

Synod Moves Ahead Without Friction

Collegial Spirit Marks First Group Reports

By PATRICK RILEY

VATICAN CITY —(NC) — Opinion in the Catholic Church's Synod of Bishops has crystallized, not polarized.

With the reading of reports from all nine working groups into which the synodal Fathers were gathered, the long-feared sundering of the synod into pro-papal conservatives and pro-collegial progressives revealed itself as an empty phantasm.

The reports of the working groups showed substantial agreement on the Pope's right to reach decisions that bind the whole Church, and on the opportuneness and desirability of active participation of the world's bishops in decision-making.

For such participation, the working groups looked to fuller communication between the Holy See and the bishops, and to fuller exploitation of the institution of the synod itself. The synod as an institution seemed to be shaping up as the most likely central nervous system for collegial life and action.

However, a suggestion by Belgium's Leo Cardinal Suenens for a more representative method of electing future popes was put aside by the group of which he was chairman.

The communique from the Holy See's press office said: "Cardinal Suenens presented a motion regarding the future election of popes. Many bishops, without denying the interest of the problem, judged it to be secondary in comparison with the other motions expressed by the group. Also, such a motion was not included in the matter under study."

"The group feels that this question, as well as the way of associating the synod with the college of cardinals in the election of the pope, can be studied elsewhere."

The groups had been working two days, principally on a report presented to the synod by Francois Cardinal Marty of Paris on relations between the Holy See and episcopal conferences. Synodal Fathers were grouped according to language: two each for English, French and Spanish, and one each for German, Italian and Latin.

AGREEMENT ON SUBSIDIARITY

There was full agreement on the validity of the principle of subsidiarity, which (roughly speaking) insists that a function that a lower unit of society can accomplish should not be taken over by a higher unit. The clear implications of this principle within the Church were accepted, save for insistence upon two things: that the Church is not wholly comparable to natural societies, and that the primacy of the pope not be compromised.

Most of the working groups said the Pope or his aides might — or should — explore the mind of the bishops' conferences before issuing important doctrinal or disciplinary statements, while the bishops' conferences would inform the Holy See of those of its actions which concern the entire Church. Thus consultation would be a two-way street.

There were many suggestions that the synod be convened regularly, either at one-year or two-year intervals.

The group under Cardinal Suenens' chairmanship suggested that the Roman Curia, which is and historically has been the Pope's executive arm, become an instrument for the execution of collegially-made decisions.

Several groups asked that individual bishops be consulted before decisions are taken affecting their dioceses. Several groups also asked that such decisions be communicated to the bishops concerned before release to newspapers and other media.

Two groups cited the Second Vatican Council's Decree on the Pastoral Office of Bishops as offering the regulating principle for relations between the Pope and individual bishops. Chapter Two of that decree opens: "As successors of the Apostles, bishops automatically enjoy in the dioceses entrusted to them all the ordinary, proper and immediate authority required for the exercise of their pastoral office. But this authority never in any instance infringes upon the power which the Roman Pontiff has, by virtue of his office, of reserving cases to himself or to some other authority."

The synodal Fathers were divided on the prudence of creating a special organism to foster communications between the Holy See and episcopal conferences. Some suggested adapting the synod's secretariat to this purpose, and the Italian-language group proposed a detailed plan for such adaptation.

Pope Paul VI was present for the deliberations of the synod, just as he had been for all general meetings save on the day of his own regular general audience.

The president-delegate of the synod, Agnelo Cardinal Rossi of Sao Paulo, Brazil, thanked the Pope for his constant presence in the synodal hall and (to quote the press communique) for "for all he had done to implement the decisions of the Second Vatican Council on episcopal collegiality."

Some of the working groups also expressed appreciation for the Pope's presence in the synod, something that had been requested by three episcopal conferences.



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Beneath a sculpture depicting the descent of the Holy Spirit on the Apostles, Pope Paul listens to Bishop Wladyslaw Rubin of Poland, addresses prelates during synod.

World Can't Ignore Hunger Problem: Cardinal Leger

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Right To Life Units Urged For Florida

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Birth Control Plan Comes Under Fire

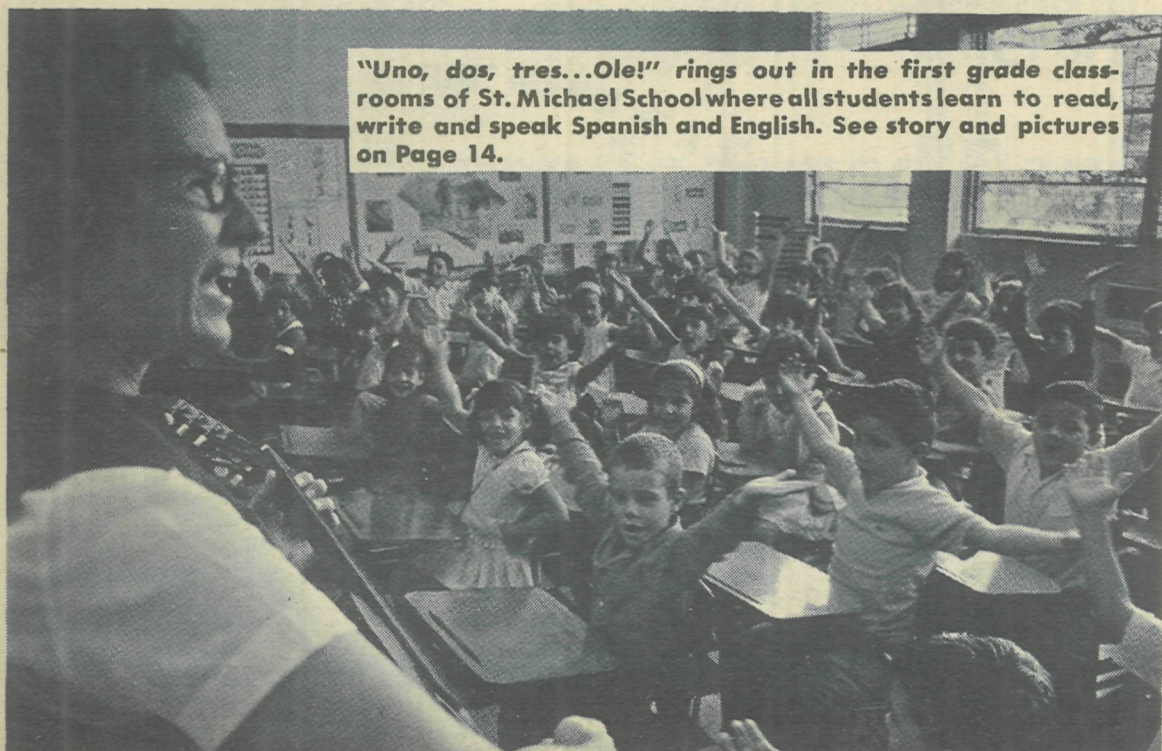
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They Don't Study 'Foreign' Language

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Students Warned That 'Speed' Kills

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"Uno, dos, tres...Ole!" rings out in the first grade classrooms of St. Michael School where all students learn to read, write and speak Spanish and English. See story and pictures on Page 14.

THE VOICE

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Bishop McLaughlin Asks Women To Take Lead In Right-To-Life Crusade

ST. PETERSBURG — Catholic women in the Diocese of St. Petersburg have been urged by their bishop to lead the way in establishing Right-To-Life Committees in Florida's west coast areas.

Bishop Charles McLaughlin, speaking at the first annual convention of the St. Petersburg DCCW held here, told delegates and guests "to band together with others so that you will show the proper values of life to the people of Florida."

Formation of such committees will follow the establishment of a Right-To-Life Committee last May in South Florida when Mrs. Murray Blair Wright, former legislation chairman of the Archdiocesan Council of Catholic Women was elected president of the citizens' group; and an appeal by Mrs. Thomas F. Palmer, president of the Miami Provincial Council of the National Council of Catholic Women, that each diocesan council inaugurate Right-To-Life Committees in their respective deaneries.

EFFORTS URGED

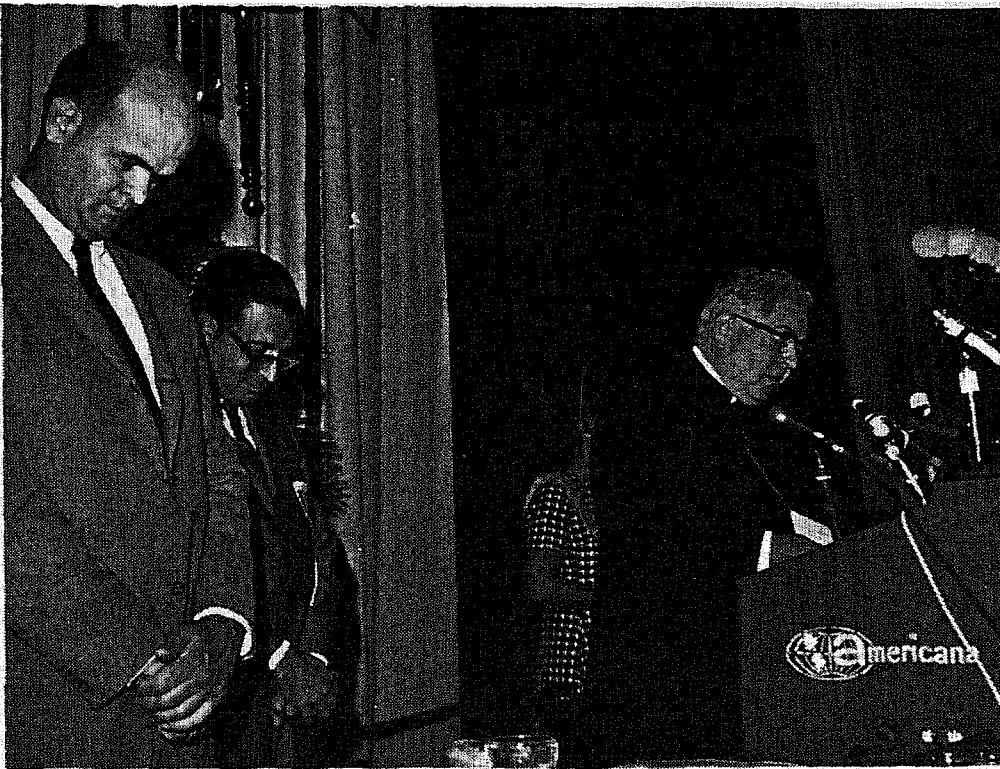
In a major address to the three-day convention, Bishop McLaughlin appealed to the women to continue their efforts against the liberalization of abortion laws and to be in the forefront in the legislative program for aid to Catholic education. The prelate said it was proven to him last year, as a recent arrival in the State, "how powerful and strong and articulate were the Catholic women of this state."

"It was their voice," he declared, "singly and in a united way when lifted against the suggested liberalized legislation for abortion, that exerted a strong influence to the contrary with the legislators. I believe it was you, more than any other single factor, that defeated so-called abortion bills during the last legislative session," he stated.

Citing the fact that proponents of liberalizing abortion in Florida are already making their plans to foster such legislation again in the 1970 session, Bishop McLaughlin pointed out: "It is up to us to understand the value of the dignity of life, to understand the whole intrinsic question, the entire matter rests on whether we accept the unborn fetus as human life," adding that "it is up to us to band together with those who are of similar mind in regard to this battle for the dignity of human life, but not necessarily of similar persuasion of faith."

Bishop McLaughlin also expressed the hope that special Right-To-Life committees would be formed throughout the state to speak for the united voice of many "components of our society, and not only that of the voice of Catholicism."

The Bishop also told DCCW delegates that the Bishops of Florida "are thinking seriously in terms of proposing specific points for legislation to help alleviate the terrible financial crisis facing our parochial schools in Florida" and urged them to prepare for participation in the legislative program.



UNDER-SECRETARY for the U.S. Dept. of Housing and Urban Development, Richard C. Van Dusen, left, bows his head in prayer during the invocation given by Archbishop Coleman F. Carroll at the recent convention of the National Association of Housing and Redevelopment Officials at Miami Beach.

Housing 'Breakthrough' Urged At Officials' Confab

Local housing agencies are natural cornerstones for implementing the "breakthrough concept" recommended by the Nixon administration in meeting the housing crisis, delegates to the convention of the National Association of Housing and Redevelopment Officials were told last week at the Hotel Americana.

Richard C. Van Dusen, under-secretary for the U.S. Dept. of Housing and Urban Development, spoke instead of Secretary George Romney, who remained in the nation's capital to partici-

pate in a Cabinet Committee on Economic Policy called by President Nixon.

Archbishop Coleman F. Carroll, in giving the invocation at the convention's closing luncheon, called on divine guidance to "give us the sense to realize the enormity of the housing crisis, not only in our nation, but throughout the world."

"Enlighten us," the prelate asked, "so that we may turn to action some of the concepts which you have al-

lowed us to evolve. You have given us the insights which have made it possible to strip the opponent of housing for the poor of all its armor."

The Archbishop prayed that "You cause this nation to so sense its essential responsibility that business and labor, black and white, rich and poor, city and suburb will mount an effort so concerted, so strong that it be patently known—even in Washington—that the communities, cities and towns of this nation are concerned."

Charities And Social Services Studied At Inter-Diocese Meet

ORLANDO—Various aspects of Catholic Charities and social services were reviewed here by representatives of the Archdiocese of Miami and the three other dioceses in the Province of Miami during the first in a series of meetings by the advisory committee on social services of the Florida Catholic Conference, Inc.

Bishop William D. Borders of Orlando presided at the two-day meeting, which discussed cooperation with state agencies and Catholic programs affecting housing, migrant workers, care of dependent children, of the aged and of unwed mothers.

Participants included Auxiliary Bishop John J. Fitzpatrick, Msgr. Bryan C. Walsh, Father John Nevins, Father John McMahon, Edwin C. Tucker and Robert Scanlon, all of Miami; Msgr. John J. Lenihan, Jacksonville; Joseph Ems, St. Petersburg; Thomas A. Horkan, Jr., executive director, Florida Catholic Conference; Sister Lucita, Pensacola; Sister Jeanette Freidheim, S.S.J., Jacksonville; Thomas J. Aglio, Orlando and Edward Kren, Lakeland.

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Tithing Rooted In Religion, Bishop Of Orlando States

ORLANDO — Tithing is definitely rooted in man's relationship to God and should not be considered as fund-raising program, the Bishop of Orlando said here.

Bishop William D. Borders pointed out that a person who considers this approach recognizes that the source of his total being, his life, his freedom, his capacity to love, his abilities all come from God and that if he develops these gifts fully, he will want to share them with other others, with the mission apostolate of the Church and with those who through circumstances have need of help.

"The only motive that will enable a person to accomplish this is man's honest evaluation of himself with God and accepting God's gifts as something to be shared," the prelate empha-

sized, reminding that "sacrifice of course, is offering of a gift to Almighty God. It implies a gift of self. So sacrificial giving, if it's truly sacrificial, must be understood in that manner, he said.

According to Bishop Borders the tithing program is "almost as deep as formal religion, coming from the direct revelation of Almighty God. We find tithing deeply rooted in the ancient Jewish religion. It certainly recognized the fact that for the Jewish religion to develop one must give of that which he possesses, and of course, we are all familiar that 10 per cent was indicated."

In the opinion of Bishop Borders, a definite percentage level cannot be evaluated on the part of each individual. Many persons, he added, are in a position to share

fully of that which they possess and would have an obligation on a 10 per cent level while others because of their circumstances would not have an obligation so large. "A number of persons have to evaluate their personal obligations," he stated, "and must adjust."

To the individual, Bishop Borders explained, tithing is an expression of love and of charity. And in addition, the prelate said, when one gives of himself it affects every person with whom he or she comes in contact. "So the Christian community grows from this charity, this thoughtfulness, this generosity, this concern. I'm not talking about specific works of charity that obviously will gain through tithing, but I'm talking about personal relationships."

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'North America Banquets, Others Starve'

Cardinal Warns Of Hunger Crisis

MONTREAL — (NC) — Paul-Emile Cardinal Leger returned here from his Third World mission post to accept a \$50,000 award for his life of humanitarianism and to take part in a banquet featuring roast squab and vintage wine.

When the dinner was over, the cardinal told the guests that more than "150,000,000 people have worms in their intestines."

He spoke about the millions of persons with hollow eyes and swollen bellies who peer at the North American banquet table.

To leave these people "in a state of frustration during the next 30 years is sure to provoke a catastrophe on a global scale," Cardinal Leger warned.

The dilemma will not be resolved, he said, "by exporting in a simple-minded way, a form of civilization called the 'American way of life.'"

The Church, he explained, could only do so much, outlining the nature of the moral and intellectual climate in which man could develop.

"But she has not received the mission of building... the city of tomorrow," Cardinal Leger said.

"She does not ask her ministers to undertake the direction of a center comparable to that (of Mission Control) in Houston," he said in reference to the recent moon flight. "But she does have the duty to remind all men that the gigantic enterprise of developing the Third World will never get off the ground if selfishness continues to build walls between peoples."

"It is within this context that my vocation to life in the Third World must be understood," he continued. "I certainly did not go there to teach men how to achieve success in an economic or technical way."

Synod Focuses On Decision-Making; Canada In Discord

(NC News Service)

The world Synod of Bishops continued to claim attention during the past week. This and other news highlights follow:

A strong bid to take part in the "decision-making" processes of the central government of the Church was thrown open for discussion at the synod meeting in Rome.

Bishop Alexander Carter of Sault Sainte Marie, Ontario, said the synod is attempting to "pump new blood in that Mystical Body which is the Church."

John Cardinal Heenan of Westminster, England, said "both the Pope and the bishops are honestly seeking to find ways in which there may be effective co-existence between the Holy See and the Church throughout the world."

Conscience Upheld

The Division of World Justice and Peace, United States Catholic Conference, issued a statement declaring "it is clear that a Catholic... can be a conscientious objector 'because of religious training and belief.'"

The statement expressed concern "that some draft boards do not recognize a Catholic claim for military exemption by reason of conscience. On the other hand, we are encouraged by recent court decisions and the actions of draft boards which uphold the primacy of conscience in this regard."

The statement said Christians must "make human provisions" for the conscientious objector and aid him in his "service to the human community."

Trudeau Stirs Discord

The announcement that Canadian Prime Minister Pierre Elliot Trudeau and the Vatican have established diplomatic relations re-opened some old wounds and stirred instant controversy among churchmen and Opposition members of the House of Commons.

Spokesmen for the Anglican and United churches noted that they had come out strongly against the move when Trudeau first solicited their opinions.

Some Protestant churchmen predicted the move would create greater tensions between Quebec and other provinces.

Urges A Challenge

Methodist Bishop Fred Pierce Corson of Philadelphia disclosed he had suggested that Pope Paul, "challenge youth to form a mass movement which would promote the oneness of the people of God."

He said he had a private audience with the Pontiff at Castelgandolfo, at which time he proposed that the Pope, at one of his weekly general audiences, suggest promotion of such a mass ecumenical movement by young people.

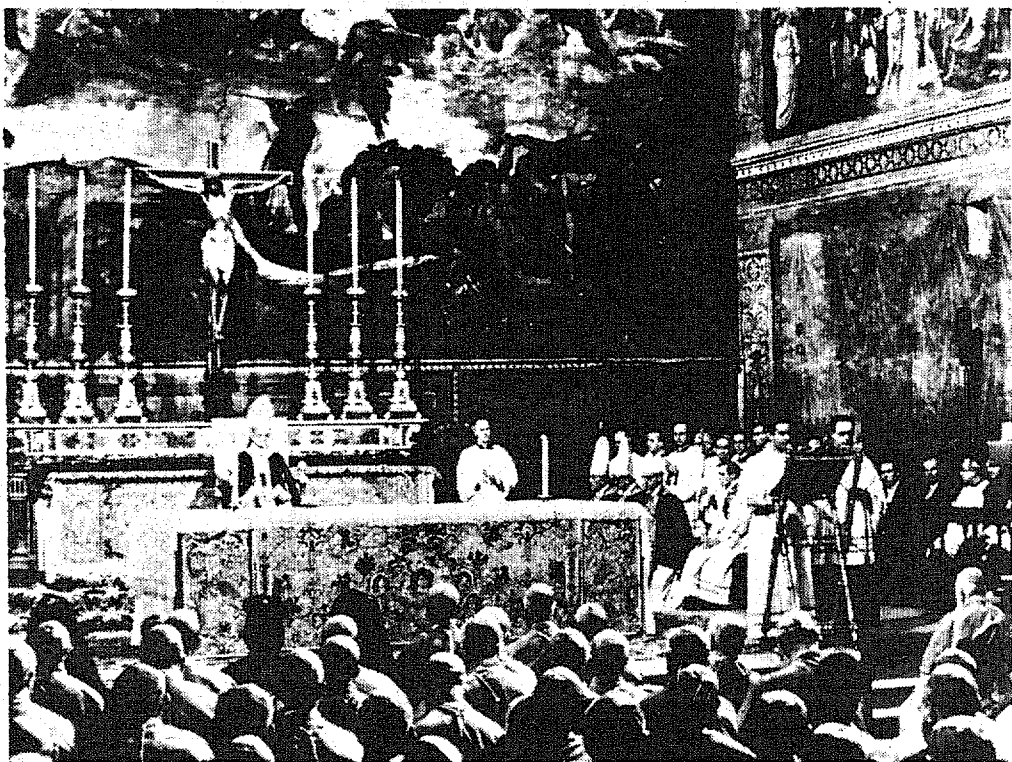
"The Pope expressed deep concern and interest at giving guidance to such a youth movement," Bishop Corson said. "It was the first time in my four conversations with him he took out a pad and took notes."

Crisis Of Nostalgia

Many church-goers in the world today are undergoing "a serious crisis of nostalgia, according to the Rev. Dr. Eugene Carson Blake, general secretary of the World Council of Churches.

Speaking at the Conferences on the Relevancy of Religion in Hudson, Wis., Dr. Blake expressed concern about the subtle malaise, which he defines as a longing "for the irretrievable past."

At a moment in history when men can do almost anything technically, Dr. Blake said, they are "more and more confused as to their values."



THE SISTINE Chapel was the setting for the opening of the Synod of Bishops in Rome. Pope Paul VI presided at the opening ceremony and attended all but one session during the first week.

'Rebel' Priests' Assembly Brings Contentiousness To Pope's Door

By PATRICK RILEY

ROME —(NC) — Glorifying in its own disorganization, clamoring for attention but striving mightily for dignity, the second Assembly of European Priests has brought contestation to the Pope's front door.

It brought it there at the very moment when, inside that door, a synod of the world's bishops was discussing how to restore authority in the Church.

Yet the Assembly of European Priests maintained throughout its week-long meeting that it was not attempting to destroy the Church's authority but to bring forth new ways of exercising that authority, ways the modern priest can live with.

The assembly itself was a curious mixture of piety and provocativeness. The priests sent Pope Paul VI a respectful letter asking for an audience, and got a regretful and courteous refusal. They said they understood.

Before disbanding, they walked the few blocks from their meeting hall to St. Peter's Basilica, where they prayed and sang hymns at the spot where St. Peter is buried.

Yet they voted through the following series of proposals that would have knocked the curl out of Martin Luther's hair, at least the young Luther: The college of cardinals, of course, is to be abolished. The Curia is to be reduced to an organ of information and coordination along the lines of the UN. Decisions in the Church

are to be taken by the Synod of Bishops, which includes non-Christians and women. The synod elects the pope, who is given a fixed term of office. The pope has no executive instrument for making his authority felt. He becomes, to use a term that was excised from a draft before the assembly, a "chairman."

So much uneasiness was felt within the assembly at the sort of theology incorporated in the assembly's declarations, that on the final day a preface was adopted describing the declarations as "only moments of a reflection that starts from life."

Quick 'Death' Seen For Unit

ROME —(NC) — The European Assembly of Priests, which met in Rome simultaneously with the second Synod of Bishops, "will be dead in a year," a U.S. priest-observer to the assembly said here.

Father John J. Hill of Chicago, official observer at the European priests assembly meetings for the National Federation of Priests' Councils of the United States, said that the European priests' group, in his opinion, is not going any place.

Primacy Held Key To 'Unity'

VATICAN CITY —(NC)

—The president of the Latin American Bishops' Council (CELAM), at a press conference here, described the papal primacy as a principle of unity in the Church and the conferences of bishops as a principle of pluralism.

Such pluralism or variety, said Archbishop Avelar Brandao Vilela of Teresina, Brazil, should always have a care for unity. And unity, he added, should return the compliment to variety.

"The primacy, always attentive to the development of the pastoral pluralism, should always see to the promotion of unity within variety," he said.

Referring to the Synod of Bishops, Archbishop Brandao Vilela said:

"It is proposed by the conferences of bishops that this same synod serve in a more adequate manner as a meeting point and exchange between the conferences and the Pope by means of a periodic convocation of the assembly."

At the same press conference in the Holy See's press hall, Bishop Johannes Vonderach of Chur, Switzerland, remarked that the synod is showing "readiness and willingness to be alert to the signs of the times."

The two speakers seemed to differ on the need for theological underpinnings to practical solutions to problems raised by the claims of collegiality and primacy.

Pupils Can Skip Classes In Sex

SPRINGFIELD, Ill. — (NC) — Parents will be allowed to take their children out of sex education classes in Illinois schools under a law approved by Gov. Richard B. Ogilvie of Illinois.

Prelate Praises Progress

Secret Challenge To Synod Denied By Belgian Cardinal

VATICAN CITY — (NC) — There is no "secret document" in which four cardinals regarded as liberals are challenging the way in which the Synod of Bishops is being handled. This was stated categorically by one of the purported group, Leo Cardinal Suenens, in an exclusive interview midway through the synod.

The Belgian prelate scotched the rumors in the press that he and Cardinals Bernard Alfrink of Holland, Julius Doepfner of Germany and Franziskus Koenig of Austria were "maneuvering

behind the scenes to try to engineer a revolt" against the synod plan handed down by the Pope.

The Prelate expressed his pleasure at the work accomplished during the first week of the synod, pointed to an event that was "even greater" than the synod, and offered a few observations on public expression within the Church.

"I was happy to see so many bishops stressing that we must find real ways of putting collegiality into practice," he said. "We must remember that collegiality is

much more than calling a synod as a mere advisory body."

Reflecting on the overall work of the first week, he stated that he was "happy now that we are moving to discuss the practical problems." Noting that the synodal Fathers would spend some time in small language groups discussing the context of Francois Cardinal Marty's position paper, Cardinal Suenens added that he anticipated studying "even more pressing problems that the cardinal from Paris did not touch upon."

This was in relation to the procedures of the synod, to listen to a position paper and then hear the comments of the Fathers' evaluations. Cardinal Marty's paper was the second given. The opening working day of the synod the first "relatio" was delivered by Franjo Cardinal Seper, head of the Vatican Doctrinal Congregation.

Asked of his impressions of the meetings that took place between priests and members of the Roman Curia Congregation for the Clergy, Cardinal Suenens stated that it was "a greater

event than the actual synod."

He said that he was not in any way detracting from the importance of the synod, but to his mind, it was a landmark in the Church to have such openness in dialogue. The Belgian primate was lavish in his praise of John Cardinal Wright, the prefect of the congregation, for making it possible for priests from all over the world to state their problems to the staff of the congregation in Rome.

Cardinal Suenens did make an "interventio" or response to the position pa-

per given on the opening working day of the synod, in which he made the remark that the "official" paper of the Holy See, L'Osservatore Romano, must not consider itself the only orthodox organ in the Church.

Asked to expand a bit more on this idea, the cardinal said: "As regards public opinion in the Church, the Vatican newspaper should follow the rules of good journalism and present all sides of opinion. It should be an open forum where the ideas of more than one school of theology can be heard."

Spirit Of Vatican II Quickly Takes Hold At The Synod

By DOUGLAS J. ROCHE

VATICAN CITY—(NC)—Even the pessimists were struck by the speed with which the spirit of Vatican II reasserted itself during the first week of the world synod of bishops.

Once more we saw the Church as a living and dynamic organism willing to look at itself in the light of the modern world and searching for the right kind of structure to meet the needs of our age.

Three points impressed me during the opening week:

1. The heavy weight of opinion—of both Pope and bishops—for a workable form of collegiality in which the bishops will share with the Pope in an organic way in Church government.

2. No revolt or nastiness was necessary in order for the majority of bishops to make their point that they are not mere delegates of the Pope but have power by divine right and the Pope, by his personal attendance at the debates, gave not the slightest hint that he regarded this open expression of opinion as disloyal to him.

3. Public opinion enabled the synod to get immediately on the progressive track.

This last point needs explaining and since it is so important to understanding what is happening in the Vatican's Hall of Broken Heads, let us begin here.

The Roman Curia, the administrative arm of the papacy, sent out a lengthy document (schema) to the national hierarchies several months ago which was intended to serve as a working paper for synod discussions.

UNDECLARED AIM

Pope Paul VI had called this extraordinary synod, embracing 146 members of the world's hierarchy, to advise him on the correct relationship between national conferences of bishops and the Holy See and among the national conferences themselves. But as John Cardinal Heenan of Westminster, England put it in the Times of London, "The chief though undeclared purpose of the synod is to avert the undoubted peril of anarchy in the Church."

For ever since Vatican II, the question of authority has been coming to a head. The

storm broke with the publication of the papal birth control encyclical *Humanae Vitae*, which, to the surprise of the Holy See, met with massive dissent in many areas of the world. A spotlight was put on the key question: What are the limits of papal authority?

If the Church is not ruled by an absolute monarch and, at the same time, is not a democracy, how is authority exercised? Collegiality is the quick answer, and Vatican II had a lot to say about it in theory. But how is collegiality actually practiced?

The schema sent out by the Curia gave the impression that collegiality meant the Pope could convene a synod whenever he wanted to, ask for advice when he wanted it, and maintain complete control except when he wished the bishops to share in a decision with him. The effect of this, of course, would be to leave the Roman Curia in powerful positions of authority since the Pope obviously can't handle every issue by himself.

It was at this point—last May—that Leo Cardinal Suenens of Malines-Brussels, Belgium gave his famous interview saying the root cause of post-conciliar problems in the Church is the rigidity in the Roman Curia. The cardinal spoke out publicly because he wanted to ascertain public opinion in the Church, not only among bishops but all the faithful.

In this he was following the prescription of Pius XII that there should be an expression of public opinion for the good of the Church.

World reaction showed that substantial numbers of people were in agreement with Cardinal Suenens. Even though some bishops were a little shocked at the undiplomatic frankness of the cardinal's interview, bishops throughout the world, as the synod has now affirmed concluded that the time has come for the Church to change its form of government.

The 300 priests in Canada who signed a statement of support for Cardinal Suenens were only part of this worldwide reaction. A spotlight fell on the rebel priests from European countries who came to Rome to demand a liberated Church, but that was just the extreme

end of a large body of opinion.

As a result of the mobilization of public opinion—which the Curia had tried to squelch by first placing a secrecy veil over the schema and then rebuking Cardinal Suenens for his interview—the schema was upgraded by the time the synod Fathers arrived in Rome. A three-page summary of the revised document, presented by Fran Cardinal Seper, prefect of the Congregation for the Doctrine of the Faith, emphasized that the pope and bishops are united in a sacred ministry for which both sides are responsible before God. The Pope is certainly not a delegate of the bishops. He has supreme authority. But the bishops as a college share in that authority.

The change in the two documents was so pronounced that Bernard Cardinal Aifrink of Utrecht, the Netherlands, announced that, whereas he had come prepared to reject the original schema, he could now basically accept the second.

When I arrived in Rome for the opening of the synod, a 10-year veteran of the Curia told me that he had never seen such tenseness and fear as the Vatican was then exhibiting. The global problems of the Church were bad enough, but now the European rebel priests were meeting at the Waldensian College, a Protestant institution, chosen because no Catholic hall could be obtained.

The rebel priests had demonstrated at last summer's meeting of the European bishops at Chur, Switzerland. Would they here too? It turned out that the priests adopted a calm behavior but meanwhile the synod opening ceremonies were shifted to the security of the Sistine Chapel lest demonstrations rock St. Peter's. More than 500 accredited journalists arrived from around the world and the tightest security I have ever seen at the press hall was established. Vatican guards constantly checked our passes.

The first synod, two years ago, had been totally closed, forcing the press to go underground. This time the press officer announced triumphantly that he would be able to say who said what. This advance at least recovered the openness of Vatican II, even though it led immediately to the pitfalls of linguistic misunderstanding. Bishops were enjoined from giving out their speeches. Instead, the press had to rely on summaries that frequently traveled through two

or three languages. A sentence in Cardinal Heenan's opening talk, for example, came out the exact opposite of what he had said. Consequently, several bishops adopted a typically Roman modification of the speech embargo. They issued "extensive summaries" of their texts.

POPE'S FRANKNESS

Pope Paul himself in his opening address set the open, frank tone of the synod with a call for unity and charity. His speech was remarkable for its serenity as he set the bishops on an open-ended journey to workable collegiality, only offering guidelines that the Church must reject both totalitarianism and democracy. He pledged himself to the kind of collegiality in which the bishops will have "a more organic sharing and a more solid co-responsibility in the government of the universal Church."

After 48 speeches during the first three days, it was possible to determine not only the progressive patterns but where the majority lay. It was clearly with Cardinal Suenens.

The tall Belgian cardinal, speaking in the presence of the Holy Father, set the record straight that no one, least of all himself, was attacking primacy of Peter. "We are in accord on the primacy which subordinates us to Peter and also on the collegiality which unites us to Peter." But we must be frank and recognize that there is tension in the Church between the monarchical and the collegial tendencies, at the basis of which lie two different theologies of the Church."



POPE PAUL VI chats with Leo Cardinal Suenens, primate of Belgium, and widely considered the leader of the "progressives" in the Catholic hierarchy, in the Synod Hall at the Vatican during the Synod of Bishops.

Perhaps the sharpest words of the opening days were in the cardinal's reference to certain of his opponents who insist so strongly on the monarchical papacy that they make the Pope like a pre-French Revolution absolute monarch.

"We must avoid suspicion and reciprocal excommunications," he insisted. "We must have the courage to recognize clearly our differences."

Bishop Alexander Carter, president of the Canadian Catholic Conference, was the 31st speaker and gave a clear, forthright call for a workable collegiality that would meet the needs of a dynamic concept of the Church that has replaced the old static idea. His speech caught the attention of both bishops and the international press corps. He was besieged with interviewers, many of whom confirmed in Bishop Carter the impression of the Canadian Church that they had built up during the council: that the hierarchy in Canada is knowledgeable and progressive.

My own impression was that this was far more than just a speech. As Bishop Carter said, his observations resulted from the deliberations of the Canadian bishops. Thus, he presented to the synod a Canadian document which is the most important expression of the collegial and co-responsible development of the Canadian Church that we have seen since the Winnipeg statement of episcopal response to *Humanae Vitae*.

All right, everyone is now saying as we gather under the magnificent October sunshine in the sidewalk cafes near St. Peter's, "The Church is for collegiality. What about the hard issues, the election of the pope and bishops, priestly celibacy, marriage problems?" Well, of course, we just don't know. The synod certainly isn't going to solve all these tough questions. But if it sets up a permanent organic machinery for collegial government, the 1969 synod will go down in history as the final proof that Vatican II changed the Church.

Pontiff Receive Tanzania Leader

VATICAN CITY—(NC)—Pope Paul VI has received in audience President Julius Nyerere of Tanzania and told him, "We set great store by the integral progress of the peoples of the great African continent."

The Pope had met President Nyerere at Kampala, Uganda, during his recent trip to Africa and said that because of that trip, "We came into contact with the realities of Africa."



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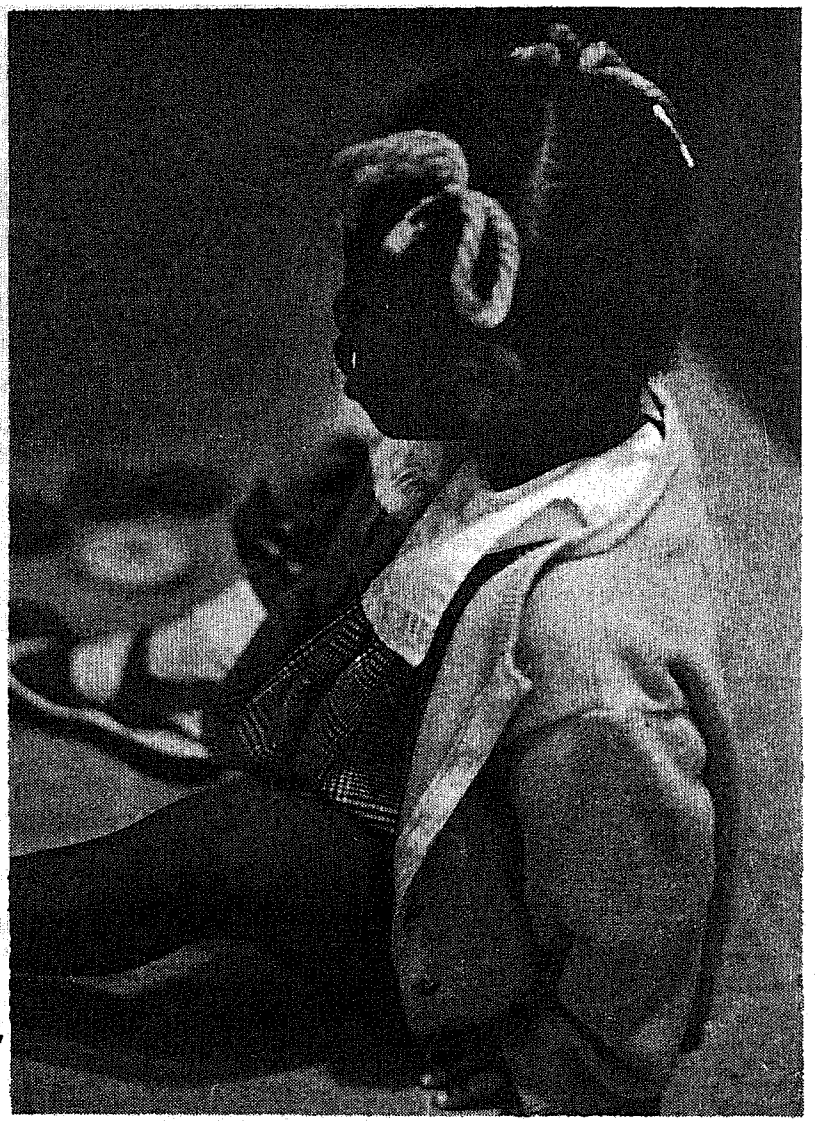
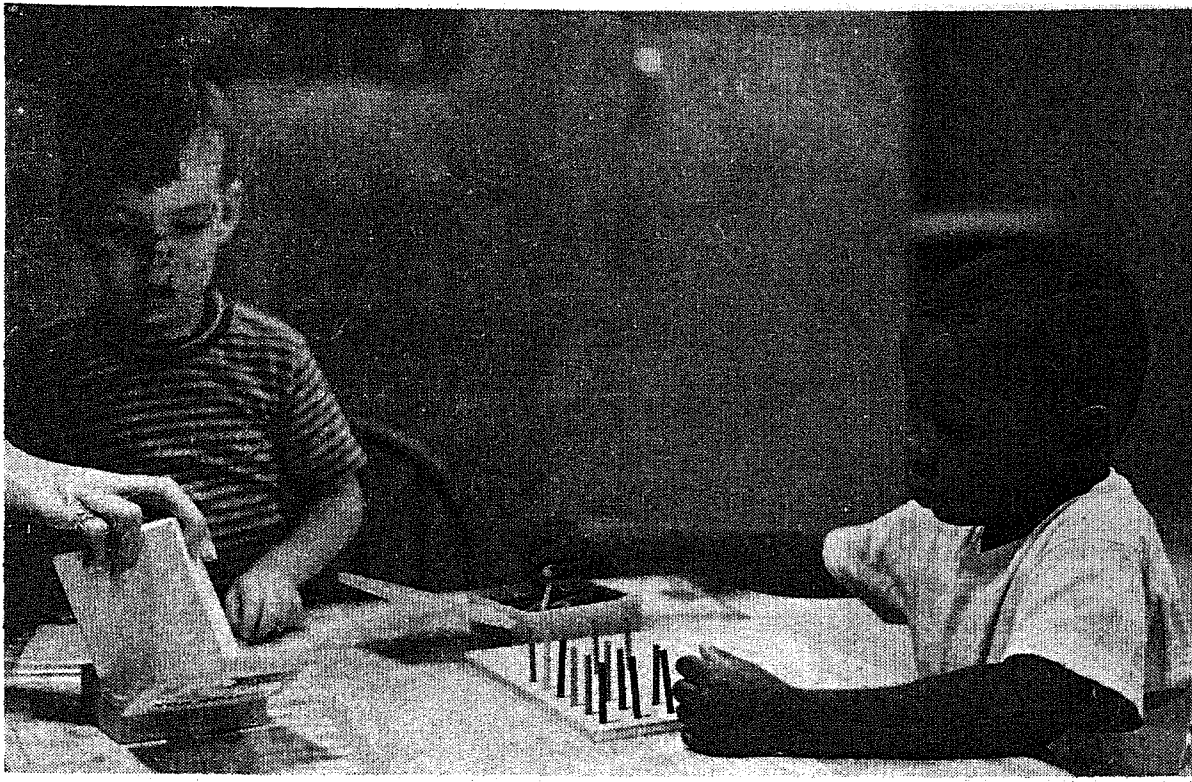
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Day-Care Center Project Has Ahead-Of-Times Look

FORT LAUDERDALE—There's a program going on at St. George parish here that has the look of 1971.

In other words, it's way ahead of its time.

Simply stated, the program is a mothers' cooperative day-care center, but from a long range view, it's the same type of program that President Nixon has called for in his sweeping reforms of welfare administration.

The idea is that working mothers form a cooperative which provides low-cost quality child day-care while at the same time it provides jobs for other low-income mothers by hiring them to staff the day-care center.

The service is, of course, sorely needed. In many instances mothers who work end up with very little money at the end of the week because they have to pay very high babysitting or nursery rates to keep their children safe and occupied during the day.

In the case of a cooperative, however, the rates for care are sensible and in many instances are set up on a sliding scale which allows people to pay what they can afford.

Priest Associations Plan National Meet

WASHINGTON — (NC) —The Committee for Priests Associations, a group of 23 priests from 12 associations throughout the United States, announced a national meeting of priest associations will be held here Nov. 10.

All U.S. priests currently members of priests associations or considering the formation of associations in their area were invited to attend.

A spokesman said the meeting would consider the role of independent priests groups in the United States and discuss proposals presented by participants.

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The program to a large extent depends upon generosity — in the case of St. George's day-care center, it depended upon the generosity of the pastor and the parishioners in donating the two rooms and a plot of land for a playground.

Equipment for the playground, the architectural plans, the building materials and the labor were likewise donated.

Then came the planning to make the co-op economically sound. A certain percentage of children from middle-income families are accepted at a rate of \$10 per week for the five-day 7:30 a.m. to 5 p.m. program. Then children of working mothers from poverty-level and low-income families are accepted at rates which average around \$3.50 a week. That means that the low-income working mother can provide child care for her child for about seven cents an hour.

The care is not merely a babysitting service, either. Certain periods during the day are provided to make sure the three-and-four-year-olds have adequate reading readiness, motor-coordination and lessons in art, crafts, singing, games and general adjustment to a group learning situation.

The children also get love, because they are cared for by a teacher and a teaching aid who are mothers from the community hired by the cooperative.

The non-denominational, integrated day-care facility has been in operation since June and has a capacity of 50 children, although at

present there are only 25 registered.

It is the look of the future — happening now at quarters in St. George parish.

Whether they are learning to sit and play or to match colored pegs in a board, day care helps ready children for school.

Mobile Homes For Migrants Seen Key To Housing Crisis

A group of Miami businessmen — concerned about the housing plight of migratory workers — is preparing an appeal for a Federal Government grant which would underwrite a plan to put seasonal workers in their own especially-constructed mobile homes.

Proponents of the plan will go to Washington this week in order to solicit support for the plan which is designed to provide the migrant family with "a sense of ownership," according to Robert Scanlon, psychologist with the Archdiocese of Miami department of special education, who has volunteered his time as a consultant to the group.

The idea, Scanlon said this week, is based on several premises:

- The growers don't want to be in the housing business and they don't make any money running the camps

because they stand vacant for such long periods of time during the off-season.

- People will take better care of their own possessions and homes than they do of things which are rented or borrowed.

- Factories now have the technical skills to build a mobile home which will stand up under 20 years of hard use.

- Most growers are willing to set up the sites to accommodate the mobile homes in the areas where the farming is done.

- Mobile homes can be pulled from job to job with the same trucks used to transport the workers from site to site.

Scanlon said that the group hoped to set up financing for the migrants so that they would be able to make payments when they were working and be relieved of the payments during the

times when they were not working.

He explained that any government grant the group might get to start the project would probably be "much the same type of loan that is used to get small farmers started in business."

The businessmen hope to one day see an entire "community" which would travel right along with the migrant workers from place to place. "They would travel the way the gypsies traveled — taking everything with them except perhaps water and utility connections."

In such a community, Scanlon added, a doctor would travel so that there would be permanent "medical clinic facilities available to them for their daily needs," and a "teacher might be assigned who would relate positively to the children and their educational needs."

He pointed out that many times migrant children face insurmountable educational difficulties because "they are constantly shifted from one school and teacher and set of friends to another in a different location."

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EDITOR'S COMMENT

Telling Full Story Could Change Our School Aid Picture

The people in Florida who are fearful lest private schools may have to close or cut back because of financial problems would do well to listen to comments made recently by a legislator who successfully fought for state aid in Pennsylvania for non-public school children.

Representative Martin P. Mullen of Philadelphia explained that the Pennsylvania enactment authorizes the State to pay part of the salaries of non-public school teachers who instruct students in secular subjects and to help with the cost of textbooks and other materials.

These are crumbs from the table, admittedly, but as Representative Mullen said, the enactment did "establish a principle that the State itself could purchase as a matter of law from the non-public schools secular educational services for a monetary consideration at a reasonable cost."

The point the legislator was trying to make, however, was that this breakthrough could have come much sooner, perhaps before some schools closed, if Catholics and their leaders had taken some pains to promote the idea among their fellow citizens. Many lamented the financial problems but refused to sell their neighbors the fact that such aid would help the common good and that it would not be a gimmick to promote a certain religion. Moreover, the majority who favored State aid to non-public schools did not make the effort to back those candidates who are willing to support such aid.

This is true also in Florida and very likely in other States. We have indeed been mousy in explaining facts, namely, that aid to private school children is a matter of right, not a privilege granted by the State; that 80,000 children in our schools in Florida represent a considerable contribution to the public welfare and an enormous saving for tax payers. True there will be criticism from our non-Catholic friends who may still have the ancient idea that parochial education aid will be aid to religion. But this view often changes, once the full story is given—and our people have not been giving it.

Representative Mullen summed up the matter with this telling observation: "...it isn't always the just cause that succeeds, but rather the cause with the strongest support at the local level... together with the proper timing in the legislative halls..."

Diplomatic Relations Set Up Between Vatican, Canada

VATICAN CITY—(NC)—The Holy See and Canada have established diplomatic relations.

Pope Paul VI appointed Archbishop Emanuele Clarizio apostolic nuncio to Canada. He had been apostolic delegate in Canada since June 12, 1967.

(A nuncio—instead of nuncio—is named when the Holy See's representative is not the dean of the diplomatic corps.)

Canada named John Robbins ambassador to the Holy See. He is the former president of Brandon University in Canada.

In Ottawa, meanwhile, the Canadian government issued a statement saying: "The government of Canada and the Vatican are confident that this step will contribute to their mutual understanding and to exchanges of views between them in international matters."

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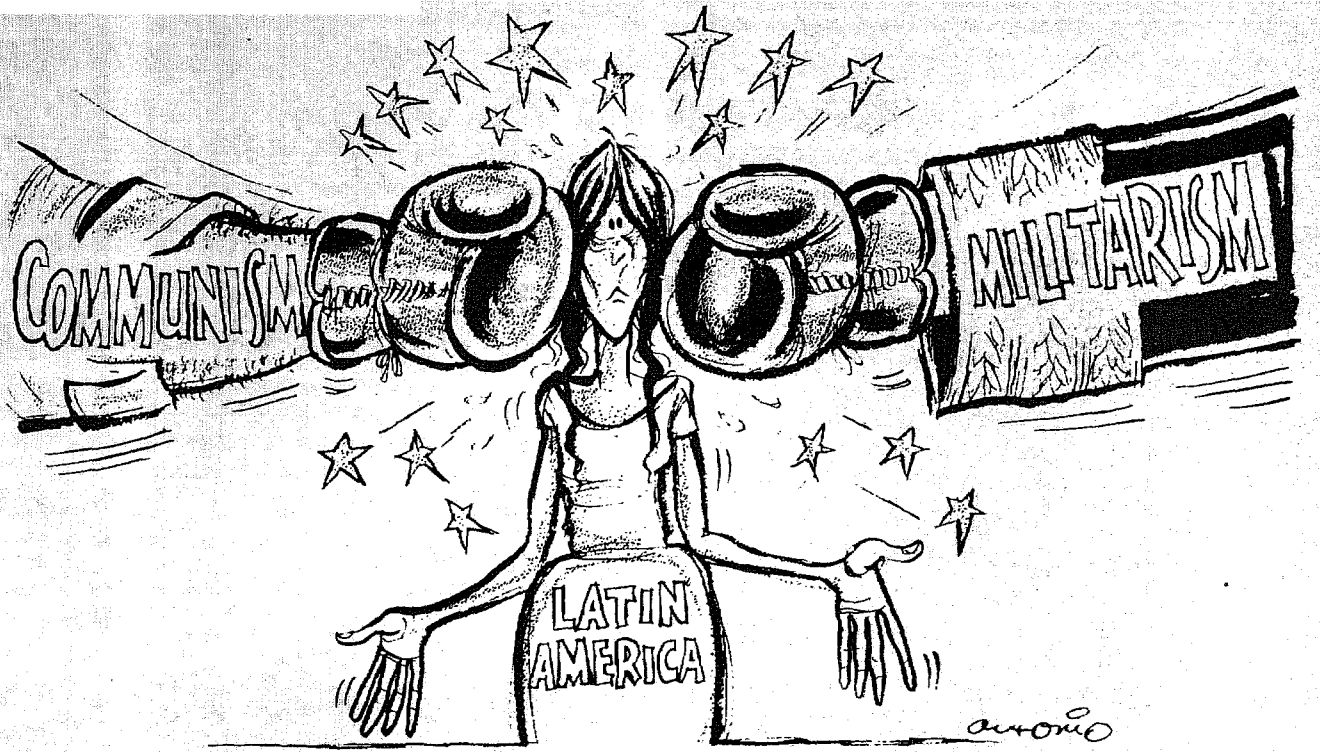
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TRUTH OF THE MATTER

Pinpointing Ways Of Collaboration Is The Acute Problem Facing Synod

By MSGR. JAMES J. WALSH

The news accounts in The Voice today about the Synod in Rome should be welcomed by those who went through the usual period of confusion while reading some recent accounts in the secular press. The reporting on the Synod the first two days was all cops and robbers, heroes and villains, and the strong impression was given in some stories that the Pope is jealously guarding his absolute authority, while the bishops are ganging up on him to wrest some of his power for themselves.

Meanwhile groups of priests were described as descending on Rome in strong protest that the agenda was not what was needed to save the universal church from destruction. All in all, it was good material for a low budget film.

The fact is, of course, that all was not sweetness and light. One hundred and forty delegates of the World Synod were meeting daily, sometimes with Pope Paul present, to discuss the root problem of our times—authority. The specific question under discussion is collegiality—the strongly affirmed teaching of Vatican II that the bishops of the world share in the government of the universal Church with the Bishop of Rome, the successor of St. Peter.

Some interpretations of the complex problem of spelling out collegiality in terms of daily responsibilities and work assignments put the Pope in the position of opposing it. This is not true, but these thoughts dig up some of the buried bones of Vatican II.

The year before the bishops actually debated collegiality, Cardinal Ottavini expressed his fears that such a notion "would limit or condition the universal, immediate and supreme power of the Pontiff." However, later on as bishops arose in the Council hall to give their ideas on collegiality, it became clear to almost all of them that such a clarification was necessary to complete the work of Vatican I, which had defined the role of the Pope so clearly. The abrupt ending of that Council in 1870 prevented further studies about the nature of the Episcopacy and its relationship with the Pope. Pope Paul himself was an ardent booster of the idea of collegiality, even before it became a major topic of debate. In an address to the Curia in September 1963 he spoke of his desire to have some representatives of the Episcopacy work with himself, the supreme head of the Church, "in the study and responsibility of ecclesiastical government."

At the end of the second session he revealed a

detailed plan of "collaboration" of the bishops "in new ways required by the needs and organic nature of the Church." Ultimately this resulted in the Synod. However, the pessimists in 1963 and 1964 prophesied he would never call a synod, because it would be a threat to his authority.

Returning to notes taken in the third session of the Council, when collegiality was daily religious news, we find theologians explaining to the press over and over again the same basic ideas. It was pointed out that collegiality does not mean some of the Pope's power will be taken away from him and given to the bishops. The bishops have power by divine right as the successors of the apostles and in union with the Pope. It was stressed that there is no question of change in the relationship of bishops with the Pope, but of changing the attitude of bishop to bishop, clarifying the fact that each of them shares definitely in the ruling of the whole church.

It helps to realize that the notion of collegiality in the early centuries was obscured as the Church became more and more centralized, especially in the Middle Ages, in Rome.

Much of the fuss today still centers on the role of the Curia. Even though Pope Paul has internationalized the Curia, now having prelates from many nations as heads of various congregations, some are still pushing for more decentralization, more authority in the hands of bishops in their own dioceses.

Cardinal Suenens has been most outspoken on this. He repeated again last week in the Synod that he is certainly not attacking the Holy Father, as many newspapers have strongly implied, but those in the central administrative body in the Church, the Curia, who "insist on the primacy of the Roman Pontiff to the extent it resembles the absolute monarchy of the time before the French Revolution." He stated that everyone agrees wholeheartedly with the primacy of the Pope and with the concept of collegiality of bishops as expressed in the motto, "With Peter and under Peter."

The acute problem of the moment is neither the acceptance of the primacy of the Pope nor the notion of collegiality. No one is fighting about this. The problem is the very practical one of finding precisely in what ways the bishops should be governing the Universal Church in collaboration with the Pope.

Cardinal Heenan expressed it this way: "What remains to be settled—and this is no simple task—is the extent to which all with responsibility should share the exercise of authority... The Church of Rome for centuries has been subject to monarchic rule. Some think too many relics of absolutism remain in Rome..."

This is what the Pope and the Bishops are working on.



WALSH

Awareness Schedules Listed

Christian Awareness Weeks have been scheduled through December in four deaneries of the Archdiocese of Miami as this concerted effort at providing an archdiocesan-wide adult religious education program continues.

Attendance and enthusiasm for the initial sessions which have been held continues to be high. For example, Msgr. John O'Dowd, pastor of Epiphany parish, reported that the total turnout for five nights last week was more than 1,000, an

average of more than 200 persons per night.

Some 250 persons were present for a concelebrated Mass which concluded the week and one participant called it "an extraordinary experience."

The sessions will begin Sunday in Blessed Trinity, Miami Springs, and St. Jude, Jupiter, and Monday in St. Hugh, Coconut Grove.

The remaining starting dates for the North Dade Deanery are: Nov. 2, Our Lady of the Lakes, Miami Lakes; Nov. 9, Visitation, North Miami; Nov. 16,

Holy Family, North Miami; Nov. 30, St. Rose, Miami Shores; Dec. 7, St. Monica, Opa Locka, and Dec. 14, Our Lady of Perpetual Help, Opa Locka.

Starting dates in the South Dade Deanery are: Nov. 10, St. Thomas-St. Catherine, Miami; Nov. 17, St. Timothy, Miami; Nov. 24, St. Kieran, Sts. Peter and Paul and St. John Bosco, Miami; Dec. 1, St. Brendan's, St. Kevin, Miami, and Dec. 8, St. Agnes, Key Biscayne.

The Broward Deanery schedule will be: Nov. 2, Little Flower and Nativity,

Hollywood, and Resurrection, Dania; Nov. 9, Our Lady Queen of Marys, Fort Lauderdale; Nov. 16, St. Bernadette, Hollywood; Nov. 30, St. Jerome, Fort Lauderdale; Dec. 7, St. George, Fort Lauderdale, and Dec. 14, St. John the Baptist and St. Pius X, Fort Lauderdale, and Assumption, West Hollywood.

Sessions listed for the East Coast Deanery are: Nov. 2, St. Ann, West Palm Beach, and Nov. 9, St. Joseph, Stuart, and St. Christopher, Hope Sound.



Around The Archdiocese



It's Near Goblin Time

All Hallows Eve, commonly referred to by young and old as Halloween, will be celebrated by South Florida clubs, which have planned a variety of events as a prelude to the observation of All Saints Day on Saturday, Nov. 1.

FORT LAUDERDALE — A 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. On the same evening, the Ladies of Columbus, women's auxiliary of K. of C. Council, will be hostesses during a dance at 8 p.m. in the Council hall.

MIRAMAR — St. Stephen Parent-Teacher Council will sponsor a "Fun Festival" on Saturday, Oct. 25 which will include a costume parade, games and a variety of activities for children.

PERRINE — A covered dish luncheon and card party will be hosted by Holy Rosary Council of Catholic Women from 11:30 a.m. to 2:30 p.m. on Tuesday, Oct. 28 in the home of Mrs. Bernard Lyons, 10200 SW 164 Ter. Provision will be made for baby-sitting services. All newcomers to the parish are invited to attend.

CORAL GABLES — K. of C. Council No. 3274 will sponsor a Halloween party in the Council Hall, 270 Catalonia Ave., Saturday, Oct. 25 at 9 p.m. Music for dancing will be provided. Miami's Catholic Singles Club will hold a Halloween party on Saturday, Nov. 1 at the home of Frank De Mello, 2860 NW 135 St. The costume party begins at 8:30 p.m.

Parish To Hold Annual Festival

Sixth annual festival in St. Dominic parish will be held Friday, Saturday and Sunday, Oct. 31, Nov. 1, 2, on the grounds at 5909 NW Seventh St. Games, refreshments and variety booths will be provided for adults and children. Proceeds will be donated to the church building fund.

LAKE WORTH — Annual masquerade ball sponsored by St. Luke Catholic Women's Club begins at 9 p.m., Saturday at the Lake Worth Casino. Music will be provided by the Contemporary Brass.

Second annual pre-Halloween tea under the auspices of St. Jude Guild of St. Francis Xavier Church will be held from 4 to 6 p.m., Sunday, Oct. 26 at 1632 NW Fourth Ave. Mrs. Athalie M. Range, City of Miami Commissioner will be the guest speaker.

NORTH MIAMI — Marian Council, K. of C. will host a Halloween costume dance Saturday at the hall, 13300 Memorial Hwy. Awards will be made for most original and comical attire.

SS. Peter and Paul Parent-Teachers Association will host a Halloween dance beginning at 9 p.m., Friday, Oct. 31 in the parish auditorium. Music will be provided by Sergio Valdes.

Catholic Alumni Club will sponsor a Halloween dance at 9 p.m., Friday, Oct. 31 at 1022 Salzedo Ave., Coral Gables. Costumes will be worn. Further information may be obtained by calling 371-0601.

Miramar

A rummage sale under the auspices of the Women's Club will be held Monday and Tuesday, Oct. 27 and 28 in the West Hollywood Community Center. Donations of saleable articles will be collected by truck on the church grounds following Masses Sunday, Oct. 26.

Catholic Singles

Miami club will observe a Corporate Communion during 7 p.m. Mass, Saturday, Oct. 25 in St. John the Apostle Church, Hialeah. A social will follow.

St. Gabriel

Council of Catholic Women will meet at 10 a.m., Tuesday, Oct. 28 in the parish meeting room. A social hour will follow the meeting.

St. Ambrose

Parish picnic from 2 to 6 p.m., Sunday, Oct. 26 at Pioneer Park will provide an opportunity for parishioners to meet Father James Connaughton, pastor; Father Bernard C. Persson, assistant pastor; and Father Brendan Timon. A chicken dinner will be followed by a talent show and dancing for teenagers.

Sacred Heart

A dessert card party hosted by the Confraternity of Christian Mothers and Altar Society begins at 7:30 p.m., Wednesday, Oct. 29 in Madonna Hall, Lake Worth. Guests are requested to bring their own cards. Tickets are available by calling 585-4760.

St. Clare

Home and School Assn. will host a benefit card party and fashion show at 8 p.m., Wednesday, Nov. 5 in the parochial school. Reservations are limited and may be made by calling 848-9561.

North Dade

Annual festival at Msgr. Pace High School 15600 NW 32 Ave. begins at 1 p.m., Sunday, Nov. 2 and continues until 6 p.m. Dinner and a variety of games and booths will be provided.

Four day festival is being held today (Friday), Saturday, and Sunday on the grounds of Our Lady of Perpetual Help Church, NW 135 St. and 27th Ave. Variety of activities are offered from 6 to 10 p.m. today and from 1 to 10 p.m. Saturday and Sunday. Dancing will begin at 9 p.m. Saturday in the hall.



\$20,000 check for Boystown was recently presented to Father Vincent Sheehy, director, right; by John McMullan, The Miami Herald, left; and Joe Robbie, Dolphins managing partner. The donation was a result of the proceeds from the annual pre-season exhibition football game sponsored jointly by the Miami Dolphins and the Miami Herald.

K Of C

POMPANO BEACH — A charity party and dance for the benefit of the Migrant Mission here is planned by the local Knights of Columbus council Saturday at 9 p.m. in the clubrooms. Music will be by Iggi Biondi and his orchestra.

St. Patrick

Members of the Patrician Club will observe a Day of Reflection on Tuesday, Oct. 28 at the Dominican Retreat House, Kendall, Mrs. Theodore Schroeder is chairman of arrangements.

Holy Family

A card party hosted by the Women's Club will be held from 10 a.m. to 1 p.m., Wednesday, Oct. 29 in the parish hall, North Miami. Coffee and pastry will be served.

St. Joseph

Catholic Women's Club of the Surfside parish will host a bazaar and "mini desert card party" in the parish club rooms, Thursday, Oct. 30.

Hallandale

A Christmas booth will be staffed by members of St. Charles Borromeo Catholic Women's Club during the Golden Isles Women's Club Country Fair from 10 a.m. to 10 p.m., Saturday, Oct. 25 at the Hollywood Dog Track.

Holy Spirit

Council of Catholic Women will observe a Corporate Communion during 9:15 Mass Sunday, Oct. 26. Breakfast will follow for the family at the Cenacle Retreat House. Monthly meeting begins 8:15 p.m., Tuesday, Oct. 28 in the parish social hall.

Hialeah

Cancer Sewing group in St. John the Apostle parish meets at 9 a.m. today (Friday) in the parish hall. St. John's Council of Catholic Women will sponsor a games and card party at 7:30 p.m., Monday, Oct. 27 in the parish hall, 479 E. Fourth St.

Holy Cross

Circle Five of the hospital auxiliary will be hostesses during an "Autumn Fashion Extravaganza" at noon, Saturday, Oct. 25 at the Golden Swan Restaurant.

Cursillo Center Is Re-Located

The Miami Cursillo Center is now located in the shopping center, Bird Rd. and SW 87 Ave., and is open from 10 a.m. to 4 p.m., Monday through Friday. The telephone number is 226-1712. The next Cursillo for women will be held Nov. 6, with the sendoff at 7 p.m. in Corpus Christi Church.

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'Peace is the Only Way to Go'

Their message was a simple one — peace — and their mood was one of learning.

There was no protest involved. They were concerned with peace in their hearts and the hearts of other men, rather than a specific peace somewhere thousands of miles away.

Their peace comes on a man-to-man basis.

They were hundreds of Catholic students in high schools, seminaries and colleges within the Archdiocese of Miami who participated in special peace Masses and programs sponsored by their individual schools.

They were praying for something that man has sought long before there were nationalistic tendencies and boundaries.

In general they prayed for peace in men's hearts rather than protesting the war on man's soil during the National Day of Moratorium — Oct. 15.

At Chaminade high school in Hollywood, the program took a form which was different from most of those scheduled for high schools in the area.

RALLY WITHOUT PROTEST

The Chaminade Student Council staged a peace rally without a single protest. After classes were dismissed, the students and friends of Chaminade gathered on the lawn in back of the main building for a dedication to peace.

There were no political speeches and there were no denunciations. They had come together to discuss peace. They wanted to know what it was and how they could find it.

Brief remarks by students, faculty and

alumni of Chaminade were interspersed amongst a program of music which was dedicated to life and to commitment.

Repudiating the idea that the program was a protest, Chaminade principal Brother Michael Galvin told the students, "We've come here to pledge our allegiance to the values of peace, love and brotherhood. We support the efforts of our government to bring about peace."

Most of the afternoon was given over to a program of music which dealt with peace and brotherhood. Class discussions during the day had centered on peace and were described as "pro-peace" rather than anti-Vietnam in nature.

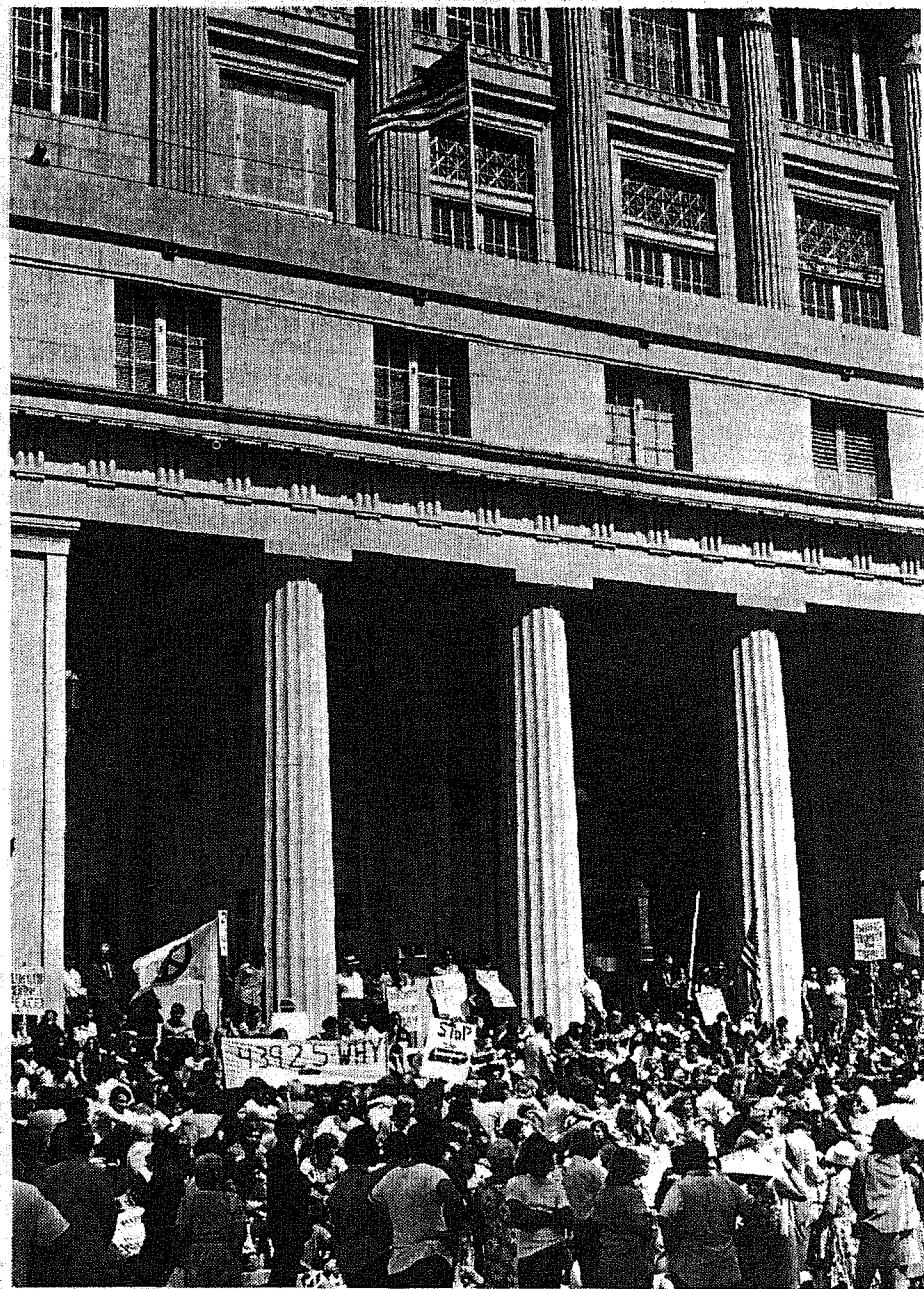
At Barry College, following the schedule of regular classes, and a special Mass devoted to peace, many of the students from both Barry and Biscayne Colleges joined in an open discussion of peace which included an explanation of conflicts within the world and also dealt with the theme of peace in man's everyday life rather than political peace.

MOMENT OF SILENCE

Students at Biscayne College dedicated a moment of silence at noon for those who have died in all wars and participated in a special Mass in the evening which was celebrated for peace.

The Barry and Biscayne students joined together later in the evening for a program of peace portrayed through the arts which included folk singing, examples of various painting mediums, and short plays dealing with the subject of peace.

At St. Patrick's High School, Miami Beach, the students spent the day considering various aspects of the concept

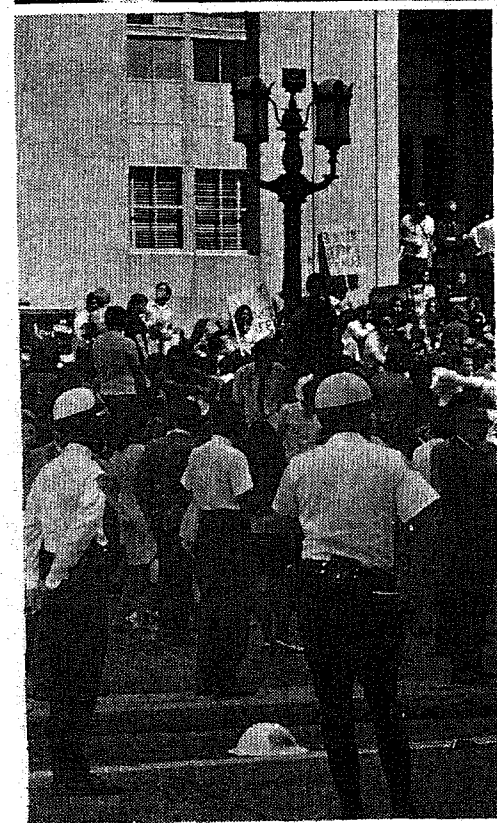


THE LIST of the war dead read during the demonstration in front of the Federal Building seemed endless to those who stood and listened.

Prayers, Discussions And Rallies Feature Moratorium Observance



SPEAKERS DURING an open forum on peace and war at Barry College addressed an audience concerned with learning different men's ideas on peace among men.



SOME SAT, some milled and many came to look during the demonstration in front of the Federal Building on Flagler Street.

ON THE day of the moratorium, students and friends of Chaminade high school in Hollywood participated in a program for peace. They were protesting against nothing, they were for peace and brotherhood.

of peace. In addition to a special Mass and a series of lectures on the subject, the student body was split into small discussion groups which met to allow students time to ask questions and express their own opinions. Following the small group period, the entire student body came together for a convocation and discussion period during which students were called upon to speak on peace and what it meant to them.

Seminarians from both the Seminary of St. Vincent de Paul, Boynton Beach, and the Seminary of St. John Vianney participated in special Masses dedicated to peace and in discussions and lectures centering around the subject.

In an advertisement which appeared in several local newspapers, the seminarians at St. Vincent de Paul Major Seminary stated, "As Christians, priests, Sisters, and future priests of the Catholic Church in Florida, South Carolina and Puerto Rico, we add our voices to those of John Kennedy, Pope Paul and students all across the United States today in pleading for peace ... especially now in Vietnam."

The ad also featured two quotations. The one from Pope Paul VI was "No more war, war never again." The second quotation was from a speech by John F. Kennedy: "Man must put an end to war, or war will put an end to man."

Masses and programs of various types were presented at Msgr. Pace High School,

Christopher Columbus High School, Assumption Academy, St. Thomas Aquinas High School and Notre Dame Academy on Wednesday.

DEMONSTRATIONS

Meanwhile demonstrations planned by the Florida Mobilization Committee to End the War in Vietnam centered around the Federal Building on Downtown Flagler Street and the University of Miami campus.

The activities at both places, unlike those presented by Catholic high schools and colleges, attracted curious crowds of on-lookers who were there to see a show. And a how they saw.

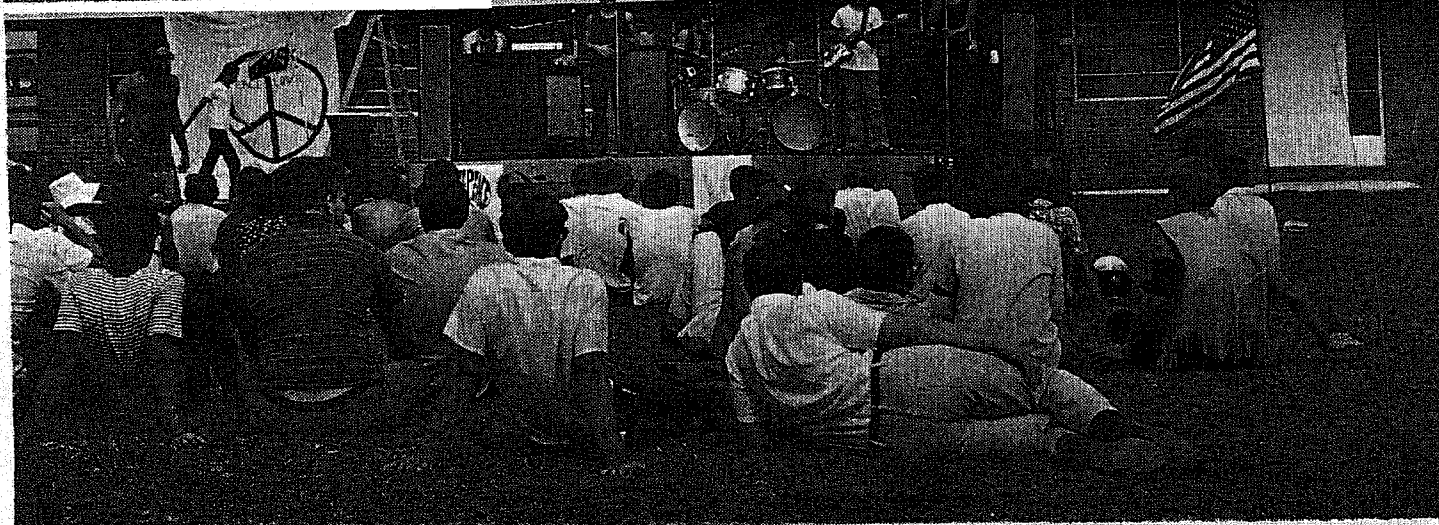
At the Federal Building, the crowds alternately stood, sat and milled while person after person took turns reading the long list of the war dead. The monotone of men reading lists on names unfamiliar to them was broken occasionally by a police officer asking someone to get back on the sidewalk or out of traffic.

Shoppers and businessmen who normally travel Flagler Street stopped here and there for a few minutes to listen and to watch, but the only permanent spectators for the event were a group of photographers and newsmen — most of whom were dressed more "Mod" than the demonstrators for peace were.

At the University of Miami campus, the scene was a little more academic, but still had a slight "show" atmosphere, as though some of those participating in the vigil had become caught up by the news coverage they had attracted and had strayed a little from the solemn subject which was their cause.

The theme for the day seemed to have been well-expressed in a banner which decorated the stage at Chaminade high school: "Peace is the only way to go."

And the students who participated in the discussions, Masses and programs scheduled throughout the Archdiocese seemed to agree that peace was the only way to go anywhere.



"No more war, war never again."

Pope Paul VI

"Man must put an end to war, or war will put an end to man."

John F. Kennedy

Liturgical Guidelines Given For Eucharist, 40 Hours

OFFICIAL
Archdiocese
of Miami

(Following are Liturgical Guidelines approved by the Archdiocese of Miami Liturgy Commission for the Eucharist and for Forty Hours Devotions, which are released with the approbation of Archbishop Coleman F. Carroll.)

SECTION 2: THE MOST SACRED MYSTERY OF THE EUCHARIST

CHAPTER 12: THE FORTY HOURS DEVOTION

Today we live in an age when theologians have recaptured an awareness of the Eucharist as the fount and apex of the whole Christian life. We are regaining and attempting to bring to the whole Church the realization that those taking part in the liturgy of the Eucharist unite themselves with Christ in representing his sacrifice to the Father. At the same time they receive the Body and Blood of Christ as the source of nourishment and strength to live out their commitment to him in the circumstances of their everyday life.

A renewed appreciation of the central position of the Eucharist in our lives can lead to a greater understanding of the abiding presence of Christ in the Sacrament. Emphasis needs to be placed on the fact that this presence derives from the Eucharistic celebration and is directed toward both sacramental and spiritual communion.

In consequence, any form of personal piety which leads the faithful to adore the Blessed Sacrament should draw them into an ever deeper consciousness of their participation in the Paschal Mystery, i.e., that they have been joined to Christ in His death and Resurrection through Baptism and the Eucharist, and thus they are ever more completely dying with Him to sin and rising to a new life in Him.

The solemn exposition of the Blessed Sacrament for the prolonged period of 40 hours has been a time-honored custom in the Church dating back to the twelfth century. At the time of the origin of the "Forty Hours Devotion" and for some centuries thereafter the primary aspect of the Eucharist emphasized was the abiding presence.

There can be no doubt that today as in the past we are called to worship God through the Eucharist. The purpose of these pages is to illustrate ways in which the "Forty Hours Devotion" can be a meaningful continuation of the primary Eucharistic celebration in the Mass.

The following suggestions are made to assist priests in reappraising the celebration of the "Forty Hours Devotion" in their parishes. It is strongly recommended that the topics considered below be determined in consultation with the Parish Liturgy Committee or other representatives of the laity.

Name: The title "Forty Hours Devotion" may not be as appealing today to people as other appropriate titles, such as "Parish Eucharistic Devotion," "Parish Adoration of the Blessed Sacrament," "Community Adoration of the Eucharist," "Eucharistic Worship," "Worship and Life," "Eucharistic Day of Recollection."

Time: Alternatives to the present system of assigned times for each parish could be: 1.) the feast of Corpus Christi; 2.) any two days in the year, v.g. one in the Spring and the other in the Fall; 3.) a Rogation Day in each quarter of the year; 4.) a monthly day of devotion.

Duration: of the devotion may range from the time of celebration of a single special Mass to the full traditional two-and-a-half to three-day period. However, in order to make the devotion available to as large a portion of the parish as possible, those of shorter duration should be scheduled with greater frequency.

Manner of Celebration (according to type of ceremony)

1. A Special Mass for Parish Eucharist Devotion:

a) A Votive Mass of Blessed Sacrament should be celebrated except on Sundays and first class feasts.

b) The homily should be given on a Eucharistic theme (Cf. Appendix A).

c) Although the Blessed Sacrament would not be exposed, visits to the Church and special prayers on this day should be encouraged, particularly for those unable to attend the Mass, in order to emphasize devotion to the Eucharist for the entire parish community.

d) Where the Parish Eucharistic Devotion consists of some spiritual Communion under both species is permitted.

e) This celebration being short in duration, it should be scheduled with greater frequency, i.e., monthly or quarterly.

2. Parish Eucharistic Devotion of Three to Five Hour Duration:

a) Any special parish devotion to the Blessed Sacrament should always open with the celebration of Mass. This might be the last Mass on a Sunday morning, closing the ceremony with the first evening Mass and leaving the Blessed Sacrament exposed on the altar during the intervening hours. On a weekday the Mass might be held at a late afternoon hour, v.g., 5 p.m., while a Bible Service scheduled for 8 p.m., or 8:30 p.m., with exposition of the Blessed Sacrament during the interval.

b) The opening Mass should be a Votive Mass of the Blessed Sacrament, except on Sundays and first class feasts and the homily should be on a Eucharistic theme. Indeed all Masses in the parish this day could be celebrated in this manner.

c) Since the parish Eucharistic devotion is a time of special recollection for all those participating, distribution of Communion under both species is permitted.

d) A Bible Service on a Eucharistic theme followed by Benediction might be used as the conclusion of the devotion. (Cf. Appendix B for various suggested Bible themes).

e) It is strongly recommended that printed material be provided for individual and group prayer at times other than the liturgical celebrations. This might include:

1. Prayers for private meditation, v.g., excerpts from Michel Quoist's Prayers for Life (Gill & Son, 1963); The Prayer of Saint Francis of Assisi; excerpts from Malcolm Boyd's Are You Running With Me, Jesus? (Avon Books, 1967); Contemporary Christian Prayers (Paraclete Books, 1969).

2. A short format of prayers for group recitation at stated times (Cf. Appendix C for sample formats).

3. A similar short format of prayers especially for school children.

f) Again owing to the shortness of this type devotion, it should be scheduled with greater frequency, i.e., monthly

or quarterly.

3. Full Day Parish Eucharistic Devotion:

a) All as above, except opening with Mass scheduled at an earlier hour.

b) The closing might be held with an evening Mass, for those unable to attend the morning Mass. Note, however, that the Blessed Sacrament must always be reposed prior to the celebration of Mass.

c) Since the parish Eucharistic devotion is a time of special recollection for all those participating, distribution of Communion under both species is permitted.

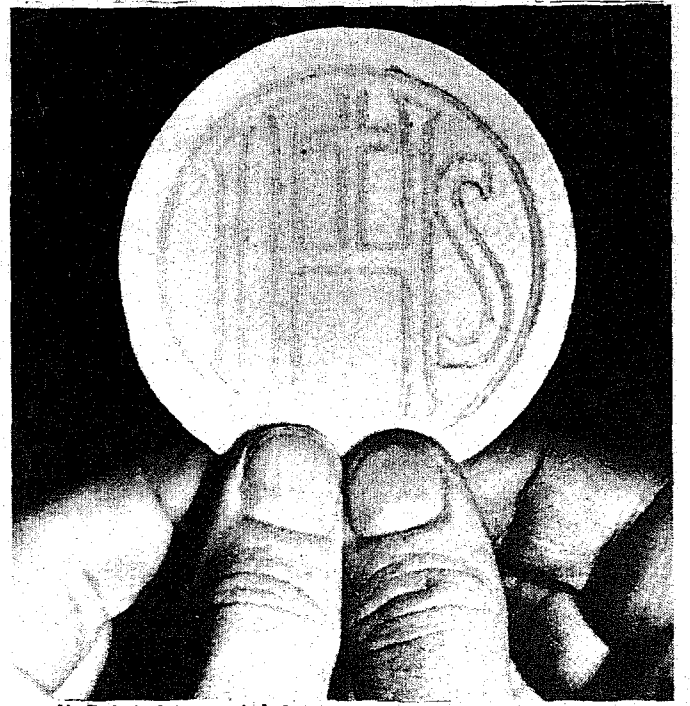
d) These full day devotions should be scheduled quarterly or bi-annually.

4. Parish Eucharistic Devotion Extending Over Several Days:

a) All as above, except that Mass texts on second and third day should vary, using, v.g., Votive Mass of Christ the Eternal High Priest, Mass of Thanksgiving, Votive Mass of the Most Precious Blood, Votive Mass of the Eucharistic Heart of Jesus.

b) If after meeting with the parish Liturgy Commission or representative lay parishioners, it is felt that the significance of processions has been lost, they may be omitted.

c) Similarly, the Litany of the Saints recited during the traditional "Forty Hours Devotion" seems somewhat extraneous to the central purpose of the Eucharistic devotion, and might therefore be shortened or omitted.



d) Printed material for private or group prayer, as recommended above, might be more extensive to provide the opportunity for variety.

e) The length of this type of devotion recommends its celebration only once a year. If so desired, it may begin on the feast of Corpus Christi.

f) The distribution of Communion under both species in connection with this devotion is permitted.

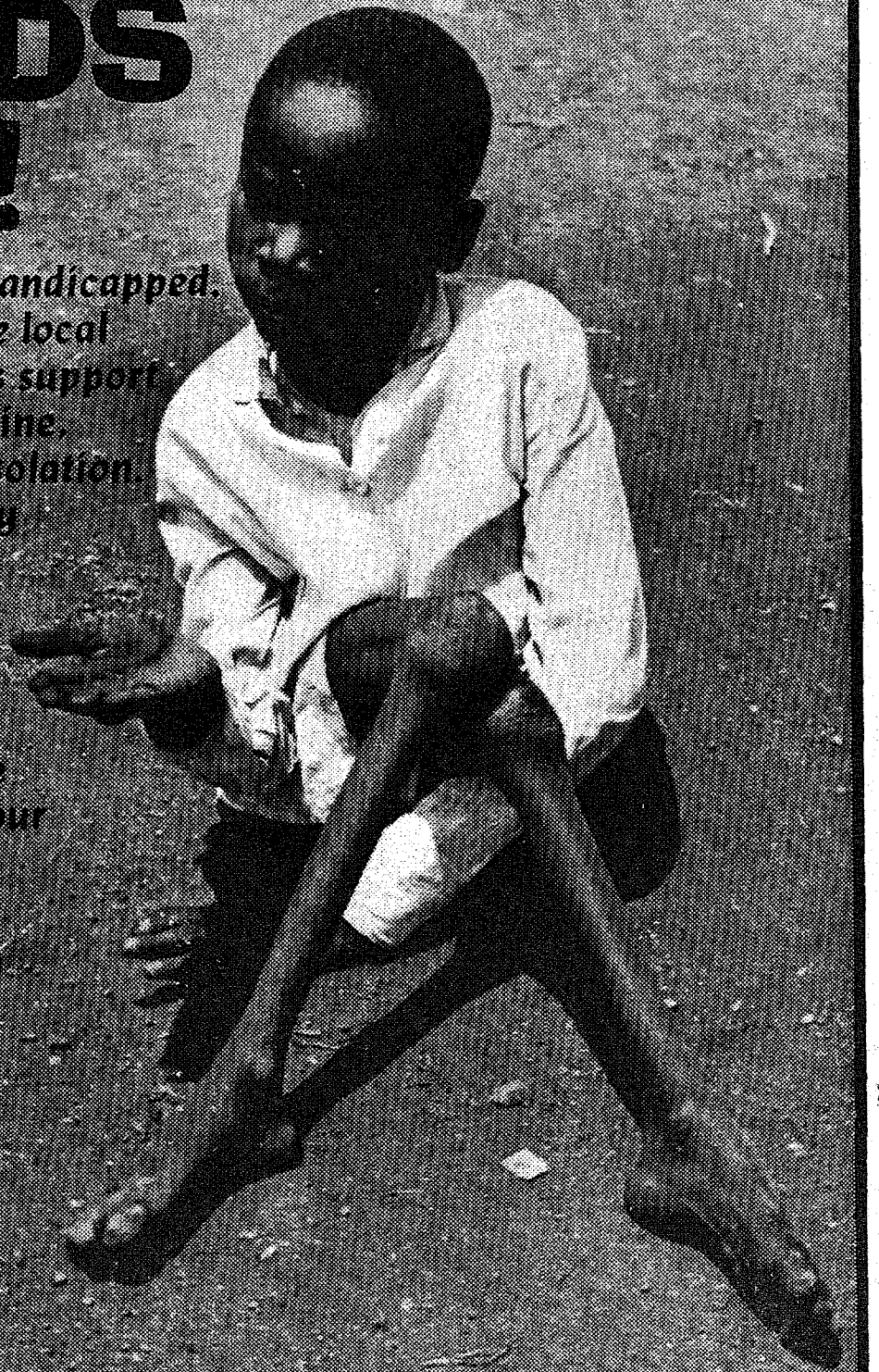
5. Participation:

Ample promotion of this devotion should be made in order to permit all parishioners to take part. The forced attendance of school children as a substitute for a fuller parish participation is discouraged.

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Truly Religious Home Contributes Much To Right Sex Education

By JOSEPH A. BRIEG

"Efforts at formal sex education, while potentially useful, can be a waste of time. Worse, such efforts can be harmful in the sense of stirring up adolescent anxieties rather than helping resolve them. Courses, to be worthwhile, must be planned to supplement spontaneous learning, must deal with the age-specific problems of the young people—individually and in groups and must take into account the qualifications of the teachers. Otherwise Western society's long-standing reserve about formal sex education is justified."

Thus wrote Vann Spruiell in *Pediatrics Digest* for October 1966 in an article titled *Adolescent Sex Education: A Cautious View*, reissued by *Child and Family* magazine's reprint booklet series (Box 508, Oak Park, Ill.)

I quote Spruiell because I believe that parental anxieties about sex education are not without foundation and should not be brushed aside, and that educators should move with great caution in this area.

Sex education is greatly needed. But the trouble is that this science is in its earliest infancy. We have an enormous lot to learn.

No subject is more delicate or difficult. As Spruiell observes, Sigmund Freud denounced the reticence and diffidence of adults in this matter, attributing it to their "guilty consciences;" but not surprisingly, Freud provided no sex education for his own children.

I say "not surprisingly" because, although I agree that parents have the primary right and responsibility, I am convinced that most of them are not able to do this job.

This is not because they are ignorant; it is because, as Spruiell says, of certain realities. One of these realities is that precisely in this area, children must grow away from their parents. In Spruiell's words, they must "separate their own sexual needs from association with those of their parents."

Still, as he adds, the right kind of home subtly communicates much knowledge about sex—affection, love, stability, naturalness about bodies, arrival of little ones, and the like.

I would add that the truly religious home gives much more. It communicates an awareness of the great divine meanings of, and reasons for, sex; it keeps God vividly present in the husband-wife-child picture. And this is the most vital, indispensable part of true and complete sex education. "In God we live and move and have our being"—and that goes for husband and wife in their most intimate moments. Here is the deepest and most necessary secret of happy marriage and family life.

Spruiell notes that sex education poses knotty problems not only for parents but for other adults in their efforts to help. "Too often, physicians, psychologists, psychiatrists or ministers, in attempting to present sound sex information...are met by defensive, poker faces...and choked-back ridicule...It seems that adolescents do not want to be told, even if they want to find out."

In group instruction, it is found that young people feel that "to be openly frank about a matter so personal, in public and in the presence of 'authority,' is to expose oneself to ridicule or unwelcome criticism or both...Groups can band against the leader...freeze him out or get out of control."

Along with the editor of *Child and Family*, I feel that Spruiell has written "the wisest cautionary article the reader is likely to find." I recommend it to every adult concerned about this problem.

Plans Shaped To Assist Conscientious Objectors

WASHINGTON —(NC) —Father Patrick J. McDermott, S.J., said that the rate of increase in the number of conscientious objectors is higher among Catholics than any other religious denomination.

He said the Division of World Justice and Peace, United States Catholic Conference, will soon offer individual U.S. dioceses a sample plan for initiating diocesan draft information centers, or for cooperating in the formation of such centers on an interfaith basis.

Father McDermott, the division's assistant director for peace, was interviewed here after the release of a World Justice and Peace statement which urged recognition of the right of Catholics to be conscientious objectors to military service, and called on Christians to "make humane provisions" to assist them.

The priest said the statement addressed itself to three problem areas "which were implicit" in the 1968 U.S.

Bishops' pastoral *Human Life in Our Day*. He said those areas were draft information and counseling, alternative service — which the law requires of young men who refuse military service — and amnesty.

"Protestant denominations are putting large amounts of human and financial resources into draft counseling," Father McDermott stated. "The United Presbyterian and Episcopal Churches are contributing \$50,000 and \$30,000 respectively to this effort. The Division of World Peace of the United Methodist Church is asking for an annual budget of \$52,000 to support its draft counseling efforts throughout the nation."

Father McDermott said the draft information centers which the Division has urged dioceses to create could serve the purpose of supplementing draft information which is already being given in some schools and parishes.

"Had I but wings like a dove, I would fly away and be at rest... I would hasten to find shelter from the violent storm and the tempest." Psalm 54:7, 9



An elderly woman in Germany, clutching her prayerbook, walks to church against the bitter winter wind.

Attitudes On Church Titles



By FATHER

ANDREW M. GREELEY

One of the more interesting sidelights of the past four months was the change in the title deemed appropriate

for cardinals. One now calls a cardinal in Italian, Signor Cardinale, in French, Monsieur le Cardinal, and in German, Herr Cardinal. Fair enough, but how does one translate Signor, Monsieur, and Herr into English? In any other context that one knows of, it's translated "Mister," but for some reason or the other, it emerges in the pages of the Catholic press as "Lord."

Germans, French, and Italians may well call their princes of the Church the equivalent of Mr. Cardinal, but for some reason, we may not do so in the United States. The title of Mister conveys sufficient dignity for the Chief Magistrate of our Republic, but not for the American princes of the Church.

There are a number of fascinating little historical ironies in this situation, for at the beginning of our Republic there were those (including the first two presidents) who thought that the country's chief executive ought to be referred to as "Your High Mightiness."

The man who held out for "Mr. President" was one of the few authentic aristocrats of colonial society, Charles Carroll

of Carrollton. Charles' cousin, John Carroll, was quite proud of the title "Mr. Carroll," both as a priest and as a bishop.

The title of "Mr. President" came from a Catholic, but in a curious and ironic twist, the Catholics are reluctant now to use the title of Mister for their own ecclesiastical dignitaries. What went wrong?

First of all, I think it is necessary to note that most American churchmen feel rather awkward with fancy titles. Many, if not all, American cardinals, for example, really couldn't care less whether they were called Mister Cardinal or Lord Cardinal, or anything else, I suspect. In their personal manners and relationships they are probably far more democratic than the typical Monsieur Cardinal or Herr Cardinal of Europe. I believe the problem is not with individuals, but with the style rooted in a strange historical phenomenon.

John Carroll could afford to be called Mr. Carroll precisely because he was part of the aristocratic Carroll family, an accepted member of American society, an agent for the Continental Congress to Canada, and someone whose dignity would not be seriously questioned by anyone. The small religious group he headed was viewed with some reservation, but no one doubted that John Carroll was an American.

But as the 18th century turned into the 19th, and waves of immigrants began washing up on American shores, the Roman Church was not a small, relatively harmless sect, but a rapidly growing and very threatening sect. Substantial segments of

American Protestantism thereupon decided that one could not be a Catholic and an American simultaneously, and Catholics became second-class citizens of the Republic.

If one were to find any dignity and respect, one had to look elsewhere; and just as the mission minorities do in the countries of the Orient today, the American Church turned to Rome, and in many ways became more Roman than the Romans. The ecclesiastical titles which, in Carroll's time were generally ignored, now came into popular use, precisely as a reaction against the unfriendly propaganda of Protestants.

Our leaders became Most Reverend, or Eminent, or Excellent, or Gracious, precisely so we could be proud of them, and in our pride take a stand against those who did not welcome us in the new world.

Ecclesiastical titles are but a minor symbol of strange historical phenomenon in American Catholicism. It began with very democratic forms and its early theoreticians such as Carroll and John England wanted to continue such democratic forms. But now that in other places in the world democratic forms are becoming more popular, the American Church hesitates, not sure that it is quite ready, yet, to give up the defenses fashioned for the immigrant era.

What we call cardinals really doesn't matter. Whether we are prepared to push our democratic insights to their logical conclusions within the framework of the Church does, indeed, matter, and it doesn't seem that we are ready to do that, quite yet.

Serious TV More Often? Ha, Say Network Execs

This is the second of a series of articles comprising an NC News Service Special Report: "TV and the Public," compiled by NC Special Projects Editor John R. Sullivan and writer Kim Larsen.

They interviewed Congressmen, members of the Federal Communications Commission and leaders in the broadcasting industry and in religious broadcasting to find the answer to this question: "Is television serving the American public?"

By JOHN R. SULLIVAN
(NC News Service)

If Nicholas Johnson of the Federal Communications Commission had made the comment, nobody would have been surprised.

But the speaker was Wiley Hance, manager of public affairs programming at ABC-TV in New York:

"Let's face it," he said, "the television industry does public affairs programming because it has to. Without the FCC, I think the commercial networks would turn exclusively to entertainment."

While Hance, a quiet man who exudes matter-of-fact calm, may be the most outspoken, he is not the only member of the television industry to turn the guns of criticism on himself or his bosses.

It may all be done in the public relations spirit of Number Two's "We Try Harder" slogan, or it may be for real — but the self-criticism seems to flow, ever so gently from every corner of the screen.

Said Pamela Iott of CBS-TV in New York: "There is not too much chance for more serious television. There is no pressure from the top to make me do any more than the 'acceptable.' And anyway, most people turn to television for relaxation."

George Heinemann, director of Public Affairs Programming for the NBC-TV network would agree with both Hance and Miss Iott: there is not enough good public affairs programming available to the public.

And he would agree that the networks are largely to blame: "We haven't been producing a product."

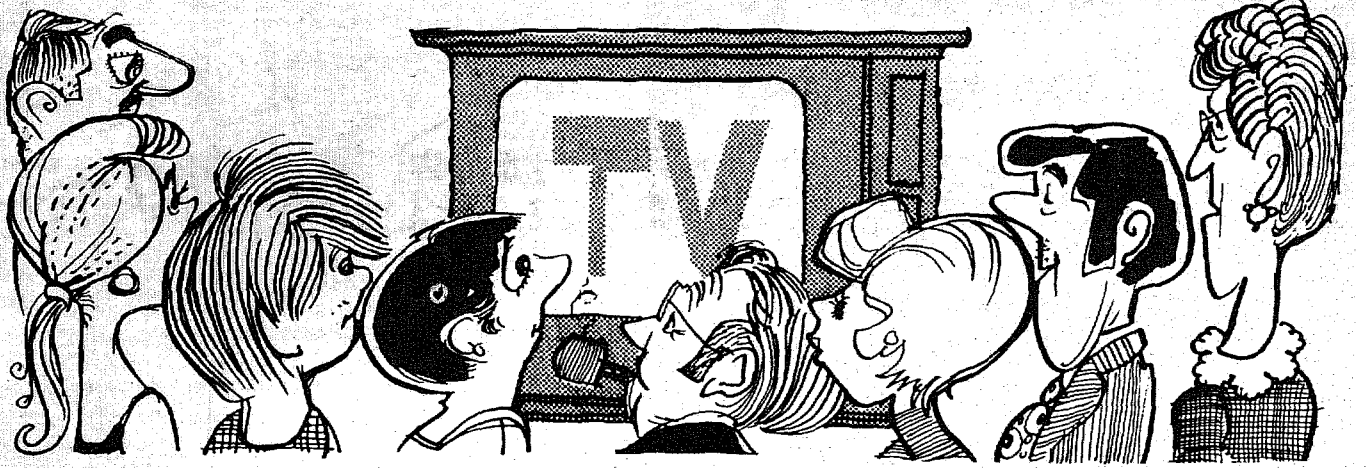
But Heinemann strongly feels that his network, at least, will do better — and because the public wants it, not because the FCC applies pressure.

GREAT HUNGER

"There is a great hunger for good, provocative, thoughtful television," he said. "People want the kind of programs that place events in their proper perspective and help people understand them."

The low state of public affairs broadcasting is reflected by the condition of the public affairs departments at each of the television networks:

• CBS has none. Pamela Iott is the person whose job comes closest to full-time public affairs departments at each



of the television networks:

• CBS has none. Pamela Iott is the person whose job comes closest to full-time public affairs responsibility; she is executive producer for network religious programming.

• NBC's George Heinemann is, in reality, primarily responsible for religious programming, despite his title. He also handles the network's Children's Theater and its Sunday Meet the Press show.

• ABC's Wiley Hance, like Heinemann, really handles religious programming almost exclusively. He has few other regular responsibilities.

Heinemann, alone, seems to detect some hope for himself and for this type of broadcasting.

Hance, who says "we are not using the time and money available to the best advantage," appears to have given up; when questioned about alternatives to the present format of religious programming — a weekly half-hour which keeps Hance and his staff running just to stay ahead of the schedule — he said he had tried to get changes, but without success.

Miss Iott feels competition — "an awful lot of talented people going after a diminishing time period" — and the public wish for entertainment have all but precluded a chance for improvement.

Heinemann, however, keeps talking about "hunger." Hunger for what? How do the television people define what they are supposed to be giving the public, either because the public wants it or because the FCC demands it?

By Hance's definition, the product certainly doesn't sound too appealing:

"Public affairs programs are educational, religious, cultural, public service programs ... that meet the needs outlined in FCC regulations," he said.

Heinemann, in contrast, can be positively inspiring: "Public affairs programming comes after the fact. It is reflective, in that it does not herald social change the way news coverage should, but reflects on it. It should be informing people and helping them answer questions like 'How did this really affect us?'"

And Heinemann, who has won both the Peabody Award and the Emmy of the Television Academy three times, does not feel that the present structure is doing that job — or at least that's what comes through in conversation.

A DISTINCTION

The key seems to lie in Heinemann's distinction between news and public affairs — news covers what's happening now, public affairs explores it later, when cool reason has had a chance to displace some of the heat of the moment.

At present, all three networks — and most local stations — do their public affairs work through news departments, the same producers, writers, editors, directors and cameramen who cover daily events are also called upon to reflect on them.

To many, fewer inside than outside the industry, it's a task which should not be demanded of them — like asking an old-time police reporter to provide an analysis of urban problems.

Instead, the theory holds, the job requires the skills of

Self-Regulation Of TV Praised

WASHINGTON —(NC) Praising voluntary self-regulation by industry as a "vastly efficient alternative to government regulation," and more in keeping with American traditions of freedom, Moss said his preference is that the only role of Congress be that of "critic" to the TV industry, which would respond to valid criticism through adequate self-regulation.

"The variety of quality programming far outclasses that of any other country," Moss said.

TV 'Man To Man' Leaves Channel 2

Something is missing from the current television season. After five successful years, the program "Man To Man" has been discontinued by WTHS, Ch. 2, the educational television station.

"Man To Man," with the Rev. Luther Pierce as moderator, was jointly sponsored by the Archdiocese of Miami, the Rabbinical Association and the Fellowship of Churches.

The show offered viewers an opportunity to call questions in to a panel of religious leaders from the Catholic, Jewish and Protestant faiths.

John Felton, program director for WTHS, explained that the station officials have decided to begin a series entitled "Involved," in the place of "Man To Man." The new program, Felton believes, will appeal to a greater audience.

"We are constantly re-evaluating," he pointed out, "and we found through surveys that 'Man To Man' was reaching mostly the 50 to 55 age group. We feel that we have an obligation to reach as many people as possible. We think we need to reach

young adults as well as the older group."

"Involved," will be a public affairs program, dealing with a variety of community problems, Felton said. It will begin Nov. 3, dealing with the school integration problem in Dade County.

Future shows will be concerned with such topics as sex education in schools, migrant workers and a press conference of student editors with Gov. Claude Kirk, Felton reported.

"We hope to incorporate the 'Man To Man' idea into the overall series," he said.

"We want to involve the three faiths in a different manner." "The objections to 'Man To Man,'" Felton added, "were that it was catering mostly to older people and that the programs were not as relevant as they might be."

The Rev. Pierce, who is pastor of the Union Congregational Church in Hallandale, welcomed the new series, but he believes there is room for the "Man To Man" show as well.

"We're delighted with what they are doing," the Rev. Pierce remarked. "However, I'm fearful that the concept of 'Man To Man' might be lost. Reconciliation best describes what we were doing with 'Man To Man' and the basic concept is still valid."

He added that the three faiths are hopeful that the "Man To Man" series may still be continued, either on Channel 2 or on one of the commercial stations.

"Involved" will have Sylvia Rolle, a young woman with a teaching background, as its moderator. It will not be seen at the same time as "Man To Man" was shown. The new one-hour program is scheduled for 7 p.m. Mondays. "Man To Man" was telecast each Tuesday at 10 p.m. and repeated Sunday afternoon.

Panel To Air Marijuana Evil

"Why Marijuana?" will be the topic of a panel discussion on Ch. 7, WCKT, Sunday, Oct. 26, at 9 a.m.

The panel will consist of Father Daniel Egan and five young people and will develop the premise that use of marijuana will be, very probably, the first step to a deeper involvement.

Some of the young people on the panel are former users of marijuana. Father Egan, of the Atonement Friars Graymoor, Garrison, N. Y., is a leader in the work of rehabilitating drug addicts.

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FORT LAUDERDALE—Cardinal Gibbons High School will present its Homecoming Dance, Saturday, Oct. 25, from 8:30 p.m. to 1 a.m., aboard the Queen Elizabeth.

All alumni are invited to attend the semi-formal event. Tickets for the dance—which is fashioned around the theme "Around The World on the Queen Elizabeth"—are \$8 a couple.

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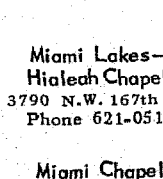
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TV 'Brady Bunch' Doodles About On A Fine Basic Idea

By J. D. NICOLA

NEW YORK — (CPF) — "The Brady Bunch" is an excellent example of what is really tragic about the television medium: unrealized potential.

Personally, we fail to get terribly upset about the so-called "dangers" that TV programming supposedly presents to viewers. There is just too much legitimate research that must yet be done to determine the effects of, say, violence on television or whether TV is responsible for the "instant solution" desires of young people, as educator S. I. Hayakawa claims.

The real crime of television is in what fails to get on the air, particularly in the week-in, week-out series where worthwhile material

can be gotten across to a "hooked" audience, as it were. True, many of the series programs are there for pure escapism — and we need that, too — but how can we forgive the creators of "The Brady Bunch" for taking the escape exit without first trying to open a few other doors first.

"The Brady Bunch" is the logical outcome of the recent TV trend involving widows and widowers ("Family Affair," "Julia," etc.). In this one, a widow with three young girls marries a widower with three young boys. As one critic wittingly put it: "Some TV programming genius tried to put two bad situation comedies together in the hope of coming up with a passable one."

But there's nothing wrong



NEW COMBINED FAMILY, plus the housekeeper, is lined up in a scene from "The Brady Bunch," TV series starring ROBERT REED and FLORENCE HENDERSON.

with the basic idea, as anyone can attest who saw the very delightful Lucille Ball-Henry Fonda film, "Yours, Mine and Ours," in which a widow with 8 children married a widower with 10 children, or vice versa.

However, "The Brady

Bunch" appears intent on doing absolutely nothing with the possibilities presented to it. We wouldn't complain if the producers went out and actually stole some ideas from "Yours, Mine and Ours" about the problems and possibilities that go with such a marital merger.

back on the dresser, with the words, "I don't want you to forget your Mom."

But that was the end of it. They could have made a beautifully touching episode built around the basic idea presented there, but the creator-producer-writer, Sherwood Schwartz, copped out with a slapstick wedding sequence in which the husband's family dog chases the wife's family cat across tables, guests' laps, even unto the groom getting the wedding cake in his face. All with the hysterical laugh track, of course.

In neither the season premiere nor any of the five succeeding episodes has there been much indication that "The Brady Bunch" intends to take advantage of the possibilities. The only possibility to be grasped, it seems, is that of killing time.

We mean that in the literal sense. The scriptwriters have a "his side-her side" tandem going for them. Take the episode in which the youngest girl (who looks too deliberately like "Buffy" on "Family Affair") was to appear in a school play but could only invite one member of her family because of seating limitations.

She goes to her mother with the problem, and gets a reaction. She goes to her new father, and gets a sim-

ilar reaction. This kind of thing, which has been displayed in other episodes, means the writers only have to produce "new" material for about half the time. We suspect that this is one of the reasons the episodes to date have seemed so draggy.

One of the other disappointments about this series is the waste of Florence Henderson, one of everybody's favorite people, who just might be able to save "The Brady Bunch" if they turned it into a musical comedy series and let her do her thing.

(Catholic Press Features)

Archdiocesan TV Explores Race Problem

A five-part series entitled "One Nation, Indivisible?" is being shown on the Archdiocese of Miami's instructional television station for use in secondary school

social studies.

It tries to explore the racial dilemma facing whites and blacks today with each film examining the general problem from a slightly different

perspective.

The series starts with "We are On A Journey," which describes the history of the civil rights movement from 1954 to 1964.

In the second, "Three Classrooms," students are shown reacting to the racial situation in general and to issues raised by the first show.

"The Way It is in the Ghetto" is the third program, presenting the world of black poverty where the lack of hope and lack of integration into the larger society are major concerns.

Prejudice as a phenomenon separate from social class is confronted in the fourth show, "You're Still A Brother." The final show, "Are There Many Nights Left?" enables students to see examples of current black attitudes and white attempts to ameliorate the situation.

A group called "Large Families of America, Inc." could also easily supply the "Brady Bunch" scriptwriters with a year's supply of story ideas, as could adoption agencies and child counselors. But when you learn that the creator-producer-writer of "The Brady Bunch" is the same man who created and produced "Gilligan's Island," one begins to suspect that there is a mismatch here, and we don't mean between the new married couple, played by Florence Henderson and Robert Reed.

As a small example of missed opportunity to rise above routine situation comedy humor, there was a very fleeting sequence in the "Brady Bunch" premiere, in which the youngest son of the widower tries to hide a photograph of his mother lest it prove embarrassing to his father's new wife.

The father puts the photo

QUICKIE REVIEW

Some Kind Of Nut

A bank teller (Dick Van Dyke), picnicking in the park with his fiancée (Rosemary Forsyth), is stung on the chin by a bee. This painful condition forces him to grow a beard. The beard in turn earns him an unjustified reputation as a non-conformist which he feels obliged to defend rather than knuckle under to his employer's petty officiousness.

Fellow employes and associates choose sides in the dispute, which develops into a protest movement, in the course of which the hero rediscovers the sterling qualities of his about-to-be-ex-wife (Angie Dickinson).

Buried somewhere in this

plot of "Some Kind of Nut" is a pleasantly whimsical examination of contemporary man's search for integrity and individuality. However it remains hidden in the script and direction of Garson Kanin which are woefully deficient in humor, imagination and character delineation and marred further by demeaning gags, such as making a strictly non-integral sexual innuendo out of the couple's frantic battle with the bee.

(Rated Unobjectionable for Adults by the National Catholic Office for Motion Pictures). Review by Catholic Film Newsletter.

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

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) Tall 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. (51) 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 (51) 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)
8:30 p.m. (5 & 7) Tom Jones (Unobjectionable for adults, with reservations)
10:30 p.m. (51) 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)

SUNDAY, OCT. 26
12 Noon (4) The 7th Voyage Of Sinbad (Family)
1 p.m. (6) Ten North Frederick (Unobjectionable for adults)
1 p.m. (23) Charlie Chaplin Carnival (No class.)
1:30 p.m. (7) Top Secret Affair (Unobjectionable in part for all)

OBJECTION: Suggestive situations and dialogue
2 p.m. (10) June Bride (Unobjectionable in part for all)
OBJECTION: Suggestive dialogue
3 p.m. (6) The Bridges At Toko Ri (Unobjectionable for adults and adolescents)
4:30 p.m. (10) Ironside (No class.)
5 p.m. (6) Ten North Frederick (Unobjectionable for adults)
7 p.m. (6) The Bridges At Toko Ri (Unobjectionable for adults and adolescents)
7:30 p.m. (5) Jesus Sun Demon (No class.)
9 p.m. (10 & 12) The Fall Of The Roman Empire (Family)
11:15 p.m. (11) Operation CIA (Unobjectionable for adults and adolescents)
11:30 p.m. (5) A Girl Named Tamiko (Unobjectionable in part for all)
OBJECTION: This film lacks sufficient compensation for the low moral tone which pervades its trite and unmotivated story.

MONDAY, OCT. 27
9:30 a.m. (10) Affair In Trinidad (Unobjectionable in part for all)
OBJECTION: Suggestive lines, costuming and dancing
2 p.m. (6) Desiree (Unobjectionable for adults and adolescents)
2 p.m. (23) Chad Hanna (Unobjectionable for adults and adolescents)
4 p.m. (10) The Unguarded Moment (Unobjectionable for adults and adolescents)
4:30 p.m. (5) Apples, Don't Fall Fair (No class.)
9 p.m. (5) Destiny Of A Spy (No class.)
9 p.m. (6) Heaven Knows, Mr. Allison (No class.)
9 p.m. (10) Blindfold (Unobjectionable for adults and adolescents)
9 p.m. (23) Destiny Of A Spy (No class.)
10:30 p.m. (51) The Lovable Cheat (Unobjectionable for adults and adolescents)
11:30 p.m. (23) Escape From Saigon (No class.)

TUESDAY, OCT. 28
9:30 a.m. (10) Front Page Story (No class.)
2 p.m. (6) Desiree (No class.)
2 p.m. (23) Johnny One Eye (Unobjectionable in part for all)
OBJECTION: Suggestive sequences
4 p.m. (10) Return To Paradise (Unobjectionable in part for all)
OBJECTION: Suggestive situations and dialogue
4:30 p.m. (5) The Big Day (No class.)
8:30 p.m. (10 & 12) The Young Lawyers (No class.)
9 p.m. (5 & 7) Don't Just Stand There (Unobjectionable in part for all)
OBJECTION: Low moral tone; suggestive treatment
9 p.m. (23) Three Secrets (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce; suggestive dialogue and situations
10:30 p.m. (51) Blonde Ice (Unobjectionable for adults and adolescents)
11:30 p.m. (23) Man From Cairo (No class.)

WEDNESDAY, OCT. 29
9:30 a.m. (10) The Private War Of Major Benson (Family)
2 p.m. (6) Desiree (No class.)
2 p.m. (23) Sitting Pretty (Unobjectionable for adults and adolescents)
4 p.m. (10) This Island Earth (Family)
4:30 p.m. (5) Borderline (Unobjectionable for adults and adolescents)
9 p.m. (6) Heaven Knows, Mr. Allison (No class.)
9 p.m. (10 & 12) Georgy Girl (Unobjectionable for adults, with reservations)
9 p.m. (23) Western Union (Family)
10:30 p.m. (51) Daughter Of The West (Unobjectionable for adults and adolescents)
11:30 p.m. (23) South Of St. Louis (Unobjectionable in part for all)
OBJECTION: Suggestive lines and costuming

THURSDAY, OCT. 30
9:30 a.m. (10) Captains Of The Clouds (Unobjectionable for adults and adolescents)
2 p.m. (6) Desiree (No class.)
2 p.m. (23) They Were So Young (Unobjectionable in part for all)
OBJECTION: Suggestive sequences
4 p.m. (10) Tammy And The Doctor (Fam.)
4:30 p.m. (5) Boston Terrier (No class.)
9 p.m. (4 & 11) Dear Heart (Unobjectionable for adults)
9 p.m. (6) To Catch A Thief (Unobjectionable for adults and adolescents)
9 p.m. (23) The Pawnbroker (Unobjectionable for adults)
10:30 p.m. (51) Something For The Boys (Unobjectionable for adults and adolescents)
11:30 p.m. (23) Bugles In The Afternoon (Family)

FRIDAY, OCT. 31
9:30 a.m. (10) Phantom Of The Opera (Family)
2 p.m. (6) Desiree (No class.)
2 p.m. (23) Tall Texan (Unobjectionable for adults and adolescents)
4 p.m. (10) The Evil Of Frankenstein (Unobjectionable for adults and adolescents)
4:30 p.m. (5) The Clocks (No class.)
9 p.m. (4 & 11) Come Fly With Me (Unobjectionable for adults and adolescents)
9 p.m. (6) To Catch A Thief (Unobjectionable for adults and adolescents)
10:30 p.m. (51) Faces In The Dark (No class.)
11:30 p.m. (23) Cry Of The Bewitched (no classification)

SATURDAY, NOV. 1
9:30 a.m. (23) Blondie Goes To College (Family)
12 Noon (51) Daughter Of The West (Unobjectionable for adults and adolescents) followed by Man Of Iron (No classification)

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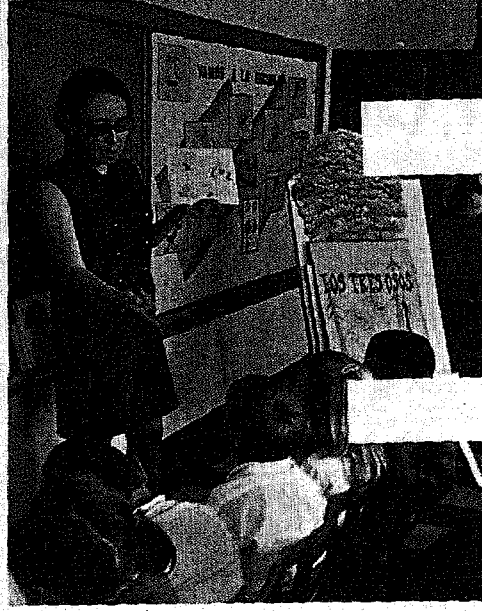
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Seventh grader, Ana Fernandez speaks Spanish fluently but is now learning to read Spanish with the help of Miss Elena Diaz, a native of Cuba.



First grader, Juan Casanova, who speaks no English, is now learning the language from Sister Mary Ann, I.H.M., who inaugurated the program.



English-speaking youngsters in first grade are learning to speak, read, and write Spanish from Mrs. Maria Meruelos, Cuban-born teacher.

This School Teaches No 'Foreign' Language

By
MARJORIE L. FILLYAW

Local News Editor
"Everybody's doing it!"
When pupils enrolled in St. Michael the Archangel School use this phrase they're not referring to the latest fad but to the fact that half of the student body is learning to speak, read and write two languages — English and Spanish.

A unique program of bilingual education for its 80 to 90 per cent Spanish-speaking classes definitely calls for a change in the traditional type of education in curriculum, scheduling, grouping and materials.

It was inaugurated by Sister Mary Ann, I.H.M., as a project for the graduate division of Wayne State University, Detroit, where she is working toward a master's degree in education.

"With the continuing influx of immigrants from an ever-increasing number of countries, American educators face the

problem of teaching three million bi-lingual children," she explained.

"The present traditional type of American education is inadequate. It does not provide them with an opportunity to learn English effectively nor to become literate in their own mother-tongue."

BREAK BARRIER

In her opinion, Sister Mary Ann said, schools and teachers must "break the language barrier" by bringing into the schools native tongue teachers and teachers "who will teach English to these children and at the same time acquire some understanding of the language and culture of the children they are teaching."

At the beginning of the school year, through an English language placement test given to all students regardless of cultural background, it is determined how fluent each is in English.

They are divided into three groups according to their knowledge and understanding of the language. First graders learn to read and write in both Spanish and English with the Spanish-speaking learning English as a second language using the Miami Linguistic Reader by Ralph Robinette. In turn the English-speaking study Spanish as a second language and use the Laguna Language Series.

Every day Sister Mary Ann teaches first graders in English in the morning and Mrs. Maria Meruelos teaches another class in the same grade in Spanish. In the afternoon they simply change places so that at the end of a school day all first graders have been instructed in both languages. Five other native Cubans also are on the teaching staff.

"It is absolutely necessary that they be bi-lingual if they

are to live in Miami," Sister emphasized, revealing that many Spanish-speaking children of Cuban refugees could speak but not read or write their own language when they came to school. "We found that we had to go to a complete Spanish reading program," she said. "Once they can read they're ready to go on with the basic knowledge."

NUN MANY YEARS

A graduate of Marygrove College and Loyola University, Chicago, Sister Mary Ann became a religious 28 years ago when she joined the Sisters, Servants of the Immaculate Heart of Mary at Monroe, Mich. She's had 30 hours of Spanish language study and speaks a little Italian. Other members of her order teach at Nativity School in Hollywood.

In second grade classes at St. Michael's, a program similar to that of the first grade continues and each child re-

ceives 45 minutes of Spanish instruction daily. In the third and fourth grades, each student studies Spanish for 30 minutes each day.

With both the Spanish-speaking and English-speaking children benefitting from the program, Sister Mary Ann and her superior and principal, Sister Ann Christine, I.H.M., both hope that Spanish, now taught as a minor subject in grades five through eight, will be "raised to the status of a major subject with a 40-minute time allotment."

And if Miami Mayor Stephen Clark has his way, financial aid may be coming to the school. In a recent letter to Sister Mary Ann commending the new program he advised that he had contacted the Greater Miami Coalition about assisting St. Michael's with the additional expense involved in the purchase of materials for the bi-lingual education.

In Battle Of Grapes

Boycott Focuses On S. Fla.

By ED WOODWARD
Voice News Editor

South Florida, particularly the Miami area, has taken on new importance in a boycott of California table grapes and one of its organizers believes the Church should take the lead in making this action a success.

"The Church's role in this should be a significant one," declared Lalo Valdez, Florida coordinator for the United Farm Workers Organizing Committee. "It is the Church's chance to play an active role in bringing about a change, a permanent change for the better, in the migrant worker's life."

"The type of work migrants are doing only perpetuates the cycle they're in now."

Valdez credited the Church with giving "tremendous support" in the past, but he feels this help, although sincere, may have been misdirected.

Such Church actions as bringing a bundle of clothes or organizing a softball game, he argued, do not go to the heart of the matter.

"We've got to give a man an opportunity to change," he emphasized, "and this is the way."

THE GOAL

The boycott's immediate goal is to force growers in California to agree to allow the UFWOC to organize migrant farm workers. But, he adds, all farm workers will benefit from the precedent set by unionization of the California migrants.

Valdez feels that migrant workers in South Florida would be able to gain the

things which the California migrants are seeking — the right to freely unite in a labor union and bargain collectively.

"What many Americans do not realize," Valdez said, "is the fact that thousands of their fellow Americans in the fields are living indeed as second-class citizens with hunger as a way of life."

"What the migrant wants," he explained, "is his share of America. We don't want a hand-out; we want recognition just like other areas of labor. We want to work hard, but earn a living wage so our children can have the same opportunities as yours."

Valdez, who arrived in Miami in June, is encouraged by the support he has received thus far. The Miami Grape Boycott Committee, which he organized, is composed of a variety of persons.

"We have senior citizens, radical and moderate students, farm workers, housewives, lawyers, clergy and others," remarked the Texas-born Mexican-American.

After spending the summer establishing contacts and building the local committee, Valdez began action against the sale of California table grapes some weeks ago at two Food Fair stores. Picket lines were set up at the chain's Grand Avenue store in Coconut Grove and at its 163rd St. outlet.

"This is just the beginning," he said. "We plan to take other measures besides our pickets. We will escalate the effort, keep it non-violent, but will in our own way

unite the consumers. We are not beyond sit-ins or similar non-violent action."

A number of chain stores have taken table grapes off their shelves in the North, Valdez pointed out. In fact, he noted, Food Fair stores in the Philadelphia area, where the company's main office is located, have stopped selling table grapes.

MARKET CHANGES

This success of the boycott in the north has shifted the market for the growers, Valdez pointed out. They are now concentrating much more on the South, he said. "Miami went from 25th largest consumer among cities to 11th in a year," he noted. "If we can show a constant pressure in the South just as we have in the North, it will mean a lot for the success of the boycott."

In asking for support of the boycott, Valdez believes he is asking the consumer to help himself as well as others.

He warned that, unless something is done to curb the extensive use of pesticides in migrant farms, the American consumer stands in grave danger for present and future health.

"Many leading authorities throughout the country are trying to make the American public aware of this problem," he said. "It is a very grave problem and the United Farm Workers Organizing Committee is so convinced that something should be done that it has launched legal action in some parts of the country already. Such action could be forthcoming in Miami." Valdez pointed to a study

by Dr. William Deichman, a University of Miami pharmacologist who found that a high level of pesticides existed in human bodies following autopsies.

"Dr. Deichman and many others have verified that pesticides, such as DDT, do not decompose inside the human body," he remarked.

Valdez reported that Harry W. Hays, director of the U.S. Agriculture Department's Pesticides Registration Division, admitted that his agency registers pesticides on studies conducted by chemical manufacturers themselves.

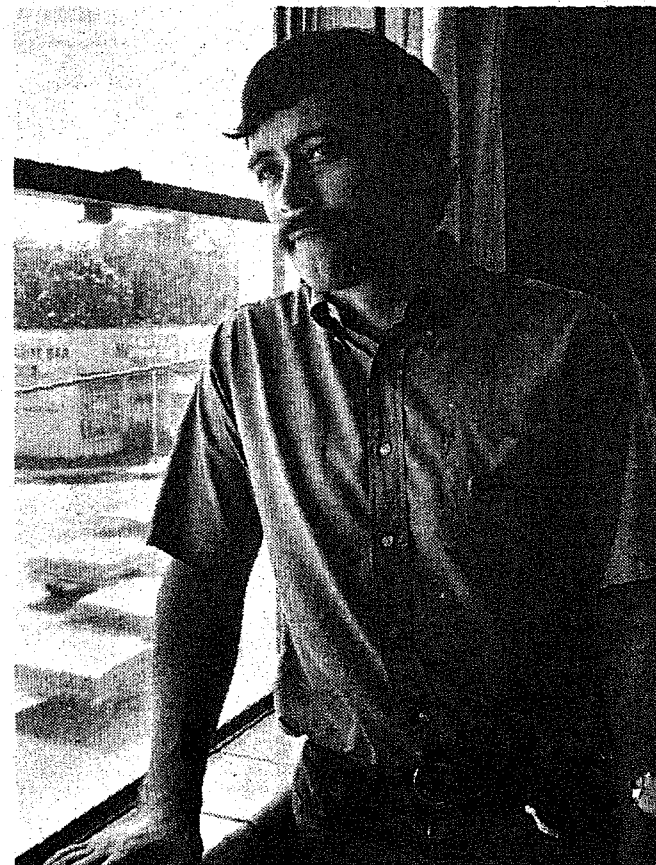
TESTIMONY TAKEN

Testimony about the dangers and effects of pesticides was heard by a congressional committee last week. One of the prime witnesses was Caesar Chavez, head of the UFWOC and driving force behind the national boycott.

The pesticide problem is not something remote from this area, Valdez emphasized. "It's just a 20-minute ride from the glamorous hotels and tourist life of Miami Beach to people living in a completely different era," he said.

Valdez recounted the conditions under which migrants live and work in South Florida and said in many ways "they're worse than in California." He noted the unsanitary facilities, armed guards around fenced-in camps, lack of toilet facilities in the fields, lack of drinking water and the absence of safety measures.

One of the major prob-



ALTHOUGH the camera caught Lalo Valdez in a reflective moment, he's becoming known for action since taking the post of Florida coordinator for the United Farm Workers Organizing Committee, leading the boycott of California table grapes in South Florida.

lems for a migrant, Valdez explained, is that he has no residency. Children do not attend any school for a full year and they are always forced to travel.

"If we have a union," he said, "a man will be able to leave his family at home and go to the fields himself. He doesn't want to have to bring his wife and children into the fields to work. But, as things are today, he has no other choice."

The 22-year-old Valdez, who was born in San Antonio, Tex., recalled his early youth when he roamed the Midwest with his family,

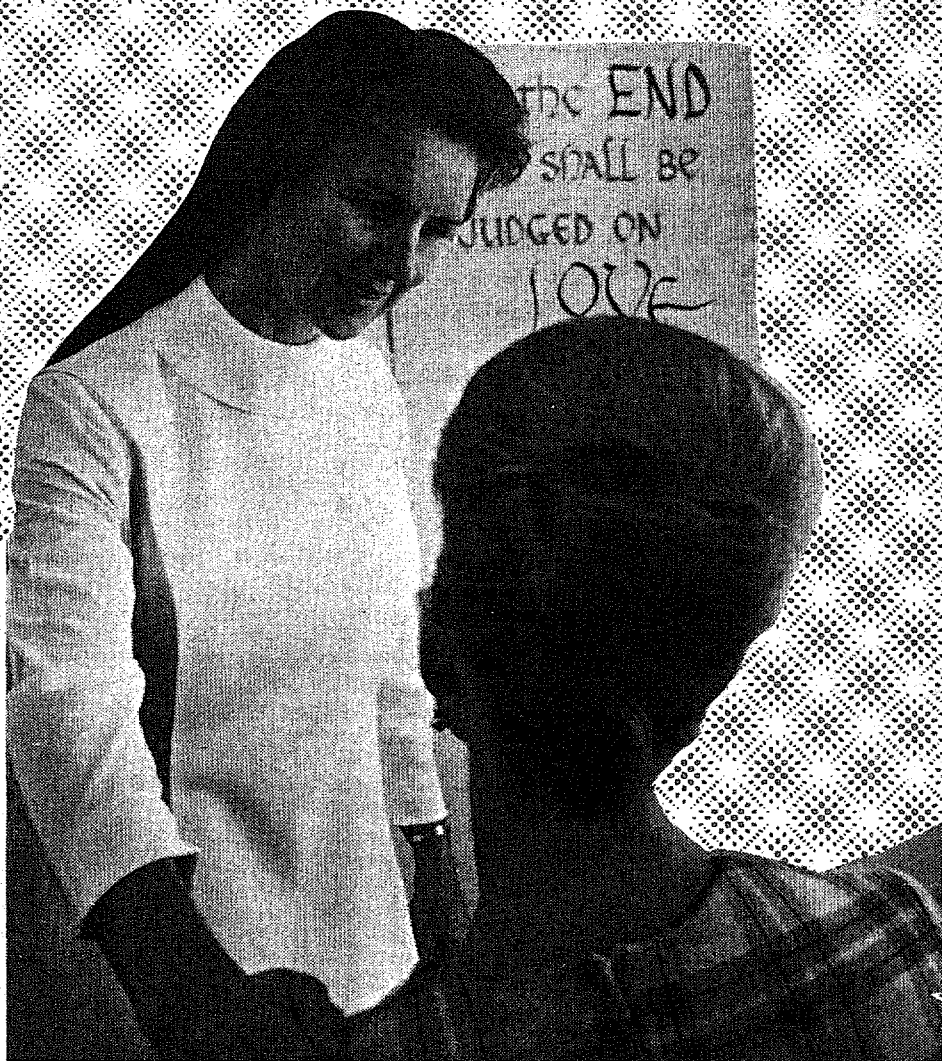
moving from school to school. "We have to break the cycle, get these people out of the migrant stream," he added.

His father managed to get out of the migrant stream and Valdez found himself with a home in Milwaukee. He worked for a time with Obredos Unidos, a small farm workers union in Wisconsin.

The union eventually joined forces with Chavez and the UFWOC and Valdez became boycott coordinator for Wisconsin. He was in that position when he came to Miami in June.

MISSION POSSIBLE:

Students Hear Sister's Message--'Speed' Kills



Parents' Needed Students

responsibilities and to be in every way temporary family members.

Each family is responsible for the normal expenses

Drive, the girls who come girls between the ages of 13 and 18 who are dependent through no fault of their own.

A home-like atmosphere is provided for the girls who are enrolled in local high schools, have dates, are responsible for designated household chores and enjoy

aspects of Christian service. The day is sponsored by Church Women United, an ecumenical lay movement of Protestant, Orthodox and Catholic women which provides both the channels and program goals for participation in civic, national and worldwide concerns.

By T. CONSTANCE COYNE
Voice Features Editor

Five questions written on a blackboard recently offered a choice between the "straight" life and drug abuse to high school students at Miami Central High during the first lecture offered by the Education Center for the Prevention of Drug Abuse, sponsored by the Archdiocese of Miami under the Catholic Welfare Bureau.

The five questions carefully chalked on the school-room blackboard by Sister Marie Loretta, O.P., who assists Dr. Ben Sheppard, executive director of the Catholic Welfare Bureau, in administering the information center, were:

- Do you choose to give up your freedom and be dependent on a drug?
- Are you willing to diminish consciousness and creativity or do you value the gifts of intellect and will?
- Do you really believe life's challenges are to have magic, effortless solutions?
- Is there any point in risking the possibility of chromosomal damage and deformed children?
- Do you want to spend your life hustling on the streets with no other goal than the next "fix"?

A CHANCE TO THINK

The questions were designed to allow the students to make up their own minds, but at the same time to be aware of the myriad of dangers involved in drug use and abuse.

The talk before the high school students was only one phase of the services now available to the community through the drug abuse prevention center.

According to Dr. Sheppard, who spearheaded the attempts in Dade County to deal with the overwhelming problem of drug abuse, one other service available is an evening with parents of a

certain block to explain drugs and the problems of detection and treatment.

Parents who are willing to organize meetings of from 10 to 20 parents within a certain neighborhood can call the drug abuse prevention center for information on the project.

Sister Marie Loretta must be "cool" and "warm" at the same time.

She's "cool" because she must understand the drug scene and its prevention and she's "warm" because she wants to help those who suffer the consequences of drug abuse.

Like the famous "Junkie Priest," Father Daniel Egan, Sister Marie Loretta left the easy alternatives and left a position as professor of mathematics at Barry College to "get involved with people."

She is in her office at the recently-opened "Crisis Center" located at 556 W. Flagler St., Miami, the site of a methadone clinic formerly operated by Dr. Ben Sheppard.

A NEED

The original methadone clinic was started by Dr. Sheppard in December of 1968, because he saw a need "within the community for a facility to treat addicts." The clinic was forced to shut its doors, however, when Archbishop Coleman F. Carroll found it fiscally impossible to meet with hurriedly-issued federal guidelines for such centers.

It's not an easy road for either of them, but then, as Sister Marie Loretta explains, "The drug road is not a pretty one."

When she first came to work for the Education Center for the Prevention of Drug Abuse, Sister Marie Loretta found a depressing line of "sick people—pale, shaky,

with glassy looks to their eyes. They were physical wrecks who had lost both their weight and beauty. They were in desperate condition and only concerned about getting their next shot."

Things have begun to look up, however. The requests for information and treatment of drug abuse are pouring into the center, Sister Marie Loretta adds.

The crisis center is the result of a pledge by Archbishop Carroll at the time he found it necessary to order the shut-down of the old methadone clinic.

He said that the Archdiocese of Miami would devote money and resources toward a preventive program working from grade school to college students and into the home "so parents will get the picture."

This is just what the center is designed to do, Sister Marie Loretta says.

At the present time, the center is open from 9 a.m. to 3 p.m. so that interested "teens, adults, parents, doctors and teachers may use the films and literature available," according to Sister Marie Loretta.

They also offer a program of lecturers on drug abuse which is available to schools, churches and civic groups.

They are planning to initiate a series of "parent block meetings" at which parents within certain neighborhoods would gather at one home to discuss drug abuse and ways of detecting and treating it.

She finds appalling the idea that children in elementary schools are being offered drugs "and that often drugs are being pushed by school-age children." But such things are happening, she says.

"Often these kids try drugs for the kick of it. If they only realized how easy it is for them to develop a psy-

chological dependence upon them, maybe they wouldn't fool with them," Sister Marie Loretta points out.

"The present generation doesn't seem to be involved. They say they are bored with things and they say there isn't anything left for them to do," Sister Marie Loretta continues.

"Perhaps too, the parents are bugging the kids too much about non-essentials—so when the really big things come up for discussion, the children tune them right out."

She finds the hardest thing to do "is to get these addicts and kids who are fooling with drugs to talk to anyone."

She adds that she feels those who try to escape "through the use of drugs don't realize that their problems are going to follow them everywhere. They can't escape from them no matter how fast or hard they run."

Describing the road taken by addicts, Sister Marie

Loretta says, "They lose jobs and friends and medical help and finally they are running around with other addicts who would do anything to get a fix or a pill."

She suggests that perhaps a positive approach on the part of parents and teachers rather than "a negative nagging attitude" might keep the lines of communication open and keep "some of these kids out of trouble."

When a person calls for help on the drug information hot line or comes into the center for help, he can be referred to medical help, psychological or psychiatric help or a number of other services available, Sister Marie Loretta explains.

The telephone number for the hot line is 379-0707.

And the friendly voice who answers will probably be that of the junkie nun of Miami who knows the story and would like to see it have a happy ending.



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Why Doesn't The Daily Press Include Self In Its Criticisms?

By MSGR. GEORGE G. HIGGINS

As an inveterate newspaper reader, I was interested to learn recently that Soren Kierkegaard, the great 19th-century Danish theologian, took a very dim view of the Fourth Estate. "I say," he wrote roughly a century ago, "it is especially the daily newspapers that labor at degrading men to be mere copies. As in a paper factory the rags are worked together into a mass, so the newspapers tend to smooth out every individual difference in men . . . in order to make them . . . in everything like the rest. Here the animal creature finds peace and rest, in the herd."



Msgr. HIGGINS

By sheer coincidence, I happened to come across this typically pessimistic quote from Kierkegaard (in Malcolm Muggeridge's rather free-wheeling diatribe against the modern world, "Jesus Rediscovered") on the first day of Washington's recent two-day newspaper strike. With apologies to Muggeridge (who is himself a journalist by trade), and to one of his greatest heroes ("this weird, unhappy, cantankerous little Dane"), I must admit that the strike hit me where it hurt.

Deprived of the local papers, I felt like an addict who has been forcibly taken off the dope without warning and frantically starts rummaging around for substitute kicks. I found myself re-reading a two-day old newspaper just to pass the time away at breakfast. Worse than that, one of my married friends, a fellow-addict ruefully admits that, on the same morning, he actually found himself carrying on a conversation with his wife at breakfast. Perhaps it was his prayers — or possibly those of his wife — which helped to settle the strike within a matter of 48 hours.

In any event, even at the risk of being pressed together into a mass, like a rag in a paper factory, I am now back at the old habit of avidly reading the two papers which have settled with the printers' union and keep

hoping for a 100 percent Spanish-speaking classes definitely calls for a change in the traditional type of education in curriculum, scheduling, grouping and materials.

It was inaugurated by Sister Mary Ann, I.H.M., as a project for the graduate division of Wayne State University, Detroit, where she is working toward a master's degree in education.

must "break the language barrier" by bringing into the schools native tongue teachers and teachers "who will teach English to these children and at the same time acquire some understanding of the language and culture of the children they are teaching."

At the beginning of the school

This having been said in defense of daily newspapers — or at least in defense of one man's incurable habit of reading them — I should like to add, for the record, that Max Ways' far-reaching critique of the daily press in the October issue of Fortune strikes me as being substantially valid in many respects. Mr. Ways, a distinguished journalist in his own right, shows all the signs of being a newspaper addict himself. Needless to say, that makes him one of the "good guys" in this writer's book. On the other hand, it also adds weight to his rather severe criticism of the daily press.

Today's news network, says Mr. Ways, may serve the times less adequately than its counterpart in the 15th century, which, understandably enough, was slow to catch the significance of Columbus' discovery of the New World. His major criticism of the dailies is that they are stuck with too many outdated practices and that, over the years, have developed a bias toward reporting only those stories that fit the standards of familiarity, simplicity, and drama.

To illustrate this basic thesis, Mr. Ways cites, among other examples, the long-time failure of the press in the field of race relations. "From the end of the post-Civil War Reconstruction period to the mid-Fifties," he says, "American journalism was virtually silent on the subject of how black Americans lived. Lynchings were reported and deplored, as were race riots and the more sensational crimes committed by blacks against whites. But crimes by blacks against blacks were regularly ignored as a matter of explicit news policy on most newspapers. This was symptomatic of an implicit journalistic assumption that blacks were not a significant part of the American scene. Journalism bears a considerable share of responsibility for white society's disengagement from the Negro and his problem."

In summary, says Mr. Ways, "much of journalism still operates as if its circulation and its usefulness depended on the second hand of the clock rather than the accuracy of its reporting,

Every day, and the balance of its teaches first gr in the morning from this addict's point of Merueles teachle eagerly reporting and in the same grina, the bishop, and the In the aftern's been almost silent about change placesvn problems." end of a charge is to say to the mem-graders have "Please tell us it isn't so. both languak upon the press as being

BELOW OLYMPUS By Interlandi



INTERLANDI © 1967, LOS ANGELES TIMES

"The country is divided, and so are we, over Vietnam!"

less in need of an aggiornamento than the church or the Government or the Universities or any of the other Establishments which you delight in criticizing so unmercifully. In short, tell us that you know down deep in your heart that the press is in serious trouble and had better start washing some of its own dirty linen at least in private, if not in public, before the great unwashed mass of American people decide to turn you off."

Mr. Ways says, incidentally, that "public disenchantment" with the news media has already begun to set in. Let us hope that the press will be sensible enough to take whatever self-correcting measures may be needed to reverse the process. Otherwise we are likely to end up with even fewer papers than we have today and—Muggeridge and Kierkegaard to the contrary notwithstanding—I, for one, would hate to see that happen.

Far better to abolish the institution of breakfast than to deprive a man at that hour of the morning of at least one—and preferably more than one—good newspaper. Ditto, of course, for their evening competitors. In both cases, the more the merrier.

Different Views On Collegiality Causing Problems

By FATHER JOHN B. SHEERIN

It was Pope Paul himself who chose the topic for discussion at the Synod of Bishops at Rome.

For many months, ever since the widespread outburst of criticism of his Humanae Vitae, members of the Curia had been asking the Pope to issue an encyclical on Authority. The encyclical never appeared but Pope Paul proposed that the coming Synod discuss Authority under the theme: the relations between the Holy See and National Bishops' Conferences and the relations among these conferences themselves.

The theme boils down to a discussion of the collegiality of the bishops. In non-theological language, we

might say that collegiality poses the question: should the Pope consult with the Bishops before making major decisions?

The doctrine of collegiality as stated in the Constitution on the Church, Ch. 3, no. 22, affirms that the Bishops of the world are the successors to the college of the Apostles in teaching authority and care of the flock. "Together with its head, the Roman Pontiff, and never without this head, the episcopal order is the subject of supreme and full power over the universal Church."

This seems clear enough. The Pope and Bishops rule the Church together. But one may feel that the clarity becomes a bit fuzzy when he reads the explanatory note appended to the text: "The Roman Pontiff proceeds according to his own discretion and in view of the welfare of the Church in structuring, promoting and endorsing any exercise of collegiality."

Many of the Bishops at

the Council were very unhappy about this explanatory note as they realized that it could lead to a false interpretation — that the Pope could snub the Bishops and go his own sweet way in making decisions. They voted for it, however, as they felt that the text on collegiality itself was sufficiently clear.

In his interview in the London Tablet, Cardinal Suenens proclaimed his unqualified acceptance of the primacy of the Pope but also held that the collegiality doctrine implies that the Pope should be in close communion with the bishops, that they should be consulted individually or collectively and if necessary, that they should assist him in pre-

paring important documents. This roused a chorus of protests from a few prelates such as Cardinal Danielou.

The source of the controversy seems to be largely psychological. The differences of opinion derive from reflexes rather than theological research. After Vatican I, with its proclamation of papal primacy and papal infallibility, certain Catholics took it for granted that the Pope was a sort of absolute monarch and the Bishops mere papal clerks, since Vatican I had said nothing about the role of Bishops in the Church.

Even today many men in the Curia bristle at the mere mention of collegiality: their

instantaneous reflex reaction to any suggestion that the Pope should consult the Bishops is that you are trying to diminish the power of the papacy and democratize the Church. They vehemently reject even a moderate view such as that of Cardinal Suenens.

Recently we had a somewhat parallel situation in American politics. Referring to the opposition to the war in Vietnam that is so vocal at the moment, President Nixon said, ". . . under no circumstances will I be affected whatever by it." Henry Steele Commager, in a letter to the New York Times wondered "if any American president since Jefferson Davis has so explicitly proclaimed

his contempt for the democratic principle." The President should consult public opinion even if he does not follow it.

No Catholic theologian thinks the Pope should operate on the democratic principle of a 51% vote but the majority of Catholic theologians do take collegiality to mean that the Pope should consult with the Bishops before making major decisions. The idea of collegiality found in the editorials of Osservatore Romano comes close to the concept of the Pope as an absolute monarch. This is totally out of line with Vatican II's idea of the head and members of the episcopal college working together.



FATHER SHEERIN

Hebrews Invite Christians To Observe Meet Here

A group of Christian religious and lay leaders including the Archbishop of Miami has been invited as observers to the 50th General Assembly of the Union of American Hebrew Congregations, which convenes at the Hotel Fontainebleau, Oct. 25 to 30.

According to the Commission on Interfaith Activities of the UAHC, Father Edward H. Flannery will extend greetings from the National Council on the Union of American Hebrew Congregations by unionization of the California migrants.

Valdez feels that migrant workers in South Florida would be able to gain the

programmed to deal with the theme, "A Changing Synagogue for a Changing World," include Archbishop Coleman F. Carroll, Auxiliary Bishop John J. Fitzpatrick, Sister de la Croix, R.S.H.M., president, Marymount College, Boca Raton; Sister Rose Albert, Secretariat for Catholic-Jewish Relations, Seton Hall University, South Orange, N.J.; Sister Katharine Hargrove, Manhattanville College of the Sacred Heart, Purchase,

ning," he said. "We plan to take other measures besides our pickets. We will escalate the effort, keep it non-violent, but will in our own way

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launched legal action in some parts of the country already. Such action could be forthcoming in Miami. Valdez pointed to a study

TV As 'Baby-Sitter' Deplored

"Is TV a good baby-sitter?"

"You may be surprised if you take a few minutes and watch the next TV cartoon with your child," say home economists of the Florida Agricultural Extension Service, a division of the U.S. Department of Agriculture.

It's definitely possible, experts warn, that the after-school and Saturday morning "children's" programs may not be a fit baby-sitter.

According to recent statistics, a recent study on crime and destruction in TV programs shows that cartoon programs scored the highest with an average of 30 incidents each hour. In every case, they were presented as humorous; and sometimes even accompanied by "canned" laughter. The characters, after being torn apart or blown-up by an explosion, are miraculously healed, showing no consequences of the violence.

Many cartoons of TV are loud and ugly in story content and appearance, home economists point out. The child learns to laugh at big feet, big noses and funny faces.

Law officers are bumb-

ling incompetents, and often a famous man becomes just a funny animal shape. History, science and mythology are the object of mockery, simplified and altered until the child's experience is weighted against fact, truths and even beauty.

Home economists also score "too much commercialism" as another fault of programs billed especially for children. A 60-minute program will include some 20 advertisements, they declare, the nature of which is often disturbing. "They are often carefully planned to arouse the child's appetites for war games, candy, lavish dolls, soft drinks and over-sweetened cereals," the experts state, adding that research has revealed that 70 per cent of children watching these ads demand that their parents purchase the products advertised.

When toys, bought after great promises in ads, fail to meet the child's expectations, he may become disillusioned and develop attitudes of distrust toward the adult world, experts say.

There are some excellent programs, even cartoons, for children, admit home

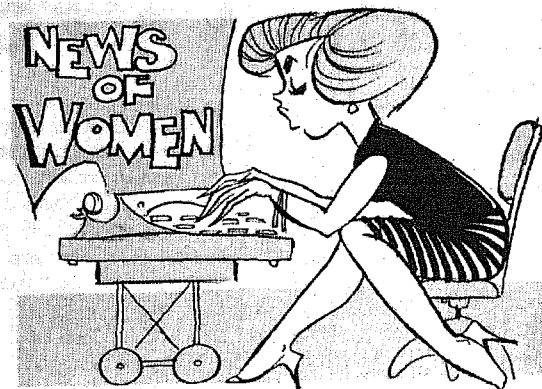
economists, but the problem is that there aren't nearly enough.

"You need to watch children's programs," they advise parents, "and when you

find them unsuitable for children, seek more in-depth programs of quality which provide humor, constructive entertainment, social values and creative use of the imagination."



\$7,000 DONATION to St. Juliana Church, West Palm Beach, was recently presented to Msgr. Bernard McGrehan, pastor, by Mrs. W. J. McCullough, immediate past president of the Women's Club, seated; and Mrs. Lionel Carignan, president. The donation represents the efforts of the Club's seven circles.



Bethany Friends Arrange Dramatized Book Review

Membership coffee and dramatized book review sponsored by Friends of Bethany, auxiliary of the residence for dependent teenage girls, will begin at 10:30 a.m., Thursday, Oct. 30 at the Bath Club.

Mrs. Helaine Lipinsky and Mrs. Blanche Brass will be featured in a review of "Except for Thee and Me" by Jessamyn West.

Mrs. Francis Reed is president of the Friends of Bethany, who assist the Dominican Sisters of Bethany who staff the residence at SW Third Ave. and 24th Rd. Supported by the donations of South Floridians to the Annual Bishop's Charity Drive, the residence welcomes girls between the ages of 13 and 18 who are dependent through no fault of their own.

a well-rounded life. Members of the women's auxiliary here provided summer vacations for the girls as well as helping in numerous other ways.

World Community Day Set Nov. 7

NEW YORK — (NC)— Church women from some 2,400 different units in this country will celebrate World Community Day Nov. 7, emphasizing their corporate action for justice and peace in the world.

Through worship, study and gifts for international relief, the women will unite the spiritual and practical aspects of Christian service. The day is sponsored by Church Women United, an ecumenical lay movement of Protestant, Orthodox and Catholic women which provides both the channels and program goals for participation in civic, national and worldwide concerns.

A home-like atmosphere is provided for the girls who are enrolled in local high schools, have dates, are responsible for designated household chores and enjoy

Women Will Participate In Inter-Faith Retreat

KENDALL — Christian women of various faiths throughout South Florida have been invited to participate in Days of Reflection scheduled to be held Tuesday, Oct. 28 and Wednesday, Oct. 29 at the Dominican Retreat House, 7275 SW 124 St.

Members of the Patrician Fall Meeting Of Deanery Set Oct. 31

"Blessed Are the Merciful" will be the topic of Father Christopher Konkol, pastor, St. Thomas the Apostle Church, when he speaks to members of the South Dade Deanery of the Archdiocesan Council of Catholic Women during their Fall meeting, Friday, Oct. 31, in St. Louis parish.

Registration for the one-day sessions begins at 9:30 a.m., in the recently completed parish family center. Mrs. Henry Peel, deanery president, will preside at the business meeting at 10 a.m.

"Training Capsule," a program presented by Archdiocesan chairmen of commissions will highlight the morning program.

Mass celebrated at noon in St. Louis Church by Father Frederick Wass, pastor, and Archdiocesan moderator of the ACCW, will be followed by luncheon in the family center. Father Konkol will be the luncheon speaker.

Club of St. Patrick Church, Miami Beach, will sponsor the one-day retreat on Oct. 28. Air-conditioned bus will leave the church at 9 a.m. for the short trip to Kendall where coffee will be served before conferences begin.

Father Neil McGrath, assistant pastor, SS. Peter and Paul Church, will conduct the day of reflection which concludes during benediction in the afternoon. Luncheon will be served.

St. Monica Home and School Association, Opa Locka is organizing conferences for Wednesday, Oct. 29, when Father Michael Hickey, assistant pastor, Our Lady of the Lakes Church, will be the retreat master.

Registration and orientation begins at 9 a.m. and the program will include time for meditation. Luncheon will be served and participation in Mass at 1:45 p.m. will conclude the conference.

Reservations may be made by calling Mrs. Lois Geier at 624-0601 for Oct. 29. Mrs. Theodore Schroeder is accepting reservations for Oct. 28, at JE 1-7264.

'Host Homes' Needed For Foreign Students

Families in the Archdiocese of Miami are being urged by the International High School Student Program to be "hosts" for one year to a Catholic student from Europe of Latin America.

Selected by the Division of Youth Activities of the United States Catholic Conference, 16-year-old boys and girls will be invited by the USCC and Catholic high schools to live in the U.S. for the 1970-71 school year. They are top-flight students, well-adjusted personalities from Catholic homes and have a good command of English. At the conclusion of the school year each will return to his or her home.

American families who accept a student as a guest for a year are asked to treat them as they would a member of their own family with no more or fewer privileges than they would give to their own children. In turn the guest-student is expected to give host parents the same respect and devotion that they would their own parents, to share in family

responsibilities and to be in every way temporary family members.

Each family is responsible for the normal expenses for the teenager including room, meals and incidentals as well as school luncheons. The student's parents have agreed to send the students \$20 each month for spending money. Their parents are also responsible for student's clothing.

Families interested are requested to contact Miss Jo Anne M. Uzel, International High School Student Program, USCC, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005.

Program Slated

WEST HOLLYWOOD — Teachers will be guests of honor during the monthly meeting of the Parents and Friends Association of Madonna Academy at 8 p.m., Tuesday, Oct. 28 in the school hall, 3600 SW 32 Blvd.

"Meet the Teacher" night will include open house in all of the classes at the girls' high school.

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Addict's Crossroads: Jail Or 'Cure'?



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

By DR. BEN SHEPPARD

Attitude can be a deciding factor in the complete rehabilitation of the drug-dependent person who all too often is looked upon and referred to as the lowest of people.

In addition to the non-acceptance of the drug-dependent person, too many professions, medical, paramedical and corrective believe that punishment is the only answer.

We have been trained to feel that there is only one side to the problem: the law-breaking side. Too often parents have brought children in who have been depressed because they are the objects of a rumor that the child has been smoking marijuana and consequently no one will play with him or talk to him even in the school halls.

There seems to be a myth that there is a pusher in every school yard—that the dope fiend will steal and murder—that the drug user contributes to leper-like standards.

One point should be made clear—dependency is a sign of immaturity and is a symptom of inability to handle emotions just as in children. There is no coping mechanism and the answer is to escape.

Unfortunately, all too many people working with the drug-dependent person permit themselves to become discouraged and disgusted. They experience a myriad of promises—"you get them jobs and a clean home and then suddenly after all this you will find that they are using drugs again." And so all the promises were for naught.

These people must remember that the drug-dependent person has no logical or rational approach, that these recurrences are to be expected and that they must not be discouraged but must keep trying. Don't misunderstand, I am not trying to defend the drug user but to emphasize that they are emotionally immature and this condition overshadows all else.

DON'T HIDE HEADS IN SAND

We can neither bury our heads in the sand nor become sensationalistic about it. All strata of society are involved—it isn't only the search for "kicks" or association with a group of users—this last will increase the possibility but it is more than that. Drug dependence is a condition, a behavioral characteristic illness that is becoming more widespread due to an increase in drug usage.

The average age of the drug user is 21 and the male general ratio is seven to one. It has been reported that in one Ivy League college that 33 per cent of students were involved in drug usage.

What do we mean by the term dependency? The basic cause can be explained as involving the individual's emotional health and his relationship to his family, the community and society. This element is the production of satisfaction derived from a drug or chemical substance—either pleasure or relief of pain which keep the patient a drug-dependent person.

With a poor self-image and no strength, these people

are directed by their emotions only. Other people when ill will ask for help, psychological or psychiatric, but not the drug-dependent individual for he lacks motivation and usually will verbalize motivations. But examination of these motives will find that there is a material gain in the form of drugs or money for him. Some motivation is even unusual. Many of the addicted ask to go to Lexington only because there is the threat of an impending jail sentence hanging over them and they choose treatment at Lexington as the lesser of two evils.

HARD TO UNDERSTAND

When they do appear for treatment they have the idea that it will be an instant success—they manipulate asking for drugs while under therapy. Indeed they are so paranoid that any motivation is met with hostility and rejection and the therapist becomes an object of suspicion rather than a friend. "You don't understand addicts" is a familiar retort.

But this is no reason to throw up your hands and give up. They will lie to you, steal from you if they can and think that they have outfoxed you. But you cannot give up, for in time there will be a transference and meaningful relationship between you and the drug-dependent person.

What treatment is best for the individual patient is a difficult question to answer. Can he fit into any of the halfway houses? Is he ready for out-patient treatment? Is it best to put him in jail and give him aspirin and let him thrash out his withdrawals? The latter treatment is feared most by the drug addict and this is the reason for the deep antagonism he feels for law-enforcement.

We must ask ourselves why we try to treat these people in spite of all the condemnations and harassments and moreover be sure that we are motivated by a desire to help. We know that these people are ill—physically and psychologically—they are unable to reason properly because of their habit and they are so suspicious that to repeat is like a paranoia individual.

Finally, when all is written and the laws laid down, we



come to the realization that we are dealing with a peculiar brand of illness—like nothing we have ever seen in the medical world—and that there are answers—in the new drugs, in the family approach, that treatment must go on and that motivation must be sought and found.

Court Weighing School Aid Suit

PHILADELPHIA — (NC)—A three-judge Federal Court took under advisement a preliminary motion to dismiss a suit challenging the constitutionality of a 1968 law providing state aid to nonpublic schools.

The law — the Pennsylvania Nonpublic Elementary and Secondary Education Act — authorized the state to pay part of the salaries of nonpublic school teachers who instruct in secular subjects, and to help underwrite the cost of text-

books and other instructional materials.

State Atty. Gen. William C. Sennett defended the constitutionality of the law on the basis of its provision that funds distributed to nonpublic schools came from special sources, such as a tax on parimutuel betting, rather than from public education funds.

Henry W. Sawyer, former city councilman and attorney for the plaintiffs, told the court the law was unconstitutional, saying its primary purpose and effect were to aid religion.

Our apologies, Boulevard National Bank. In last week's issue of The Voice—Oct. 17—we erred in your advertisement. Copy should have read "ASK US ABOUT OUR 6 1/4% ON \$100,000 DEPOSITS." Sorry about all those phone calls you received.

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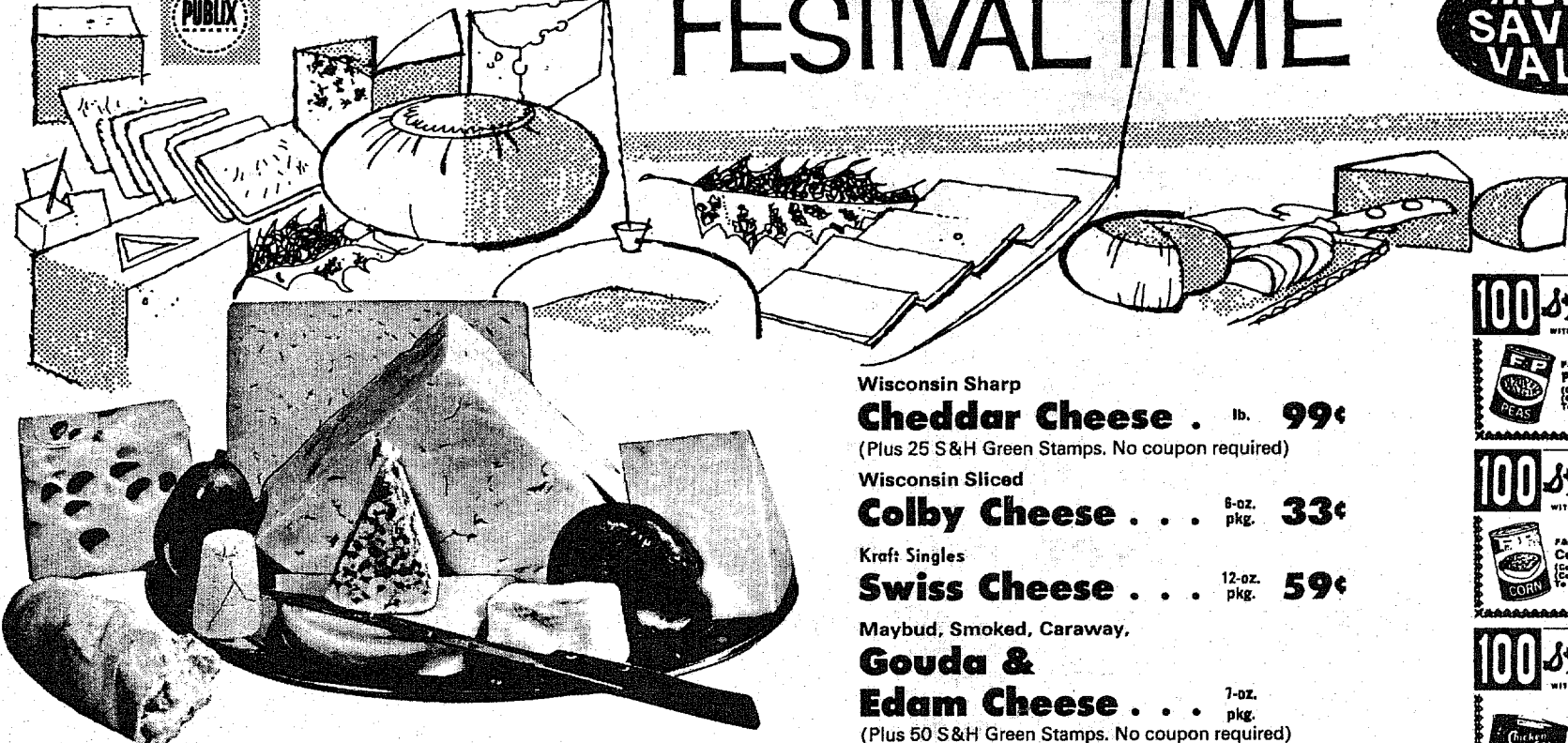
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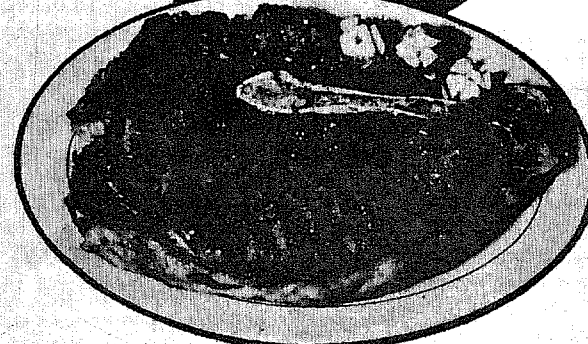
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2 Broward Youths Selected For Students' 'Who's Who'

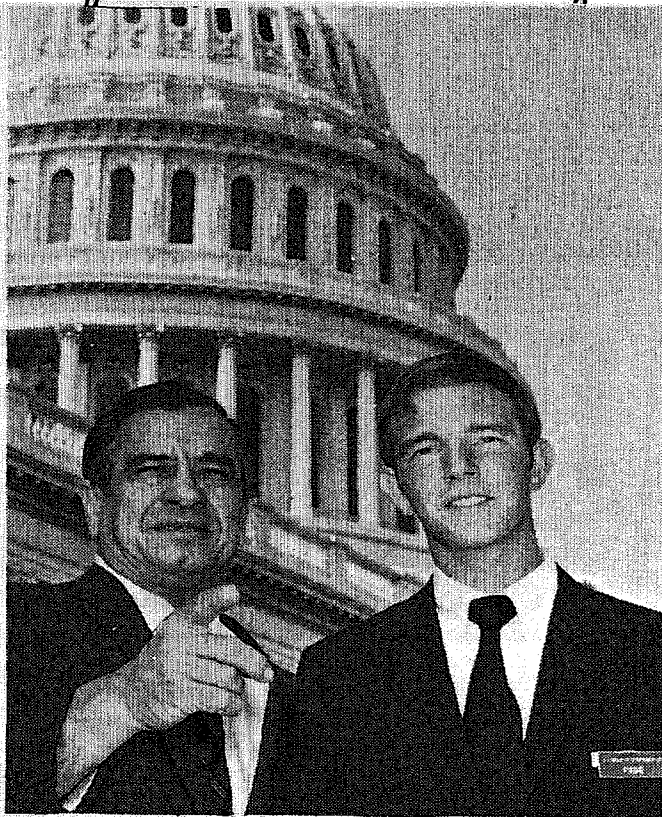
Two Catholic students who live in Broward County have been selected from Belmont Abbey College to appear in "Who's Who In American Universities and Colleges," in the coming edition.

Gyu Anthony Piche, son

of Mr. and Mrs. Eugene E. Piche, 5401 Grant St., Hollywood, is a senior majoring in accounting. A graduate of Brother Rich High School, in Birmingham, Mich., he is a member of Pi Kappa Phi Fraternity and has served as the chapter's president and treasurer; the Accounting Club, and a representative to the Student Aid Committee of the college.

James Donald Anderson, son of Mrs. and Mrs. J. Donald Anderson, 2501 NE 35th St., Lighthouse Point, is a junior. He has served as vice-president of the sophomore class; vice-president of the Student Government and on the student legislature; on the Board of the College Union and chairman of the operational committee; as Inter-Fraternity Council representative from Phi Kappa Theta Fraternity and on the Administrative Committee of the College as a student representative.

Election to the special volume is one of the biggest honors which can be earned by college students and is based on scholarship, leadership, participation and support in campus community extracurricular activities, and service to the college.



SHOWN ON the steps of the Capitol building in Washington, D.C., with Congressman Dante Fascell, is George McMullen, a senior at Christopher Columbus high who is serving as a House page during the month of October. He is the son of Mr. and Mrs. George McMullen, 4453 SW 13th Ter., Miami.

She Wins Beauty Title After Being Coaxed In

A pretty, 19-year-old graduate of Notre Dame Academy is now reigning as Miss Miami-Dade Junior College North Campus—and she didn't want to enter the contest.

Eileen Swartz, an English major, who transferred to MDJC from Barry College, and is the daughter of Dr. and Mrs. B. Boyce Swartz, was walking to class three days before the beauty contest began and was stopped by the North Campus Student Government president, who asked if she wanted to enter the contest. She finally agreed and was crowned winner of the first beauty contest she ever entered.

In addition to modeling, acting and going to college full time, Eileen counts opera, tennis, golf and water sports among her interests.



THE NOW SET

CYO To Send 35 Delegates To National Meet In Denver

Approximately 35 delegates from the Archdiocese of Miami will attend the National CYO Federation Tenth Biennial Convention in Denver, Nov. 20 to 23, according to Marty Krpan, archdiocesan CYO program director.

Among those celebrities who have been asked to attend the three-day convention are Sen. Edmund Muskie, Eugene McCarthy, Mayor John Lindsay of New York and comedians Flip Wilson, Richard Prior and London Lee.

The highlight of the convention will be the election of national officers. Diane Berry, from St. Rose CYO, Miami, has been nominated for

National Merit

HOLLYWOOD — Two seniors from Madonna Academy here have received honors from the National Merit Scholarship Qualifying Test.

Gail Ezatoff has qualified as a finalist in the program and has been awarded a letter of commendation. A letter of commendation for her high performance on the test has also been awarded to Katherine Briscoe.

In order to become a finalist, Gail must receive the endorsement of her school, achieve an equally high score on a second exam, and provide the merit program with information about her achievements and interests.

Each finalist will be considered for one of the 1,000 national merit \$1,000 scholarships and many will be considered for the four-year scholarships awarded by corporations, organizations and unions.

Gail plans on attending Duke University and majoring in psychology, while Katherine hopes to attend the University of Miami and major in biology.

Rummage Sale

St. James CYO will sponsor a rummage sale from 9 a.m. to 5 p.m., Saturday, Oct. 25, outside the parish hall, 555 NW 131 St. Proceeds will go to CYO projects.

the office of national vice-president.

In addition to elections, some discussion on revision of national by-laws and entertainment at night, the convention delegates will participate in workshops which will cover subjects such as the draft, peace, leadership, poverty, racism, the liturgy, youth and the Church, communications, prejudice and sex, love and marriage.

The proposed changes in the national CYO by-laws are:

- A proposal which would allow a designated delegate to serve on the board of directors of the teenage section instead of limiting membership to the president of the diocesan councils.

- A proposal which makes procedure for amending the by-laws simpler and allows the board of directors to act on the by-laws without waiting for a convention.

- A proposal that the maximum age for CYO affiliation be extended until a member reaches his 19th birthday or his sophomore year in college.

- A proposal which would place the determination of convention voting rights in the hands of the national CYO board of directors, except in the case of constitutional amendments when voting rights would be determined by the joint executive council with the approval of the advisory board.

Irish Present Right Trophy

LOUISVILLE, Ky.—(NC)—The ancient Order of Hibernians unit solved a problem.

The Irishmen wanted to recognize the winner of the annual Trinity and St. Xavier high schools football game, something of a local classic, with 20,000-plus fans filling the area's largest stadium for the battle.

The AOH problem concerned an appropriate trophy. The winner this year was St. Xavier. The first AOH trophy was presented.

A shilleagh!

Curley's Debate Team Triumphs Over All In Season's First Trial

Archbishop Curley High School debaters talked their way to first place honors in the first speech tournament of the school year presented by the Catholic Forensic League Saturday at Notre Dame Academy.

The Curley team captured a total of 80 points and was closely followed throughout the tournament by the Notre Dame team which amassed 76 points. The third-place team overall in competition was the team from Christopher Columbus which raked

up a total of 75 tournament points.

Fifteen archdiocesan high schools participated in the competitions.

First place in the original oratory section went to Edward Stankiewicz, Archbishop Curley high; second spot went to William Horton, St. John Seminary, and third to Simon Ferro, Christopher Columbus.

Patrice Baily from Notre Dame took first place in the declamation section. She was followed by Dennis Foster, St. Thomas Aquinas in second place and Charles O'Chipa, Columbus in third place.

In the Boys' extemporaneous speaking class, Tony

Snetro from Columbus took first place honors and was followed by Steve Johnson, also from Columbus, in second place, and Arthur Finamore from Curley in third spot.

Dorothy Muller from Lourdes Academy won the first place in the girls' extemp section. She was followed by Chris Cronin from Notre Dame in second place, and Maureen Sheppard, also from Notre Dame, in third place.

American Gets Vatican Post

VATICAN CITY — (NC)— Brooklyn-born Father John Long, S.J., has been named office head of the Vatican Secretariat for Christian Unity.

Father Long, who was among the first persons to work at the Unity Secretariat in 1963, is a specialist in Eastern Church affairs.

He was born in Brooklyn on April 5, 1925, and was ordained in 1955. Before being assigned to the Unity Secretariat, he had been a professor at Fordham University in New York.

CYO Scores

- VOLLEYBALL**
- St. Rose 15, 15; Holy Family 3, 2.
 - St. Monica 15, 15; St. Lawrence 3, 2.
 - St. John 15, 15; St. James 0, 2.
 - Holy Redeemer 15, 15; Immaculate 4, 3.
 - St. Brendan 15, 15; Holy Rosary 7, 5.
 - Epiphany 5, 15, 20; St. Theresa 15, 7, 18.
 - St. Timothy 12, 18, 15; St. Louis 15, 16, 8.
 - Annunciation 15, 15; St. Clement 8, 5.
 - St. Bernadette 15, 15; St. Ambrose 0, 0.
 - St. Stephen 15, 15; Nativity 8, 6.
 - Holy Name 15, 15; St. Luke 7, 9.
- SOCCER**
- St. Timothy 5; Epiphany 1.
 - Holy Rosary 3; St. Louis 1.
- TOUCH FOOTBALL**
- St. Bartholomew 12; St. Michael 12.
 - St. Stephen 8; Visitation 6.

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Changes Start Gibbons Rolling

It took a little time for things to Jell, but the Cardinal Gibbons High Redskins are starting to roll.

Coach Walt Green's crew dropped its first two games of the season, but since then it's been a tie and two straight wins.

The Redskins' latest triumph came last week in a 12-6 decision over Florida Air Academy.

Major credit for the improved play has gone with the shift in personnel that added potency to the previously weak Gibbons passing game. There wasn't really too much wrong with the pitching of junior quarterback Gus Crocco... but the trouble was in finding receivers who could hold onto the ball.

SOME SHIFTS

Then Green made his shifts. He switched fullback and team captain Mark to end and gained the services of Dave Mileto, a transfer from Pompano Beach High, whose eligibility for play had not cleared the Florida High School Activities Association offices until after the first three games of campaign.

With Witte and Mileto now his prime receivers, Crocco has begun to hit. Although failing to register a TD via the air route against Florida Air, Crocco did engineer a passing attack that saw 10 completions in 17 attempts for 95 yards.

With the beefed up aerial game, the running attack has also prospered with Jim Bulfin and Steve Brown doing most of the carrying. Each registered a touchdown, with Bulfin's from one yard out and Brown on a seven-yard trip.

Now, the Redskins face one of their toughest challenges of the season as they go against surging Msgr. Pace Friday night at Miami's Curtis Park.

Pace upped its record to 4-1 last week with a narrow 6-0 win over LaSalle High.

The Spartans had a tough time moving on the ground against the rugged LaSalle defense and only a great diving catch by Mike Guilfoile on a 30-yard pass gave Pace the edge it needed. Guilfoile fumbled the ball out of bounds on the LaSalle 3 yard line. Two plays later, quarterback Bob Cahill went over on a sneak for the game's only score.

LaSalle, which is winless but making life difficult for all of its opponents, went to the air 33 times but could complete just eight tosses and never seriously threatened the Pace goal.

Two other big archdiocese winners, Chaminade and Christopher Columbus, have big tests this weekend.

Chaminade, now 3-1 for the year, is host to Class AA Miami Beach High, 4-0-1, at the McArthur High Stadium Saturday night. Christopher Columbus, on the way to its finest season with a 4-1 mark, travels to Key West to meet the Conchs Friday night.

Chaminade boosted its win streak to three straight with a narrow 6-2 win over Pompano Blanche Ely as rain and a soggy field cut down the usually efficient Lions' passing game.

EARLY SCORE

The Lions got their lone tally on a three-yard crack by Jeff Crawford on the first series in which Chaminade had the ball. Chaminade posted just 25 yards through the air, on a three-for-nine passing effort but cranked out 144 yards on the ground. Columbus won its fourth game of the season on a two-touchdown passing show by quarterback Hal

Thomas. The Explorers got all their points in the first half on a 24-yard TD toss from Thomas to Jim Vollmer and a 20-yard pitch to Harvey Wallace.

After that early showing, the Columbus defense, with linebacker Mike Flynn coming up with two interceptions, and tackle Jorge Mendoza leading the defensive line, held off Palmetto's late drives for a B-7 win.

St. Thomas Aquinas, also coming on strong after a mediocre start, knocked off previously unbeaten Pine Crest, 22-0, to boost its mark to 2-2 for the year.

Quarterback John Hackett scored on a 37-yard run and tossed a 40-yard TD pass to Dwight McKenzie for two first-quarter tallies as the Raiders jumped to a 14-0 lead. Hackett also got the final TD on a one-yard keeper after a 10-yard toss to McKenzie put the ball at the one.

Aquinas has this week off. Cardinal Newman ended its two-game losing streak but still couldn't come up with a win. The Crusaders were held to a 8-8 tie by Lake Worth Leonard and had to come up with a fourth quarter TD and two-point conversion to pull off the deadlock.

Sam Howell, 185-pound junior running back, was the hero for the Crusaders as he tossed a 28-yard TD pass to Pat Crossey and then ran over the two points to gain the tie.

Howell was the offensive standout for the Crusaders as he ran for 89 yards in 17 carries and completed five of 10 passes. Newman is now 2-2-1 and meets North Shore Friday night.

The only archdiocesan team to fall to an "outsider" was Archbishop Curley, which dropped its second straight heartbreaker.

The Knights saw a possible game-winning 66-yard drive in the fourth quarter stall at the Carol City 19 and the Knights fell 12-6 to favored Carol City High.

Curley put on its best ground offensive of the year, rolling up 187 yard with Bill Frohbose the key runner, getting 93 yards in 18 carries. Bill also got the Knights' lone TD on a three-yard run around end in the second quarter to tie up the game at 6-6.

Curley goes against another tough one, meeting North Miami High Saturday night at the Hialeah Stadium. Curley is now 1-4 for the year.

Leaders In 1st Round Named

First round leaders of the Marian Council Club Championship are Ralph Fisher, Class A; Joe De Rosa, Class B; Joe Billowitch, Class C. Final round will be played Oct. 26 at Plantation Country Club.

Biscayne Court Team Has New Look, ---And Hopes To Rate 'Tough' Later

By JACK HOUGHTELING

For Biscayne College, it's basketball time already. The Bobcats have begun drills for the season opener Nov. 29 against Drake College of Ft. Lauderdale. It'll probably take Coach Ken Stibler until then to learn the names and numbers of his players.

Only two players from last year's 9-13 squad will be available for the opener and two more will join the team for the second semester.

The 6-6 Bob Cook and 6-3 Rick Murray are the lone veterans who will be on hand Keith Finley 5-10, and Steve Sahli, 6-5, will be eligible for the second half of the campaign.

That throws the load on a batch of newcomers. "We'll have a new look, no doubt about that," says Stibler, who is in his fourth year of building the basketball program at Biscayne. "But, by the second semester we should be really tough."

Stibler isn't too downhearted over the situation as he sees a lot of promise in his crew of rookies.

A pair of local junior college transfers will help provide some experience. The 5-10 Richard Doyle had a 16.7 point average for the Miami-Dade Junior College North team that went to the national junior college tournament in 1967-68. Steve Brady, 6-4, set a single game high in rebounds last year for M-DJC North with 21.

Also back will be 5-9 Jackie Cannon (no, no relation to the Miami Floridians' Larry Cannon), who was academically ineligible last season. Cannon's a defensive whiz and "we would have definitely won the two Rollins games and the Florida Presbyterian game if we'd had him with us," states Stibler.

Alvin Warner, 6-3 jumper from Broward J.C., is another junior college transfer being counted on heavily by Stibler. Warner was the No. 4 rebounder in the state junior college ranks last year despite his size. He hauled in 15.2 rebounds a game.

After this foursome, tough, it's all freshmen, five in all, who will round out the squad.

The list includes 6-0 Richard Haas from Wildwood (N.J.) Catholic, 6-3 John Higgins from Linden (N.J.) High, 6-1 Greg Mullery from Roselle (N.J.) Catholic and a pair of South Amboy (N.J.) St. Mary's teammates, 6-2 Jim McCloud and 5-11 Mark Bratus.

Although the squad doesn't list great height, Stibler feels that the rebounding will be far superior to last year, with Cook, Murray, Warner, Brady and Haas having good reputations for battling under the boards.

Seminar Scheduled On Problems Of Retired

"Planning Your Retirement Years" will be the theme of the annual Fall seminar of the Dade County Extension Home Economics Office on Tuesday, Oct. 28 in Miami and on Wednesday, Oct. 29

at Miami Beach.

Beginning at 7 p.m. on Tuesday at the Metropolitan Senior Center Auditorium, 1407 NW Seventh St., guests will hear a panel of experts. Included will be Mrs. Wilhelmina Lombardi, Food and Drug Administration, U.S. Dept. of HEW discussing "Health Protection;" Dr. J. R. Greenman, professor, Agricultural Economics, University of Florida, "Financial Resources and Estate Planning;" Richard Hayes, Metropolitan Senior Center, "Services of Our Senior Centers;" State Senator Robert L. Shevin, "Where Will You Live: Legal Protection for Home Owners and Renters."

Wednesday's program will begin at 7 p.m. in the Ida M. Fisher High Jr. High School Auditorium, 1424 Drexel Ave., Miami Beach.

With the exception of Senator Shevin, who will be replaced by Leonard Helfand, attorney, the speakers will be the same.

'Transplant' Priest Dies

PARIS—(NC)—Father Charles Damien Boulogne, O.P., has died here 17 months and five days after receiving a transplanted heart.

With the death of Dr. Philip Blaiberg of South Africa, who lived 19-1/2 months after similar heart surgery, Father Boulogne, 57, became the world's longest survivor among heart transplant patients. That designation now goes to Louis B. Russell, Jr., of Indianapolis, who received a new heart on Aug. 24, 1968.

Following the transplant surgery, Father Boulogne returned to an active life, offering Mass and pursuing religious studies, though entering a hospital frequently for rest and examination.

THE VOICE OF SPORTS

"There should be no comparison, whatsoever, with our rebounding in the past."

It's a tough assignment, virtually starting all over again, but, again, the future is bright... next year when his current frosh are sophomores and Johnny Gay, Archbishop Curley's former all-time great, joins the lineup!

Last week's predictions were spoiled only by the U-M (when is Charley Tate going to realize that Lew Pytel IS his best quarterback?) and the 8-8 tie of Cardinal Newman. That means a 7-1-1 mark for the week. So, let's see if we can make it perfect this time around:

PACE 20, GIBBONS 16—This should be a close one with improving Redskins giving Pace all it can handle.

NEWMAN 22, NORTH SHORE 0—Crusaders rejoin the win column after last week's disappointing tie.

COLUMBUS 21, KEY WEST 7—Explorers help Class A district hopes of Pace and Chaminade.

LASALLE 35, MIAMI MILITARY 0—Royals get a chance to finally show their offensive muscle.

NORTH MIAMI 14, CURLEY 12—Knights getting closer and closer to another win; this could be it.

MIAMI BEACH 20, CHAMINADE 7—Tides have best team in history and Chaminade has had tough times in past years.

U-M 14, TCU 10—Hurricanes can't be as bad as they looked against Memphis State.

DOLPHINS 31, BUFFALO 17— First victory of the season coming up for Miami's new "whiz kids."

Last week's performance gives us a 26-8-3 record for the year and a .764 percentage.

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by Don Allen

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RADIO

What Is Modern Marriage?

By FATHER JOHN T. CATOIR

What makes a marriage "modern?" The most important difference between traditional and contemporary views seems to consist in the enlargement and upgrading of the concept of womanhood.



FATHER CATOIR

Traditionally, woman had been seen as the wife and mother, the homemaker, the "heart" of the family; and her only acceptable position was thought to be one of service to husband and children.

Even in Christian times, with the recognition of female rights on the spiritual level, not much progress had been made from the notion of chattel, of a "thing" owned by the male for his ease and enjoyment.

Most of the old manuals of ethics and spirituality addressed to women — and written by men — confirmed the prejudice of subjection, and exaggerated the Pauline attitude, overlooking the fact that St. Paul was wiring, no doubt with the inspiration of the Holy Spirit, but also in the light of the sociology of his time. What St. Paul writes about a woman's dignity is far above the level of recognition — or lack of it — to which she had been used. Yet, it is also far below the full development of her potentials.

What, then, are a few of the aspects of modern woman with which she comes to marriage as a person very different from the old?

Not only does a woman have spiritual rights: she has every other human right besides. She has a right to be herself intellectually, emotionally — and physically. Intellectually, a woman can claim with perfect justification her independence of thought. She can work out and live by her own theology and philosophy, without any obligation to submit to her husband's position in these matters.

Intellectually, a woman has the right to be the person that she is. She may develop her own inner world of thoughts and desires, create her own ideals, and work toward them in her own way. She may determine the pattern of her life, which may take the form of a career, an

art, or some kind of study that would make her a useful and creative being. True love is liberating, and a woman must be allowed to be herself, a loving, faithful wife with a vision wider than that of her grandmother.

Emotionally, a woman is always free to be herself. Finally, in the physical order, a woman has the fullness of rights on her own body, before and after marriage. She no more "belongs" to her husband than her husband "belongs" to her. If marriage is not the coming together in love of two completely developed freedoms, it can never attain the heights to which it is called.

This is true also of sex: no man has any right over his wife other than to love her. Both are equally free to seek in marriage and through each other the full satisfaction of their natural needs; both have an equal right in the choice of timing and means; and both have the freedom to express their personal desires and to expect the sexual partner to be considerate about them.

What we have, then, in modern marriage is not a timid wife submitted to the absolute power of a domineering male. This Victorian image has been replaced by a much more dignified relationship: that of two equals, each of whom is free, independent, and valuable in his or her own right, coming together for the sake of love, and expressing this love in their sexual union.

Modern marriage is the equal partnership of two free individuals, living their personal lives, and meeting in their common life of love.

(Excerpt from *The Challenge of Love* — Rev. John T. Catoir and Dr. Jose de Vinck, Hawthorn Books, Inc., N.Y.C., 1969 — \$5.95)

Today Is Feast Day Of Travelers' Patron

By JOHN J. WARD

All Floridians, whether they be permanent residents or tourists, are a people who are constantly on the "go-go-go." They move about from one place to another by all possible means of transportation, including automobiles, airplanes, boats — yes, and even an occasional horse and buggy.

That is just one reason, perhaps, that Florida takes a special interest in the saint whose feast day is observed by the Church today, Friday, Oct. 24. He is St. Raphael, the Archangel, who is the Patron of travelers.

The Book of Tobias reveals Raphael as "One of the Seven who stand before the Lord" (12: 15). He is one of the three Archangels mentioned in Holy Scripture and honored by the Church. The other two are St. Gabriel and St. Michael.

Raphael, in the form of a handsome youth, accompanied Tobias on his journey to Media to recover a sum of money lent by his father to Gabelus. Upon his return, Tobias said to his father:

"Father, what wages shall we give him, or what can be worthy of his benefits? He conducted me safe again, he received the money of Gabelus, he caused me to have my wife (Sara), and he chased from her the evil spirit; he gave joy to her parents, myself he delivered from being devoured by the fish; thee also he hath made to see the light of Heaven, and we are filled with all good things through him. What can we give him sufficient for these things?"

Tobias and his father then called St. Raphael and urged him to accept half of all things they had brought. St. Raphael said to them secretly:

"Bless ye the God of Heaven, give glory to Him in the sight of all that live, because He has shown His mercy to you."

Revealing that he was the Archangel Raphael and that he had offered all the good works of the elder Tobias to the Lord, he admonished not only the virtuous father and son but all of mankind. He said:

"Prayer is good with fasting and alms; more than to lay up treasures of gold. Alms purgeth away sins, and maketh to find mercy and life everlasting. They that commit sin and iniquity are

Prayer Of The Faithful

Feast Of Christ The King

Oct. 26, 1969

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: As we celebrate this feast of Christ the King let us join our voices in prayer that God, our Father, might spread His Kingdom of justice, love, and peace among us and to all men.

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

LECTOR: 1) For the universal Church, that she may bring God's reign of love to the whole world, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 2) For the well-being and renewal of the Church of God, the reunion of all Christians and the peace and brotherhood of all men, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 3) For those who are fighting and dying in Vietnam and the Middle East that their sacrifice may not be in vain, but bring a lasting peace, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 4) For the youth of the world, that they might advance in wisdom and collaborate in building a world of peace and brotherhood, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 5) For those burdened with the problem of alcoholism in their family, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 6) For those who are ceaselessly chasing after money, that they find time to pay homage to Christ the King, who alone can give lasting meaning and purpose to life, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 7) That all who have died, especially N. and N., will be in the Kingdom of Christ, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 8) For all of us here present, that we will hear God's call throughout our day and respond with faith, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: O God, grant that we who share in the table of your Son, our Servant King, may always bear witness to the truth. Please hear our petitions and grant your will through Christ our Lord.

PEOPLE: Amen.

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enemies to their own soul. The Lord sent me to heal thee (the elder Tobias) and to deliver thy son's wife from the devil... Fear not for when I was with you, I was there by the will of God. Bless ye Him and sing praises to Him."

St. Raphael also is recognized by the Church as "the help of the sick." A favorite prayer reads:

"St. Raphael, Angel in care of our health, come down and heal the sick and solve the difficult problems of Life.

"Be with us, O Archangel, called the Medicine of God. Heal the diseases of our bodies and bring good health to our minds. Amen."

Bishop Named For Texas See

WASHINGTON — (NC) — Pope Paul VI has named Auxiliary Bishop Stephen A. Leven of San Antonio to be Bishop of San Angelo, Texas.

Bishop Leven succeeds to a See left vacant by the transfer of Bishop Thomas Tschoepe to the Diocese of Dallas.

Born in Blackwell, Okla., April 30, 1905, Bishop Leven was a pioneer in the street preaching apostolate, and had served the Church on two continents when he was named titular bishop of Bure and auxiliary bishop of San Antonio in 1955.

100 Bishops Will Attend Shrine Mass

WASHINGTON (NC) — At least 100 bishops are expected to attend a concelebrated evening Mass, Nov. 10, in the National Shrine of the Immaculate Conception here, marking the 10th anniversary of the dedication of the shrine's upper church and observing Veterans Day.

Singing as a unit at the anniversary Mass for the first time in history will be the Catholic choirs of the U.S. Military Academy at West Point, the U.S. Naval Academy at Annapolis, and the U.S. Air Force Academy at Colorado Springs. They will join with the National Shrine Chorale and the Catholic University of America chorus in a combined group of over 400 voices.

Representatives of government, the armed forces, and religious and lay groups are also expected to attend the Mass which will come at close of the first day of the U.S. bishops' semi-annual meeting.

James Francis Cardinal McIntyre of Los Angeles will be the principal celebrant of the Mass, while among the concelebrants will be John Cardinal Dearden of Detroit and Lawrence Cardinal Shehan of Baltimore.

SCHEDULE OF SERRA CLUBS

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

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

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



MONSIGNOR NOLAN WRITES:

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

In this week's *Our Sunday Visitor* (Oct. 26) I write about India's new Cardinal Parecatil and our Syro-Malabar Catholics in Kerala, on India's southern tip.

Kerala's Catholics are as Indian as Mrs. Ghandi, and their priests and Sisters now are working hard in other parts of India.

What they lack is you.

Write me or phone me (212/YU 6-5840). I'll put you in touch personally with the individual in India with whom you can share like a member of the family.

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Who is this person? He is the hardworking young man who needs your help to become a priest, the girl who hopes to be a Sister, the child who has no parents.

He belongs to our family, God's family, yours and mine. Shouldn't we Americans who have so much, share with someone in the family what we do not need, help him to help himself?

Early in December a lady in Michigan will fly to Kerala for the ordination of the priest she helped to train.

What does the training cost? Surprisingly, in Kerala a seminarian needs only \$15 a month (\$180 a year, \$1,080 for the six-year course) to become a healthy, holy, committed priest forever. Write me or phone me. We'll send you his name, tell him you are his sponsor, and ask him to write to you.

To become a Sister costs even less—\$12.50 a month, \$150 a year, \$300 all told for her two-year novitiate training. She will write to you and pray for you always.

Or why not 'adopt' an orphanage boy or girl? \$10 a month (\$2.50 a week) gives the child food, clothing, medical and dental care, schooling, all he needs to become a decent adult. We'll send you the child's photo and tell you about the child if you'll drop us a line. Make it a family project for your children.

Write me or phone me, and come see us when you're in Manhattan. Catholic Near East is not impersonal. Here in the office we serve the coffee in kitchen cups.

Dear Monsignor Nolan:

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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.

RETREAT DATES
Oct. 31-Nov. 1... St. Anthony (Ft. Laud.), K. of C. Marion... (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), St. Paul the Apostle (Lighthouse Point)
Nov. 21-23... St. Elizabeth (Pomp. Bch.), St. Ambrose (Deerfld. Bch.), St. Joan of Arc (Boca Raton), St. Lucy (Highland Bch.), Ascension (Boca Raton)

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Unidad y Pluralidad

CIUDAD VATICANO —El presidente del Consejo Episcopal Latinoamericano (CELAM) describió aquí la primacía papal como un principio de unidad en la Iglesia y a las conferencias de obispos como un principio de pluralismo.

Tal pluralismo o variedad, dijo el Arzobispo Avelar Brandao Vilela, de Teresina, Brasil debe siempre velar por la unidad, y la unidad —añadió— debe acoger la variedad.

"La primacía, siempre atenta al desarrollo de este pluralismo pastoral debe siempre buscar la promoción de la unidad dentro de la variedad," dijo.

El prelado latinoamericano expresó que como lo han planteado las conferencias episcopales el mismo sínodo debe servir con una forma más adecuada de reunión e intercambio entre las conferencias episcopales y el Papa por medio de convocatorias periódicas.

Otro prelado, el Obispo Alexander Carter, de Canadá, dijo que "El Segundo Sínodo de Obispos está

tratando de bombear nueva sangre en ese Cuerpo Místico que es la Iglesia."

Por su parte, el Cardenal John Heenan, de Westminster, Inglaterra, dijo que tanto el Papa como los Obispos están buscando con honestidad una más efectiva coexistencia entre la Santa Sede y la Iglesia al rededor del mundo."

Mons. Gerard Phillips, Profesor de la Universidad de Lovaina, uno de los pocos no obispos participando como miembro del sínodo admitió que "los obispos han hablado con la mayor libertad, sin esconder la mínima de las dificultades en sus relaciones con el Papa y aun más con la Curia Romana."

Después de todas las discusiones de la semana quedó reafirmada la primacía del Papa, como enfatizó el Cardenal Heenan:

"Nadie discute la supremacía del Papa. Esto es parte del depósito de la fe. Lo que los obispos quieren saber es cual es la menor forma de asegurar que la colegialidad episcopal se haga realidad."

LA VOZ

Suplemento en Español de "VOICE"

Buscan Acoplar Unidad y Pluralidad Dentro de la Iglesia

Reafirman Supremacía Papal en el Sínodo

Ciudad del Vaticano — (NA)—El tema clave de la autoridad papal y el alcance del poder que puede ejercer el Pontífice en el seno de la Iglesia católica dominó las primeras sesiones de trabajo del Sínodo Mundial de Obispos.

En esa oportunidad el Santo Padre advirtió que no permitirá menoscabo alguno

en su autoridad y magisterio.

Los altos prelados estuvieron de acuerdo en reconocer la supremacía del Papa, pero una clara división emergió entre aquellos que consideran el poder pontificio como la principal garantía de la unidad católica y otros que quisieran ver la responsabilidad com-

partida más efectivamente con los obispos.

Tercerando en el debate, 200 sacerdotes disidentes de Europa occidental que vienen celebrando una asamblea coincidente en el tiempo con el Sínodo dijeron que "la misión primacial del Papa como sucesor de San Pedro corre serio riesgo de oscurecerse por la forma autoritaria con que junto con la curia romana este viene rigiendo los destinos de la Iglesia."

"Creemos firmemente que el papel de servidor que compete al sucesor de Pedro se ve seriamente comprometido por la forma autoritaria y autocrática con que el Papa y la Curia Romana aplican esta ley, por el secreto diplomático y la concentración de poderes en la Secretaría de Estado, por las operaciones de las Nunciaturas, por la represión y la inquisición," dice un documento aprobado por la Asamblea presbiteral y que fue entregada a la prensa por el Padre Joost Reuten, de Holanda, personalero de la Asamblea.

En el Sínodo, a la cabeza de los progresistas se halla el cardenal Julius Döpfner, arzobispo de Múnich, quien preconizó un nuevo examentológico del principio de la colegialidad por el cual el Papa y sus obispos participan en la suprema responsabilidad del gobierno de la Iglesia.

"La autoridad colegiada de los obispos no reside en primer lugar en la ayuda que ellos prestan al Sumo

Pontífice, sino que tiene sus raíces en la naturaleza misma del Colegio episcopal como tal", afirmó el cardenal Döpfner.

Esta fue una referencia a la doctrina católica de que los obispos, como sucesores de los apóstoles de Cristo, tienen suprema autoridad sobre la Iglesia por derecho propio, aunque jamás sin la participación del Papa.

El Sínodo fue convocado por Paulo VI con el preciso designio de considerar de qué manera este principio doctrinario general podría tener un efecto práctico.

El cardenal Döpfner propuso que la Comisión Teológica Internacional establecida por el Papa para estudiar las doctrinas eclesiológicas se encargue del examen integral de la cuestión de la colegialidad para luego elevar su informe al Sínodo.

Tanto el cardenal Döpfner como el cardenal Bernard Alfrink, el progresista primado de Holanda, formularon acerbos críticas respecto al documento de trabajo preparado para el Sínodo por una Comisión especial vaticana.

Dicho documento especifica en detalle los temas de discusión e incluye una proposición en el sentido de que las jerarquías eclesiológicas locales deberían consultar al Vaticano antes de emitir pronunciamientos importantes.

El cardenal Alfrink, en una breve exposición, sugirió que se elimine el documento de trabajo como base de discusión y se utilice más

bien un informe presentado al Sínodo por el cardenal yugoeslavo Franjo Šeper, Prefecto de la Congregación Vaticana para la Doctrina de la Fe.

El informe está concebido en términos más generales y otorga énfasis a la colaboración entre el Papa y los obispos y expresa que el poder del Papa para actuar autónomamente no significa que pueda hacerlo en forma subjetiva o arbitraria.

El cardenal Šeper se manifestó asimismo en favor de la unidad de la Iglesia, sin que ella empuje a eliminar verdades legítimas en su seno.

El Sínodo creó una comisión especial para estudiar las cuestiones controvertibles, lo cual ha sido interpretado por los observadores como un esfuerzo para que el plenario pueda realizar progresos en los temas

principales sin atascarse en debates minuciosos.

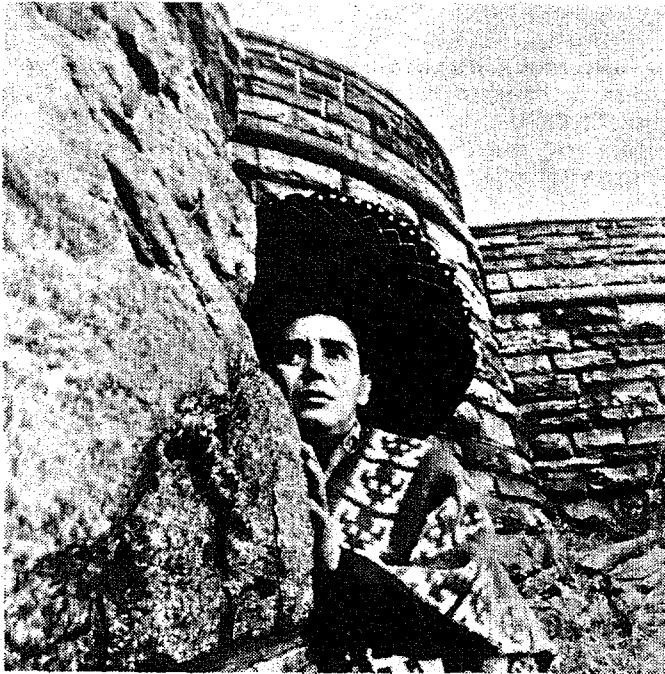
Ciudad del Vaticano — (NA)—El arzobispo de Lima y Primado del Perú, cardenal Juan Landázuri Ricketts, propuso una Asamblea Mundial de Sacerdotes Católicos que podría ser convocada por el Vaticano a principios del año próximo según se supo en fuentes allegadas al Sínodo Mundial de Obispos.

El objeto de la asamblea sería discutir los problemas del clero, incluyendo la cuestión del celibato.

El cardenal peruano hizo la propuesta en una reunión de obispos y sacerdotes de varios países arreglada por el cardenal estadounidense John J. Wright, que preside la Congregación del Clero del Vaticano.

(Pasa a la Pagina 25)

El Padre Humberto Almazan, que fuera un renombrado actor del cine mexicano y que hoy es misionero entre leprosos, volverá al cine para hacer el papal del "Miguel Pro", interpretando a un sacerdote ejecutado en México por el gobierno revolucionario de 1927. Arriba, el Padre Almazan vistiendo el habito misionero; abajo, en una de las escenas de la película.



Inauguran el Domingo Centro Juvenil

El domingo, día 26, —festividad de Cristo Rey — la parroquia de San Juan Bosco celebrará el día de la Juventud Católica con una misa a las 6 p.m. en la que participarán todas las organizaciones juveniles de la parroquia. A continuación se servirá un buffet inaugurándose el Centro Juvenil de San Juan Bos-

co. El mismo funcionará los martes, jueves, viernes y sábados de 7 a 10 p.m.

El Centro Juvenil de San Juan Bosco ha sido equipado con un moderno mobiliario, salas de juegos con todo tipo de entretenimientos, tocados y biblioteca, así como aulas para repaso de asignaturas.

Familia: Problemas Y Soluciones

Por GUSTAVO PENA MONTE

No hay matrimonio ni familia sin problemas: El éxito matrimonial puede estar afectado en gran parte por la imagen que se trajo consigo del hogar origen. Según psicólogos y sociólogos, las privaciones afectivas o frustraciones en el desarrollo de la personalidad engendran neuróticos que, luego, destronan su propio hogar.

Para obviar estos desastres es urgente, entonces, que la vida conyugal sea sometida a periódicos chequeos, llevada a dique seco para reparaciones.

La agitada vida de hoy hace surgir agudas crisis en la comunicación entre los esposos y de estos con sus hijos; brota rápida la irritabilidad y estallan las crisis. Hasta ahora el matrimonio tenía pocas oportunidades de encontrar ese dique seco para hacer un alto en el camino y realizar una revisión completa de todo el engranaje familiar. Muchos matrimonios tenían que "tocar de oído" y en numerosos casos, las crisis, que hubieran sido fáciles de reparar, han provocado rupturas por carecer de un medio para mirar los problemas a perspectiva, en un sereno y sincero diálogo entre marido y mujer con la orientación necesaria para tomar un nuevo cauce y superar las crisis.

Hoy los matrimonios de Miami cuentan con ese "dique seco" y ya cerca de treientos matrimonios de habla hispana de esta área han hecho ese alto en el camino, esa revisión de vida conyugal al participar en cerca de una veintena de "Encuentros Conyugales" que han tenido lugar auspiciados por el Movimiento Familiar Cristiano.

El "Encuentro" ha sido calificado por alguien como "un fin de semana del matrimonio con Cristo" y consiste precisamente en que durante la noche de un viernes y el día completo de sábado y domingo, en el que no faltan los ratos de agradable camaradería entre ma-

trimonios, la música, el baile y el esparcimiento propios de una corta vacación, el matrimonio tiene oportunidad de momentos de meditación personal y de intenso y abierto diálogo conyugal, en una sincera revisión de los puntos flacos, de las debilidades, de los problemas que afectan la pareja, así como de aquellas cosas que los hicieron y los hacen amarse, aquellas cosas que los unen y les dan felicidad.

Los encuentros comenzaron con mucho entusiasmo en Miami hace tres años. La falta de un local adecuado hizo que tuvieran que cesar por un periodo de varios meses, pero ya eso está obviado y los encuentros han comenzado desde hace pocas semanas a efectuarse en un acogedor motel de Miami Beach.

Para los días 8 y 9 de noviembre está programado uno de esos encuentros para Miami Beach, después se efectuará otro en la ciudad de Lakeland y en diciembre habrá uno más antes de terminar el año.

La familia está en el corazón de los problemas contemporáneos y su feliz o desgraciada marcha afecta no solo a la pareja envuelta y a los hijos de esta, sino a la comunidad toda, ya que la familia es la célula base de nuestra sociedad.

Los encuentros han vuelto a Miami y crece el interés de los matrimonios por participar en esas jornadas en busca de mayor unión y amor en el lazo matrimonial. Es el método ideal para "la renovación de aquella estructura (la familia) sin cuyo rejuvenecimiento las otras se deterioran rápidamente".

(Las parejas interesadas en obtener una mayor información sobre los Encuentros Conyugales pueden llamar al Padre Angel Villaronga, 371-5657; o a los esposos Carlos y Gudelia Salmán, 221-5928 y Benigno y Aida Galnares, 444-8865.)

Festival en St. Dominic

El Festival Anual de la parroquia de St. Dominic tendrá lugar el viernes, sábado y domingo, días 31 de octubre y 1 y 2 de noviembre en los terrenos de la iglesia, 5909 NW 7 St. Entretenimientos para grandes y chicos.

Baile de Halloween en SS. Peter and Paul

El viernes 31 de octubre, comenzando a las 9 p.m. en el Auditorium de St. Peter and Paul se ofrecerá un baile de Halloween amenizado por la orquesta de Sergio Valdés. Los organizadores anuncian que "puede traer su propio licor". Habrá rifas y disfraces. Las entradas, al precio de \$1.50 serán vendidas por un payaso en el parqueo.

Nombrado el P. Hernando Director de Cursillo

El Padre José L. Hernando ha sido designado director diocesano de Cursillos de Cristiandad (Rama Latina), movimiento en el que venía laborando desde hace años. El Padre Hernando fue trasladado de la Misión de St. Ana, en Naranja, a la iglesia de St. Patrick, Miami Beach. Al mismo tiempo se le nombró asistente del director de Vocaciones de la Arquidiócesis.

Rompiendo la Barrera del Idioma

Unos cuatrocientos niños de Miami están rompiendo la barrera del idioma, gracias a la iniciativa de una entusiasta religiosa.

En la Escuela Parroquial de St. Michael the Archangel (San Miguel Arcángel) está funcionando en su segundo

año un sistema de enseñanza bilingüe donde tanto los niños cubanos como los americanos estudian inglés y español con el objeto de que unos y otros dominen ambos idiomas a plenitud. De esa forma, los niños de origen hispano están a-

prendiendo gramática española como si estuvieran en una escuela de un país latino, al mismo tiempo que aprenden la gramática inglesa.

Es asombroso el número de niños y jóvenes de la población hispana de Miami que hablan español perfectamente, pero que no lo pueden leer ni escribir. El hacerlos dominar a plenitud su idioma de origen es uno de los objetivos de este programa que se inicia en primer grado y que termina en octavo.

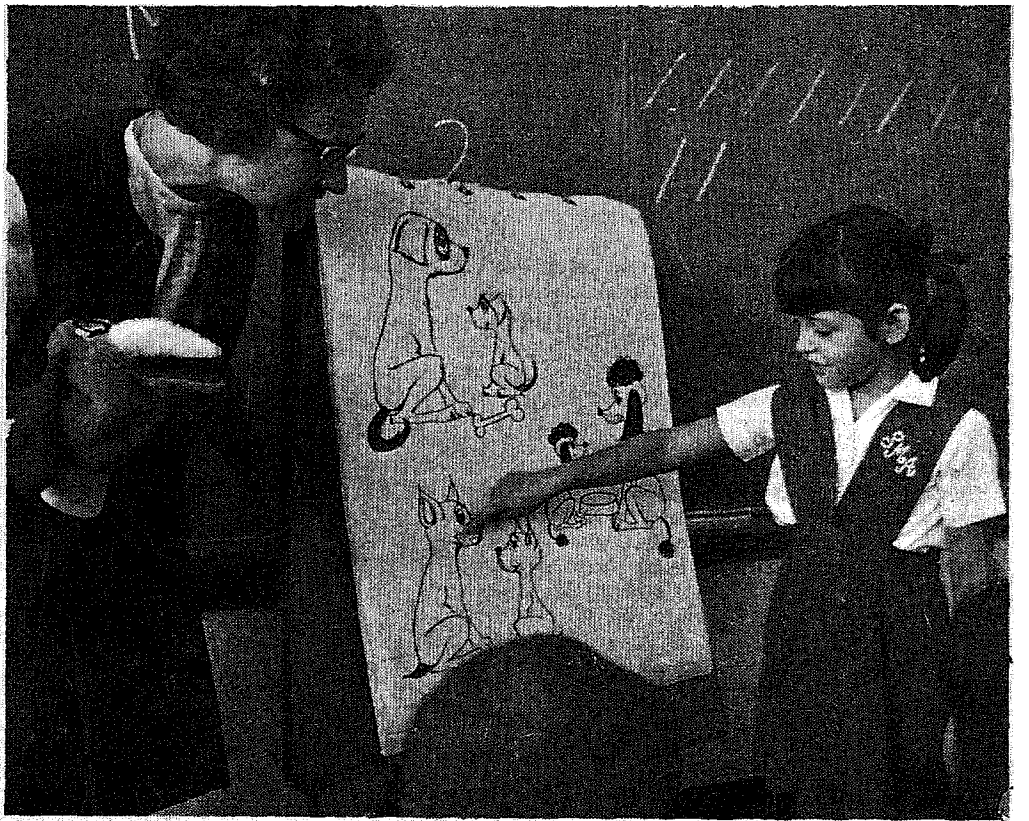
El sistema de enseñanza bilingüe que se está empleando en St. Michael fue creado por Sister Mary Ann, I.H.M. como un proyecto para la Wayne State University de Detroit, donde ella toma estudios superiores en Educación.

"Con el continuo arribo de inmigrantes procedentes de distintos países, el educador americano encara el problema de enseñar a tres millones de niños bilingües," explica Sister Mary Ann. El presente sistema de enseñanza tradicional es inadecuado porque no les ofrece oportunidad de aprender el inglés efectivamente ni les permite dominar su propio idioma de origen."

Sister Mary Ann opina que escuelas y profesores tienen que "romper la barrera del idioma llevando a las aulas profesores que hablen el mismo idioma nativo de los alumnos y profesores que, al enseñarles el idioma inglés, adquieran un conocimiento del idioma y la cultura de los niños a los que están educando."

Al comenzar el curso escolar, a cada alumno se le hace un examen para determinar qué dominio tiene en el idioma inglés. Entonces se les divide en tres grupos de acuerdo con su conocimiento del idioma. A los niños de primer grado se les enseña a leer y escribir en español e inglés, enseñando a los de habla hispana el inglés como segundo idioma usando el método Miami Linguistics Readers; a su vez, los niños de habla inglesa comienzan a estudiar el español como segundo idioma con la serie de Lenguaje Laguna.

Por las mañanas Sister Mary Ann da clases en inglés a un grupo, mientras la profesora María Merueles enseña español al otro grupo; por las tardes simplemente cambian de puestos, a fin de que durante el día todos los niños de primer grado hayan estudiado



El programa de enseñanza bilingüe comienza en primer grado. Lisette Trueba es una niña cubana que está aprendiendo inglés según se lo enseña Sister Mary Ann, creadora del novedoso sistema.

A Mi Regreso

Por MANOLO REYES

En multitud de ocasiones hay pensamientos o situaciones de hecho que la mente humana rechaza por no serles agradable.

Hay verdades inexorables que Dios ha dicho y que la historia de la humanidad se ha encargado de ratificar, y muchas veces uno no se detiene en ellas o rechaza el analizarlas para poder vivir sin preocupaciones unos cuantos minutos más de este lapso transitorio en la tierra.

Una de estas verdades inexorables en la cual no muchas veces nos detenemos a meditar, es la muerte. Todo el que nace habrá de morir. Sabemos que ese es un camino por el cual todos, absolutamente todos, habremos de pasar. Sin embargo, a veces flaqueando en nuestra fe en Dios, en el más allá, en la vida espiritual que todos tenemos, en esa vida del mañana que nos espera si es que creemos en Dios y vivimos según sus leyes, entonces borramos de nuestra mente el pensamiento de la muerte. Es que en definitiva somos humanos.

Y cuán frágiles somos! En un minuto, en un segundo, todo el andamiaje de nuestra vida material, que hemos cuidado y curado a costo de miles y miles de dólares, que ha sido objeto de sufrimientos y desvelos... en un minuto, en un segundo, repito, todo puede terminar!

No quiero que se piense que hay amargor o tenebrosidad en mis palabras. Al contrario, hoy más que nunca hay fe; una fe grande en Aquel que todo lo puede, fe en el poder de la oración, fe en todo ser humano, en nuestro vecino, en nuestro amigo, fe en la caridad de todos... porque todos somos humanos.

Quizás hoy medito más que ayer. Y es que ayer, afronté una situación única en 45 años de vida. Por primera vez fui ingresado en un Hospital para ser operado.

Cuando subía en una silla de ruedas a la habitación que me habían asignado, cuantos pensamientos se agolpaban en mi mente. Cuantas imágenes idas, volvían. Como pensaba en mi amado padre que ya emprendió el viaje eterno y que por más de ocho años tuvo que estar en innumerables ocasiones en una silla de ruedas, después que un omnibus guiado por un miliciano en Cuba, lo arrolló y lo dejó casi paralizado para el resto de su vida.

Curiosamente, cada vez que este pensamiento me asaltaba, la sangre me hervía en las venas y el miliciano dominaba mi pensamiento. Cuando luego en el Hospital yo iba en la silla de ruedas, pensé primero en mi padre, y pedí para que Dios le diera la gloria eterna. Y luego pedí que en mi caso, se hiciera Su Suprema Voluntad, la cual ya aceptaba con humildad. Y el miliciano? Ni pensé en él.

La noche anterior a la operación el bueno de Monseñor Salvador Basulto me llevó la comunión al cuarto del Hospital. Allí, mi querida esposa, mis tres hijos y yo, recibimos el Cuerpo de Cristo. Sería esta la última vez? interrogaciones cuyas respuestas solo Dios tenía. Pero le pedía fuerzas y salud para ellos.

Muy temprano, al día siguiente, vino el enfermero y me colocaron en una camilla para llevarme al salón de operaciones. Mi querida esposa me acompañó en el elevador. Hicimos un viaje de un piso. Me pareció una eternidad. Ante la puerta del salón, ella me dio un beso y esbozó una sonrisa como para robustecer mis fuerzas.

La puerta plegable se abrió, penetrámos y se volvió a cerrar. Atrás quedaban mi esposa, mis hijos, mi madre, mi hermano, y todos mis queridos compatriotas cubanos. En tanto, solo acostado en aquella camilla, miré hacia una ventana cercana. La mañana rompía en colores divinos, que a mí se me antojaron más lindos, más bellos que nunca. Era la obra maravillosa de Dios, a través de la Naturaleza, que inundaba el alma.

Y murmurando una oración me condujeron al salón de operaciones. Allí donde se sabe que se entra pero que ha habido ocasiones en que no se ha salido.

Dios en su infinita misericordia, quiso que rebasara esa prueba. Cuatro horas después fui sacado de aquellos salones, ya operado, y cuántas gracias le di a Dios cuando muy adolorido pero vivo, vi que se abría la segunda compuerta del elevador donde me subían nuevamente a mi cuarto, y aparecieron ante mí, con sus rostros muy alegres, todos mis seres queridos.

Hoy quizás amando a mis hermanos más que ayer, apreciando más este soplo único que se llama vida, vuelvo a afrontar el trabajo diario, la responsabilidad que pesa sobre mí, pidiéndole perdón a Dios y al mundo... porque hoy, fortalecidas en mi la caridad y la comprensión, la vida es diferente!

en ambos idiomas, tanto los de habla hispana (en su mayoría cubanos) como los norteamericanos de habla inglesa.

En los grados superiores otra profesora también cubana nativa enseña lectura, escritura y gramática española tanto a cubanos como americanos, ya como idioma nativo, ya como segundo idioma.

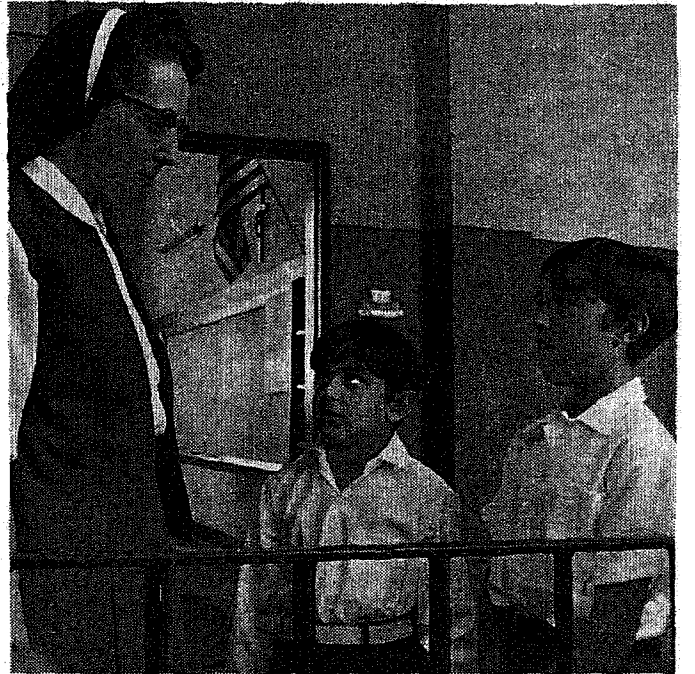
El que haya alumnos de ambos idiomas ayuda a unos y otros a mejorar la pronunciación y el vocabulario respectivamente en inglés y español.

"Si van a vivir en Miami es absolutamente necesario que sean bilingües" dice la religiosa que muestra su asombro ante el elevado número de jóvenes cubanos crecidos en Miami que hablan perfectamente en español pero que no pueden leer o escribir en ese idioma. "Hemos comprendido que tenemos que enseñarles a leer su propio idioma."

Graduada de Marygrove College y de Loyola University, Chicago, Sister Mary Ann entró en la vida religiosa hace 28 años en el orden de Siervas del Inmaculado corazón de María en Monroe, Mich.

El programa iniciado en primer grado con media sesión continua en segundo grado con 45 minutos de enseñanza de español y en tercero y cuarto con 30 minutos diarios. Del quinto al octavo grado se le vuelve a dar primordial cuidado, con 40 minutos diarios de clase.

El proyecto ha despertado el interés de las autoridades educacionales y si el alcalde Steve Clark logra su empeño, la Escuela de St. Michael recibirá ayuda oficial para cubrir los gastos especiales en que ha incurrido ese plantel en equipos, libros y profesores, al parecer porque el alcalde parece compartir la opinión de que "para vivir en Miami es absolutamente necesario ser bilingüe."



La barrera del idioma no solo afecta a cubanos y americanos. La directora de la escuela de St. Michael, Sister Mary Ann Christie, pasa de vez en cuando sus apuros para entenderse con chicos venidos de otras tierras y otros idiomas. En la foto con Carlos Rodríguez, de Cuba y Pietro Pecomano, recientemente llegado de Roma y que comienza a hablar con dificultad el idioma inglés.

Oración de los Fieles

Fiesta de Cristo Rey
(26 de octubre)

CELEBRANTE: El Señor sea con vosotros.
PUEBLO: Y con tu espíritu.

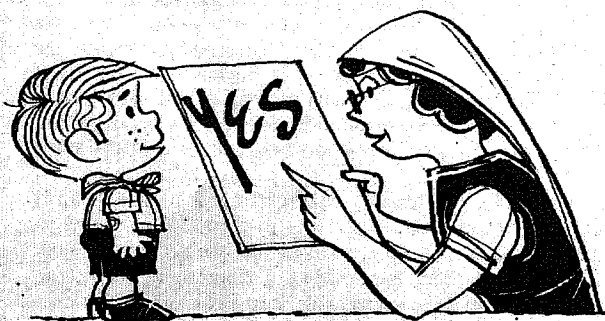
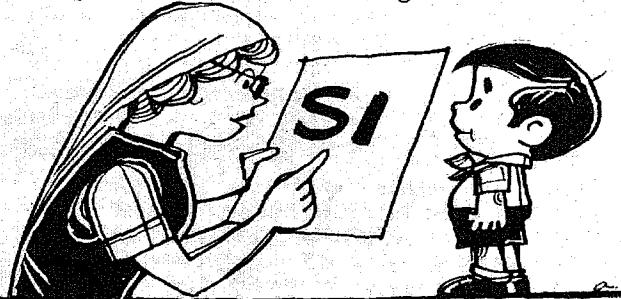
CELEBRANTE: Al celebrar esta fiesta de Cristo Rey unamos nuestras voces en oración para que nuestro Padre, Dios, extienda su reino de justicia, amor, y paz entre nosotros y todos los hombres.

LECTOR: La respuesta a las oraciones de hoy será "Señor, escucha nuestra oración."

1. Por la Iglesia universal, para que extienda el reinado de amor a todo el mundo, oremos al Señor.
2. Por el bienestar y la renovación de la Iglesia de Dios, la reunión de todos los cristianos y la paz y la hermandad entre los hombres, oremos al Señor.
3. Por los que están peleando y muriendo en Viet Nam y en el Medio Oriente, para que su sacrificio no sea en vano y produzca una paz permanente.
4. Por las juventudes del mundo, para que avancen en sabiduría y colaboren en la construcción de un mundo de paz y hermandad, oremos al Señor.
5. Por los que sienten el flagelo del alcoholismo en sus familias oremos al Señor.
6. Por aquellos que corren incesantemente tras el dinero, para que encuentren un momento para rendir homenaje a Cristo Rey, que por sí solo puede darle significado e inspiración a nuestras vidas, oremos al Señor.
7. Que todos los que han fallecido, especialmente N y N se encuentren en el Reino de Dios, oremos al Señor.
8. Por todos los aquí presentes, para que escuchemos el llamado de Dios y respondamos con fe, oremos al Señor.

CELEBRANTE: Oh, Dios, concede que los que participamos en la mesa de tu hijo, nuestro Siervo-Rey, demos siempre testimonio de la verdad. Escucha nuestras oraciones y haz tu voluntad, por Cristo, nuestro Señor.

PUEBLO: Amén.



El Centenario del Mahatma Gandhi Ensalza el Papa Esfuerzos de Gandhi en Pro de la Justicia

El Santo Padre, con motivo del centenario del nacimiento de Mahatma Gandhi, ha enviado un mensaje al Presidente de la India, Varahagiri Venkiah Giri.

Dijo el Papa que alienta la esperanza de que la influencia de Gandhi conduzca al pueblo de la India y de las demás naciones a valorar y practicar los altos ideales de paz y amor entre los hombres.

"Confiamos en que las celebraciones de este centenario hagan avivar en la conciencia de los hombres estos principios superiores y que ellos les guíen a los altos destinos a que todos nos dirigimos", expresa.

Luego de ensalzar los esfuerzos que desarrolló Gandhi en favor de la justicia social, Paulo VI manifestó: "No es posible olvidar la profunda admiración y estima que sentía por la persona de Jesucristo, cuyo sermón del monte ejerció tan grande influencia sobre su propio pensamiento y acción".

"Siempre consciente de la presencia de Dios, especialmente en momentos difíciles, se percató del valor de la austeridad, el ayuno y la oración, la disposición a aceptar el trabajo manual y el desprecio por los bienes mundanos".

"Reconocemos -agrega- el lugar que el sufrimiento y el sacrificio ocupan en la vida humana. Su actitud ha-

cia la castidad conyugal enalteció la dignidad y la integridad de la familia".

"Gandhi — escribe Paulo VI — tenía gran aprecio por el valor de la dignidad humana y poseía un sentido de justicia social. Con gran celo y con una visión clara del porvenir de su pueblo, trabajó sin descanso en la consecución de sus objetivos, recordando en todo momento a sus discípulos los admirables principios de la no-violencia, Gandhi — añade el Papa — se empeñó en hacer conscientes a sus compatriotas de las injusticias de su sistema social, y en difundir entre ellos el espíritu de igualdad y hermandad".

Su ejemplo y sus esfuerzos, pese a que no fueron coronados plenamente por el éxito, han imprimido una huella en los hombres de su generación y en la de nuestros días.

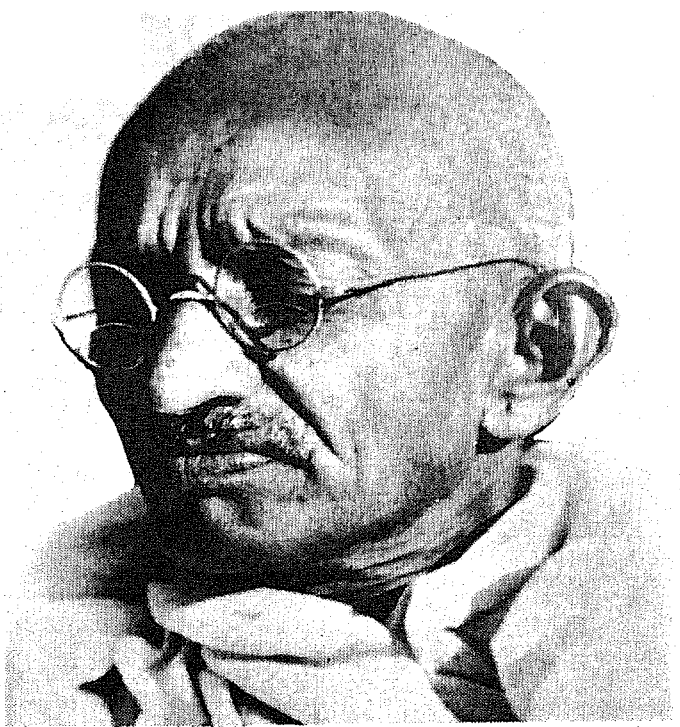
"La India — añade el Papa — se muestra justamente orgullosa de haber tenido un líder como Gandhi, cuya influencia continuará indudablemente. Que su amado pueblo y las demás naciones honren y practiquen los altos ideales de paz y de amor entre los hombres. Esperamos que estos actos organizados con motivo del centenario del nacimiento de Gandhi, sirvan para llamar la atención de los hombres sobre los principios superio-

res y el alto destino al cual todos estamos llamados."

Al conmemorarse el centenario del nacimiento de Gandhi la gente se preguntó cual fue el secreto del artífice de la India moderna. Camille Devret, experta en todo lo relacionado con la vida de Mahatma Gandhi formuló, en cierta ocasión, esta pregunta al hijo de Gandhi, Devadas, y la respuesta fue: "Era un hombre de Dios". "El ideal que he perseguido en todo momento — se lee en la autobiografía — es el logro de la plenitud, el ver a Dios cara a cara".

Una de las armas políticas de Gandhi, el ayuno, era a la vez una de las formas más puras de oración, el medio de que se valen aquellos que desean purificarse, de aquellos que temen al Señor y someten a El, con humildad suplicante. Ayuno hasta la muerte...

Gandhi — el Mahatma "Gran Espíritu" — ha pagado con la vida su mensaje religioso y político a la humanidad. El apóstol de la no-violencia fue víctima de la violencia, ... su martirio, sin embargo, ha reafirmado de un modo sugestivo y dramático sus ideales.



El mundo esta rindiendo tributo al Mahatma Gandhi en el centenario de su nacimiento. Fue el apóstol de la no violencia.

Buscan Acoplar Unidad y Pluralidad en la Iglesia

(Viene de la Pagina 23)

Por su parte del cardenal indonesio Justinus Darmojuwono, un liberal, advirtió que si el Papa Paulo VI no consulta a los obispos "sobre problemas serios", afrontará una conmoción análoga a la que recibió su encíclica de 1968 contra el control artificial de la natalidad.

Muchos obispos no se adhieren a la doctrina de esta encíclica, aunque no lo manifiesten públicamente", dijo.

De otro lado, las críticas al Vaticano recrudecieron asimismo entre los sacerdotes liberales reunidos en Roma, procedentes de nueve países europeos, los cuales aprobaron unánimemente una resolución exhortando a la democratización de la Iglesia, considerándola amenazada por los métodos "dictatoriales y autocráticos" del Papa y la Curia Romana.

El lenguaje empleado en el Sínodo fue menos categórico, por parte de los liberales, pero francamente crítico.

La intervención de monseñor Suenens había despertado excepcional interés, debido a las críticas que formulara recientemente a la burocracia centralizada del Vaticano, constituyendo su discurso el más enérgico pronunciamiento hasta ahora contra el temario que preparó la Santa Sede.

Mons. Suenens dijo que el temario era demasiado vago e insiste en la primacía del Pontífice, en virtud de lo cual "los obispos parecen reducidos casi al estado de asistentes del trono pontificio", cuando a su juicio los obispos no están sólo bajo el Papa, sino que ejercen el poder con él.

Reiterando sus objeciones a L'Osservatore Romano, órgano del Vaticano, el cardenal belga señaló que el periódico publica casi diariamente artículos inspirados por una tendencia hacia la monarquía absoluta y actúa como si ese fuera el único punto de vista ortodoxo.

En la sesión del día 16,

intervinieron el Presidente y el Secretario de la Conferencia Episcopal Latinoamericana (CELAM).

El primero, monseñor Avelar Brandao Vilela, obispo de Teresina, Brasil, auspició que el Sínodo sea una institución permanente y que se desarrollen los frutos del Concilio combatiendo -dijo- la "cizaña" que ha venido

después del Concilio y no de él.

El segundo, monseñor Eduardo Pironio, auxiliar de La Plata, Argentina, pidió que el Sínodo establezca principios de la colegialidad y se pronunció en favor de la diversidad de las Iglesias Particulares, debiendo cada obispo sin embargo, tener la preocupación de mantener la unidad mientras el Papa la de tal diversidad.

Alrededor del Mundo

Asistencia A Marineros

Cinco millones de marineros mercantes de todo el orbe, que por ahora están al garete en materia de atención espiritual y material en puertos del nuevo mundo, serán objeto de una preocupación especial de parte de la Iglesia Católica de América Latina que va a su rescate.

En Acapulco, durante los días 21 al 24 de octubre se efectuó en la Casa de la Cristiandad una reunión de obispos y seglares de esta parte del hemisferio occidental, con el objeto de planear lo necesario para proporcionar a los hombres de mar, entre los cuales se cuentan también los lancheros y pescadores locales, el bienestar al cual tienen derecho.

Libro Sobre Viaje Papal

Ciudad del Vaticano — (NA) — Un volumen referente al último viaje de Paulo VI a Uganda ha entrado en circulación. El libro contiene documentos relacionados con el viaje y concretamente:

Las declaraciones que precedieron al viaje, los discursos del Papa, los mensajes enviados y recibidos por éste, y sus audiencias de Castelgandolfo, en las que hacía comentarios y referencias al viaje.

El libro contiene también numerosas ilustraciones, con fotografías en blanco y negro y colores, y en cuya portada van grabadas las imágenes de los 22 mártires católicos de Uganda.

Crean Centro Misional

Londres — (NA) — Fue inaugurado en Londres por

el arzobispo de Westminster, cardenal John Heenan, el "Missionary Institute", que es un centro de formación misionera a nivel universitario, al cual fueron incorporados el St. Joseph's College de Mill Hill y el St. Edward College de Totteridge.

El instituto, reconocido por el gobierno británico como una entidad moral, surgió a iniciativa de los religiosos de ambos colegios, los padres de Mil Hill a los que se asociaron posteriormente los padres del Verbo Divino, la Sociedad de Misioneros Africanos, los Combonianos, y los padres de la Consolata.

Informes de Sacerdotes Espanoles

La Comisión Episcopal de Cooperación Apóstolica Diocesana con el Exterior recibe en Madrid los últimos informes de cerca de mil sacerdotes hispanos que prestan sus servicios a la Iglesia Latinoamericana en 139 diócesis de 19 países. Dichos informes son en general positivos, aunque se dan algunos casos aislados de conflicto e inadaptación, según se supo.

Haran Primera Biblia en Arabe

La primera versión oficial de la Biblia en lengua árabe será iniciada en los próximos días. La decisión ha sido tomada durante un congreso celebrado en Broumana, cerca de Beirut, en el que han intervenido cuarenta exponentes católicos, ortodoxos y protestantes, procedentes del Sudán, Siria, Kuwait y Líbano.

CINE GUIA

Por Alberto Cardelle

"AL PONERSE EL SOL" Intérprete Rafael — Un joven cantante renuncia a su carrera artística pues se siente solitario y vacío. El encuentro con una antigua conocida lo ayuda a reencontrarse a sí mismo. El filme está destinado a un público joven. La fotografía y el color se destacan en el conjunto y los intérpretes se desenvuelven con soltura. Clasificación moral: adultos y adolescentes.

"DOCE DEL PATIBULO" Intérprete: Lee Marvin. Doce presos son escogidos para ser entrenados por el comandante Reisman con el fin de prepararse para una misión militar. Se trata de un tema de la Segunda Guerra Mundial, largo y lleno de dura acción, en el cual se conoce de antemano su final. Es un film bélico de Robert Aldrich, buen realizador, que ha demostrado también su anti-belicismo en película como "Ataque" en la cual demostró las complicaciones de la guerra con las ambiciones políticas. Clasificación moral: adultos y adolescentes.

"GRAND PRIX". Intérprete: Yves Montand. Un piloto norteamericano, durante una competencia, sufre una colisión con un compañero de "escudería" que queda horriblemente herido; esto hace que surja entre los dos una enorme rivalidad. El director, con una serie de recursos en el uso de la cámara y el color, nos in-

troduce muy adentro en el fantástico mundo de las competencias de autos. Son impresionantes las escenas de las carreras. "Grand Prix" hace un análisis del mundo complejo y brutal de las competencias automovilísticas. Nos muestra a un público morboso, ambicioso, rivalidades y odios. Todo esto le da un toque de realidad al filme. Son de destacar las actuaciones de Yves Montand y la notable actriz Eva Marie Saint (Nido de Ratas, El Ansia Perversa). Relaciones extraconyugales, discretamente presentadas. Clasificación moral: Adultos.

"ASI NO SE TRATA A UNA DAMA." Intérprete: Rod Steiger. La película relata una serie de crímenes realizados por un maniático que estrangulaba mujeres maduras. Pero el aspecto policial del argumento solo sirve de base a otros problemas: el complejo materno del asesino, la curiosa relación entre el criminal y el detective que lo sigue, el problema personal del propio detective, tímido y dominado por su madre. Por un lado el filme es un buen estudio psiquiátrico y por otro sirve para que Rod Steiger (al calor de la noche) nos demuestre sus cualidades de excelente actor. Presentación de un asesino, que en un afán infantil, busca llamar la atención sobre sus crímenes (Alguna breve referencia a relaciones libres).

"WILL PENNY." Intérprete: Charlton Heston. Clasificación moral: jóvenes.

Misas Dominicales En Español

CATEDRAL DE MIAMI - 2 Ave. y 75 St., N.W. 7 p.m.
CORPUS CHRISTI, 3230 N.W. 7 Ave., 10:30 a.m., 1 y 5:30 p.m.
SS. PETER AND PAUL 900 S.W. 26 Rd., 8:30 a.m., 1, 7 y 8 p.m.
ST. KIERAN Assumption Academy, 1517 Brickell Ave. 12 m., 7 p.m.
ST. JOHN BOSCO - Flagler y 13 Ave., 7, 8:30 y 10 a.m., 1 y 7:30 p.m.
GESU, 118 NE 2 St. 5:30 p.m.
ST. MICHAEL, 2933 W. Flagler - 11 a.m., 7 p.m.
ST. HUGH - Royal Road y Main Hwy., Coconut Grove, 12:15 p.m.
ST. ROBERT BELLARMINO - 3405 N. W. 27 Ave., 11 a.m.
ST. TIMOTHY - 5400 S.W. 102 Ave., 1 p.m.
ST. DOMINIC, - 7 St., 59 Ave. N. W. 1 y 7:30 p.m.
ST. BRENDAN 87 Ave y 32 St. S.W., 11:45 a.m., 6:45 p.m.
LITTLE FLOWER - 1270 Anastasia, Coral Gables, 9:15 a.m., 1 p.m.
ST. FRANCIS DE SALES

600 Lenox Ave., Miami Beach, 6 p.m.
St. RAYMOND (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables) 11 a.m.
St. JOHN The APOSTLE 451 East 4 Ave., Hialeah, 12:55 y 6:30 p.m.
INMACULADA CONCEPCION 4500 West 1 Ave., Hialeah, 12:45 and 7:30 p.m., 6040 West 16 Ave. 9:00 a.m.
BLESSED TRINITY - 4020 Curtiss Parkway, Miami Springs, 7 p.m.
Our LADY of the LAKES Miami Lakes, 7 p.m.
VISITATION - 191 St y N. Miami Ave., North Dade, 7 p.m.
ST. VINCENT de PAUL - 2000 N.W. 103 St. 6 p.m.
LITTLE FLOWER - U.S. 1, y Pierce St., Hollywood, 6:45 p.m.
NATIVITY - 700 W. Champlaine Dr., Hollywood, 6 p.m.
ST. PHILLIP BENIZI - Belle Glade, 12 M.
SANTA ANA - Naranja, 11:00 a.m. y 7 p.m.
ST. MARY - Pahokee - 9 a.m. y 6:30 p.m.

TERCIARIOS CARMELITAS

Reuniones los primeros Sabados de mes a las 2 p.m. en la Rectoría de

Corpus Christi. Próxima reunion el 1 de noviembre. Todos invitados.

EN MI CASA TOMAN BUSTELO



Seek Involvement With Your World, Teachers Advised

South Florida's Catholic teachers were urged to become totally involved with the world while being completely concerned with the development of each student as an individual, during the Fall meeting of the Archdiocese of Miami Catholic Teachers Guild.

More than 100 teachers from parochial, private and public schools participated in Mass celebrated by Msgr. William F. McKeever, Archdiocesan Superintendent of Schools, in the chapel at Barry College.

Father David G. Russell, executive director of the Archdiocesan Human Relations Board, was the guest speaker during the dinner which followed in Thompson Hall.

"For answers to the question, 'Why should we be involved in the issues of race relations, community tensions and community development?', go back," Father Russell declared, "to the first day of creation. As the Creator, God molded, shaped, formed a world—then threw it out to us and said there it is. It has the stamp of His creative hand. Unless you get involved with your world, unless you permit your children to get involved, you are denying them the opportunity to come to grips with its Maker."

CO-CREATORS

All of God's people are called upon to become "co-creators," to finish the creation of the world, Father Russell continued, pointing out that "If God became so totally involved with the world, that He became man, can anyone of us afford to be indifferent. Because He became so totally involved that He became identified with the world, everything secular has been banished forever. All of the world—everything that is human—is now holy. No matter what you see, no matter what you touch," he stated, "all is made holy in the person of Jesus Christ."

Father Russell reminded teachers that the faithful go to Mass on Sunday not to "flee an unholy world" but to discover the holiness of the world, and added that the individual must imitate Christ by being totally and completely human while developing his own intellect, his mind, and his sexuality. To "do less," he contended, is "not to imitate Christ."

The priest, who also served as Archbishop's Representative to The Voice, believes that the first obligation of a teacher to his student is to make the child "totally human."

"None of us can take God seriously unless we first have taken man seriously enough to love, to educate and to try to uplift, because God has become man in Jesus Christ," he explained.

CHRIST THE END

Each and every individual already involved in accomplishing the end of the world, Father Russell continued, by helping to build and perfect the human race. "The world is ended already," he said, "because Christ is the end. All history is only a revelation. Jesus Christ is not outside of history; He is in history."

In the opinion of Father Russell, frequently the world does not take the Church seriously because the Church doesn't take the world seri-

ously. "If we really tried to heal, to understand, to make whole, if we really did the thing that it is really all about and love everyone—then the world would not dismiss us."

"We teachers and clergy must be dedicated to promote secularity," he asserted, emphasizing that secularity is not secularism, noting that secularism attempts to say there is no God, while secularity says that "this or that is not a God—that there is only one God and He is in heaven."

"We absolute all sorts of things," Father Russell declared; "idolatry can lurk in the hearts of modern man. Racism and prejudice may be rampant in our hearts," he said, admitting that generations of heritage and training cannot be changed overnight.

Father Russell also noted that some Christian institutions sometimes overestimate their own importance. "The grace of Christ is universal," he stated. "We cannot box it up in the Catholic Church. Ecumenism involves a recognition of the Christian human rights which exist next door," he continued, adding that the distinct difference between Catholics and those of other faiths especially lies in the Eucharist.

"If we eat His Body and don't love His brothers we make a sham and a God-awful lie out of the whole business," the priest declared.

In his homily during the Mass, Msgr. McKeever recalled that for two generations educators have been working with a philosophy of education which seems to concern itself with the child as an individual, encouraging them to speak up.

DOUBLE STANDARD

"But today," he said, "they are speaking up to tell us they don't like the kind of society we have created for them. They resent the double standard of behavior on the part of the adult population. They are told they should not do things which they see the adults all around them doing," he pointed out, adding that students at college level also resent the "computer type of identification—being merely a number on an IBM card."

Msgr. McKeever warned teachers that although technological advances have brought many blessings to education and society that they should be "on guard" that they too do not "become machines."

"We must be completely concerned with the whole child," he said, adding that every teacher must re-examine his conscience to see if they have fallen down in this particular area, and pointing out that compromise is dangerous in the areas of truth and justice.

"When we tolerate error, falsehood, injustice, we are going to be in trouble," he continued. "Many of our young people find we have accepted the virtue of compromise in too many situations. Many of the situations which are young people are complaining about are the result of our taking principles for granted," he reminded teachers, urging them to reidentify themselves with Christian ideals.

Will You Be Kind On Nov. 16?

Less Fortunate Appealing To You

By MSGR. R. T. RASTATTER

Today, let's talk and genuinely consider a subject that has been with us perhaps since Adam and Eve, clad only in fig leaves, partook of an apple... the subject, of clothing and food.



Msgr. Rastatter

That topic, my friends, is the care and feeding of a family in today's society. Perhaps some of us, our relatives or friends, are dependent on some kind of federal or civic relief or sustenance. While certainly these poor among us must be administered to, it is our strong belief that their numbers are relatively few. The rest of us share many of God's blessings.

Let's look at the record—

your record. How many are there in your family? Two, four, six, or even more?

Well, let's look at your kindness toward another family, a family that is truly yours just as are your own offspring. It is a family not just of two or four or six. It is a family of many dependent boys and girls, dependent on your parenthood just as much as your own tender offspring.

And how is the care, physically and spiritually, provided for this family of yours? In exactly the same way that you provide your God-given sons and daughters—by your sacrifices and your charity.

These are dependent children, children you don't have to adopt except in the embraces of your hearts. You don't have to care for them or feed and clothe them or guide them on a wholesome, spiritual path. All this is done for you, but only

with your help. You don't have to get "involved" any more than your conscience dictates.

But, if your conscience—your inner voice, your view before your shaving mirror—or the visions you cannot shut out when you seek peaceful slumber—trouble you, then you will get to know, to realize that you are your brother's keeper, that you must share the blessings the Almighty God has bestowed upon you with those less fortunate than yourselves.

What better way, what easier and less painful way is there than to be a "Good Samaritan" Sunday, Nov. 16?

Do you really know how your deep generosity on that Sunday will affect the lives of our dependent children? Are you now aware that if you ignore the sad pleas of our family—and yours—of youngsters dependent on you for their moral and spiritual guidance, their food, their clothing, their futures for good or evil, may in large measure depend upon how you respond?

On the right of Nov. 16, you may be sleepy and tired as you retire for the evening. But after your evening prayers, as you close your eyes will your conscience say,

"Well done!" or "If only I had..."

You, and you alone, can decide the future and welfare of our family which is truly yours. You, and you alone, can decide within the deep recesses of your hearts that you have seen fit to aid and comfort your larger family which is so truly a part of you.

Our girls in Bethany Residence may never know you to thank you for your assistance. Our boys in Boystown of Florida may never know who helped make it possible for them to reach the ends of their rainbows.

The smaller ones at our Catholic Home for Children in Perrine may never know their benefactors.

Certainly the infants, children born out of wedlock, who must be cared for in intensive fashion, until their proper adoptions are arranged, will never realize how they were helped by you when they most needed it.

But—and it is a big but—there is One—and don't ever forget it—One who does record, does remember your large and small charities.

Bear this in mind Sunday, Nov. 16, the day when you, too, can be a Good Samaritan.

May God bless you!

Fr. Groppi Loses Legal Rounds; Sent To House Of Correction

MILWAUKEE — (NC) — Father James E. Groppi, militant civil rights leader, was sentenced to serve six months in Milwaukee County's House of Correction by a judge who ruled the priest had violated terms of his probation, imposed Feb. 12, 1968.

County Judge F. Ryan Duffy Jr. ruled that Father Groppi had "engaged in criminal and vicious practices" when he led a takeover of the Wisconsin State Assembly chambers in Madison Sept. 29. The 1,000 demonstrators were protesting cuts made by the legislature in the state's welfare budget.

A few hours after being jailed for probation violation, Father Groppi lost another legal round when the Wisconsin Supreme Court upheld the state Assembly's contempt citation against him. The citation led to his imprisonment for six months without a hearing or trial, according to a 121-year-old law. Its constitutionality was challenged by Father Groppi's attorneys.

Pending appeal to the Supreme Court, the priest was released from Dane County jail where he was being held; but was taken into custody and jailed in Milwaukee on the probation violation charge.



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VALUES TO 3.98 IF IN FULL PIECES

SPECIAL PURCHASE!!!
EMBROIDERED
SERRANO
FROM A FAMOUS MAKER
45" WIDE. VALUES TO 5.98 YD. ...
2.00
YARD

45" 100% PURE
LINEN
PRINTS &
SOLID COLORS
Reg. 3.97 yd.
2.97
YARD

2 PLY RAYON
SUITINGS
FROM A FAMOUS MILL
ON ORIGINAL BOARDS. Reg. 1.98 yd.
97c
YD.

45" RAYON & COTTON MACHINE WASHABLE
SERRANO
40 FASHION COLORS. Reg. 1.66 3 days only
GRAND OPENING PRICE
\$1

45" 100% MINICARE MACHINE WASHABLE
HAWAIIAN PRINTS
FINEST ASSORTMENT ANYWHERE. Reg. 97c yd. ...
88c
YD.

60" POLYESTER DOUBLE KNITS

FULL PIECES MACHINE WASHABLE FLAT WEAVES REG. TO 5.00 YD. 2.88 YARD	FULL PIECES MACHINE WASHABLE HEAVY TEXTURES REG. TO 7.00 3.88 YARD	FULL PIECES MACHINE WASHABLE SCULPTURED and JACQUARDS REG. TO 10.00 YD. 4.88 YARD
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45" MACHINE WASHABLE
RAYON & SILK
SUITINGS
Heavy Slub Weave
Reg. \$1.79 Yard
88c
YD.

54" 100% POLYESTER
DOUBLE KNITS
Lightweight Machine Washable Double Knits. Ideal for
Blouses. New Spring Colors. Reg. 3.98
2.00
YD.

45" POLYESTER & COTTON
PERMA-PRESS
PRINTS
Thousands of yards.
Reg. 97c
2.00
FOR 1 YD.

100% POLYESTER
MOSS
CREPE
Famous Mill.
Reg. 2.98
2.00
YD.

45" BONDED MOSS CREPE
2 TO 10 YD. SAMPLE CUTS. Reg. 2.48 yd.
1.00
YD.

45" POLYESTER & COTTON
PERMA-PRESS
GINGHAMS
3 POPULAR CHECK SIZES.
77c
YD.

100% COTTON
PATCHWORK
SAILCLOTH
POPULAR PATCHWORK
PRINTS ON WASHABLE
SAILCLOTH. Reg. 1.19 ...
97c
YD.

45" DACRON & COTTON PRINTS
FAMOUS MAKES. VALUES TO 1.98 yd.
97c
YD.

45" 100% COTTON
PRINTED
SATEENS
Reg. 97c Yd.
88c
YD.

54" TO 56"
BONDED
ORLONS
PLAINS & FANCIES Reg. 2.98
1.88
YD.

45" POLYESTER & COTTON
KETTLECLOTH
BY CONCORD.
NEW SPRING
PRINTS and
PLAINS.
FIRST IN FLA. **1.98**
YD.

36" WASHABLE COTTON
TERRY
CLOTH
STRIPED & PLAIN
A SPECIAL BUY
88c
YD.

CUTTING
BOARDS
FULL SIZE **1.88**
ca.

LACES &
TRIMS **5c**
yd. to **98c**
yd.

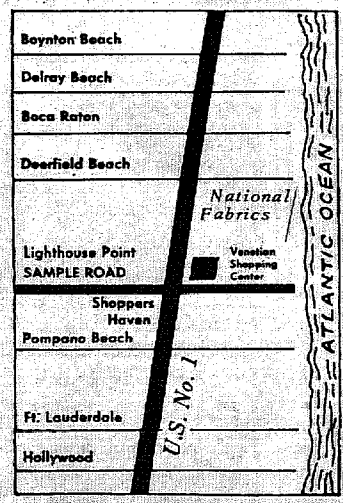
METAL
ZIPPERS **1c**
inch

METAL
BUTTONS **37c**
card
Val. to 1.49

FALL
BUTTONS **27c**
card
Val. to 1.00

BUTTON
ASST. **19c**
card
Val. to 79c

ELECTRIC
SCISSORS **5.00**
ca.
Famous Make



54" UPHOLSTERY
TWEEDS **1.88**
YD.

54" UPHOLSTERY
MATELASSE **2.88**
YD.

54" SLIPCOVER &
UPHOLSTERY
ROLLER PRINTS **\$1**
YD.

ACRYLIC MACHINE WASHABLE
LEOPARD FUR
CLOTH **3.00**
YD.

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