his administration by establishing just the opposite—a man of the highest academic competence was not appointed because he was not approved by some of the trustees. It is a bad beginning.

The term "lay fink" might be somewhat more appropriate if it was used to describe the behavior of some of the laymen who are deans of other schools at Catholic University. The School of Theology has led the battle for academic freedom at the University.

Now that the battle has been partially won, the lay deans were apparently willing to wash their hands of both the school and of Father Murphy. They apparently feel that President Walton will be able to protect them in years to come. So the clergy who fought the fight in years gone by are expendable. If this is what the "age of the laity" is going to mean in the Church, one might very well wonder if it is going to be much of an improvement after all.

The story of Roland Mur-

phy's rejection may appear as only a minor footnote. Even the party line "liberal" journals do not seem to be willing to make a "cause celebre" out of it. If Father Murphy would leave the priesthood and get married in protest, then of course it would be big news. But since there is no chance of that happening, he is likely to be forgotten. It may even be that the "liberal" journals have decided that President Walton is a "good guy" because he is a layman and that, as far as they are concerned, he will no wrong.

Yet the impact on the sadly battered Catholic University of America may still be very serious. The University has existed as a subsidy of the hierarchy since its beginning. But the increasing costs of higher education make it virtually impossible for the Church to continue a subsidy which gets much larger with each passing year. Thus at some time in the not too distant future, the University will have to stand on its own and like most other universities go into the marketplace of private and foundation gifts.

It may not do so well in that marketplace. It is a relative late comer with not much in the way of positive appeal and a very bad public image, an image which shows every sign of getting worse before it gets better. No one in his right mind would bet very much on the chances of survival.

All in all, it looks like a very sad end to John Lancaster Spalding's brilliant dream.



ROLE of physical education teacher is played by Bill Cosby in his new TV series.

Bill Cosby's Show Not All For Laughs

By J. D. NICOLA
CATHOLIC PRESS FEATURES

It was Bill Cosby who represented the first real breakthrough for the Black performer on television—by starring in the "I Spy" series—and his new half-hour comedy series, "The Bill Cosby Show," might just be a breakthrough for TV comedy.

You can tell when a TV network is "serious" about a comedy show: it has enough faith in it to put it on without a laugh track, a gimmick that can, when judiciously used, help a show along but which more often than not insults the audience.

The absence of a laugh-track, in our book, gives "The Bill Cosby Show" some merit points right away (the only other trackless comedy show we can think of now is "Rowan and Martin's Laugh-In"), but Cosby's Sunday-night series is worth some attention because it's the complete opposite of "Laugh-In" and dozens of situation comedies in which the producers believe they must keep the comedy going at a frenetic pace lest the viewer get restless and switch channels before the next soap commercial comes on.

It may even be unfair to label "The Bill Cosby Show" a "comedy series". A "humor series" would be a better description, and if the producers ever do give in to the laugh-track idea, we hope that by then someone has invented a smile-track that can be used instead.

Cosby plays a high-school physical education instructor, but based upon the first few installments and the NBC-TV synopsis of the series, there will be plenty of "tales out of school," which will be extended versions of monologues Cosby has often delivered about growing up in a poor neighborhood.

In the premiere, for example, he was out on a jogging exercise when, despite his self-avowed penchant for non-involvement ("I'm going to rent a cave and become a free-lance hermit"), he answered a pay-booth phone on the street and got involved with a stranger's marital problems, and later got picked up by police as a suspected thief.

The episode's very subtle point—perhaps too subtle—was that it pays to become involved with other people's problems because you never know when they can turn around and help you with yours.

The follow-up show had Cosby seeking a variety of sleeping aids to combat the middle-of-the-night barking of a neighbor's dog, with several visits to a department store "sleep center."

There were dozens of opportunities for silly slapstick humor in this episode—a trademark of the typical situation comedy show—but none of them were picked up.

It turned out, at episode's end, that the dog is owned by a beautiful bachelorette. But while the typical comical series would have bachelor Cosby getting friendly with her at the fadeout, in this show he merely gets stuck with having to dog-sit one night while the gal goes out.

"The Bill Cosby Show" cannot possibly please an enormous audience: we haven't been trained to appreciate droll, slow-moving humor, and perhaps today's style of living just can't tolerate a series like this one. But it deserves a spot in the TV line-up, and it deserves a look from you now and then even if you can't see yourself tuning in every week.

Already, the major newspaper critics are wondering whether a low-key series like "The Bill Cosby Show" can survive against competition like "The Ed Sullivan Show" and "The FBI." Probably not, but who cares? Television being the business it is, we should be grateful there's a series like this one available at all, even if it is to be short-lived.

One critic found the premiere episode "pretty funny" while another termed the same episode "definitely unfunny." We found it neither. We saw it as delightfully different, pleasantly relaxing.

Cosby portrays a likeable human being the audience can identify with, and this in itself could represent an important plus for those who see an unreal quality in Black characters portrayed, for instance, by Diahann Carroll in "Julia" and Greg Morris in "Mission: Impossible"

He Was The Brightest Image Of America In Southeast Asia

THE LEGACY OF TOM DOOLEY by Lawrence Elliot, published by World, 238 pages, \$5.50 (1)

The American image in southeastern Asia has been badly tarnished in the last two decades. The ugly American has often been the only representative of this country that many Asians know.

Fortunately, there have been outstanding exceptions who have redeemed the American reputation.

The name of Dr. Thomas A. Dooley is foremost among these exceptions. By his establishment of MEDICO, Dr. Dooley brought the best of America to Asia.

When he died early in 1961, it came as no surprise to the world, since it was well known that he had cancer; it was, nevertheless, a tremendous blow to his associates and many admirers that so young a man was cut off so early in the course of his great apostolate to suffering humanity.

It is, therefore, a consolation to know that his work is being carried on with the same dedication and selfless devotion that he himself displayed.

"The Legacy of Tom Dooley" by Lawrence Elliot is the story of the founding of the Thomas A. Dooley Foundation, TADF, which keeps alive his work in southeastern Asia. Just weeks after Dr. Dooley's death, Dr. Vern

Chaney, a successful thoracic surgeon who had just completed a special task for MEDICO, established TADF which was to be completely separate from MEDICO, at that time in serious financial difficulty. TADF was then to be the instrument to carry on Tom Dooley's work.

A group of about 225 dedicated men and women—men and women with high ideals—who had some skill and knowledge that could be used in helping the suffering have over the past eight years given their services to the foundation.

Airline stewardesses, surgeons, army medical corpsmen, army and navy nurses, journalists were among those who joined Tom Dooley's memorial army.

Dr. Chaney was a director of imagination, and he saw in the airline stewardesses he encountered potential volunteers for TADF. He approached Pan-Am with the suggestion that the airline grant leaves of two or three months to some of its stewardesses that they might volunteer for TADF as personnel to take the pressure off the nurses and doctors.

These young women were natural for the work: "they had youth, endurance, edu-

Best Sellers

FICTION

Title & Classification	Author
Brothers of Vengeance (11a)	Blythe
Colonel Blessington (1)	Frankau
A Place in the Country (11a)	Gainham
This House of Brede (1)	Godden
The Crooked Shamrock (11s)	Gilford
Sons (11b)	Hunter
New Moon Rising (1)	Price
Silence (11s)	Shusaku
A Touch of Daniel (11a)	Tinniswood
The White Rose (11a)	Westcott

NON-FICTION

What Shall We Do Tomorrow? (1)	Bell
Agony at Easter (1)	Coffey
Birds, Beasts and Relatives (1)	Darrell
The Americans (1)	Furnas
The Maiden Voyage (1)	Marcus
The Kingdom and the Power (1)	Talase
Shaw 1856-1898 (11a)	Weintraub
The Dead Sea Scrolls 1947-1969 (11s)	Wilson

SYMBOLS OF CLASSIFICATION

- I. Suitable for general reading.
- II. Adults only, because of (A) advanced content and style; (B) immoral language or incidents.
- III. Permissible for discriminating adults.
- IV. Not recommended for any class of reader.

and good looks; they were in constant contact with alien cultures, trained to anticipate needs and meet the unexpected with a smile." This was not all that Dr. Chaney asked the airline company to do; he also asked that Pan-Am fly these young women and those from other airlines to their Asian base. Pan-Am did all this and the airline stewardesses made a significant contribution of service to TADF.

War Confusion Is Background Of Action Yarn

THE TRAITORS by John Briley, published by Putnam, 441 pages, \$6.95. (11b).

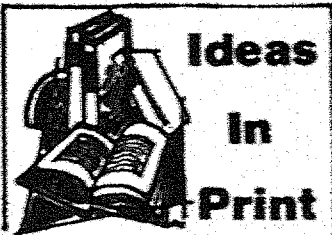
Veterans of the various wars, big and small in which the United States has engaged will recognize in "The Traitors," all the characteristics of such inhuman struggles.

There is a similarity in the Vietnam and the Korean wars in that the average fighting man is not too clear what the purpose of the war is and what he is supposed to accomplish.

Vaguely, he feels he is fighting to prevent the spread of Communism and to allow the natives to govern themselves. But these objectives are by no means as clear cut as the goals of the fighting man in World War II.

The plot concerns a patrol that has been ambushed by the Viet Cong, captured and brought to a detention camp where they are brainwashed by an American defector. He tries to engage them in a scheme that would end the war.

Two of the Americans



agree to go along with the scheme, which would free a powerful Buddhist who is held a prisoner by the South Vietnamese. his personal influence would help to end or to shorten the war.

Various harrowing incidents ensue involving our heroes in undercover missions, a murderous flight to free the Buddhist prisoner, a love story in which one of the two Americans falls in love with a beautiful Vietnamese charmer, and various other fast-paced happenings.

The total outcome—"The Traitors" is interesting as a reflection of a confused war and confused participants.

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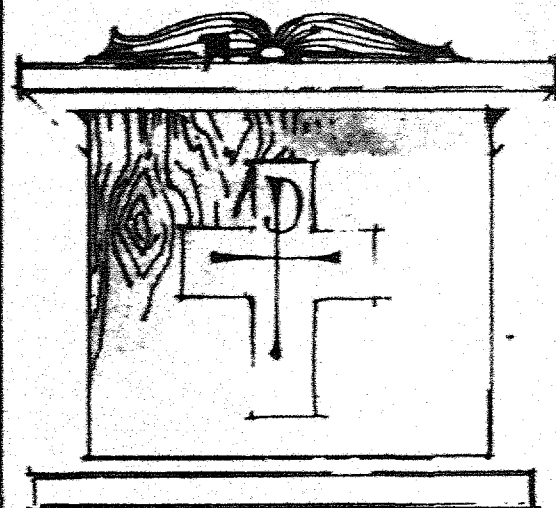
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Hippie Films Squarely Praised

NEW YORK — (CPF) — The "hippie" movie, a kind of film that may be with us for awhile, has been credited with a degree of "maturation" by the National Catholic Office for Motion Pictures.

This may bring a larger audience to such films from the over-30 generation or, on the other hand, it may for the under-30 crowd give such films an "establishment" kiss of death.

"Alice's Restaurant" and "Easy Rider" are two films that, according to NCOMP, "mark a stop in the maturation of the 'hippie' movie."

The first film is a visual treatment of Arlo Guthrie's long bestselling record and features Arlo himself, and "Easy Rider," on its way to becoming one of the year's most successful box-office films, stars Peter Fonda as one of a duo of motorcyclists who discover moral decay in their travels.

Much of the setting for "Alice's Restaurant" is a de-consecrated church in Stock-

bridge, Mass., where "Ray and Alice" operate a commune.

Life in the commune is not idyllic, however, with ordinary animosities rising among the hippies who live there.

"Unlike previous 'hippie' pictures," NCOMP concluded its review, "this film neither exploits through presuming puritan values and out-raging them (as in 'The Trip'), nor through singing a hymn to the freed of peace, love, groovy life (as in 'Revolution')."

Without preaching and without satisfying presuppositions, the characters simply stand as what they are, human beings with love, fears, jealousies, uncertainties. "Alice's Restaurant," for all its stylistic lapses, is a balanced film, presenting the life of flower children neither as dismal nor utopians, but as human.

The motion picture industry's rating for "Alice's Restaurant" is "R" (persons under 16 not admitted unless

accompanied by a parent or guardian), while NCOMP classified it as "A-3," or morally unobjectionable for adults.

The Catholic film office described "Easy Rider" as "a serious and sensitive descendant of the earlier Peter Fonda pictures."

"Considered in relation to the recent spate of films about the young turned-on generation," the film office declared "'Easy Rider' approaches its material with a clarity and originality that should bring it to the attention of a select group of film enthusiasts."

"Easy Rider" also carries an "R" rating from the film industry, but an "A-4" classification from NCOMP: morally unobjectionable for adults, with reservations, largely because "the film's climax is marred by a foggy mixture of sex and religion which is as dramatically inexplicable as it is a cop-out, a failure to come to grips with the essential issues."

In the film, Fonda and Dennis Hopper (who directed it) play two hippies who motorcycle through the American Southwest in order to "discover America" and wind up exploring "the values, virtues and vengeance of American life," according to NCOMP.

A friend who is an American Civil Liberties Union lawyer is slain by prejudiced townspeople, and the two motorcyclists are shot-gunned to death on a highway by two Southern farmers. The message of the film, according to NCOMP, is that freedom in America exists only in theory.

"The almost stylized use of the journey motif brings a beauty and lyricism to the film that helps compensate for its weighty philosophizing," NCOMP declared, then added:

"In spite of itself and its upper-case message, 'Easy Rider' is an engrossing, provocative film. It could be called any number of names — a cult film, a motorcycle flick, a "head" movie — but most of all it is a film about death, the death of the body



WITH FRIENDS outside de-consecrated church is ARLO GUTHRIE, right. The old building provides much of the setting for the film, "Alice's Restaurant."

QUICKIE REVIEW

Agonies Of Aging Sports Hero

An old Hollywood truism has it that movies about sports are not patronized by sports fans, theoretically their primary audience.

Number One, in a new effort to beat this jinx, stars Charlton Heston as the aging, once great quarterback of the New Orleans Saints. But the personal conflict that enters a sports star's life when the enthusiasm of spectators and sportswriters turns to scorn at the end of a waning career is less attractive to the fan than the excitement of the game. A

dramatic story can accommodate only a limited amount of game activity, and this film has chosen to emphasize the personal drama.

Director Tom Gries does as well as he can orchestrating huddles, plays in the ballet-like grace of slow motion, and the sickening crunch of tackles, but his use of flashbacks is confusing rather than enlightening.

Heston's emotional conflict over whether to quit after some humiliating fail-

ures on the field is believable enough. So is his lack of communication with his career-girl wife (Jessica Walter), which leads to a one-night affair with a more than cooperative lady sports enthusiast.

At bottom, however, there is not enough football for the fans and not enough personal story to hold the interest of non-fans. (Rated unobjectionable for adults by the National Catholic Office for Motion Pictures).

(Review By Catholic Film Newsletter)

CATHOLIC PROGRAMS TELEVISION

- (SUNDAY) 7 A.M.
THE CHRISTOPHERS - Ch. 11 WFLA Fort Myers
- 9 A.M.
THE CHRISTOPHERS - Ch. 5 WFTS
- 9:15 A.M.
THE SACRED HEART - Ch. 5 WFTS
- 10:30 A.M.
CHURCH AND THE WORLD TODAY - Ch. 7 WFT
- 11:30 A.M.
MASS FOR SHUT-INS - Ch. 10 WFLA

and soul of the individual owing to the earlier demise of the American Dream. There are few survivors; in this film, only the happy homesteader and his clan and the hippie commune which, somehow, seems but precariously existing and definitely not thriving.

"While 'Easy Rider' is hardly an objective analysis — its makers, so close to the scene portrayed, romanticize their roles — and the camera moves from the artiness of psychedelic efforts to gimmicky transitions and grainy varite footage, this is an effort that reaches beyond its own immediate appeals for box-offices."

CATHOLIC PRESS FEATURES

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

FRIDAY, OCT 3
12:30 p.m. (15) The Love From Underneath (No classification)

2 p.m. (16) The Sand That We Walk On (No classification)

4 p.m. (17) The Day After Tomorrow (No classification)

6 p.m. (18) The Day After Tomorrow (No classification)

8 p.m. (19) The Day After Tomorrow (No classification)

10:30 p.m. (20) The Day After Tomorrow (No classification)

SAUNDAY, OCT 4
12:30 p.m. (21) The Day After Tomorrow (No classification)

2 p.m. (22) The Day After Tomorrow (No classification)

4 p.m. (23) The Day After Tomorrow (No classification)

6 p.m. (24) The Day After Tomorrow (No classification)

8 p.m. (25) The Day After Tomorrow (No classification)

10:30 p.m. (26) The Day After Tomorrow (No classification)

12:30 p.m. (27) The Day After Tomorrow (No classification)

2 p.m. (28) The Day After Tomorrow (No classification)

4 p.m. (29) The Day After Tomorrow (No classification)

6 p.m. (30) The Day After Tomorrow (No classification)

8 p.m. (31) The Day After Tomorrow (No classification)

10:30 p.m. (32) The Day After Tomorrow (No classification)

MONDAY, OCT 5
12:30 p.m. (33) The Day After Tomorrow (No classification)

2 p.m. (34) The Day After Tomorrow (No classification)

4 p.m. (35) The Day After Tomorrow (No classification)

6 p.m. (36) The Day After Tomorrow (No classification)

8 p.m. (37) The Day After Tomorrow (No classification)

10:30 p.m. (38) The Day After Tomorrow (No classification)

TUESDAY, OCT 6
12:30 p.m. (39) The Day After Tomorrow (No classification)

2 p.m. (40) The Day After Tomorrow (No classification)

4 p.m. (41) The Day After Tomorrow (No classification)

6 p.m. (42) The Day After Tomorrow (No classification)

8 p.m. (43) The Day After Tomorrow (No classification)

10:30 p.m. (44) The Day After Tomorrow (No classification)

12:30 p.m. (45) The Day After Tomorrow (No classification)

2 p.m. (46) The Day After Tomorrow (No classification)

4 p.m. (47) The Day After Tomorrow (No classification)

6 p.m. (48) The Day After Tomorrow (No classification)

8 p.m. (49) The Day After Tomorrow (No classification)

10:30 p.m. (50) The Day After Tomorrow (No classification)

WEDNESDAY, OCT 7
12:30 p.m. (51) The Day After Tomorrow (No classification)

2 p.m. (52) The Day After Tomorrow (No classification)

4 p.m. (53) The Day After Tomorrow (No classification)

6 p.m. (54) The Day After Tomorrow (No classification)

8 p.m. (55) The Day After Tomorrow (No classification)

10:30 p.m. (56) The Day After Tomorrow (No classification)

THURSDAY, OCT 8
12:30 p.m. (57) The Day After Tomorrow (No classification)

2 p.m. (58) The Day After Tomorrow (No classification)

4 p.m. (59) The Day After Tomorrow (No classification)

6 p.m. (60) The Day After Tomorrow (No classification)

8 p.m. (61) The Day After Tomorrow (No classification)

10:30 p.m. (62) The Day After Tomorrow (No classification)

FRIDAY, OCT 9
12:30 p.m. (63) The Day After Tomorrow (No classification)

2 p.m. (64) The Day After Tomorrow (No classification)

4 p.m. (65) The Day After Tomorrow (No classification)

6 p.m. (66) The Day After Tomorrow (No classification)

8 p.m. (67) The Day After Tomorrow (No classification)

10:30 p.m. (68) The Day After Tomorrow (No classification)

SATURDAY, OCT 10
12:30 p.m. (69) The Day After Tomorrow (No classification)

2 p.m. (70) The Day After Tomorrow (No classification)

4 p.m. (71) The Day After Tomorrow (No classification)

6 p.m. (72) The Day After Tomorrow (No classification)

8 p.m. (73) The Day After Tomorrow (No classification)

10:30 p.m. (74) The Day After Tomorrow (No classification)

SUNDAY, OCT 11
12:30 p.m. (75) The Day After Tomorrow (No classification)

2 p.m. (76) The Day After Tomorrow (No classification)

4 p.m. (77) The Day After Tomorrow (No classification)

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New Horizons For 'God's Children'?

By T. CONSTANCE COYNE
Voice Features Editor
PART I

Missie is 37 years old. She lives in a world of tears, frustration and loneliness. She has a mental age of about two.

She is one of more than 37,000 mentally-retarded persons in Dade County alone. She is profoundly retarded — one of a mere minority of those who fall within the category of mentally retarded. She is tragic, because her retardation is so profound, but she is not typical of the 37,000 mentally retarded in Dade County.

The majority of the retarded fall into the mildly or moderately retarded classification. They are educable or at least trainable if they are given the care and the help they require as early as possible.

There are basically four categories for classifying the mentally retarded — mildly, moderately, severely and profoundly. Psychiatrists and physicians used to employ intelligence quotient (I) test scores to classify the retarded, but presently most of them are moving away from this method, because it has been found deceptive, according to Robert Scanlon, a psychologist with the Archdiocese of Miami Department of Special Education.

SUBTLE TESTS

Now most personnel dealing with retarded persons are employing more subtle means to test the abilities and growth of the retardate in order to keep him challenged without causing him frustration.

A smile, a spark of response in the eyes — some small, specific behavior key that might not be noticed by the layman is the sign that the psychologist or physician looks for in working with the retarded child and adult, because it signals the acceptance of a habit or the learning of a fact.

The most basic difference between the mental retardate and the person who falls into the normal or above-average intelligence range is the ability to perform abstract reasoning.

The retardate — according to the degree of his retardation — is able to deal with concrete facts and reasoning. For instance, many of the educable and trainable retardates are able to learn to make change, add, subtract, and do many other day-to-day tasks.

But for the majority of the retarded such concepts as multiplication and division would be beyond their grasp, because they would be incapable of understanding the concept of "something times something" and "something in to something."

Such a lack of ability to understand abstract concepts often makes it difficult for the retarded person to read or to make comparisons. The personnel working with the retardate also find it difficult at times to eliminate abstract concepts from their training and their teaching of the retarded.

LIMITATIONS

The amount of training and teaching which can be absorbed by the mentally retarded person is dependent upon the physical limitations of his brain, of course, according to the experts, but it can be greatly expanded in the presence of a warm and loving home atmosphere and preferably with training introduced at an early age when the retardate would be most "teachable."

The causes of retardation are many and varied. In some cases the cause is physical impairment. In others the cause has been found to be cultural or nutritional deprivation. In some instances, the cause is

THE ROAD out of the institution is much longer than the road in—but will probably be travelled by these two teenagers who attend school and live at Southland.



labelled "an accident of nature" for lack of a better explanation.

Medical science is working on the problem of mental retardation, but while they struggle with the chemical aspects of the affliction, those people responsible for operating services available to the mentally retarded struggle with the everyday problems of keeping the doors open.

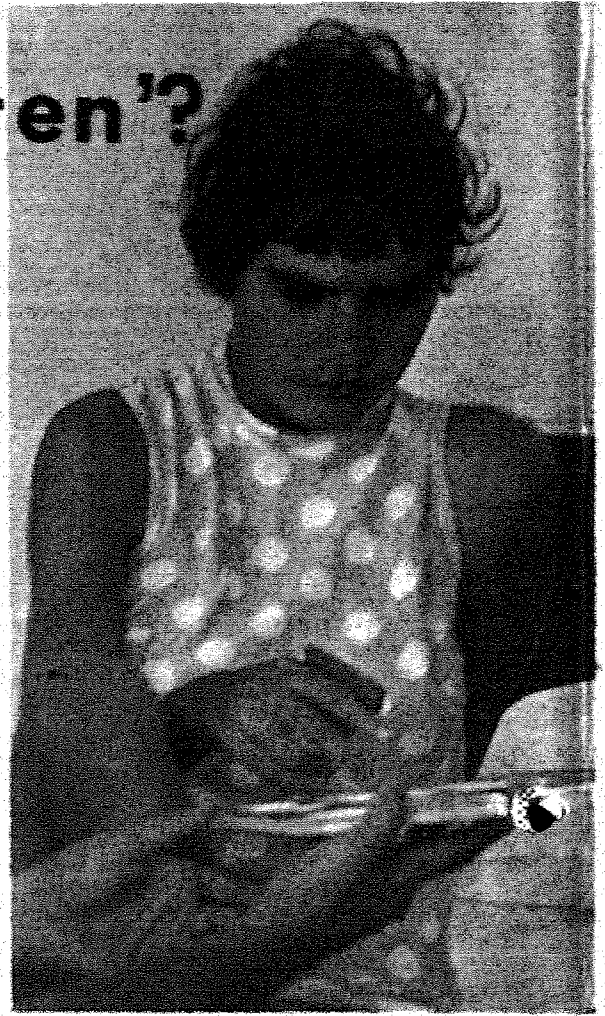
The best guess made by the President's Council on Mental Retardation is that between three and five per cent of the U.S. population falls into the category of mentally retarded. That means that of an estimated population of 200 million persons, some six to 10 million are mentally retarded.

Many of these retardates, however, can function in society and may in fact work along with you in your factory or on a construction site.

The toy bought for a child at Christmas may have been assembled by a retarded adult, the ashtray sitting on your coffee table might have been painted and finished by a retarded adult, or the mail delivered this morning to your home might have been sorted by a retardate employed by the U.S. Post Office.

EFFECTS PLAIN

Although many of the actual causes of retardation are not known, the effects of it are all too evident — they range from



ANNA DAVIS is at the very beginning of the road — behavior shaping — where basic personal habits and some early training are taught. She is severely retarded and barely able to concentrate on solving the simplest puzzles.

uncontrollable, spasmodic behavior to no behavior at all.

The most important phase of treating the mentally retarded child or adult is love and patience and repetition, according to the experts interviewed in Dade and Broward Counties.

There are facilities in Dade and Broward Counties to assist every type of retarded child — from activity centers to sheltered workshops to institutional settings for those who cannot be kept in the home, according to John Stokesberry, executive director of the Dade County Association for Retarded Children.

The biggest problem that DARC has in coordinating the services available is keeping

them filled to people do not have a mentality," Stokesberry says.

"We have such as South 78 or 80 year going to happy when they pass. Timmy is 53 unable to care has been his world for his parents did not services which the director ad

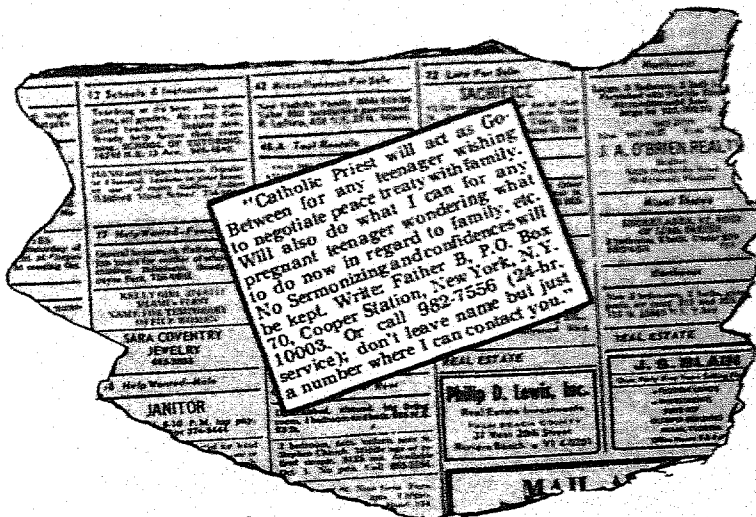
FACILITIES Variations are available throughout the

Teens In Trouble Are His 'Hangout'

By JOE NICOLA

CATHOLIC PRESS FEATURES

The classified ad appeared in a Greenwich Village newspaper:



The "Father B" who placed the ad was the Rev. Robert Benedetto, a 33-year-old Paulist priest whose "person-to-person" ministry to runaways in New York's "East Village" is perhaps the most up-to-the-minute apostolate there is—and one that he thinks should be copied in other parts of the country as well.

Living alone in an East Village five-story walk-up and meeting frightened runaways in coffeehouses or on a park bench, Father Benedetto says his main work is "to let kids know there is someone who will just listen."

Father Benedetto, who moved into the "Village" two summers ago with the permission of his religious superiors to conduct an experimental ministry among the runaways, tries to show the runaways that "you're not just another institution, another structure, but that there's a human being around who knows other human beings who can be helpful."

Referring to pregnant, unwed teenagers who call on him for help, the priest explained:

"Maybe we go to a nurse's house, talk over the situation, then maybe the nurse will take her right to the hospital, cut away the red tape of getting her admitted."

PEOPLE HELP

"Then if she needs a place to go, there are certain people around town who have told me they are willing to keep somebody temporarily

until they've had the child. Right away, then, we have four or five people involved who are taking an interest.

"There's a psychiatrist on Park Avenue who got in contact with me and told me that any time I wanted to send someone to him he would do so free of charge. I use that guy; sometimes I schedule an appointment at six in the morning because it's the time the kid can get there."

Father Benedetto also finds much of his time being spent go-between for runaways who want to get in touch with their parents but who don't want the parents to know exactly where to find them.

"Some of the runaways who contact me just want to talk. Maybe they have a lot of guilt about the fact that they've run away but they have no intention of going back. Sometimes I try to know whether I think they should contact their parents if they want me to, I do so."

"If I contact their parents I don't give away where they are, how to get in touch with them unless they want me to. There's friction with the parents. I can tell them they're in good luck here, they're down here, but they don't want to say where they are. They might want to know what their position would be if they go home."

THOUSANDS DO IT

Father Benedetto does not believe the runaway number has yet (there were an estimated 5,000 in the "Village" this year) although he admits "they may be running away to other parts of the country, this seems to be a big attraction, or New York."

He believes that in some cases a youngster "has to get home, this is absolutely necessary for his sanity. I think a kid gets more alienated and as youth gets more alienated from their parents, there's just going to be a lot more dropping out."

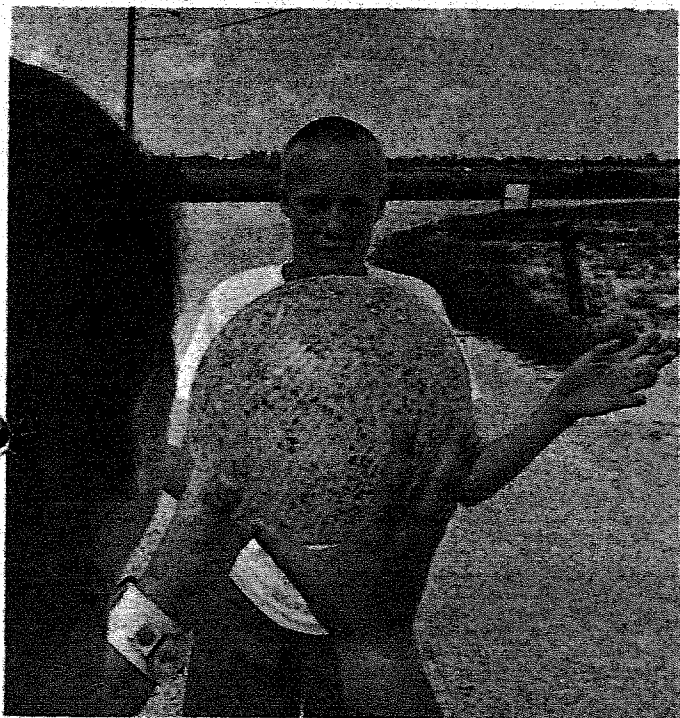
His decision to work among drop-out teenagers was struck some years ago while stationed in Boston, where he met one girl who had been sent all the way across the country from California by her parents, obviously to keep her out of sight. She was "all over." One day, while the girl's mother was visiting in the Boston hospital where she gave birth, a doctor with the mother, recognizing him as someone she knew, ran into a closet.

Father Benedetto said that he identified himself as a priest in the ads not because he expects to be a spiritual guide or confessor to the runaways, but because "if I just put myself down and offered to help, they would be very very suspicious and would not know what I wanted."

In his work, Father Benedetto has found that "the last thing a kid wants is someone who's going to assume the role of a dog-in-the-park prophet or a savior. That's partially what they run away from. I find myself being almost stand-offish, because if you take an interest they want to know your 'angle.'"

"They're so afraid of being manipulated," the priest says, "that they run away by kindness."

THERE'S HOPE for Richard Stanley, who is just beginning to come out of his retarded world. He attends school and, hopefully, will be trained to go into the working community.



Millionaire Or Mendicant

Their Problem Comes In A Bottle

You don't have to believe anything that a member of Alcoholics Anonymous tells you—but you do have to believe that he's standing there sober, and smiling and finally able to cope with the everyday problems of living which used to drive him to the bottle.

He might tell you that he's a walking "miracle."

You don't have to believe that either. But in many cases, if he had not been able to stop drinking, he wouldn't be walking around at all — he would be dead, committed to mental institution or incarcerated in a penal institution.

Instead, he's standing there trying to talk to you.

And there are probably thousands of suffering alcoholics—who might have tried on their own to sober up innumerable times—who would like to hear what he has to say.

The alcoholic comes from all walks of life—he's from the best homes and he's right off the worst skids in every town.

There is, however, help for him if he wants to stop drinking. He can recover from his disease, but he will never be completely cured.

The philosophy of the Alcoholics Anonymous program is threefold: it aims for spiritual, physical and emotional recovery in an attempt to prevent the causes of further development of the disease of alcoholism.

Bill S. is a case in point.

He is 32 years old, married and has three children. He is presently sober and has been for more than nine months.

Prior to his introduction to A.A., he was a constant dreamer, he says. He spent most of his time thinking, "I'll do this when I grow up." He didn't realize that he was incapable of doing anything when he grew up, because he had stopped growing emotionally when he started drinking alcoholically.

He now has some hope. He also has some sobriety and some self-respect.

He says that A.A. didn't promise him any miracles. It promised to help get him sober and it did that.

He did the rest through "the help of my higher power and the fellowship of the people who are like me and who share the same problem."

Bill's wife is beginning to adjust to the new Bill and he's beginning to adjust to himself.

He considers himself a "miracle."

It's tough for a man or a woman to admit, "I am an alcoholic." But it's often just as tough for the husband or wife or children of the alcoholic to admit the problem.

"My wife is an alcoholic," or "My husband is an alcoholic," to some is a much harder combination of words to get out than "She's a tramp" or "He's just a bum."

However, according to the families of many alcoholics who have joined the Al-Anon or Alateen groups, that simple admission brings a sense of relief and may well set the family on the way to recovery and contentment.

Al-Anon and Alateen are both offshoots of the original Alcoholics Anonymous program, but they are in no way auxiliaries or children's groups.

They are attempts at revising life patterns that have grown out of a mate's drinking problems or a parent's drinking problems. The one basic premise of both programs is "The only person you can change is yourself."

And, believe the people who have lived this premise, it's no easy job.

In many instances, the Al-Anon and Alateen literature point out, the spouse or children will come to Al-Anon and Alateen meetings to see if they can find out how to sober up the alcoholic. If they stick around the program for any length of time, they learn that it is impossible to change anyone else. The someone else has to change himself.

It is possible, however, to find a sense of security and stability for one's self, in spite of the presence in the home of either a drunk or sober alcoholic. Thousands of men, women and children have.

Once in the Al-Anon program—which was started by the wife of the man who was co-founder of Alcoholics Anonymous—a man or a woman finds that he or she must face certain facts which he cannot change:

- His spouse is an alcoholic.
- He cannot sober up his spouse. His spouse must want to sober up
- Alcoholism is a disease just as tuberculosis, cancer and measles are diseases.

He can, however, change his own outlook on his life, his goals and himself.

He learns one thing through meetings with other relatives of alcoholics—that he can stand just about anything for 24 hours, and if he can learn to live his life just 24 hours at a time, as many thousands have, then he can cope with anything—even the drinking alcoholic.

He also learns that he is not alone—that thousands of other people across the nation and in all foreign countries share his common problem: close proximity and affection for an alcoholic.

They will tell you that they go to meetings to share their strength, hope and experience with each other. It's a sort of amateur group therapy.

They also find others who have met and defeated the problem of living with an alcoholic—and continue to do so each 24 hours.

For Them, Each 24 Hours Is A New Life

For information concerning Alcoholics Anonymous, Al-Anon or Alateen contact the central office of Alcoholics Anonymous in Dade at 643-4921 or in Broward at 524-0265 or consult the telephone directory in your city.

but for purposes of explaining what is available, the Voice studied those Dade County facilities which were most representative.

The facilities which Timmy's parents might have taken advantage of include day-activity centers which provide projects and entertainment for those retarded who are not able to learn job skills or who have passed the peak of their trainable period.

- Sunland Training Center administered by the State of Florida which is an institution designed to provide a residential atmosphere in addition to training, behavior shaping, classroom and rehabilitation services. A waiting list for this facility has been established.

- Sheltered workshops where the mentally retarded are taught job skills and training in adapting to the regular daily business world. If they are capable after training, they are placed in jobs in the community which fit their skills and needs, otherwise many of them remain in the sheltered workshops where they are paid small salaries for doing contract work for various companies such as sorting soft-drink bottle cartons and packaging small items for sale.

- Private day schools and residential institutions such as the Marian School and the Marian Center, staffed by the Sisters of Cottolengo under the auspices of the Archdiocese of Miami. They aim particularly at the educable retarded in an attempt to bring their learning levels to the highest possible peak and prepare many of them for working in the community.

- Pre-school facilities which take the child at his most "teachable" period — usually between two and five years of age — and through patient and repetitive educational techniques often succeed in raising the mental capabilities of the "slow" child to those of the average child.

Most experts are now stressing the advantages and necessity for early training because so much can be "accomplished when the child is still young enough to be fairly flexible," according to Dr. Arnold D. Cortazzo, superintendent of Sunland Training Center.

The world of the mentally retarded is, at first glance, a bleak one, but with new methods being introduced every day for the training and treatment of the retardate, the horizon seems to hold hope.

NEXT: THE RETARDED IN THE COMMUNITY

to the limit. "Many not wish to admit they mentally-retarded child to hide from the community," Stokessberry explained. "I have calls from areas such as South Beach from people years old asking what's happened to little Timmy who has passed away. Well, little Timmy is 53 years old and is in the care of himself. He is sheltered from the world for his entire life. His parents did not make use of the facilities which are available," he added.

SERVICES LISTED
Locations of those services available in counties of the State of Florida.

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Religious Freedom Seems Paltry Idea In Oak Park

By Msgr. **GEORGE G. HIGGINS**
 The Second Vatican Council's Declaration on Religious Freedom states that "religious bodies have the right not to be hindered in their public teaching and witness to their faith, whether by the spoken or the written word," on the condition that they refrain from the use of coercive methods and that the just requirements of public order be observed.



Msgr. **HIGGINS**

The Declaration further states that "it comes within the meaning of religious freedom that religious bodies should not be prohibited from freely undertaking to show the special value of their doctrine in what concerns the organization of society and the inspiration of the whole of human activity."

I dare say that when the Declaration on Religious Freedom was being debated at the Council, it never occurred to the American Bishops that these two particular rights were in need of being defended in the United States.

As a consultant to the Council, I would have gone even further than that in 1962-65 and would have given almost unlimited odds that at no time within the foreseeable future would any government agency in the United States—local, state, or federal—be brash enough to try to hinder the churches in their teaching and public witness or attempt to tell them what to say, or what not to say, with regard to controversial social issues.

I now realize, however, that that would have been a foolish wager on my part, for as recently as the middle of September Mr. Lawrence Miller, President of the Park District in Oak Park, Ill., one of the oldest and largest suburbs in the Chicago area, went on public record as saying, in effect, that, within his jurisdiction, religious groups are not free to say what they think, from the point of view of their own doctrine, concerning controversial social issues.

Here is the Oak Park story in a nutshell, as reported by the Chicago Daily News Service on Sept. 19. Members of the Baha'i faith petitioned Mr. Miller's office for permission to hold a world peace day on park property in the village of Oak Park. They were told, in reply, that, before permission could be granted they would have to clear all speeches with the Park District.

"We're making sure," said Mr. Miller, "that they're

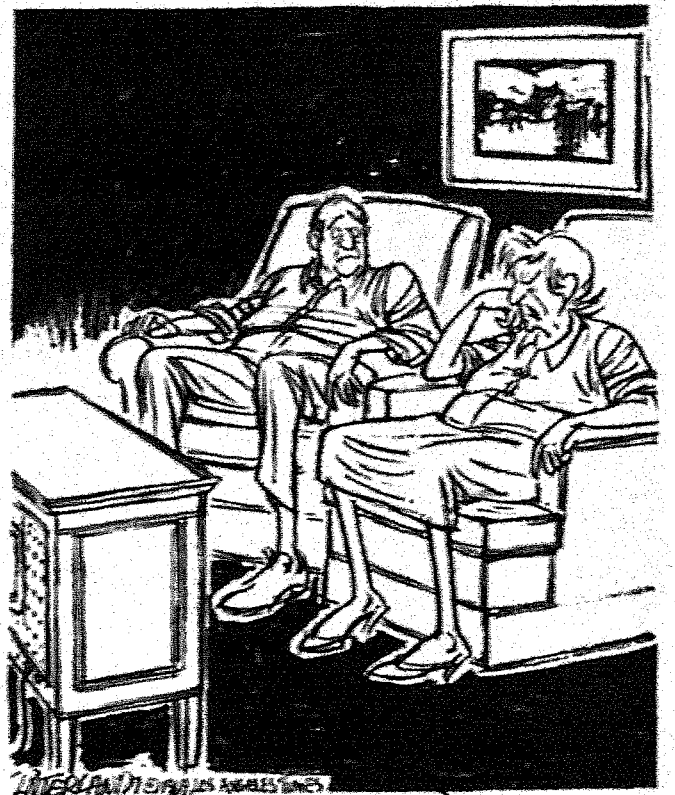
not making use of our (sic) properties for unpatriotic purposes." He said that this action was "part of our general policy" since a "very unfortunate incident last year" when unpatriotic talks were given in a village park. "I don't remember the name of the group," Miller said, "but there were some clergymen involved—it was an anti-war group—and they embarked on some unpatriotic speeches with obscene words."

Merritt M. Lovett, Vice President of the Park District, wholeheartedly supported Mr. Miller's ruling. He said, rather patronizingly, that he was sure the Baha'is are "right and fine people," but hastened to add that "we just want to make sure there is complete loyalty to the United States and no hatred and outside agencies promoting things. We're being cautious this time." Mr. Lovett concluded, "There are so many goofy things going on."

Indeed there are, but none quite so "goofy" (if that's the word that Mr. Lovett prefers to use) as this unbelievably crude attempt on the part of a government agency to interfere with the exercise of religious freedom. This much can be said, however, in favor of Mr. Miller and his associates—they have been disarmingly frank in stating their position. They might have tried to confuse the issue by arguing, however implausibly, that a peace rally on park property at this particular time would almost certainly get out of hand, thus endangering public order and public safety. They might also have argued that they are under no obligation to make park property available to "outside" organizations.

Mr. Miller and his associates were too honest, however, and or too naive to try to cover their tracks or to beat around the bush by resorting to legal technicalities of this kind. Instead of that, they put it right on the line, stating very explicitly that their norm for granting or denying a permit to organizations, including religious organizations, to use "their" park property for public meetings is completely arbitrary—the norm being whether or not, in their personal opinion, the speeches to be delivered at these meetings are "patriotic" and reflect an attitude of "complete loyalty to the United States."

While there is no absolutely clear indication on the record as to how they would go about applying this norm in any given case, I think it would be completely fair to assume that they would automatically rule against the typical foreign policy speech of Senators Kennedy, Fulbright, McGovern, Aiken, McCarthy et al. and would



"Couldn't they put a little violence on TV after the kids have gone to bed?"

be even more severe in checking the credentials of a sizeable number of clergymen representing all of the major religious faith in the United States.

Be that as it may, I think it's regrettable that the leaders of the Baha'i faith, for whatever reasons, meekly agreed to the arbitrary ruling handed down by Mr. Miller and asked all of their speakers to submit their manuscripts to the Park Road for prior censorship. I wish they had decided, instead, to contest the Board's ruling in the courts just to see what would have happened.

As an amateur student of the law, I am confident that the courts would have reversed the Board and also would have warned Mr. Miller and his associates to mind their own business and stop trying to tell religious bodies—or anybody else, so far as that's concerned—what to say or not to say about the war in Vietnam or any other controversial issue in the field of public policy.

Draft Cut Called Laudable, Yet Only Tranquilizer

By **FATHER JOHN B. SHEERIN**

Should President Nixon make an act of contrition for American sins against the people of Vietnam? At Vatican II, Pope Paul begged forgiveness of the "separated brethren" for Catholic sins against Christian unity in the past. A great nation, like a great Church, can afford to be humble and admit its faults.



FATHER SHEERIN

Most Americans now seem willing to admit that our involvement in Vietnam was a mistake. The President himself has indicated in numerous ways that he considers our military intervention to have been a tragic mistake in judgment. He has abandoned all talk of military victory, he has offered the Viet Cong a share of political power in South Vietnam if they will collaborate with the Saigon regime, he has said that the only non-negotiable item is the "right of the people of South Vietnam to determine their own future free of outside interference." On Sept. 19 he announced that he was cutting draft calls by 50,000 for this year.

All this is praiseworthy. But it is not enough to admit that we have made a terrible error in political judgment. It is necessary to go the full way and confess that we have committed a grave moral injustice against the Vietnamese people. The President's hope, in announcing

the draft cuts, is to placate young people on the campus who have been protesting against the war.

Prominent university officials and student leaders, however, deny that the draft cuts will stifle campus protests. Their consensus seems to be that anti-draft agitation is only one item in

Pope Praises Young Christian Workers

VATICAN CITY—(NC)—Pope Paul VI has sent a message of good will to Rienze Rupasinghe, president of the Young Christian Workers (YCW), holding its international convention in Beirut, Lebanon.

Noting that this meeting follows similar ones in Rome, Rio de Janeiro and Bangkok, Pope Paul praised the organization for launching the future apostolate for young workers. "These," he said, "form one massive bloc, know the same difficulties, live the same trials and the same hopes."

The Pope encouraged the delegates to "go forward, ardently and generously, calling all young workers around the world to constitute with you the people of God in a community of love."

the list of anti-war grievances on the campus. The major item is the immorality of the war and campus anti-war dissent will not be stifled by a few technical concessions or by admission that the American involvement was a stupendous military and political blunder. The young people are more concerned about injustice than about political ineptness.

"Let justice be done though the heavens fall." The old maxim is still sound wisdom. We have to face up to the question of the morality of the war and it is futile to evade the question

by resorting to piecemeal concessions to hawks or doves. A 36-hour suspension of B-52 raids, a series of token withdrawals of American troops, promises of growing efficiency and strength in the Saigon regime's army—these may tranquilize one side or the other temporarily but they only delay facing up to the moral decision.

Nor will deft diplomacy solve the mess caused by political ineptness in getting us into the mess in the beginning. The State Department still talks of an "honorable settlement" to be negotiated

at Paris which would assure self-determination for all of South Vietnam and at the same time preserve America's public image and the "credibility" of its commitments to other nations.

Whether the American public takes kindly to all this diplomatic talk is hard to say: most Americans simply want to get out of this war by hook or by crook, with no questions asked and the sooner the better. With the younger generation, however, the approach is different. They have taken seriously the ideals taught them by their elders and they

insist that America live up to its ideals of justice, equality and peace. They believe that the first step in any peace program is to honestly admit our national sin in Vietnam.

On Sept. 18 the Senate at Washington unanimously voted for a bill whose purpose, in the words of Senator Mansfield, was to "see that we do not back into another Vietnam in Laos or Thailand." Possibly this resolve to avoid "other Vietnams" was only a recognition of our political blunder. I would like to think it was a prelude to an act of contrition.

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Miami Leaders To Be Guests At Convention

Miami ACCW leaders will be among guests attending the first convention of the St. Petersburg Diocesan Council of Catholic Women, Oct. 13-15, at the Princess Martha Hotel, St. Petersburg.

Mrs. Thomas F. Palmer, third vice president of the National Council of Catholic Women and president of the Miami Provincial Council of Catholic Women; and Mrs. Wendell Gordon, president of the Miami Archdiocesan Council of Catholic Women will participate in the three-day session.

Tentative plans for a statewide convention of Catholic Women next spring in the Miami area will be explained by Mrs. Palmer during a meeting of the board of the St. Petersburg DCCW.

Meanwhile, plans have been announced for Fall district meetings of Miami ACCW affiliations.

Members in the Broward Deanery are expected to convene on Tuesday, Oct. 21 while Southwest Deanery affiliates meet on Oct. 22. The East Coast Deanery will hold one-day sessions on Thursday, Oct. 23 and the North Dade Deanery will meet on Friday, Oct. 24. Members of the South Dade Deanery have scheduled their sessions for Friday, Oct. 31.

Halloween Dance Slated On Ship

FORT LAUDERDALE—The first benefit for the building fund of the recently established St. Helen parish will be a Halloween Dance on Saturday, Oct. 25 aboard the S.S. Queen Elizabeth.

The masquerade ball will begin at 8 p.m. in the Grandmidship Ballroom and music will be provided by the Sophisticates. Since tickets are limited, the arrangements committee is urging early reservations.

Tickets and further information may be obtained by contacting Rose Marhefka at 583-7051, Henry Gonder at 584-4191 or Bill Kuipers at 584-8719.

Married Couples Encounter Set

KENDALL — Another in the series of "Marriage Encounters" for engaged or married couples will be held Friday, Saturday and Sunday, Oct. 10, 11 and 12 at the Dominican Retreat House, 7275 SW 124 St.

Reservations for the Encounter, "an opportunity for couples to examine their marriage and lives together in a heart-to-heart encounter with each other," may be made by calling Bill and Norma Taylor at 221-6880.



THREE OF EIGHT United Fund volunteers receiving team Silver Torch Awards from the Council of United Fund Women were members of the Miami ACCW. Mrs. Thomas F. Palmer, Council president, honors Mrs. Margaret Bailey, Mrs. Ernest Zapetis, and Mrs. William Golding during luncheon at Hotel Hilton Plaza.

Women Honored For Fund Work

Three members of the Archdiocesan Council of Catholic Women were among eight top volunteers of the women's division of Dade County's United Fund honored during the recent Silver Torch Awards luncheon at the Hilton Plaza Hotel.

Mrs. William Golding, St. Rose of Lima parish; Mrs. Margaret Bailey, St. Brendan parish and Mrs. Ernest Zapetis, Immaculate Conception parish, were the recipients of Silver Torch Team Awards during the annual event sponsored by the

Council Admits New Affiliates

Two new affiliations have joined the South Dade Deanery of the Miami ACCW.

Those who will be welcomed during the Fall deanery meeting are St. Kieran's Woman's Club, of which Mrs. Braden Dawson is president; and St. Richard Council of Catholic Women, of which Mrs. Joseph Kavanaugh is president.

Guild To Plan 'Vegas Night'

FORT LAUDERDALE—Members of Pro Parvulis Guild will meet at 8 p.m., Tuesday, Oct. 14 in the United Fund Bldg., 1300 S. Andrews Ave.

Plans will be discussed for a benefit, "Las Vegas Night," scheduled to be held Saturday, Nov. 1.

A group of young women seeking to promote the welfare and to supply the needs of dependent children of every race and creed, the Guild was founded in 1963. Its year-round program includes field trips, picnics and Christmas parties for under-

Council of United Fund Women to honor top volunteers in last year's residential drive of the Fund.

Awards were presented to honorees by Mrs. Thomas F. Palmer, president of the Council of United Fund Women and of the Provincial Council of Catholic Women in the State of Florida.

A residential volunteer since United Fund evolved from the Community Chest in the late 1950s, Mrs. Golding was cited for her long term of service with the Fund and its member agencies. She is also a volunteer with the James E. Scott Community Association and Bethany

Center's Architect, Contractor Named

Last week the Voice inadvertently printed the incorrect names for the architect and contractor on The Archbishop Coleman F. Carroll Language Arts Center at Holy Redeemer parish school. They should have been Murray Blair Wright, architect, and George Baumgartner, contractor.

privileged youngsters; assistance to day care centers, and institutional help and care for dependent children. The Guild also sponsors an annual Baby Shower for infants awaiting adoption.

Membership in the Guild is open to any woman at least 20 years of age who is single or married. Mrs. Jerie Reynolds, membership chairman, may be reached at 566-3506.

Members who will be unable to attend the Oct. 14 meeting are asked to call Mrs. Joan Carroll at 522-5682.

Residence, both participating agencies.

Mrs. Bailey and Mrs. Zapetis were singled out for their continued exceptional work with the residential unit during the past three years.

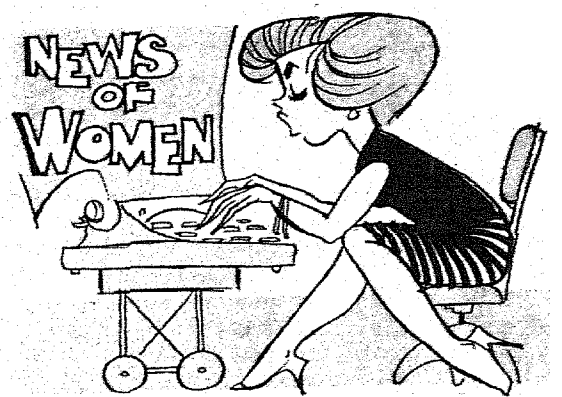
Another ACCW member, Mrs. Donald McIntosh, St. Rose parish, served as chairman of arrangements for the luncheon, which attracted more than 400 women, who serve as United Fund volunteers.

Appliances Need A Safety Cord

Federal legislation requires this year (1969) that all major appliances have a three-wire electrical service cord and a three-prong grounding plug as standard equipment, according to Dade County Extension Home Economics Office.

In order to receive Underwriters Laboratories approval after Dec. 1, all major appliances will have to be grounded internally.

Since only about one-half of electrical outlets in present homes accommodate a three-prong plug, an adapter may be purchased to use with a standard two-hole outlet. It is important, home economists point out, that the outlet be grounded in order to derive the safety benefits provided by grounding.



National Council Aids Czechoslovakian Exiles

WASHINGTON — (NC) — The National Council of Catholic Women has responded to a call for help in aiding refugees from Czechoslovakia get jobs and homes in the United States.

Mrs. Norman Folda of Omaha, Neb., NCCW president who speaks their language, met a plane bringing some 200 refugees to New York. She then issued a

memorandum to presidents of diocesan councils of Catholic women throughout the country, urging them to organize continuing aid.

The call for help from John McCarthy, director of the Migration and Refugee Services, USCC, was sent to Margaret Mealey, NCCW executive director, suggesting that Mrs. Folda meet the plane in New York.

McCarthy, in his memorandum to Miss Mealey, recalled the assistance NCCW had given to refugees in the World War II era and noted that the number of refugees had since decreased.

"During recent months the situation has changed dramatically. The unsettled conditions in Czechoslovakia have led to a chain-like reaction resulting in an increasing and ever-increasing flow of refugees seeking to establish new homes for themselves in other countries where they have the freedom of thought and religion," McCarthy said.

Charity Ball For Hospital

The 19th Anniversary Mercy Hospital Charity Ball will be held Saturday, Dec. 6 at the Sheraton-Four Ambassadors Hotel.

Dr. Jerome F. Waters and Mr. and Mrs. Robert L. Searle are serving as chairmen for the annual fund-raising benefit, whose proceeds are donated to the cancer clinic of the hospital operated by the Sisters of St. Joseph of St. Augustine.



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Higher Sources Called Key In War Against Drugs



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

I'd like to say something in defense of law enforcement agencies. Wherever I go, the question is asked: "Why can't law enforcement stop drug traffic, especially heroin?"

I do not feel that the solution lies in added manpower. I have been told that the greatest drought in heroin in and around New York was during a prolonged dock worker's strike.

During the enforced drought caused by the strike, the price of heroin soared sky high and the drug dependent addict had to steal more than ever to get the money for what was available. A kilogram of heroin, which any seaman can carry out, might sell wholesale for \$20,000 to \$30,000.

One girl told me that she made \$200 a week going to New York City on different air transport lines and she brought many thousands of dollars worth of heroin into town concealed on her person and in her luggage.

EASY MARKET

It is known that stolen property finds an easy market—perhaps from one-quarter to one-third of its value—but a market nevertheless. A drug dependent individual will have to steal as much as \$400 worth of material to realize \$100. I have been told of a firm which gives orders such as I need one dozen size eight dresses or, some bed spreads and things of the like nature and the crowds go out to fill the orders—these are not only the drug dependent, but also the regular shoplifters.

In New York City there is a growing force to concentrate on the pusher more than the user. The big question is who will reveal the big pushers—not the users because then they would have to reveal the source of their supply and be cut off. A drug dependent person has two thoughts in his mind—have I got enough stuff for today and have I enough for tomorrow.

Some officers have told me that it is impossible to get at

the real powers. The small time pusher and the user should not be the focus.

In a recent report it was told that the real source of heroin comes from Turkey, where the poppy fields are. Turkey regulates the acreage used. Supposedly it is used to manufacture morphine which is used as a pre-operative medication and a pain killer. But here again it is simple for the farmer to exceed his quota because the number of police watching is small.

Many of the patients told us, though, that there was a big supply coming in from Red China, Thailand and other countries in the neighborhood grow the poppy. It has been said that much of the poppy is grown in Mexico.

POPULAR DRUG

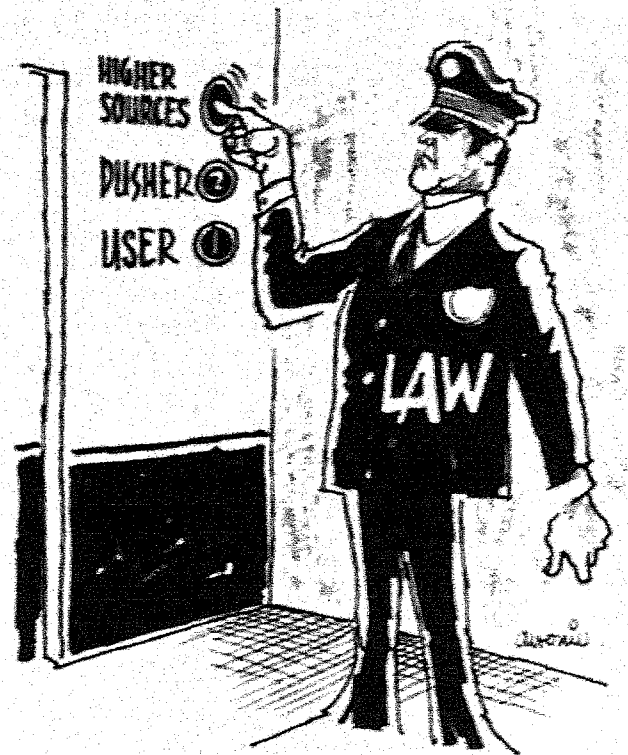
In Europe there are several small factories which transform the opium from the poppy seed into a morphine base and then into heroin. This drug is the most popular in the United States.

The profit is astronomical. A kilogram costs \$4,000 at its source and by the time it has reached the user it has been cut and diluted so much that each bag or capsule on the street has 7.5 milligrams which will cost anywhere from \$10 to \$20.

Approximately 2,500 kilograms come into the United States each year much of it through New York.

We have not, nor can we ever expect to have enough police to run down all the street pushers. We must concentrate on the higher sources. The question I am asked is do we have to use morphine medically. The answer is, it is being used less and less.

There are many substitutes which can be used. The burning of the poppy fields is as important as the burning of the marijuana fields. Secondly, what causes the young to turn to marijuana, heroin and the like is the most important area. Why can't family life become more of a way of living? Many friends have said to me "I am glad that



my children are grown and have families of their own and have escaped all this." Are we producing a generation of neurotic, psychopathic children by the various media we feed them. A report from Lexington Addiction Research Center showed by testing that "psychopathology has considerable significance in the cause of addiction." Where are our stable factors. The future is NOW.

Exacting U.S. Study On Marijuana Asked

WASHINGTON — (NC) 1964 Report on the Surgeon General on Smoking and Health did on cigarettes." The proposed report, Moss explained, "must be of the scope which could be prepared by a Presidential commission because the marijuana problem is not only a medical and health problem, but a legal one, and we will need some guidelines for recodification and unification of our laws."

Moss said the American people will not be satisfied with less than an authoritative report of this type. "On one hand," he said, "there are many parents who are too deeply worried about their pot-smoking teenagers. On the other hand, there are too many young people who are convinced that pot is harmless and fun."

Neither side, Moss said, "will be satisfied with anything less than a commanding report on it. The public uproar demands it."

"I personally believe that there is only one way to assemble all of the answers we need—firm, incontrovertible answers which will be accepted by the majority of our citizens," Moss said. "That is to establish a Presidential commission to study the legal, social, economic, and medical aspects of marijuana as proposed in my bill."

Moss suggested that "the best way to decide what we want to do about marijuana is to have an exhaustive and authoritative report on it, issued by an agency of the federal government, which will provide the same sort of 'Bible' on marijuana as the

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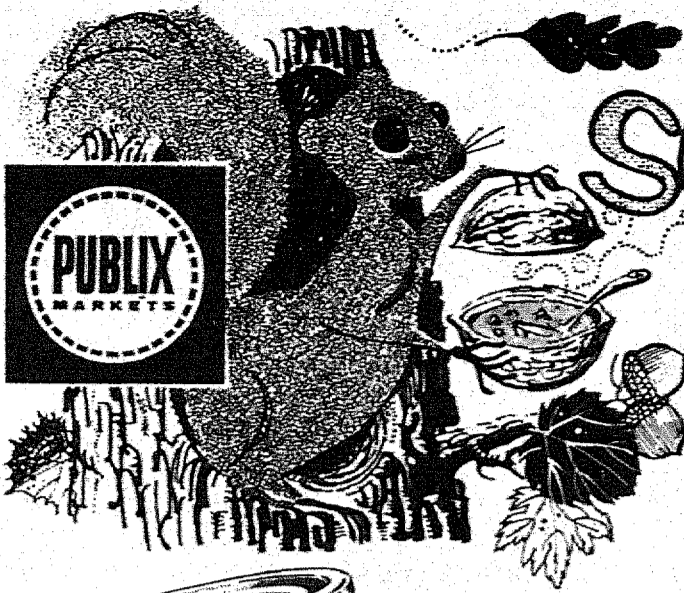
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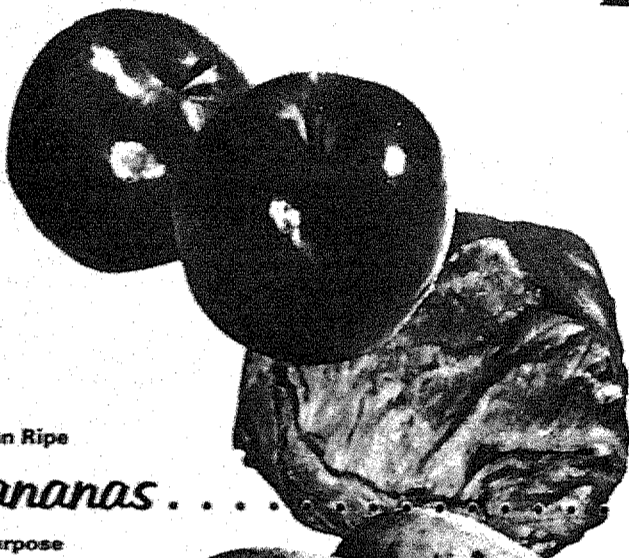


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THE NOW SET



TEENS' THEME was expressed in an empty soda bottle found by Father Sean O'Sullivan, which contained a note saying: "Keep America Beautiful, Fight Litter."

Teeners Battle Pollution

They Storm The Beach, Nab Enemy Beer Cans

"Please call me sparkling Sunspray," pleads an eight-foot sign planted on an island off Haulover Beach in the Intercoastal Waterway.

A mountain of beer cans and other debris have obscured that appealing name, replacing it with the more graphic Beer Can Island.

At least it was accurate until Saturday when some determined teenagers staged an amphibious landing in the opening battle of a war against pollution.

"This fouling of the

atmosphere is a prime concern to this generation. The teenagers want to focus attention also on the dangers of indiscriminate pollution of our waterways," explained Father Sean O'Sullivan, moderator of the North Dade Deanery of Catholic Youth Organizations. He spearheaded the campaign.

Armed with plastic bags and huge plastic containers, some 200 teenagers stormed the beach and spent several hours in a "mop-up" operation on the solidly entrenched litter.

Meanwhile, a naval branch sailed a variety of small boats back-and-forth, carrying away some 50 to 60 plastic bags filled with salvagable cans which were donated to Goodwill Industries.

Representatives of some 10 parishes and an interdenominational group called Environment participated in the assault, which began with something of a pep rally led by the Rhodes Brothers and guitarist John McCormick.

In addition salvaging cans, the workers left behind a big dump into which debris was piled. Father O'Sullivan explained that the next phase of the operation is an attempt

to convince the Metro Commission of the need to haul away that debris and establish more frequent clean up for this and other islands in the Intracoastal Waterway.

CYO representatives are planning to attend the next Metro Commission meeting, Father O'Sullivan said, in hopes of encouraging action by that body.

"We don't want to let it end now," he said. "These young people want to stay on this until something is done."

Evidence of the interest sparked by the project came the following evening when some 1,000 persons turned out for a clean up celebration dance at St. John the Apostle parish, where Father O'Sullivan is assistant pastor.

Freshmen

Mary L. Lapenta, daughter of Mr. and Mrs. Biagio E. Lapenta, 8300 SW Terr., Miami, has enrolled as a freshman at Marymount College in Virginia.

Marita M. Reynolds, daughter of Mr. and Mrs. Fred T. Reynolds, 1020 NE 27 Ave., Pompano Beach, has joined 200 members of the freshman class at Newton College of the Sacred Heart.



MIAMI ENTERTAINERS, the Rhodes Brothers and John McCormick, guitarist, provided entertainment for a song-fest which preceded the island clean-up in which CYO'ers from some 20 parishes joined.

Youths Join Fight Against Mrs. O'Hair

Catholic Youth Organizations throughout the Archdiocese of Miami are being urged to counteract Mrs. Madelyn Murray O'Hair in her attempt to bring censure on three astronauts who read from Genesis while orbiting the Moon.

Mrs. O'Hair has filed a suit in federal court to prevent the astronauts from reading prayers on future trips.

Oct 5 has been designated "Freedom Sunday" on which CYO units will circulate a petition supporting the astronauts' freedom of

speech. "This woman must not be allowed to overshadow the rest of us in America who do believe in God, the Bible and prayer," declared Michael J. Coniglio, CYO civic action chairman, in a letter to all CYO officers.

"She is circulating a petition to present to NASA officials," he added, "the purpose of which is to prove that most Americans agree with her. I propose that each CYO in the Archdiocese of Miami circulate a petition, also to be sent to NASA, indicating our approval of the action of the astronauts."

The petition states: "We the, undersigned, appreciate and wholeheartedly support the recent decision of the

astronauts to read from the Bible as they orbited the Moon. It should be the right of every individual to publicly express his faith in God and the Bible without fear of

reprisal from the government or any other source."

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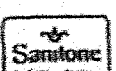
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Just Two Teams Unbeaten Among Scholastic Elevens

By JACK HOUGHTELING

Two-for-two. That pretty well sums up the archdiocese high school football scene as only two teams remain unbeaten after just two weeks of play.

Cardinal Newman of West Palm Beach and Msgr. Pace of Miami are the two lone perfect teams—and both face severestests this weekend.

Newman takes on also unbeaten Riviera Kennedy, last year's district Class A champions; while Pace journeys to Melbourne Central Catholic for a duel with the Hustlers, who defeated Cardinal Gibbons, 26-22, last week.

Cardinal Newman racked up its second win of the season with a 22-6 decision over Jupiter while Pace was whacking North Shore High, 37-12, behind a four-touchdown barrage by full-back Glen Casey along with four TD tosses by Pete McNab, two of them to Casey.

For the rest of the archdiocese, it was a tough week. Chaminade, LaSalle and Gibbons all lost after holding fourth quarter leads while Christopher Columbus and Archbishop Curley each fell behind early and couldn't catch up.

Chaminade dropped its season's opener, 18-14, to Lake Shore after holding a 14-6 lead at the end of three quarters; LaSalle was nipped 14-13 by Pine Crest when a two-point conversion try failed with 10 seconds left to play after leading 7-6 at the start of the fourth quarter; and Gibbons was a 22-14 leader midway through the last period.

Columbus, which looked so impressive in winning its opener, was shutout by Killian High, 15-0, as its offense failed to move the ball; and Curley, after holding a 7-7 deadlock in the first quarter, was routed by powerful Miami Springs, 50-21.

All see action this weekend with Chaminade at LaSalle for a Thursday night game as the highlight of the archdiocese schedule. Also on Thursday night Curley meets Miami Central; while Saturday's card has Columbus as host to South Dade at Central Stadium, Gibbons meeting Pine Crest at the Pompano Beach Field; and St. Thomas Aquinas, idle last week, at Pompano Beach Ely.

Newman busted open a close game with Jupiter by scoring twice in the fourth quarter after nursing a slim 8-6 lead through the first three periods. The Crusaders scored on third play of the game as Sam Howell, 185-pound halfback went 67 yards for the TD and Tim Hulet took it over for the

THE VOICE OF SPORTS

two-point conversion.

After Jupiter scored to make 8-6, it was hold on for Newman until Sam Kairella intercepted a Jupiter pass at the 35 early in the fourth quarter. From there, Newman marched in for a score with Hulet driving in for the TD from two yards out. Pat Crossey added the final TD on a four-yard dash around end.

"I think we had a big let-down after getting that first score so early," explained Newman coach Sam Budnyk. "Some times it's not so good to score at the beginning, particularly in high school, as the players get the feeling that the game is in the bag."

Newman's prospects were also dimmed slightly when Howell, who had gained 196 yards in 23 carries in the season's opener, went out of action with a leg injury. At first, it was feared to be a torn cartilage but turned out to be a severe sprain.

Howell should be ready for the big game against Kennedy.

Pace struck with the big bombs in romping over North Shore. Casey scoring on passes of 22 and six yards from McNab and on runs of 32 and 27 for the top performance of the season for an archdiocese player. In addition to hitting Casey for two scores, McNab passed for TDs twice to end Rick Bean, 15 and 23 yards.

In all, Pace gained just 98 yards in passing, but all were key yardage. The Spartans also racked up 164 yards rushing.

Chaminade fell to Lake Shore after opening the scoring with a 43 yard toss from quarterback Gary Ozga to John Calabrese and then taking a 14-6 lead on a two-yard TD crack by Jeff Crawford.

The Lions exhibited their expected passing game, accumulating 167 yards through the air, although completing just seven of 23 tosses.

Cardinal Gibbons found its offense after being shut-

out in its first game against Cardinal Newman, as the Redskins rolled up 190 yards rushing and added 67 through the air. Dave Shepherd got the first Gibbons score of the year on a two-yard crack, while Jim Bulfin added a 12-yard TD run and Mark Witte tallied on an 8-yard pass from Gus Crocco that put the Redskins on top, 22-14 in the fourth quarter.

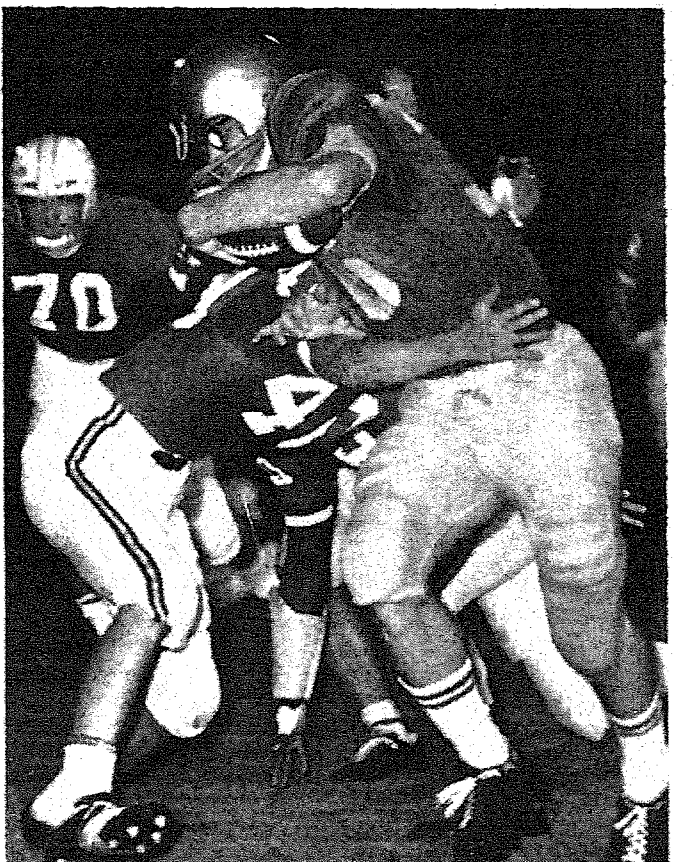
Jim Klocke turned in the defensive highlight of the game for Gibbons by block-

ing a Melbourne punt. The ball rolled out of the end zone and was good for two points. If one of the Redskins had been able to recover it, it would have been a TD and a Gibbons victory.

LaSalle's debut was marred by an 80-yard TD bomb in the second quarter for a 6-0 lead. After scoring on a 51-yard pass play from Raul Flaget to Joe Booth, LaSalle trailed by a 14-7 margin when Flaget scooted 20 yards up the middle with 10 seconds left in the game to pull within a single point.

The Royals went for two points and a win but missed by a foot.

Curley got a three-touchdown performance from Bill Frohbose but the young Knights' line couldn't contain the Miami Springs attack.



BREAKING the last tackle attempt en route to a 67-yard touchdown for Cardinal Newman is Sam Howell. Charlie Baxter of Jupiter makes the futile try in a game won by Cardinal Newman, 22-6.

Losers Trying To Reverse Roles

By JACK HOUGHTELING

Last week was sure a week of losers—The U. of Miami, the Dolphins, along with five of seven archdiocese high school teams that played.

Our predictions last week were close—but on the wrong side. We figured both the U-M and the Dolphins to win with field goals. It went the other way around. FSU got three to beat the Hurricanes while Houston got five to topple the Dolphins. We did much better, though, in an office pool. But, maybe things will be different this time around, so, here we go:

CURLEY 13, CENTRAL 7—Two beat up losers play

in this one, so, lets give a cheer for the Knights.

GIBBONS 25, PINE CREST 13—Redskins can match Pine Crest passing game and have a defensive edge.

NEWMAN 22, KENNEDY 20—This will be a tough one, but Crusaders like those two-point conversions and this will spell the difference.

CHAMINADE 20, LASALLE 7—Lions let one get away from them last week but overall are too strong for LaSalle.

SOUTH DADE 20, COLUMBUS 14—Rebels growing into a powerhouse with

new players while Explorers must regroup its offense.

PACE 21, MELBOURNE CATHOLIC 13—Spartans getting to like the win column and are versatile enough to score from anywhere.

POMPANO ELY 26, ST. THOMAS 14—Aquinas passing game to keep them in the contest but Ely has too much overall speed.

U-M 24, N.C. STATE 14—Hurricanes win this one

on their brute strength and defense.

OAKLAND 31, DOLPHINS 24—Dolphins always play well against the Raiders—but not quite well enough. Csonka return to help pass protection for Griese, though.

Last week wasn't one of our better ones as we fell to 5-4 after opening with a 4-1 mark for a season's total of 9-5 and a .642 percentage.

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On Being A Winner

By FATHER JOHN T. CATOIR

The world is filled with people who are frantically battling to make their mark. Most of them are driven by an overpowering fear of failure. Failure is miserable because in this world everyone loves a winner, and no one cares much about a loser. To lose means that people won't think much of you; in fact, they might even reject you.



FATHER CATOIR

The fear of being rejected is so painful that most of God's children, in their anxiety, fight all their natural lives to be a winner, and often they forget about God. This is all very strange, because Jesus Christ, whom Christians are asked to imitate, was a loser.

Who are the winners in our society? We know that there are many signs of success which serve to designate those who seem to have made it. Most of the signs are material things, like owning a big car, or having a swimming pool in the backyard, or living in a large impressive house.

People cultivate affectations in their speech, and they wear clothing that enables them to demonstrate their own shoddy excellence. All this tends to raise their level of self-esteem, making them a little happier for awhile. The whole thing is pretty silly, but it exists wherever men and women do their thing. You might say, it's life.

What a sad and futile waste of energy. The whole scene is more an excuse for existing than the experience of real living. Who are the winners in this world? Are they the ones who run huge corporations, the ones who sit around the President's desk and advise him on foreign policy, the men of power and prestige? Maybe yes, maybe no.

Back in 1929 people were pretty much the same as they are today. The same winner's fever possessed the average

man and woman as it always has. There was an important meeting held that year at Chicago's Edgewater Beach Hotel. Eight of the wealthiest and most important men in the world attended that meeting. This handful of men directed the lives and destinies of millions of people all over the world. One was the president of the world's largest steel conglomerate; one the president of the world's largest public utilities operation; one a member of the Cabinet of the United States; one the president of the New York Stock Exchange; one the president of the Bank of International Settlements; one headed the world's largest gas company; one was the world's most powerful wheat speculator; and the last was a Wall Street tycoon.

These men were winners in their respective fields. They had all tasted the sweetness of power and wealth. They had arrived; they had achieved what the rest of men sweat and strain to achieve all their lives.

What became of these winners? Twenty-five years later, Charles Schwab died bankrupt. Samuel Insull was penniless and a fugitive from justice. Albert Fall was set free from prison so that he might die at home. Richard Whitney was serving time in Sing-Sing prison. Leon Fraser committed suicide. Howard Hopson was in a mental institution. Arthur Cullen died insolvent abroad. And Jesse Livermore had taken his own life.

What does winning have to do with the possession of power, prestige, wealth, fame, when these things are all so transitory? From the looks of it, it would seem very little. Maybe Christ was trying to tell us something when He preached the Beatitudes and told us to: "Seek first the Kingdom of God, and all things will be added to you besides." All of this raises an interesting question: "Who are you going to believe?"

'Little' St. Therese Remembered Today

By JOHN J. WARD

Today, Friday, Oct. 3, is a day to which millions of Catholics throughout the world eagerly look forward each year.

It is the feast day of St. Therese of the Child Jesus. It has been said:

"The rapid growth of devotion to this Saint is one of the greatest phenomena of contemporary religious history."

Born at Alencon, France, on Jan. 2, 1873, she died on Sept. 30, 1897, at the age of 24.

Therese was the ninth and youngest child. Four of the children died in their infancy. The five survivors all were girls. All five eventually entered the religious life. Four, including Therese, went to the Carmel of Lisieux, and the fifth to the Visitation Convent at Caen.

When Therese was about four and a half years old, her mother died and her father left Alencon with his five children for Lisieux in order that they might be near their mother's relatives. At the age of eight, Therese was sent to the Benedictine Convent at Lisieux for her education. Soon afterward her sister Pauline, who had been a second mother to Therese, joined the Carmelite Order.

This turned Therese's thoughts to the religious life. However, she faced many trials. First was a serious illness which terminated dur-

ing the course of a novena to Our Lady of Victories. The statue of the Blessed Virgin in her room appeared to the child to advance towards her and to smile graciously upon her.

When Therese was 13, her oldest sister, Marie, also entered the Carmel of Lisieux.

When Therese was 14, she had spoken to her father of her desire to enter the Carmelite Order. He gave his consent but her uncle and the superior of the convent were opposed. She pleaded with the Bishop of Bayeux and he encouraged her to go on a diocesan pilgrimage to Rome with her father.

During the course of the interview given the pilgrims by Pope Leo XIII, Therese fell at the knees of the Holy Father and said to him:

"I have a great favor to ask you. Will you allow me to enter Carmel when I am 15?"

The Pope told her to do what the Superiors decided and that she would enter "if it is God's will."

Therese entered the Carmel of Lisieux on April 9, 1888, and was professed on Sept. 8, 1890. When only 22, she taught a class of novices the path of spiritual childhood. She remained "a little one" to the end of her life. It was her mission to teach souls her "Little Way to Heaven." She exemplified the path of evangelical simplicity to a world full of pride and vanity.



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Oct. 5, 1969

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PEOPLE: And with your spirit.

CELEBRANT: Father, you have spoken to us in your Son and called us together in your Spirit. Listen to our prayers and help us do what must be done to mend our lives, heal our society, and build the community of your peace and love.

LECTOR: The response for today's prayer of the faithful will be: Lord hear our prayer.

LECTOR: (1) Lord, we ask for your truth, that your Church may serve mankind with honesty and unity of purpose. We pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (2) Lord, we ask for your peace, that we may turn from violence and live the power of love, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (3) Lord, we ask for your love, that we may get over our hatreds, heal our divisions and work toward that unity which is your promise, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (4) Lord, we ask for your wisdom, that we may see the things that have to be done, and find ways to do them, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (5) Lord, we ask for your mercy, that those who have died, especially N. and N. may live forever in your peace, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (6) Lord, we ask for your protection. Watch over the congregation, our country our Church and our leaders, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (7) Lord, we ask for your kingdom. Strengthen our hope in the new day of peace and love, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Let us pray. Father, we turn to you in hope. We ask you to lead and strengthen us in your spirit. Help us and our fellow Christians everywhere bring all men the word of reconciliation, justice, peace, and love, that is your Son, Jesus Christ, our Lord.

PEOPLE: Amen.

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Family Life Is Called Decisive For Nations

SANTIAGO, Chile (NC)—Strong family life is a decisive factor in the successful and total development of a nation, President Eduardo Frei of Chile told 1,200 delegates from 19 countries gathered here for the 50th Latin American convention of the Christian Family Movement (CFM).

"The role and destiny of family life within the development of our societies is an important, yet underestimated, challenge of today's world," the president said.

"It is within the family that values and attitudes are born and which later will determine the fate of our societies," he said.

Technological progress, a quick transition from rural to urban standards, access to education and culture, mass consumer trends and mass communications, migration "and so many other things now in ferment" have an impact on family life, he said.

Because of all these factors, he continued, "parental authority becomes weaker, the time spent in the home is shortened, outside concerns and demands interfere with responsibilities in the home, and, because everything else is being questioned now-

days, the family as an institution is also under heavy criticism," President Frei declared.

"This is why it is important and urgent," he said, "that an effort be made to . . . reestablish the balance between spiritual values of home life and outside demands."

Dogmatic authority, President Frei said, no longer serves as a binding force of family life, and the family as an economic and cultural unit tends to come apart under the pressure of diversity in jobs, entertainment and communications.

"The behavior of youth," he continued, "is very much conditioned by communications and recreation, which impose changing fads—often imported. Thus, family life leaders must find an answer, based on our own spirituality and truly functional for the challenge of the modern world."

"I am convinced that in the unity of the Christian family lies the primary source of progress for our societies," he said.

The main theme of the CFM convention was "Today's Marriages and This World."

SCHEDULE OF SERRA CLUBS

Serra Club of Miami

Meets first and third Tuesday of each month
Columbus Hotel, Miami
12:15 p.m.—luncheon meetings

Serra Club of Broward County

Meets second and fourth Monday of each month
Galt Ocean Mile Hotel, 3200 Galt Ocean Drive,
Fort Lauderdale 12:15 p.m.—luncheon meetings

Serra Club of Palm Beach

First and third Monday of each month
Meetings at 7:00 p.m.
Town House, West Palm Beach, Fla.

Repercute en la Iglesia Universal la Experiencia CELAM

Por JOSE IGNACIO TORRES

Bogotá (NA)—Después de haber tratado aspectos generales del próximo Sinodo, monseñor Marcos McGrath, arzobispo de Panamá, segundo vicepresidente del CELAM, y a cuyo cargo estará una de las tres relaciones formales del Sinodo, se refirió a este y a lo que él representaba para la Iglesia Latinoamericana y el Consejo Episcopal de la misma Iglesia (CELAM).

Se habla de una doble dimensión en el próximo Sinodo. La dimensión vertical al considerar las relaciones entre el Romano Pontífice y las Conferencias Episcopales. Y la dimensión horizontal, al tratar de relaciones de las Conferencias Episcopales entre sí. "El tema de las relaciones entre las Conferencias Episcopales entre sí plantea lo que suele llamarse la dimensión horizontal del Sinodo, que va cobrando tanta importancia en la Iglesia de hoy. Y es aquí precisamente donde se puede ver como el próximo Sinodo tendrá una importancia especial para la Iglesia de América Latina", dijo Mons. McGrath.

La experiencia del CELAM "La experiencia del Consejo Episcopal Latinoamericano esta siendo estudiada por los obispos y las Conferencias Episcopales de todo el mundo. Sin embargo, personalmente, creo que esta experiencia aun es poco conocida para la inmensa mayoría de los católicos, e incluso de los obispos, en sus verdaderos términos. Quizás para muchos solamente se trate de comunicados de prensa y detalles que han llegado, particularmente, con ocasión de la Segunda Conferencia General del Episcopado Latinoamericano, realizada el año pasado en Medellín, Colombia. En el próximo Sinodo, la Iglesia Latinoamericana tendrá oportunidad de presentar la experiencia CELAM en todo lo que ha significado de positivo y también en lo que ha representado de menos positivo. Será la oportunidad de ofrecer un aporte propio de la Iglesia Universal. La experiencia CELAM, a pesar de que existe muchas lagunas en su conocimiento, es tema que interesa".

El "CELAM Africano" y el "CELAM Europeo". Monseñor McGrath, ampliando su concepto sobre la posible influencia del CELAM Latinoamericano en las Iglesias de otros continentes dijo: "Es interesante observar que en el Continente Africano últimamente, los obispos expresaron el deseo de crear una especie de Consejo de Conferencias Episcopales Africanas y que ellos mismos se hayan referido a las experiencias CELAM, como algo que los había animado a ese intento. También es interesante ver como en el reciente Simposio de Obispos Europeos (Chur, Suiza), se habló de un intento de información, de coordinación y de contacto en la línea del CELAM Latinoamericano. No se puede negar que hay mucha resistencia ante la creación de Conferencias Episcopales Regionales que vendrían a ser verdaderas Conferencias o Superconferencias, que tendrían demasiada sugerencia en las responsabilidades locales en cada país o en cada diócesis. Pero es interesante anotar, al mismo tiempo, como la experiencia CELAM repercute en la Iglesia Universal."

América Latina . . . es América Latina. Para explicar como la experiencia CELAM, tal como se vive en el Continente Latinoamericano no se podría trasladar literalmente a otros sectores de la Iglesia Universal. Mons. McGrath agregó: "tenemos en América Latina muchos fenómenos de similitud, que por lo que se puede apreciar no se repiten en otras partes del mundo: similitud de lenguas, de costumbres, de tradiciones, de situaciones históricas, etc. Estos fenómenos nos han permitido, a nosotros los latinoamericanos, agruparnos, unimos en lo que últimamente se ha llamado la patria Grande de América Latina. Cosa semejante sería difícil de lograr en Europa con las grandes diferencias en los idiomas, en las posiciones culturales y políticas, etc. y por supuesto, con mayor razón hay que decir lo mismo del Africa y del Asia."

La situación es diversa en el bloque norteamericano constituido por Estados Unidos y Canadá. Hay entre ellos factores que favorecerían la experiencia. Hoy ya vemos como entre las Conferencias Episcopales de Estados Unidos y de Canadá existen muchas relaciones y delegados de ambas Conferencias se encuentran para tratar temas de mutuo interés."

Integración con la Santa Sede. "El próximo Sinodo tendrá un gran interés para nosotros los latinoamericanos. Será la oportunidad de acercar nuestra experiencia a las experiencias y anhelos de tantas otras naciones y regiones del mundo. Podremos mostrar como nuestra experiencia CELAM, lejos de habernos distanciado de la Santa Sede, nos ha permitido integrarnos más a ella con la conciencia de nuestros problemas, de nuestros valores, de nuestras responsabilidades locales, y todo con el respaldo claro y constante del Papa."

La mayoría de edad de la Iglesia Latinoamericana. Se ha dicho que la Iglesia de América Latina esta llegando a su mayoría de edad, a sus propias y auténticas expresiones. Una mayoría de edad que ha tenido sus manifestaciones más claras a través de la acción del CELAM, que parece ser confirmada por las actuaciones del Romano Pontífice.

Es sintomático que cuando el Romano Pontífice constituyó la reducida Comisión Preparatoria del Sinodo, para integrarla hubiera nombrado a un Obispo Latinoamericano . . . precisamente, al Presidente del CELAM, don Avelar Brandao.

Es sintomático que sea uno de los obispos del CELAM,

(Pasa a la página 25)

Misa el 10 DE Octubre En San Juan Bosco

Para cerrar patrióticamente con un acto solemne el Año del Centenario del Grito de Yara, el Consejo Nacional de Veteranos convoca a todos los cubanos a un Te Deum el 10 de octubre próximo. El Te Deum se llevará

a efecto el viernes, 10 de octubre, a las 8 p.m. en la Iglesia de San Juan Bosco. A nombre del Consejo de Veteranos de las Guerras de Independencia de Cuba ha sido invitado a presidir el Te Deum el Arzobispo Cole-

man F. Carroll.

El señor Luis de Varona, dirigente del Consejo de Veteranos nos informa que han invitado a officiar el Te Deum al obispo cubano des-

terrado, Mons. Eduardo Boza Masvidal, quien viajará desde Venezuela y hará el resumen del acto que tendrá efecto en el auditorium de San Juan Bosco.

Una movilización del exilio cubano en favor de los presos políticos en Cuba esta teniendo lugar al recibirse reportes de que un numero de ellos esta en huelga de hambre en protesta por el mal trato que reciben. Uno de los actos de la movilización fue una misa en la iglesia de San Juan Bosco, de la que ofrecemos dos vistas.



LA VOZ

Suplemento en Español de "VOICE"



Festival de San Roberto Belarmino

El sábado y domingo días 11 y 12 de octubre tendrá lugar el Primer Gran Festival Anual de la Parroquia de San Roberto Belarmino.

Según informe el Padre Eugenio del Busto el festi-

val tendrá lugar en los terrenos y locales de la nueva iglesia enclavada en la 34 calle y 27 Ave. del N.W. Allí habrá entretenimiento para grandes y chicos, funcionará una cafetería con comidas típicas cubanas y españolas y la oportunidad

de adquirir valiosos obsequios. Será una oportunidad de sana alegría y diversión para la familia toda al mismo tiempo que se contribuirá a la realización de las obras que se propone esta parroquia recientemente fundada,

dijo el Padre del Busto. La nueva iglesia de San Roberto Belarmino, dice, quiere ser el centro de irradiación apostólica para una extensa zona de Miami con una mayoritaria población (Pasa a la página 24)

Concurso de Poesía Cubana

El Municipio de Matanzas en el exilio convoca por este medio a todos los cultivadores del género poético, para participar en el Concurso Literario que anualmente se celebra en homenaje al Día del Poeta, y cuyas bases son las siguientes:

- 1) En el concurso podrá tomar parte todo poeta cubano, sin establecerse límite de edad o región de nacimiento.
- 2) Los aspirantes deben enviar sus composiciones al P.O. Box 326, Riverside Station, Miami, Fla. 33135, antes del miércoles 15 de octubre de 1969, fecha en que se cerrará el plazo de admisión de participantes.
- 3) Los concursantes deberán enviar sus trabajos sin firmar, debiendo remitir sus datos personales en un sobre adjunto cerrado, que será abierto en el acto

- de identificación de las composiciones.
- 4) Se otorgará una Placa de Honor al mejor exponente que se elija en cada de las siguientes clasificaciones: poesía patriótica, premio "Juan J. Remos"; soneto, décima, poesía libre y poesía matancera.
 - 5) En este evento cultural podrán tomar parte los residentes en las distintas áreas del destierro, quienes deberán enviar sus producciones a la dirección antes mencionada en la forma y plazo establecidos.
 - 6) Todos los participantes recibirán Diplomas de Reconocimiento, en atención al esfuerzo realizado y a sus marcadas preocupaciones en pro del auge de nuestra cultura. Firma la convocatoria, demetrio Pérez Jr., Secretario de Prensa y Propaganda.

Curso a Maestros Cubanos en la U.M.

El Programa de Readiestramiento de Maestros Cubanos conducido por la Universidad de Miami está aceptando aplicaciones para el curso de invierno de 1970 hasta el día 10 de octubre. El programa provee entrenamiento para los maestros y profesionales cubanos quienes desean sacar su certificado para enseñar en las escuelas del estado de la Florida. Diseñado para acomodar a los exilados cubanos quienes trabajan durante el día, el programa ofrece cursos individuales de acuerdo con la

preparación profesional y las metas educacionales de los participantes. Básicamente, los participantes se dividen hoy en día entre los que han terminado ya sus carreras universitarias, los que han cursado algunos estudios universitarios y los que estudian en escuelas normales. Para más informes, ponerse en contacto con el Programa de Readiestramiento de Maestros Cubanos, Escuela de Educación, 323 Merrick Building o llamar al teléfono, 284-2955.

RESUMEN

- Octubre será el mes de las Caritas Católicas en la parroquia de St. John the Apostle. Serán recolectadas comidas enlatadas para el Comedor Camillus House, que alimenta a indigentes en la zona del centro de la ciudad. También se recolectarán ropas para niños para ser distribuidas por el Buró Católico de Bienestar social. Los objetos pueden llevarse a las misas dominicales.
- Los miembros de la Liga de Maestros Católicos de Miami tendrán su reunión de otoño el domingo 12 de octubre en el Barry College. Con misa y recepción comenzando a las 5 p.m. A las 6:15 se servirá una comida en la que el Padre David Russell será el principal orador. Las reservaciones pueden hacerse al 757-6241 Ext. 262 antes del miércoles 8. Todos los educadores en cualquier nivel de enseñanza, tanto de planteles públicos como privados pueden pertenecer a la Liga, así como los estudiantes de pedagogía.
- La tropa de Boy Scouts de la Catedral de Miami está aceptando nuevas inscripciones. Para información llamar a Leo Connell al 758-2783.
- La Liga de viudas y viudos católicos tendrá una reunión el viernes 10 de octubre en el Salón Parroquial de St. Brendan a las 8 p.m. Para información 226-8037.
- La primera reunión de la Liga de Damas de la parroquia de St. Raymond comenzará hoy, viernes, a las 8 p.m. en el local de los Veteranos de Guerra, 1608 SW 27 Ave. La Señora de Albertini y Consuelo Rodríguez son dos de las organizadoras del acto.
- Una venta de objetos

- usacos tendrá lugar en el salón parroquial de St. Michael los días 18 y 19, sábado y domingo.
- Se ofrecerá un ciclo de Conferencias de preparación al matrimonio en español en la Iglesia de San Juan Bosco (1301 W. Flagler Street, Miami.) Fecha: lunes, octubre 13; miércoles, octubre 15; lunes, octubre 20; miércoles, octubre 22. Hora 8 p.m.
- Hoy viernes, los vecinos del municipio de La Salud en el exilio irán en peregrinación a la Capilla de la Caridad. Durante el presente mes se efectuarán las siguientes peregrinaciones: Oct. 6, San José de las Lajas; Oct. 10, Marianao; Oct. 13, San Antonio de los Baños; Oct. 15, Regla y Oct. 17, Guanabacoa. Todos estos municipios pertenecen a la provincia de La Habana.
- Después de un breve receso por falta de local adecuado, ya se reiniciaron los encuentros conyugales y hoy, viernes, en horas de la noche, más de una docena de matrimonios comenzará una nueva jornada de revisión de su vida conyugal y familiar. Los encuentros tienen lugar ahora en el Motel Moulin Rouge, de Miami Beach. Las parejas interesadas en participar en los próximos pueden llamar al Padre Villaronga al 371-5657 y también a los esposos Galnanes, 444-8865 o Salman, 221-5928.
- Un ciclo de conferencias sobre la juventud y sus problemas ofrecerá a padres de familia el Movimiento Familiar Cristiano en los salones de San Juan Bosco los días 15, 16 y 17. El primer día se ofrecerá una película del FBI sobre adicción a las drogas. Comenzando a las 8 p.m.

La Iglesia en la Hora Actual

Por Mons. JOSE QUARRACINO
(Obispo de Avellaneda)

La Iglesia, durante toda su historia, ha vivido momentos sumamente difíciles; es indudable que hoy pasa por uno de ellos. La coyuntura actual de la Iglesia, sin compararla con ninguna otra, es de una complicación nada común.

Hay, en primer lugar, desorientación. Ella nace de diversos enfrentamientos doctrinales, de distintas interpretaciones del Concilio, de divergentes respuestas pastorales a las necesidades del mundo de hoy.

También hay situaciones de crisis. Se manifiestan en el orden de la autoridad, en el plano de ciertas estructuras y, lo que es más serio, en el nivel de la fe y de la moral.

Como consecuencia de lo anterior, existe en muchos un verdadero temor, un cierto miedo por "lo que está pasando", o por "lo que puede pasar" en la Iglesia.

Quiero recordar ante todo que una misma realidad, como un mismo acontecimiento, casi siempre presenta aspectos positivos y negativos. Las tensiones creadas entre esos aspectos originan generalmente las situaciones de crisis y las desorientaciones. Veamos esto en concreto, examinando algunas realidades de la Iglesia de hoy.

Triunfalismo de Derecha o Izquierda

En primer lugar, no es posible dejar de apreciar como un aporte positivo y extraordinario el redescubrimiento y la valoración de las realidades temporales. La construcción del mundo y de la historia, el trabajo, la cultura, el amor humano, la promoción del hombre, son contempladas y asumidas por el pensamiento y el compromiso cristiano. La Iglesia se siente urgida a encarnarse en el mundo de los hombres. Ya no se considera a la Iglesia y al mundo como dos líneas paralelas que, dentro de sus fines corrieran sin empalmarse; más bien se las ve como los dos elementos de una realidad que responde a un único designio salvífico de Dios.

Pero todo ello, que es positivo, puede tener una contrapartida negativa que brota cuando se mezclan las cosas de tal manera que se elimina la realidad del misterio y de cuanto está más allá de lo temporal y de la sola razón humana. Esto se llama "naturalismo".

Es negativo también pensar en una Iglesia temporalista, considerarla como factor de poder, o como promotora o encargada de crear una especie de "paraíso terrenal", o pensar en una fe que no es otra cosa que mera "responsabilidad social"; lo cual no significa negar las exigencias sociales de la fe.

Se habló mucho en los últimos años del "triumfalismo" de la Iglesia. Quizá lo que no se dijo tanto es que hay que evitar caer tanto en el triunfalismo de derecha como en el de izquierda, deseando, por ejemplo, ver a la Iglesia acaudillando multitudes o encabezando movimientos de violencia.

Ambos triunfalismos olvidan la pequeñez y la pobreza de la Iglesia, fermento evangélico del mundo por su fe y su amor.

Crisis de Adolescencia

Muchos bautizados han tomado conciencia de ser Iglesia. Ha crecido la conciencia de que todos — obispos, sacerdotes y laicos — constituyen la Iglesia. Sin duda es un valor absolutamente positivo; y lo que el Concilio ha dicho al respecto es irreversible.

Durante largo tiempo en la Iglesia todo estaba "dado y dispuesto" y había una general actitud pasiva. Imperaba un poco la "condición del niño". Las cosas han cambiado, y hoy se habla de "adultez".

Sin embargo creo que más bien se está pasando por una "crisis de adolescencia", en muchos casos por lo menos. El niño ha crecido pero no por ello ha llegado a la adultez. Las críticas aceradas, las reacciones y actitudes teñidas de violencia, la impaciencia precipitada, el diálogo prepotente, las formulaciones negativas... son características del adolescente que, al descubrirse a sí mismo, en todo ve limitaciones a su libertad y cree que el mundo comienza y termina con él. Lo cual aunque en sí mismo implica un "crecimiento" constituye un aspecto negativo que hay que superar.

Renovación Teológica

La renovación de la teología es un hecho realmente providencial en la Iglesia de estos años. Nadie podrá decir que ello no sea una realidad verdaderamente positiva. La teología no es un cadáver, ni una momia; es un organismo vivo.

Pero la cosa cambia cuando se acaba por apreciar y tener en cuenta solamente lo "novedoso", vale decir cuando se piensa que la novedad — por ser tal — es valiosa. Lo que es peor todavía y resulta verdaderamente negativo es el peligro del "relativismo doctrinal". La fe cristiana no es simplemente la aceptación intelectual de una serie de verdades; pero ciertamente implica la adhesión a determinadas verdades. Hoy en la Iglesia hay quienes se consideran erróneamente con autoridad suficiente para hacer todo un libre "chequeo" de las verdades cristianas. Y lo que resulta muchas veces en una gran superficialidad teológica que en algunos casos, por estar impregnada de mucho subjetivismo, se colora de cierta brillantez. La teología es una cosa demasiado seria y difícil como para creer que cualquiera puede armarla y desarmarla según sus propias luces.

Se han hecho — y se están haciendo — verdaderos y laudables esfuerzos por la renovación pastoral. Y nadie puede negar cuanto en el campo de la catequesis y de la liturgia, por ejemplo, se ha venido haciendo. Todo ello es verdaderamente positivo. Pero deja de serlo cuando se toman posiciones radicales o iconoclastas, cuando se repentinan demasiado las cosas, cuando se cae en la improvisación y faltan raíces en las experiencias o madurez en los cambios.

Mentalidad de Cambio

Muchas veces se ha repetido que es menester "cambiar la mentalidad". Nada más exacto; más aún, es tiempo que es necesario adquirir la "mentalidad del cambio". Hoy el mundo va demasiado rápido como para que creamos que las cosas deben ser pensadas y hechas para una "cantidad de años". Y la Iglesia, que "no es de este mundo" pero "está en el mundo", integrada

por hombres sujetos a las mutaciones, también resulta afectada por el cambio.

Dejando de lado las explicaciones de todo esto, quiero subrayar la urgencia permanente del cambio personal, de una conversión día a día más profunda en el Señor, en la fe, en la esperanza y en el amor, en una vivencia cada vez más profunda del Evangelio.

Serenidad, Dialogo, Oración

En estos momentos difíciles para la Iglesia debemos recordar principalmente tres cosas. Primera, la necesidad de mantener una actitud de serenidad en medio de las desorientaciones y de las crisis. Hay que pensar y convencerse de que pese a las dificultades y a las angustias la Salvación es una realidad permanente, que Cristo el Señor guía la historia y que el Espíritu Santo conduce la Iglesia. Por eso el optimismo es una característica del cristiano.

En segundo lugar, es menester acrecentar en el interior de la Iglesia, y en todos los niveles, un verdadero respeto, en un clima de equilibrio, adultez y verdadero respeto a la persona.

Finalmente la oración. Hoy se habla, se discute, se escribe, se actúa; muchas veces agitadamente. Pero no estoy muy seguro que se ore en la misma proporción. Si hubiera ese déficit sería un verdadero riesgo.

Hoy en la Iglesia hay quienes se consideran erróneamente con autoridad suficiente para hacer todo un libre "chequeo" de las verdades cristianas. Y lo que resulta muchas veces en una gran superficialidad teológica que en algunos casos, por estar impregnada de mucho subjetivismo, se colora de cierta brillantez. La teología es una cosa demasiado seria y difícil como para creer que cualquiera puede armarla y desarmarla según sus propias luces.

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Obispos del Uruguay Piden Paz Social

Montevideo — La Conferencia Episcopal del Uruguay hizo un llamado a todos a asumir responsabilidad en la reconstrucción del país "entablando un dialogo constructivo, sincero y leal que acabe con actitudes radicalizadas y abra los caminos a soluciones dignas de la persona humana en el respeto profundo de opiniones divergentes y encontradas".

Al término de la Conferencia Episcopal se dio a conocer un documento de mil palabras, que refleja la posición de los obispos ante los problemas que actualmente enfrenta Uruguay.

Dicen los eclesiásticos que "estando hoy comprometida la paz social en nuestro país,

sentimos la necesidad de dirigimos a todos nuestros ciudadanos para hacer juntos un examen, aunque somero, de estas situaciones y reflexionar, serena, objetiva y desapasionadamente sobre las mismas. Son situaciones dolorosas que no pocas veces atentan contra la dignidad de la persona humana".

"En efecto constatamos, agrega el documento episcopal, la creciente inseguridad económica que alcanza a un número cada día mayor de personas y de familias, agravada por una desocupación en aumento y el desahucio del sector productivo."

Los obispos se refieren también a la "intolerancia, la agresividad, la coacción

y la violencia, la falta de dialogo constructivo en orden al bien común de la sociedad, los atentados a las personas, a la propiedad privada y de la comunidad".

Frente a esta situación "que atenta contra la paz, la justicia y los postulados más sagrados de la convivencia humana", la Conferencia Episcopal Uruguaya apela a los documentos de Medellín para recordar que "La paz es ante todo obra de justicia. Supone y exige la instauración de un orden justo en el que los hombres puedan realizarse como

hombres, en donde su dignidad sea respetada, sus legítimas aspiraciones satisfechas, su acceso a la verdad reconocido, su libertad personal garantizada."

Los eclesiásticos uruguayos concluyen señalando que quieren, ante todo, "defender según el mandato evangélico, los derechos de los pobres y oprimidos, pidiendo a nuestros gobernantes y clases dirigentes que eliminen todo cuanto destruya la paz social: la injusticia, la inercia, la venalidad, la insensibilidad."

Iglesia en Jamaica Apoya Genuino "Poder Negro"

Montego Bay, Jamaica — Los obispos de las Antillas se han comprometido a fomentar el movimiento del Poder Negro en sus zonas. Pero hicieron una aclaración entre el Poder Negro que trata de erradicar el racismo y terminar la degradación del pueblo negro, y el que predica la filosofía del odio y la violencia.

En una declaración posterior a la reunión de la Conferencia de Obispos de las Antillas, dijeron que conocen las diferentes interpretaciones del término "Poder Negro" así como las acciones del movimiento y de los violentos ultrajes perpetrados en su nombre.

Pero a los ojos de sus "meditabundos defensores" explicaron, Poder Negro "es una fuerza dedicada a llevar-

los hacia la erradicación del racismo y de todos sus aditamentos sociales, culturales y económicos. Para ellos, es una fuerza cultural creada para despertar en todos los hombres, un sentimiento de su hermandad universal, un programa político y económico que tiene por objeto poner término a una historia de degradación y mínimo adelanto del pueblo negro. Dicha filosofía es básicamente cristiana."

Los obispos dijeron que "esperan cualquiera oportunidad para comunicarse con los dirigentes de este movimiento". La conferencia de obispos de las Antillas comprende diócesis de Jamaica, Trinidad, Honduras Británica, Guyana, Bermuda, las Bahamas, Surinam, Dominica, Granada y las Antillas Holandesas.

Primer Festival de San Roberto

(Viene de la página 23)

la juventud hispana de esta área, llevarle el mensaje cristiano y para ello es necesario aportar un centro juvenil que les ofrezca sano esparcimiento al tiempo que adecuado mensaje cívico y evangélico.

"Es una zona en la que viven muchas familias refugiadas cubanas de escasos recursos y es necesario que

latina. "Queremos llegar a todos cooperen a hacer posible que la iglesia de San Roberto Belarmino se convierta también en un centro de asistencia social, que de respuesta a las perentorias necesidades de numerosas familias de esta zona. Todo lo recaudado en este festival se destinará al sostenimiento y realización de estos anhelos."

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.

Centro Panamericano Abren en Baltimore

BALTIMORE, Maryland — Unas 200 personas asistieron recientemente aquí a la inauguración del Centro Panamericano en locales donados por la Archidiócesis de Baltimore. El Cardenal Lawrence Shehan, presidió la ceremonia.

Roberto Arellano, presidente del Centro, creado en

1963, dijo que este ha ayudado a muchas familias e individuos. El Centro está situado en 200 East 25 St. y ofrece, además de ayuda a familias necesitadas servicios de traducción, periódicos, discos y libros en español, reuniones sociales y otros servicios a la comunidad de habla hispana.

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 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 BELLAR-MINE 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.

La Juventud Nos Acusa

Por OTTI YOSSA ARISTIZABAL

Un grave peligro se cierne sobre toda una generación y solo una acción enérgica y coordinada con un sentido de responsabilidad individual y colectiva logrará evitarla. Ese peligro es sencillamente el de la deserción, cada día mayor, de los muchachos, hacia el camino del mal y de la perversión. No podemos dejar de admitir que de los grandes problemas que nos aquejan, el de la delincuencia juvenil es uno de los más delicados, sobre todo, por las graves consecuencias que trae en contra de la sociedad moral y honestamente organizada.

Tanto jueces como sicólogos y sociólogos, amén de ciertas voces de algunos jerarcas de la Iglesia, han tratado el tema y han señalado la gravedad del mal así como también la responsabilidad de la sociedad ante el nuevo flagelo. Sin embargo, antes de proceder a censurar a esta juventud rebelde y descarriada, debemos preguntarnos con toda honestidad: ¿De quien es la culpa?

El ambiente, como otros factores, condiciona el acto libre de cada individuo y si este carece de la experiencia y de los conocimientos necesarios, será absorbido fácilmente por la fuerza peculiar de ese ambiente. Sabemos que nuestra juventud actual es el producto de una época que empezamos a vivir cuando los jóvenes comenzaron a darse cuenta de las tremendas fallas en las clases dirigentes. Esa juventud ha escuchado a los hombres más representativos de su país acusarse los unos a los otros de venalidades y traiciones; ha visto alterarse poco a poco el concepto de familia y quizás desintegrarse su propio hogar; ha visto con ojos atónitos un cine inmoral que ha constituido su mejor escuela en donde ha aprendido los hábitos del mal; ha curioseado una diversidad de revistas, hojas y fotografías pornográficas; ha gustado y saboreado el "amor dinero" de los más bajos fondos; ha sido víctima de la indiferencia de una sociedad poderosa e indolente en muchos casos.

UNA SOCIEDAD SIN IDEALES

En la sociedad actual no hay ya sitio para los ideales grandes y salvadores porque el "dios DINERO" de la tierra ha ocupado aun los más recónditos espacios de la conciencia. La tabla de valores heredada de nuestros antepasados, parece desintegrarse por inapropiada al ritmo de la vida actual. Los sólidos principios del Decálogo parecen no tener vigencia porque los placeres carnales, o meramente sensuales han destruido la vida espiritual, y la fuerza del mal obnubila extraordinariamente a la razón. Si esos principios del Decálogo no los tiene en su corazón grabados la juventud, entonces para ella la obediencia, el culto a la madre, el respeto a la mujer y el acatamiento a la autoridad, como emanada de Dios, constituyen anticuadas tonterías. En estas condiciones, pues, resulta difícil para el adolescente asimilar una moral que solo conoce de oídas y pasajeramente.

HOGARES DESHECHOS

¡Qué horror si ya los hogares empiezan a perder el sabor santo y sagrado de verdaderos santuarios donde se forjan vidas y se forman conciencias...

Si justipreciamos las causas en la proliferación del crimen claramente concluiremos que los efectos, las faltas y muchas de las locuras que comete la juventud no son más que el reflejo de nuestros defectos, faltas y crímenes, porque el adulterio de hoy parece complacerse en exhibir ante una juventud inexperta y desorientada, los aspectos más sordidos de las relaciones humanas. La violencia, las ansias de dominación, la avidez de ganancia, el placer vulgar, y sobre todo la teoría de la supervivencia del más "avispado y guapeton" han sido proclamados y exaltados cínicamente sin pudor ni vergüenza. Los personajes más rastreros en el campo del mal, han sido destacados como héroes y con esto se ha profanado la infantil imaginación de los adolescentes para entronizar, en cambio, en ellas, las historias sangrientas de los más atroces actos vandálicos. Ya podemos ir viendo entonces de quién es la culpa en el caso que analizamos.

Nos asustamos cuando la prensa nos proporciona una de aquellas noticias sobre la actuación de bandas juveniles compuestas por muchachos, no ya provenientes de los bajos fondos, sino por elementos de las familias más aristocráticas. ¿Esto por qué? Veámoslo someramente: esos muchachos "modernos", acorralados y angustiados en su hogar por falta de espacio material, por conflictos que sus padres acumulan sobre él con tantos mimos y tolerancias excesivas, empiezan a vivir un mundo irreal para ellos, sumergidos en un ambiente de fantasía. Entonces comienza el conflicto interior hasta producirse el rompimiento de un equilibrio psicológico ficticio que había en él. Se lanza en busca de aventuras y la calle, punto obligado de reunión con sus compañeros de barrio, hace el resto.

PADRES IRRESPONSABLES

Si el hogar va perdiendo el carácter de núcleo natural no debemos espantarnos ante los hechos, porque los padres dejan toda responsabilidad al colegio, mientras ellos se ocupan en actividades ajenas a la vida del hogar. Las excusas, la falta de dialogo, la incompreensión, la falta de amor, el aplazamiento indefinido de los problemas que afrontan los hijos, la mujer que trabaja y olvida su función en el hogar, son actores que pesan y gravitan marcadamente sobre la delincuencia y rebeldía de la juventud.

Si los padres no son "padres" antes que ser amigos

Otti Yossa Aristizabal es sociólogo y economista graduado de la Universidad Nacional de Colombia. Actualmente es catedrático de sociología en varios planteles de Caracas, Venezuela y del Seminario Mayor Arquidiocesano de Caracas. Es colaborador de distintas publicaciones latinoamericanas, entre ellas el semanario "El Catolicismo" de Bogotá, Colombia.



de sus hijos, vamos por un plano inclinado peligroso porque el amigo jamás podrá reemplazar al padre, y si se cree que puede hacerlo, es porque los padres han perdido la noción de su responsabilidad.

LA CULPA ES COLECTIVA

El delito cometido contra la sociedad por un niño o un joven, es el signo particularmente grave de la inadaptación de un joven a la sociedad. No hay duda de que el delito pesa por sí mismo; si se comete un asesinato, si se roba un automóvil, si se viola a una doncella y hay una víctima que reclama justicia, el crimen implica un daño, y como tal, requiere un castigo; pero se inserta en una historia individual — la del culpable — particularmente inquietante en los casos de adolescentes. Si se juzga a un adulto, este puede resultar —o no— responsable de lo que ha hecho, pero debe dar cuenta de sus actos a la sociedad.

El niño, por el contrario, exige de la sociedad protección, educación y formación: su crimen implica el fracaso de una familia, de un medio. No se trata de declarar al niño irresponsable y sustraerlo a las sanciones de la ley, sino de comprender las causas del fracaso para tratar de remediarlo. La delincuencia no es culpabilidad, sino un mal que debe analizarse para tratar de curarlo.

Desafortunadamente se hace muy poco por el estudio de las causas para ir hacia ellas y detener el mal.

ELUDIR RESPONSABILIDADES

A la luz reflexiva de la serenidad podríamos muy bien hacer un examen sobre este problema y asumir responsabilidades antes que eludirlas. Solamente obrando así se encontraría una vía positiva que nos condujera al escenario de la realidad y nos llevara a todos a contribuir en algo a la solución efectiva, de lo que no es más que una lacra ignominiosa en una sociedad cristiana.

Niños que se suicidan, niños que se unen para agraviar a la sociedad, niños que no se atreven a enfrentar sus problemas sino que quieren eliminarlos a tiros y puñaladas, hijos de alcohólicos, jugadores, ladrones o, en el mejor de los casos, de hogares destruidos. Madres solteras, landronzuelos de reformatorio adictos a las drogas, niñas que se ofrecen a sus compañeros para satisfacer instintos sexuales. Detrás de cada noticia de este tragico calendario que hemos enumerado hay un responsable moral: la sociedad indiferente y la frialdad de muchos corazones que ya no quieren arder con el fuego de la caridad y del amor.

NO ES UN HECHO AISLADO

La delincuencia infantil no es un fenómeno aislado, con causas y leyes propias, sino la expresión de una crisis. Es un hecho donde convergen una serie de factores de orden físico, mental, psicológico, social y eventualmente político que reclama una acción coordinada e integral.

Lo grave de todo es que suele definirse el mal de la juventud como inadaptación. Pero cabe aquí preguntarnos: ¿es la juventud la que no está adaptada a la sociedad o es la sociedad la que no está adaptada a la juventud? La inadaptación es un fenómeno complejo que entraña una responsabilidad del medio tanto como del sujeto. Ahí tenemos una incógnita compleja e intrincada para dilucidar. Mientras tanto el número de madres solteras y de adictos a las drogas crece por días y las "pandillas juveniles" cogen cada día más fuerza.

AUTORIDAD Y TERNURA

La solución del problema debe empezar por el hogar y para esto es necesario que los padres comprendan que el niño debe sentirse incorporado a él, a su grupo familiar, que debe ser aceptado y amado al mismo tiempo que protegido por este pues el niño necesita de autoridad tanto como de ternura. Los adolescentes demasiado libres se sienten abandonados y se agrupan en las famosas "bandas" en busca de la seguridad que les falta. El mantenimiento de la autoridad paterna preserva a la juventud de la delincuencia. La pareja

matrimonial debe comprender que la educación es una obra de vida, un testamento y un ejemplo: es la familia la que con costumbres ejemplares inculcará el código moral y las convicciones religiosas en el alma y en la vida de los niños.

Convenzámonos que el mal de la juventud es el mal de una sociedad que ya no cree en los valores que continúa sosteniendo.

EDUCAR MAS QUE REPRIMIR

Las medidas que debemos tomar son medidas de educación más que de represión. Desarrollar las posibilidades sociales y morales del niño. Sacerdotes y religiosos, laicos, cristianos y no cristianos, debemos unirnos en un frente común para salvar a la juventud porque todos somos responsables en mayor o menor grado del problema. Rodeemos a la juventud de amor y enseñémosle a vivir.

Repercute en la Iglesia

(Viene de la página 23)

su Segundo Vice-Presidente, Mons. McGrath el tercer expositor formal para las sesiones sinodales, con el tema sobre "Las Relaciones de las Conferencias Episcopales entre si".

Es también sintomático y deja entrever lo que el Romano Pontífice puede estar pensando acerca de la madurez de la Iglesia Latinoamericana, y de ella en general a través del CELAM, el hecho de que Dom Avelar Brandao, arzobispo de Teresina en el Brasil y Presidente del Consejo haya sido nominado personalmente miembro del Sinodo, por el mismo Pontífice, sin ser Presidente de la Conferencia Episcopal. Y la voluntad del Papa parece ser más clara cuando se considera que también Mons. Eduardo Pironio, Secretario General del Consejo fue nombrado también miembro del Sinodo, por nominación directa del Pontífice.

La responsabilidad de la Iglesia Latinoamericana. "Todos estos hechos, concluyó, Mons. McGrath, sin duda alguna aumentan las responsabilidades de la Iglesia Latinoamericana ante la Iglesia Universal.

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EN MI CASA TOMAN
BUSTELO



Pope Marks Birthday As Usual--By Working

VATICAN CITY--(NC)--Pope Paul VI observed his 72nd birthday as usual--by paying no attention to it and putting in a full work day in his office and study.

In the six years of his reign Pope Paul has never paid much attention to his birthday, and this year was no exception. As on any other day he saw a number of cardinals, bishops and visitors in the morning and then spent the afternoon in work, including preparing for the upcoming first meeting of the commission of theologians and the second Synod of Bishops.

Vatican offices also remained on a work-as-usual schedule, although the papal gold and white flag flew from their flagpoles both in the Vatican and throughout Rome.

Theologians To Meet In Synod's Shadow

(Continued from Page 4)

bringing the theological commission into being.

Whether or not the commission will demand an open forum (there are only three theologians who originally signed this letter named to the commission) it is important to note why the letter was written in the first place: It was an objection to the manner in which the Holy Office (as the congregation is still called by the Romans) was handling theologians whose writings made them "suspect."

Father Rahner explains:

"The real point (of our statement) is our concern that the legitimate freedom in theological thinking and research which is necessary for the development of a healthy theology has not been sufficiently guaranteed even after the council."

CARDINAL QUOTED

That they may have scored their point is mirrored in the statement of Leo Cardinal Suenens of Malines-Brussels, quoted in *Le Monde*:

"The intention of the synod which asked for the creation of this commission was to place at the disposal of the Pope the best qualified theologians in the world to help in the study and preparation of the most important documents before their being submitted to episcopal conferences. I also believe, considering that the theologians belong to various cultural environments, they are in a position to dispel misunderstandings which may arise from the fact that certain terms have very different meanings in the various cultures."

One Curia member points out that sentiments of freedom for all theologians, even to err, will definitely be found in the assemblage of the theological commission as it meets to begin the preliminary work "for the Pope and for the use of the congregation."

How influential will they be? First, some needed definitions. The congregation is concerned with the divine science of faith and doctrine, while the theologian works with a human science, a changing study. That some can go up a dead-end street is a danger. As one Vatican official put it: "One of the best ways to bring back a 'way-outer', to the realm of reality, of truth and justice, of prudence and balance is to give him a post of responsibility. There is nothing better for the Church at this time than to break down the polarization of theological thought and get going the necessary dialogue."

Another facet to such a group was added by a man close to the entire panoply of convening the commission: "There is real hope for the congregation in all of this. The Roman mentality allows for no evolution of thought, grants to historicity an absolute nothing. The gatherings of the exponents of the various schools -- all the schools -- entered into dialogue with each other will give tremendous vitality to the congregation."

"This does not mean that the 'Roman' mentality cannot understand others. Indeed, they see the need of historical development in theological thought, but they shy away from letting it enter their own sphere. But in a universal Church, there is no room for a mentality to rule all. The council should be visible proof of that! It is to be noted that Alain Woodrow in *Information Catholiques Internationales* of May 15, 1969, gives this due to the identity and the task of the commission:

"This council of wise men consists almost exclusively of men who fought for the primary ideas of the council which, though they prevailed in principle four years ago, still have a long way to go before they are embodied in the acts of the universal Church."

Speaking out against the danger of threatening the theological process by "Romanized" thinking, the committee of 39 theologians (or, if you wish, 1,360) had this to say:

"We are fully aware that we theologians can err in our theology. We are convinced, however, that erroneous theological conceptions cannot be rooted out by force. In our world they can only be put right and corrected by free and unimpeded objective argument and debate among scholars in which the truth can gain victory through and by itself."

As if to put aside the wrangling, Father Rahner says in the August issue of *Stimmen der Zeit*:

"Presumably, therefore, the task of the congregation and its commission of theologians can only be the defense and the preservation of the old and ever valid confession of faith, and not further development of this confession nor of the theology ...

"This task can be a very positive one in that it can be the preservation of the old confession of faith as something both living and quickening, and as something that is open to the spirit and will of our time."

Back in Rome, still another Curia official noted that this commission is "one of the most important bodies in the modern Church."

Stamp Honoring Ike To Be Issued In Mid-October

UNITED STATES--P.M.G. Winton M. Blount, in making public the design of a postage stamp honoring Dwight D. Eisenhower, had this to say: "General Eisenhower was one of the truly great Americans of our time and of all time. His life was proof that the fundamental power of the American people lies not only in their potential for greatness, but in their capacity for goodness. It is appropriate that we should honor his memory in this way."

The 6-cent stamp will be issued with first day ceremonies Oct. 14 at Abilene, Kansas, where President Eisenhower spent his boyhood and where he is buried.

U.S. POSTAGE



DWIGHT D. EISENHOWER

When President Eisenhower died last March 28, hundreds of thousands of words were written in newspaper tribute to him, but perhaps these 39 words tapped out by a Los Angeles newspaperman, in his opening paragraph, best summed up how people felt about Ike: "If it had not already been said of George Washington, it could well be said of Dwight D. Eisenhower that he was in his day first in war, first in peace and first in the hearts of his countrymen."

The vertical stamps will be the second jumbo-size one issued this year. It will be issued in panes of 32 -- eight stamps across, four stamps down. Collectors desiring first day cancellations may send addressed envelopes, together with remittance to cover the cost of the stamps to be affixed, to the Postmaster, Abilene, Kansas 67410.

The Post Office Department announced that due to the unprecedented number of requests for first day covers of the Moon Landing stamp, there will be a delay in delivery.

As the universal interest created by the Apollo 11 flight aroused such a response from people all over the world, the City Post Office in Washington, D.C. has a processing crew of 100 -- more than twice the normally employed -- working in longer shifts and with more special canceling equipment than ever before. However, it will be several weeks before the last covers are mailed.

CONTINENTAL AIRLINES -- will inaugurate airmail service at San Francisco, Calif. on or after Oct. 25, 1969.

Official cachets and the usual philatelic treatment will be authorized. Patrons desiring to receive cachets should forward their covers in another envelope addressed as follows, and these covers should reach the dispatching office no later than three days prior to the scheduled flight: San Francisco Post Office, San Francisco, CA 94101 or AMF San Francisco, Supt. Airport Mail Facility, San Francisco, CA 94128.



AUSTRALIA

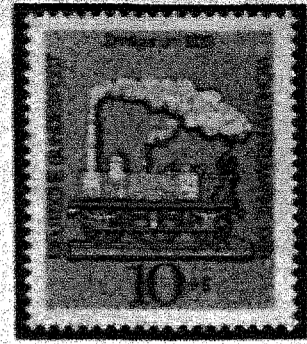
AUSTRALIA -- this year's Christmas stamps will be issued on Oct. 15, 1969. The 5c stamp shows a Nativity Scene in stained glass window style. The 25c value shows a "Tree of Life," with the Christ Child in a crib and the Christmas star above.

GERMANY -- the Welfare stamps issued on Oct. 2 will bring to mind one of the

NEWS and VIEWS of STAMPS and COINS

by George Allard

most treasured crafts of by-gone years... that of the 'tin-smith.' Much of by-gone Germany is captured in eight little tin figures on the stamps.



A pet dealer with stacks of caged birds, a steam locomotive all-a-puff, a full coach complete with coachman--these were common in the yesteryear of Germany. There are eight of these little figures on the stamps of the Federal Republic and Berlin. World Wide Philatelic Agency.

A.T.S. -- A new philatelic study group and association organized to serve all collectors of material commemorating the Presidents of the United States... and particularly Eisenhower, Kennedy, Roosevelt and Lincoln philatelic material... is being formed by a Plymouth, Mich.

igan, man whose collection of Eisenhower philatelic material has won awards in numerous national stamp shows.

This new group has made arrangements for the servicing of cacheted first day covers in Uruguay for the new Eisenhower commemorative issue scheduled for late this year. A set of two different cachets will be available from the Unite for \$1.25.

Membership in the new group is \$3 per year and additional information can be obtained by sending a self-addressed stamped envelope at least 4 1/8 x 9 1/2 inches (standard large business size envelope) bearing 12c postage to: L. R. Januz, 41444 Ivywood Lane, Plymouth, Mich. 48170.

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MISSION SUNDAY - MONEY OR MORE?

Mission Sunday may be for many just an appeal day for money. And it is -- money is desperately vital for the missions.

Missionaries cannot be trained and sent to Africa, Asia, or Latin America on good will alone. Hungry poor people cannot be comforted on sweet talk; food and clothes cost money. People with diseases need medicine, clinics, hospitals, and trained medical people. Illiteracy can only be reduced when schools, supplies, and teachers are supplied. People finding Christ need priests, places to worship, and native seminaries and convents. Relief from poor sanitation, poor environments, and inhuman conditions all require money.

It's true! Missionary activity necessarily is involved in economics. Even more true -- for many missionaries, their only source of income is the generous support from their fellow-Christians. Christ -- in and through the Church, the missionaries, and the people they serve -- depends on us.

But Mission Sunday is more than just giving money, otherwise it only scratches the surface of our personal sense of Christian living. Think for a minute... We have been baptized, confirmed, and partakers together at Christ's table... we profess the communion of saints, and membership in God's People -- the catholic-apostolic Church. We all share in Christ's mission, not as outside benefactors or isolated humanitarians.

A frightful meditation -- the spirit of Christ is alive in us only to the degree we have His missionary sense. It is a sense of belonging to others: those we live with and those we don't. It is a sense of serving others: the immediate family and the world family. It is a sense that responds out of love for others and doesn't count the cost. And it is the sense of our togetherness with each other in God.

Over 800 mission territories receive direct aid from the Society; many are totally dependent on this support. They need what only you can give. May your giving be more than just a donation to a worthy cause. For in liturgy and in life we celebrate the mystery of our faith -- Christ lives among us... HELP US TELL THE WORLD! Will you send a sacrifice, to me, today for the missions?

SALVATION AND SERVICE are the work of The Society for the Propagation of the Faith. Please cut out this column and send your offering to Right Reverend Edward T. O'Meara, National Director, 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local Archdiocesan Director.

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Christian Awareness Is Under Discussion

(Continued from Page 1)

saved." But, I think the saved also need encouragement. They've been working all along and there are very few times when they can come and feel like they're really doing something. This is a very great need in the Church. There is hope and I think we have to give people a hope that we are going somewhere.

FATHER FETSCHER: One of the basic things that anyone who is working alone needs is an occasion where he can meet with many people, people who have the same problems and needs.

FATHER BRUNNER: When this team goes into the parishes, we are not going in there to take over the role of the parish priest. Certainly, the role of religious education lies primarily with the parents in the home and also with the priest in the parishes. We are coming in merely to aid them, work with them and cooperate with them as best we can. The program will be a success only if there is some follow-up afterwards. We don't want to leave the impression that this is a one-shot deal that will solve the problems. It is not. It is only opening the door.

How long do you expect it to take for you to reach Phase III? Is there a timetable?

FATHER BRUNNER: What we intend to do is, for every four parishes which have Christian Awareness Weeks, we will open one center. According to the timetable now, that would mean we will open four centers a month.

Is there anything projected beyond Phase III?

FATHER FETSCHER: Phase III is really an open-ended program. We literally hope to continue for years, developing these phase III courses. For instance, next September, we'll be able to immediately expand our facilities because we'll be able to draw upon those who have completed the Christian Awareness Week.

MISS SWEENEY: As a laywoman, I want to extend that a little bit. We have discussed the idea of phase IV. One of our purposes is to bring the people of God to a new consciousness, a new awareness of their role, especially the layman. Maybe you would say phase IV would be a new awareness in the parish of really fully making Christian involvement relevant to them.

FATHER BRUNNER: One very practical application of phase IV could encourage parents to teach their children religion in their homes. For example, in some areas, we have high school of religion being taught in the home by a family. Another application of this could be parents taking part in preparing the children for first Communion. Something that we'd like to work on in the near future, somewhat along the same lines, is teaching parents to prepare children for confirmation. Phase IV does have a lot to offer.

FATHER FETSCHER: No one should get the idea that we're talking about simply parents of public school children. I think parents of children in Catholic schools face to a large extent the same problems. When we say this is a program for ALL adults, we mean it.

SISTER MARY EDNA: Even now, it sounds like we're still child-oriented because we want to educate the parents so that what we give the children will be understood at home. I don't think we want to convey that. We want to help all people, who are in the Church today going through this period of transition, not merely parents. It's a need for the whole Church.

FATHER GRACE: Theologians writing in this area are very emphatic in pointing out that Christianity is an adult religion, to be lived by mature adults. It's lived by a child or adolescent, it's lived on the road to maturity. Because it's only at the age of maturity that a person can live to the fullest what Christianity should mean.

FATHER LaCERRA: Maybe we could summarize the whole thing with the opening lines from our own circular which we are passing around. It touches the very heart of the matter. "Where will it all lead? Are we losing our faith? What are our children being taught in religion classes? Should we cling determinedly to all of the past or cast it off entirely or search out means of holding the essentials while adapting to a new age? The last is our hope and our purpose."

Rites Held For Nun, Ex-School Principal

ADRIAN, Mich. — Funeral services for Sister Mary Immaculate, O.P., first superior and principal at St. James School, North Miami, were held last Saturday in Holy Rosary Chapel of the Dominican Motherhouse.

The former Mildred Marie Kelley, who entered the religious life more than 39 years ago from St. Anthony parish, Fort Lauderdale, died Sept. 25 after a long illness.

She had formerly taught at Rosarian Academy, West Palm Beach; St. Helen School, Vero Beach; Little Flower School, Hollywood; Our Lady Queen of Martyrs School, Fort Lauderdale and in schools administered by her order in Palatka and in Rome, Ga.

When St. James School opened in 1953, she assumed her duties as principal and

continued in that position until 1959.

Sister is survived by her mother, Mrs. William T. Kelley, West Palm Beach; and three brothers, Roland, William and Larry, all of Fort Lauderdale.

Collect Clothes, Food For Poor

HIALEAH — The month of October is being observed as Catholic Charities month by members of St. John the Apostle parish.

Canned goods, to aid the Brothers of the Good Shepherd who conduct Camillus House in downtown Miami for indigent men, are being collected after Masses on each Sunday. Usable articles of clothing for babies and for young boys, sizes, 6, 8, and 10 are also being collected for distribution by the Miami Catholic Welfare Bureau.

Would You Give A Reward?

What If You Lost \$100?

By RT. REV. MSGR. R. T. RASTATTER

If you lost \$100 in, say, a supermarket or on the street... and someone came to your house and returned the money to you... would you not be moved to reward him or her with a small part of the \$100? Of course you would... because you would look upon it as literally and figuratively "found money" returning a portion of what was really given to you.



Msgr. Rastatter

Now if that person appeared at your front door on crutches or in ragged clothes... would you not be impelled to give him just a little more? Of course you would.

Well, all that you have, and all that you own, was given to you by God. Make no mistake about that.

So, when God knocks on the front door of your heart, doesn't it follow that He is entitled to some part of what He has given you? Certainly!

And when He knocks on your door in the form of little children... dependent

children... who could not exist or grow to be respectable and respected men and women without your help... shouldn't you open the door of your heart and unloose the purse strings that hold some of God's blessings on you?

GOOD SAMARITAN

That is surely one form of being a "Good Samaritan" in today's scheme of things. For it was Christ Himself who said, "Whatever you do to these, the smallest of my brethren, you do unto Me."

Of course we know that many demands are made upon you in the name of Charity and that "the Church is always asking for money." True, perhaps, but can you think of one organization that is not dependent upon its members for its existence and the wherewithal to carry out its functions?

Bear this in mind, however: The "Good Samaritan" collection to be taken up at all our Masses on Sunday, Nov. 16 (mark that date on your calendar in bright red) is NOT for the Church. It is entirely earmarked for our dependent children... children from infancy through their teen

years... children whose little hearts are heavy... whose bodies are frail and often unclothed or unfed... whose minds and senses of values are bewildered... AND whose souls cry out for the spiritual food to guide them through the perilous, formative years. These are children born of unwed mothers... children who must be cared for in foster homes until adoption... dependent children in our Catholic Home for Children in Perrine... teenagers in Boystown of Florida or girls in Bethany Residence in Miami. These are our responsibilities and we must face up to them. They can't be "swept under the rug" or disappear because we look the other way.

They will come knocking on your doors in the form of "Good Samaritan" envelopes on Sunday, Nov. 16.

Remember the date... and remember to "render to Caesar's and to God the things that are God's"... so that you may hear on the day of your judgment the accolade, "Well done, thou good and faithful servant." It could be your passport to eternal bliss. Don't ever forget that! May God bless you!

Fourth Degree KC To Hold State Meet

WINTER HAVEN—Some 1,500 members of the Knights of Columbus and their wives are expected for an exemplification of the fourth degree and testimonial for fourth degree assemblies throughout the state Columbus Day, Oct. 12.

The Father Mendez General Assembly will be the host for this first statewide program of its kind since new northern and southern dis-

tricts were formed.

Bishop William D. Bordley of the Diocese of Orlando will offer Mass at 1 p.m. in St. Joseph's Church to begin the program. The degree program will follow.

Joseph Sweeney, vice supreme master, will be honored at a testimonial dinner in the evening on the occasion of his 50th anniversary as a member of the organization.

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When you've a passbook savings account at Coral Gables Federal, your money earns interest from day of deposit.

And keeps on earning interest right up to the day you take it out. No matter when that day comes! We call it daily interest. It's the only fair way. You can take advantage of things that call for instant cash without ever losing a penny's worth of interest.

A THRIFT SUN EXTRA. If you deposit savings on or before the 10th of the month, we'll pay you interest from the 1st, providing that money stays with us till the end of the quarter.

So why wait? Stop at your nearest Coral Gables Federal office and add a little extra to your savings

account. It's there when you need it. And you lose interest when you do. We still pay 5% a year on 6-month savings certificates, \$1,000 minimum. Highest rate on insured savings anywhere in Sunny Florida. It's one more reason to do all your savings at Coral Gables Federal. Funds received by the 10th of the month earn from the 1st, if they remain until the end of the quarter.



Where your money makes more money (and makes it daily)

● Coral Gables ● West Miami ● Homestead ● Perrine ● Bird Road ● Carol City Center