

Pope And Patriarch Will Meet In Turkey

By MSGR. JOHN P. DONNELLY

VATICAN CITY (NC) — Prompted by "considerations of grave importance and much complexity," Pope Paul VI announced he will pay a two-day visit to Turkey where he will visit the ancient Christian shrines at Ephesus and Istanbul, and most with Orthodox Ecumenical Patriarch Athenagoras I of Constantinople (Istanbul).

The fifth papal voyage outside Italy is scheduled for July 25-26.

The extraordinary gesture of honor toward Patriarch Athenagoras, who is considered "first among equals" of all Orthodox prelates, was decided on for several reasons, the Pope said.

Among them is the opportunity to "discuss with him the best way to promote theological and canonical studies to smooth the path toward the re-establishment of a perfect communion between the Catholic and Orthodox Churches, and to examine together ways and means to assure in the present circumstances, with the help of a joint understanding, not only the safety but also the sacred and special character of the Holy Places in that locale which was the fatherland of Christ, the platform for the announcement of the Gospel, the cradle of the Church and the ideal hub around which Christian hearts revolve."

YEAR OF FAITH

The Pope also linked his trip with the celebration of the 19th centenary of the martyrdoms of Sts. Peter and Paul, which he proclaimed a Year of Faith.

In visiting Istanbul — the ancient city of Constantinople — and Ephesus in southwest Turkey near Ismir, (Smyrna) the Pope said he wanted "to honor in the dawn of this Year of Faith, among the various illustrious historical cities of that oriental land, the memory of the important ecumenical councils held there and also at Ephesus the holy memory of the most blessed Madonna there venerated."

The first eight of the Church's 21 ecumenical councils were all held in what is now Turkey's Nicea (modern Iznik) in 325 and 757; Constantinople in 381, 553, 680 and 869; Chalcedon (now within the Asian section of Istanbul) in 451, and Ephesus in 431. Their doctrines are accepted by both the Roman Catholic and

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Pope Speaks About Trip

VATICAN CITY (NC) — Pope Paul VI described his trip to Istanbul as one of veneration, honor and hope.

Speaking to thousands gathered in St. Peter's Square on Sunday noon the Pope said, "Today our thoughts turn to the East, to the early Christian East, which, as is known, we propose, if God grants it to visit shortly."

He said that the rea-

sons for his visit were those of "veneration of those sacred places which are bound to the history of the Church by many memories; of honor for civil and religious authorities and, mainly among these, the (Orthodox) Patriarch Athenagoras, and of hope for the gradual re-establishment of the full communion of faith and love with those Churches still separated from us."



HISTORIC meeting between Ecumenical Patriarch Athenagoras of Istanbul and Pope Paul VI will be repeated July 25-26 when the Holy Father visits the Patriarch at his Turkish residence. They are shown during their first meeting in January, 1964, in Amman, Jordan when the Pope made a pilgrimage to the Holy Land.

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IT'S POISON — And what happens if she drinks it? See story and photos, P. 19.

Nature Of Authority In Church Discussed By European Bishops

NOORDWIJKERHOUT, The Netherlands (NC) — "We discovered that we all have the same problems, so together we must find the solutions."

So said a German prelate speaking for 74 cardinals, archbishops and bishops from 19 countries at the windup of the first all-European meeting of the Church's

top-level country leaders. It was announced that the group will convene again, at two-year intervals.

One of the shared problems, it was apparent at the conference, is the existence of differing views by the Vatican and some European cardinals and bishops on the nature of authority in the Church.

The Vatican's view was brought here by Bishop Carlo Colombo, president of The Theological Faculty of Milan. He declared that all authority in the Church comes from Christ, therefore it is the Pope who, in union with the bishops, holds all authority in the Church and the bish-

ops hold all authority in their dioceses.

DIFFERENT ORIGINS

Bishop Colombo identified the hierarchy completely with the Church. For him the Pope and the bishops are autocratic governors. He defended his opinion with

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Hello To The USA From Peace Corps In Reverse

A Peace Corps in reverse, originally proposed by the late President John F. Kennedy, became a reality this week when seven Argentine Volunteers To America landed in Miami on their way to work in the poverty areas of Los Angeles.

The first segment of the 14-member Argentine contingent touched down in Miami late Monday night, and wanted to "begin meeting American people right away." They will be followed by seven more volunteers from Argentina, and represent the first of some 100 volunteers recruited from Asia, Africa and Latin America.

WITH A GUITAR

"We want to begin seeing your beautiful country and meeting American people right away," said 26-year-old Margareta Giraldo. Clutching her guitar she added, "I am a teacher at the John F. Kennedy Institute in Buenos Aires," noting that it was the late President who originally proposed the reverse peace corps.

Argentina is one of the few countries which has not requested the assistance of American Peace Corps volunteers, explained Jose Sanchez-Munoz, secretary of the Argentine Embassy in Washington.

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REVERSE PEACE Corps volunteers sight-see in Miami before leaving for Los Angeles to work with the poor. Shown are ONA MARIA BOBEK-CACERES, left; MARIA GUERRINI, center, and EMMA BONFILS.

Food Shortage Threatens Closing Of Camillus House, Haven Of Poor

'Charity Unlimited' is becoming very limited at Miami's downtown Camillus House where a shortage of canned goods and foodstuffs threatens to close the doors of the refuge for men conducted by the Little Brothers of the Good Shepherd.

More than 1 1/2 million meals have been served free of charge to needy men and sometimes women since Camillus House opened in 1960.

Brother Shawn director, in discussing the plight at Camillus House pointed out that "We'll be forced to close until some food reaches us. We need enough canned vegetables, soup, and industrial

cleaning supplies to carry us into the Thanksgiving season. We feel that the people of South Florida will come to our aid when they realize how serious our present needs are."

Donations from individuals, groups, clubs, companies or other organizations are welcomed at Camillus House which invites donors to visit the refuge. Donations will be picked up if a telephone call is made to 371-1125 in Dade County or to Dick McDonald at 581-3773 in Broward County.

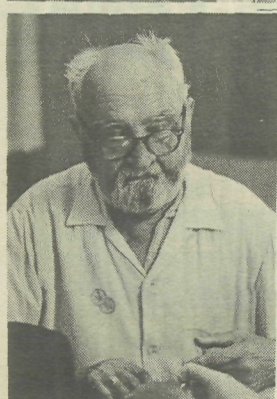
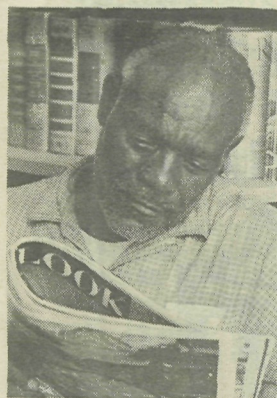
Last June the Brothers served 10,684 meals, an increase of 22 per cent over the number of meals provided for the unfortunate and jobless during June of 1966. Generally, according to

Brother Shawn the number of meals served during the summer months decreases considerably but this summer the Brothers are serving a "staggering and unprecedented" number of 367 persons daily.

A letter to the editor of The Voice from a man befriended by the Brothers clearly explains the "Apostolate of the Road" for which the 20th century order is known.

"On Jan. 3, 1967," he writes, "I had the misfortune to fall down a flight of stairs in a very cheap hotel in the Skid Row section of Miami. I suffered a radial fracture of the elbow, damage to the wrist, thumb and nerve and tendon in my left hand and arm.

(Continued on Page 2)



HOMELESS MEN, unemployed and down on their luck find refuge and food at Camillus House in Miami.

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Urges 'Crash' Diaconate Program In Puerto Rico

A "crash" program to establish the permanent diaconate throughout Puerto Rico will be proposed shortly to the island's conference of bishops by the Bishop of Arecibo.

Bishop Alfred Mendez, C.S.C., who for more than two years has repeatedly advocated the married deacon apostolate as the answer to the priest shortage in Latin America, predicts that in each of the 500 dioceses in Latin America a group of outstanding Catholic laymen could be recruited almost immediately to begin training as deacons.

Interviewed here during a brief visit to South Florida, Bishop Mendez, a native of Chicago, pointed out that in his own diocese alone "some 30 or 40 former seminarians, now married, most of whom got as far as philosophy and some who reached theology in their studies" would qualify and be anxious to serve as deacons. Other sources of candidates, he said, would be Cursillo leaders and members, Serrens, and Knights of Columbus.

SHORT TRAINING

If the national conference of bishops in Puerto Rico approves the permanent diaconate, Bishop Mendez envisions a training program of only a few months for married deacons to receive instructions to give Communion, baptize, witness marriages, bring Viaticum to the dying, and to bury the dead.

Since the motu proprio Sacrum Diaconatus Ordinem published by Pope Paul VI on June 27 does not specify a definite period of training for married deacons, he

Puerto Rico Day Planned

The anniversary of the proclamation of the Commonwealth of Puerto Rico, will be observed here at 8 p.m., Tuesday, July 25 during ceremonies in Bayfront Park.

Designated by Miami Mayor Robert King High as "Puerto Rican Day" in Miami, the program will be attended by Samuel Quinones, president of the Puerto Rican Congress; and Dona Felisa Rincon de Gautier, Mayoress of San Juan.

Some 30,000 Puerto Ricans, who are American citizens, reside in South Florida.

explained, a priest could be assigned to prepare candidates during two-hour periods conducted twice weekly in the evenings and on weekends so that the men might continue uninterrupted in their regular jobs.

"It will not be necessary to build any new facilities for such a program," the prelate emphasized. "We can use schools, seminaries, and retreat houses for classes," adding that if 20 or 30 men could be trained each year in every Latin American diocese, some 10,000 deacons would be serving at the end of a year.

In the Diocese of Arecibo where the Catholic population is one-half million, there are areas where Sunday Mass is celebrated only once a month, he said, pointing out that a deacon residing near the Church could open it in the morning and distribute the Holy Eucharist on the Sundays in between a priest's visit, thus "keeping alive the spiritual life" of the people. Similar situations exist throughout Latin America, he continued, where the people "only see a priest every four or five months."

The director of the two-year old Society of St. Stephen organized to assist the hierarchy in Latin America in providing funds and organizing programs for the training of married deacons, estimates that by the year 2000 half of the Catholics in the world will be in Latin America.

"Only ten per cent of our priests are in Latin America and we need 100,000 priests now. But where will we get 50,000 more priests in the next 10 years? Today 50-

Award For Labor Man

PITTSBURGH (NC) — A Philip Randolph, labor and civil rights leader, has been named to receive the 1967 Labor Day award of the Western Pennsylvania Committee for the Greater Pittsburgh Labor Day Observance.

000 ministers in Latin America take care of six or eight million Protestants while 50,000 priests take care of 150 million Catholics," the prelate declared.

Bishop Mendez believes that wherever possible the married deacons should continue to be self-supporting with extra expenses for traveling reimbursed by the diocese.

He echoed the words of Pope Paul that "only suitable and experienced" men be admitted to the sacred order of diaconate and indicated that he would like to see a "trial period" established before ordination.



BISHOP MENDEZ

Pre-Cana Lessons Will Start July 31

Pre-Cana Conferences sponsored by the Family Life Bureau of the Diocese of Miami for those planning to marry within the next six months will be conducted beginning Monday, July 31, through facilities of the diocesan closed-circuit television system in Dade and Broward Counties.

Conferences will be telecast to all schools where television facilities are available. Priests in attendance will be prepared to implement remarks during the question and answer periods which follow.

Topics to be discussed by priests, physicians, and married couples are:

MONDAY, July 31
8 p.m. — Marriage and the Church.
8:40 p.m. — Happiness in Marriage
THURSDAY, Aug. 3
8 p.m. — Marriage As A Sacrament.
8:40 p.m. — Aspects of Marriage Adjustment.

MONDAY, Aug. 7
8 p.m. — Sex and Marriage.
8:40 p.m. — Aspects of Marriage - Communicating in Marriage.
THURSDAY, Aug. 10
8 p.m. — A Doctor Discusses Marriage.
8:40 p.m. — Two Doctors Answer Questions About Marriage.

Cupboard Bare At Camillus

(Continued from Page 1)

"Upon release from the hospital, where could I turn? I had heard of 'Skid Row' of the house of Camillus. From time of release from the hospital to Good Friday, on which day I secured employment," the man continued, "the Catholic Brothers took care of me. God bless them. What would have become of me without them, God only knows."

"During my care by the Brothers I learned the true meaning of the word humility and tolerance; through them my return to church and belief in God has been re-

stored. Proudly I now state I am almost a model citizen.

"I have since, in a small way, tried to repay for my care by financial aid to them. In fact on July 4 of this year they advised me where to turn for aid for a potential suicide."

The writer pointed out that although the meals provided him by the Brothers were a "God send" the "restoration of my faith in God can never be repaid financially. I now believe that action speaks louder than words."

Peace Corps In Reverse Lands For Work In U.S.

(Continued from Page 1)

The Volunteers To America program received added impetus when President Johnson lauded the Peace Corps during a 1966 address to Congress and suggested "that we welcome similar ambassadors to our shores."

The President of Argentina issued the decrees necessary to make the program possible ten days after being requested to do so, and the Argentine volunteers are the pioneers of the new program, said Sanchez-Munoz.

Miss Giraldo, who speaks English with a Spanish accent and touch of a brogue she picked-up from her Irish mother, explained that over 100 Argentines originally volunteered for the program.

The girls who arrived this week were chosen by the Argentine government on the basis of their proficiency in the English language, and their experience in the fields of education and social work.

Maria G. Guerrini, a graduate of the School of Social Service sponsored by the Catholic Charities of Argentina, explained that "We are coming here to apply our experience and to gain new experiences which we will be able to use in the future in our own country. We want

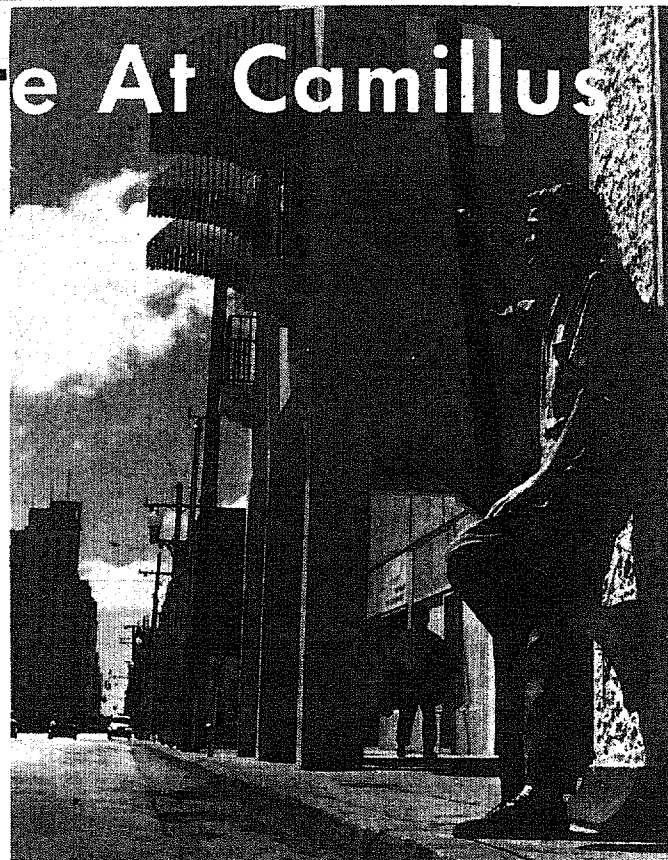
to serve not only in Argentina or the United States, but in any part of the world where we are needed."

The traveling expenses of the volunteers were paid for by the Argentine government, explained Sanchez-Munoz. "This is a joint effort of both the governments of Argentina and the United States. The State Department invited them, and the government of Argentina made the selection," he said.

The United States government will assume the expenses of all of the volunteers after their arrival. They are expected to remain in America at least one year, after which they will return to their homeland and apply the training which they have received in the United States.

In addition to teaching Spanish in American schools, the girls will work with Head Start and Upward Bound programs, and assist in programs designed to aid unwed mothers and underprivileged children.

The first Volunteers To America left Miami on Tuesday afternoon by bus. They will stop briefly in New Orleans, and then continue to Los Angeles, where Miss Giraldo feels confident "We will get to know many of your wonderful people very well."



Waiting For Dinner At Camillus

Unprecedented Number Of Meals Being Served

Seminarians' Retreat

Seminarians studying for the priesthood of the Diocese of Miami will observe a day of recollection from 10 a.m. to 4 p.m., Sunday, July 23 at St. John Vianney Seminary.

Following the conferences, some of the seminarians will visit Youth Hall where a picnic will be provided for residents.

Germans Give Overseas Aid

AACHEN, Germany (NC) The German Bishops' Conference has approved a contribution of about \$5 million from the 1967 Misereor overseas aid agency collection for 150 projects in Africa, Asia and Latin America and other international work.

Studies are being made for future assistance to the social work of the Catholic Church in Honduras and Nicaragua.

Father Of Priest Dies In Miami

Requiem Mass was celebrated Thursday in St. Brendan Church for Sebastian Lechiara whose son is a priest of the Diocese of Miami.

Father Francis Lechiara, assistant director at the Aquinas Newman Center, Coral Gables, was the principal concelebrant of the Mass for his father with Father John Glorie, assistant pastor, St. Hugh parish, Coconut Grove; and Father Patrick Cleary, Little Flower parish, Coral Gables.

A native of Bradford, Pa., who came here six years ago, Mr. Lechiara died Monday at the age of 79. He lived with his wife, Josephine, at 9341 SW 27 Street.

He is also survived by three other sons, Samuel, Nicholas, and Dominic, all of Miami; four daughters, Mrs. Alfred Susi, Coral Gables; Mrs. William Burson, Jensen Beach; Mrs. James McAndrews, Huntington Beach, Calif.; and Mrs. Thomas Myers, Balberice, Mass.; a brother, Anthony, Medina, N.Y.; and 23 grandchildren.

Burial was in Our Lady of Mercy Cemetery under the direction of Lanier-Josberger Funeral Home.

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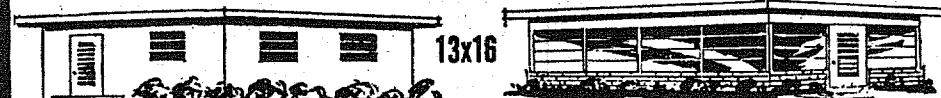
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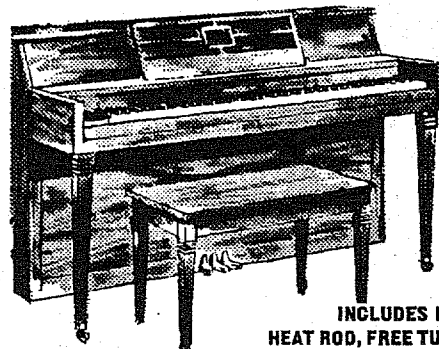
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Church Gives Land

BOGOTA —(RNS)—Vacant rural estates owned by the Church in Colombia will be handed over to the country's land reform agency for distribution to peasants, it was announced here at a meeting of the hierarchy.

At the same time, the bishops called on all other landowners in the country to follow their example in order to make possible a better distribution of land.

The Church estates will go to the Colombian National Land Reform Institute for parceling out. There are no available records indicating either the number of acres involved or their value.

Earlier, the government agency had threatened to expropriate about 2,000 acres of land owned by four Catholic religious congregations on the grounds that the property was being "deficiently exploited."

Dialogue Scheduled

KANSAS CITY, Mo. (RNS) — Bi-lateral conversations on theologies and the ecumenical movement between representatives of the Roman Catholic Church and the Christian Churches (Disciples of Christ) will be conducted here Sept. 25-27.

Sessions, involving 15 to 20 leaders of the two communions, will be held at the Catholic Ecumenical Library and Research Center.

The conversations were approved last March by the Disciples' Council on Christian Unity and by the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs.

Agree To Talks

LONDON (NC) — British Methodists have agreed to accept an invitation from John Cardinal Heenan of Westminster for informal talks in London next December.

The Methodists, often regarded as the middlemen between the Catholic and Protestant traditions inside the Western church, also rejected at their annual conference in Middlesbrough attempts to delay talks on unity with the Anglican Church.

Cardinal Heenan had suggested to the Methodists in his invitation that each church should send 150 representatives to a one-day meeting in Westminster cathedral's adjoining conference hall in central London. They would discuss matters of "mutual concern."



TWO YOUNGSTERS try to figure out the adornment on the nun's religious habit. Explanation was simple: Sister won a stuffed toy snake at a charity picnic for orphans in Louisville, Ky.

Pastor Bans Cursillos

SAGINAW, Mich. (NC) — St. Mary cathedral parishioners here have been forbidden to take part in Cursillos de Cristiandad (Short Courses in Christianity).

Msr. Eugene A. Forbes, cathedral pastor, said in the cathedral parish bulletin: "Because of the anti-clerical activities which the Cursillo movement has engaged in within the Diocese of Saginaw, the pastor in conscience must forbid any cathedral parishioner from taking part."

In 1965, Cursillos drew both praise and criticism from Saginaw's Bishop Stephen S. Woznicki. At that time he said that Cursillos (in the Saginaw diocese) have been beneficial in intensifying religious practices, but have also produced "fanatics" who come "dangerously close to heresy."

Cursillos have not been forbidden in the Saginaw diocese. In June (1967) a reconstituted Diocesan Secretariat for the Cursillos was approved by Bishop Woznicki.

Verdict Returned

MILWAUKEE (NC) — Father James Groppi, militant Milwaukee civil rights leader, was convicted on one charge and found not guilty on another, growing out of a disturbance with police last May 6.

A jury of seven men and five women, including three Negroes, after seven hours of deliberations reported to Judge Elliot N. Walstead, who conducted the trial, that it found the priest guilty on a charge of obstructing a policeman, but not guilty on a charge of resisting arrest.

Judge Walstead set July 21 to hear defense motions and for sentencing. The charge on which the priest was convicted carries a maximum penalty of a \$500 fine, one year in jail, or both.

Battle Over Blaine Amendment Nearing Climax In New York

ALBANY, N. Y.—(NC)—The next few weeks will become increasingly important to church and school officials most concerned with the fate of the 74-year-old Blaine Amendment to the New York Constitution, which has stood as a solid wall barring any and all aid to children in church-related schools.

The first of several steps to remove it from New York's Constitution has already been taken in the State Constitutional Convention.

A subcommittee of the Committee on the Bill of Rights and Suffrage has voted 6-1 to strike it from the Constitution.

This week, the full committee has taken up the controversial issue, which has become one of the hottest to stir the state in decades.

The probability is that the full committee will follow the subcommittee recommendation and remove the Blaine.

But it will not be that simple.

The first topic for the full committee in considering the Blaine is whether or not to include wording similar to the First amendment of the Federal Constitution.

This will stir debate because those who urge repeal of Blaine feel that reliance on the First Federal will provide the needed guarantee of separation of church and state. They feel that the First Federal is as strong as the Constitution need be on the issue.

But those who want Blaine to stay as it has been since adopted in the 1894 convention will fight the First Federal.

Those who urge repeal of Blaine found a strong, indirect ally in the heads of six private universities who urged that the State Constitution's provisions for aid to private and religious schools be left intact in any new or modified Constitution.

The plea was made in a 2,500-word letter to Assemblyman Anthony J. Travia, president of the Constitutional Convention, from Allan J. Carter, chancellor of New York University.

Carter said the letter also represented the views of Grayson Kirk, president of Columbia University; James Perkins, president of Cornell University; Father Leo P. McLaughlin, S. J., president of Fordham University, W. Allen Wallis, president of the University of Rochester; and William P. Tolley, chancellor of Syracuse University.

Colombia Bishop Gives Land To Aid Peasants

BOGOTA, Colombia — (NC) — Bishop Giulio Franco Arango of the rural Duitama diocese has become the first Colombia bishop to donate his diocese's lands to the government's land reform agency, the Colombian Institute of Land Reform.

The young prelate — he was consecrated a bishop only two years ago — traveled from Duitama to the capital of Bogota to announce his move at a televised ceremony at the Ministry of Agriculture.

"The encyclical 'On the Development of Peoples' states that 'private property is not an absolute and unconditional right for anyone when others are in need,'" said the bishop, blinking into the unfamiliar glare of the television lights.

"Social justice demands that everyone, but especially



A NUN comforts MRS. MARY MERTENS of Brussels as she is told that her father, ROBERT MATTATIA, was shot by Congolese soldiers in Bakavu, the Congo. His death was reported by the first group of European refugees to return to Brussels. The nun was on hand to assist refugees. Mrs. Mertens' husband is at left.

Nature Of Church Authority Discussed Sees Some Vulgarities By Christians

(Continued from Page 1)

theological arguments and said that the new councils of priests and pastoral councils are not of divine origin.

"It is important," he said, "to separate these councils from the religious offices that are held by the Pope and the bishops." He built up a distinction between the power exercised by civil rulers and by Church rulers. In civil life, he said, power comes from God through the people, but in the Church it comes straight from God.

It was apparent that most members of his audience regarded this view as outdated and not in accord with the results of the Second Vatican Council. For example, a German theologian, Prof. L. M. Weber, put forward quite another conclusion. He told the conference that councils of priests are made necessary by the principle of solidarity in the Church.

Using the theological arguments to defend this thesis, Prof. Weber said that all religious offices are forms of participating in the office of Christ, and for that reason they have a connection with

the office of the pope.

At the closing press conference it was said that the group had officially reached the conclusion that the old diocesan frameworks must be replaced by new forms, by the councils of priests and pastoral councils.

Bishops today need the full fraternal support of priests and laity, it was asserted. If they do not have it, it is impossible for them to give their own leadership the right dimensions at this time.

It was Auxiliary Bishop Joseph Reuss of Mainz, Germany, who told the press of the "discovery" of shared problems by the European prelates. He also said "politically Europe is too small now for separate and independent states. Now we know it is also too small for totally independent provinces of the Church."

The closing press conference was enlivened by a discussion of the reception given by the assemblage to Bishop Colombo's views. An Italian reporter challenged Dutch press interpretations that the Vatican speaker was greeted with "disappointment."

ATLANTA (NC) — The archbishop of Atlanta stated here that "Catholics, too often, like men of many other faiths, liked the comfort of their private 'club' — exclusive, complacent, closed. Was it vulgar? Certainly it was pretentious."

Archbishop Paul J. Hallinan, in a column written for the Georgia Bulletin, archdiocesan newspaper, said "that is why the open windows of today's Church are not welcome by some Catholics. They say they don't like change; they want the old ways of tradition."

"To the four marks of the Church — one, holy, catholic and apostolic — they have added their own: immutable," Archbishop Hallinan asserted. "But Our Lord did not say that a living body must grow and develop."

"It is Christians who are vulgar, not the Church," the archbishop declared. "Was it not vulgar to pile up pious sentimentalities and smother the holy Mass with them?"

"Were not the titles and extravagant regalia of her (the Church's) pomp the evidences not of the Church of the poor, but the court of the vulgar?" he inquired.

"Even when Our Lord used coarse expressions in the Gospel," Archbishop Hallinan said, "they rang true. They were not vulgar. His daily speech and actions were honest."

"The Church must always show that some pure, unashamed face," the archbishop continued. "That is her task today — to restore the beauty of His image."

"Perhaps the reason that the little band of Catholic resistance still fights on," Archbishop Hallinan remarked, "is that the open windows have let in clear light as well as fresh air. We see ourselves in the clear, cold light of our own pretentiousness and our own vulgarities."

51 Retarded Confirmed

BALTIMORE (NC) — Fifty-one mentally retarded children, adolescents and adults were confirmed at Rosewood State Hospital here by Auxiliary Bishop T. Austin Murphy of Baltimore.

Before Explosion In Newark, Slum Dwellers Knew Things Were Hot

NEWARK (NC) — The three white Sisters sat quietly around the living room, enduring the heat and humidity of the housing-project apartment, talking to the black couples about kids and what they need to grow up good.

"We're all children of God, aren't we Sister," said one parent.

Then the telephone rang. It was for the Sisters.

"You'd better come home Sister," said the caller, a priest at the nearby parish. "The rioting has started."

An hour later, the Sisters finally made their way from Stella Wright Homes, one of three towering public housing projects in downtown Newark, a few short blocks across the shattered glass and rubble to their convent at Queen of Angels Church.

PRIESTS GIVE AID

The second night of rioting had indeed started. In front of the church — an island amid the blackened and broken debris of violence — priests gave first aid, directed frightened neighbors to safety in the rectory and started the first of many shuttle trips to City Hospital with the wounded refugees — a Negro man, his head bloodied by a police club; a white man, stripped naked and beaten by rioters.

Meanwhile, gunfire cracked, windows shattered and plumes of smoke rose from scores of fires set by

looters. By the end of the night, amid the grating chorus of sirens, shots and unanswered burglar alarms, three men died and Newark's hope and pride had been shattered.

For more than three years Newark officials proudly pointed to their city as riots hit Harlem, then Jersey City, Paterson and Elizabeth. City and county officers, anti-poverty officials and religious leaders built a complex network of services. They held human relations workshops for policemen.

They looked at the record and hoped their schemes were really working.

The three Sisters were part of that hope. They were some of 23 nuns from a half-dozen communities who came to run schools and playgrounds and family service centers amid the slums this summer.

They had been joined by an equal number of seminarians from Newark's Immaculate Conception Seminary, who work in inner-city parishes as part of an in-service pastoral training program.

Nights and weekends saw suburban teenagers conduct recreation programs and tutor summer-school students.

And one parish in the riot area — St. Bridget's — had enlisted the aid of whole families from well-heeled, suburban Park Ridge, who donated a week of their vacation

to helping their slum "neighbors."

EXIT SUBURBANITES

By noon on Friday, the second day of widespread looting, the suburbanites were gone; the playgrounds were closed, the Sisters and seminarians had been forced to retreat to the convents and rectories.

The scene, said Msgr. Thomas Carey, pastor of Queen of Angels, was "like a military occupation" by Saturday afternoon. In spite of a slow, drenching rain and the 3,000-added soldiers and policemen, snipers continued their grisly work throughout the day, and the looters were back in action.

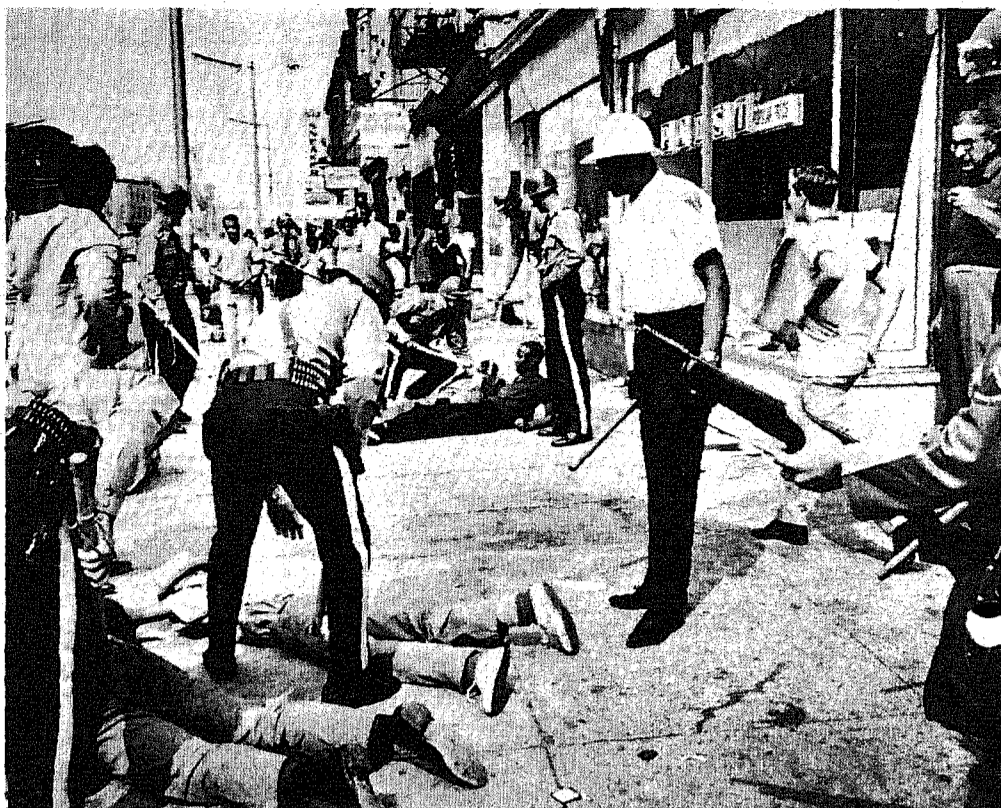
Friday night and Saturday morning, the priests, nuns and seminarians — indeed, anyone without a weapon — were "pretty much confined" to their parish areas, said Msgr. Carey. Saturday, some parish workers showed up at Queen of Angels, but Msgr. Carey and the other priests took them home.

Monday, the start of the businessweek, and the fifth day of the disturbances, dawned with the death toll at 25 — all Negro except for a white policeman and a fireman — and the continued crack of sniper fire.

Severe rioting also hit over the weekend in Plainfield, 18 miles southwest of Newark, where one policeman was killed. Minor outbreaks also hit Montclair, Jersey City and East Orange.

Amid the fear, the violence and the shattered hopes, civic and religious leaders remained on the edge of paralysis, puzzled over how to stop the violence and how to cure the ills which caused it.

Groups of clergy met throughout the riots with



AT LEAST 25 persons were reported dead and hundreds wounded and arrested during six days of racial riots and looting of stores in Newark, N.J. Here, National Guardsmen and state police collar looters on Newark's Springfield Avenue, a major shopping area.

Newark Mayor Hugh J. Adonizio and New Jersey Gov. Richard J. Hughes — both Catholics — but admitted failure to arrive at any concrete proposals to solve the problems.

The problems run deep. In addition to the countless "ordinary slum problems — poor housing, charges of police indifference and brutality, the poverty — two issues served as catalysts to the rioting.

The first was a decision to clear 150 acres of land for a state-supported medical school in the midst of the slums, a move which will displace 20,000 Negroes from their homes. No real effort has yet been made to find them new homes.

The second was an at-

tempt to appoint a white secretary to the city school board in the face of demands that a Negro be named whom Negroes felt was better qualified.

"There's a great tendency to say 'I told you so,' but most people who work in the slums knew that things were getting really hot," said Msgr. Carey.

Msgr. Aloysius Welch, pastor of St. Joseph's church on the edge of the riot area and the Newark archdiocese coordinator of interracial justice programs, agreed.

The riots, while deplorable, prove that all men must "unite in common efforts to solve the very real problems" of the slums, he said.

Racial Justice Aims Of Prelate Backed

CINCINNATI (NC) — A broad program of action to implement Archbishop Karl J. Alter's pastoral letter on the civil disturbances here was proposed by the Catholic Commission on Human Relations of the Cincinnati archdiocese.

Included in the program is a proposal for "top-level dialogue" with Catholic real estate agents, building and loan directors, educators, so-

cial workers, pastors, and public officials.

The commission also calls for placement of at least one Negro faculty member in each Catholic high school, for use of schools and gymnasiums in after-school hours, and for efforts to eliminate de facto segregation in schools.

The commission asks support for fair housing legislation in Cincinnati and in nearby municipalities.

LOW-RENT HOUSING
It also calls for protection of tenants where building code violations occur, for "a concerted effort to eliminate sub-standard housing," and for the encouragement of "the building of low-rent housing in all of Greater Cincinnati — not only in the Negro neighborhoods."

Other recommendations include:

— Establishment of credit unions to help members of minority groups to purchase homes and set up businesses "in areas now closed to them."

— Representation of Negroes on parish councils and boards of education.

— Invitation of Negro families into neighborhoods with no Negro population.

In the area of health, the commission suggested that clinics be promoted where the poor can be served, that drug companies make concessions in prices to the clinics and that the doctors and nurses be asked to serve the poor "for an hour or two a month."

The subcommittee which worked out the proposals included two priests, five laymen and one woman, including Father James E. Shappelle, commission chairman.

The commission declared that "the Church must act in these areas because of the moral issues involved."

"It is a matter of first importance, since the Christian way has not really been tried as a solution to our problem," the commission said.

Private School Aid Wins Backing In Pa.

PHILADELPHIA (NC) — A double-barreled program of support has been launched here for a bill pending in the Pennsylvania Legislature which would provide state aid to non-public schools.

Philadelphia's Mayor James H. J. Tate said he had conferred with delegates from this city to the state House of Representatives and had asked them to support the legislation.

In all parishes of the Philadelphia archdiocese, parishioners have been urged to undertake a letter writing campaign to state legislators, urging support of the bill.

The legislation (House Bill 1136) would establish a special non-public school authority empowered to purchase services for instructions in non-religious subjects for private schools throughout the state.

The measure provides that funds to support the

authority would be derived from a proposed state cigarette tax.

The Philadelphia archdiocese already has announced it will cut enrollments in high schools in the Philadelphia area next fall by 1,000 in order to meet school budget deficits. Large numbers of students denied admission to Catholic high schools would enroll in public schools. It has been estimated that the annual cost of educating a high school student is \$800.

Mayor Tate said he told the legislators that enactment of the aid to private schools legislation would save some \$350 million a year throughout the state.

The mayor said the bill would affect some 166,000 students in non-public schools in Philadelphia, about 39% of all students in the city. He said that statewide it would affect some 600,000 children, about 22% of all students in the state.

Bishop Will Quit Post At Catholic U.

WASHINGTON — (NC) Bishop William J. McDonald announced that he has decided "not to continue in office (as rector of the Catholic University of America) beyond the period of my present appointment." His second five-year term will expire on Nov. 9.

Only one rector at Catholic University of America has served more than two terms. He was Bishop Thomas J. Shahan, who was rector from 1909 to 1927. Thus Bishop McDonald's announcement was not completely unexpected, and last spring a group of faculty members had announced formation of a committee to suggest possible successors to him.

Bishop McDonald's statement, read at a press conference by Ron Cannava, public relations director of the university, pointed out that his decision was "made many years ago."

A successor to Bishop McDonald will be appointed by the Congregation of Seminaries and Universities in Rome. It is believed, however, that the Congregation will ratify the suggestion of the board of trustees, which in turn can be guided by the three names submitted to it by the academic senate. Cannava said that Bishop McDonald was chosen rector in this way.

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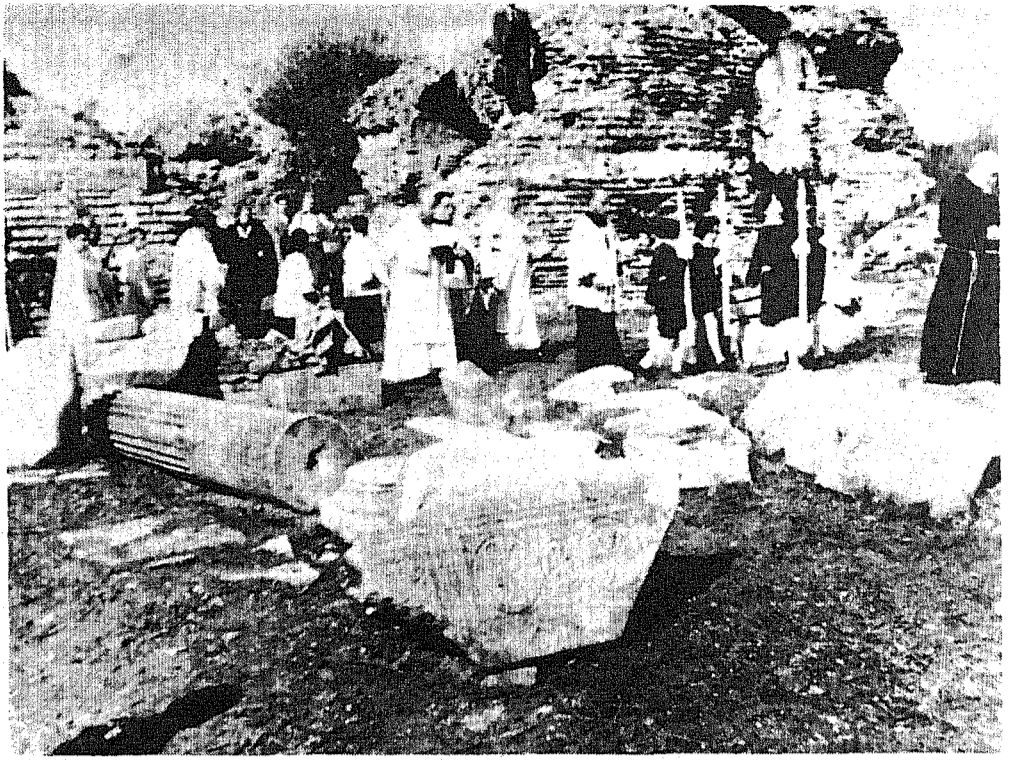
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ECUMENICAL PATRIARCH ATHENAGORAS of Istanbul — scheduled to meet with POPE PAUL VI, is shown with ARCHBISHOP IAKOVOS of New York, head of the Greek Orthodox Archdiocese of North and South America. They are at headquarters of the World Council of Churches in Geneva. PATRIARCH ATHENAGORAS was head of the Greek Orthodox Church in America for 18 years before he was elected spiritual leader of Eastern Orthodoxy in 1948 and left the U.S. for Istanbul.



PROCESSION in 1961 in the ruined Cathedral of St. Mary, at Ephesus, Turkey, as the Bishop of Izmir came to offer Mass at the site of the ancient church. In 1931, on the occasion of the 15th centenary of the Council of Ephesus, one of the distinguished visitors was ARCHBISHOP ANGELO RONCALLI, then Apostolic Delegate in Turkey, and later POPE JOHN XXIII.

Pope To Meet Orthodox Leader Trip 'Momentous', Primate Declares

(Continued from Page 1)

Orthodox Churches. The council at Ephesus defined the dogma that the Blessed Virgin is the mother of God and elaborated the teaching of the truth of one divine person in Christ in answer to the Nestorian heresy.

The city was an ancient trade center on the Aegean Sea. It became one of the most important centers for the spread of Christianity under the bishopric of the Apostle John, who is believed to have written there at least the Book of Revelation (about 95 A.D.) and his three epistles, if not the earlier fourth Gospel as well. Most ancient traditions say he lived into the early second century — longer than any other of Christ's Apostles.

The same traditions strongly support the belief that he took Mary there to live with him after she was entrusted to his care by Christ from the cross. Some say Mary died in Ephesus, but others link this event with Jerusalem's "Upper Room" of the Gospels, which was probably the earliest permanent place of Christian worship.

The church of the Dormitien (or the "falling asleep of Mary") atop Mount Zion, which was damaged during the recent Middle East war, is held by some to be the site of her death. Later traditions suggest Mary did not die at all, and this conflict was left undecided in 1950 when Pope Pius XII defined the dogma of the Assumption.

LITTLE LEFT

Ephesus is now in ruins and there is little left of the ancient basilica of St. John except its pavement, under which the Apostle is believed to be buried. The council there was held in the same basilica.

The Pope said he also wanted to visit another ancient center of Christianity in Turkey — Antioch in the Southeastern corner of the country near Lebanon — where, as the Acts of the Apostles states, "disciples began to be called Christians" (Acts 11, 26). He said it was impossible to arrange this however.

As well as being one of the most important centers of ancient Orthodoxy, Antioch is also the See of three Eastern-rite Catholic patriarchs: Ignace Cardinal Tapouni of the Syrian rite, Maximos IV Cardinal Saigh of the Melkite rite, and Paul Cardinal Meouchi of the Maronite rite.

A further object of the

voyage the Pope said, is to "meet at Istanbul the authorities of that nation and to pay them our homage."

Since the capital of Turkey is Ankara rather than Istanbul, this arrangement was considered in Vatican circles as an attempt to avoid political implications during the visit by meeting representatives of the government on "neutral ground." Among these, according to reports from Turkey, will be President Ceudet Sunay.

The 81-year-old Orthodox patriarch and Pope Paul have met only once before, while the Pope was making his pilgrimage to the Holy Land in January 1964. Since that time Patriarch Athenagoras has often expressed his desire to "return the visit" in Rome, but has been held back until now by several factors.

One is an uneasy relationship between the Greek Orthodox Church and the Turkish government, heightened by the controversy over the rights of Turks in Cyprus and the fact that Greek Orthodox Archbishop Makarios is president of that island country.

Another factor in his hesitation has been opposition from other prelates within Orthodoxy, some of whom have been outspoken in declaring that the time was not ripe for such a visit.

OUTSPOKEN CRITIC

Archbishop Chrysostomos, former head of the Orthodox See of Athens, who was deposed by the new Greek military regime a few months ago, was one of the most outspoken of these critics. But his successor, Archbishop Hieronymos, has already made several public statements which indicate his favoring of ecumenical progress between the two churches.

In "anticipating" Patriarch Athenagoras' proposed visit to Rome, the Pope said: "We should like thus to make an act of honor toward the illustrious and venerated ecumenical patriarch, to exchange the gestures of courtesy he has often made toward us and the Roman Catholic Church by sending his representatives both as observers to the ecumenical council and as visitors and personal delegates in various circumstances."

The Pope said he wanted to bring personally to the patriarch "the announcement of the year commemorating the martyrdom of the holy Apostles Peter and Paul and with this announcement

the invitation to celebrate spiritually its inspirational historical commemoration in a united way with us."

The visit would also invoke he said, "the forever stirring memory of that encounter we had the fortune to experience at the beginning of 1964 with the patriarch at Jerusalem."

"We propose also to meet other leaders of the various churches resident in Turkey and representatives of the non-Christian religions," Pope Paul said.

Rumors of the Pope's plans had reached newspapers in Istanbul the day before his announcement (July 15) in Rome, but Vatican officials had "no comment" until the Pope made his plans official.

The occasion was a simple ceremony in the Vatican's Consistorial Hall during which he assigned titles to Roman churches and presented rings to three cardinals who were named in a consistory on June 26, for the other cardinals named at that consistory. Titles were assigned and the ring ceremony was carried out on June 28 in the Sistine chapel together with imposition of the red biretta. But three new cardinals were absent because by ancient privilege the heads of governments to which they had been apostolic nuncios imposed the biretta.

The three are the former nuncio to Spain, Antonio Cardinal Riberi, the former nuncio to Portugal, Maximilian Cardinal de Fuenstenberg, and the former nuncio to Italy, Carlo Cardinal Grano. Their Roman titular churches respectively are, St. Jerome of Charity, Sacred Heart of Jesus at Castro Pretorio and St. Marcellus.

Cardinal Riberi was named immediately a member of the Consistorial Congregation, Cardinal de Fuenstenberg of the Congre-

gation for the Propagation of the Faith, and Cardinal Grano of the Congregation of Rites. All were assigned as well to the Congregation for Extraordinary Ecclesiastical affairs.

The Pope said his trip would be "extremely rapid according to a style which by now has become characteristic of us." He noted that July 25 is the feast of St. James the Greater, the Apostle who became the first bishop of Jerusalem, and obviously meant to attach significance to this fact in relation to the proposed discussions with Patriarch Athenagoras on the status of the Holy Places.

A representative of the Holy See who had been in Israel for ten days discussing the future of the Holy Places with religious and government officials had returned to Rome the day before.

After meeting officials of the Israeli religious affairs ministry, Msgr. Angelo Felici had announced in Tel Aviv that they had reached "basis for an understanding" but neither the Holy See nor the Israeli government amplified this. Reliable Vatican sources indicated there were still serious divergences in the stated policies of the two, particularly on the issue of the internationalization of Jerusalem, which would have to be discussed.

Trip 'Momentous', Primate Declares

NEW YORK (RNS) — Archbishop Iakovos, primate of the Greek Archdiocese of North and South America, described as "momentous" the decision of Pope Paul VI to visit Turkey July 25-26 for conferences with Ecumenical Patriarch Athenagoras and the President of Turkey.

The Greek Orthodox leader issued a formal statement here lauding the proposed visit.

Archbishop Iakovos, who is exarch, or representative, of Patriarch Athenagoras in the Western Hemisphere, accompanied the 81-year-old churchman to Jerusalem for his meeting with the Pope in January, 1964. He also met Pope Paul in October, 1965, when the pontiff visited New York and the United Nations.

Early this year, in his capacity as a co-president of the World Council of Churches, Archbishop Iakovos had a private audience with Pope Paul.

He termed the projected papal visit to Istanbul as "truly God-inspired"

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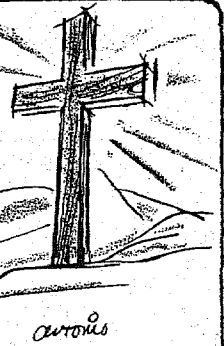
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EDITOR'S COMMENT

Church Profiteering Charge Is Absurd

A recent headline in the "Miami Herald" read, "Poverty War Chiefs Say Diocese Profiting." The story went on to say that the Diocese of Miami is profiteering by charging the Dade County EOPI \$1.95 per square foot for use of St. Francis Xavier's School building at NW 16 Ter. and 4th Ave.

The story failed to point out that a substantial part of the \$10,000 annual rent was spent to make alterations and modifications in the building and property requested by EOPI. Further, the rent is used to cover maintenance of the facilities.

The article also failed to point out that during the summer months, added space has been made available to EOPI at no charge whatsoever. In fact, making this extra space available has added to maintenance costs.

It should be pointed out that EOPI use of the school building has been made possible only at great sacrifice. St. Francis Xavier School, which formerly served all eight grades, has limited itself to four grades. The school only gave up the precious space because EOPI could find no other facilities in the area, and because the work of EOPI was considered valuable.

Further, expense was incurred in creating administrative offices in the church building, since the former school offices were taken over by EOPI. No compensation was even asked for this added school expense.

The EOPI contract for the school facilities was made through the Office of Community Services of the Diocese of Miami. This office is headed by Edwin Tucker, who for two years served as Urban Renewal Director of Dade County, and who now assists the Church in its mission to the poor.

The Office of Community Services has negotiated only a one-year contract with EOPI for the facilities. It was foreseen that the cost of remodeling the building and property for EOPI use was not an annual expense. Willingness to make adjustments fair to all parties had been expressed.

Profiteering on the part of the diocese is an absurd suggestion. The diocese contributes nearly \$4 million annually to the care of the needy in South Florida. A charge of profiteering in the face of such generosity on the part of the Church and Catholics of South Florida is most unfortunate.

Doctors The Judges Of Who Will Live?

Although the abortion question has quieted down somewhat in Florida since the proposed bill was killed recently in a House committee, there are still many reactions being voiced in private and public.

Looking back, it seems that perhaps the most disillusioning aspect of the suspenseful debate was the long-delayed revelation of the position of the American Medical Association. The AMA, as everyone knows now, came out strongly in favor of much broader abortion laws.

What is particularly deplorable about this is the defeatist attitude thus manifested by the medical men. Time was when we always associated healing and the preservation of life with our doctors, and when they stood helpless in the face of an incurable disease, we thought of them and their research conferees in the laboratory working relentlessly for a cure. But now the AMA proposes in the name of medical progress a sentence of death on countless unborn children.

One would immediately conclude their motive was based solely on medical grounds. And yet many doctors insist that "eighty to ninety per cent of abortions which are performed are done for social or economic reasons."

This means, in effect, that many doctors in seeking liberalized abortion laws feel themselves qualified to pass judgment on human life and to use medical means to solve sociological and economic problems. In this they are far out of their field.

A well-known obstetrician at Johns Hopkins University of Medicine, Dr. Andre E. Hellegers, said about the AMA's policy change: "For the first time the medical profession has gotten into the business of deciding or being concerned with which people shall live and which ones shall not."

Many doctors who disagree strongly with the AMA don't believe for a moment — strictly on the common sense level — that the proposed new laws governing abortion will decrease the current abuses related to unwanted pregnancies. Strong supporting evidence can be found already in the countries where abortion on a wide basis has been legal.

The whole abortion question has been — and still is — one of the saddest commentaries on the breakdown of morality and the lowering of high standards in our times. It's especially sad to find the AMA a willing and active part of this process of deterioration.

Conscientious Objection A Deep Subject

By JOSEPH A. BREIG

I have received a letter objecting to my recent remarks concerning conscientious objection to military service. The letter is so typical of the climate of some minds nowadays that I think an analysis of it might be of some service to readers.

I had written that of course everybody should obey conscience, but we ought to try hard to make sure that our conscience is not in error. In reaching our decisions about such matters as military service, we should consider carefully whether we do not have a serious responsibility for defending liberty and justice.

Otherwise, freedom may perish; the world may go to the thugs by default.

The objecting letter challenged my statement and offered this rebuttal:

"... A (newspaper) article about a Cuban escapee from a work camp... reported how he was conscripted... kept in a camp guarded by armed sentries... and forced to work in the fields 12 or 13 hours a day.

"This article neglected to point out that these identical circumstances are also forced on young American men, the only difference being that our young men do not have the option of agricultural rather than military labor. I do believe, however, that it is a universal rule everywhere that anyone trying to leave a military base without the clearance of a pass is shot."

An astonishing amount of misconception is packed into those two paragraphs.

To begin with, a soldier in a free country who tries to sneak out without a pass may be caught, but emphatically he is not shot. The worst that will happen to him is a few days in the guardhouse; more likely he will be assigned some extra kitchen duty.

Again, the letter-writer is mistaken in supposing that young men have no alternative to military service. Conscientious objectors are permitted to fulfill their obligation to their country in various non-military ways.

Indeed my column revolved around the fact that it is proposed to extend this legal exemption, which now applies to objectors to all war as such, to those who merely object to a particular war as being, in their judgment, immoral.

But the matter is deeper and broader than that. The basic consideration is that in totalitarian societies — particularly communist societies — all persons, both civilian and military, are openly regarded and treated as mere instruments of the state, possessing only such rights and freedoms as the government may — and more likely will not — allow them.

Government, in other words, makes itself God, with total, absolute power over God's sons and daughters. More immoral than that, you can't get.

TRUTH OF THE MATTER

All The Fuss About Celibacy Seems Work Of A Minority

By MSGR. JAMES J. WALSH

Now that the Holy Father has spoken out on celibacy, it seems that many who all along had not been in favor of a change are speaking out firmly, while the proponents are refusing to give up their struggle.

Father Andrew Greely made an interesting comment recently which has the ring of fact. He wrote: "On the basis of the study conducted by the Association of Chicago Priests, there seems every reason to think that the question of clerical celibacy is not viewed as a major problem by an overwhelming majority of priests in the country. On the contrary, it seems to be a relatively unimportant problem that has achieved prominence in the public eye largely because of the ratings of a noisy minority. Therefore the best strategy might well be simply to ignore this minority until they run out of vocal power."



MSGR. WALSH

This is true, but the problem is that vocal minorities take a long time to run out of wind, and the result is that Mr. and Mrs. Average Catholic take their repeated gripes, demands and ultimatums as representative of the majority of priests.

What a false picture this gives. We ought to petition the networks and other communications media to give equal time to priests who are happy in their work, balanced in personality and considered normal by those who know them. Happily they number far more than the few who call press conferences or itch to appear on television to explain why they made such a botch of the priesthood.

Those who find liturgy changes difficult should sympathize with the people of Thailand who for centuries wanted one rubric changed — namely, the priest is kissing the altar. In that country, a kiss means nothing. They rub noses instead. But as one of their bishops asked in contemplating this change in the liturgy: "How in the world do you make rubbing noses part of the rubrics of the Mass? How do you make it a natural gesture of respect for God?" And we think we have liturgical problems!

One of the mysteries of the modern world is the difference in attitude of communists and Christians towards morality

The moral code of communism and Nazism over the years has been based on relativism — if a thing helps me get what I want it is good; if it hinders me, it is bad.

But strangely enough with regard to sex there is enough evidence to believe in some regards the Russian people have higher standards than we do. Everyone remembers a few years ago when Chairman Khrushchev and his wife appeared on a Hollywood set and expressed public disapproval of vulgarity apparent there. Somehow this didn't seem to tie in with an atheistic attitude. One naturally expected them to maintain very low standards.

More recently a group of Russians, all confirmed communists, visited the United States on a cultural exchange program. One of them, Victor Rozov, a successful playwright, said in an interview in the New York Times: "We try not to miss any new play of yours, (in Russia) unless it departs completely from our way of looking at things. A strongly sexy or erotic play probably wouldn't be accepted."

He was then asked about "Who's Afraid of Virginia Woolf?" and he answered: "Virginia Woolf hasn't been done probably because it bares those wrought up wine-besotted sub-sub-instincts. . . . I'm afraid our theater goers would be shocked. Some of the words in the play. . ."

Who has an answer for that. . . ? A new low for brashness was hit in Holland last week when a group of Dutch seminarians decided to criticize Pope Paul's encyclical on celibacy by writing their views in a letter to a daily paper.

The letter reportedly had a querulous, sarcastic tone, and immediately triggered a country-wide reaction. Other seminarians strongly rebuked them. The press complained of the paper's imprudence in publishing the letter. Two of Holland's liberal bishops protested with "serious and complete indignation", and when the students apologized, the bishops still demanded "further personal retraction" from each, pointing out that in insulting the Pope the Church is insulted.

In the expression of the "new freedom" the line surely has to be drawn somewhere. Seminarians who prove they are so far out of step with the mind of the Church and indeed even with the dictates of Christian charity give positive evidence that they are potential trouble makers in the future. Surely the Church does not need any more of these.

Pope Says Blind Teach Big Lesson

VATICAN CITY (RNS) — Pope Paul VI, speaking to a group of blind Italian pilgrims, said that men today have brought "God's wrath" on themselves because "they look with open eyes but they do not see."

After expressing "sincere admiration for the deep Christian spirit" with which the blind pilgrims have accepted their affliction, the Pope told them:

"You with silent dignity teach a great lesson, a salutary teaching to the men among whom you live, and these men of our times, often discontented and unhappy, seem to have called upon themselves at the present moment God's wrath."

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Colombia Youth Trying To Infuse 'Do-It-Yourself' Spirit Into People

By SKIP FLYNN
VOICE STAFF WRITER

Pedro Beltran Barreto is a young man who appreciates, and at the same time, dislikes, the work of American Peace Corps volunteers in Colombia and has done something about it.

Beltran, 22, was in Miami last week on a special fund-raising tour, and he explained that his argument does not rest with the Peace Corps members who are working in his homeland, but rather with the Colombian people themselves.

Speaking through a translator, he explained that he had watched the activities of the Americans for several years.

In September, 1965, the industrial engineering student decided that it was "not fair" for the Colombian people who have the capacity to help themselves to "sit still and wait for outside help."

With the aid of nearly 100 other Colombians, most of them university students, he organized the Inter University Community Action Group of the Centro Colombo-Americano.

SCHOOLS OPENED

Three schools, scattered throughout the country, and staffed by well qualified instructors, stand today as a mark of the "do-it-yourself" determination of the young Colombians.

There is, however, another and perhaps more important result of the group's activities, said Beltran. He pointed out that last month several students and soldiers were injured when government troops surrounded and over-ran one of the Colombian universities during a dispute between students and government forces. The soldiers, said Beltran, wrecked several classrooms and laboratories.

In sharp contrast, he said, that students and soldiers were working shoulder to shoulder in the suburbs of Bogata to build a badly needed school.

Beltran points with pride to photographs showing soldiers and students working together on the project. The military men, many of them with rifles still strapped to their backs, stood side-by-side with the students in a "brick brigade," passing bricks from person-to-person down a quarter mile slope to the construction site of the school.

The school was completed in three months, something of a record by American construction standards and phenomenal by Latin American standards. "As a result," said Jose Jouquin Gorzon Pulido, another member of the student action group, "students and military have begun to understand that they are not enemies, but rather that two strong groups working together can form a stronger force for good."

"The military donates some of the means which we need to achieve our objectives and we supply the technique," added the 27-year-old architecture student.

A NEW SPIRIT

Although only 100 Colombian students are members of the organization formed by Beltran, there are many similar groups working throughout the country. He added that he feels that the spirit of cooperation which has been developed between the students and the soldiers will lead some day to an end of the constant conflicts which have resulted in the downfall of several Latin American governments.

"But it will be a long time before this becomes a reality."



EXPLAINING their work with the poor of Colombia to Voice associate Spanish editor MANOLO REYES are JOSE JOAQUIN GORZON PULIDO, left and PEDRO BELTRAN BARRETO.

It will not happen until all of the people realize that they have to work together in one big country, and the leaders of the country are willing to provide greater direction for the efforts of the people and at the same time make necessary concessions.

He pointed out that the people need greater educational, cultural and employ-

ment opportunities, and there are large areas of land which must be brought under cultivation, if all the people of Colombia are to realize their expectations.

His organization, said Beltran, hopes to expand into other Latin American countries as a people-to-people program sponsored by college students. "The inte-

gration of Latin America will be carried out by the younger people," he said.

The students work closely with the Alliance For Progress, the U.S. Peace Corps and the U.S. Cultural and Information Program, and have received the "wholehearted" support of American business interests in Colombia, according to Edmund R. Murphy, public affairs officer of the American Embassy in Bogota.

They are a "shining example of the fact that many Latin American students have a serious concern about the future of their countries and have chosen a constructive way of bringing about social and economic improvements at the grass roots level," said Murphy.

Despite the efforts of the younger generations, "Latin America is suffering today nothing more than the result of improvisations, lack of preparation, character and responsibility," charged Beltran.

"We must fight for democracy, indeed, true democracy. Therefore it is necessary to dedicate at least a few hours a week toward something constructive. We want to convert the regular man into a person who is useful to the nation. We want to make a useful population out of all our people."

"If we can have the transportation facilities, the mechanical equipment, and the economic resources we need, in a short time we will give an example to all the people of Latin America of what we can do for ourselves."

Parish Sits At Foot Of Still Volcano

AREQUIPA, PERU—Maryknoll Father Joseph R. Lang of Lake Worth, Fla., heads a group of North American priests, Sisters, and Irish Brothers working together to make Nuestra Senora del Pilar one of the most active parishes in this bustling city.

The son of Mrs. Marie Lang, Sacred Heart parish, Lake Worth, also has a brother and sister residing in Lake Worth, Wilfred Lang and Mrs. Margaret Violette.

Several Maryknoll priests, Sisters of the Holy Names of Jesus and Mary of Los Gatos, Cal., and Irish Christian Brothers assist Father Lang whose years of service began after his ordination for Maryknoll in 1952.

Arequipa is located in a beautiful valley at the foot of the dormant volcano, El Misti. But there is nothing dormant or misty about the mission work in the mountain's shadow.

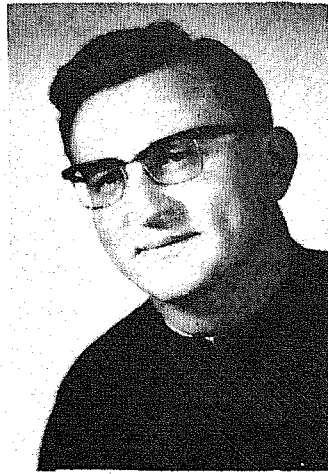
The Maryknoll Fathers have been working in Arequipa for ten years—in Peru for nearly 24 years. The Holy Names Sisters have been here for six years and the Christian Brothers for about a year.

The Sisters have charge of the local parochial school and will teach in the new high school when it is completed. They also engage in nursing work in the *barriadas* (slums) of the city and in adult literacy programs.

The high school is the third founded by the Irish Christian Brothers in South America. And, in addition to it, they have taken over catechetical instruction in all ten public schools within and near the parish.

In the past 15 years he has done mission work in the high mountain parishes near Puno and he was rector for six years of San Martin de Porras Seminary for native priests in Puno. He has been assigned to Arequipa for more than a year.

In that short time he has introduced a number of innovations in the parish, among them the use of Peruvian melodies and poncho-style Mass vestments to encourage, as he put it, "the local populace to see the Church as their own rather than as an import from Europe or America."



FATHER LANG

HAVE YOU READ PARAGRAPH 45

of Pope Paul's new encyclical POPULORUM PROGRESSIO?

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Pope's Ring To Be Sold At Auction

UNITED NATIONS — (NC) — United Nations Secretary General U Thant has entrusted the diamond cross and ring presented to him by Pope Paul VI during the Pope's 1965 visit to the UN to the Parke-Bernet Gallery in New York for sale at an auction on Nov. 1, 1967.

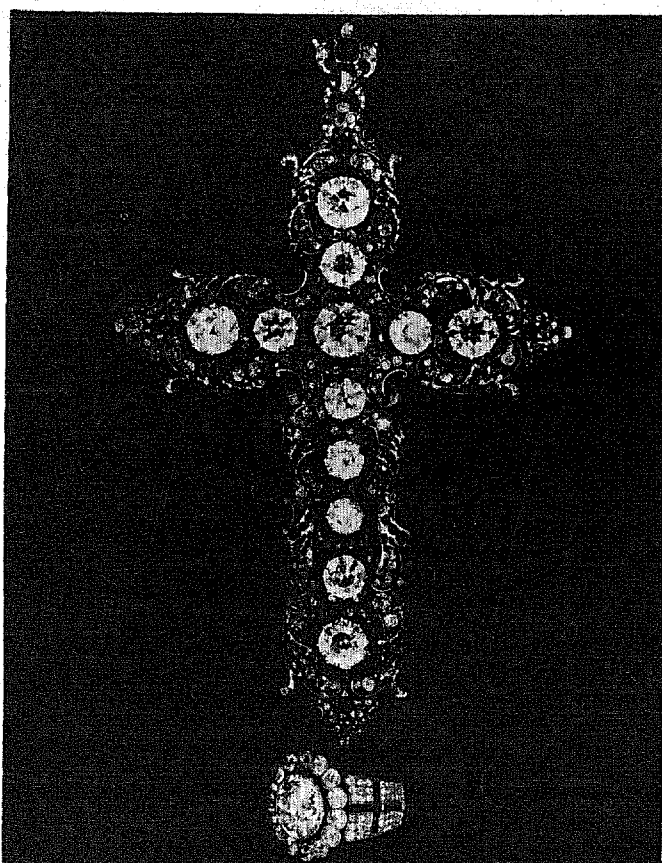
In making the presentation the Pope said the gift was a demonstration of his esteem for the United Nations and its activities. He suggested that the cross and ring be sold and the proceeds be used by the UN to alleviate in some measure human suffering.

The cross is a pectoral cross about eight inches long. It is set with a large diamond surrounded by smaller ones and by small emeralds.

The ring is a bishop's ring set with a large diamond surrounded by smaller ones and with small crosses set with rubies on either side of the setting.

The Pope said privately at the time of the presentation that the cross and ring were "the most precious things I own."

After consultation with all parties concerned, it has been decided that the proceeds of the sale will go in equal parts to the UN Children's Emergency Fund, the UN high commissioner for refugees,



DIAMOND CROSS AND RING presented by POPE PAUL VI to United Nations Secretary General U THANT during the Pope's 1965 visit to the UN, will be auctioned by the Parke-Bernet Gallery in New York, Nov. 1, 1967. Proceeds will be used by the UN to alleviate human suffering. (NC Photos)

the UN agency for Palestine refugees, and the UN Food and Agricultural Organization's Freedom from Hunger Campaign.

All these are UN programs to which the Holy See has regularly made contributions.

At the time of the presen-

tation of the cross and ring, estimates of their value ranged around \$150,000. However, given the circumstances of their presentation by the Pope to the UN on a historic occasion, it was said that it would be difficult to estimate their value over and beyond their intrinsic worth.

Writer Calls Moderns As True To The Faith As The Ancients

By JOHN J. WARD

What is Faith?

The Catholic Dictionary defines it as:

"1. Objectively, the sum of the truths revealed by God in Scripture and tradition, and presented to the faithful for their belief by the Church, which is the custodian of the truths of faith.

"2. Subjectively, the virtue which enables man to assent to the truths revealed by God in Scripture and tradition. It is one of the three theological virtues, the immediate object of which is God. Faith (the theological virtue) is normally infused into the soul at the time of Baptism."

Who are the Faithful? They have been described as:

"Those who have been baptized, profess the true faith and are in communion with the true church."

In this day and age of the "God is dead" cult, the question sometimes arises as to whether or not the "Faithful" are as faithful as they used to be in their beliefs and in the practice of their religion.

So far as this writer is concerned, the reply is a resounding "Yes — the Faithful are as faithful as they ever were in the history of the Church. Just as our brave boys in Vietnam are proving that they are more than willing to fight and to die for their country, so, too, would the Faithful lay down their

lives for their Church if the Age of Martyrs were to return."

Faith is as strong today as it was 1900 years ago among the followers of Christ. Just recall the purges which took place in Russia, in Hungary, Poland, and other countries. And, more recently, and more at hand, most of us here in South Florida were witness to the purges committed by Fidel Castro after he had closed all the churches in Cuba.

Today's Faithful are not clothed in sackcloth and ashes. The male of the species wear plain business suits and the females are attired in neat, fashionable dresses.

And how do they bear witness to their faith?

Look at the crowded churches on Sunday, most of them with "standing room only." Some critics might say many attend Mass on Sunday not so much to worship God but to avoid the commission of a mortal sin.

How then to account for the increasingly large numbers of the Faithful who attend daily Masses on the other six days of the week?

Then, too, there is the mat-

ter of the frequent reception of Holy Communion.

This writer recalls, many years ago, when communicants were not so numerous.

Now, at Communion time, it seems that everybody in church stands up and advances to the altar rail to receive the Sacred Host. In some of the larger churches as many as four priests are required to administer the Sacrament.

Yes, all evidence indicates that the Faithful are truly as faithful as they used to be in the practice of their religion—and perhaps more so. Truly, the Holy Spirit is with us today as he was with the Apostles.

Reds Attend Cardinal Mass

BERLIN (NC) — East German State Secretary for Church Affairs Hans Seigewasser and his deputy, Fritz Flint, attended the solemn pontifical Mass celebrated in East Berlin's St. Hedwig's Cathedral to commemorate the elevation of Archbishop Alfred Bengsch, Bishop of Berlin, to the college of cardinals.

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Making It Easier To Pass Through That Needle's Eye

By MSGR. R. T. RASTATTER
(Diocesan Director, Catholic Charities)

There are many guidelines in the publishing business. Of these, several come readily to mind. One is that names make news. Another, the unusual or unexpected — like, man bites dog. And a third, the basics of who, what, where, when, and why.

Today's news certainly has a sufficiency of these. Dominating our news today are wars, civil rights and riots, national and international crises... a murder or scandal on our own Main Street, to cite a few.



But there is another subject that stands out among the interests and concerns that we read and hear about almost daily. And that subject is money. Perhaps it has ever been thus... and ever will be. For going back to the writing in the Holy Bible we find many money references: In Ecclesiastes we find, speaking of sloths and idlers, the phrase, "For laughter they make bread and wine that the living may feast: and all things obey money." Saint Matthew wrote: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

From a Broadway comedy of some years back, "You Can't Take It With You," we frequently hear such an expression to justify wantonness. Yet history tells us that among the ancients was the custom of burying riches, foodstuffs and money with the deceased in order to fortify his or her journey to their promised land.

ROOT OF EVIL?

On the other hand, we are cautioned: "What does it profit a man to gain the whole world and suffer the loss of his immortal soul?"

And so the subject of the "root of all evil" has pursued us through all ages... until today in America — the richest nation the world has ever known — money seems to have become the root of all our pursuits, ideas and ideals, governing our sense of values to such a degree that we have almost returned to the age of worshipping the golden calf.

If, by chance, this has not become acutely aware of you, let's examine but a few of the stories and headlines that unmistakably and quite alarmingly point up our almost total immersion and wallowing in this now compulsive sea of greed crying, "More, more!"

"Bonuses" in six figures are being paid to our outstanding college athletes to turn professional. Top golfers earn in the neighborhood of \$100,000 a year plus fringe incomes from testimonials, investments, etc.

Time magazine, in its essay of June 2, 1967, reports that Americans in 1966 spent 46.5 billions of dollars on leisure activity! We helped make untalented and unattractive British imports — like the Beatles and Twiggy — millionaires over night! A retired sport-car racer — two-time winner of the Indianapolis 500 — was asked on television why he had pursued such a hazardous sport. He replied in one word, "Money!"

Even in the halls of our Congress we read the Congressmen are being investigated for the alleged misuse of donated moneys and government funds! The United States News and World Report advertises, "When a serious reader reads a serious magazine — what's heso

serious about? — spending his money!" Currently, three television stations in one city are advertising, "You can see the money everywhere" in (a certain town)!

Congress has recently authorized our President to raise our debt limit to 365 billion dollars.

ENDLESS EXAMPLES

We could go on and on almost endlessly, citing examples of how the topic of money is so topical. However, we believe we have quoted enough examples to make our point. While among us there are many who are not enriched with worldly goods, government handouts, and well-meant private support, we are living in an age when money seems so plentiful and has become such a prevalent topic of our news, our practices and our conversations that our attitude is automatically channeled in that direction in all our thinking.

"Money, money, money — seems that all our church ever talks about!" One frequently hears this or a similar expression. This is a very erroneous misconception. If we merely open our eyes and ears and look around us, we will realize that our preoccupation with the subject of money cannot be laid on the steps of our church.

There are many other factors that contribute to our awareness of the subject of money. Our tremendous prosperity and opulence have caused a permeation of the pleasantness of money — or of the stench and evils it too often stamps on the very fabric of our existence. The church's first duty and pursuit is the saving of souls. The second is the carrying out of a dictation of Christ, Himself: "Love one another!"

Now, how does our club, lodge or union survive? Money... your money! How can your church survive and attend to the multitude of functions it must perform for the spiritual and bodily health of its members and others not of the fold? Money... and it's got to be money.

There is no other way... unless we choose to have the government give us hand-

outs and force us further down the road to a socialist state.

When your church does ask for money, it does so on your own behalf and in the name of your poor and needy brethren. When we at your Catholic Welfare Bureau ask for your prayers and substantial support, it does so in the name of dependent children, unwed mothers, the homeless aged... and in the name of the Lord whose second most important law for us is, "Love thy neighbor."

So, erase from your mind that we're "always asking for money"... and if we seem to... it's entirely for you and yours. Help us — and help us now — to continue our unending efforts to help those who need it most — now!

May God bless you!



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PRESIDENT COUPLE of the Christian Family Movement in the Diocese of Miami are DR. and MRS. RAYMOND HEALY, Holy Family parish, North Miami, right, shown with national CFM secretaries, MR. and MRS. PAT CROWLEY, who visited the diocese last Fall and met with CFM members.

S. Floridians To Attend Christian Family Meet

Christian Family Movement couples from the Diocese of Miami will participate in sessions of the 15th National CFM Convention, Aug. 22-27 at the University of Notre Dame, Notre Dame, Ind.

Registration deadline for the convention seminars, which will feature internationally known religious and lay leaders, is August 1.

Seven couples from St. Louis parish, South Miami; and members from Holy Family parish, North Miami, have already completed arrangements to attend the sessions.

Joseph Leon Cardinal Cardijn of Belgium, founder of the Young Christian Workers, and expert at the Vatican Council where he worked with the Lay Apostolate Commission; and Dr. Harvey Cox, Jr., associate professor of Church and Society at the Harvard University School of Divinity and author of "The Secular City," will be the principal speakers during general sessions of the convention.

REACTION SEMINARS
Speaking during leadership training courses and reaction seminars of the five-day program will be Father Gregory Baum, O.S.A., consultant member of the Secretariat of Christian Unity in Rome; Father Lawrence Thomas, S.J., Cambridge Center for Social Studies; Sister Mary Michael O'Shaugh-



JOSEPH CARDINAL CARDIJN

nessy, O.P., co-author of the Word and Worship series for elementary schools; Sister Gertrude Joseph Donnelly, C.S.J.O., advisor for CFM in Orange County, Cal., and Newman moderator, University of California; Richard John Westley, professor of philosophy, Barat College, Lake Forest, Ill.; Sidney Callahan, author of "The Illusion of Eve: Modern Woman's Quest for Identity"; Rev. William H. Thompson, assistant pastor, St. Anthony Church, Joliet, Ill.; Bernard LaFayette, director, American Friends Service Committee, Chicago region Urban Affairs Program.

Also participating will be

Priest Named To Faculty

Father Francis T. Williams, C.S.V., a former member of the faculty at Loyola University, New Orleans, has been named associate professor of education at Barry College.

Prior to 1955 Father Williams taught philosophy, sociology and techniques of radio broadcasting and announcing at St. Ambrose College, was principal at St. Joseph School for the Deaf, Bronx, N.Y., and was dean of men at Fournier Institute of Technology at Lemont.

From 1955 to 1959 he was director of vocations for the Clerics of St. Viator and was then appointed director of the House of Studies of the Viatorian Order in Washington, D.C. In addition he was named associate professor of the School of Social Work at Catholic University of America. In 1961 he was principal of St. Patrick Central High School, and pastor, St. Mary Church, Kankakee, Ill.

Episcopalian Father John Jason Harmon, associate director of Packard Manse, Roxbury, Mass.; the Taize Brothers, France; Katherine Oettinger, Chief of the Children's Bureau, HEW; Paul Simon, Illinois State Senator; Jeanne Hurley Simon, wife of Paul Simon and practicing attorney; Congressman John Brademas, representative of the Third Congressional District of Indiana; Joan Phillips Brown, director, Human Relations Dept., YWCA, Chicago; Abner J. Mivka, Illinois House of Representatives; Rev. W. Garner Wernitz, Northeast Association of Illinois Conference, United Church of Christ; David MacDonald, member of the Canadian Parliament for Prince, Prince Edward Island; John D. Callaway, news and public affairs director, WBBM Radio, Chicago; Morris Milgram, manager, Mutual Real Estate Investment Trust and president, Planned Communities, Inc.; Carl B. Stokes, Ohio State House of Representatives; Sen. Mark Hatfield, Oregon.

For the first time this year priests and lay people will attend sessions together.

Special speakers invited to address CFM chaplains, whose meetings are open to the laity, include Father John L. McKenzie, S.J., author of the "Two Edged Sword," and "Authority in the Church"; and Gordon Zahn, professor of sociology at Loyola University, Chicago.

Transportation details for South Floridians planning to attend the convention are being arranged by Mr. and Mrs. Edward Glynn who may be contacted at 666-0959.

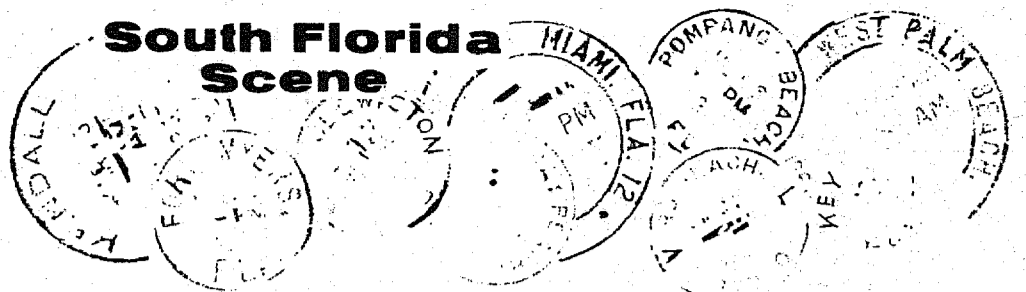
Priests of the Diocese of Miami planning to participate may contact Father Frederick Wass at St. Louis Rectory.

Group To Hold Beach Picnic

HOLLYWOOD — Members, families and friends of the Little Flower Holy Name Society will be guests at a picnic, Sunday, July 30, at Garfield Street on the beach.

Fred Chiarelli is the new society president assisted by Don Bressler, vice president; Charles Barr, secretary-treasurer; Al Vitale, marshal.

Msgr. William F. McKeever, pastor, Little Flower parish, is the spiritual moderator.



Brother On Seminary Reports College Staff Changes In Faculty

Brother Stephen Luke, F.M.S., a member of the faculty at Christopher Columbus High School and president of the Catholic Forensic League of Miami, has been appointed to the faculty of Marist College, Poughkeepsie, N.Y.



The vice-president of the National Catholic Forensic League, stationed at Christopher Columbus High School for the past five years, has also been named a director of the student-brothers who live on the college campus.

The son of Mr. and Mrs. A. V. Cox of New York City, is a member of the Florida committee of the National Forensic League, an organization of public, private and parochial schools.

Father Shields Leaves Gesu

The Very Rev. Thomas J. Shields, S.J., who has served as assistant pastor at Gesu Church since 1959, has left Miami for New Orleans following a recent illness.

Provincial of the New Orleans Province of the Society of Jesus from 1937 to 1944, Father Shields expects to be reassigned shortly.

The former president of Loyola University, New Orleans, had also been pastor of the Holy Name of Jesus parish in that city and rector of the Jesuit High School, Dallas, prior to his Miami assignment.

BOYNTON BEACH — Five priests of the Eastern Province of Vincentian Fathers have been assigned to the Major Seminary of St. Vincent de Paul and two pioneer members of the seminary faculty have been transferred.

Father Joseph M. O'Donnell, C.M., vice rector of the seminary has been assigned to teach Church History and Patrology in the School of Theology at Our Lady of Angels Seminary, Albany, N.Y.; and Father James P. Morris, will join the philosophy faculty of the liberal arts college at St. John's University, New York.

The new vice rector, Father Walter F. Dirig, will teach in the philosophy department of the senior college. He has a master's degree from Catholic University of America and was formerly rector of Our Lady of Angels Seminary when it was located in Niagara, N.Y. Recently he has been executive vice president and assistant superior at Niagara University.

Father Louis A. Fey, treasurer at St. John's University for many years, will assume the same post at St. Vincent de Paul Seminary. He has a master's degree earned at Fordham University.

Serving as assistant director of students and a member of the theology faculty will be Father John B. Freund who was awarded a Licentiate in Sacred Theology by the University of Fribourg. He formerly taught at St. John's University.

Teaching Church History and Patrology in the theol-

ogy department will be Father James E. Smith, who has a Licentiate in Sacred History earned at the University of Louvain, Belgium. He will also assume the post of Dean of the School of Theology.

Father James K. McGowan, who has taught on the faculty of the senior college during the past year, has been named Dean of the Senior College. He has a doctorate in philosophy from the University of Louvain.

Included in the faculty expansion program at the seminary, which will provide the full four-year theology course for the first time this Fall, is the appointment of two part time instructors.

Sister Marie Carol, O.P., head of the Barry College Speech and Drama Dept., will teach a speech course at the senior college; and Dr. Howard A. Doolin, director of music in the Dade County Public School System, will direct liturgical music courses.

K Of C Units Hold Elections

SOUTH MIAMI—Members of Immaculate Heart of Mary Council, Knights of Columbus, have elected Robert W. Nellen as grand knight.

Other officers are Dr. Richard C. Mariani, deputy grand knight; Dominick Angotti, chancellor; James Frigo, recorder; Thomas Moehring, treasurer; John Scarano, advocate; Charles Hoffman, warden; Casimir Majewski, outside guard; and Dennis McLoone and John Majewski, trustees.

Requiem For Drowned Boy

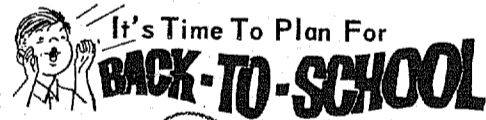
SOUTH MIAMI — Mass of the Angels was celebrated Monday in the Church of the Epiphany for four-year-old John Lloyd Jachem, who drowned on July 12 in a private swimming pool.

One of the four children of Mr. and Mrs. George F. Jochem, the youngster was swimming in the pool at the home of his aunt, Mrs. T. E. Lanigan when he "just went under."

Seventeen-year-old Linda Lanigan dove into the pool and pulled the boy to the surface. Immediate attempt to revive the boy failed as did additional efforts and heart massage at a local hospital.

In addition to his parents, John is survived by a sister, Beth; three brothers, Gregory, Mark and Bryan; and his grandparents; Mr. and Mrs. Denis V. Renuart and Mr. and Mrs. Phillip Jochem, all of Miami.

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The Voice
Of
Ralph Renick



'Some Things I Wish Would Come To Pass'

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

I'd like to see teacher salaries based on individual merit and classroom effectiveness. While the cost of living pressures affect teachers just like anybody else, I resent the methods used by the teaching "profession" in an effort to pressure the Governor, legislature and taxpayers into granting a blanket pay raise.

I'm sure teachers need and deserve more money, but the recent effort of the Dade Classroom Teachers Association to persuade the Republican National Committee NOT to bring the 1968 GOP convention to Miami Beach hits a new low for selfishness.

The teachers would apparently bring the entire community to its knees to achieve what they believe is best for their interests.

Maybe somebody should re-teach the teachers on the meaning of a dedicated profession. The only dedication currently self-evident is a desire to use any device to get more money for all teachers regardless of ability or qualifications.

I'd like to see landlords be forced to pay tenants interest on advance rent payments. Why should money paid as security for the last month or two rent on a lease be utilized by the building owner for free? Banks and savings and loan institutions pay four-plus per cent interest on monies they use. This same rule of thumb should be applied to advance rent payments.

I'd like to see official investigative agencies trust each other. The FBI, until the appointment of Dade's newest Sheriff, gave a wide berth to dealing with the Sheriff's Department on sensitive police matters. Timely "leaks" often ruin solid investigations.

The FBI now is more cooperative with the Sheriff's office. But a similar distrust situation still exists with reference to the Dade State Attorney's office.

As long as the State Attorney is advisor to the Dade Grand Jury the Sheriff's office and Governor Kirk's Wackenhut "War on Crime" investigators are fearful of telling all to the jury. It will be a great day when all agencies warrant and deserve the trust and confidence of each other. As it is now, the Grand Jury finds itself stymied in the full scale pursuit of cleaning up the corruption in the community.

I'd like to see some form of continuing cooperation among the counties of South Florida; particularly Palm Beach, Broward and Dade.

Each county with its own County Commission and its own municipal Mayors and City Commissions and Councils pretty much goes its own way.

Certainly the interests of all are the same.

Tourism development, industrial growth, provision of more jobs at better salaries, welfare and hospital needs, and inter-county highway improvements are things common to all the counties.

Yet, Dade, Broward and Palm Beach go their own separate ways and the evolution of solutions is performed as if each county were inventing the wheel. Even an interchange of ideas would be helpful.

But tri-county planning in the fields of airports, industry, roads and public facilities would eliminate much wasted duplication of effort.

Perhaps the best example of what can occur when county boundary lines are not arbitrary barriers is the progress of the Diocese of Miami in the 16 counties it serves. Facilities to serve the "needs" of the people are built where they are needed. The people within the Diocese are thus effectively provided with hospitals, schools, homes for the aged and unwed mothers, facilities for dependent children and the mentally retarded.

In a like manner, much more efficiency and effectiveness could be achieved in the creation of public facilities and services if Southeast Florida was looked upon as a population center instead of county-by-county identification.

I'd like to see somebody pay attention to the fate of Haitians unable to find a haven of exile.

Probably no place in the world has less freedom than Haiti. President Francois "Papa Doc" Duvalier has imposed a ruthless rule on his people which nobody has the power to fight or break. One false move against "Papa Doc" and the verdict is "death". Hundreds of Haitians have managed to flee their poverty-stricken island in small boats and have come ashore in dozens of outlying Bahamas islands.

Now the Bahamian government is cracking down and rounding up the illegal emigres, putting them back aboard the boats and sending them off to Haiti. This is tantamount to giving them a one way ticket to the execution chamber.

While nobody may give a concern about Haiti or "Papa Doc" somebody should come to the rescue of the Haitians without a country. It might not be the fashionable diplomatic thing to do, but death is a severe price to pay for the denial of exile.

VOICE FEATURE



YOUNG ARAB REFUGEE, carries his still younger brother on his back across Allenby Bridge over the River Jordan. (NC Photos)

Did Small 'New Breed' Group Launch The Big Changes? Bosh

By JOHN COGLEY

Mr. Frederick D. Wilhelmsen, an unreconstructed traditionalist, addressed himself to the question, "Catholicism is right, so why change it?" in a recent issue of The Saturday Evening Post. He seemed to put the blame for the ferment in the Church on a small but influential group of New Breeders.

The fomenters of change, he indicated, are socially and psychologically misplaced — "educated prigs" ashamed of their lower middle-class backgrounds, whose hatred for Italians has turned them into sworn enemies of Rome. They are "little puritans at heart."

The sociology of the New Breed, he said, is provincial: "in origin, middle-class; in vision, narrow; in soul, crippled by complexes I leave to psychology. Spiritually, however, the whole business is best described in terms of a weakening of faith."

Mr. Wilhelmsen sees as symptomatic of their infirmity the discussion of clerical celibacy; changes in the liturgy; the rejection of "triumphalism," with its Italian flourish; and the desire for dialogue with Marxist.

I am a product of a lower rung of the middle class. As I remember it, this milieu was never particularly notable for its lack of anti-Italian prejudice or its disdain for puritanism. On the other hand, there was a kind of passive acceptance of the old liturgy among them. As for dialogue with Marxists, no one even thought of it.

What Mr. Wilhelmsen may not remember is that enthusiasm for Latin culture, preoccupation with liturgical nicety, and a rejection of puritan values were the marks not of the Catholic ghetto but, rather, of the young man or woman trying to escape it.

'UPPITY' CATHOLIC

It was almost a definition of a certain kind of striving, "uppity" Catholic to say that he or she liked elaborate rituals, proper liturgical behavior and solemn high Masses: he or she tended to reject the meat-and-potatoes plainness of parochial life.

The New Breed of that day created a kind of ghetto within-a-ghetto, all plain chant and readings from Maritain and



JOHN COGLEY

Mauriac. They gloried in a Catholic tradition that was far removed from anything the parish church had to offer.

To escape their drabness, many took to frequenting Benedictine abbeys; to identifying with the flamboyance of Catholic Italy and Spain, rather than with American Catholicism; and to thumbing their noses at the civil-service security that was held out as a bridge to success in life. Catholic anti-Puritans may have been on the scene, but you certainly weren't likely to run across them at Altar and Rosary Society meetings.

It is not true to suggest, then, that the present New Breeders stem from a rebellion against a once proudly pro-Italian, liturgically opulent, securely anti-bourgeois Catholicism.

Has Mr. Wilhelmsen so soon forgotten how the Italians were looked down upon by their Irish and German co-religionists of the lower middle class? Has he forgotten the tiny representation they had, and as a matter of fact still have, in the American hierarchy? Has he forgotten the mumbled Latin, the get-on-with-it haste of a thousand Sunday Masses? Has he forgotten the sermons? The music? Where was this baroque heaven that the new Breed left in their flight to the Puritan realms?

Mr. Wilhelmsen credits the New Breed with more than they can bear. He indicates that bold ideas now found in American Catholicism are confined to this country and moreover were born out of the petulance of social-climbing American Catholics.

IDEAS WIDESPREAD

Again, this is just not so. The ideas he abhors are now found all over the Catholic world. They were originally voiced not by American New Breeders but by

Fathers of the Vatican Council. For example:

"We must investigate possible ways of arresting demographic expansion, bearing in mind that laws are made for man and not visa versa... From the point of view of the common good, contraceptives could change our whole approach to this problem. A doubtful law does not oblige."

Bishop Francis Simons of Indore, India, October, 1965

"Is complete or periodic continence the only efficacious solution for the conflicts of married life from all moral and Christian standpoints? The Church must reach true veritable certainty in order to free consciences."

Bernard Cardinal Alfrink of Utrecht, October, 1964

"The sovereign pontiff is surrounded with an obsequious respect that is in no way evangelical. Let us return, then, to the Gospel. The rest is worldliness and should not exist."

Archbishop Neophyte Edelby October, 1963

"Celibacy is an undeniable source of spiritual fecundity, but it is good that it remains the fruit of personal choice. Married priests helped save the faith in our countries during periods of persecution because of their family and personal roots in the villages."

Archbishop Neophyte Edelby October, 1963

"It is obvious that we are not going to save mankind from atheism by condemning Marxism."

Maximos IV Cardinal Saigh September, 1965

"Dialogue (with Communists) can be profitable. Let us not prejudice such dialogue with thundering declamations."

Cardinal Alfrink November, 1964

"I propose that we abandon our triumphal clothing."

Cardinal Frings November, 1964

"The tone of the Church's presence in the world should no longer be authoritarian as in the Middle Ages... A dynamic solidarity exists between the Church and the world."

Bishop Schmitt of Metz October, 1964

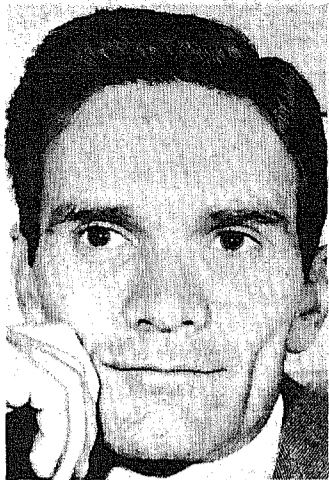
New Religious Film By Marxist

Catholic Press Features
NEW YORK — "I am a Communist, but I am nostalgic for Catholicism," remarks the famed Italian film director Pier Paolo Pasolini. "Who of us (Italians) can say that deep inside he doesn't feel a little Catholic? Catholicism is in the air we breathe. I think it's quite acceptable, not contradictory at all, for a Marxist to make a religious film. After all, both Catholics and Communists are full of idealism."

Pasolini has been frequently reiterating his defense of his right to make a religious film ever since the surprising success of his filmed life of Christ, "The Gospel According to Matthew." But now going into national distribution is another Pasolini "religious film" which may be regarded as more significant to the movement toward Christian-Marxist dialogue.

IMPACT OF CHURCH

Titled "The Hawks and the Sparrows," it is a film in which, Pasolini has flatly admitted, he is attempting to show the impact that the Catholic Church has had on Marxist thought since the reign of Pope John XXIII, and, in addition, an attempt to show that mankind can benefit if both Christians and Marxists learn to listen to one another.



PIER PAOLO PASOLINI

The film features two central characters, an old man (played by the late Italian comic, Toto) and his son, who, while journeying on foot down a road toward various destinations, are joined by a talking crow, who describes himself as a "leftist intellectual."

Unable to ascertain from the two travelers where they are going or why, the crow tells them a story set in the time of St. Francis. The saint tells two of his monks (played in the flashback sequence by the same two actors who play the modern travelers) that they must teach the hawks and the sparrows that they must love as God loves them.

The elder monk and the younger monk spend more than a year searching for hawks who will listen and learning how to converse in hawk language. In a comical scene, the old monk and a number of hawks talk back and forth about God, and finally the hawks understand that God wants them to love.

The same problems are met by the two monks in trying to preach to the sparrows — a task made more difficult when sellers of religious goods set up noisy shops just where the old monk is trying to communicate his message.

HAWKS ATTACK

Eventually, the monks get through to the sparrows, only to be disheartened when they see a hawk attack and devour a sparrow. Reporting back to St. Francis, the two monks are told by the saint — in words used by Pope Paul before the United Nations — that they must continue to teach the birds to love not only their own kind but all kinds as well.

In a second part to the film, the old man and the boy visit a destitute family who are obvious tenants of theirs and demand rent; later they themselves are threatened with imprisonment unless they pay a certain debt. Later they witness

the mass funeral of Palmiro Togliatti, who was head of the Italian Communist Party until his death in 1963. All the while, the crow is keeping up his questions and commentary, about the need for Marxist solutions to current problems.

Then suddenly, the two travelers kill the crow and eat it, and then — in a scene reminiscent of the ending of many old Charlie Chaplin films — the man and the boy continue on their way down the road.

"This fable of a crow telling stories to a father and a son seems to suggest that neither Communism nor Christianity in their present form are adequate ideological answers to life," concluded "The Christian Advocate," a Protestant magazine, while the National Catholic Office for Motion Pictures saw it primarily as "a far-out entertainment (in which) Pasolini communicates best of all his optimism in the future of man."

But according to Pasolini, the death of the crow, the flashback to the era of St. Francis and several direct quotes from both Pope Paul and Pope John (spoken by various characters in the film) are his way of stressing the influence the Church since Pope John has had on his thought.



TOTO as a 13th century monk distracted by sellers of religious items while trying to teach sparrows God's law of love.

"For Pasolini, the period of St. Francis, 200 A.D., was one of the most advanced periods in the Church's relations with society," according to a spokesman for Brandon Films, which is distributing the film in the U.S. "The thoughts of Pope John XXIII on justice and equality, according to Pasolini, are a modern version of this doctrine."

The end of the crow, continues a Brandon Films commentary, "represents man's cruel assimilation of ideas of the past so that man can go on to whatever his future may be." In Pasolini's case, he "invested the crow with

many beliefs and characteristics which he did not necessarily share any longer... as indeed the present political left has abandoned and changed positions of the past."

Pasolini has on several occasions "apologized" for giving "scandal" to both Christians and Marxists: to the Marxists for his seemingly unorthodox films, and to Christians for daring to undertake religious themes. "But what I'm really looking forward to doing," he reports, "is the life of St. Paul in modern dress, with the dialogue taken from his letters."

An 'Ordinary Life' Was Heroic

The Pagoda and the Cross, by John F. Donovan, Scribner's, 223 p. \$5.95.

Francis Xavier Ford was a Maryknoll bishop placed under house arrest by the army of the People's National Republic. He died as a captive in prison at Canton, China. It is this life, in many ways more ordinary than extraordinary, which is the subject of Father Donovan's biography.

Francis Ford's father, publisher of the "Irish World," was not enthused when Frank indicated a desire to study for the priesthood, and he was less enthused when Frank indicated his preference for the life of a missionary.

Less than a year after the Maryknoll Society had been organized Frank Ford became the new society's first applicant. Having been ordained in 1917 he was then sent to the society's first mission in South China.

BOOKS

IDEAS IN PRINT

NO ILLUSIONS

Father Ford was quick to realize that Chinese tradition could contribute much to the triumph of Christ. He was suspicious of missionaries who were bent on civilizing rather than saving souls. He never had grand illusions of replacing an ancient Eastern culture with a Western oriented religion.

His first pastorate was the Yeungkong Mission and it was there in 1921 that Maryknoll nuns arrived. From Yeungkong he was transferred to a Northern Province where there was one Catholic for every 850 persons.

As a superior he was de-

termined to train natives as helpers in the apostolate.

In 1929 he was made Prefect Apostolic of the territory where he lived and worked. Six years later he was consecrated bishop for the same area.

THREE CHINAS

By 1941 the international situation became complicated to the extent that there was a Free China, a Communist China and a Japanese occupied China. He ignored the pleas of many to leave his post because of his very poor health. He was determined to stay even more with his people who were embittered by the Yalta concessions of FDR to the Soviet Union.

Bishop Ford's see city was taken by Communist guerrillas without firing a single shot. The entire cathedral staff was placed under

house arrest in December, 1950. The bishop and his secretary, Sister Joan Marie, were found guilty of espionage.

Both were subjected to humiliation and atrocities. Sister Joan was told of the bishop's death six months after he died. Pictures were furnished as proof. When she was expelled from the People's Republic she informed the world that the exiled bishop died a martyr's death on Feb. 21, 1952.

Donovan's biography makes no pretense to be a definitive biography. It is a popular presentation of a martyred hero. It will be of great service to future biographers and it should have special appeal to students of missiology.

The biography is devoid of sentimentality. No one can say that it is sugar coated. Bishop Ford's life inspires the reader not because of anything extraordinary, but because his life was a fulfillment of doing the best it could under the circumstances. What more could be asked of anyone?

Bernard Hrico
Pittsburgh, Pa.

Moving And Gripping Without Sensationalism

The Chosen, By Chaim Potok

Reuven Malter, who tells this story, is a Jewish boy whose father, a teacher, is of liberal persuasions. Danny Saunders, himself liberally inclined, is the son of a very conservative Rabbi whose place as leader of a Hassidic sect Danny will inherit.

The boys meet in a baseball game. Danny hits the ball that almost blinds Reuven. Enmity turns to friendship, however. When the issue of the Israeli state arises, the friendship is overcast for two years by Reb Saunders' edict to his son not to communicate with Reuven Malter.

Finally the ban is lifted. The two young men, now college students, become close friends again. Danny wants to renounce his inherited rabbinate and become a clinical psychologist. Both boys fear that Reb Saunders will "explode" over this, but the old man proves surprisingly understanding. So, Danny goes off to Columbia University and Reuven goes off to become a rabbi.

It doesn't sound like much, nor is the writing skill particularly great. Yet, this is a gripping, moving story. The author must have lived something similar to what he is writing about.

The traditional Jewish love of scholarship and a deep reverence for God and the mysteries of religion permeate every page, sincerely and unobtrusively. The reader feels Danny, Reuven, and their fathers as real persons. If there is any message, it is simply that everybody is probably doing his best.

The author does not seem to be consciously conveying a message, though, just giving an Existential description of life. He writes simply and directly, perhaps a bit mechanically. The reviewer's guess would be that this is the work of a man who had one important story to tell and has told it. In any case, it is well worth reading.

Robert B. Nordberg,
Marquette University

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'Dirty Dozen..' How Could A Movie Be Any Dirtier?

By JAMES W. ARNOLD
Watching "The Dirty Dozen" in a crowded theater is something like sitting in on a lynching or getting a pass to Himmler's box at Buchenwald. If there was ever any doubt that the beast lurks close to the surface of the skin in modern Americans, it should be removed by the decadence of the film and the decadence of the response to it.

The film's box-office pizzaz is frankly phenomenal. In its first week nationally, "Dozen" grossed \$1 million, not even counting New York, a new record for parent company MGM. If the pace holds, the picture will take a \$25 million worldwide on an investment of \$5.4 million. This is nice going even in the Mafia, and may help save the jobs of present proxy-embattled MGM management. Stockholders tend to take their profits without asking where they come from.

Director Robert Aldrich is noted for shrewd betting on the bad taste of the customers (cf. "Sodom and Gomorrah," "What Ever Happened to Baby Jane?"). Assuming that the man does not really enjoy his own movies, his utter contempt for the public and skill in giving it what it wants are the best investment this side of AT&T.

ALA BOND

The trick here was simply to perceive that the great popularity of James Bond films and "Fistful of Dollars"

westerns (and even such upper-level delights as "Virginia Woolf") has been due to two crucial factors: (1) uninhibited and imaginative violence for its own sake; (2) a hero unrestrained by normal compassion or conventional notions of right, wrong or fair play. Viewers may not want to imitate this sort of fun in their own lives, but they seem to have a powerful impulse to observe and root for those who do.

Thus, in "Dozen," we soup up the violence to maximum voltage, expand the number of ruthless heroes to twelve-plus-two, and reduce the human feeling to all but absolute zero.

(The "all but" is a hedge to include fleeting moments near the end when the men seem to be pained at the death of a buddy. One thing in its favor, the film has no more than 30 seconds of sentimentality in its two-hour length.) A civilized audience ought to be repelled, but the theater resounds with glee; the haunting doubt is whether they (we, you, I) might be similarly amused if they had bought tickets to a real, instead of a fantasy, slaughter.

This Aldrich creation is based on the E. M. Nathanson novel that posed an old barracks question: wouldn't condemned criminals be more adept at the bloody business of war than ordinary soldiers? (The answer is obvious: such men are seldom especially tough or brave, and often pitifully

neurotic. This fictional film is thus fake in its basic premise.)

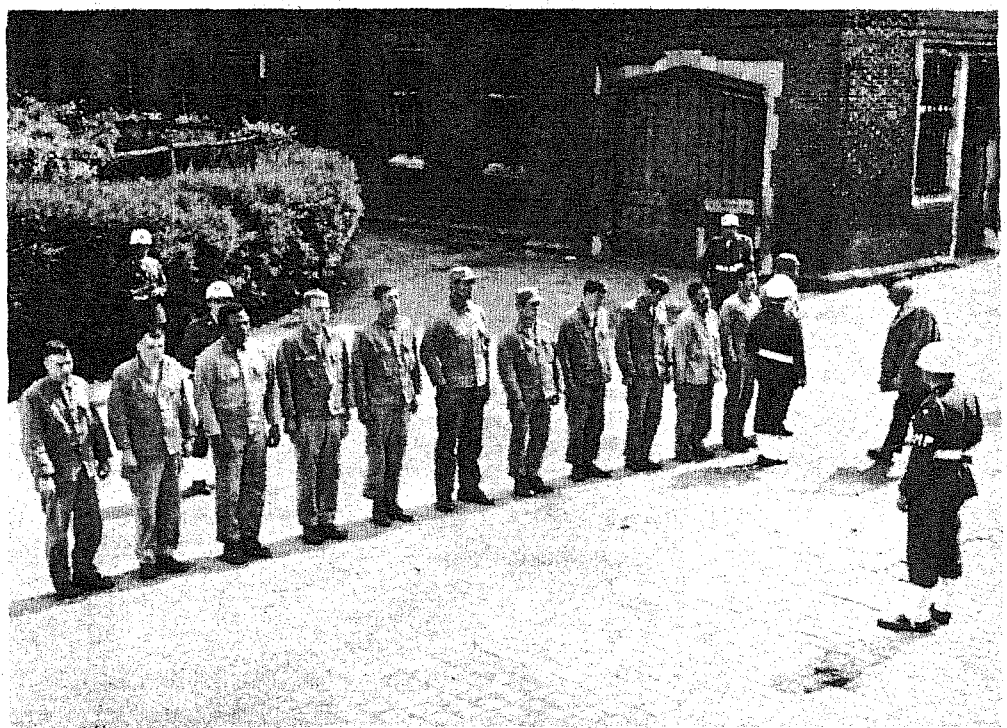
The adaptation is by two pros, Aldrich's regular writer Lukas Heller, and veteran Nunnally Johnson, destined to be identified forever as the adapter of "The Grapes of Wrath." Throw in the tight acting, especially by Lee Marvin, John Cassavetes and Telly Savalas, and the film is altogether as expert as the liquidation of Lidice.

ANIMAL PASSIONS

Marvin plays a renegade major assigned "by some lunatic" to train a dozen incorrigibles, some only a few days from the hangman, for behind-the-lines butchery of German officers just before D-Day. Between the amoral major and his sullen crew, the chief operative motives are brute power, fear and survival.

Doubtless the most notorious sequence is the final caper, a half-hour symphony in mayhem that includes, besides all the routine horror of commando combat, the heroes' cold-blooded massacre of prisoners and the slow stabbing of a blonde by a turned-on sex maniac.

In the piece de resistance, the Germans and their women are herded into a bomb shelter, where they are doused with gasoline and impersonally blasted into eternity with the spectacular pow of summer fireworks.



'THE DIRTY DOZEN' lined up for inspection

But more typical of the movie's basic spirit is the scene where warm-hearted Marvin, feeling the boys deserve a reward for their labors, brings in a truckload of women gathered at random in London. The moment is used for whoopee, comedy and pathos; it also threatens to say something about race prejudice, since one of the men (ex-footballer Jim Brown) is a Negro.

All of "Dozen" might conceivably be interpreted as an ironic comment on the black nature of war — this is war bluntly stripped of all its flag-waving hypocrisy, etc. But nothing in the film provides a framework for this judgment.

When one indicts sin, he does more than sell tickets to an orgy; the tour, like Dante's of hell, must keep its distance and establish a point-of-view. But this movie leaves its audience all aglow

from the feast, hungry for a sequel. Perhaps, "The Sorority House Massacre," "The Kindergarten Caper," or "Throwing Molotov Cocktails at the Old Folks Home."

Quickie Film Review

Barefoot In The Park. Adapted by Neil Simon from his extremely popular Broadway hit, the film version incorporates all the surefire comedy lines and funny bits of action that made this such delightful adult entertainment on the stage.

Robert Redford and Jane Fonda play the young married couple whose first apartment is up five long flights from street level. This leads to many hilarious sight gags, especially those involving a telephone man (Herbert Edelman) who comes to install and later remove the phone.

The humor begins to lag only during the domestic squabble that almost breaks up the marriage, as Redford and Miss Fonda throw a little too much of themselves into the scene. Redford has good comedy timing and a rather likeable personality, which fits his role perfectly. Miss Fonda also has a flair for comedy.

Mildred Natwick as the mother-in-law and Charles Boyer as the strange bohemian who dwells in the attic, give their roles and the film a distinction it might otherwise have lacked. Miss Natwick looks and performs as well as she did in many of her earlier films.

Her charming speech and gracious manner counterpoint the buffoonery of her part. Boyer appears in a genuinely offbeat role done with a spirit that will surprise many who picture him as suitable only for suave parts. His routine with the owner (Fritz Feld) of an exotic restaurant is alone worth the price of admission.

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

SUNDAY, JULY 23

10:30 a.m. (2)—A Perilous Journey (Adults, Adol.)
12:30 p.m. (4)—Lives of a Bengal Lancer (No Classification)
1 p.m. (7)—Phantom Planet (No Classification)
9 p.m. (10-12)—The Haunting (No Classification)

11:15 p.m. (11)—One More Tomorrow (Morally Objectionable In Part For All)

REASON—Reflects the acceptability of divorce.
11:30 p.m. The Silver Chalice (Adults, Adol.)
11:30 p.m. (5)—Strange Lady in Town (Adults, Adol.)
11:30 p.m. (7)—The High Wall (Adults, Adol.)

TV Radio CATHOLIC PROGRAMS IN DIOCESE

TELEVISION (Sunday)

9 A.M.
TELAMIGO — Ch. 7 WCKT — Spanish language inspiration discourse.
THE CHRISTOPHERS — Chr. 5, WPTV (West Palm Beach)
11 A.M.
THE CHURCH AND WORLD TODAY — Ch. 7, Trial by Fire (rescheduled program host) Father Elwood Kieser, C.S.P.
MASS FOR SHUI-HNS — Chr. 10, WLBW-TV
2 P.M.
PANEL DISCUSSION — Chr. 5 WEAT-TV — "Home On The Rocks"

(Tuesday)

9:30 P.M.
Program will go off the air following this show, returning Sept. 5.
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.
Trail by Fire (rescheduled program host) Father Elwood Kieser, C.S.P.
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)
THE SACRED HEART PROGRAM — WGRS 710 Kc. 96.3 FM.
THE CHRISTOPHERS — WGMA 1320 Kc. (Hollywood)
7 A.M.
THE HOUR OF THE CRUCIFIED — WIRK, The Layman in Action, 129 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 M.C. (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 WFB, 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 — WGMA (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 M.C. (Fort Pierce)

10:15 A.M.
THE HOUR OF ST. FRANCIS — WNOC (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. Repeat. Show will continue uninterrupted.

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

WESH 2 (Daytona-Orlando)
WTVJ 4 (West Palm Beach)
WPTV 5 (West Palm Beach)
WCKT 7 (West Palm Beach)
WLBW 10 (Fort Myers)
WINK 11 (Fort Myers)
WEAT 12 (West Palm Beach)

MONDAY, JULY 24

9 a.m. (7)—National Velvet Part I (Family)
4:30 p.m. (4)—A Portrait of Jennie (Adults, Adol.)
6 p.m. (10)—War Paint (No Classification)
11:15 p.m. (11)—Crime School (Family)
12:30 a.m. (4)—Phone Call From a Stranger (Morally Objectionable In Part For All)

REASON—Tends to condone immoral actions.

TUESDAY, JULY 25

9 a.m. (7)—National Velvet Part II (Family)
4:30 p.m. (4)—Let's Do It Again (Morally Objectionable In Part For All)
REASON—Reflects the acceptability of divorce; suggestive situations, dialogue and costumeing.

6 p.m. (10)—Belle of Yukon (Adults, Adol.)
8 p.m. (4)—Good Morning, Miss Dove (Family)

9 p.m. (2)—Mountain Road (No Classification)

9 p.m. (5-7)—Papa's Delicate Condition (No Classification)

11:15 p.m. (11)—Decision of Christopher Blake (Adults, Adol.)

12:30 a.m. (4)—Whispering Smith (No Classification)

WEDNESDAY, JULY 26

9 a.m. (7)—Sailor Takes a Wife (Morally Objectionable In Part For All)

REASON—Suggestive Sequences.

4:30 p.m. (4)—Ice Palace (No Classification)

6 p.m. (10)—Against All Flags (Adults, Adol.)
9 p.m. (10-12)—Murder, Inc. (No Classification)

11:15 p.m. (11)—Flight Angels (Adults, Adol.)
12:30 a.m. (4)—Hour Before The Dawn (Morally Objectionable In Part For All)

REASON—The revengeful murder committed by the main character is approvingly presented and contributes to the plot solution.

THURSDAY, JULY 27

9 a.m. (7)—Catlle Empire (Adults, Adol.)
4:30 p.m. (4)—Ice Palace Pt. II
6 p.m. (10)—Monsoon (Morally Objectionable In Part For All)

REASON—Suggestive sequence; tends to condone illicit actions and deny free will.

11:15 p.m. (11)—Hard To Get (Family)
12:30 a.m. (4)—The Brave Bulls (Adults, Adol.)

FRIDAY, JULY 28

9 a.m. (7)—Three Brave Men (Family)
4:30 p.m. (4)—The Sad Horse (Family)
7 p.m. (10)—Mildred Pierce (Morally objectionable In Part For All)

REASON—Suggestive sequences and dialogue; light treatment of marriage.

9 p.m. (4)—Jason and the Argonauts (No Classification)
11:20 p.m. (11)—Juke Girl (Adults, Adol.)

12:30 a.m. (4)—No Down Payment (Adults, Adol.)

2 a.m. (10)—Voltaire (No Classification)

SATURDAY, JULY 29

1:30 p.m. (11)—Noia Prentis (Morally Objectionable In Part For All)

REASON—Reflects the acceptability of divorce; suggestive atmosphere.

3:30 p.m. (12)—Mask of Demetrius (Adults, Adol.)

3:30 p.m. (4)—Valley of the Head Hunters (Family)

9 p.m. (2-5-7)—The Ugly American (No Classification)

11 p.m. (10)—One Desire (Adults, Adol.)

11:15 p.m. (11)—Pride of the Marines (Family)

1 a.m. (4)—The Night the World Exploded (Family)

2:35 a.m. (10)—Death of a Scoundrel (Adults, Adol.) Mr. Wong in Chinatown (Adults, Adol.) Follow Me Quietly (Adults, Adol.)

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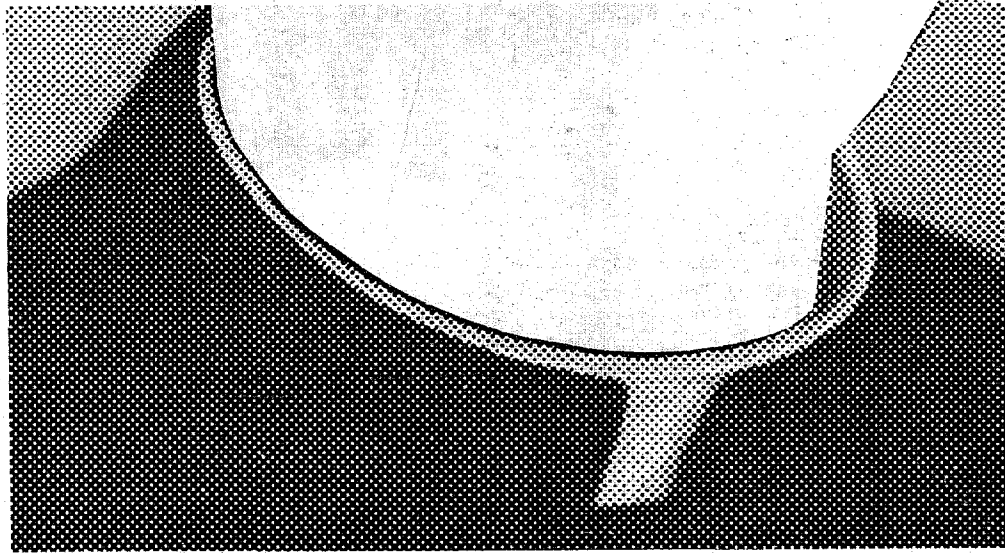
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CELIBACY



By BISHOP FRANCIS F. REH

Rector, North American College, Rome
NC NEWS SERVICE

ROME — "... But I have prayed for you, Simon, that your faith may not fail, and once you have recovered, you in turn must strengthen your brothers" (Luke 22, 32).

Pope Paul VI, as successor of Peter, has recognized this charge of Christ to His Vicar to strengthen his brothers. He had been long enough in that nonpareil listening post which is Rome to know the voice of his brother Bishops about clerical celibacy. He had experienced the present-day pastoral benefits of an ancient discipline among his clergy as archbishop of Milan. He must strengthen his brothers.

A public debate on the floor of Vatican Council II would have been grist for the mills of the press and would have confused the People of God. So he assured the Council Fathers (Letter, Oct. 10, 1965) that he would strengthen them. They might express their views in writing for his "attentive examination before God." His letter did receive prolonged applause. During the same council session at which the letter was read (Oct. 11, 1965), that portion of the schema on seminaries which included the matter of training for celibacy had been put to vote. The result was 1,971 affirmative and 16 negatives. Pope Paul has kept his promise. He has fulfilled his charge.

In giving us this encyclical His Holiness "earnestly implored the enlightenment and assistance of the Holy Spirit" in examining petitions and opinions "from all over the world..." (n. 2). He faces the question squarely. "Has the time not come to break the bond linking celibacy with the priesthood in the Church? Could the difficult observance of it not be made optional? Would this not be a way to help the priestly ministry and facilitate ecumenical approaches?" (n. 3). But he faces the question as a Christian. He examines the facts and problems in "the light of the truth which is Christ" (n. 4). He is writing to those who believe in the foolishness of Christ and His Gospel.

"Let us look openly at the principal objections against the law that links ecclesiastical celibacy with the priesthood" (n. 5). How fairly, without hurt indignation or patronizing deprecation, His Holiness presents the objections. "Jesus Himself did not make it (celibacy) a prerequisite..." (n. 5). "In patristic texts more frequently we find exhortations to the clergy to abstain from marital relations..." (n. 6). "... People ask whether it is right to exclude from the priesthood those who, it is claimed, have been called to the ministry without having been called to lead a celibate life" (n. 7). A decline in vocations "is attributed by some to the heavy burden of the obligation of celibacy" (n. 8). "... A married priesthood would enable Christ's ministers to witness more fully to Christian living..." (n. 9). Is celibacy "indicative of unwarranted violence to nature and an unjustified disparagement of human values..." (n. 10). Is the candidate's formation to celibacy inadequate and without "sufficient allowance for human liberty?" (n. 11).

'New Concept Of Life'

The encyclical omits a certain kind of objection. His Holiness is aware that there is no acceptable answer for those "who are unaware of the higher logic of that new concept of life" which is that of the Gospel, supernatural (n. 12). But the main objections are expressed fairly. In fact, they seem more telling here than they have been from the pens of some who unfortunately reveal a more individual self-interested concern. At this point of reading one would almost wonder how he can answer them.

Pope Paul is an informed realist, not a theorist in a Vatican ivory tower. He has a current knowledge about his priests from his Congregations in Rome and from the bishops and Religious superiors throughout the world. He knows the good picture as well as the bad and better than anyone else. And so, as the best informed realist he responds firstly to the objections with an existential confrontation.

What about the facts? He presents "the living testimony of countless ranks of saints and faithful ministers of God, for whom celibacy has been the object of the total and generous gift of themselves to the ministry of Christ, as well as its outward sign" and "the voice not just of the past but of

the present too" of those who are living their life of voluntary and consecrated celibacy in a most "exemplary way." These countless ranks bear "testimony to an exceptional facet of the Kingdom of God living in the midst of modern society." They render society today "humble and beneficial

A Bishop's Analysis Of A Papal Encyclical

service as the 'light of the world' and the 'salt of the earth' (n. 13). Pope Paul has consulted the record.

One cannot help but think here of the gratitude to His Holiness of the legions of priests, Religious and celibate laity who joyfully have found in celibacy Christ's sweet yoke and burden light.

Enhancement Of Priesthood

It is valid to argue from a fact to the possibility. Clerical celibacy is being lived in enhancement of the priesthood, of the service of the People of God and of all modern human society. Many non-Christians hold the celibate cleric and monk and woman Religious in high esteem as a witness to holiness, dedication and human dignity. Pope Paul decides, therefore, "that the present law of celibacy should today continue to be firmly linked to the ecclesiastical ministry" (n. 13). But he is not satisfied and he will give reasons beyond the argument of facts in answer to the objections he previously posed.

The encyclical introduces its first part with a short reminder of the theology of vocation. The priestly vocation is not definitive until one is called by those in the Church who have the office of responsibility for the ministry. It is undoubtedly distinct from that of celibacy. But it is "the task of those who hold authority in the Church to determine in accordance with the varying conditions of time and place, who in actual practice are to be considered suitable candidates" for the pastoral service of the ecclesial community (n. 15).

This has long been the accepted theology of the priestly vocation. And Pope Paul now elaborates upon the positive reasons why those responsible judge the willingness and ability to accept celibacy as a sign of the divine calling of suitable candidates for the ministry in the world of today. The exposition is at once scriptural, modern, relevant, pastoral and sympathetic. The Church has often given its motives for the law of celibacy until now when Vatican Council II "set forth those which justify this law" (n. 17). Although they differed according to historical mentality, they

By BISHOP THEODORE H. J. ZWARTKRUIS

THE HAGUE (RNS) — The meeting near here of about 80 European bishops, including seven cardinals, has proved so valuable that next September, during the Synod of Bishops in Rome, presidents of European national bishops' conferences will consider the formal constitution of a European Bishops' Conference.

This first meeting at Noordwijkerhout, unprecedented in Europe, had an informal character, although fully approved by Pope Paul VI.

Criticism by the Italian newspaper, *Il Messaggero*, which described the conference as "anti-Roman," and mixed feelings among some Italian ecclesiastical circles before the conference began —

they feared trans-Alpine progressiveness — were countered by the Pope's letter to the conference.

In that message, the Pope welcomed the meeting as a sign of an active consciousness of "pastoral solidarity quite in keeping with Episcopal collegiality which was given such prominence at the Vatican Council."

Summarizing the results of the meeting, it should first be stated that the aims of the conference were achieved. The document on collegiality issued by Vatican II has been developed into a practical result. Practical results can be enumerated.

First, the bishops of Europe, no matter how

were always "inspired by specifically Christian considerations" (n. 18).

Insight Of Loving Connection

Christ introduced a radically new concept of life (n. 19). Besides elevating the dignity of marriage, He "opened a new way, in which the human creature adheres wholly and directly to the Lord" (n. 20). There is a deep connection, as Pope Paul points out, "between celibacy and the priesthood of Christ" in imitation of His mission as Mediator and Saviour in the paschal mystery (nn. 20-21). Those called to seek to share "with Him His very condition of living" (nn. 22-23).

Was Pope Paul reflecting on the scriptural history of the first call of disciples? When Jesus asked them, following Him, "What do you want?" they answered, "Where do you live?" "Come and see," He replied; "So they went and saw where He lived, and stayed with Him the rest of that day" (John I, 38-39). This biblical insight of the loving connection of priesthood and celibacy in fuller imitation of Jesus is so keen for Pope Paul that he cannot help but conclude the argument with an invitation to his brethren in the ministry "to persevere in the study of this vision, and to go deeply into the inner recesses and wealth of its reality" (n. 25).

His Holiness has cared for the best pastoral service to the People of God. His argument for the ecclesiological significance of celibacy is lofty. "In the community of the faithful committed to his charge, the priest is Christ present. Thus it is most fitting that in all things he should reproduce the image of Christ and follow in particular His example both in his personal as well as in his apostolic life" (n. 31). Consecration to Christ in celibacy gives to the priest's pastoral efforts "the maximum efficiency and the best disposition of mind, psychologically and affectively, for the continuous exercise of a perfect charity" (n. 32). But the argument is also practical when he points out that celibacy guarantees the priest "a greater freedom and flexibility in the pastoral ministry... so that he may pay fully to all the children of God the debt due to them" (n. 32).

Pope's View Not Myopic

Pope Paul's view of the Church is not myopic. He is concerned, as is Vatican Council II, with the lot of God's children here and now. But he insists on a full eschatological view of the Church. The things to come for a pilgrim Church must be kept in sharp focus, especially in a day "too often enslaved by the desires of the flesh." Strong, needed witness of the anticipated fulfillment of the Kingdom of God is given by the testimony of perfect continence to proclaim "the presence on earth of the final stages of salvation" (n. 34). This is not pie in the sky, but rather a full acceptance of the prophetic Word.

His Holiness is very evidently 20th century and a believer in development of the insights of the Church through the light of the Holy Spirit. His concern is celibacy in the 20th century. He presents no exhaustive historic proof from the centuries-old tradition. A lot is left to footnotes. But he is careful to point out the teaching of his predecessors of this century (n. 37, footnote 23). One wonders, for Pope Paul is human, whether he smiled to himself when he quoted good Pope John's strong endorsement of clerical celibacy as "one of the purest and noblest glories of the Church's priesthood" (n. 37). Pope Paul has been compared unfavorably to Pope John in respect to reform and renewal. Yet it is of record that Pope John's inspiration for reform of the Church included a strengthening renewal of clerical celibacy.

Respect is paid to the different tradition of the Eastern Churches with a reminder of their adherence to a certain extent to the principle of a celibate priesthood since "priests themselves cannot contract marriage after their ordination to the priesthood" (n. 40). His Holiness is not fearful of a married permanent diaconate. He has already issued norms for it (*motu proprio*, June 18, 1967). He foresees that exceptions can be made for married ministers of other Churches who may seek reunion with the Catholic Church and wish to serve in its priesthood (n. 42).

(Continued on Page 22)

Unprecedented Conference Of European Bishops

they differ in nationality, temperament and theological background, have realized the change in relation between authority and obedience.

This was expressed by Bishop Francis Marty of Reims. He mentioned the case of a candidate for the priesthood who, at a bishop's question in an ordination ceremony, "Do you promise obedience to me and my successors?" replied: "Yes, but in dialogue."

The time has gone when blind obedience may be asked. There must be a spirit of collegiality between bishop and priests. There must be continuous dialogue.

Second, this new con-

Bishop Zwartkruis was consecrated head of the Haarlem diocese in October, 1966. Familiarly known in English-speaking countries as "Father Teddy," he has served as an RNS correspondent in The Netherlands for many years.

cept, among others, has to be realized in new councils of priests to be erected in accordance with the *motu proprio* of Aug. 6, 1966, and the clear pronouncement in the decree, *On the Bishops' Pastoral Office*, in which is stated,

"The diocese is that part of the People of God, care of which is entrusted to the bishop in collaboration with the presbytery."

During the European prelates' session, lectures as well as discussions in separate groups showed the keen desire of all bishops to realize this true collaboration of priests and bishops in the spirit of collegiality.

Actually, in most dioceses, councils of priests have already been instituted and, for the greater part, by free election of all priests.

Third, another impor-

(Continued on Page 22)

What Happens When You Make

My little sister is in the bath tub and she isn't moving, and she's all blue all over," cried the small voice on the other end of the phone. "Mommy is crying and I don't know what to do," the child pleaded.

Louise DeLuria knew what had to be done. It was part of her job to know how to react to just such an emergency. She is an operator for the City of Miami's Communications Department, and has been trained to handle just such emergencies.

In less than five minutes Miss DeLuria had calmed the child enough to learn her address, dispatched a police cruiser and learned that the police had arrived and were administering artificial resuscitation.

Louise DeLuria knows her job well. She's been at it for seven years now, and like all the department's operators she is well trained for emergency situations. The department's operators and dispatchers call answering and dispatching before they move into the central headquarters of the Miami Communications Department.

GET THE ADDRESS

They all know that when a call comes in, the address of the caller is the most important information they can obtain. "We try to calm them down enough to get the address," explained Louise. "As long as we have that address we can dispatch the needed assistance."

She admits that sometimes the situation being reported might make an operator tend to panic, "But you know that as soon as you have the information you need you can get the police out and they will get the help they need."

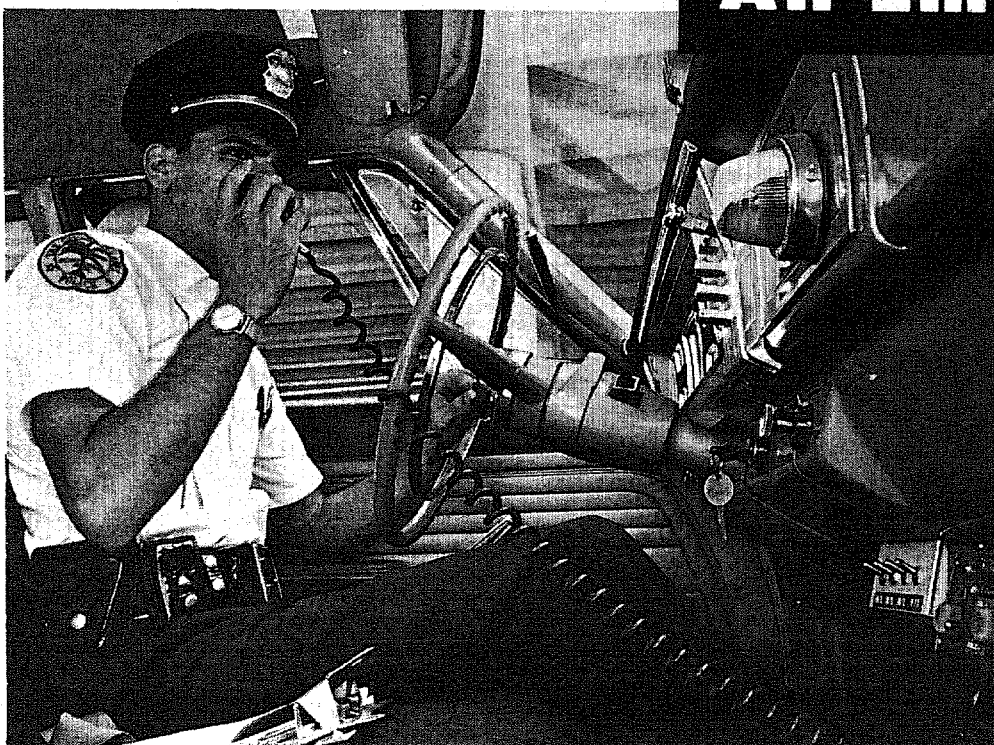
One of 85 operators for the Communications Department, Miss DeLuria receives many different kinds of emergency calls and it is her duty to dispatch the proper police, fire or rescue units when the call is received. That is just one of the assigned tasks of the Department, which last year handled more than 4,537,400 emergency calls, and serves the dispatching needs of 12 municipalities and constable districts.

From one set of switchboards the operators, working around the clock, answer many of the calls placed to the public offices of the City of Miami and Metropolitan Dade County. The Department's offices also maintain constant teletype communications with police and law enforcement agencies throughout the state, and work closely with the news media in major emergencies, through special teletype facilities.

During a cold-spell earlier this year, a man purchased kerosene from a Miami service station and, after paying for it, mistakenly picked-up a can of gasoline. The station attendant notified the police, and was connected with the communications department which sent out an emergency notice to local radio and television stations through its teletype wires.

HEARS BY RADIO

"Before the man got to his home, which was less than eight blocks away, he had heard the



Miami Patrolman Harvey Bach responds to an emergency call received from his downtown beat.

announcement over the radio and returned to the station and made the change," reported Department Director Ben Demby. "He lived in a frame house with his wife and children and was going to use the kerosene in a heater."

Despite all of their equipment — IBM records of stolen cars and all automobiles registered in Dade County, elaborate telephone consoles with 60 plus push buttons, and parallel radio-teletype communications — the department has one

essential task, said Demby — "To save lives. We don't care whether it is a fire or an emergency requiring police assistance, our job is to get the proper equipment on the scene."

As quickly as the department works to dispatch police and other rescue units, Miss DeLuria laments the fact the police officers are sometimes regarded as somber and uncaring. "People are wrong if they think that the police officers are not human. I have seen an officer after he answered a call for a missing boy, and I know how much they care. The boy disappeared in an area near a lake and the policeman found the little boy's shoes and later on divers found his body," she said.

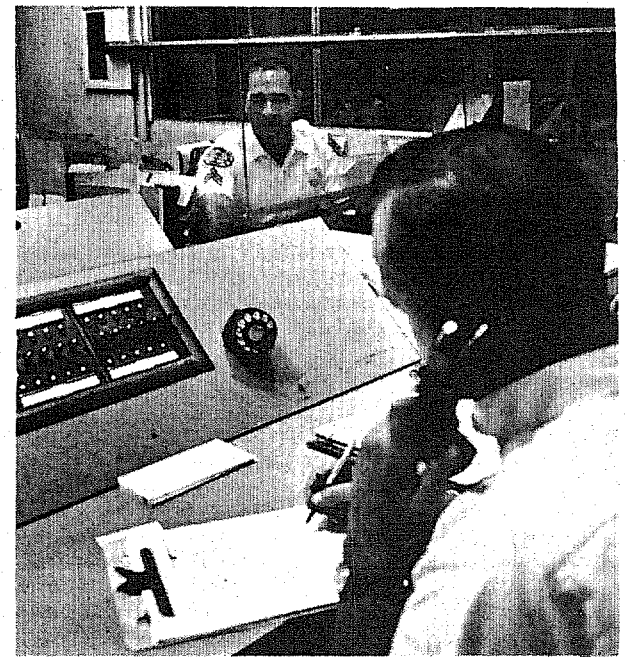
"I don't care how hard they might seem when they are answering a call, this sort of thing gets to you. Most of them are married men with families and children of their own, and when there is a child involved they

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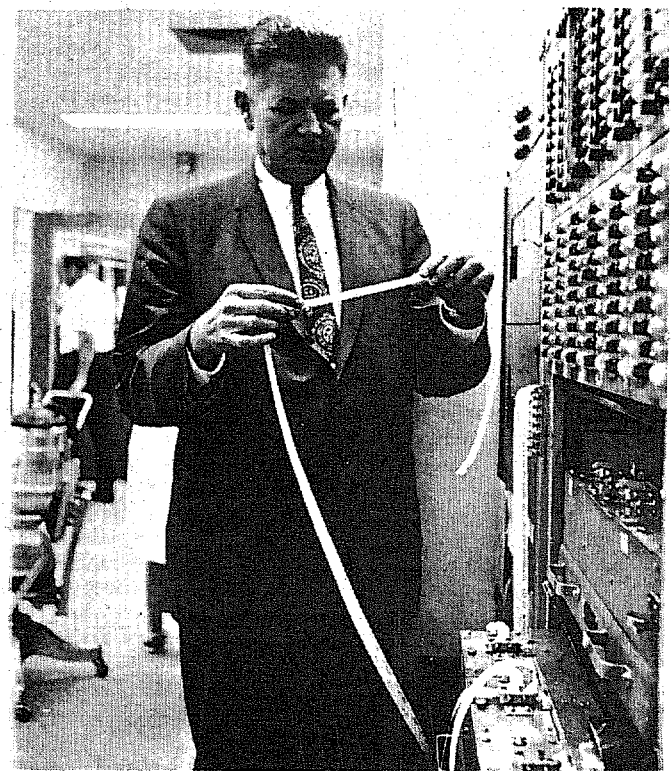


Communications Center dispatcher Barbara Postel relays a call to the Police Department by throwing the proper combination of switches.

An Emergency Call?

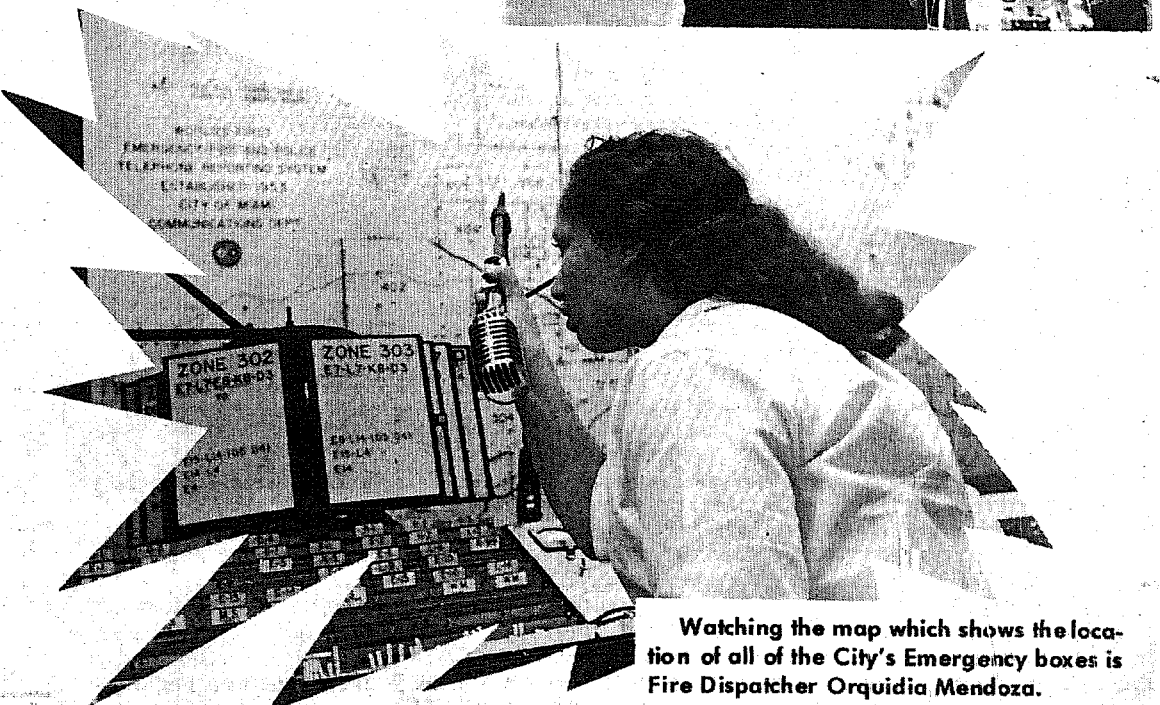


Some calls are relayed to Complaint Clerk A. E. Blalock and Complaint Police Sgt. Robert Montana by the Communications Department.



Department Director Ben Demby inspects teletype reports received over nationwide police hook-up.

Calls for help receive quick actions from Louise DeLuria, City of Miami Dispatcher.



Watching the map which shows the location of all of the City's Emergency boxes is Fire Dispatcher Orquidia Mendoza.

Design Of God Seen In Survival Of Jews

By Father John B. Sheerin
The survival of the Jewish can be regarded as a living proof of the existence of God. Save for the Providence of God, how can we explain their survival?

In their early history, the people of Israel were a tiny nation fiercely committed to monotheism, surrounded on all sides by powerful nations dedicated to polytheism. In their later history, they were a beleaguered and oppressed people dispersed to the ends of the earth and yet they have survived.

Father Cornelius Rijk, assistant to Augustin Cardinal Bea for Catholic-Jewish dialogue throughout the world, expressed this sense of wonder and surprise that is evoked by Jewish history when he wrote in the publication *Sidic*, June 1967:

"An open spirit of ecumenical inquiry will develop a sense of wonder at the continuing existence of the Jewish people within the plan of God (Spoken of by St. Paul)

and slowly we will discover the role which Judaism should continue to play in the mysterious design of God for the world and for humanity."

POINT EMPHASIZED

This sense of wonder about the survival of the Jewish people was brought home to me in vivid fashion on July 1 at Atlantic City. I was guest speaker at the annual meeting of the National Community Relations Advisory Council, the coordination agency of nine national Jewish organizations, including the congregational bodies of Orthodox, Conservative and Reform Judaism and 79 local Jewish community councils.

I delivered a talk on the progress of the Catholic-Jewish dialogue in the United States: this was followed by a panel session in which I was quizzed about developments by Rabbi Marc Tannenbaum, Rabbi Balfour Brickner, Dr. Joseph Lichten

SUM AND SUBSTANCE

and Rabbi Weiss. (This was described at a later session as "The Hear-in with Sheerin.")

The consensus of the audience seemed to be that Catholic-Jewish dialogue should be fostered and encouraged but there was particular concern about the need of dialogue on the concept of the Jewish people, or "peoplehood."

Many of the questions betokened this concern. It was felt that few Christian leaders had spoken out in support of Israel's right to survive in the Mid-East crisis precisely because they did not understand the significance of the state of Israel to the Jewish people.

Israel is more than a political entity for the modern Jews. The affection and loyalty given by American Jews to Israel in the recent

crisis were far more than a political or nostalgic affection. They amounted to religious devotion, even among those secularist Jews who have no attachment to any synagogue. So too with the Israeli soldiers, many of whom are not religious Jews.

The rabbis and other Jews at Atlantic City tried to convey to me what Israel means to American Jews by using various comparisons but they did not put the blame on Christians for not understanding Jewish peoplehood and its center in Israel.

In fact, many of them admitted that they themselves had only a vague awareness of the full meaning of Jewish peoplehood until the crisis broke upon them. Once the survival of the Jewish people was at stake, however, American Jews experienced a deep

and devout bond of alliance with Israel.

As Rabbi Brickner said, the failure of Christians to support Israel when she was threatened by the Nasser regime points out the fact that Jews have not made the most of their opportunities in dialogue: that is, they have not made clear to Christians the essential concept of Jewish peoplehood.

This, therefore, should be a primary issue on the agenda for dialogue in the immediate future.

In other words, the success of the Catholic-Jewish dialogue will require theological knowledge and mutual trust but above all that "sense of wonder at the continuing existence of the Jewish people" alluded to by Father Rijk.

Union Men, Leaders Not Singing In Tune

MSGR. GEORGE G. HIGGINS

The Wall Street Journal has reported that American Labor leaders are becoming increasingly alarmed by diminishing support among rank-and-file union members.

The Journal, as previously noted in this column, has been keeping tabs on this development for some time, but its most recent report is more detailed than any of its earlier stories and purports to be an accurate summary of a confidential poll covering thousands of union members from about a dozen big unions.



There seems to be no doubt that such a poll was taken, at the request of the AFL-CIO, by John F. Kraft, Inc., a well known New York polling firm. It remains to be seen, however, whether or not the Journal's summary of this poll, which appeared under the by-line of staff reporter James P. Gannon, is completely accurate.

WIDENING GAP

Meanwhile, if I were a betting man, I would be willing to give reasonable odds that Gannon is substantially correct when he says that the results of the Kraft poll indicate that "the chief worries of union members have a surprisingly conservative cast," particularly in the area of welfare legislation and civil rights.

One doesn't have to be a scientific poolster or a professional sociologist to be reasonably certain that there is a widening gap between labor leaders and rank-and-file union members on these two issues, among others.

In other words, I am fully prepared to believe, on the basis of my own experience, that another unpublished study of union attitudes referred to by Mr. Gannon is correct in its finding that rank-and-file union members, by and large, are more conservative than their elected officers on many social issues and that the growing trend toward home ownership among rank-and-filers has much to do with the way they react to the issue of civil rights.

The author of the latter study of union members' attitudes - Alfred O. Hero, Jr. - is quoted by Mr. Gannon as saying that first-generation home-owners in the

ranks of organized labor are deeply worried that racial integration in housing will deflate the value of their property.

In general, we are told, Mr. Hero's two-year study of some 3,000 union members from a so-called progressive union shows that attitudes on social issues grow more liberal as union men move up from local office to national leadership, but that the rank-and-file differ very little from a sampling of the general public on civil rights and a number of related issues.

This is what I would expect any scientific sampling of rank-and-file attitudes to reveal. It is not, however, what some of the labor movement's liberal intellectual critics have been telling us in recent years. On the contrary, these critics have left the impression, by and large, that labor leaders as a group are much more conservative than the rank-and-file.

SELF-DIVIDED

I have always felt that many of the liberal intellectuals who romanticize in this fashion about the "militant" rank-and-file, at the expense of "soft" or "reactionary" labor leaders, are suffering from a common form of disillusionment which is largely, but not entirely of their own making.

Feeling this way about the matter, I was gratified to discover, in reading the 20th anniversary issue of Cornell University's *Industrial and Labor Relations Review*, that Joseph Shister, one of the nation's leading labor economists, agrees with me, or vice versa.

Professor Shister, Chairman of the Department of Industrial Relations at the State University of New York in Buffalo, pays his respects to labor's liberal intellectual critics in the course of a survey article in the *Review* of the direction of unionism during the past 20 years. Their disillusionment, he says, stems, in part, from the union's own actions or failure to take adequate action when called for.

He hastens to add, however, that it "would be inaccurate to attribute the liberal intellectual response solely to what labor has done or failed to do. In large part

this response has also been caused by the attraction of this group, both within and without academia, to new and more exciting socioeconomic problems: international relations, economic growth, the civil rights movement, educational reform, poverty, and so forth.

Labor problems no longer hold the center of the social stage, as they did in the '30s; and the liberal intellectual is attracted, as are most people, to where the action is.

Turning to the specific issue of civil rights, Professor Shister says that the top leadership of the American labor movement could have done more to advance the cause of interracial justice, but the crucial question, he points out, is: how much more?

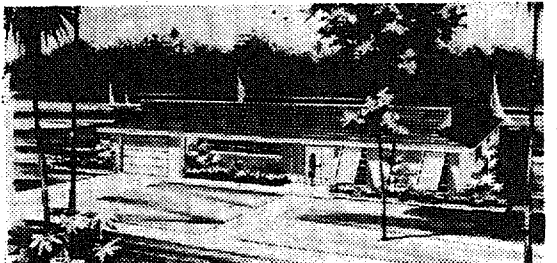
If one argues that is not very much, one must remember that union leaders are elected officials and cannot move too far out in front of their membership, for they

will not merely be generals without troops, they will be stripped of their stars altogether. It is not the leadership so much as the rank and file that has put a roadblock of Negro advancement in the trade industry. It is the leadership which must take the credit for what advancement has occurred in the last 20 years, modest though it has been in most cases. It is the leadership which must take credit for the financial support on the civil rights movement, and that has been more than modest in a number of cases."

Professor Shister does not contend - and neither do I - that the top leadership of organized labor has done enough in the field of civil rights. He simply says that labor leaders, by and large, are ahead of the rank-and-file on this particular issue, among others. If this is so, labor's liberal intellectual critics can reasonably be expected, I think, to come down out of the clouds and tell us just how they would go about changing rank-and-file attitudes for the better

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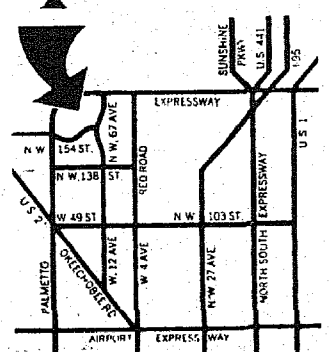


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'Can't I Go To God Directly?'

By FATHER DAVID G. RUSSELL
Why do we need a visible Church? Can't I go to God directly? After all, it's my conscience which ultimately counts. I will be judged on how I measured up to that, not how I measured up to the Church.

Such protests are as old as the Church. Yet today, attacks on the visible or institutional Church seem to be growing, surprisingly from within the Church rather than from without. Paradoxically, the Protestants, who played down the visible Church are placing greater emphasis on visible Church unity, while a misguided minority of Catholics are having difficulty with the institutional Church.

The most obvious answer to the question is that Christ founded the Church as a visible society with a structure. He gave the Church sacraments, and sacraments are a visible act. He gave the Church the Mass, and the Mass is a community action, the people assembled as God's family to unite themselves with God, and with one another. Finally, Christ charged certain men with the task of feeding, directing and guiding the flock. All of this constitutes very visible activity.

NOW -- Christianity

THE PEOPLE WHO WALKED IN DARKNESS HAVE SEEN A GREAT LIGHT!

One reason why Christ founded a visible Church is found in the very nature of man. Men need other men, and men of God need other men of God. The needs of man's social nature do not diminish as man draws closer to God.

Who is the man who can earn a living, educate his children and grow intellectually without the aid of others? Who is the man who

can develop his own personality without entering into relationships with other men? Take a man and lock him up in a room where he has no contact with anyone else, and you will have a man impoverished nearly in every way.

If man is such a totally social creature, can we look for a religion which is not social? Can God expect man to approach Him with any nature but the social nature with which He created him? The fact is that religion is social, and social relationships are visible.

Social relationships must be regulated. Have you ever gone to a meeting which lacked sufficient organization, where there was no leader? Such meetings are chaos.

And so the social relationships of man in religion must be organized under leadership. They must be structured.

NO MAN AN ISLAND

There is another reason why men of God need organized religion. No man is an island, as the saying goes. Men need other men to learn from, to purify their thought, to aid them to forming their conscience. Though we may be ultimately judged by our own conscience, who of us can say that we can form that conscience without the help of others, without the aid of a teaching authority? Are we so filled with conceit that we think that within our own minds we possess all the truths revealed by God, all the answers to moral questions?

Even the most brilliant theologian must say that his solutions are no more than the solutions of one man. They have no more than personal authority. And then consider how great minds disagree with one another.

God has not left man of his own devices in the search for truth. He did not simply reveal Himself in history, and then allow that revelation to be understood and taught according to the caprice of individual men. Rather, He gave His abiding spirit to His Church along with His revelation so that men could arrive at the truth, not simply through their own efforts, but through the authoritative teaching of the Church.

The man who says that he disagrees with the Church is in a most precarious position. What he is really saying is that he does not need other men, a visible society, to arrive at the truth. He is also saying that Christ left the truth up for grabs since the spirit of God does not guide the Church in the way of truth. He does not understand his own limitations as a man and the nature of the Church.

We should thank God daily that He has not abandoned us to our own ignorance. We should thank Him for the spirit He has poured out on the Church. As humble men we should form our conscience, that conscience by which we will be judged, in the light of the teaching of the Church. We must do this, for no man is an island, and least of all in his search for God.

Prayer Of The Faithful Tenth Sunday After Pentecost

July 23, 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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MISSAL GUIDE

July 23 - Mass of the Tenth Sunday After Pentecost, Gloria, Creed, Preface of the Trinity. Martyrs; St. Vicor I, Pope, Martyr; St. Innocent I, Pope Confessor, Gloria, Common Preface.

July 24 - Mass of the Tenth Sunday After Pentecost, no Gloria, no Creed, Common Preface. July 29 - Mass of St. Martha, Virgin, Gloria, Common Preface.

July 25 - Mass of St. James, Apostle, Gloria, Creed, Preface of the Apostles. July 30 - Mass of the Eleventh Sunday After Pentecost, Gloria, Creed, Preface of the Trinity.

July 26 - Mass of St. Anne, Mother of the Blessed Virgin Mary, Gloria, Common Preface. **Forty Hours Devotion**

July 27 - Mass of the Tenth Sunday After Pentecost, no Gloria, no Creed, Common Preface. Week Of July 23: St. Leo, Bonita Springs. St. Christopher, Hobe Sound.

July 28 - Mass of SS. Nazarius and Celsus, Week Of July 30: St. Joseph, Stuart. Visitation, Miami.

PICKING UP THE BROKEN PIECES



THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

WITH TEARS IN THEIR EYES

Through no fault of their own, thousands of innocent refugees in Christ's Holy Land are trying to pull themselves together. Hungry boys search out scraps of food. Little girls look through rubble heaps for rags to cover their tired bodies. Cripples plead for crutches; the wounded, bandages; and the elderly, a roof to cover their heads. It goes without saying that during the aftermath of any war, guilt-free victims suffer tremendously as they attempt to pick up the pieces of their broken lives. . . . These refugees are profoundly grateful for what you are doing for them. Reports an on-the-spot priest: "They spoke to me with tears in their eyes of their losses, but expressed profound gratitude for all American Catholics are doing for them."

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 - \$3 Shoes (one pair).
 - \$2 Blanket for a baby.
 - \$1 Lunch for an orphan for one month.

Overlooked by the headlines from the Holy Land are our hundreds of priests and Sisters quietly serving the suffering. A non-Catholic observer at a hospital in Jordan spoke of four nursing Sisters—"They care for the wounded with supreme dedication . . . hours mean nothing to them." We are proud of them for they are truly peacemakers in a troubled area of the world. Pray, please, they'll be safe. . . . Many young girls that longed for a life of service to God now face disappointment. Their families, impoverished by war, have no means to support their training as Sisters. . . . Will you help? A Sister's training lasts two years, costs \$12.50 a month, \$150 a year, or \$300 altogether. Your "peacemaker" in one of our 18 countries will write to thank you.

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Says China Catholicism Still Lives

HONG KONG (RNS) — The first Chinese member named to the Catholic hierarchy in Hong Kong is convinced that there are still true Catholics in Red China despite the fact the churches there have been closed for many years.

Bishop-elect Francis Hsu, named an auxiliary to Bishop Lorenzo Bianchi of Hong Kong, said:

"There is no freedom of worship in China but I am sure that Catholics still remain true to their faith. If you cannot go to Mass, God does not expect you to do so, but you can still pray and follow the precepts of the Church in daily life."

The bishop-elect denied that his appointment had any political overtones. The bishop, he said, needed an auxiliary because of the rapidly expanding Catholic community in this British crown colony.

"Hong Kong is one of the biggest dioceses in the Far East," Bishop-elect Hsu said, "and it is growing fast. We've had an eightfold increase in the number of Catholics. Fifteen years ago there were about 30,000 Catholics, but today we number a quarter of a million."

A former journalist and professor of English at Nanking University, Bishop-elect Hsu was ordained in 1959 after he studied theology in Rome. He also attended St. John's University in Shanghai and Oxford University in England.

College Merger Plan Approved

LOUISVILLE (NC) — The proposed merger of Belarmine and Ursuline Colleges here has been approved by officials of both institutions.

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Fine Art Of Running Down One's Neighbor

Why do people lie? My neighbor within the short time I've lived here has given me the history of almost everyone. She has nothing good to say about any of them and I have discovered that what she says is just plain lies. She goes from one home to another repeating these stories, perhaps even about me. It upsets and worries me. What can I do?

By JOHN J. KANE, PH. D.

Motives for lying, Sally, are quite diverse and will vary from one individual to another and from one situation to another. We would have to distinguish between the so-called white lie which does no one any harm and is used as a pretext to avoid meeting persons who are selling goods, who are annoying, or perhaps persons such as the lady you describe in your letter.

But one has to make certain distinctions about what you call lies. Some people live in a world of fantasy. It may be the result of brain injury but they engage in behavior technically called "confabulation."

These people are not really telling falsehoods. Their memory is impaired and they try to fill in events which they cannot remember from their imagination. I rather doubt this is the case with the woman you mentioned, but I am citing it to show you that such things exist. If this should be the real reason, then, of course, medical help is indicated.

Young children are sometimes given to what adults may consider lies. They may live in a world of fantasy and at times even talk of imaginary companions who do not exist outside of the child's mind.

Again, this is not lying or telling a falsehood in the true sense of the term. Parents should be very patient with such youngsters because this type of statement may reveal severe loneliness and insecurity. The best thing to do is to consult a child psychologist, social worker or some other professionally trained person. Generally speaking, this phase in a child's life will pass.

More Than A Scold

But to come to grips with the question that you propose. This woman is more than a gossip or common scold. If you have described her accurately, she is guilty of detraction, that is, telling falsehoods about other people. This is a very serious matter morally, and incidentally, may be legally. If we rule out the possibility of some physiological basis for it, I think it can be described quite probably, to the woman's desire to be important, to gain recognition.

You told me nothing of the circumstances of this woman's life, but I would have to guess she is a rather lonely and insecure individual. She probably has nothing of which she can be particularly proud. She likewise must have a great deal of idle time on her hands. To keep herself occupied, and to gain attention, she engages in constant gossip. As you point out in your letter she goes from one home to the other repeating these stories. Obviously, this must keep her very, very busy. It also gives her some feeling of importance.

But to the delicate question that I must raise is this: would it be possible for this woman to carry on her habit of gossip and detraction unless she had an audience? You apparently provided at least one member of this audience for a considerable period of time. In so far as you did this, you actually encouraged her in her activities. Most of us are somewhat curious about other people, and we would like to know more about them than we do. This is perfectly natural and scarcely unexpected behavior.

But there are certain details of another person's life of which we should not seek knowledge unless we are in a position of authority or engaged in professional counseling. There is no need to know some of the sordid details or the immoral behavior of a neighbor. As a matter of fact, it is better not to know about it and it is certainly no help to accept a gossip's stories about it.

Superior Feeling

Yet there is a certain tendency to do exactly this. When we hear about the immoral and or illegal behavior of another person, when we hear that what he or she has done is scandalous, we can feel very holy and righteous by comparison. Actually, we are not. But psychologically we get this feeling of superiority. We can click our tongues over the misdeeds of another person.

It helps to build our ego and gives us a sense of satisfaction. In other words in order to build ourselves up, we can tear someone else down or at least wallow in stories about how the other person tore himself or herself down.

For the future, however, I would like to make the following suggestions. First, if this woman does visit you and begins to gossip, then tell her very frankly, firmly and, if necessary, insistently that you do not care to hear this type of talk. She is not going to believe you because in the past you have apparently listened to her and possibly with some relish.

If she continues to try to carry on such a conversation then I would simply ask her as courteously as possible to leave. You realize that this will not set well with her and may result in her telling fantastic stories about you.

This is one of the prices you may have to pay. But very likely many of the neighbors realize that the woman is possibly a pathological liar. Many of them probably dismiss what she says or at least treat it very lightly. There will be exceptions. But these exceptions are people who are psychologically ill.



Backs Bigger Fund For War On Poverty

WASHINGTON (NC) — The federal Office of Economic Opportunity should continue to direct a better-financed war on poverty, a top official of the National Conference of Catholic Charities told a Congressional committee.

Msgr. Lawrence J. Corcoran, secretary of the NCCC, testified before the House Education and Labor Committee, which is considering an Administration bill to extend the war on poverty and give the Office of Economic Opportunity \$2.06 billion in fiscal 1968.

But the measure faces stiff opposition from Republicans, who want to do away with the OEO altogether — placing all control of anti-poverty programs in local hands — and reduce the amount of money spent.

Msgr. Corcoran, who testified on behalf of the NCCC, the social action department of the U.S. Catholic Conference, and the National Catholic Coordinat-

ing Committee on Economic Opportunity, backed the Administration bill.

He said the \$2.06 billion request "should be considered an absoluteminimum," although it is \$460 million more than the amount appropriated for the current fiscal year.

The priest also said Congress should reject proposals to dismantle the OEO. The anti-poverty programs "still need the distinctive stamp and thrust which are provided by OEO."

He asked Congress not to transfer Head Start — the cultural enrichment program for poor pre-schoolers — to the Office of Education, as has been proposed. Head Start needs its present orientation, which would be lost by the transfer, he said. The priest also noted that much of the church involvement would probably be endangered by the transfer, due to church-state restrictions in many school laws.

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WOMEN ON THE MOVE

Novice Invested; Two Other Young Women To Take Vows

Two young women from South Florida will participate in profession ceremonies and a third has been invited as a novice at motherhouses of three different religious communities.

Miss Ellen Marie Carr, daughter of Mr. and Mrs. Eugene Carr, St. Rose of Lima parish, Miami Shores, was received as a novice by the Sisters, Servants of the

Alumni Elect Mrs. Rickey

Mrs. Walter H. Rickey, North Miami, has been elected national president of the Barry College Alumni Association.

A graduate of St. Joseph College, Emmitsburg, Md., which awarded her a Bachelor of Arts degree, Mrs. Rickey has a Master of Arts degree earned at Barry College and is an active member of the National Council of Teachers of Mathematics.

Other officers are Miss Anne Grimshawe, vice president and president-elect, and Miss Marie Ritti, assistant librarian at the college.

Miss Grimshawe is a member of the Personnel Guidance Association of Dade County and of the Advisory Council for In-Service Training for Teachers in the Dade County Business and Professional Women's Association.

Miss Ritti is a member of the American Association of University Women.

Group Slates Summer Picnic

WEST PALM BEACH—Annual summer picnic of St. Juliana Home and School Association will begin at 1 p.m., Sunday, Aug. 6 and continue until 6 p.m. in the school cafeteria.

London Broil steak dinner will highlight the menu and there will be games for all ages.

Wiener Roast And Dance

A wiener roast and dance under the auspices of the Miami Catholic Singles Club will be held Sunday, July 30 at Robert King High Park, 7025 W. Flagler St.

Supper will be served at 6:30 p.m., followed by dancing until 11 p.m.

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'My Baby's Swallowed Poison'

By MARY ANN WATKINS
VOICE STAFF WRITER

"I think my baby has swallowed poison, what do I do?" This is the question which personnel at the Poison Control Centers at Mercy and Jackson Memorial Hospitals face regularly.

Among the leaders in the attack on accidental poisoning are Mrs. Mary Ann Anderson, a registered nurse in the pediatrics ward and head of Jackson's center and Miss Patricia Harvey, also a registered nurse at Mercy.

How did the accident happen and how could it have been prevented? "Most accidental poisoning is in the toddler age group, ranging from two to four-years-old," according to Mrs. Anderson and Miss Harvey. "The majority of these cases could be prevented if parents would just keep hazardous products out of the child's reach," both nurses agree.

MANY TREATED

The majority of patients are treated at Jackson Memorial unless the patient has a private doctor at Mercy and requests being taken there. The number of children treated in one year would fill 66 classrooms with 25 youngsters in each room. . . this still leaves 4,050 persons who are treated in some way for accidental or willful poisoning.

Common household aspirin is the main medication with which children come in contact. "Many times the parent will not know if the child actually took the medication or if he took the pills out of the bottle and threw them away," according to Miss Harvey. "Most parents become frantic but if they would just try to stay calm and think, most medication has the antidote listed on the bottle."

Are parents overly cau-



Keep Poisons Out Of The Reach Of Children

Youngsters Are Naturally Inquisitive

tious after an experience like this? "Not always," says Mrs. Anderson, "there are some repeaters, if information is given over the telephone and the parent is told to induce vomiting they will reply, 'yes, we know that, we have already been through it.'"

Where children are involved the best precaution is to keep all products out of their reach. "It does no good to tell a child that a product is dangerous because a toddler cannot read and the warning is not really understood," says Miss Harvey. "If the child does happen to come in contact with harmful medication the best thing

the parent can do is stay calm, sometimes the child has not actually taken the medication.

"Always check the bottle for the antidote; it is usually given. If it is necessary to bring the child to the hospital it is a good idea to bring the bottle also because this helps our staff if we have an idea of what the child has taken.

"If the child is to be reprimanded it is best to wait a while, it is much easier to talk with a child who is not afraid of being punished, he will give the needed information more readily and treatment can be administered more rapidly if it is needed," concludes Miss Harvey.

Now that summer is here and the children are home most of the day it is sometimes easy to forget that harmful products like gasoline or kerosene are in the garage or that the aspirin you took may not harm you

but you forgot to put the bottle on the top shelf. You left it sitting on the sink where Johnny or Susie can pick it up.

Emergency numbers for the hospitals are: Jackson Memorial—371-9611; Mercy—371-3571.

New Book For Youth

WASHINGTON (NC)—The United States Catholic Conference youth department and the National Council of Catholic Men have published "Christianity in Renewal for Youth." The 49-page book was written to help post-Vatican II youths clarify their attitudes and expectations regarding themselves, the Church and society.

The book, designed for the use in week-end retreat programs, also contains a format for Bible services and hymns.

Church Women United Select Four Catholics

WEST LAFAYETTE, Ind. (RNS)—Church Women United, an agency of the National Council of Churches, set a precedent at its First Ecumenical Assembly here by electing four Catholics to its Board of Managers.

Mrs. James M. Dolbey of Cincinnati, a Methodist, was named president of the predominantly Protestant and Orthodox body which has 2,400 local councils. The organization was established in 1929 as the National Council of Federated Church Women.

Catholics elected to the 125-member Board of Managers were Mrs. Eugene McCarthy, wife of the Senator from Minnesota; Sister Mary Luke Tobin, Superior General of the Sisters of Loreto and the first American woman to be named by Pope Paul VI as an auditor at Vatican II; Mrs. Albert Badre, research associate in the Department of Speech Pathology and Audiology at the University of Southern Illinois, and Sister Claire Marie, O.S.F., assistant professor and chairman of the Department of Sociology at Alverno College, Milwaukee.

Alumni Club Plans Events

Spiritual and social events have been planned by the newly organized Catholic Alumni Club during July.

A Corporate Communion will be observed by members during 6 p.m. Mass, Sunday, July 23 in St. Patrick Church, Miami Beach.

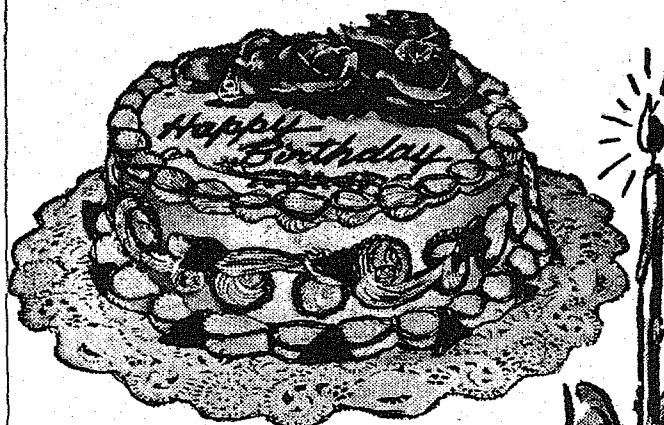
Dinner will follow at the Old Forge and members will enjoy an evening of dancing at the Doral Beach Hotel.

On Friday, July 28, the club will meet at the Flamingo Supper Club, 79th St. Causeway. Dancing and continual entertainment will be featured with the show beginning at 9:15 p.m.

All Catholic single college graduates are invited to participate in the club events. Further information may be obtained by calling 444-6844 or 754-0868.

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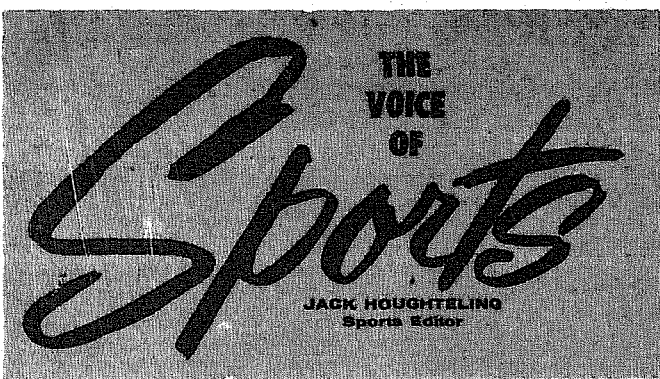
Monday, July 31
8 to 8:30 p.m. Marriage and the Church
8:40 to 9:10 p.m. Happiness in Marriage

Thursday, August 3
8 to 8:30 p.m. Marriage as a Sacrament
8:40 to 9:10 p.m. Aspects of Marriage Adjustment

Monday, August 7
8 to 8:30 p.m. Sex and Marriage
8:40 to 9:10 p.m. Aspects of Marriage—Communicating in Marriage

Thursday, August 10
8 to 8:30 p.m. A Doctor Discusses Marriage
8:40 to 9:10 p.m. Two Doctors Answer Questions About Marriage

A priest will be in attendance during all programs to conduct a question and answer period following the conferences.
(Please clip and retain for future reference)



Pass-Catching Ace Ups Hopes At U-M

This is expected to be the biggest year ever for a University of Miami football team. The talent-laden Hurricanes are already listed among the nation's top five in virtually every pre-season rankings.

Whether they live up to their advance billing will depend upon the likes of Northwestern, Tulane, LSU, Georgia Tech, Notre Dame and the other rugged teams on their schedule.

One thing is a certainty, though, Jim Cox will become the greatest pass-catching end in the history of the school.

The 225-pound, 6-2 split end from Christopher Columbus High is closing in on all of the U-M records for ends.

With one full season to go, Cox can top all of the marks set in the early 1960's by Bill Miller: passes caught, yards gained on passes caught and touchdown passes caught.

GREAT RECORD

Cox already has eight TD catches (the record is eight), he's caught a total of 58, including 41 last season (the record is 102), and he's totalled 912 yards (1,448 is the mark).

It all means that if the handsome, dark-haired athlete merely repeats last year's performance, he'll end up with 12 touchdown tosses, a total of 99 passes caught, and 1,539 yards.

It'll be quite an accomplishment as Cox was in for only four plays in the first three games as a sophomore, doesn't have the prolific George Mira as a passer like Miller did and is playing on a team that has an overabundance of superb receivers.

"I really didn't start to think about the records until the Florida game last year," stated Jim. "When I caught nine in that game, then I realized that I might be able to get some of the records."

"But, I'd be satisfied with catching just 30 this season, although, once you get 40 or more in a year, it's nice to do it again."

HE'S SURPRISED

Jim admits to being a little surprised at the way everything has turned out.

"When I was a sophomore, they were talking about red-shirting me. Then, I got to play so little in the first couple of games. However, when Tom Coughlin got hurt and I got my chance, I guess it was just a matter of being in the right place at the right time."

Cox's first full game was a beauty — against LSU he scored on an 80-yard touchdown play, the second longest TD pass in the Hurricanes' history.

Jim's size is unusual for a split end, where the lean 180-pounders who run the 100 in 9.5 are the usual performers.

Again, it was a matter of being in the right place at the right time.

"When I was a sophomore, we had a whole lot of tight ends and I was more or less the only one available for split end behind Coughlin. I sure love it there, now, and wouldn't want to play anyplace else."

Jim, like most college players, would like to play pro football — although he doesn't fit the usual pattern there.

"I've noticed, though, there are a lot of pro split ends who don't have the blinding speed, like Ray Berry of the Baltimore Colts. They make up for it with good hands and good moves."

"I'd like to give it a try, someplace, like on the West Coast. I'd like to travel a little."

Cox is majoring in marketing at the U-M and hopes to go into advertising after he graduates. With top academic marks, he was courted by both the U.S. Military and Naval academies as a senior at Columbus but elected to sign with the U. of Miami.

"I figured to stay in Miami after graduation and make my living here," he explains.

Everyone out Coral Gables way is happy over that decision.

College Golf Tourney Set

First annual Biscayne College golf tournament will begin at 7:30 a.m., Wednesday, July 26 at the Hollywood Lakes Country Club. Proceeds will be donated to the college library.

A 1967 2-door sedan Oldsmobile will be awarded to the first person making a hole in one on the designated par 3 hole. A trophy will be awarded to the player with the lowest score.

Every registered golfer will receive a Spalding Dot golf ball. Ticket price includes green fees and use of one-half of an electric cart. Additional information and reservations may be obtained by calling Biscayne College, 624-9661. For starting time call Hollywood Lakes Country Club at 947-6531 in Dade County or 927-2725 in Broward County.

Chase 'The Blues' With A Snooze

By FATHER DONALD F. X. CONNOLLY

Although you have some blue days like everyone else does, life can be fun for all of us, too. Sometimes it takes a bit of doing. Three of life's real joys are singing, napping, and eating — a strange threesome to combine.

Teenagers sing often when they get together. It might be a good idea for you to learn the lyrics to a number of songs. You don't have to be a good singer, just a fair one. The sounds of the others can drown out your flat notes and it is fun to be able to sing along with the others.

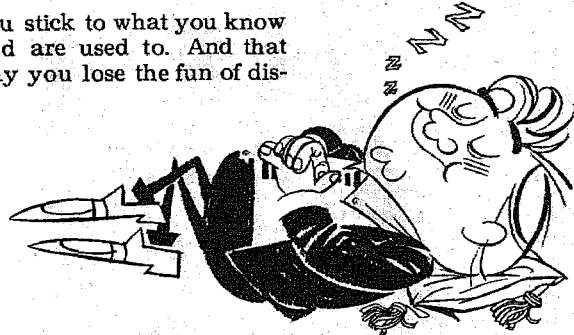
If you simply can't carry a tune to save your soul, you can at least be a big help by knowing the words and giving

them to others. Try to learn to play some musical instrument. There is always need for someone to play the piano or guitar. If you take up the drums instead, don't live near me when you practice.

ANOTHER JOY

Another real joy is to take a nap once in awhile — except in church and school where it seems to be frowned upon. You burn up a lot of energy and if you don't get

you stick to what you know and are used to. And that way you lose the fun of dis-



covering new foods and new places to eat.

These are simple pleasures, it's true. So isn't watching the clouds or looking at birds and other small animals you come across. But simple pleasures are a help to relaxing and getting things into perspective. You will find as you get older that the more adult pleasures you might be looking forward to aren't always as much fun as they are cracked up to be.

QUESTIONS

Q. — Is there really a hell? Some Protestant friends say no.

A. — There is confusion in the minds of some as to whether the modern Catholic theologians agree with your Protestant friends. They do not. They are merely trying to explain the reality of hell in terms more easily understood by today's generation. Therefore the stress today is more on the psychological aspects of the reality of hell's punishment. Christ was clear that there is a place apart from God for

ever for those who died with the intent of not living with God in peace.

Q. — Does God love Catholics more than people of other religions?

A. — God loves those who love Him back. Catholics should be able to love God more thoroughly than some others who are not well grounded in knowing many truths about God. It is unfortunate that many Catholics do not love God as much as they are able. Our Lord warned us that many who know better would not love God enough.

God goes with special grace to those who try to love Him even though they may not know a great deal about Him. Do you truly think that you love Him sufficiently in view of what you have been taught about Him?

Q. — What do you think about the mini-skirt?

A. — I think it is a short fad . . . in more ways than one.

Brother Takes Final Vows

Brother Kenneth Caviston, F.M.S., a member of the faculty at Christopher Columbus High School, made final profession of vows as a Marist Brother of the Schools during ceremonies at St. Ignatius Retreat House, Manhasset, L.I., N.Y.

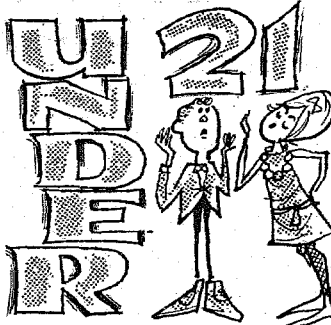
A native of Carbondale, he is the son of Mr. and Mrs. J. K. Caviston, Roselle, N.J., and was graduated from Marist College, Poughkeepsie, N.Y. before assignment to Christopher Columbus High.

Brother Named Administrator

KINGSTON, Jamaica (NC) — A Jesuit Brother has been named administrator of Campion College here.

Brother Calvin A. Clarke, S.J., of Jamaica, is the first Brother in the history of the Jesuits in Jamaica to be given an administrative post.

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enough rest you don't have as much fun as the others when you get together with them. You don't study as well when you are tired, either.

The big secret in taking naps is not to make an eight-hour affair out of them. Twenty minutes can do a lot; so don't be afraid to disappear from the crowd occasionally or leave the television chair to take a snooze. It is one of the fastest ways to get over being grouchy.

Finally, eating: that can really be a lot of fun. If you have a weight problem you will have to watch starches. But most teenagers can eat until the cows come home. When you get to a restaurant don't be afraid to experiment on new foods; too many of

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The stick-like legs and arms of this six-year old reveal what threatens millions of children in INDIA'S famine-stricken provinces.

Voluntary agencies, like Catholic Relief Services, are in the thick of the struggle to save human lives and to prevent a tragic trek from the parched countryside to the already jam-packed cities.

Food for Work Programs
have been set up to provide basic foodstuffs to her parents in return for labor on wells, roads and community projects. But a family needs extra foods and other necessities. A weekly cash grant of five or ten rupees (\$1 or \$2) from N.C.C.W. Help-A-Family allows her family to buy urgently needed items.

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Speaking Of Defense: Meet Gio

Roderick's Bad Luck Ditto For Dolphins

By CHRIS SMITH

It's an unfortunate thing — but the Miami Dolphins better not count on split end John Roderick for the coming season. John suffers from a congenital lower back disorder. It first bothered him last season, and it was operated on to correct it. But the Dolphins' team physician, Dr. Herbert Virgin, says that in his opinion Roderick is not ready for the championship season. So the Dolphins sent him to the Mayo Clinic — don't be surprised when they say he's not ready. Roderick as a rookie was very impressive even though catching only 11 passes for 156 yards and one touchdown.



It was obvious that Roderick had all the tools to become one of the great receivers in the game. It seems a shame to me that such men who are so gifted physically have to be struck down to half their ability; such as baseball players Mickey Mantle and Sandy Koufax; high jumper John Thomas; and football players Paul Hornung and Ray Berry. Let's hope that John recovers from this ailment soon.

FOOTBALL — Former AFL quarterback, George Blanda holds the record for the three longest field goals in the American League. He's booted them—55, 54 and 53 yards. . . Chicago's Andy Livingston, who missed the entire season last year with a knee injury, says he's ready — "I was disappointed with my progress for awhile, but now I'm in better condition than I was a year ago. I was 262 pounds then, now I'm only 15 over my playing weight of 235." . . . Wasn't it discourteous the way Lou Saban of Denver dropped George Wilson Jr. from the squad. He ought to take a Dale Carnegie course. . . Gale Sayers of the Bears, who led the NFL in rushing, had the top running performance of the NFL season with 197 yards against Minnesota. . . Isn't the Dolphins' Joe Auer well worth the \$20,000 they're going to pay him for the 1967 season.

BASEBALL — When Dick Groat was traded from the Phillies to the Giants it almost caused a problem for the equipment manager. It seems that every team that Groat played for in the majors wore No. 24. But he said I guess that number is spoken for here. I'll take anything you've got. Willie Mays wears 24 — Groat settled for 20. . . Hank Aaron of the Braves is the No. 1 active player in career grand slams with 11. . . Things just seem to get worse for the Yankees. Dick Howser, the team's leading hitter, will be lost to the club for six weeks with a broken wrist. His average was a whopping .277. . . The Red's transplanting of Pete Rose from thirdbase to leftfield hasn't bothered the switch hitting star. He's hitting over .300 for the third straight season. Last year they moved him from second to third and he led the majors in hits — he thrives on movement. . . Detroit pitching coach Johnny Sain says it's easier to pitch in Chicago, and that he wouldn't trade his staff for their's. Who's he kidding anyhow. . . A few weeks ago the Twins fired Sam Mele. Usually these moves don't prove a thing. The management is laying the blame for a poor club on the manager. But in this case it looks as if they were right. Under Cal Ermer, the Twins have sprinted into contention the last month.

GOLF — Lee Trevino, surprising fifth place finisher in the Open, says at his club in El Paso, Texas, the sand blows so hard for about 50 days each year that golfers have to wear scuba diving goggles to keep the grit out of their eyes. . . Bill Gilliam, 44-year-old Negro who caddied for Arnie Palmer in the Open is a former Golden Gloves Champ and professional heavyweight.

Three Elected By Boys' State

TALLAHASSEE— Three Students from Catholic high schools in South Florida were elected to government positions during sessions of Boys State held at Florida State University.

Philip Villanueva, St. Patrick High School, Miami Beach, was named associate justice of the Florida Supreme Court; Casey Dunleavy, Christopher Columbus High School, Senate; and David Flannery, St. Louis parish, County Commission.

Hayride Set

RIVIERA BEACH — A hayride sponsored by St. Francis of Assisi CYO will begin at 7:30 p.m. Saturday, July 22.

Members and friends will meet in the schoolyard at 7 p.m. Refreshments will be provided.

Squires' Unit Picks Officers

HIALEAH — Gary Trzcinka has been elected chief squire of Bishop Barry Circle 1433, Columbian Squires.

Patrick Gribbon is deputy chief squire; Philip Donohue, notary; Michael Raymond, bursar; Thomas Shields, marshal; and Gary Paulter, sentry.

Students Will Sing To Troops

WASHINGTON (NC) — Fourteen Catholic University of America students, members of the "Cardinalaires" vocal ensemble, will entertain U.S. troops in Newfoundland, Labrador, Iceland, and Greenland on a USO tour from Aug. 25 through Sept. 22.

An earlier version of the "Cardinalaires" performed widely in the Caribbean in 1963.

By CHRIS SMITH
 When they speak of defense at Florida football games next fall the name you'll hear most often is Don Giordano.

Don, a former All-State tackle at Archbishop Curley, was sort of an unsung hero last fall — the name you heard all the time on defense was Larry Rentz. But the man who made the most tackles and got the fewest headlines was tackle Don Giordano. But the coaches knew.

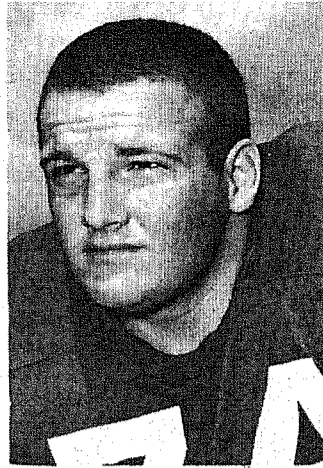
In the spring football brochure Gio, a nickname his teammates gave him, is pointed to as the man to watch on defense next fall.

The loss of Heisman Trophy winner, Steve Spurrier, will be a great one, but Don, a Senior, feels that the Gators can still field a good team. "If we can come up with a quarterback, we should do very well," he said.

He added that the defense will take care of itself. "Everyone says that we will be hurting in the secondary," explained Don, "but I think that with fellows like Tom Hungerbuhler and Wayne McCall we will be strong."

This past spring the Gators were looking for a quarterback — but so many injuries cropped up that nothing conclusive was decided by the Florida staff. Among those injured was Gio.

"I hurt my left ankle and slightly re-injured my left knee," said Don. "I've been working with weights all summer, and right now it



DON GIORDANO

feels like it's in good shape." Next fall Don will either be roving after opposing ball carriers from a line backing position or crashing in from his familiar tackle slot.

For Giordano football is an uncomplicated game. "I don't know what it is," he smiled, "but I'm just lucky to be around the ball all the time." Gio, his teammates say, is not the strongest man on the team — but he has a nose for the ball. Not only did he average 10 tackles a game last season — but he also recovered two fumbles that led to touchdowns.

If you saw him on campus you wouldn't think that this is the man that publicist Norm Carlson will be pushing for All-American honors along with halfback Larry Smith. The programs list him as 6-2, 229. But in reality he is 6-0 and presently goes about 230, and would like to get down to 220.

Last year's Orange Bowl game saw him balloon up to 240. He manages to carry this weight on spindly legs — and it's his great mobility that is the key to his success. "I don't know about making All-American," he said, "but I think I can make All-SEC if I have a good year." Last fall he made honorable mention.

Don is working this summer for an electrical firm and lifting weights to strengthen his arms and shoulders. Aug. 30 is the day he will report to Gainesville for the start of fall practice, and if he had his choice he would like to be playing linebacker.

"I prefer that spot for two reasons, explained Giordano. "One — I can see the ball better and have greater movement. Two — I would like to play there just in case I should get a chance to play pro-ball. Because at 6 feet I'm too short to play anywhere else."

He's been contacted by several pro-teams, including the Dolphins, but right now his main concern is a winning year for the Gators.

A pair of contact lenses and a concentrated effort on the weights makes Don feel that he will have a good senior year. "This will be the first time in four years that I've been able to see the ball," laughed Don.

Giordano, a business major, figures that Florida's stock will rise if they can beat Miami next fall. "I want that one real bad," said a serious Giordano.

"For one thing I'll be closing out my college career and I want to be on a winner. The second thing is that my brother Woody (defensive back) is on the Hurricane team. If I don't win I'll be doubly disappointed." Dec. 9 will be a very important date in Giordano-land.

Right now Sept. 23 is the next important date on Gio's calendar. That's the day Florida meets Illinois in Gainesville to open the '67 season.

School Suit In Broward

FORT LAUDERDALE — A suit calling for reorganization of Broward County public schools and charging they are conducted on a discriminatory basis has been filed in the U.S. District Court here by three Negro children.

The suit marks the first time Broward County desegregation has been tested since 1962 when a suit resulted in directives now being used by school officials to back the present desegregation program.

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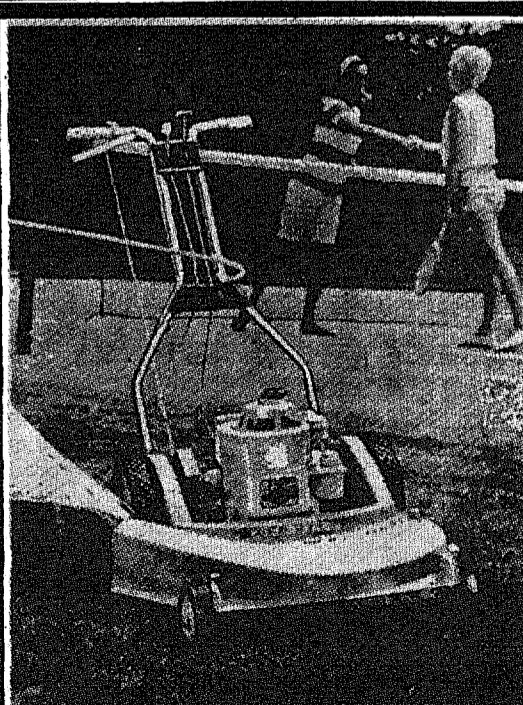
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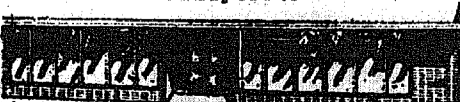
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Bishop Reh Analyzes Encyclical On Celibacy

(Continued from Page 14)

Would optional celibacy considerably increase priestly vocations? Pope Paul points to the shortage of vocations in other Churches which do not require celibacy (n. 49). He is a realist, but also a man of faith. He appeals to the confidence and prayer of the entire People of God, for "the counsels and prudence of man cannot supercede the hidden wisdom of Him, who, in the history of salvation, has challenged man's wisdom and power by His own foolishness and weakness" (nn. 45-47).

The encyclical hits directly and hard in handling the objections that celibacy conflicts with a respect for human values and is against nature. "It is not just to continue repeating that celibacy is against nature," Pope Paul says acerbically. "Man created to God's image and likeness is not just flesh and blood." He has powers to give him "mastery over his physical, psychological and affective appetites" (n. 53).

Soaring above any truncated view of human nature, he insists on the exalted Christian mystery of love for others in Christ beyond merely personal desire. Consecrated celibacy is not "the despoliation of the sexual instinct and affectivity" but rather "a wise sublimation of the psychological life on a higher plane" (n. 55). In the proper choice of celibacy "those highest human values are able to find their fullest expression" (n. 54). Pope Paul does not fall for clichés about a conflict with personality development: "... marriage and the family are not said to be the only way for fully developing the human person." Dedicated celibacy "gives the priest a limitless horizon, deepens and gives breadth to his sense of responsibility — a sign of mature personality" (n. 56).

'Solitude Not Emptiness'

It has been alleged that a married clergy would be more effective among the People of God both in witness and in pastoral effort. Pope Paul doesn't buy this. The married laity give testimony to a "fully Christian married and family life." A celibate clergy gives witness to "a life wholly dedicated to the ever new, absorbing realities of God's Kingdom" (n. 57). The priest's training, the experience of the ministry and the grace of his office give him "perhaps a deeper knowledge of the human heart" (n. 57).

Direct experience isn't required. One might ask: What about so many expert and highly valued lay marriage counselors who are not married? And again: What priest in parish work or in the marriage tribunal doesn't soon have a wider knowledge and sympathy about marriage difficulties than his married brethren who know and are more absorbed in the problems of their own marriage?

Pope Paul does not deny that the celibate priest is a solitary man; but he insists that "his solitude is not emptiness because it is filled with God and brimming riches of His Kingdom." Although the priest is set apart he did not choose celibacy "through any proud desire to be different from the rest of men." He is "not separated from the People of God" unto whom he has been called to minister in consecrated charity (n. 58). Understanding loneliness even more in his office as Pope, His Holiness recommends his fellow priests to intimacy in spirit with Christ who suffered it in unselfish love for all of us (n. 59). "The disciple is not superior to his teacher. . . It is enough for the disciple that he should grow to be like his teacher" (Matt. 10, 24-25).

A Balanced Personality

The second and concluding part of the encyclical is introduced with directives on the formation of the celibate priest. It is scarcely a spiritual ingenuity. The guidelines of Vatican Council II are praised as "in conformity with the progress of psychology and pedagogy as well as with the changed conditions of mankind and of contemporary society."

Further instructions "with the help of truly qualified men" and a dependence upon psychological, medical and hereditary appraisal are goals (nn. 61, 63). "Nor should anyone pretend that grace supplies for the defects of nature" (n. 64). A progressive development of the candidate's personality in an educated dominion, not a violent extinc-

European Bishops' Historic Meeting

(Continued from Page 14)

tant stride forward was made in having the laity share responsibility with the hierarchy on the basis of the universal priesthood of all the baptized. This was done through the unanimous support of bishops for pastoral councils representing priests, religious and laity.

It was Canon Fernand Boulard who, in an excellent paper, clearly indicated the distinction between the council of priests and the pastoral council. "The council of priests," he said, "is to be an expression of the diocesan presbytery in the unity of its hierarchical mission and the diversity of its ministries; the pastoral council represents the people of God in the diversity of its vital conditions and in the unity of its redemptive mission. . ."

Apart from preparations made for another (and official) meeting of European bishops, meas-

ures are being taken to insure regular contact between secretariats of national bishops' conferences.

Regular exchange of information and documentation was also decided upon by the European prelates. A characteristic of the conference was the harmonious and brotherly atmosphere in which it was held. Italian Bishop Gastone Mojaisky-Perrelli's bandages were not the result of a fight between bishops but an unfortunate outcome of a friendly game of soccer goal-kicking with two cardinals!

Many bishops also went home with a better appreciation of what is happening in Catholic Holland, of which so often only sensational events are reported and not the living faith of the Church trying to adapt principles, of Vatican II to the conditions in its own province.

tion, of his interest, sentiments and passions is the aim (n. 65). Discipline and the acceptance of authority are to be interiorized to help the candidate "acquire a tranquil, convinced and free choice of the grave responsibilities which he must assume in conscience before God and the Church" (nn. 66-69).

The proper asceticism should produce a balanced personality and, without making the celibate one of a cast apart, will form the priest to a "serene and secure contact with the world for the service which the young man will dedicate himself for Christ and for His Kingdom" (n. 70). The encyclical cites the Decree on Priestly Formation in respect to a more rounded testing of candidates through an interruption of studies or a pastoral apprenticeship. Pope Paul seems to call for this more strongly by considering "advisable" what the conciliar decree rather leaves to the consideration of episcopal conferences (n. 71). His directives are clearly a great stride to progressive and solid reform and renewal of seminary formation.

Speaks To Fellow Priests

This section continues in the third person ("The priest . . ." n. 73), but His Holiness is speaking directly to his fellow priests and later calls it "this written conversation with you" (n. 82). A priest must develop a close relationship with Christ and a deepening sense of the mystery of the Church. Without this spirituality "there would be the risk of his state of life seeming unreasonable and unfounded" (n. 75).

Pope Paul's warning is paternal but strong: the priest "should beware of looking for spiritual or apostolic pretexts for what are in fact dangerous inclinations of the heart" (n. 77). He does not neglect the practical advice of mutual support in priestly brotherhood, the exchange of counsel and experience and development of a sense of responsibility for fellow priests troubled by difficulties (nn. 79-81). Commitment is not maintained by one making of it. So His Holiness suggests to each fellow minister in Christ an annual renewal of "his total gift of himself to Christ our Lord" (n. 82).

His Holiness now turns with "fatherly love" but with "deep concern" to his unfortunate fellow priests who have not abided by their commitment. Was the reason an inadequate judgment about their full freedom or suitability for the burden? Then, in a sense, it was not their fault. This minimal percentage have been relieved or can be relieved both for their own spiritual good and for the good of the Church. When the reason is rather a failure in responsibility the Church may grant dispensation but with heartfelt regrets (nn. 83-85).

Pope Paul expresses particular concern about young

priests. He is sympathetic with the difficulties they can experience, despite their zeal and enthusiasm, in the early years of their ministry. He pleads that they be helped to stability and recovery from mistakes. A dispensation should be the last sad resort (n. 87). He realizes, it seems, that what may seem at first a welcome relief can become later the regret of a lifetime. The Church allows that "love conquer sorrow" in relieving those "whose priesthood cannot be saved," to give them the chance to live as good Christian lay people (n. 88).

Aware Of Obligations

His Holiness has now made public in an official way this recent policy and practice of the Church. He has done so, it seems, because of the conviction that it will serve good; to confirm good priests and to warn candidates to the priesthood to approach it fully aware of its obligations (n. 89). He concludes this sad section with a note of joy about those priests who, repentant, have returned from the mist (n. 90). "Rejoice with me. . . I have found my sheep that was lost" (Luke 15, 6).

A strong appeal is directed to his brother bishops by Pope Paul for help to his fellow priests. Bishops owe them and also their seminarians the best part of their "hearts and pastoral care" (n. 92). They are asked to be understanding and close to their priests. "In every possible way encourage your priests to be your personal friends and to be very open with you" (n. 93). While the bishop must be justly severe at times when kindness has been rejected and scandal given, he must never neglect those who have strayed since they remain his sons (nn. 94-95). One cannot miss the beautifully pastoral tone and the implementation of the conciliar decrees on bishops and on priests.

"Since priestly virtue is a treasure that belongs to the whole Church," all the faithful are exhorted to feel responsible for their priests. Their support is in prayer and work for vocations, in the encouragement of collaboration with their priests and in the consolation of a joyous response to their pastoral efforts (n. 96). It is evident that His Holiness sees this support of their priests as an important part of the apostolate of the laity.

In the Year of Faith which he has proclaimed, Pope Paul concludes his encyclical with a profession of faith in prayer and of hope in the "infinite power of grace" that the higher spiritual quality of priests will bring an increase in their numbers (nn. 98-99). Yes, truly "in a spirit of faith" he looked on this occasion afforded by Divine Providence "as a favorable opportunity for setting forth anew and in a way more suited to the men of our time, the fundamental reasons for sacred celibacy" (n. 16). Yes, truly he has fulfilled the charge: "you in your turn must strengthen your brothers" (Luke 22, 32).

What Happens After An Emergency Call?

(Continued from Page 15)

work especially hard."

Glancing over the work of her own department Louise had special praise for the members of the fire department's emergency squads. "They get there faster than the ambulances many times," she said.

It is her department, however, that is responsible for seeing that the emergency calls are answered. The 85 operators are trained not only in answering emergency calls but in dispatching and the operation of teletype and IBM equipment. "We work through hurricanes," she said matter-of-factly, "sometimes from 10 at night to 10 the next day. We come in to work before the storm hits and bring enough food to last us."

NEW NUMBER

A new emergency number recently set-up by the department has added to the total number of calls which the operators receive each day. The number — 377-7777 — is designed to help Dade County residents report an emergency and get help as quickly as possible, said Demby.

Some people, however, fail to realize the importance of emergency calls, he continued. In the first 32 days after the new number was announced to the public, the department received over 2,300 calls in which the party hung-up, or which proved to be children playing or false alarms. "Children and young people calling us to say that Batman is on the roof and needs help don't realize that while the operator is answering them she might have been helping someone who is bleeding to death in an accident. If they want to play they should call the time service or something like that," he added.

Emergency call boxes, placed near all traffic signals in the City of Miami,

were originally developed by Demby, and are used to speed service on fire or police emergencies. As soon as the phones are lifted from their cradles a light flashes on a large map in the central office. The light corresponds to the phone's position in the City. A chart connected to the map tells the dispatcher exactly what equipment might be needed for a fire in that area, and what equipment is available.

'Encounters' Introduced In Diocese

A unique religious program for married couples was recently introduced in the Diocese of Miami, and may soon be started in Panama as a result of a priest's chance acquaintance with The Voice.

Father Gabriel Calvo recently returned to Spain from Mexico where he had preached several special week-end retreats for married couples known as Encounters.

Father Calvo, who introduced the program of informal retreats in Mexico, stopped over at the Miami International Airport, where he saw an article in The Voice concerning the Spanish Christian Family Movement in South Florida.

While in Miami he decided to contact several members of the Spanish CFM and volunteered to postpone his return to Spain long enough to conduct an experimental Encounter for South Floridians.

Mr. and Mrs. Horacio Clare, Panamanian tourists visiting Miami, saw the notice of the planned Encounter and attended hoping to gain new ideas for the CFM in their own country.

But these emergency phones are also the victims of pranksters, reported assistant director Jack Piatt. One man has the habit of using the phone in the early morning hours, apparently after a visit to local pubs, to inform the office that he has just been elected President of the United States.

The stories about the fast help received by policemen who report that they are in trouble and need assistance are true, said Miss DeLuria, who has been with the department for seven years. She recalls one of her first calls for help from an officer.

She had only recently joined the department when she received an emergency call for police assistance, and dispatched a young officer, also new on the force. Minutes later the officer called back requesting an ambulance to assist a woman about to deliver a baby. The officer's first call was followed shortly by a second plea, "Get that ambulance here fast! This lady has had one baby and is about to have another."

Despite the humorous stories connected with the radio dispatching system Ben Demby is convinced of its life saving importance.

Demby, who received his first radio set in 1914 and today heads a department with over \$3 million worth of radio, telephone, and IBM equipment, moved into his position more than 30 years ago. At that time the City of Miami had no communications division. When he was appointed by Miami police chief Andrew Kavanaugh he asked what he was expected to do and was told by Kavanaugh, "If you don't know, I don't."

One thing he did know and that was that Miami's police and fire emergency facilities should be connected by radio with a central dispatching desk. In 1925, before he joined the police department, he had argued without success for the ambulance service with which he was working to establish radio communications between dispatcher and the ambulances.

"We might have saved more than 25 per cent of the lives that were lost in the 1926 hurricane if we had had radio dispatched ambulances," he said. "And that is a conservative estimate," he added emphasizing the importance of the department in emergency situations.

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Visita el Papa A Atenágoras

CIUDAD VATICANO — Impulsado por "consideraciones de gran importancia," el Papa Paulo VI anunció que hará una visita de dos días a Turquía, donde visitará los antiguos santuarios cristianos de Efesos y Estambul y se reunirá con el Patriarca Ecueménico Ortodoxo Atenágoras I de Constantinopla, Estambul.

El quinto viaje papal fuera de Italia esta señalado para los días 25 y 26 de julio. El extraordinario gesto de honor hacia el Patriarca Atenágoras fue decidido por varias razones. Entre ellas la oportunidad de discutir con el la mejor forma de promover estudios teológicos y canónicos que allanen el camino hacia el restablecimiento de una perfecta comunión entre las iglesias Católicas y Ortodoxas.

Urbi.....

Una nueva convivencia está siendo organizada por el Movimiento de Cursillos de Cristiandad para efectuarse el próximo 5 de agosto. La Convivencia es una jornada de un día en la que hombres y mujeres que han participado por separado en la experiencia de tres días de los cursillos, reviven los resultados del cursillo. Los interesados en participar en la próxima pueden hacer sus reservaciones en la oficina de Cursillos, Centro Hispano Católico, o a través de los distintos grupos parroquiales.

Un nativo de Lake Worth, en la Diócesis de Miami, el Padre Joseph R. Lang, misionero de Maryknoll, encabeza una misión de sacerdotes y religiosas americanas, así como religiosos irlandeses, que trabaja en la parroquia de Nuestra Señora del Pilar, de Arequipa, Perú, haciéndola una intensa labor apostólica en esa ciudad peruana.

Conferencias de preparación al matrimonio patrocinadas por el buró de Vida Familiar de la Diócesis de Miami serán ofrecidas comenzando el 31 de julio, a través del sistema de televisión educacional en circuito cerrado de la Diócesis de Miami, cubriendo los condados de Dade y Broward, a todos los colegios equipados con ese servicio. Las conferencias comenzarán a las 8 p.m. los días lunes 31 de julio y los lunes y jueves 3, 7 y 10 de agosto.



...et Orbi

Urge Reforma Agraria

Ciudad de México (NA) Monseñor Avelar Brandao, Arzobispo de Teresina (Brasil) y Presidente del Consejo Episcopal Latinoamericano (CELAM), declaró que "la justicia social sólo será posible mediante una reforma agraria que comprenda, además del reparto de tierras, la educación de los campesinos".

Al señalar la reforma agraria entre las soluciones rápidas, Mons. Brandao indicó que en algunos países latinoamericanos, como Chile, Ecuador y Brasil, la Iglesia ya ha entregado las tierras que poseía. Agregó que "la Iglesia suele ser muy pobre en ciertos países latinoamericanos, y no cuenta más que con pequeñas tierras para sostener sus parroquias, sus hospitales, sus dispensarios, etc."

Indicó que la Iglesia no trata de organizar "contra-guerrillas espirituales". "No pensamos en ningún proceso de violencia, sino en una conciencia cristiana positiva", dijo.

"Hemos de buscar el desarrollo y la integración de los pueblos latinoamericanos, formando con ellos una vigorosa conciencia comunitaria", agregando que se trataba de lograr "un desarrollo integral, o sea que promueva al hombre y a sus comunidades en los aspectos económico, social, político, cultural, espiritual, religioso."

Iglesia Colombiana Cederá Tierras a Reforma Agraria

La Iglesia católica colombiana anunció que está dispuesta a ceder "las tierras que posee y que el bien común requiere" para los programas de reforma agraria, al tiempo que especificaba que está firmemente decidida a cooperar en los planes de desarrollo e integración popular. El pronunciamiento fue dado a conocer por la Conferencia Episcopal Colombiana en Bogotá.

"La reforma agraria que la Iglesia estimula y considera tan necesaria y urgente—añade el documento—es una reforma integral que tiene por fin la promoción de la persona humana. No

se reduce, por lo mismo, a la mera dotación de tierras en propiedad privada, sino que comprende también la educación básica y capacitación laboral del campesino; los servicios de higiene, de crédito adecuado, la asistencia técnica; de seguro social que cubra los riesgos propios de la agricultura y de la ganadería; las vías de penetración y carreteras, y la organización del campesino que le de fuerza social y económica, para incorporarlo plenamente a la vida nacional y lo libere de una despersonalizante dependencia de toda suerte de proteccionismo, oficiales o privados."

Obispo Puertorriqueño Prepara Programas de Diáconos Casados

Un programa intenso para establecer el diaconado permanente en Puerto Rico será presentado próximamente a la conferencia de obispos de esa isla por el Obispo de Arecibo.

El Obispo Alfredo Méndez, que por más de dos años ha venido proponiendo el diaconado de casados como respuesta a la falta de sacerdotes en Latinoamérica, predice hoy que en cada una de las quinientas diócesis del hemisferio sur un buen grupo de sobresalientes seglares pueden ser reclutados de inmediato para entrenarlos para el diaconado.

Entrevistado aquí durante una breve visita al Sur de la Florida, el Obispo Méndez, nativo de Chicago, señaló que sólo en su propia diócesis "unos 30 a 40 hombres que fueron seminaristas y hoy están casados, muchos de los cuales llegaron a los estudios de filosofía y aun teología, calificarían perfectamente y están ansiosos de servir como diáconos.

Otras fuentes de candidatos al diaconado, dijo, eran organizaciones como los Cursillos de Cristiandad, los Clubes Serra y los Caballeros de Colón, entre otras.

Si la conferencia nacional de obispos de Puerto Rico aprueba el diaconado permanente, el Obispo Méndez vislumbra un programa de entrenamiento de tan sólo unos pocos meses para que los diáconos casados reciban instrucciones para distribuir la comunión, bautizar, atestiguar bodas, llevar el viático a los enfermos y officiar en funerales y entierros.

Como el motu proprio "Sacrum Diaconatus Ordinem" publicado por el Papa Paulo VI el 27 de junio no especifica un periodo determinado para el entrenamiento de los diáconos casados, el Obispo Méndez explicó que podría ser asignado un sacerdote para preparar a los candidatos durante periodos de dos horas dos veces a la semana por las noches y en los fines de semana para que esos hombres puedan continuar ininterrumpidamente en sus ocupaciones regulares.

"No sería necesario construir edificios para tales programas, ya que podrían usarse colegios, seminarios y casas de retiro para las clases", dijo el Obispo, destacando que si 20 o 30 hombres pudieran ser entrenados durante un año en cada diócesis de Latinoamérica, unos diez mil diáconos es-

tarian ejerciendo al final del año.

En la diócesis de Arecibo, que tiene una población de medio millón de habitantes, hay áreas en las que sólo se puede ofrecer misa un domingo al mes. Si hubiera un diácono que viviera cerca de la Iglesia, él podría abrirla los restantes domingos, y allí distribuir la comunión y predicar la palabra de Dios, manteniendo viva la vida espiritual del pueblo. Situaciones similares se presentan en otras partes de Latinoamérica, donde el pueblo sólo ve al sacerdote al cabo de cuatro o cinco meses.

El Obispo Méndez, director de la Sociedad de San Esteban, organizada hace dos años para asistir a la Jerarquía en Latinoamérica en la organización de programas de entrenamiento de los diáconos casados, advierte que para el año dos mil se calcula que Latinoamérica tendrá la mitad de los católicos del mundo. Sólo el diez por ciento de nues-

tros sacerdotes está en Latinoamérica y estamos necesitando cien mil sacerdotes ahora. Pero, en dónde vamos a sacar 50 mil sacerdotes más en 10 años? En la actualidad 50,000 ministros en Latinoamérica cuidan espiritualmente de seis u ocho millones de protestantes, mientras 50,000 sacerdotes tienen que atender a 100 millones de católicos".

Cree el Obispo Méndez que siempre que sea posible el diácono casado debe continuar sosteniéndose con su trabajo y que los gastos extras de su ejercicio diaconal, como los viajes, sean reembolsados por la diócesis.



Suplemento en Español de "THE VOICE"

Día de Puerto Rico en Miami

Proclamado por el Alcalde de Miami como el Día de Puerto Rico en Miami, el aniversario de la proclamación del Estado Libre Asociado de Puerto Rico será observado aquí con un acto a las 8 p.m. el próximo día 25, en el Auditorium del Bayfront Park.

Para participar en ese acto que congregará a la colonia boricua residente en Miami han sido invitados la alcaldesa de San Juan, P.R., Doña Felisa Rincón de Gautier y el Presidente del Senado de la isla, Samuel R. Quiñones.

Se calcula que en el Sur de la Florida, en lo que forma la Diócesis de Miami residen actualmente unos 30 mil puertorriqueños, lo que hace a la comunidad boricua el grupo más grande de habla hispana en esta área después de los exiliados cubanos cubanos. Como se sabe, por una de las prerrogativas del Estado Libre Asociado los puertorriqueños gozan de doble ciudadanía, por lo que aquí son ciudadanos americanos.

Precisamente este mismo mes, el próximo día 23, el pueblo puertorriqueño acudirá a un plebiscito en el que decidirá sobre su futuro status. Tres tendencias irán a discusión en este plebiscito: El unirse a Estados Unidos como un estado más,

la independencia o la continuación del actual Estado Libre Asociado que fue instaurado hace quince años.

Es opinión de los observadores del acontecer boricua que la corriente mayoritaria respalda la continua-

ción del actual Estado Libre Asociado. De todos modos, si el plebiscito arroja la victoria sobre alguna de las otras dos tendencias, la decisión final recaerá en el Congreso de los Estados Unidos.

Voluntarias Argentinas Trabajarán en EE. UU.

En una labor similar a los cuerpos de paz, sólo que a la inversa, un país latinoamericano está enviando voluntarios a trabajar en Estados Unidos y así buscar la penetración entre dos pueblos.

El primero de varios grupos de voluntarios argentinos llegó esta semana a Miami, donde hizo una breve escala, siguiendo rumbo a California por Omnibus a fin de conocer distintas regiones del país.

Eran siete chicas, todas ellas maestras o trabajadoras sociales que tomarán un curso de cuatro semanas de entrenamiento en la Sothern California University, para después trabajar en distintos lugares de los Estados Unidos, ya como profesoras de español, ya como trabajadoras sociales, estas últimas principalmente en zonas latinas.

"Lo que más nos intere-

sa conocer de Estados Unidos es su pueblo, su gente", dijo una de las siete viajeras que pasarán aquí un año entero.

"Venimos aquí a aportar nuestras experiencias y a recoger otras experiencias que en el futuro podamos aplicar en nuestro país. Nuestro deseo es servir, no sólo en Argentina o Estados Unidos, sino en cualquier parte del mundo. Los gobiernos de Argentina y E. U. hicieron el arreglo y por eso estamos aquí."

"La impresión que tenemos de Estados Unidos es maravillosa. Hemos estudiado la historia y cultura de esta gran nación, conocemos su idioma y estamos seguras de que aquí pasaremos un año maravilloso.

Dos de ellas, María G. Guerrini y Elsa Ruiz son de La Plata, las otras cinco son de Buenos Aires. María y Elsa son graduadas de la Escuela de Servicio Social de Caritas Argentina, y con esa institución católica han venido prestando servicios a las clases necesitadas de su país. Otras han trabajado en distintos programas contra la pobreza, auspiciados unos por el gobierno argentino y otros por agencias de la Iglesia, como la Comisión Católica Argentina de la Campaña Contra el Hambre.

Muchas de ellas han trabajado en ese sentido en las llamadas "villas miserias", las barriadas pobres en las afueras de la capital argentina.

Durante su estancia en esta ciudad las recibió como anfitrión el Consul Argentino en Miami, Marcos Morínigo, que destacó el afán de entendimiento mutuo y amistad que animaba a los gobiernos de Argentina y Estados Unidos al estimular este programa.



SIETE Chicas argentinas llegaron a Miami rumbo a California donde trabajarán en un programa similar a los Cuerpos de Paz. En la foto, a su llegada a Miami con el ejecutivo de Aerolíneas Argentinas, Miguel Abadía y el Consul de Argentina en Miami, Marcos Morínigo.

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Cuerpos de Paz Colombianos

Por Manolo Reyes

En la semana de ayer recibimos una visita interesante en nuestras oficinas. Se trataba de dos jóvenes estudiantes de Colombia, recién llegados a Miami. Sus nombres: Pedro Beltran Barreto, Director de la Acción Comunal Interuniversitaria, y José Joaquín Garzón Pulido. Encargado del Departamento de Arquitectura de la Organización.

Ambos jóvenes nos explicaron que el grupo de ellos consta de unos cien estudiantes universitarios colombianos y están llevando adelante un plan de acción comunal, no solo para las ciudades sino también en el orden rural.

La organización fue fundada en septiembre de 1965 por un grupo de estudiantes universitarios voluntarios y el Centro Colombo Americano de Bogotá.

El fin primordial de la organización es reclutar y coordinar estudiantes de los últimos años de las distintas carreras para que tengan la oportunidad de vincularse de una manera más práctica a la solución de los problemas nacionales y ayudar y orientar a las diferentes comunidades del país.

Según nos explicaron los jóvenes colombianos, su actuación no está limitada a las zonas urbanas, sino que van al interior del país y se reúnen con líderes locales de las comunidades para tratar de ayudarlos.

En su labor de asistencia, manifestaron los jóvenes colombianos, han tenido que penetrar en zonas peligrosas siendo asistidos por el ejército de Colombia.

En menos de dos años los jóvenes han logrado construir una escuela en el Barrio el Dorado, de Bogotá, con capacidad para 150 alumnos.

También hicieron un salón comunal en el Barrio de Atenas, en Bogotá.

Y ahora se encuentran trabajando en un ambicioso proyecto de escuela de Somondoco, con restaurante, teatro, laboratorio de ciencias naturales, biblioteca, campo de deporte y capacidad para 360 alumnos.

También expresaron los jóvenes colombianos que se prestan servicios médicos gratuitos a los necesitados de la acción comunal.

Veamos como opera esta organización, según narra los jóvenes visitantes.

Tomemos como ejemplo de sus obras una escuela en Guayata, Boyaca, con capacidad para 150 alumnos.

Después que los jóvenes discuten y trazan los planes, comienza la construcción, ayudados en alguna ocasión por la Alianza para el Progreso.

Según dijeron, en esos proyectos, como en la construcción de la escuela trabajan campesinos, estudiantes y miembros del ejército.

Entre todos cooperan con su mejor esfuerzo por el bien de la comunidad.

Expresaron los jóvenes que es altamente estimulante

ver unidas a dos fuerzas que se dicen contradictorias. Militares y Estudiantes, trabajando juntos, por el bien de todos.

Al terminar la obra, los jóvenes estudiantes universitarios de Colombia colocaron una medalla en el pecho de cada soldado que estuvo presente ayudando en la obra.

Toda esta meritoria labor que está llevando adelante los jóvenes estudiantes universitarios de Colombia, constituye un medio muy eficaz de combatir al comunismo a través de la superación tangible y real de la comunidad.

Nuevos Pretores en Cuba

El imperio de la ley ha muerto en la isla mártir de Cuba. Fidel Castro que es abogado, para ejercer en los pocos casos en que actuó antes de robarse el poder en la isla antillana, tuvo que jurar fidelidad a las leyes de la república ante el Tribunal Supremo de Justicia de Cuba.

Sin embargo, el tiempo ha demostrado que Castro ha pisoteado todas las leyes que juró respetar y hasta ha colocado hombres analfabetos o de pésima reputación a impartir justicia. De todos es sabido que el recurso de Habeas Corpus no existe en Cuba. No existe tampoco el mandamiento judicial para entrar en la privacidad de un hogar. Allí, en la isla, impera la legalidad y la anarquía.

Otro golpe de muerte contra la justicia en Cuba acaba de ser dado por el régimen rojo de la Habana al anunciar la constitución de los llamados "tribunales populares". Ya para ser juez en Cuba no se necesita ser abogado ni haber ido a la universidad. Con tener un sexto grado, 21 años de edad y ser comunista, que es la negación de la ley, se puede imponer una pena. Se ha demostrado que durante ocho años y medio el Castro comunismo ha violado y viola todos los derechos elementales del ser humano. Luego los candidatos seleccionados para jueces populares harán un cursillo de capacitación de 10 días. Como si en 10 días se pudieran enseñar 32 asignaturas que durante cinco años tenían antes que estudiar abogados en la Universidad.

El crimen contra la justicia que en Cuba está cometiendo el Castro comunismo, es análogo al que se comete si un civil cualquiera por ser mayor de 21 años, tener un sexto grado y ser comunista se le da un cursillo de 10 días y entonces se le entrega un bisturí para que extirpe un pulmón en un paciente o haga una operación de cirugía menor como es extirpar el apéndice. Todas las posibilidades arrojan que el paciente, en este caso moriría porque quien lo opera no es un médico, no es un perito en la materia. Lo mismo ha sucedido con la justicia en Cuba. El golpe de muerte ha sido la instauración de los llamados jueces populares, que en definitiva serán designados por el comité central del partido comunista de la isla.

Así quedarán instalados los nuevos pretores del Castro comunismo, los nuevos pretores que como en los tiempos de Roma espoleaban al pueblo imponiéndoles impuestos, trabajos forzados, penas de latigazos y muerte a pedradas o en la cruz. Por eso, viendo la tragedia de Cuba se comprende que la isla ha atrasado más de 60 años de avance, todo lo que se había ganado en la era republicana. Porque fundamentalmente allí no existe el respeto a la ley. Y en una nación sin ley, no hay justicia, no hay desarrollo, no hay libertad.

Por Manolo Reyes

LA VOZ DEL PAPA

Iglesia Se Acerca al Mundo Permaneciendo Fiel a Si Misma

El Papa Paulo VI abogó por la recta aplicación de las disposiciones emanadas del Concilio Vaticano II y precisó que la Iglesia sólo podrá acercarse al mundo

permaneciendo fiel a si misma.

Refiriéndose, en el transcurso de una audiencia ge-

neral, a las discusiones entre los católicos con relación a otra forma de pensar y de actuar que no parece plenamente conforme con las indicaciones conciliares, el Santo Padre dijo que "la misión de la Iglesia consiste ante todo en servir al hombre, más bien que en practicar el culto de Dios y el apostolado religioso".

"No deben perderse de vista esos problemas—añadió—para resolver en su sentido justo, deseado por el Concilio, la cuestión del acercamiento de la Iglesia y del mundo contemporáneo."



Suplemento en Español de "VOICE"

HABLANDO A LA JUVENTUD

Estamos en medio del verano y por lo tanto en medio también de las vacaciones escolares.

Muchos de ustedes están yendo a la playa, están haciendo deportes, jugando baseball, basketball, nadando en tal o cual piscina, y en general, disfrutando de los tres meses de descanso tan bien ganados, después de un año de estudios.

Sé también de muchos jóvenes que en los fines de semana se reúnen para poner una toca discos y bailar, o quizás tocar guitarra, o hacer un barbecue, o disfrutar de un baile especial de cumpleaños o una fiesta de 15.

Pero cabe la pregunta, en medio de todos estos entretenimientos, se cumple con el precepto semanal de asistir a templos e iglesias a unirse espiritualmente con aquel que todo lo puede y de quien se recibe todo un derroche de bendiciones en la tierra?

Es lógico que el muchacho joven se divierta y disfrute del tiempo de descanso y vacaciones.

Pero no por ello debe olvidar su relación directa con Dios.

Y ahí está la frase bíblica que nos recuerda la espiritualidad del ser humano: "No solo de pan vive el

hombre".

El ser humano compuesto de cuerpo y espíritu... de cuerpo y alma, tiene una serie de necesidades biológicas que se manifiestan a través del hambre, de la sed, del desarrollo de los músculos con los ejercicios apropiados. De la sana diversión como medio de un buen entretenimiento.

Pero el espíritu también requiere el mayor cuidado del ser humano. Y el alma necesita una atención que comienza con la unión con Dios.

Por eso, en la vida hay que hacer altos en el camino... altos en medio del diario bregar... altos en el deporte, en la diversión, en los sanos entretenimientos para unirnos al Supremo Hacedor.

Y que menos para hacerlo, que una vez a la semana, para ir allí a las iglesias, a los templos, donde se venera su presencia espiritual y darle gracias por todo lo que de Él se ha recibido... por todas las bendiciones que reparte sobre cada uno de nosotros y nuestras familias?

"No solo de pan vive el hombre".

Y esta es una verdad que el ser humano debe aprender desde su más temprana edad.

Su Santidad indicó a continuación que si la Iglesia desea restablecer un puente entre ella y el mundo moderno, es porque dicho puente ha dejado de existir, y se interrogó acto seguido sobre la forma en que la Iglesia deberá operar para lograr de nuevo la confianza de los hombres.

"Aunque el cristiano y el seglar viven juntos—dijo—, ¿no avanzan acaso en direcciones opuestas? Uno busca el reino de Dios, el otro, el reino de la tierra. ¿Acaso son incompatibles estas dos posiciones? ¿Un acercamiento entre la Iglesia y el mundo contemporáneo no exige por parte de la Iglesia una profunda transformación de todo su ser y de toda su doctrina, de toda su ley moral y canónica?"

"Ha hablado de un 'aggiornamento'—señaló después—pero, ¿es deseable el abandono de la tradición, de los dogmas, de la disciplina filosófica y de las estructuras eclesiológicas? Teniendo en cuenta la mentalidad normal y la repugnancia de la misma a admitir las verdades que sobrepasan su comprensión espontánea, ¿podemos modelar según nuestros deseos una nueva constitución de la Iglesia, someter su doctrina a una nueva interpretación y extraer de ella una 'teología moderna'?"

recuerda que para eso vino al Calvario. Si el sueño le atormenta, le agota el cansancio y la fatiga ¡no importa! Eso es su puesto, ese es su lugar, el lugar que la Iglesia le ha designado a ella a la Monja Contemplativa. Ha de soportarlo todo por amor y por amor sufrir todo, porque ella quiere dar el Amor, todo su amor porque ese Amor no era Amado...

Su premio, su galardón por sus noches de vela; por sus vigiliadas insomnes, sus ayunos y penitencias su valioso trofeo no lo vera nunca en esta vida. Nunca podrá saborear la dulzura, el gozo deleitable de ver hecha rea-

Así continúa durante el día, con el rezo de las Horas

dan derezar al Dios del Cielo, o que se atreven a blasfemar del Cristo del Calvario. Ser Monja Contemplativa es vivir con la Iglesia: llorar con la Iglesia cuando le ve oprimida y, gozar con la Iglesia cuando la ve exultar de gozo en sus días de triunfo. Ser Monja Contemplativa es vivir en toda su pujanza y plenitud la vida Litúrgica, comenzando desde el amanecer con las Laudes del rezo del Oficio Divino.

Así continúa durante el día, con el rezo de las Horas

Llamado a la Vida Contemplativa

lidad tangible el fruto de sus plegarias y sacrificios. Vive de Fe, de pura Fe, Fe roqueña semejante a la del Patriarca Abraham ante el sacrificio de su hijo Isaac. Ella cree que su oración, su inmolación diaria es aceptada y agradable a Dios. Ella cree que su oración unida a la oración del Cristo Agonizante, del Calvario penetra los Cielos y llega hasta el Trono del Altísimo descendiendo después transfor-

mada en lluvia de gracias celestiales sobre todo el mundo. ¡Esto le basta! Le basta y le hace feliz, porque la felicidad está en proporción directa con el grado de sacrificio que nos ha costado alcanzar el objeto apetecido y porque la Monja Contemplativa ha llegado al supremo sacrificio para lograr alcanzar a su Amor, goza de la felicidad más grande dable en la tierra. El Dios del Amor deleita y regocija su alma con ese vino generoso y embriagante del que llena a rebosar su corazón, el corazón de las almas castas, las almas puras, las almas generosas en su donación, las almas ardientes que se entre-

garon del todo a amar al Amor. Estas son las mujeres más felices de todo el mundo.

Te escribo lo que Rebeca me dijo, tratando de recordar con precisión cada palabra de aquella charla inolvidable. Si te interesa saber más sobre la vida de esta muchacha encantadora, puedes dirigir tu petición a la Redacción del Semanario The Voice.

Sor Maria de Sta. Cecilia, O.S.C.

LA RESPUESTA DE REBECA

Amor es darse — me dijo — amar es entrega, es donación, es volcarse en el Amado. Amar es sacrificio, es inmolación, es celo encendido, y ardiente que quiere abrasarlo todo en el amor al Amado y, porque el amor es amado yo quise amar el amor.

Esta fue su respuesta a mi pregunta. ¿Por que quisiste, Rebeca, ser Monja Contemplativa? Y así siguió hablando con un fuego y vehemencia que parecían estar ante una segunda Teresa de Jesús.

Amar es reparación — continuó — amar es ofrenda de holocausto, es súplica, es sacrificio expiatorio y victimal. Amar es pedirle insistentemente al Amado en extasis embriagador: Dame mil corazones para amarte y aunparenme poco a quererte... Amar es fuego devorador, amar es luz, es diafanidad, es belleza que deslumbra, y porque también el amor es entrega, es sacrificio, es martirio heroico por el Amado, yo escogí la entrega absoluta, total, irrevocable la ofrenda suprema, el ápice del sacrificio en mi decisión al abrazar la Vida Religiosa y escogí el ser Monja Contemplativa.

Ser Misionera me parecía poco para satisfacer mis ansias incontenibles de inmolación perfecta, de entrega total. Porque la Religiosa Misionera ciertamente se consume, se aniquila en sus Obras de Celo, es alma que no se economiza. Pero muchas veces, las más de las veces puede saborear el fruto de tantos sacrificios. Por ejemplo: niños que reciben la Primera Comunión después de haberlos ella preparado. Conversiones de paganos, que parecían rocas inamovibles en la creencia de sus idolátricas supersticiones. Enfermos reacios a la Confesión y, que antes de morir piden los sacramentos y, bendicen a la Hermana Misionera que les proporcionó tanta alegría. En el atardecer de su vida, tampoco le faltan las consolaciones: Recibir la Bendición Sacerdotal de aquel niño del Kindergarten a quien ella le enseñó a hacer la Señal de la Cruz, y hoy transformado en Sacerdote del Altísimo. Aquella niña enferma de viruelas a quien ella curaba diariamente, la ha visto convertida en una madre ejemplar y Catequista asidua a la Casa Misión y hoy recibe la foto del primer nietecito

recibiendo el Sagrado Bautismo en aquella lejana y tan querida Iglesia.

Ser Monja Enclaustrada es renunciar a estos goces tan legítimos. Ser monja contemplativa es inmolarse a diario, es sacrificarse de continuo, pero... Sin nunca ver el fruto de esos sacrificios, la fecundidad de esa inmolación. Sufrir por el amado sin tasa y sin medida y no ver aquí en la tierra la floración de tanto dolor e inmolación. Este ideal me hechizaba, me atraía con fuerza irresistible.

Sería tan misionera, o mas misionera que la mas activa de ellas en tierras de Misiones; porque ser Monja Contemplativa no es ser una egoísta, una misántropa, una retrograda. Ser Monja Contemplativa es llevar sobre sí el peso del mundo entero. Es ser la intermediaria entre el Mundo y el Dios del Cielo oculto en el Tabernáculo ante el que ella permanece cual lámpara votiva en competencia pudieramos decir con la lamparita del Sagrario.

Ser Monja Contemplativa es transformarse en Alma Reparadora que prorrumpe en alabanzas ante el Dios de los Altares reparado por sus hermanos que no se acuer-

ESTO FUE UN ENCUENTRO

Para alguno de los pocos turistas hospedados el pasado fin de semana en el plácido motel de Fort Lauderdale el espectáculo empezaba a llamar la atención. Por aquí y por allá parejas muy unidas que conversaban mucho, en español. Unos paseaban junto a la piscina; otros se iban lejos, a sentarse a la orilla del mar; otros aprovechaban la sombra de un árbol. Unos eran jóvenes, otros no tanto. Unos parecían en luna de miel, otros no tanto, unos estaban alegres, otros no tanto. Se ven rostros alegres y rostros preocupados. Y los que por la mañana parecían preocupados, por la tarde no lo parecían tanto. . . . y ya por la noche se iban cogidos de la mano a retirarse a sus habitaciones. Todos juntos se encerraban en la sala de convenciones del motel. Después de un largo rato salían con unas libretas llenas de apuntes que se leían el uno al otro. Con ellos se veían algunos sacerdotes

Aquello era el primer encuentro conyugal para matrimonios de habla hispana en la Diócesis de Miami. Era una revisión de la vida matrimonial que marido y mujer hacían después de escuchar unos temas que los dirigían a un diálogo intenso, destinado a descubrirse mutuamente las fallas y defectos, las virtudes, los puntos de unión y desunión desde que se casaron. Eran 20 matrimonios. Algunos con problemas incipientes: problemas por culpa de la suegra, por desacuerdos en la educación de los hijos, o porque él ya no era tan atento como en el noviazgo y casi no tenían tiempo para conversar de cosas que hacía falta conversar. Otros ya con grietas profundas que amenazaban destruir el edificio conyugal; en verdaderos divorcios espirituales. Vivían bajo el mismo techo todavía pero.

Unos y otros, los del problema incipiente y los de la grieta profunda, terminaron su encuentro marido y mujer cogidos de la mano y renovando las promesas del matrimonio. Dispuestos a reiniciar una vida matrimonial mejor. Con un verdadero triángulo amoroso: marido, mujer y Cristo unidos en el hogar.

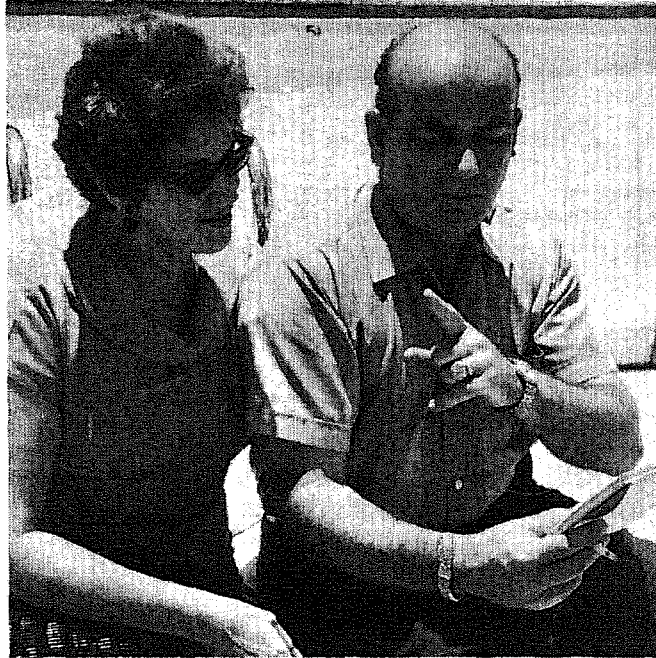


Triángulo Amoroso Perfecto El Matrimonio y Cristo

Los Matrimonios Se Unen en la Misa

Y Juraron Tener a Cristo en Medio de sus Hogares

Texto y Fotos:
Gustavo Pena Monte



Después de 30 Años, Un Real Encuentro del Matrimonio con Cristo



El Pintor Colombiano Carlos Díaz con su Esposa Lilia

Dos Conocidos Locutores Tuvieron el Encuentro con sus Esposas

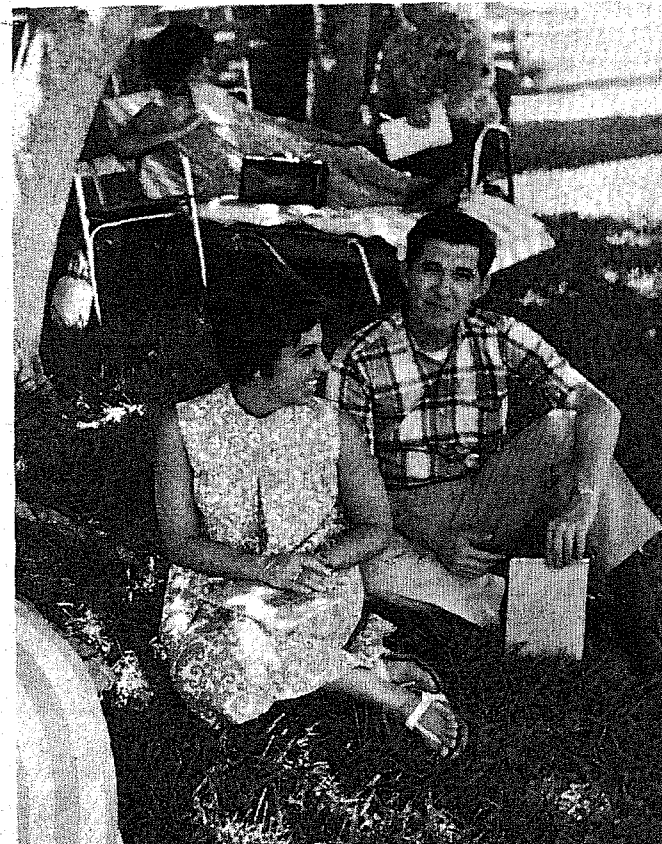
Ricardo Vila y su Esposa Angélica

Tomas García Fusté y su Esposa Amelia



Una Pareja Charla con el Sacerdote

Francisco y Rosita de la Cámara con el Padre Angel Villaronga



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Un Angulo del Comedor: Los Matrimonios Almuerzan

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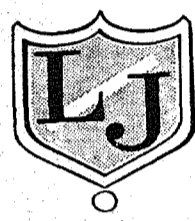
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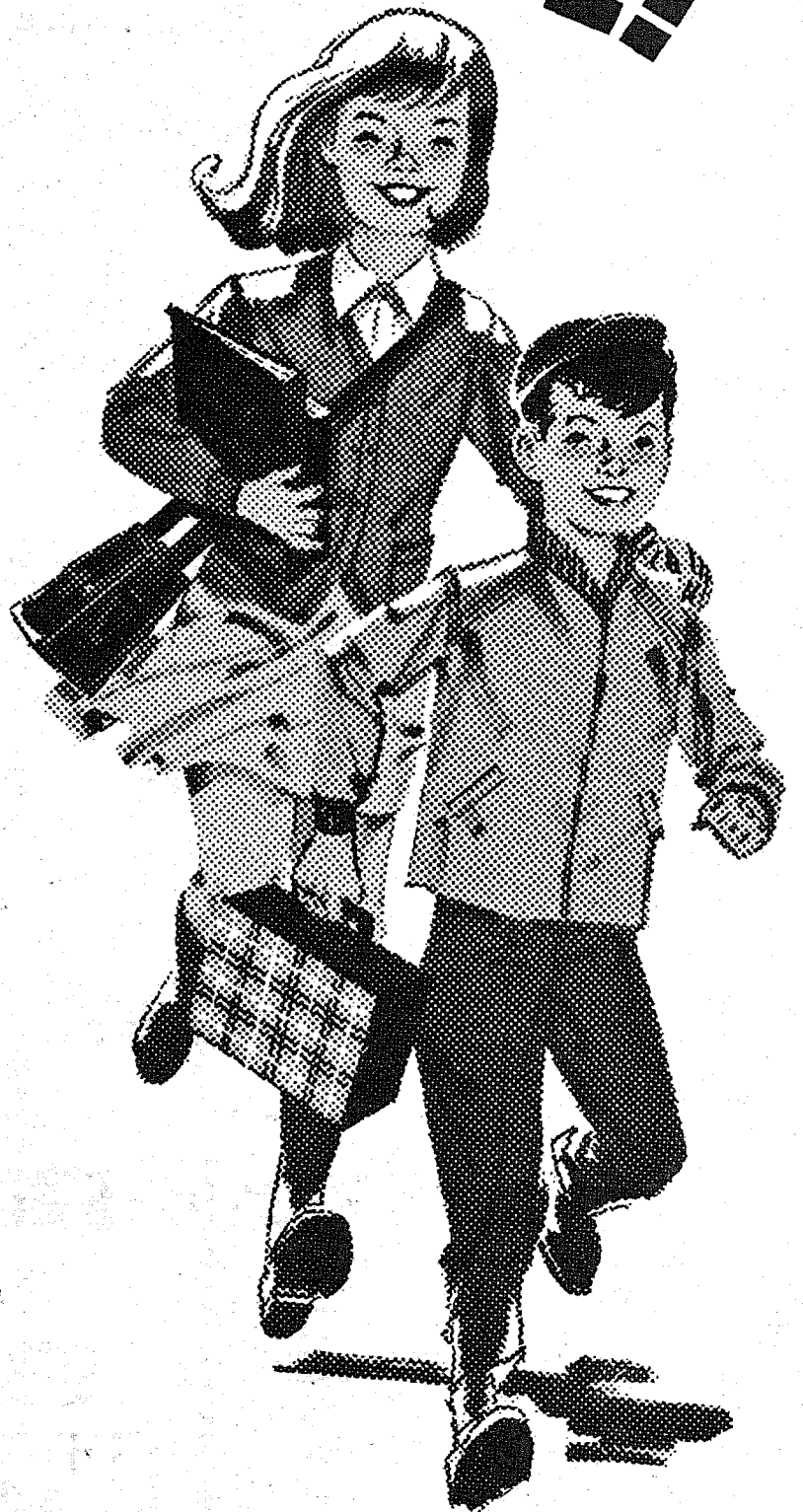
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