

# Bishops' Meet Called 'Fruitful'

By JOHN R. SULLIVAN

WASHINGTON — In the days before the Vatican council, when the U.S. bishops called themselves the National Catholic Welfare Conference and they met in Caldwell Hall of Catholic University far from downtown Washington, few people knew they were there; and fewer still knocked at their doors.

Four years after the end of the council, the bishops held the 1969 Fall meeting of their reorganized National Conference of Catholic Bishops in a downtown hotel.

It seemed that everybody knew they were there, and everybody was knocking at the door.

Some got in:

#### ACCOMPLISHMENTS

And while the dialogue and

confrontation were going on, the bishops took positive steps to assist minorities toward self-determination and to provide the Church with modern means to make decisions and settle disputes.

They also bottled the old wine of celibacy in a new, 4,800-word supporting statement, but narrowly divided in favor of releasing the statement, rather than retaining it as a private "resource" text.

On balance, said John Cardinal Dearden of Detroit, president of the conference, it was a "very fruitful" meeting.

"We dealt with some key issues openly and, I think, successfully."

Many who observed the meeting were ready to agree.

The bishops spent an entire day discussing race and poverty in work-

shop sessions. And out of the sessions came a commitment to raise \$50 million for a "Crusade against Poverty."

Earlier, they had established a special office for Black Catholicism, to be organized by the Black Catholic Clergy Caucus.

The bishops admitted Father Patrick O'Malley of Chicago, president of the National Federation of Priests' Councils, heard him ask for the representation of priests in the Church's national decision-making process, and indicated that they would hasten the steps already taken in that direction.

And when the Canon Law Society presented a sweeping set of recommendations to establish and improve procedures for making decisions and settling disputes in the Church, the bishops urged each other to try them out.

In the eyes of many, however, the tangible results — the votes, resolutions and appropriations — were overshadowed by a fresh atmosphere of curiosity and openness.

The Black United Front of Washington, led by black-hatted Rev. Douglas Moore, failed to gain entry to the bishops' meeting. But they did have a brief and friendly talk with Archbishop Philip M. Hannan of New Orleans inches short of the door.

#### CRASHES MEETING

Father Charles Sullivan, a member of a "People's Coalition" of Catholic groups, did crash the meeting and sit in for five hours. But he was treated gently by the bishops — many of whom knew him — and allowed to leave under his own power.

(Continued on Page 3A)

## A 'Special' Thanksgiving Mass Due

This year, for the first time, South Florida Catholics attending church on Thanksgiving Day, Nov. 27, will participate in a mass constructed by liturgists especially for this national civil holiday.

The National Conference of Catholic Bishops approved one year ago the new Mass for Thanksgiving Day for use in the Archdiocese of Miami and other Sees throughout the United States.

The themes of thanksgiving to God for His blessings on our land as "a place of promise and hope," as well as an appreciation for our responsibility to our fellowman, are expressed through prayers, suggested hymns, and a choice of readings from the Old and New Testaments.

Through the ages, the Church has not hesitated to adapt existing days to liturgical needs. The Second Vatican Council's Constitution on the Liturgy tells how "the Church studies with sympathy and preserves intact" elements of a people's way of life in the liturgy, "so long as they harmonize with its true and authentic spirit."

From earliest times, the Church has "crowned" many non-Christian feasts with Christian fulfillment by instituting its own liturgical festivals. Christmas, for example, replaced the Roman winter solstice festival.

The texts of the Mass, besides expressing thanksgiving, are also appropriate to the liturgical action they accompany. The entrance song is a psalm of entrance into the thanksgiving sacrifice. The prayer recalls the Protestant notion of America populated by a covenanted society.

#### SCRIPTURAL READINGS

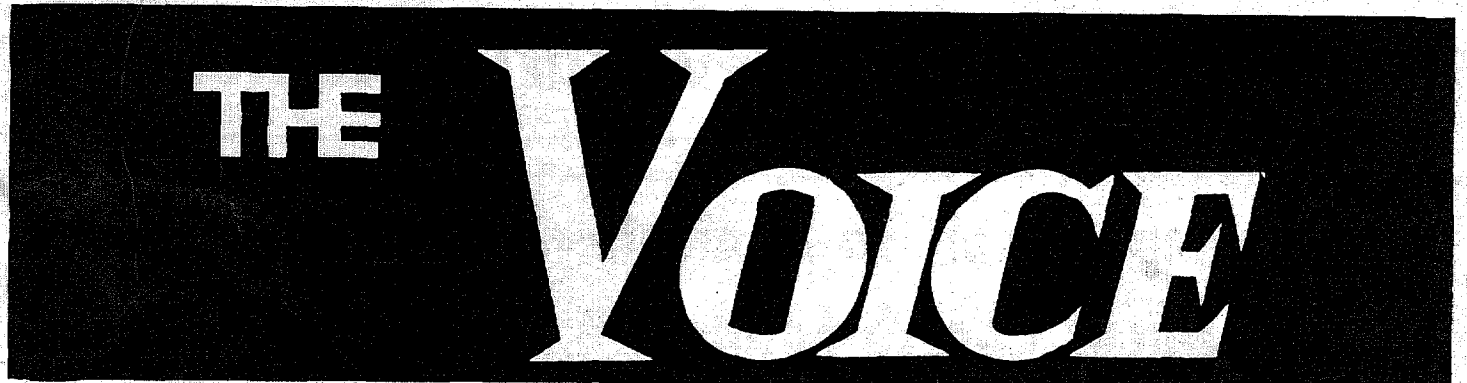
In accord with the new Ordinary of the Mass, provision is made for three Scriptural readings — 13 selections, six from the Old Testament; four from the epistles of St. Paul; three from the Gospels — suitable to the theme of thanksgiving are given in the text.

Variants are proposed for both offertory and communion songs. The postcommunion recalls our appreciation for God's goodness and our responsibility to our fellowman.

Gifts of clothing and food for the poor, as suggested in the revised Order of the Mass (No. 18), may suitably be brought to the church at this Thanksgiving Mass and carried to the altar in the offertory procession. This gesture will serve as a reminder to the faithful of our obligation to share the goods of our stewardship.

The text for the Mass supplies antiphons and psalms for the entrance, offertory and communion songs, but any appropriate hymn, psalm or other sacred song may be sung at these times. (Moreover, the texts of the Simple Mass Gradual and of other psalm collections may be employed with the Thanksgiving Mass.) This provides considerable flexibility in the choice of additional antiphons and psalms, as long as they correspond to the spirit of this Mass.

(Continued on Page 7A)

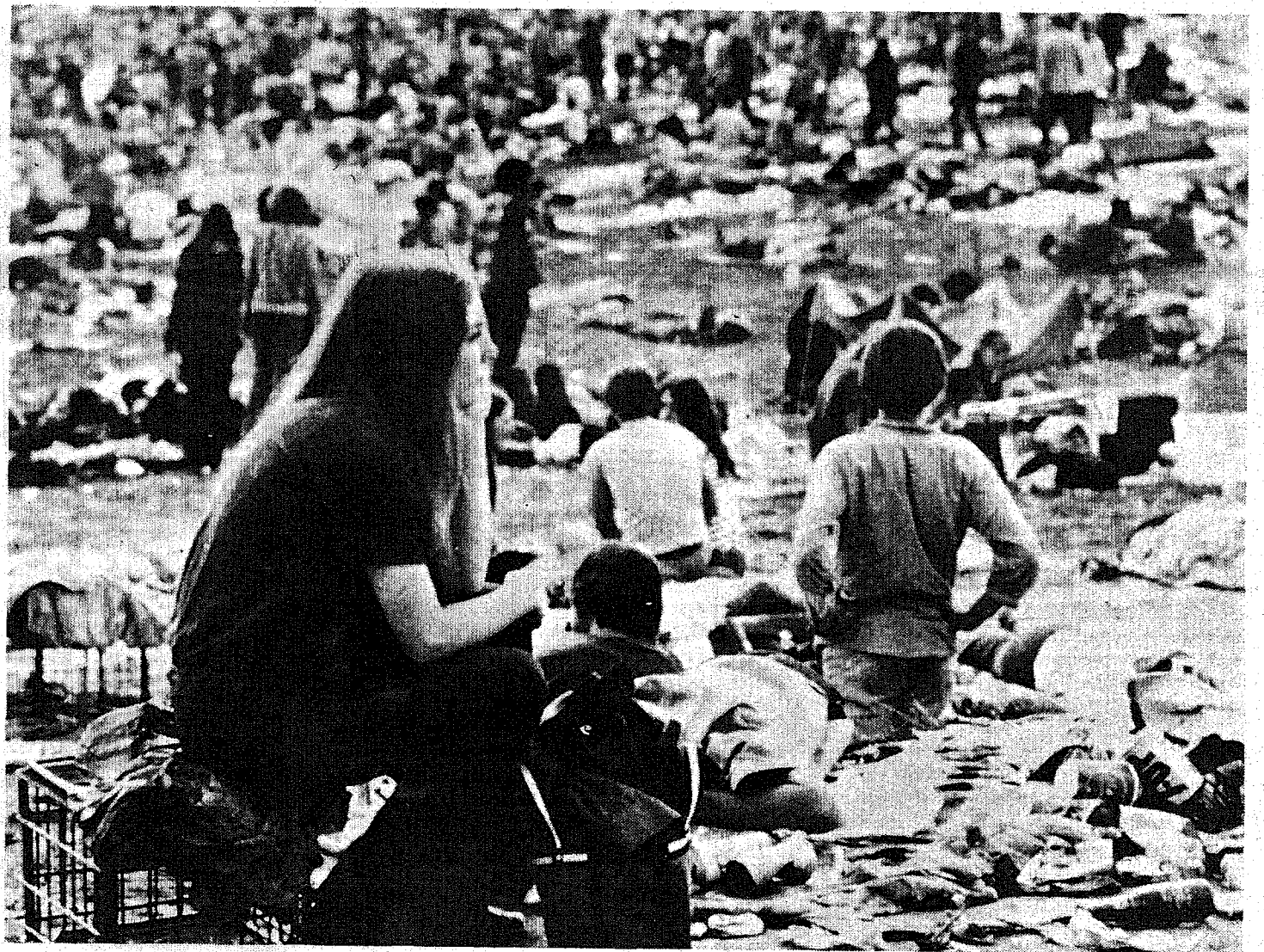


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NOV. 21, 1969

## Rock Festivals Are This...



Crowds and litter — as at the Woodstock Festival in New York shown here — are the better-known aspects of these events. For a closer, more revealing look, see pages 10A and 11A.

## ...And More

This week The

Voice brings you

a special Gift Guide

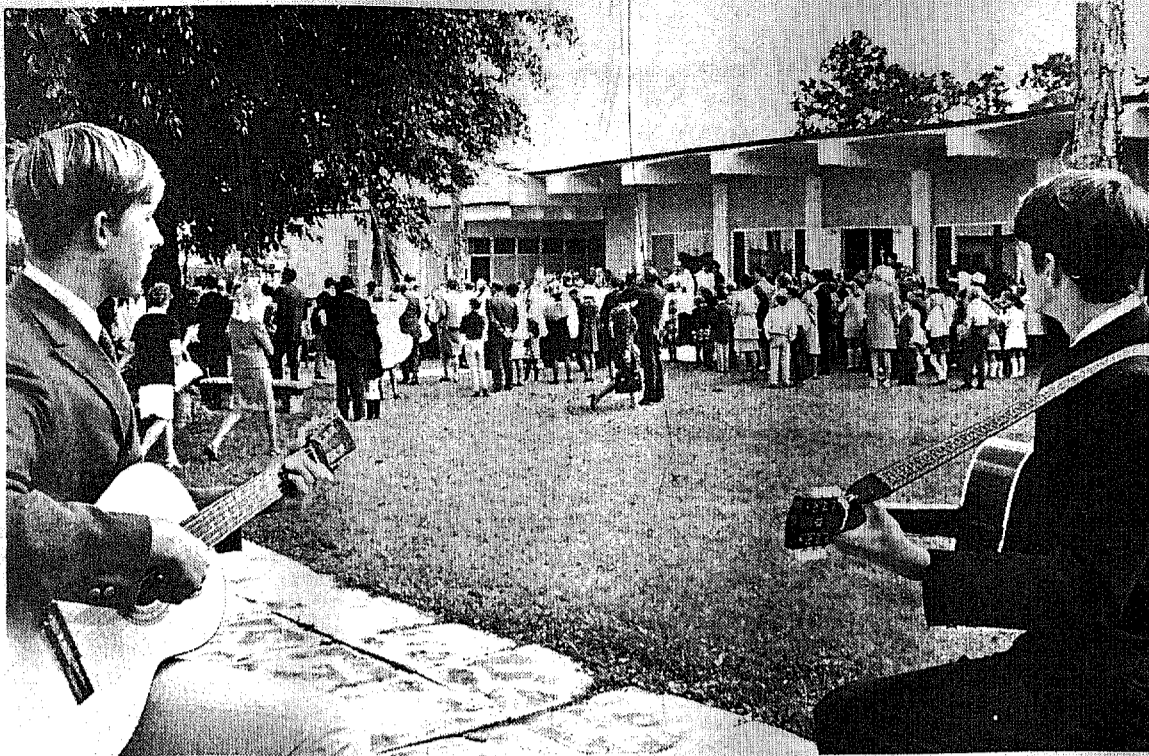
to assist in your

holiday shopping.

**THE VOICE**

THE VOICE, P.O. Box 1059, Miami, Fla. 33134





GUITAR MUSIC accompanied blessing ceremonies last Sunday at the new St. Louis Family Center, 7270 SW 120 St. Archbishop Coleman F. Carroll blessed the structure and celebrated Pontifical Mass.



ST. LOUIS pastor, Father Frederick Wass welcomed parishioners to the center, which provides classrooms for CCD instructions and will serve as a meeting place for youth as well as adults.

## New Parish Center

### Archbishop Carroll To Dedicate St. Clement Church Sunday

FORT LAUDERDALE — The new Church of St. Clement, recently completed at N. Andrews Ave. and 29th St., will be dedicated by Archbishop Coleman F. Carroll at 12:30 p.m., Sunday, Nov. 23, feast of the parish patron.

Pontifical Mass will follow in the church, which provides seating for 1,000 persons and is completely air-conditioned.

Designed by local architect, Robert E. Hansen, St. Clement Church is marked by an unusual steeple, a chapel,

sanctuaries of marble, marble altars and pulpits. Three main aisles converge on the sanctuary which may be seen by the encircling congregation.

Father Joseph Cronin is pastor of St. Clement parish, which was established in 1954. The first parish church, constructed in 1955, will now be used as a parish hall.

The parish plant also includes a school built in 1956, a convent for the Sisters of St. Casimir, who staff the school, and a rectory.

### Programs Schedule In More Parishes

## Add Awareness Weeks

Additional dates have been announced for the start of Christian Awareness Weeks throughout the Archdiocese of Miami.

Jerome, Ft. Lauderdale; Dec. 7, St. George, Ft. Lauderdale, and St. John the Baptist, Ft. Lauderdale, Assumption, Pompano Beach, and St. Pius X, Ft. Lauderdale, all at St. John the Paptist. East Coast — Nov. 30, St. Luke, Palm Springs; Dec. 7, St. Juliana, West Palm Beach.

The programs are a concentrated effort to launch adult religious education in all parishes of the Archdiocese. In many areas, adult education centers are in operation as a result of the awareness weeks.

Listed to begin Sunday, Nov. 23, in Immaculata-LaSalle High School is a program for the parishes of SS. Peter and Paul, St. Kierian and St. John Bosco. Also scheduled in the South Dane Deanery, starting Dec. 8, is an awareness program at St. Agnes, Key Biscayne.

Upcoming awareness weeks for the other deaneries are as follows:

North Dade — Nov. 30, St. Rose; Dec. 7, St. Monica, Opa Locka.

Broward — Nov. 30, St.

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## Commission Aims At Unifying Catholic Customs In Florida

Special From The Florida Catholic

ST. PETERSBURG — Bishop Charles B. McLaughlin of the Diocese of St. Petersburg reported that the work of a pro-synodal commission of the Province of Florida is progressing.

The commission's aim is to establish unified discipline and direction in Catholic life in all Florida dioceses, he explained. At present, the commission is working on the sacraments, the liturgy and ecumenism. Among other areas of interest are clergy and schools.

Members of the commission, which is under the episcopal leadership of Bishop

McLaughlin, are the following:

Miami Archdiocese: Father Rene Gracida, chancellor; Father Lamar Genovar, St. Sebastian parish, Ft. Lauderdale.

Orlando Diocese: Father Louis Dunleavy, pastor of St. Brendan parish, Ormond Beach; Father Thomas R. Gross, officialis, dean and pastor of St. Paul parish, Daytona Beach; and Father Michael Hannon, pastor of St. Mary of the Lakes parish, Eustis.

St. Augustine Diocese: Father Joseph L. Dawson, officialis and pastor, St. Joseph, Loretto; Father Patrick Madden, pastor, Blessed Sacrament parish, Tallahassee; and Msgr. John P. Burns, pas-

tor, St. Patrick parish, Gainesville.

St. Petersburg Diocese: Bishop McLaughlin; Father William M. DuBois, Our Lady of Lourdes parish, dean of Upper Pinellas deanery, Dunedin; Father John M. McCall, pastor of St. Patrick parish, Largo; Father William Weinheimer, pastor of St. Raphael parish, St. Petersburg.

The pro-synodal commission is under the Florida bishops' conference.

Bishop McLaughlin said it is a "wonderful set-up" in which Catholic custom and regulations may be harmonious throughout the state of Florida.

### Peru 'Shantytowns' Subject Of Film

DOWNERS GROVE, Ill. —(NC) — Carmelite Missions, with headquarters here, has released a mission film, entitled "Hope Through Tears," which portrays the work done among the poor of Lima, Peru, in that city's barriadas (shantytowns).

Father Mario L. Dittami, O. Carm., Carmelite Missions procurator and producer of the 16mm color and sound film, termed the film "a Peruvian success story." He explained that the people from the mountains move to Lima without skills, money or an awareness of urban problems. They are given

aid, he said, so they will help themselves.

The 25-minute film, suitable for all audiences, stresses social help rather than religious operation. It is available through Carmelite Missions, Downers Grove, Ill. 60515.

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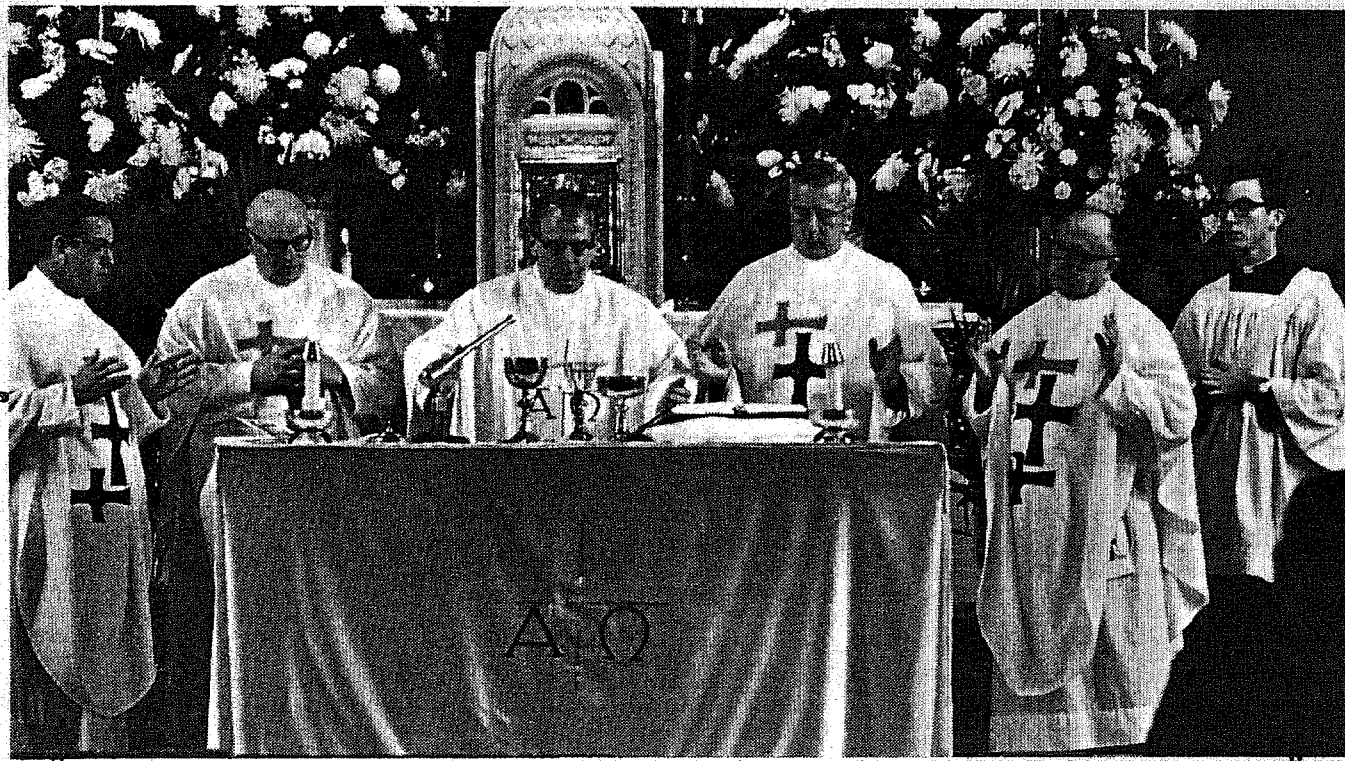
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SILVER JUBILEE of his ordination was observed by Msgr. James J. Walsh, center, pastor, St. Patrick Church, Miami Beach, during Concelebrated Mass of Thanksgiving. Shown at his left are Msgr. David Bushey, rector, the Cathedral; Father John Selner, S.S., Washington, D.C.; and at right, Father J. Carroll McHugh, S.S., Baltimore; and Msgr. Joseph Walen, Grand Rapids, Mich. Msgr. Walsh was honored during a testimonial dinner held at the Hotel Deauville.

## Bishops Set \$50 M Drive On Poverty

WASHINGTON — (NC) — A National Catholic Crusade Against Poverty to raise \$50 million over the next several years was announced by the National Conference of Catholic Bishops here.

A feature of the program would be an annual Poverty Sunday collection to aid the needy and poor in ghettos of this country. It would be administered by an executive whose membership would include members of minority groups.

The Crusade was formally approved after a presentation by Bishop Francis J. Mugavero of Brooklyn told the prelates that there existed a widespread need for the education of Catholics on the massive problems of poverty. Bishop Mugavero former chairman of Brooklyn Catholic Charities, was named chairman of the program.

The need for a new Catholic attack on poverty questions surfaced over and over again in seven regional discussion groups into which the bishops divided themselves for half a day during the meeting. Their purpose was to find out why the 18-month-old Bishops' Task Force on Urban Problems appeared to have fallen short of expectations in many parts of the country.

### OFFICE FOR BLACKS

The proposed Crusade was one of the two major answers given by the bishops to the problem during their meeting here. A second related action was their unanimous approval of the establishment of an Office for Black Catholicism to serve as a spokesman for the needs of some 800,000 black Catholics.

The resolution implementing the Crusade noted that in 1968 there were 22 million people certified as poor, by definition of the Social Security system.

Sixty-six per cent of these poor people were white, it said, and 50 per cent of poor families lived in the South rural-oriented communities.

The problems of the poor — both urban and rural — calls for the "creation of a new source of financial capital that can be allocated for specific projects aimed at eliminating the very cause of poverty."

Besides available Catholic resources, the measure said, "there is an evident need for funds designated to be used for organized group of white and minority poor to develop economic strength and political power in their own communities.

### FUNDING SOURCES

"This requires private sources of funding not now available through government and foundation sources."

The resolution suggested obtaining funds for such projects as voter registration, community organizations, non-profit housing corporations, community-run schools, cooperatives, credit unions, industrial development, and job training programs.

Bishop Mugavero was appointed by John Cardinal Dearden, president of the NCCB, to head a committee to formulate the specifics of the program for approval by the conference administrative board.

In the discussion preceding approval of the Crusade proposal, several prelates suggested that \$50 million was not a high enough goal and that many dioceses independently were already spending millions on inner-city needs. John Cardinal Krol of Philadelphia observed that his See allocated \$29 million in one year for inner-city work. Bishop Charles Helmsing of Kansas City-St. Joseph Diocese noted that 10 per cent of his diocesan fund raising went to poverty projects.

Auxiliary Bishop Edward E. Swanstrom of the New York archdiocese was among those who felt that the \$50 million was not high enough.

## Journal Hits Lag In Talks

VATICAN CITY — (NC) — The Vatican City daily has charged that Vietnam peace negotiations in Paris "are marking time" while ruin is piled on ruin and destruction upon destruction.

An unsigned, front-page editorial in the Vatican City paper, L'Osservatore Romano, lamented that neither side has heeded Pope Paul VI's plea for an arms truce during negotiations.

Taking its starting point from the second series of demonstrations in the United States, the editorial declared: "These demonstrations are understandable if one thinks of the sufferings of the very long war, of the blood that has been shed, of the resources squandered on destruction rather than on building, renewing, of promoting, which is the ardent desire of all men of goodwill."

The editorial reflected closely the thinking and appeals of the Holy Father over the past two years in his efforts to bring both sides of the conflict to the conference table. It made particular note of his appeal for an arms truce and added:

"Unfortunately, there has been no truce because so far there has not been an agreement by both parties. The negotiations have been initiated, yes, but the Paris conference is marking time, maintaining conditions which each party declares unacceptable in the hope, perhaps, that time may grant great advantages, either because of internal weakening of the adversary or to seize the most favorable occasion for new and decisive attacks on the battlefield."

The relatively brief editorial added with some bitterness: "Meanwhile, material and moral ruin are added to ruin; destructions to destruction and above all the number of innocent victims increase on both sides."

# THE VOICE

## Bishops' Meet Called 'Fruitful'

(Continued from page 1)

Another meeting of the People's Coalition did end with an angry, obscenity-laced diatribe delivered into the face of Bishop John May of Mobile. But Bishop May the next day relayed their demands, if not the language, to the rest of the bishops.

And a half-dozen other groups were able to set up meetings with committees of the bishops, and their requests were forwarded to the conference for future action.

It was more than an atmosphere, however, for it showed in the structure of the meeting.

Cardinal Dearden had arrived home from the Synod of Bishops in Rome two weeks before the NCCB meeting was to convene, and swiftly began applying some newly-learned lessons.

He had been impressed by the regional working groups used at the synod. So the bishops were divided into seven regional groups, and spent the better part of one day meeting in those groups to discuss poverty.

The \$50 million development fund was one result.

Two key committees were freshly organized and

their membership was also assigned on a regional basis: those on the selection of bishops, and on the boundaries of dioceses.

For several years, the bishops had been hearing an increasing clamor from those wishing to be heard — or at least wishing to be sure their ideas were being circulated among the bishops.

A year ago, a liaison committee was established to deal with these groups. Its work produced two results this year: the establishment of the Office for Black Catholicism, and the appearance of Father O'Malley.

### WORK EXTENDED

Its work was extended at this November's meeting. Subcommittees were assigned to meet with — the words are Cardinal Dearden's — "representative groups and even with groups whose identity couldn't be readily established."

Perhaps the most significant change in tone seemed to come from Cardinal Dearden himself. Never an outgoing man, he was elected first president of the NCCB when it was organized three years ago and seemed

for some time to hesitate short of assuming full leadership of the conference.

This year he was elected to two more years in office and with that vote he began to step into a more confident position. In his opening speech he bluntly told the bishops that the Urban Task Force, set up 18 months ago to deal with poverty, had not been successful because of "reluctance to accept a corporate commitment as a personal responsibility."

And at the end of a talk devoted largely to sharing responsibility, he gently chided the bishops:

"When we open ourselves to share with others, we in turn can expect in charity that they will share with us."

## Ban 'Speed' Drug, Sheppard Requests

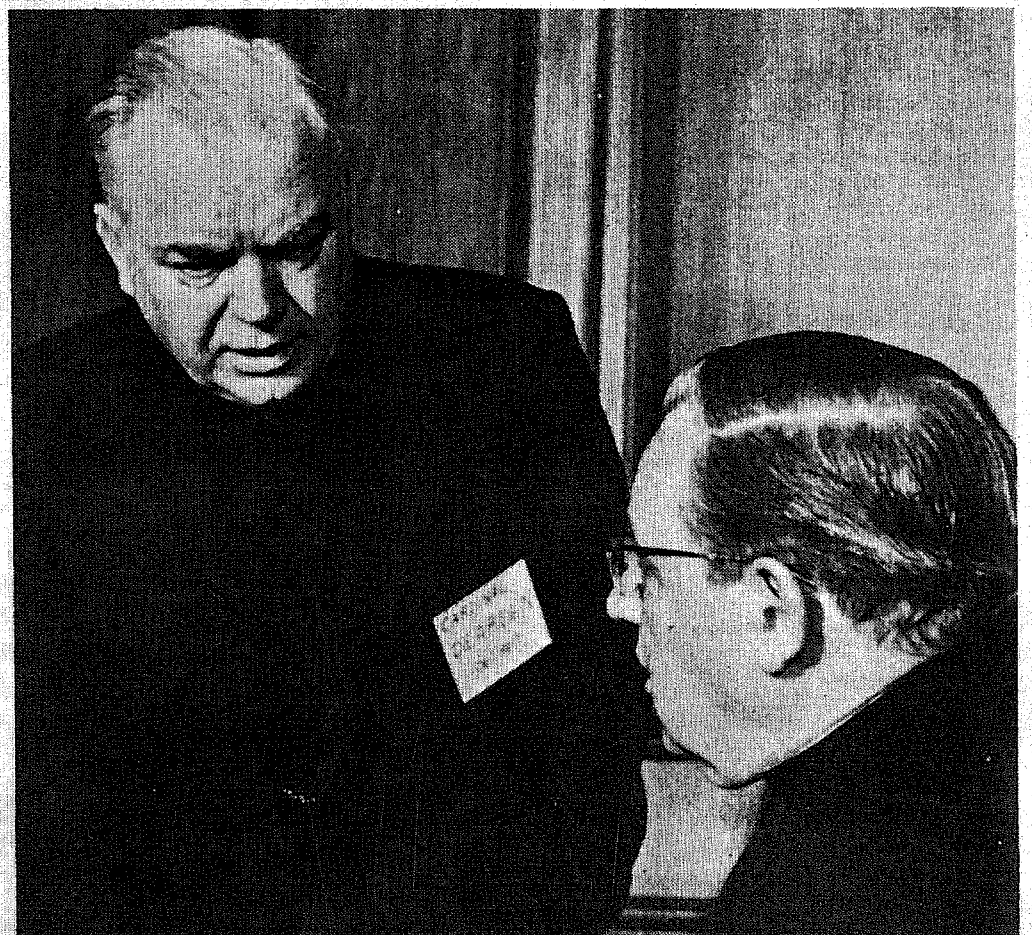
WASHINGTON — A complete ban on the manufacture and sale of amphetamines was called for Tuesday by three doctors — including Dr. Ben Sheppard, executive director of the Archdiocese of Miami Catholic Welfare Bureau — testifying before the House Select Crime Committee here.

Amphetamines — or "speed" as they are called by young drug abusers — are now a much larger problem across the nation than heroin, the doctors told committee members.

Maintaining that amphetamines have "extremely limited usage," the doctors

explained that while they are prescribed for weight reduction, they have been proven ineffective in weight reduction, and that enough "legal" amphetamines are dispensed every year to provide a month's supply to every man, woman and child in the U.S.

"It's just as difficult to treat the speed freak as it is the heroin addict," Dr. Sheppard said. "We're focusing too much attention on heroin addicts and forgetting that younger people are using other stuff," said the Miami physician, who spearheaded clinics to treat addicts in Dade County.



CARDINALS CONFER — John Cardinal Dearden, left, Archbishop of Detroit and president of the National Conference of Catholic Bishops, chats with John Cardinal Cody, Archbishop of Chicago, during the NCCB meeting in Washington last week. In the sessions' major talk, Cardinal Dearden called for collegiality among the more than 200 U.S. Bishops.





DUCKING RICE after their wedding at Boystown Chapel are Wanda and Brian Williams.

## First Wedding Celebrated At Boystown

By T. CONSTANCE COYNE

Brian Williams, 20, went "home" to Boystown to get married last week.

He brought his bride, Wanda F. Smith, also 20, to the "home" where he spent four years after both his parents died within a year of each other and he spent some months in a jumbled foster home situation.

The Mass which united the couple in marriage was a first for Boystown of South Florida and took place in the simple chapel on the grounds. Father Vincent Sheeby, chaplain of Boystown, celebrated the Mass.

Best man for Brian was Don

D'Agostino who has been a counselor at Boystown since the facility was opened in spring of 1964.

Brian was one of the first boys to move into the Boystown dorms and he explained he asked his counselor to stand up for him at his wedding because "he helped mold my character."

Walking across the lawn in his Army uniform toward the chapel, Brian made sure that his younger brother Kevin, 17, knew when to turn on the tape recorder which picked up the words of the wedding vows exchanged between Brian and Wanda. The tape was mailed to a close friend of Brian's — also a Boystown alumnus — who is serving in Vietnam.

Wanda and her attendant — who had

been a "model couple" and an example of "wholesomeness" for other boys at the residence.

The counselor also said that Brian — or "Rusty" as he is known to his friends — was "one of the few older boys who have always volunteered to help the younger ones."

Brian is now in the Military Police in the Army. He is scheduled to go to Vietnam in early December. Wanda will stay in Miami with her mother when Brian ships out. He hopes to come back to Miami and go into police work when he is discharged.

But on his wedding day, he was a young man who brought his bride "home" to get married.

dressed for the ceremony in one of the dormitories which had been cleared for the event — came across the lawn toward the chapel and ducked behind trees several times so the groom wouldn't catch a glimpse of the bride before the ceremony.

Maid of honor Katie Riley, a school friend of Wanda's, alternated between calming down the bride and calming down the bride's mother, Mrs. Marvin V. Smith Sr.

The couple met when Wanda attended Immaculata High School and Brian went to LaSalle during his freshman year before he moved to Boystown and enrolled at Palmetto High School nearby.

They have gone together ever since, and according to D'Agostino, they have

## Break Ground Today For Migrants' City

FT. MYERS — Ground-breaking ceremonies will be held here today for the initial phase of a \$15 million farm workers demonstration community — the first of its kind in the country.

The project, which will eventually be a model city for farm workers, is a result of the welding of ideas of farsighted local, state and national officials.

Its results are expected to be watched closely by people throughout the country who work with the poor.

The proposal links local and federal authority with private enterprise to develop a community aimed at providing an environment to let the migrant settle out of

the "migrant stream", that tide of humanity which sweeps northward through the spring and summer and southward for the winter growing season here.

The pilot project will contain adequate housing for families, single persons and the elderly; a bus transportation system to get the people to farm jobs and home again; a community services area; recreation; light industry and a shopping center.

Completion of the \$7.5 million first phase including 350 housing units in townhouse-type buildings, is expected within a year.

### STOCK and MUTUAL FUND GUIDE

The Voice is making available to its readers Standard & Poor's 1969 Year-End Stock Guide, an authoritative guide to investment facts and figures.

As an added feature, there's a special section with 24 columns of detailed information on each of 250 leading Mutual Funds.

The 256-page guide contains facts on more than 4760 common and preferred stocks listed on the New York and American Stock Exchanges, plus 1800 over-the-counter stocks, including the 1969 high, low and closing prices.

Copies may be obtained by sending \$1.00 to "The Voice", P.O. Box 1059, Miami, Fla. 33138. Delivery about mid-January, 1970.

### N.Y. See Hires Consultant Firm

BUFFALO — (NC) — The Buffalo Diocese has retained a management consultant firm — Peat, Marwick & Mitchell — to conduct an extensive study of all diocesan operations.

The goal of the study will be to find ways of conducting diocesan operations more economically, according to diocesan officials.

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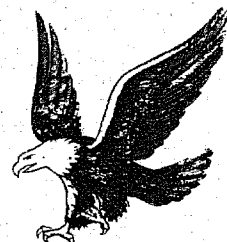
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# Plans For Cobre Shrine Made Public

Architectural drawings and descriptions of the proposed Shrine of Our Lady of Charity— to be built with funds donated by the U.S. Cuban community on land provided by the Archdiocese of Miami — were released this week.

At a press conference, Archbishop Coleman F. Carroll said that the shrine — which has been planned for more than three years and will be constructed on approximately seven acres of land fronting on Biscayne Bay between Mercy Hospital and Immaculata High School — is an example of the Cubans' "desire to show their gratitude and thanksgiving to God through Our Lady of Cobre."

The cone-shaped multi-purpose structure will be used as

## 'Good Samaritans' Are Given Thanks

By MSGR.

R. T. RASTATTER

Somewhere along the path of our reading routine we were impressed with this expression:



"He who receives with gratitude repays the first installment on his debt."

This year, once again our Archdiocese was a heart-warming success. To say, "Thank you," seems regrettably to be a courtesy that is fading from our insurgent way of life.

Not so in this corner. We cling stubbornly to the niceties and customs that were instilled in us in our early and later years.

So, ordinarily, for us it would almost be routine to express thanks to those who each year rally to the lasting support of our unfortunate, dependent children of all ages.

But in this instance there are so many to be thanked, so many individuals, groups and organizations, so many priests and parishioners that it adds greatly to our obligation.

So, in the name of Our Lord, who so loved little children, and on behalf of those youngsters who will be the recipients of your labors and your generosity, we gladly pay you this first installment on our debt to you. Succeeding installments will be in the form of prayers for your hearts and souls, your health and happiness.

May God bless you!

a cultural center, a museum, a monument and a shrine for worship and meditation.

The shrine — designed by Jose P. Benitoa Jr. — reflects what the exile architect describes as "the shape and beauty of the three-centuries-old statue of Our Lady now resting in the main altar of 'El Cobre' in the eastern province of Cuba."

The six main columns of the structure represent the six provinces of Cuba. The large cone — which will be finished in ceramic tile — is similar in shape to the mantel which envelops the image of Our Lady of Charity.

A large mosaic in the center of the shrine reflects the three Cubans in the small boat who first witnessed the apparition of Our Lady.

The shrine will front on a large open plaza where 25,000 people can gather.

Concealed lighting will dramatize the colors of the cone-shaped building of the shrine in blue, white and gold. Additional white and blue-green lighting will be directed at the base of the shrine to simulate the cloud beneath the apparition and the sea over which it appeared.

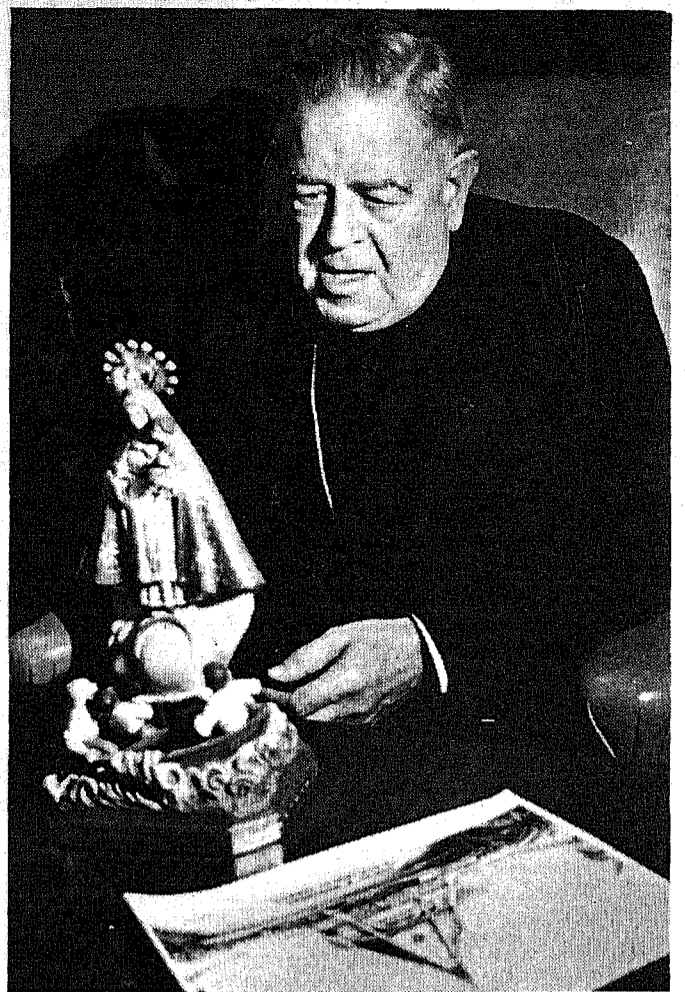
Benitoa explained, "Through the years, this landmark will leave a profound imprint of Cuban culture in the free world and will remain as an inspiring symbol of their faith in God and their gratitude to this great democracy."

Promising that the shrine would be "started as early as possible," Archbishop Carroll said that the groundbreaking depends "upon the response of the Cuban community who are strongly motivated by their faith."

The construction of a shrine was first announced in September of 1966, when Archbishop Carroll said that many members of the Cuban community were looking for an edifice symbolic of the gratitude of the thousands of Cuban refugees welcomed by the United States.

He disclosed at that time that requests for such a shrine had come to his attention and said that the shrine would be a concrete reminder to Cubans "to call upon Our Lady of Charity to help relatives and friends still in Cuba subjected to the Castro regime."

Presently there is a temporary shrine in the form of a small chapel on the site of the proposed cone-shaped building which will measure some 200 feet from the base to the tip of the cross which "symbolizes the light of freedom that brought all the refugees to these shores," the Archbishop pointed out.



AN ARCHITECT'S drawing of the proposed Shrine of Our Lady of Charity and a small replica of the three-centuries-old statue of Our Lady sit before Archbishop Coleman F. Carroll at the announcement of plans for the cultural center, museum, monument and shrine in Miami.

## Film Industry's Code Assailed

WASHINGTON — (NC) — The head of a chain of 75 theaters declared the movie industry's self-imposed rating system, now a year old, is a failure.

Speaking before the National Theater Owners' board of directors, Walter Reade, head of the Walter Reade theater chain, said the

system has brought on a rash of pornographic movies and exhibitors all over the country have taken advantage of the situation.

He said the exhibitors, "hiding behind the implied shield of the X rating have renounced their personal responsibility for the films they choose and play."

Reade said newspapers, radio and TV stations have imposed a form of advertising and editorial censorship as a result of the rating system by refusing to carry ads and review pornographic movies.

"This, I suggest, is the direct result of the code and rating system that was to save us from censorship," Reade said in terming the system a failure.

## University Picks Woman As V.P.

WASHINGTON — (NC) — Dr. Patricia Rueckel has been named by Georgetown University as vice president for student development, which is believed to be the highest post ever held by a woman at a Jesuit institution of higher learning.

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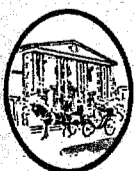
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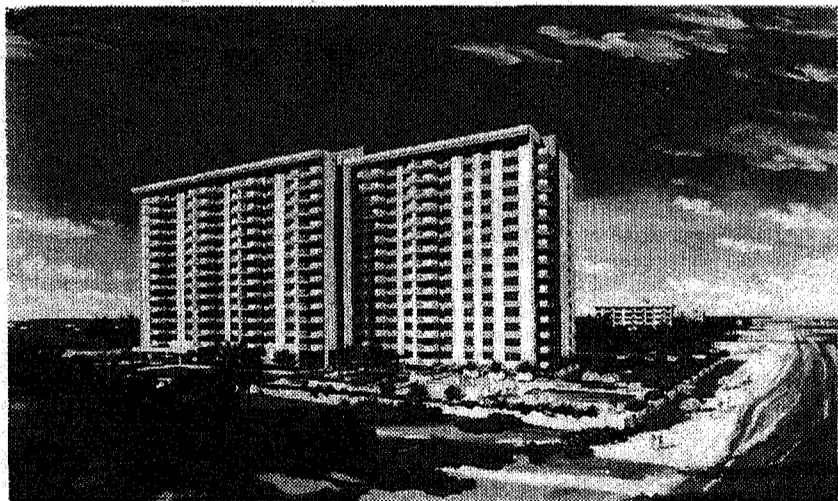
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## Truth Of The Matter

# Heated Disputes Give Novel Turn To These Times

By MSGR. JAMES J. WALSH

One of the compelling reasons for trying to keep the mind open to each other's ideas is the perennial fact that there have been honest differences of opinion since Adam and Eve found themselves on the outside of the Garden.

More heat than light has always been generated by discussions on religion and politics. It will always be so. There is something novel, however, within the Church in our time. I mean the kind of heated arguments among ourselves on such matters as the Liturgy several years ago and the "new catechisms" at the present time. It used to be our religious texts were so uniformly alike in content, differing in style, that only the odd fellow raised a fuss. Articles in the Catholic press and the majority of books shied away from off-beat interpretations of Christian Doctrine.

It was left to the theologians to speculate and to differ among themselves in seeking to extend the dimensions of doctrine. No one was alarmed at this, because it was and is the role of the theologian to probe and theorize and possibly come up with a little more light or a slight development in a teaching. And in those days, one rarely would read this in Time, because religion had to wait until Vatican II to become hot news. Nowadays, of course, the magazines always seem to have something novel in Christian teaching to keep the fires of argumentation burning brightly.

A few weeks ago I wrote about some aspects of the current controversy over the new catechism texts. Letters from readers indicate clearly the widely different viewpoints. The following letters are typical reactions:

The first is from a retired priest, a friend of mine: "I think your 'Truth of the Matter' in the current issue of The Voice is self-contradictory. You say 'I am making no defense of any particular new catechism. . .'. But when you defend the several statements you take from the Sadlier publication, you do in fact defend them and indirectly at least their authors and the catechism. And you do defend them, for you state that the quotes can be more easily understood by children. . ."

"The Mass is a great family meeting.' Of course it is, but so is a picnic, a day of family reunion, etc. Is not the first thought that comes to the child's mind that 'the Mass is no mystery, but just like any other great family gathering'?"

"Every Mass is a holy meal.' Does not the child get the first impression that the Mass is essentially a meal and he thinks of the ordinary meals at home and tends to downgrade the Mass. And Vatican II is said to have stressed the sacrificial aspect of the Mass many times oftener than the meal aspect. You will never be able to upgrade later.

"Baptism is an initiation into the Christian community.' Yes — but not more than that? What does a child understand about 'initiation'. Hazing, horse play, fun —? Can you imagine Nicodemus protesting if Christ had said simply: 'Unless you are initiated (again) you cannot enter the Kingdom of Heaven.' Instead when Nicodemus protested, Christ simply repeated 'born again'. . . What a difference!

"The Sadlier catechism and others offer a watered down doctrine, an insipid ordinariness which will be retained by children as they grow up. Already children have lost their reverence in receiving Holy Communion. Already they confess having missed Mass more often. The miniskirted and walking-shorts-teenagers crowd around the altar in such close proximity that they cannot genuflect for the elevation. And the Holy Father and/or Vatican II did state, I believe, that women are to stay out of the sanctuary.

"No, this is not 'straining at gnats', Monsignor. It is a dangerous downgrading of the mysteries of faith or the observance — fighting for the undiluted orthodoxy of the Catholic faith."

The second letter is from a mother of several children. "Thank you so much for your editorial comments in The Voice issue of Oct. 31. I find in my own parish the exact situation that constitutes your subject matter. We have those too anxious for quick and radical change, claiming that we are far behind everyone else.

"However they do not seem to be 'rocking the boat' nearly as much as those that are resistant to change because of the way in which it is worded. They read heresy into every message from the altar, the Council, the religion teacher, the religion books, the teaching of approaches to sex in religion classes, etc.

"A moderate, such as I consider myself, is further labelled, because I am still in the process of going about my business of being a Catholic and finding some of the changes very moving and personally rewarding. Most of all I find my four children, all parochially educated, to be better educated in the knowledge of their religion, and, if anything, more strongly motivated in the performance of their Christian ways.

"One daughter is a freshman in college and is surviving well any religious unrest. Another daughter, a senior in high school, takes on all comers in debate concerning the reasons why she believes and practices her faith as she does. Our freshman son has written his oldest sister to say that he can't wait to get up in the morning to go to school and his religion class is the most exciting class in his schedule. Our youngest, a seventh grader, knows and understands the Mass better than I after my 43 years of education and attendance.

"I say to myself, no matter my reluctance to accept all changes, can this be all bad when it captures the determination and love of the young? I can afford the time to wait out the settling down, but the young wait for no one.

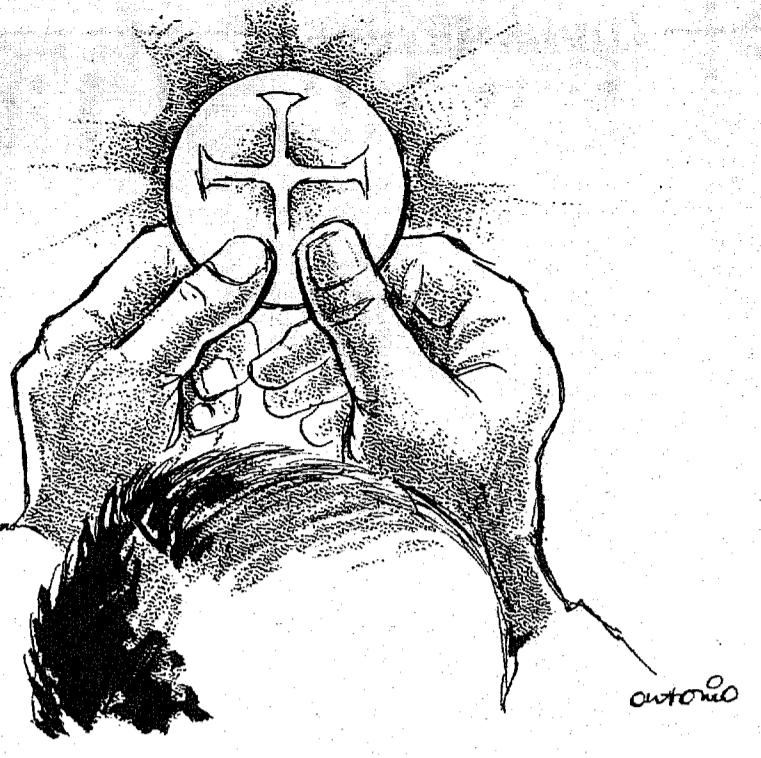
"And incidentally, the people with whom the children defend their beliefs are often the intellectuals who are Catholic, Jewish and agnostic. You see, my husband is Jewish. Thank you very much for calling the cards face up, as for me it was most reassuring."



WALSH

"We offer you in thanksgiving this holy and living sacrifice."

Eucharistic Prayer III



The VOICE

of the People

## Letters Must Be Signed

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

# Time To Save Our Lakes Is Now

Dear Editor:

There is a people's movement going on throughout this state to preserve our 257 state-owned lakes (owned by the people) from further damage, pollution and encroachment of any kind so that we may rely on spring-fed, God-given waters for drinking water for our state and sister states and, enjoy them as a source of food (fish), recreation and agricultural benefits.

This is an appeal for all people to lend their support by sending cards and letters or homemade petitions stating why they want to save our lakes, simply worded, to "Save Florida's Lakes," 7410 W. Tropicana, Miramar, Fla. 33023.

This movement has the support of our congressman, representatives and senators. Many businesses, radio, TV, civic groups and organizations as well as church groups, PTA, etc., are

supporting this.

Your readers can spread the word and ask those who have not done so already to do so now. All this must be sent before Dec. 2. On this date, it will be taken by us to Sebring for a hearing held by the trustees of the Internal Improvement Fund, which holds the land in trust for the people of Florida. We will then go to Tallahassee to ask Governor Kirk and the cabinet to please let the people utilize our natural resources.

Preventing damage does not cost money. Pollution is after the fact and costs the taxpayers millions of dollars. Our lakes should be assets, not liabilities.

These cards and letters are the people's six-cent trip to Sebring and Tallahassee, the voice of the people for the benefit of its people, state and the economy of our state.

When one lake is damaged, it can damage water

quality of all or many lakes in a 250-mile radius. There are only few remaining left of good quality. We must preserve NOW before it's too late.

Hopefully,  
Mrs. Joseph Romano  
Miramar

## She Commends CCD Workshop

Dear Editor:

I'd like to recommend with great enthusiasm the CCD workshop in Broward County.

A group of us attended a recent session and each one of us came out of it with, of course, more knowledge, but also a better understanding of Christian community and education.

Many thanks to the hard-working team that put the program on.

Rita Wik  
Deerfield Beach

## Grateful To The Archdiocese

Dear Editor:

Last week I had the privilege of attending the Christian Awareness Program at Saint John the Apostle Parish. Not only did I finish the week with gratitude to the Archdiocese but with deep appreciation of the Priests

who attended the sessions.

May this program continue to be successful, and may many more adults use this opportunity to become more aware of their role as Christians.

Sincerely,  
Sister Anne Patricia,  
R.S.M.

## Pope Again Analyzes Authority, Obedience

VATICAN CITY — (NC)—Pope Paul VI has once again returned to the subject of the relationship between authority and obedience.

The Pope took note that the traditional relationship of power or authority and obedience "is also a victim today of the modern fashion of sociological contestation." He said, "there are those who wish to change it and minimize it."

But within the Church, he said authority cannot be denied. This "is clear from its divine origin," he added. He said, however, that it can be changed, "that is, corrected, yes, perfected."

He cited as an example the dictum: authority is service. This he said, was summed up as far as the papacy was concerned by Pope Gregory the Great, who described his office as "the servant of the servants of God."

But, he added: "This exact and cautionary formula does not annul the power of the pope. . . the power of the Church is for the service of

brothers; not at the service of others."

He said that "the scope of authority is for the good of others; not that others are the sources of authority itself. The Church in the exercise of its authority, to use modern terms, is democratic in its goal, in its reason for being; but not in its origin, since it does not derive its power from a "membership basis" but from Christ, from God, to whom alone it is responsible."

The Pope added that "power in the Church cannot take on the historically changeable forms which power assumes in the government of civil society.

It has only the office of legalizing what the community has worked out and decreed. The power in the Church preserves the liberty and the initiative which the Lord conferred on the Apostles, on the hierarchy, and only for the guarantee of exterior order but also for the welfare both of the individual faithful as well as for the community. This welfare places first the dignity, liberty, responsibility and sanctification of all and every component of the ecclesial body.

"Therefore, when today one speaks of not contesting authority as such in the Church, but criticizes its way of exercising it, it is well said, on the condition that this seeking for this ideal way does not authorize dispensation from, that is disobedience from, the real and legitimate way by which authority carries out its mandate."

## Theft Denied

VATICAN CITY — (NC) — A brief notice in the Vatican City newspaper has dismissed reports of a billion lire art theft in Pape Paul VI's apartments as "destitute of all foundation."

An Italian news agency had reported that during Pope Paul's summer residence at Castelgandolfo, thieves removed paintings valued at one billion lire—more than \$1.5 million—from his Vatican apartments.

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## Thanksgiving:

# A Biblical-Liturgical Reflection

By FATHER JAMES BRIGGS

In the history of our nation, Thanksgiving Day has been a civil and religious festival celebrating the goodness and bounty of God toward men as we remember his many gifts to us. How appropriate it is that there is now a special Eucharistic celebration for Thanksgiving Day. For Eucharist means to give thanks and our Liturgy of the Eucharist is our great prayer of thanksgiving.

The theme of thanksgiving has always been an integral part of the prayer of God's people. The Bible is one long historical account of God's gifts of himself to man. Man's encounter with God not only puts him in the presence of the Absolute but fulfills and transforms his life. Thanksgiving is man's response to this gift of God.

Conscious of God's gifts, man marvels at his goodness and generosity. Thanksgiving becomes the fundamental religious response of man as with wonder and joy he discovers something of God's greatness and glory. The capital sin of the pagans,

according to St. Paul, was that "although they knew God they did not honor him as a God or give thanks to him."

In the Old Testament the contemplation of God, his work of creation, and his merciful interventions in history on behalf of his chosen people, led the Jews to praise and thank God for his manifestations of power and holiness in their lives. The Church has given

**Father Briggs is executive secretary of the Liturgy Commission of the Archdiocese of Miami and assistant pastor of St. Augustine parish, Coral Gables.**

these psalms and canticles of praise and thanksgiving a chosen place in its liturgy.

Nevertheless, it must be said that thanksgiving is more characteristic of Christian prayer than of the Old Testament. The thanksgiving of the Old Testament announces that of the New Testament. While thanksgiving in the Old Testament was a calling to

minds of God's past gifts it included a tension toward the future and toward an even greater gift.

If the people of the Old Testament did not yet know the fullness of thanksgiving it is because they had not yet received or experienced God's most perfect gift to man, the gift of his Son, Jesus Christ, our Lord.

Because the New Testament is the revelation of that perfect gift, it is also the revelation of the perfect thanksgiving rendered to God the Father in the Holy Spirit. The thanksgiving of the New Testament is the Christian's response to the love God showed for man in the person of Christ.

Because the New Testament is the revelation of that perfect gift, it is also the revelation of the perfect thanksgiving rendered to God the Father in the Holy Spirit. The thanksgiving of the New Testament is the Christian's response to the love God showed for man in the person of Christ.

Christian thanksgiving is a eucharist and the most

(Continued on Page 13A)

## A 'Special' Mass For Thanksgiving

(Continued from Page 1)

The text for the Mass supplies antiphons and psalms for the entrance, offertory and communion songs, but any appropriate hymn, psalm or other sacred song may be sung at these times. (Moreover, the texts of the simple Mass Gradual and of other psalm collections may be employed with the Thanksgiving Mass.) This provides considerable flexibility in the choice of additional antiphons and psalms, as long as they correspond to the spirit of this Mass.

A variety of responsorial psalms for use between the first and second readings and a selection of alleluia verses before the Gospel are also included in the text. Neither the revised Ordinary of the Mass nor the text of this Thanksgiving Mass envisions the replacement of these chants by a hymn sung by the congregation.

The psalm verses included as part of the chants between the readings are from the Confraternity of Christian Doctrine translation without prejudice to the Grail version of the psalter from the Jerusalem Bible, all of which have been approved for liturgical use in the United States by the NCCB.

English translations of the Bible, known as the Confraternity of Christian Doctrine, the Jerusalem Bible, and the Revised Standard Version (Catholic edition), may be used for the Scriptural readings. Where slight variations are needed at the beginning of a reading to show the context more clearly, these have been indicated.

Recessional songs may be selected that are appropriate for this occasion — for example, "Now Thank We All Our God," "America," etc.

United States citizens have observed Thanksgiving as a civil and religious festival since its institution by Gov. William Bradford of Plymouth (Mass.) Colony, in 1621. The custom spread throughout the British North American colonies.

During the Revolutionary War, the Continental Congress adopted it, and the states observed the day thereafter. President Abraham Lincoln designated it as a national holiday; and in 1941, a joint resolution of Congress fixed the fourth Thursday of November as the national day of Thanksgiving.

Vatican Council II's Constitution on the Liturgy

## 'Operation Clothes Closet' Opens To Public On Sunday

"Operation Clothes Closet" has come of age.

That's the nickname which was given to the annual campaign conducted among U.S. Catholics for donations of used and usable clothing, bedding, shoes and other garments for distribution among the needy overseas.

Now 21 years old the campaign will be conducted through-

## Thanksgiving Custom Began 348 Yrs. Ago

BY JOHN J. WARD

America is preparing to observe one of its greatest holidays Thursday, Nov. 27.

What many do not realize, however, is the fact that it will mark the 348th anniversary of the first Thanksgiving Day in America.

Governor Bradford of Plymouth Bay Colony issued the first Thanksgiving proclamation, setting aside a day for the Pilgrims to render public thanks to God for their first harvest, and to enjoy the first fruits of that harvest.

However, it was many years later when President Abraham Lincoln inaugurated Thanksgiving Day as a national holiday for acknowledging God's blessings on the United States.

Today the governors of all 50 states issue Thanksgiving proclamations.

The Pilgrim fathers proclaimed the first Thanksgiving Day in 1621 "to give thanks to Almighty God for His goodness, mercy and bounty." And after 348 years, the basic purpose of Thanksgiving Day still is to honor and thank God for the blessings we as a nation have received.

America has been abundantly blessed. Today it is the strongest nation in the world. And surely we have many and great reasons to be thankful.

declared flexibility of worship "so that the traditional customs and disciplines of the sacred seasons can be preserved or restored to meet the conditions of modern times" to be one of its chief aims.

Thus, the traditional custom of expressing thanks to God for His many blessings on the American feast-day of Thanksgiving will be observed by a particular Eucharistic liturgy, with a wide variety of appropriate Scriptural readings, celebrated in parishes across the nation each year on the fourth Thursday of November.

On Thanksgiving Day many American families gather together from far and near to sit down and enjoy a dinner, usually of roast turkey and all the trimmings.

On such an occasion, and before tables heaped with many good things, it is difficult to realize that large sections of the world are still troubled by unconquered enemies of mankind—hunger, poverty, ignorance and disease.

However, just as on the first Thanksgiving Day the Pilgrims with charity and compassion invited the neighboring Indians to share their first harvest with them, Americans today continue to share their bounty in every corner of the free world where there is need—to the slums in Latin America, the disease-infested villages of Africa's steaming jungles and to the struggling peoples of Asia and other parts of the world.

The finest motto for Thanksgiving Day is expressed in the words of St. Paul:

"Whether you eat or drink, or whatsoever you do, do all for the Glory of God."

out the eight counties of the Archdiocese of Miami from Sunday, Nov. 23 to Saturday, Nov. 29.

Father Roger Radloff, archdiocesan director of the collection, urges the faithful of South Florida to take clean, usable clothing, shoes, and bed linen to their respective parish churches at any time next week.

Donations will then be packed for shipment overseas through the global facilities of Catholic Relief Services — USCC and distributed to needy men, women and children of all races and faiths in some 70 countries.

This year, he said, particular emphasis is being placed on the urgent need of clothing to aid refugees and other displaced persons who are victims of the Nigeria-Biafra conflict as well as for war victims in Vietnam and the Middle East; and most recently in Central America in the conflict between El Salvador and Honduras.

John Cardinal Dearden of Detroit, chairman of the administrative board of the USCC, in a letter to members of the American hierarchy pointed out since the campaign was inaugurated in 1949, the collection has "provided millions of pounds of clothing, shoes, bedding, and others materials for the less fortunate people in other parts of the globe.

"With the food and medicine that we are also able to supply," Cardinal Dearden said, "there is no doubt that we are lessening to a great degree the burden of need experience by so many of the impoverished overseas."

## Lewis Foundation Donates \$50,000

WEST PALM BEACH — The Frank J. Lewis Foundation has donated \$50,000 toward a proposed center at Bellarmine-Ursuline College to study the works of the late Thomas Merton.

The Foundation stipu-

lated that the gift be matched by \$150,000 in other gifts to form the Thomas Merton Studies Center which will be part of the college's 10-year "academic blueprint," which includes a new library where the center will be housed.

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# Rockefeller Report Shows Ugly Picture

By JAIME FONSECA

WASHINGTON — (NC) — The Rockefeller Report on U.S. — Latin relations, like any honest evaluation of current issues, shows quite an ugly situation.

The team that put together the views of some 3,000 leaders in 20 countries visited last summer by a presidential mission headed by Gov. Nelson A. Rockefeller of New York feels that the situation will grow worse. Its report says:

"The hemisphere (Latin America) is likely to exhibit the following characteristics

in the next few years:

"Rising frustration with the pace of development, intensified by industrialization, urbanization and population growth.

"Political and social instability.

"An increased tendency to turn to authoritarian or radical solutions.

"Continuation of the trend of the military to take power for the purpose of guiding social and economic progress.

"Growing nationalism, across the spectrum of political groups, which will often find expression in terms of independence from U.S. domination and

influence."

The report gives some reasons for these predictions:

"The United States has allowed a host of narrow special interests, a series of other foreign policy priorities, budgetary and balance of payments constraints, a burgeoning bureaucratic tangle, and well intentioned but unrealistic rhetoric to submerge this special relationship to the point where many of its neighbors in the hemisphere wonder if the United States really does care.

## POLICIES DISTORTED

"Its assistance and trade policies, so critical to the development process of other nations, have been distorted to serve a variety of purposes in the United States having nothing to do with the aspirations and interests of its neighbors.

"In fact, all too often, these purposes have been in sharp conflict with the goals of development."

And the report continues in its criticism of U.S. policy:

"Moreover, in its relations, the United States has all too often demonstrated, at least subconsciously, a paternalistic attitude toward the other nations. It has tried to direct their internal affairs to an unseemly degree, thinking that it knew what was best for them.

"The United States has underestimated the capacities of these nations and their willingness to assume responsibility for the course of future developments."

This is not the whole story, of course. Responsible Latin Americans admit the many shortcomings of their own countries, including unclear goals, divisive frictions and a bureaucratic manana attitude.

## DOUBLE CHALLENGE

But what Rockefeller is telling President Richard M. Nixon and the American public is that "for the United States, the challenge is a double one."

"First, to demonstrate by its example that a free society can resolve its own internal problems and provide a more rewarding life for all its people.

"Second, to find ways which its tremendous human and material resources

can effectively supplement the efforts of the other American nations (in spite of) a climate of growing instability, extremism, and anti-U.S. nationalism."

Rockefeller, echoing what has been a growing clamor throughout Latin America, relates the problems of peace, equality and freedom in the United States to the valid formulation of a foreign policy. Summing up his impression of the visit, he writes:

"The quality of life in one area of the hemisphere is inseparably linked with all the rest. If we do not meet the fundamental needs of our own people at home, we cannot expect to inspire or assist the people of other nations. The more we understood the situation in the other republics, the more clearly we understood what was happening at home, the more we appreciated the need for unity of the hemisphere."

The report — meaningfully titled "Quality of Life in the Americas" — in its 144 pages of text and graphs provides an impressive review of the forces pushing for social, economic, cultural and political change in the area — including the Catholic Church.

It also reveals that the U.S. objectives of peace and security as well as progress in the Western Hemisphere are being challenged by the immensity of the task itself and by nationalism and the Marxist conspiracy.

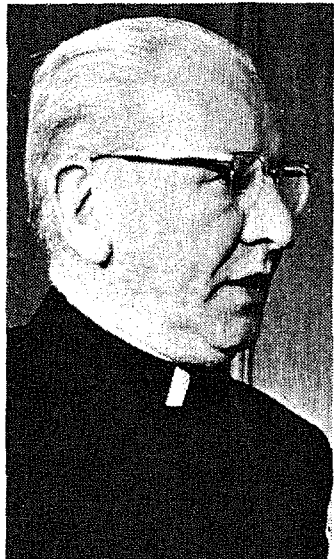
Rockefeller and his team took a critical look — seeking new structures — at the whole "organizational scheme" responsible for inter-American relations: government agencies, others under the umbrella of the Organization of American States, and world organizations. Then they put forward some 80 proposals in 10 areas of human endeavor, again with man and unity as the underlying thought.

"Man must be the concern not only of his own government, but of all governments and all people," the report says. "A common heritage of respect for the worth of man has united our hemisphere."

"Between the lines, the Rockefeller report contains some points of coincidence with the concern for the development of peoples shown by recent papal pronouncements and by other Christian voices.

## Bishops' Latin America Stand Clarified

# Dispute Advertisement



CARDINAL KROL

WASHINGTON — (NC) — Archbishop Philip M. Hannan of New Orleans issued a statement designed to clarify the record concerning the interests of the American Catholic bishops in Latin America.

The archbishop, chairman of the U.S. Catholic Conference communications department, directed the statement in response to a full page advertisement which appeared in the Washington Post.

The archbishop's statement said:

"In response to several queries on the full page ad in the Washington Post of today—Thursday, Nov. 13,—by the Hugh Moore Fund, and entitled "Latin American aid nullified by population explosion," I want to make the following points:

"John Cardinal Krol was not, as the ad states, a spokesman for the Inter-American Conference of Bishops. His remarks were merely to voice the sentiments of deep gratitude of the United States' participants to the Latin American hosts, as invited guests of the Latin American Bishops.

The ad says, in referring to what the ad terms the population explosion in Latin America:

"The magnitude of the problem is staggering," said President John F. Kennedy. Yet the Catholic Church, which might have the greatest influence on

population growth, has officially refrained from helpful action. John Cardinal Krol, spokesman for the Inter-American Conference of Bishops, which met in Caracas in June 1969, summarized the bishops' position with this terse statement: "The Church has no special competence in the socio-economic field."

"This is what Cardinal Krol said:

"Our primary interest is the interest of the Church in Latin America. We recognize the socio-economic problems that exist, and we acknowledge the urgent need to direct the efforts of competent and professional experts to these problems. We claim no special competence in the fields of sociology, economics, commerce, industry, housing and politics. Our interests and our efforts in these fields must be expressed through experts in the respective areas. Our competence and our mission is that of the Church. The pastoral Constitution on the Church in the Modern World reminds us that Christ gave His Church no proper mission in the socio-economic or political order. He gave His Church a spiritual, a religious, mission.

"In pursuing this mission, we cannot ignore any of the problems that affect man's pilgrimage in this world toward eternity. However, our approach to these problems, to be effective, must be within the sphere of our own particular competence as churchmen. It must be within the sphere of the mission given to the Church. The mission of the Church is to unite men with God and to unite men with each other. It is our responsibility to bring the light of Christ and the Gospel to all men."

"It is our duty to be the salt of the earth—to be leaven. We cannot assume all the responsibilities of the people of God. But we must instruct and inspire them to govern all their relations in accordance with the principles of the Gospel. Our concern about temporal problems must be a genuine and a practical one. But, it must be coordinated and subordinated to man's greatest problem in time and for eternity—the sanctification and the salvation of those who today are entrusted to their care. In planning for the future, we dare not neglect the present; in our efforts to relieve temporal problems, we dare not ignore the problem of eternity, which is our special competence and our mission."

## 4-County Taxpayers Spared \$101 M Load

LOS ANGELES — (NC) — Operation of parochial schools by the Los Angeles archdiocese is saving taxpayers in a four-county area some \$101,123,890 this year.

Figures released by the California State Department of Education show that it costs an average of \$536.20 each pupil per year in the public schools. The Los Angeles Archdiocese has 130,000 elementary school pupils, thereby relieving taxpayers of \$69,706,000 per year in elementary school costs.

Moreover, the 41,000 pupils in Catholic high schools of the Los Angeles Archdiocese give taxpayers a saving of \$31,417,890. This is based on the cost—\$766.29—to educate each pupil per year in public high schools here.

READ THE VOICE CLASSIFIED

## Mich. Advances Parochial Bill

LANSING — (NC) — A one billion dollar state school aid bill, which includes \$25 million in aid for nonpublic schools, has been approved by the Michigan State Senate.

The landmark school — parochial — bill passed by a 22-15 vote. A companion measure to eliminate the property tax credit from the state income tax also was approved by a 20-17 margin to set the stage for action on the state aid-parochial bill.

The Senate adjourned until Dec. 2, when an effort will be made to reconsider the vote by which the state aid bill passed. If the reconsideration motion is rejected, the bill will then go to the House.

The \$25 million in aid for nonpublic schools would be used to pay up to 50% of the salaries of an estimated 5,800 certified lay teachers who teach secular subjects in Michigan's nearly 1,000 nonpublic schools.

## School Library To Be Blessed

A new library recently completed at Immaculata-LaSalle High School, 3601 S. Miami Ave., will be blessed by Archbishop Coleman F. Carroll at 11 a.m., Monday, Nov. 24.

Designed by Miami architect, Thomas J. Madden Jr., the new structure is located at the rear of the school cafeteria and provides 7,000 feet of floor space.

Provision has been made for future air-conditioning.

The high school is co-institutional and staffed by the Sisters of St. Joseph of St. Augustine and Brothers of the Christian Schools.

Father Francis J. Lechiara is the principal.



## MAD AT THE WORLD?

Maybe she just wonders what kind of life she'll have when she grows up. Right now she knows only poverty, hunger and ignorance. But Missionaries have come to her village bringing food, medicine, and the Word of God. They have brought HOPE for this little girl!

The Society for the Propagation of the Faith supports these missionaries and countless others throughout the world. But we cannot help unless you do. Will you sacrifice today to help a missionary serve mankind? Help us help them!

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# 2 Views On Viet Both Criticized In A Third View

By JOSEPH A BREIG

Father John B. Sheerin and Father Daniel Lyons are editors, respectively, of Catholic World magazine and of "Twin Circle," a Catholic weekly.

Father Lyons is a hawk's hawk on the war in Vietnam, and Father Sheerin is a dove's dove.

To my mind, this extremism in their contrary opinions led them both into fundamental errors in a debate on the war which they published recently.

Father Lyons seems incapable of accepting the notion of a limited war, although such limitations for justice in warfare. The nation or nations waging a just war must use only so much force as is necessary to bring the aggressor to the peace table.

Because we are not possessed of divine knowledge and wisdom, it is impossible to meet this requirement perfectly. But I think the U.S. Government has tried to meet it in Vietnam.

On the practical level, too, Father Lyons seems to me badly mistaken. He says we should have bombed Haiphong; but Haiphong harbor has been filled with ships of many nations. To sink or seriously damage one or more of them would have involved grave international consequences.

(Not all of us have forgotten the grievous MacArthur miscalculation—in disobedience of President Truman—that brought Red Chinese troops pouring across the Yalu into Korea.)

"Either we should have surrendered (in Vietnam) says Father Lyons, "or we should have forced the enemy to give up years ago." How easy to say; how difficult to do! And then Father Lyons says he polled America's priests in 1966, and 87 per cent wanted "a firm policy of winning."

What does that prove? Since when are priests the nation's military and political soothsayers?

Father Sheerin is as unrealistic, in an opposite way, as is Father Lyons. And on one point he is simply misinformed. He writes that a war cannot be a just war unless it is formally declared.

Nonsense. Suppose some nation were to launch a surprise nuclear attack on us; would morality demand that Congress meet and declare war before the president could counterattack in the hope of saving America from Extermination?

"What good purpose," Father Sheerin inquires, "did we hope to achieve by intervening in this war?"

In what sort of never-never land has he been hiding, that he does not know even one of the answers to that question?

There are very serious considerations such as balance of world power (if World War III is to be avoided) and of living up to this nation's pledges and commitments, lest other nations turn their backs on us as false and untrustworthy.

But even deeper than such aspects of the matter is something that anybody who knows America ought to know. I refer to the fact that the very heartbeat of this nation is love for human freedom—for the right of human beings to call their souls their own. And this right has been under cruel and vicious attack in Vietnam.

Father Sheerin says we should get out of Vietnam, but not without first devising ways and means of preventing the Vietcong from butchering the peasants in the South, in particular the Catholics (numbering hundreds of thousands) who escaped from the North.

On that, I agree with Father Sheerin. Now let him tell us how to prevent the blood bath if we're not there.

# Bishops Say Paraguay Tramples Human Rights

ASUNCION, Paraguay (NC) — The bishops of Paraguay have told the regime of President Alfredo Stroessner that in violating human rights, including those of churchmen, it is also renouncing true peace.

Where there is no respect, defense and guarantee for human rights, where fundamental freedoms are constantly trampled upon, where the human person is being degraded, where discrimination, intolerance and slavery prevail, there true peace cannot exist," the bishops said.

The bishops' statement followed police beatings of priests, Religious, and students, and the expulsion of Father Francisco de Paula Oliva, S.J., a university professor and youth moderator.

Earlier, Archbishop Anibal Mena Porta of

Asuncion declared that those responsible for the attack against the priests and nuns had incurred excommunication.

The protest of the full bishops' conference, addressed to Minister of Education and Worship Raul Pena, flatly accused the Stroessner regime of "a systematic violation of the fundamental rights of citizens; a persistent ignoring of ecclesiastical authorities and of sacrilegious profanation of sacred places and persons; and of depriving the Church of its legitimate means of expression."

Comunidad, the official weekly of the bishops' conference, was closed at the end of October after police confiscated the issue in which a detailed account of the beatings was given. All of the non-government press is now suppressed.

# THE VOICE

FEATURE SECTION



# Youth Power Advocates Of Today Will Be The Old Men Of Tomorrow



By Father ANDREW M. GREELEY

I like young people.

I liked them when I taught them in grammar school and attempted to maintain order at teenage dances. I liked them in classrooms at the University of Chicago. What they lack in experience and wisdom, they make up for in enthusiasm and intensity. I have learned much from the various young people I have known in my life, and I am convinced that any relationship between old and young in which there is not a joint learning experience is mostly a wasted relationship.



But having said all this, I must quickly add that the present youth worship which seems to be sweeping American society makes me rather ill. Their insights haven't any more claim on our attention than do the insights of anyone else. The strange notion that the young are going to undo the mistakes of their predecessors is so naive and so completely disproved by all the experience of history, that one wonders how intelligent men can believe it, and yet it has become almost an article of faith in certain quarters.

At a meeting I attended recently it was seriously proposed by certain distinguished Protestant ecclesiastics that one-third of the boards of all church organizations, from parish on up, should be made up of people between 18 and 25. One can hardly believe that such idiocy is real.

Why should those between 18 and 25 have one-third of the votes? The answer we hear is simple-minded and stupid. Youth, we are told, possesses the future. The age to come be-

longs to them, and therefore we who are at an actual disadvantage vis-a-vis youth, should yield our power to them now.

But of course there is one thing that is absolutely clear: It is that the future does not belong to youth, because when the future does come, those who are young no longer will be young—they, too, will be over 25 or over 30. The future may belong to them, indeed, but it will not belong to them as young, but as people who will be middle-aged then, just as we are middle-aged now.

As my friend, John Cogley, has facetiously remarked, those who are young today are to be pitied; they will probably live to be 115 years old, which means that they will have 85 years of being over 30. Sometimes I'm inclined to think that that is a penance they richly deserve.

I certainly won't argue against the representation of youth on church boards. They belong there as much as anyone else does. But if we are to give one-third to those between 18 and 25, we should also, I suspect, be prepared to give one-third to those over 75, which doesn't leave many votes left to those of us who are between 25 and 75. Only those liberals who are ridden with guilt and self-hatred could possibly be that willing to give up power, and particularly to give it up to those whose ability to exercise power is still unproven.

And if we are going to take seriously youth's claim to power and recognition, then let it be made clear that those who are to represent the young should be freely chosen by all their peers; the self-appointed spokesmen for the young represent no one but themselves.

And if the young are given the right to choose their own representatives, middle class white liberals are going to be sadly disappointed, for it will

not be the leaders of the various feuding factions of the S.D.S. who are chosen, but rather, young people who, by the standards of the middle class liberal, may seem square. They will wear no beards, their sideburns may be a bit longer than their elders, but not much, and some of them will even be Republicans.

What the middle class liberals really mean, of course, is that they want representatives of radical youth in positions of power, because they think that the radical youth will provide the muscle that middle-age and middle-class liberals need to remake society according to their own master plan.

The illusion is as foolish as it is self-destructive, for if any of the factions of the S.D.S. ever did get power in the United States, the first ones to be put against the wall and be shot would be precisely those guilt-ridden, middle-age, middle-class liberals who are so piously pleading now for youth power. Fortunately for all concerned, this even is not likely to happen.

Perhaps it is the fate of every youthful generation to be both praised and maligned for the wrong things. The hippies, the S.D.S., and the various other fringe elements in youthful society are a fascinating development. They do represent in caricature important dimensions of the life and culture of the young, but they are not typical, and the assumption that they are may make for fine newspaper stories and superb moralizing by elders (either pro or con).

But such an assumption has precious little to do with accurate analysis of reality, much less with intelligent social planning for the future. In the meantime, one waits eagerly to see what will happen to those self-anointed prophets of the "now generation," because the thing about "now" is that when tomorrow comes "now" is yesterday.





Scene at the Sky River Rock Festival and Lighter Than Air Fair which attracted some 50,000 persons to Tenino, Washington, late last summer.

—Northwest Progress Photo

## Are You Shocked?

The Voice prides itself on being a family newspaper and it has never been our policy to engage in sensationalism. But in the opinion of the editors the truth must be told about activities which have highlighted rock festivals in various sections of the nation.

We regret the fact that

photos on these pages may shock the sensitivities of many of our readers but feel sure that they will agree with our belief that there are a growing number of parents who through neglect, ignorance or lack of available information are simply not aware of what many rock festivals are all about.

# ROCK FESTIVAL

By MARJORIE L. FILLYAW  
Local News Editor

WEST PALM BEACH — Why not have a rock festival in South Florida?

As a groundswell of opposition to the proposed first Palm Beach International Music and Arts Festival continued to rise among citizens of local communities, the Palm Beach County Zoning Commission last week denied a conditional use permit to promoter David Rupp.

Use of the Palm Beach International Raceway near the Bee Line Highway for the festival scheduled for Nov. 28-30 was denied by the Commission following a public hearing. At the hearing out-of-state eye-witnesses to rock festivals held in other parts of the nation described in detail the activities of thousands of youths in their respective areas.

A Franciscan priest, Father Joel Munzing, came here to be a witness at the hearing at the request of Auxiliary Bishop James E. McManus, C.S.S.R., Episcopal Vicar of Ulster and Sullivan Counties, New York.

## First-Hand Knowledge

The widely-publicized Woodstock Festival was held in mid-August on a site about 20 minutes away from Bethel, N.Y. where Father Joel serves as administrator of two parishes.

He revealed that his observations were based on a personal tour of the festival grounds, from information obtained from law enforcement agents in the area and from other priests who visited the site in up-state New York.

Father Munzing told the commission: "It is an illusion to think that such a festival is merely an innocent get-together of youth to enjoy their kind of music and that such a festival can be a constructive benefit to a community."

Emphasizing that it is difficult to predict the number who will attend such a festival, Father Joel noted that the estimate for the Woodstock Festival was 150,000 while in reality some 450,000 arrived.

"The intensity of promotion through college campuses, underground newspapers, ads, press coverage and a day-by-day account of the great numbers arriving all make the trust in numbers unpredictable," he said, adding that collegians and other youth came from all parts of the nation to participate in the three-day program.

The priest described as "unbelievable" the endless thousands who abandoned cars because of traffic jams and walked in the rain some eight to 10 miles to reach the festival site. "Their determination to get to the festival grounds was a lesson in motivation and

(Continued on page 11A)

# There Was More Than Music At Tenino

By LILLIAN S. BELOIN

(The following story is reprinted with the permission of the Catholic Northwest Progress, official newspaper for the Archdiocese of Seattle. It appeared in the Sept. 5 issue of that publication as the last in a series of articles on rock festivals.)

The Sky River Rock Festival at Tenino is now a matter of history, and law enforcement authorities in Thurston County are heaving deep sighs of relief that the nightmare is ended.

Staged on a 360-acre Herford ranch near Tenino, the event — which was labeled as "Sky River Rock Festival and Lighter Than Air Fair" — drew somewhere in the neighborhood of 30,000 individuals during its three-day stint. The fine volcanic dirt which blanketed the area coating both the human participants and installations within the site with a layer of black seemed appropo to the situation.

The grime-coated "rockers" were "doing their thing" and it didn't particularly matter if "their thing" offended anyone, broke any laws, or denied any social customs.

At the entrance to the grounds, drug pushers were openly selling their wares, greeting arrivals with, "Hey, kids, are you turning on? We're selling." LSD, mescaline, and marijuana were hawked on the festival site with the same enthusiasm used by the hot dog salesman at the ball park.

The festival drink was wine . . . wine in pints, in fifths, in gallons and half gallons. Refreshment stands sold snow cones, without the usual flavoring. Festival audiences added wine for the spice. There was red wine and white wine, sherry and burgundy, and youngsters of all ages came through the gates toting their "bottles."

Nudity was the "in" thing. Bare-bosomed girls and nude men cavorted through the grounds. In some instances, young parents who drew the line at disrobing themselves, sent their young children around the grounds sans clothing.

In one tent near the grounds, several young girls were openly engaging in prostitution.

John Chambless, director of the Festival and president of the

sponsoring group, the New American Community, painted a glowing picture of the Festival to a Progress reporter.

Said Chambless, "We're proving that we can control a festival. We have good sanitary facilities. We're keeping the drug situation in check, and we're trying to keep alcohol out altogether."

Progress representatives and Chambless, who is also a philosophy professor at the University of Washington, must have been attending two different festivals. Sanitary facilities were over-taxed with many of the facilities filled to overflowing and rendered useless.

If the drug situation was "in check" there was no evidence of it. Pills of all sorts were being sold. Marijuana was smoked openly, and the Open Door clinic, set up on the grounds did a land-office business.

In addition to drug abuses, the clinic also treated some 30 persons who had imbibed too much of the alcohol the festival sponsors were "trying to keep out."



# Next Stop: South Florida

A Miami Rock Festival planned Dec. 27-29 at the Miami-Hollywood Speedway will be discussed during a public hearing by the Broward County Commission at 2:30 p.m., Tuesday, Nov. 25.

An ordinance aimed at banning rock festivals of more than one day will be considered.

(Continued from page 10A)

endurance," he declared, stating that the majority of the participants were college students from middle class families dressed in eccentric clothing. In isolated cases some donned the American flag, he said.

## 'Couldn't Care Less'

"In the case of Bethel, as can be seen in the Tenino Festival of Seattle," Father Joel continued, "the top rate mod entertainers of music were only one of the attractions. In Bethel there were large groups not even in the hearing range of the stage....and it appeared they couldn't care less."

According to the Franciscan priest, one of the underground newspapers summed up the Woodstock Festival as follows:

"The call has been put out across the country for hundreds of thousands to attend a three-day orgy of music and dope and communal experience" . . . "the main principle to follow in the survival of your head and the head of others is to share. Share your food, share your dope, share your body, share your bottles, if necessary."

Illustrating his testimony with a display of graphic photos of nudity taken during the Woodstock Festival, Father Joel said that the youthful participants "came also to share a sense of community and an enjoyment of freedom that had no boundaries by laws or common moral standards.

"Laws could not be enforced," he pointed out, "because the agents of the law were piteously outnumbered. The sense of peace that is so often spoken of in connection with the Woodstock Festival and all the others, is not real for the most part. It was artificially induced by the use of drugs, predominantly LSD, during the Woodstock Festival. Drugs were present in great quantities and easily obtainable even without cost."

In his opinion, most of the people asked to judge the merits of such a festival have never been or seen the activities at the site and are judging on the surface, e.g., the appearance of the youth when they shop in local stores in the nearest town.

He agreed that undoubtedly many of those who go to the rock festivals do so primarily to see and hear their "musical idols." But, he admitted, it would be impossible to say what percentage they represent.

He did know of cases at the Woodstock Festival, he said, where some were unwittingly exposed to LSD which had been placed in watermelons. Others, he said, left their N.Y. homes and are now traveling around the nation with the festival followers.



PHOTOS illustrating scenes of nudity during last summer's Woodstock Festival in up-state New York were placed on bulletin board during last week's hearing of the Palm Beach County Zoning board by Father Joel Mun-

zing, O.F.M., who came to S. Florida to testify as to the rock festival activities held in the area where he is administrator of two churches.

—Palm Beach Times Photo

Another out-of-town witness was Mayor Sam Houston of Lewisville, Tex., recent scene of a rock festival. He described at length the multiple police problems encountered by his nine-man staff.

## Not Enough Policemen

He admitted that their efforts to seal the area off were ineffective and that it was impossible to do anything about the criminal activities at the festival.

"We were at their mercy. We practiced permissiveness by necessity and it was the only way we avoided riots." Houston, who is an attorney, testified.

Similar experiences were reported to The Voice by the State Patrol office at Hampton, Ga. A spokesman said there was "massive use of drugs" at a recent festival in Henry County, Ga. but no action was because the state patrol did not have enough officers to handle the crowds.

The Atlanta International Raceway, site of the rock festival, reportedly made a general apology to the public following the festival.

Meanwhile, Dr. John Grady, Mayor of Belle Glade, who serves as chairman of the newly-organized Palm Beach County Committee for Decency warned that "With our present decline in morality, the avalanche of pornography, the freedom with use of drugs not only condoned and encouraged by people in medicine and sociology fields, we're going to have a terrible situation in this country in another 10 years."

## Three Days Unnecessary

The physician, who is a member of the medical staff at Glades General Hospital, Belle Glade, and a leading foe of the liberalization of Florida's abortion laws, sees no necessity for such a three-day festival, where as he put it, "they have to lie around on the grass for three days."

"It just isn't wise to put youth in an environment where they'll be led astray by homosexuals or drug addicts," he declared, suggesting that a one-day program of music held in an auditorium should be sufficient entertainment.

"We're continually hearing from sob-sisters and do-gooders," he continued, "that we're against young people. We're not against kids — we're for them, or we wouldn't be taking time to help keep them straight."

Presenting the case in favor of the festival, promoter Rupp stated that he had a petition of 11,000 names, 75 per cent of which were the signatures of persons of voting age.

Rupp told the commission that in his opinion using Woodstock as a criterion was an insult to his intelligence. According to the promoter, whose attorney, Michael Jackson, has filed suit in Palm Beach Circuit Court asking for an injunction against the commission, he will lose \$400,000 if the festival does not go on.

The suit against the County Zoning Board and the County Commission was scheduled to be heard at 9 a.m. Thursday, Nov. 20 before Circuit Court Judge James R. Stewart.

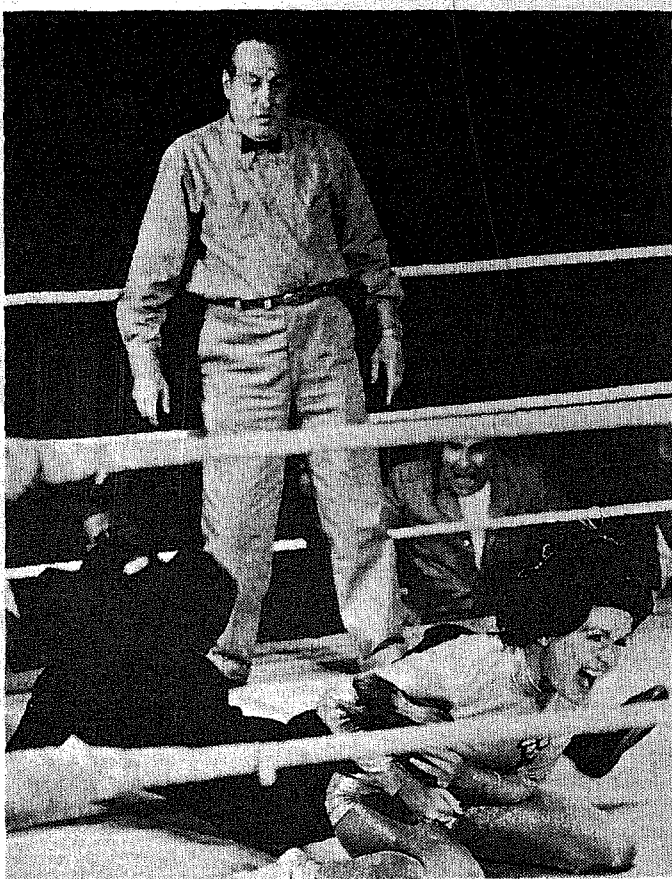


—Northwest Progress Photo

Toddlers, teens, and young adults crowded the grounds at last summer's Sky River Rock Festival and Lighter Than Air Fair in the State of Washington. Eye-witnesses reported that drugs and wine were sold on the grounds.







DEBBIE Reynolds took the part of a wrestler in a recent episode in her TV series.

Critics May Have To Take It All Back

# Debbie Show Hard To Ignore

By J. D. NICOLA  
NEW YORK (CP) — "The Debbie Reynolds Show" is a strange little animal: so easy to shunt aside as a cheap imitation of other TV shows, yet so hard to ignore when it keeps coming back pawing at you.

We mean those last three words almost literally, since this is one of the most "physical" shows on the air — and we'll get to that in a few inches — but it also paws at you in the sense that you feel this show is somehow more important than it appears at first look.

First of all, Debbie Reynolds herself: one of the last models turned out by that dream factory that was Hollywood; pitied "victim" of one of the most publicized marital triangles in show business when Liz "stole" her Eddie; a rich, famous performer trying to prove that it's still possible to be "nice," with her Girl Scout work and her well-publicized opposition to smoking and movies that are "sick" or "just plain trash."

Second, the series itself, which Miss Reynolds describes as "just fun and entertainment. That's all I ask of the show. No messages. We're aiming at the mass audience, and they're at home and have their own problems," which makes you realize that despite all the verbiage about "public service broadcasting" we will have "The Debbie Reynolds Show" and many other versions of it for many years to come, most of the time.

It's easy for a critic to look at the premiere of a series like this one, find some

cute and devastating ways to dismiss it as a mediocre copy of "The Lucy Show" (since there are some obvious similarities), then never lay eyes on it again.

MYSTIQUE

But what of that "mass audience" that will look at it again and again, mostly because of that Debbie Reynolds "mystique" or whatever term you find more fitting. The critics told them what to think of episode number one, but what about the goings-on in episode three or episode seven? If the taste of this "mass audience" is to be raised, it will not be through the critical hit-and-run system, i.e., reviewing a new series once and letting that do for the entire season.

What TV's "mass audience" needs — perhaps in a special publication designed for the purpose — is regular week-in, week-out, in-depth analysis of each episode of every series. But this is not what the mass audience wants at present, so it gets a largely unmonitored "Debbie Reynolds Show."

But just think of the opportunities for commentary and discussion in this series:

Debbie Reynolds plays a housewife named Debbie Thompson, as Lucille Ball has played women named Lucy Ricardo and Lucy Carmichael. Is this some form of self-canonization or a further attempt by the image industry to fuzzle the line between reality and make-believe?

Miss Reynolds plays the wife of a sports columnist and is constantly looking for some way to butt in on his work. They're married 11 years, are childless, and when her

husband (played by virile-looking Don Chastain) asks her why she doesn't give up the idea of working and settle for merely being "a loving wife and mother," she replies, "Yecchh!"

Is this to be taken as a comical spoof of some women's desire for full emancipation, or does it reflect the show's genuine attitude toward marriage and motherhood?

At the opening of each episode, Debbie Thompson and her husband — a la so many TV commercials — lope toward each other in slow motion across a meadow. Some weeks they crash into each other and go sprawling. Some weeks they completely go by each other. Some weeks they get it right.

Is there a tip-off in the opening selected that tells us something about the producer's attitude toward the episode that immediately follows? Or is it that the producer can't make up his mind what kind of mood he wants?

ACTIVITY

There is a heavy emphasis on physical activity in the series — a lot of body contact, touching, hugging, a steady parade of female athletes of one kind or another (Debbie became a lady wrestler in one episode, got crushed in the middle of a passionate embrace between two lovers defecting from a Communist sports team in another episode).

Should we regard this as a healthy, refreshing attitude toward the human body, a welcome respite from those commercials that regard the body only as a possible source of social offense to be covered up by deodorants and mouthwashes? Or is this an indica-

tion that television is about to become much more earthy?

For example, in one episode Debbie is so heavily disguised with a mustache and sideburns and an oversized golfing hat (she plans to pass herself off as a caddy so she can get a news story from a golfing politician) that her husband doesn't recognize her when he comes home.

She is wearing a sheer peignoir beneath a trench coat and, in exasperation, shouts at him, "It's me... your wife" and throws open the coat so he'll "recognize" her.

In one episode she did a delightful bit spoofing "unaware" store customers who are filmed on a hidden camera while they extol the merits of the advertiser's product.

## RELIGIOUS TELEVISION PROGRAMS

- (SUNDAY 7 A.M.)
- THE CHRISTOPHERS — Ch. 11 WINK.
- 9 A.M.
- THE CHRISTOPHERS — Ch. 5 WPTV.
- "Troubled Marriage — Case History." — 9:15 A.M.
- THE SACRED HEART — Ch. 5 WPTV "Must Pray One Way?" — 10:30 A.M.
- CHURCH AND THE WORLD TODAY — Ch. 7 WCKL.
- 11:30 A.M.
- MASS FOR SHUT-INS — Ch. 10 WLBW — 3 P.M.
- FACE TO FACE — Ch. 12 WEAT. Panel discussion sponsored by Association of Religious Organizations, Inc. — "Be It Known To All Men." — 3:30 P.M.
- INSIGHT — Ch. 51 WMSM.

## 'Boy And The Laughing Dog' First Kiddie Film Feature

"The Boy and the Laughing Dog," starring Walter Brennan, Phil Harris, Brandon de Wilde, Sidney Poitier, William Hopper and Louise Beavers, will be the first presentation of the Children's

Movie of the Month Program beginning Dec. 6 at South Florida Theaters.

Co-sponsored by Jordan Marsh stores in Miami, Fort Lauderdale and West Palm Beach and eight Wometco Theaters, the unique program, endorsed by the National Catholic Office for Motion Pictures, offers a series of four motion pictures suitable for children.

Tickets for all four films, which will be shown one weekend in December, January, February and March, are available at all Jordan Marsh stores as well as by mail or by telephone.

## Catholic News On The Radio

Catholic news is presented each Sunday over radio station WGBS-AM at 7 a.m., and over station WJHR-FM at 9:35 a.m.

Catholic news is also heard on station WIRK, West Palm Beach.

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

FRIDAY, NOV. 21  
9:30 a.m. (10) My Wild Irish Rose (Family)  
2 p.m. (6) A Girl Named Janie (See rating on same listed Monday at 2 p.m.)  
2 p.m. (23) Partridge (Unobjectionable for adults and adolescents)  
4 p.m. (10) The Barfoot Mailman (No classification)  
4:30 p.m. (5) Cheetah: Box (No classification)  
9 p.m. (4 & 11) Fanny (Unobjectionable in part for all)  
OBJECTION: Although some effort was made to indicate the immorality of certain actions in this film there are suggestive lines of dialogue plus a tendency to condone some immoral actions.

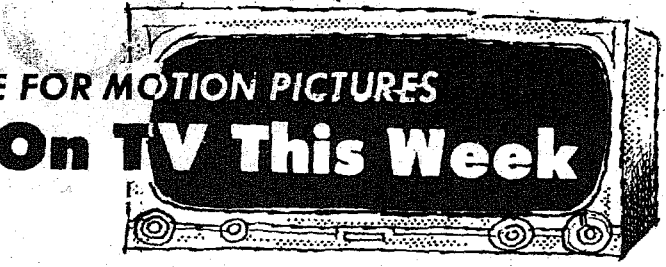
9 p.m. (6) Gentlemen Prefer Blondes (See rating on same listed Thursday at 9 p.m.)  
11 p.m. (51) Let's Be Happy (Family)  
11:30 p.m. (23) Desert Raiders (No classification)  
SATURDAY, NOV. 22  
7:30 p.m. (10) Daniel Boone (Family)  
2 p.m. (4) Sa Big (Family)  
2 p.m. (7) Ma And Pa Kettle (Family)  
2:30 p.m. (6) Gentlemen Prefer Blondes (See rating on same listed Thursday at 9 p.m.)  
3 p.m. (11) Dynamite Pass (Family)  
4:30 p.m. (6) River Of No Return (See rating on same listed Monday at 2 p.m.)  
7 p.m. (6) Gentlemen Prefer Blondes (See rating on same listed Thursday at 9 p.m.)  
9 p.m. (5 & 7) Robbery (Unobjectionable for adults and adolescents)  
9:30 p.m. (23) Blondie Knows Best (Family)  
9:30 p.m. (51) Devil's Cargo (No classification)  
11 p.m. (12) Roommates (No classification)  
11:30 p.m. (4) Sweet Bird Of Youth (Unobjectionable for adults)

11:30 p.m. (6) The Little Fugitive (Unobjectionable for adults and adolescents)  
11:30 p.m. (7) Never Say Goodbye (Family)  
11:30 p.m. (11) Loophole (Unobjectionable for adults and adolescents)  
SUNDAY, NOV. 23  
12 Noon (4) The River's Edge (Unobjectionable in part for all)  
OBJECTION: Excessive brutality; suggestive sequence  
1 p.m. (6) River Of No Return (Unobjectionable in part for all)  
OBJECTION: Suggestive costuming, dancing and situations  
1 p.m. (23) Mr. Moto's Gamble (Unobjectionable for adults and adolescents)  
1:30 p.m. (5) House Of Fear (No class.)  
1:30 p.m. (7) Darby's Rangers (Unobjectionable for adults)  
2 p.m. (10) Winter's Meeting (Unobjectionable for adults and adolescents)  
3 p.m. (6) Gentlemen Prefer Blondes (Unobjectionable in part for all)  
OBJECTION: Suggestive costuming, dialogue and situations  
4:30 p.m. (10) The Man From Laramie (Unobjectionable for adults and adolescents)  
5 p.m. (6) River Of No Return (See rating on same at 1 p.m.)  
7 p.m. (6) Gentlemen Prefer Blondes (See rating on same at 3 p.m.)  
7 p.m. (51) Operation Delilah (No class.)  
8:30 p.m. (23) Morir Para Vivir (No class.)  
9 p.m. (10 & 12) High Wind In Jamaica (Unobjectionable for adults and adolescents)

11:15 p.m. (11) Road To Rio (Family)  
11:30 p.m. (4) Designing Woman (Unobjectionable in part for all)  
OBJECTION: Suggestive situations  
11:30 p.m. (5) The Matchmaker (Fam.)  
MONDAY, NOV. 24  
9:30 a.m. (10) Dr. Ehrlich's Magic Bullet (Unobjectionable for adults and adolescents)  
2 p.m. (6) About Mrs. Leslie (Unobjectionable in part for all)  
OBJECTION: Tends to create sympathy for wrongdoing  
2 p.m. (23) The Rose Bowl Story (Fam.)  
4:30 p.m. (5) The Great Anatole (No class.)  
9 p.m. (6) Red Skies Of Montana (No class.)  
9 p.m. (10) Send Me No Flowers (Unobjectionable for adults and adolescents)  
9 p.m. (23) Blood And Sand (Unobjectionable in part for all)  
OBJECTION: Suggestive scenes and costumes  
11 p.m. (51) Our Man In Casablanca (No classification)  
11:30 p.m. (23) Agent Of Doom (No class.)  
TUESDAY, NOV. 25  
9:30 a.m. (10) Harriet Craig (Unobjectionable for adults and adolescents)  
2 p.m. (6) About Mrs. Leslie (See rating on same Monday at 2 p.m.)  
2 p.m. (23) Strange Intruder (Unobjectionable for adults and adolescents)  
4 p.m. (10) The Doctor Takes A Wife (Unobjectionable for adults and adolescents)  
4:30 p.m. (5) Honorable Albert Higgins (No classification)  
8 p.m. (4) The Yellow Rolls Royce (Unobjectionable for adults, with reservations)  
8:30 p.m. (10 & 12) In Name Only (Unobjectionable in part for all)  
9 p.m. (6) Red Skies Of Montana (No classification)  
9 p.m. (23) Blowing Wild (Unobjectionable for adults and adolescents)  
11 p.m. (51) Dragnet (Family)  
11:30 p.m. (23) Web Of Evidence (Unobjectionable in part for all)

WEDNESDAY, NOV. 26  
9:30 a.m. (10) Tomorrow Is Forever (Unobjectionable for adults and adolescents)  
2 p.m. (6) About Mrs. Leslie (See rating on same Monday at 2 p.m.)  
2 p.m. (23) Three For Jamie Down (Unobjectionable for adults and adolescents)  
4 p.m. (10) The Impatient Years (Unobjectionable for adults and adolescents)  
4:30 p.m. (5) In Search Of A Son (No classification)  
9 p.m. (6) Red Skies Of Montana (No classification)  
9 p.m. (10 & 12) Beach Blanket Bingo (Unobjectionable for adults and adolescents)  
9 p.m. (23) Baron Of Arizona (Unobjectionable for adults and adolescents)  
11 p.m. (51) Oh, Susanna (Family)  
11:30 p.m. (23) Saxon Charm (Unobjectionable in part for all)  
OBJECTION: Reflects the acceptability of divorce.

THURSDAY, NOV. 27  
10:15 a.m. (51) Let's Be Happy (Family)  
12 Noon (51) Sweethearts On Parade (Fam.)  
1:30 p.m. (51) Four Days Leave (Unobjectionable for adults and adolescents)  
2 p.m. (6) About Mrs. Leslie (See rating on same Monday at 2 p.m.)  
9 p.m. (4 & 11) Rio Conchas (Unobjectionable for adults)  
9 p.m. (6) The Bravados (Unobjectionable for adults and adolescents)  
9 p.m. (23) Billy Liar (Unobjectionable for adults)  
9:30 p.m. (10) On Moonlight Bay (Fam.)  
11 p.m. (51) Mr. Arkadin (No class.)  
11:30 p.m. (23) Guilty Of Treason (Fam.)  
FRIDAY, NOV. 28  
10:30 a.m. (10) Saps At Sea (Family)  
2 p.m. (6) About Mrs. Leslie (See rating on same Monday at 2 p.m.)  
4 p.m. (10) Little Giant (Unobjectionable for adults and adolescents)  
4:30 p.m. (5) Last Of The Big Spenders (No classification)  
9 p.m. (4 & 11) Please Don't Eat The Daisies (Unobjectionable for adults and adolescents)  
9 p.m. (6) The Bravados (Unobjectionable for adults and adolescents)  
11 p.m. (51) Drums Of Destiny (No class.)  
11:30 p.m. (23) The Demon Planet (No classification)  
SATURDAY, NOV. 29  
7:30 a.m. (10) The Sword Of Ali Baba (Family)  
9:30 a.m. (23) Blondie For Victory (Fam.)  
11:30 a.m. (6) Mr. Scoutmaster (No class.)  
2 p.m. (4) The Desert Song (Unobjectionable in part for all)  
OBJECTION: Suggestive sequence  
2 p.m. (7) I Love Melvin (Family)  
2:30 p.m. (6) The Bravados (Unobjectionable for adults and adolescents)  
3 p.m. (11) Storm Over Wyoming (Fam.)  
4:30 p.m. (6) Red Skies Of Montana (No classification)  
7 p.m. (6) The Bravados (Unobjectionable for adults and adolescents)  
9 p.m. (5 & 7) Journey To Shiloh (Unobjectionable for adults)  
9:30 p.m. (51) The Monster Of Piedra Blanca (No classification)  
11 p.m. (12) Carry On, Teacher (No class.)  
11:30 p.m. (7) Under The Gun (Unobjectionable for adults and adolescents)  
11:30 p.m. (10) Battle Hell (Family)  
11:30 p.m. (11) Underworld Story (Unobjectionable in part for all)  
OBJECTION: Low moral tone; excessive brutality



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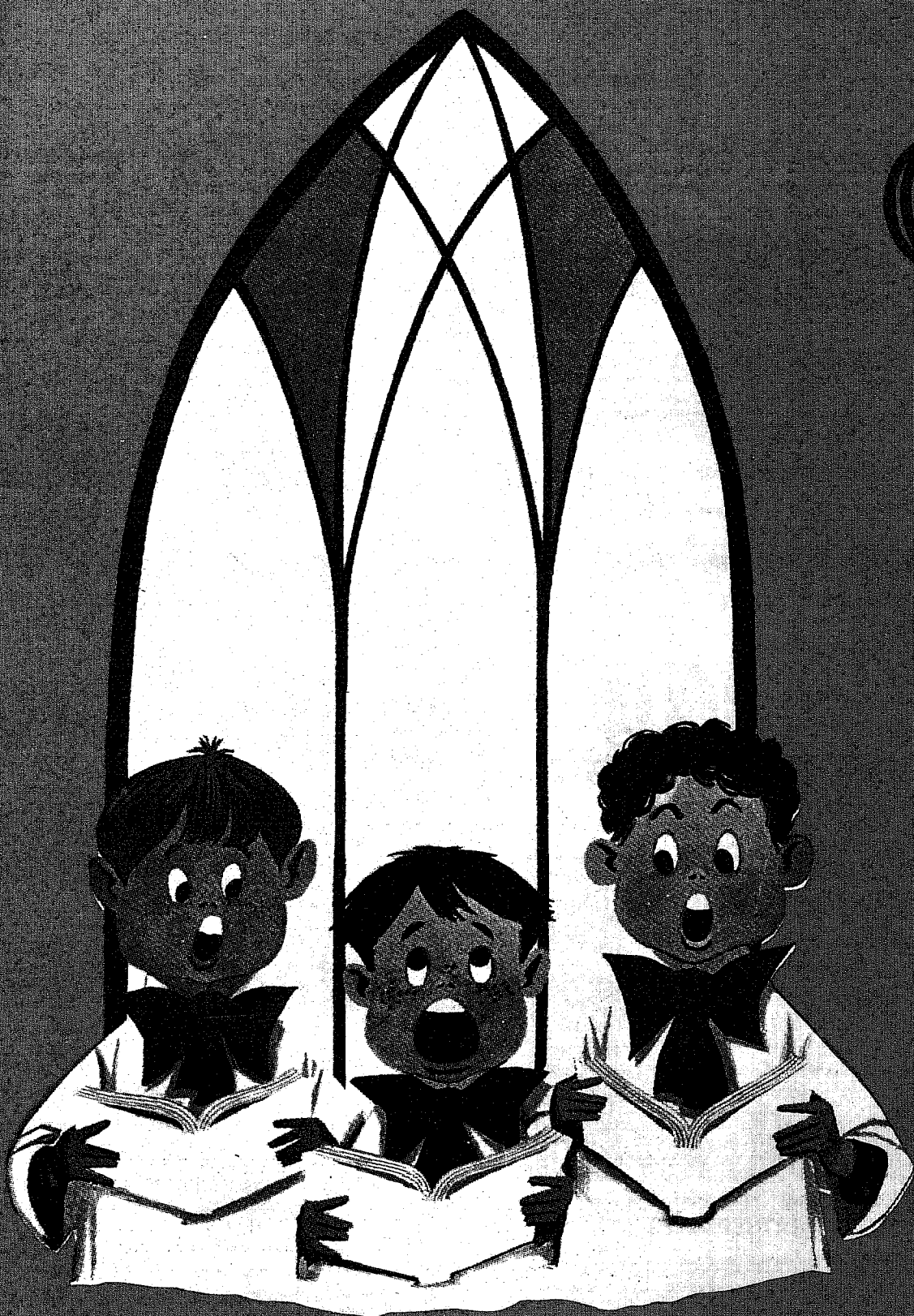
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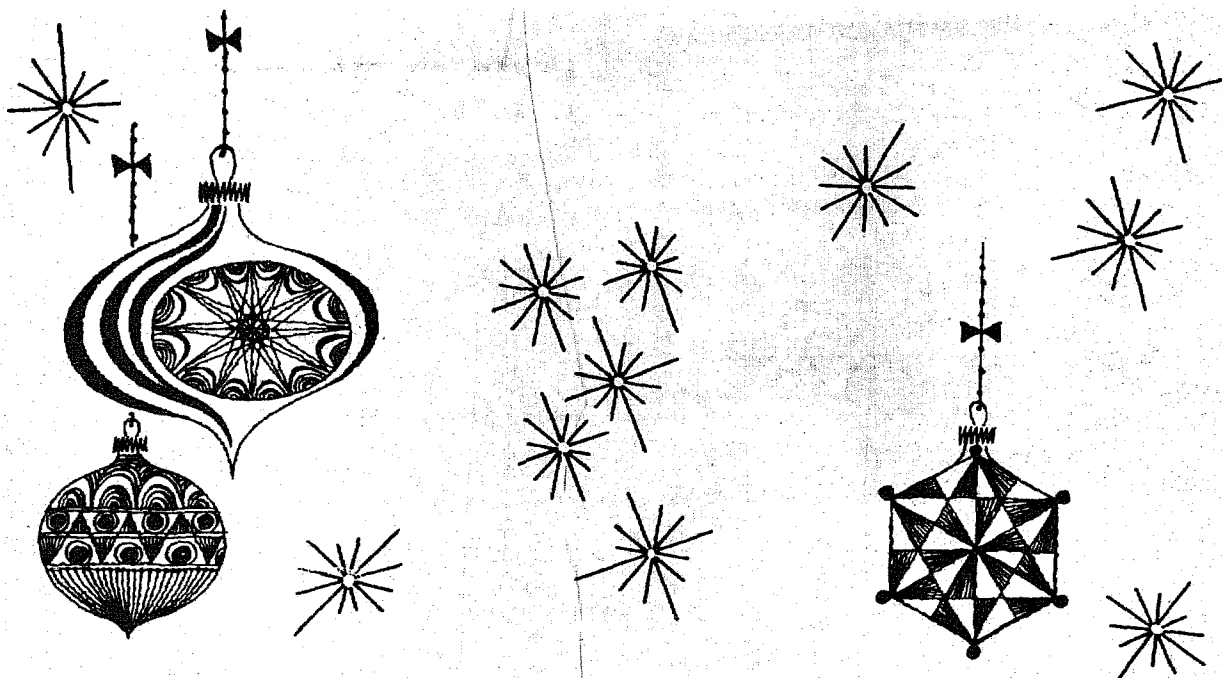
# THE VOICE

NOVEMBER 21, 1969

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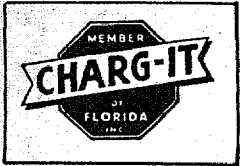
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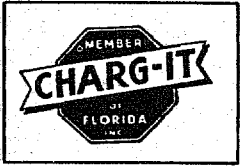
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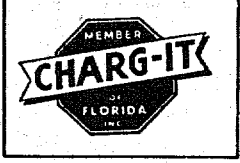




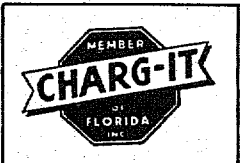
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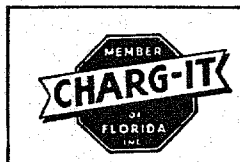
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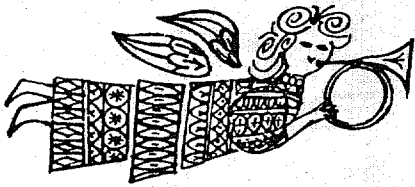
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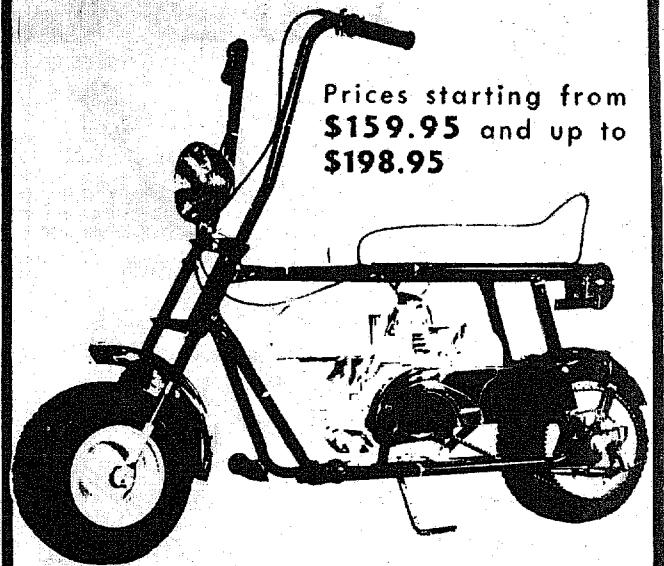
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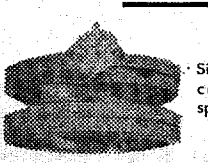
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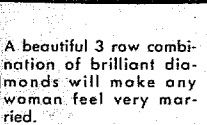
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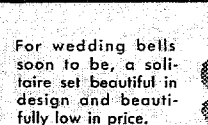
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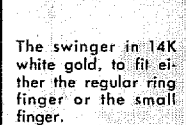
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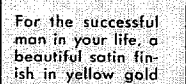
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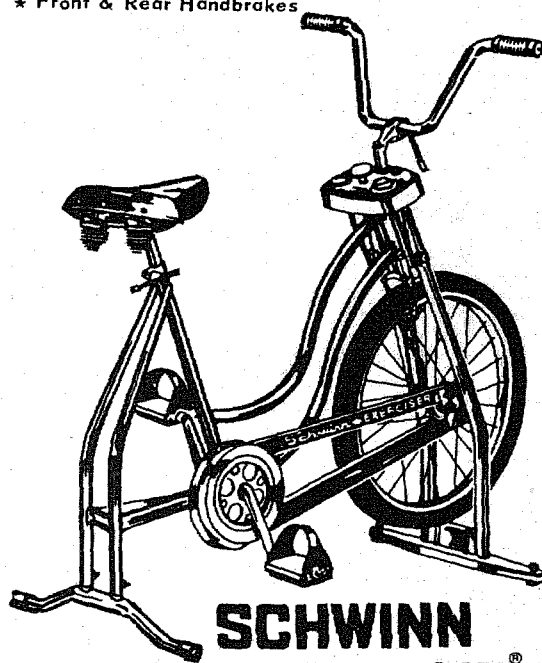


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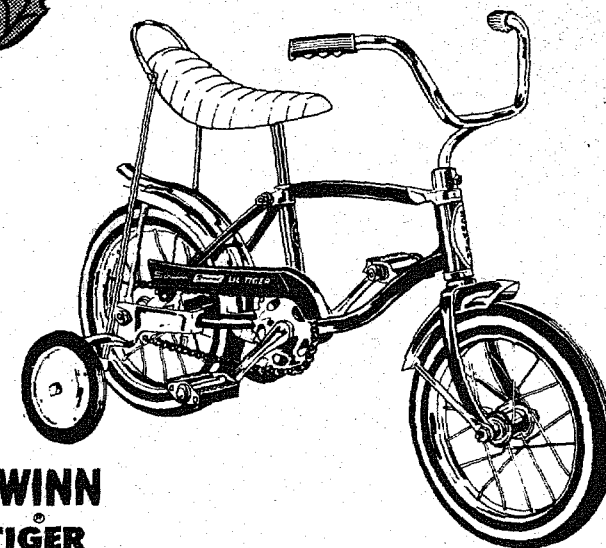
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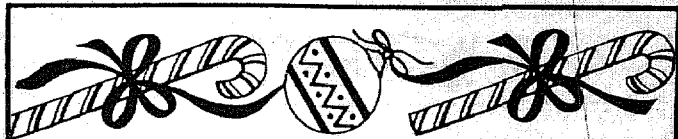
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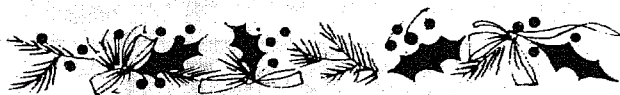
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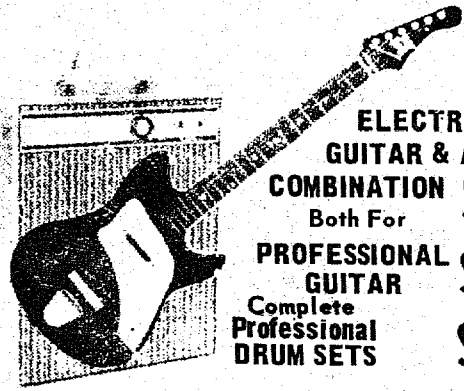
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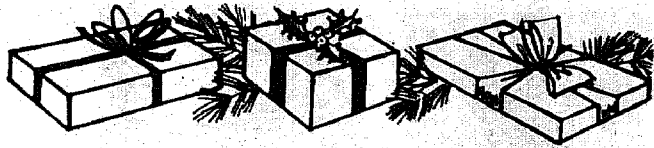


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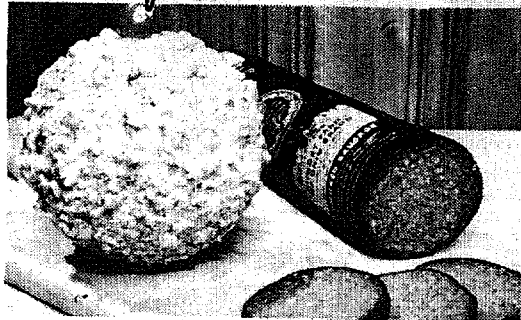


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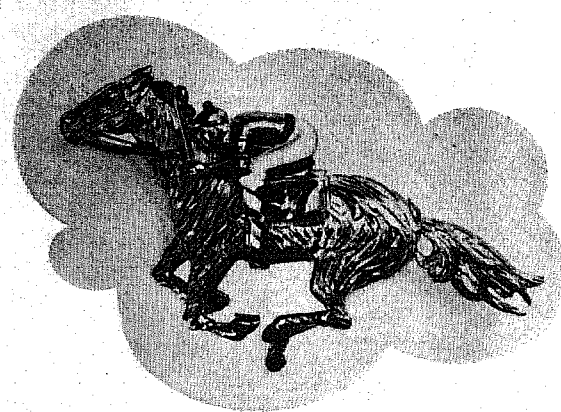
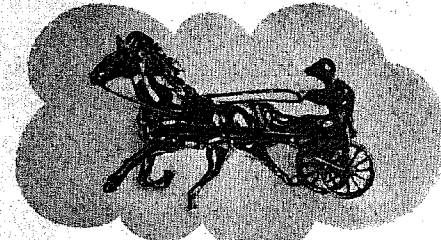


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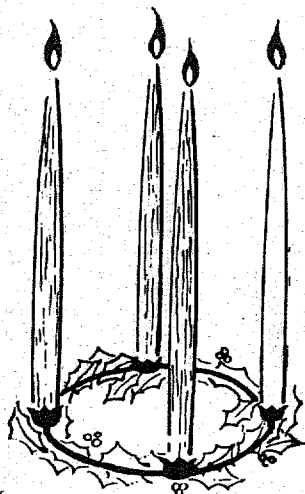
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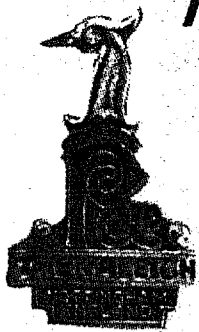
When you sleep on a Heavenly Rest mattress from Sealy, you'll feel like you are resting on a cloud... yet your body will enjoy gentle but firm support to assure a good night's rest. The delightful cover of dacron-filled, quilted, long-wearing material is beautifully patterned and Scotchgard treated to resist moisture and soil. Your choice of 5½ inches of resilient foam rubber or 312 heat tempered coils — both scientifically designed to give you the most luxurious sleep ever — both supported by the new Sealy foam base with matching covers. Come see and try these Sealy "Heavenly" sets.

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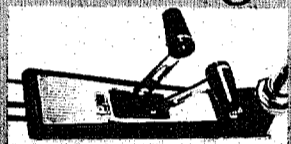
### Chopper® TCW Three Speed

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Ladies Model DL-22L available in 21" frame in Black, Sky Blue, and Bronze Green, 19½" frame in Sky Blue and Burgundy. Also available in 19½" frame with TCW Hub in Bronze Green.

### RALEIGH SPRITE

Spirited addition to the Raleigh line of fine touring bicycles is the 5-Speed Sprite, built for effortless fun cycling. Choice of new patented Sturmey-Archer 5-Speed Hub with fully enclosed gears or Huret 5-Speed Derailleur. Fitted with New Chrome Alloy Shift Levers.

#### Sturmey-Archer 5-Speed Hub Models:

Boys Model DL-70 available in 21" frame in Burgundy and Bronze Green and 23" frame in Bronze Green.

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#### Huret 5-Speed Derailleur Models:

Boys Model DL-71 available in 21" frame in Flamenco Red.

Girls Model DL-71L available in 19½" frame in Sky Blue.





# Mysterious Power Hidden In Us

By FATHER JOHN T. CATOIR

Hidden in the depths of human personality is a mysterious power which few people really touch: it is the power which enables us to say "yes" to God with all our heart. God sees through us so easily, our masks, our merit badges, our titles; these are as transparent as the image of the movie projector on a huge screen.



FATHER CATOIR

Somehow we manage to deceive ourselves into thinking that we have said "yes" to God because we follow the rules, and have earned a good reputation in the process. The need for approval is very often a desperate need, because we hunger so to verify our authenticity.

Men and women are driven by strong, chaotic forces: the urge to possess power over others; the urge to possess wealth, pleasure, luxury, comfort. Men and women have exploited one another mercilessly, often in the name of religion.

This sickness is sometimes reflected in a person's vision of heaven. I heard a man once say, "I think heaven will be a long beautiful vacation, no work, plenty of golf, good expensive food, and complete sexual gratification."

While there may be much truth to the full human happiness of heaven, the vision says more about the richness of total resignation to God's love. It is more a reflection of a man who is saying "yes" to self, using God as insurance, as an instrument of emotional self-fulfillment.

There are many people who consider themselves religious (Christians, Jews, Moslems, Taoists and Buddhists, it doesn't matter) who attach themselves to a set of beliefs in an effort to assert their own shoddy ego in one way or another.

What would it profit a man to become a President, or

an Archbishop, or a movie producer, or a philanthropist, if he had merely been saying "yes" to himself all his life? What would it profit a woman to become Mother of the Year, International Chairman of the League for Female Emancipation, or number one Hollywood box office attraction if she were saying "yes" to herself all her life?

I really don't mean to contrast the worldly person with the religious person. I am trying to say that many people who pursue self-made goals and who consider themselves God-fearing and religious have never really said "yes" to God in their heart of hearts. They are unable to accept others even in their sinfulness. Sometimes they are unable to accept themselves. But "yes" implies the power of this acceptance.

The alcoholic who has hit bottom and who has risen again to put himself entirely in the hands of God, knows what I mean by saying "yes" to God. The woman who has stopped struggling against life, stopped seeking an escape from the drudgery and burden of an unsatisfying love-relationship, knows what I mean. The man who has had everything, but who nevertheless remains empty until he surrenders his rights to God; knows what I mean.

People often ask "why" when things fail to work out as they planned. "Why" did God not answer this or that petition? But God's infinite mercy transcends our immediate needs. He leaves us unsatisfied, still hungering, reaching out for new and better fulfillment until at last, at the end, we come to understand that true fulfillment rests in Him alone. We can satisfy our appetites endlessly, but we ourselves remain unsatisfied; always hungry, always desirous of better and more satisfactions.

Christ testified to the richness of renunciation, but very few of us have the purity of heart, the childlike spirit which can understand Him when He says, "Unless you die to self, you cannot live..." and again, "Take up your cross and follow me."

## Prayer Of The Faithful

The Last Sunday After Pentecost

Nov. 23, 1969

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Today's liturgy reminds us explicitly that Christ will come again. Let us ask the Father that we who await the second coming will lead a life worthy of the Lord and be pleasing to him in every way.

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

LECTOR: 1) For the People of God, for Pope Paul and all bishops, for the clergy, religious and laity as we await and prepare for the second coming of Christ, we ask you, Father:

PEOPLE: Hear our prayer.

LECTOR: 2) That the heads of all nations and the leaders of the United Nations may find the path to true and lasting peace, we ask you, Father:

PEOPLE: Hear our prayer.

LECTOR: 3) For the safety and success of the crew of Apollo XII, we ask you, Father:

PEOPLE: Hear our prayer.

LECTOR: 4) That we may work energetically for a more just distribution of the world's goods, we ask you, Father:

PEOPLE: Hear our prayer.

LECTOR: 5) For the young people of our parish and our community, that they will find happiness through the service of others, we ask you, Father:

PEOPLE: Hear our prayer.

LECTOR: 6) For the sick and the suffering that they will receive strength to stand fast and endure joyfully whatever may come, we ask you, Father:

PEOPLE: Hear our prayer.

LECTOR: 7) That we who await the coming of Christ will one day be united with the departed, for all who have died during the past week, remembering especially N. and N., we ask you, Father:

PEOPLE: Hear our prayer.

LECTOR: 8) That the sense of Christian community may pervade our lives today, we ask you, Father:

PEOPLE: Hear our prayer.

CELEBRANT: Father, hear us and help us to live, so that whenever your call comes for us you may find us ready, our work completed, and our hearts at peace. We ask this through Christ, our Lord.

PEOPLE: Amen.

## Thanksgiving Day

Nov. 27, 1969

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray that whatever we do in word or work, we will do all in the name of the Lord Jesus, giving thanks to the Father through him.

LECTOR: The response for today's prayer of the faithful will be: Thank you, O Lord.

LECTOR: 1) For our Church and the saving grace it brings us, in gratitude we say:

PEOPLE: Thank you, O Lord.

LECTOR: 2) For our country and the freedom we enjoy, in gratitude we say:

PEOPLE: Thank you, O Lord.

LECTOR: 3) For our families and the love and happiness we have shared, in gratitude we say:

PEOPLE: Thank you, O Lord.

LECTOR: 4) For the friends you have given us and the meaning they have given to our lives, in gratitude, we say:

PEOPLE: Thank you, O Lord.

LECTOR: 5) For the wealth and resources of our nation; for the food we eat today, in the hope that your gifts to us will move us to give to others, in gratitude we say:

PEOPLE: Thank you, O Lord.

LECTOR: 6) For the Eucharist we celebrate today as a perfect sign of our thanksgiving in gratitude, we say:

PEOPLE: Thank you, O Lord.

LECTOR: Let us pause now in silence as we recall the many other gifts God has given each one of us.

(Pause for a brief period of silence)

CELEBRANT: Father, you guided our forefathers to build a new nation in this land. We, a grateful people, ask you to continue to watch over us, so that our leaders may enjoy good health and our people live in peace. We ask this through Christ our Lord.

PEOPLE: Amen.

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## Thanksgiving Reflections

(Continued from Page 7A)

perfect form it can take is the sacramental Eucharist, the Mass, the great prayer of thanksgiving which our Lord gave to his Church. Our Eucharist is the sacrifice which Jesus made of his life in consecrating it to the Father for the redemption and sanctification of men.

At the Last Supper and on the cross, Jesus revealed the purpose of his whole life and that of his death: to give praise and thanks to the Father. The Passion and death of Jesus was necessary so that he might fully glorify the Father, but his whole life was one continual prayer of thanksgiving which at times was made explicit and solemn for the purpose of leading men to believe and give thanks to God with him.

The essential object of this thanksgiving is the Messianic event of Christ, the gift of the Word that God has offered to man. Jesus Christ is our thanksgiving. It is he who, first of all, gives thanks to the Father. Christians give thanks to the Father through Christ, with him, and in him. In the Christian prayer of thanksgiving as in every Christian prayer Christ alone is our model and mediator.

In celebrating and receiving the Eucharist, the Church, and the individual believer, really celebrates eucharist, that is, thanksgiving, in its highest form. The Eucharist is the Church's grateful response to God's offer of grace, the supreme gift of himself in the person of his Son.

This Thanksgiving and every Thanksgiving what greater reason is there to give thanks than God's gift of his Son who in turn gave his life for us that we might have life and have it to the full? And what greater way is there to thank God for this most perfect gift and all his many gifts to us than participation in the celebration of the great prayer of thanksgiving, the Eucharist?



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Town House, West Palm Beach, Fla.



# Biological Technology Has A Frightening Scope

By FATHER JOHN B. SHEERIN

Some months ago vast numbers of dead and dying seabirds were washed ashore on British beaches. One guess has it that 10,000 perished from poisonous chemicals such as DDT.

The United States as well as England is exercised over the threat posed by new forms of technology. Last August the National Academy of Sciences urged Congress to establish a new federal agency to alert the public to the perils of certain forms of technology.

The National Academy listed a number of dangers resulting from the exploitation of technology, citing for instance, the spectre of thermonuclear destruction, the hazards of air pollution, the menace of techniques for manipulating private thought and behavior.

Anyone familiar with the history of the Industrial Revolution in Europe knows how machinery created chaos in human life throwing hundreds of thousands out of work and paving the way for Communism. The tragic fact is that the persons most vitally affected by new technological developments usually have no voice in approving or banning the new technologies.

There are reasons for suspecting that the most frightening of the new technologies may well be biological technology. I do not refer so much to manufacture of insecticides and to biological warfare as to manipulation of the genes. Within the last 20 years, biologists have discovered how the genes operate in the life cell, carrying detailed instructions for making the new cells and for regulating the life machinery in each cell.

It is said that the new science can be used to change, replace, remove or add genes. It will then be possible to create life through artificial fertilization and to remove



FATHER SHEERIN

defective genes or insert whatever genes may be desired. Some say, for instance, that predisposition to cancer may be eliminated in this way. All this opens up the prospect of a "brave new world" full of biological supermen.

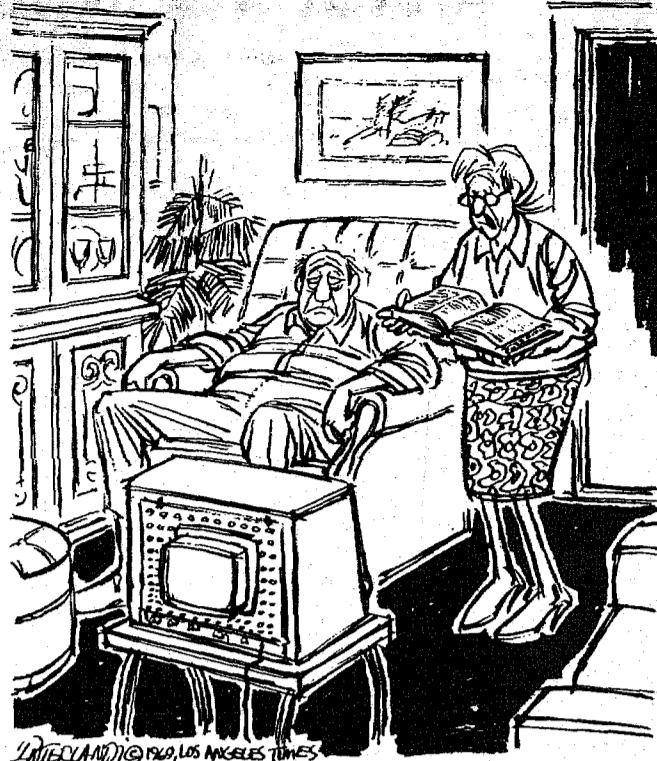
This power to manufacture men to order is frightening in its scope. It is easy to see therefore why some control of this new technology will be necessary. If biologists are to decide what type of person is to be manufactured, we shudder to think of the consequences. Biologists enlisted by some future Military Industrial Complex can inject in the genes of enemies factors that will make them sensitive to tumors or other defects. Will the product of manipulation of the genes be in any sense a real man, a member of the family of man, or will he be some sort of monstrous machine?

This new biological technology is for these reasons a big question mark. Properly controlled it might prove to be a great blessing to mankind but its immense potential for evil should make us stop and think. Scientific study of the new developments should go on, but moral theologians especially should give the problem intense scrutiny. Karl Rahner is one of the few Catholic scholars who have focused attention on the problem.

The public also should be alerted to what is going on in this area and it was precisely to alert the public that the National Academy of Sciences recommended the creation of an appropriate federal agency. Then too the biologist himself must develop a high sense of responsibility for his work in the laboratory and for exploitation of his results in the new technology.

Some months ago, scientists at MIT devoted a whole day to meditating on their responsibilities as scientists, especially on the morality of doing research on bombs and other devices that might be used for destructive purposes. Many other scientists at American universities took the cue from MIT and held similar days of recollection to examine their consciences.

BELOW OLYMPUS By Interlandi



"'ef. fete (e-fete), adj. 1: no longer fertile; 2: worn out with age.' Those kids marching don't look EFFETE to me!"

The day has passed when scientists could consider laboratories as ivory towers securely isolated from the hubbub of the marketplace. What the biologist discovers in his laboratory eventually has implications for the world outside: his influence on the outside world — for good or evil — spreads in ever widening circles. To a certain degree he must therefore be moralist as well as technician or researcher. We cannot afford another devastating Industrial Revolution.

# 'Outdated Dispute' Brought Into Grape Dispute

By Msgr.

GEORGE G. HIGGINS

Last week's column took the form of a reply to an article on the California farm labor dispute which Father Cletus Healy, S.J., sent to The Voice. At the end of my column, I asked why Father Healy and his supporters have yet to throw their weight



Msgr. HIGGINS

behind the U.S. Bishops' 1968 statement calling for an amendment to the National Labor Relations Act which would bring farm workers under the coverage of the Act and guarantee their right to organize and bargain collectively.

I suggested that perhaps one of the reasons for their silence in this crucial matter of public policy is that they really don't believe in the kind of unionism and collective bargaining which the provisions of the Act have helped to make possible in most other major industries in the United States.

This is more than a suspicion on my part. It's a matter of public record. In the widely circulated booklet on the California farm labor dispute, "Battle for the Vineyards," Father Healy says that so-called neutral unions (the only kind we have ever had in the U.S.) are at best only tolerated by the Church "under the compulsion of necessity." The only authority he cites in support of this statement is Pope Pius XI's encyclical of 1931, Quadragesimo Anno.

I happen to think that his interpretation of that encyclical is completely wide of the mark, but, whatever of that, I would have expected him to tell his readers that a much more recent encyclical — Pope John's Mater et Magistra — explicitly puts its stamp of approval on so-called neutral unions — i.e., unions which have no connection with any particular church or religious organization and in which there are no direct or indirect religious tests for membership or election to office.

Such organizations are sometimes referred to as "secular" (not "secularized") unions. While they are officially neutral on theological matters (in the same sense in which every branch of government in the U.S. is neutral) they are neither anti-clerical nor anti-religious.

On the contrary, they fully respect the religious beliefs of their members and their corresponding right to be guided by and to try to implement their own convictions — whether religiously motivated or not — in the field of social and economic policy.

Since Father Healy has publicly characterized me as being a partisan champion of American secular unions, I am sure he will not be prepared to take my word for it when I say that Mater et Magistra fully approves of such unions.

This being the case, I would refer him to an article written in 1962 by Father Oswald von Nell Breuning, S.J., "Rome and the American Labor Union," (Review of Social Economy, Fall 1962, Marquette University Press, Milwaukee, Wis.) Incidentally, in view of the fact that Father von Nell Breuning is widely thought to have been one of the principal authors of Pius XI's Quadragesimo Anno, his interpretation of Mater et Magistra's teaching with regard to secular unions takes on added significance in the present context.

Father von Nell Breuning says, in summary, that

## Generation Gap Session Theme

WEST HOLLYWOOD — "Impact" sessions will highlight a meeting of the Madonna Academy Parents and Friends Association at 8 p.m. Tuesday, Nov. 21 in the school Hall.

"Is the Generation Gap A Myth?" will be the theme of the session, which will feature a panel of advice and counsel. Marie Marie, archdiocesan youth program director will be the moderator.

the term "Christian unions" is not mentioned at all in Mater et Magistra. Rather the encyclical speaks of unions which are "guided by Christian principles." It is entirely possible, Nell Breuning says, that American unions fall within this category.

Be that as it may, he continues, besides unions which are "guided by Christian principles," there are other unions "which take their inspiration from natural-law principles and show respect for freedom of conscience."

This is a good description of American unions as we know them at present. Membership in such unions, Nell Breuning concludes, is left completely free — without special restrictions as, for instance, the requirement of simultaneous membership in a Catholic organization.

Msgr. Pietro Pavan, a distinguished Italian scholar who is widely reported to have played an important

role in the drafting of Mater et Magistra, completely agrees with Nell Breuning's interpretation of this encyclical.

According to Msgr. Pavan, the position stated by Pope John XXIII in Mater et Magistra is a de facto position. The Pope states that nowadays Catholics are present in the working world in two ways: with Christian inspired unions or individually working inside unions which are not linked to any faith or confession.

He praises and encourages both, but doesn't give any judgment on which one to prefer since, according to his idea, the solution of such problems lies with the individual.

## OUTDATED

I am certain, incidentally, that Msgr. Pavan would be astonished to learn that this outdated controversy over the relative standing of so-called Christian and so-called neutral unions is still alive. But is it really alive?

I think not. On the contrary, it's as dead as the dodo.

In the case of our own country, it was settled, once and for all, almost a century ago when the late Cardinal Gibbons went to Rome and defended the right of American Catholics to join the "neutral" Knights of Labor.

From that day to this there has never been the slightest doubt that the Church in the United States positively approves of "secular" ("not secularized") unions in the sense that she regards them as being preferable, under present and foreseeable conditions, to so-called confessional or Christian unions. To maintain the opposite is to fly in the face of all the evidence.

In other words, Father Healy is beating a dead horse in trying to revive this ancient controversy. He is also wasting his time and energy trying to prove that labor unions as we know them in the United States — unions which bring workers together

into separate organizations of their own — are class conflict unions and, for that reason, do not measure up to the requirements of Catholic social teaching.

I hope to be able to return to this matter next week in the last of three columns written in reply to Father Healy's recent article in The Voice. In conclusion, I sincerely regret having to spend so much time going over issues which are so hopelessly out of date and so completely irrelevant in terms of the California farm labor dispute.

My only reason for doing so is that Father Healy's violently anti-Cesar Chavez booklet is being so widely distributed and is being "plugged" on a number of network television shows by certain politicians and growers, whose approach to the farm labor problem — to put it mildly as possible — leaves much to be desired from the point of view of Catholic social teaching.

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# Around The Archdiocese

## Dade

Annual Fall festival will be held in Corpus Christi parish, Saturday and Sunday, Nov. 22 and 23. Games, amusements, and booths will be open from 3 to 11 p.m. each day.

\*\*\*

Christmas bazaar will be held in St. Louis Family Center, Saturday and Sunday, Nov. 22 and 23. Hours will be 10 a.m. to 5 p.m. Saturday and after the Masses until 4 p.m., Sunday.

\*\*\*

A "Harvest of Fall Fashions" and luncheon under the auspices of Holy Family Woman's Club at noon, Monday, Nov. 24 at the Hotel Americana. Reservations may be made by calling Mrs. Lonnie Reeder, 947-0498 or Mrs. Alfred Segreto, at 947-0996.

\*\*\*

A luncheon and fashion show under the auspices of Epiphany Home and School Association begins at 11:30 a.m., Saturday, Dec. 16, at Gretnier's Restaurant, South Miami. Fashions from Nelson's will be shown by mothers of school children.

\*\*\*

Fall luncheon and card party sponsored by the Cathedral Women's Guild begins at noon, Saturday, Nov. 22, at the DuPont Plaza Hotel in downtown Miami.

## Palm Beach Co.

Holiday dance sponsored by Sacred Heart Home and School Association begins at 9 p.m., Saturday, Nov. 22 at Lake Worth Casino. Music will be provided by Tommie Randall.

## Recollection Program Set

LANTANA—An Evening of Recollection sponsored by the Holy Spirit Council of Catholic Women will be held at the Cenacle Retreat House, Sunday, Nov. 23.

All women in the parish are invited to participate in the program, which begins at 4 p.m. and includes supper, conferences, Eucharistic Celebration and Mass.

Reservations may be made by calling 582-2534.

## Poor Look To Camillus For Thanksgiving Dinner

When you're doing your Thanksgiving shopping do not forget Camillus House where hundreds of indigent men will line up on Thursday, Nov. 27 in anticipation of enjoying a hot, holiday meal such as they have enjoyed before they were "down on their luck."

The Brothers of the Good Shepherd who conduct the refuge are already feeding some 10,000 persons each month and the winter season

Holy Spirit Council of Catholic Women, Lantana, will meet at 8:15 p.m., Tuesday, Nov. 25 in the parish social hall. Members are collecting good used clothes and toys which will be distributed to children of migrant farm workers.

\*\*\*

Annual dance to benefit Cardinal Newman High School will be sponsored by the Home and School Association, Saturday, Nov. 29, at 9 p.m. in the Palm Beach Towers. Music will be provided by Jimmy Thomas. Reservations may be made by calling 967-1673 or 585-4548.

## Cana Conference Set At Nativity

HOLLYWOOD — Nativity parish will sponsor a Cana Conference Sunday, Nov. 30, from 7 to 10:30 p.m., in the parish hall. Msgr. Robert Schiefen, director of the family life apostolate of the Archdiocese, will moderate, assisted by Dr. Ray and Mary Healy and Jim and Caroline Bennett. Refreshments will be served.

## Banker, Priest Named Trustees

A Miami banker and a priest who formerly served in South Florida parishes have been named to the St. Leo College Board of Trustees.

Alfred W. Slobusky, president of the Second National Bank of North Miami, was graduated from the University of Miami and is president and economist with Economic Consultants, Inc., Coral Gables.

Father William J. Weinheimer, pastor, St. Raphael Church, St. Petersburg, was at one time chaplain of the Newman Club at the University of Miami as well as assistant pastor in St. Rose of Lima and Holy Family parishes.

## Religious Drama To Be Offered

"The Book of Job," a religious drama, will be staged by the Everyman Players at 8:15 p.m., Sunday, Nov. 23 in the Barry College Auditorium.

First annual tea for ladies of St. Jude parish, Jupiter, will be hosted by the Christian Mothers at 2:30 p.m., Sunday, Nov. 23 in the parish hall. A display of yearbooks depicting the parish history will be featured.

## Broward

A "Cinderella" Ball under the auspices of parishioners of St. Henry Church begins at 8 p.m., Saturday, Nov. 29 at the Galt Ocean Mile Hotel. Johnny Leighton's orchestra will provide music for dancing.

\*\*\*

A Corporate Communion will be observed by members of St. Anthony Catholic Women's Club during Memorial Mass for deceased members at 8 a.m., Tuesday, Nov. 25 in the parish church. Breakfast and program will follow in the parish hall.

\*\*\*

A ball aboard the SS. Queen Elizabeth has been planned by St. Gregory Women's Club, Fort Lauderdale, on Saturday, Nov. 22.

\*\*\*

Luncheon and fashion show will be sponsored by Circle Six, Holy Cross Hospital Auxiliary, at noon, Saturday, Nov. 22 at the Galt Ocean Mile Hotel.

\*\*\*

A dessert card party sponsored by Court Holy Spirit, CDA, begins at 12:15 p.m., Friday, Nov. 28 in St. Elizabeth Gardens, 801 NE 33 St., Pompano Beach.

\*\*\*

"Days of the Old West" will be the theme of Nativity parish bazaar, today (Friday), Saturday and Sunday on the Hollywood parish grounds.

## College Council Selects Sister

Sister Mary Dorothy, O. P., president, Bar.vy College, has been named to the Executive Council of the Commission on Colleges of the Southern Association of Colleges and Schools.

Sister will attend the annual meeting on Nov. 30 in Dallas, Tex. She was the first woman member ever to serve on a committee of the Commission on Colleges.



CHAMPAGNE and coffee were served during the gala membership coffee of the Marian Center Auxiliary Wednesday. Shown above are Mrs. Lewis Maul, Mrs. Theodore Schroeder, Mrs. Louis Dubois, and Mrs. Leroy Trombly.

## Couple Marks Sixtieth Year Of Marriage

HIALEAH — The 60th anniversary of their marriage was observed last Saturday by Mr. and Mrs. Francis A. Erhardt during Mass of Thanksgiving in St. John the Apostle Church.

Father Thomas Rynne, pastor; and Msgr. Thomas Feeney, pastor, Our Lady of Victory Church, Floral Park, N.Y., concelebrated the Mass, at which the couple renewed their nuptial vows.

Wed in St. Thomas the Apostle Church, New York City, the couple came to South Florida in 1945.

Mr. Erhardt is a retired member of the New York Fire Dept. and a former employe of Eastern Airlines. He is active in the Parish Holy Name Society, the Ushers Club and St. Vincent de Paul Society.

The couple has two sons: Francis C., St. Croix, Virgin Islands; and Robert B., Garden City, N.Y.; six grandchildren and seven great-grandchildren.



HUNDREDS of guests who attended the coffee at the home of Mrs. Maytag McCahill, Miami Beach, included Mrs. Michael McLaney and Mrs. George French. Fashions by Mister Wyatt were shown.

## Sem Students Staging Show

Elmer Harris' "Johnny Belinda" will be produced by students at St. John Vianney Seminary, today (Friday) and Saturday, at the seminary,

2900 SW 87 Ave.

Father John J. Buckley, C.M., director of dramatics, directs the show, which begins at 8 p.m. each evening.



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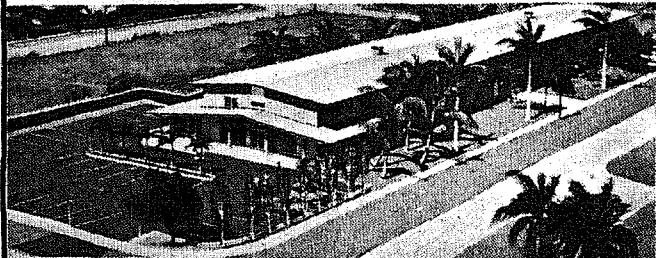
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# Is Therapeutic Police Force Likely In The Future?



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 inquiries to him in care of The Voice, P.O. Box 1059, Miami, Fla. 33138.

By DR. BEN SHEPPARD

This week, I would like to deal with several different subjects which are brought to mind by letters received from readers.

Some people ask: Why do I seem to favor and "go easy" on the wrongdoer? I don't think I favor them; rather, I would say we should try to understand and treat the wrongdoer. Too often the person who has done wrong finds that society has not forgiven him and that suspicions about his present actions persist no matter where he goes.

Our present methods of dealing with the wrongdoer are not good. Too many of our jails are filled with repeaters. The mentally ill, for instance, are told that they must be rehabilitated before they are released. This does not always work.

We have another danger, because we cannot eliminate misbehavior by blaming it on deprived childhood or something lacking in the make-up of the chromosomes. We are still groping for answers to misbehavior. We are still groping for a formula of rehabilitation which works.

Some police forces are still committed to a system of justice by punishment; others are not. The judiciary is moving strongly toward a system of justice by treatment.

Reeducation improves over our present programs of rehabilitation, because it places the blame publicly and extracts punishment. We must remember that the average policeman is caught in the middle. He has to face the rehabilitation failures often with "gun in hand." This is a danger to the policeman's life and places the judge in the position of seeing official faults because officers' behavior errors are too often repeated.

We could perhaps have a police force which is a therapeutic police force and not tied to the idea of punishment. Instead, it would become an arm of the behavioral sciences. A growing society like ours cannot take joy out of punishment. Punishment can only be justified if it can be shown that it advances the rehabilitation of the subject in a better manner than any other method. We must learn to reeducate or refrain according to the needs of the situation.

We are wrong in calling the medical sciences into court before a trial. First there should be an adjudication on the facts of the case and then the methods of reeducation or rehabilitation should come into play.

Psychiatric studies must not become a legal maneuver. It would seem that the side which can afford the best psychiatrist would then win. If psychiatry is to be used, let us use it to heal.

What determines who is a law-breaker? How can we best treat him? These are two vast fields which must be investigated. Can we modify human behavior? Can we create an era of complete thought control? Can we eliminate criminality from human behavior? These are all areas which require thought and research.

We must learn if judges should determine only the legalities and the facts and then turn the accused over to the behavioral scientists. We must apply the knowledge of the past to the elimination of criminal behavior rather than concentrating on punishing criminal behavior.

Management of the offender should be left to the behavioral scientists. If we all work towards this goal we can hope for a new era of civilization. We have to have a new direction. We have massive increases in the efficiency of modern police methods and this means more fairness. By the same token, we should have an understanding of behavior to train the teachable or retrain the unteachable.

Along the same lines, I would like to quote Dr. Henry Brill, chairman of the Committee on Alcoholism and Drug Dependence, who says that he favors a well-balanced program of rehabilitation for alcoholics and drug addicts. "It is too often we emphasize the parts of the program that are easy—it is easier to pass a law or make an arrest than it is to provide psychiatric and social supportive treatment."

I think it would be far better for the young people to select something other than marijuana as a symbol to fight the establishment.

We would be far better off to get away from the psychic contagion of drug dependence. Dependence is spread from person to person by example and imitation.



You cannot argue with the effects of marijuana and alcohol. We are paying a tremendous price for the widespread use of alcohol. If alcohol were discovered in the research laboratories today it would fall into the category of high dependency, high toxicity addiction agents as defined by current classification.

## French Bishops Permit Free Choice On Schools

LOURDES, France —(NC)— The French bishops have abandoned their long-standing opposition to the attendance of Catholic children at public schools and have issued a statement recognizing parents' freedom of choice.

Since the last century the political life of this country has been marked by struggles between the supporters of secular public education and the supporters of private religious education.

For several years, this freedom of choice for parents has been recog-

nized in fact, but in certain regions where religious practice is strong, Catholics sending their children to the public school were still objects of discrimination on the part of the clergy.

Now the bishops have stated clearly: "By the choice of one school or another, parents bring into play their responsibility as Christians. Their decision taken in view of multiple factors requires serious reflection in the light of faith. Made in good conscience, this choice is legitimate and worthy of respect."

## 'Foolish Hero' Tag Placed On Long-Distance Hijacker

VATICAN CITY —(NC)—The Vatican City weekly L'Osservatore della Domenica, has called Rofaella Minichiello a "foolish hero" who deserves more pity than praise for hijacking a plane and endangering the lives of everyone aboard.

In a brief editorial, the weekly recalled the incident in which the young decorated Vietnam war hero forced a TWA jetliner to fly from California to Rome.

"At first the news and the tone of accounts dealt with him as a hero, without even hiding the folly of the act," the editorial said.

most profound pity." The article recalled that Minichiello, armed with a carbine, endangered the lives of the crew and all the passengers on board the plane that he eventually hijacked.

"It is not likely that the magistrates would have indulgence for anyone responsible for an act of air piracy and several armed threats," the editorial added.

## Envoy Named To Japan Expo

VATICAN CITY —(NC)— Pope Paul VI has named Paolo Cardinal Marella his special envoy to the "Day of the Holy See" at the 1970 universal exposition in Osaka, Japan.

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(Coupon expires Sat. November 22, 1969)  
(Coupon Good From Vero Beach To Miami ONLY)

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# THE NOW SET

## Clean-Up On 'Beer Can Island' Languishes For Finishing

The subject wasn't roses. It was garbage — beer cans, litter and discarded items left on one of the boaters' favorite South Florida havens, Beer Can Island in the middle of Biscayne Bay.

In October, two local groups of youngsters went out to tackle the litter problem.

The North Dade Deanery of the Catholic Youth Organization took a boat-cade out to the island one Saturday and left neatly-bagged plastic enclosed stacks of collected litter in one spot on the island. They offered to bring the trash over by boat if a truck were provided to pick it up on the mainland, but neither City of Miami nor Metro seemed

interested in the collection request.

Later last month, the Northeast Miami Junior Women's Club took Cub Scout pack 41 over to the island to make a second sweep over the territory and pick up what the CYO has missed.

Their neatly-bagged stack is now sitting near the one assembled by the CYO, and still no one has bothered to pick up the trash.

Both the CYO and the junior woman's club have offered to help in getting the trash to the mainland, but once it's there no one seems interested in taking it to the dump.

The subject isn't roses and it doesn't look like anyone's going to do anything about it.



WAITING FOR transportation to the trash dump is one of two piles of litter which were gathered on "Beer Can Island" by North Dade youth. Neither the City of Miami nor Metro seems the least bit interested in taking the matter across water to the trash facilities, however.

## How Parents, Students Think On Same Subjects Disclosed

MILWAUKEE — (NC) — What parents think about certain issues and what their high school-age children think often serve to highlight amusingly different world views. Sometimes though, both groups hold opinions which are reassuringly similar.

When sophomores at Don Bosco high school and their parents recently completed some surveys here, they saw between identity and diversity of view.

The topics included: money and jobs, studies, church, smoking, social life, friends, and drinking.

• Money and jobs: Three-fifths of the students and an equal number of their parents agreed that students should be allowed to have a job. They generally felt the student should have a 10-20 hour work week. Most parents thought a student with low grades should not work, but 40% of the students disagreed.

The great majority of both groups agreed the student should first "save" the money he earns and secondly, "cover social expenses." But they differed sharply on the question of who should have the last word on how the money was spent. More than 70% of the parents claimed the right for themselves.

• Studies: Parents felt that students should study more. Three-quarters of the parents surveyed thought students should spend one and one-half to two hours each night on homework. Furthermore, 93% of the parents thought students should be home at a certain time during the week to do assignments, usually by nine o'clock weeknights.

Students felt that study time "depends on how much work was given." Those who gave a specific amount of time felt that one to one and one-half hours a night was adequate study time (although they only made up 40% of the students surveyed).

Parents and students agreed that if a student does not work to capacity at school, it is his own fault. But 28% of the students also felt the teachers would be at fault in this situation. Only 5% of the parents placed any blame with the teachers. Instead, 15% of them felt that the student's failure would be the parent's fault.

• Church: The great majority of parents (90%) felt the family should go to Sunday Mass

together, if possible. Surprisingly, 46% of the students disagreed. But 83% of the students thought that the individual student does go to Mass regularly.

While 62% of the parents felt that a parent should make a boy attend Sunday Mass, if necessary, 65% of the students thought parents do not have that right.

Only 4% of the parents felt that Sunday Mass was meaningless, although 11% were undecided. And only 6% of the parents felt that Sunday Mass may be meaningless for their sons, with 14% undecided.

But 34% of the students felt Sunday Mass was without meaning and merely a habit or ritual and 27% of them felt that their parents thought the same way.

• Smoking: The great majority of students survey (93%) said they do not smoke. And 75% of the students felt that their parents' attitude towards smoking influenced them. Surprisingly, 42% of the parents felt their attitudes toward smoking had not influenced their sons.

• Social life: While parents generally felt that a person should be at least 16 years old in order to date, students would allow dating a year earlier.

Parents and students agree that a student should be allowed to use the family car on weekends. They also agree that a student should be allowed to stay out until between 11 and 12 midnight on weekends and that parents should know where the students are going when they go out.

• Friends: Parents and students overwhelming felt that a parent should know his son's friends and that he has a right to influence who his son's friends will be. Parents most

frequently look for "honesty, good character, and respect" in a friend; students search for "good character, personality, and sense of humor."

• Drinking: Eighty per cent of parents surveyed do not allow their sons to drink at home and 98% of them say their sons do not drink with their friends. But asked if they ever drank with their friends, 52% of the students answered "Yes" and of those answering, the majority said "on several occasions."

In one final question asked of the students alone, 30% said they know of others who use drugs.

## Germans Strong For Collegiality

TUEBINGEN, Germany (NC)—The great majority of West German Catholics believe that the Pope should not make important decisions without consultation with the bishops, according to a poll conducted here.

The poll report said that 88% of Catholics canvassed favored such collaboration between the Pope and bishops.

## Pick Theologian Of The Year

WASHINGTON — (NC) — Father Richard A. McCormick, S.J., of North Aurora, Ill., has been honored by the Catholic Theological Society of America as the outstanding Catholic theologian of the year.

The society chose him for its annual Cardinal Spellman Award, emblematic of the honor.

## 'Speak-Up-For-America' Is Theme For Contest

All public, parochial and private high school students (grades 10 to 12) are eligible to enter the "Speak Up For America" essay contest sponsored by the Certified Plumbers of South Florida.

The first prize of \$1,000 is but one of 250 cash prizes totaling \$5,750.

The essays, which should range from 500 to 2,500 words, may deal with one of three subjects: (1) What's Right With America; (2) Our Heritage Of Freedom, Opportunity, Self-Reliance and Personal Responsibility, and (3) The Goals, Aspirations, Problems And Responsibilities Of Today's High School Students As They Relate To Those Of The Country As A Whole.

Deadline for entries is Feb. 1, 1970. Entry blanks may be obtained from the Certified Plumbers of South Florida, 2526 West Flagler St., Miami, Florida, 33135.

## 2 Notre Dame Teens Named As Outstanding

Two students from Notre Dame Academy have been named Outstanding Teenagers of America for 1970 by the Outstanding American Foundation, Chicago.

The students nominated for this honor will compete for state and national awards in the Outstanding Teenagers of America program.

Christine Cronin and Rosa Maugeri were selected from Notre Dame.

Christine is a first honors student and has won awards in many subjects. For two years she placed first in her class. She has had a remarkable series of successes in forensics, especially extemp speaking.

Rosa is a second honors student and shares two hobbies—photography and flying—with her father. She is photography editor of the school yearbook and has completed her solo flight course.

## Scout Circus Opens Today

The 1969 Boy Scout Circus will be presented Friday, Nov. 21 and Saturday, Nov. 22 at the Miami Beach Convention Hall and will feature a variety of acts which display the talents, achievements and skills of the South Florida Council.

Tickets for the "greatest little show on earth" are available for \$1 from any Boy Scout or Club Scout.

## Receives Award

Joseph W. Rimkus, Jr., has been awarded the Mike Ackerman Scholarship Award presented by the South Florida News Photographers Association, Inc.

A freshman at Miami Dade Junior College, North Campus, Joe is the son of Mr. and Mrs. Joseph W. Rimkus. They are members of Immaculate Conception parish. Mr. Rimkus is a photographer with the Miami News.

A graduate of Monsignor Pace High School, Joe was chief photographer for the yearbook there. He is presently a staff photographer with the Miami-Dade paper The Falcon.

The scholarship covers two years at Miami-Dade and two years at the University of Miami.

## Youth Award

Daniel Kelly, son of Mr. and Mrs. Howard E. Kelly, has been given a Youth Award of Excellence by the Metro Youth Advisory Board.

Daniel, a junior at Archbishop Curley high school, is a member of the St. John the Apostle CYO and plays a guitar in the youth Masses there.

He has participated in both junior varsity and varsity basketball and track.

The 16-year-old plans on going to Miami Dade Junior College after graduation and says he has a special interest in music.

## Scout Search

All area Boy Scouts and leaders are invited to a Scout Search to be held at Visitation parish grounds, 19100 N. Miami Ave., Saturday, Dec. 6, starting at 9 a.m. and concluding at 5 p.m.

The all-day session will include Mass, group discussions, leadership training and scout activities. For information call 757-6241.

## Women Take Part In Liturgy

NORWALK, Conn. — (NC) — Participation of women in the liturgy during a Mass at the Bridgeport (Conn.) Diocesan Council of Catholic Women convention was described as an "unprecedented first" in this area.

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# Pace Grid Team Tops Ratings In Its League

Msgr. Pace High School's football team didn't play a game last week, but the Spartans still came out a winner.

Pace moved to the top of the Class A District 8 race as Chaminade toppled the leader, Cardinal Gibbons High, and second place Key West salvaged a tie with Miami Edison.

The move to the head of the standings also gives the Spartans a chance to make good on Coach Bill Proulx' prediction.

"If Chaminade beats Gibbons, then all we have to do is win our final two games and we're in," he stated last week.

Msgr. Pace, now 6-2 for the season and with the best won-loss record in the district, closes out its campaign with Miami Military Academy this weekend and then Key West. The Spartans should have little trouble with winless MMA but the trip to Key West will be a rough one.

## TOUGH SCHEDULE

Key West is just 4-3-1 for the season but has played a schedule heavily loaded with the bigger Class AA schools.

In a tie for second with Key West is Chaminade, also 4-3-1, and only one game left on its schedule.

Gibbons slipped to fourth place and must count on each of the top three to lose at least once to get back on top.

In the intricate point standings, Pace has 48, Key West and Chaminade each has 45 while Gibbons has 42.

Pace, being idle last week, had a chance to heal some earlier battle wounds.

They'll also have a chance against MMA to tune up their attack for the showdown with Key West.

To date, the Spartans, according to the fine job of statistics turned in by Rick Reece, have a trio of big runners in Glenn Casey, 6.9 yards per carry, and Bill Hunt, with 4.7, as the prime carriers while Paul McGill comes in at 4.1.

The aerial game which had earlier been keyed by Pete McNab (49 of 87 attempts for 56 per cent completion mark), has now been turned over to sophomore Bob Cahill as McNab is out for the season with an injury.

Cahill has come through with an even 50 per cent, hitting on 25 of 50 tries for 306 yards.

## TOP RECEIVER

Mike Guilfoile, last year's quarterback but moved to flanker for this season, has been the top Spartan receiver, catching 25 for 416 yards, including four touchdowns.

Other top receivers have been Richard Bean, with 22 catches for 282 yards, Glenn Casey with 10 for 193 and John Mayer, also 10, for 92 yards.

Defensively, Mike Murphy has led the squad. The 165-pound senior has come up with 62 tackles and 57 assists with 145-pound line-backer Tom Lucas recording 42 tackles and 64 assists.

McGill and Steve Pearsall have led the secondary, each coming through with four pass interceptions.

The Spartans may not make it to the championship ... but they're going to be close.

\*\*\*  
We slumped with our predictions last week, going six right and three wrong, but we'll get back this week with the following:

**CHAMINADE 20, HOLLYWOOD HILLS 12** — Lions rolling again after a slump and must win to stay in running for district title.

**MIAMI BEACH 20, COLUMBUS 10** — Tides are undefeated and Columbus has failed to impress over last three games.

**PACE 42, MIAMI MILITARY 6** — Spartans should be able to name their own score.

**ST. THOMAS 14, LA-SALLE 10** — Raiders have just enough to overcome the rugged LaSalle defense.

**CARDINAL NEWMAN 22, PB GARDENS 7** — Crusaders well on the way to a winning season and this should clinch it.

**U-M 28, WAKE FOREST 10** — This is the type of team that Hurricanes' size can overwhelm.

**HOUSTON 24, DOLPHINS 14** — Oilers can sew up second in East while Dolphins continue their hard-luck campaign.

Last week's slump

sagged our season's record to 50-14-4 for a .771 percentage.

## 'Irish' Will Go To Bowl After 45-Year Lapse

**NOTRE DAME, Ind. — (NC) —** For the first time in 45 years the "Fightin' Irish" of the University of Notre Dame will play in a postseason football game on New Year's Day.

Father Edmund P. Joyce, C.S.C., executive vice president and moderator of athletics, and Ara Parseghian, football coach, announced Notre Dame accepted an invitation to play in the Cotton Bowl in Dallas, on Jan. 1.

Notre Dame's last appearance in a bowl game was on New Year's Day, 1925, when the fabled Four Horsemen backfield, in its final appearance, helped to defeat Stanford, 27-10.

Father Joyce said the university decided to lift its policy against bowl games as a means of bolstering the minority-students-aid program and scholarships for members of minority groups. He said the university's share from the bowl game will go for this purpose.

# Chaminade Topples Gibbons In Summit-Caliber Contest

Chaminade High turned in its most impressive offensive showing of the season as it trounced Cardinal Gibbons, 42-6, in a "must" game for both schools.

For the Lions, it was absolutely necessary to win if they were to stay in the running for a successful defense of their Class A District 8 title. For Gibbons, a win in this one would have virtually clinched the title, for Gibbons had posted five straight wins after opening with two losses and a tie.

Chaminade used its passing game sparingly but effectively. Quarterback Gary Ozga busted the game open early with two TD strikes in the first quarter, to John Collum for 28 yards and to John Calabrese for 13. Then Jeff Crawford added a score early in the second period as the Lions climbed to a 20-0 lead.

Gibbons never caught up and never got its offense going consistently against the rugged Chaminade defense, which had held the archdiocese's top team, Class AA Christopher Columbus, to a 0-0 tie the week before.

## GAMBLE BACKFIRES

The Redskins got their only score when Chaminade gambled on a fourth-and-two at their own 40. Ozga was hit before he could make his handoff, fumbled and Ted Connolly picked up the ball and raced 35 yards into the end zone.

Chaminade rolled up 163 yards rushing and 90 through the air while holding Gibbons to just 142 yards in total offense.

Meanwhile, Christopher

# THE VOICE OF SPORTS

Columbus found itself still on the threshold of its finest season ever, as the Explorers were upset by Southwest High, 31-28, after rallying from a 24-0 deficit in the first half.

The loss dropped the Explorers to a 5-2-1 record with two games to go. Columbus will be an underdog in this week's battle with undefeated but once-tied Miami Beach and the favorite in the season's finale on the eve of Thanksgiving against Archbishop Curley.

Ironically, a win and a loss would enable the Explorers to match their best-ever mark of 6-3-1 three years ago when Lew Pyle was the quarterback. Included among the Columbus victims that year was mighty Coral Gables High.

Columbus, after spotting Southwest its 24-0 lead, closed the gap to 24-20 before Southwest got its eventual game-winning TD.

Harold Thomas passed for 208 yards on a 16-for-29 performance including one 18-yard TD pitch to Rick Gaydos. His passes also set up the other three TDs, although all were scored from close-in.

## ROYALS LOSE

LaSalle's tough-luck Royals dropped another close one, losing 6-3 to Hollywood Hills in the final three min-

utes of play. The week before, LaSalle had been nipped 8-6 by West Palm Beach Cardinal Newman.

A 24-yard field goal by Tom Vrabel had given the Royals a 3-0 lead in the second quarter and it held up until Hills staged a 60-yard drive in the final minutes of the fourth quarter.

Archbishop Curley lost out on a valiant try at upsetting unbeaten Miami Beach, grabbing a 6-0 first quarter lead on a 44-yard keeper by quarterback Russ Meriedy. Although the Beach notched three touchdowns, the knights were still in the game late in the third quarter as Meriedy hit John Devinney for a 31 yard TD toss to close the margin to 21-14. However, the Beach added two more touchdowns and the final Curley touchdown on a 20-yard run by Steve O'Hare made the last count, 35-20.

St. Thomas pushed its record to 4-3 for the season with a 22-10 win over Florida Air Academy, after trailing 8-0 in the second period. However, the Raiders hit the scoreboard on a 15-yard TD toss from John Hackett to Drew Worthen to make it 8-6 at half-time and then score once more in the third and fourth periods with Dwight McKinzie going over from the one and then tossing a 61-yard pass to Worthen.

## Food Stamps Scheduled For Hendry County

The USDA food stamp program which enables eligible low-income families to increase their food-purchasing power by investing their own food money in food stamp coupons will be extended to Hendry County, third in Florida to participate in the program.

Exact date for the inauguration of the program will be announced for Hendry County when state welfare officials have planned a

timetable for the steps to assure effective and efficient programs.

Southeast regional FNS Director Russell James pointed out that the food stamp program is expected to get underway also in Collier County about the first of the year.

Meanwhile needy families began receiving their new food coupons on Nov. 3 in Orange County.

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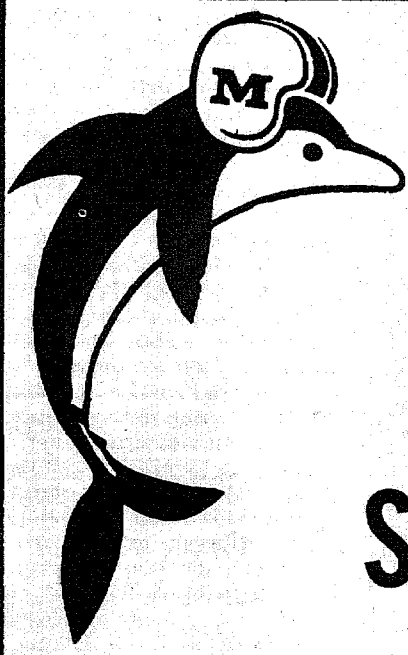
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# 'El Cursillo en Miami, Lleno de Vida Va Creciendo en Madurez Cada Día'

Habla el Nuevo Director

Arquidiocesano de Cursillos

Hace apenas unas semanas se anunció oficialmente la designación del Padre Jose L. Hernando para el cargo de director espiritual del Movimiento de Cursillos de Cristianidad de la Arquidiócesis de Miami.

Desde que fue establecido en Miami hace casi ocho años, el Movimiento de Cursillos de Cristianidad se ha convertido en un fermento de apostolado llevando el mensaje de Cristo al ambiente de la comunidad hispana.

Hace pocos meses tomo posesión la nueva directiva del Secretariado Arquidiocesano de Cursillos. En esa ocasión consideramos oportuno ofrecer en una entrevista los puntos de vista del nuevo presidente del secretariado, señor Peñín Argilagos.

Hoy, al ser designado como nuevo director el Padre Hernando, hemos querido recoger sus opiniones sobre el cursillo y la obra que ha realizado y sigue realizando. Sacerdote español joven y entusiasta, que vino a trabajar a Miami como parte del programa de la Obra de Cooperación Sacerdotal Hispanoamericana, el Padre Hernando responde a continuación al cuestionario. He aquí la entrevista:



• ¿Como ve Ud. el Movimiento de Cursillos actualmente, después de ocho años de existencia en la Diócesis de Miami?

—Sencillamente, si vale la comparación, le veo como un "teenager", que va creciendo y madurando. Ya pasó la época difícil de la niñez, los primeros pasos, a veces vacilantes y un poco en solitario, el tratar de hablar, sin ser siempre bien entendido... Era una empresa difícil, se trataba de poner en marcha una Obra que abarcaba mucho, que por su novedad y éxito fascinó a muchos y también hizo ponerse "en guardia" a otros. Desde aquí quiero hacer patente mi reconocimiento agradecido a todos, sacerdotes y seglares, que desde aquel mes de Marzo del 1962 han trabajado y siguen trabajando en el Movimiento de Cursillos. Te dije que le veo como un "teenager", lleno de vida, inquietud y generosidad, madurando un poco más cada día, pues el cristiano no se puede quedar satisfecho con lo hecho, sino que se va haciendo cada día en nuevas proyecciones. Nunca nos debemos sentir satisfechos, sino inquietos, como el "teenager", que de cara al futuro pone a rendir todo su potencial de juventud, ilusión y generosidad.

• ¿Qué influencia cree Vd. que ha tenido el Cursillo en la comunidad latina de Miami?

— Su influencia y frutos no son fáciles de valorar, pues la acción de Dios en su Iglesia y en los individuos no se mide ni por estadísticas, ni por concentraciones masivas, pero estoy seguro que a través del Cursillo muchos cristianos han dado un nuevo sentido a su vida cristiana. El Cursillo ha ayudado a intensificar más la amistad, tan natural por otro lado entre los latinos, haciendo que sea una amistad y caridad cristiana. Ha cambiado muchas mentalidades equivocadas de cara a la Iglesia. Ha fortalecido los vínculos de amor entre familias y ha ayudado a hacer más cercano y sincero el diálogo entre seglares y sacerdotes. Alguien se ha atrevido a decir que el Cursillo logró y está logrando hacer del Exilio Cubano un Exilio más cristiano. Por otra parte su influencia en Florida no se reduce solo a Miami, de aquí saltó a otras comunidades latinas, como Belle Glade, West Palm B., Pahokee, Clewiston, ellas sirvieron de trampolín para que el Movimiento llegase a Orlando y de aquí pasó a Tampa.

• ¿Podría ampliarnos un poco la aportación del Cursillo en lo que toca al diálogo o contacto entre seglares y sacerdotes?

—Creo que este diálogo es fundamental en la Iglesia y sin esto cada uno iría "por su camino" pero no como Pueblo de Dios ni como Iglesia. Una de las verdades que más se repiten y viven en el Cursillo es la de: "Todos somos Iglesia y todos hacemos la Iglesia". Lo que dice el Concilio Vaticano II de que la Iglesia es "el Pueblo de Dios en marcha", es lo mismo que en Cursillos se repite diciendo que "somos peregrinos que caminamos en unión de sus hermanos hacia el Padre".

En la convivencia de los tres días de Cursillo hay un diálogo constante entre seglares y sacerdotes, diálogo a nivel comunitario y personal, y más que nada hay una constante actitud de disposición, sinceridad y apertura por parte de ambos. La experiencia de estos tres días es comienzo y entrenamiento para un diálogo que se prolonga después en el trabajo común de sacerdotes y laicos construyendo la Iglesia. Creo que el Cursillo ha quitado en mucha gente el mito del sacerdote — "miedo y distancia", dando paso al sacerdote amigo, padre y compañero, que como tal camina unido al seglar trabajando en la misma Obra de Dios.

• ¿Además de Vd. que más sacerdotes trabajan directamente en el movimiento?

— El Movimiento de Cursillos no es mio ni de otros dos o tres sacerdotes, es de la Iglesia y de cada una de las parroquias donde hay cursillistas, por eso son muchos los sacerdotes que trabajan en él. Con una responsabilidad más directa formando parte del Secretariado Diocesano y con nombramiento especial del Sr. Arzobispo están el P. Avilino González, el P. Aleido Roman y el P. Juan Manuel López. A la hora de dar un Cursillo siempre tratamos que otro sacerdote de alguna

parroquia se una a alguno de nosotros.

• ¿Como Director de Cursillos tiene en su mente dar al movimiento alguna nueva modalidad?

—Sinceramente creo que el título de un nuevo Director de Cursillos no cambia nada al Movimiento, aunque si añada y suponga más responsabilidad para mí. Creo que los Cursillos en Miami están bastante bien y "en marcha" como decía antes. La ideología y técnica del Cursillo tiene poco que cambiar en su esencia, es precisamente la dinámica propia de todo Movimiento de Iglesia la que nos exige una constante adaptación y revitalización. Se necesita una nueva ilusión cada día que discurra por nuevos cauces y al nuevo ritmo de la Iglesia y el mundo. Esa es la única modalidad de que se puede hablar, que sin ser nueva, hace que el Movimiento sea nuevo cada día.

• ¿El cursillo trabaja en algún campo concreto de apostolado?

—El Cursillo no tiene en sí ningún campo específico de apostolado, como lo pueden tener otras organizaciones. Al ser Movimiento de Iglesia lo que trata es de "mover", sacudir y responsabilizar a cada individuo, para que sintiendo su responsabilidad cristiana de hombre de Iglesia, donde quiera que esté, sea fermento y vértebra de Cristianidad.

El Cursillista debe ser un cristiano que se interesa e integra en todos los campos apostólicos y se entrega más de lleno allí donde encuentra un campo más de acuerdo con sus circunstancias y cualidades. Puede ser el campo parroquial, o el profesional, o el obrero, o el educativo o el familiar o el de la juventud... En todos ellos debe dar siempre un testimonio de auténtico cristianismo, cada día debe nutrirse de un mejor conocimiento de Cristo en su Palabra y en los Sacramentos lo cual se debe reflejar en una vida intensa y "extensa" de caridad hacia los demás.

• ¿Para mantener viva esta preocupación apostólica ¿Cuenta el Cursillo con algún medio propio de él?

— Para mantener ese entusiasmo con que el Cursillista sale del Cursillo se cuenta con dos medios, que hace poco fue el mismo Papa Paulo VI, quien hizo referencia a ellos como algo propio del Cursillo y los llamó "semilla de amistad". Son la Reunión de Grupo y la Ultreya. La Reunión de Grupo es el reunirse unos cuantos con el fin de convivir y conversar cada semana sobre su vida cristiana, tratándose de ayudar en la aventura de hacer que Cristo este más presente en el Mundo. En estos grupos, sobre la base de una amistad, crece una vida cristiana mejor y más compartida con todos. La Ultreya es una reunión más grande, a veces de ámbito diocesano, o regional o mundial. Ultreya viene de la palabra "Ultra", que significa "adelante" o "más allá"... en la Ultreya tratamos de animarnos en nuestra acción cristiana; se comparte el Cristianismo de la semana a un nivel más universal, enriqueciéndose todos mutuamente y enriqueciendo a toda la Comunidad. Todo esto se desarrolla en un clima de alegría cristiana, de amistad y de caridad.

• ¿Como le gustaria a Vd. ver el movimiento de cursillos?

— Me gustaria verlo como algo de todos; de sacerdotes y seglares, que unidos a sus pastores tratan de hacer que la Iglesia esté siempre "en marcha". No es necesario ser cursillista para ser un buen cristiano, pero si alguien desea ser mejor cristiano y acercarse más a Dios yo le diría que en el Cursillo encontraría un medio que le puede ayudar.

• Para terminar nos podria dar alguna experiencia o vivencia sacada de su largo contacto con los cursillistas?

—Recuerdo el testimonio de un joven cursillista cubano de esta Cristianidad de Miami. Fue en el Congreso Internacional de Bogotá, en Agosto del 1968. Allí le oí estas palabras dichas a voz en grito ante miles de personas:

"Hace unos años llegamos a un exilio, tal vez cansados, desalentados... y allí Cristo nos recibió en el Movimiento de Cursillos. El nos decía: "Venid y vereis", y porque nos acercamos a El, le vimos y al verlo convivimos con El y nos quedamos a su lado. Hoy aquí en Colombia al ver a ese mismo Cristo en todos Vds. tambien nos quedamos para siempre con Vds. Tal parece que el Señor dispersa hoy al pueblo cubano por el mundo, para que nosotros podamos vivir y convivir en Cristo y en el mundo entero, porque el mundo es Iglesia y todos los hombres somos Iglesia."

## Cruzada contra la Pobreza Crean Obispos de E. U.

WASHINGTON — Una Cruzada Católica Nacional contra la Pobreza fue anunciada por la Conferencia de Obispos Católicos de Estados Unidos durante su reunión efectuada aquí.

La Cruzada aportará 50 millones de dólares durante el próximo año para la guerra contra la pobreza dentro del territorio de Estados Unidos.

Uno de los aspectos del programa contra la pobreza será "El Domingo de la Pobreza" una colecta destinada a recaudar dinero para ese fondo de 50 millones.

El Obispo Francis J. Mugavero, de Brooklyn dijo que es necesario educar e informar a los católicos sobre los masivos problemas de la pobreza en Estados Unidos. El prelado fue nombrado para encabezar el programa nacional.

Otro importante acuerdo de los obispos estadounidenses fue la creación de una Oficina Católica para la Población Negra, para encauzar el cuidado espiritual de 800,000 negros católicos.

La resolución estableciendo la Cruzada Católica Contra la Pobreza destacó que en 1968 se reportaron 22 millo-

nes de personas como pobres según la definición del sistema del Seguro Social. (Social Security). El 66 por ciento de esos pobres son blancos y el 50 por ciento está formado por familias que viven en las áreas rurales del sur.

## Asamblea de Movimiento Familiar

La Sexta Asamblea Anual del Movimiento Familiar Cristiano se efectuará el sábado 6 de diciembre con la tradicional comida de confraternidad en la Cafetería de los colegios Immaculata-La Salle, comenzando a las 8 p.m.

Consistirá en una comida en la que hará uso de la palabra el Padre Angel Villarronga, O.F.M., consiliario del MFC y en la que se presentarán distintos números artísticos, habiéndose anunciado que como maestros de ceremonias actuarán los dos afamados actores cómicos de la televisión y el teatro, Rolando Ochoa, padre e hijo.

El precio del cubierto se ha fijado en \$4.00 por matrimonio y los miembros del MFC pueden llevar a otros matrimonios invitados, para que conozcan allí la obra de su movimiento. También participarán en la asamblea, además de los matrimonios de los equipos parroquiales, las parejas que han participado en los Encuentros Conyugales que ofrece el MFC.

## Festival en Corpus Christi

La parroquia de Corpus Christi tendrá su festival anual el sábado 22 y domingo 23 en los salones y terrenos de la parroquia. Juegos y entretenimientos para grandes y chicos y gran variedad de comidas cubanas, españolas y americanas.

## Cine Para Los Niños

Un programa para la presentación de películas cinematográficas para niños quedará inaugurado el domingo 6 de diciembre en varios teatros de Miami y otras ciudades del Sur de la Florida.

La primera película que se ofrecerá será "The Boy and The Laughing Dog" con la actuación de Walter Brennan, Phil Harris, Sidney Poitier y Louise Beavers.

El programa es patrocinado por las tiendas "Jordan Marsh."

dan Marsh" de Miami, Fort Lauderdale y West Palm Beach y ocho teatros de la cadena Wometco. La iniciativa ha tenido la recomendación expresa de la Oficina Católica del Cine de E.U.

Las entradas para las cuatro películas que se presentarán en diciembre, enero, febrero y marzo pueden adquirirse en las tiendas "Jordan Marsh."

## Caballeros de Colón

El Consejo Nuestra Señora de la Caridad de los Caballeros de Colón informa que la campaña del Rosario auspiciada por ese consejo este año dobló a la del año pasado. El pasado año se rezaron 23 rosarios en las casas con una asistencia de 240 personas. Este año hubo 42 rosarios con 477 participantes.

Por sus 25 años en la orden de Caballeros de Colón recibieron distintivos los señores Avelino Aguiar, Gabriel Carta, Porfirio Muñoz, Juan Pinyot, Diego C. Sanz, José M. Cañive, Hernán Lavernia, Antonio Pargas, Vicente Lorenzo y Gabriel de Zéndegui.

## Trabajos de Niños Retardados

Objetos confeccionados por niños retardados matriculados en el Marian Center, 15701 NW 37 Ave., serán expuestos los días 21, 22 y 23 de noviembre, pudiendo ser adquiridos para beneficio del Centro.

Los objetos incluyen cerámicas, cestos, tejidos, artículos todos propios para regalos navideños. Los horarios de exhibición y venta serán de 6 a 10 p.m. viernes; de 10 a.m. a 6 p.m., sábado y de 12 m. a 6 p.m. el domingo.

## El Cursillo Logró Hacer del Exilio Cubano un Exilio Más Cristiano



# Dan a Conocer Proyecto Del Santuario de la Caridad

El proyecto para la construcción del Santuario y Monumento a la Virgen de la Caridad del Cobre, fue aprobado y dado a conocer por el Arzobispo Coleman F. Carroll durante una conferencia de prensa.

El monumental templo y centro cultural de los cubanos en destierro fue diseñado por un arquitecto cubano exiliado, José Pérez Benitoa, "conservando la tradición marina de la Virgen del Cobre que llegó del mar y que a la vez es faro y guía para los desventurados que arriesgando sus vidas cruzan el mar en busca de libertad".

Al dar a conocer la moderna estructura el Arzobispo Coleman F. Carroll dijo que con ese santuario se respondía al deseo expresado por un buen número de cubanos de perpetuar de esa forma un símbolo de su devoción y gratitud a la "Madre Celestial."

"Será un lugar de oración para los cubanos y al mismo tiempo será un centro de la cultura hispana en esta área. La cultura latina ha enraizado en esta área y queremos preservarla a través de obras como esta", enfatizó el Arzobispo hablando a los periodistas que representaban a periódicos y estaciones de radio y televisión, tanto de habla inglesa como española.

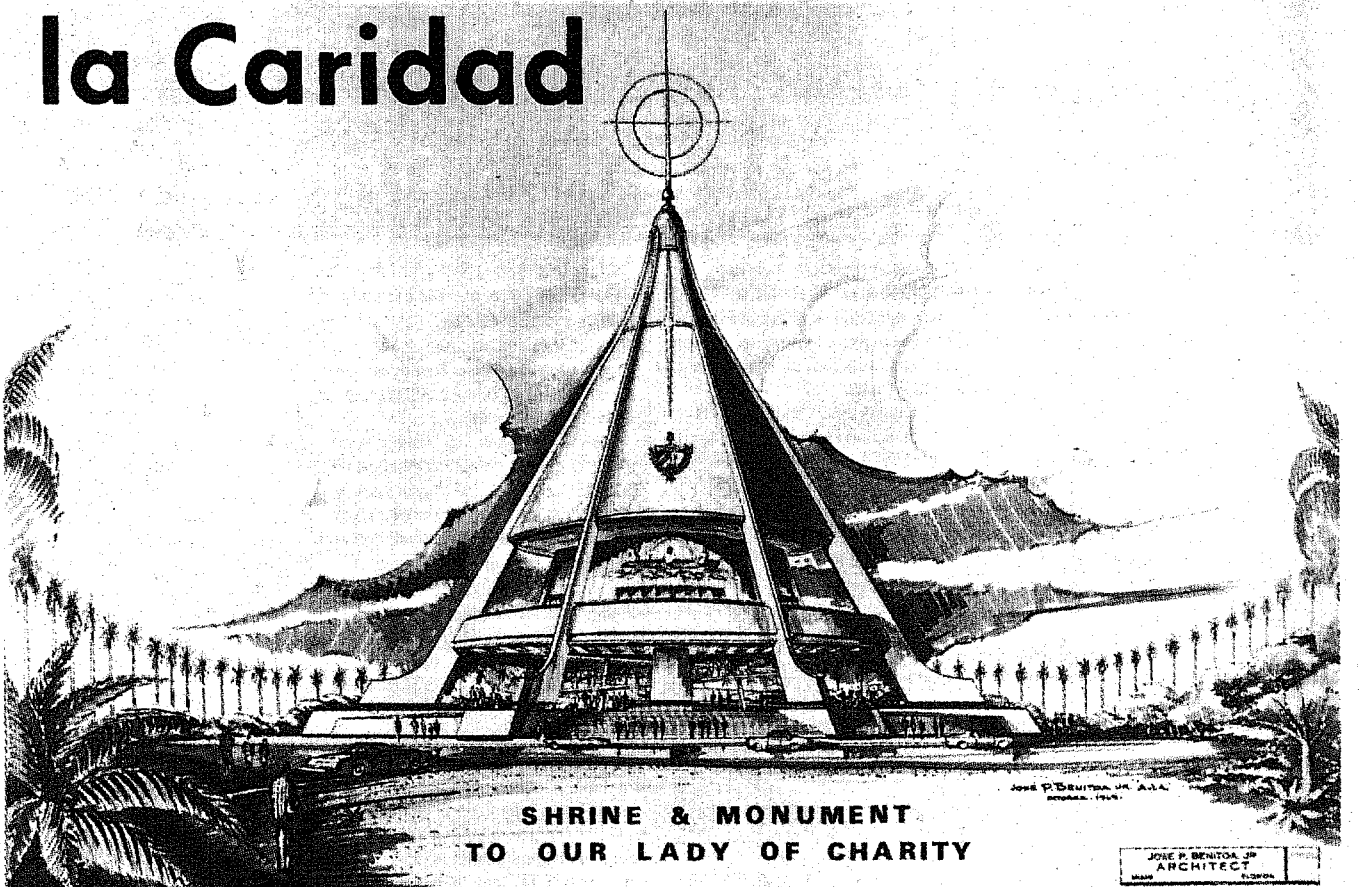
"En efecto, la base del santuario será un amplio centro cultural en la que podrán ofrecerse conciertos, representaciones teatrales o galerías de arte, como un permanente testimonio del aporte cultural cubano al área de Miami," agregó el prelado.

Emplazado en un ángulo al extremo del terreno que domina la vista del mar por tres lados, el templo se levantará sobre seis inmensos pilares que se elevan "como plegarias y convergen en un vértice donde se levanta la cruz", dijo el Arquitecto Pérez Benitoa.

He aquí detalladamente la descripción del propio arquitecto sobre su obra:

## HABLA PEREZ BENITOA:

Esta disposición hace que la Ermita ocupe el sitio privilegiado de una gran plaza, la cual se abre en su frente donde pueden congregarse, como en un Anfiteatro al aire libre, millares de personas a la ocasión de la festividad de la Virgen y de otras conmemoraciones y actos religiosos. La Entrada Principal se hará por una calzada de doble vía para la entrada y salida, con sus aceras y árboles que bordeará todo el conjunto del monumento, pasando junto a la rampa hasta llegar a un parqueo que utiliza unos espacios al fondo del terreno. También existen otros parqueos en varios lugares de su trazado. El monumento, además, contendrá una envolvente de palmas reales que simbolizan



El proyecto del que será Santuario y Monumento a la Virgen de la Caridad del Cobre, realizado por el Ar-

quitecto José Pérez Benitoa y que será construido con el aporte de la colonia cubana en el destierro.

las cuentas de un Rosario. Las catorce Estaciones del Via Crucis se levantarán entre las palmas, todas equidistantes del centro de la Ermita y esculpidas en alto relieve.

Esta estructura bien contemporánea, sin columnas y apoyos intermedios, permite un espacioso Pabellón abierto de forma circular con un doble puntal de 18 pies de altura que podrá resistir un ras de mar y los embates de los huracanes. El pabellón se alza sobre una gran base o plataforma de 8 pies de altura y puede contener centenares de personas. Servirá como un Centro Cultural donde pueden celebrarse conciertos, conferencias, reuniones patrióticas, actos folklóricos, exhibiciones de pintura, escultura, etc., y el día de la festividad de nuestra Santa Patrona recibir un altar con la imagen de la Virgen para las misas y otras ceremonias religiosas, de mas público, efectuadas bajo techo.

Tres escalinatas monumentales servirán de acceso al Gran Pabellón Cultural, donde se ubicará en su parte posterior un Museo Histórico dedicado a los medios insólitos empleados por los cubanos para salvarse del comunismo esclavizante, como: botes, tablas, balsas, gomas de automóviles.

En la planta baja, debajo del pabellón y al nivel de la acera, se encuentran, situados al fondo, las oficinas de la cofradía, un amplio local para almacén, y una rampa de acceso para los niveles superiores.

La Ermita, propiamente dicha, estará situada sobre el pabellón, a la cual se accede interiormente por el elevador y la escalera, y desde el exterior por la suave y espaciosa rampa destinada a las multitudes de fieles y visitantes. La Ermita, donde se encuentra el altar con la imagen de la Virgen de la Caridad, tiene la forma de una capilla circular — cubierta por una bóveda luminica — con capacidad para unas ciento ochenta personas, y está bordeada por una amplia galería de 14 pies de ancho con diversas entradas y puertas de cristal que facilitan la circulación de peregrinos y visitantes. En esta planta de la ermita y al fondo de ella, encerrando el conjunto del elevador y la escalera, se ha situado la sacristía, una sala de espera, y dos oficinas para la atención de los que imploran a la Virgen y allí acuden en busca de guía y consejo espiritual.

El arquitecto intentó diseñar un Monumento y Ermita a la Virgen de la Caridad que fuese inmediatamente identificado por los cubanos como el Monumento de su patrona nacional. Si observamos detenidamente la perspectiva y la forma del diseño arquitectónico, el simbolismo y la relación con la imagen de Nuestra Señora resalta con fuerza y claridad. En la parte mas alta del Monumento aparece la Corona de la Virgen sostenida por una Cruz. La base de la Cruz contiene un faro lumínico, por ser Ella: faro, luz, guía y esperanza de la gran mayoría del pueblo cubano. Inmediatamente debajo del faro está el pequeño domo y campanario de bronce simbolizando la pequeña cabeza de la Virgen. El gran cono monumental de 76 pies de altura, revestido en cerámica,

# LA VOZ

Suplemento en Español de "VOICE"

representa el manto triangular que tan bellamente viste a Nuestra Señora de la Caridad en sus tres colores: blanco, azul y oro. La base circular de menor diámetro debajo del manto simboliza la nube o esfera que tradicionalmente aparece en estampas e imágenes de la Virgen. Al frente y en el eje principal del muro circular que encierra a la Ermita sobresale un gran mural de mosaico con el bote y los tres Juanes que fueron los primeros cubanos en presenciar el maravilloso milagro de la aparición de la Virgen Santísima.

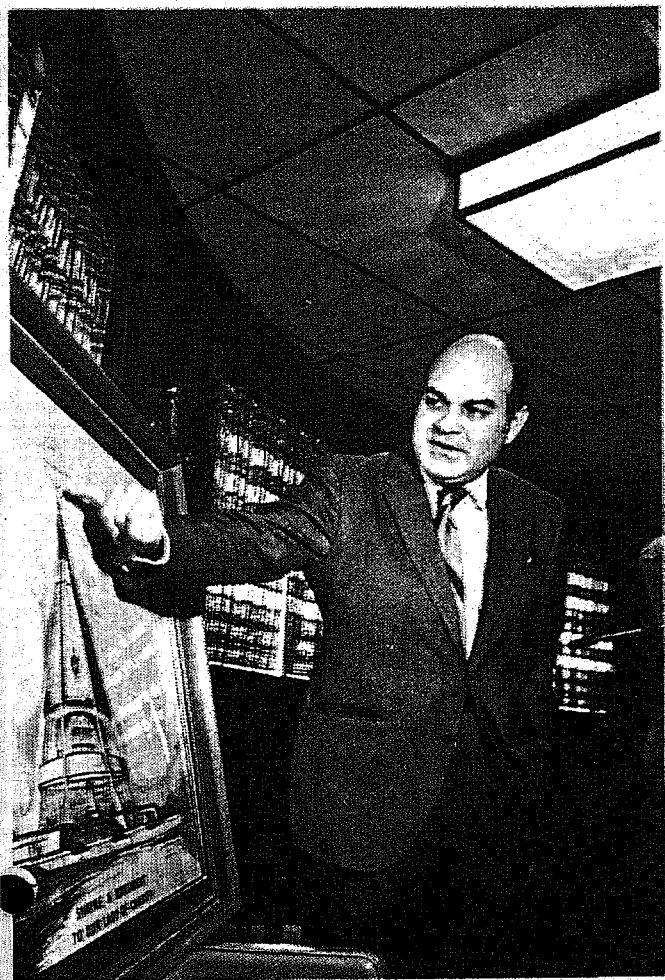
El simbolismo más dramático de la composición arquitectónica es el de los seis grandes pilares que sostienen todo el monumento. Estos seis pilares representan las seis provincias de Cuba, o los seis pilares de la Patria que se elevan hacia el cielo abrazando a su Santa Patrona. Sobre estos brazos, que imploran extendidos, descansa la gran imagen de la Virgen, y Ella — allá en lo alto del monumento — acoge los brazos extendidos de sus seis provincias y los envuelve amorosamente en su manto.

Al terminarse esta gran obra, los cubanos habrán construido cinco edificios en uno:

- Oficinas para mantener la devoción del destierro a la madre de Jesús.
- Un pabellón cultural.
- Un museo histórico.
- Una ermita a Nuestra Señora.
- Un monumento a la Virgen de la Caridad que alcanzará una altura total de 130 pies — aproximadamente 15 pisos.

Estos cinco edificios que componen el monumento dejarán una huella profunda de la cultura cubana en Estados Unidos. Después que los cubanos regresemos a Cuba, quedará: la demostración de nuestra fe, nuestro agradecimiento a este pueblo, nuestro arte, nuestra literatura, nuestra ciencia, nuestra capacidad constructiva, y nuestra historia amarga y triste del destierro, pero lo que es aun mas importante — quedará nuestra virgen, la madre milagrosa de la abrumadora mayoría de los cubanos que aman a Dios y a la democracia. En Ella nos encontraremos, y Ella, la Virgen mambisa, será nuestra mas pura fuente de inspiración para rescatar a nuestra patria y nuestra libertad.

Muchos preguntarán, "No es muy grande el monumento?" — Nosotros contestaremos, "Si, lo es, pero (Pasa a la Pag. 22A)"



El Arquitecto José Pérez Benitoa explica el simbolismo de la estructura de líneas modernas por el diseñada para el Santuario a la Caridad.



Una placa de reconocimiento al Arzobispo Carroll por su constante servicio a los cubanos refugiados fue entregada por el Comité Pro-Santuario a la Virgen de la Caridad. En la foto aparece el prelado recibiendo el homenaje; se destacan Manolo Reyes, José Miguel Morales-Gómez, la señora Elda Románach, la Duquesa de Amblada y el Padre Eugenio Del Busto.

**EN MI CASA TOMAN BUSTELO**

¿Y TU QUE DICES?



## Dice Fundador del MFC:

# 'La Sexualidad Debe Integrar a la Familia'

Buenos Aires (NA)—"Tiramos bombas a los pobres en Vietnam y píldoras a los países subdesarrollados", dijo el P. Pedro Richards fustigando el control de la natalidad.

Y agregó: "Se dice que América Latina tiene que progresar, desarrollarse, pero que su población es excesiva. En consecuencia hay que darles píldoras en lugar de educación, viviendas, trabajo".

Fundador en la Argenti-

## El Sinodo Visto Desde Bastidores

Recientemente se clausuró en Roma la Segunda Asamblea del Sinodo Episcopal convocado por el Papa Paulo VI, evento del cual dimos amplia información. Los alcances y significación de la cita son ahora motivo de análisis y comentarios en el mundo católico. Pero hay algunos hechos y situaciones que escaparon a la tónica general informativa del Sinodo. Bajo el título arriba mencionado La Voz publicará varios artículos sobre el particular. Adelantemos el primero.

## Realismo Sinodal

Roma (NA)—Realismo es una de las primeras impresiones que suscita esta segunda Asamblea del Sinodo Episcopal, convocado bajo el rubro de extraordinario, y que por 16 días consecutivos mantuvo intensa y extraordinariamente ocupados al Santo Padre y a 148 Padres Sinodales juntamente con peritos y técnicos.

Y si por realismo se entiende aquella humana facultad de darse cuenta de las cosas en su real proporción sin exageraciones y sin aires de tragedia, sin triunfalismos ni desbordante optimismo, no puede menos de atribuirse a esta Asamblea, la característica de "realista".

En efecto, después de una amplia consulta entre el Episcopado universal, se vió que la realidad imponía un tema básico: Relaciones entre Primado y Episcopado.

De poco hubiera servido tratar otros asuntos por urgentes que parecieran, si antes no se llegaba a un acuerdo entre los que debían tratarlos. Un principio teológico estaba bien establecido, a saber: que los Obispos y el Papa son por institución divina los gobernantes de la Iglesia de Cristo, puestos —en expresión de San Pablo—, por el Espíritu Santo para regir la Iglesia de Dios.

Mientras el Sumo Pontífice sucede a San Pedro en el oficio de confirmar en la fe a sus hermanos, los obispos esparcidos por el mundo suceden colegiadamente a los demás apóstoles en el enseñar junto con el sucesor de Pedro, gobernar y santificar.

El Concilio Vaticano I había dejado bien aclarado el papel del Sucesor de Pedro, pero no tuvo tiempo para profundizar el modo, el "cómo" de esa colaboración. Realmente las circunstancias y acontecimientos posteriores a la interrupción del Concilio Vaticano I, no lo permitieron tampoco: despojo de los Estados Pontificios que creó la "Cuestión Romana"; aparición y progreso del modernismo: dos conflictos armados que estremecieron al mundo dejando una amarga secuela de funestas consecuencias en todos los órdenes.

Hubo que aguardar hasta el Concilio Vaticano II para que los obispos examinando atentamente la realidad contemporánea, pudieran estudiar la manera de guiar junto con el Papa a la Iglesia a ellos confiada. Precisamente uno de los frutos prácticos de esta ecuménica reunión fue la creación del Sinodo Episcopal, el 15 de setiembre de 1965, a poco de haberse iniciado la cuarta y última etapa conciliar. Y esto era asimismo un acto realista, al ver la realidad en su verdadera dimensión.

Y en cuanto al desenvolvimiento de las labores sinodales, una vez más la realidad se impuso en el modo de llevarlos a cabo. Sin relegar el uso de la venerable lengua latina, se vió que era más ajustado a la realidad introducir el uso de las lenguas vernáculas; se vió que era más práctico discutir los asuntos en grupos reducidos y así surgieron los siete "círculos menores": dos en francés, dos en castellano y uno respectivamente en latín, alemán e italiano. Allí bajo la dirección de un Presidente, se discutían las cuestiones y se concordaba una exposición que un Relator daba a conocer en las reuniones generales. Sobre tal exposición se sucedían las intervenciones. Todo ajustado a la realidad.

Finalmente —Pablo VI lo subraya en el discurso de clausura, lunes 27 de octubre— era obvio y real que este Sinodo se limitara a tratar imprescindibles cuestiones de orden y procedimiento, no sólo para los futuros Sinodos, que se convocarán cada dos años, sino para el gobierno mismo de la Iglesia.

Después, una vez señalado el camino, se tratarán otras cuestiones graves y urgentes. Comenzar por estas hubiera sido arriesgado y aventurado, antes de saber como se iban a tratar. Esto se llama verdadero realismo, sin prisas, sin ansias según aquel viejo adagio: Vamos despacio, porque estamos de prisa.

na y en América Latina, del Movimiento Familiar Cristiano, el Padre Richards disertó aquí recientemente sobre el tema del amor en el matrimonio.

El conferenciante dijo a un numeroso auditorio reunido en la Casa de Nazareth, de los Padres Pasionistas: "Antes todo estaba prohibido, menos lo que estaba permitido, y ahora, después del Concilio Vaticano II, ese concepto ha cambiado: todo está permitido, menos lo que está prohibido".

El Padre Richards, quien siguió recientemente un curso sobre ciencias sexológicas en la Universidad de Lovaina, Bélgica, dijo que hemos descubierto el valor del cuerpo y de los sentidos.

Señaló que el matrimonio no debe desconectarse de la vida, pues el hombre y la mujer se unen por el amor y para vivir el amor. "Ser padre o ser madre, vendrá como consecuencia. Quiere decir— manifestó posteriormente con respecto a este punto el P. Richards que la sexualidad debe integrar a la familia y que para ello el hombre y la mujer deben llegar maduros al matrimonio".

Señaló también que en la medida que los hijos encuentren en el hogar respeto para su natural rebeldía y respuestas dignas a su derecho a disentir, hallarán el camino de la madurez.

"Cuando no hay diálogo —puntualizó— impera la incomunicación y se producen bloqueos afectivos que bien conocen los psiquiatras".

Dijo seguidamente que hay que atenuar el autoritarismo en el hogar y tomar en serio a los hijos. "En vez de servirse de los hijos, hay que servirlos a ellos, pues de lo contrario no hay amor".

Comentando los conceptos vertidos por el P. Richards en su conferencia, un diario señalaba que ellos ponen de manifiesto la corriente avasalladoramente renovadora de la Iglesia en los días que vivimos.

"Porque —concluía el comentario— la familia es la pequeña Iglesia, y como dijo Juan XXIII, el Concilio es la ventana abierta para dejar entrar el aire fresco".

## Dan a conocer Proyecto del Santuario

(Viene de la Pag. 21A)

también es grande el exilio cubano que responderá al unísono al llamado de nuestra Santa Patrona — La Virgen de la Caridad del Cobre!"

### Habla Morales Gomez

En la conferencia de prensa participaron además del Arzobispo Carroll y el arquitecto los Padres Eugenio del Busto, vicecanciller de la Arquidiócesis de Miami y Agustín Román, Capellán de la Ermita provisional a la Virgen de la Caridad, así como el Dr. Manolo Reyes, presidente del Comité del Santuario.

El Arzobispo Carroll anunció la designación del conocido hombre público cubano Dr. José Miguel Morales Gómez como presidente del Comité recaudador para la construcción del monumento.

Al agradecer la designación, Morales Gómez expresó:

"Edificaremos una Ermita hermosa pero sobria, labor de un exilio que antes de partir quiere dejar un recuerdo de su paso por estas acogedoras tierras norteamericanas y para que las generaciones del presente y del futuro no olviden jamás el drama de un pueblo que no se resignó a no ser libre y levanta a la Madre exilada un signo que es un grito permanente al cielo clamando por la libertad.

"Se levantará en el mismo lugar donde hoy está su sencilla capilla y que ha sido el punto del exilio donde se han unido la mayoría de todos los cubanos en su devoción a la Virgen mambisa y en el deseo de libertad. Esperamos que cada cubano nos de el importe de una piedra y así poder construir los seis pil-

**Oración de los Fieles**  
Ultimo Domingo Despues de Pentecostés  
(23 de noviembre)

**CELEBRANTE:** El Señor sea con vosotros.  
**PUEBLO:** Y con tu espíritu.

**CELEBRANTE:** La Liturgia de hoy nos recuerda que Cristo volverá otra vez. Pidamos al Padre que los que esperamos la segunda venida del Señor llevemos una vida digna de El y de su agrado.

**LECTOR:** La respuesta a las oraciones de hoy será "Escucha nuestra oración."

- Te pedimos, Padre, por el pueblo de Dios, el Papa Paulo y todos los obispos, por el clero, religiosos y seglares, mientras nos preparamos para la segunda venida de Cristo.
- Te pedimos, Padre, que los jefes de estado y los representantes de las Naciones Unidas encuentren el camino de una paz cierta y duradera.
- Te pedimos, Padre, por la seguridad y el éxito de la misión del Apolo XII.
- Te pedimos, Padre, las energías y la voluntad para trabajar por la búsqueda de una mas justa distribución de las riquezas del mundo.
- Te pedimos, Padre, por los jóvenes de nuestra parroquia y nuestra comunidad, para que encuentren la felicidad en el servicio a sus semejantes.
- Te pedimos, Padre, por los enfermos y agonizantes, para que reciban fortaleza para enfrentar con alegría sus penas y pruebas.
- Te pedimos, Padre, que los que esperamos la llegada de Cristo nos reunamos algún día con los que han partido; por todos los que han fallecido durante la pasada semana, recordando especialmente a N y N.
- Te pedimos, Padre, que el espíritu de comunidad cristiana impregne hoy nuestras vidas.

**CELEBRANTE:** Padre, escúchanos y ayúdanos a vivir en forma tal que en cualquier momento en que nos llames nos encontremos prestos, nuestra misión realizada y nuestros corazones en paz. Te lo pedimos, por Cristo, Nuestro Señor.

**PUEBLO:** Amén.

lares sobre los cuales descansará el Monumento-Santuario y que representan las seis provincias de nuestra amada Isla de Cuba y simbólicamente sostienen la imagen de la Virgen del Cobre," concluyó.

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**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 BELLAR-MINE**- 3405 N. W. 27 Ave., 11 a.m.  
**ST. TIMOTHY**- 5400 S.W. 102 Ave., 1 p.m.  
**ST. DOMINIC**, 7 St., 59 Ave. N. W. 1 y 7:30 p.m.  
**ST. BRENDAN** 87 Ave y 32 St. S.W., 11:45 a.m., 6:45 p.m.  
**LITTLE FLOWER**-1270 Anastasia, Coral Gables, 9:15 a.m., 1 p.m.  
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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.  
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**BLESSED TRINITY**- 4020 Curtiss Parkway, Miami Springs, 7 p.m.  
**Our LADY of the LAKES** Miami Lakes, 7 p.m.  
**VISITATION** - 191 St. y N. Miami Ave., North Dade, 7 p.m.  
**ST. VINCENT de PAUL**- 2000 N.W. 103 St. 6 p.m.  
**LITTLE FLOWER**- U.S. 1, y Pierce St., Hollywood, 6:45 p.m.  
**NATIVITY** - 700 W. Chaminade Dr., Hollywood, 6 p.m.  
**ST. PHILLIP BENIZI**- Belle Glade, 12 M.  
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# Pope Again Asks World Fund Against Hunger

VATICAN CITY — (NC) — Pope Paul VI for the third time has appealed for the establishment of a world fund against hunger.

The Pope made his most recent appeal in St. Peter's Basilica during a special Mass he celebrated jointly for two groups. One was for delegates attending the 15th general conference of the United Nations' Food and Agriculture Organization (FAO), and the other was composed of thousands of Italian independent farmers who are holding their annual meeting in Rome and had

come to St. Peter's for a special "Thanksgiving Day" Mass.

Pope Paul first appealed for a world fund to combat hunger when he was in India in 1964. He renewed the appeal again in his encyclical Populorum Progressio.

In his third appeal for such a fund the Pope severely warned: "Woe to those who dissipate their wealth and their income on scandalous expenses either for luxury or for war."

The Pope repeated his words in his ency-

clical Populorum Progressio: "When so many people are hungry every extravagance, either public or private, every expense spent on national or personal ostentation, every prolongation of the arms race becomes an intolerable scandal. We have the duty of denouncing them. We desire that those responsible hear us before it is too late."

Pope Paul returned to his theme of hunger at noon after the Mass when he spoke from his window to bless thousands gathered

in St. Peter's square. "Once again we have been thinking of bread, yes, material bread, economic bread which humanity needs.

"And we are reminded that the majority of humanity is hungry. We live in a social sphere in which this need is normally satisfied, although many demonstrations make us aware that for many this need is not satisfied sufficiently. But then we forget the many who truly are in need, who lack not only well-being itself but who from necessity, suffer, are in need and die.... There are entire peoples who endure this."

Jordan Marsh  
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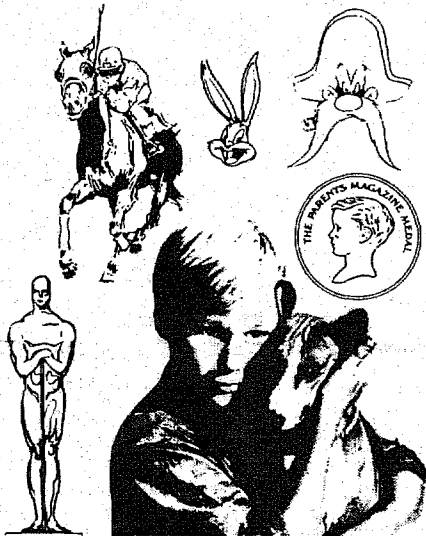
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DECEMBER 6 AND 7



WARNER BROS. PRESENTS

### "THE BOY AND THE LAUGHING DOG"

Starring Walter Brennan, Phil Harris, Brandon de Wilde, Sidney Poitier, William Hopper, Louise Beavers  
"Endearing story of a boy who finds a strange dog and trains her to hunt. An eminently satisfying film." Parents' Magazine

PLUS 2 SUPER COLOR CARTOONS

Bugs Bunny and Yosemite Sam in "Rabbit Every Monday" and "Grandad of Races" (Academy Award Winner)

JANUARY 24 AND 25



20TH CENTURY-FOX PRESENTS

### "SMILEY"

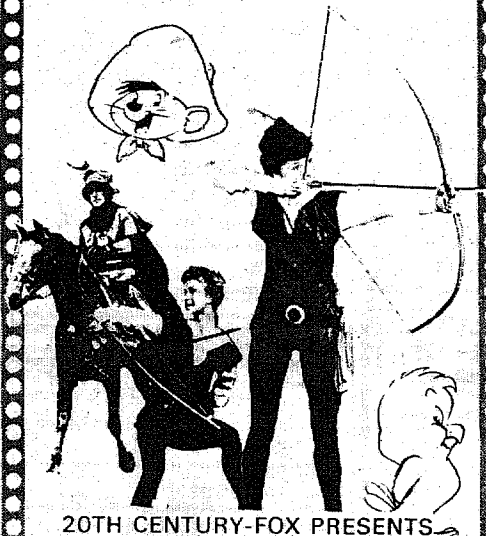
Starring Sir Ralph Richardson, John McCallum, "Chips" Rafferty, Colin Petersen as "Smiley"

Story of a poor young boy whose great ambition is to save enough money to buy a bicycle. "Good entertainment for the whole family." Parents' Magazine

PLUS 2 SUPER COLOR CARTOONS

Bugs Bunny in "His Hare Raising Tale" and Pepe Le Pew in "For Sentimental Reasons" (Academy Award Winner)

FEBRUARY 21 AND 22



20TH CENTURY-FOX PRESENTS

### "THE SON OF ROBIN HOOD"

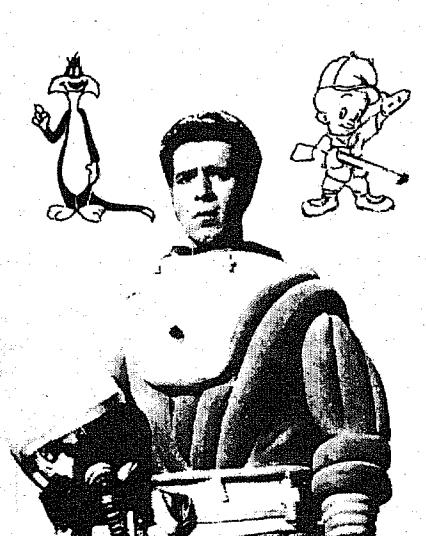
Starring Al Hedison, June Laverick, David Farrar, Marius Goring

After his death, Robin Hood's band seeks his son as a leader, but he has fathered a girl! "With a handsome knight to pose as the son, wrongs continue to be righted." Parents' Magazine

PLUS 2 SUPER COLOR CARTOONS

Speedy Gonzales in "Mexicali Schmooes" (Academy Award Winner) and Henery Hawk in "Henhouse Henery"

MARCH 21 AND 22



WARNER BROS. PRESENTS

### "SATELLITE IN THE SKY"

Starring Kieron Moore, Lois Maxwell, Donald Wolfitt  
Exciting science fiction!

"Stratosphere flight with super bomb to be exploded beyond reach of earth runs into strange laws of non-gravity." Parents' Magazine  
PLUS 2 SUPER COLOR CARTOONS

Sylvester in "Mouse and Garden" (Academy Award Nominee) and Elmer Fudd in "Each Dawn I Grow"

#### ABOUT THE CHILDREN'S MOVIE OF THE MONTH ...

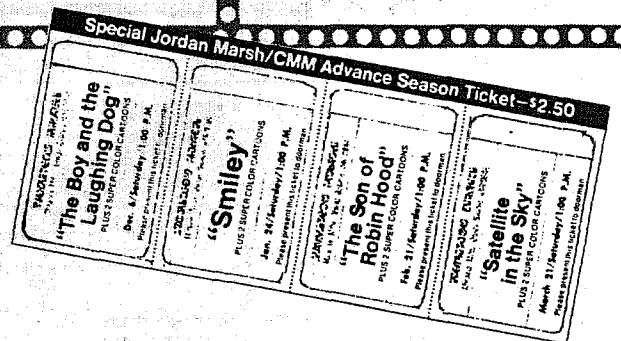
We live in a society where intelligent parents are vitally concerned about broadening educational horizons for their children. Why should we expect less from their entertainment? It is regrettable that until now no regular program of worthwhile children's films existed. Therefore, we have set as our purpose the introduction of a series of wholesome and enlightening movies that will appeal to a child's extraordinary capacity to learn, to wonder and to laugh.

To those parents who seek quality entertainment for their children, The Children's Movie of the Month will offer consis-

tently worthwhile cinema experiences such as these four fine films which will be presented in South Florida beginning on December 6 by Jordan Marsh and Wometco Theatres.

— The Children's Movie of the Month, Inc.

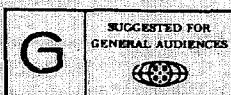
P.S. Some, if not all, of these outstanding family movies will be familiar and appealing to parents who may enjoy the opportunity of seeing them again beautifully presented in a comfortable theater. Accordingly, please note that adults may also take advantage of this Special Jordan Marsh/CMM Ticket (good for all 4 movies) for only 2.50. However, adults will not be admitted unless accompanied by a child.



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163RD ST. 163rd St. Shopping Center	VILLAGE East Commercial Blvd., Ft. Lauderdale
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