

Pope Paul Stresses 'Co-Responsibility' At Synod

VATICAN CITY — Pope Paul VI opened the Synod of Bishops with a plea for mutual love and respect and he voiced his concern for the unity and charity of the Church.

As he put it at its simplest,

"collegiality (of the bishops) is co-responsibility."

It must be clear, he said, that "the government of the Church must not take on the appearances and the norms of human regimes, which are

today guided by democratic institutions which are sometimes irresponsible and going to excess, or by totalitarian forms that are contrary to the dignity of the persons subject to them.

"The government of the Church has an original form of its own, which aims to reflect

in its expressions the wisdom and the will of its Divine Founder."

On the need for charity and unity, Pope Paul told the bishops: "There exists between us, who have been chosen to succeed the Apostles, a special bond of collegiality."

He continued:

"What is collegiality if not a communion, a solidarity, a brotherhood, a charity that is fuller and more binding than the relationship of Christian love among the faithful and among the followers of Christ associated in various other classes? Collegiality is charity."

(Continued on Page 3)

THE VOICE

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OCT. 17, 1969

Student Prayers Mark Moratorium

The first moratorium brought forth conflicting opinions on the Vietnam War. Two priests give their views from the hawk and dove sides of the controversy in separate articles.

See Page 16

Students from high schools, colleges, and two seminaries within the Archdiocese of Miami focused their observance of Oct. 15 — The National Moratorium Day — on the positive aspects of prayer for peace and discussions of peace.

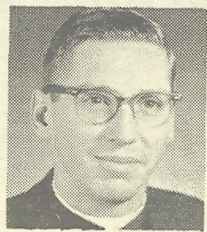
Almost every one of the several dozen programs planned for schools within the eight-county area included a special Mass with a homily aimed at the ramifications of peace, not only in the sense of war, but also in the sense of man's own personal peace.

Many of the program chairmen contacted said that class discussions during the day would be devoted to discussions

(Continued on Page 3)



The poverty-stricken and ill of the world look to the Propagation of the Faith for relief and assistance throughout the year. Without the contributions of the faithful in the U.S. continued progress in the missions will be impossible. See letter of Archbishop Coleman F. Carroll on P. 2 and story and pictures on P. 15.



Father Conway, V.F.

Fr. Conway To Head West Coast Deanery

OFFICIAL APPOINTMENTS

Archdiocese of Miami

The Chancery announces the following appointments effective October 30, 1969:

THE RIGHT REV. MSGR. FRANCIS J. FAZZALARO — from Assistant Pastor, Holy Family Parish, North Miami, to Administrator, Our Lady of the Lakes Parish, Miami Lakes, and Spiritual Director, Archdiocesan Lawyers' Guild, while retaining all other assignments.

THE VERY REV. LAURENCE J. CONWAY, V.F. — to Dean, West Coast Deanery, while retaining all other assignments.

THE VERY REV. MSGR. BRYAN O. WALSH — from Pastor, Sts. Peter and Paul Parish, Miami, to be in residence at the Cuban Children's Home, Miami, while retaining all other assignments.

THE REV. JOSE M. PAZ — from Assistant Pastor, Corpus Christi Parish, Miami, and priest-counselor, Family Counseling Center, Miami to Administrator, St. Ann Mission, Naranja.

THE REV. DAVID G. RUSSELL — from Archbishop's Representative to The Voice, and Spiritual Director, Archdiocesan Lawyers' Guild, to the staff of the Archdiocesan Radio and Television Department with the title of Program Director of Broadcasting while retaining all other assignments.

THE REV. JOSE L. PANIAGUA — from Administrator, Our Lady Queen of Peace Mission, Delray Beach, and Assistant Pastor, St. Vincent Ferrer, Delray Beach, to Assistant Pastor, Corpus Christi, Miami.

THE REV. JOSE L. HERNANDO — from Administrator, St. Ann Mission, Naranja, to Assistant Pastor, St. Patrick, Miami Beach, Assistant to the Archdiocesan Director of Vocations and Director of the Spanish-speaking Cursillo Movement.

THE REV. THOMAS E. BARRY — from Assistant Pastor, St. Thomas the Apostle Parish, Miami and

(Continued on Page 2)

Father Laurence Conway, pastor, St. Ann Church, Naples, has been appointed Vicar Forane of the re-established West Coast Deanery in the Archdiocese of Miami by Archbishop Coleman F. Carroll.

As dean of the West Coast Deanery, he will exercise a limited jurisdiction in that area of the Archdiocese and assist the Archbishop in his supervision of the Churches in the district regarding administration of the Sacraments, celebration of the Holy Liturgy and the care of parochial and archdiocesan properties.

Included in the deanery are the counties of Collier and Hendry.

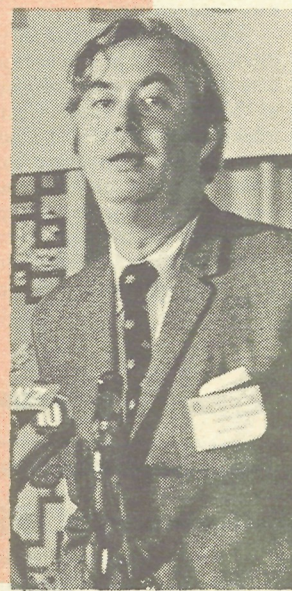
Ordained by Archbishop Coleman F. Carroll on June 20, 1959 in the Cathedral, Father Conway is a native of Philadelphia who came to Florida in 1943. He was graduated from St. Mary Seminary, Baltimore and attended the American College at the University of Louvain. He is the son of Mrs. Mary Conway, St. Catherine parish, Sebring.

Prior to his appointment to St. Ann parish two years ago he was administrator of St. George Church, Fort Lauderdale. He is a member of the Archdiocesan Task Force for Urban Problems and Deanery Coordinator and Spiritual Director for all organizations of Catholic men in the West Coast Deanery.

'Don't Despair'

In spite of the problems facing this country, there is no reason to despair, Daniel Patrick Moynihan told some 900 persons gathered for the sixth annual luncheon meeting of the Dade County Community Relations Board Monday at the Dupont Plaza Hotel. Moynihan, President Richard Nixon's assistant for urban affairs, characterized the present as an age of anxiety, penance and apology but he urged that we guard against letting this "degenerate into a spirit of despair."

(Continued on Page 2)



Daniel P. Moynihan

Why Are Latins Angry At U. S.?

See Page 14

THE VOICE

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

Problems Should Not Prompt Despair, Moynihan Declares

(Continued from Page 1)

During the luncheon, former CRB chairmen, including the first leader, Archbishop Coleman F. Carroll, were honored with plaques for their contributions.

The Archbishop, in introducing Moynihan, said he had found one significant constant through Moynihan's career. "That is," Archbishop Carroll said, "a towering sense of moral commitment and almost a rage

where there is to be found injustice."

"SUCH A MAN"

"Nations need men who can design and articulate the nation's goals," added the Archbishop, "and here is such a man."

"Somehow," declared Moynihan, "the job is not to let a mood of apology, a sense of our shortcomings to degenerate into one of despair. There is no reason for this country ever to de-

spair while the people of this country face their problems."

Sprinkling his learned talk with references to scholars, scientists, writers and philosophers, the tall Irishman spoke mostly of general problems.

One case in which he localized these problems somewhat was his reference to Archbishop Carroll's strong position on the urgent need to provide adequate housing.

"I call attention to the singularly important and dramatically forceful and truthful statement which Archbishop Carroll made recently on the subject of housing," he said.

"It is simply the reality that we are not providing the basic ecological conditions of a normal life for all too many of our people at a time when we are perfectly capable of doing so. The failure to do so becomes intolerable when it exists in an area such as Dade County, which, if nothing else, is noted for its competence in real estate development."

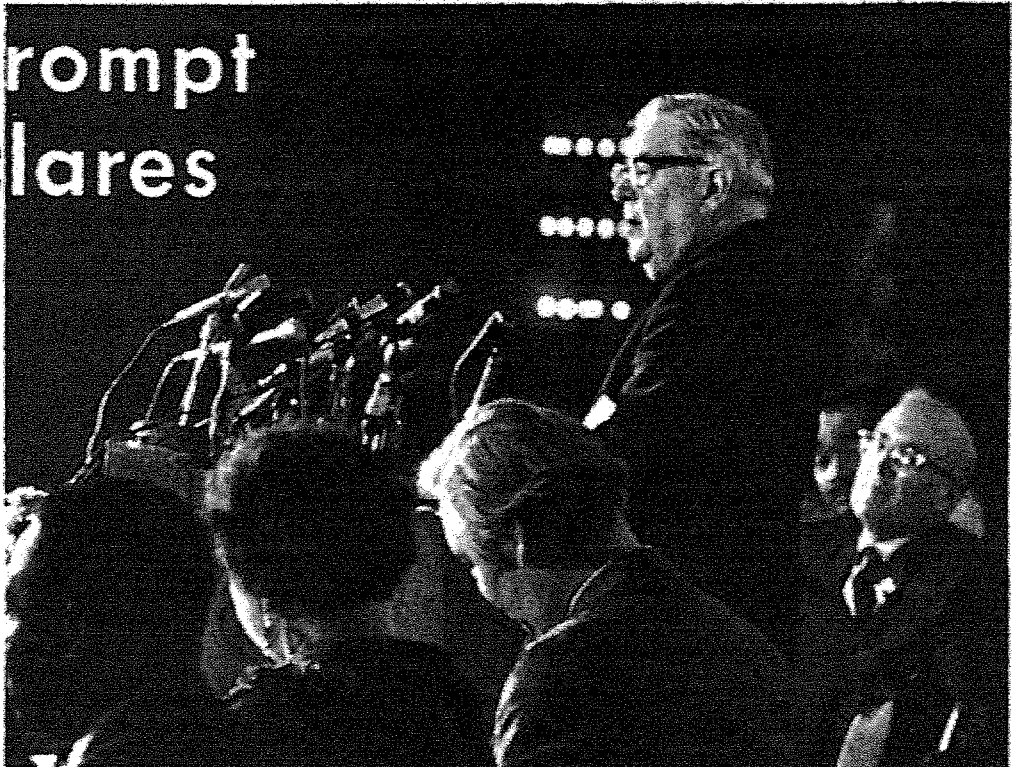
AGE OF ANXIETY

In terms of this "truly an age of anxiety," he noted that there are many manifestations of this situation. "An unspoken, deep-running liturgical alternation between sinfulness and godliness seems to be reflected in our changing, flexing sense of ourself," Moynihan remarked.

"It would seem an age of penance is upon us," he added. "The danger we face is not the penitential spirit. The danger in our moment is that in our intense penitential concentration on what is bad in America we should forget what is good about America."

"More to the point, in our anguished preoccupation with the problems we have created for ourselves, we should fail to be clear on just how we did solve them. Which is to say that confronted with the problems of the age we should be concerned with how the problems have been allowed to arise rather than energized with the issue of how they can be resolved."

Moynihan called technology a two-edged sword, "the source of our incredible suc-



ARCHBISHOP Coleman F. Carroll introduces Daniel Moynihan, seated to his left. Dr. Henry King Stanford is at the Archbishop's right.

Archbishop's Letter

Calls For Generosity On Mission Sunday

To the Priests, Religious and Faithful of the Archdiocese of Miami:

Sunday, Oct. 19, has been designated by our Holy Father as Mission Sunday. On that day our thoughts are focused on the world-wide missionary activity of the Church and upon our responsibility in this matter.

In his message announcing Mission Sunday, Pope Paul VI said that the missionary idea is one that "permeates the whole Church and each one of the faithful. It enters into the very definition of a Christian: 'the obligation of spreading the faith,' says the Council, 'is imposed on every disciple of Christ, according to his ability.' And again: 'all sons of the Church should have a lively awareness of their responsibility to the world. They should foster in themselves a truly Catholic spirit. They should spend their energies in the work of Evangelization.'"

Perhaps in some of you there is a feeling of indifference or apathy towards the Church's effort to spread Christ's message, as if this were the exclusive duty of the hierarchy or special missionary religious orders. In a very few moments, at the Mass you are attending, you will proclaim: "Christ has died, Christ is risen, Christ will come again." In each of us, as followers of Christ, there should be a burning desire to spread this good news of salvation to all men.

We can imagine the vastness of this apostolate when we recall that there are over two billion people in the world today who have never had the Gospel preached to them. The charity of Christ compels us to reach out to them. Missionary vocations must be fostered and missionaries supported; Churches, religious instruction centers and schools must be built and maintained.

Next Sunday each of you will have an opportunity to share in the missionary endeavors of the Church. I ask each of you to dedicate your prayers at Mass and Holy Communion for the Church's mission intentions. I also call upon each and every one of you to present an offering in the collection which will be taken up, which truly represents your desire of seeing the Gospel preached to every man.

Please be assured of my gratitude for your great generosity, manifested so many times in the past.

With my warmest regards, I am

Devotedly yours in Christ,

Coleman F. Carroll

Archbishop of Miami

OFFICIAL

The Chancery announces the creation of the West Coast Deanery of the Archdiocese of Miami consisting of the counties of Hendry and Collier with Father Laurence Conway, V.F., as its dean.

OFFICIAL

APPOINTMENTS Archdiocese of Miami

(Continued from Page 1)

priest-counselor, Family Counseling Center, Miami, to Administrator, Sts. Peter and Paul Parish, Miami, while retaining his assignment as Director of the English-speaking Cursillo Movement.

THE REV. GILBERTO FERNANDEZ—from Assistant Pastor, Sacred Heart Parish, Homestead, to Administrator, Our Lady Queen of Peace Mission, Delray Beach.

THE REV. FRANK CAHILL—to the staff of the Archdiocesan Radio and Television Department with the title of Director of Production, while retaining all other assignments.

THE REV. JAMES P. KISICKI—to the staff of the Archdiocesan Radio and Television Department with the title of Supervisor for Utilization, while retaining all other assignments.

THE REV. CARL MORRISON—from Assistant Pastor, Sts. Peter and Paul Parish, Miami, to Assistant Pastor, Holy Name of Jesus Parish, West Palm Beach.

SISTER MARY ELAINE FRANK, D. M.—to the staff of the Archdiocesan Radio and Television Department with the title of Coordinator of Audio-Visual Materials.

THE VOICE

Archdiocese of Miami Weekly Publication

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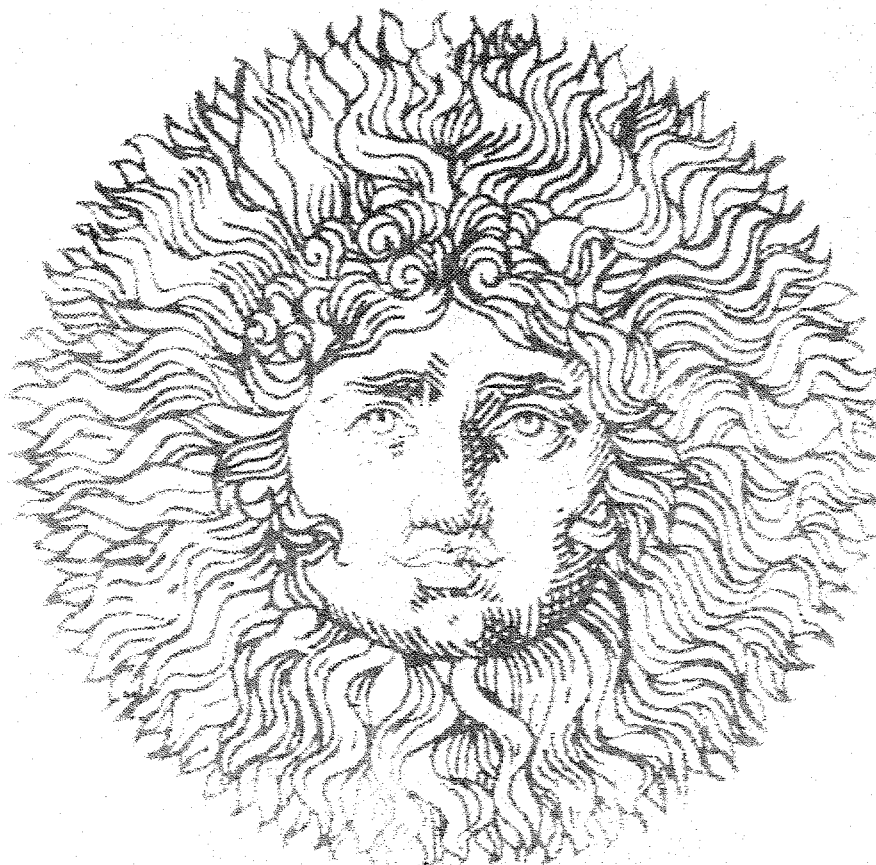
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Peace Moratorium Is Observed In All Sections Of The Country

By WILLIAM RYAN

WASHINGTON — (NC) — Whatever its effect on ending the war in Southeast Asia, the Vietnam Peace Moratorium of Oct. 15 was a resounding success in welding together diverse segments of the national community in a perhaps unparalleled demonstration of unity.

Civic and business groups, high school and college students, religious leaders of all major faith groups united in single-minded resolve that a way to end the war must be speedily found.

If President Nixon was conspicuously absent from the events of Oct. 15, having declared earlier that the Administration would be unmoved by such mass movements, he nonetheless announced that a national day of prayer for peace would be held one week later on Oct. 22. A 1952 congressional resolution provided that the president proclaim such a day each year, but observers lost no time in interpreting the President's action as a sign the Administration had already been moved to increased concern over nationwide anti-war sentiment. Involvement in the moratorium ranged from John Cardinal Dearden, who set Oct. 15 as a day of "prayer and fasting" for the 1.5 million Catholics in the Detroit archdiocese, to the Center for Christian Renewal, headquarters for a group of "dissent" priests and laity in the Washington archdiocese, whose members joined with thousands of other Washingtonians in a mass rally on the Washington Monument grounds, followed by a candlelight march to the White House led by Coretta Scott King.

President Sets Day Of Prayer

WASHINGTON — (NC) — President Nixon, declaring that at no time in the nation's history was the "power of prayer" more needed, proclaimed Wed., Oct. 22 as a national day of prayer.

The proclamation was in accordance with a 1952 congressional resolution pro-

viding that the President proclaim such a day each year.

In his proclamation, the President said: "Task that on this day the people of the United States pray for the achievement of America's goal of peace with justice for all people throughout the world."

Three officials of the United States Catholic Conference issued a statement saying the moratorium might serve the nation "as the occasion for re-examination, reflection and prayer."

The officials — Msgr. Marvin Borden, director of the Division of World Justice and Peace; Father Lawrence T. Murphy, director of the Division of Campus Ministry, and Msgr. Thomas Leonard, director of the Division of Youth Activities — said it was "proper" for American citizens "to examine their country's policies, especially in time of war, and to make their convictions known to their leaders."

The National Catholic Conference for Interracial Justice, headquartered in Chicago, announced in advance of the moratorium that it would close its doors on Oct. 15 and urged other social action agencies in the nation to follow suit.

The Indonesian cardinal surprised many by not only advocating that the pope should exercise his supreme power by way of the college of bishops when dealing with serious and universal issues, but also added that the pope certainly should ask for full information when dealing with universal problems and he should do so by consulting his brother bishops.

The cardinal was quoted by the synod press officer as adding: "If not, we fear that we will experience the same situation as in the days following the encyclical *Humanae Vitae*," the papal letter on birth control and family life. The cardinal said that many bishops accepted the encyclical with some reservations, even if they have not made them public.

CAMPUS ACTIVITY

Nowhere was there more involvement in the moratorium than on the nation's college and university campuses. Two of the most ambitious programs were conducted at Fordham University in New York, where speakers on the war included Sen. Charles Goodell of New York, and at the University of Notre Dame where a group of students worked for weeks in advance of the moratorium to get local high school students and other in the local community involved in discussions of the war.

The pattern was similar at most Catholic colleges and universities. There were Masses for peace, vigils, fastings, and all-day seminars which involved faculty members as well as guest speakers from outside.

In only a few cases, however, were student requests granted for a full shutdown of normal class schedule.

For the most part administration leaders seemed to follow the lead of Father R. J. Henle, S.J., president of Georgetown University in Washington, who encouraged involvement on the moratorium for those who wished it, but insisted that the university would remain open out of respect for those with differing views.

Bishop Sheen Resigns Post In Rochester

WASHINGTON — (NC) — Pope Paul VI has accepted the resignation of Bishop Fulton J. Sheen, 74, from the office of bishop of Rochester, N.Y.

Msgr. Joseph L. Hogan, pastor of St. Margaret Mary Church, Rochester, has been appointed bishop of Rochester in succession to Bishop Sheen.

Auxiliary Bishop Joseph Breitenbeck of Detroit has been named bishop of Grand Rapids, Mich.

Bishop Sheen has been designated apostolic administrator of the Diocese of Rochester, with the faculties of a residential bishop, until Bishop-designate Hogan takes possession of the See.

Bishop Sheen, one of the best known priests and prelates in the United States, was auxiliary bishop of New York and national director of the Society for the Propagation of the Faith for 15 years before being named the sixth bishop of Rochester in 1966.

Bishop Sheen is noted for his dynamic oratory and his ability to draw converts to the Church. He was associated with the Catholic Hour radio program from its inception in 1930, and was a featured speaker on it for well over two decades.

Born in El Paso, Ill., May 8, 1895, Bishop Sheen studied at the Catholic University of America here, at Louvain University in Belgium, and at the Collegio Angelico in Rome. He was ordained in Peoria, Ill., Sept. 20, 1919. He served as professor of philosophy at the Catholic University here for 23 years before retiring to become national director of the Society for the Propagation of the Faith. He was named auxiliary bishop of New York in 1951.

Bishop-elect Hogan was born in Lima, N.Y., March 11, 1916, and he was ordained June 6, 1942.

Bishop Breitenbeck, who has been auxiliary bishop of Detroit since 1965, was born in Detroit, Aug. 3, 1914, and studied at Sacred Heart Seminary, Detroit; the North American College in Rome, the Catholic University of America here, and the Pontifical Lateran University in Rome.

He was ordained May 30, 1942, and served as secretary to the late Edward Cardinal Mooney of Detroit from 1944 to 1958, and as secretary to John Cardinal Dearden of Detroit from 1958 to 1959. He was named auxiliary bishop of Detroit in 1965.

Director Named

YONKERS, N.Y. — (NC) — Father Sigmund Hafemann, O.F.M. Cap., has been appointed director of public relations and communications for the Capuchin Fathers' province of St. Mary of New York and New England.



MODERN BEATITUDE coined by members of the new St. Richard parish in Miami's southwest section announces to residents that help from the community will be welcomed in preparing property for development.

'Co-Responsibility' Stressed As Synod of Bishops Begins

(Continued from Page 1)

The Holy Father, almost as if he were trying to give the beginning of a theology of collegiality — a subject which has been called for frequently since the establishment of the synod — spoke of the synod as its proceeds from the Mystical Body of Christ:

"Collegiality is an evident love which the bishops must nourish between themselves. And, as collegiality inserts each of us into the circle of the apostolic structure destined for the edification of the Church in the world, it obliges us to a universal charity."

"Collegial charity has no confines. To whom, in the end, other than to the faithful Apostles, did the Lord address His last recommendations, raised in the ecstatic prayer which concludes the final discourses of the Last Supper: That they may be one? Collegiality is unity."

CARDINAL'S VIEW

Leo Cardinal Suenens of Belgium, one of the most outspoken demanders for a new look in the Church, told the synod at its second working session that everyone agrees wholeheartedly with the primacy of the Pope, but that there are some who treat it as an "absolute monarchy."

Cardinal Suenens said that all agree with the concept of collegiality of bishops as expressed in the motto "with Peter and under Peter." However, he said, questions arise when the two doctrines of papal primacy and collegiality have to be applied.

The Belgian prelate was not alone in his concern for the lack of clarity, both theological and in practical application, which seems to exist in this area — one of the main subjects for debate by the synod.

The consensus of 19 speeches delivered the same day stressed the need for more and better development of the theology behind the concept of collegiality as it was developed and reempha-

sized during the Second Vatican Council.

In a related development, Pope Paul regrettably turned down a request for an audience from leaders of the European Assembly of Priests.

At the first working session, 11 cardinals spoke on the relationship between the college of bishops and the pope. One of the first speakers, John Cardinal Heenan of England, said:

"Today the opinion is diffused worldwide that the episcopal college is aiming to contest the power of the Supreme Pontiff, or at least the power of the Roman Curia," the central offices through which the pope guides the Universal Church.

The synod, not in the press, is the place to express any beliefs that the supreme authority is exercised in a regrettable way, the English Cardinal declared.

Regarding the priests' assembly — which is striving to strip the clergy of all vestiges of caste — the Pope cited four "very serious motives for his

decision" to deny the audience.

He said that the tension existing between some priests in the assembly and their bishops would put him in conflict with his brother bishops if, without consulting them, he received their priests.

He further noted that some of the working drafts before the assembly called forth serious reservations. His third reason was that many persons would interpret a papal audience as papal approval.

His final reason was that many Catholics and especially many bishops do not think the assembly and the movement behind it are representative.

STRONG SPEECH

Among the strongest speeches of the second session was that of Justin Cardinal Darmojuwono of Indonesia. He said the doctrine that the pope has supreme power in the Universal Church and can always use

it freely should be qualified with the words "according to the needs of the Church which are different in the course of time."

The Indonesian cardinal surprised many by not only advocating that the pope should exercise his supreme power by way of the college of bishops when dealing with serious and universal issues, but also added that the pope certainly should ask for full information when dealing with universal problems and he should do so by consulting his brother bishops.

The cardinal was quoted by the synod press officer as adding:

"If not, we fear that we will experience the same situation as in the days following the encyclical *Humanae Vitae*," the papal letter on birth control and family life. The cardinal said that many bishops accepted the encyclical with some reservations, even if they have not made them public.

Moratorium Observed With Prayers

(Continued from Page 1)

of "peace" in man's personal dealing with other men.

PEACE ON EARTH

In short, they were concerned with peace on earth, not merely peace in Vietnam.

In addition to a special Mass for Peace at The Seminary of St. Vincent de Paul, Boynton Beach, the students and faculty heard lectures on "Peace from a Christian Perspective" and participated in class discussion centering around peace. All seminarians and faculty fasted for the evening meal.

At the Seminary of St. John Vianney students and faculty participated in a special Mass at 5 p.m. dedicated to peace and included the topic in their class discussions.

The student bodies of Barry and Biscayne Colleges

combined forces Wednesday and split their observance between the two campuses. At noon a Mass was celebrated for peace in the Barry Mall. Open discussions of war and peace were presented throughout the afternoon at Barry, while classes at both schools discussed the effect of war on economics, history, literature and other subjects.

In the evening a second Mass was celebrated at Biscayne College which was followed by a program for peace displayed through the arts.

Marymount College students in Boca Raton participated in a special Mass and then joined with the students from Florida Atlantic University for programs during the rest of the day.

A Mass for peace and program of speakers were

presented at St. Joseph's College in Jensen Beach.

Schedules for the day at Msgr. Pace High School included class discussions of peace and a special Mass for the girls' division which was dedicated to worldwide peace.

A program of prayer for peace was presented by the students and faculty of Assumption Academy on Wednesday morning.

Students at Chaminade High School in Hollywood participated in a peace rally Wednesday afternoon sponsored by the Student Council.

A special Mass was celebrated in the afternoon at Columbus High School to honor the Columbus alumni who died in the war. Class discussion throughout the day included discussions of peace.

Successful Lift-Off Is Accomplished By Awareness Program

The first seeds of an adult religious education program throughout the Archdiocese of Miami have been planted and officials are hopeful that those and others to be sown will germinate and bear fruit.

"This is a launching, a getting off the ground," remarked Bishop John J. Fitzpatrick, director of the Department of Education of the Archdiocese, to leaders of some 25 parishes last week.

The bishop was urging these priests, religious and laymen to help make the Christian Awareness Weeks — which began last week — a successful beginning toward continuing adult religious education.

"We'll get the program started," explained Bishop Fitzpatrick, "and you're going to take it from there. We're trying to make people think."

"The program," he added, "will only be worthwhile if everybody participates and continues it through Phase 2."

Phase 2, the Bishop pointed out, is the follow-up to the Christian Awareness Weeks. He said it will be up to the parish leaders to provide

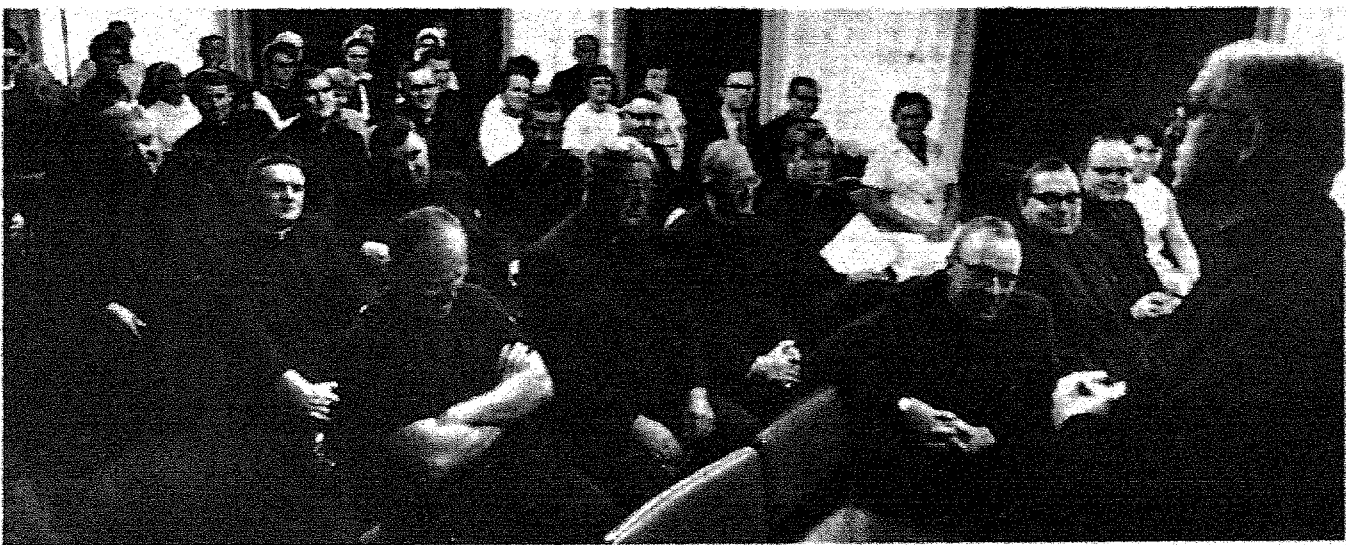
some kind of "following" program.

Christian Awareness Week, a concentrated effort on consecutive evenings in one parish, is aimed at giving a fuller and deeper understanding of the message of Christ and making the idea of renewal in the Church an acceptable and sought-after goal in the Church.

"It stimulated a lot of reaction," noted Bernard Feeney, one of the participants at Little Flower parish, Coral Gables, the site of the first Christian Awareness Week in Dade County.

Feeney, who considered the sessions "very worthwhile," was pleased with the fact that the meetings "left room for criticism to erupt" in discussion groups which followed the talks.

The speakers, he explained, brought out some of the errors which the Church has made, giving the discussants a starting point to consider some of the "old nagging difficulties of the Church." "They set the stage for the people to examine more closely many of the issues," he said.



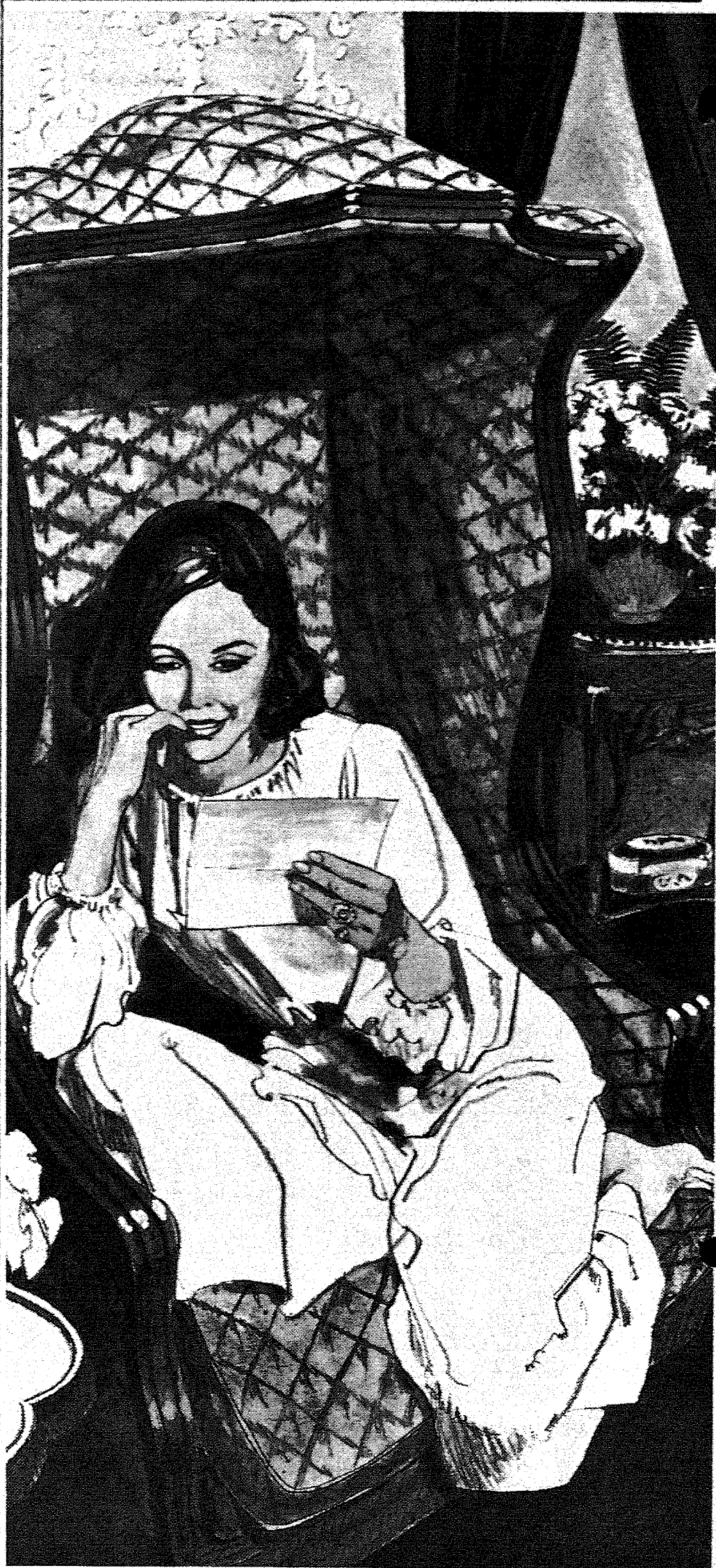
BISHOP John J. Fitzpatrick explains the Christian Awareness Week and adult religious education program to leaders of several parishes in the Archdiocese. The

bishop asked for their help with the program, which began last week in a number of parishes.

Feeney sees the Christian Awareness Weeks as a means to make participants leveling agents, who have been exposed to the whole problem. "They can help in their contacts with other people," he feels.

Msgr. Peter Reilly, Little Flower pastor, was encouraged by the attendance and he believes that an adult education program will develop. He noted that 70 persons had signed up for further studies as a result of the first Christian Awareness Week.

Christian Awareness Weeks will continue throughout four deanery areas under the direction of Father Joseph Brunner and area coordinators.



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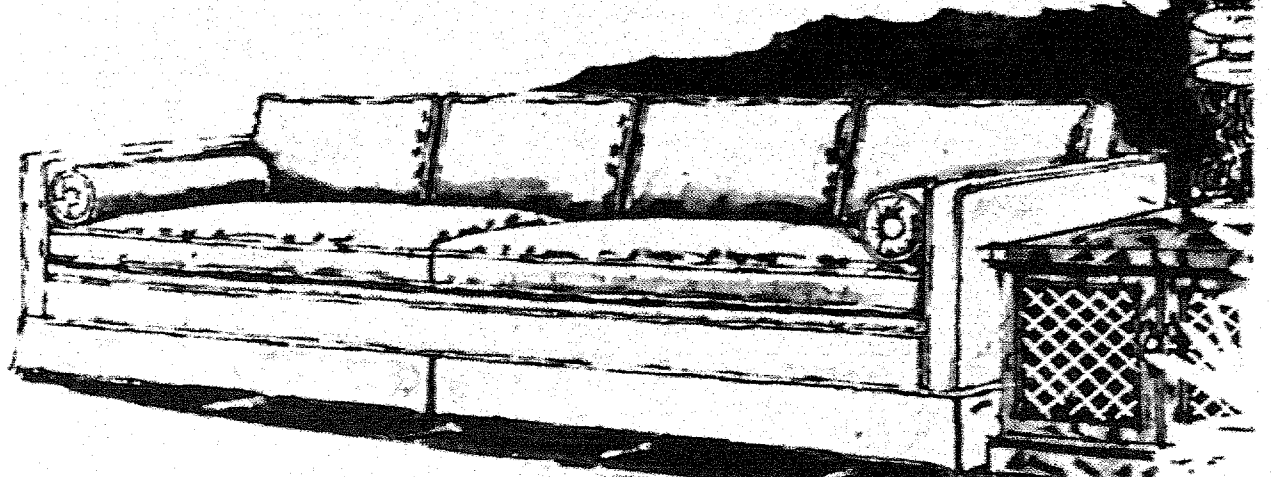
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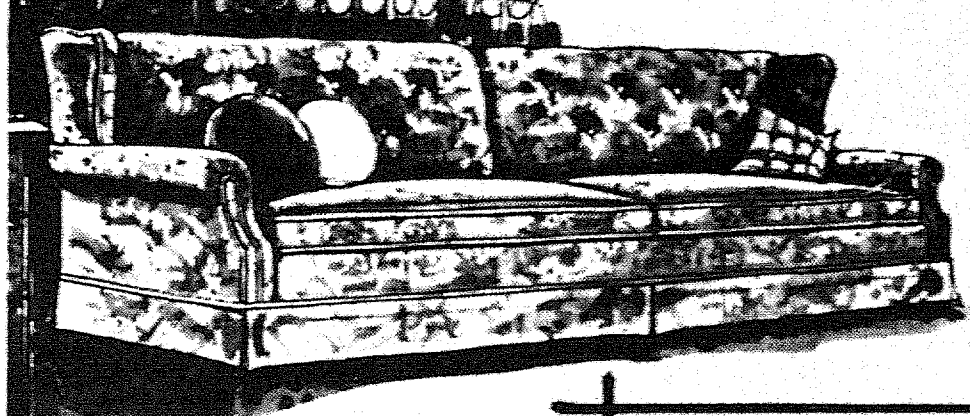
(The following remittances received by the Chancery through Oct. 14, 1969 from South Florida parishes represent donations to the Latin American Assistance collection.)

PARISHES	DONATIONS
Annunciation, West Hollywood	50.00
Ascension, Boca Raton	30.00
Assumption, Pompano Bch.	415.00
Blessed Sacrament, Ft. Laud.	420.00
Blessed Trinity, Miami Spgs.	94.00
Christ the King, Perrine	131.00
Corpus Christi, Miami	0.00
Epiphany, Miami	360.00
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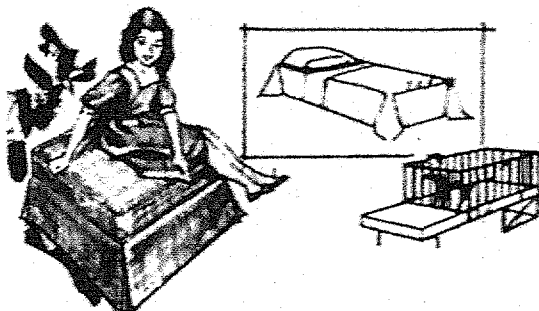


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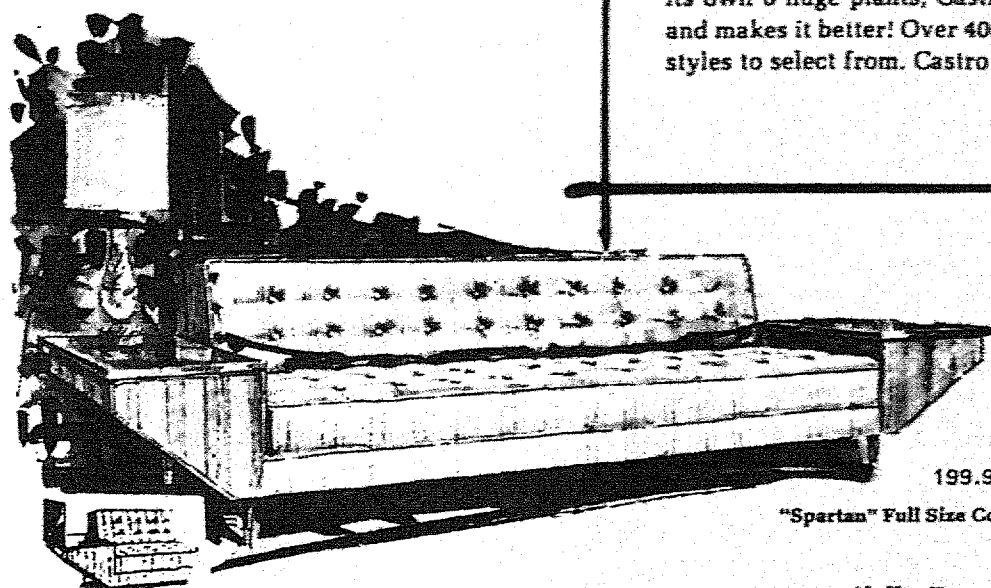
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EDITOR'S COMMENT

'New Breed' Works In Missionary Field; Give Your Support

During the Vatican Council the topic of Missions was considered one of the most important matters on the full agenda of the Bishops of the Universal Church. To everyone's surprise, the working document submitted to the Fathers of the Council ran into opposition from the very first talk, which was given by Pope Paul, and it was soon obvious that the old stereotyped ideas of missionary life and activity were not held by men in the fields. The document was thrown out, and subsequently a lively, accurate, meaningful decree on the missions emerged.

All of this pointed up that while missionary activity is part of the essential mission of the Church, like everything else in our era, the concept of the missions needed to be updated.

The old approaches which smacked of colonialism had to be discarded. The abuses, unintentional though they were, of trying to force an alien culture on people, while Christianizing them, had to be removed. Liturgy had to be adapted to native needs, so that men and women far removed from Latin influence would come to an understanding of the Mass and the sacraments. Modern communications media revolutionized the teaching of religion and even the writing of catechisms.

Our missionaries today, especially in Africa, are in the good sense of the word a new breed. They are using everything science has to offer in travel and communications to bring the message of Christ to people. They go to them now with profound respect for local culture and traditions. They have an extraordinary opportunity for conversions among people in the emerging nations who are tasting the cup of freedom for the first time.

They need support. They must be helped to carry on missionary ventures as challenging as any in history, but more promising, because of recently adopted new approaches.

Mission Sunday gives all an opportunity to fulfill the obligation to help spread the Kingdom of Christ.

Pontiff Repeats Appeal For Praying Of Rosary

VATICAN CITY—(NC)—Pope Paul VI has urged Catholics to pray the Rosary even though it is not a form of prayer accepted by all Christians.

The Pope issued an apostolic exhortation on the Feast of the Holy Rosary urging Catholics to pray the Rosary for the peace of mankind. At a general audience the next day the Pope returned to the subject of the Rosary, saying:

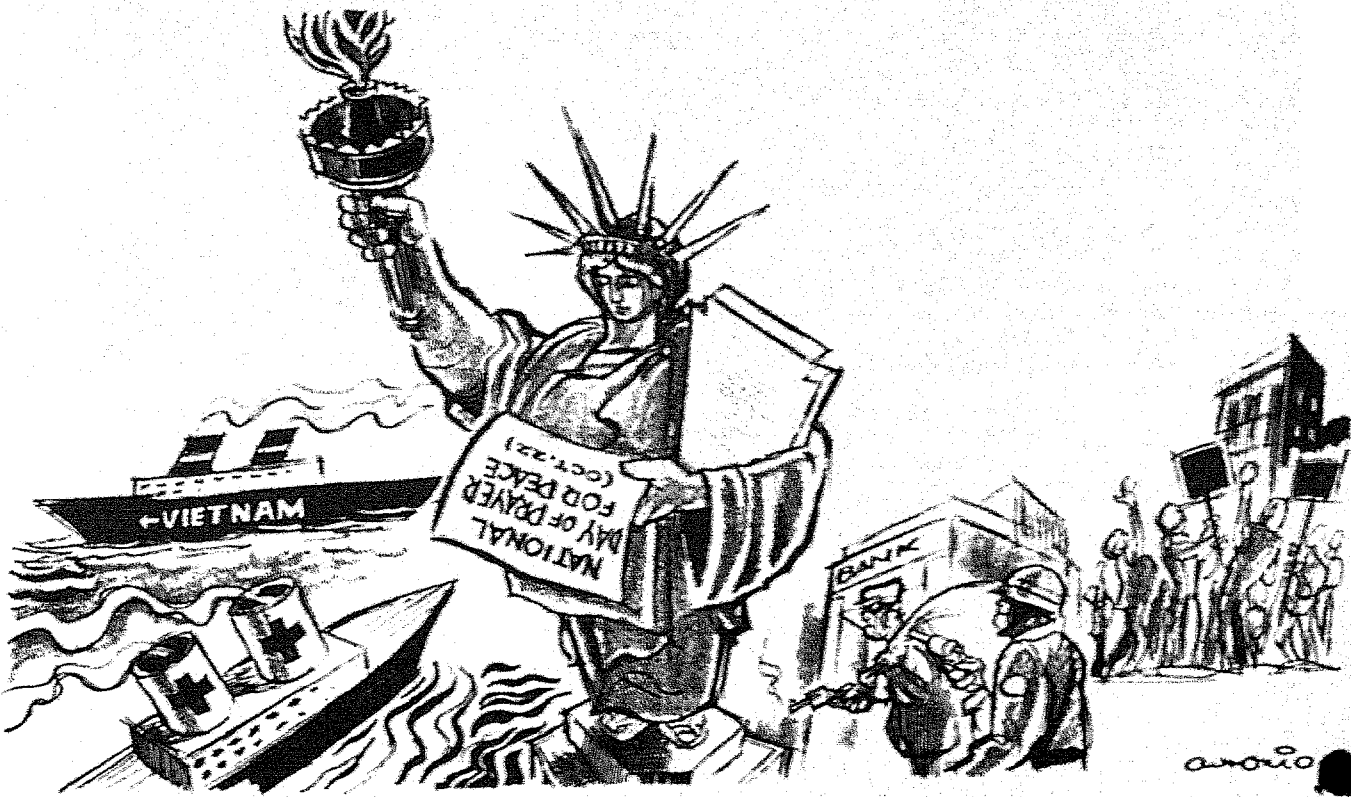
"We realize that the Church is at the moment in a condition of special and pressing needs and conflicting ideas — the interior and exterior maladies which afflict it and...its mission to be fulfilled, the possibility of offering to the contemporary world a renewed Christian witness."

These needs, said the Pope, "lead the Church to seek help beyond the human and temporal sphere and

lead it to prayer and to the invocation of divine aid."

Pope Paul recommended the Rosary as one form of prayer, but noted that "many of our Christian brothers who are still separated from us are still considerably critical regarding the legitimacy and the efficacy" of the recourse to Mary to reach Jesus.

"Therefore," he said, "we will repeat together with our great predecessor Leo XIII 'the very difficult condition of present times daily leads us and almost forces us to provide with ever greater solicitude for the safeguard and the safety of the Church as the trials grow graver,' and as the more delicate the moment and the more urgent the need of peace which is harmed and threatened in the world, as it is in Vietnam, Africa, and the Middle East and in Ireland and other sorrowful places, it is necessary that we pray the Rosary.



TRUTH OF THE MATTER

Upside-Down Character Marks Many Events These Days

By MSGR. JAMES J. WALSH

Events of this October have a nightmarish quality about them. Leaving aside for a moment the intense activity throughout the country for or against a peace

moratorium and the weird speeches being made by the dissident priests in Rome for the benefit of the Synod delegates, we could take up the bizarre headline on an NC story last week, "Ex-Priest's Attack On Papacy Refuted By Episcopal Bishop." Now there's an eight word testimony, if we needed another one, to the upside-down character of our immediate times.

The ex-priest was Charles Davis, the English theologian, who left the Church in 1968. Davis in a rousing "Down With The Church And Pope" speech, which smacks strongly of the angry tones of North Ireland's Ian Paisley, said the authority of the Pope "must be decisively and finally repudiated."

However, he holds out no hope for the Church. He is convinced that reform now is not possible because the Church is too deeply entrenched in the position of a corrupt power structure. Nevertheless he spelled out the radical reforms needed, according to his taste, namely the dethroning of institutionalism, a repudiation of its institutional claim for absolute obedience, and rejection of the absolutist claims of the magisterium or teaching authority.

The Episcopal Bishop, John E. Hines, admitted he was "distressed at the sweeping nature of the indictment" of Charles Davis. Bishop Hines was quoted as saying that Christianity operates through "a fallible, weak, faulty Church" which, "despite its clay feet, God has undertaken to use to offer man a way by which his brokenness can be made wholeness."

The Bishop's defense must have impressed his listeners greatly, but the firmest repudiation of Davis comes from Charles Davis himself. After reading this news story, I wanted to go over again the strongly worded defense of the papacy Charles Davis made just a few years ago in his popular books. In "Theology for Today," page 96, Sheed and Ward Edition, Davis takes issue with a Protestant scholar, E. L. Mascall, on the question of the unity of the Church.

In discussing "What Is The Faith Of The Church," he wrote: "A dispute has started, a new

problem has been posed, and an answer is demanded concerning the meaning of Christian revelation. How is that question answered? Catholic belief in the hierarchy and the papacy means that, according to the structure of the Church as established by Christ, such questions are answered finally, not by any vote of the members of the Church, whether of the learned or of the holy or of all, but authoritatively by the decision of the apostolic hierarchy; and further, that in the episcopal body the Pope's decision is essential and self-sufficient.

"To hold this is not to isolate the hierarchy from the Church; it is simply to believe in the promise of Christ that its definite decisions will always be in conformity with the truth of Christ; that is, in accord with the perennial faith of the Church. The magisterium is not made a source of fresh truth, acting without any dependence on the mind of the Church, but a means, infallibly guaranteed by God and hence of unquestionable authority, whereby the faith of the Church is expressed."

In that same essay he stated: "It must be said again that the hierarchy and the Pope do not derive their authority from below as the representatives of the Church in any democratic sense, but from Christ as His representative; and in this respect there is no authority on earth higher than the Pope."

For reasons known only to God, Charles Davis has now rebelled against this authority and repudiated himself. He has swung full circle and now in angry tirades is calling for Catholics everywhere to follow his latest example of defection, to engage in active and open resistance to the Pope.

At the same meeting, Dr. James Shannon was present with his wife. The freakish character of the event that day becomes more marked when we read that Shannon is head of a committee, sponsored by the George D. Dayton Foundation, to assess the woes and map future strategy for organized religion. They want to find out why religion appears to be in trouble. There ought to be some ready answers there.

All of this seems a bit nightmarish, but it is old hat to the Church, even though a new experience to us. We wonder how often in the past 1900 years St. Paul's words about troubles in the Church have suddenly become meaningful to witnesses of defection. Remember those words: "The time will come when men will not listen to sound teaching, but, with ears itching, will pile up for themselves teachers who suit their pleasure. They will turn their hearing away from the truth to fables."



WALSH



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of the People

Likes Awareness Program

Dear Editor:

It was encouraging to read in your October 3, issue of the Christian Awareness Week program which is to be presented eventually in every parish in the archdiocese.

I know that I, and I am sure many other adults, eager to deepen our understanding of our faith in this

day, have looked for such an opportunity with special urgency in this era of transition. Until now, our search has been rewarded only sporadically, perhaps hearing one lecture at a parish, participating in a discussion at an organization meeting, or attending programs presented in the schools.

The Awareness Week and suggested follow-up, how-

ever, seem to be well-planned, relevant and comprehensive. The sequence of topics has been arranged very sensibly to begin with that most disturbing fact of "change in the Church," and to end with me and what my position is in my Church today.

The only vital element which may be left out of the Awareness Week program, because it cannot be built

into any program, is a lot of people participating, each bringing his own questions, ideas and hopes to share with friends and neighbors.

Needless to say, I have definite plans to attend the Christian Awareness Week program when it is presented in my parish.

Sincerely,
J. T. Antinarella
Miami, Fla.

Letters Must Be Signed

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

Archbishop Carroll Breaks Ground For Church To Serve Delray Parish

DELRAY BEACH — Ground was broken Sunday by Archbishop Coleman F. Carroll for a new Church of St. Vincent Ferrer. It will be constructed on the parish property with the main entrance on NE Eighth St.

Designed by local architect Roy M. Simon, the structure will replace the present parish church built more than 20 years ago and will be eight-sided, recalling the 8,000 Moors baptized by the parish's patron saint.

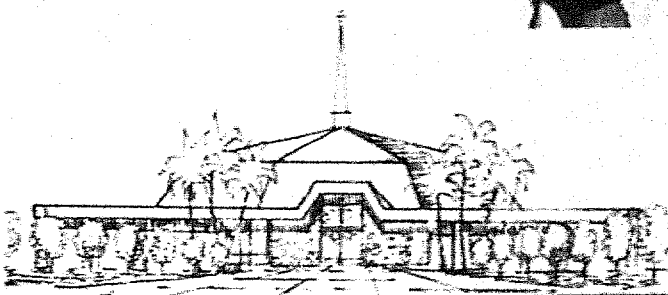
The altar of the main sanctuary will be clearly visible from three areas of the congregation and glass doors behind the altar may be opened to the chapel where an overflow congregation may be seated.

More than 1,000 persons may be accommodated in the entire church designed to permit devotions in either the main section, or the chapel or the entire area. The perimeter on four side provides rooms for ushers, a bride's room, priests' sacristy and altar boys' sacristy.

Exposed laminated wood arches will reach upward from eight sides of the church to the center above the altar and the ceiling will be of exposed wood beams and wood decking.

A corridor surrounds the main church and lighting in the church will be both direct and indirect.

A parish school, a convent for the Sisters of Mercy of Kinsale who staff the school and a rectory are already included in the parish plant of which Father John Skehan is pastor.



First shovel of earth to break ground for the new St. Vincent Ferrer Church, above, was turned Sunday by Archbishop Coleman F. Carroll, shown upper right with Msgr. Robert W. Schiefen, pastor, Assumption Church, Pompano Beach; and Msgr. J. P. O'Mahoney, P.A., pastor, St. Edward Church, Palm Beach. At right are Father John Skehan, pastor, St. Vincent parish; and Msgr. Bernard McGrenehhan, pastor, St. Juliana Church in West Palm Beach.

Former China Missionary Bishop Dies

PHILADELPHIA — (NC)— Requiem Mass for Bishop John A. O'Shea, C. M., 81, former missionary in China who was held captive by the Chinese communists for seven months in 1952, was offered at the Central Shrine of the Miraculous Medal, St. Vincent's Seminary.

The bishop, who lived at the Vincentian Seminary, Northampton, Pa., died at Providence Hospital, Washington, D.C.

Bishop O'Shea was arrested while celebrating Mass in Kanchow, China, Feb. 17, 1952, on charges of spying for the United States. Confined in a cold, 8 by 14-foot cell feet, and kept on a starvation diet, his weight fell from 180 to 98 pounds, and he contracted pneumonia and tuberculosis. He was expelled from China and went to Hong Kong, Sept. 18, 1952.

Bishop O'Shea had been in China for 31 years. He led the first nine American Vincentians to Kanchow in 1921.

He was consecrated to serve as coadjutor bishop of the Kanchow vicariate in 1928, and was named vicar apostolic in 1931. The vicariate was raised to the status of a diocese in 1947. The Japanese invasion in World War II brought almost total destruction of the diocese. Bishop O'Shea took refuge in the mountains of western China, returning to rebuild and expand his work after the war, only to see it fall again to the communists.

Latin Mass Group Receives Communion

More than 40 members attended the Corporate Communion and Breakfast hosted by the Latin Mass Society last Sunday.

The Corporate Communion was observed during a Mass celebrated in Gesu Church by Father Henry J. Chavez. The Communion breakfast which followed was held at the Urmev Hotel, Miami.

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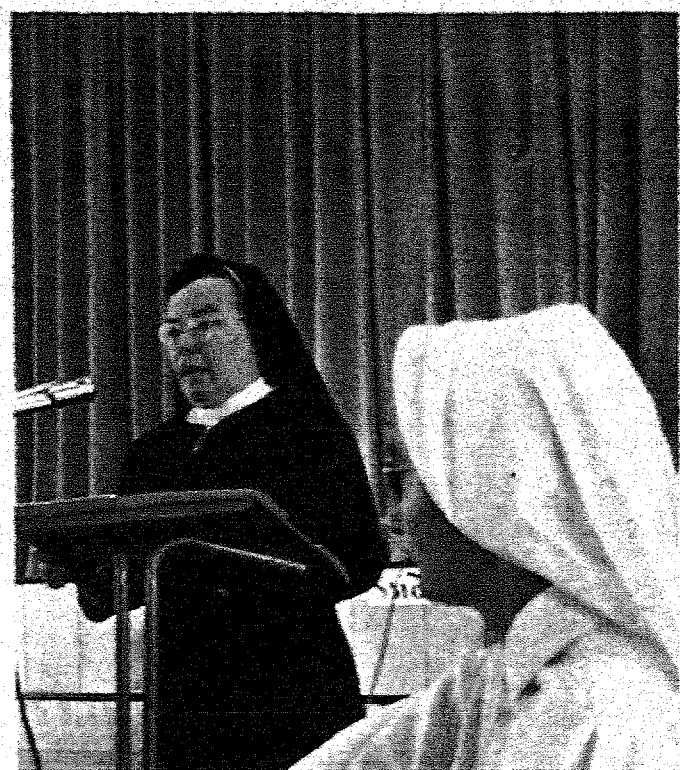
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PERSON-TO-PERSON communication is the most effective tool in teaching value-oriented subjects, Sister Dorothy Browne, O.P., president of Barry College told secondary level administrators during the meeting.



VALUE TEACHING is the reason that Catholic schools struggle to stay open, Sister Colleen Hennessey, S.S.N.D., told conferees.

Value Education Emphasized At Meet Of 300 Principals

JENSEN BEACH—Emphasis was placed on goals and value-oriented teaching in Catholic schools during the first annual state-wide Catholic Administrators' Conference attended by more than 300 elementary and secondary principals last weekend at St. Joseph's College here.

A keynote address by Father John Meyers, executive secretary of the superintendents department of the National Catholic Education Association, in which he stressed the importance of producing "independent, self-motivated Christian adults" by means of "values sought through Catholic schools" set the tone for the three-day meeting.

It seems paradoxical that "at a time when material

prosperity and technological achievement are at an all-time high, there appears to be a strong tendency toward a renewed emphasis on value education." Sister Dorothy Browne, O.P., president of Barry College, explained to a session of secondary level superintendents and principals during Saturday's session.

ELECTRONIC LEARNING

"Students like the electronic learning that makes their private high schools every bit as up-to-date as the public schools of their associates, but they want to hold fast to that added dimension you can give of meaningful personal relationship," Sister Dorothy added.

In her speech, which was followed by a panel discussion of the subject, Sister Dorothy placed special attention on the "value-consciousness" of today's youth and urged the conferees to make use of every available resource to fulfill the students' need for values, because "the seeking of values is the reason why we struggle to provide Catholic education."

She stressed the fact that "value objectives in teaching must be people objectives" and said, "teaching must bring people — our neighbors, to people — our students, if we sincerely respect

the contribution our young people can make in the forming of a new society."

Pointing out that the teaching of values is "the toughest of all teaching objectives," Sister Dorothy reminded the school administrators—who came from all areas of the Dioceses of St. Augustine, Orlando, St. Petersburg and the Archdiocese of Miami—that "some high school subjects lend themselves as instruments to value-teaching more readily than others, as they are more people and behavior oriented."

She cited social sciences and English as the leading examples of such subjects in which "value education comes out of meaningful personal relationships."

In a session dealing with value education as related to the elementary schools, Sister Colleen Hennessey, S.S.N.D., who is currently teaching in the education department at the University of Dallas, said the "basic goal of education is change—human change," and added that "adults accept behavior change as a function of the schools."

Sister Colleen said she felt "to induce values in others,

the administration needs to get through to those they supervise." She added, "Schools which do not produce self-directed citizens are a failure."

The goal of education on all levels, she pointed out, "must be the achievement of increasing uniqueness. The world demands self-starting citizens, so we must produce intelligent, independent people who live by a system of values."

In order to achieve the value education—which she defined as "a selective orientation toward choice"—Sister Colleen suggested that "an approach to values in the curriculum must be more explicit, but not necessarily treated separately."

Integrating the study of values with the study of English or history, Sister Colleen said, helps the Catholic school to "prepare men for the frustration and ambiguity of modern living."

During a later discussion on setting standards for Catholic schools, Sister Colleen said that the schools are charged with the responsibility for "setting up an educational experience for children that will enable them to assume an adult role in society, to be economically self-supportive, socially depend-

able, politically insightful, and morally self-directive."

Admitting that it was a large order, Sister Colleen pointed out that "environmental influences determine the nature, character, and level, within inherited capabilities of development."

She added, "A rich, varied, adaptive environment contributes to the growth and development of talents; an impoverished environment limits development."

She cautioned, however, that "human potentialities in whatever measure they may exist among people will never be fully developed unless the social group in general, provide ample opportunities for the exercise and use of a talent, fosters its development, and approves and rewards those who demonstrate proficiency in the use of such abilities."

In conclusion, Sister Colleen described certain criteria

which could be used in judging the validity and effectiveness of a program of instruction:

• It should be systematically empirical in its foundation—that is, it should be based on experience.

• It should be comprehensive in its outlook—it must consider the whole sum.

• It should be consistent in its several departments—aims, methods and functions should be in accord.

• It should be practical in its provisions—it should be adapted to a particular time and place, and each place has a specific process.

• It should be satisfying to its adherents—it should reveal the personality of the ones who developed it.

During the final day of the conference, the administrators participated in a Concelebrated Mass during which Auxiliary Bishop John J. Fitzpatrick of Miami delivered the homily.

Sister Resigns As College Head

SCRANTON, Pa.—(NC) — Sister M. St. Mary Orr has resigned after nine years as president of Marywood College for women conducted by the Sisters, Servants of the Immaculate Heart of Mary. Her "strong belief in the need for youth and vitality in such positions," prompted her resignation, she said.

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Baked Short Ribs of Beef, Jardiniere.....2.45
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Sees Important Strides Made Toward Private School Aid

JENSEN BEACH—"Although involvement is still somewhat limited, significant strides have been made within the past year" in obtaining aid for Catholic schools in Florida through state and federal programs, Charles O'Malley, a staff member of the Florida Catholic Conference, told school administrators meeting here.

"Most importantly, the State Department of Education and the county school offices are aware of our intent to receive our fair share—and as a result they have assured us that we will be included in the planning of future projects," O'Malley explained.

BREAKTHROUGHS

He added that efforts during the past year have "resulted in numerous breakthroughs statewide."

Correspondence with the department of federal-state relations (State Department of Education) and the U.S. Office of Education, division of compensatory education, he said, has caused the State of Florida to closely observe the manner in which non-public school students have heretofore been virtually prevented from participating—in federally funded programs.

He told the school administrators and principals, however, that the picture for the future of state and federal aid to non-public schools looks bright and is dependent upon cooperation between the individual schools and those who are charged with coordinating the efforts at participating in the various programs.

In addition to a presentation of materials which define the federal laws governing the disbursement of educational aid funds, O'Malley discussed certain requirements for non-public schools to be eligible for federal funds.

In particular he treated that section of the Elementary and Secondary Education Act (ESEA) which provides for participation of "educationally deprived children enrolled in private schools" in the funded programs.

CITES LAW

The federal law provides that "the high priority needs of private school children residing in those (low-income) areas will be met with services that are comparable in scope and quality to those provided to meet the high priority needs of public school children," O'Malley explained.

Estimated aid received for the 1969-1970 school year in the Archdiocese of Miami and the Dioceses of St. Augustine, St. Petersburg and Orlando were also discussed during the session on financial aid.

Examples of aid provided by various county school boards throughout the state were given as well as an estimated financial value for many of the services.

Within the Archdiocese of Miami, services which have been made available to Catholic school children include remedial reading services, speech therapists, psychological help, vision and hearing testing, language arts programs, diagnostic testing, and increased participating in instructional television services.

Schools within the Diocese of Orlando have been placed in programs which provide reading specialists, psychiatric and health services, library processing assistance and remedial reading personnel.

In the Diocese of St. Augustine, various counties have made available to children in non-public schools the following services: health and psychological treatment, reading specialists, science in-service programs, vision and hearing screening and

provision of art and physical education services.

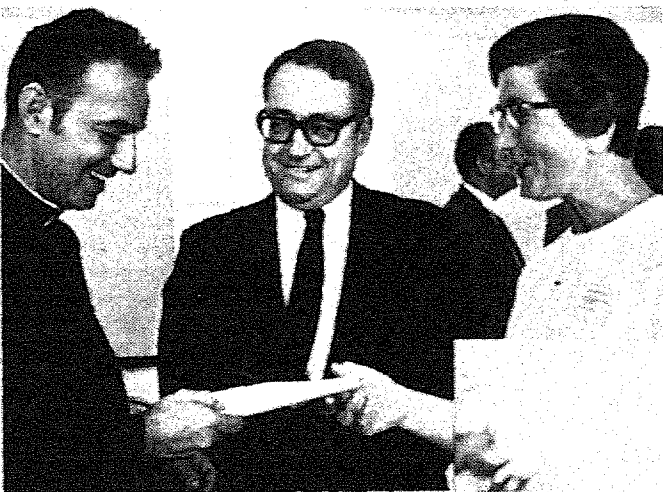
Non-public school students in the Diocese of St. Petersburg receive health, physical education, remedial reading, reading resources, lunch subsidization and

teacher aid services from various county school boards.

The watchword for the coming year is "increased involvement" in all the programs available to non-public students. O'Malley stressed.

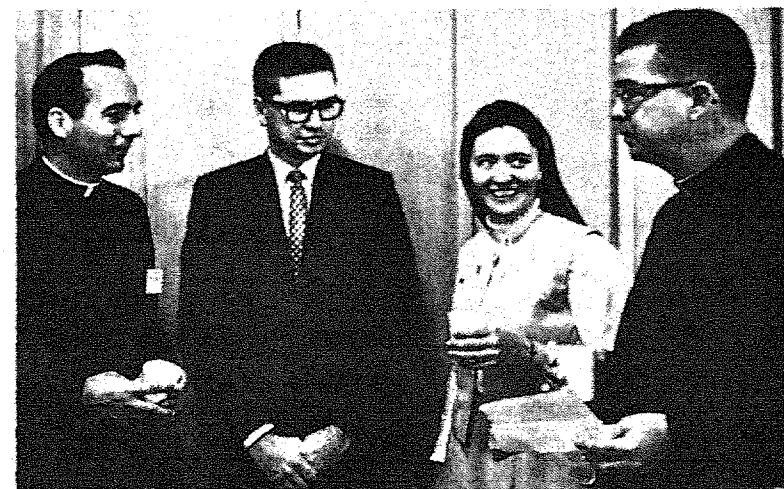


COMBINED SESSIONS during the conference allowed all the administrators to exchange opinions.



DISCUSSING AID to non-public schools are (left to right) Father John Meyers, of the National Catholic Education Association; Thomas Horkan, executive director of the Florida Catholic Conference, Inc., and Sister Marie Schramko, O.S.F., Ft. Lauderdale.

OFFERING THEIR opinions on the idea of Catholic school boards are Msgr. Thomas Larkin (standing) pastor, St. Cecilia, Clearwater; and Mrs. Alfred Kessler and Peter Zanetti, both from St. Lawrence parish, all of whom serve on school boards.



GOALS OF Catholic education were discussed informally by (left to right) Father Frank Mouch, school superintendent, Diocese of St. Petersburg; Sister Joseph Ellen, Miami; and Msgr. William McKeever, superintendent of schools, Archdiocese of Miami.



COFFEE BREAKS during the conference provided time for trading ideas as evidenced by this conversation between (left to right) Sister Elizabeth Ann, S.S.J., St. Clare, N. Palm Beach; Sister Mary Salome, R.S.M., St. Mary's, Rockledge; Sister Josephine Leonard, R.S.M., St. Patrick's, Jacksonville; and Sister Mary Angela, St. Theresa, Titusville.



TAPING SESSIONS to take home are Sister Philomine, O.S.F., Jacksonville Beach, (left) and Sister John Joseph Sochor, O.S.F., St. Petersburg.

Introduction Of School Boards In Catholic Education Urged

JENSEN BEACH—Calling for widespread introduction of "educational or school boards" in Catholic schools throughout the State of Florida, Father John Meyers, executive secretary of the superintendents division of the National Catholic Education Association, told participants in an administrative meeting here that such a move could enhance chances for more state and federal aid to private schools.

Speaking before the first annual state-wide Florida Catholic Administrators' Conference here at St. Joseph's College, Father Meyers pointed out, "State and federal educators will look more favorably on our schools—in terms of aid—if they know that the schools are truly community schools."

He added that the establishment of educational or school boards to govern every Catholic school would mean that the schools would demonstrate a "true interest in the needs of the entire community and its education."

Boards of this type have been established across the country, Father Meyers said, "and where they are well-organized and functioning, they work."

THE DIFFERENCE

He differentiated between a school board—which would govern only the policies of the school—and an educational board which would coordinate all the educational functions of the parish, including the school, CCD classes, the CYO, and Newman movements.

The basic reason "for favoring the establishment of school boards is a philosophical one," Father Meyers added. "We preach that parents have an individual right to educate their children and therefore, there should be a mechanism for them to do this."

The priest said that in addition to giving parents a hand in their children's education, school boards put additional "expertise and experience" at the hands of the school administrator.



Father John Meyers

Ideally, he explained, the board would be made up of persons from various aspects of the professional community so that financial, legal, and other forms of advice would be available to the board when needed in policy-making decisions.

"It's nice to share the responsibility for running the school and it's nice to have advice from people we can trust in helping us set policy," Father Meyers told the school administrators and principals.

He explained that educational boards would set "guides for discretionary action" while the school administrator would "set the specific guides for action."

Because the school board movement is so new to Catholic education, Father Meyers said that educators are "still learning about them—how they function and who should serve on them." He added, however, "The newness might make us wary, but it takes trust and confidence to make them workable."

"State and federal educators will look more favorably on our schools—in terms of aid—if they know that the schools are truly community schools."

Around The Archdiocese

St. Patrick

Mrs. William H. McBain is the new president of the Patrician Club. Other officers are Mrs. Al Harris, chairman of the board; Mrs. Richard MacNamara, Mrs. Alexander Lowey and Mrs. Ralph Estrada, vice presidents; Mrs. Peter Strelkow, recording secretary; Mrs. Edward A. Joseph, treasurer; and Mrs. Michael Beckman, corresponding secretary. A "Day of Reflection" will be sponsored by Patricians Tuesday, Oct. 28 at the Dominican Retreat House Kendall. Mrs. Theodore Schroeder is chairman of arrangements.

Villa Maria

Luncheon and card party to benefit the Rehabilitation and Nursing Center will be sponsored by the Auxiliary at 11:30 a.m., Wednesday, Oct. 22 in the K. of C. Hall, 13300 Memorial Hwy., North Miami. Tickets may be obtained by calling 947-1969.

Hallandale

A Halloween card party under the auspices of St. Charles Borromeo Catholic Women's Club begins at 7 p.m., Monday, Oct. 20 at the Hallandale Recreation Center. Dessert and coffee will be served during the party, to which men are invited.

St. Clare

A benefit card party and fashion show under the auspices of the Home and School Assn. will be held at 8 p.m., Wednesday, Nov. 5, in the parochial school. Reservations are limited and may be made by calling 848-9561 or 844-3778.

Women of the parish will participate in a weekend retreat which opens tonight (Friday) at the Cenacle Retreat House, Lantana.

Dancing Group To Demonstrate

Members of the Eleo Pomare Dance group will lecture and demonstrate choreographical techniques in the Barry College auditorium at 1 p.m. Sunday, Oct. 19 prior to their formal performance in the evening.

The Ballet will begin at 8:15 p.m. in the college auditorium, N. Miami Ave. and 115 St.

Hollywood

Reservations are being accepted at 961-0359 for the card party which the Women's Guild of Nativity parish will sponsor at 8 p.m., Wednesday, Oct. 22 in the parish hall, 700 W. Chaminate Dr. Refreshments will be served. Guests are expected to bring their own cards.

Members of St. Theresa Guild and the Mothers Club of Little Flower parish will host a card party at 8 p.m., Thursday, Oct. 23 in the school auditorium. Refreshments will be served and tickets will be sold at the door. Proceeds will benefit the parochial school.

A "Get Acquainted" dance under the auspices of St. Stephen Parent-Teachers Council will be held Saturday, Oct. 18 in the school social hall. Music for dancing will be provided by Bill DeFee.

St. Ambrose

Dessert card party and fashion under the auspices of the Women's Guild will be held at 12:30 p.m., Thursday, Oct. 23 in the parish social hall.

Opa Locka

A four-day festival will be held on the grounds of Our Lady of Perpetual Help Church, NW 27 Ave. and 135 St. beginning Thursday, Oct. 23 and continuing Friday, Saturday and Sunday. Booths, games, rides and a variety of activities are planned from 6 to 10 p.m. Thursday and Friday and from 1 to 10 p.m. on Saturday and Sunday. Dinner will be served Friday evening and a dance will begin at 9 p.m. Saturday in the parish hall.

Mercy Hospital

The women's auxiliary is urgently in need of volunteers to staff the Gift Shop which the group maintains in the lobby of the general hospital. Those interested are urged to call Mrs. Harvey Baxter, 667-9946.

K Of C

Annual picnic of the Coral Gables Council begins at 1 p.m., Sunday, Oct. 19 at Parking Lot 2 in Crandon Park. Families are invited to attend.

Miami Council, Knights of Columbus, will hold its annual Halloween masquerade dance Saturday, Oct. 25, at 9 p.m. in the Polish-American Club, 1250 NW 22nd Ave. James McVigh, 373-8994, is in charge of reservations.

Hialeah

St. John the Apostle Cancer Sewing group will meet at 9 a.m., Friday, Oct. 24 in the parish hall to sew bandages for cancer victims. Ladies interested may contact Mrs. Joseph Hopkins at 888-0708.

St. Joseph

A bazaar and "mini" dessert card party will be sponsored by the Catholic Women's Club in the parish club rooms at Surfside, Thursday, Oct. 30.

Festival Will Benefit School

Third annual festival to benefit Msgr. Edward Pace High School will be held Sunday, Nov. 2 from 1 to 6 p.m. on the grounds at 15600 NW 32 Ave.

Dinner will be served for adults and children and a variety of games and booths will be featured.

St. Rose

Annual Fall luncheon and fashion show of the Mothers Club will begin at noon, Wednesday, Oct. 22, in the Beau Rivage Hotel, Miami Beach. Reservations available by calling 757-6820.

Coral Gables

Florida unit of the Catholic Library Association will meet at 9 a.m. tomorrow (Saturday) in St. Theresa School, 2701 Indian Mound Trail.

Lauderdale

A Halloween masquerade ball to benefit St. Helen parish building fund begins at 8 p.m., Saturday, Oct. 25 in the grand midship ballroom of the SS. Queen Elizabeth. Reservations may be made by calling 583-7051.

Tenth anniversary of St. Pius X Woman's Club will be observed during a breakfast Monday, Oct. 20 at Patricia Murphy's Restaurant. Mass at 8 a.m. in the church will precede the breakfast, at which Father Joseph Cronin, pastor, St. Clement Church, will be the guest speaker.

"Autumn Fashion Extravaganza" will be sponsored by Circle Five of Holy Cross Hospital Auxiliary at noon, Saturday, Oct. 25, at the Golden Swan Restaurant. Tickets may be obtained by calling 566-5622.

Lewis Cheek will be the guest speaker when Ladies of Columbus, Council 3080,



MARIAN CENTER facilities for teaching exceptional children were viewed by delegates to the convention of the National Association for Retarded Children last week. Mother Lucia, superior of the Sisters of St. Joseph Cottolengo, right was hostess to the group.

meet at 8 p.m., Tuesday, Oct. 21 at the K. of C. Hall. Final plans will be discussed for a Halloween dance on Oct. 25. Tickets may be obtained by calling 933-1341 or 524-1584.

North Dade

A card party under the auspices of the Marianettes, auxiliary of Marian Council of K. of C. begins at 8 p.m., Tuesday, Oct. 21 at 13300 Memorial Hwy. Tickets are available by calling 758-0510 or 681-8163.

St. Gregory

A fashion show will highlight the monthly meeting of the Women's Guild at 8 p.m., Tuesday, Oct. 21, at Plantation Community Center. Parish guitarists will provide

music and members of the Guild will model.

Holy Spirit

A family Corporate Communion and breakfast will be sponsored by the Council of Catholic Women Sunday, Oct. 26. Breakfast at the Cenacle Retreat House will follow 9:15 a.m. Mass in the parish church. For reservations call 585-0759 or 585-0841.

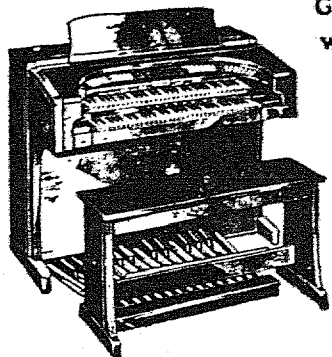
St. Lawrence

A "Trash and Treasure" sale sponsored by the Council of Catholic Women begins at 5 p.m. today (Friday) and continues over the weekend in the school cafeteria, 2200 N.E. 191 St. Household articles, used clothing and a variety of other usable items will be featured.

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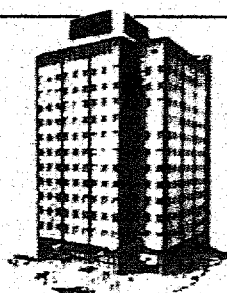
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Direct Presidential Election By 1972 Is Held A Possibility

By J.J. GILBERT

WASHINGTON—Some leaders here think it possible that the people of the United States will elect their President and Vice President by direct vote in the 1972 elections.

Sen. Fred R. Harris of Oklahoma, chairman of the Democratic National Committee, said the proposal got a big boost from President Nixon's "forthright statement of support" for the legislation passed by the House of Representatives looking to the abolition of the Electoral College.

The proposed amendment to the Constitution provides for the President and Vice President to be elected as a pair. The pair receiving the largest number of votes would be elected, if the pair received at least 40% of the votes cast for these offices. If no pair of candidates received 40% of the total vote, a runoff election would be held between the two pair receiving the highest number of votes.

The House passed the resolution calling for the amendment by a vote of 339 to 70, well over the required two-thirds of those present and voting. In doing so, it beat back a number of proposed amendments to the resolution, some of which would have substituted other schemes for the election.

The resolution still has to pass the Senate by a two-thirds vote and be ratified by 38, or three-fourths, of the 50 states within seven years.

The debate in the House reflected a desire to do away with the old Electoral College that was broader than agreement on the proposed new system. It also reflected the attitude of the people throughout the country, whom polls showed to be 80% and more in favor of doing away with the Electoral College. Some of those who opposed the resolution in the House were said to have done so because they felt it would not be passed by two-thirds of the Senate or ratified by three-fourths of the states.

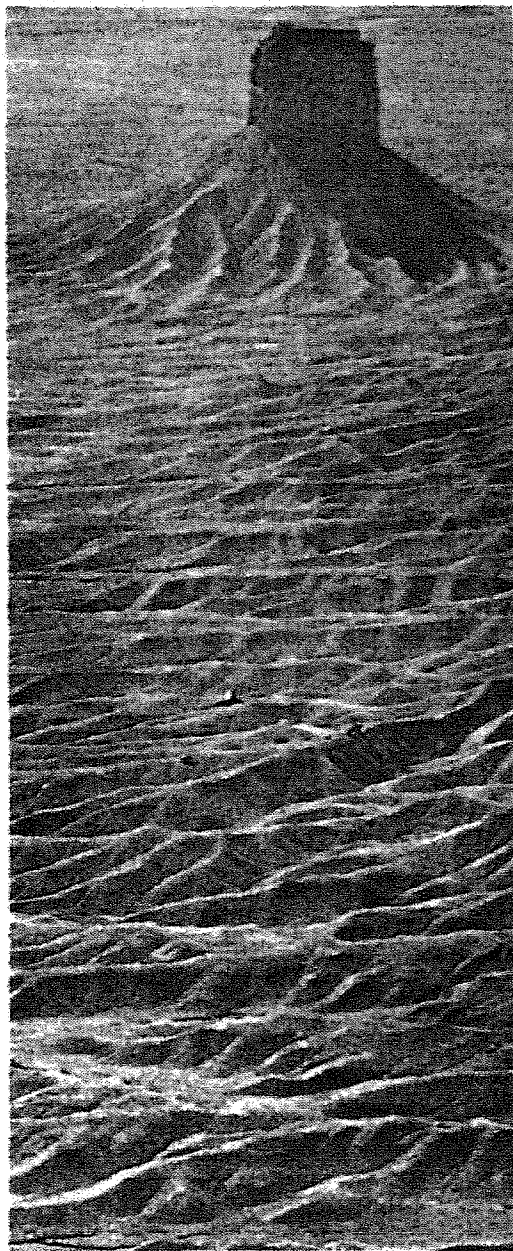
The House debate produced a number of interesting discussions.

When the figure of 40% was questioned as the proportion of the total votes a successful pair of candidates should receive, and attempts were made to revise it up and down, the figure was defended as being "historically sound," and least likely to promote a proliferation of splinter parties. It was pointed out that 15 Presidents have been elected while receiving less than 50% of the votes cast, and that only one President received less than 40% of the votes. That one was Abraham Lincoln, whose name was not on the ballots in 10 states in the 1860 election.

Some legislators expressed the conviction that 13 states would withhold ratification, thus defeating the adoption of the constitutional amendment. It was argued that smaller states would not give up advantages they are believed to hold under the Electoral College system. It was said that, in the last election, a small group of states having only some four per cent of the total population were able to give a candidate eight per cent of the electoral votes.

Attempts were made to prescribe that ratification by the states should come through specially called ratification conventions and not through the legislatures. It was argued that members of state legislatures are elected on a number of issues, while the members of a convention called to ratify an amendment to the constitution would be elected for their stand on that issue only. It was also pointed out that the state legislatures probably would end up prescribing the provisions for the call of the ratification conventions.

When doubts were expressed that early ratification by the states could be expected, because, for one reason, "not too many" state legislatures are scheduled to meet next year, it was pointed out that ratification of the constitutional amendment repealing Prohibition was expected to be a long, drawn-out affair—extending over years—but actually the repealing amendment was ratified in 10 months.



THE VOICE FEATURE SECTION

The only justification for a life of deliberate solitude is the conviction that it will help you to love not only God but also other men. Otherwise, if you go into the desert merely to get away from crowds of people you dislike, you will not find peace or solitude either: you will only isolate yourself with a tribe of devils. Go into the desert not to escape other men but in order to find them in God.

Thomas Merton:
Seeds of Contemplation

Emotionalism Called A Poor Substitute For intellectualism



By ANDREW M. GREELEY

My friend and colleague Dan Herr tells the story of two young priests who came into the

Thomas More Bookstore with gift certificates (which he alleges were at least six months old). After carefully examining the wares of the largest Catholic bookstore in the world, these two young clerical



FR. GREELEY

gentlemen announced to Mr. Heer (who just happened to be walking through the store minding his own business) that there weren't any books in the store that interested them, and would he please give them \$5 in exchange for their certificates.

Mr. Herr, needless to say, gave them the money, with comments that one might expect from the author of "Stop Pushing."

Now let us admit that the state of religious book publishing leaves something to be desired. Let us further admit the possibility that these two young priests were excellent and zealous men. It is extraordinary that in the whole vast array of books that the Thomas More store has available, nary a one caught their fancy. If there was no book in the store that they needed or wanted or could profit by, one is forced to conclude that they were either charismatic geniuses or anti-intellectual posers. If they were the former, the Church desperately needs them; if they were the latter, we could easily dispense with them.

In the absence of hard statistical data, I am not about to argue that these two young priests were typical of the junior clergy. Indeed, it may very well be that young priests read more than middle-aged or older priests. However, there is one segment of the younger clergy—and the younger laity, too—

who apparently are fairly firmly convinced that they do not need to read. What is important is not other people's ideas, but their own feelings. Sensitivity training is important, but theology is not. Conversation is essential, but systematic thought can be dispensed with. Feelings are critical, but ideas are irrelevant.

Against this anti-intellectual romanticism, whether it be found in the young, the middle-aged, or the old, I most strongly contend that ideas are probably more important to the Church today than any time in history, partly because the world to which the Church must bear witness is so complex, and partly because mythology and neo-romanticism is so powerful.

I do not condemn human feelings or human emotions. On the contrary, I feel that the Church has ignored the affective side of man far too long. But I do not think that extreme emotionalism is any substitute for extreme intellectualism. Man is a combination of ideas and feelings and he ignores one or the other at considerable peril to himself and to the society of which he is a part.

There are critical questions being asked today. What is man? What is the Church? What is God? What is a priest? What are human relationships? These are theological questions, and perhaps the most impressive corps of theologians the Church has ever known are aggressively and creatively wrestling with these questions.

Yet one has the impression from many clergy and laity that their own feelings are far more important as norms for answering these questions than are the systematic efforts of professional theologians. To the young priest who says he does not know what a priest is, we reply that theologians like Karl Rahner, Hans Kung, and Edward Schillebeeckx have provided extre-

mely interesting responses to this question. But he shrugs his shoulders and says that he's really not interested in what these men have to say. One even suspects that he's not interested in ever finding an answer to the question because the pose of asking it seems to be a very adequate response to the reality in which he finds himself.

Theologians are currently in some disrepute in certain American Catholic quarters. The failure of the theology of the Vatican Council to triumph over the ecclesiastical organization seems to be blamed on the theologians. They are also suffering from the tidal wave of poor translations of less than distinguished volumes which inundated the American Church during and after the Council. But I suspect that the biggest problem is that theological ideas seem rather unimportant in an age when feeling and sensibility are the sole arbiters of human decision-making.

The international theological journal, *Concilium*, is as good an indicator as any. I have recently had the occasion to go through all the back issues of this journal, and was amazed to find what an exciting, stimulating, and (one should excuse the expression) "relevant" journal it really is. Granted that it has been outrageously overpriced in the United States, it still seems to have had almost no influence on the controversies raging in American Catholicism. One hopes that the new paperback edition of it will attract a wide readership, but one must remain skeptical.

After all, who needs Karl Rahner after a sensitivity weekend, or who cares about Hans Kung's responses to the critical theological issues of the day, when the really important matter is articulating one's own feelings?

Family Life Movement Urged To Rethink Aims

NEW ORLEANS, La.—(NC) — The Family Life movement in the United States must rethink its emphases and directions for the future, speakers stressed at a mid-South convention of the Family Life apostolate. "Quo Vadis" was the theme of the three-day meeting which attracted some 125 people from throughout the nation.

Keynote speaker Urban Steinmetz, director of the Marriage Enrichment Bureau, Escanaba, Mich., said the old pat answers that used to fit are no longer valid.

"This is a time of looking things over, of trying to find real meanings and roots in Christian life. The biggest mistake we can make today is to say 'we have all the

answers.' We are just now starting to ask some of the questions," he said.

Steinmetz suggested that a good family life program for the future "would help couples to search out what they are, what they can be, what they can become. It should help people develop, to realize their whole capacity to love."

Another speaker, Father James T. McHugh, director of the Division for Family Life, U.S. Catholic Conference, Washington, D.C., said: "The world in which we live is characterized by change and we have at our disposal the tools to forge a better world more than any other generation which has gone before us."

Apathy, Greed 'Cause' TV 'Wasteland'

This is the first of three articles comprising an NC News Service Special Report — "TV and the Public." This report was compiled by NC Special Projects Editor John R. Sullivan with writer Kim Larsen. They interviewed members of Congress, the Federal Communications Commission, leaders in the television industry and those in religious broadcasting to find the answer to this question before Americans: Is television serving the public?

This is the first of NC Special Reports on issues, people, trends and institutions affecting Catholics in their daily lives.

During a recent week in New York City, the six local commercial television stations logged nearly 1,000 hours on the air.

Twenty-four hours of that time were devoted to what the industry calls public affairs programs — thought, discussion, opinion and analysis of the world in which the viewers live.

Two-thirds of the public affairs time—most devoted to religious programs— was consumed on Sunday.

Two hours appeared in prime time—between 8 p.m. and 11 p.m.

With the exception of hard news—the morning, dinner—and bed-time shows that deliver the who, what, when, where, and how of the day's events—millions of viewers in the New York Metropolitan area contented themselves to an almost-unbroken flow of entertainment: some good, some bad, most bland.

The gap between 24 hours of public affairs programming and 1,000 hours of log time was described long ago by former Federal Communications Commission chairman Newton Minow as part of a "vast wasteland."

Minow's words are being received now, as critics of television are finding focus for their rage in indictments of television violence and, more recently President Richard M. Nixon's nomination of Dean Burch to head the FCC.

In the eyes of the present FCC commissioners—and a few industry representatives—if a wasteland exists the causes are two: public apathy and commercial greed.

Commissioner Kenneth Cox, who frequently finds himself at odds with the majority of his fellow FCC members, said "the public is not as much interested in being informed as it is in being entertained." Very few stations are doing what they should and what their resources allow them to do in the area of public service, he added.

GOOD EXPECTED

Cox and other FCC members are interested not because they want to be, but because the law demands it. Commercial television uses the public airwaves to beam its message into every American's home, and in exchange for the use of this public property, the broadcasters are expected, under the 1934 Communications Act, to do some public good.

The FCC rules call it "public interest convenience, and necessity." Unfortunately, they don't say much more. The rules are vague as to what constitutes a program in the public interest, and they are applied, critics say, very leniently.

Although a station which ignores the public service rules could lose its license, in fact none have. A recent spate of license renewal rejections was caused by technical violations or misstatements to the commission, according to FCC information director Leonard Weinles.

Nor does the commission define "public affairs" programming very well. Weinles admits the official definition is redundant:

"Public affairs programs include talks, commentaries, discussions, speeches, editorials, political programs, documentaries, forums, panels, round tables and similar programs concerning local, national and international public affairs."

Perhaps because of this vagueness — and because of public apathy, commercial interests, and the FCC's policy of not dictating content—the "wasteland" is most visible in the area of local programming—those shows that consider local issues, rather than national problems.

SURVEY MADE

A survey by NC News service produced these comments, typical of the opinions of a score of broadcasting observers across the country:

o—Msgr. Aloysius J. Felling of the Southwest Kansas Register, in Dodge City said: "In general, stations in this area take the line of least resistance and danger of controversy. . . ."

o—The St. Louis Review's Harry J. Cargas observed: "The religious programming is generally as dull as most religion is itself."

"Things like pollution and other problem areas in which local advertisers might be involved are of course prudently overlooked," he said.

And so, when a public affairs program is scheduled, it most frequently has been produced by one of the three national networks. That's fine as far as the FCC is concerned—it doesn't matter where the program comes from, when it is aired, or what it discusses only that it is logged.

The FCC shouldn't receive all the blame, however. It only represents the public—and the public seldom speaks. The FCC reports that when hearings are held on license renewal applications it is competing commercial interests that raise the challenge, not the public.

Nor does public pressure on advertisers seem to help. "Advertisers do not like to be identified with controversy," said Kenneth Cox. Nor do they want to sponsor public affairs programs because the audience is small—and numbers sell, not quality, as far as most are concerned.

Nevertheless, Cox is confident that television has the potential to educate the public about the world around it, and the problems in that world.

"If they (broadcasters) can't move the people," he asked, "who on earth can?"

Television has many resources to attract attention, such as sight, sound, color, and special effects.

"If they can't put this together to catch public attention and to get the public to do something, then we ought to toss up our hands," Cox said.

Outgoing Commission chairman Rosel Hyde shares this opinion but does not share Cox's dim view of the industry's performance.

DENIES A FAILURE

Commercial broadcasters have not failed to meet community needs, he said, although "I have continuously asked for more progress."

But all this tends to ignore the opinion of some that TV is basically an entertainment medium, incapable of really informing people about issues and ideas.

The broadcasting law presumes both responsibility and ability when it demands broadcasting in the public interest, convenience and necessity."

Sen. John Pastore of Rhode Island called the entertainment vs. information view "a fallacy."

The public, according to a 1968 survey by Roper Research Associates, not only relies on television for most of its news and information but also gives it higher marks for credibility than any other medium.

But FCC Commissioner Nicholas Johnson seems to hedge, by hinting that television can be educational most effectively if it is also entertaining.

Testifying before the Presidential Commission on the Causes and Prevention of Violence last year, Johnson noted that:

"Educators in Denver and Los Angeles have used the soap opera format to beam hard, factual information about jobs, education, health care, and so forth, into the ghetto areas of their cities."

The educational soap operas in Denver received one of the highest daytime ratings in the market. Cox said well-done television will catch the attention of more people than a newspaper editorial.

Cox said it is one thing to talk about slums and another to show slum living; showing pictures of dead fish in a polluted river is more effective than talking about pollution. It is good use of the medium, and not necessarily entertaining.

Too often, however, this strength of TV is not used, especially locally. Much talent and time is needed for a 15- and 30-sec. spot, Cox said.

If the TV people just select specials, films, and other network offerings for their audiences, Cox said, they become booking agents, not electronic journalists.

Will the FCC ever crack down on the booking agents, on the stations that by most reasonable standards neglect public affairs?

"I can keep hoping," he replied, "but I don't see it."

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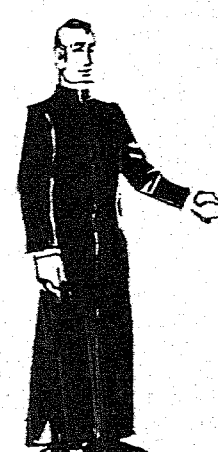
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'Mr. Deeds Goes To Town'

-- This Time In TV Series

By J. D. NICOLA

NEW YORK — (CPF) — There are two important things to keep in mind when you watch a television comedy series like "Mr. Deeds Goes to Town."

First is the fact that a TV series does not exactly have to be in the same league as the late, over-lamented "Playhouse 90" to deliver something of substance to an audience. In fact, a series can be quite a few leagues beneath that level and still do a job — sometimes a better job — of giving the viewer something of value.

Second is the fact that there is hardly any logic at all in trying to compare a television series to a movie. For a critic to judge the merits of ABC-TV's "Mr. Deeds Goes to Town" by comparing it to the 1936 Columbia Pictures film of the same title is intellectual snobbery of the worst kind.

To begin with, such comparison is unfair. There is some validity (some, but not much) in comparing a movie to a book or a play, since you are dealing with one basic storyline. But with a TV series, set up for a minimum of 13 different episodes, any similarity is purely coincidental, as the familiar disclaimer goes.

Besides, to get a fair comparison the TV series would have to bring back together

again film-director Frank Capra and stars Gary Cooper and Jean Arthur, plus the mood of the times when the original film was first shown. Even then, you'd find critics who would complain that episode four did not compare favorably with episode one.

More importantly, comparison of the new TV "Mr. Deeds" with the original movie "Mr. Deeds" is irrelevant. Very few viewers under 50 years of age harbor much nostalgia about the original theater version of "Mr. Deeds" and those over 50 have already seen it hacked up by "Late Movie" commercials.

What brought on the foregoing tirade is that so many professional TV critics use this "comparison" ploy to completely write off a series like "Mr. Deeds" with cute, sarcastic put-downs like "spun off a 30-year-old movie and looks it." This is almost as bad as writing off a light, sometimes "corny" comedy series just because — well, just because it is a light, sometimes "corny" comedy series. Like this one.

In the ABC-TV "Mr. Deeds," Monte Markham plays a small-town newspaper editor who suddenly finds himself in New York City as the head of a multi-million-dollar business-industrial conglomerate as the result of a will left by his deceased robber-baron uncle.

"Longfellow Deeds," the character Markham plays, is a naive, down-to-earth, honest, people-loving human being whose first reaction to the news that he is a multi-millionaire is to want to give it away. (When told that he can't, he sighs: "Well, if I'm stuck with it, I'm stuck with it.") He is a natural set-up for "city-slickers" and an equally natural comic foil for a storyline dealing with big business, and this new series certainly intends to take advantage of the comic possibilities.

It is, in short, another light, sometimes "corny"

situation comedy series, but now and then such a series can do a fine job of conveying some basic values to an audience.

Simply put, "Mr. Deeds" is saying, "Money isn't everything," the same message that today's younger generation is having some difficulty getting across to the older generation which is put off by long hair and love beads.

One critic observed that the TV "Mr. Deeds" is merely a variation of "The Beverly Hillbillies," an ironic comment, since "Hillbillies" is a variation of the original "Mr. Deeds" movie.

But though both TV series — "Mr. Deeds" and "Hillbillies" — deal with the theme that money doesn't bring happiness (too many people have given "Hillbillies" a 100-quick thumbs-down), "Mr. Deeds" is fairly sophisticated for a situation comedy series.

When Longfellow Deeds arrives in New York, the first question the company public relations man (played by Pat Harrington, Jr., in a role that develops into that of Deeds' confidante) asks of

Confrontation, Family-Style

"What Do You Think Of Your Father?" is the title of a program to be presented in the "Guideline" series on Ch. 7, WCKT, Sunday, Oct. 19 at 9 a.m. It features a father-son, mother-daughter confrontation.

Father Daniel Egan, S.A., of the Atonement Friars Graymoor, Garrison, N.Y., is the moderator. He is a leader in the work of rehabilitating drug addicts, and conducts "Village Haven" in Manhattan.

The program Sunday stresses the lesson that potential tragedy can develop when families do not learn to communicate and involve the individual members with others in the family.



MULTI-MILLIONAIRE with a kind nature is the role of MONTE MARKHAM, center, in "Mr. Deeds Goes To Town."

Deeds is, "Do you want me to get you a girl? We have all kinds in New York."

It turns out that Deeds' uncle was an unscrupulous business leader whose ethics and sexual morals were copied by his underlings, and much to the consternation of some other members of the conglomerate's board, young Deeds decides to stay on and help right some wrongs.

"I've come to understand that a good many people can be taken advantage of by a big company," he tells the startled board members in announcing that he has no

Radiology Chief To Give Talk

Dr. Donald H. Altman, director of radiology at Variety Children's Hospital, will discuss "The Battered Child" at a meeting of the Young Democratic Club of Dade County — open to the public — tonight (Friday) at 7:45, at the McAllister Hotel, 10 Biscayne Boulevard.

intention of being an absent figurehead for the company. "It needs a watchdog."

Deeds causes further consternation when he says, prior to a big stockholders' meeting: "I thought I might try telling them the truth."

TV situation comedies will probably never produce great art, but don't write off a series that delivers a line like that — and leaves off the laugh track. (Catholic Press Features)

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

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

- FRIDAY, OCT. 17
9:30 a.m. (10) Stairway To Heaven (Unobjectionable for adults and adolescents)
2 p.m. (6) The Counterfeit Traitor (Unobjectionable for adults)
2 p.m. (23) Return Of Wild Fire (No class.)
4 p.m. (10) Michele's New Family (Family)
4:30 p.m. (5) Open Season (No class.)
9 p.m. (4 & 7) Where Angels Go, Trouble Follows (Family)
9 p.m. (6) The Hunters (No class.)
10:30 p.m. (5) Pin Up Girl (Unobjectionable for adults and adolescents)
11:30 p.m. (23) Attack Of The Robots (No classification)
- SATURDAY, OCT. 18
9:30 a.m. (23) Blondie Takes A Vacation (Family)
12 Noon (5) Kentucky Kernels (No class., followed by Devil's Saddle Legion (Fam.))
2:15 p.m. (10) Rocket Busters (Unobjectionable for adults and adolescents)
2 p.m. (4) Lust For Life (Unobjectionable for adults and adolescents)
2:30 p.m. (6) The Hunters (No class.)
5 p.m. (11) Arizona Ranger (Unobjectionable for adults and adolescents)
4:30 p.m. (6) Elephant Walk (Unobjectionable for adults and adolescents)
7 p.m. (6) The Hunters (No class.)
9 p.m. (5 & 7) Jigsaw (Unobjectionable in part for all)
- OBJECTION: Suggestive sequence; suggestive costumes.
- 10:30 a.m. (5) Four Bullets For Me (No classification)
11 p.m. (12) Carry On, Nurse (Unobjectionable in part for all)
OBJECTION: Suggestive dialogue and situations.
11:15 p.m. (10) Doomsday Flight (No class.)
11:30 p.m. (4) Die, Die My Darling (Unobjectionable for adults)
11:30 p.m. (11) The Plunderers (Unobjectionable for adults and adolescents)
- SUNDAY, OCT. 19
1 p.m. (6) Elephant Walk (Unobjectionable for adults and adolescents)
1 p.m. (23) Great Guns (Family)
2 p.m. (10) Northern Pursuit (Family)
3 p.m. (6) The Hunters (No classification)
4:30 p.m. (10) All The King's Men (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce low moral tone
5 p.m. (6) Elephant Walk (Unobjectionable for adults and adolescents)
7 p.m. (6) The Hunters (No class.)
9 p.m. (10 & 12) Stagecoach (Unobjectionable for adults and adolescents)
11:15 p.m. (11) Seven Little Foys (Unobjectionable for adults and adolescents)
11:30 p.m. (5) Escape From Zahrain (No classification)
- MONDAY, OCT. 20
9:30 a.m. (10) The Conspirators (Unobjectionable for adults and adolescents)

- 2 p.m. (6) Garden Of Evil (Unobjectionable for adults and adolescents)
2 p.m. (23) Sunday Dinner For A Soldier (Family)
4 p.m. (10) Horizons West (Unobjectionable for adults and adolescents)
4:30 p.m. (5) View From The Eiffel Tower (No classification)
9 p.m. (5 & 23) By Love Possessed (Unobjectionable for adults)
9 p.m. (6) Ten North Frederick (Unobjectionable for adults)
9 p.m. (10) Fahrenheit 451 (Unobjectionable for adults and adolescents)
10:30 p.m. (5) The Amorous Corporal (No classification)
11:30 p.m. (23) Escapade (Unobjectionable for adults and adolescents)
- TUESDAY, OCT. 21
9:30 a.m. (10) Johnny Belinda (Unobjectionable for adults and adolescents)
2 p.m. (6) Garden Of Evil (Unobjectionable for adults and adolescents)
2 p.m. (23) The Abductors (No class.)
4 p.m. (10) His Girl Friday (Unobjectionable for adults and adolescents)
4:30 p.m. (5) The Hook (Unobjectionable for adults and adolescents)
8 p.m. (4) High Society (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce
8:30 p.m. (10 & 12) The Monk (No class.)
9 p.m. (5 & 7) The Lonely Profession (No classification)
9 p.m. (6) Ten North Frederick (Unobjectionable for adults)
9 p.m. (23) Sands Of Iwo Jima (Unobjectionable for adults and adolescents)
10:30 p.m. (5) The Fabiana Affair (No classification)
11:30 p.m. (23) Black Glove (No class.)
- WEDNESDAY, OCT. 22
9:30 a.m. (10) Top Hat (No class.)
2 p.m. (6) Garden Of Evil (Unobjectionable for adults and adolescents)
2 p.m. (23) The Inside Story (Family)
4 p.m. (10) The Great Man (Unobjectionable for adults and adolescents)
4:30 p.m. (5) Obituary For Mr. X (No classification)
9 p.m. (6) Ten North Frederick (Unobjectionable for adults)
9 p.m. (10 & 12) The Trouble With Angels (Family)
9 p.m. (23) Naked In The Sun (Unobjectionable for adults and adolescents)
10:30 p.m. (5) Hello, Frisco, Hello (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce
11:30 p.m. (23) Stolen Face (No class.)
- THURSDAY, OCT. 23
9:30 a.m. (10) Let's Do It Again (Unobjectionable in part for all)

- 8:30 p.m. (5 & 7) Tom Jones (Unobjectionable for adults, with reservations)
10:30 p.m. (5) Four Bags Full (No class.)
11 p.m. (12) Carry On, Constable (No class.)
11:30 p.m. (4) The War Lover (Unobjectionable in part for all)
OBJECTION: This film tends to condone immoral behavior between two sympathetic characters
11:30 p.m. (10) The Jokers (Unobjectionable for adults and adolescents)
11:30 p.m. (11) The Babe Ruth Story (Fam.)
11:45 p.m. (7) The Strange Door (Unobjectionable for adults and adolescents)
- FRIDAY, OCT. 24
9:30 a.m. (10) They Were Sisters (Unobjectionable in part for all)
OBJECTION: Light treatment of marriage; reflects the acceptability of divorce; suggestive implications
2 p.m. (6) Garden Of Evil (Unobjectionable for adults and adolescents)
2 p.m. (23) Little Big Horn (Family)
4 p.m. (10) Fall In The Saddle (Family)
4:30 p.m. (5) Time To Die (No class.)
9 p.m. (4 & 11) The Last Challenge (Unobjectionable in part for all)
OBJECTION: Low moral tone
9 p.m. (6) The Bridges At Toko Ri (Unobjectionable for adults and adolescents)
10:30 p.m. (5) Monte Casino (No class.)
11:30 p.m. (23) Space Monster (Unobjectionable for adults and adolescents)
- SATURDAY, OCT. 25
9:30 a.m. (23) Blondie Brings Up Baby (Family)
12 Noon (5) Wanted: Jane Turner (Fam.), followed by Trouble In Sundown (Fam.)
12:15 p.m. (10) Men Are Such Fools (Unobjectionable for adults and adolescents)
2 p.m. (4) Song Without End (Unobjectionable for adults and adolescents)
2 p.m. (7) Comin' Around The Mountain (Family)
2:30 p.m. (6) The Bridges At Toko Ri (Unobjectionable for adults and adolescents)
3 p.m. (11) Overland Telegraph (Family)
4:30 p.m. (6) Ten North Frederick (Unobjectionable for adults)
6 p.m. (10) The Last Sunset (Unobjectionable in part for all)
OBJECTION: The plot of this film is resolved by an heroically presented suicide on the part of the principal male character.
7 p.m. (6) The Bridge At Toko Ri (Unobjectionable for adults and adolescents)

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RADIO

This summer's dramatic tour of Latin America by Governor Nelson A. Rockefeller of New York was marred by riots and death, as an undercurrent of anti-American sentiment erupted through student violence in many cities.

That Latin Americans can be angry at the United States is hard to understand for the average U.S. citizen; yet Americans should know why. In the long run, the task of mending inter-American fences requires personal sacrifice at home.

U.S. relations with the amigos south of the border have sunk to the lowest ebb since the end of World War II, and it will take more than President Richard M. Nixon's present efforts to reach a working compromise on the key issues responsible for these tensions.

President Nixon has finally promised that by the end of October he will formulate a new Latin American policy. This comes after 12 months of official inactivity in Inter-American relations: since last November's elections, Latin Americans have had only a vague suggestion from Nixon that "our emphasis should be upon trade instead of aid."

Knowing how unfavorable trade terms are for them now, this only added worry to concern.

Leaders and the common man in Latin America, however, have great expectations stemming from the listen-and-learn tour of 20 countries by Rockefeller, an old hand in inter-American politics, as President Nixon's envoy. They expect that his recommendations, plus other documents of their own, will help to effect a radical change in U.S. policy regarding aid, trade and investments in the area.

From such radical change, qualified observers say, must come a fuller cooperation that will accelerate the true development of the Latin American people. By having responsible, independent and self-supporting states south of the Rio Grande, the national interests of the United States are best served, these observers add.

The Rockefeller Report — a 40-page summary of his findings during four tours from May 11 to July 7 — was given to Nixon early in September and is now in the hands of his advisers and of the National Security Council — a sign of the importance attributed to it.

The report has been classified as a secret document, but government and diplomatic sources have leaked this much of its basic proposals:

- Approach and execution of current programs of the Alliance for Progress must be changed in order to improve their impact on over all development. An evaluation and rethinking of the structure and functions of the U.S. Agency for International Development must seek now to channel U.S. long-term aid through existing international and regional institutions (meaning the World Bank, United Nations agencies, the Inter-American Development Bank and the Organization of American States) with the central objective of making the Latin American economies self-supporting.

- Make a true effort at eliminating duplication, waste and procrastination, and at bypassing or simplifying bureaucracy in order to reach grass-roots organizations such as trade unions and farm leagues, that is, less government-to-government aid programs and more community projects through the private sector and voluntary organizations. This could be done in low-cost housing, agriculture, community services, cooperatives.

- Fewer construction projects and more help in training teachers, engineers, agricultural experts, social workers, managers, and youth, farm and

Why Are Latin Americans Angry At Us?



labor leaders.

- Intensified cultural and educational relations, careful selection of U.S. personnel working in Latin America at government, voluntary and private levels; and more mixing with the common people and less with the ruling elite.

- Proper incentives and guidance for investments and contributions by the U.S. private sector, including tax exemptions. Such private assistance should maintain a supplementary position, so as not to cause unfair competition with Latin American businesses and industries, but rather help them integrate into a stronger economy.

- Better trade terms for Latin American products — both basic commodities and manufactured goods — as well as balanced import quotas geared to these countries' need for a dollar exchange with which to finance their development.

- All these complex moves require that the U.S. government assign top priority to inter-American relations at the planning and executive levels, and that the various agencies involved be coordinated through a high-ranking office at the Department of State. Diplomatic and political functions should be separated from socio-economic works.

Nixon is not committed to follow all the recommendations made by Rockefeller and his team of experts, but he has said that "there are some very exciting recommendations which we are going to adopt."

How many of the suggestions and complaints of Latin American leaders went into the Rockefeller Mission remains to be seen. They held frank discussions in 20 countries with Gov. Rockefeller and his team of experts, mostly on what is damaging relations with the United States.

Just in case Rockefeller missed some points, the Latin American leaders themselves met and presented their common views in what they call the Consensus of Vina del Mar, (after a meeting in May at that Chilean resort). These views were quickly documented by development expert and U.S. and Latin American institutions.

In summary, the following are their complaints:

Finances: U.S. investments and straight loans are not to be considered aid at all; on the contrary, such finances are literally sucking away the reserves of the area. Total U.S. investment in Latin America is about \$12 billion. Repatriated profits keep climbing, from \$761 million five years ago, to \$1.2 billion in 1967 and \$1.8 billion last year.

U.S. loans and food programs amounted to \$553 million in 1968, but the area paid back \$659 million in servicing loans and imports from the U.S. In some instances, each \$100 borrowed is costing these countries \$47.

Aid: There are too many strings attached to aid programs, and in addition, aid is too slow. Several UN agencies and others have recommended that industrial nations devote at least 1% of their national product to helping developing countries, yet the U.S. is only granting 0.79%, which puts it in fifth place among nations giving aid. In the eight years of the Alliance for Progress, the U.S. public share of the money spent in its programs reached 6.7%, not the promised 10%, while the Latin American governments have contributed over 90% on their own.

Washington seemingly invested \$7.3 billion in that period, but 90% of that money on U.S.-made products, and half the goods had to be transported in U.S. vessels. Yet the Latin Americans could buy the same products — and sometimes better adapted to their needs — at lesser cost from Italy, Japan and other industrial suppliers.

Aid legislation also ties it to the political interests of the United States and the protection of U.S. private dealings in the area.

Technicalities and differences between Washington bureaucrats and the governments concerned have also led to frustrating experiences. Servicing the loans, again, is becoming a heavy burden for the most of the aided countries. Lastly, aid appropriations started a downward trend due to increased U.S. involvement in Vietnam and the U.S. deficit in the balance of payments, and are now at a record low of \$336.5 million, causing many Alliance programs to flounder.

Trade: This is the greatest irritant. For one thing — and this is one reason for people of the U.S. not to take the Latins for granted — last year the U.S. made a record \$1.7 billion profit from its trade on goods and services with Latin America, yet it had a \$1 billion deficit in trade with Europe and \$1.4 billion in trade with Japan. Latin Americans are buying from the U.S. \$5.3 billion a year worth of goods and services. They are paying an additional \$1.2 billion for transportation and travel and another half a billion dollars for fees and royalties (not counting the \$1.8 billion return from U.S. investments already mentioned.)

Latin America desperately needs to expand world markets for its products. Yet the meeting of the United Nations Conference on Trade and Development (UNCTAD) held at New Delhi, India, last year blocked its efforts to open new markets on a global basis, and forced the area to rely even more heavily on regional arrangements with the United States and Canada, and on its own markets.

Latin Americans had great hopes that by diversifying their production — from basic commodities such as crops and minerals, to manufactured goods — as U.S. official agencies continually advised,

they could raise the volume and dollar earnings from exports. They are, instead, running into a blind alley. World trade has quadrupled in the last decade, but Latin America's has hardly doubled.

Under pressure from U.S. trade unions, manufacturers and growers, Congress has taken a protectionist turn. Import quotas, tariffs and other restrictions bar the flow of Latin American products — even raw commodities such as sugar and meats — and these governments are unable to match the lobbying power of U.S. concerns. And often the competitiveness of Latin American prices, usually because of lower labor costs, is nullified by U.S. subsidies to American growers and industries. Lifting such restrictions would disrupt the U.S. domestic markets, but Latin American leaders feel that co-operation means sacrifice to some extent.

Politics: The influential Mexico City daily *Excelsior* sees with concern "the main goal of the Rockefeller mission: to gear U.S. aid and trade to the domestic economic policies of that country, so as to avoid any conflict between the Nixon Administration and Congress..." Yet we know that the trend in Congress is to defend private interests at any cost and give second place to any improvement in the foreign policy of that country.

This is an indication of the radical changes Latin Americans expect from the Rockefeller mission. Felipe Herrera, president of the Inter-American Bank, feels that Washington should move quickly to negotiate the elimination of trade barriers, and establish a flexible system of financing and promoting Latin America's export products, so that their sale can finance development.

Other experts stress that this must be done even at the risk of political opposition from labor and some sectors of the U.S. business and industrial world. Thus far the Nixon Administration has agreed to stop requiring purchasing and shipping through U.S. concerns as a condition for aid dollars, and to cease rising political pressure to protect U.S. investments in Latin America.

Lastly, there is one thorny issue that the Rockefeller mission seems to avoid: the rash of military governments throughout the continent, and continued U.S. military aid prompted by the concept of national security interests. The implications of these are far-reaching as these strong military regimes invoke "communist subversion" as a reason for their repressive moves, and block true attempts at social and economic reform.

"Some time ago," said La Republica, an independent daily in Costa Rica, "the models for the continent where democracies such as Uruguay, Chile, and Costa Rica itself, because of their traditional respect for constitutional order and republican institutions. But today the light seems to come from Peru, which Bolivia has joined, under the sign of a militaristic nationalism leaning clearly to the left. Is this the new political orientation of a while continent, or can democracy still prove that it works?"

What then should be the general orientation of U.S. Latin American policy? The Consensus of Vina del Mar

called for Washington "to act quickly to change its aid and trade policies," into open and flexible guidelines. Rockefeller, who puts a conservative pricing on his proposals in due consideration for Nixon's budget problems, asks for broad changes, for effective results at the grass-roots level. And Nixon himself has stated that "we will try to make our actions make the news rather than having words make the news."

By its membership in the Organization of American States the U.S. is committed to helping the nations of Latin America build a common market that will enable them to compete with the economic giants of today; to foster development in education, science, technology and industry for their better use of human and natural resources; and to modernize rural areas and increase agricultural production to forestall hunger. Americans are also committed to improve trade and job opportunities for Latin American labor and industry.

There has been a good effort under previous Administrations to reach those goals. Evidently, it is not enough and new guidelines are needed. They involve difficult decisions:

- Opening domestic markets, even at the risk of some disruption.

- Providing larger credits, easy loans and flexible terms, including refinancing, at a time when money is expensive and hard to get.

- Encouraging private investments and sharing technical and industrial know-how, at a time when nationalism is rampant in the area, and U.S. firms hold back further expansion.

- Formulating intelligent, continent-wide population policies, when birth control is an explosive issue.

- Effecting at home basic reforms in mentality and institutions in order to correct social and racial injustice, since Latin Americans see this as a test of U.S. sincerity.

It is a high political price. The moves will adversely affect many American homes. But the alternatives are harsher.

A recent report from the Committee for Economic Development — a group of 200 U.S. business executives and educators — warns: "Unless this downward trend is reversed, and unless public assistance can be augmented by more private investment, the United States will have lost an historic opportunity to achieve... a decisive advance in the economic and social modernization of the emerging nations."

La Republica went farther, by pointing to the military defenses surrounding the United States and the string of military regimes in Latin America as "the product of discontent and rebellion."

"One must remember the lesson of history: there is always a spiritual force binding people's discontent. Against such force material weapons alone can do little," it added.



Christ



Serving...

Christ is present in the humble service of caring for the human needs of life so often lacking for the poor and orphaned. A missionary Brother finds his joy through service be it highly specialized or as simple as feeding the hungry.

Christ has died. Christ is risen. Christ will come again. Yes, this is what we proclaim; this is the mystery of faith, the Good News to all men—Christ lives among us.

Jesus told his disciples: "I am among you as one who serves." (Luke: 22-27) So also today Christ is among us as one who serves. Each of us who claims the name of Christian shares in Christ's mission of service. Only in service is Christ real and alive in our lives and made present for others. In serving others we are all missionaries.

The active missionary responds to this mission of service directly serving the poor and needy of our world. Christ is present where two or three are together in His name; in community; in communion.

For a missionary to make Christ present he must be able to communicate. He must learn a different language and adjust to different foods, customs, and geographical conditions. A missionary going into the backroads of underdeveloped countries often lives among untold human suffering. He encounters illiteracy, starvation, physical and mental illness, deplorable shelters and living conditions. In the face of such great need, he often confronts discouragement;

feels his own inadequacy and lack of resources; and perhaps even indifference from the very people he goes to serve.

But he goes to serve in as many ways as there are needs. He may be a priest, teacher, doctor or nurse, a social worker, administrator, mechanic or carpenter. Whatever he does, he makes Christ present by his friendship, concern, and love. He is found in schools, clinics, chapels, orphanages, leprosy colonies, and community centers. Seminaries for native clergy and houses of religious are increasing. Christianity is growing in places where 20 years ago Christ was unknown.

In proportion to the needs still remaining, the Body of Christ is yet in infancy. Africa's population of 260 million has 30 million Catholics; Latin America numerically constitutes almost one third of the universal Church, yet there are at present approximately 800 foreign priests and 1200 native — an average of one priest for 10,000 Catholics. And Asia has a population of one billion with 43 million Catholics — one priest for every 78,000 Catholics. (The United States has approximately one priest for every 814 Catholics).

L i v e s



Healing...

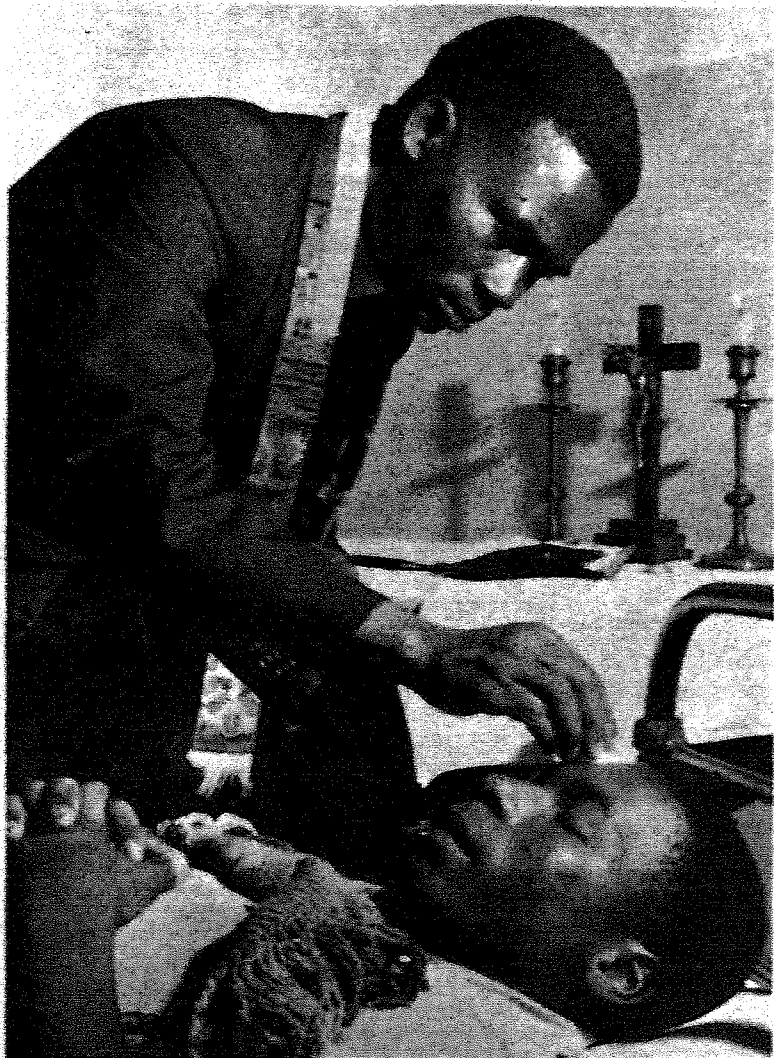
Christ is present healing the sick through medical missionaries be they doctors, nurses, or health-care educators. A missionary sister can be found serving in "primitive dispensaries" or a modern mission hospital. Whether it be leprosy, tropical diseases, maternity, or first aid, she offers her service and compassion.

A missionary serving is Christ serving. A missionary living among people is Christ living among them. And to make this possible the missionary must depend on others for the tools to communicate and make community, namely, the spiritual and financial support of us back home. Please be extra generous to the Mission Sunday Collection. Over 850 dioceses throughout the world rely on The Society for the Propagation of the Faith for the bare necessities to assist the people they serve.

The missionary spirit of St. Paul still burns in the heart of every "missionary" — serving actively in other countries or serving supportively at home:

The mystery is Christ among you, your hope of glory; this is the Christ we proclaim . . . To get this done I toil and struggle, using the mighty strength that Christ supplies, which is at work in me.
(Col. 1-28)

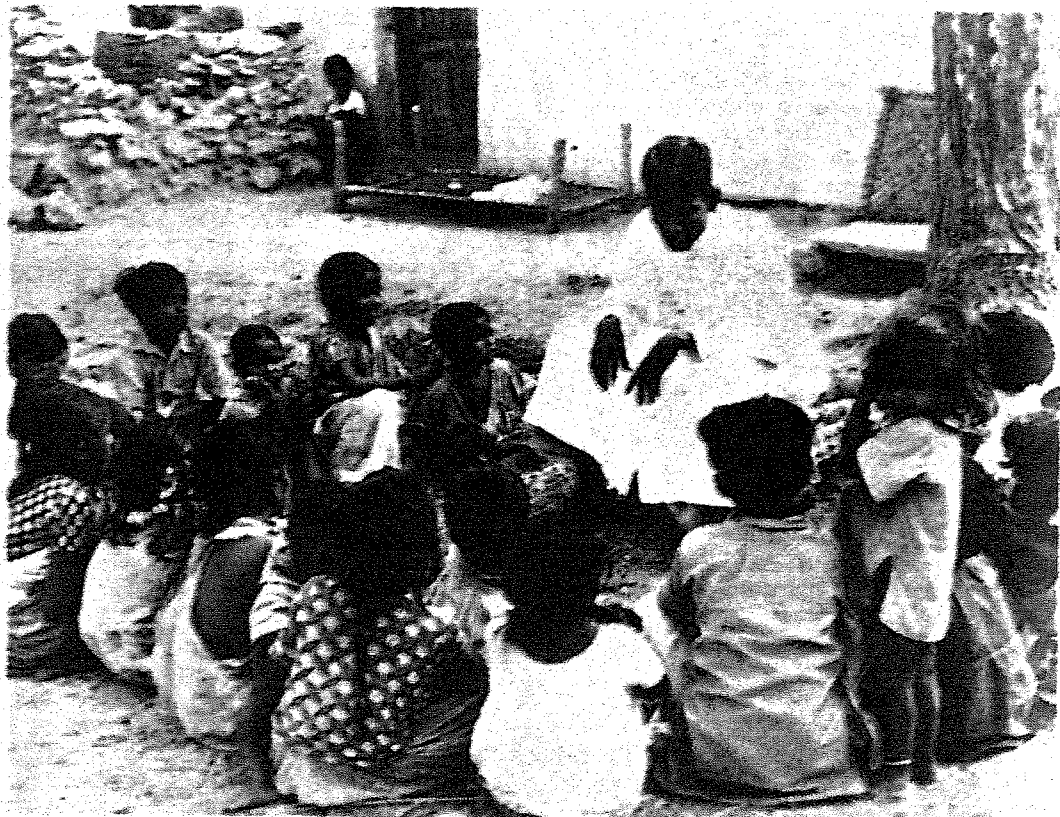
It is in this spirit that Mission Sunday is celebrated—Christ lives among us— help us tell the world!



Saving...

Christ is present in a priest serving his people in the missions and providing the spiritual growth of the Christian Community, leader of the worshipping community.

Among Us



Teaching...

Christ is present in people communicating. A catechist-teacher can provide for the illiterate the basic tools of learning and communication. He may be found serving in mission schools, preparing men for the priesthood in native seminaries or training other native laymen to be catechists.

Vietnam-- Here Are Opposing Viewpoints

By FATHER
JOHN B. SHEERIN

The public demand for an early end to our military involvement in Vietnam continues to grow in volume and intensity. The Administration's gestures in the direc-

tion of peace, including draft cuts and token troop withdrawals, do not satisfy the increasingly impatient American public.

Nine months ago they sympathized with the President over the war burden he had inherited. Now they refuse to be tranquilized by his pleas for blind faith in his leadership, by vague rumors of secret negotiations that may work miracles.

As the casualty lists continue to come in, many citizens who once called for "peace with victory" now want "out" of the Asian quagmire, demanding substantial troop withdrawals at the earliest possible date. They see no point in sacrificing American lives to shore up a wobbly, corrupt military regime in Saigon. Meanwhile, the whole tragic situation is exacerbated by scandals in the army, by the Green Berets' fiasco and by the President's blunt announcement that "under no circumstances" will he allow himself to be affected by criticism of his Vietnam policy.

In their 1966 Pastoral, the American Bishops stated that every Catholic must keep the moral issues of the Vietnam war under constant scrutiny. Moreover, they noted that this is a personal obligation which cannot be delegated to someone else. A reappraisal of the moral issues of American involvement is therefore very much in order. Not every one will approach the problem from the same angle.

JUST WAR

I would prefer to review our Vietnam involvement in the light of the Just War theory. Some churchmen in recent years have tended to discredit this theory as a moral criterion because they deemed it irrelevant to nuclear warfare. But this is not a nuclear war, and I feel that the Just War theory can be of service in enlightening conscience as to the morality of this war.

As Ralph Potter of Harvard Divinity School has said: "Those who have heaped disdain upon the Just-War doctrine now seem startled when it is pointed out that the arguments they now invoke in judgment upon American conduct in Vietnam precisely recapitulate the traditional categories of the Just-War doctrine."

The theory is that no nation may participate in a war unless (1) it has a just cause and an upright intention, (2) has made a formal declaration of war, (3) has exhausted all peaceful means to avoid the conflict, (4) that it wages the war according to rules of natural and international law, and (5) that it has a reasonable expectation that the benefits accruing from the war will outweigh the evils it will produce.

OUR PURPOSE?

I would like to concentrate special attention on this last condition: Will the good results outweigh the evil? What good purpose did we hope to achieve by intervening in this war? The State Department has said many times in recent years that our purpose in becoming involved was to insure free elections for the Vietnamese. Our government has abjured any notion that we sent troops to Vietnam to stop the Vietnamese from becoming communists. We listened sympathetically therefore when the Administration spoke of bringing freedom to South Vietnam so that its people could freely choose, without communist coercion, their own political and social institutions. We hoped they would not go communist, but we did not intend to tell the Vietnamese how they should vote. No nation has any right to impose a political structure on any other nation.

President Nixon has clearly restated our goal as "free elections in Vietnam."

"Here then is the big question: Is there a valid proportion between this benefit, (a free vote at the ballot box) and the incredible death and devastation we have brought to all of Vietnam, North and South? Our initial intervention was only a trickle of economic aid but it eventually escalated to the proportions of a gigantic military conflict."

He said at the United Nations last summer: "What is important is what the people of South Vietnam want for South Vietnam. To secure this right and to secure this principle is our one limited and fundamental objective." That was a far cry from an all-too-prevalent notion that our purpose in Vietnam was to stop communism. The President made it crystal-clear that the Vietnamese may choose a communist regime if they want it: we will not stop them. Hereiterated the same idea at his press conference on Sept. 27 when he said: "What is not negotiable is the right of the people of South Vietnam to choose their leaders without outside imposition, either by us or anybody else."

Here then is the big question: Is there a valid proportion between this benefit, (a free vote at the ballot box) and the incredible death and devastation we have brought to all of Vietnam, North and

(Two widely known priests, with divergent views concerning the Vietnam conflict, disclose their convictions in the following articles. The so-called hawk side is taken by Father Daniel Lyons, S.J., editor of *Twin Circle* — The National Catholic Press, national Catholic weekly newspaper; the dove side by Father John B. Sheerin, C.S.P., editor of the *Catholic World* magazine. The debate in print, coinciding with the Oct. 15 nationwide Vietnam peace moratorium, is the first of frequent presentations of such conflicts of views on controversial issues planned for the future by NC News Service.)

South? Our initial intervention was only a trickle of economic aid but it eventually escalated to the proportions of a gigantic military conflict.

The mightiest military power on earth has dropped far more bombs on tiny Vietnam than we dropped on Nazi Germany during World War II. We have laid waste whole countryside, disrupted family life, killed more than a million civilians, left about five million refugees homeless. We speak of the heavy price we have paid in American lives and it is a heavy price (45,000 dead) but the cost to the Vietnamese on both sides has been 20 times as great in military casualties, not to mention the agonies of the aged, the sick, the orphans. Aside from the children born out of sheer promiscuous mating, about 40,000 fatherless children will be left behind by Americans who will not marry their concubines.

George Kennan, author of the containment policy and probably the leading American expert on communism, has asserted that our Vietnam policy is "a massive miscalculation and error for which it is hard to find any parallels in our history." Why? Because the conflict has been "so destructive to civilian life that no conceivable political outcome could justify the attendant suffering and destructiveness." (N.Y. Times, March 8, 1968). Certainly a free vote for the corrupt Thieu regime in exchange for all these thousands of deaths is a very bad bargain.

Another important condition of the Just War theory is that the nation waging the war must have a just cause. Catholic theologians are agreed that the only possible justification for war today is defense against unjust aggression. In the Korean War the enemy unjustly transgressed a recognized international boundary line.

MUCH DIFFERENT

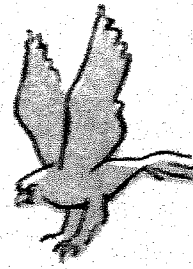
In South Vietnam, however, the situation was radically different. There was no boundary line between North and South Vietnam because it was all one country. The Geneva accords in 1954 provided for a temporary military line to be drawn at the 17th parallel. The communists promised to stay behind this line pending the outcome of free elections to be held in 1956. Diem, from his palace at Saigon, refused to allow these elections, discontent developed and eventually peasants in South Vietnam rose up in rebellion against him. (President Eisenhower in his memoirs said that the communists would have won the elections had they been held.)

America entered the war in 1961. What began as a clash between a motley crew of peasants and the Diem regime developed into a people's revolution controlled by communists and a military regime controlled by Americans. Hanoi helped the National Liberation Front with aid for the Front which many Americans claimed was equivalent to an invasion from the north.

There are other Americans, however, who contend that our intervention was not a defense against unjust aggression at all but a meddling in a civil war in South Vietnam between the NLF and the Diem regime. If it was a civil war, we had no right to intervene. We remember how violently we reacted when the Soviets intervened in the 1956 Hungarian rebellion.

(Continued on Page 26)

By
FATHER DANIEL LYONS



When I debated Father John B. Sheerin, C.S.P., in New Jersey last year, he condemned the war in Vietnam as immoral on several counts. Since he held that it was immoral to be fighting there, I took for granted that as a moral theologian he felt we should pull out. But on the drive back to New York he said that we could not pull out, at least for awhile. It was strange theology, I thought; but just one of many

strange things coming out of this imbroglio.

Who can defend the Vietnam war? No one can defend the way it has been fought. I am not referring to who the aggressor is. It is obvious that the North is trying to conquer the South, and not vice-versa. It is also obvious to anyone who values freedom and who knows the situation in both the North and South, that the people in the South are better off free than under communist rule.

The trouble with this war is not that we have defended South Vietnam. The trouble is that our political leaders have pretended all along that if we just practiced "restraint" the enemy would go home, that if we made it easier for him to wage war against the South by granting him sanctuary, then the enemy would pull out.

Why we ever figured that way has never been explained. Lyndon Johnson now says he wishes he had listened more to his military advisors.

If he had only listened to his Joint Chiefs of Staff regarding one thing, the closing of Haiphong, the war would have ended years ago.

All along our leaders have refused to face reality. They have even pretended that this is not a war. But no one has been able to convince any of the 80,000 parents whose sons came home in boxes that their boys had been away at summer camp.

No one can deny that the Vietnam war has lasted far too long. Either we should have surrendered or we should have forced the enemy to give up years ago. When I polled every priest in the United States, in 1966, I found that 87% wanted Washington to adopt a firm policy of winning.

It is immoral to fight a no-win war. It is immoral to fight a war in which our own men have gotten killed because we granted sanctuary to the enemy just across the border.

There was never any hope of winning of war the way it has been fought. We could have sent five million troops to Vietnam and still the war could have lasted 30 years, if we kept granting sanctuary. All the North has to do is keep sneaking in guerrillas, even in small numbers. It takes 30,000 policemen every day in New York City, whether there are 500 crooks in town, or only 50.

The greatest tragedy of our time is that we have not learned from our mistakes. We have yet to realize that the war in Vietnam is a continuation of what the Kremlin started right after World War II. We have never grasped the notion that Russia's leaders want the world. We have never recognized the war in Vietnam for what it is: a test case for wars of liberation. We have pretended all along that Ho Chi Minh and his cohorts were independent of the Kremlin. We even pretended that Ho was a Vietnamese nationalist, despite the fact that he conquered another race when he invaded Laos.

For awhile we tried to discourage Hanoi from taking over Laos. But in 1961 we pulled out of Laos because Hanoi agreed to do so. Instead, however, Hanoi then conquered half of Laos, the half it needed to attack South Vietnam.

The lesson of Laos is that by giving up there we enabled Hanoi to start a war in Vietnam. The corridor between North and South Vietnam is only 51 miles wide, one-third the width connecting North and South Korea. But when we let Hanoi take over Laos we gave them a 400 mile border into South Vietnam. The lesson is clear: we got a far bigger war in Vietnam by pulling out of Laos.

Our efforts in Vietnam have been infinitely more costly than they should have been, but they have not been in vain. We have kept 15 million people free from Communist rule. We have kept hundreds of thousands from being slaughtered out of reprisal, or because they might resist a communist takeover. We have made it possible for Indonesia, the fifth largest nation in the world, to overthrow the three million members of the Chinese Communist party there, as the Indonesians attest.

(Continued on Page 26)

"All along our leaders have refused to face reality. They have even pretended that this is not a war. But no one has convinced any of the 80,000 parents whose sons came home in boxes that their boys had been away at summer camp."

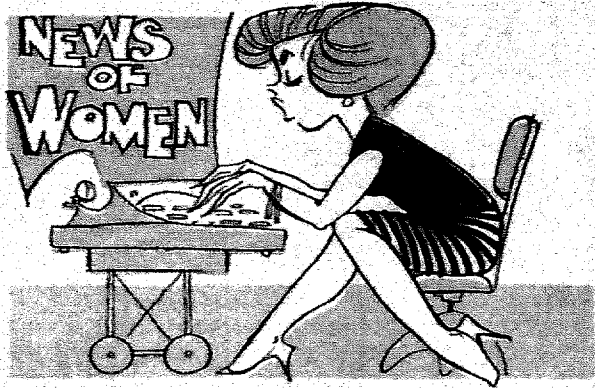
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Prelate's Opinion

Laity Must Train For Involvement'

ST. PETERSBURG—Involvement of the laity in the work of the Church without training for their specified roles is "tantamount to destruction," a member of the hierarchy told opening sessions of the first convention of the St. Petersburg Diocesan Council of Catholic Women Monday.

Archbishop Thomas J. McDonough of Louisville preached the homily during Mass celebrated by Bishop Charles McLaughlin of St. Petersburg with priest-moderators of the Council at noon in St. Jude Cathedral.

The former Florida prelate, who served from 1947 to 1957 as Auxiliary Bishop of St. Augustine, told the congregation that he is convinced that "at this moment in history we have the direct intervention of the Holy Spirit Who is calling upon the laity to nourish and sustain the Church" but he called for workshops presided over by skilled technicians, lay and Religious "who can transmit the message of the Church" to the laymen.

In his opinion, the laity can best serve "in every area of the Church outside of the ecclesial-ministerial role." He cited parish councils, school boards, spiritual boards, finance committees, liturgy, ecumenism, adult education, youth organization and religious educational programs.

"I can see," the Archbishop stated, "the participation of the laity as a contributing influence in bringing in to focus the true meaning of authority, the responsibility of freedom, and the necessity of having an informed conscience. The role of the laity and lay leadership must be a response to the spirit of the gospels."

"To grow in love of God and neighbor we must be a people of prayer. With Him all things are possible," the prelate added.

Archbishop McDonough also reminded convention delegates and guests who included Mrs. Thomas F. Palmer of Miami, president of the Province of Miami Council of the NCCW; and Mrs. Wendall Gordon, president, Miami ACCW, that Pope John XXIII did not convene Vatican Council II to "give stamped credibility to the Church."

"That he already believed in," he declared. "He summoned the Catholic Bishops of the world to update the Church, to bring it into the market places, and to multiply in everyone the indwelling of the Holy Spirit," which he explained is both an invitation and a mandate "to give ourselves more fully to the words and the works of God."

Gifts For GIs Being Readied

LANTANA — Christmas gifts for members of the Armed forces serving in Vietnam are being readied by members of Holy Spirit Council of Catholic Women.

Local members of the Armed Forces and relatives of Lantana residents will be sent gift packages if their names are submitted to Mrs. Millie Gast, 1601 Nanette Ct., Lake Worth, immediately.

All packages for Vietnam must be mailed at the end of this month in order to reach the war zone by the holidays.



MID-MORNING snack for young refugees in the nursery at Centro Hispano Catolico. The Center will be visited by those attending the meeting of the North Dade Deanery of the ACCW on Friday, Oct. 24.

Deanery Meetings Arranged

"Blessed Are the Merciful" will be the theme of Fall district meetings of the Archdiocesan Council of Catholic Women scheduled to be held next week in Pompano Beach, Belle Glade and Miami.

POMPANO BEACH—Mass celebrated at 9 a.m. in St. Coleman Church by Msgr. Michael J. Fogarty, V.F., host pastor, will open the one-day meeting of the Broward County Deanery, Tuesday, Oct. 21.

Mrs. Bernice K. Knothe, president, will conduct a business meeting at 10 a.m. during which five Archdiocesan Commission chairmen will participate in the program.

Keynote speaker during luncheon at Ramada Inn will be Sister Muriel Brown, R.C., director of retreats at the Cenacle Retreat House.

Reservations for the meeting may be made by calling 942-0653.

BELLE GLADE — Members of the East Coast Deanery will convene Thursday, Oct. 23 in St. Philip Benizi parish where registration will begin at 9:30 a.m.

A business meeting at which Mrs. Robert N. Ulseth, deanery president, will

preside is scheduled for 10 a.m. in the parish hall.

"The Use and Misuse of Drugs" will be the subject of a panel discussion in which Dr. Robert N. Ulseth, a physician; and a representative of the Palm Beach County's Sheriff's office will participate.

Mass for delegates will be celebrated at 11 a.m. in St. Philip Benizi Church by Msgr. Jose M. Juaristi, host pastor and luncheon will follow at noon at the Holiday Inn.

Reservations must be made no later than today (Friday) by calling 996-2885.

The Catholic Spanish Center Auxiliary will host to the meeting of the North Dade Deanery on Friday, Oct. 24 in downtown Miami.

Coffee served in Gesu parish hall, 118 NE Second Ave. will precede the business meeting at which Mrs. Richard J. Keller, deanery president, will preside at 9:45 a.m. A tour of the Spanish Center will precede the meeting.

"A Training Capsule" with Archdiocesan Commission Chairmen participating will highlight the morning program. Delegates will also hear from Mrs. Wendell Gordon, ACCW president; and Mrs. Thomas F. Palmer, president of the Province of Miami Council of the NCCW.

Noon Mass will be cele-

Retreat Theme Is 'Prayer'

KENDALL — "Prayer" will be the theme of a general retreat for women which begins at the Dominican Retreat House, 7275 SW 124 St., Friday, Oct. 24.

Father David G. Russell, Archbishop's Representative to The Voice, will be the retreat master for the weekend conferences, which conclude Sunday afternoon.

Reservations may be made by calling the Dominican Sisters at 238-2711.

Club Schedules Candlelight Dance

"Candlelight and Champagne" dance hosted by members of the Catholic Singles Club will be held Saturday, Oct. 18 at the Hotel Everglades.

Club alumni will be guests and music for dancing will be provided from 8:30 p.m. to 1 a.m. Further information may be obtained by calling 634-2645.

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Cultural Center Elects Sister

Sister Francis Regis, O.P., a member of the faculty at Barry College, has been re-elected secretary-treasurer of The Greater Miami Cultural Arts Center, Inc.

An assistant Professor of Latin, Sister Regis serves as manager of the Barry Culture Series.

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Religious Background Is Feature For New Public Schools Course

TALLAHASSEE—A new social studies curriculum bringing religion to the classroom is being field-tested with some 2,000 public high school students around the state of Florida.

Rodney Allen, Florida State University assistant professor of social studies education and author of several books for the course, said here the intent of the course is to give the student information about America's religious background and encourage him to do his own thinking.

"We're designing this course so the student has to consider values — his own judgments," Allen said.

"We are in no way teaching any sectarian faith. We want them to consider their own values and attitudes as they relate to social issues. It's important that there is no moralizing from the teacher. We are in no way telling them what to believe or how to believe it."

Reese Parker, an instructor at the University School

who is using the materials in his social studies classes, said:

"The kids enjoy this material because it does deal with values and attitudes. They're not always totally receptive to examining their own values but they're always ready to defend them."

He said that this adds to the controversial nature of the material and makes for a more exciting class.

Allen explained that there are two series of instructional books — one dealing with issues and designed for senior high students, the other presenting biographies and intended for eighth and ninth grade levels and slower high school students.

The series on issues is divided into three volumes dealing with issues of religion in American Culture, Western Civilization and World Culture. The first volume was written by Dr. Edwin S. Gaustad, chairman of

the history department of the University of California at Riverside. The second two are being written by Allen.

Some of the topics covered in the first volume include "The Negro and the Church," "Science and Religion" and "Conscience or Constitution?"

The biography series, now in preparation, will deal with individual men as they dealt with moral conflicts of their own times with parallels to modern times. Some of the men included are Martin Luther, Gandhi, Martin Luther King Jr., Erasmus and Amos.

The biographies will be written by well known scholars around the country as well as junior high school teachers. The primary qualification is that the writer know the age group he is writing for. Dr. Gaustad will be contributing material to this series.

It was agreed that the so-

cial studies program was weak in its treatment of religions as an academic subject for three basic reasons: religion, whether foreign or domestic, is often "controversial;" religion is also "private," in the sense that no public authority should needlessly interfere with personal commitments made in the name of religion, and religion as an academic discipline lacks many of the materials needed to teach it adequately.

In 1968 the Danforth Foundation agreed to fund a two-year project "to establish literacy about religion in the public school system."

At that time Dr. Gaustad and Lawrence R. Huppert, social studies education department instructor, under the direction of Dr. Robert A. Spivey, chairman of the department of religion, undertook a study of materials currently in use in the Florida schools for teaching religious studies and for de-



RELIGION LAB—Rodney Allen, Florida State University assistant professor of social studies education, and Reese Parker, an instructor at the Tallahassee University School, go over some material in the Issues in Religion series being tried at the school.

veloping new materials for use in the schools.

The materials will be tested in the University School as well as other selected schools around the state.

The idea of the committee

is to make the program as representative and as widely useful as possible. It is not, finally, to be just for Florida schools, but a series of classroom material usable in all parts of the country.



WELCOME VISITOR—Whinnie the Pooh visited the children's ward at St. Mary's Hospital earlier this month to the delight of Carl Butler and nurse, Earline Daugherty.

Choirs Join For 'Te Deum'

CORAL GABLES—"Te Deum" by Hector Berlioz will be performed by the Chancel and Westminster Choirs of the First Presbyterian Church and Jackson and Miami Springs High School choirs at 5:30 p.m., Sunday, Oct. 19 at 121 Alhambra Plaza.

Don Jones, American tenor, will be guest soloist during the program, in which a full orchestra of 350 per-

sons will also participate.

Paul Storm, who last year served as a special choral consultant at St. Mary Cathedral for the episcopal ordination ceremonies will conduct, assisted by Roscoe Speed.

Kathleen Deedmeyer, organist and choirmistress at St. Peter Lutheran Church will be heard in a special organ recital for early arrivals at 5 p.m.

Put a smile on your wife this weekend

She probably could use it. No offense intended, of course, but you do get on each other's nerves now and then, right? Maybe you need a chance for a spiritual refresher to brighten both your lives. Take the opportunity this weekend on a retreat with other men at Our Lady of Florida. Private counseling from Passionist fathers. Telephone your reservation 844-7750. Your wife will keep smiling for weeks.

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 (Mia.), K. of C. Family Pilgrimage (Ft. Laud.)
 Nov. 7-9 Little Flower (Hlwd.), Resurrection (Dania)
 Nov. 14-16 St. Coleman, Assumption, St. Gabriel (Pompano),
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Young Miamian Captures Glory In 'Deaf Olympics'



Stanley Mads is a run-away winner.

And since his return from the 11th International Games for the Deaf—the so-called "Deaf Olympics"—in Belgrade, Yugoslavia, he's got the medals to prove it—two gold and one silver, plus title to a new American deaf record in the 1,500-meter event.

Although he is a good all-around athlete, running is the thing Stanley has done best. But instead of doing negative running—such as running away from home or away from responsibility—Stanley specializes in a positive approach that takes him toward prizes and victory.

His deafness is something that Stanley has never considered a handicap, and it certainly hasn't kept him from doing anything he wanted to.

Presently a junior majoring in mathematics at Gallaudet College, Washington, D.C., the 22-year-old athlete qualified for participation in the Deaf Olympics by winning the 800 meter event at the Berkeley Classic more than a year ago. This gained him entry to the 800, 1,500 and 5,000 meter events in Belgrade.

The youth is also a member of the varsity basketball and track teams at Gallaudet College.

Before enrolling at the college in Washington, Stanley studied at the Florida State School for the Deaf in St. Augustine. While a student there he was named to the all-conference basketball team in the St. Johns River Conference in Northeast Florida for two consecutive years.

Stanley earned his silver medal for placing second in

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 Epiphany 5; St. Louis 2.
- VOLLEYBALL**
 Annunciation 15, 15; St. Stephen 11, 12.
 Nativity 15, 7; St. Bernadette 13, 15.
 St. Clement 15, 15; St. Ambrose 0, 0.
 Holy Redeemer 15, 15; St. Rose 10, 8.
 St. James 15, 15; Holy Family 0, 0.
 St. John Apostle 15, 15; St. Lawrence 0, 0.
 St. Timothy 15, 15; St. Brendan 8, 9.
 St. Louis 15, 15; St. Theresa 8, 11.
 Epiphany 15, 15; Holy Rosary 11, 8.
 St. Luke 15, 15; St. John Fisher 6, 7.
 Holy Name 15, 15; St. Clare 5, 4.
 St. Luke 15, 15; St. Clare 0, 0.

New Officers

New officers have been elected by St. Michael the Archangel CYO — which recently installed 15 new members into its 52-member group.

James Wilkie will serve as president; Vivian Soeder, vice president; Diane Pinkerton, corresponding secretary; Nancy Kissick, recording secretary, and John Gauzens, treasurer.

Service

LAKE WORTH — The Junior Red Cross of Sacred Heart School has once again been honored by Parent's Magazine for outstanding service to the community during 1968-69 school year.

This is the second year that the school has been honored.

The chapter will receive a plaque. Announcement was made of the honor in the October issue of the magazine.

Officers of the school chapter are: Kathleen King, president; Francie Storch, vice president; Linda Melcher, secretary and Arthur Menor, treasurer.

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Stamps Bear Handicap Reminder



the 800 meter run.

His gold medal was for winning the 1,500 meter run. During the last few yards of the race he came from behind and passed three other runners to win.

The youth will be invited to participate in the 12th International Games for the Deaf in 1973.

Stanley, who stands six-foot four-inches tall, is the son of Mr. and Mrs. Frank Mads, 60 NW 62 Ave., Miami. They are members of St. Dominic parish.

'Good Guy' Contest On

The Miami Police Benevolent Association is looking for a little Mr. and Miss "Good Guy."

Deadline for nominations is Nov. 19. Letters of nomination should include the child's name, address, school, age and why the child is worthy of the honor.

Children must be Dade County elementary school pupils and will be chosen for the courtesy and respect they have shown their teachers, parents and friends.

Entries should be sent to Officer Ron Koivu, Miami Police Dept., 1145 NW 11 St.

UNITED STATES—Postmaster General Winton M. Blount has made public the design of a postage stamp intended to focus attention on the need for rehabilitation of those who are crippled.

In announcing the stamp, Blount said: "The tragic statistic is that the number of crippled Americans is growing faster than the combined efforts of government and private agencies to serve their needs." He noted that if the ratio of crippled to non-crippled continues in the birth rate that by 1980 there will be at least 1,200,000 more who will need help from society.

The six-cent stamp will be issued with first day ceremonies Nov. 20 in Columbus, Ohio, during the Golden Anniversary convention of The National Society for Crippled Children and Adults—sometimes known as The Easter Seal Society.



HOPE

FOR THE CRIPPLED

U.S. POSTAGE 6 CENTS

The stamp will be printed in seven inks. Depicted on the vertical stamp is a little boy silhouetted in four different positions — in a wheelchair, then rising, then almost erect and finally standing and stepping forward. The design simulates a stroboscopic photograph. The boys are, from chair to erectness, respectively, blue, red, green and blue. The wheel of the chair is yellow the framework white.

Collectors desiring first

NEWS and VIEWS of STAMPS and COINS

by George Allard

day cancellations may send addressed envelopes, together with remittance to cover the cost of stamps to be affixed, to the Postmaster, Columbus, Ohio 43216. The outside of the envelope should read "First Day covers for Crippled Children and Adults Stamp."

U.S. TREASURY DEPARTMENT — Mrs. Mary Brooks, Director of the Mint, has announced that orders for 1970 Proof Coin sets will be accepted by the San Francisco Assay Office beginning Nov. 1. Acceptance orders will continue until the mint's production limit of these sets has been reached.

There will be a limit of five sets per order. The price per set will be \$5, including handling and shipment by first class registered mail. Each set will include a 50c, 25c, 10c, 5c and 1c piece, produced at the San Francisco Assay Office.

In announcing the Mint's policy concerning the production of a adequate coinage for the commerce of our country. After this has been accomplished, consideration will be given to the production of numismatic items for the hobby." She further stated that "the mint will continue to do all it can for the numismatist hobby, and will make every effort to distribute its limited production of proof and uncirculated coin sets on a fair and equitable basis."

The San Francisco Assay Office began mailing the 1970 Proof Coin order cards this week.

Proof coins are produced for special blanks, struck with highly polished dies to assure the mirror-like finish, which identifies these sets. As orders are received, the San Francisco Assay Office will send acknowledgements as promptly as possible. It may be many months, however, before an order can be filled, as these sets will be manufactured and shipped during the entire calendar year 1970.

All orders and correspondence regarding Proof and Uncirculated Coin Sets should be directed to the Office, Numismatic Service, 350 DuBois Avenue, San Francisco, Calif. 94102.

RYUKYU ISLANDS — will issue Nov. 1 a three-cent postage stamp depicting "nakamura-Ke" in commemoration of cultural property protection week of 1969. Nakamura-Ke is a typical old house of a rich farmer who lived in the middle region of Okinawa. The date of the building is between 1713-1751, and this house has been used by 10 generations of the same family.

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Gridders Eye Repeated Success



Football teams in the Archdiocese posted one of their most successful weekends last time out and the prospects are good for another big haul this week.

Last weekend, Christopher Columbus, Chaminade, Cardinal Gibbons and St. Thomas posted victories, while only Archbishop Curley and Cardinal Newman lost to "outside" foes. Msgr. Pace saw its undefeated hopes crushed and LaSalle also lost, but both were dropped by Archdiocesan rivals and losses in these games are unavoidable.

This time around, the chances are good for a big haul with only one intra-archdiocese game on the slate, Pace and LaSalle meeting at Curtis Park Friday night, while Columbus, Gibbons and Newman are decided favorites and Chaminade and St. Thomas are rated no worse than even-stein in their contests.

Only Curley, facing Carol

City Saturday night at Hialeah Stadium, rates as an underdog.

Columbus was scheduled to open the weekend Thursday night, meeting Palmetto High at Central Stadium. The Explorers boosted their season's mark to 3-1 with a 21-14 win over Miami Central.

In addition to Pace-LaSalle, Friday night Chaminade meets Pompano Blanche Ely High, Cardinal Newman is host to Lake Worth Leonard and St. Thomas faces undefeated Pine Crest in a Friday afternoon game.

Saturday's slate has Curley-Carol City and Cardinal Gibbons at Florida Air Academy.

Last week Chaminade dumped Pace, 32-14, Gibbons nipped LaSalle, 14-8, St. Thomas routed Miami Military, 52-0, while Curley dropped an 18-14 game to Key West and Newman was shut out, 12-0, by cross-town rival Palm Beach High.

Columbus showed that it belonged in its newly-assigned Class AA category by breaking a 14-14 tie in the final minutes to register its victory. The Crusaders had posted a 14-0 lead in the first half only to see Central get two quick ones in the fourth quarter to tie up the game with three minutes left. The Explorers however, marched 43 yards for the winning score with quarterback Hal Thomas going eight yards on a roll out for the final yardage.

BIG NIGHT

Thomas had one of his best nights for the Explorers, with a 17-yard TD toss to end Joe Vollmer, and although just 5-for-14 in completions, had two beautiful strikes dropped in the end zone.

Mike Flynn led the Columbus defense with an amazing 17 unassisted tackles and a key fumble recovery in the fourth quarter.

Coach Art Conner, how-

ever, hasn't been satisfied with his club's defensive play and is planning on moving fullback Tom Thweat back to middle guard on defense.

"We've been giving too much yardage up the middle and the only thing I can do is shift Tom back to middle guard. I know it'll hurt our offense some as John Susi just doesn't have the size to block like Tom."

Thweat is a 185-pounder while Susi is 30 pounds lighter.

St. Thomas racked up the archdiocese's biggest scoring total in rolling over Miami Military. The Raiders hit for four first-quarter TD's for a 27-0 lead and were 45-0 at the end of three periods.

BIG GAMER

The Raiders amassed 310 yards in rushing, with Dwight McKenzie getting 159 in 10 carries and Steve Buckley 78 in eight carries. Quarterback John Hackett passed just twice, but one was a 47-yard TD toss to Rich Raymond that opened the scoring in the first quarter.

Raymond, Buckley and McKenzie each scored two TDs with a 54-yarder by Buckley as the longest.

Gibbons posted a 14-0

lead over LaSalle in the first half but had to hold off the Royals' second-half surge to gain its 14-8 decision. An 89-yard TD on a pass interception by Mike Rooney gave Gibbons its second touchdown and the final difference between the two teams.

Gibbons had scored its first TD on a four-yard toss from Gus Crocco to Dave Shepard while LaSalle gained its lone tally in the fourth quarter when sophomore quarterback Alberto Reyes hit Charles Simeon with a 15-yard pass.

HOUGHTELING.

Big Purse Up At Speedway

One of the largest purses ever offered in the South—\$7,250—will attract more than 50 cars and drivers in the Late-Model Modified division to Hialeah Speedway Saturday night, Oct. 18.

Also included in the evening's events will be a 50-lap Tornado feature, a 20-lapper in the Mini Stocks, and a consolation race for non-qualifiers in the Late-Model Modifieds.

Gates open at 5 p.m. and racing gets under way at 8:15 p.m.

Chaminade Coach Glows, Team Looks Headed For Another Banner Campaign

By JACK HOUGHTELING

The Chaminade Lions aren't dead. In fact, the Lions came roaring back, just like lions should, in their impressive 32-14 win over previously undefeated Msgr. Pace High last week.

"It was just like the old days," glowed Coach Vince Zappone of Chaminade, whose club had gone to an 11-1 record last season but was just 1-1 in its first two starts this year.

"We (the coaches) knew we could do it, just had to get the kids to believe it. I think the pressure of the game had a lot to do with it. We knew Pace was undefeated and was sky high for the game and it helped our kids, too."

Chaminade, of course, is rebuilding after its glorious 1968 campaign and after a big win like Pace, the Lions must again be considered a top contender for the Class A district title it won last year.

"This game probably put us over the hump, even though we really have some tough ones coming up. If we keep playing like we did, we know that no one is going to blow us off the field."

Credit for much of the Chaminade success in the game with Pace, must go to the defensive unit, which helped shut off the crack Spartan passing game until the final moments when soph quarterback Bob Cahill hit Glenn Casey for a five-yard TD.

Tackle Al Massucco and linebacker Ed Schwartz, both of whom played both ways, along with junior end Ed Schwartz, led the line play, while in the secondary John McKenna and John Calebrese double-teamed Pace flanker Mike Guilfoile.

"They did such a terrific job on Guilfoile that he was boxed in all night and didn't catch a single pass."

The Chaminade attack rolled up 168 yards in rushing and 163 through the air in a good display of balance. Massucco, Johnson and Bob Umphrey were the leaders in the offensive line while quarterback Gary Ozga turned in his finest effort of the young season.

HOT IN THE AIR

Ozga hit on 10 of 15 passes for two touchdowns and was four-for-four in extra point tries passing, a total of 14 of 19. That's good pitching even in the NFL.

The Lions are looking good...and there may not be a new district champ after all.

Prediction time again...after we were 6-0 last week until Saturday night when Chaminade took Pace and the Dolphins hit the skids again, to give us a final 6-2 for the week. Now, this week, we see the following:

COLUMBUS 20, PALMETTO 7—Explorers like the feel of winning and are getting better each time.

PACE 26, LaSALLE 13—Spartans rebound from first loss while LaSalle still struggles.

CHAMINADE 14, ELY 7—Lions found their game last week and will pull out a tough one.

ST. THOMAS 13, PINE CREST 7—Raiders had it easy last week and sharpened up for undefeated Panthers.

NEWMAN 20, LEONARD 12—Crusaders regain winning stride with ground game control.

CAROL CITY 27, CURLEY 13—Curley looked good

THE VOICE OF SPORTS

even in loss last week but Carol City better than Key West. GIBBONS 22, FLORIDA AIR 7—Redskins won their first last weekend and are improving.

U-M 14, MEMPHIS STATE 7—Hurricanes defense to win this one while U-M still searches for quarterback.

K. C. 27, DOLPHINS 17—Chiefs are the best team in AFL and the Dolphins must play best to stay close.

Last week's 6-2 mark gives us a 19-7-2 record for the season and a .730 percentage.



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The Closest Associates Of Jesus

By FATHER JOHN T. CATOIR

Can you name the 12 apostles? (Read Matthew, 10, 1.) This isn't merely a quiz game; it is important for us to have some depth in our knowledge of Christ and His closest associates. What sequence of events took place in the choosing of the apostles?

You may remember that before Jesus began His ministry in Galilee, He went to His cousin John who was baptizing in the Jordan. When the Baptist saw Him he said, "Behold the Lamb of God." (John 1, 36.) John was standing there with two of his disciples and as the scripture puts it, "The two disciples heard him (John) say this and went with Jesus." One of the two, we are told in John 1, 40, was Andrew, Simon Peter's brother. The other is unnamed but he is believed to be John the Beloved disciple. John's gospel gives the only account of this event, and it is his custom never to mention himself by name.

Andrew immediately rushed to his brother Simon, "We have found the Messiah. . . ." Then he brought Simon to Jesus. Jesus looked at him and said, "You are Simon, the son of John. Your name will be Peter (Cephas) which means 'rock'."

The next day Jesus decided to go to Galilee. He saw Philip and said to him, "Come with me." Philip found Nathaniel and told him: "We have found the one of whom Moses wrote in the book of the Law, and of whom the prophets also wrote. He is Jesus." (John 1, 42, 43.) Nathaniel's other name is Bartholomew. They walked north from Judea to Cana in Galilee which was a three-day journey in the hot sun. Today it takes about two hours to drive it on the fairly straight two-lane highway.

After the wedding, Our Lord went to Peter's home town in Capharnaum on the northwest shore of the Sea of Galilee (John 2, 12). Later He traveled to Jerusalem for the Passover where he chased money-changers from the temple. Sometime after this Jesus called Levi (Matthew) a man who earned his living collecting taxes. "Follow me." (Luke 2, 14) He said, and Matthew left everything.

Somewhere along the line John brought his brother James to meet Jesus and he also remained. We know nothing about how the others met Jesus, but we do learn of their joining the group: another James, another Simon whom Matthew calls "the zealot." (Matt. 10, 4) and two who are named Judas, the Iscariot who betrayed Christ and the one we call Jude (Luke, 6, 16) who is also referred to as Thaddeus in Matthew and Mark. Thomas, which means twin, is the doubter who said, "My Lord and my God," when he touched the wounds in Christ's body.

The second James is called the Less, because he was younger than John's brother James. It was James the Less who later became Bishop of Jerusalem, perhaps the toughest assignment in the early Church. Jude wrote the epistle which

stressed the fact that it was faith plus acts which proved authenticity. Luther who thought "Faith alone saves," later called it an epistle of straw.

Matthew and John were the only apostles who wrote gospels. Paul was not an apostle, though he is responsible for more than half of the New Testament. Luke, the third of the synoptic gospel writers, was Paul's secretary and associate. Mark wrote under the direction of Peter. Matthias replaced Judas the traitor by winning a drawing presided over by Peter. Peter has been presiding ever since.



FATHER CATOIR

She Spread Devotion To The Sacred Heart

By JOHN J. WARD

Devotion to the Sacred Heart is observed throughout the world and the person chiefly responsible for the spread of that devotion was a saintly young woman who lived in the Seventeenth Century.

She is St. Margaret Mary Alacoque whose feast day is observed today, Friday, Oct. 17.

St. Margaret Mary was born July 22, 1647, and she died Oct. 17, 1690. She was canonized by Pope Benedict XV.

The fifth in a family of seven children, her birthplace was Lhauteour, a small village in the Burgundy valley of France. Her father was a judge and she had an uncle who was a priest.

When Margaret Mary was four years old, she was sent to live for a time with her godmother, who was wealthy and childless. At the age of seven she made a vow of perpetual chastity and, although she did not know what the words signified, she understood that they meant the complete gift

of herself to God. She would kneel for hours in prayer.

She said she was constantly urged to repeat these words:

"My God, I consecrate to Thee my purity. My God, I make to Thee a vow of perpetual chastity."

Following the death of her godmother, Margaret returned to her father's home. A few months later, he died and Margaret was sent to a school of the Poor Clares at Charolles. There she was prepared to receive her First Holy Communion and there she also was confirmed. She soon realized that she wanted to enter the religious life.

However, a very serious illness shortened her school life and she was taken to her mother's home.

No cure could be found for her affliction, and her family offered her to the Blessed Virgin, promising that if she were cured, she would some day be one of her daughters.

After she had suffered for four years, Mary Margaret's health was restored. Her love of prayer and of the Blessed Sacrament consoled and strengthened her. She often spent the night in prayer and practiced many austerities.

Then, to sustain her, Jesus began to appear to her and frequently He represented Him-

American Named Archimandrite

WASHINGTON — (NC) — Father Frederick R. McManus, dean of the school of canon law at the Catholic University of America and director of the secretariat of the U.S. Bishops' Committee on the Liturgy, has been named archimandrite of Jerusalem (somewhat equivalent in the Roman rite to right reverend monsignor).

The title was bestowed by Melkite-rite Patriarch Maximos V Hakim of Antioch after consultation with Richard Cardinal Cushing of Boston. Father McManus is a Latin-rite priest of the Boston archdiocese.

The honor was bestowed on Father McManus, the patriarch said, in recognition of contributions to the Melkite rite.

Prayer Of The Faithful

Twenty-First Sunday After Pentecost

Oct. 19, 1969

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Today Jesus has taught us about God's mercy and forgiveness which he bestows on those who are willing to forgive their fellow men. Together let us pray for the mercy of God for ourselves and for all men.

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

LECTOR: (1) For Pope Paul and the Bishops assembled in Rome for the Synod, that in the spirit of Pope John, they will throw open the windows of the Church to all the issues and events of our time, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (2) For a new world of peace, a peace that will never be separated from justice for peoples, nor freedom for citizens, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (3) For the Church in Nigeria, for the suffering people in Biafra, especially the children, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (4) For the success of the Christian Awareness Adult Education Program throughout the Archdiocese, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (5) That the spirit of loving generosity will fill our hearts and minds this day as we contribute our help to the priests, religious and laymen working in the missions, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (6) For those who have died in the mission fields of the Church and also for N. and N. who died this past week, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (7) For all of us who by word or action have promoted injustice, discord, and envy in the hearts of men, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (8) For all of us that we may receive the strength and courage to forgive those who have wronged us, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: O God, you are a merciful and forgiving Father. Forgive us for offending you as we forgive those who offend us. Please have mercy on us, hear our petitions and grant our requests through Christ our Lord.

PEOPLE: Amen.

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self to her either as crucified, as carrying the Cross or as the "Ecce Homo."

Her mother introduced her children into "social life." Margaret Mary, then 17, was much noticed and sought after. But God had great designs for her and watched over her and preserved her from sin. Then, she related:

"One day, after Holy Communion, God made me see that He is the most beautiful, the richest, most powerful and most perfect of all lovers. 'Oh, remember', said He, 'if thou dost condemn Me, I shall abandon thee forever, but if thou art faithful to Me, I will not forsake thee...'"

Shedding abundant tears, Margaret Mary renewed her vow of chastity and resolved "rather to die than to violate it."

On June 25, 1671, Margaret Mary at 24, entered the Visitation convent of Paray-le-Monial. There she received from Our Lord the mission to spread devotion to His Sacred Heart. During one visitation, Jesus told her:

"Behold this Heart which has so loved men that it has spared nothing, even to exhausting and consuming itself in order to testify its love. In return, I receive from the greater part of men only ingratitude, by their irreverence and sacrilege, and by the coldness and contempt they have for Me in this Sacrament of Love."

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Serra Club of Palm Beach
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Oct. 20-22 Teens Encounter
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Oct. 28 Day of Reflection St. Patrick
Oct. 29 Day of Reflection, General, St. Monica, St. Hugh, St. Raymond
Nov. 1-2 Lutheran Teens
Nov. 7-9 General, Immaculate Conception, St. John
Nov. 10-12 Lourdes High School



the Truths of Life cannot be assimilated and made a part of living reality without prayerful reflection and dialogue.

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Exaltan la Hazana Española del Descubrimiento

Con un marcado énfasis en el reconocimiento a España por su aporte a la historia de la humanidad con la empresa del descubrimiento y colonización de las Américas, se observó en Miami el 12 de octubre, tradicionalmente llamado en Estados Unidos Día de Colón y en Latinoamérica Día de la Raza.

Durante una misa de acción de gracias oficiada en la Catedral de Miami, el Arzobispo Coleman F. Carroll exaltó la obra colonizadora de España "que como ninguna otra nación sembró profundamente las raíces de su cultura, su religión y su idioma de forma tal que siguen vigentes en la mayor parte del continente."

Reconoció que esa influencia cultural española no sólo se refería a los países de Centro y Sur América, "sino que ha sido preservada en muchos lugares de Estados Unidos como Texas, Arizona, Nuevo México y California."

Terminada la misa y durante un almuerzo de fraternidad hispana, el Director de Diario Las Américas, doctor Horacio Aguirre, refiriéndose a las palabras pronunciadas por el prelado en la Iglesia Catedral, dijo que "ajustado a la verdad histórica el prestigioso prelado exaltó los méritos de la epopeya, destacando el genio de Colón y poniendo énfasis, en forma poco acostumbrada en Estados Unidos de América, en la decisiva y suprema importancia de la misión realizada por España."



El descubrimiento de América fue observado con distintos actos, entre ellos una ofrenda floral ante el Monumento de España en Miami, enclavado en el McArthur Causeway. En la foto miembros del cuerpo consular hispanoamericano y otras figuras representativas de la comunidad hispana de Miami durante la ceremonia organizada por la ciudad de Miami.

LA VOZ

Suplemento en Español de **VOICE**

Piden Misales Para un Hospital

La señora Frances Kelley de la localidad de Boynton Beach nos escribe en busca de misales y otras lecturas espirituales apropiadas para los enfermos recluidos en el Sanatorio de Tuberculosis de Lantana, Florida.

Con el grupo de la Legión de María de la iglesia Holy Spirit, Lantana, ella visita a los enfermos del citado hospital. Como ella es la única en el grupo que habla español, se ofreció para asistir al elevado número de refugiados cubanos allí hospitalizados.

"La mayoría de los pacientes nos piden rosarios, que hemos podido ofrecerles aquí, pero últimamente nos han pedido misales y en esta área es imposible conseguirlos en español," dice la se-

ñora Kelley, agregando: "Me impresionó mucho que esos pacientes, en vez de pedir artículos materiales quisieran objetos religiosos."

Hasta aquí el pedido de esa abnegada voluntaria que cada semana visita el hospital de tuberculosos de Lantana, donde hay un elevado número de pacientes de habla hispana.

Aquellas personas que quieran responder a ese llamado, obsequiando misales, libros de otro tipo o cualquier otro objeto a los pacientes de Lantana pueden dirigirse a:

Mrs. Frances Kelley,
P.O. Box 1166,
Boynton Beach, Fla.,
33435

Ante el Día Mundial de las Misiones

A los sacerdotes, religiosos y fieles de la Arquidiócesis:

El Domingo 19 de Octubre ha sido designado por nuestro Santo Padre como el Día Mundial de las Misiones, "Domund." En esta ocasión nuestros pensamientos se centran en la actividad misional de la Iglesia alrededor del mundo y sobre nuestra responsabilidad en este aspecto.

En su mensaje anunciando el Domund, el Papa Paulo VI dijo que el ideal misionero "permea a toda la Iglesia y a cada uno de los fieles. Es parte de la verdadera definición de un cristiano: 'La obligación de propagar la fe,' dice el Concilio, 'esta impuesta a cada discípulo de Cristo, de acuerdo con sus posibilidades.' Y por otra parte, 'todos los hijos de la Iglesia han de tener una vivida conciencia de su responsabilidad para con el mundo. Ellos deben fomentar en sí mismos un genuino espíritu católico. Deben emplear sus energías en el trabajo de la evangelización.'"

Quizás algunos de ustedes pensarán con indiferencia y apatía sobre el esfuerzo de la Iglesia de propagar el mensaje de Cristo, como si esto fuera un deber exclusivo de la jerarquía o de ordenes religiosos misioneros. Durante la misa ustedes dirán que "Anunciamos tu muerte, proclamamos tu Resurrección. ¡Ven, Señor Jesús!" Cada uno de nosotros, como seguidores de Cristo, debemos sentir un ardoroso deseo de propagar estas buenas nuevas de salvación a todos los hombres.

Podemos hacernos una idea de la magnitud de este apostolado si tenemos en cuenta que más de dos billones de personas en el mundo de hoy jamás han escuchado la predicación del Evangelio. La caridad de Cristo nos tiene que mover a llegar hacia esas almas.

Hemos de fomentar y auspiciar las vocaciones misionales; hemos de ayudar a construir y sostener iglesias, escuelas y centros de instrucción religiosa.

Este domingo, cada uno de ustedes tendrá oportunidad de participar en la obra misional de la Iglesia. Yo les pido que dediquen sus oraciones durante la misa, así como la sagrada comunión a las intenciones misionales de la Iglesia. Igualmente los exhorto a contribuir en la colecta especial que se efectuará en todas las misas, contribución que expresará su sincero deseo de ver el Evangelio predicado a todos los hombres.

Les reitero mi gratitud por su generosidad manifestada tantas veces con anterioridad.

Con mis mejores votos, quedo,

Devotamente en Cristo.

Coleman F. Carroll

Coleman F. Carroll,
Arzobispo de Miami.

Cerrado el Centenario Del Grito de Yara

Un Te Deum en la Iglesia de San Juan Bosco, oficiado por el Obispo Auxiliar de Miami, Mons. John J. Fitzpatrick, fue el acto señalado por El Consejo Nacional de Veteranos de la Independencia de Cuba para marcar el cierre de la observancia del centenario del Grito de Yara, el pasado 10 de octubre.

El Obispo cubano desterrado, Mons. Eduardo Boza Masvidal vino desde Caracas para recordar a los allí congregados como los mambises al mando de Carlos Manuel de Cespedes, antes de lanzarse a pelear, decidieron acudir a la iglesia de Bayamo y postrarse ante el Señor para implorar su bendición, renovar su fe y darle gracias por su protección. "Fueron llenos de ideales a expresarle a Dios gratitud, no porque había terminado la guerra, sino porque comenzaba precisamente para obtener la libertad."

Aquí hemos venido nosotros esta noche — agregó — como hicieron aquellos

mambises del 68, para postrarnos ante Dios también y decirle que tenemos fe, que confiamos en El, que necesitamos su protección y que le agradecemos de antemano su indulgencia para lograr nuestro propósito de disfrutar de una patria libre e independiente.



Dos aspectos del Te Deum ofrecido para conmemorar el Grito de Yara el pasado 10 de octubre en ceremonia organizada por los veteranos de la guerra de independencia de Cuba. Arriba, el Obispo cubano desterrado, Mons. Eduardo Boza Masvidal, hablando sobre la fecha; Abajo, el Obispo Auxiliar de Miami, Mons. John J. Fitzpatrick bendice a la congregación, en la que se destacan ancianos veteranos de la independencia de Cuba y figuras del exilio.

Pide el Presidente Frei Restablecer Valores Espirituales de la Familia

SANTIAGO DE CHILE — Intensa vida familiar es un factor decisivo en el éxito y total desarrollo de una nación, les dijo el Presidente Eduardo Frei de Chile a los 1.200 delegados de 19 países reunidos aquí para la 5ta Convención Latinoamericana del Movimiento Familiar Cristiano (MFC).

"El papel y destino de la vida familiar dentro del desarrollo de nuestras sociedades es una prueba importante, aunque subestimada, del mundo de hoy," dijo el presidente. Y agregó: "Es dentro de la familia que nacen el aprecio y la disposición que después determinarán el destino de nuestras sociedades."

Progreso tecnológico, rápida transición de normas

rurales a urbanas, acceso a la educación y cultura, tendencias de consumo masivo y comunicaciones masivas, emigración y tantas otras cosas que están en gestación tienen impacto en la vida familiar, expresó.

Debido a estos factores, continuó, "la autoridad paterna se debilita, se acorta el tiempo que se pasa en el hogar, preocupaciones externas y exigencias interfieren con las responsabilidades del hogar y debido a que todo lo demás es escudriñado en nuestro tiempo, la familia como institución esta también bajo fuerte censura," declaró el Presidente Frei.

"Por eso es importante y urgente que se haga un es-

fuerzo para restablecer el equilibrio entre los valores espirituales de la vida hogareña y las exigencias exteriores," dijo.

El tema principal de la Convención del MFC fue "Los matrimonios de hoy y este Mundo."

Antonio Alcega y su esposa, delegados de México dijeron que esto incluía "políticas de control de la natalidad de nuestros gobiernos y ayuda de los Estados Unidos."

"Estamos también aumentando nuestra ayuda a las madres solteras y abandonadas. Hay cálculos que indican que el 50% de todos los niños de América Latina carecen de vida familiar normal, frecuentemente

debido a la negligencia del padre y falta de responsabilidad."

Otros dirigentes del MFC alegaban que el movimiento abarca mas o menos 60.000 parejas en todo el continente, o mas o menos 1.3% de los 80 millones de familias.

También mencionaron el problema ecuménico dentro del MFC. El Consejo Mundial de Iglesias estuvo representado en reconocimiento de los muchos no católicos que se han unido al movimiento.

Además de los delegados adultos, mas o menos 70 jovencitos asistieron a la reunión en una sesión especial sobre temas pre-matrimoniales.

Pide Colaboración y Apoyo de Teólogos:

Expresó el Papa su Respeto Hacia la Libertad de Investigación Teológica

CIUDAD DEL VATICANO (NA) — El Papa Paulo VI dijo que no pretende prescindir de la reflexión teológica sino que la considera una función vital, intrínseca y necesaria para el magisterio eclesial.

El Santo Padre reafirmó de este modo su respeto hacia la libertad de expresión en las investigaciones teológicas y desvirtuó que haya conflicto entre esa ciencia y el primado de la autoridad pontificia.

Cuando se dirigió a la primera reunión de una nueva Comisión Teológica, el Sumo Pontífice declaró que sus facultades personales con respecto a la doctrina de la Iglesia no eliminan la necesidad de los estudios teológicos.

"Somos nosotros los primeros en inclinarnos bajo el peso de la potestad que se nos confirió, en advertir la debilidad de nuestras fuerzas personales si se confrontan con la plenitud de sabiduría y de verdad que el ejercicio de tal potestad de enseñanza comporta y somos los primeros en confortar

nuestra mente con el estudio piadoso y prudente de los doctos," dijo el Sumo Pontífice.

Añadió que su magisterio deriva del mismo Cristo y es esencial para el gobierno, la estabilidad, la paz y la unidad de la Iglesia de Dios.

"Quien lo rechaza o impugna, comete un atentado contra la Iglesia única y verdadera, debilita su virtud apostólica, no favorece la integración ecuménica en la verdad y en la caridad sino mas bien la dispersión de la grey de Cristo y, por lo mismo contrae una grave deuda

con las almas que poseen o buscan la fe y se asume responsabilidades ante el juicio de Dios," advirtió luego Su Santidad.

"Tenemos gran esperanza de que vosotros, estudiosos de la ciencia sagrada, podéis y queréis aportar una ayuda valiosa a la misión que Cristo confió a sus apóstoles: "Id y enseñad a todas las gentes, estudiando la fe, buscando las nociones que hagan su comprensión mas amplia, mas divulgatoria, presentando aquellas sugerencias que abran, en el arte de la enseñanza, caminos mas fáciles y, al mismo tiempo, mas adecuados a su quid y a su modo," añadió.

Luego manifestó Su Santidad: "Esto equivale a garantizar nuestra intención de reconocer las leyes y las existencias peculiares de vuestros estudios, es decir de respetar esa libertad de expresión de la ciencia teológica y de búsqueda reclamada por su desarrollo y que sabemos quiere cada uno de vosotros."

"A este respecto queremos disipar en vosotros el temor de que el servicio que se os pide haya de condicionar y restringir el ambito de vuestros estudios, impidiendo sus legítimas investigaciones y sus formulaciones lógicas.

"No queremos que haya anidado invidosamente en vuestros ánimos la sospecha de una emulación entre dos primados: el primado de la ciencia y el primado de la autoridad, puesto que en este campo de la doctrina divina sólo hay un primado: el de la verdad revelada, el de la fe, al cual tanto la teología como el magisterio eclesial quieren dar un apoyo diverso pero convergente."

"Sed, pues, tan fieles al objeto de vuestros estudios, la fe, como confiados en las posibilidades de desarrollarlos según sus propias exigencias y vuestro genio personal," añadió el Sumo Pontífice.

Agregó el Santo Padre que es dable admitir una variedad de opiniones teológicas, a saber "el Pluralismo que parece actualmente caracterizar la cultura moderna," pero recordó la necesidad de preservar una sola e intrínseca verdad en las doctrinas católicas.

CINE GUIA

Por ALBERTO CARDELLE

"EL ESTRANGULADOR DE BOSTON." Interprete: Tony Curtis. En Boston, en 18 meses, el estrangulamiento de varias mujeres y atentados sexuales, conmocionan a la ciudadanía hasta que la policía logra dar con el asesino: Alberto De Salvo, un hombre de doble personalidad. El director R. Fleischer ha realizado este film-verdad con notable acierto y la puesta en escena es impecable, ya que crea el ambiente de pánico que reinó en aquellos días. Tony Curtis, como el estrangula-

dor y trabajando bajo las ordenes de un buen director, logra la mayor actuación de su carrera. En fin "El Estrangulador de Boston" es un logrado filme que presenta escenas violentas y las mismas tratadas con sobriedad y equilibrio, evaden el sensacionalismo. Clasificación Moral: "B".

"LOS DESPIADADOS" (Madigan) Interprete: Richard Widmark. "Madigan, un detective, es comisionado conjuntamente con otro, para apresar un peligroso delincuente que logra huir. Filmada en Nueva York tiene todos los condimentos del genero policiaco característico de los programas de TV. El filme enfoca a los detectives no desde el angulo de su trabajo, sino frente a sus problemas familiares y mas aun, humanos. "Madigan" no decae en su ritmo, siendo el "suspense" por la captura del homicida, accesorio a la trama. Clasificación moral: adultos.

"SIEMPRE HAY UN AMERICANO" (The Apolooze) Interprete: Marlon Brando. El aventurero Mateo regresa junto a los mejicanos que le dieron hogar en su infancia. Trae un potrero para empezar una ganadería que asegure su sustento y el de su familia, pero el animal es robado por el cacique que tiene asolada la región. Un "oeste" con buenos elementos artísticos y una cuidada fotografía, sobre todo en los paisajes. Es de citar la lentitud en la realización, la sofisticada, no propia de un oeste, actuación de Brando y las mejicanadas a la norteamericana; vicio propio en todos los filmes en que Hollywood o productores independientes tratan de echarle un vistazo a los países latinoamericanos. Búsqueda de la justicia lastimada. Reproche por violación sacrilega. Los elementos de la película están preparados para dar un balance positivo. Clasificación Moral: adultos y adolescentes.



El Consulado de Guatemala en Miami ofreció una exhibición de modas confeccionadas con tejidos mayas hechos a mano, para trajes de sport, calle y noche, los que captaron la admiración de centenares de espectadores. En la foto las señoritas Mary Kent, de Colombia y Viviane Jordan, de Guatemala, cuando se preparaban para actuar como modelos con algunas de las prendas mayas. Lo recaudado en el "fashion show" se destino a ayudar a las víctimas de las recientes inundaciones en la republica centroamericana.

Ante la Creciente Difusión Pornográfica

Mientras en Roma el Papa Paulo VI hacia una enérgica defensa del honor y la dignidad humana ante la difusión del erotismo, en Copenhague se anunciaba la realización de una feria pública de pornografía y en Hamburgo la de una exposición de arte erótico.

El Santo Padre hablando ante millares de peregrinos reunidos en la Basílica de San Pedro, y luego de fustigar severamente la difusión actual del erotismo y la pornografía y a los países que lo han legalizado, dijo: "El erotismo a través de la promiscuidad, las fotografías pornográficas y finalmente las drogas ponen en peligro las instituciones mas saludables e íntimas, como son la familia, la escuela y los espectáculos recreativos."

Entre tanto en Copenhague abría sus puertas el 21 del presente una exposición de pornografía, en la que la principal atracción seran los films sonoros de esta naturaleza, ya que en Dinamarca, según los organizadores, la pornografía constituye una verdadera industria.

Irlanda: Lucha Entre Cristianos

En una madrugada de agosto una figura desesperada, montada sobre un jeep y provista de un megafono, recorría las calles de Belfast cubiertas de barricadas, incendios y piedras, clamando: "¡En nombre de Dios, basta! ¡Vueivan a la cordura! ¡Basta por favor!" Era Joseph Cairns, alcalde de la ciudad que rogaba el cese de los desmanes y violencias que católicos y protestantes se efectuaban mutuamente. Las acusaciones de provocación y agresión que se enrostraban ambos grupos terminaban por sumir a todos en el caos y la incomprensión. Mientras tanto, 5.000 soldados ingleses intentaban poner orden en el país.

Nadie sabe quien es el responsable, pero lo cierto es que la violencia existente en Irlanda no es de hoy, ni de ayer. Pero lo que tiene mucho que ver con lo de hoy es la irritante discriminación política y social que sufren actualmente los integrantes de las minorías católicas de Irlanda del Norte, a raíz de la vigencia de una ley dictada en 1922 cuando la rebelión armada irlandesa contra la corona británica estaba en pleno auge y exigía medidas de seguridad de esa naturaleza. Pero hoy ya no se concibe que un protestante pueda tener por ley un voto que valga el de seis católicos. Esto ha hecho que estos, que constituyen casi el 40% de la población irlandesa del norte, controlen solo 11 (deberían ser por lo menos 27) de los 68 consejos locales.

Para tener una idea de lo odiosa que resulta esta ley, baste decir que la misma ha sido citada por el gobierno de Sudafrica para justificar la mundialmente condenada política del "Apartheid," que anula a las personas de color. Así las cosas, se impone la anticipación, con tacto y sensibilidad de las reformas fijadas para 1971, o de lo contrario Irlanda, la pintoresca isla esmeralda seguira siendo escenario de estos choques inconcebibles entre seres humanos que dicen venerar a un mismo Dios.

Oración de los Fieles

Vigésimo primer domingo después de pentecostés (19 de octubre)

- CELEBRANTE: Hoy Jesús nos ha enseñado sobre la misericordia y el perdón de Dios derramados sobre aquellos que están prestos a perdonar a sus semejantes. Unidos, oremos por la misericordia de Dios sobre nosotros y nuestros semejantes.
- La respuesta a las oraciones de hoy será: "Señor ten piedad."
1. Por el Papa Paulo y los obispos reunidos en Roma en el sinodo, para que en el espíritu de Juan XXIII, abran ampliamente las ventanas de la Iglesia a todos los asuntos y eventos de nuestro tiempo, oremos al Señor.
 2. Por un nuevo mundo de paz, una paz que nunca esté separada de la justicia hacia los pueblos y la libertad de los hombres, oremos al Señor.
 3. Por la Iglesia en Nigeria. Por el sufrido pueblo de Biafra, especialmente los niños, oremos al Señor.
 4. Por el éxito del curso de educación cristiana para adultos en toda la Archidiócesis, oremos al Señor.
 5. Que el espíritu de amorosa generosidad llene nuestros corazones y mentes en este día, al dar nuestra ayuda a los sacerdotes, religiosos y seglares que trabajan en las misiones del mundo, oremos al Señor.
 6. Por los que han muerto en los territorios de misión de todo el mundo, y por N y N, fallecidos la semana pasada, oremos al Señor.
 7. Por todos nosotros, para que tengamos el valor y la firmeza para perdonar a aquellos que nos han ofendido, oremos al Señor.
 8. Por todos nosotros, los que por palabra, acción u omisión hemos promovido injusticias, discordias y envidias en los corazones de los hombres, oremos al Señor.
- CELEBRANTE: Oh, Dios, Tu eres un padre misericordioso y compasivo. Perdónanos las ofensas que te inferimos, como nosotros perdonamos a quienes nos ofenden. Ten piedad de nosotros, escucha nuestras súplicas y concede lo que te pedimos, por Cristo, Nuestro Señor.
- PUEBLO: Amén.

Un Año Después de la 'Humanae Vitae'

Por PEDRO RICHARDSI C.P.

En un momento en que la vida humana pareciera carecer de valor (Biafra con sus dos millones de muertos de hambre, Vietnam con sus centenares de miles en siete años de lucha, Israel y Egipto en una guerra no declarada, El Salvador y Honduras con sus 10,000 desaparecidos) el representante de Aquel que dijo: Yo he venido para que tengan VIDA y en mas abundancia," elige como tema de su mensaje a todos los hombres de buena voluntad, precisamente, la "Vida humana," signo de los tiempos.

PRIMERAS REACCIONES

Quizás deliberadamente se escogió el verano europeo para lanzar un documento que, comenzado su estudio en tiempos de Juan XXIII fué urgido por el Concilio e impulsado repetidamente por Paulo VI, reforzando la Comisión Pontificia de Familia y Natalidad, encargada de presentar un examen de las diversas hipótesis en pugna. Sabido es como la dicha Comisión falló en sus objetivos, publicándose erróneamente como Informes de Mayoría y Minoría (por parte del semanario de Kansas "The National Catholic Reporter") lo que eran sólo "borradores de trabajo." Desde el grito angustioso del P. Haring; ¡Salvemos al Papa! hasta las alabanzas del Gran Rabino de Jerusalén y del Patriarca Atenágoras, de toda la gama fueron las reacciones. En gran parte la prensa mundial sólo recogió la oposición a Paulo VI. Conocida es la dificultad que aun hombres de ciencia encontraron en hacer publicar su apoyo a la "Humanae Vitae."

EL EPISCOPADO MUNDIAL

A pesar de la clara declaración conciliar (Lumen gentium, Nos. 18 y 25) sobre el Magisterio Pontificio, no faltaron quienes acusaron al Papa Montini de haberse olvidado de la Colegialidad Episcopal. Podría llamarse la atención a estos contradictores que esta Colegialidad puede ser antecedente, concomitante o posterior a una declaración papal, aunque ésta no requiere este apoyo para poder tener vigencia en una Iglesia fundada sobre la Roca que es Pedro. Recuérdense los discursos de Paulo VI al Consejo de las Iglesias en Ginebra y al Episcopado Africano en su reciente viaje.

Veinte han sido las declaraciones de los distintos episcopados mundiales, que van de los holandeses (los primeros en hacerlo) hasta los suizos (que cerraron el año 1968 con su contribución). Ninguno de estos grupos de obispos ha contradicho la TESIS de Paulo VI: no separar Amor y Vida. Han contribuido, y es esto lo que se esperaba de ellos, a la aplicación PASTORAL según las circunstancias propias de cada país. A menos que llamemos SIMULADORES a los obispos de todo el mundo (el 65% se ha pronunciado respecto a la "Humanae Vitae") hase de admitir que apoyan la valentísima actitud del Papa. Sabían los obispos que se encontrarían con tres clases de matrimonios en dificultad.

- los que se sentirían insatisfechos con la enseñanza de Paulo VI.
- los que aun no están preparados para esta doctrina.
- los que, aun aceptando, se encuentran en serias dificultades para su aplicación.

Mientras el Papa asentaba la doctrina para todos, los obispos proveían la aplicación para las excepciones. Uno y otros completaban el cuadro pastoral. Los que exigen que un documento diga todo, parecen olvidarse que ni siquiera las Sagradas Escrituras consiguen toda la enseñanza del Señor. Bastaría leer el final del Evangelio de San Juan para confirmar esto.

El Papa que clamara en la ONU para que "se aumentara el pan sobre la mesa de la Humanidad en vez de disminuir sus comensales," afirma en esta Enciclica que los hijos deben provenir del Amor. Por tanto, no han de resultar de un instinto ciego sino ser deseados y queridos. La paternidad responsable del Vaticano II es reformada. No existe, entonces, un número ideal de hijos. La procreación no puede ir desligada de la educación. La Providencia de Dios cuenta con la inteligente colaboración y previsión de los padres, de manera que sus hijos no carezcan de dignidad humana y sean incorporados convenientemente a la comunidad de los hombres. Rotunda es la afirmación papal de los dos aspectos del amor conyugal: el unitivo y el procreativo. No es un amor egoísta, puramente erótico, sino uno que es fiel a la naturaleza del acto íntimo. Por eso "el uso del matrimonio ha de permanecer de por sí abierto a la procreación de la vida," dice el No. 11 de la H.V. De allí, que toda acción "en previsión del acto conyugal o en su cumplimiento o en el desarrollo de sus consecuencias naturales" que busque hacer imposible la procreación, queda excluido como ilícito (No. 14). Estas orientaciones morales no invalidan el principio del doble efecto, en virtud del cual es lícito recurrir a sustancias o técnicas que traen consigo la infertilidad del acto conyugal, por razones proporcionadas de salud.

¿COMO RESPONDER A LA ENCICLICA?

Algunas personas (si bien dispuestas a dar el asentimiento religioso pedido por el Papa) no encuentran convincentes los argumentos de la "Humanae Vitae." Diversos episcopados (canadiense, italiano, alemán...) recuerdan que no han de ser considerados "separados de los fieles." Pero les dice a ellas mismas que sólo permanecerán en buena fe si cumplen con dos condiciones: a) haber considerado seriamente los motivos que les hacen suspender su asentimiento, y b) que continúen investigando para comprender y profundizar la enseñanza de la Iglesia. Los obispos belgas, a la par de los franceses y austriacos, han pedido que se evite el escándalo y la confusión al discurrir con el parecer de Paulo VI. Para no caer en el subjetivismo, dicen los de Inglaterra,

se ha de "hacer todo lo posible para que la conciencia esté rectamente informada." El episcopado austriaco (siguiendo lo que se dice en el No. 14 sobre la Libertad Religiosa) recuerda que "existe la libertad de conciencia pero NO la libertad en la formación de la conciencia."

Los obispos italianos salen al encuentro de aquellas parejas que — por motivos externos a sí mismos — no pueden conciliar "paternidad responsable" con "amor recíproco." ¿Han de sentirse frustrados? No, dicen los franceses: "La Enciclica ha mostrado un camino. Sólo pacientemente, con fracasos y tentativas, el hombre avanza por el camino de la santidad. Es una lucha de todos los días, llevada con esperanza.... Lo esencial es que, a pesar de la ambigüedad, el sentido de la vida y del amor progrese en una lealtad a la verdad."

Inspirándose en el No. 51 de "Gaudium et spes," tanto los obispos franceses cuanto los estadounidenses orientan a los que se encuentren en conflictos de deberes a elegir — aquí y ahora — el valor o el deber MAYOR. No es cuestión de elegir el MAL menor! Y el obispo francés que presentó la Nota Pastoral redactada en Lourdes, lo aclaraba de esta manera: "Cuando yo fui soldado en la pasada guerra maté a 4 alemanes. Matar es un mal. Pero, en ese momento yo defendía a un bien mayor." Y recordaba las palabras de esa misma Nota: "El anticoncepcionismo es siempre un MAL. No siempre es un PECCADO." Los obispos franceses daban el fundamento de esta triste opción a la cual se ven OBLIGADOS ciertos esposos: "No obstante la participación en la Resurrección de Cristo, nuestro mundo no está todavía libre de la contradicción y de la muerte."

No puede negarse — y a esto la Enciclica invita a los sacerdotes — que con una mayor frecuencia de los sacramentos, con un mayor dominio de sí (recuérdese el libro del Card. Suenens con este mismo título), dándoseles una formación mayor en la ge-

La llamada enciclica de la discordia, provocó una de las más encendidas polémicas en el seno de la Iglesia. La angustiosa exclamación de Bernard Haring: ¡Salvemos al Papa! La prensa mundial, salvo excepciones, sólo recogió la oposición a Paulo VI. Tres clases de matrimonios en dificultad. Aumentar el pan en la mesa de la humanidad, en vez de disminuir los comensales. Roma no ha dicho aun la última palabra.

nerosidad y en el valor ante la vida, se solucionarían muchos conflictos de deberes. Hay una "ley de crecimiento" en la práctica del Bien que el Director de Conciencia debe favorecer!

- Positiva, no negativa

El Papa no ha dicho ¡NO! a la Píldora. Ha dicho ¡SÍ! al Amor y a la Vida. Por eso invita a investigar siempre más y mejor. Roma no ha dicho la última palabra aún. Recuérdese lo que, a este propósito, decía el mismo Paulo VI en Castel Gandolfo el domingo siguiente a la publicación de la Humanae Vitae. Y esto mismo repitió a todo el Episcopado Latinoamericano en Bogotá. De allí la invitación a los hombres de ciencia. De allí, también, la libertad de los teólogos, proclamada por el Episcopado de Italia al comentar esta Enciclica.

Han quedado muchos puntos tocados por la H. V. que piden mayor estudio: la Ley Natural, la Sexualidad Humana, la Intocabilidad de la Esfera Sexual en el Hombre, el Derecho de una Mujer Casada a defenderse de la "violación" de su marido cuando por razones objetivas y serias, no desea otro embarazo. Lo mismo puede decirse del Método de la Temperatura y del empleo de medios físicos para impedir una concepción en una mujer afectada psíquicamente por un parto anterior.

Al frágil equilibrio que pide la Fe en el Magisterio de la Iglesia y el Amor por buscar soluciones a los graves problemas matrimoniales podríamos aplicar las palabras del P. Lombardi: "Tener la audacia de dar tres pasos hacia adelante y la humildad de dar dos hacia atrás, si la Jerarquía así lo determinara."

El Papa y Los Obispos

Por el CARDENAL JEAN DANIELOU

Se plantea hoy en el mundo el problema de la autoridad. Hay que admitir que algunas formas de ejercer la autoridad hieren el sentido agudo de la dignidad humana, que es una de las conquistas de nuestro tiempo. En toda sociedad, la autoridad está al servicio del bien común, en la medida en que se propone como meta hacer respetar los principios, sobre los que se funda la sociedad; pero se obra precisamente en nombre de esta sociedad y, en este sentido, es absurdo llamar represión a todo ejercicio de la autoridad; al contrario, es la autoridad la que se encarga de proteger a los miembros de una sociedad contra el capricho de los grupos que quieren imponerse valiéndose del terror físico o moral.

Este problema existe también en la Iglesia. Con esto no queremos afirmar que la autoridad en la Iglesia sea idéntica a la autoridad de una sociedad terrestre. En la Iglesia la autoridad es de institución divina. Es evidente el carácter de privilegio concedido por Cristo a los Apóstoles y sucesores. Pero, teniendo esto en cuenta, la autoridad plantea en la Iglesia problemas análogos a los que plantea en la sociedad civil.

Todo ejercicio de la autoridad en la Iglesia es considerado injustamente como una represión y una inquisición. Ahora bien, no existe en la Iglesia una exigencia mayor de caridad que la que ejerce la autoridad cuando defiende al pueblo cristiano, confiado a sus cuidados, de aquellos que pretenden corromper su fe.

PRIMADO Y COLEGIALIDAD

El P. Lubac han censurado la pretensión de algunos teólogos de rebelarse contra el magisterio, "como si su competencia, arrogándose el poder doctrinal, les dispensara de mostrarse dóciles al único magisterio auténtico."

No se puede negar el hecho de que donde la autoridad de la Iglesia da testimonio de su unidad, el problema de la "contestación" es serio, pero no angustioso. Sin embargo, en el pueblo cristiano se insinúa una profunda desorientación cuando descubre discrepancias dentro de la misma autoridad. Setrata de una situación provocada en ciertas épocas de la historia de la Iglesia. Por ejemplo, en la época del arrianismo el pueblo cristiano se hallaba desconcertado, al ver a sus obispos divididos entre sí en lo referente a problemas de capital importancia en el campo de la fe. San Basilio recurrió desesperadamente al obispo de Roma para que restableciera la unidad.

El pueblo cristiano ha creído siempre como por instinto que la unidad del episcopado en torno al Romano Pontífice era la garantía de la fe.

En nuestro tiempo habna que estar ciego para no ver que existe, a este respecto, un cierto malestar en el pueblo cristiano. Algunos oponen imprudentemente, y en absoluta contradicción con los documentos del Concilio, la colegialidad episcopal a la infalibilidad personal del obispo de Roma. Algunos han interpretado en este sentido la enciclica "Humanae Vitae" y la Profesión de Fe de Paulo VI. No hay que hacerse ilusiones a este propósito. En la actualidad se corre el riesgo de ver a los cristianos divididos en dos grupos: los que hacen derivar del Papa la autoridad de los obispos, y los que quieren hacer derivar de los obispos la autoridad del Papa. Y de esta posición la que corre mayor peligro no es la autoridad del Papa, sino la de los obispos. De todos modos la que corre el peligro de quedar debilitada es la autoridad de la Iglesia, esa autoridad a la que el pueblo cristiano concede espontánea y legi-

Sentir con la Iglesia

timamente una confianza absoluta.

No hay mejor solución para detener los pasos de los que intentan sembrar esta oposición entre el Papado y el Episcopado, que el testimonio de una profunda unión.

Esto es lo que esperamos del presente Sinodo. Es esencial que se haga sentir en Roma la voz de las diversas Conferencias Episcopales para informar al gobierno central de la Iglesia sobre los problemas y las necesidades de todo el mundo cristiano. Es también esencial que en esta ocasión la autoridad propia del sucesor de Pedro sea reconocida y ratificada por todas las Conferencias Episcopales. La colegialidad no es un arma contra el Papado. La Iglesia tiene su estructura propia y permanente y en esta estructura la colegialidad ocupa el puesto que le corresponde. Los conceptos de monarquía y democracia no tienen nada que ver con esta estructura.

CRITICAS A LA CURIA

Es deplorable la exageración de ciertas críticas que se vienen haciendo, de un tiempo a esta parte, a la Curia Romana. Todos estamos de acuerdo en que la Curia necesita una reforma. Pero estas críticas además de ser injustas en gran parte, y de no tener en cuenta las considerables reformas realizadas ya por Pablo VI, lo único que hacen es desacreditar ante la opinión pública, el gobierno central de la Iglesia y, en consecuencia, de la Santa Sede. La intención de sus autores no es ésta ciertamente; pero no pueden evitar que sus críticas sean utilizadas en este sentido.

La existencia de un poder central, bien organizado, es hoy más necesaria que nunca para la Iglesia. Es este poder el único que puede garantizar la posibilidad de una legítima diversidad de expresión, sin que la unidad se vea amenazada.

EN MI CASA TOMAN BUSTELO



Sheerin Viewpoint

(Continued from Page 15)

If our intervention was not a case of helping a victim of unjust aggression but a meddling in a war that was not our business, we may have obstructed national independence and social progress by opposing the peasant rebellion. True, the National Liberation Front is Marxist-oriented as are many new regimes we are supporting in the developing countries, but we must remember that these new regimes are not anxious to exorcise their old colonial tyrants for a communist tyranny. The Vietnamese, both North and South, are rabid nationalists. For centuries they have loathed the Chinese as a national tradition as far as we know. Ho Chi Minh gladly accepted aid from China but did not permit a single Chinese fighting soldier on Vietnamese soil. The Vietnamese have driven out the Japanese, they have driven out the French and are now striving to drive out the Americans. Is it reasonable to think that after 30 bloody years of fighting foreigners, they will suddenly capitulate to Moscow or Peking? As U Thant has said: "It is nationalism, and not communism, that animates the resistance movement in Vietnam against all foreigners, and now particularly against Americans."

Space limitations will not allow for a detailed application of the remaining conditions of the Just War theory but they bear close study. Has U.S. policy been motivated by "free elections" or national prestige? Our Government has not made any formal declaration of war; can the Tonkin-Bay resolution be deemed a "moral equivalent" to such a declaration? Did the U.S. exhaust all the peacemaking resources of the U.N. before getting involved? Has the U.S. lived up to natural law (especially with regard to bombing of civilians) and to international treaties we have signed (e.g. in regard to treatment of prisoners)?

In conclusion, I concur with that Harvard faculty that called (Oct. 7) for "prompt, rapid and complete withdrawal of United States forces" from Vietnam. Negotiators Harriman and Vance recommended in vain that we offer a cease-fire proposal at Paris. Now, it has the backing of Sen. Mike Mansfield and others, and it is time to lay such a proposal on the negotiating table.

Lyons Viewpoint

(Continued from Page 15)

We have prevented Hanoi and Peking from taking over Thailand, Cambodia, Malaysia, South Korea, Singapore and other Asian states that admittedly would have had to succumb to Hanoi and Peking if we had made it known that we were abandoning our commitments by scuttling Vietnam. Had we abandoned Vietnam we would have encouraged Peking to move in and take over India, Burma, Taiwan, the Philippines, and eventually Japan.

MADE BLUNDERS

There are all kinds of excuses for pulling out of Asia, or any country in Asia under communist attack. But the great unanswered question when the doves say we should "pull out of there" is: Pull out of where?

Granted we have made colossal blunders in our Vietnam policy. Granted that it was an incredible mistake to think that the enemy would quit if we did not threaten him, that he would somehow reciprocate if we showed great restraint, that he would either give up easily on the battlefield or at the talks in Paris.

Granted we failed to see that the enemy is not Hanoi but Moscow and Peking, that without them Ho Chi Minh would have spent his life as an unknown revolutionary tramp, that without them the war could not last six weeks.

SOUTH IS FREE

Still, the South is free and we have halted Red expansion in that half of the world. We could have done much worse. We could have

let the communist world, by conquering the South, spread the war to the rest of Asia. In spite of our ineptitude, and despite the fact that much of Laos has been unofficially overrun by Hanoi, none of Asia has been lost to communism since the Geneva Treaty in 1954 which divided Vietnam.

Everyone wants peace, but we want a lasting peace, a peace that protects free countries and discourages aggression. What should we do?

Politically, the die is cast. Washington has decided to withdraw gradually, rather than force the enemy to withdraw. The only thing that can be done is let our allies do what we should have done long ago. The government in Saigon must be given more authority, to match the added responsibility we are placing on its shoulders. Saigon must be allowed to use troops, planes, and pilots from Taiwan, something we have never permitted it to do. Saigon must be allowed to send troops into Laos to prevent the infiltration. It must be allowed to destroy the guerrilla bases in Laos, Cambodia and North Vietnam. Saigon must be allowed to close Haiphong harbor, one way or another. Saigon must also be allowed to threaten the dikes in North Vietnam, if necessary, to force the aggressor to leave the South alone.

We must not interfere with the government of South Vietnam by forcing it to have a communist coalition. We must not force it to put faith in any agreement with the communists. We must give

The Fortunate Had Four Mothers

By RT. REV. MSGR. R. T. RASTATTER

Did you ever stop to think that, in the early years of our lives, the more fortunate of us are blessed with four mothers?

One, of course, is our natural mother. Enough has been written on this subject in rhyme and prose to fill countless volumes.

Another is our Blessed Mother, mother of Mercy — our life, our sweetness and our hope. . . our most gracious advocate when we ask to turn her eyes of mercy toward us on earth and after this, our exile, to show us the Fruit of her womb, Jesus.

A third is our Holy Mother Church, established by Christ to guide us along the rocky, straight and narrow path to eternity.

Finally, there is our god-mother. . . who has promised to oversee our religious education and way of life should anything happen to our parents.

That's the way it is for most of us more fortunate mortals. But let's ask our-

selves to ponder for a moment or two on those less fortunate than we are or have been.

In the Archdiocese of Miami there are a great many dependent children. These youngsters are dependent on us for a variety of reasons and for a multitude of life's basic needs. . . food, clothing, shelter. . . and their God-given right to become honorable men and women, walking the paths of light in the sight of Almighty God.

Most, if not all, of these children have been denied the blessings of one or more of these mothers in faith or in fact. They, too, are refugees from intolerable situations . . . conditions that, through privation, neglect or even abandonment, can but foster a breed of people who can only survive by foul means and a total disregard for a way of life governed by law and order. . . and by a complete rejection or ignorance of God's commandments.

Who's to blame if their minds and bodies are warped . . . and whose souls are defiled by a life of crime? We could say it's their parents' fault and dismiss the subject from our minds.

It's regrettably popular these days to say, "I don't want to get involved." Well, you are involved! How? By Christ, Himself, who said,



Msgr. Rostotter

If it fails, we must pull our troops out as soon as possible, unilaterally if necessary, but with two provisos: (1) that we devise ways and means of saving innocent blood both those peasants who have been sympathizers with and supporters of the Americans. Unquestionably, the Vietcong have them marked for assassination (notably the Catholics who escaped from the North); (2) that we strive in the immediate future to make massive restitution to the Vietnamese people for the massive evils we have inflicted upon them in the unjust war.

to make "Good Samaritan" Sunday a special kind of Mother's Day for these unfortunate boys and girls. Remember Sunday, Nov. 16 — it's your chance to be a "Good Samaritan" . . . and bind up many wounds. May God bless you!

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Congratulations to you for being an American who supports the Propagation of the Faith! Your continued generosity is the cause of praise and deep gratitude expressed in the many personal letters sent to the National Office from missionaries all over the world.

Bishop Lamont of Untali, Rhodesia in a recent letter writes to you: You Americans are sometimes accused of excessive boasting. Forget about it. Get out the old trumpet and start off like St. Paul: "Men, if I have to boast, let me tell you a few things . . . We're supposed to be the People of God? Right! We're supposed to send the Christian Faith to the ends of the earth? Right! We're supposed to be manifesting Christ? We're supposed to be the extension of Our Lord? Let me tell you something: We are all this and have been for years. Go to any missionary country in the world and you will find United States Catholics doing precisely this, through the instrumentality of the Propagation of the Faith."

Perhaps you miss the personal contact with the individual missionary or missionary community to which you donate. But the Society for the Propagation of the Faith is unique in that it is the one agency that supports missions in every part of the world where help is needed most. The money you contribute is used only for the actual work of the missions. All funds donated each year are spent within that year. Your donations are not received impersonally — letters from missionary bishops witness to this.

The Bishop of Zambia writes: It would be true to say that we could not continue our work for one month without the generous assistance that we get from overseas and especially from the USA.

A Bishop from India writes: It would have been impossible for us to keep going our seminary, our leprosaria, our hospital, and our orphanage without the help from our American friends and benefactors.

The Bishop of Rhodesia writes: Who finances my seminary? You do! Who built the schools where progress and liberty are born? You did! Who put up the hospitals and clinics? Not local sources. You did!

Yes, these letters are written because of you. Your continued prayers, sacrifices, and donations to the Society have been the mainstay of many mission projects. Some of us can truly boast: "I give regularly to the Society for the Propagation of the Faith." Can you? Send your donation today! Your help is truly needed!

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, Dept. C, 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local Archdiocesan Director (Name and Address)

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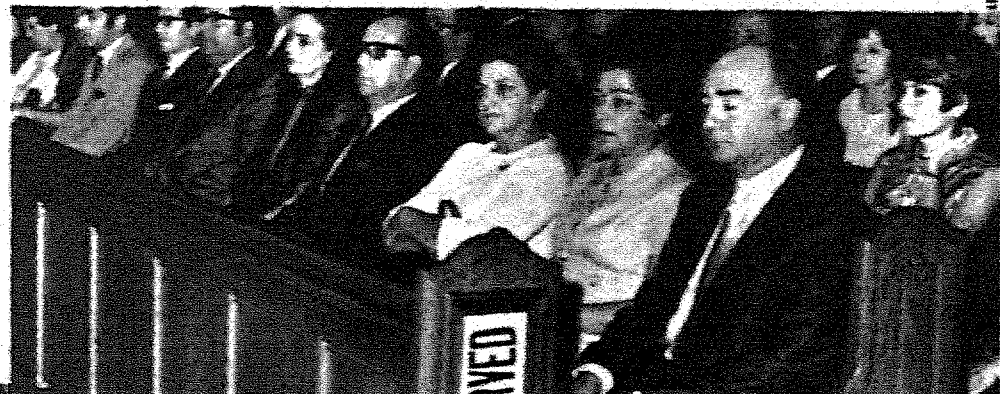
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Miami's observance of Columbus Day began during Pontifical Mass celebrated Sunday in the Cathedral by Archbishop Coleman F. Carroll, left. At far left Mayor Stephen Clark reads an official proclamation regarding the significance of the holiday which was presented to Sr. Joaquin Pujol, representative of the Spanish Ministry of

Information, shown in photo with Dr. Horacio Aguirre, editor, *Diario Las Americas*. At right of the Mayor is Louis Ve Baile, dean of the Latin American Consular Corps. All attended a luncheon following Mass. In photo below, members of the Latin American Consular Corps and their wives, participated in the Pontifical Mass.



Consular Corps At Mass



Representatives of Priests' Senates met in Orlando this week to form the Florida Federation of Priests' Councils. Left to right are Father Ronald Brohamer and Father David L. Pynch, Miami; Father Peter C. Dolan, Orlando and Father John X. Linnehan, St. Petersburg. With the exception of Father Pynch, who is Province of Miami representative to the National Federation of Priests' Councils, each of the above priests is president of the Priests' Senate in his respective diocese.

Fla. Priests' Senates Form New Federation

ORLANDO — Representatives of the Priests' Senates from the Archdiocese of Miami and the Dioceses of St. Petersburg and Orlando in a two-day meeting this week joined forces to form the Florida Federation of Priests' Councils.

The new federation has as its purposes the coordination of activities and exchange of ideas between the Priests' Senates of the state as well as the promotion of the pastoral needs of the Church in Florida and the fostering of priestly formation and brotherhood through communication.

More than a dozen representatives from the three Priests' Senates attended. Bishop William D. Borders

of Orlando was guest of honor at dinner.

The group drew up preliminary by-laws and formed an executive board consisting of Father Ronald Brohamer, Miami, president; Father David L. Pynch, Miami, executive secretary along with Father John X. Linnehan, president of St. Petersburg Priests' Senate and Father Peter C. Dolan, president of Orlando Priests' Senate.

The federation consists of the presidents of the Priests' Senates from the Florida dioceses plus four voting delegates appointed by each senate president. The group will meet twice each year, in the fall and spring.

Laymen's Union Planning For Session

Deanery units of the Archdiocesan Union of Catholic Laymen are meeting in preparation for a session of the bigger group Oct. 25 in Hollywood.

Each deanery will report on its efforts to determine what men's organizations are active in individual parishes and how the local

parishes can be assisted in establishing men's organizations. The report also will include suggestions on necessary channels for better communication and exchange of ideas.

One of the meetings planned will be Monday at 8 p.m. in the Archdiocesan

Hall at St. Mary's Cathedral. It is for the North Dade region of which Frank C. Pellicoro is president, and Father John J. Vereb is moderator.

Each parish has been asked to send two representatives to the regional sessions.

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