

Catholic Church, World Council

Seek To Co-Work On Peace

ESSEN, Germany—(NC)—The Catholic Church and the World Council of Churches (WCC) "are making serious attempts to examine in every possible way how both sides can work together" for the cause of peace, the secretary general of the WCC said here.

In an interview with a Lutheran paper, Der Weg,

and the Catholic weekly of the Essen diocese, Ruhrwort, the WCC official, Dr. Eugene Carson Blake of the U.S., said that the readiness for collaboration between the WCC and the Catholic Church was already quite substantial. He pointed out the WCC and the Vatican are collaborating "to a certain extent" in Middle East

aid and that an ecumenical institute is being established jointly in Jerusalem.

He said that theological dialogue is being conducted by a joint committee consist-

ing of three standing sub-committees: for humanitarian aid, for justice and peace, and for the over-all problem of the catholicity and apostolicity of the Church.

Welfare Unit Named In City Job Program

The Catholic Welfare Bureau of Miami has been designated by the City of Miami as one of four agencies which will participate in a pioneer program to employ youths from hard core unemployment areas.

The Catholic Welfare Bureau will recruit 20 young men for the new Civil Service Cadet program which will be initiated by the City Monday, July 17, and will provide summer employment for 100 youths.

Miami City Manager Melvin Reese originally proposed the Cadet employment program to the city commission, recommending that 300 youths be hired by the City during the summer. On Monday he suggested that the City begin the program with 100 Cadets and "evaluate the effectiveness of the program and the city's ability to constructively absorb additional cadets." There is, however, a possibility that the program will be expanded to include more than the original 100 cadets before

the end of the summer according to Assistant City Manager Merrett Stierheim.

The other agencies which are participating in the enlistment of Cadets are the Economic Opportunity Program, Inc., the local anti-poverty agency of the United Fund, and the Florida Employment Service.

On Reese's recommendation the commission appropriated \$47,148 as an additional budget. Young men between the ages of 17 1/2 and 20 1/2 will be paid \$56 a week, under the new program. They will be rotated through various offices and departments of the city and will be supplied with plastic hats and special Civil Service labels which will identify

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THE POOR, thousands of them, depend on rations distributed at the Food Surplus Commodity arehouse in Miami. Many have been coming regularly for groceries for as long as four years. See story and additional pictures, Page 15.

Israeli Suggests Vatican Control Of Holy Places

TEL AVIV, Israel (NC)—"We are ready to accept a certain control of the holy places by the Vatican," Prime Minister Levi Eshkol of Israel said here.

In an interview in the newspaper Yediot Aharanot, Premier Eshkol was asked: "Will you agree that the churches could accept some control of their holy places?"

He replied: "If this is what the Vatican demands, we will concede it, if only to prove that we are willing to assert the holiness of the holy places according to their view. We have no necessity and no interest in possessing holy places which are not ours; we will take it upon ourselves to fulfill the wishes of the various religious representatives."

GOES TO ISRAEL

Msgr. Angelo Felici, undersecretary for extraordinary ecclesiastical affairs of the Papal Secretariat of State, has been in Israel meeting with Church and government officials.

The precise details of his mission have not been disclosed, but it is known that discussions include the disposition of the holy places.

(The Jerusalem Post, which often expresses the views of the Israeli foreign ministry, said that Msgr. Felici will find Israel ready to work out satisfactory arrangements for the holy places. The paper emphasized, however, that Israel will oppose any request that it get out of Jerusalem.)

(Archbishop Ieronimos Kotsonis of Athens, primate of the Greek Orthodox Church since April, said (July 7) that he was "ready to support any move" for the internationalization of the holy places of Jerusalem

and that he had received backing in his decision from other non-Roman Catholic church leaders.

(In an interview held on Euboea Island, where he is vacationing, the archbishop said that he favored internationalization because "it is better to have the status of the holy places independent of the political situation."

Bishop Asks Generosity To 'Pence'

Catholics throughout South Florida have been called upon by Bishop Coleman F. Carroll to demonstrate their "filial affection for Our Most Holy Father," through a pledge of loyalty and love.

In a letter addressed to the priests, religious and faithful of the Diocese Bishop Carroll reminded the people of the Diocese that "The needs of the past continually expand to the gigantic needs of the present." Calling for the support of the upcoming Peter's Pence collection, which will be taken up in all of the churches and chapels of the Diocese on Sunday, July 16, Bishop Carroll explained that the proceeds of the collection are sent to the Holy Father.

The Bishop said that the world-wide charitable works of Pope Paul are a special example of the Pope's striving for "peace, love and understanding among all God's children."

The Holy Father is able to perform these charitable works "only because his other less needy children provide him with the material means to do so," Bishop Carroll added.

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Archbishop Urges Diaconate In U.S.

ATLANTA (NC) — Archbishop Paul J. Hallinan said that he hopes the National Conference of Catholic Bishops will approve the permanent diaconate so it can be instituted in missionary areas of the United States, including parts of the archdiocese of Atlanta.

In a statement to the press, the archbishop said: "The archdiocese of Atlanta, in harmony with the New Testament, the Second Vatican Council and Pope Paul VI, would welcome this new arm of the Church. I sincerely hope that our episcopal conference will approve it so that hundreds of scattered Catholics will have the services of these devoted men."

The Pope's regulations reestablishing the permanent diaconate made it clear that the reestablishment of the diaconate in the Western Church depends on the decision of the competent national or territorial bishops along with the consent of the Pope.

The archbishop said the U.S. bishops, led by Bishop Ernest Unterkoefler of Charleston, S. C., discussed the diaconate. "At first only missionary areas like Puerto Rico and Alaska where the shortage of priests is critical were discussed. The bishops of the South and Southwest began to point out that large sections of the United States were just as mission-oriented as Latin America or Asia."

Government, Educators Eye Schools

To Probe Segregation In North

By JOHN R. SULLIVAN
NC NEWS SERVICE

Northern school officials, who since 1954 have been able to sit smugly on the sidelines while federal officials battered at the walls of segregation in the Southern schools, will be hauled off the bench and onto the field within the next year.

In the past two months, it has become increasingly clear that the new target of government and national educational organizations will be the de facto segregation common in northern cities, rather than segregation by law, as practiced in the South.

And the opinion was soon confirmed by a federal official.

The snowball started rolling in May, when Rep. Edith Green of Oregon pushed through the House an amendment to the 1967 federal Elementary and Secondary Education Act calling for "equal enforcement" of

school desegregation guidelines in all 50 states.

At the time, Mrs. Green's amendment — considered essential to winning Southern votes for the embattled school bill — didn't seem like much. Nobody, not even the Congressmen, could agree on its meaning.

Then late in June, Judge J. Skelly Wright of the U.S. Court of Appeals for the District of Columbia, outlawed de facto segregation in Washington's schools.

While the decision came a little late for it to have any real effect on the school there — they are already 92% Negro — Wright did focus new attention on the problems and established a valuable precedent.

The snowball grew rapidly last week. First the National Education Association, the country's most influential professional schoolmen's organization, met in Minneapolis and passed a series of resolutions con-

demning school segregation — particularly Northern-style de facto segregation. That resolution said:

"Among the many grievous problems now plaguing American cities, none is greater or more difficult to solve than the de facto segregation which is presently increasing in nearly all the

major cities.

"In the past, inner city schools have provided quality education. Today despite great effort, many such schools are providing inadequate education. . .

"The Association reiterates its belief that cross-racial

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MAURAWOOD, new residence for unwed mothers is discussed by **MSGR. BERNARD MCGREHAN**, V. F., left, who officiated at groundbreaking ceremonies last Sunday, right; with **SISTER MARY OF ST. CLARE**, superior; **DR. BEN SHEP-**

PARD, director, Diocesan Catholic Welfare Bureau; and **FATHER CYRIL HUDAK**, director, West Palm Beach Catholic Welfare Bureau.



Vatican II Held Event Of Reform

ZURICH, Switzerland — (NC) — In a new book published here, famed Protestant theologian Dr. Karl Barth says that in the decrees of the Second Vatican Council "I found a Church and a theology which is now undergoing a slow but surely genuine and irrevocable change that prompts the wish we had something comparable in our own camp."

Dr. Barth's book, "Ad Limina Apostolorum," is a report on his study of the council's decrees and his visit to Rome last fall.

In Rome he spent an hour with Pope Paul VI and spoke with officials of the Roman Curia, the Church's central administrative offices, including the staff of the Vatican Secretariat for Promoting Christian Unity.

Discussing future Protestant-Catholic relations in the book, Dr. Barth says that a hope is "in order which ought to be coupled with a willingness to clean up things both small and big in our own backyard."

What Vatican II has accomplished, he writes, justifies the hope for a better future; for "if any council was, this one indeed was a council of reform."

Dr. Barth, who was ill while the Vatican council was in progress, describes Pope Paul as "a keen mind and in his own way a humbly devout man."

In his new book, the Protestant theologian emphasizes that Protestant theology no longer should hesitate with regard to the Catholic concept of tradition as a source of doctrine, because Protestants uphold traditions of their own as essential to their faith.

Second Unwed Mothers' Home Ground Is Broken For Maurawood

WEST PALM BEACH — Groundbreaking ceremonies for the second home for unwed mothers in the Diocese of Miami were held last Sunday at 54th St. and Greenwood Ave.

Msgr. Bernard McGrehan, V.F., pastor, St. Juliana parish, officiated at the blessing and turned the first shovel of dirt, assisted by Sisters of Our Lady of Charity of Wheeling, W. Va., who are already conducting a temporary residence on the grounds of nearby St. Mary Hospital.

Father John Nevins, chairman of the Miami Board Region of the Catholic Welfare Bureau; and Dr. Ben Sheppard, director of the Catholic Welfare Bureau, welcomed religious and laity present and briefly emphasized the need for a facility such as Maurawood in the South Florida area. Father Cyril Hudak, of the local Catholic Welfare Bureau welcomed guests.

Out-of-town visitors included Mother St. James, superior, Wheeling, W. Va.; Mother St. Rose, Green Bay, Wis.; and Mother St. John, Dells, Wis., all members of the Sisters of Our Lady of Charity.

A project of the Diocesan

Development Fund, Maurawood will be constructed on a three-acre tract adjoining St. Mary Hospital.

Lake Worth architect, Ralph S. Moe, Jr. has designed the new residence to house 12 young women. A convent building for the Sisters will have a covered patio area connecting to a chapel. The girls' cottage, in addition to bedrooms, dining and living quarters, will also have a covered patio area extending to an administration and studio-study building. Provisions for future expansion include two additional cottages.

Sister Mary of St. Clare is superior at Maurawood, the order's first foundation outside the Diocese of Wheeling. She is assisted by Sister Mary of St. Francis, her blood sister; and Sister Mary of St. Joseph.

A fourth member of the religious order, Sister John Eudes is on the staff of the West Palm Beach Catholic Welfare Bureau this summer as a social worker. In the Fall she will return to Wheeling.

In their present quarters the Sisters are caring for four young women. Construction of the new building is expected to begin immediately.

Deny Cardinal Will Resign

VATICAN CITY — (NC) — Reports that Amleto Cardinal Cicognani, 84, Vatican Secretary of State, plans to resign in mid-August were denied by a highly placed Vatican source. The source denied the cardinal would resign in the foreseeable future.

Secular news services had carried reports of the cardinal's impending retirement.

OFFICIAL Letter Of Bishop On Peter's Pence

To the Priests, Religious and Faithful of the Diocese: Our Holy Father, the Pope, is truly a spiritual father to all Catholics. With this there can be no disagreement. However, we must not make the mistake of thinking of his spiritual fatherhood only in such limited terms.

The dynamic popes of our lifetime have proved to us beyond a doubt their desire to be father to all mankind. We have seen this especially in their striving for peace, love and understanding among all God's children. We have witnessed it in the papal audiences granted to peoples of all lands and all faiths. We saw further proof in Pope Paul's visitors to the Holy Land, to India and to the United Nations. We also know it forcefully in the world-wide charitable works he performs.

He is able to perform these works of charity and mercy for his needy children only because his other less needy children provide him with the material means to do so.

Once each year, as you know, the world's Catholics are called upon to contribute to a collection known as "Peter's Pence". The proceeds are sent to the Holy Father. This year, the collection will be made on Sunday, July 16.

It is a unique collection in the very real sense, since it is the only one of its kind. Experience has shown us not wanting in generosity. We indeed recognize it as a pledge of loyalty and love, a demonstration of our filial affection for Our Most Holy Father. But the needs of the past continually expand to the gigantic needs of the present. Our generosity accordingly must grow and increase proportionately.

I have every confidence that your gratitude for God's blessings will impel you to be even more generous than in the past.

Imparting to you my paternal blessing, I remain Very sincerely yours in Christ.

Solomon J. Bassell

Bishop of the Diocese of Miami

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Archbishop Quits Club

SAN FRANCISCO — (NC) — San Francisco's Archbishop Joseph T. McGucken has resigned from the city's most prestigious country club, the Olympic Club.

A chancery office spokesman said the archbishop handed in his resignation about four months ago. But word of his action only leaked out in the first week of June.

While the archbishop was on vacation and unavailable for comment, his resignation apparently resulted from the club's "whites only" admission restriction, which the board of directors refused to change last February.

'Free Jerusalem'

LONDON — (NC) — The Anglican Primate, Archbishop Donald Coggan of York, backed Pope Paul VI in the House of Lords by calling for internationalization of Jerusalem.

The archbishop told Britain's upper house of Parliament that internationalization should include not only Jerusalem itself but perhaps also Bethlehem.

Immediate aid for the Arab refugees could be given by three means — government aid, voluntary services and personal assistance — he also said.

Amendment Asked

COLUMBUS, Ohio — (NC) — Ohio Citizens for Educational Freedom has called for amendment of the school foundation bill being considered by the Ohio General Assembly.

In a letter to Catholic pastors, state CEF president George Worsdall noted the bill "will provide an additional \$200 million for public school education and a tax increase to pay for it."

He said the measure "does not include any benefits for students attending Catholic, Lutheran, Jewish and other non-public schools."

Worsdall claimed that, in addition to the new taxes, the bill would cause increased costs for private education: "For example, when public school teachers receive salary increases, it's awfully difficult to tell the non-public school teachers to be content with the lower salaries."

Fr. DePauw Charge

YOUNGSTOWN, Ohio — (NC) — Father Gomar DePauw, leader of the Catholic Traditionalist Movement, told a television audience here that the bishops of the United States are misinterpreting the teachings of Vatican Council II in dropping Latin from the liturgy.

The Vatican Council's Constitution on the Liturgy, he said, provided that at least the "Latin co-exist with English."

The controversial priest was interviewed on Channel 33's "Open Line."

He vowed his aim to continue to fight liturgical and other changes in the Church, particularly the extensive use of English in the Mass. Such changes, he charged, are part of a "modernist attempt to wreck and destroy our Church."

Father DePauw further charged that some leaders of the Church in the United States are trying to establish a new religion, the principal concerns of which are "poverty, war, sex and race."

"I'm not saying we should not be interested in these things. But I'm saying that religion's prime concern should be God and immortal souls."

Priests Rap Regime

MADRID — (RNS) — More than 100 priests and religious in the Basque Province of Vizcaya have signed a letter criticizing the Franco regime on grounds that it restricts "liberty of association, and political and religious freedom."

According to reports reaching here from Bilbao in northern Spain's industrial Basque area, the letter was addressed to Gen. Francisco Franco, whose National Movement is the only official political party in this country.

The letter asserted that "political opinions which differ from those of the 'movement' are inevitably condemned to going underground since they are deprived of all legal means of expression."

'Laity Communion'

UTRECHT, The Netherlands — (NC) — Sweeping liturgical changes announced by the Dutch bishops grant new permissions that allow priests to introduce the vernacular Canon into the Mass, allow Sisters and lay people to distribute the Eucharist and allow the administration of all sacraments in the vernacular.

The bishops specify that only those known to be reliable and pious Christians will be allowed to distribute Communion and further insist that all those seeking permission to distribute the Eucharist must be properly trained.

Criticizing the changes, the Dutch national Catholic daily De Tijd commented:

"In this country, considered to be progressive, there is a growing cult of religious do-it-yourselfers. Lay people mount the pulpit, play with the liturgy, drink wine and eat bread. The number of priests is diminishing, but the group of kinky pseudo-clergy is getting louder."

Famed Bible School Damaged During Fighting In Jerusalem

By MSGR JOHN P. DONNELLY

JERUSALEM — (NC) — The Ecole Biblique is known throughout the world for its

Scripture scholarship and biblical archaeology. During the war here a few weeks ago, its location put it in the front line of battle between

the Mandelbaum and Damascus gates.

The complex of Dominican buildings includes an ancient and new monastery,

the Ecole (school) itself and the Church of St. Stephen. When the war broke out, 15 priests of the faculty and about 30 student priests lived there. One of them was Father Adrian Schenker, O.P., of Zurich, Switzerland, who gave NC News Service this eye-witness account of what happened during the height of the war:

When hostilities broke out on Monday morning (June 5), Arab neighbors asked for refuge in the monastery, in all, about 25.

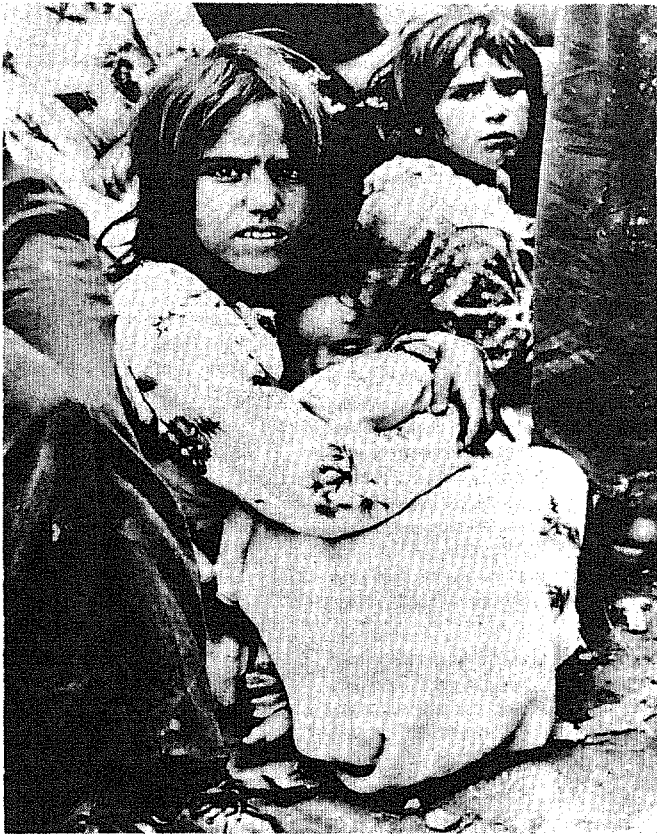
On Tuesday morning (June 6), Israeli soldiers entered and ordered all the Dominicans, four Arab domestics and the refugee families into the cloister courtyard of the monastery.

After a short time, the priests and women and children were allowed to return to the building, but three Dominicans were kept in the courtyard as hostages, and it was announced that they would be shot if any gunfire came from the building.

These three hostages were Father Avril, the prior of the monastery, and two world renowned Scripture scholars, Father Roland de Vaux and Father Tournay. Later they were spelled off by other priests. The Arab domestics and the men of the refugee families were not seen again. Father Schenker said that the Dominicans made formal inquiries through Israeli authorities and the French consulate "but got nowhere" as of June 28.

The same morning, Israeli soldiers established a machinegun post on the tower that stands near St. Stephen's church. The other soldiers left the same day, and that night the student priests found their rooms had been looted of cameras, tape recorders, radios, archaeological objects, souvenirs and the like. Father Schenker said that the total loss was estimated at about

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REFUGEE mother and child huddling together after leaving the Israeli-held western shore of the Jordan River.

Cardinal O'Boyle For Open Housing

ROCKVILLE, Md. — (RNS) — Patrick Cardinal O'Boyle of Washington, joined with other religious leaders here in asking that the segregation of Washington's suburbs be broken with passage of a liberal open housing law.

Nearly 400 persons converged of affluent Montgomery (Md.) County Council meeting to hear the suburban practices in housing around the nation's capital denounced by the prelate as a "pernicious form of racial injustice."

Cardinal O'Boyle, long an outspoken champion of civil rights in the Washington diocese, urged the County Council, which governs some 500,000 Marylanders living in Washington's choicest suburbs, to pass the open occupancy bill as a means "to assist and encourage" passage of similar measures throughout the nation.

Terming the proposed law "a declaration of an American standard of equal justice," Cardinal O'Boyle added that "what is morally

right and just is likewise sound policy."

"Housing discrimination in any form," he said in a statement read by Msgr. James A. Gaulfield of Bethesda, "is a pernicious form of racial injustice. Inevitable barriers of misunderstanding and prejudice must arise when such arbitrary divisions are enforced."

Metropolitan Washington's racial pattern is degrading. While the city of 845,000 persons is 52 per cent Negro, the official "Metro" area of 2.5 million persons contains only 23 per cent.

In answering opponents' objections that open housing laws do not permit the home owner final disposition and control of his property, Cardinal O'Boyle's statement quoted an encyclical by Pope Paul VI.

"Private Property," the Pope said, "does not constitute for anyone an absolute and unconditional right. The right to property must never be exercised to the detriment of the common good."

Nuncio Named For Ireland

VATICAN CITY (NC) — Pope Paul VI has named an American, Archbishop Joseph F. McGeough, to be apostolic nuncio to Ireland. For the past seven years the New York-born Vatican diplomat had been apostolic delegate in South Africa.

In 1938 he came to Rome as an official of the Congregation for the Eastern Church, and in 1943 joined the Vatican Secretariat of State.

In 1938 he came to Rome as an official of the Congregation for the Eastern Church, and in 1943 joined the Vatican Secretariat of State.

On May 9, 1957, after serving as temporary charge d'affaires at the internunciature established at Addis Ababa in March of that year, he was named the first apostolic internuncio to Ethiopia by Pope Pius XII.

To Be Presented To World Synod

Changes Suggested By Mexico Bishops

MEXICO CITY (NC) — Approval of the presence of a non-Catholic clergyman at mixed marriages and the dropping of the requirement that the non-Catholic spouse promise in writing to raise the children as Catholics were among steps the bishops of Mexico recommended for consideration by the synod of bishops, to open in Rome Sept. 29.

The Mexican bishops' meeting, attended by 59 prelates, was held at the Seminary for Foreign Missions in nearby Tlalpan.

Among the other matters considered at the meeting, held to decide on topics to be presented by the Mexican delegates for discussion at

the international synod of bishops, were the doctrine of faith, liturgical reforms, canon law reforms and new programs for seminaries.

On canon law, the bishops said: "It will be stressed that the juridical dimension belongs to the essence of the Church; not opposed — of course — to the charismatic or pastoral dimension, but rather upholding both of these. There are some canons urgently in need of reform, particularly some that refer to the penalties imposed. Reforms should be in line with the norms of the Second Vatican Council."

In seminary programs the bishops said: "In accordance with the new teaching

methods adopted, emphasis will be placed on teaching the spirit of service and poverty. Discipline should not be considered as an end but as a means; discipline should aim at the responsible use of freedom. Authentic dialogue, freedom of initiative, reciprocal trust between teachers and students, fraternity and true friendship should be promoted in seminaries."

In their discussion of the doctrine of faith, the bishops stressed that "atheism, as a widespread contemporary phenomenon, constitutes a challenge for Christians. The attitude of the Church toward it should be one of a greater, more active and self-sacrificing missionary spirit . . .

Christian perfection should be sought at all levels of life: religious, social, civic and political."

The bishops praised the new liturgical reforms and emphasized that "the means shall be found to achieve the integral participation of the faithful in the Mass and in all religious acts."

At a press conference after the closing session of the meeting, with Archbishop Octaviano Marquez Toriz of Puebla as chairman, it was stressed that "one of the chief aims of a greater missionary spirit should be the formation of a mature laity aware of its responsibility regarding the presence of God in the world."

Unity Drive Seen As Nearing Maturity

By REV. CHARLES K. VON EUW

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LAKE WINNIPESAUKEE, N.H. — The Christian dialogue in America is coming of age. It is reaching a healthy stage of maturity that promises the possibility of the unity of the Christian Churches. This was one of the clear facts that emerged from the five-day New England Ecumenical Study Conference, held here at Geneva Point on New Hampshire's Lake Winnepesaukee.

The planning and preparations for the conference — a 30 month process — were historically significant. For the first time in the United States, a plurality of 11 Roman Catholic and five Orthodox church jurisdictions joined with six State Councils of Protestant Churches in preparing for a Faith and Order conference and in co-sponsoring on an a pari basis such a meeting.

MATURING PROCESS

The planning itself reflected the maturing process that has been taking place in the Christian dialogue. The name originally proposed for this meeting was "New England Faith and Order Conference."

Some Catholics felt that the expression "faith and order" was too "Protestant" in its sound and had too close an association with the National Council of Churches. Some two years later these objections sound unrealistic.

Indeed the presence of two delegates from the Faith and Order Department of the N. C. C., including its Roman Catholic priest staff member, Father David Bowman, S.J., was not only welcome but somehow expected as normal for such a meeting. Mr. Richard Johnson of New York was the other NCC representative. The materials prepared for the Conference, too, reflect the changes that have taken place in the last two years.

These study materials were statements on the Eucharist and Baptism by Roman Catholics, Orthodox and Protestant, each written separately and intended to provide basic source matter on the teaching of each of the traditions. A number of test and pilot programs by various dialogue groups throughout New England revealed that this "pre-Lund" conference approach was already becoming outdated.

There was a need for the statements to consider the thorny problems of the sac-

raments in their implications. What relevance and reality do sign, symbol and sacrament have for modern man? What about the problems of Limbo and infant baptism?

Do these enter into the formal teaching and faith of the Churches or are they theologically disputable? Is the discipline of inter-communion merely that or does it have a theological imperative, one way or the other? And these became some of the central questions and topics of the Conference itself.

The participants in the conference reflected the maturity of the dialogue. Although there was a broad spectrum of representation ranging from the "grass roots" laymen and women, who had been active in living room dialogue groups, to some scholarly nuns, the so-called ivory-tower seminary professor, and a Catholic and an Orthodox bishop, the competency and sustained enthusiasm of the members were quite remarkable for an ecumenical meeting.

Here the jaded professionals were not merely talking to each other, as one so often finds at the "top level" meetings. Nor was this anything like the semi-social "isn't it grand that we're getting together" meetings that have become so familiar on the American ecclesiastical scene.

Heavy rain didn't dampen the enthusiasm of the 250 delegates as they trudged from the various rustic cabins to their discussion groups. Nor did the lure of the sun and water of Lake Winnepesaukee distract them totally from the principle addresses or worship services.

(A Communion service in one of the Protestant traditions opened the conference. An outdoor Mass was celebrated by Bishop Bernard J. Flanagan of Worcester and 33 New England priests. There was also a celebration of the Episcopal Eucharist and the Divine Liturgy of the Orthodox tradition.)

(Roman Catholic, Protestant and Orthodox delegates at the conference sensed "the pain of separation" at the point of Communion.) There was a sustained seriousness in the Conference that has not been experienced too often in the multitude of ecumenical meetings held in recent years.

One could sense this throughout the conference. From the first evening, when

Father Charles K. Von Euw is a professor of Oriental Theology at St. John's Seminary, Boston, and chairman of the Archdiocesan Ecumenical Commission. He served as peritus at all four sessions of Vatican Council II, and has been engaged in dialogue activities for the past decade.

all strained in silence to hear the weak voice of the venerable but still vigorous ecumenical pioneer, Orthodox Father Georges Florovsky, to the last meeting when hitherto quiet voices were raised to insist that there be definite steps taken to implement and continue the work, there was a seriousness. And always the question was asked, "How is this relevant to 1967 man?"

In one of the discussion groups the tone for this group's week-long dialogue was set by a young United Church minister from Rhode Island who asked the question: "What about Mr. Suburbia? He has a good job, a

good home, a good life. We tell him how great Baptism is in our theological terms and he says 'So what?' What do we say to him?"

The principal speakers strove to answer that question in their addresses. Father Florovsky stressed the nature of baptism as a beginning, not an end in itself; an initiating commitment to the life and Gospel and Church of Christ.

Father Godfrey Diekmann, O.S.B., wrestled with the changing attitudes of Catholics to the Eucharist, stressing it as a communal and ecclesial action that has an imperative, a mission to the world and not mere pri-

vate of individualistic devotional meaning.

Perhaps Mrs. Cynthia Wedel, who spoke on "Witness and the People of God," gave the most graphic answer when, in the midst of her speech, she called upon a young minister from Vermont, Rev. Roger Albright, to sing one of his own compositions. The simple song in the folk idiom, "Don't talk too long brother, I'm hungry," was a pointed illustration of her theme on common witness of the Churches in and to our society.

Constant references were made to the inadequacy of our present structures to fulfill the mission of the Church and answer the needs and problems of the world today. The impatience and dissatisfaction of youth with the division of the Churches and their ineffectiveness was echoed often in the Conference.

While the question, "How is this relevant?" was always

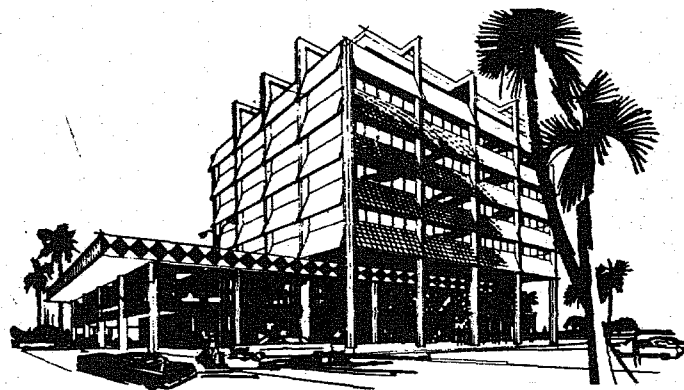
the catalyst, the answer seemed always to point to the meaning of the Church. One can say, in truth, that this conference was an ecclesiological one. If, as all delegates would profess, Christ's will is that His Church be relevant, have meaning, for men, how then do the Churches fail in being relevant and why do they fail?

The urgent need for unity here became quite apparent. Even in Father Diekmann's remarks on the centrality of the question of validity of ministry and sacrament, there was the underlying central problem of the nature and mission of the Church.

Father Florovsky, in this writer's view, implied a developing ecclesiology in Orthodoxy when he with fervor spoke on the mystery of God's election and the Spirit's presence as not determined by ecclesiastical canons.

(Continued on Page 22)

STATEMENT OF CONDITION



Coconut Grove Bank

2701 South Bayshore Drive,
Miami, Florida 33133
Telephone: 443-5271

JUNE 30, 1967

ASSETS		LIABILITIES	
Cash and Due From Banks	\$4,084,626.60	Capital Stock	\$750,000.00
U.S. Government Bonds	7,890,655.49	Surplus	750,000.00
State and Municipal Bonds	6,234,650.42	Undivided Profits	230,027.21
Other Investments	56,297.00	TOTAL CAPITAL	\$ 1,730,027.21
TOTAL	\$18,266,229.51		
Loans and Discounts	14,885,500.26	Reserves	929,447.95
Furniture and Fixtures	142,770.95	Deposits	30,752,996.64
Other Bank Properties	93,156.50	TOTAL	\$33,412,471.80
Other Assets	24,814.58		
TOTAL	\$33,412,471.80		

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People Get Chance To Sound Off Through Means Of A Parish Poll

NORTH MIAMI — The members of Holy Family parish have developed a unique method of keeping in touch with the pulse of parish thought and the laity's reaction to changes within the Church.

"The Parishioner Poll," a monthly feature of the parish bulletin offers members of the parish an opportunity to register their reactions to important developments within the Church and issues which confront the contemporary Catholic.

The Parishioner Poll is the newest addition to the weekly bulletin which is edited by laymen and carries news and feature stories concerning the families of the parish, the architecture of the parish church and the results of Vatican II, instead of the announcements found in most parish bulletins.

Not only is the Parishioner Poll new, but it has also come up with some surprising results.

ABSTINENCE POLL

Reactions to the first poll have revealed that six months after the American bishops relaxed the regulations governing Friday abstinence, one out of four members of Holy Family parish continues to abstain from eating meat every Friday. An additional 41 percent usually abstain.

Approximately 2,000 copies of the Parishioner Poll, dealing with the liberalization of the regulations concerning Friday abstinence were distributed at the Masses in Holy Family Church on Sunday, June 11. A total of 400 parishioners returned the questionnaire.

Although it is "too early to tell" how well the poll will be accepted by the members of the parish, "a 20 percent return is considered excellent" for a first time, said Jerry Whaley, editor of the Sunday bulletin, "The Parishioner."

The Corporate Director of Public Affairs for Wometco Enterprises, Whaley ex-

plained that the series of questionnaires which will appear each month in the bulletin is an outgrowth of his interest in the reactions of Catholics to changes within the Church. He admits that "I was shocked by the different ideas and attitudes that were expressed" concerning Church reform when he addressed groups of high school and college students. He found a greater philosophical gulf between himself and the young people with whom he spoke than between himself and his grandparents.

As a result, he initiated a column entitled "As Parishioners Think." The new poll is an outgrowth of his effort to expand the scope of the column to reflect the ideas and attitudes of a greater number of Holy Family parishioners.

The polls are originally edited by John Rush and John Stanton, graduate students at Barry College's School of Social Work. After reviewing the original questionnaire with their instructors and making some changes, the students meet with Whaley and Lucas La Madrid, a market research expert, to complete the questionnaire. The students will use the results as part of their research for their graduate degrees.

PRINTED IN BULLETIN

The questionnaire itself is printed as a regular part of the parish bulletin, and after completing it, respondents are asked to mail it in or leave it in special boxes at the Church exits and the parish rectory.

In addition to the numbers who continue to observe the Friday fast, the poll showed that 73.8 percent of the respondents favored the change in the abstinence laws, although 66 percent felt that abstaining from meat on Fridays had a spiritual meaning for them before the change.

"Perhaps the most interesting answers of all were to the question 'If you now eat meat on Fridays, do you substitute some other form of sacrifice?'" said Whaley. Slightly more than 69 percent said "No," while only 20.4 percent answered "Yes." Whaley felt that the responses to this question were not entirely representative because some persons had misinterpreted the question.

A whopping 382 respondents out of 400 indicated that they believed the "Church is modifying some of its laws because of changes in our modern society."

Although the Parishioner Poll will not deal directly with matters affecting parish activities, questions in occasional polls will reflect the attitudes of parishioners on matters of concern to Holy Family.

The most recent poll, the results of which will be published on August 6, concerns the attitudes of parishioners toward Catholic education in America. Among the areas covered was the role of the Parish School Board. Parishioners were asked whether or not they favored a School Board composed of laymen. If they were to approve such a Board, it might give the Board a greater basis for influence with the pastor, explained Whaley. He noted, however, that disapproval would give the greater basis for action to the pastor.

Among the other areas to be considered in the future will be the nature of the Church in the year 2,000 — "Will you have to go to

Mass on Sundays?" — the liturgy, divorce and birth control. "One of the things we will want to do in the future is to get people's reaction to our new church."

The Parishioner Poll, he explained, has one primary purpose. "It is a broad study of the relationship between the Catholic and his parish, the outside world and the Church."

Final Vows Are Taken

MANHASSET, N.Y. — Brother Kenneth Caviston, F.M.S., a faculty member of Christopher Columbus High School, Miami, made final profession of vows as a Marist Brother of the Schools in ceremonies held in Saint Ignatius Retreat

House here. Present were his parents, Mr. and Mrs. J. K. Caviston of Roselle, N. J.

Born in Carbondale, Pa., Brother Kenneth moved with his family to New Jersey where he attended Marist High School at Bayonne. He entered the brotherhood at Marist Novitiate, Esopus, N.Y. He obtained a bachelor's degree from Marist College, Poughkeepsie, N.Y., before being assigned a teaching position in Miami.



CUBAN TRADE and Cultural Exposition held last week at Dinner Key Auditorium was visited by BISHOP COLEMAN F. CARROLL shown talking with exposition organizers, JOSE A. LOPEZ and JUAN GALAN; and MANOLO REYES, associate editor of The Voice Spanish Section. At right is ABILIO FELIPE, Spanish radio commentator. Featured at the exposition was a booth promoting the Shrine of Our Lady of Cobre which will be built on Biscayne Bay by Cuban refugees.

U.S. Cardinals Given Posts

VATICAN CITY (RNS) — The three new cardinals who head U.S. archdioceses have all been made members of the Congregation for Propagation of the Faith in new appointments announced here.

In addition, John Cardinal Cody, Archbishop of Chicago, has been named to the Congregation of the

Council; John Cardinal Krol of Philadelphia to the Congregation of the Eastern Church, and Patrick Cardinal O'Boyle of Washington, D. C., to the Congregation of Rites.

The fourth new American cardinal, Francis Cardinal Brennan, dean of the Sacred Roman Rota, was appoint-

ed to the Supreme Tribunal of the Apostolic Signature and to the Congregation of the Sacraments.

Egidio Cardinal Vagnozzi, former Apostolic Delegate to the U. S., has been appointed to the Consistorial Congregation and the Congregation for Extraordinary Ecclesiastical Affairs.

Hundreds Respond To Blood Plea

A front-page appeal in The Voice for donations of blood to save the life of a young Cuban woman has resulted in responses from hundreds of Miamians.

As The Voice went to press, 103 pints of blood had already been collected toward the 140 pints needed for the operation on Elsa Padron, 28, whose spine, which has grown into an "S" shape, threatens to puncture her lungs and thus end her life.

Of the crowds of people who have presented themselves at the John Elliot Blood Bank, many have been rejected for reasons of low blood pressure, age, recent illness, etc.

Although 35 prisoners at the Dade County Jail pledged blood donations after reading the story in The Voice, only 16 of them were acceptable when a portable unit of the blood bank visited the jail. Likewise only one of 10 members of Rosa Mystica, a Spanish-speaking Marian group, were able to donate blood.

Optimistic that the remaining 37 pints of blood will be donated, Elsa contacted editors of The Voice this week to "express my gratitude to you and the staff of The Voice for your kindness in publishing the article about me."

Donations are still being accepted at the John Elliot Blood Bank.

"After the hurricane, they brought our son clear down from Tennessee to help out."

You bet we did. That son was one of hundreds of Southern Bell specialists we brought in to make order out of chaos. Gathering task forces from all over is a Bell custom anytime disaster strikes.

Without men like him, it would take much too long to get everything back to normal. And he wouldn't have been tapped for the assignment if he hadn't been the best. No wonder his parents are proud.

Appreciate Church Teaching Authority

In discussing topics of special interest in this Year of Faith, one becomes apprehensive lest it appears that the witch hunts and character assassinations related to the communist opposition of some years ago become the rule now in defending religion.

There has to be a happy medium here — a middle ground between the way-out theories which seem to contradict or do contradict Catholic dogma and the "wolf-wolf" group who see evidence of heresy in every statement that can't be found in the Baltimore catechism and who consider the slight changes in the liturgy as a plot to destroy the Mass.

With this in mind we call attention to Cardinal O'Boyle's comment last week that the enemies of the Church are "more likely to come from within" than from without.

It would not be difficult to support the Cardinal's statement with evidence. But this marks a tremendous change in the Catholic's viewpoint, since adults of today grew up with the conviction that the great enemies of the Church were on the outside — communists, secularists, atheists and so on. A generation or two ago Protestants looked on Catholics and Catholics looked on Protestants as their first enemies. Perhaps the common foe of communism did more to unite separated Christians on a political and social front than any other factor.

At any rate, today our situation seems more in keeping with that of earlier centuries in the Church when Christianity was buffeted more by Arianism than by Roman imperialism and suffered more from children who turned on Mother Church and denied her doctrines and confused her members than from persecutors.

Cardinal O'Boyle had this to say about the current crop of enemies that may be within the Church. "Driven at times by intellectual pride, unable to adjust to an age that is impatient of all virtues its own concept of freedom, they are easy victims of the cancer of doubt which is the forerunner of complete loss of faith."

In appraising this situation, we ought to remember that this is by no means new. St. Paul mentioned the doctrinal innovators often and warned that if even an angel from heaven taught contrary of what the Church had been teaching he was to be considered anathema.

"It's always a serious problem of course when someone in the family betrays the others, but there certainly is no cause for panic or undue alarm. Rather it is one more reason to appreciate the support of our faith in the teaching authority of the Church."

Why Medicaid Bill Should Be Passed

The State Legislature is presently considering participation in the federally sponsored medic aid program. According to the Medicaid program the federal government offers three dollars for every one contributed by the state for medic aid to the indigent, that is, those who cannot afford adequate medical care. If the Medicaid Bill becomes law, Florida would spend 15 million and the federal government 45 million.

Advocates of the bill have rightly pointed out that participation in the Medicaid program would assure the return to Florida of Florida's tax dollars already sent to Washington. The return of these tax dollars is all the more important because without them even a greater demand would have to be made on the already overburdened Florida property owner. Participation in the program could, on the other hand, ease property taxes.

The medical needs of Florida's indigent are estimated to be at least 60 million dollars. These dollars would assist God's poorest children, young and old, who live in a land flowing with "milk and honey." The state has a real obligation, not merely to give a handout, but to extend a healing hand to those who have no hands to care for themselves. Medicaid is not simply a government program, but a human act of mercy.

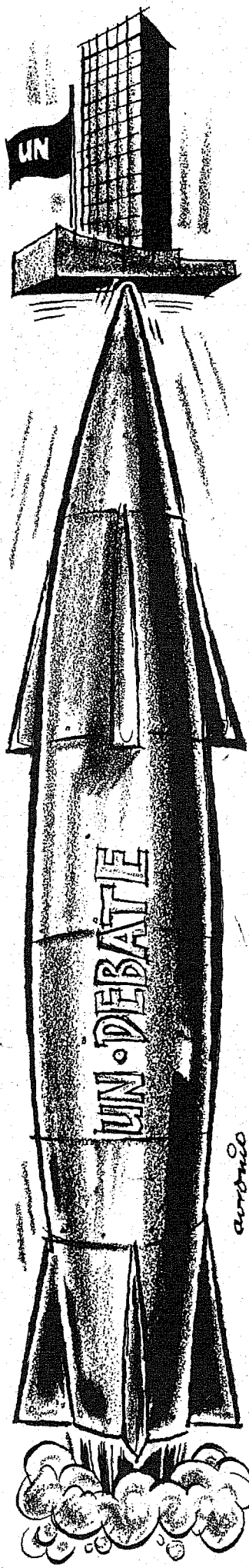
The State of Florida is not particularly distinguished for its mercy to the poor. As Bishop Carroll wrote in a letter to Governor Kirk regarding the Medicaid program, "your positive action on this legislation will help lift our State of Florida from its low standing among states regarding human concern for the indigent."

The Medicaid program has touched the humanitarian conscience of religious leaders throughout the State. Florida's three Episcopal Bishops and the Greater Miami Rabbinical Association have publically endorsed and encouraged passage of the Medicaid Bill.

The bill would provide in-patient hospitalization, out-patient hospital services, nursing home care, X-ray and laboratory services, and physicians services.

Which of us would want to deny the care of a doctor, a hospital bed, or an X-ray to children deserted by their father or an abandoned old man or woman? The Medicaid program can help us meet, not the demands of love, but our own more basic obligations in justice to our helpless brothers and sisters.

Let us hope our lawmakers remember the powerless poor when they vote on Medicaid. Let us hope our Legislature remembers our property owners when they vote on this bill.



Governor To See Son Ordained

PUTNAM, Conn.—(NC) — Gov. and Mrs. John N. Dempsey will attend ceremonies here July 15 when their son is ordained to the priesthood.

Edward M. Dempsey will be ordained a priest of the Norwich diocese by Bishop Vincent J. Hines in ceremonies at St. Mary's church, the Dempsey family's home parish.

Letters To The Editor

Dear Sir:

Thank you for the special copy of The Voice which you sent me under separate cover with the reprint of the article from the "Lutheran Reporter."

We in the "Lutheran Reporter" are getting the same reaction that no doubt The Voice is getting pro and con. It is really unfortunate that men do not take cognizance that the law of God have priority over the laws of man. We all should remind ourselves as Christians that we should obey God rather than man.

Sincerely, your friend,
B. F. Schumacher, Chairman Board of Social Min-

Bishops Go To School, Study Changing Church

By MSGR. JAMES J. WALSH

A number of U.S. Bishops went to summer school last month at Fordham University. Not to make up failures or to gain credits, but to be prepared for further implementation of Vatican II.

This was very significant. With the exception of a few auxiliaries, consecrated since the Council ended, all the Bishops had been in Rome as Fathers of the Council and voted on every issue presented to them over the four year session. Nevertheless they still feel it important or even necessary that they take special courses with outstanding theologians in order to understand more clearly the mind of the Church and to be better able to guide their priests and people.



MSGR. WALSH

Some of the topics they discussed indicate the trend of their thinking: the post-conciliar crisis; Protestant and Catholic in contemporary America; current problems in Eucharistic theology; catechetics in the life of the Church; the changing structure in the Church's legal life; theology, ethics and situation morality.

This emphasis on study, reading and discussion ought to stimulate many of our educated laity to do the same with regard to the topics of Vatican II. We have nothing to fear from probing into the truths clarified by the Council, but we ought to fear the harm that is being done by those speaking so often and so loudly out of ignorance.

For instance, we heard at a large convention a layman condemn the term "ministerial priesthood" because he thought it meant a buddy-buddy attitude of cooperation with Protestant ministers and rabbis, whereas in fact it refers to the work of the ordained priest in contrast to the priesthood of the laity.

Pope Paul had some remarkable words about the shortage of vocations in his encyclical on celibacy. He was answering the objection of those who claim that a married clergy would put an end to the scarcity of priests.

"Our Lord Jesus Christ did not hesitate to confide the formidable task of evangelizing the world, as it was then known, to a handful of men to all appearances lacking in number and quality. He bade this 'little flock' not to lose heart for, thanks to His constant assistance, through Him and with Him, they would overcome the world. Jesus has taught us also that the kingdom of God has an intrinsic and unobservable dynamism which enables it to grow without man's awareness of it. The harvest of God's kingdom is great, but the laborers, as in the beginning are few."

Actually they have never been as numerous as human standards would have judged sufficient. But the Lord of the kingdom demands prayers, that it may be He, the Lord of the harvest, who will send out laborers into His harvest. The counsels and prudence of man cannot supersede the hidden wisdom of Him who in the history of salvation has challenged man's wisdom and power by his own foolishness and weakness."

Needless to say, the Holy Father is deeply concerned about the decline in vocations, but he is reminding us of fundamental facts, namely, that Christ asked primarily prayers for more vocations, that it is God's grace which will enable the kingdom of the Church to spread, as man cooperates with His will, and finally, "the counsels and prudence of men" — in this sense the repeal of celibacy — usually are at odds with the hidden wisdom of God.

If anyone wanted a final proof that "change" is the spirit of the times he can find it in the news that the Trappists monks have been authorized to "experiment with their strict rule and liturgical practices." The purpose is not to make their penitential life soft and flabby in keeping with the current push to relegate penance and sacrifice to the past, but rather to adapt their rule to the conditions of each place, climate, circumstance. They plan to keep substantially the same rule of silence — with some practical adjustment; and the same rigid diet with minor variations.

In proposing these changes an abbot said that each monastery should have "freedom to choose what it really needs for its human, Christian and monastic growth." Obviously they are speaking the language of the Vatican Council, but for those among us who dislike change of any kind, it is the last straw — when the Trappists begin to change.

In the current sensitive discussion about Israel and the Arab States, there has been considerable name-calling and charges of anti-Semitism leveled against those who did not come out with clear, strong endorsements of Israel's position. Rabbi Balfour Brickner, for instance, charged that "official spokesmen of American Christendom" hurt the cause of peace by not speaking out, in the way the rabbi felt they should speak out, "in support for the integrity of the State of Israel."

In Baltimore the diocesan paper, The Catholic Review, did speak out clearly and promptly and therefore felt it had the right to disagree strongly with those Jewish leaders who rebuked Christians for not "raising their voices."

The Catholic Review said in an editorial: "Because we do so firmly support the right of Israel to peaceful independence, we may be permitted to say that not all who disagree with this position are somehow anti-Semitic. It is possible to disagree with an official Israeli position without being anti-Jewish, just as it is possible to disagree with a Vatican decision without being anti-Catholic."

"We are not at all sure that a spirit of friendship and admiration, a spirit of ecumenism and trust, requires the stifling of all disagreement or an automatic mutual support under a sort of mindless compulsion."

"It is plain that the American Jewish Congress does not feel that inter-faith harmony is quite that demanding. Leo Pfeffer, special counsel of the American Jewish Congress, has just filed an appeal to the U.S. Supreme Court in an effort to deprive Catholic children of equal rights under the Federal Elementary and Secondary Education Act of 1965."

"A number of Jewish leaders have been painfully active in opposing equality for Catholic school children, but they cannot simply be written off as anti-Catholic. They certainly don't think of themselves as anti-Catholic."

This is a point well taken.

The VOICE

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'Someone Yelled Man Overboard'

By MARY ANN WATKINS

VOICE STAFF WRITER

"Man overboard" droned through the night as 25-year-old Navy Lieutenant John Mulcahy sat in his quarters aboard the USS Coral Sea in the Gulf of Tonkin off the coast of Viet Nam.

Commander of a helicopter aboard the carrier, he flies rescue missions, but that night he was off duty working on a report when the alarm sounded.

Hurrying topside he was briefed on the emergency. . . a cable snapped knocking two men overboard. Mulcahy quickly moved into action taking over as first crewman while the second crewman went over the side to the rescue.

"He saw how bad one of the guys had been hit and tried to bring him in," according to his father, John Mulcahy Sr. "It was a cold November night and the weather was rough with heavy seas which made the rescue more difficult and the second crewman was so winded and couldn't go back for the second victim." Mulcahy again moved into the command, he quickly suited up and went over the side for the second man, bringing him, through the churning seas, safely aboard.

For this heroic action "above and beyond the call of duty" the lieutenant was cited for the Navy Marine Corps Medal, the same one the late President John F. Kennedy received for bravery aboard PT 109 during World War II.

One of eight children, Mulcahy is a graduate of Archbishop Curley High School and Dade Junior College, he has served with the Navy for three years and the family belongs to Corpus Christi parish.

"As a boy Jack was always interested in planes and ships," according to his father, an ex-Navy man who served aboard a PT boat during World War II. "He always had his stuff spread all over the floor and when he was 13 he won first place for his models."

"I always air mail things to him now," his mother says smilingly. She recalls when she once forgot to. "I made the mistake of sending some fudge, but not by air mail," she remembered, "by the time he received it, it had become moldy. Now I



USS CORAL SEA, shown above, was scene of dramatic sea rescue in the Gulf of Tonkin by Navy LT. JOHN MULCAHY, of Miami. The lieutenant has been awarded the Navy Marine Corps Medal for his quick action in the rescue.

usually send fruit cake and always by air."

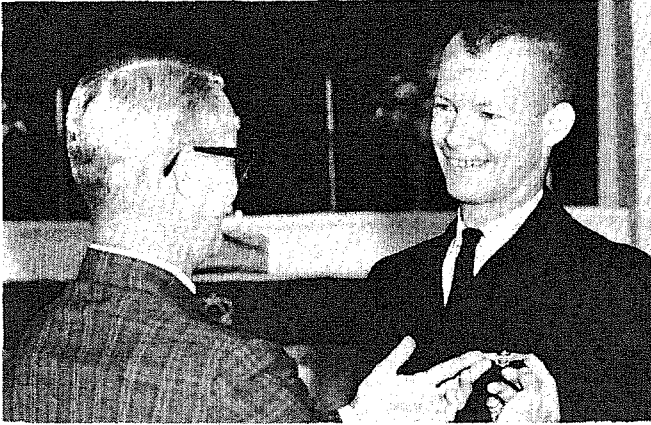
Excerpts from Lt. Mulcahy's letters include an account of fire aboard the U.S.S. Oriskany. . . grim one, I talked to several people who were aboard the Oriskany when it happened. You could see the smoke a hundred miles away. I knew every pilot from HC-1 aboard her. One of them I worked for back at the squadron. Two others I went through training with.

"Four were married, I know all their wives. We must mourn the loss of our friends and comfort their wives and we most certainly do. But above all this we must remember that there is a war on, and wars kill people. As soon as you folks in the States forget about your own personal losses and get behind our policy makers the sooner it will be over. If we pull out it will be disastrous to the whole of Southeast Asia. The communists will take it over."

A warm friendly family with comfortable surroundings—children playing in the living room and the family cat sleeping nearby, Mrs. Mulcahy realizes her son is doing his part but says, "I would rather have him home safe and sound."

Stationed at Ream Field, San Diego, Calif., Lt. Mulcahy recently returned "stateside" with his ship for additional training and maneuvers. During the latter part of July, the Coral Sea will ship out for Vietnam. How do servicemen in Vietnam feel about the draft card burners and picketers at home?

Mulcahy answers: "When I am asked why I am here I have a stock answer or rather I counter their question with another. . . would you rather fight in Vietnam or San Francisco?"



ENSIGN MULCAHY having wings pinned on by his father upon completion of helicopter flight training. He now holds rank of Lieutenant and flies rescue missions aboard the carrier Coral Sea.

Crime's Yearly Cost Put At \$20 Billion

FORT LAUDERDALE — Crime is costing the law-abiding citizens of this nation more than \$20 billion each year and the most threatening crime front is on the juvenile and young adult level, State Senator Louis De La Parte has warned.

"No war on crime can be effectively waged unless the primary assault is concentrated upon the juvenile delinquent and the youthful offender," said De La Parte, speaking at the National Council of Juvenile Court Judges Convention at the Galt Ocean Mile Hotel. Noting that crime among juveniles is "the breeding ground for the professional criminal," Senator De La Parte said it is the duty of Juvenile Court Judges to "hit crime at its roots," and to identify the youthful offender before he becomes a threat and a liability to society.

The judges must accept the recent decisions of the United States Supreme Court "not as a proclamation of doom to our juvenile courts, but as a stimulus to convert the philosophy into reality. . . into promise and programs for our youth," he added.

By fully exercising "parental concern. . . where no other exists" for the juvenile offenders who come before them, the Juvenile Courts would provide an opportunity for the future of the accused youth, said De La Parte. This parental concern

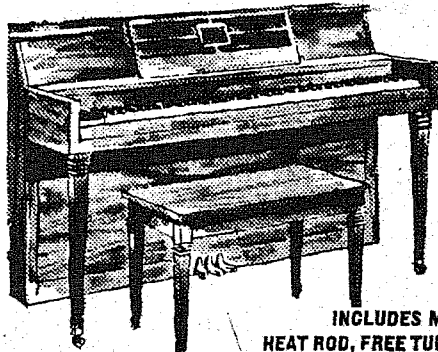
should include the opportunity for real rehabilitation, proper schooling, a suitable environment, and proper medical and psychiatric care — "The same opportunities that would be available in a normal family."

Citing the recent reapportionment of many state legislatures, De La Parte said, "Now the areas with the major juvenile problems have an influential voice in passing appropriate legislation. We now have it within our power to build a system of juvenile justice and juvenile opportunity. . . if we are willing to pay the price."

"In a free society there are few forces more powerful than an aroused public," he said. Currently pending in the Congress is House Bill HR 6162 which will provide liberal financial grants for states to develop effective programs in youth services. "Contact your congressional delegations," Senator De La Parte urged. "Insist that they support this measure. It offers us, on the state and community level, the logistical support we need to wage this war on delinquency."

"The future of millions of youth are in our hands," he said.

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Nun, Former College Vice President, Dies

ADRIAN, MICH. — Celebrated Requiem Mass was sung here for Sister Mary Edmund, O.P., vice president and prioress at Barry College from 1952 to 1958.

Professed 45 years ago as a member of the Adrian Dominican Congregation, Sister died at the Dominican Santa Cruz Hospital, Santa Cruz, Cal., following a year's illness.

Formerly principal of St. Ann School, West Palm Beach, she served in administrative positions in Dominican schools in Adrian, Detroit, and as prioress at the Adrian Dominican House of Studies, Washington, D.C. In addition she had taught at schools in Sandusky, O., Wilmette, Ill., and Oakland, Cal.

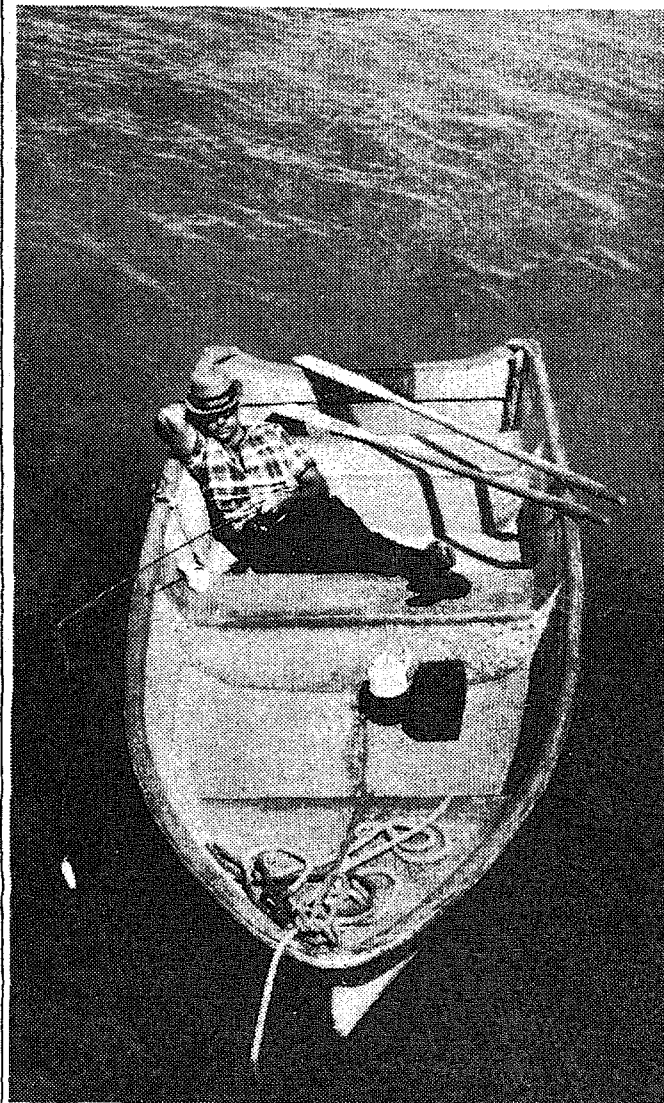
When the congregation established five provinces in

1960, Sister Edmund was appointed first Mother provincial of Immaculate Conception Province with headquarters in Detroit. For a period of seven years she was Mistress of Novices at the Adrian Dominican Novitiate.

One of 12 children, she is survived by four brothers and four sisters including Sister M. Mercedes, a Daughter of Charity of St. Vincent de Paul, New Orleans; and Sister M. Carolyn, O.P., Santa Cruz.

Cardinal Not Seriously Ill

BRUSSELS — (RNS) — The illness which has hospitalized Joseph Cardinal Cardijn, 85, was described as "not serious" in a medical bulletin issued here.



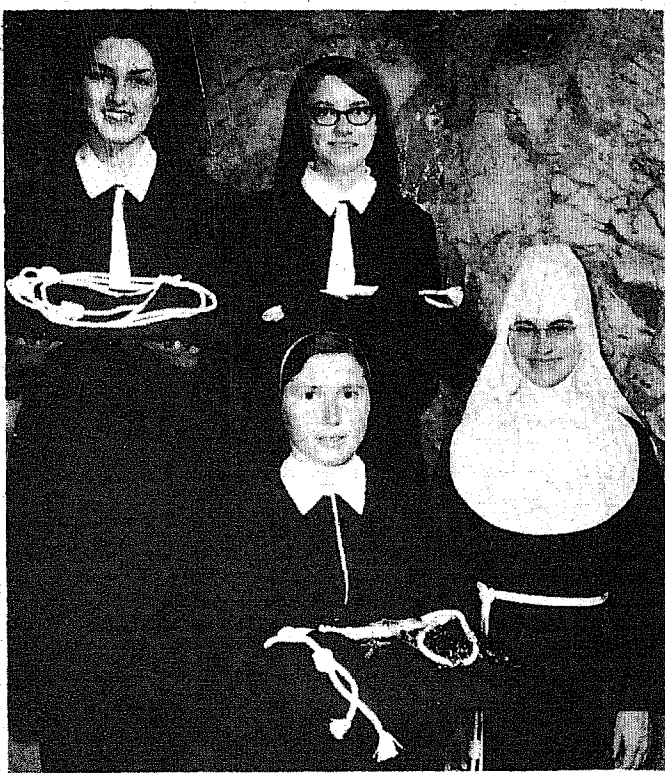
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NEW NOVICES of the Franciscan Sisters of Allegany, N.Y. are (clockwise) CAROL MAAS, DIANNE TRAPHEAGEN and GAIL WRIGHT. At right is SISTER KEVIN MARIE, who professed temporary vows and received the black veil as she entered the juniorate.

3 Receive Religious Habit; 2 Others Take Vows

Three young women from the Diocese of Miami received their habits and new religious names as members of the Sisters of the Third Order Regular of St. Francis, and two other South Floridians made temporary or permanent vows during special ceremonies last week.

Gail Wright, daughter of Mr. and Mrs. Donald Wright, Holy Rosary parish, Perrine, received her Franciscan habit and name in religion during ceremonies at the St. Elizabeth Motherhouse, Allegany, N.Y., on Saturday, July 1.

Also receiving their religious habits and names were C. Dianne Trappeagen, daughter of Mrs. Daniel Trappeagen, St. Andrew parish, Cape Coral; and Carol Maas, daughter of Mr. and Mrs. Fred Maas, Sacred Heart parish, Homestead.

Sister M. Eleanor Joseph, daughter of Mr. and Mrs. Wilfred Finley, Corpus Christi parish, pronounced her final vows during ceremonies the following day.

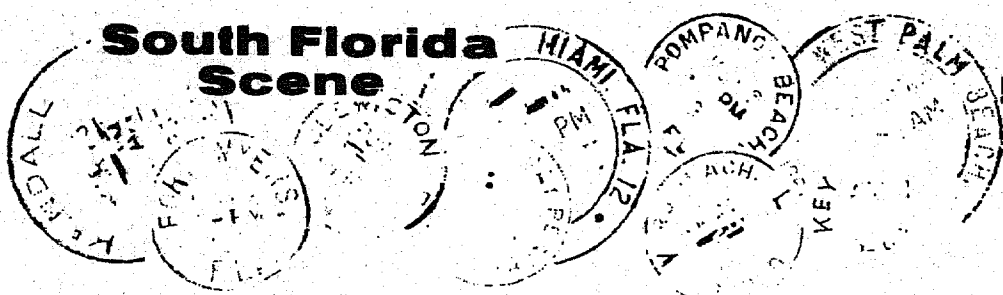
On Monday, July 3, Sister Kevin Marie professed temporary vows and received the black veil marking her entrance into the Franciscan community's juniorate. She is the daughter of Mr. and Mrs. Norman Naile, Corpus Christi parish, Miami.

Parishioners To Honor Priest

Father James J. Gleason, U.M., pastor of St. Vincent de Paul parish, will be honored by parishioners during their third annual family picnic on Sunday, July 23 on the church

grounds, NW 103 St. and 21 Ave.

A missionary of the Congregation of the Mission for 13 years, Father Gleason has been transferred to St. Vincent de Paul parish in the City of Panama.



Officers Elected By K-C Unit; Color Corps Installs Leaders

NORTH MIAMI — James Noel has been elected grand knight of Marian Council, Knights of Columbus.

Other officers named are John C. Brady, deputy grand knight; John Stefaneli, chancellor; David M. Welsh, warden; David R. Wallace, treasurer; Robert Bredel, recorder; Robert F. Clark, advocate; Donald Schenk, inside guard; and Miner W. Bonwell, Jr. and Eugene M. Callagy, outside guards.

Elected to the board of directors were A. Emil Heliher, Joseph Cashman, John O'Hare and Theodore B. Clevenger.

Carmine Bravo will be installed as president of the Fourth Degree Color Corps of the K. of C. during a dinner, Saturday, July 15, at the Hotel Biscayne Terrace.

Fourth Degree Master George Pallotto, Fort Lau-

derdale, will also install John Flynn, vice president; Phil Croteau, secretary-treasurer; Frank Peterson, Lou Matuson and Frank Pellicoro, trustees; and William Palmatier, chief moderator.

HOLLYWOOD — Sal Casarino is the new grand knight of Father M. F. Monahan Council.

Other newly named officers are Hal Pederson, deputy grand knight; Joseph Smith, warden; John Van Roy, recording secretary; Don Balmert, treasurer; Jack McDonnell, trustee; Jerry

Pollock, advocate; Ed Hunt and Ed Cameron, inside guards; and Al DiBenedetto and Tony Pachilla, outside guards.

Harken To News Deadline

Deadline for all news copy addressed to The Voice is at noon on Monday preceding Friday date of issue.

News items should be typewritten and double-spaced, when possible, and mailed to The Voice Editorial Dept., Post Office Box 1059, Miami, Fla. 33138.

Support For Youth Job Program Urged

Local church congregations and institutions have been urged by the Interfaith Agency for Social Justice to support the Youth Opportunity Program and to make jobs available to youth irrespective of their race or creed.

Dr. Herbert M. Baumgard is the incoming chairman of the agency with Father Edward J. McCarthy, O.S.A., president of Biscayne College, and Lyle Holcomb, Jr., Greater Miami Council of Churches, as vice-chairmen.

College Gets 2 Grants Of HEW Funds

A construction grant of \$106,940 for a nurse-training facility and a \$27,000 training grant for the School of Social Work have been received by Barry College from the Dept. of Health, Education and Welfare, Public Health Service.

Nursing facilities will be part of the science and language center, designed by Miami architect Murray Blair Wright, which will be erected following completion of the Msgr. William Barry Library expected to be ready for use next January.

According to Henry McGinnis, dean of the college's School of Social Work, the training grant awarded under title, "Psychiatric Social Work Masters Level Program," is directed toward the training of students and will provide resources to immediately employ a Unit Instructor and Secretary and provide traineeships for students interested in social work training in mental health.

"We will place four graduate students in the Juvenile Court Psychiatric Clinic of Dade County three days a week commencing in September and continuing through May," Dean McGinnis said.



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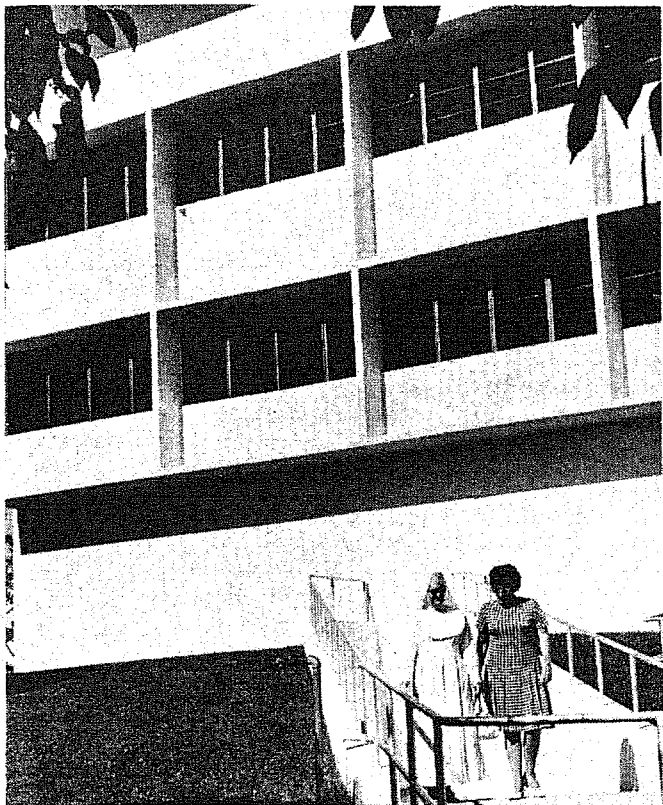
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New Addition Houses Cobalt
Cancer Clinic At St. Mary's Hospital

Cobalt Unit Fighting Cancer

WEST PALM BEACH — A Cobalt therapy unit, used for the treatment of deep-seated tumors, has been installed in the cancer clinic at St. Mary Hospital and is in operation.

Almost 1,000 treatments have been given to cancer patients with the new machine used for the first time last month, and housed in a new three-story wing of the hospital administered by the Franciscan Sisters of Allegany, N.Y.

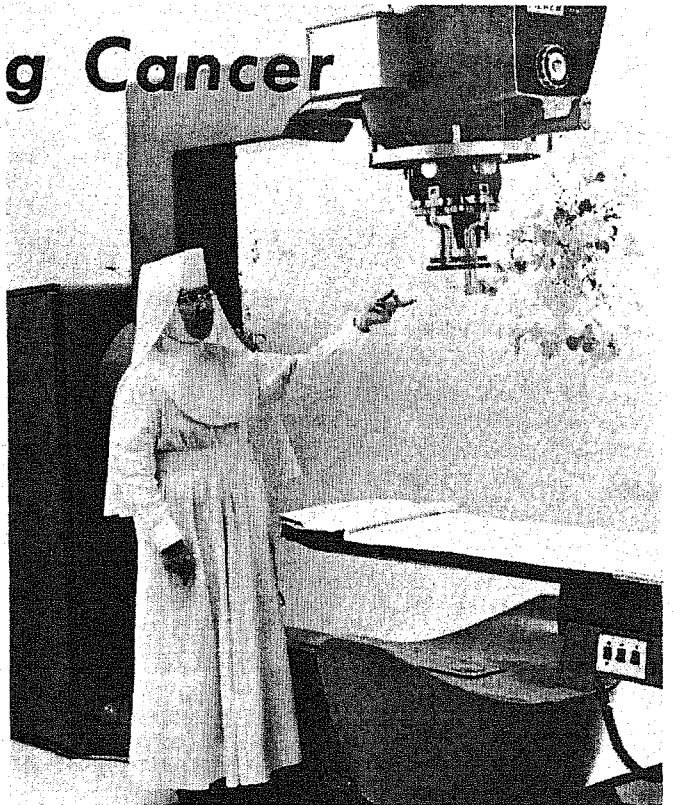
An additional 14 beds are available in the new structure, bringing the total number of beds to 268 in the hospital.

According to Sister Josephine Marie, O.S.F., administrator, \$75,000 toward the unit was donated by the Palm Beach County Unit of the American Cancer Society and matching funds were obtained from the federal Hill-Burton program to complete the project.

Prior to its installation, cancer patients traveled to Miami for treatment by cobalt, which cannot be provided by other therapeutic devices. The first cobalt therapy unit in Florida and the southeast U.S. was installed more than 11 years ago at Mercy Hospital.

St. Mary's cancer clinic has been in operation for more than 20 years ministering to about 50 patients each day, Sister Josephine said, adding that several of these could be helped by cobalt treatment.

Housed in a separate area designed to meet the rigid standards of the Atomic Energy Commission, the Cobalt 60 machine is 6,000 Curie units strong and considered "very hot" in radioactivity. The area is 40 by 50 feet with walls and floors approximately 30 inches thick.



Administrator Views Machine
Sister Josephine Marie In Treatment Room

Nun Teacher Given Award

Sister Loretta Michael, O.P., chairman of the Barry College Nursing Department

ment, has been awarded a grant to participate in a three-week workshop beginning July 24 at the University of Illinois School of Nursing.

"A Study of Socio-Psychiatric Concepts Applicable To The Practice of Nursing" will be the theme of the sessions emphasizing the study of current concepts of psychiatric nursing.

Del. Bus Bill Introduced

DOVER, Del.—(NC)— A bill to appropriate \$250,000 for busing of private and parochial school children has been introduced in the Delaware Legislature. It would go into effect for the 1968-69 school year.

The bill was introduced on the heels of the passage of a constitutional amendment removing prohibitions against busing non-public school pupils.

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Joint Catholic-Lutheran Observance Of Reformation?

By DR. PAUL C. EMPLE
NC NEWS SERVICE

"Nearly two years from now Lutherans will be engaging in large scale public events to call attention to the 450th anniversary of the Protestant Reformation. How crazy would it be for them to invite Roman Catholics to participate in constructive ways which would not compromise the integrity of either?"

This question posed by a Lutheran to a Catholic churchman brought a somewhat startled look to the latter's face! Then almost without hesitation he replied, "It wouldn't be crazy at all; it would be wonderful. But what ways would there be?"

That part of the conversation ended without erasing the question mark, but neither of them was content to let the matter rest.

On the face of it the whole idea was crazy! In spite of the gradual warming of the climate in Roman Catholic-Protestant relations, basic differences remain to divide them. Prejudices still run deep, if my mail is a reliable indicator of the situation. For 450 years from entrenched positions, the two traditions have battled each other to a stalemate. In doing this both felt themselves called by God to be "defenders of the faith."

LOVE FAILED?

Each side was certain of the rightness of its affirmations and seemingly concluded on the basis of one sad experience or another that in this case St. Paul was wrong: love had failed!

Neither was ready to admit what little chance love in the Pauline sense had been given to exercise its power. The sin of using a half-truth to infer a half-lie had wrought its destructive work to some extent in every generation.

Here as in so many areas of life the "double caricature" became the flailing stick: each comparing himself at his best with the other at his worst. Indeed, it is likely that any efforts in 1967 for closer cooperation between Lutherans and Roman Catholics will give rise to strong—even bitter—protest from many people in both groups.

However, it would be both sinful and stupid to ignore the changed context in which any future observance of the Protestant Reformation must be made. For decades the ecumenical movement has flourished among Protestant and Orthodox churches, in the course of which greater attention has been given to the mission and interests of the whole Church rather than to the focusing of concern exclusively on one or another of its segments. There has been growing acknowledgement of the fact that differences on certain points of doctrine do not necessarily preclude the recognition as Christian brothers of those in other traditions whose faith in and devotion to Jesus Christ as God and Savior is unquestioned. To isolate oneself from such Christians is at the same time to draw apart from the Christ in them.

GREAT MILESTONE

Furthermore, the Second Vatican Council, which undoubtedly will be recorded as one of the great milestones in the history of the Christian faith, has made necessary a revision of Protestant attitudes toward Roman Catholic brethren—and visa versa. For example, many of the council's decisions related to the liturgy were in

accord with the emphasis of the early Protestant reformers.

When Lutherans and Roman Catholics first came together to plan theological dialogues in the U.S., neither "Justification by Faith" nor "Authority of Scripture" were chosen as subjects for early consideration, not because there is complete agreement on these issues, but rather because a degree of convergence has taken place such as to give these topics a lower priority on the list. For Lutherans to observe the Reformation anniversary as though Vatican II had never happened would shake public confidence in either their intelligence or their integrity!

Another fact of which many people in both traditions are unaware is that in recent decades Protestants and Catholics have cooperated effectively and with a singleness of purpose in such activities as service to refugees, relief, and social action. In this process, their leaders have become personally acquainted, coming to know each other as Christian brethren who inspire both respect and affection. Such a development merits widespread recognition in the Church four and a half centuries after the tragic split.

Quite apart from any formal decisions, conversation and dialogue between Lutherans and Roman Catholics have been going on locally for years, particularly between faculties of theological seminaries. Scholars of these two traditions have enriched each other through their research, especially in biblical studies. Lectures have been exchanged in institutions of higher learning, as the search for truth has outweighed divisive factors.

Recent books about Martin Luther by Roman Catholic scholars reflect an astonishing change in attitude from those of a century ago, pointing out his virtues and positive contributions along side of that which, according to their understanding, was negative in its results.

Lutheran observance of the Protestant Reformation therefore must take into account 20th-century circumstances when interpreting issues debated in the 16th century. Yet the differences which still separate Lutherans from Roman Catholics remain difficult of resolution. They cannot be ignored; Christian unity is not well served by sweeping disagreements on vital matters under the rug in order to be "nice" to each other. Any compromise which sacrifices conviction is a step backwards rather than forwards.

In the light of all this how indeed could Roman Catholics with integrity participate in "constructive" observance of the Protestant Reformation? A committee of representatives from the two traditions faced this issue squarely and came up with a specific answer. Roman Catholics who still regard the split in the Church at the time of the Protestant Reformation as a tragedy can scarcely be expected to "celebrate" it!

Similarly, Lutherans who believe that the doctrinal affirmations contained in the Lutheran confessions are still valid and vital, have the obligation to point to them as relevant to 20th-century life. Granted that Lutherans have much more in common with Roman Catholics than has generally been recognized or admitted, the differences must be clearly un-

derstood.

Nevertheless, in the judgment of the joint committee which met just before Christmas, there is something that can be said, and something that can be done. First of all both groups can "celebrate" the fact that 450 years after the split occurred it would appear that the point of widest divergence has passed and that the process of convergence has set in. No one will attempt to predict the pace of convergence, but the very fact that by and large we have stopped slandering and caricaturing (which is just a form of lying about)

each other, concentrating instead upon efforts to further Christian love and mutual understanding, is something to celebrate.

What can we do? Use the observance as an occasion when in a public manner Catholics and Lutherans can meet in dialogue to examine some of the issues which divide them, distinguishing between those doctrines regarded as essential to Christian unity and others which can be understood differently without causing Christians to walk separate paths.

When this is done with complete integrity and with

The accompanying article, which gives the background of joint Catholic-Lutheran observances planned to celebrate the 450th anniversary of the Lutheran Reformation, was written by the general secretary of the U. S. A. National Committee of the Lutheran World Federation.

hearts open to the guidance of the Holy Spirit, surely the outcome will be "constructive". Such a series of dialogues across the nation has been planned and should arouse widespread interest, both among Christians and the general public.

One further word needs to be said. Reference is often made to the fact that during World War II Roman Catholic priests and Protestant pastors in Germany who were imprisoned together by the Nazis formed bonds of Christian brotherhood which have remained until

this day. Not only did they need each other under such dire circumstances; their joint efforts were necessary both to witness and to minister to those in captivity with them.

How much more true is this today when the pressures undermining Christian faith are more dangerous because they are more sophisticated. It's one thing to hold fast to truth and oppose certain teachings of other Christians. It's something quite different to turn ones back upon an acknowledged fellow Christian in the face of an onrushing enemy.

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Ralph Renick



As Puerto Rico Voting Nears-Natives Restless

By RALPH RENICK
Vice President in Charge of News
Television Station WTVJ

SAN JUAN, PUERTO RICO — Remember that color ad in the magazines with a gorgeous sunset silhouetting a couple on the beach? The enticing wording in the advertisement says, "Come relax. Visit beautiful Puerto Rico!"

Well, maybe there are some beautiful beaches here and the sun does go down each day, but the calm and placid atmosphere promised by the ad is only a partial reality.

It's election time in Puerto Rico.

From the teeming, populous city of San Juan to the shack towns in the mountains, the natives are indeed restless.

It's the election issue which touches the voters' emotions just as if a raw nerve were exposed.

It's the same issue which led to the attempted assassination of former President Harry Truman in 1950 and which motivated that wild shooting attack wounding four Congressmen on the floor of the House of Representatives in 1954.

The issue is whether Puerto Rico should have statehood, become an independent nation or remain a Commonwealth — its status since 1952.

IT WAS the extremist independence backers who pulled the Washington shootings. Their strength in Puerto Rico today is extremely weak.

The United Statehood Party is a responsible group led by Luis A. Ferre whose brother Jose built the 100 Biscayne Building in Miami. His nephew is Florida House member Maurice Ferre.

The Commonwealth supporters under the popular Democratic party include the "Father of modern Puerto Rico," Luis Munoz Marin. Munoz retired two years ago after successfully implementing his "Operation Bootstrap" during his 16 years as Governor.

Under this program Puerto Rico was able to attract U.S. industries by offering exemption from federal and state taxes.

The statehood and independent issues have long existed here but since Munoz's retirement, new impetus has been given to the campaign because of personal scandals attached to Munoz's handpicked successor Roberto Sanchez Vilella.

THE PUERTO RICAN government, in an effort to clear the air on just how island citizens feel about their future, has called a special plebiscite for July 23rd. Voters will chart the course they would like Puerto Rico to follow: Commonwealth, Statehood or Independent nation.

Actually any change in status would primarily be up to the U.S. Congress, but the election results will serve as a public opinion poll to let Congress know what Puerto Ricans desire.

A real strong showing by Munoz's Commonwealth backers would be a definite setback for Ferre's statehood advocates.

Ferre, a Republican, and Munoz, a Democrat, have been on opposite political ends for years. Ferre has assumed the role of opposition leader.

Munoz feels that statehood would impede and even retard Puerto Rico's progress by wiping out the lucrative tax exemptions which have lured industry to the island.

Ferre's platform has included the fear that Congress could cast Puerto Rico adrift at any time and place in jeopardy U.S. citizenship rights of island residents.

LAST MONTH'S U.S. Supreme Court decision holding that Americans cannot lose their citizenship for any reason, unless they voluntarily renounce it, has pretty much delated the fear long promulgated by Ferre's Statehood Party.

Munoz took full page ads in the Puerto Rican newspapers to make sure the significance of the court ruling would not be lost on the Puerto Ricans.

Ferre shot back by saying, "The Supreme Court decision does not prevent Congress from granting independence to Puerto Rico at any time without consulting the Puerto Ricans."

The July 23rd election undoubtedly will result in an overwhelming vote favoring retention of Commonwealth status. The economy has done too well under it for Puerto Ricans to demand a change at this time.

But, in the future, Puerto Ricans may one day demand statehood if the island politicians prove incapable of handling the reigns of government administration or if Puerto Rico achieves an economy no longer dependent on tax exemptions for industry.

Celibacy Issue Is 'Old Hat'

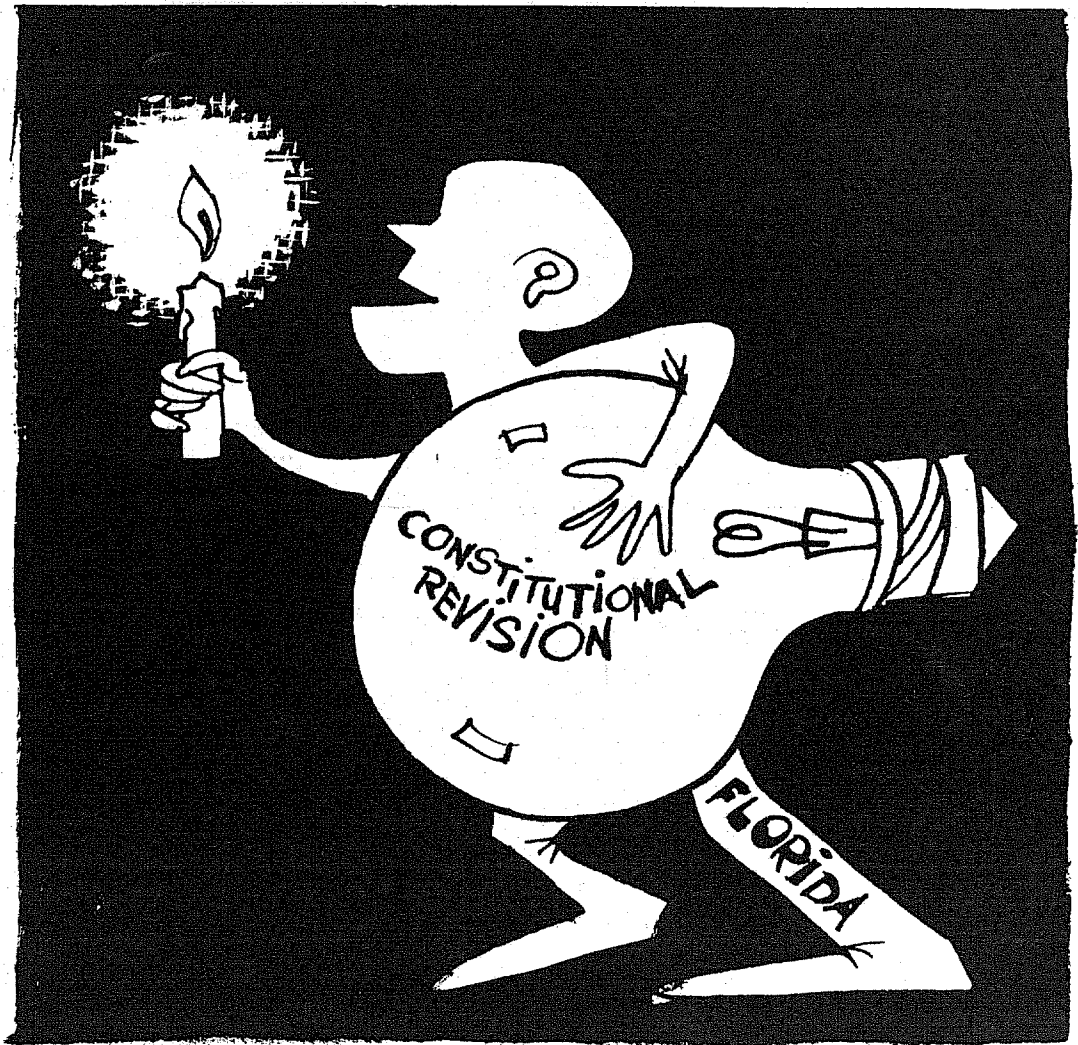
HARTFORD, Conn. — (NC)—Anyone who believes the current discussion of priestly celibacy is something new will have a hard time convincing folks at the Catholic Transcript archdiocesan newspaper.

A researcher going through the Transcript microfilm files found a brief comment on the subject on the editorial page of a Connecticut Catholic newspaper nearly 140 years ago.

Editor A. M. Talley of the Catholic Press noted in that paper's issue of July 11, 1829: "It is rumored that the new Pope intends to abolish celibacy among the clergy." Talley commented that "those who know anything of the Catholic Church will see the falsehood."

The comment appeared in the first issue of the Press, which was Connecticut's first Catholic newspaper and one of the first in the country.

FEATURE



Why Do Jews Feel Let Down By Christians' Stand On War?

By JOHN COGLEY

The larger ecumenical movement, especially in the United States, was set back by the Arab-Israeli war. On the one hand, the American Jewish community felt let down by the lack of a thundering Christian word of support for Israel in its hour of need. On the other, some churchmen felt put upon; Jewish leaders seeking support on the basis of inter-faith cooperation were charged with "ecumenical blackmail."

Rabbi Balfour Brickner, director of inter-faith activities for the Reform group, expressed the sentiments of many disappointed Jews when he stated: "By their silence and prayerful calls for peace which urged that the problem be left up to the paralyzed United Nations, the official spokesman of American Christendom failed the acid test..."

Rabbi Brickner probably had in mind the unwillingness of the Catholic Bishops Conference and the National Council of Churches to give an official blessing to Israel's cause, though a number of individual Christian churchmen did. A spokesman for the National Conference recently described his organization as "neither pro-Arab nor pro-Israel." So imagine, would the bishops. The Christian conscience, the NCC official held, should be concerned primarily not with nationalistic interests but with all — Arab or Jew — who are "suffering in the existing situation."

VIEW OF JEWS

To many Jewish leaders who are not only convinced of the justice of Israel's cause but identify the very fortunes of Judaism with the fate of Israel, such words, however noble they may sound to Christian ears, amount to an ecumenical sell-out. The destruction of Israel and its people, they are persuaded, would amount to a death blow to all that Judaism stands for. And, it should be recalled, the annihilation of the Jewish state was the proclaimed aim of Colonel



JOHN COGLEY

Nasser.

One rabbi stated that the inability to see that a strike against Israel is a blow to the religion of the Jews betrays the fact that even the most ecumenical-minded Christians simply do not understand what Judaism is all about — that it is above all a religion based on "peoplehood."

Though a small number of American Jews think of their religion as transcending all political loyalties and feel bound to Israel only by ties of sentiment, most are persuaded that a common theological bond links all Jews to the Palestine homeland. For Christians, Israel may be just another secular state. For many devout Jews, the State is more; it is a mystical entity, a fulfillment of the Biblical promise, with a messianic destiny.

The result of these differences inevitably lead to ecumenical hang-ups.

There may be something of a parallel in the two groups' attitude toward the Person of Jesus. For the Jew, Jesus may have been a Prophet, a saintly rabbi who passed on sublimely ethical teachings to the Gentiles; but He was not divine. But for the orthodox Christian, Jesus was the only begotten Son of God. When the two speak of Jesus, then, it is as if they were talking about separate persons. One has in mind a simple man, a great man to be sure, but merely a man. The other, God-become-man.

It would be foolish and self-defeating to base Christian-Jewish relations on agreement about the Christological issue that divides them. It may be just as futile to found them on agreement about the mystical meaning of Israel. Jews will continue to look upon Jesus as a mere man; Christians will continue to regard Israel as a secular state, with no more claim on their loyalty than any other. Support or non-support for the Jewish homeland will be based on strictly political judgments.

A REAL SET-BACK

This does not mean that Christian-Jewish relations have been fatally poisoned. The recent set-back however indicates that expectations may have to be recast.

Probably most American Christians, Protestant or Catholic, favored Israel in the recent showdown, but they did not do so for religious but for political reasons. At another time, where other issues are at stake, sympathy could just as easily shift to the Arab cause. In such an eventuality, the sympathy given to the Arabs would not be based in Islam's claim on ecumenism (and it has some) but on political calculations and the claims of justice. Christians can not give either the State of Israel or the Arab nations an ecumenical blank check.

Ecumenical relations between Christians and Jews will have to be carried on according to this understanding if they are to proceed at all. As the divinity of Christ has been a stumbling block for the Jews, so may Israel be a stumbling block to Christians, but to enter into an ecumenical relationship with any other expectations, on either side, would be illusory.

It remains important that both parties recognize the other's sincerity and respect its fundamental loyalties. Yet neither, it seems to me, should demand that basic convictions be either set aside or adopted by the other as an "acid test" of ecumenical sincerity.

Squeezing Merriment From The Serious

By JAMES W. ARNOLD

In "Divorce, American Style," the point seems to be that the only thing worse than marriage is divorce. This may not be terribly encouraging for young lovers, but it is cynical, commercial, Hollywood-slick way, the film is surprisingly skillful and funny.

"Divorce" is one of those bright rarities — a movie that is not based on something from another medium. The producer-writer-director team of Norman Lear and Bud Yorkin, after modest success with two stage adaptations ("Come Blow Your Horn," "Never Too Late"), started only with a title and star (Dick Van Dyke).

Just as "Divorce, Italian Style" was really about marital mores in Sicily (it was also simultaneously more original, sophisticated and neurotic than the present product), the Lear-Yorkin comedy is really about the upper class in southern California. This makes it about as representative, but in a frightening way as symptomatic, of American culture as Las Vegas.

The worst aspect of this narrow range is the unconscious display of materialism and affluence in the characters' average income (\$35,000), slick magazine homes (\$49,000), and interests and pastimes (fancy clothes and cars, bank accounts, cocktail

lounges and clubs, etc). The hero, for example, is supposed to be humorously degraded by reduction to bachelor status, \$87.50 per week, a Volkswagen and an efficiency apartment that would be the envy of 95 percent of humanity. It is hard to work up even a comedic interest in infantile people who manage to wring unhappiness from so much wealth in a world afflicted with real problems.

Granted this flaw and occasional lapses into Show Biz taste (is it really all that hilarious when a nightclub hypnotist makes her subjects perform a burlesque bumps-and-grinds routine?), the film gets in stylish digs at

conjugal squabbling and the whole superstructure of divorce, including the fulsome marriage counselor, the intrusive friends, the puzzled children, the disinterested lawyers, and especially the alimony laws.

Van Dyke and Debbie Reynolds are the nice couple who have a fight and find themselves escalated not quite willingly into divorce. Jason Robards is an alimony-impooverished executive who hopes Van Dyke will take his ex-spouse (Jean Simmons) off his hands, but first must restore Van Dyke to affluence by finding a bachelor (Van Johnson) for Miss Reynolds.

It is the film's virtue that these people are meant to

seem ridiculous; Robards probably overdoes it, in one of his lesser performances. But comedy like this is always on the edge of the sick joke or pathos or even tragedy, if played too straight. The marvel is that Lear and Yorkin nearly always (the major exception is a much-too-bitter shouting match between Reynolds and Van Dyke) make their points in terms of genuine belly-laughs.

How, for example, do you squeeze merriment out of the situation of children of multi-spoused parents? "Divorce" uses this material for its most inspired scene, a mad picnic in which all the adults seem to be or have been married to each other and all the kids are related.

Van Dyke get ready for bed and irritate the blazes out of each other amid a jungle of cosmetics, sliding closet doors and electric tooth-brushes. (Van Dyke tops the humor visually describes their taut relationship; it also emphasizes how "things" and mindless habits infiltrate and sabotage marital devotion.

The lawyers, once sacrosanct behind their bar associations, get their comeuppance mainly in a razor-edged property settlement discussion. The attorneys doodle, eye their watches, talk shop or golf while the spouses bicker. When Van Dyke is shocked at the details in the "mental cruelty" charge, lawyer Shelley Berman is affronted: "It's only legal language — don't take it so personal."

Without getting very far off the pop entertainment level, "Divorce" clearly has its moments as an anti-divorce movie. One wouldn't go so far as to call it "moral;" that would require a deeper grasp of the issues. But the film does have a fine and honest eye for the absurd, and a subject that is ripe for the assault.

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

FRIDAY, JULY 14

9 a.m. (7) — Madame Currie (Part II) (Family)

4:30 p.m. (4) — The Pride of St. Louis (Family)

7 p.m. (10) — Moulin Rouge (Morally Objectionable In Part For All)

REASON — Low moral tone; tends to condone immoral actions; contains material offensive to religion and morality.

9 p.m. (4) — About Mrs. Leslie (Morally Objectionable In Part For All)

REASON — Tends to create sympathy for wrongdoings.

11:15 p.m. (4) — Dawn Patrol (Family)

12:30 a.m. (4) — Let's Make Love (Morally Objectionable In Part For All)

REASON — Suggestive costuming, dancing and lyrics.

2 a.m. (10) — Prisoner of Shark Island (Family)

SATURDAY, JULY 15

1 p.m. (7) — The Special One (No Classification)

1:30 p.m. (11) — Deception (Adults, Adol.)

2 p.m. (4) — Twelve To The Moon (Family)

3:30 p.m. (4) — Jungle Men Eaters (Family)

9 p.m. (2-5-7) — The Proud and the Profane (Adults, Adol.)

11 p.m. (10) — The Last Angry Man (Family)

11:15 p.m. (11) — Garden of the Moon (Family)

11:45 p.m. (12) — Jezebel (Adults, Adol.)

1:15 a.m. (2) — The Fighting Kentuckian (Adults, Adol.)

1 a.m. (10) — Cat Girl (Morally Objectionable In Part For All)

REASON — This pseudo-science film offers some justification for a belief in the transmigration of personality.

SUNDAY, JULY 16

10:30 a.m. (2) — The Savage Horde (Family)

12:30 p.m. (4) — The Sundowners (Adults, Adol.)

2 p.m. (12) — Tovarich (Family)

3 p.m. (7) — Bad Bascomb (Family)

5 p.m. (10) — The Informer (Adults, Adol.)

9 p.m. (10-12) — Agent 008-3/4 (Morally Objectionable For Adults)

11:15 p.m. (11) — The Unfaithful (Morally Objectionable In Part For All)

REASON — Although there is an indictment against some types of divorce in this film, there is, nevertheless, a presentation of divorce as the acceptable solution of some marital difficulties.

11:15 p.m. (12) — San Antonio (Adults, Adol.)

11:30 p.m. (4) — The View From Pompey's Head (Morally Objectionable In Part For All)

REASON — Light treatment of marriage.

11:30 p.m. (5) — I Confess (Adults, Adol.)

11:30 p.m. (7) — Gaslight (Adults, Adol.)

2:35 a.m. (10) — The Assassin (Adults, Adol.)

The Falcon in Mexico (Adults, Adol.)

Invisible Menace (No Classification)

MONDAY, JULY 17

9 a.m. (7) — Return of the Frontiersman (Family)

4:30 p.m. (4) — Violent Saturday (Morally Objectionable In Part For All)

REASON — Suggestive sequences; methods of crime too minutely detailed.

6 p.m. (10) — Break To Freedom (Family)

7:30 p.m. (7) — Side Street (Adults, Adol.)

11:15 p.m. (11) — Tiger Shark (No Classification)

12:30 a.m. (4) — Men With Wings (Family)

TUESDAY, JULY 18

9 a.m. (7) — Bimba the Great (Morally Objectionable In Part For All)

REASON — What might have been family film is in fact a blatant exhibition of suggestive costuming and dancing.

4:30 p.m. (4) — The Road to Zanzibar (Adults, Adol.)

6 p.m. (10) — Inside Detroit (Adults, Adol.)

9 p.m. (2) — Surprise Package (Morally Objectionable In Part For All)

REASON — Because it fails as a satire this film tends to glorify an immoral character. Suggestive costuming.

9 p.m. (5) — How I Spent My Summer Vacation (No Classification)

11:15 p.m. (11) — 20,000 Years In Sing-Sing (No Classification)

12:30 a.m. (4) — Jeanne Eagles (Morally Objectionable In Part For All)

REASON — A low moral tone which pervades this film is further accentuated by grossly suggestive dancing and costuming. Reflects the acceptability of divorce. Only a biographical background upon which the story elements are based averts a more serious classification.

WEDNESDAY, JULY 19

9 a.m. (7) — State Secret (Family)

4:30 p.m. (4) — Many Rivers To Cross (Morally Objectionable In Part For All)

REASON — Suggestive sequences.

6 p.m. (10) — Gun Belt (Family)

9 p.m. (10-12) — It's Only Money (Family)

11:15 p.m. (11) — One For The Book (No Classification)

12:30 p.m. (4) — Spartacus and the Ten Gladiators (No Classification)

THURSDAY, JULY 20

9 a.m. (10) — It Grows On Trees (Family)

4:30 p.m. (4) — I'll Be Seeing You (Adults, Adol.)

6 p.m. (10) — Return To Treasure Island (Adults, Adol.)

9 p.m. (4) — Pope (Condemned)

REASON — Immoral situations sympathetically treated; suicide in plot solution.

11:15 p.m. (11) — Adventures of Robin Hood (Family)

FRIDAY, JULY 21

9 a.m. (7) — The Sea Wife (Adults, Adol.)

4:30 p.m. (4) — Streets of Laredo (Adults, Adol.)

7 p.m. (10) — King's Row (Adults, Adol.)

9 p.m. (4) — Underworld U.S.A. (Morally Objectionable In Part For All)

REASON — Sadism, low moral tone.

11:20 p.m. (11) — Conflict (Family)

12:30 a.m. — Desk Set (Adults, Adol.)

2:30 a.m. (10) — Buffalo Bill (Family)

SATURDAY, JULY 22

1 p.m. (7) — A Feasibility Study (No Classification)

1:30 p.m. (11) — Man Who Came To Dinner (Morally Objectionable In Part For All)

REASON — A few suggestive lines.

2:30 p.m. (12) — Devil Dogs of the Air (No Classification)

4 p.m. (12) — Probe and Persue (No Classification)

9 p.m. (5-7) — Back Street (Morally Objectionable In Part For All)

REASON — Tends to elicit undue sympathy for illicit love; reflects the acceptability of divorce.

11 p.m. (10) — Macbeth (Adults, Adol.)

11:15 p.m. (12) — Dr. Ehrlich's Magic Bullet (Adults, Adol.)

11:45 p.m. (2) — The Lost Command (Family)

1 a.m. (4) — Warning From Space (No Classification)

1 a.m. (10) — Frozen Ghost (Morally Objectionable In Part For All)

REASON — Lack of regard for human life.

2:35 a.m. (10) — City After Midnight (Adults, Adol.)

3 a.m. (10) — Double Trouble (Family)

Lady of Vengeance (Morally Objectionable In Part For All)

REASON — Suggestive sequences.

TV CATHOLIC PROGRAMS IN DIOCESE

Radio

TELEVISION (Sunday)

9 A.M.

TELAMIGO — Ch. 7 WCKT — Spanish language inspiration discourse.

THE CHRISTOPHERS — Ch. 5, WPTV (West Palm Beach)

11 A.M.

THE CHURCH AND WORLD TODAY — Ch. 7. Repeat of "Liturgy and Sacraments" program by Father Rene H. Graceda, Pastor, St. Ann Parish, Naples.

MASS FOR SHUT-INS — Ch. 10, WLBW-TV.

2 P.M.

PANEL DISCUSSION — Ch. 5 WEA-TV "Home On The Rocks".

(Tuesday)

9:30 P.M.

MAN-TO-MAN-WTHS, Ch. 2 — Interfaith discussion with a priest, a minister and a rabbi. Moderator, Luther C. Pierce, member of Ch. 2 program committee.

RADIO (Sunday)

6 A.M.

THE CHURCH AND THE WORLD TODAY (REPEAT) — WGBS, 710 Kc. — Rebroadcast of TV program.

8 A.M.

THE SACRED HEART PROGRAM — WHEV 1600 Kc. (Riviera Beach)

6:30 A.M.

THE SACRED HEART PROGRAM — WGBS 710 Kc. 96.3 FM.

THE CHRISTOPHERS — WGBS 1320 Kc. (Hollywood).

7 A.M.

THE HOUR OF THE CRUCIFIED — WIRK, 1290 Kc., W. Palm Beach; WHEW, 1600 Kc., Riviera Beach; WJNO, 1230 Kc., W. Palm Beach.

7:05 A.M.

NBC RADIO CATHOLIC HOURS —

WIOD, 610 Kc. 73 FM — "The Present Position of Jewish-Christian Affairs Department" Rabbi Marc Tanenbaum, director of the Interreligious Affairs Department, American Jewish Committee, New York City.

7:30 A.M.

THE SACRED HEART PROGRAM — WFLM-FM, 105.9 MC. (Fort Lauderdale)

HOUR OF ST. FRANCIS — WHEW, 1600 Kc. Riviera Beach.

8:30 A.M.

THE SACRED HEART PROGRAM — WCCF, 1580 Kc. (Punta Gorda)

8:30 A.M.

UN DOMINGO FELIZ — (Spanish WFAB, 990 Kc.)

8:35 A.M.

CATHOLIC NEWS — WGBS-FM 96.3

8:45 A.M.

THE HOUR OF ST. FRANCIS — WJCM (Sebring). Same as 8:45 p.m.

9 A.M.

THE CHURCH AND THE WORLD TODAY (FM REPEAT) — WFLM-FM 105.9 FM (Fort Lauderdale). FM rebroadcast of TV program.

THE SACRED HEART PROGRAM — WGBS (Hollywood)

THE HOUR OF THE CRUCIFIED — WZZZ, 1515 Kc. (Boynton Beach)

9:05 A.M.

CATHOLIC NEWS — WIRK, 1290 (West Palm Beach).

9:30 A.M.

THE HOUR OF THE CRUCIFIED — WIRA, 140 Kc. fm 95.5 Mg. (Fort Pierce)

10:15 A.M.

THE HOUR OF ST. FRANCIS — WNOG (Naples). Same as 8:45 p.m.

10:30 A.M.

THE HOUR OF THE CRUCIFIED — WWIL, 1580 Kc. (Fort Lauderdale)

6:10 P.M.

CATHOLIC NEWS — WGBS, 710 Kc. — 96.3 FM — Summary of International Catholic News from NC Catholic News Service and South Florida Catholic News from the Voice.

11 P.M.

MAN-TO-MAN — WGBS, 96.3 FM — Rebroadcast of TV program.

THE HOUR OF ST. FRANCIS — WKAT, 1350 Kc.

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Poitier Shows Teachers What Movies Can Teach

CATHOLIC PRESS FEATURES

NEW YORK — Sidney Poitier, the Academy Award-winning Negro actor who admits to only one-and-a-half years of formal education dramatically testified to the teaching power of films before an audience of teaching nuns, priests and lay people.

In a talk that was the highlight of Fordham University's fifth annual film-study conference, Poitier regaled from how movies had taught him to use the telephone to how movies can give members of his race more dignity.

"I only saw Westerns because that's all that was available when I was young," Poitier recalled of his childhood in the Bahamas, where he had to leave school to help support the family. "But I was able to learn things from films. For example, I was able to learn

geography from them. Films taught me there were places like Texas and California.

"That was when I was about 10. Films came into my life again in New York, when I was 16. I was alone and I went to a theater in Harlem as often as I could and I learned so many things that helped me to get along. I learned how to dial a telephone by watching movies. There were ordinary commercial films, which gives you some idea of the great educational value of films if they're used for education."

The purpose of the Fordham film conference, directed by the Rev. John M. Culklin, S.J., is to aid educators in adapting commercial films to classroom use. Prior to Poitier's talk, the audience had viewed his "Raisin in the Sun," which — it was revealed by a show of hands — most had shown to their students.

He said the film, now be-

ing shown frequently on television, is one of the few that gives the White community "an insight into Negro life. It's important for people not familiar with Negro family life to see a Negro family involved with problems familiar to everyone" rather than with problems exclusive to Negroes.

And the Negro, he added, must be able to see films that give him "a more positive image of himself."

"This is especially important for the young Negro people," Poitier noted. "I remember sliding down in my theater seat, feeling ashamed of some of the things I saw that had stereotyped Negroes in them."

"I have tried to use films as an educational medium to help in developing a positive imagery about the Negro and to pick those films that would make Negroes more positive about being a Negro."



SIDNEY POITIER as a teacher in "To Sir, With Love."

Poitier confessed that he made one film that "I was not fond of" but which he agreed to make solely be-

cause he would have a role as a Negro cowboy: apparently "Duel at Diablo," although he did not mention it by name. "But no one knows the Negro contribution to the building of the West, although there is a fascinating book called 'The Negro Cowboy.' I also did the film because it gave me an opportunity to give a hero imagery to Negro children who love Westerns."

During his appearance before the more than 500 assembled educators, Poitier commented on two education-theme films he has made: the 1955 and then controversial "Blackboard Jungle" — in which he

played a tough young punk who helped make classroom life miserable for teacher Glenn Ford — and the just-released "To Sir, With Love," in which he plays a teacher who wins over an unruly class in a London slum school by resorting to psychology instead of discipline.

"I didn't care too much for 'Blackboard Jungle,'" he said, but not for the reasons it was attacked: namely, presenting a bad image of U.S. education. "That film tends to make us excuse schools which have slighter problems than the ghetto school in 'Blackboard Jungle.'"

'Yes' Or 'No' Answers Don't Fit

Bernard Haring Replies, by Bernard Haring, C.S.S.R., Published by Alba House, \$3.95.

"Famiglia Cristiana" has a circulation of over 1 3/4 million copies weekly. Father Haring agreed to respond to whatever questions the readers of this popular Italian Catholic magazine might wish to ask. The book simply presents their questions; 50 in all, and his answers.

It is not an exciting book to read. An "instant moral slide-rule" cannot be found, nor can one be assembled, from its pages. While you may be satisfied to learn that under certain conditions our moralist would approve of James Bond's gulping down a death-dealing capsule, there is absolutely no pinning the author down to answer several questions about what arguments prove definitely the existence of God. Those accustomed to the "Question Box" solutions to problems will find this latter section downright frustrating.

Broad terms and flexible norms are the author's favorite tools and will surely strike many Catholic readers as so much verbal soufflé, but a closer examination of the replies will reveal a rather complete "Do-It-Yourself" kit; with these a responsive Christian is expected to assemble his own moral solution.

Haring presents rivets of truth rarely; when he does, it is a rivet still in place. How many heresies owe their birth to plucking a cotter pin from the whole assembly of truths and running off with it?

BOOKS

IDEAS IN PRINT

The commandment of love, both human and divine, and the Gospel and its implications remain for the author an indispensable context for every moral question. Who, among Christian moralists, would deny this? Bernard Haring simply cannot resist wrapping up every issue in this context. To dig through the wrapping paper can be a bit tedious.

It would seem that Father Haring is responding more to the man behind the question. Precisely because he responds to the deeper and perhaps unexpressed needs of the inquirer, rather than react mechanically to the flat statement of the question, the author trains us to respond to the person reaching out for help; how the victim formulates his plea is not nearly as important as the real predicament facing him.

The real problem, more than its neat verbalisation, may be what this experienced theologian and priest penetratingly perceives below the surface of the questions posed; his replies attempt to meet these perhaps more significant needs. More than specific solutions to isolated problems, Father Haring presents the attitudes with which a Christian goes about solving questions of conscience.

The warm, human qualities of a great, contemp-

orary Christian thinker, truly in tune with the "spirit of the times," shines softly through the pages of this book. "But he didn't answer the question" will be many a reader's reaction.

Faced with the sober fact that answers are running out while questions are running up in a rapidly changing world, the author chooses to simply state the pertinent principles and directional guidelines a thinking Christian will have to take into account as he himself attacks the presently unanswerable questions.

Unwilling to yield to the typical Catholic's demand that no space be left uncalibrated on the slide-rule of morality, Father Haring

candidly states in the preface of the book: "Never have I been content merely with furnishing the reader with some sort of medical prescription designed to be used in a mechanical way."

There will be those, I fear, who will read these replies and be tempted to turn to the preface and delete the word "merely."

Father Arthur DeBevoise

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DRUGS

and how they can affect

YOU

By John R. Feegel, M.D., J.D.

The Medical Examiner's Office of Dade County is empowered by law to investigate certain types of death listed in the Florida Statutes. Among these selected causes of death are those unattended by a physician and those due to poisoning, violence, accidents, and suspicious circumstances.

In these investigations, the medical examiner frequently subjects the blood and other body fluids to complicated chemical tests to determine the presence and level of selected drugs. These results are then considered in the post-mortem study of the person's anatomy to establish a reasonable explanation for that death. Such explanations may serve to aid police investigations as well as provide valuable information for subsequent insurance proceedings, civil suits by survivors, estate settlements, data for vital statistics, and, frequently, the exoneration of the innocent.

The incidence of poisoning, fatal and non-fatal is quite difficult to assess since some cases ending in death escape reporting mechanisms, and many non-fatal cases are kept secret. Even more difficult is an attempted assessment of the frequency of drug use in a community. Here we have no uniform methods for detection and few agencies are involved where no law is violated.

In narcotic cases, the use of the drug and the violation of the law may be the same act. But most drug abuse stems from prescribed medications which are intentionally or inadvertently used to excess or passed on to another for illicit use.

Some of the data collected by the Medical Examiner are of considerable interest. Note, for instance, that among the 890 deaths due to poisoning of all types collected in Dade County between 1956 and 1964, 47 per cent were due to barbiturates. Non-barbiturate hypnotics and tranquilizers accounted for 7 per cent, opium narcotics only 0.7 per cent and all other medications 3 per cent.

The remainder of the 890 poison-deaths were due to non-medicinals including carbon monoxide, pesticides, miscellaneous fuels, solvents, cleaners, corrosives, plant and fish toxins, alcohols and other agents. Deaths due to the inhalation of smoke were not included.

Where alcohol, carbon monoxide and drugs were found in individuals dead as a result of a single vehicle automobile accidents, other facts were noted. At least some alcohol was present in the blood of about 70

per cent of drivers in fatal single vehicle accidents where the vehicle ran off the roadway or into a canal.

Of course, we do not know how many other drivers with similar blood alcohols were able to stay on the road and out of the canal. This control figure would be difficult to obtain anywhere and has never been established in Dade County. Alcohol was also present in about 69 per cent of rapidly dying homicide victims and about 73 per cent of suicides. Control data here too virtually defies collection, but would probably have little meaning, since most would admit that the vast majority of persons with alcohol in their blood do not commit suicide nor are they murdered. Let's be content with the conclusion that homicide victims are less often teetotalers.

Positive drug levels in automobile deaths are not common. Among 179 drivers killed rapidly in single vehicle accidents

between 1962 and 1966 in Dade County, only 8 exhibited chemical evidence of drugs.

It would seem that while drugs are more frequently found in hospitalized cases, police arrests, and reported in some sociological studies, they are not commonly detected in fatal traffic accidents. Accident victims who do not die rapidly are not included in these studies by the Medical Examiner's Office since they have survived long enough to metabolize or "burn off" the drugs from their blood streams.

Note that while we may be able to determine the alcohol and drug levels in the dead victim, we are presently less able to obtain blood samples from the surviving driver who may have caused the accident. Some observers of this problem feel that an adequate "implied consent law" would greatly facilitate the determination of alcohol and drugs in these surviving drivers. Others feel that such a law would impair an accused driver's legal defense.

EFFECTS REVIEWED

To review briefly and broadly the effects of some of these drugs, we begin with alcohol. Ethyle alcohol, the type of alcohol usually present in our

beer, wines, and distilled spirits, has its most frequently recognized effect on the brain. There it acts not as a stimulant, but as a depressant. The depression is initially of those parts of the brain which govern inhibition of a person's actions. The result is a subjective feeling of stimulation, followed by depression and coma when the alcohol consumption is extended and increased.

Early in the intoxication, one experiences an increase self confidence and a lessened self restraint. Such a combination apparently leads many, when drinking alcohol, to attempt feats that they would normally avoid. Coupled with this greater daring is the concurrent lessening of the ability to perform complex tasks, including driving an automobile. It is little wonder then that alcohol is so frequently found in the dead driver.

There are as well many beneficial effects of alcohol. Among these are dilatation of some blood vessels and a feeling of warmth and well being. This feeling of warmth, due to increased blood flow in the skin vessels actually results in heat loss rather than heat conservation; a harmful effect for those subjected to severe cold weather.

Barbiturates are classified among the hypnotic and sedatives. Many, but not all, of the sleeping pills prescribed today contain some type of barbiturate. It is said that the drug group was named in 1864, by its discoverer Adolph Von Baeyer, when he first synthesized it on the Feast of Saint Barbara. Others suggest that it was named for a waitress in Munich. In any event, it has become a very popular, and, when properly used, safe, drug group. Many types of barbiturates have been formulated and most have their effect by depressing the nervous system. Where the brain is the target organ, sedation, sleep, coma and death may be produced, depending upon the amount taken.

SOME HABIT-FORMING

The popularity of barbiturates is due in part to their relative lack of unpleasant side effects and their low cost. Continued use of some barbiturates will, however, produce a dependency in the user; and withdrawal symptoms when abruptly discontinued. In addition to the controlled nervous system depression, some users, particularly among those who couple illicit heavy doses with alcohol, may experience a pleasant sensation and escape into a foggy world of their own.

Unfortunately, others may have to share a portion of their little world and compete for space on the road. To supply illegal barbiturates, a market usually develops in some cities. "Yellow jackets" and "red devils" as they are known on the street bring the top dollar. This frequently leads to direct theft of the drugs from pharmacies or other crimes to provide money for purchase. Blank prescription pads are stolen from doctor's offices and sold to drug users who write out their own prescription and forge the physician's name.

(Continued on Page 22)

(Continued on Page 28)

By JOSEPH McNEELY, S.M.

To speak of the Brother as "emerging" is like speaking of a caterpillar in mid-winter as an "emerging butterfly." The Brotherhood is undergoing radical transformation, yes; but the alterations are below the surface. Unlike the female religious, the Brother has been "outside the convent walls" for many years. Like the layman, the Brother has not had to "emerge" — he has always been there.

However, along with the layman, the "religious layman" has been suffering from a suppression by negative definition. The Brother and the layman have not exerted leadership in the Church because their roles in the people of God were defined in terms of what they were not, rather than in terms of what they were.

A new life surging in the Church, as manifested in Vatican II, has given to the layman a new vitality. This force is a direct consequence of the positive and active role admitted for the layman in the Church. The layman, we might say, has not expanded his identity within the Church; rather he has taken on an identity for the first time in the modern era. And if the most radical awareness of the layman in this area is that HE IS THE CHURCH, then the most radical awareness of the brother in the Church is becoming that HE IS A LAYMAN.

The transformations occurring within the Brotherhoods are a result of accepting this lay self-identity as it is coming about in the Church. Furthermore, the renewal is deeply influenced by the widespread acceptance of a per-

THE EMERGING BROTHER

sonalistic interpretation of religious life.

The lay awareness is leading to a revision of the monastic structure of the Brother's life — particularly his modes of apostolic action. The personalistic attitude, on the other hand, has led to a renewal of the community life of the Brothers.

While the former represents a new breath of action and influence, the latter indicates a new depth of vitality. Both are clarifying the image of the Brother as a professional layman, a man-for-the-Church, a man-for-others, a man-on-the-move. Each of these "images" bears scrutiny as it is emerging today.

That the BROTHER IS A LAYMAN is not a new realization. Male religious, for example, have always been called "lay brothers." This, however, has not meant that the identity of the Brother has been, by any means, clear. Quite to the contrary, the choice of a lay vocation by a young man with all the potentiality of becoming a priest has tended to bewilder Christians both within and without the Roman Church.

Prior to the period leading to

Vatican II, a declaration of "layhood" was so much verbalization rather than a real expression of the aspirations and vocation of the Brother. It simply meant that he was not a priest. But was he a half-priest? or "not good enough to make it?" or was he somehow anti-clerical? The end result has been the impossibility of synthesizing the different orders of Brothers into one "image."

Today, to affirm one's lay character in the Church is to affirm with new confidence a specific commitment within the Church and a secular orientation in apostolic action. To affirm the "layhood" of the Brother is to put him in context with other laymen within the people of God. It is to identify him with their mode of prayer and worship and apostolic action. He is a layman among laymen, dedicated by his own choice to the lay state. That he devotes his full time to the profession of the laity does nothing to minimize his lay character but rather sets him in a position to be a leader, a servant of the "lay movements" of the people of God.

REVISION UNDERWAY

Consequently, all the major orders of Brothers are in the pro-



First six years of child's life ... are the formative years



Today's kids will vote intelligently ... are better informed, and well read



I will do the job the way the Bishop wants ... promises Dr. Ben Sheppard



His interest in his community ... evidence of humanitarian quality

He's Doctor, Lawyer, Welfare Chief

By SKIP FLYNN
VOICE STAFF WRITER

Dr. Ben Sheppard, newly appointed director of the Diocesan Catholic Welfare Bureau, is a man familiar with the problems of those in need. As a physician he has ministered to them; as a lawyer he has defended them; and as a judge he has heard their cases in the courtroom.

Sitting in his office, surrounded by plaques and citations paying tribute to "A man, a doctor, a judge — His interest in all his community is evidence of his humanitarian qualities," — Ben Sheppard begins to look tired late in the afternoon.

The lines of his forehead become deeper, and when he is told that he "looks tired," he frankly admits "I guess that I was born tired."

Tired or not, the former judge of the Dade County Domestic Relations and Juvenile Court now heads the expanding operations of the Catholic Welfare Bureau. The Bureau serves the special needs of a great many people in South Florida, the elderly as well as students. It provides family counseling and special medical care, and other services for those who need them. "And I'll do the job the way the Bishop wants it done," he has promised.

INTEREST IN YOUNG

The 57-year-old pediatrician has always had a special interest in children and considers the years between 1960 and June 1966 which he spent as a judge of the Juvenile Court to be

among the most rewarding years of his life.

The former judge will continue to maintain his interest in young people in his new position. As director of the Diocesan Catholic Welfare Bureau, Dr. Sheppard will have under his supervision the Catholic Home for Children in Perrine, St. Vincent Home for Unwed Mothers, Bethany Residence for dependent teenage girls, Boystown of South Florida and various counseling programs conducted by the Diocese.

He has already learned that

the diagnosis and prescription of the needs of Catholic Welfare in the Diocese is a simple one — money.

"I would like to see some of the billions that were thrown into Syria and Egypt so that they could burn down our consulates turned inward into our own families so that we could subsidize one parent, or family if necessary, and permit one parent to stay home with the child."

Money is needed now, he said, to secure psychologists for family and child counseling services and for in-service training

programs.

Moreover, he would like to make parents aware of the fact that "If we could get at least one parent to 'hang around' to be there, during the first six years of a child's life — the formative years, then we would have better youngsters."

Despite the fact that they are operated by Catholic Charities and the Catholic Welfare Bureau, Dr. Sheppard emphasized that all of the facilities under the Welfare Bureau are open to and used by many non-Catholics. "The religious denomination of

those who come to us for help does not mean a thing to the Catholic Welfare Bureau. There are as many non-Catholics under our care as there are Catholics. The word 'Catholic' is only a prefix."

The Catholic Welfare Bureau, Dr. Sheppard pointed out, is supported by the Diocesan Development Fund, and it receives a great deal of financial support from the United Fund because of its non-denominational work.

Dr. Sheppard's interest in young people and their po-

(Continued on Page 28)

The Line Keeps Moving... ...But Never Grows Shorter



By MARY ANN WATKINS
VOICE STAFF WRITER

A mother and her two small children stand in line. In one hand the gaunt woman holds a battered cardboard box and absently fingers a small, frayed card which will provide food for her family. A frail, elderly woman patiently stands in front of her, waiting her turn.

People keep coming in, some smile and greet their neighbors while others just wait — they are all there for the same reason — to have the boxes filled with food donated by the Federal Government. The line keeps moving but never grows shorter, as families leave others arrive to take their place.

Boxes are being filled with flour, grits, rice, canned meat, powdered milk, rolled oats, raisins, shortening or lard, corn meal.

"These items are provided as a supplement," emphasizes John Trabold, supervisor at the Food Surplus Commodity Center, "not as the sole means of support." Approximately four million pounds of food are distributed annually, under the program which is implemented by the State and County.

WORRIED WOMAN

"I have four children and my husband works when he can, a short, worried woman says. Her unshaven, blond husband in worn Levis and shirt stands by her

side. "I can't take a job because of the children; he does construction work, mostly just part-time and makes about \$40 a week. That's not enough to buy groceries and pay other bills too so we have come down here — besides, coming here beats stealing."

Some families are large, having as many as 11 persons living in one house — they are Dade County's poor. Many have been coming to the Food Surplus Commodity warehouse as long as four years, receiving food once a month because they earn less than \$350 a month and their financial status is such that they qualify to receive public assistance.

Some 20,000 food parcels were distributed last year alone. The Federal Government buys the food from farmers and provides the subsidy for the state, it is then up to the individual county to decide if the program is needed within the area.

"Seventy-five per cent of our cases are on public assistance," according to Trabold. "Many receive some type of government aid but not enough to meet their needs. The other 25 per cent are classified as needy; they don't receive any kind of help and must depend on the county."

To qualify for assistance the family cannot exceed the \$350 a month maximum scale set by

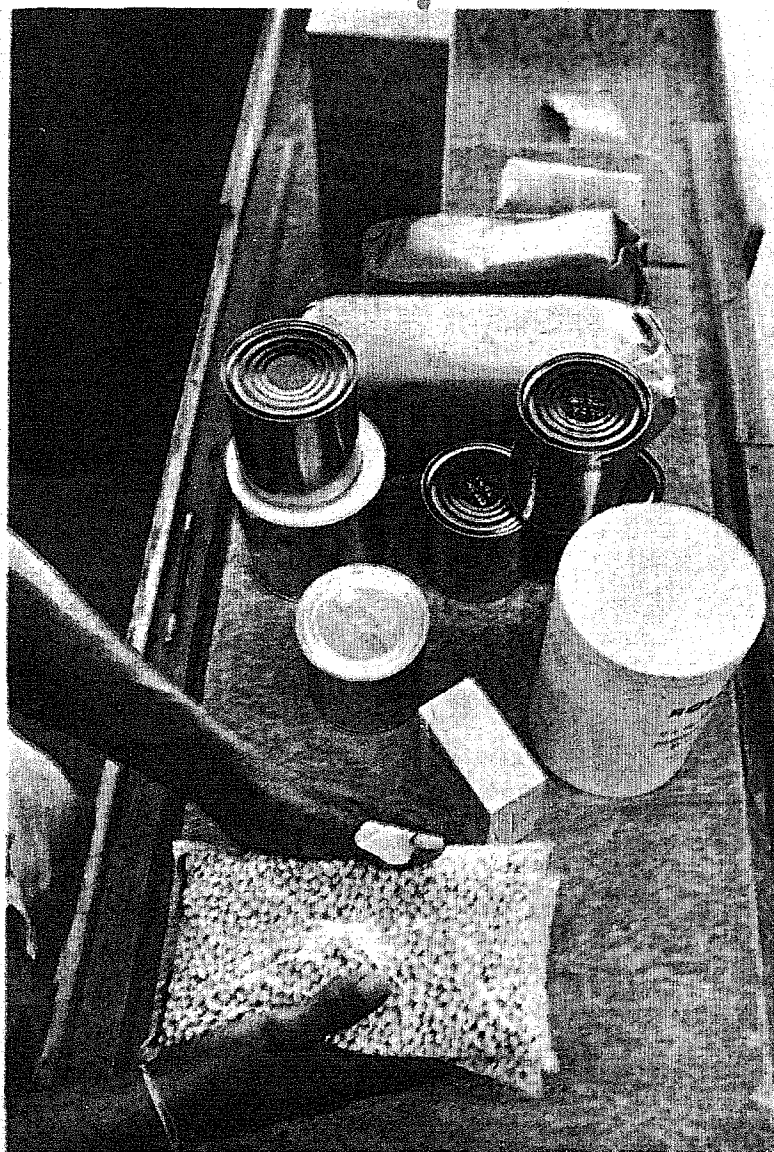
the state, which is the governing board for the program. Individuals cannot earn more than \$105 and both must be interviewed and fill out an application. Application forms must be filled out by the head of the household and some type of identification must be provided, "preferably a Social Security card," says Trabold.

WOMAN WITHOUT LEGS

"We have some real hardship cases," according to Mrs. Sarah Kelley, a counsellor at the Office of Economic Opportunity. "Right now I'm down here picking up food for a woman ... she lost both her legs and she has no way of getting down here ... so, I'll take the food to her. The OEO works with the Food Surplus Commodity center in making deliveries and providing transportation."

"We have another woman with eight children, she's on public assistance but she only knows how to use the rice she gets. She doesn't know how to make use of the canned meat and beans," continues Mrs. Kelley. "She called me up the other day crying to tell me they had left the rice out of her food box. The Homemakers Club shows people like this how to make use of the other items and how to plan menus," says

(Continued on Page 28)



Forced Arbitration Has Few Friends

By MSGR. GEORGE G. HIGGINS

The Washington Star came out recently in favor of compulsory arbitration by special labor courts of all major industrial disputes in all industries.



Msgr. Higgins

Judging from the tone of the Star's editorial, which took up almost half of the first page of its June 18 Sunday Opinion Section and was illustrated with a very simplistic anti-labor cartoon, I gather that its editors are of the opinion that major strikes are always, or almost always, the fault of organized labor and that labor courts would always or almost always, rule in favor of management.

This is a very doubtful assumption, to say the least. No less doubtful is the assumption that compulsory arbitration would eliminate major industrial disputes. The record shows, to the contrary, that in those democratic nations which have tried compulsory arbitration—Australia and New Zealand, for example—the proportion of time lost because of strikes was about the same as in the United States and Great Britain, where strikes are unrestricted.

Be that as it may, the Star, in advocating the establishment of a system of labor courts, fails to take into account the crucial difference between labor disputes on the one hand and property or commercial disputes, for example, on the other. The Star's June 18 editorial on this subject says, in summary, that since we have courts of law for the settlement of the latter type of dispute, we should also have labor courts in which labor-management disputes, other means failing, would have to be settled.

There is nothing new about this suggestion. It has been kicking around for

years. At first glance, it might appear to be a rather plausible suggestion, but, as labor economist Alfred Kuhn points out, it is much too glib. It overlooks, says Professor Kuhn, "the crucial fact that courts enforce contracts but do not write them."

A court does not tell one firm what price it should charge another firm and enforce that price. Courts decide secondary disputes, not primary ones. Firms that cannot agree on contract terms do not take their dispute to court; they cease doing business with each other. It is precisely this inability of labor and management to stop doing business that creates the difficulty."

Professor Kuhn hastens to add that "the fact that courts of law will not accept primary disputes does not, of course, in itself invalidate the suggestion that they—or some special body differently constituted—should do so. It merely means that the parallel so often drawn between commercial and labor disputes is not valid." ("Labor: Institutions and Economics," Harcourt, Brace and World, New York, \$8.95).

The point is well taken, but Kuhn might also have added, for good measure, that if the Congress were to establish a system of labor courts along the lines suggested by the Star, it would soon be under heavy pressure—and rightly so, of course—to establish another system of courts or administrative tribunals

Realistically, however, there is little reason to fear—for the moment at least—that the Congress will follow the Star's advice, for the Congress knows that American management, by and large, is adverse to cutting off its own nose and its just as adamantly opposed to com-

THE YARDSTICK

pulsory arbitration as is the American labor movement.

To cite but one example, the official policy of the National Association of Manufacturers, as stated by the president of that organization in a 1963 letter to Professor Kuhn, is that "no form of compulsory arbitration,

including labor courts, should be imposed or required by law."

It would appear, then, that the Star—fortunately for its sake as well as for the sake of collective bargaining in this country—represents, at most, a minority point of view.

Christians And Jews And Mid-East Crisis

SUM AND SUBSTANCE

By FATHER JOHN B. SHEERIN

Reading the news is still an art. One has to read carefully and between the lines in order to find the facts.

I would venture the guess that most readers of the daily press are quite certain that American Jews are ready to withdraw from Catholic-Jewish dialogue because of the failure of Christian prelates to speak out in favor of Israel when it was threatened with extinction by the Arab nations.

The New York Times reported a talk given by Rabbi Balfour Brickner in such a fashion as to give the above impression. Speaking at Los Angeles on June 21, Rabbi Brickner mentioned the fact that most Christian Church officials in America had not backed Israel in her moment of crisis.

One got the impression from reading the account that Rabbi Brickner was resorting to a veiled threat to Christians—support Israel

or we will back out of all Christian-Jewish dialogue!

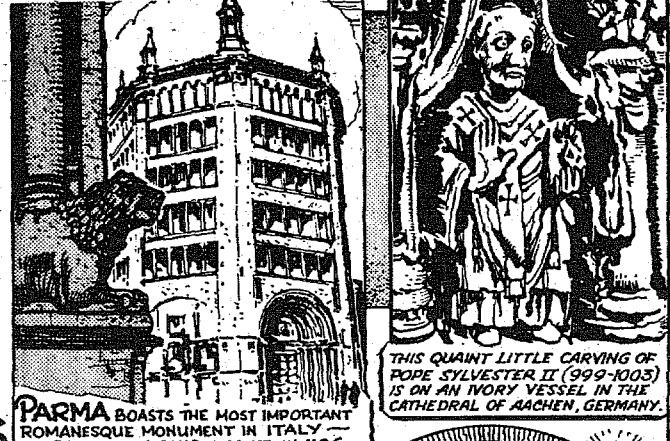
When I read the account I was baffled, knowing Rabbi Brickner to be an outstanding leader in the interfaith dialogue. A few days later, I received a copy of the Rabbi's talk and his theme was not disengagement from the dialogue but increased participation in it.

What he was asking for was dialogue in depth, dialogue that penetrates to the core of the most complex and profound issues. No more of those superficial and cozy Brotherhood smokers, Sisterhood luncheons and award dinners to Christians who have done nothing substantial for interfaith harmony and understanding!

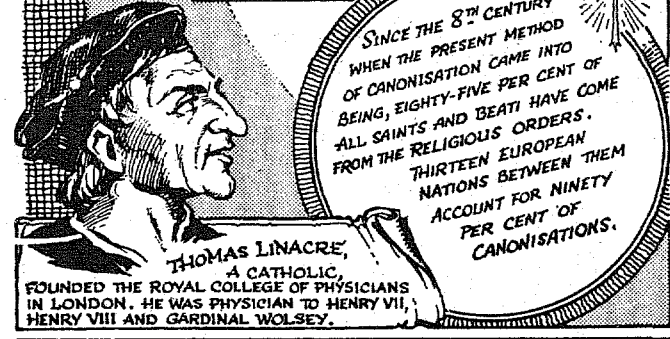
STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. J. MURRAY Copyright, 1967, N.C.W.C. News Service



PARMA BOASTS THE MOST IMPORTANT ROMANESQUE MONUMENT IN ITALY—ITS BAPTISTRY, CONSTRUCTED IN 1196 BY ANELAMI.



THOMAS LINACRE, A CATHOLIC, FOUNDED THE ROYAL COLLEGE OF PHYSICIANS IN LONDON. HE WAS PHYSICIAN TO HENRY VII, HENRY VIII AND CARDINAL WOLSEY.

He called instead for inter-religious adult education, and dialogues in which Jews and Christians will strip off their masks and begin to say what they really think and feel.

Rabbi Brickner asserted that he did not believe that the American Jew can survive or should seek to survive by remaining aloof from the larger society of which he is a part. He viewed disengagement from the dialogue with severe disapproval. The Christian failure to support Israel he looked upon not as an excuse for withdrawal from dialogue but as a lesson teaching American Jews that they have not made the most of their interfaith opportunities.

"We have mistakenly assumed that Jews and Christians understood the basic differences that distinguish us from one another." For instance, the Christians have not understood what Brickner calls "the mystique of Jewish peoplehood."

He urged American Jews to talk first with Christians about "the theology of Israel and its role in the life of the Jew" before going on to discuss matters such as conscience, morality or worship. I confess that the extraordinarily enthusiastic support given to Israel by American Jews was a surprise to me. The enthusiasm was evoked by something much deeper than the politics involved.

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If A Priest Could Give Spiritual Pills

By FATHER DAVID G. RUSSELL
Would it not be a delight if a priest could write out a prescription for a spiritual ill the way a doctor writes out a prescription for a physical ailment?

Of course, no pill can cure the sickness of the spirit. The priest cannot even recommend a book which will contain a certain cure for a human problem.

the Man whose sickness is JESUS can never be cured

NOW -- Christianity

Pills can restore the health of the body, books can correct the ignorance of man, but sometimes it seems that only time is a salve for the wounded heart of man.

Time is an essential ingredient of any spiritual cure. And in spite of the fact that time is absolutely necessary for a healthy spiritual life, time is difficult to come by. A thousand things fill our time, things which not only rob the spirit of time within which to grow, but things which crush the spirit and weigh down the heart of man.

DEMANDS ON TIME

Time is needed to earn bread for the table, to care for the family, and to pay off the never-ending debts. In such a life, time for the spiritual life become a luxury, not a necessity. We can survive without God, but not without food and money. Or can we?

Friendship needs time to grow. Lovers must meet in times of quiet exchange. Lovers need time to concentrate on each other, to know and love the other. Without such moments time is an enemy which robs love of its warmth and nourishment.

As true as this is of the bond of lovers and friends, it is also true in the love of God and man. Though time does not tarnish God's love for man, it can destroy man's love for God. When there is no time for personal exchange and encounter with God, the heart of man grows cold and indifferent. The world of the spirit fades into oblivion and man finds himself alone and estranged.

Love needs moments of silence. Such moments are not empty times; they are simply moments too deep for words. A girl quietly rests her head upon the shoulder of her lover, and there is a knowledge of the heart which only poets try to capture in words. Lovers need silence within which to discover each other.

QUIET MOMENTS

The spirit of man needs times of silence to discover God. Awareness and spiritual sensitivity grow in quiet moments. The quantity of the time need not be great, but the quality of the time must be rich and deep.

We all find it difficult to "steal" such moments from our daily life, but they can be taken even as we lead our life on the run: while driving the car, while waiting for



someone else, while making a bed or waiting in line for a movie. Such moments may be brief but profound.

But just as lovers cannot live alone on stolen moments, so we have a need to give undivided hours to God. This we do every Sunday at Mass.

Some are fortunate enough to be able to steal a weekend away with God during a retreat. This is a time of silence in which the heart of man is warmed by the love of God in the quiet personal encounter. Retreat times sensitizes the spirit of man to the spirit of God.

Indeed, there is no certain prescription for the burdened and indifferent heart of man. Yet the weekend retreat almost always seems to have healing power because it gives God time to act, for God to speak, for God to get through. The Diocese of Miami is fortunate in having excellent retreat houses for both men and women. They are houses we can all retreat to so that love can grow in the depth of silence.

MISSAL GUIDE

July 16 - Mass of Ninth Sunday After Pentecost, Gloria, Creed, Preface of the Trinity.

July 17 - Mass of Ninth Sunday After Pentecost, no Gloria, no Creed, Common Preface.

July 18 - Mass of St. Camillus de Lellis, Confessor, Gloria, Common Preface.

July 19 - Mass of St. Vincent de Paul, Confessor, Gloria, Common Preface.

July 20 - Mass of St. Jerome Emilian, Confessor, Gloria, Common Preface.

July 21 - Mass of St. Lawrence Brindisi, Confessor, Doctor, Gloria, Common Preface.

July 22 - Mass of St. Mary Magdalen, Penitent, Gloria, Common Preface.

July 23 - Mass of the Tenth Sunday After Pentecost, Gloria, Creed, Preface of the Trinity.

Forty Hours Devotion

Week of July 16
Holy Name, West Palm Beach.

St. Philip Mission, Bunche Park.

Week Of July 23

St. Leo, Bonita Springs.
St. Christopher, Hobe Sound.

Week Of July 30

St. Joseph, Stuart.
Visitation, Miami.

Repair Fund Is Donated

VATICAN CITY—(RNS)

—The Sacred Congregation for the Oriental Church has given Pope Paul VI a donation described as "a large sum of money" for the repair of holy places in Jerusalem damaged during the recent Arab-Israeli conflict.

The Pope has added a personal donation, it was reported here.

It was also announced that Msgr. Angelo Felici, under-secretary of the Sacred Congregation for Extraordinary Ecclesiastical Affairs, has been sent to Israel as a special envoy of the Pope to assess the amount of damage resulting from the war.

REFUGEES: THE POPE CARES



THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

HE ASKS US TO CARE TOO

The first planes of the Holy Father's Peace Mission of Mercy arrived in the Middle East to aid victims of the recent Arab-Israeli war. Under the direction of Msgr. Nolan, urgently needed food, clothing, medical supplies and bedding are being distributed to the innocent victims (mostly children) of the war — wretched human beings nobody wants. Estimates put the total number caught in this web of misery at nearly two million. They are in critical condition — overrun, their work opportunities gone, their food supplies cut off. Thousands are wounded and sick, without medical attention. Some roam the burning deserts seeking hospice. Latest word from Msgr. Nolan in the war-zone is that, "The evidence now available indicates that the situation is much more grave than anyone imagined."

The Holy Father has expressed his concern for these "human beings without dignity, without love," through his personal gifts of money and relief assistance. He has expressed "urgency and deep concern about emergency relief in the Holy Land." This continues to be a grave emergency. The Holy Father looks to you for help. Only recently he spoke movingly of his appreciation for the help of many private Americans in aiding Holy Land refugees. . . . One priest from a very poor parish mailed us every last penny he received at his recent 25th Ordination Anniversary. A lady wrote, "If I have money to spend on a fan and diet soda, I must send you this. I was going to buy a summer dress with it. Use it for the innocent war victims."

Please pray for a lasting peace in the Middle East and an end to suffering. Please give whatever you can, but please give something. Do both in God's name now!

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Prayer Of The Faithful Ninth Sunday After Pentecost

July 16, 1967

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Confident that God will not turn a deaf ear to the pleas of those who trust in Him, we pray for our needs and the needs of all men.

LECTOR: (1) For our Holy Father, Pope Paul; our Bishop, Coleman F. Carroll; our Pastor, N.; and all priests and religious, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (2) For the Holy City of Jerusalem, that it may become an open city under international control protected from further harm, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (3) For our President and Congress, that through their efforts the Vietnam war may be brought to an early and just conclusion, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (4) For all who serve in our armed forces, that they may succeed in protecting our nation's interests without injury to themselves, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (5) For the cause of equal civil rights, that it may be promoted by non-violent means, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (6) For all in this assembly of the people of God, that we may rise above our individual and collective failures to victory in and through Christ, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: O God, our refuge and our strength, source of all good, hear the earnest prayers of your Church and grant the requests which we confidently make of you. Through Jesus Christ, your Son, our Lord, Who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever.

PEOPLE: Amen.



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Mother's Problem: Card-Playing, Drinking Son

I fear that my 26-year-old son is drifting into alcoholism. Some years ago we had an argument and I told him that if he wouldn't obey, to leave. He did, fell in with bad company and began to drink. He now lives alone, and is single, has a steady job and finished college. He comes home on weekends and has friends in. They play poker and drink a great deal of beer. Is he becoming an alcoholic?

By JOHN J. KANE, PH. D.

You wrote me at great length about many other aspects of your son's behavior but the major question you ask, Mary, is whether or not he is becoming an alcoholic? On the basis of what you write, I am not inclined to believe that he is on the road to alcoholism, although frankly, I would not rule it out. In other words, let me say it is possible, but at the moment it appears improbable.

There are certain indications in the life history of alcoholics on the basis of sociological studies that give us some clues about future alcoholics. All alcoholics do not go through every phase that I am about to describe, but all experience some or even all of them although not necessarily in the same way.

The typical alcoholic usually begins to drink in his late teens, sometimes earlier. Within a year or so he has become intoxicated. Shortly thereafter, he experiences his first blackout.

By a blackout I do not mean that he passes out. On the contrary he may talk intelligently, behave intelligently, but the next morning he simply cannot remember what he said or what he did. This is a serious indication; and for many the first that alcoholism is in the offing. However, it is only fair to admit that persons who are extremely fatigued may at times, after some drinking, experience a blackout which is not an indication of future alcoholism.

They Conceal Liquor

Various other indications now begin to crop up, such as going on a "bender." By that I mean that the person remains intoxicated for several days. Sometimes he becomes intoxicated in the middle of the day which is not a holiday. Eventually there is a tendency towards solitary drinking and concealing liquor so that he is assured of a steady supply. If you recall a motion picture of some years ago, "The Lost Weekend" you will remember to what lengths the individual went to conceal liquor. He had hidden it in unusual places.

Another characteristic of an alcoholic is that he will not eat. He continues to drink and once he has taken one drink he is so compulsive that he cannot cease until he passes out. Finally he may suffer complications such as delirium tremens or convulsions. Usually this process covers a period of 10 or even 20 years. It can happen more quickly or it may even take a little longer. But this is what we might call the natural history of an alcoholic.

Now to return specifically to the matter of your son. First, he apparently drinks nothing but beer. Usually one must consume a fairly large amount of beer to become intoxicated. A great deal depends on whether the person drinks on an empty stomach or not, the alcoholic content of the beer, the size and by that I mean the weight of the individual and his tolerance for beer. But the vast majority of alcoholics generally drink something much harder than beer.

Since your son has now been drinking for a period of about six years, it would be interesting if you had any knowledge as to whether or not he had experienced blackouts, going on "benders," or even suffered some kinds of physical complications.

You give no indication of this, and it may be that you do not know or even more likely that this has not happened. I would classify your son as perhaps a problem drinker but only because he creates a problem for you. The fact that he goes to work, finished college, although your letter indicated that it required a long time, and does his work satisfactorily, are all in his favor.

Down The Road

Alcoholism is really difficult to define and the more one searches through literature the more one becomes confused. To make it as simple as possible it seems to be a compulsive type of behavior by which the individual cannot tolerate even one drink without going to extremes. Furthermore, it is a disease and by the time the individual has gone down the road a bit, he has lost control completely. He is probably no longer responsible.

I think one of the most interesting aspects of your letter was that you told him he had to obey you or leave home. This was a critical step. In a moment of anger a parent is quite likely to say that. The parent believes that the individual will not accept the challenge. Your son did accept it and is undoubtedly worse off than if he had remained at home.

For this reason parents should be reluctant to throw down the gauntlet the way you did. I do not mean that you are to blame for his drinking, but I fear that your action in this case placed him in a position where it facilitated his drinking.

Do not attempt to argue with him about drinking. It will merely confirm him in it. Be as understanding and as sympathetic as you can. If it is at all feasible, invite him to return home, although I doubt he will do so.

The most important thing you can do is to watch what develops. If he begins to drink whiskey, and if he becomes intoxicated daily, then I think you have something serious about which to worry. If this should occur you might attempt to have a highly sympathetic talk with him and suggest that he attend a meeting of Alcoholics Anonymous. This organization has been very helpful in many cases.



TV Station Endorses Aid

NEW YORK — (RNS) — Station WABC-TV here has endorsed the granting of public funds to children attending church-related schools.

Richard Bessemyer, vice-president and general manager, in a televised editorial message, urged the New York State Constitutional Convention to change Article XI, Section 3 of the current constitution, the so-called Blaine Amendment.

Noting that the constitution now prohibits aid "directly or indirectly" to parochial schools, Bessemyer said:

"But the state's highest court has just ruled that the state can provide textbooks for children no matter where they go to school. Channel 7 agrees with the Court of Appeals that public money should be used for textbooks, for lunches, for school buses; in other words for the benefit of the youngsters, whether they attend public school or not.

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Life For This Young Sister Now Has A New Dimension

By MARJORIE FILLYAW
VOICE FEATURE EDITOR

JENSEN BEACH—Her radiant smile and cheerful personality overshadow the black cane without which she cannot walk.

It was just a year ago that, with other postulants, she donned a full-length wedding gown and received the white veil and black habit of the Sisters of St. Joseph of St. Augustine.

And the joy and happiness she experienced when as a "Bride of Christ" she was accepted as a novice, obviously has not even been slightly dimmed for Sister Mary Joan, whose right leg was amputated three months ago.

Last February when she developed an area of pain in the calf of her leg, the daughter of Mr. and Mrs. Fred Buning, Orlando, really wasn't too concerned, believing it to be a muscle spasm. After all, as a student at Bishop Moore-High School in her home city, she had actively participated in sports and enjoyed general good health.

However, in the weeks that followed tests and X-Rays at Mercy Medical Center, administered by Sisters of St. Joseph in Orlando, confirmed that Sister had a malignant tumor of the tibia.

"When the doctor and my parents and one of the Sisters came to my room, I had a feeling that I knew what they were going to tell me," she recalled. "My first concern was the effect it would have on my parents. When I saw how well they were taking it, I burst into tears. I guess that was a natural reaction."

With reluctance, Sister explained that she had an immediate post operative fitting of an artificial limb after surgeons amputated her leg above the knee. Before returning to St. Joseph Novitiate here four weeks ago, she had already graduated from walkers and parallel bars to crutches and a cane.

"Science has built all the mechanical advantages they can," she pointed out. "It's up to the patient to make it work."

To say that the loss of her leg and weeks of hospitalization have had no marked effect on the novice would be an understatement. The effect has been dramatic and definite. Now that she's back on her feet, Sister feels she is "truly bearing witness" to Christ.

"This is a tremendous opportunity for me to return to God the love He has shown me by giving me a vocation and such a fine family," she explained, revealing that when she first entered the novitiate she "came wanting to find out whether I had a vocation." She added that she now feels as though she has "been chosen" like some of the older professed Sisters whom she has observed suffering during various illnesses.

While in the hospital, she added, she had plenty of time to observe the dedication of the nursing Sisters of her order. "I have discovered a love for nursing that I didn't know I had," she declared, expressing the desire to study nursing if she is physically able.

Her immediate goal is to walk without a cane and she's already joined other novices in a few baseball games. Next July she hopes to be in their procession to the altar in St. Joseph Chapel to receive her black veil and gold crucifix and make her first profession as a religious.



'Bearing Witness'

Sister Mary Joan At Novitiate

Club Sponsors Charity Ball

Its annual Charity Ball will be sponsored by the Miami Catholic Singles Club at 8 p.m., Saturday, July 15, at the Coral Gables Elks Club.

Music for dancing will be provided until midnight by Ross Gilboe and his orchestra and dress will be semi-formal.

Proceeds will be donated to Variety Children's Hospital. Further information may be obtained by calling Richard Allely at 887-1788.



MRS. JOHN SHIELDS

NCCW Head Named Meet Co-President

ROME — Mrs. John Shields, Mt. Carmel, Pa., president of the National Council of Catholic Women, has been selected one of the four co-presidents of the upcoming Third International Congress of the Lay Apostolate.

Vittorino Veronese, long active in the Italian lay apostolate and president of the Jank of Rome, will be the congress president. Other co-presidents represent Europe, Latin America, Asia and Africa.

Miss Alma Herger, field representative of the NCCW, is the coordinating secretary of the organizational committee of the Third International Congress. She left for Rome shortly after serving as coordinator for sessions of the NCCW national convention held last October at Miami Beach.

According to Martin H. Work, executive director of the National Council of Catholic Men, three assemblies of chiefs of delegations will be the effective voting body of the congress. Nunzio Giambalvo, Chicago, president of the NCCM, is the head of the United States delegation.

Miss Margaret Mealey, executive director of the NCCW, was chosen assistant chief of the U.S. delegation.

Plans for the congress, Work said, include a 10-day period of "temperature taking" characterized by complete openness. "It hopes to open the way for the great dialogue between the laity and the Church," he explained.



WOMEN ON THE MOVE



FORMER NCCW president, MRS. MARCUS KILCH, who recently retired as president of WICS, Inc., receives the annual award as churchwoman of the year from famous contralto, MARIAN ANDERSON during the Religious Heritage of America dinner in Washington, D.C.

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Alumni Picks Secretary

Judith T. Antinarella has been named executive secretary of the Barry College Alumni Association and will assist chapters in the planning and organization of programs and activities.

A member of St. Michael

parish, where she is president of the Legion of Mary Junior Praesidium and secretary-treasurer of the CCD participating as an instructor in the high school program, Miss Antinarella is an alumni member.

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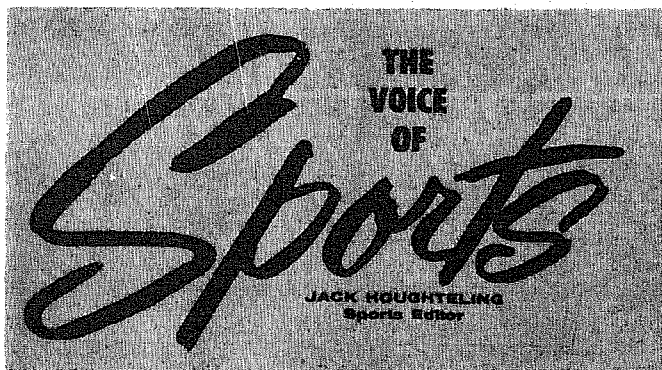
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'Big Two' Returning On Grid For Carroll

Rudy Brotherick, the new head football coach at Ft. Pierce's Carroll High, figures he has two big items going for him this fall in his first year in charge of the Rams.

They're Iverson Williams and Dave Heaton. Williams is the Rams' all-diocese halfback. Heaton is the star quarterback for Carroll the past two seasons. "I don't know how I'd choose between them" stated Brotherick, who was an assistant last year to head coach Bob Pracek.

"I think they are two of the best football players in all of South Florida."

Williams heads into his senior year of competition already something of a legend. In his first two seasons of play he's, totalled 41 touchdowns, over 3,100 yards in rushing and an average of more than seven yards per carry.

At 5-10, 170 pounds, Williams has already received inquiries from the likes of Notre Dame, Florida State and Virginia Tech. Carroll's first Negro star, he could become the school's first major college star.

"He's not exceptionally fast, like a dash man," explains Brotherick, "but he's got quickness."

"He's also got an almost uncanny sense of balance. He's exceptionally hard to knock down."

"With all this, he's a real smart football player. He knows how to use his blockers. I've seen him many times point out to his interference, defensive players to be blocked."

After two glittering years, what can he do to top it all his senior year. Can he get better?

"I like to think that he can," states Brotherick, a graduate of Arkansas State College, where he played both fullback and tackle.

That's where Heaton comes into the picture—a lanky 6-2 who became the team's starting quarterback midway through his sophomore year. Heaton's a strong arm thrower, making the all-diocese baseball team last spring as a pitcher.

GREAT THROWER

"Dave would be good at any sport because he's 100 per cent dedicated to anything he tries. He's got a good football head and if he's got one thing that stands out, it's his throwing ability."

"Last fall, there was no doubt that he was the best quarterback in the Indian River area. He tossed seven touchdown passes to Bobby Johnson alone."

The Rams finished 8-2 last year and won the Caloosa Conference championship. Brotherick is hoping to repeat.

"We've got a good end and enough linemen returning to make us tough."

Brotherick, who teaches at Ft. Pierce Dan McCarty High, will be assisted by Wally Bucklew of Indianapolis, Ind., who has been named new athletic director and head basketball coach at the school. Bucklew attended Butler U. and the U. of Arkansas.

Next fall's schedule will be almost identical to last year's with the exception of Vero Beach Gifford High's being added to the schedule in place of Florida Air Academy.

"We're also playing our home games on Saturday night, which should be a big help," Rudy added. "Last year, we played some on Wednesday, Thursday, Friday and Saturday, depending upon when we could get the stadium."

"We even played once on Saturday night and then had to come back for our next game on Wednesday. It didn't leave much time for practice."

If both Williams and Heaton can repeat their big seasons, the only practice they'll need is on extra points.

Why Get Cobweb Brains Watching TV?

By FATHER DONALD F. X. CONNOLLY

There is no doubt statistically that television is one of the most important means of learning that the younger generation has. Most of you watch television, believe it or not, more hours per week than you attend school.

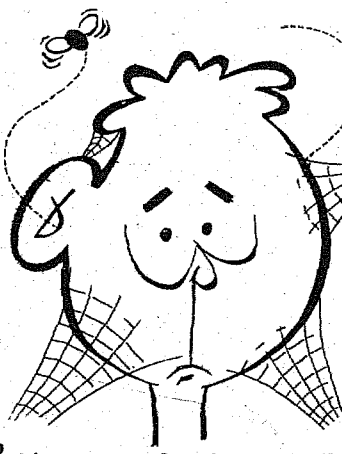
It would be a shame to waste such an opportunity to learn; but unfortunately television-watching is not producing the results that it should — mainly because few people tell you how to watch television.

Even leaders in the television industry do not expect you to watch the tube passively. Many millions of dollars are being spent of special documentaries by the networks in order to get the viewers to think for themselves.

The basic concept on which the industry works in its TV specials is to provide you with the facts on which you can begin your thinking about issues of the day. Programs on race relations, the war in Vietnam, the United Nations, on medicine, on advancements in science — all are being presented, along with programs on liberal arts — to help America profit by education.

TAKE A BREATHER

Once you see such programs it might not be a bad



idea to turn the television off for awhile and discuss what you have seen with members of your family. Sometimes a more interesting evening gets started, with the family discussing the issue just watched on TV than by keeping the TV on in order to watch some entertainment program which will not help you educationally or culturally.

Many programs on TV are geared for entertainment only. And a few of these are a helpful break from the monotony of every-day living. But they are not intended as escapes from facing important issues of the day.

You do not need recreation all the time; you certainly do not read only the comic pages of the newspaper. So, limit your watching of TV for recreation only, and increase the time you watch the television in order to

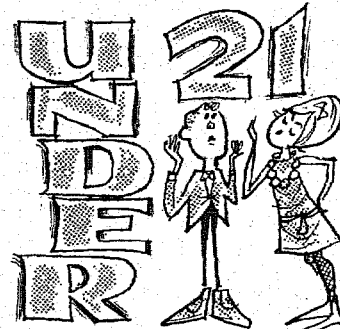
learn something.

This is called selective viewing; it is the best way to help yourself to grow up with mature ideas. Then, in order to help you express your ideas maturely (a very real problem with many of you), turn the set off to try out your judgments on the rest of the audience. Give this method a chance, at least, and see if it doesn't make you look over the TV log in your newspaper more carefully so that you can budget your TV watching time more beneficially.

QUESTIONS

Q. — A friend of mine wants me to help him become a Catholic. Where do I begin?

A. — Get hold of a catechism and start with page one. When the two of you bog down on some aspect of Catholic teaching that you cannot handle, write down the problem and try to find the answer yourself in a pamphlet or book at the local Catholic book store or the book rack in the church. If that is no help, ask a priest, or brother or sister (after trying it out on your parents). Bring your friend to Mass and explain how to use the missal. Also, try to get hold of some of the New Testament pamphlets which are very inexpensive to purchase. They contain individual books of the New Testament with very helpful foot-



notes. Once you have started your friend on the way, bring him to inquiry classes at your local parish. There is a great deal you can do, see?

Q. — How can you help a younger sister who feels left out?

A. — You can't do it all for her; like everyone else she will have to learn to solve some of her own problems. Where you can, though, try to initiate projects that you think may interest her. Work with her in educating her to new experiences or hobbies. Show an interest in her views.

Try to show her that she will be happiest in establishing friendships with people her own age and not with your older group. Remind her, too, that you spent many lonely hours at her age. You are a very good person to be worrying about a subject like this. Before I forget it, you might ask her to help you at times on projects of your own. That will give her a feeling of importance.

Pope Televises Address To 50,000 French Youths

PARIS (NC) — "Paris 67" is for all of you an appeal to live more intensely your life as men and as sons of God, and to share with all young workers the job that animates you," Pope Paul VI said in a televised address to the 50,000 members of the Young Christian Workers (YCW) of France meeting here.

"Paris 67" is the title given to the 40th anniversary meeting of the French YCW.

"Your immense assembly," the Pope said, "is the sign of the people of God on the march; it is the Church, always young, which, through you, calls to the young boys and girls of the working world to discover that they are brothers in the love of Christ, and to say to you: 'We want to go with you, for we have learned that God is with you' (Zach. 8,23)..."

"See how great and elating your responsibility as young people and as Christians is for the integral and interdependent development

of peoples. So many men live in injustice, so many others are victims of war, and all nevertheless have a thirst for justice, a thirst for peace. In the image of Christ, be witnesses of justice, messengers of peace, sowers of love."

Pierre Cardinal Veuillot of Paris, along with the bishops of the French episcopal commission for workers, 212 YCW chaplains and former YCW members who have become priests concelebrated Mass in the Parc des Princes and distributed Communion to the assembled YCW members.

Cardinal Veuillot, addressing the group, said: "It is not only an ideal or common ideas that unites us; it is Someone: Jesus Christ."

"He teaches us to believe in our dignity," the cardinal said. "Each of us is invited to discover Him, to love Him... He alone can conquer evil and sin which divide the world."

At the closing session of "Paris 67" the French YCW

included the following in their list of primary objectives:

- Free education for everyone;
- The right of workers between the ages of 16 and 20 to have 12 hours a week during working hours to continue their education without loss of salary;
- More centers of vocational guidance and guidance counselors;
- More hostels for young workers at reasonable prices;
- Welcoming centers and language courses for immigrants;
- More sporting and cultural facilities;
- Decent salaries.

Ecumenical Love Urged

ISTANBUL, Turkey — (NC) — In his recent message, Orthodox Ecumenical Patriarch Athenagoras I of Constantinople (Istanbul) urged the spiritual heads of various churches to inaugurate a "period of love" between the members of the churches.

He also congratulated Pope Paul VI for his new encyclical, The Development of Peoples, which, he said, "explains with so much clarity the meaning and the necessity of our age."

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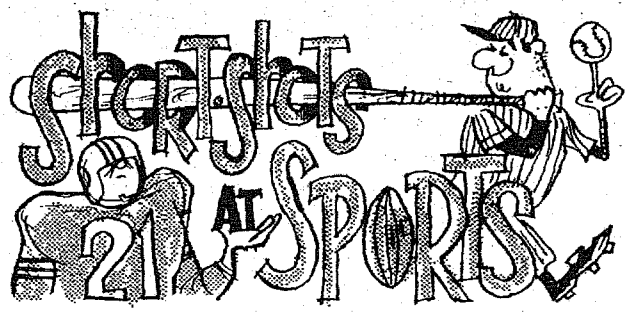
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Grid Team Or Not-- The Riddle At Pace

BY CHRIS SMITH

The high school football season is only two months away. But for Monsignor Pace it might as well be two years away. In approximately six weeks all the local football teams will start summer practice—but unless something is done soon Pace will not start on schedule and from the looks of it may not start at all.



Pace announced in March that it was going to field a football team for the first time—but since that time they've gone through three coaches and a very limited spring practice.

Hal Dyer, the first man named for the head job, left to become the head coach at Pratt Junior College in Kansas. Sal Pirrota was the next one tabbed, and he quit before ever starting. Next came Bob Piro. Piro was the only one who actually held any practices even though he wasn't officially the head football coach. When he was offered Curley's vacated football head coaching job—he took it.

It looks as if the Dolphins may have a sleeper at quarterback. His name is Jon Brittenum. Jon was selected the MVP in the Coaches All-American game Saturday night and he rightly deserved the award. If he has any drawback it may be that he is classified as a scrambler and can only throw short. But I think if given a decent chance he may prove to an outstanding QB. Miami officials thought of him originally as a defensive back—they may have to change that analysis.

BASEBALL—The Twins Harmon Killebrew is the only player to be named to three different positions for an All-Star game. In 1959 he was the starting third baseman, 1963 as a starting outfielder and in 1965 and 67 as the starting first baseman.

JAPAN is so baseball oriented now, that they want the World Series broadcast to them. Negotiations have started with Dr. Joseph V. Charyk president of COSMAT. However, the time element is causing some problems. . . Japan is 13 hours ahead of Eastern time. . . and a West Coast series would be better.

The **CINCINNATI REDS** are hoping that their No. 1 draft choice this year turns out as well as last year's. Gary Nolan was the top choice last year, and the rookie has 7-2 record this season.

The **Giants** sure learned the hard way about the ability of Mike McCormick. The San Francisco lefty was originally signed for \$50,000 by the Giants. He was traded away, and now he's back bigger than life. Mike has a 11-3 record and is a strong contender for "comeback of the year" honors.

FOOTBALL—Here's the word from the AFL coaches on the 1967 season: Chiefs. . . "We can't afford to soften our approach. Winning a championship is a great accomplishment. Repeating is a greater one."

RAIDERS. . . "The trade in which we sent Tom Flores and Art Powell to Buffalo for Daryle Lamonia and Glenn Bass could slow our offense for a time, but we hope in the long run the trade will be more than justified."

Chargers. . . "The talent is there. What we need is more consistent effort and execution."

Denver. "Floyd Little has the same sort of potential as Gale Sayers and Mike Garret. . . We see some weakness in our offensive line and our lack of experience."

Buffalo. "Sit and wait for the teams in this league to catch you and they'll trample you to death. The addition of players such as Art Powell and Tom Flores and Keith Lincoln should help us."

Patriots. "My goal is to build the best defense in pro football."

Jets. "We got some raw-boned farm boys who should help us up front. . . Dolphins. "The biggest change in the Dolphins is that now we all know each other — we're all soph's now."

Oilers. "Don Trull is an exciting player who makes things happen. . . Our biggest weakness last year was defensive speed, especially in the secondary."

Alumni Club Will Meet

The Catholic Alumni Club of Miami will hold its monthly meeting on Wednesday, July 19, at the Aquinas Newman Center of the University of Miami.

The meeting will begin at 7:30 p.m. at the Center, which is located on San Amaro Drive and Miller Road, just east of the University's Main Campus. A social at the Coral Gables Country Club will follow the meeting.

The Catholic Alumni Club of Miami was founded in April, 1967, and is currently petitioning for membership in the National Association of Catholic Alumni Clubs.

Single Catholics who are college graduates are asked to call 444-6844 or 754-0868 for further information.

Miami-Dade Brings Back Nellie Mitchell

By CHRIS SMITH
Four years ago Nellie Mitchell left the Miami-Dade North Junior College campus as a second baseman. He returned this summer as a coach.

The last time Nellie had a uniform on at the junior college field it was to practice for the 1965 state tournament. The next year he went on to the University of Miami on a baseball scholarship.

Mitchell, a member of Visitation Parish, was the first Falcon to receive a grant from a four year institution and is the first former player to return as coach.

Nellie in high school and college was a squat left handed hitter, who made wrong field base hits his trademark. As a second baseman for Norland High School he made All-City, hitting .360. He came to the junior college and became an instant success there too.

In his initial season he made the All-State team and also set the school stolen base record of 23 — which lasted until this season.

In two years at Miami-Dade, Mitchell batted .292 and .312. From the Falcon campus he went to the UM, where he batted .250 and .290 as the regular second sacker.

Winding up his Hurricane career he went to graduate school there for a semester before going to Ohio University. He served as an assistant baseball coach while he was earning his Masters degree in Physical Education.

Impressed with Nellie's ability to handle ball players — they wanted him to return next year as the freshman baseball coach. But he turned the offer down to become the assistant coach at Dade under his former coach Demie Mainieri.

From his Little League

days Mitchell had the same dream that all boys have — he wanted to be a major leaguer. This is where he picked up his nickname Nellie. Ala Nellie Fox. However, at 5-6 and 145 they considered him a little too small by pro-standards. He overcame his physical shortcomings though, to become perhaps the best all around second baseman at Miami-Dade or the UM. Not only was he a good infielder, but he could hit too. There may have been better hitters or fielders, but none that combined both.

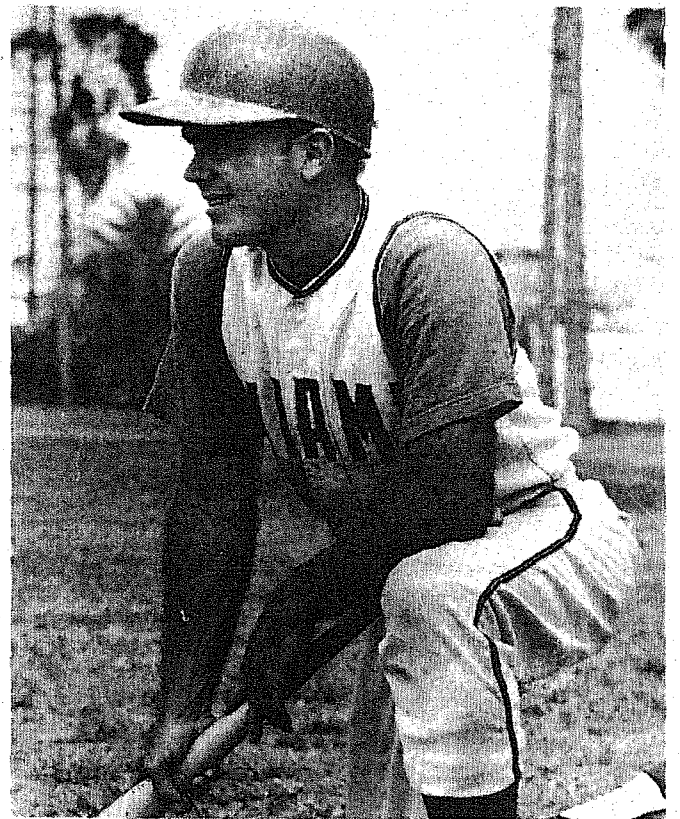
His skill with the bat drove opposing third-basemen crazy. Although a lefty, he had the knack of still being able to bounce the ball through the left side — or dump one into left where the centerfielder and leftfielder gave each other little room to breathe let alone to drop hit into. And if the situation called for it he would lay it down.

One of his most prized accomplishments was his stolen base record. He set this record in his freshman year and in ONLY 32 games. The record was broken this year by Al Crawford in 50 games — (Crawford possessed great speed which was one of the factors that got him a contract with the Cincinnati Reds.) "I feel that this was one of the best things I did," explained Mitchell, referring to his base stealing exploits, "I never had blinding speed, but I was able to get a good jump."

Coming back to Dade as a coach surpassed his fondest expectations. "When I was told that I could have the freshman team next year at Ohio University, I was dumbfounded," said Mitchell, as he watched an amateur league team made up of Miami-Dade players, playing in the Miami-Dade League. "I was seriously thinking about it, but when coach Mainieri offered me a teaching and coaching position down here, I couldn't pass it up."

This summer Nellie is spending his time helping Dade's other assistant coach, Tony Simone, take care of a team that is made up of returning Dade players and high school seniors.

Every now and then he dons a uniform and shows the kids how the game is played. Mitchell now 23, a few pounds heavier and a



NELSON MITCHELL

little short of hair, still can go get'em. Sunday in the Semi-pro tourney in Ft. Lauderdale he played second-base for the team and had one hit in three tries and came up with two fielding gems. "I guess I'm ready to play again if they need me," he laughed.

Nellie and wife Martha live in North Dade where they are presently rearing daughter Deborah Lynn, five months old.

His duties at the junior college will include teaching physical education classes, coaching, and recruiting in the Dade County area.

Dance To Benefit Migrant Children

NORTH PALM BEACH — Migrant children in Palm Beach County will benefit from a dance which members of the Palm Beach Catholic Young Adults Club will sponsor Sunday, July 16, at the Commander Motel on Singer Island.

Officers will be installed during the dinner which precedes the dance at 6:30 p.m.

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Miami Beach Squires Elect

MIAMI BEACH—Teddy Peterson, former Deputy Chief Squire of the St. Martin De Porres Circle of the Columbian Squires, has been elected to head the Circle for the coming year.

Peterson succeeds Ray Middleton as Chief Squire of the Catholic youth group sponsored by the Miami Beach Council of the Knights of Columbus. Other newly elected officers of the Circle are Jorge Herrera, Deputy Chief Squire; Juan Fernandez, Notary; Jose Pinon, Bursar; and Herbert Aronstrom, Marshall.

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The Emerging Brother

(Continued from Page 14)

Suggest some: perhaps it is professional layman like these Brothers who ought to be charged with the temporal affairs of the Church on the diocesan and local level. At any rate, neither layman nor religious layman need defend a life immersed in a "profane" apostolate.

Traditional forms of apostolate — education and charitable works — are also feeling the "secular" orientation. In this era of questioning Catholic school systems, the Brothers have not been unprepared to assume their educative roles in non-Catholic institutions. Brothers, for example, maintain a campus center at the Miami-Dade Junior College. In schools from Harvard to Case Tech to Ohio State University, Brothers have taught secular and humanistic subjects on totally non-Catholic campuses.

Many dioceses, too, have recognized the competency of the Brother as a lay administrator of education and have obtained the services of Brothers as Diocesan Supervisors of Education — in areas as diverse as Baltimore and the Virgin Islands. Brothers have been "imported" to teach the non-theological curriculum of seminaries and to conduct minor seminary programs in many dioceses. As professional theologians, Brothers have led the ranks of the first wave of "lay theologians." Brother Luke and Brother Gabriel Moran of Manhattan College, for example, are nationally recognized as two of our outstanding theologians in America.

Meanwhile, Brothers have been on the move in the social apostolate. With the ability that we have developed as men to analyze and control our society, it is no longer enough to engage ourselves in "charity" that remedies the effects of social injustice and lack of social charity.

And Brothers have been deeply committed to the apostolate of changing social institutions, to creating a social order based on norms of social charity and social justice as set forth in such documents as *Pacem in Terris* and *Mater et Magister*.

All of the major Brotherhoods have made education to the social apostolate and experience in it an essential part of the formation of their candidates and religious in training. Brothers' groups

have been notable for pioneering social apostolate formation at the high school level through integrated religion curriculums, leadership training programs and socialities.

Brothers engaged full time in the work of social charity have been adapting their traditional methods, too. In some cases Brothers have gone to work in the "War on Poverty" program. In places as different as Pittsburgh and Broward County, Florida, Brothers have been called upon to coordinate poverty programs. In Africa a Brother has been instrumental in helping Africans modernize themselves by starting the first school for African pilots. This same man, by the way, has also created an inter-faith missionary airline.

Behind all this activity there gradually emerges one image, that the BROTHER IS A MAN-FOR-OTHERS — he is in fact a "brother". It is in order to accentuate the universality and the gratuitousness of Christian charity that the Brother has taken the stance which he does in the Church. He proclaims that the mark of the Christian — the Christian layman — is his charity and his ability to utilize the secular resources of this world and of his personality for the love of others.

A CHRISTLIKE LOVE

His mode of living witnesses that our love is not based on ties of marriage and family, nor on amounts of material possessions but on our willingness to respond to the presence of Christ in others. He vows to leave personal possessions, his own wife and family and even his own self-determined life in order to proclaim the radical nature of Christian charity.

He is no better than any other man who would open himself to the power of the Lord, but the Brother renounces goods, family and self-will insofar as they constitute the major barriers between man and man. The resulting religious community and fellowship ought to be a radical witness to the world of what the Church should be, and in reality is, and of what our secular world would be were we to lower our barriers to each other and stand as brother to brother.

In the modern era, to witness the radical nature of religious community, the

Brotherhoods have found it necessary to modify the structures which bind the communities together. Considerable flexibility has been introduced in scheduling, and extensive autonomy has been extended to the local community of Brothers in determining the conditions of their community witness. In order to prove that you can take religion seriously as a layman and as a modern man, the Brothers have had to keep pace both with the Church-on-the-move and with a world in revolution. No one will deny that this has taxed the traditional way of doing things. But the Brotherhoods have responded and they too are on the move.

Updating within the structures of the religious community is nowhere more manifest, perhaps, than in the evolution undergone by the role of the superior and by the training program of young religious. The superior, it has been said, can no longer be superior. Modern psychology and sociology have only too effectively shown that the authoritarian form of community government is not conducive to the development of the members of the community.

Initiative, individuality and the creative force of the community determining itself cannot be "swept under the rug" of "obedience" or "hierarchy." The modern religious community, to be a community, must be free and creative. The individual must make the decisions that govern his life and the community, must be free and creative. The individual must make the decisions that govern his life and the community must set the guidelines which govern their common life.

The superior, or better, the director can only serve to channel the common energies and counsel the religious in individual decisions. We are, at the present time, witnessing an about-face in the superior's role in the community and a struggle to train our religious directors to their new roles.

TRAINING CHANGED

The same updating for a more spontaneous and creative community life has affected the admission and training of young religious. Psychological screening is eliminating a good percentage of applicants who lack the emotional maturity that will be required of modern religious. Programs for forming the candidates are strikingly freer in structure and more oriented to forming adequate personalities with a variety of emotional experiences than they were even five years ago.

The question: WHAT IS THE EMERGING BROTHER LIKE? has not yet been answered. Nor will it be in the near future, if ever. The Brother is still searching, as is the layman, for the full ramifications of his new identity.

A tremendous vitality is surging. There is more dialogue, creativity and possibility of adaptation in the Brotherhoods now than there has ever been. There are more Brothers than last year and by percentages the Brotherhoods are increasing more than the Sisterhoods or the Priesthood.

Externally we note signs of the movement — the switch to black suits instead of the clerical garb and the return to using the religious family name for some of the orders which have had the opposite customs (though some Brothers groups have always worn suits and used their baptised names).

A new identity for the Brother is emerging — and a form of life which con-

forms to it. But the identity of the Brother will never be resolved in simple terms. He will always be a MAN-IN-BETWEEN. He stands between the clerical and the lay state, mediating both. He represents the Christian paradox of "looking beyond this world" and being thoroughly immersed in it. He embraces both the secular and the "spiritual." He stands to prove that the traditions of the Christian faith and its demands can be taken seriously and be made a full time work by a thoroughly modern personality.

The Brother's life will always be one of mediating the Church's great polarities. This is a mission incumbent on him as a witness of the Christian community — as one who would stand between man and man binding them in brotherhood. But one thing does remain clear: insofar as all vocation is a personal choice made before, in and for God, the Brother has clearly chosen to be and to become a layman. And today, that is no simple challenge. Today, the Brother has in reality chosen ambiguity for the sake of service.

Unity Drive Maturing

(Continued from Page 4)

An idea was expressed in this Conference which has been felt throughout the Christian world since the sessions of the Second Vatican Council: that renewal of the Church is inextricably bound up with both unity and relevance; that Christians, if they would be faithful to Christ must be humble servants to their fellow men; must be one in their witness. If they would be effective in their ministry to men, they must be united in the unity of His Church.

It is too early to evaluate the effects of the Conferences at Geneva Point, but already some faltering steps have been taken to make it fruitful. Decisions were made so that in each of the six New England States an inter-Church committee would exist. In some cases, like Vermont, the Council of Churches will represent the Protestant Churches. Elsewhere the Churches in the particular State will associate through their ecumenical commissions.

Some proposals have already been made for joint observances of Thanksgiving and the January Week of Prayer for Unity on a state-wide basis. Local level dialogue groups will surely be formed throughout the region. The continuation of close ties between the Churches represented at the Conference seems assured. And this is a great beginning step.

Welfare Unit Named In City Job Program

(Continued from Page 1)
them as members of the Cadet program.

Although the Cadet system is designed, in part, to help Miami avoid the problems which have resulted in other areas from youthful unemployment during the hot, summer months, the City has further reaching aims explained Stierheim.

"There are other realistic objectives here, one of which is the fact that there are great many vacancies that the City has not been able to fill. We hope that out of this we will develop career employees."

He added that those teenagers who are employed as Cadets would not be given any special consideration when, and if, they applied for a full-time Civil Service position with the City.

The Catholic Welfare Bureau was chosen to participate in the recruitment be-

cause of its cooperation with the City in various other community activities. "We would hope to get some youths from every organization," explained Stierheim, referring to the other groups which are participating in the recruitment drive.

The Catholic Welfare Bureau has been asked to submit the names of 20 young men interested in joining the City's Cadets. To qualify, a young man must have completed at least the tenth grade and must be a resident of Dade County. Youths will not be permitted to leave another job in order to join the new Civil Service group.

Young men interested in joining the Cadet program can contact the Catholic Welfare Bureau before 1:00 p.m. Friday, July 14, 377-8661; the Training and Safety Director at the Miami Stadium; or the City of Miami Civil Service Office at Dinner Key.

To Probe Segregation In Schools Of North

(Continued from Page 1)

experiences form an essential part of the education of every pupil. Where such experiences can be provided by altering school enrollments, bussing pupils, or by establishing education parks, these remedies should be sought."

Then came Peter Libassi, civil rights enforcement director of the Department of Health, Education and Welfare who revealed that his office is developing an attack on de facto segregation to begin "about the middle of

the coming school year."

Libassi, however, dampened some of the fears sure to be aroused. It will be a gradual move, he added. "People shouldn't get the idea that when the government sets a policy, there's going to be immediate change."

He also said that the drive would not be aimed at de facto segregation as such, but at some of the practices associated with it. He offered a list:

—Gerrymandering of school district lines to keep white and Negro pupils in separate schools.

—Use of optional school zones between white and Negro areas to permit whites to attend white schools.

—Assignment of white teachers to white schools and Negro teachers to Negro schools.

—Inequalities in facilities, teachers and other services.

If the meaning of Mrs. Green's amendment was unclear before, Libassi supplied his interpretation of it — that the House wants "a greater effort by the department" against racial discrimination in northern cities.

Cardinal To Bless New Monastery

LATROBE, Pa. (NC) — John Cardinal Krol of Philadelphia will officiate at the blessing of the new St. Vincent Monastery here July 19. Archabbot Rembert G. Weakland, O.S.B., of St. Vincent Archabbey here, and Bishop William G. Connare of Greensburg, Pa., will also attend.

Priests Die In Air Crash

WEWAK, New Guinea (NC) — Two priests serving in the missions here were killed when their plane crashed in the jungle.

They were Father Desmond McKenna, 43, of the Rockhampton, Australia, diocese; and Father Larry Zampese, the pilot, of the Wellington, New Zealand, archdiocese.

Also killed in the crash was Mrs. Peter Laler, wife of the public solicitor of the Territory of Papua and NE Territory of Papua and New Guinea.

In the Wewak diocese, headed by Nebraska-born Bishop Leo Arkfeld, S.V.D., priests are accustomed to using planes to reach otherwise inaccessible parts of the territory. Bishop Arkfeld himself pilots his own aircraft.

Twelve missionaries have been killed in plane crashes in this area since the end of World War II.

Pedals Bike Peddling Religion

DAYTONA BEACH, Fla. (NC) — It could be said that Father Gerald W. Lutyens, after a half-century of work, still is active in the apostolates of peddling religion, and pedaling a bike.

A hale and hearty 75 years old, Father Lutyens will celebrate his 50th anniversary in the priesthood July 15 at the Mater Dei Nursing Home for the Aged here.

His advice to newly ordained priests — "Keep up the good work. Persevere, and forget your cars. Get out and walk and ride a bike."

Father Lutyens rides a bike every day. He pedals from the Mater Dei Home to the public library where he spends several hours reading, then pedals home again. He claims there's nothing like bike riding to keep in shape.

Father Lutyens was born Oct. 3, 1891, in the Netherlands, where he was ordained to the priesthood on July 15, 1917. He taught Holy Scripture and liturgy at the diocesan Wernhout Seminary there. In

1930, he became chaplain in the Royal Netherlands Navy, serving through World War II, and attained the rank of commander.

He came to the U.S. in 1944. He served at St. Anthony's in Questa, N.M., retired in 1964, came to Florida, and became chaplain at the Mater Dei Home. He still assists on occasions at parishes in Ormond Beach and DeLand.

Astride his bike, the Dutch priest is a figure familiar to residents of this resort town, famed for its beach and speedway races.

After celebrating his golden jubilee, Father Lutyens will take his first vacation in several years. He will go to Expo 67 in Montreal, then back home to Amsterdam.

He became an American citizen seven years ago, while he was stationed in New Mexico. After a three-month vacation, he will return to Mater Dei Home and his duties as chaplain.

Jerusalem Shots Hit Bible School

(Continued from Page 3)

\$8,000. Another contingent of Israeli soldiers arrived the same night.

"When the Jordanians began a counterattack on Wednesday morning," Father Schenker said, "we received direct heavy artillery fire. The tower where the Israeli machinegun post had been set up was seriously damaged and all the windows in the compound were broken." The church was not otherwise damaged.

Father Schenker said that both the soldiers who came Tuesday morning and the second group Tuesday evening "were very correct in their behavior and they did us no personal harm."

He said that 20 to 30 of them left the monastery grounds on Wednesday to join the attack on the Damascus Gate, just two blocks down the street.

CANNON PLACED

Since the war of 1948, the Jordanian army had maintained trenches and a gun

post on the grounds near the monastery, Father Schenker said, and had set up a cannon there "probably 10 days before the war. They did not enter the monastery buildings at any time, however, and of course they were gone by Tuesday morning when the Israeli troops arrived. We presume the cannon was bombed out sometime Monday night."

Both the monastery and the grounds surrounding it are technically French property.

During the height of the bombing Wednesday, refugees and priests took shelter in a catacomb excavation under the monastery. When it was over on Thursday, they "returned to what was left of their homes nearby," Father Schenker said, "or else to find other relatives."

One of these was the daughter of the curator of the "garden tomb" which some Protestants believe to be the true site of the burial of Christ. It is next door to the Ecole Biblique.

Obispos Colombianos Realizan Intenso Trabajo Conciliar

Bogotá (NA)—La totalidad de la jerarquía colombiana, integrada por 61 obispos, se ha congregado en Bogotá para desarrollar durante quince días un intenso plan de trabajo que comprende un cursillo sobre temas conciliares, la celebración de la conferencia episcopal y la asistencia a un

curso sobre reforma agraria. Los obispos colombianos iniciaron su trabajo con el cursillo sobre diferentes aspectos de los temas conciliares. Este cursillo les fue dictado por monseñor Juan Alonso Vega, director del Movimiento por un Mundo Mejor en España, y tuvo una duración de cinco días.

Después del cursillo los preladados colombianos celebrarán la conferencia episcopal, que tendrá una duración de cinco días. Entre los temas que tratarán figura el relacionado con diferentes aspectos del clero: formación, distribución en el país, seminarios, etc. Recientemente tuvo lugar un encuentro de estudio al que asistieron todos los rectores de seminarios y casas de formación en Colombia. Precisamente los obispos estudiarán y aprobarán las conclusiones de ese encuentro.

Terminada la conferencia episcopal, la jerarquía colombiana asistirá a un seminario sobre cuestiones de reforma agraria, organizado por la Comisión Episcopal de Asuntos Sociales y por el Instituto Interamericano de Ciencias Agrícolas. El seminario tiene por finalidad estudiar a fondo el plan de reforma agraria del gobierno colombiano y buscar las maneras más efectivas para una cooperación de la Iglesia en este sentido.

El episcopado tendrá oportunidad de conocer en detalle todos los aspectos de la acción que está desarrollando el Instituto Nacional de Reforma Agraria (INCORA), así como visitar algunos de los proyectos de trabajo (parcelaciones, granjas, centros de formación campesina, etc.). Para el cursillo de los obispos ha sido seleccionado un profesor de primera categoría, tanto nacional como extranjero.

Según el anuncio realizado hace poco tiempo por monseñor Raúl Zambrano Camader, obispo de Facativá y presidente de la Comisión Episcopal de Acción Social, la Iglesia colombiana tiene la intención de poner al servicio del INCORA las tierras que le pertenecen a fin de darles una función social.

Nuevo Obispo Auxiliar para Santiago de Cuba

CIUDAD VATICANO (NC)—El Papa Paulo VI nombró a un sacerdote de 35 años Obispo Auxiliar de Santiago de Cuba, asistente del prelado de 83 años Arzobispo Enrique Pérez Serantes.

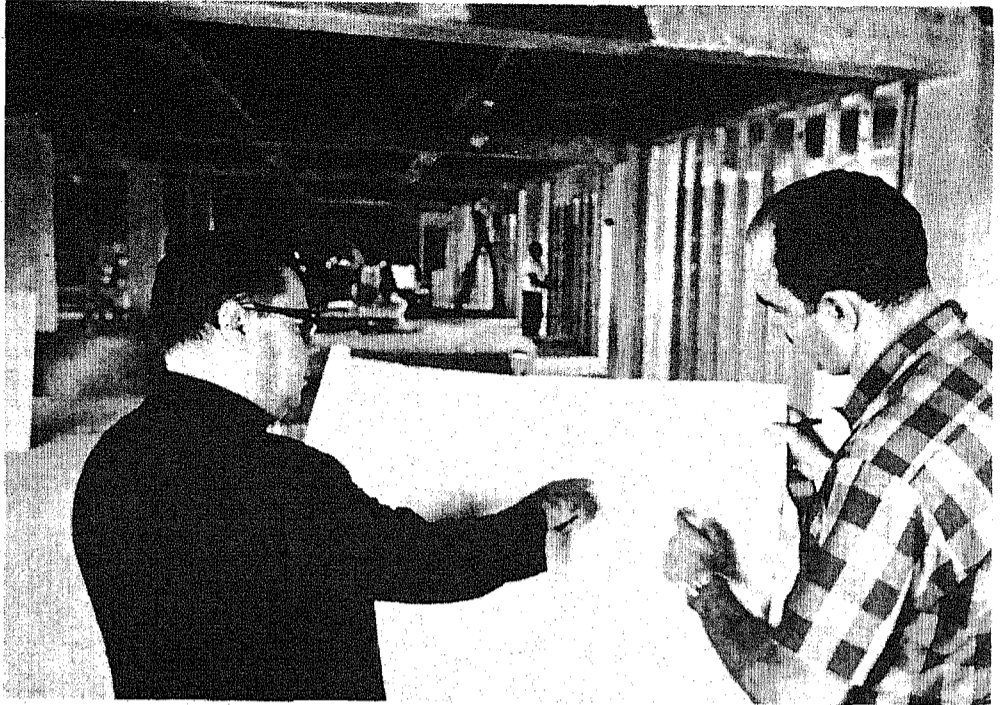
El nuevo Obispo Auxiliar es el Padre Pedro Meurice Estiu, quien al momento de su designación era canciller de la Diócesis y párroco de Vista Alegre, en Santiago.

El Padre Meurice Estiu nació en San Luis, Oriente, el 23 de febrero de 1932. Terminó sus estudios humanísticos y filosóficos en el Seminario

Epidemia de Polio en Nicaragua Católicos de E.U. Ayudan

NEW YORK (NC) — Varios muertos han dijeron en sus oficinas aquí, que 420 casos de poliomielitis reportados en Nicaragua, avión desde New York y que arribaron al país al que la agencia de asistencia de los el 11 de julio a Nanagua, capital de Nicaragua.

Católicos de Estados Unidos se ha unido rápidamente para combatir la epidemia. La distribución de las vacunas esta bajo la dirección de Harvey Leach, de Miami, Ejecutivos del Catholic Relief Services representante del CRS en Nicaragua.



LA PLANTA ALTA de la Iglesia de San Juan Bosco esta siendo convertida en un amplio y moderno salón parroquial. En la foto el Padre Emilio Vallina inspeccionando las obras con el contratista Armando Alejandre.

Festival de San Juan Bosco

El Cuarto Festival de Verano de la Iglesia de San Juan Bosco tendrá lugar los días 29 y 30 de julio, sábado y domingo, de 2 a 10 p.m. y promete estar pleno de entretenimientos, regalos y alegría para grandes y chicos.

La tómbola de típico sabor latino está destinada este año a recaudar los fondos necesarios para la terminación de las obras de la planta alta del edificio de Flagler y la 13 avenida.

Las obras, ya muy adelantadas, incluyen un salón parroquial, cinco aulas, un sa-

lón de recreación y un gimnasio, todo ello de modernas líneas arquitectónicas y con todas las comodidades.

El Padre Emilio Vallina trabaja afanosamente en la supervisión de las obras, que vendrán a prestar un servicio a las necesidades sociales y culturales de la densamente poblada parroquia, cuyos feligreses, en abrumadora mayoría, son de origen cubano y de otras nacionalidades latinoamericanas.

El amplio salón parroquial será el escenario de veladas culturales, bailes y reuniones de las organizaciones de apostolado seglar

de la parroquia. Las cinco modernas aulas, que en un futuro pueden formar parte de lo que se planea como escuela parroquial, servirán ahora para actividades especiales de estudio, clases de religión, reuniones de grupos juveniles y clases especiales de español, inglés, y otras materias.

Para servicio de la juventud se habilitará un salón de recreación con toda clase de juegos y un gimnasio.

Las papeletas para la tómbola están a la venta en la rectoría de San Juan Bosco y en distintos establecimientos latinos de Miami, al precio de un dólar.



Suplemento en Español de THE VOICE

Exhorta el Obispo a Contribuir con Obra Asistencial del Papa

A los sacerdotes, religiosos y fieles de la Diócesis: Nuestro Santo Padre, el Papa, es verdaderamente un padre espiritual para todos los católicos. En esto no puede haber desacuerdo alguno. Sin embargo, nosotros no podemos cometer el error de pensar en su paternidad espiritual sólo en tan limitados términos. Los dinámicos papas de nuestro tiempo han demostrado sin lugar a dudas su deseo de ser padres para toda la humanidad. Hemos presenciado esto de manera especial en sus esfuerzos por la paz, el amor y la comprensión entre todos los hijos de Dios. Lo hemos atestado en las audiencias papales concedidas a gentes de todas las credos y todas las tierras. Tuvimos pruebas más palpables en las visitas del papa Paulo a la Tierra Santa, India y las Naciones Unidas. También tenemos profundo conocimiento de ello por las obras de caridad que él realiza a través del mundo entero. Y es posible realizar estas obras de caridad y misericordia en favor de sus hijos necesitados, sólo porque sus otros hijos menos necesitados le proveen los medios materiales para esas obras.

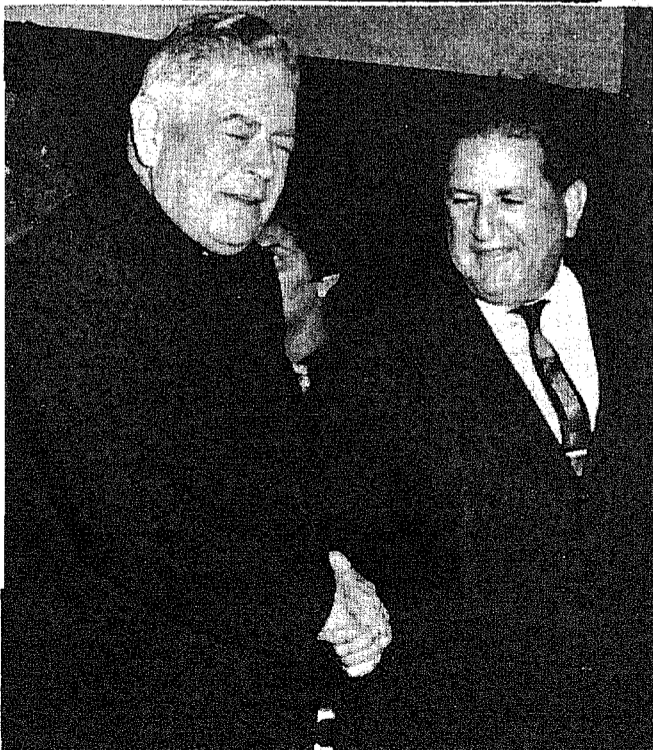
Una vez al año, como todos sabemos, los católicos del mundo son exhortados a contribuir a una colecta conocida en español con el nombre de "Obolo de San Pedro" (en inglés, "Peter's Pence"). Lo recaudado se envía al Santo Padre. Este año, la colecta tendrá lugar el domingo, 16 de julio. Es una colecta única en todo sentido, porque es la única de su clase. La experiencia nos ha demostrado que no estamos faltos de generosidad. Verdaderamente reconocemos esta colecta como prenda de lealtad y amor, demostración de nuestro filial afecto a nuestro Santo Padre. Pero las necesidades del pasado continuamente se expanden hasta convertirse en la gigantescas necesidades del presente. De acuerdo con esto, nuestra generosidad tiene que incrementarse proporcionalmente.

Tengo absoluta confianza en que vuestra gratitud por las bendiciones de Dios os estimulará a ser aun mas generosos que en el pasado.

Impartiendome mi paternal bendición, quedo, sinceramente vuestro en Cristo,

Coleman J. Carroll

Obispo de Miami



LOS VENEZOLANOS DE Miami observaron el día de la independencia de su patria con una serie de actos que se abrieron con una misa de acción de gracias en al Catedral de Miami, seguida de una ceremonia junto al busto de Simón Bolívar en el Bayfront Park y una recepción ofrecida en el restaurant Centro Vasco por el Consulado General de Venezuela. En la foto de Gort aparece el Obispo Coleman F. Carroll, saludando al Cónsul venezolano en Miami, Vicente Gamboa Marcano.

Conocer y Comprender A los No Creyentes

"La Iglesia busca el coloquio con los no creyentes para conocerlos y comprenderlos", declaró el cardenal Franz Koenig, arzobispo de Viena, hablando en el aula magna de la Universidad de Bonn, sobre el tema "El dialogo de la Iglesia con los no creyentes".

Ilustrando las finalidades principales del Secretariado para los No Creyentes, que él preside, el cardenal Koenig mencionó la búsqueda de todas las posibilidades de asegurar a la religión el lugar que le corresponde en la sociedad, de transformar la intolerancia en tolerancia y de contribuir a la instauración de una paz verdadera y duradera. En la conferencia han intervenido el Nuncio Apostólico de Bonn, monseñor Bafle, representantes de las comunidades protestante, judía, viejo-católica y greco-ortodoxa, y otras personalidades.

Cerca de la Meta Para Salvar una Vida Faltan Unas 30 Pintas de Sangre

La meta para salvar una vida está a punto de ser alcanzada.

De las 140 pintas de sangre necesarias para la operación que podrá salvar la vida de una joven cubana de 28 años, 103 pintas han sido ya colectadas en las pasadas semanas, respondiendo a una apelación hecha por The Voice.

En el número de junio 9, The Voice publicó un reportaje sobre el caso de Elsa Padrón, una joven cubana cuya columna vertebral sufre una mal-

formación, doblada en forma de 'S', que amenaza oprimir sus pulmones y llevarla a la muerte.

Respondiendo al llamado de The Voice, centenares de personas acudieron a donar sangre al John Elliot Blood Bank. Pero a pesar de que se acepta cualquier tipo, debido a los estrictos requisitos, ya por motivos de edad, de padecimientos, de enfermedades recientes, de baja presión sanguínea etc., muchísimas personas no fueron aceptadas para hacer donaciones.

Por ejemplo, diez jóvenes pertenecientes a la Congregación Rosa Mística se presentaron en el Banco de Sangre y sólo una fue aceptada para extraerle la pinta de sangre. Casos similares ocurrieron con otros grupos e individuos.

El número de personas que acudió al John Elliot Bank en los días siguientes al reportaje fue calificado por uno de los oficiales de ese centro como de "multitud."

Pero ahora, ya cuando la meta está a punto

de ser alcanzada, la corriente ha disminuido.

Consideramos oportuno ahora hacer un recordatorio, en la esperanza de que ya muy pronto Elsa Padrón pueda ver realizada la operación que le permitirá sentarse sobre una espalda recta, que la libre de los dolores que sufre y de la agonía de tener a la muerte en su propia columna vertebral.

Las donaciones pueden hacerse en el John Elliot Blood Bank, 1800 NW 10 Ave., para la cuenta de Elsa Padrón.

Informe Congresional Revela Subversión Comunista en A.L.

Por Manolo Reyes

En Washington, el Subcomité de Asuntos Interamericanos, del Comité General de Asuntos Extranjeros del Congreso de Estados Unidos acaba de emitir un interesante informe del cual recogemos algunos párrafos en este comentario y que ratifica muchas de las denuncias que se han venido haciendo hasta ahora contra el régimen de Fidel Castro.

Dice el Sub-Comité que los movimientos guerrilleros comunistas de alguna significación están en cuatro naciones de Latinoamérica: Venezuela, Colombia, Guatemala y Bolivia.



ANÁLISIS DE LATINOAMÉRICA

Se hace notar que en cada una de estas naciones sus pueblos han electo democráticamente a sus gobiernos como una alternativa al 'astro-comunismo'. Referente a la participación de Cuba en estos movimientos el subcomité señala que ha habido cuatro ocasiones en que se ha probado el apoyo directo del Castro-Comunismo a estos grupos de insurgentes; en noviembre de 1963 un cargamento de varias toneladas de armas y municio-

nes fue descubierto en la parte occidental de Venezuela. Se probó irrefutablemente que tal cargamento provenía de Cuba.

Grandes cantidades de armas pequeñas fueron dadas a los insurgentes de Guatemala entre febrero y septiembre de 1966 por una banda apoyada por Castrocomunistas en ciudad México y en Tapachula, en la frontera México-Guatemala. Las autoridades Mexicanas luego desbarataron tal banda.

En Julio de 1966, de 20 a 30 insurgentes, algunos de los cuales se habían entrenado en Cuba, desembarcaron en la costa venezolana en un bote, probablemente provisto por Cuba. Y en mayo 8 de este año, el desembarco de doce guerrilleros comunistas en Venezuela, cuatro de los cuales eran cubanos; dos pertenecían al ejército de Castro.

Entre las recomendaciones ofrecidas por el subcomité está la cooperación

con alta prioridad que los Estados Unidos deben brindar a las naciones en cuestión para el desarrollo de planes necesarios a fin de acabar con las actividades guerrilleras. También se sugiere a la OEA que fortalezca las actuales medidas contra el régimen rojo de la Habana, especialmente a través del uso de patrullas navales o fronterizas para prevenir la infiltración comunista. Quizás esta sugerencia pudiera coordinarse con la repetida medida que se ha venido informando sobre un cordón interamericano de buques y aviones alrededor de Cuba para impedir en aire o mar internacional a toda embarcación o avión de Castro que salga de la isla en ruta hacia Latinoamérica y comunicarlo entonces a cada nación cuando esos barcos o aviones de Castro traten de penetrar en sus límites territoriales pero sea en una u otra forma, el informe del Sub-comité congresional de Washington es un documento oficial probatorio de la peligrosidad del 'Castrocomunismo', y de la urgente necesidad de ponerle fin a tal peligrosidad.

MARGINALES

Los fieles católicos, que han venido viviendo a través de un período de cambios litúrgicos durante estos años recientes, estamos presenciando en estas primeras semanas de julio unos nuevos cambios introducidos, no tan notables para el hombre común que participa en la misa desde su banco de la iglesia, como los grandes cambios del latín al vernáculo y con el sacerdote de cara al pueblo, producidos a raíz del Concilio. Estos de hoy afectan más al sacerdote oficiante que a la congregación.

Lo más notable es que desaparece la oración en latín 'Domine, non sum dignus' que el sacerdote decía antes de su comunión, la que se sustituye por el "Señor, Yo no soy digno de que entres en mi pobre morada, más dí una sola palabra y quedará sana mi alma", así también, el "pueden marcharse, la misa ha terminado," se dice ahora después y no antes de la bendición del sacerdote y es con lo que propiamente se cierra la misa. Los nuevos cambios disponen también que el canon de la misa se diga en lengua popular, pero se dirá en latín hasta que estén aprobados los textos en lengua popular, en nuestro caso, Inglés y Español.

Estos cambios, continuación de los grandes cambios anteriores, pueden provocar en los primeros días alguna confusión, como la provocaron aquellos grandes cambios de la misa comunitaria dialogada, del sacerdote de cara al pueblo y hablando en el lenguaje popular.

Pero ahora, a propósito de estos cambios nuevos y a bastante tiempo ya de los cambios iniciales, es oportuno preguntarse si no se siente uno con más participación en la misa, si no se sigue mucho mejor ahora en que estamos oyendo y proclamando nosotros mismos las oraciones en nuestro propio idioma, en voz alta, comunitariamente de forma que nos sentimos más unidos, sacerdote y congregación, participando más estrechamente en el Santo Sacrificio de la Misa, en el que Cristo está presente igual que antes, pero a diferencia de antes nosotros estamos más presentes, porque aún los más distraídos se sienten hoy arrastrados a la oración por la fuerza comunitaria y por la riqueza de los cantos nuevos.

Todos estos cambios tienden sólo a eso, a hacernos participar más directa y activamente en la misa, el misterio en que Cristo viene entre nosotros para dárse nos como alimento espiritual.

Gustavo Pena Monte

Ser Hombre Antes De Ser Cristiano

Por el P. Angel Naberán

Ser hombre significa ante todo darse cuenta de que hay otros hombres. Es sentirse igual y no superior a otros. Reconocer la interdependencia entre todos los hombres.

Darse cuenta de que todos tenemos el mismo origen, y también el mismo destino.

Pensar que todos descendemos de un mismo Padre Y, por tanto, sentirse hermano de los demás.

Si esto es así, Ser hombre significa respetar a los demás.

En sus vidas de alma y cuerpo.

En su dignidad de persona humana.

En los derechos de ésta: A la religión, al matrimonio, al trabajo, a la participación en el Gobierno de la Sociedad, mediante el sufragio electoral, a la asociación libre, a la educación, a un hogar, al espacio vital, a la honra, a los seguros de enfermedad, invalidez y vejez...

Significa sentirse solidario del bien común, colaborando de buena gana para el orden y la prosperidad pública.

No sólo recibir, sino también dar.

Significa no ser un salvaje con los demás en palabras, en conducta, en juicios. No abusar de la fuerza, sabiduría o poder con los menos dotados de ello.

Significa ser comprensivo, dándose cuenta de que todos tenemos derechos y virtudes, y que es necesario que sepamos mutuamente perdonarnos para sabrellevarnos y sobrevivir.

Significa ser tolerante, puesto que otros toleran nuestros defectos, limitaciones y errores.

Ser hombre significa reconocer que uno casi nada puede solo, que unidos a otros, podemos casi todo.

Significa cargar con las responsabilidades de la comunidad, sin la cual no podría desarrollar mi propia personalidad.

Preocuparse de los demás, porque son hermanos y sus intereses deben ser míos. El mal de los demás miembros tarde o temprano se reflejará en toda la sociedad, cuyo miembro soy, y, por tanto, en mí.

Es devolver parte de lo mucho que he recibido de los demás.

Darse cuenta de que, sin los demás no hubiera podido ni existir, ni sobrevivir y menos alcanzar el nivel de vida actual.

Esto no es más que justicia, un gran deber de justicia commutativa y social.

Todavía estamos lejos de la Ley Evangélica de Cristo.

Ser hombre cristiano es mucho más, infinitamente

más. Es amar a todos como a sí mismo, como a Cristo Dios, viviente en todos los hermanos, en todos los hombres.

Es incluso amar a los enemigos. Bendecirlos y no maldecirlos.

Es dar la vida por ellos, si hace falta, como Cristo dió la suya por nosotros.

Dices que eres cristiano, y todavía no has llegado a ser hombre.

Sé primero hombre. Sé justo, sé humano, comprensivo, tolerante... Sobre esa lealtad, justicia y honradez

natural y humana Cristo levantará el edificio del nuevo hombre según El conforme al sermón de las bienaventuranzas.

Oye bien esto: No te equivoques. El cristiano es otro Cristo. Y Cristo es un hombre sin propia personalidad humana, que fué absorbida totalmente por la divina.

El cristiano es el hombre absorbido por Cristo Dios, para que en todo piense y obre como El, a quien está unido por la Fe y por la Gracia.

P. Angel Naberán

Extraño Pero Cierto

LA BIBLIA PAUPERUM, o biblia de los pobres, era popular en Europa en la Edad Media. Era realmente una serie de sermones en ilustraciones con un corto texto abajo.

Esta ilustración de 1370 muestra el cuerpo de Cristo siendo colocado en el Sepulcro.

Dice una vieja leyenda que el **LIRO** surgió de las lágrimas de Eva, cuando se vio expulsada del paraíso. En el arte cristiano el lirio ha representado siempre inocencia y pureza.

Las primeras pepitas de oro llevadas de América a Europa por los españoles fueron usadas en los techos de la Basílica de Santa María la Mayor, Roma. Y allí están todavía.

LOS PEREGRINOS MEDIEVALES tenían que obtener permiso de su obispo antes de emprender viaje hacia Roma o Tierra Santa. Los viajes se tomaban con frecuencia varios años.



HABLANDO A LA JUVENTUD

Tú o Usted

Hay un detalle de suma importancia en el trato de ustedes con los mayores, que siempre es bueno repetir para que no lo olviden.

Los padres y los maestros les enseñan que a las personas mayores hay que tratarlas con respecto, con finura, porque así debe ser ya que tienen mas edad que ustedes. El niño y el joven deben siempre procurar tener un trato amable y cortés con las personas de más edad, especialmente si esas personas peinan canas. Si van por la acera es de buena educación cederles el paso en la parte interior. Si van en ómnibus y ellos están de pie, es correcto cederle el asiento a esa persona mayor.

Ahora bien, hay un detalle en el trato que se debe respetar. En el inglés existe una sola palabra para comunicarnos con una segunda persona, esa palabra es "you". En español no sucede así. Para comunicarnos, referirnos o tratarnos con una segunda persona, existen dos palabras, "usted" y "tú".

Según la interpretación de la costumbre latina, cuando no existe ese trato afectivo, cuando se trata sólo de cono-

cidos, no de amigos, o en señal de respeto, la persona es tratada de "usted."

En el caso de familiares entre si o amigos la costumbre indica usar el "tú". Claro está que suena muy mal y da cierta sensación de fealdad en el trato, cuando un niño o quizás una muchacha joven trata de "tú" a una profesora. La costumbre tradicional hispano-americana indica que ese tipo de trato puede ser irrespetuoso. Lo mismo sucede cuando hay una persona mayor, quizás con su cabeza blanca en canas y viene un muchachito o un joven y apenas la conoce, la empieza a tratar de "tú".

En infinidad de ocasiones los padres han estado constantemente llamando la atención a sus hijos para que cuando se refieran a una persona mayor la traten de "usted." Claro está, que por tener el inglés, un solo tratamiento de "you" se dificulta la costumbre. Pero la tradición latinoamericana, aún para las personas mayores que no tienen gran amistad indica el "usted". Com más razón, a los niños y jóvenes en sus conversaciones con las personas mayores.


Misas Dominicales En Español

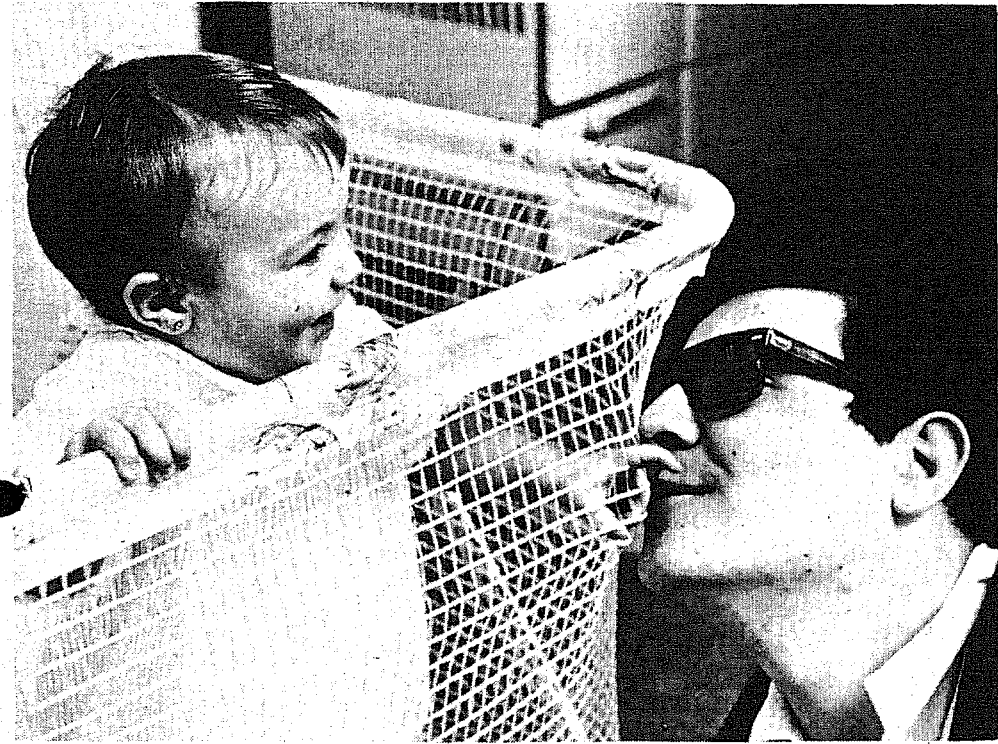
- CATEDRAL DE MIAMI**, 2 Ave. y 75 St. N.W. 7 P.M.
- CORPUS CHRISTI**, 3230 N.W. 7 Ave. 10:30, 1 and 5:30, Melrose School, 11:30.
- ST. PETER and PAUL**, 900 S.W. 26 Rd. 8:30 A.M., 1 P.M., 7 y 8 P.M.
- ASSUMPTION ACADEMY**, 1517 Brickell Ave. 12 P.M.
- ST. JOHN BOSCO**, 1301 Flagler St. 7, 10 A.M., 1, 6 y 7:30 P.M.
- GESU**, 118 N.E. 2 St. 6:00 P.M.
- ST. MICHAEL**, 2933 W. Flagler. 10:45 A.M.
- ST. HUGH**, Royal Rd. y Main Hwy., Coconut Grove 12:15 P.M.
- ST. TIMOTHY**, 5400 S.W. 102 Ave. 12:30 P.M.
- ST. DOMINIC**, N.W. 7 St. 59 Ave. 1 P.M., 7:30 P.M.
- ST. BRENDAN**, 87 Ave. y 32 St. S.W. 6:45 P.M.
- ST. AGNES**, Key Biscayne. 11 A.M. y 7 P.M.
- LITTLE FLOWER**, 1270 Anastasia, Coral Gables. 9:15 A.M. y 12 M.
- ST. FRANCIS DE SALES**, 600 Lenox Ave., Miami Beach 6 p.m.
- ST. JOHN THE APOSTLE**, 451 E. 4 Ave., Hialeah. 6:30 P.M.
- INMACULADA CONCEPCION**, 68 W. 42 Pl., Hialeah. 12:45 y 7:30 P.M.
- MILAM SCHOOL**, W. 16 Ave y 60 St., Hialeah. 10 a.m.
- ST. PHILIP BENIZI**, Belle Glade. 12 M.
- ST. MARY**, Pahokee. 6:30 P.M.

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De Remedios a New Haven Cambia una Vida en un Año

Urbi..... 



ROY POMBROL juega con su hijita en el nuevo hogar de New Haven. Después de una azarosa fuga de Cuba, él ve a su familia segura, lejos del terror y la miseria del comunismo.

Como puede cambiar la vida de una familia en un año, lo refleja el caso de los Pombrol, que de Remedios, una pequeña ciudad en la parte central de Cuba, pasaron —vía Miami— a establecer su nuevo hogar en New Haven, Connecticut.

Cuando Rogelio Pombrol decidió su riesgosa huida de Cuba, él y su esposa, Aida, eran estudiantes de la Universidad Central de Santa Clara, Las Villas, y profesores de segunda enseñanza. Rogelio estudiaba ingeniería mecánica y Aida ingeniería química.

Rogelio (Roy) como ahora le llaman en New Haven, salió de Cuba con otras 20 personas en un bote de 20 pies. Siete días después, el día de los enamorados del pasado año (Febrero 14 de 66) llegó a Miami. Fue su escapada una aventura de suspenso, ya que los fuertes vientos y la mar picada hicieron retroceder a la pequeña embarcación poco después de su salida. Se escondieron en una caverna de la costa durante dos días, sin agua ni alimentos y con el constante temor de ser capturados por la vigilancia comunista.

Estuvo trabajando como delineante en Miami hasta que el resto de la familia, su esposa, su hija y sus padres pudieron salir de Cuba después de que él los reclamara desde aquí. Llegaron el 4 de noviembre del 66.

Los Pombrol es una de las 37 familias que hoy libra su sustento en la Cerro Wire and Cable, una empresa que en este momento encara una demanda de personal debido a programas de expansión y está tratando de mitigar esta demanda con trabajadores cubanos a través del Centro de Refugiados.

El propio vicepresidente y administrador general de la planta, Mr. Alexander Bassill, vino en persona a entrevistar a los posibles trabajadores en el Centro de Refugiados cubanos de Miami. Hoy expresa su satisfacción por la idea de buscar cubanos para su empresa.

El horario de trabajo permite a Roy Pombrol continuar sus estudios en el New Haven College, donde planea ingresar este curso. La compañía provee a los refugiados un apartamento así como un préstamo a bajo interés para el establecimiento del nuevo hogar.

El caso de los Pombrol es similar al de centenares de familias cubanas que han escapado del terror y la miseria en su patria y aquí han encontrado la oportunidad de rehacer sus hogares en tierras de libertad.

Una Monja Cubana Escribe al 'Obispo de los Refugiados'

Cuando se vieron forzadas a abandonar Cuba debido a la persecución religiosa iniciada por el régimen castrista, un grupo de religiosas clarisas estableció su convento en Tangancicuaro, una remota aldea de Michoacán, México.

Allí son asiduas lectoras de The Voice y una de ellas, Sor Maria de Santa Cecilia, O. S. C., conmovida por la información sobre la construcción del Santuario a la Virgen de la Caridad del Cobre, Patrona de Cuba, envió una tarjeta expresando con sentidas palabras la gratitud al Obispo Coleman F. Carroll por esa iniciativa.

Emocionada por la idea de que se levante un monumento a la patrona, la religiosa, en una comunidad que vive en extrema pobreza, dice que desearía poder enviar "millones" para esa construcción. Pero que careciendo de ellos, ofrece a Dios las penas y achaques de una dolencia que la aqueja, a las intenciones de las obras que realiza "el Obispo de los Refugiados Cubanos" —como ella lo llama— y de la construcción del monumento a la Virgen de la Caridad en Miami.

La primera piedra para la segunda casa para madres solteras en la Diócesis de Miami fue colocada en ceremonia que tuvo lugar el pasado domingo en la vecina ciudad de West Palm Beach.

El Padre James J. Gleason, C. M. parroco de San Vicente de Paul, será homenajeado por sus filiales con un "picnic" familiar el domingo 23 en los terrenos de la iglesia, 103 St. y 21 Ave. NW. El Padre Gleason ha sido misionero en Latinoamérica durante 13 años y vuelve a su labor en ese continente al ser trasladado a la parroquia de San Vicente en la Ciudad de Panamá.

Distribuyen Folleto A Las Madres

BOSTON. — La primera edición de "Usted y su bebé", una guía de 36 páginas para futuras madres, ha sido publicada por la Compañía de Seguros Sobre la Vida "John Hancock" como un servicio al público.

La edición en español está siendo distribuida por la Compañía a través de sus agentes, en atención a las solicitudes de los americanos de habla hispana en los Estados Unidos y Puerto Rico.

Escrito por la Sra. Shirley Camper Soman, una especialista en el cuidado de niños y de la salud y la vida de la familia, el librito trata del cuidado pre-natal y del primer año del niño, e incluye también información sobre la alimentación, la dentición, y las enfermedades de los infantes.



...et Orbi
Lo que nos Une

Berlin (NA)—"El Concilio Vaticano II ha sido la introducción al más reciente y más prometedor capítulo de la historia del movimiento ecuménico", afirmó recientemente el secretario general del Consejo Mundial de las Iglesias, doctor Carson Blake, hablando en Berlín Oeste sobre la evolución del movimiento ecuménico. "Los cristianos —dijo— deberían tener más presentes las cosas que los unen y, sobre la base de esta unidad de pensamiento, promover con todas sus fuerzas la justicia en los campos social, político y económico, porque el contraste entre el norte y el sur, entre naciones ricas y naciones pobres, se hace cada vez más amenazador y parece superar incluso el peligro del conflicto entre el este y el oeste" . . . "Frecuentemente —añadió— las diferentes iglesias corren el riesgo de ocuparse demasiado y exclusivamente de las cuestiones propias e internas, falseando de ese modo su auténtica vocación, es decir, de estar al servicio del prójimo".

Vocaciones En Texas

Houston, Estados Unidos (NA)— Un especial programa de iniciativas para el incremento de las vocaciones sacerdotales entre los católicos de Texas ha sido preparado conjuntamente por los centros diocesanos de las vocaciones del Estado norteamericano.

Los directores de dichos centros, reunidos en esta ciudad, han discutido acerca de los principales problemas que se oponen al desarrollo de las vocaciones juveniles.

Uno de los ponentes, el Padre Lawrence Tweben, responsable de las vocaciones en la diócesis de San Antonio, ha dicho, entre otras cosas, que si bien es verdad que cerca de dos terceras partes de los tres millones de católicos tejanos son de origen mexicano, entre ellos se cuentan solamente 23 sacerdotes diocesanos.

En la realización del programa colaborarán activamente exponentes de las organizaciones seculares católicas.

Episcopado Mexicano Se Prepara Para Asistir al Sínodo en Roma

CIUDAD MEXICO (NC) La aprobación de la presencia de un clérigo no católico en los matrimonios mixtos y la abolición del requisito de que la esposa prometiera por escrito educar católicamente a sus hijos, fueron algunos de los pasos recomendados por los obispos de México para ponerlos a consideración del sínodo de obispos que se abrirá en Roma el 29 de septiembre.

sistieron 59 prelados, se celebró en el seminario para vocaciones extranjeras en Tlalpan.

Entre otras materias consideradas en la reunión sostenida para coordinar y decidir los tópicos que los obispos mexicanos presentarán en el sínodo internacional de obispos, figuran la doctrina de la fe, las reformas litúrgicas, la reforma del derecho canónico y nuevos programas para los seminarios.

los obispos dijeron: "Se destacará que la dimensión jurídica pertenece a la esencia de la Iglesia; no opuesta, por supuesto a la dimensión carismática o pastoral, sino sosteniendo estas dos. Hay algunos cánones en urgente necesidad de reforma, particularmente algunos que se refieren a penalidades impuestas. Las reformas deben estar en la línea de las normas del Concilio Vaticano Segundo."

Sobre programas de seminarios, dijeron: De acuerdo con los nuevos métodos de enseñanza adoptados, ha de ponerse énfasis en la enseñanza del espíritu de servicio y pobreza. La disciplina no debe ser considerada como un fin sino como un medio y debe estar encauzada al uso responsable de la libertad. Auténtico diálogo, libertad de iniciativa, confianza recíproca entre profesores y estudiantes, fraternidad y verdadera amistad debe ser promovidas en los seminarios.

Sobre la doctrina de la fe sostuvieron: "El ateísmo, un fenómeno contemporáneo tan extendido, constituye un reto para los cristianos. La actitud de la Iglesia hacia él ha de ser de un mayor, más activo y sacrificado espíritu misionero. . . La perfección cristiana debe ser buscada en todos los niveles de la vida: religioso, social, cívico y político."

Cultos Católicos en Templos Ortodoxos

Helsinki (NA)—El arzobispo ortodoxo Pavyly, jefe espiritual de la comunidad ortodoxa finlandesa que cuenta con cerca de 70 mil fieles, ha concedido el uso de sus iglesias a los sacerdotes católicos en las localidades en que éstos no disponen de lugares de culto. Un acuerdo en este sentido ha sido alcanzado después de cordiales contactos entre el prelado ortodoxo y Mons. Gobben, obispo de Helsinki. Los católicos del país son cerca de 2,600.

Institutos Seculares

Stuttgart (NA)—"Naturaleza y misión de los institutos seculares después del Concilio Vaticano II", éste ha sido el tema de la primera reunión de delegados de los institutos seculares existentes en los países de lengua alemana.

La reunión tuvo lugar hace pocos días en esta ciudad y contó con la participación de 90 delegados provenientes de Alemania, Austria y Suiza. La reunión había sido organizada por el obispo de Rottenburg, monseñor Leiprech, responsable para Ordenes Religiosas dentro de la Conferencia Episcopal Alemana.

Los delegados han confirmado la necesidad de mantener una colaboración más estrecha entre los institutos seculares para evitar una dispersión de fuerzas que podrían utilizarse en otros sectores.



UN SOLDADO norteamericano cava una trinchera para pasar una noche en los jardines de una iglesia cerca le Quang Tri, Vietnam del Sur. Forma el parte de un batallón de refuerzos envuelto en una reciente operación. (Foto NC)

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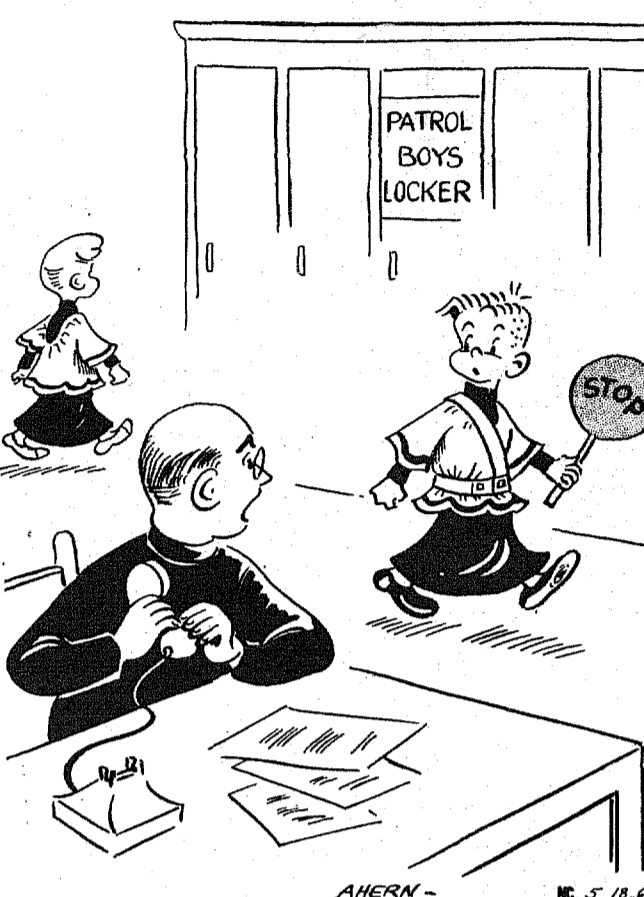
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How Drugs Affect You

(Continued from Page 14)

Tranquillizers, or those drugs prescribed primarily in the treatment of anxiety, form a mixed group of relatively modern compounds. Many of these are safe and require high levels to cause death. The precise site of action within the brain is still under study. The effect however is well recognized by many a grateful patient who has been able to escape his worldly cares while retaining his rational appreciation of his responsibilities.

But some patients have experienced slurred speech and incoherency noticeable by others, and probably have temporarily impaired their abilities to drive, fly, or maybe even walk safely. This response is to some extent individual and many others are apparently not significantly impaired when taking selected tranquilizers. The patient should be aware of this possibility and never venture into a position from which he is forced to drive before learning what his own response to the drug will be. When coupled with alcohol, the effects of some tranquilizers may be starting and uncontrollable. In a few cases, sudden death has apparently resulted.

STAY-AWAKE PILLS

Amphetamines are popular with those wishing to stay awake or to suppress their appetites. This drug acts on the brain to cause stimulation and a brighter outlook. However, it may cloud the user's judgement while increasing his self-confidence. Long driving trips should not be attempted under the stimulation of amphetamines.

Truckers illegally using amphetamines have had accidents when they swerved to avoid imagined and illusory objects in the road. The need for sleep cannot be indefinitely postponed by the use of amphetamines nor can one long continue to avoid nutritious foods while blockading the appetite.

Some alternate a heavy dose of amphetamine for waking hours with barbitu-

rates for sleep. This is a dangerous practice for prolonged use. Misusers will take amphetamines concurrently with barbiturates to experience a strange sensation due partly to stimulation and partly to depression of the brain.

Popular today in some circles is lysergic acid diethylamide of LSD. This drug has peculiar effects on the brain and acts in strikingly small doses. It produces marked changes in mood, emotional responses, and may produce visual and auditory hallucinations.

Strange psychological effects have been reported by some who have taken this drug, with feelings of increased "self awareness" and "ego expansion." Under uncontrolled and non-medically supervised conditions, LSD is too dangerous for casual experimentation. It is believed by some medical researchers that significant psychological damage may be produced by improper use of LSD. Its use in "consciousness-expanding parties" should be discouraged until its long range effect is more precisely known. The role LSD plays in motor vehicle accidents,

suicide, homicide, and other crimes cannot as yet be fully assessed.

Marijuana is obtained from the hemp plant and its use can be traced back to as long ago as 2700 years before Christ. It is called hashish in the Middle East and pot in Miami. It is usually smoked in cigarette form, and produces a dreamy state with disconnected, free flowing ideas. Perception of time may be greatly distorted and a feeling of well being is frequently experienced. These effects may vary greatly with the dose and the individual's response.

Historically, its use has been linked with subsequent heroin addiction, but this connection has never been fully substantiated. Some pharmacologists feel that it does not directly cause criminal behavior, juvenile delinquency, sexual excitement, or addiction. However, under present Federal Law it is illegal to possess or distribute. Its use on that ground alone should therefore be discouraged at this time.

Narcotics are derived from the poppy plant and are used by our more stereotyped "drug addict." Various de-

rivatives, including heroin, morphine and the synthetic narcotic substitutes have a bonafide place in medicine, particularly when prescribed by a physician for pain. Continued use can lead to addiction with actual physical dependence on the drug.

The addicted person finds a strong urge to continue the use and frequently turns to crime to support his habit. An addict will also lie to the doctor, and fake symptoms expertly. He will even cut his finger to produce blood in his urine specimen, hoping to receive a prescription for morphine for his "kidney stone." The action of narcotic drugs is on the nervous system, and strong feelings of well being described by some as similar to usual sensations are reproduced.

In all drugs there is some good. The drugs are not evil in themselves. It is the perverted use to which many drugs are put which produces the bad effect.

The effects of some drugs can be physically damaging, and lead in some case to death. The use of these drugs frequently results in a shameful loss of human potential and productivity.



CHECKING supplies at Food Surplus Commodity which will be distributed to Dade County's needy.

The Line Keeps Moving But Never Grows Shorter

(Continued from Page 15)

Mrs. Kelley.

Not all are young or have children. Some are disabled or elderly — what happens to them? "We have some people on special diets because of medical reasons," says Mrs. Kelley, "many of them are elderly and can't use the food provided, sometimes a special box is made up for them, if the case is bad enough. Otherwise they have to make do with their Social Security check and manage as best they can."

There are unusual cases too, which Mrs. Kelley faces when the poor confronted with qualifying for government or state assistance.

In Liberty City, a sprawling Negro area in Miami's northwest section, families are at 'liberty' to make their own way — but many can't do it alone.

A resident there with two children makes about \$30 to \$35 a week doing domestic work, but she says this money just won't buy the food she needs for her children. She has been coming to the warehouse since 1963.

She plans to go to Denver next year, "maybe things will be better out there," she says, looking at the day when she can get a better job to support her family.

Are families ever disqualified? "Rarely," says Trabold. "The main reason would be for exceeding the pay scale. This usually happens only to seasonal workers. When they get on their feet, they notify us and we take them off the list. When the season ends and they must come back to public assistance they re-register and get a food card, and are eligible to begin receiving food again."

Another woman takes her place in line, she has four children and is the sole support of her household. Her \$40 a week job as a chambermaid won't buy enough food for her children, so she waits in line with her cardboard box and food card. She has been coming to the warehouse for four years, her plans for the future... "I hope to get married again. Maybe to a husband I won't have to keep coming for staples" and can be taken off the public assistance list.

He Is Welfare Chief

(Continued from Page 15)

tentials has helped him to form a favorable opinion of most young Americans. "I think the youngsters of today are much more informed and more well versed in general world affairs than they ever have been in the past and they are certainly much more versed than they were in my generation. They will vote more intelligently, and I think that we are allowing our image of the youth of today to be swayed by a small fraction of the total population. Ninety-seven per cent, even higher than that, are really worthwhile."

Unfortunately, he noted, "We have a great many people in public office who pay lip service to what they want to do for children, but who

are really glad to sweep all of those questions under the carpet and just talk about it. Or, as present groups do — get surveys.

"I feel definitely that if I had all the money that was spent on surveys in the last ten years, which were not used, we could do an awful lot of good."

A Fellow of the American Academy of Pediatricians and of the American Board of Legal Medicine, and a member of the boards of directors of Catholic Welfare Bureau, the Catholic Home for Children and Boystown, Dr. Sheppard is a grandfather of 14 months. "His last name is Arnold," he said. "So they couldn't very well name him after me. That would be a heck of a name

— Benedict Arnold."

A graduate of Columbia University and Long Island School of Medicine, Ben Sheppard came to South Florida in 1946 seeking relief from severe arthritis. "Now I am here," he said "And for better or worse you're stuck with me."

After a few years, he determined to pursue a legal degree from the University of Miami, the result of his interest in forensic medicine. He earned it in five years of night school.

Now, after years of study for degrees in medicine and law, when asked what the future might bring, Dr. Sheppard said, with a twinkle in his eye, "I've always been interested in veterinary medicine."

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