

POPE UPSETS 1000 YEARS AT ISTANBUL

By JAMES C. O'NEILL

ISTANBUL, Turkey — (NC) — For the first time in almost 1,000 years, a Roman Pope visited the once Christian capital of the East, Constantinople, today modern Istanbul, and paid his personal tribute to both.

The papal Pan-American flight arrived at the airport at 10 a.m. Tuesday and was welcomed by government and religious delegations.

After being greeted by Turkish President Cevdet Sunay at the airport, as well as by Orthodox Ecumenical Patriarch Athenagoras I, who was not expected to meet

See additional stories and pictures about Pope's visit to Turkey on Page 5.

the papal plane, the Pope was driven to the Latin-rite cathedral near the house where he stayed for his visit.

The Pope's welcome at the cathedral of the Holy Spirit was warm from the almost 1,000 Catholics pressed into the small church and spilling out into its courtyard.

Priests and monks hastily changed their street clothes to robes in a side chapel because of Turkey's law barring religious garb in public, while Pope Paul and his

party including Eugene Cardinal Tisserant, dean of the College of Cardinals; Amleto Cardinal Cicognani, Papal Secretary of State; and Angelo Cardinal Dell'Acqua, one of 27 cardinals named by Pope Paul in May, joined with Ignace Cardinal Tappouni, Syrian rite patriarch of Antioch, in the cathedral.

SALUTES PEOPLE

Speaking in French, Pope Paul saluted the people of Istanbul and spoke of his mission of brotherhood to all men. Following his formal talk, the Pope added a few words in Italian.

Hidden within the dull blue-grey horizons of the city sprawling over the Golden Horn and the deep blue Bosphorus were small but tenacious Christian enclaves of both Orthodoxy and Roman Catholicism for which the Pope's journey held so much hope.

On his route to the Yildiz Palace, where Turkey's President Cevdet Sunay received the Pope in a breathtaking flower-setting, the Pope could see Istanbul's mixture of old and new. Ancient Roman aqueducts and remnants of the walls of Byzantium intermittently broke blocks of modern apartment houses and the sagging wooden flats of 50 years ago.

At the Yildiz Palace, the Pope was received with great courtesy in a wooden chalet reserved for important visitors.

Following the presidential visit, the Pope's tour of the city began with a boat ride on the Bosphorus, affording Pope Paul a magnificent view of the city's domes, minarets and gardens.

The boat trip ended by landing at Dolmabache Palace and Pope Paul continued by car, touring the city's most famous monuments, including the former basilica of Hagia Sofia, built in the Sixth century when Rome and Constantinople were still united within the now hoped-for reunited Christendom.

(Continued on Page 4)



CHEERING Turks welcomed POPE PAUL VI in downtown Istanbul where 80 degree heat caused the POPE to shed his cloak.

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Riot Roundup: Detroit, Other Cities Shaken

NC NEWS SERVICE

While most of the nation's attention focused on the devastation caused by three days of racial riots in Detroit, and a smaller but potentially disastrous outbreak in New York's Spanish Harlem, police and citizens in more than a dozen other cities had similar problems closer to home.

In Rochester, N.Y., where racial violence first flared two years ago, police and Negro leaders first cooperated, then drifted apart as violence continued into a third straight night. One of the city's largest sports stores was robbed of its gun supply. Two men were shot.

In New York, a woman and a 16-year-old boy died during a third night of violence in "El Barrio," the predominantly Spanish-speaking area of East Harlem. But the rioting failed to spread to Negro Central Harlem, the scene of bitter riots in 1965.

Detroit was not the only Michigan city struck by racial incidents. In Pontiac, Flint and Grand Rapids bands of youths smashed windows, and looted stores. Two were killed in Pontiac.

OTHER CITIES

Racial troubles also plagued these American cities Monday night:

— Cambridge, Md. — Two blocks in the Negro ghetto were burned during violence which followed a street-corner rally conducted by H. Rap Brown, chairman of the Student Non-Violent Coordinating Committee. Brown was injured and later a warrant was issued charging him with inciting to riot.

— Cairo, Ill. — The rioting which struck the city last week had subsided, but militant Negro leaders threatened the city that unless their demands were met it might start again. A meeting was scheduled to discuss their grievances.

— Englewood, N.J. — Police and Negro snipers ex-

(Continued on Page 4)



Most U.S. Helpers Sent To Latin America Scene

WASHINGTON (NC) — Almost two-thirds of all U.S. apostolic personnel overseas is now in Latin America. Of the total of 9,500 U.S. priests, Brothers, Sisters and lay volunteers in foreign lands throughout the world, 5,369 labor in Latin America.

Almost 46% of these are at work in only three places — Peru, Brazil and Puerto Rico. Over 42% serve in nine other locales, with the remainder — about an eighth of the personnel — spread among 11 South American countries.

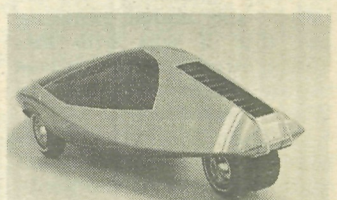
"This distribution of our

personnel demonstrates categorically their needs relative to the millions who must be served," says the third biennial report on U.S. Church personnel in Latin America, published here by the U.S. Bishops' Committee for Latin America.

SURVEY MADE

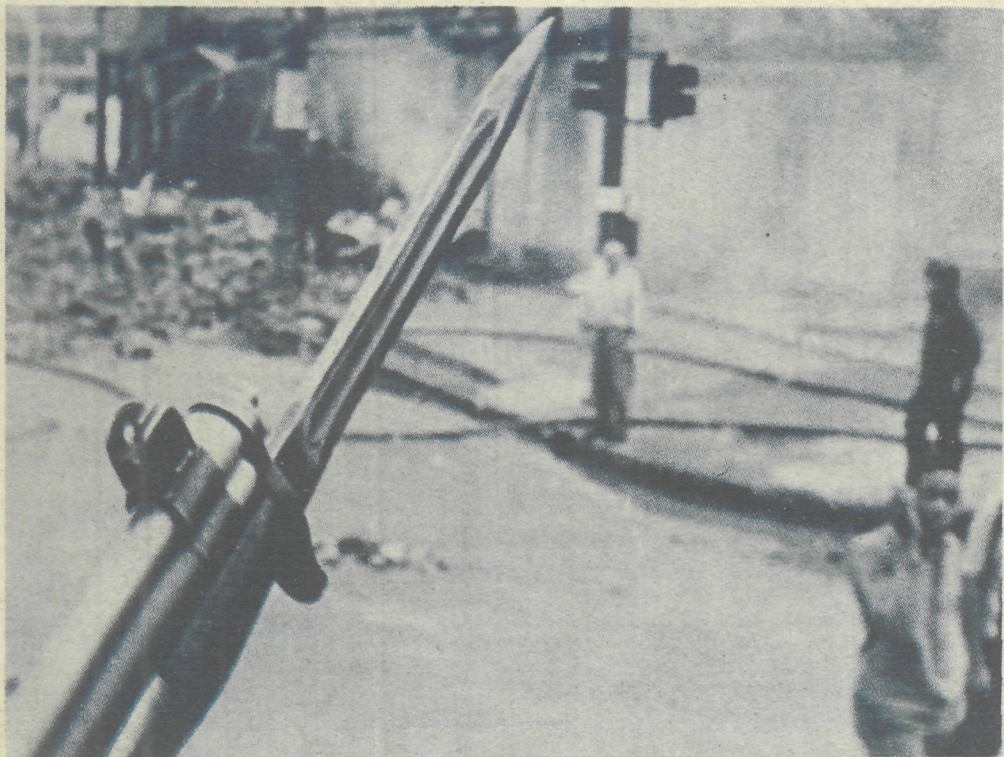
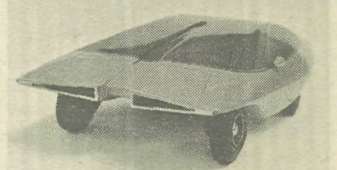
The report is based on a survey conducted at the request of the Holy See and presented to Pope Paul VI by Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops.

The report says there has been a gain of 2,964 U.S. (Continued on Page 4)



The Car Of Future?

PERHAPS! These super modern cars may be designed in the home of your next-door neighbor. See story and pictures on Pg. 7.



NATIONAL GUARDSMAN'S bayonet protrudes from truck touring Detroit, fifth largest city in the United States, which was the scene of one of the country's worst racial riots.

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Man-Wife Team Works Quietly Bringing Hope To Negro Area

Man-Of-Year Title To Bishop Carroll

By SKIP FLYNN

At a time when "burn, baby, burn" and "soul brother" are the watch words of a violent Negro revolution in the ghettos of the North, a Miami couple is quietly working to give meaning to the words "hope" and "the future" in a Negro community of North Miami Beach.

Mr. and Mrs. Dan Schitea have dedicated themselves to what they consider to be "not just the Negro problem, but the white problem, the American problem."

For over a year the Schiteas, members of Holy Family parish, have involved themselves in the activities of the Washington Park Negro community. They have organized programs designed to provide legal counsel when it is needed, encouraged interest in local government affairs, and worked to develop a sense of pride in the people of the area.

"They have given hope to this community," said Mrs. Hazel Crawford, one of the leaders of the local Voters' Council. As a result of their work in the Negro neighborhood, the Schiteas have been made honorary members of the Council.

Dan and Rosemary Schitea are the parents of seven children, ranging in ages from 10 months to 19-years-old. They began their work in the North Miami Beach Negro district as a result of their experience with the Christian Family Movement in Holy Family parish. A study of "Politics and Prejudice" which was part of their CFM training made them "especially aware of racial discrimination and prejudice as the biggest problem in our day," said Dan.

NO TRAINING

A graduate of Georgetown University, he had no actual training for the community relations in which he is now involved. His wife is an alumna of Mercyhurst College where she majored in social work.

"The CFM is training for the lay apostolate for the married couple," explained Rosemary. "It is designed to develop initiative in the laity," she added, pointing out that it was with this background that the Schiteas began their activities in Washington Park.

A chance meeting with Mrs. Crawford served to acquaint them with the problems of the area. "It is so difficult to make that first move," explained Dan, adding that Mrs. Crawford made their introduction to the Negro neighborhood easier.

"You have to learn to think of them as just people," he continued. "Of course, they are different because they have so many problems that we never have. What we are trying to do is to build a bridge between them and the white community."

INVISIBLE WALL

When they began their work, said Rosemary, the Schiteas encountered an "almost invisible wall of resentment," which resulted from the Negroes' feeling that "people don't care." "White people are always afraid to approach the Negro. Because they don't know them, they seem to fear them," she continued.

"Now, however, we must begin to learn to live together as a community. The Negro can no longer be treated as a second rate citizen," continued Dan. He emphasized the fact that it is the younger people in the Negro areas who will take action in South Florida, as they have in the North, if their efforts to achieve equality and advancement are continually frustrated.

"They have to be moti-



DISCUSSING PLANS for future programs of the Washington Park Voters Council, N. Miami Beach, are CFM members MR. AND MRS. DAN SCHITEA, Holy Family parish, with MRS. HAZEL CRAWFORD, center, a Council officer.

vated. They have to be made to realize that their efforts are not futile," he said. Often the role of the Schiteas is that of simple counselors and confidant for the people of Washington Park. "Sometimes just being able to tell their problems to somebody" is a release valve for potential trouble, said Dan. "It's not that we are doing anything so much," he said when asked about his work. "We are just going over there and trying to help."

According to Mrs. Crawford, however, "they are very well thought of in this community. They can get the people to do what we (the Negro leaders) could not. This neighborhood is 'ready' as a result of the Schiteas' work," she said. Mrs. Crawford explained that "ready" meant that the people had begun to take a renewed interest and pride in their area.

As a result of the Schiteas' work, a survey was prepared for the Economic Opportunities Program, Inc., which will provide a key to free legal service to those Negroes of Washington Park who need and want it.

The Schiteas recently discovered that many of the people in the Negro district had been the unknowing victims of profiteers in the local housing situation. Many were paying rent on homes which they believed they were buying, while others were paying inflated interest rates. With the aid of EOPI, the Schiteas managed to help the members of the Washington Park community solve the problem.

"It seemed that one of their big problems was with

the city fathers," said Rosemary. Long years of broken, unkept or forgotten promises, and official neglect of the Negro section had resulted in a "feeling of apathy when it came to their rights as citizens," she continued.

To overcome this, the Schiteas attended City Commission meetings in North Miami Beach, sitting with the Negroes, and speaking for them on occasion, to lend moral support. Their role in the politics of the area has been "more or less a question of telling them how we get things done in the white community so that they can use the same methods the white people have always used."

In addition, Dan makes arrangements for the publication of special bulletins and circulars which are dis-

tributed to the people, informing them on issues of special importance. He often writes, prints and distributes them himself.

SPECIAL PARTY

With the aid of the school children and nuns of Holy Family parish, the Schiteas organized a special Christmas party last year in Washington Park. Because of the generosity of the people of Holy Family, many of the Negro families enjoyed Christmas gifts and dinners which they would not have had otherwise, according to Mrs. Crawford.

"The Schiteas cannot see very many results from their work. They want everything to clean-up right away. That will take a long time. I just hope I will live to see more people like them," said Mrs. Crawford.

The work which resulted from a CFM lecture series has become a major part of the Schiteas life. Their goal is to help the Negroes of their community achieve the equal rights to which they are entitled without the need for violence. "It is something which we are going to be doing for the rest of our lives," said Rosemary.

Urge Study On Anglican Orders

BRIDGEPORT, Conn. — (NC) — A joint study committee of clergy of the Catholic diocese of Bridgeport and the Episcopal diocese of Connecticut has recommended to the U.S. Catholic Bishops' Committee on Ecumenical and Interreligious Affairs that "the whole question of Anglican orders be reopened and re-examined at the highest level."

The study committee noted that "the spiritual vigor and holiness of the Anglican community recognized in various ways by Vatican Council II witnesses to the existence of an authentic sacramental life and therefore genuine ministerial activity."

The Inter-American Alliance has named Bishop Coleman F. Carroll the Man of the Year in Inter-American Relations for his "constant devotion to the numerous Latin American colonies in Miami."

The Alliance, which is designed to encourage programs for the civic and cultural improvement of all of the people of the Americas, was founded 27 years ago by Mrs. Virginia Torruella. Among those who have been honored in the past are Albert Lleras Camargo, former president of Colombia and editor of the magazine "Vision," former Ecuadorian president Galo Plaza; Miami Mayor Robert King High; and Senator George Smathers and Congressman Claude Pepper.

Bishop Carroll "was one of those most influential in the establishment of a program of federal assistance

to the Cuban refugees," said Jose Jorge Vila, vice president of the Alliance in making the announcement. Vila cited the work of the Centro Hispano Catolico "which opened its doors to thousands of Cuban refugees" and other programs which have been established by the Diocese of Miami to aid the refugees and develop better understanding among the people of the United States and Latin America.

"His continuing efforts in the Miami area and elsewhere have earned for him the title of Man of the Year," said Dona Torruella.

The Bishop will be honored at a banquet Saturday, Sept. 9 at the Everglades Hotel. Reservations for the banquet may be made by contacting the Alliance headquarters, 1022 Salzedo Ave., Coral Gables, or calling 444-3452.

Need Still Urgent For Food Supplies

Canned goods, meats, fresh vegetables, and other food-stuffs are still urgently needed at Camillus House where the number of men lining up for a hot noon meal is increasing daily.

More than 10,290 meals, an all-time high for this season of the year have already been served during July, according to Brother Shawn, director of the refuge for indigent men at 728 NE First Ave.

Although \$5 and \$10 donations of cash have totaled more than \$2,500 after an appeal for food in last week's Voice, "food is still our greatest need," Brother Shawn said, expressing his gratitude for the response to aid the Brothers of the Good Shepherd in their "Apostolate of the Road."

He explained that "We have never had to buy any food in the seven years that Camillus House has been welcoming men and some-

times women." Cash donations are usually earmarked for maintenance of the facilities which the Brothers provide to house eight men for a maximum of seven nights while they seek employment. "They have an opportunity here for a shower, shave and a good night's sleep," he said pointing out that the refuge also furnishes good used clothing and shoes when necessary.

If sufficient food is not donated, Camillus House will "simply have to close its doors," Brother Shawn said.

Those wishing to make donations of foodstuffs should call Brother Shawn at 371-1125 in Miami or Dick McDonald at 581-3773 in Broward County for pick-up service.



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Archbishop Averts Nurses' Walkout

NEW ORLEANS (RNS)—A walkout of nurses at huge Charity Hospital was averted at the last moment largely through the efforts of a citizens' committee appointed by Archbishop Philip M. Hannan and of the archbishop himself. He spent more than 14 hours in conferences a day before the walkout was to take place.

This was the second walkout averted by the prelate in less than two months. One set for May 31 was held up when he offered to try to mediate disputed points. He and a committee of ten leading citizens met a number of times in following weeks. When a solution was not effected, the nurses set another walkout on July 19.

An interim agreement, effective Aug. 1 and accepted by the nurses for a trial period of three months, will raise their salaries to approximately that of nurses in other Charity hospitals in Louisiana. It still will be below the average paid in New Orleans private hospitals and below a civil service scale recommended but never put into effect.

Novices Decrease

AMSTERDAM, The Netherlands (NC)—The number of Sisters' vocations in Western Europe is declining, according to a statistical survey published by Pro Mundi Vita, an international Church information service.

So serious is the decline in this country, the survey states, "that if the decrease continues at the same pace, then one is forced to conclude that the active religious life of Sisters in the Netherlands will eventually disappear."

With regard to France, the survey quotes Bishop Gerard Huyghe of Arras: "Unless a complete reversal takes place in the present situation, half the convents of Religious which now exist will have disappeared by 1980."

In Denmark since 1939, the survey notes, most of those who have remained in religious life after entering convents have been converts.

In Ireland, where in the period from 1958 to 1964 there was an increase of 741 in the total number of women Religious, there was a drop of 33 in the number of novices.

Japan Remembers

NAGASAKI, Japan (NC)—Japan's "Catholic capital," site of the second United States atomic bomb drop and ground hallowed by the blood of 26 Japanese martyrs who died there, is making preparations for the 22nd anniversary of the bombing that caused 73,884 casualties.

On August 9 the people of Nagasaki will gather at the peace monument they built through public subscription. Precisely at 11 a.m., the time the bomb exploded over the Urukami cathedral, there will be a minute's silent meditation. Leaders of 11 different religions will offer prayers. Nearly 6% or 74,654 of this city's 1,641,231 population is Catholic.

Prelate Signs Plea

ATLANTA, Ga. (NC)—Archbishop Paul J. Hallinan of Atlanta has become the third member of the U.S. Catholic hierarchy to sign a "Negotiation Now" petition asking the U.S. government to stop the bombing of North Vietnam and take steps toward a truce.

Earlier, Bishop Victor J. Reed of Oklahoma City-Tulsa and Auxiliary Bishop John J. Dougherty of Newark, president of Seton Hall University, agreed to be listed among the drive's sponsors.

Among the other sponsors are Dr. Martin Luther King, theologian Reinhold Niebuhr, author William L. Shirer, and editor Norman Cousins.

The petition has three main points: (1) support of United Nations Secretary General U Thant's call for negotiations among all parties to the war; (2) an unconditional end to the bombing of North Vietnam by the U.S. and a U.S. initiative toward a truce; (3) South Vietnamese cooperation in these steps.

Asks Retirement

VATICAN CITY (RNS)—Giacomo Cardinal Lercaro, Archbishop of Bologna, Italy, has requested Pope Paul to permit his retirement from the archdiocesan post he has held for 15 years.

The noted Italian cardinal will be 76 years old on Oct. 28. His request for retirement was made in accordance with the Pope's directive suggesting that bishops resign upon reaching the age of 75, subject to papal approval.

As Cardinal Lercaro's request was reported at the Vatican, it was also announced that the Pope has named Bishop Antonio Poma of Mantova, Italy, as Coadjutor Archbishop of Bologna, with the right of succession.

Cardinal Lercaro won wide attention during the Second Vatican Council as a leader of the so-called liberal element in the Church. He is president of the post-conciliar Commission on the Liturgy, and Vatican II and promulgated by the Pope.

Abuses Shut Doors Of Holy Places

JERUSALEM (NC)—The Franciscan Custody of the Holy Land has instructed the superiors of sacred shrines and chapels in its care here, at Bethlehem, and in other places on the west bank of the Jordan River to lock them except during the celebration of Mass and other services.

The regulation was issued to prevent a recurrence of abuses that have taken place with the recent influx of thousands of visitors, some of whom are unfamiliar with religious customs and the respect due the holy places.

It was reported that there were cases of scanty dress regarded as immodest, smoking in such places as the Grotto of the Nativity and the use of the adjoining Grotto of St. Jerome as a public convenience. Other instances of improper conduct were observed inside the Tomb of Christ.

The doors of the Shrines, however, will be opened by previous arrangement for bona fide tourists.

Under the date of July 1 the Latin-rite patriarchate of Jerusalem distributed notices for posting at the entrances of the various shrines and chapels in the area requesting visitors to respect the sacred character of the shrines. The notice asked that decent dress be worn, that a religious silence and reverent behavior be observed and that the carrying of arms be prohibited. Men were asked to remove their hats in church "as is customary in Christian sacred places."

More Curia Changes Rumored

VATICAN CITY (NC)—The Roman Curia—the Church's central administrative body—is in a process of name-changing in an attempt to clarify the functions of its various congregations and offices.

The first change was announced Dec. 7, 1965, when Pope Paul VI issued a document reforming the Holy Office—the first among all of them.

The document was interpreted at the time as a pattern for future reform of the entire curia. Instead of the Sacred Congregation of the Holy Office, the section headed by Alfredo Cardinal Ottaviani has since that document been called the Congregation for the Doctrine of the Faith, or more simply, the Doctrinal Congregation.

On June 29, in an audience with the new French cardinals, including Gabriel Cardinal Garrone, pro-prefect of the Congregation of Seminaries and Universities, Pope Paul informally announced that this congregation would "henceforth be known as 'the Congregation for Catholic Education.'" No formal announcement has yet put this into practice, however.

Rumors circulated in Vatican circles on July 20 of two more imminent changes, but no official confirmation was forthcoming. It is said that the Consistorial Congregation, among whose functions are the selection of new bishops and the definition of new diocesan boundaries, will be called the Congregation of Bishops. The Congregation of the Council, which oversees the discipline of the clergy, according to the same unconfirmed rumors, will be known as the Congregation of the Clergy.

Internationalization Of Jerusalem Urged To End Repetitious Wars

Recently returned from a papal relief mission to the Middle East war zone, the author of this article is national secretary of the Catholic Near East Welfare Association and president of the Pontifical Mission for Palestine.

By MSGR. JOHN G. NOLAN

NEW YORK (NC)—Just a few days ago, I was busy in Jerusalem, helping to re-open supply lines to refugees and other poor families scat-

tered by the latest Holy Land war.

Every once in a while — PHWOOM!

Somewhere in the neighborhood, soldiers were triggering unexploded shells left over from the six-day war.

This is the city where Christ taught and died, where Solomon built the Temple, where Mohammed is said to have ascended into heaven.

But — PHWOOM! — it's hard to concentrate on Christ or Solomon or Mohammed, or on helping any of their present-day disciples, during the clean-up after another war. Or preparing for the next war.

Twenty-five times, one nation or another asserted a national claim to it — and then lost it, at the cost of another war.

CONQUERORS COME, GO

By its uniquely universal character, Jerusalem does not seem to take to nationalization by anyone. Jews have tried it twice before. The Crusaders had to yield it back to the Arabs. The Moslem Arabs and the Moslem Turks have come and gone.

That's the kind of long-view thinking at the bottom of pleas for internationalization of the city by Pope Paul VI, by the United Nations, by world opinion.

Is it even reasonable to ask the Israelis, in the exciting flush of victory, to yield the ancient capital of the Jews?

The Israelis need yield nothing, except an obsolete, blood-spilling legalism called nationalism which, however expedient elsewhere, cannot apply to a spiritual center like Jerusalem.

More, there is even a greater victory in store for a Judaism — oldest of all the monotheistic faiths — that will stand all the way up to its own best universalizing principles in a city that is also a capital to Christendom and Islam.

Put it another way: the Judaic tradition is not exclusive to Jews. It is essential to the fabric of both Christianity and Islam. The city where Abraham consented to the sacrifice of Isaac is uniquely common ground.

As long ago as 1947, the United Nations Special Committee on Palestine urged the internationalization of Jerusalem (in the same breath it proposed a state of Israel) not only for the city's own peace, but also for the peace and integrity of the region.

A "Statute for Jerusalem" has already been worked out by the United Nations Trusteeship Council.

It provides for an international governor, an internationally recruited internal police, a legislative council allowing equal representation for Jews, Moslems and Christians. Residents may retain their national allegiances, but Jerusalem and its environs (Bethlehem, Bethany, etc.) are to be demilitarized forever.

After scrutinizing all the milder forms of internationalization, the Trusteeship Council opted for a "corpus separatum" as being the most practicable. Any traces of old-fashioned nationalism, the council decided, would only mortgage Jerusalem to more of its old-fashioned troubles.



IN JORDAN, a young Arab refugee sleeps peacefully in the weary arms of his grandfather. As a result of the Israeli occupation of Old Jerusalem and the west bank of the Jordan River, an estimated 150,000 Arabs have left their homes.

Two U.S. Bishops Given New Posts

WASHINGTON (NC)—Pope Paul VI has made the following appointments in the hierarchy of the United States:

Bishop George J. Biskup of Des Moines is named titular archbishop of Tamaluma and coadjutor with right of succession to Archbishop Paul Schulte of Indianapolis.

Bishop William J. McDonald, rector of the Catholic University of America here, is named an auxiliary to Archbishop Joseph T. McGucken of San Francisco. These actions of the Holy Father were announced here by Msgr. Franco Brambilla, charge d'affaires of the apostolic delegation.

Bishop Biskup, who has been Ordinary of the Des Moines diocese since early 1965, was auxiliary to Archbishop Leo Binz, then archbishop of Dubuque, between 1957 and 1965. He was born in Cedar Rapids, Iowa, Aug. 23, 1911, and attended Loras College in Dubuque and the North American College in Rome. He was ordained in Rome on March 19, 1937.

He made post-ordination studies at the University of Iowa in 1939 and 1940, and taught at Loras College and Loras Academy, from 1940 to 1948. He served in parishes in Dubuque, Walford, and Key West, Iowa, and was called to Rome to serve in the office of the Sacred Congregation for the Oriental Church from 1948 to 1951.

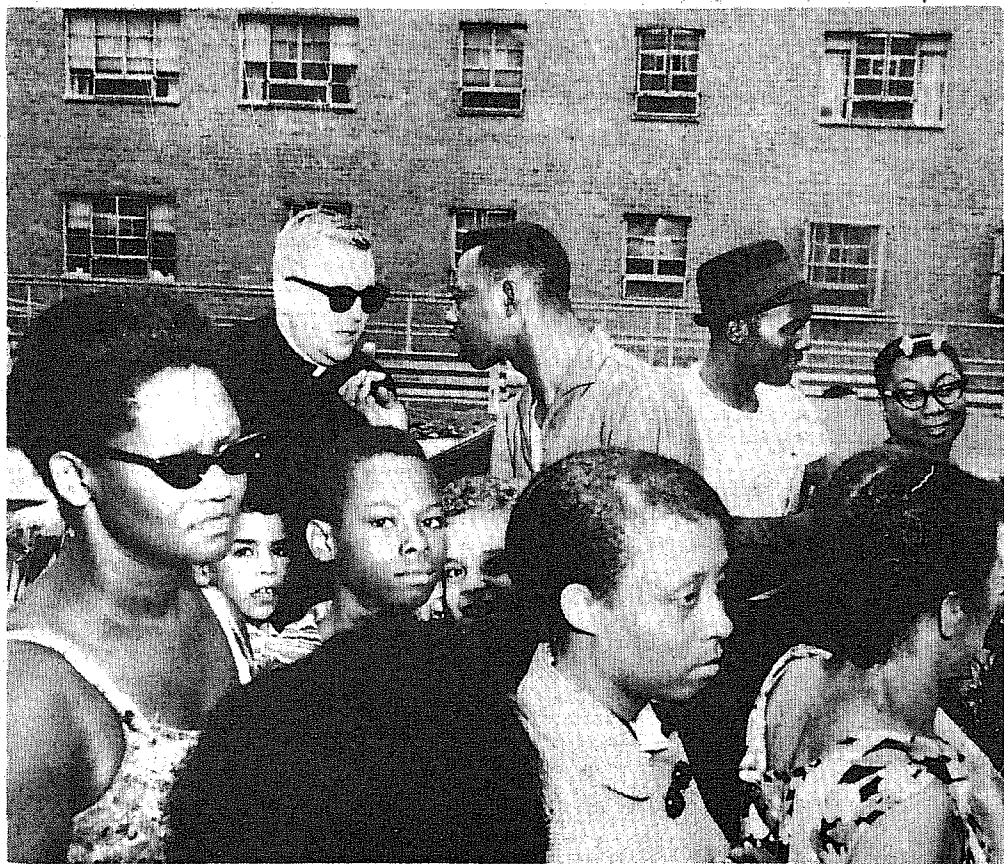
He was chancellor of the archdiocese of Dubuque in 1951 and 1952. His appointment as titular bishop of Hemeria and auxiliary of Dubuque was announced on March 20,

1957, and he was consecrated on April 24, of the same year. He was elected administrator of the archdiocese of Dubuque in 1962, when the See was temporarily vacant. When the Most Rev. James J. Byrne was named archbishop of Dubuque later that year, Bishop Biskup was named vicar general.

Bishop McDonald, who announced July 12 that he had decided "not to continue in office (as rector of the Catholic University of America here) beyond the period of my present appointment," which expires Nov. 9, was a priest of the archdiocese of San Francisco at the time he first joined the university faculty in 1940.

The bishop was born in Mooncoin, County Kilkenny, Ireland, June 17, 1904, and was ordained to the priesthood in the Kilkenny cathedral, June 10, 1928. Following ordination, he took master's and doctor's degrees in philosophy at the Catholic University here, and then held pastoral assignments in the archdiocese of San Francisco; served as an associate editor of The Monitor, the archdiocesan newspaper, and was director of the Newman Clubs at Stanford University and San Francisco State College.

He returned to the Catholic University as a professor of philosophy in 1940, and was named vice rector in 1954. He was named rector in 1957, and on March 25, 1964, it was announced he had been named to be titular bishop of Aquae Regiae and auxiliary bishop of Washington. He was consecrated in the National Shrine of the Immaculate Conception, on the Catholic University campus, May 19, 1964.



LISTENING to Negro complaints outside Scudder Homes, low-rent housing project in city's Central Ward is FATHER JAMES P. BARRY of St. Bridget's Roman Catholic parish, Newark, N. J. Central Ward is where six days of rioting killed 26, injured more than 1,200, and caused millions of dollars in damage.

Cardinal Cardijn, 85 Dies In Brussels

BRUSSELS (RNS)—Joseph Cardinal Cardijn, founder of the world-wide Young Christian Workers (Jocists), died here at the age of 85. The death of the Belgian cardinal and the death, a day earlier, of Thomas Cardinal Tien, reduced the membership of the College of Cardinals to 116.

Joseph Cardijn, the son of a miner and a housemaid, decided early in life that he would devote himself to the working class. That decision, made after his father's death in 1903, led to the establishment in 1925 of the Jeunesse Ouvriere Chretienne (Young Christian Workers), a movement which now numbers more than 3 million members in 100 nations.

Before founding the workers' organization, the future cardinal was ordained in 1906, studied social and political science at Louvain University and personally studied the condition of working men in France and Germany. He was assigned to a working-class parish in Laaken.

His close connection with

labor led to his imprisonment by the occupying German armies during both world wars. In World War I, he was accused of espionage and imprisoned in a Rhine fortress. He spent World War II in a Nazi concentration camp, while more than 600 units of his organization were active in the underground.

Although he did not become a cardinal until 1966, he was a close friend of Pope Pius XI and of all the succeeding Popes.

In describing the objectives of his movement, Cardinal Cardijn said that it "seeks specifically to prepare young workers for their vocations in life, to aid them in fighting against injustice and exploitation and in building a new social order based on Christian principles. Its special interests are the young people who leave home to go into industry. It seeks to preserve them from being tainted by materialistic or pagan concepts of society that might prevail in their working environment."

He organized these young people into groups of about



JOSEPH CARDINAL CARDIJN

12 members, aged 18 to 30, who undertook, with a priest chaplain, the study of Christian social principles, examination of their surroundings in terms of these principles and specific action to improve situations that were found unacceptable. The international organization which unites these small groups has international representation at the United Nations and consultative status with UNESCO.

A concern for international peace paralleled Cardinal Cardijn's interest in the condition of workers, and he spoke on both subjects at the Second Vatican Council.

Aid Focuses On L. America

(Continued from Page 1)

Church workers — both Religious and lay — in Latin America over the past seven years.

It identifies the five countries receiving the poorest attention from U.S. Catholics as Uruguay, Argentina, Mexico, Colombia and Venezuela. In each case the U.S. Church has contributed less than one apostolic worker per 130,000 inhabitants.

In the case of two other countries, Brazil and Ecuador, the North American Church has contributed only one worker per 100,000 inhabitants. For El Salvador, the figure is one per 85,000; for the Dominican Republic, one per 79,000; Haiti, one per 58,000.

The report says that despite the uneven distribution no country has received workers "in wasteful abundance." It adds:

"The personnel needs of every country in Latin America are such that its total gains from Europe and North America, from the entire Western world, are but a small fraction of the requirements.

"Nevertheless," continues the report, "as the outside world ladles out its apostolic manpower by the teaspoonful, it would seem more fitting if the Latin American conferences of bishops were to provide us with a coordinated plan for the placement of this scarce commodity. It is they, not we, who should direct the distribution."

The report says that in the past two years, 27 more U.S. dioceses have contributed members of their diocesan clergy to service in Latin America. This brings to 77 the number of U.S. archdioceses and dioceses working in Latin America — about one-half this country's total.

KEY DIOCESES

The report notes that the key dioceses in the movement have been the Archdioceses of Boston and St. Louis. While the late Joseph Cardinal Ritter limited participation in his project to St. Louis, Richard Cardinal Cushing of Boston has established a formal society of diocesan clergy, the Missionary Society of St. James, with 36 Boston priests joined by diocesan clergy from over a score of other dioceses here and abroad.

Of the 77 U.S. dioceses contributing, six provide 10 or more priests, while eight provide between five and 10. These 14 supply 148 priests and another 63 dioceses sup-

ply 130. Geographically the contributing dioceses include six from New England, 15 from the Atlantic states, 48 from the Middle West and seven from the West.

"On no occasion in the history of the Church in the United States have so many bishops on their own initiative undertaken to contribute such a substantial number of their diocesan personnel to serve needy bishops overseas," the report states.

It says there are nine religious communities of men which supply over 50 priests each to Latin America: Maryknoll Fathers, 324; Jesuits, 253; Redemptorists, 238; Franciscans, 201; Oblates of Mary Immaculate, 134; Benedictines (from 15 abbeys), 121; Capuchins, 88; Society of Mary, 85; the Franciscan Conventuals, 55.

Ten religious communities of women rank in the above-50-volunteers category. They are Maryknoll

Sisters, 270; Sisters of Mercy, 176; Franciscans of Allegheny, N.Y., 134; School Sisters of Notre Dame, 123; Dominicans of Amityville, N.Y., 96; Immaculate Heart of Mary, 94; St. Joseph of Brentwood, N.Y., 79; Franciscans of Milwaukee, 72; Dominicans of Adrian, Mich., 57; Franciscans of the Poor, 56.

Lay volunteers from the U.S. hail from 10 different organizations, according to the report. It says the principal contribution is made by the organization under the Bishops' Committee for Latin America (PAVLA) — 251 persons in 16 countries. Two other organizations have 20 or more persons in the field, the Association for International Development, Paterson, N.J., 35, and the College Lay Apostolate of the New England Jesuits, 20. Some 55 additional lay workers serve under the auspices of seven other groups.

Detroit And Dozen Other Cities Shaken

(Continued from Page 1)

changed fire throughout the night. The sporadic fighting in this wealthy New York suburb has continued for four days.

— Tucson, Ariz. — Youths hurled bricks and bottles into this wealthy New York suburb has continued for four days.

— Tucson, Ariz. — Youths hurled bricks and bottles into the small hours of the morning, but police maintained control.

— Houston — Crowds of youths stoned police and reporters, and smashed windows, but the outbreak subsided quickly.

— Toledo, Ohio — Youths tossed firebombs and looted stores, but the incident died without serious consequences.

— Lima, Ohio — Police arrested 21 Negro youths after they broke store windows. There was no looting, however.

Before the past weekend's most serious rioting broke out in Detroit and Minneapolis — and after Newark's outbreak — 19 other American cities had experienced racial strife since the start of the summer.

Pope Statue First In Istanbul In Centuries

NC NEWS SERVICE

The first statue to be erected in Istanbul since the 16th century was of a Pope, Benedict XV.

Despite the prohibition of graven images by the Islamic holy book, the Koran, Sultan Mohammed V of the then strictly Mohammedan Empire of Turkey led the public subscription for the statue of the Pope with a donation of 5,000 Turkish liras. Turkish citizens of all religions — Mohammedan, Jewish and Christian — followed suit.

The statue still stands in front of the Catholic cathedral of Istanbul as a monument to the gratitude of the peoples of Turkey for Pope Benedict's initiative in helping victims of the first World War in Turkish lands.

Through his Apostolic Delegate, Archbishop (later Cardinal) Angelo Dolci, Pope Benedict helped bring American food to the starving populations of the Turkish Levant.

Chinese Cardinal Dies In Taiwan

TAIPEI, Taiwan (NC) — Thomas Cardinal Tien Keng-Hsin, exiled archbishop of Peking, retired apostolic administrator of Taipei and the only Chinese member of the college of cardinals, died at

The 77-year-old cardinal had been seriously ill for two years.

Cardinal Tien retired in March, 1966, when his resignation as Taipei's apostolic administrator was accepted by Pope Paul VI. The cardinal suffered a heart attack in December, 1964, and had been invalided ever since.

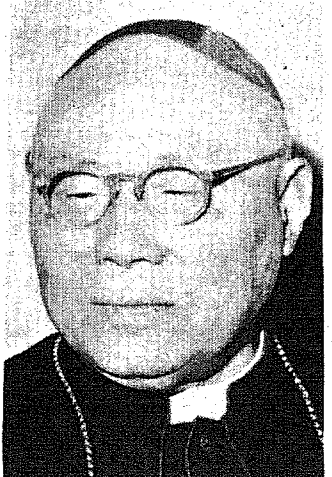
Although the immediate cause of death was described as gastric trouble with pneumonia complications, the cardinal had been afflicted with high blood pressure and diabetes and had been partially blind for many years. He entered the hospital on July 22 for the last time, and spent his final days in a coma.

Meanwhile, Pope Paul sent the following telegram

of condolence to Taipei's Archbishop Stanislaus Lokuang: "Profoundly saddened by the death of our beloved son Cardinal Tien and mindful of his zealous apostolate, we assure prayers for the repose of his soul and lovingly impart to all the Catholic people of China our comforting and consoling apostolic benediction. Paulus PP VI."

Ordained in 1918, Cardinal Tien was named vicar apostolic of Yangku and consecrated a bishop by Pope Pius XII in 1939. Transferred to Tsingtao in 1943, he was made a cardinal in 1946 and promoted to archbishop of Peking in the same year.

After 10 years of exile in the United States and Ger-



THOMAS CARDINAL TIEN

many following the communist takeover of mainland China, the cardinal was named apostolic administrator of Taipei in 1959.

Funeral services for the Chinese prelate took place soon after his death, although a more solemn observance will be made on August 24 in Taipei. The cardinal requested that he be buried in Peking when that becomes possible.

Pope, Athenagoras Meet In Istanbul

(Continued from Page 1)

As a reminder of that ancient union, the Pope saw above the main entrance of the former church and former mosque, now a state museum, a mosaic depicting Pope Paul IV bowing before Mary. The basilica has mosaics of Saints Peter and Paul and the Blessed Virgin and 1,400 years of history.

When a custodian was told that the Pope was to visit the building, he said, "Oh, no. The Pope lives in Rome or Venice. He's not coming here."

Before concluding the tour, the Pope was taken to the great Topkapi museum, once the sultan's palace. The Pope had been scheduled also to visit the Kariye museum, a treasury of the best Byzantine mosaics and frescoes in Istanbul, but, as the papal emissary preparing the trip said, unfortunately there just is not time.

Time was lacking because the Pope after enjoying Turkish hospitality, pressed on to arrive at the residence of Orthodox Ecumenical Patriarch Athenagoras I of Constantinople. At the Phanar, the Pope was received in a small room by the Patriarch and after exchanges of ecumenical greetings, they went

to the nearby Orthodox church of Saint George for the equivalent of a Te Deum. The Patriarch's throne was set back and the two leaders sat in matching chairs.

Following the end of the visit at the Phanar, the Pope returned to his temporary residence on the opposite side of the city to eat and then to receive various religious delegations, among them the Grand Rabbi of Istanbul.

Shortly before 10 p.m., Patriarch Athenagoras arrived at the Pope's residence returning his visit and then the Pope and the Patriarch went to the nearby Latin-rite cathedral of the Holy Spirit to offer joint peace prayers.

The following morning, the Pope went to Istanbul's biggest Catholic church, St. Anthony's, at 7:30 to offer Mass. A Turkish guide identified the church as an Italian Catholic museum.

After Mass in the 19th-century brick gothic church, which was inundated by Catholics of all rites, the Pope visited with various delegations before flying to Izmir for his visit to Ephesus.

Enroute to the airport, Pope Paul stopped briefly at the residence of the Gregorian Armenian Patriarch Kalustian.

Spanish Use In Teaching Advocated

NEW YORK (NC) — A bill to foster bilingual education for Spanish-speaking children in U.S. schools was endorsed by witnesses at a Senate subcommittee hearing in East Harlem.

The bill would set up a three-year, \$30 million pilot project "designed to meet the special educational needs of students whose mother tongue is Spanish."

The money would be allocated to school systems to finance bilingual education programs, with the teaching of Spanish as the native language and English as a second language. It would also pay for programs to attract promising teachers of Mexican and Puerto Rican descent.

Sen. Ralph Yarborough of Texas presided over the hearing, assisted by Sens. Jacob Javits and Robert Kennedy of New York. It produced sharp criticism of the public school system here for alleged neglect to educate Puerto Rican and Negro children properly.

Twins Close Together Winning Hobby Contest

A hobby which began when a family friend gave them a model airplane kit has won for two North Dade collegians first and second places in the Fisher Body Craftsman's Guild model car competition for the Southeast United States.

It was definitely a surprised Terry Graboski who received a telegram advising him that his teardrop-shaped balsa wood model coupe has won first place and \$150 in the contest and that his twin-brother Tom's entry had placed second.

In fact only two days before the entry was mailed, Terry explained, he had accidentally dropped the little car against a desk corner denting the rear deck. Hastily he filled the hole with

resin. "I must have added a quarter that includes the original significant for Pope Paul and Athenagoras than their first embrace at Jerusalem.

In 1964, Jerusalem was neutral, sacred ground. But a papal visit to the first-ranking patriarchate of a communion



After all, we had the same kind of diversity in the Church for a thousand years before the breach occurred. And who can recall the events that actually caused the breach? A few historians, perhaps. I am sure the people of God, in themselves, sense no basic differ-

Friendship

ences — only differences in custom. So be it. Let there be diversity, the kind that enriches mankind."

To a photographer: "I hope you will remember to send me some pictures. Do you have my name? Do you know my address?"

LOVE THE BOND

On reunion: "Let the theologians work out the details; let them haggle. But you and I know that unity is already a fact — because we love each other."

The mutual esteem now linking Pope Paul and the Patriarch is perhaps better understood in the light of their historically determined differences.

Pope Paul is an absolute authority at the top of the Catholic pyramid. Athenagoras holds first rank over the Orthodox in honor only.

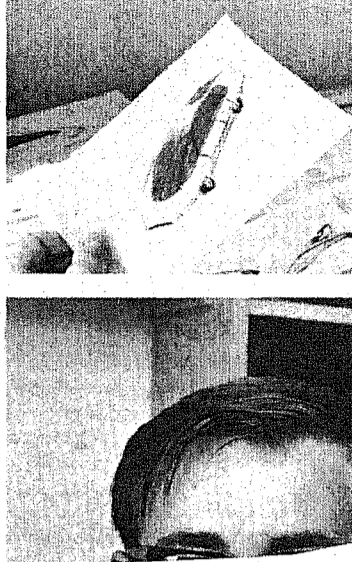
When they fondly speak of the reunion of Christians, they are committed to two varying concepts of unity.

The Catholic idea of unity is reunion within one Church, one law, one creed held in total agreement.

The Orthodox understand unity as transcending all churches, structured autonomously. For instance, they already defer to the Bishop of Rome as Patriarch of the West.

At 81, Patriarch Athenagoras is hurrying to capture the prize of a lifetime — person-to-person friendship between East and West, if not church-to-church:

"Together we can bring peace to the world. If the servants of Christ can show the world the joy of reconciliation, show how peace is made, then the world must listen. Think of it: peace, and all it means to those in need, to those in pain, to all who are confused."



Pope Paul's Schedule Affected By Turkish Government Problems

VATICAN CITY (NC)—Two days before flying to Turkey, Pope Paul VI solicited prayers for the success of his visit there and hinted obliquely at a problem that has bedeviled the project from the time the Holy See began preparing for it and before.

He spoke very carefully of going to Turkey "to meet the Orthodox Patriarch Athenagoras—after having paid homage to the highest authorities of that nation."

One reason Ecumenical Patriarch Athenagoras had found it difficult to visit the Pope in Rome, as he had often declared he intended to do, was the Turkish government's preoccupation with struggles between Greeks and Turks on the island of Cyprus. To bring pressure on the Greek government and on Greeks abroad for a favorable settlement of the

Cyprus disputes, the Turkish government has pursued a policy of something akin to harassment of the Greek Orthodox Church in Turkey concentrating on the ecumenical patriarchate in Istanbul.

The Turkish government, therefore, has been very hesitant to allow the Pope's visit to take the shape of a simple visit to the Ecumenical Patriarch. It has carefully insured that the Pope would have every opportunity to meet the Turkish chief of state and head of government.

Thus the Pope's careful wording: "To meet the Orthodox Patriarch—after having paid homage to the highest authorities of that nation." (The Pope was speaking at his regular Sunday noon blessing to the crowds in St. Peter's Square).

Thus also the wording of the Turkish government's

original announcement of the Pope's impending visit. The government communiqué omitted all mention of the Orthodox Patriarch although the Pope had made it clear that his principal purpose in visiting Turkey was to see him.

Thus the Pope's schedule in Turkey was published there just five days before his departure. It was more than an educated guess that the Turkish government had been urging the Holy See to agree to a schedule that would give more prominence to Turkish political leaders.

When the schedule was published the reaction of some Turkish politicians was predictably adverse. Why, they wanted to know, was the Pope not visiting the capital city of Ankara? Why were the highest leaders of the Turkish nation leaving Ankara to meet the Pope in Istanbul?

These queries brought the admission that the Pope's visit was not a visit of state. It was pointed out, however, that the Pope had never visited a national capital in any of his four previous trips abroad: to Jordan and Israel, India, the United Nations, and the Portuguese shrine of Fatima.

The Turkish information office in Rome published a brochure on the Pope's visit emphasizing the Pope's meetings with Turkish statesmen. At the top of the first page were photographs of the Pope and the Turkish President Cevdet Sunay, with the caption "the two heads of state."

The brochure began, "The visit that Paul VI is preparing to undertake in Turkey on July 25 and 26 next will permit the Supreme Pontiff to render homage to the Turkish nation's highest authorities, to meet Patriarch Athenagoras and to pray in some places of the Turkish land sacred to Christianity."

As for the Pope's absence from Ankara, the Turkish brochure made the following indirect reference: "Despite the transfer less than half a century ago of the country's political capital to Ankara, Istanbul, with its 1.75 million inhabitants, holds till this day the primacy among the cities of Turkey in the historical, cultural, economic, social and demographic fields, in a word from the point of view of the highest prestige."



EMBRACING at airport in Istanbul before the Pontiff's departure for Izmir are PATRIARCH ATHENAGORAS and POPE PAUL VI.



POPE extends greetings at Yesilkoy airport, Istanbul, after his arrival. Shown to his left is Turkish President CEVDET SUNAY.

Pontiff At Scenes Of Mary, Apostles

By JAMES C. O'NEILL

EPHESUS, Turkey (NC) — Pope Paul VI's second day in Turkey was spent in a pilgrimage of faith to some of Christianity's first beginnings.

The papal plane landed at Izmir, modern name of Smyrna, and Pope Paul prayed briefly at the Latinrite cathedral of Saint John in Izmir. Then he was driven more than 50 miles through the orchards and truck gardens of the Anatolian plain to the ruin city of Ephesus, closely associated with the Blessed Virgin, St. John and St. Paul.

Leaving his car, Pope Paul walked up to the council basilica, or double church, the first church in the world dedicated to Mary. The colossal ruins marked the site where the Council of Ephesus was held in 431, at which the dogma that Mary was truly the mother of God was upheld against Nestorians.

The Pope prayed amid the ruins of the apse in which a cross was specially erected. It was the high point of Ephesus visit, since it synthesized the Pope's often-proclaimed devotion to Mary, his concern for upholding traditional Church teach-

ings, and his appreciation for the decisions of ecumenical councils.

Leaving the ruined basilica, the Pope next toured the ruins of the Roman theater in front of which St. Paul tried to preach Christianity and was shouted down by devotees of the goddess Diana of Ephesus.

Pope Paul's next stop was Hadrian's temple, considered the most beautiful of all buildings that survive in Ephesus today. Pope Paul also walked to the library of Celsus and to the agora or market place.

Returning to his car, the Pope was driven up a nearby mountain covered by a reforestation project, known as the Virgin Mary Forest Plantation, to a small shrine, said to be the last house in which Mary lived before her death. After praying briefly in a tiny two-room chapel, the Pope also visited the nearby convent of French Sisters of Charity of St. Vincent de Paul before returning to Ephesus again to visit the basilica of St. John.

Standing in the partially-reconstructed ruins of the ancient church, the Pope prayed before a spot marked as the Apostle's tomb, then returned to Izmir and flew back to Rome.

Sees United Faiths Under Pope, Council

CHICAGO (RNS)—The new president of the Church Federation of Greater Chicago said the Christian Churches of the world eventually might unite under a Pope and Council similar to the President and Congress of the United States. Dr. W. Barnett Blake-

more, who was elected federation president in June, told the annual conference of the National Association of Church Business Administrators:

"It may well be that eventually the shape of primacy for a united church would be a council together with

a Pope whose powers will be constitutionally defined..."

He described this arrangement as "a type of primacy for ecclesiastical organization not unlike the Congress together with the President."

Destroy The Slums Remove Riot Causes

Rioting, burning, looting, killing. Those are the evils which are spreading in Main Street, U. S. A. These are the evils which are born in human misery, evils which give birth to more human tragedy.

What is our reaction? Shock, no doubt, that American society has failed to civilize all its members. Riots condemn more than rioters; they are an indictment of an American way of life which has failed to uplift all the people of this land.

Needless to say, poverty is no title to anarchy. Senseless killing and rioting has no place in our land. It must be stopped, if need be, by force. It is a human tragedy, yet a necessity: force demands force.

But to quell the riots only to forget the slums would be the greatest tragedy of all. Men who have nothing to lose are willing to risk all on a bloody street. They are risking nothing because the street flows with hope and promise. They do not run down their block. The jobless have no jobs to lose. The tenement dweller sheds no tears when his tenement goes up in flames. They will find new tenements along with the rats that bite their children.

Condemn the rioters—we must, but condemnation is not enough. An examination of our own conscience is as much in order. We all share some of the guilt for the frustration which gives birth to the riots. Because we have failed to lift others up, they are now pulling us down.

It is no good to call a man free and still pay him slave wages. It is no good to say a woman has dignity and let her do no more than be a hired servant in the better part of town. It is no good to say that every man's home is a castle, only to keep him pent up in slum tenements. It is no good—it's evil.

The fires on our streets have been smoldering in the hearts of men. Will we merely quell the riots, or will we destroy the slums?



Journey To Ephesus: Invitation To Unity

The saying is familiar: actions speak louder than words. Certainly the actions of Christ are some of the most compelling witnesses on His own behalf: He healed, He raised from the dead, He embraced.

Rome continues to use the language of deeds to speak the aspirations of the heart. The arms of Pope Paul embracing the Patriarch Athenagoras are both a tender and a forceful sermon on ecumenism. Rome desires to embrace in love and unity those long separated from her. Such actions are an invitation to Church unity.

Perhaps our Holy Father could not have chosen for himself a more fitting name than Paul. St Paul was a man of many journeys. In Ephesus he proclaimed the good news of Jesus Christ. Now Pope Paul stands in the same city, a symbol of the vital infant Church, and meditates that same Christian message. As his feet stand in the footsteps of St. Paul, he throws open his arms to embrace the world.

Though the ancient city of Ephesus is only rubble, the gospel of love lives on. Though St. Paul is long dead, his hymn of charity lives on. Though the Church is divided, the search for unity moves on. The embrace of Paul VI and Athenagoras is a contemporary sermon in deed on the ancient gospel of St. Paul.

It is too early to evaluate the effects of Pope Paul's journey. Certainly ancient divisions are not easily healed. But of this we can be certain: only a return to the eternal gospel of love proclaimed in Ephesus can heal years of separation. With Paul we must all journey to Ephesus.



A Priest In Small Town

By JOSEPH A. BREIG

On a weekend auto trip, I stopped for Sunday Mass in a small town parish.

The priest was about 40, medium tall, a touch portly, with thinning hair and a round patient face.

He was the new pastor, and he was introducing himself in his first sermon in the parish.

He began by observing that he had not asked to be sent there — nor had the parishioners asked for him.

He was there because the bishop had assigned him; and for the same reason, the people were accepting him.

Time would be needed, he said, for him to become accustomed to their ways, and they to his. But gradually they would come to know and — he hoped — to like one another.

But already (he remarked wearily) there was trouble. He had received several anonymous letters saying bad things about certain parishioners.

He begged that this sort of thing be stopped at once. Let him find out for himself what the people were like; let him form his own opinions from his observations and experiences.

Another thing: the day he moved in, the housekeeper in his former parish had come, with a woman friend to see his new rectory.

He himself was in the rectory only a few minutes. Then he left with another priest to visit a neighboring parish.

Nevertheless, the next day he received an anonymous phone call accusing him of having had two women in the house.

Before long, the slander was making the rounds of the town.

At this point, passing his hand across his forehead and down his cheek (for the day was hot and the vestments must have been stifling) the pastor observed quietly that he was no longer a youth.

He had been a priest for 15 years.

If he had wanted girl friends, he would have sought them out a long time ago, before he decided that he wanted to enter the seminary and study for the priesthood.

He had become a priest for one sole reason — he wanted to make himself one of Christ's special instruments in the service of the people in the Church.

Would they kindly work and pray with him toward that end? And pray for him, too?

Cardinal Cardijn, 85 Dies In Brussels

BRUSSELS (RNS)—Joseph Cardinal Cardijn, founder of the world-wide Young Christian Workers (Jocists), died here at the age of 85. The death of the Belgian cardinal and the death, a day earlier, of Thomas Cardinal Tien, reduced the membership of the College of Cardinals to 116.

Joseph Cardijn, the son of a miner and a housemaid, decided early in life that he would devote himself to the working class. That decision, made after his father's death in 1903, led to the establishment in 1925 of the Jeunesse Ouvriere Chretienne (Young Christian Workers), a movement which now numbers more than 3 million members in 100 nations.

Before founding the work-

labor led to his imprisonment by the occupying German armies during both world wars. In World War I, he was accused of espionage and imprisoned in a Rhine fortress. He spent World War II in a Nazi concentration camp, while more than 600 units of his organization were active in the underground.

Although he did not become a cardinal until 1966, he was a close friend of Pope Pius XI and of all the succeeding Popes.

In describing the objectives of his movement, Cardinal Cardijn said that it "seeks specifically to prepare young workers for their vocations in life, to aid them in fighting against injustice and exploitation and in building a new social order based on



JOSEPH CARDINAL CARDIJN

12 members, aged 18 to 30, who undertook, with a priest chaplain, the study of Christian social principles, examination of their surroundings in terms of these principles and specific action to improve situations that were found unacceptable. The international organization

It Was A Rich, Pious Church But Bigotry Reared Its Head

By MSGR. JAMES J. WALSH

Edwin A. Lahey, one of the ablest journalists around, often works into his column in a natural way an experience of his own as a Catholic. Some years ago many papers front-paged his story on his own heart attack and anointing and the consolations of the sacraments in a critical illness. He did a profile on Bishop Carroll several years ago, too, which was widely acclaimed.



MSGR. WALSH

Lahey is too much of a pro to write pious trivia or seek to proselytize through his articles. He proved this again a week or two ago when he wrote a shocking article about a man's interrupting the sermon during Mass at a swanky Chevy Chase Catholic church in order to give vent to his racial prejudices.

The preacher, in speaking on racial discrimination, was urging acceptance of Cardinal O'Boyle's plea for a fair housing ordinance in that county, Montgomery, close to Washington, and known as one of the richest in the United States, according to Mr. Lahey, the young priest gently twitted liberals who wanted "to correct injustices one thousand miles away but sweep them under the rug at home."

Then it was that the parishioner stunned the people by calling out: "Could n't we do without a political talk, Father?" Uneasy applause followed the interruption. And then another man urged: "Speak on the moral issue, Father." And the priest went on to finish the sermon. Lahey noted, not without a touch of irony, that this parish, Blessed Sacrament, is known for its piety and later everyone in a loud voice joined in saying with the priest, "Lord, I am not worthy. . . ." and then came to receive Holy Communion.

We have long noticed in Voice correspondence that some Catholics, who would never admit to being prejudiced where Negroes and Jews are concerned, nevertheless want to consider the race problem a political matter, never moral. They are using a threadbare cloak to hide their own true feelings, and often they do it in the name of religion as the pious parishioners did at Chevy Chase. Any threat to their own comfort or position converts a moral issue at once into a political gimmick and seems for the time being to relieve their conscience and to blind them to their obligations to love their neighbor as themselves.

The congregation in that church was suddenly divided, as it never had been before, and in the presence of Christ sides were taken and prejudices were aired publicly on a peaceful Sunday morning. Perhaps after all it was providential, for surely the topic of fair housing got a hearing the rest of the week. And Edwin Lahey, who couldn't conceal his own astonishment in his article, may have done a real service in airing the ugly feelings that lie dormant in the hearts of some pious churchgoers.

The Dutch Catholics always seem to be in the news. This time they have defenders,

however, among the hierarchy. At the recent European Synod of Bishops, apparently the attitude and teaching of the Dutch came under close scrutiny. At the end of the conference, one bishop said: "We have seen now that there is not much wrong here, that the Dutch Church is very alive and that all talk about a schism in that country is complete nonsense."

The very fact that such a statement was made indicates that the bishops of Europe were definitely worried about the Dutch Church, at least before the synod began. One can understand why in the face of frequent news stories about novelties in Dutch teaching and practices — such as transignification and the Eucharist, ecumenical Masses celebrated by priests and ministers, controversial parts of their new catechism, apparent widespread endorsement of the birth control pill, seminarians publicly insisting that celibacy be repealed, etc.

The bishop's statement that "there is not much wrong here," obviously indicates some things are wrong. Perhaps this means that the ideas of some theologians have been noised abroad so loudly that many people have mistaken them for the teaching of the Dutch Church. This is a common failing among Catholics today, everywhere — listening and accepting an individual scholar's view as if he was speaking for the Church and not just for himself.

In all fairness to the Dutch, too, it ought to be pointed out that for years there has been a strongly progressive thrust there, so much so that any view, however wild or novel, gets a hearing and usually begets confusion, probably more so outside of Holland than in. Apparently the European bishops discovered that the closer you get to the Dutch the less you misunderstand them. Perhaps it points up again the need of dialogue to make clear one's true position.

Nowadays many Catholics are going through a crisis of faith. Pope Paul frequently takes note of this and in a fatherly way reminds us of some fundamentals, which should never be lost sight of. If Catholics would listen to his voice, as he patiently reviews the basics of our religion, they would not take seriously some of the novelties being proposed today.

Reflect on these words of Pope Paul: "Faith is free in the act which expresses it. It is not free in the formation of the doctrine that expresses it, when this has been defined in authoritative manner. . . Do not think that you have the faith if you do not adhere to the contents of the faith, to the creed, to the symbol of faith. . . Do not think of reviving the religious life or of approaching those who are separated (from it) by minimizing or altering the precise teachings of the Church. Do not think that a docile adherence to such teachings will mortify one's thoughts or paralyze research or close the paths of knowledge and of Christian progress!"

"We will say to you in the words of a saint, an incomparable figure of bishop, of doctor and of shepherd, St. Ambrose, spoken when he was explaining. . . the 'Creed' to his neophytes: 'We must take away nothing nor add anything. This is in fact the symbol which the Roman Church holds, where the first of the Apostles sat and where he transmitted the common thought.'"

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Twins Close Together Winning Hobby Contest

A hobby which began when a family friend gave them a model airplane kit has won for two North Dade collegians first and second places in the Fisher Body Craftsman's Guild model car competition for the Southeast United States.

It was definitely a surprise Terry Graboski who received a telegram advising him that his teardrop-shaped balsa wood model coupe has won first place and \$150 in the contest and that his twin brother Tom's entry had placed second.

In fact only two days before the entry was mailed, Terry explained, he had accidentally dropped the little car against a desk corner denting the rear deck. Hastily he filled the hole with putty and painted an added a racing stripe to cover the repairs.

IN BIG CONTEST

His model car is now entered in the national competition where he is eligible to receive any of the scholarship awards which range from \$1,000 to \$5,000, which he said "would certainly come in handy" since he and his brother would like to study at Pratt Art Institute in New York when they complete their studies in commercial art at Miami Dade Junior college. Last year Tom won second place and Terry came in third.

Their recent awards are far from the first for the 19-year-old sons of Mr. and Mrs. Walter Graboski of St. Vincent de Paul parish who in addition to their interests are Eagle Scouts and assistant scout masters in Boy Scout Troop 331 at St. James parish, North Miami.

Some 40 trophies of various sizes line the shelves of the small workroom where the boys have been turning out model cars since 1959 when they created the cars



MODEL CARS are made from balsa wood by the GRABOSKI TWINS, above. TOM, is shown upper right, preparing working drawings for the models. At right, TERRY and TOM are shown with two of their car collection.

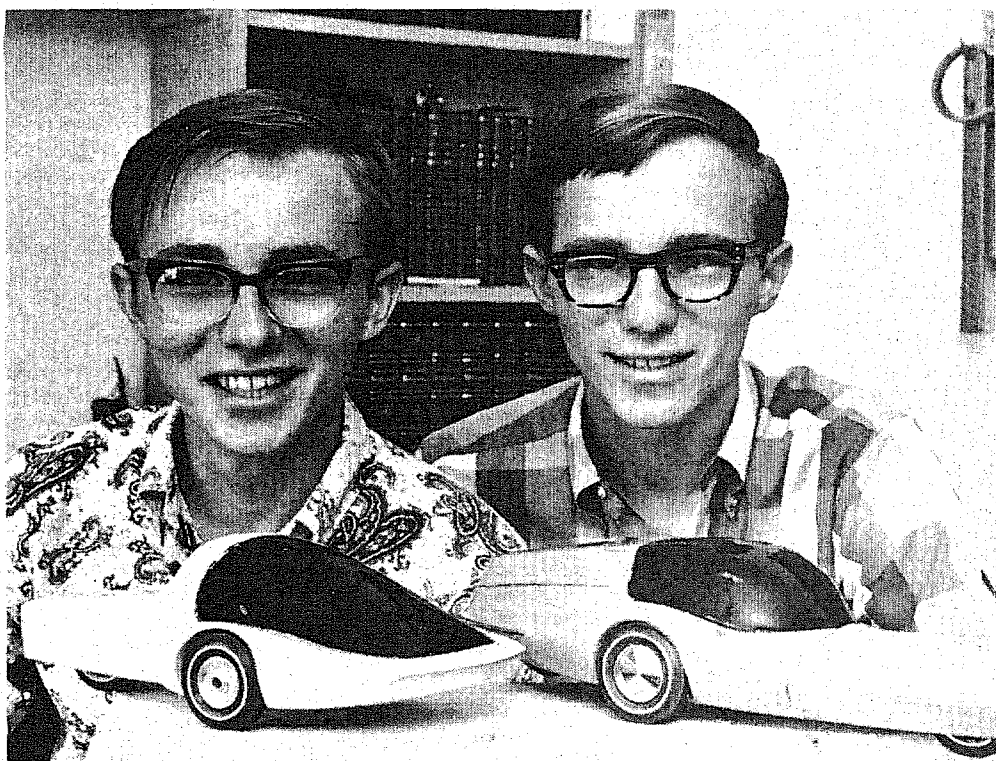
from plastic and brass.

In their spare time between studies and their part time jobs at a South Dade art studio they also make attractive wall plaques, do some painting, and recently produced some very attractive underwater color photographs made with a Brownie camera housed in a casing out their own design.

One of Mrs. Graboski's prized possessions is a favorite prayer lettered and framed by the twins for her bedroom.

Although she admits that the balsa wood from which they now make their model cars "sticks terribly to the rugs" throughout the house,

she believes that "parents should encourage and work with their children in whatever it is they are interested in doing."



HAVE YOU READ PARAGRAPH 29

of Pope Paul's new encyclical *Populorum Progressio*?

"We must make haste: Too many are suffering."



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Dutch Catholics OK Protestant Baptism

By HANSBRONKHORST

UTRECHT, The Netherlands (NC) — Mutual recognition of Baptism in the Catholic and Dutch Reform Churches was officially announced by Bernard Cardinal Alfrink of Utrecht and Dr. Gerard de Ru, president of the General Synod of the Reformed Church.

The agreement was unofficially announced last month in the annual report of the Catholic St. Willibrord Society, which the Dutch bishops have made responsible for all official ecumenical relations.

The agreement states that Baptism must never be repeated when a person converts from one of the churches to the other.

The Dutch hierarchy and Reformed synod are currently studying problems of mixed Protestant and Catholic marriages as part of efforts to bring the two churches, which represent the bulk of this country's churchgoing population of 12 million even closer.

Cardinal Alfrink initiated the negotiations on Baptism in 1964 when Princess Irene adopted Roman Catholicism to marry Prince Hugo of Bourbon-Parma. She was baptized in the Reformed Church but authorities were ensure of the validity of that Baptism from the Catholic viewpoint and she was rebaptized.

The Dutch have been bold reformers and experimenters in the ecumenical

movement. Vatican directives have given local Dutch bishops authority to make agreements establishing closer links between Catholics and Protestants.

The agreement on Baptism between Catholics and Protestants was the result of the work of a mixed committee founded in 1964 by Cardinal Alfrink. The agreement is based on four rules:

— If a person converts from one church to the other, the parish or congregation of the convert's original church will provide a written document that the person has already been baptized.

— If there is any doubt about the validity of the earlier Baptism, its circumstances will be seriously studied.

— The parish or congregation when the earlier Baptism took place will assist in this investigation by offering all the information requested.

— If any doubt about the validity of the earlier Baptism must be maintained, the reason for the non-recognition of that earlier Baptism must be made known in writing to the parish or congregation concerned.

In the joint announcement both churches said that Baptism was the one sacramental sign through which all Christian believers are recognized as belonging to the body of the Church.

Exodus From Cuba As Great As Ever

By JOHN J. WARD

There are as many people fleeing Cuba today as there were during the height of the Cuban revolution.

So testified Admiral W. J. Smith, commandant of the U.S. Coast Guard, before a Congressional appropriations subcommittee. He said:

"Although much of the public interest in the original exodus from Cuba has died away in the past year, there are almost as many people leaving the country now, by various means of transportation."

Rear Admiral M. A. Whalen, chief of staff, testified that the Coast Guard runs two continuing patrols in the area where many of the refugees are making their escape, with two vessels out there all the time. Aircraft patrol the Florida Straits between the Keys and Cuba daily, he added.

And why?

Simply because, in spite of the recently-inaugurated air lift, there are so many more Cubans seeking religious freedom.

Father del Busto, assistant diocesan chancellor and assistant pastor of St. Agnes Church, Key Biscayne, who came here from Cuba six years ago, explains:

NO FREEDOM

"While there is no persecution of the Church in Cuba, there still is no religious freedom. The Church is a prisoner of the state. The Castro regime took over the powers of the Church as it has done in all communist countries. It closed the schools and hospitals and has expelled more than 200 priests—90 of them in one day alone.

"A few Cubans have been ordained in this country, but they are not permitted to return to their homeland. Last year two Spanish priests managed to get into Cuba, but this year none. There are three priests in Cuban concentration camps.

"Catholic leaders are called 'worms' and many priests are fearful of wearing a Roman collar."

The total official number of Cubans arriving in the United States from June, 1961 to June, 1967 is 9,723 men, women and children. They arrived in 1,053 boats,

many of them only five feet to 16 feet in length.

And they are still coming. In May of this year, 48 landed from 10 boats. All risked attack and death by sharks.

"There has been no change in six years," says Father Del Busto, "and things will get worse, with the communists taking over more and more all the time."

HOOVER WARNING

In an address before the American Legion national convention in Miami Beach in 1961, J. Edgar Hoover, director of the Federal Bureau of Investigation, denounced the Fidel Castro regime in Cuba. He said:

"The proximity of danger is especially apparent to us here today, as less than 100 miles from our shores a gang of bearded bandits exhibit daily the chaos and corruption which closely follow the dictatorial usurpation of power.

"The communist-inspired developments in Cuba graphically demonstrate the cold-blooded ruthlessness of tyrannical rule.

"They display how craftily an entire and basically peace-loving nation can be manipulated as a pawn to support the policies and programs of international communism, with its hypocrisy, guile, deceit, subversion, violence and thievery.

"There, the Trojan snake of communism has discarded its disguise for brute force and slaughter. Communism, shed of all its false smiles, is on its bloody march again, not only in Cuba but in every country of the world. The resultant misery and mistreatment of the citizens and countries into which the tentacles of communism have reached should serve as a clear warning to all freedom-loving people of the world."

Town OK's Fair Housing

ROCKVILLE, Md. (NC) — The Montgomery County Council adopted an open housing ordinance described as the strongest such measure in Maryland.

The action came at a council meeting after supporters and opponents of the measure had been heard. The regulation goes into effect Aug. 30.

Bishops Ask Panama Bishops Suggest Peru Start Calm Canal Discussions On Reforms

LIMA, PERU (NC) — Sweeping reforms in Peru's economy and public administration have been urged by the nation's bishops at their annual national meeting here.

"The present situation in Peru demands joint action," the prelates told their countrymen. They held up Pope Paul VI's recent encyclical "On the Development of Peoples" as a guide to immediate activity in social reform.

Progress toward a better life for Peruvians requires "bold transformations and profound innovations," the bishops declared. They contended that such changes must be begun without delay.

"The inability of many to grasp the needs" of Peru's situation must be courageously confronted, in an effort to correct currently existing widespread injustices, it is asserted.

The bishops asked for new standards of honesty in everything that deals with public welfare, including governmental administration, salary scales and working conditions for Peruvians.

The national goal must be the building of "a just and free Peru in which all men are able to live a full life," it is declared, in the joint statement.

PANAMA CITY, Panama (NC) — In their first reference to the problem of the future of the Panama Canal, this country's bishops have asked for calm discussions "without demagoguery" as the United States and Panama continue treaty negotiations.

The comment was made in a joint statement by Panama's seven bishops issued at their annual national conference here. The statement touched on other public affairs issues as it reviewed moral and religious concerns.

U.S.-Panama negotiations embrace the status of the present Panama Canal, the question of military bases, and the possibility of excavating a new canal route using nuclear explosives. The bishops said that the objectives of Panama should be "justice and peace."

The bishops urged Panamanians to apply to their social problems "the wisdom of the latest papal documents," particularly Pope Paul VI's encyclical, "The Development of Peoples."

In a reference to Panama's internal political activity, the bishops condemned demagoguery, calumny and the practice of buying and selling votes.

Latin America Celebrates In July, August

July and August are months of celebration in several Latin American countries, as each marks its day of independence and the birth date of the man who helped them gain their freedom.

Born July 24, 1783, Simon Bolivar is credited with organizing and leading the revolutions against Spain in the early 1800s. He gained the title, "El Libertador," according to biographers, because of his fight to free Colombia, Peru, Ecuador, Venezuela and Bolivia, the latter named in his honor.

The soldier — statesman was born of a wealthy family. Some historians claim that when he saw how well democracy was working in the United States, he decided to spend his life and fortune working to bring about independence for the colonies of Spain in South America.

Once they gained their freedom, however, not all of the countries were grateful — Venezuela asked Bolivar to leave the country. He became ill and was exiled to Colombia where he died at 47.

Missionaries' Training Set

PONCE, P.R. — The 1967 training program for missionaries en route to Latin America will begin at the Larrain Inter-American Center of the Catholic University of Puerto Rico Aug. 21.

Some 80 priests, sisters, brothers, and Papal Volunteers are expected to participate in the intensive four-month training program in Spanish, Latin American Studies, Pastoral Theology and Inter-Cultural Communication.

Franciscan Father John Vogel, veteran Latin American missionary, heads the training program, assisted by Father James McNiff, M.M., Father Al Schiavone, M.M., and Father John D. Ring, Archdiocese of Chicago.

Several hundred graduates of the Ponce Center are already working in Latin America, where members of the hierarchy have repeatedly praised the excellence of the training program.



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Parishioners Of St Juliana Church Attend Lectures

Rev. Mr. James Fetscher, Deacon, Speaks On The New Liturgy

Parish Sets Lectures On New Liturgy

WEST PALM BEACH — A series of lectures to inform the faithful of the various changes in the liturgy has been inaugurated in St. Juliana parish.

Initiated by Msgr. Bernard McGrehan, V.F., pastor, the Wednesday sessions are conducted, beginning at 8 p.m., in the school cafeteria by Father David O'Byrne, assistant pastor, and the Rev. Mr. James Fletcher, deacon, assigned to the parish for the summer.

Sponsored by St. Juliana Women's Club the program features Church renewal, emphasizing the liturgy, Scripture, and dogma, and is open to members of neighboring parishes.

"Deeper appreciation of how Scripture and Dogma relate to liturgy will give a keener insight as to the place liturgy has in each one's life, namely as a vehicle of instruction and worship," Monsignor McGrehan said.

A question and answer period follows each of the sessions, scheduled to be held weekly until Aug. 30. Informal discussions continue during a refreshment hour.

Legislature Sets Studies

Interim studies on "Problems of Migrant Workers" and regulating private schools have been directed by Florida's lawmakers until they meet again in 1969 as the 1967 special session of the Florida legislature ended on July 14.

Several bills were introduced earlier this year to regulate private schools but the House Education Committee held only one hearing and took no definite action. State authorities maintain that the state has the right to impose minimum standards for all private schools.

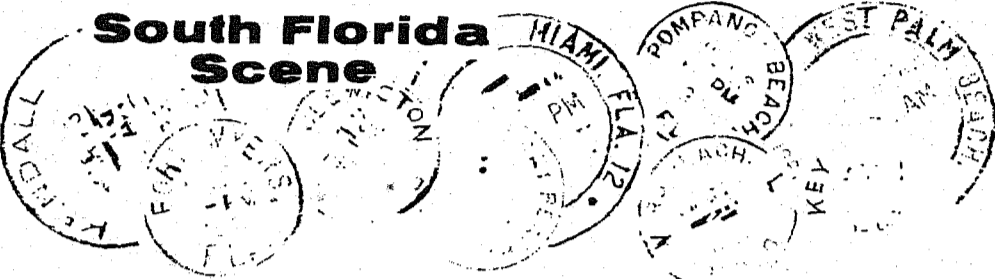
Studies will be made by the Legislative Council, composed of members of the House and Senate, who meet between legislative sessions. In the areas of the migrant worker and regulating private schools, definite legislation is expected to be recommended by the Legislative Council for the 1969 session.

65 To Get Degrees Today At Summer Commencement

Masters and bachelors degrees will be conferred on 65 graduates during summer commencement exercises at 7:30 p.m. today (Friday) at Barry College.

Msgr. William F. McKeever, Miami diocesan superintendent of schools, will confer degrees on religious and laity following presentation of candidates by Sister Mary Dorothy, O.P., college president.

Father Maurice B. Schepers, O.P., a summer faculty



Two Named Regents At Marymount

BOCA RATON — Two more laymen have been appointed to the Marymount College Board of Regents.

Frank M. Steffens, senior vice president of Arvida Corporation, is a member of the administrative board of Biscayne College, and of Nativity parish, Hollywood.

William S. Catherwood, III, is marketing manager of the Murray Mfg. Corp. Brooklyn, N.Y., and in 1967 was awarded the John Carroll Medal of Merit by Georgetown University on the silver jubilee of his graduation in recognition of his leadership in advancing the progress and growth of the university.

Communion Of Alumni Club

COCONUT GROVE — A Corporate Communion will be observed by members of the Catholic Alumni Club during 7:30 p.m. First Friday Mass, Aug. 4, in St. Hugh Church.

Dinner will follow at Santacrocce's Restaurant. All Catholic single college graduates are invited to participate in the club events. For further information call 444-6844 or 754-0868.

Barbecue Set At Boystown

Second annual barbecue and open house to benefit Boystown of South Florida will be held Aug. 27 at the residence for dependent boys at SW 137 Ave. and 120th St.

Food industry executive, Abe Diamond, is assisted in plans for the day-long activity, which last year attracted hundreds of families, by members of the Florida Restaurant Ass'n., Epicurean Church and the Food Service Executives Ass'n.

Hollywood Hootenanny

HOLLYWOOD — Second annual hootenanny for children in the Washington Park area will be held Saturday, July 29, beginning at 2 p.m., in the new Washington Park recreation area opened this summer.

Bill Hill, seminarian studying for the Diocese of Miami at the Major Seminary of St. Vincent de Paul, Boynton Beach; and Michael Grogan, also a semi-

narian, are supervisor and assistant respectively of the park's summer program. Entertainment during the afternoon will be provided by seminarians, CYO members from various South Florida parishes, and students from Marymount College, Boca Raton.

According to Hill, free refreshments have been donated by Mister Donut and Pepsi Cola.



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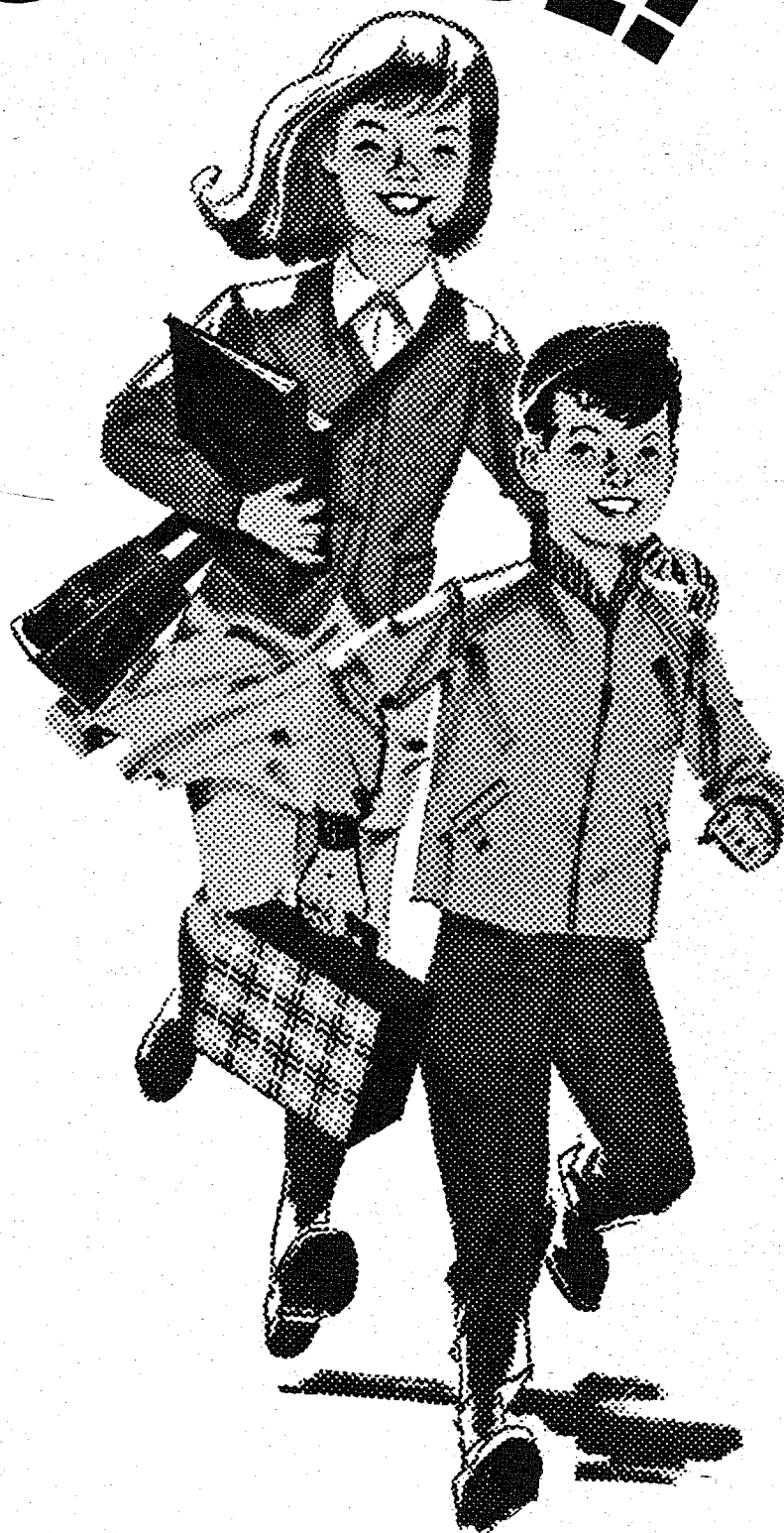
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Is A Variety In Tax Methods Hurting Fla.?

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

Florida's "Go Go" image as a state may turn into more of a "Went Went" situation unless more stable guarantees can be offered industry and investors.

People with financial capital are no fools and they don't like to pour money into what they might think is a bottomless pit.

One example is a letter written to Governor Claude Kirk division of the Brunswick Corporation. Its Florida headquarters is at St. Cloud, 25 miles south of Orlando. Among other things his firm manufactures Mercury Outboard Motors.

The letter's contents had not been made public until this writing.

Kiekhaefer tells Governor Kirk in blunt terms that he is holding off on all planned construction in Florida even though funds are ready and have been for several years. The industrialist says the reason for his pullback is the lack of uniform tax assessments in Florida's 67 counties.

The firm is abandoning plans to expand its Special Products Division factory in St. Cloud and is only going ahead to construct a hanger at its Osceola County testing facility because the aircraft there are suffering from exposure to the tropical climate.

Kiekhaefer says, "The wisdom of our decision to build \$12 million in new plants and expansion in Wisconsin is confirmed. We regret that we have not been able to include Florida in our expansion plans due to this situation. We are heavily committed in Florida and can't just pull out, but at the same time competition won't allow us to wait, so we have had to build elsewhere. Other industries that might have liked to settle in Florida have undoubtedly had to make the same decision as we did."

The executive concludes his frank criticism by telling the Governor, "While this legislature is to be congratulated on making some much needed changes in the tax laws, such as eliminating the tax on household personal property and reducing the inventory tax, many of us are hoping for sorely needed complete tax reform which would free the people from the divergent whims of 67 county tax assessors. To this failure is now added the problem of teacher sanctions against the educational system and new industry."

This letter really lays it on the line and spells out a big challenge for the state administration. "Pie in the sky" phrases and generalities about Florida's magnificent future may sound reassuring to taxpayers but unless equitable and uniform and predictable tax formulas are adopted statewide we are not only not going to boom with new industry but as in Mr. Kiekhaefer's case, we are going to drive away from Florida those industrialist friends who have made previous investments in this state.

Miami's Cuban colony has been abuzz with rumors that the United States is preparing for another major confrontation with the Castro regime.

One thing which triggered the latest speculation is the Pentagon announcement which simply said the 453rd Tactical Fighter Wing at Homestead Air Force base is being doubled in size with F4D fighter bombers. The F4D has been described by Air Force spokesmen as "The hottest thing that's operational right now."

Either the "Miami Herald" made a mistake or its makeup editors deserve an honorary Pulitzer prize for subtle editorializing, but take a look at this layout on page 1-C of the July 15th edition:

Amusements in this Section

Chapman's Indictment Thrown Out by Judge

By WILLIAM BAYNES
Of our Broward Bureau
FORT LAUDERDALE — The Broward Grand Jury's 10-count indictment against gambler Fred Chapman was thrown out Friday because Chapman had testified to the Dade Grand Jury.

The immunity problem was discussed Friday morning at a meeting of the board of directors of the Florida Criminal Defense Association, he said.

Broward Court of Record Judge J. Gail Lee had ruled that immunity given gambler Fred Chapman by the Dade County Grand Jury also extended into Broward County. Thus the 10-count indictment against Chapman handed down by the Broward panel was tossed out by the judge.

The story really isn't funny—but sometimes the course of justice in Florida deserves to be printed in the Amusement Section.

For example, the next week in the courtroom of Dade Criminal Court Judge Carling Stedman, 17-year-old Danny Sardella stood before the bench and was sentenced to \$750 fine or 6 months in jail.

The offense? He was convicted of unlawful possession of an alligator.

That's what I call really cracking down on the criminal element!

VOICE FEATURE Section

We shall go up with joy to the house of our God.

Psalm 121



'Other Side Of The Tracks' Wants Share In Good Things

By JOHN COGLEY

To get an idea of the worldwide situation, the American need only look to the other side of the tracks in his own home town. The disorders in the Negro ghettos in the United States are no different in kind from what is happening abroad.

We are reaping the fruits of past injustices—grapes of wrath.

Until this central fact is understood there is no hope for peace, at home or abroad. As long as the "Populorum Progressio," the development of peoples—including the ghetto-bound people in the United States—is put off, we have nothing to look forward to, but more violence, disorder, war.

For the world is changing faster than are the ancient prejudices and attitudes of the affluent minority, while the bitterness of the poor is keeping pace with the swiftness of change.

HOSTILE GROUPS

Mankind is being divided into two hostile groups—the haves and the have nots. The haves have more than they ever had; the have nots, proportionately less. As Pope Paul wrote, the crucial fact is that the rich are getting richer and the poor are getting poorer. This disparity promises to turn the whole world into a vast armed camp.

Within our own nation, a society described as affluent, we



JOHN COGLEY

tolerate third rate schools, fourth rate housing and fifth rate employment possibilities for our second rate citizens.

The new generation throughout the world will no longer tolerate such inferiority. That is the long and short of it. The young everywhere have had a glimpse of what education, science, modern technology, and equal opportunity can do for men everywhere. They are no longer willing to accept ignorance and squalor. The instinct of self-preservation has been tapped in Asia, Africa, the Middle East, Latin America—and in our own Harlem.

VAGUE PROMISES

In America, young Negroes are no longer susceptible to vague promises, delays, and the putting off of what our official rhetoric has long led them to

consider their rights. Their massive disappointment has led to massive disillusionment, to bitterness, to unbearable frustration, to desperation, and in some cases, to total irresponsibility toward a society that they have been brought to believe is not truly theirs.

Many, persuaded that they have no stake in the future, are blindly concerned with only the hopeless, maddening, seemingly irrational present. More and more they are looking upon themselves as an engaged nation within a nation. More and more they are behaving accordingly.

It was not their idea to be engaged. It was not their idea to be second-class citizens. It was not their idea to be cut off from the good things America has to offer.

We have long actually been two nations, with two classes of citizens. The recent racial outbursts represent a kind of war declared by the weak and powerless nation against the strong and powerful. Undoubtedly, the powerful can win that war by sheer force. But in such a victory would be the defeat of all that the United States stands for, just as there is defeat in every victory we have claimed while suppressing the revolutionary energy of peoples elsewhere in the world who are seeking their place in the sun.

'Monkees' Ape The Beatles And Climb Tree Of Success

Catholic Press Features

NEW YORK—Adults may think he's just monkey-ing around, but the executive director of the National Council of teachers of English claims that "one of the most creative programs on television right now" is "The Monkees" — misspelling and all.

He also finds that "teenagers are quite perceptive in what they see in the show" and suggests that teachers and parents would get to know their youngsters better if they would "try to draw them out" as he did recently with a class of eighth-grade girls.

"One girl told me she realized the program was exploiting her and she went on to say that this didn't detract from the pleasure she got from the show but, rather, made her enjoy it more," reported Ned Hoopes, the executive director, who is

known for his extensive classroom use of commercial TV programs.

He is TV editor of "Media and Methods," a mass-media guide published for secondary-school teachers, and was recently invited to address Fordham University's annual film-study conference, where he led a discussion on "The Monkees" TV series after showing one of the half-hour episodes from the NBC-TV program.

"The Monkees" is a deliberate attempt to ape, in TV series format, the style — and success — of the two Beatles' films, "A Hard Day's Night" and "Help!," which featured the four Beatles romping through zany scenes to the accompaniment of their songs in the background — with the storyline a minor consideration.

Over a year ago, two young TV producer (one of whom had done a college thesis on cultural anthropology) placed an ad in a Holly-

wood showbusiness paper announcing auditions "for four insane boys" and after nouncing auditions "for four insane boys" and after screening 437 applicants, selected Micky Dolenz, Peter Tork, Mike Nesmith and David Jones, even though the four had never worked together.

But with the help of electronic manipulation, Monkees have become top record-sellers ("I'm a Believer," "Last Train to Clarksville," "The Monkees Theme"); director James Frawley, aping the trick camerawork used by Richard Lester in the Beatles films, won an Emmy; and a massive promotional campaign has produced a new set of teenage idols.

Hoopes, as he had done with other programs popular with his eighth-graders, asked for compositions on "The Monkees" and among other things, discovered that "the lack of a definite storyline"



The MONKEES, left to right, MIKE, MICKY, DAVY, PETER.

is the series' strong point.

TRICKY METHODS

"It seems to be what the media-oriented kids like," he said, "The Monkees' demands an extraordinary de-

gree of participation by the viewer," Hoopes added, referring to the program's heavy emphasis on sight gags, sudden speed-ups and slow-motion, but — most of all — to loose plots that allow

for frequent digressions, keeping for viewers alert.

Hoopes cited one girl's composition, which said in part: "I don't like programs that do all the work for me."

Book On Military Draft: A Tirade

Bitter Greetings, by Jean Carper. Grossman, 1967. 192 p. \$5.

This is a vicious and dismal tirade against Selective Service. Subtitled "The Scandal of the Military Draft," it purports to uncover "a labyrinth of lies, and a corruption of American values."

It asks five questions: "Why does Selective Service keep the nation in a panic over a manpower shortage when none exists? Why does it falsify figures to prove the 'shortage'?"

"Why does Selective Service cynically administer a college draft test when it has no intentions of using 'results or drafting college students'?"

"Why did the Pentagon suppress a study showing there was no need for a draft, and then reverse the conclusion before releasing it in June 1966?"

"By what right does Selective Service use the draft as an instrument of terror — to silence opposition to the Vietnam war?"

"It is not the draft, in fact, one of our gravest threats to freedom because it

BOOKS

IDEAS IN PRINT

is no longer used exclusively for military purposes but also as an insidious means of molding young men and society to conform to the ideals of aging generals?" pp. 14-15

These are phony questions. The nation is not in a panic and the author offers no evidence acceptable to this reviewer that Selective Service attempts the creation of a situation resembling panic, or that Selective Service has falsified its figures.

The college draft test has been discontinued since this work was written. It may have served its purpose, or demonstrated its inadequacy, but there is no evidence that it was ever 'cynically administered' or for other than a legitimate purpose.

The Pentagon has declined to release — not suppress — many studies and has taken courses of action

not in accordance with the conclusions of many of them.

Selective Service officials reclassified demonstrators convicted of trespassing in a draft board office on the ground that this action interfered with the Selective Service System. It may have been a bonehead play, but it can hardly be regarded as an instrumentation of terror.

The Selective Service System is frankly admitted to be a continuing study of American military manpower requirements. It is fatuous to call it a threat to freedom or a subservience to "the ideals of aging generals."

The five phony questions allow the author to proceed within her alleged "labyrinth of lies, and — corruption of American values," as follows:

"It is universally agreed that the primary purpose for the draft's existence is to generate enough fear to keep

enlistments up." p. 55.

"For channeling to be successful, the draft's authority must first have the power of universal male enslavement." p. 114

"Many men, principally older military officers and veterans groups, seek to preserve the draft with a zeal that can only be viewed as a display of vengeance toward youth." p. 24

"Anyone who has ever seen General Hershey perform knows that he is a master at hiding the facts or his ignorance of the facts under a cloak of Hoosier folksiness and pretender candor." p. 18

For this reviewer, lies, — or ignorance of the facts — are substituted by the author in full measure for the lies — or ignorance of the facts, that she attributes to General Hershey and other Selective Service officials.

The author states: "In writing this book, I believe I am contributing to the nation's welfare, but it is doubtful that General Hershey will agree." It is certain that this reviewer will not agree. (67-14137)

Robert E. O'Brien, Ph.D. Lt. Col. U.S. Army, Retired.

New Concepts In Religious Music

We live today in a world where values and standards are continually changing. Life as our parents lived it, and its frame of reference — moral, social, cultural — is no longer adequate for meeting the needs of the present time.

Therefore, we are caught up in a great search to expand our horizons and create a new way of life that can cope with the new dimensions of the present. In fact, history will probably refer to the present era as a cultural-bridge period.

Since all art is man's attempt to express in tangible form that which lies deep at the heart of himself, contemporary man, who finds it difficult to see himself and the world around him as clearly as people who lived in simpler societies of bygone generations, is searching for a way to express his feeling and aspirations; and current trends in music and art bear witness to the struggles of this search.

Father Clement McNaspy, S.J., well-known Jesuit author and scholar, has published a series of three records, all of which bear the title "Praise the Lord in Many Voices." Father McNaspy's idea was to

Recordings

study man's efforts to find a new voice for himself to fit his new concepts of worship that have come from new social and religious thinking and the Vatican II Council, and make available to us what he considers to be among the best results currently.

The first record contains a folksong Mass written and performed by Sister Miriam Winters S.C.M.M., directing a chorus made up of other Medical Mission Sisters, and the Paulist Seminary Folk Singers.

Also on the same disc is "Mass for the Secular City," by John Ylvisaker, a young Lutheran composer.

This work is in the form

of a short cantata: a musicalparable attempting to wed the Liturgy of formal worship to the liturgy of life in a big city.

The second record is a collection of Gospel Blues sung by Mary Lou Burley. Paul Quinlan fills the reverse side with his folk song setting of Psalms.

The third recording contains a well written polyphonic setting of the Mass by Father Bruno Markaitis, S.J., the provincial of the Lithuanian Jesuits. Father writes with a great deal of freedom, not imposing on himself limitations of any particular style, but willingly uses any idiom that communicates his ideas.

In feeling, the music is much like that of the con-

temporary American composer Randall Thompson, or the British Ralph Vaughan-Williams.

These recordings are interesting studies of the progress being made to draw from our emerging culture means of expressing ourselves in worship. They are well done and worthwhile additions to any record library.

Rev. Gregory Fleischer

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'Barefoot:' Much Laughter From A Familiar Situation

By JAMES W. ARNOLD

It may be that no comedy has gone so far on so little substance as "Barefoot in the Park," but then its utter lack of relevance may be part of its charm. The film version, like the play, goes right on convulsing audiences; if that is not the best test of quality, it is certainly a basic one. "Barefoot," for the record, is one of the earlier hits of Neil Simon, the 40-year-old ex-TV gag writer with the currently hot play writing touch ("The Odd Couple," "Star - Spangled Girl"). Simon has even tried one original film script, "After the Fox," which was imperfect but quite funny. The play of "Barefoot" just closed on Broadway after 1500-odd performances, the 11th longest run in New York history.

It is basically young-marrieds-cum-mother-in-law situation comedy, and has inspired several equally frothy TV imitations.

A BIT MORE SEX

The prime ingredients are a kookie young wife (Jane Fonda), a conservative young husband (Robert Redford), an absurdly non-func-

tional city apartment, and a wild collection of bohemian neighbors to play off against the couple's puzzled middle-class parents. The main difference is that "Barefoot" leans a bit more on sex than is customary on TV, and may not seem very funny to people under 14.

Simon's success hangs on his noted ability to write hilarious dialogue; unlike Jean Kerr's lines, however, they don't quote well. The yuk depends not only on character and context but the way they are said, which may mean that Miss Kerr is a writer while Simon is a playwright.

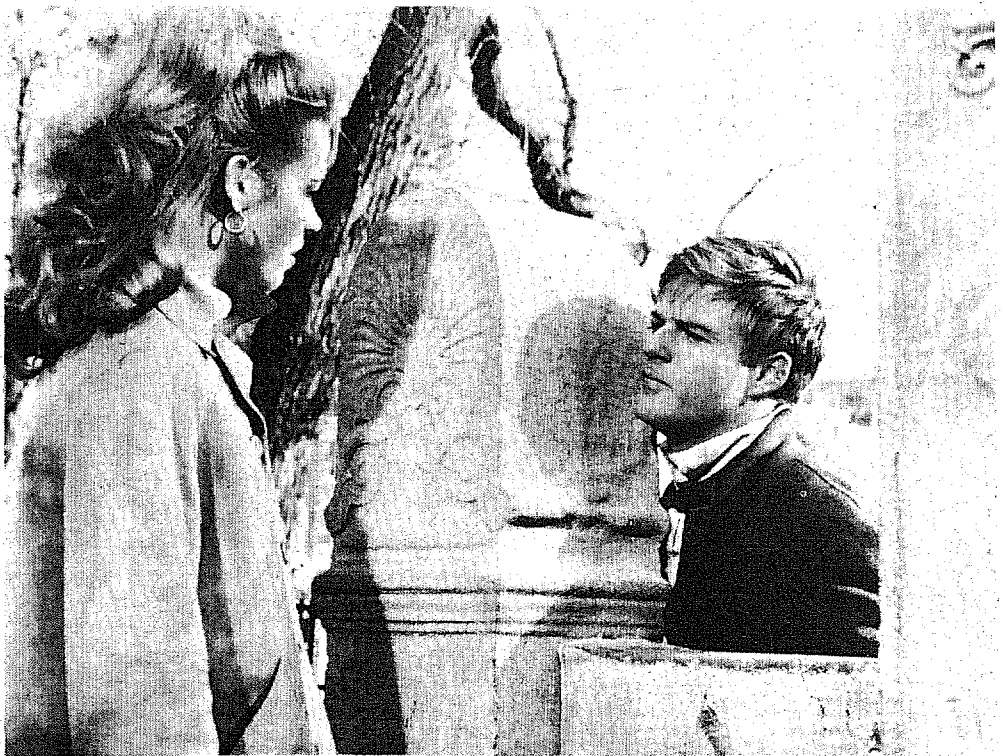
The comic heart of "Barefoot" is the stroke of simple genius whereby each of the many entrances so mechanically basic to this kind of comedy is made hysterical; just to get into the set, everybody has to climb six flights of stairs, and the running gag picks up momentum with each new victim.

Another unique asset is the sporting character of the mother-in-law (warmly played by Mildred Natwick). Otherwise all we really have are the wife's comic, insecur-

ities, jokes about the apartment, the wife's efforts to pair off her widowed Momma with an eccentric neighbor (Charles Boyer), a ridiculous newlywed quarrel, and the husband's I-can-be-as-nutty-as-you scene all predictably par for the course.

Since everything in the play occurred in one set, the film logically opens up the action a bit: the characters now talk on the stairs and streets, and Redford gets a chance to walk barefoot in the park. But aside from brief bits on a ferry and in a crowded Albanian restaurant, and the fact that closeups make funny expressions funnier, the show hardly qualifies as cinematic. "Barefoot" is essentially a photographed play.

Director Gene Saks is a gifted comic actor (he was the pathetic TV comedian in "A Thousand Clowns"), but in his first film he has experimented little. There are no important changes from the play, even in comic business; luckily, some of that is visual, e.g., Miss Fonda



JANE FONDA and ROBERT REDFORD in a scene from "Barefoot in the Park."

trying to start a fire by holding a match to the end of a log. Much of the cast (Redford, Miss Natwick, telephone repairman Herbert Edelman) and even the set are holdovers from Broadway.

Miss Fonda is amusing, but very much in a rut as

a miniskirted non-conformist. Several sequences take advantage of her willingness to appear in the near buff, especially an opening (added for the film) describing the honeymoon at the Plaza Hotel, an episode which relies mainly on tedious newlywed humor.

"Barefoot" is in color but makes little use of its possibilities. In addition, whether the fault is in make-up, camera, or laboratory processing, Miss Fonda looks all washed out, about as attractive as a road company tryout for the bride of Dracula.

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

FRIDAY, JULY 28

9 a.m. (7)—Three Brave Men (Family)
4:30 p.m. (4)—Ice Palace (Pt. II)
6 p.m. (10)—Monsoon (Morally Objectionable In Part For All)

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

9 p.m. (4)—Jason and 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)—Nora Prentiss (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 Scoundrel (Adults, Adol.) M. R. Wing in Chinatown, Adults, Adol. Follow Me Quietly (Adults, Adol.)

SUNDAY, JULY 30

10:30 a.m. (2)—Surrender (Morally Objectionable In Part For All)

REASON—Reflects the acceptability of divorce.

12:30 p.m. (4)—The Snows of Kilimanjaro (Morally Objectionable In Part For All)
REASON—Suggestive costuming, dialogue and situations; tends to justify immoral actions.

1:30 p.m. (7)—Beginning or the End (Family)
2 p.m. (10)—Dive Bomber (Family)
2 p.m. (12)—Black Fury (No Classification)
5 p.m. (10)—Little Kidnappers (Adults, Adol.)
9 p.m. (10-12)—Billy Rose's Jumbo (No Classification)
11:15 p.m. (11)—Saturday's Children (Adults, Adol.)
11:30 p.m. (5)—Young At Heart (Adults, Adol.)
11:30 p.m. (7)—Reunion in France (Adults, Adol.)

MONDAY, JULY 31

9 a.m. (7)—Named Alibi (Morally Objectionable In Part For All)
REASON—Suggestive costuming, situations and dialogue; low moral tone.

4:30 p.m. (4)—It's Always Fair Weather (Adults, Adol.)
6 p.m. (10)—Man With My Face (Morally Objectionable In Part For All)

REASON—Light treatment of marriage.

11:15 p.m. (11)—A Shot in the Dark (Adults, Adol.)
12:30 a.m. (4)—My Blue Heaven (Morally Objectionable In Part For All)
REASON—Suggestive sequences; reflects the acceptability of divorce.

TUESDAY, AUGUST 1

9 a.m. (7)—Last Time I Saw Paris, Part I (No Classification)
4:30 p.m. (5)—Chicago Syndicate (Morally Objectionable In Part For All)

REASON—Tends to condone immoral actions.

6 p.m. (10)—Badlands of Dakota (Family)
7:30 p.m. (7)—The Prince Who Was a Thief (Adults, Adol.)
8 p.m. (4)—The Sun Also Rises (Morally Objectionable In Part For All)

REASON—Tends to create sympathy for immoral actions; suggestive dialogue.

9 p.m. (2)—Girl With a Suitcase (No Classification)
9 p.m. (5-7)—That Certain Feeling (Morally Objectionable In Part For All)
REASON—Reflects the acceptability of divorce; suggestive dialogue.

11:15 p.m. (11)—Bride Come C.O.D. (Adults, Adol.)
12:30 a.m. (4)—Souls at Sea (Adults, Adol.)

WEDNESDAY, AUGUST 2

9 a.m. (7)—Last Time I Saw Paris, Part II (No Classification)
4:30 p.m. (4)—Carriage in Flames (No Classification)
6 p.m. (10)—Street With No Name (Adults, Adol.)
9 p.m. (10-12)—Ulysses (Adults, Adol.)
11:15 p.m. (11)—Chain Lightning (Adults, Adol.)
12:30 a.m. (4)—Harry Black and the Tiger (Morally Objectionable In Part For All)

THURSDAY, AUGUST 3

9 a.m. (7)—This Woman is Dangerous (Morally Objectionable In Part For All)
4:30 p.m. (4)—D.O.A. (No Classification)
6 p.m. (10)—Younger Brothers (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 Instruction discourse on "The Bible" by Father Donald Connolly (repeat).

MASS FOR SHUT-INS—Chr. 10, WLBW-TV.

2 P.M.

PANEL DISCUSSION—Chr. 5 WEAT-TV—"Home On The Rocks"

RADIO (Sunday)

6 A.M.

Trail by Fire (rescheduled program host) Father Elwood Kiessner, C.S.P.

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

8 A.M.

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

6:30 A.M.

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 Better Your Chances, concerning preparation for marriage.

7:05 A.M.

NBC RADIO CATHOLIC HOURS —

WIOD, 610 Kc. 73 FM—The Present Position of Jewish-Christian Affairs Department" Rabbi Marc Tanenbaum, director

of the Interreligious Affairs Department, American Jewish Committee, New York City.

7:30 A.M.

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

THE 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 (Sbringi). 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 Mg. (Fort Pierce)

10:15 A.M.

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

10:30 A.M.

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

6:15 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.

MAN-TO-MAN—WGBS, 96.3 FM—rebroadcast of TV program. Show will continue uninterrupted on radio.

THE HOUR OF ST. FRANCIS—WKAI, 1350 Kc. Home For The Heart.

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PRE-RIOT RIOT POST-RIOT

SLUMS' THREE SEASONS:

The author of the following article is a priest of the St. Paul-Minneapolis archdiocese and a teacher at the College of St. Thomas in St. Paul. He is on leave from the college to finish doctoral work in ancient and medieval history at the University of Chicago.

By FATHER
GEORGE WELZBACHER

CHICAGO (NC) - As a graduate student at the University of Chicago for the past 12 months and as a priest living in a Negro parish on Chicago's west side, I have known at first hand the three seasons of the ghetto: riot, pre-riot and post-riot. And though a year in itself is not a very long time, the past year in Chicago was a rather special thing, and I think I can draw some conclusions.

Let me describe the area in which I live. It is a few blocks out of many square

miles of asphalt and concrete, of noise around the clock, of smoke and grit and ubiquitous broken glass, of cluttered streets and shattered steps teeming with children, a blighted enclave of illiteracy and violence.

It is a sealed-off quarter in which murder strikes every other block, and where the rate of illegitimacy is high. Its name, ironically, is Lawndale. It is five minutes by car from Cicero.

Cicero is a community of workers' homes, well-tended lawns and quiet streets, a community which is outwardly as wholesome looking, as thrifty and hardworking as any town of its size in the U.S., a town in fact where several thousands of Negroes work each day and where, in well-advertised fact, no Negroes live. Divided by factories and railroad viaducts, the two communities are as close and as spiritually separate as, West and East Ber-

lin. Lawndale lies east of Cicero.

The two communities sustain each other. Cicero's stores and businesses profit from Negro patronage; Lawndale's Negroes find in Cicero needed jobs. Residential apartheid is absolute.

HOUSES RISKY

Along the border a number of houses have been standing empty for a year. They are too "risky" to attract white buyers; they are too "sacrosanct" to be available to Negroes. The houses slowly deteriorate. Again one thinks, just a little extravagantly, of the bricked-up homes around the Friedrichstrasse. . . Here, after all, there is no death strip.

There is another difference. Refugees from the violent sector will not be welcomed. A year ago a lone Negro college student was clubbed to death by a gang of Cicero toughs. And the reception awarded the march by the Congress of Racial Equality (CORE) last August has the smart money betting that the next time there may be shooting, and from west to east.

At the moment all is quiet on the western front. On the white side there is contempt for the Negro slums and fear that opening the door to Negro residents would bring those slums to Cicero. And black Lawndale smolders with resentment and hate: resentment on the part of the hardworking, responsible Negroes who are condemned by a gentleman's agreement to rear their families in the midst of chaos; and hatred on the part of the black power gangs who have no hope of a better life but dream of a day revenge.

As the slums grow more crowded, time is not on reason's side. . . America's distinctive genius is precisely its capacity to assimilate. But the problem of assimilating these Americans has been ignored for so long that the time for its solution has almost run out.

Newark, Chicago, Los

Angeles, Cleveland, Boston, New York, Tampa, Atlanta, Minneapolis - our national map is lighting up like a pinball machine. The signals are alarmingly insistent. If we want a Vietnam on the home front, too, all we need do is to do nothing at all. Time will take care of the rest. This is not rhetoric. I saw the looting and the automatic guns and the helmets and the Jeeps. I do not think that any of us of any color really want to see them again.

BLOT OUT IMAGE

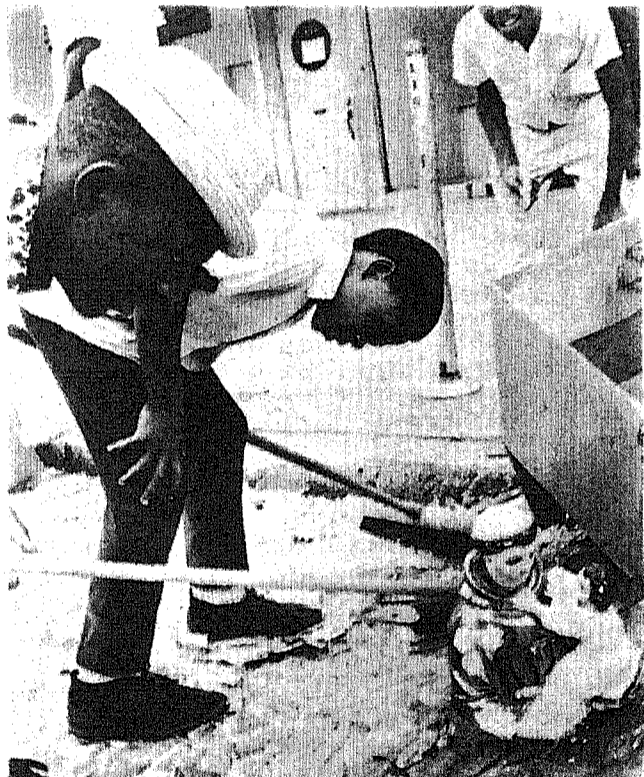
What can be done? The first revolution has to take place in our minds. We must get rid of the image of the dike. We must stop thinking, if that is the right word for it, that all Negroes are everywhere the same, that they all behave the same way, that they all have second or fifth or 25th rate intelligence, that none of them have regard for property, that they are all shiftless, lawless and prone to violence, and that therefore they all must be locked out of our neighborhoods at any cost. (The cost, incidentally, is rising each year.) Some of them can be thus described. So can a good many whites.

If statistically the crime rate is highest among Negroes, and at present by and large it most definitely is, is this the result of heredity? Or is it the product of environment?

At this point let me state categorically that I do believe in original sin in everyone. I also believe the assertion of Scripture that "evil company corrupts good manners." The surprising thing is not that crime rates in the densely crowded slums are high, but that they are not higher; not that evil company has corrupted good manners, but rather that it has not corrupted more. I have come to know many Negroes who have not been thus corrupted or even deeply embittered.

For their own sakes and for society's, these are the

(Continued on Page 22)



By DR. ROBERT McAFEE BROWN

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Q. - For purposes of convenience, Dr. Brown, I will use the term "ecumenism" in a narrow sense to refer specifically to Protestant-Catholic dialogue. When and under what circumstances did you first become actively involved in ecumenism, in our present sense of the term?

A. - My introduction to the whole Catholic-Protestant dialogue actually grew out of political involvement when I was teaching at Macalester College in Minnesota. During the 1952 campaign I became involved in campaigning for the re-election of a young congressman named Eugene McCarthy. In the course of this campaign I became really acquainted for the first time in my life with a group of Roman Catholic laymen. I found that I had much more in common with them—at least on the political front—than I had ever thought before in my many years as a Protestant in New York City and in Massachusetts.

After the campaign was over, the McCarthys took my wife and myself up to St. John's Abbey in Collegeville, Minnesota. There for the first time in my life I really met a creative kind of Roman Catholicism that was different from all the Protestant stereotypes I had picked up in the course of a Protestant education. It was the associations that grew out of the visit to the Benedictines and getting to know people like the McCarthys that forced me to begin a rather radical revision of the picture that up to that time I had of Roman Catholicism and particularly of American Roman Catholicism. And from then on, it just snowballed.

Q. - In your book "American Dialogue", which you co-authored with Father Gustave Weigel, you listed six conditions for "fruitful dialogue". You said each partner must assume the good faith of the other; must know his own faith; must try to grow in knowledge of the other's faith; must pe-

nitently accept responsibility for his own tradition's guilt for a divided Christendom; must honestly face divisive as well as unifying issues; and finally, must recognize that all we can do with dialogue is offer it up to God. In the light of your broad experience since 1960, would you amend or add to these requirements?

A. - I've had a very interesting experience with those conditions for dialogue. I had no idea when I was working them out that they were going to get as much reprinting and subsequent use as they have. Just this last summer, in writing a new book on the ecumenical situation, I had occasion to engage in an up-dating of the six rules and found that I didn't need to up-date the rules, save at one point. What I did was to revise the illustrative material that I had used for each of them, in terms of the new situation.

I revised one of the rules because of the suggestion by Father Gregory Baum of Toronto, who had commented on these rules. In one of his writings, he suggested that the last rule is too narrow (the rule that all we can do is offer the dialogue up to God).

Father Baum suggested amending this rule to read something like this: What we must do is offer the dialogue up for the renewal of the Church. In a forthcoming book (the Ecumenical Revolution) in which I have restated these rules, I have followed Father Baum's suggestion. So it is more than simply an offering to God; it is also an attempt to use the results of the dialogue in ways that will be fruitful for renewal and reform in the on-going life of the Church.

Q. - In one of your "Commonweal" columns, you pointed out the possibility that Protestant churches engaged in dialogue with the Roman Catholic Church might jeopardize relationships with other Protestant churches and groups. Do you see this happening anywhere today?

A. - I think this is a problem only in what I might

call closed-off areas of modern Protestantism. With the exception of very narrowly sectarian and fundamentalist groups, I think most Protestant churches have come to terms with the fact that the "Roman menace" — to whatever degree they may have felt it was a reality in the past — is clearly something they must assign to misunderstandings of past history. There is such clear evidence

A PROT

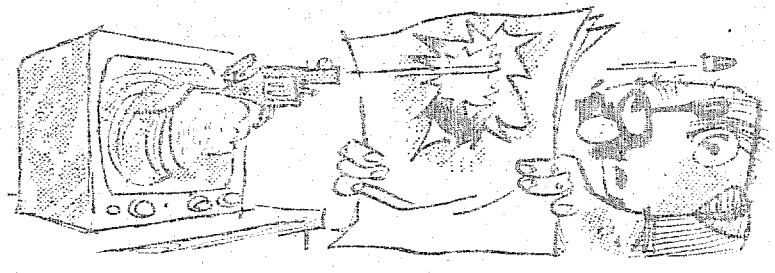
of an openness on the part of Roman Catholics to enter into a new kind of dialogue that those who refuse to take part in this dialogue are simply cutting themselves off from where the real cutting-edge of Christian engagement and involvement is taking place today.

In certain areas, of course, we will find that the dialogue will involve us in separations, as well as bringing us closer together. Between Roman Catholics and Protestants, an issue like abortion is clearly going to be divisive for a while. But I've discovered that in most of these areas the lines don't get drawn as neatly as they used to. That is to say, I may find on certain issues I am closer to some Jesuits than to my fellow Presbyterians; on other issues I may get a real lead from Rabbi Heschel rather than from the Pope; and on something else I may hear a Southern Baptist saying something that I have to take with great seriousness. The stirring-up of the whole ecumenical scene has meant that these lines of historical division are gradually being rendered less and less relevant. You simply can't categorize people in terms of these divisions any more.

Q. - You have written often about the problem of authority as the key ecumenical issue. Let me ask first about how we can profitably discuss Catholic teaching on infallibility. It's my impression that our dialogue on this subject is complicated by our different ways of approaching the issues.

The Catholic defense of papal infallibility ordinarily appeals first of all to history and scripture. I think you've been trying to tell us, in various ways,

Is the Daily Newspaper Dying?



By CLARKE ASH
ASSOCIATE EDITOR
THE MIAMI NEWS

There seems to be a rather widespread impression that the newspaper business these days is in Big Trouble.

The impression is false, but I suppose it is understandable. An announcement a couple of weeks ago that the venerable "Boston Traveler" had gone out of business after 142 years was but the latest in a series of stories about newspaper closings over the past few years.

Just a couple of weeks earlier, the Perils-of-Pauline saga of the New York World Journal Tribune, itself an admixture of three swooning dailies, ended in the WJT's death after only nine months of publication.

In the face of all this tragedy, I assumed when the editors of THE VOICE asked me to write something about the problems of daily newspapers that they were looking for a good lead item for their obituary page.

Well, newspapers do have problems. . . problems that are familiar to any business. Costs are going up, talented employees are scarce, delivery complications grow with the traffic mess, and outdated processes yield too slowly to automation.

Problems or not, however, the facts are that more people are reading daily newspapers than ever before. What's more, they are reading better newspapers.

But before we get into that, let us look at some of the statistics responsible for the impression that daily newspapers are on the critical list.

It is true that in the past 50 years, the number of daily newspapers has fallen from a peak of 2,580 in 1914 to 1,750 today. It is also true that since World

War II, some 19 large dailies have vanished from the American scene. In 1945, the nation's 10 largest metropolitan areas had 49 daily papers; now they have 30.

It hardly seems necessary to point out that nearly every one of these 19 large dailies had old and prominent names, and that their passing attracted national attention.

What should be better known, but isn't, is that many new publications have been born over the same period. Another important fact is that the surviving metropolitan papers have become stronger.

On the same day that the old New York "Journal American" tied its last bundle, a brand new daily called "Today" rolled off the press in the booming space-age city of Cocoa, Fla. Only a few days earlier, the "News Leader" in South Dade County had increased its publication date from twice weekly to five days a week.

These examples are close at hand, and may demonstrate in a somewhat personal way to VOICE readers that the character of the newspaper business, like that of many other large industries, is changing.

Since the plight of the New York city dailies has received so much attention, it is worth noting also that while the circulation of New York dailies has declined 24 per cent since 1950, the circulation of younger dailies in the New York suburbs has climbed nearly 45 per cent.

The phenomenon called metropolitan sprawl, the rise of sub-divisions and shopping centers, the so-called bedroom community with its own local government and local problems.

. . . all these factors have diminished the need for large numbers of big city papers and at the same time created a demand for new dailies in new locations.

A SHAKE-OUT

This is not to suggest that metropolitan dailies will soon be a thing of the past. To the contrary, studies suggest that big city dailies are undergoing a shaking-out process that is probably near its end. Great papers are surviving, and their mission will be more important than ever. They will perform functions of wide news coverage and in-depth reporting that their smaller city brethren cannot handle.

These big papers, reaching out to cover regional, state, national and international stories, require enormous investments. Various mergers and consolidations that occupy so much attention these days are for the most part reasonable economic developments that enable the papers to meet the rising costs of big city publication.

In South Florida, to cite another local example, the "Miami News" a few months ago abandoned its plant on the Miami River and consolidated its press room, advertising and circulation functions with those of the "Miami Herald."

The "Miami News" is still published by James M. Cox and the "Miami Herald" by John S. Knight. The news and editorial voices of the two papers

are completely independent.

Although the "Miami News" would have preferred to maintain its own facilities, the economic savings of the combined operation make undeniable good sense and will benefit the newspaper and its readers.

Joint plant operations similar to the one in Miami are to be found in 24 large cities in the United States, including Pittsburgh, St. Louis and San Francisco. Many other cities have what is inaccurately termed "monopoly" situations, in which the two or three dailies are owned by one publisher.

All this illustrates the trend toward fewer but stronger big city papers.

The reader may wonder: "But what about competition? You say the term 'monopoly' is inaccurate, but in the good old days, a big city resident could choose from a dozen newspapers and get a variety of news and opinion that he cannot get today, especially where one publisher owns all the papers."

True, but to begin with, the bitter competition of 50 or 25 years ago was not necessarily good for newspapers or their readers. The half-forgotten fact is that many of those hard-fighting, free-swinging dailies of a generation or two ago did not need to be self-supporting. To put it bluntly, they were subsidized by special interests.

Robert U. Brown, publisher of the newspaper trade bible,

"Editor and Publisher," stated the situation clearly and colorfully last year when he told "U.S. News and World Report": "They were supported, sustained and subsidized by utilities magnates, traction kings, beer barons, political bosses—anyone who had an ax to grind before the public."

"They fought each other tooth and nail and it was fun, but it didn't add up to good journalism."

In short, if today's big city dailies are a little less lively than their predecessors, they are also more responsible. They have to be because in the absence of subsidies, their survival depends upon their doing a good job in the newspaper business.

As for news monopoly, don't forget that in the days when every metropolis had a half-dozen or more dailies, radio was just a lump of crystal and head set. The Big Eye called television was a mile around the scientific corner.

Today, every big city has from three to six television stations and perhaps 15 or 20 radio stations. It is hard to believe that news of any consequence could go unreported for long in these circumstances, even if the printed media should suffer an unaccountable lapse of responsibility.

Whatever their problems, newspapers must be doing something right or so many people would not be reading them and so many advertisers would not be depending upon them.

(Continued on Page 28)

that while Protestants do reject papal infallibility for historical and scriptural reasons, their first objection is theological. For Protestants, the doctrine of papal infallibility raises an issue of idolatry. Is that correct? If so, what does the "Protestant principle" have to say at this point?

given to that which is less than ultimate. He is saying that it is always our temptation to take a finite object and make it the object of an ultimate allegiance.

We see this happening very often in the life of the state: men give their oath of allegiance to the state. When someone says, "My country, right or wrong," this is an act of idolatry in which the state becomes God, so to speak.

ESTANT SPEAKS ON UNITY

A - This, of course, is an immensely difficult issue to deal with in a few words. The defense of papal infallibility, as you say, appeals to history — to the history-experience of the Church. I am not sure I see clearly where it appeals to scripture. This, I think, has been one of the problems for Protestants: in trying to find the heart of faith within the frame of scripture, Protestants do not find this area of infallibility clearly spelled out there. The Catholic appeal is more on the basis of tradition and history and the teaching of the Church, rather than on finding a secure biblical base for it.

The whole matter is hard to state without sounding harsh and judgmental, but to a Protestant, the verse in First Peter is very important: judgment must always begin at the house of God. It has seemed, until rather recently, at any rate, that the Catholic view of the teaching authority of the Church exempts the teaching authority from the authority of scripture. There is judgment in many places, but there is a point in the life of the Church that is invulnerable to divine judgment: namely, that a man at a certain point, under certain conditions, can speak in the untainted accents of the Holy Ghost, beyond the possibility of human error, beyond the need for a kind of teaching that is to be reformed or that can be subject to a fresh interpretation of a Catholic kind.

You mentioned the "Protestant principle." This is a phrase that Professor Tillich has made very popular in Protestant thought. . . By this he means, I think, what is meant by the biblical statement I quoted: that judgment must begin at the house of God. Professor Tillich is saying that the Protestant must insist that ultimate allegiance can never be

Or it can happen in terms of a belief about a cultural pattern; for example, that white men are better than others. It can happen also in the case of a church or an institution. Men can give an institution the ultimate allegiance that the Protestant feels finally can only be given to God.

Therefore, everything has to be seen as standing under God. Everything can be a vehicle through which men speak the gospel, but these things also can be vehicles which corrupt the message men are trying to transmit. Within the Church as well as within the state, then, the Protestant principle would say that one cannot give unqualified allegiance to the teaching office, to the structure of the Church, at any point that these things seem to come into conflict with the will of God. Now, there are a lot of sticky problems there for Protestants, but I think that's where the issue for us becomes focussed.

Q. - Are you saying that because of the Catholic Church's claim to infallibility, to the Protestant the Catholic Church does not seem to subject herself completely to the word which God speaks to her?

A - Well, at least this is always the temptation. The Church which is called upon to be the vehicle through which the word of God comes to men can in principle, at least, intrude between that word of God and man. It can let its own judgments, conditioned by a particular historical period or particular need, come to be equated with the pure word of God. I think there are many instances of

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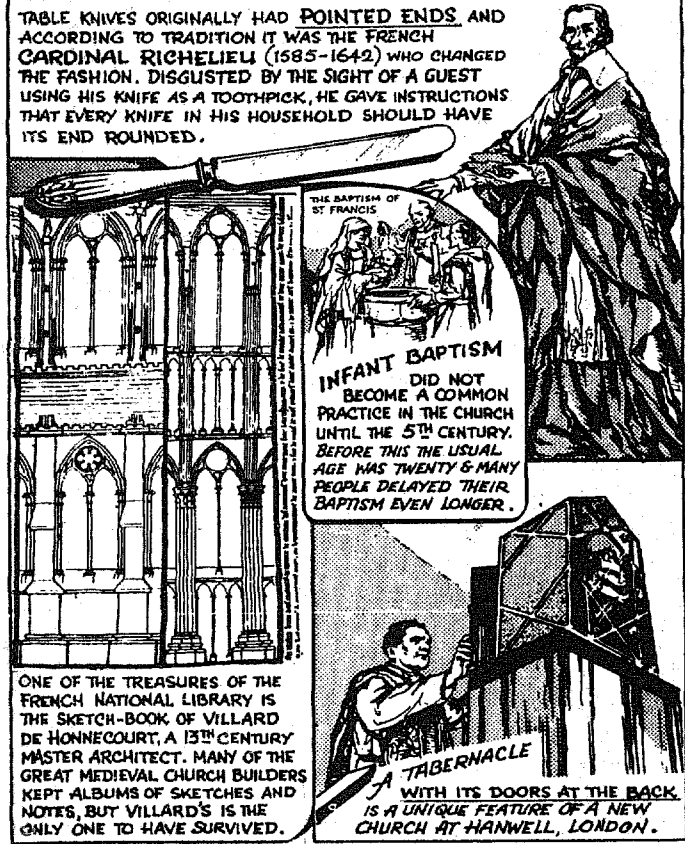


Dr. Robert McAfee Brown, professor of religion at Stanford University, has characterized the late Gustave Weigel, S.J., as the American pioneer in Catholic-Protestant ecumenism. If one were seeking the Protestant counterpart to Father Weigel, one could make no better choice than Dr. Brown himself. Of all Protestant theologians in this country, Dr. Brown is perhaps best-known among Catholic clergy and laity. Few Protestant ecumenists have spoken and written as widely as Dr. Brown in recent years.

STRANGE BUT TRUE What Can Churches Say About Vietnam?

By M. J. MURRAY

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THE YARDSTICK

By MSGR. GEORGE G. HIGGINS

The July 10 issue of Newsweek magazine was given over entirely to a discussion of the impact of the Vietnam war on a variety of institutions in American life, including the church and the synagogue.

The section dealing with organized religion addressed itself to the following questions: What can religion say about the war in Vietnam? Should the churches condemn U. S. policies? Can they offer alternatives?



Msgr. Higgins

These and a number of related questions are also raised very pointedly in a new booklet entitled "Vietnam: Crisis of Conscience" written by three well-known Catholic, Protestant and Jewish scholars—Michael Novak, Rabbi Abraham J. Heschel, and Dr. Robert McAfee Brown (co-published by Association Press, Behrman House, and Herder and Herder, New York).

For present purposes, I am particularly interested in Dr. Brown's provocative essay in this joint "appeal of moral urgency" rallying Catholics, Protestants and Jews to join in bold steps to end the conflict in Vietnam.

CONSCIENCE CRISIS

In general, I share Dr. Brown's deep-felt conviction that the Vietnam war represents a serious "crisis of conscience" not only for individual Christians and Jews, but also for the church and the synagogue as corporate or institutional religious bodies. Moreover I agree, in sub-

stance, with many of his specific recommendations as to what Christians and Jews ought to be doing in the face of this crisis.

On the other hand, however, I am not sure that he has fully thought through all of the implications of his overall approach to the very complicated problem of what the churches and synagogues themselves ought to be doing, as corporate bodies, to resolve the Vietnam crisis.

Dr. Brown is careful to point out that religious leaders do not have—and should not pretend to have—a political expertise denied to politicians. He also warns his readers that "our task is not to assign blame for the past, but to accept responsibility for the future; not to cast the stone of condemnation, but to offer the helping hand of reconciliation; not to proceed self-righteously and vindictively, but to walk humbly and repentantly."

So far, so good. Offhand, however, I find it rather difficult to reconcile this very sensible advice with Dr. Brown's unqualified espousal—in the name of religion—of certain very specific solutions to the Vietnam crisis and his flat assertion that "the churches and synagogues must mobilize enough support for (these) next steps so that our policymakers will be forced (sic) to move in new directions."

In view of his above-quoted warning against vindictive and self-righteous condemnation of individuals, I am even more confused by

Dr. Brown's very severe and highly personal criticism of President Johnson, Vice President Humphrey, and Secretary Rusk, and by his assertion that the churches and synagogues should lend support to those citizens who, like himself, are coming to feel that "nothing short of the threat of defeat in 1968 will persuade the present Administration to change its policy."

If this means anything at all, it means that the churches and synagogues, in Dr. Brown's judgment, should corporately get involved in the next Presidential campaign. I don't think that the churches and synagogues are going to do anything of the kind—and I am confident that, if they were foolish enough to do so, they would be severely criticized, and properly so, by the overwhelming majority of American citizens, including those who are completely at odds with the Administration over the issue of Vietnam.

I have raised this particular example, not to embarrass Dr. Brown (for whom I have the highest personal regard), but merely to suggest that there is no easy answer to the question: What is the role of the corporate church and synagogue in face of the Vietnam crisis?

To say that they must do more than they are currently doing to resolve this crisis is one thing. Dr. Brown deserves sincere credit for having tried his hand at this very difficult assignment, but, in my judgment, he has raised almost as many questions as he has answered concerning the role of the corporate church and synagogue in promoting world justice and peace.

SUM AND SUBSTANCE

Is Employment Bias Causing The Riots?

By Father John B. Sheerin

The arrest of a young Negro cabdriver for driving with a revoked license in Newark developed into a wild rampaging riot two weeks ago.

New Jersey's Governor Hughes said Newark was in a state of open rebellion and declared the city to be in "criminal insurrection." He promised that the looters would be sternly prosecuted, and undoubtedly the overwhelming majority of New Jerseyites felt that the culprit should be punished to the full extent of the law.

Unquestionably violence must be suppressed. The safety of any community must be restored after violence breaks out and whoever precipitated the violence must be prosecuted.

But all this is somewhat remote from the essential issue. The issue is social justice towards the submerged part of American society that is forced to live a subhuman existence.

Once in a while the Negroes refuse to stay submerged and proceed to attack the whites in an attempt to get what they need for a decent existence. These outbreaks are self-defeating because they infuriate the whites who might otherwise help them.

But the basic problem is not the reaction of the Negroes to their plight, or the reaction of the whites to the Negro reaction. The problem is that in our affluent society, the plight of the Negro becomes progressively worse. The gap between Negro income and white income today is greater than it was 10 years ago.

Collin B. Bennett, a Negro member of Hartford's 9-member City Council, said that Hartford's problem was "jobs and a standard of living." Violence erupted in Hartford at about the same time as in Newark but on a lesser scale.

A Negro member of Hartford's Council said that a Negro cannot get a job in Hartford if he has a police record and "sometimes he can't get one anyway." As

discrimination in employment seems to be a national phenomenon, it is probable that unemployment as well as dilapidated housing contributed to Newark's riots. In most cases of urban looting, one of the provocations has been the exorbitant prices demanded of Negro customers by white merchants. A Negro woman storekeeper, interviewed at the time of the Newark riots, said she did not blame the looters: "These stores have been robbing these people for years and Negro businessmen can hardly beg, borrow or steal their way to renting a place on the street."

The failure of many American cities to implement necessary social reforms reminds me of the failure of certain Catholic authorities to implement reforms of Vatican II.

There are Catholic officials who institute token reforms, wrap themselves in euphoria and imagine they have complied with the directives of the council. As someone recently said, they permit the priest to say the rosary facing the people.

Likewise we find city officials here and there who really have no concept of the colossal reforms that are needed in American society if the Negro is to live like a human being. Sometimes they feel that they are making a genuine contribution to racial harmony by staging public spectacles. Newark for instance proclaimed an Opera Week with public concerts but the impoverished said that concerts cannot fill empty stomachs.

I am confident that Gov. Hughes will make a gigantic effort to help the poor Negroes in Newark. "The city is dying," he said after the riots broke out, "but we are going to try to prevent that death and make it come alive again." Hundreds of other American cities are also dying. The long-suffering Negro poor in these cities are dying a slow death. Intelligent planning can provide them with jobs and a square deal can bring them back to life.

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Like Christ, Church Persuades By Love

By Father David G. Russell

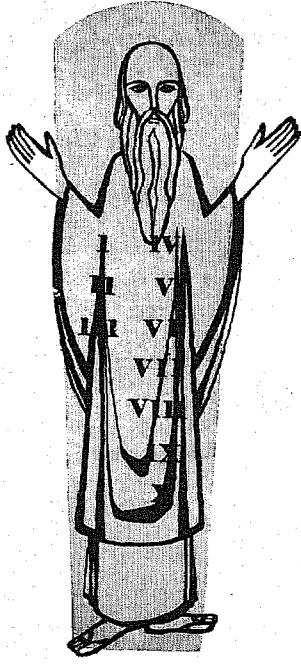
What must have been the thoughts of the apostles as they viewed from a distance their Christ hanging up a cross. They had placed their lives in His hands, and now those hands were nailed to wood.

As they had walked the countryside with Him they had witnessed the power of His person. He had cured, healed and brought back to life. Why did He now not use that power to conquer His enemies, to come down from the cross and take over the kingdom?

The apostles could not answer their own question because they did not yet fully possess the clear eyes of faith. The man of faith would have seen that Christ was using every inch of His power, for the only power by which Christ rules is the power of love. His death upon the cross was God's surrender to love.

A PARDON

Those who do not know the power of Christ's love see... only in His death the manifestation of weakness. To those without faith, the rule of love appears impoverished. The Christian



paradox lies in the fact that ultimate strength can often appear to the world as weakness.

Christ gave no commandment or law except love. He said that love summed up the entire law. He only asks us to risk apparent weakness for the sake of the strength found

NOW -- Christianity

in love. He points to the power He exercised in His own weakness upon the cross as our model.

The Church, of course, can do no better than its founder. Anything else is infidelity. Can the servant be greater than the master? The title to rule which the Church has is its power to love. To the degree that it fails to love, to that degree it fails to be strong.

Renewal of Church authority is, then, a renewal of Christian love, for the Church's exercise of authority is a ministry of love. And the Church itself can give no other command, but the command given by the master: love.

How many of us are afraid to risk the apparent defeat of ruling alone by love? How many of us are afraid to let go of a law, even when it fails to nourish love?

The Church has need of law, rules and regulations. Fidelity to them is saving when they are concrete manifestation of the Christian law of love. Church laws are channels through which we particularly respond to the demands of love.

Love is not simply a free-floating feeling. Love is a giving in particular situation. Law sketches out those situations which demand loving response.

Church law is presently being reformed. Church lawyers all over the world are submitting legal suggestions: The law which they hope to shape has a more lofty purpose than civil law. Civil law aims primarily at maintaining public order and the common good. Church law, on the other hand, has this purpose as well, but also wishes to nourish generous Christian love. Christian law is not love. Christian law is not minimal in its demands, but is as maximal as love itself.

Let us hope that the reform of Church law will remove the slightest barrier to Christian love. If a Church law does not nourish love, it is a condemnation to itself. Church law must be itself an expression of love and an opportunity for loving response. If it is anything less, it is weakness, and fails to communicate the strength of Christ.

Prayer Of The Faithful

11th Sunday After Pentecost
July 30, 1967

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Conscious of strife and suffering in the world about us, 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 leaders of the nations of the Middle East, that they may settle their differences by peaceful negotiations and not by war, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (3) For our President, Lyndon Johnson, and Congress, that they may find and use the proper means to eliminate riots and crimes of violence in our cities, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (4) For the officials, firemen, and police, of our cities, that they may with safety and prudence protect the lives and property of all citizens, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (5) For our separated brothers, the Greek Orthodox Catholics, that they may see in Pope Paul's trip to Turkey a manifestation of our desire to be united more perfectly with them in Christ, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (6) For all in this assembly of the People of God, that having participated in this sacred rite, we may be moved by God's grace to proclaim the good news of our redemption in and through our daily lives we pray to the Lord.

PEOPLE: Lord, have mercy.

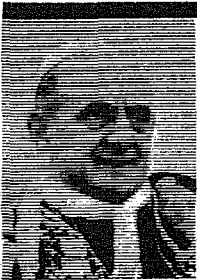
CELEBRANT: O God, our refuge and our strength, source of all good, hear the earnest prayers of your Church and grant the requests which we confidently make of you. Through Jesus Christ, your Son, our Lord, Who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever.

PEOPLE: Amen.



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Church 'No Ghetto,' Pope Tells Audience

VATICAN CITY (NC) — Though essentially a self-sufficient institution, Pope Paul VI said, "The Church is not a ghetto or a closed society . . .

"The Church is in the world — not of the world but for the world."

The Pontiff was continuing at his regular weekly audience the Second Vatican Council theme he has developed often in recent weeks — the Church's relationship with the modern world.

"The Church does not prescind from this fundamental fact — that it is immersed in human society which speaking existentially, precedes it, conditions it and nourishes it," he said. "This constitutes, if we give some thought to the matter, a most worthy and most fruitful relationship between the Church and the world. It is on the thread of this relationship that the Church will weave its first fabric with the world."

NOT ANTI-MODERN

"It will never be anti-social, anti-state, anti-cultural, nor, we may add, anti-modern. The Church will never be a stranger where it has put out its roots, because the Church springs from mankind. It is mankind itself raised to a superior grade of new life.

"This does not mean that the Church is revolutionary; reforming, yes — and renewing, — but never capable of hating and killing. It is a case of applying to this in-born relationship the words of the Apostle: 'no one ever hated his own flesh' (Eph. 5, 29).

The innovation of the council, the Pope said, consists in "a reawakening which stirs in the heart of the Church a desire to draw closer once more to society, to the world which, because of certain enormous and formidable transformations of its own, has wandered away from the Church. It is a loving desire, a missionary desire, an Apostolic desire. This desire must, on the one side, strengthen in the Church its awareness of it-

self and its inner faithfulness and on the other, it leads the Church to pursue the world, to draw closer to it, to understand it, to serve it and regenerate it in a Christian way. . . .

CHRISTIANS DUTY

"This problem of the relation between the Church and the world, as you know, today affects the awareness of all the Church's faithful through the formulation of the principle — which was also given prominence in the council — of the commitment which is incumbent on every Christian to be concerned with the apostolate in one of its forms, in such a way that no member of the Church will be inert, none will be idle, none passive."

MISSAL GUIDE

July 30 — Mass of the Eleventh Sunday After Pentecost, Gloria, Creed, Preface of the Trinity.

July 31 — Mass of St. Ignatius, Confessor, Gloria, Common Preface.

Aug. 1 — Mass of the Eleventh Sunday After Pentecost, no Gloria, Common Preface.

Aug. 2 — Mass of St. Alphonsus Liguori, Bishop, Confessor, Doctor, Gloria, Common Preface.

Aug. 3 — Mass of the Eleventh Sunday After Pentecost, no Gloria, no Creed, Common Preface.

Aug. 4 — Mass of St. Dominic, Confessor, Gloria, Common Preface.

Aug. 5 — Mass of the Dedication of St. Mary of the Snow, Gloria, Preface of the Blessed Virgin Mary.

Aug. 6 — Mass of The Transfiguration of Our Lord, Gloria, Creed, Preface of the Trinity.

Cardinal Cody Visits Ireland

DUBLIN (NC) — John Cardinal Cody of Chicago met with Ireland's American-born President Eamon de Valera as the cardinal, five other American bishops and 500 lay people made a pilgrimage to the shrines of Ireland.

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Fly In Ointment: Husband's Girl Friend

Stepped-Up Crime War Is Proposed

After 30 years of marriage my husband has been seeing a young girl. He says he loves me but he cannot leave this girl because he tried it once and she attempted suicide. He asked me to put up with it because eventually she'll recognize how much older he is and break it off.

By JOHN J. KANE, PH. D.

This is undoubtedly one of the smoothest rationalizations that I have ever encountered. Just to take one of the statements, he says eventually she will recognize how much older he is and break it off. As a matter of fact the longer it continues the less the dispersity between their ages will be important. My own opinion, for what it's worth, is that the longer he continues to see her the longer this relationship is likely to continue. I doubt time will terminate it.

First, I should like to ask you, whether or not your husband's statements about the girl's behavior are accurate. Did she really attempt suicide or is this his method of trying to persuade you to put up with this affair? I really don't know so I'm going to proceed on the basis that what he told you is true.

This girl is emotionally ill. If she has really attempted suicide because your husband tried to break off with her, or if she attempted it for almost any reason, she should have psychiatric help and she should have it at once. Current studies show that many persons who eventually commit suicides successfully, have attempted it once or twice before. As I have said in this column, any suicide attempt and even a suicide threat should be treated as a very serious matter.

HOW IS HE HELPING?

But even if the girl did attempt suicide, as your husband claims, then what is he doing to help her? As an older person or even as a person who seems to have considerable interest in her, he should see that she obtains some kind of professional counseling. Your husband also ought to know that women attempt suicide about twice as often as men but fail twice as frequently. Many women use suicide threats or suicide attempts, just as this girl did, to control people. They almost invariably try suicide in a way in which they will not really kill themselves and from which they will be rescued.

It is not extremely unusual to find young women who are interested in older men. Sometimes this may be a sincere interest but very often it is prompted by what the older man is able to give by way of money, gifts and such than any sincere interest in him. It seems probable this girl is exploiting him, and she seems to be rather well skilled in the art. Does he honestly believe that this girl is in love with him? It is possible but I believe not very probable.

Your husband is also exploiting you because he holds over your head the threat that your insistence that he break off this affair will result in the suicide of the girl. I believe your husband also requires some kind of professional counseling. And if this situation continues you are going to need it too, and in fact I would advise you right now to consult a marriage counselor.

Since you have been married about 30 years I must assume that your husband is somewhere in his fifties. Some men go through a stage around this age which is not too dissimilar from the female climacteric. It is psychological, at least so it is believed today, rather than physiological. It is the idea of having one final fling. But your husband can be helped if he will seek assistance.

At this point I do not suggest a severe and open break with your husband. But I would recommend that this matter be discussed together and eventually before a counselor. It would also be wise for your husband to see that this girl obtains counseling. I rather doubt it is a problem that you and he are going to work out unaided. Still I recommend a great deal of charity and some patience, but the patience does not mean that you are going to condone what he is doing for the next two, three, or five years or even for that matter the next six months.

CONSULT A PRIEST

There is also a moral aspect to this and whether or not you see a marriage counselor first, I would suggest that you take it up with one of the parish priests. Try to select one whom your husband likes, if he does like one, and a person who can be sympathetic and understanding, but also firm.

Aside from your marriage itself, you have a tremendous stake in this matter. You cannot continue to live with the knowledge that your husband is unfaithful. It is a condition that will continually gnaw at you, and eventually could bring on some kind of a severe psychological crisis. Tell your husband this and since you think he really loves you perhaps he can be made to see that something will have to be done and quickly.

There is also the practically, inevitable aspect that this sort of carrying on will become public knowledge. He will, if he hasn't done so already, create a scandal which will not only involve him but his entire family.

My suggestions to you are, in the last analysis, these; you yourself should talk to one of the parish priests or a marriage counselor. There you can spell out the matter in much greater detail than you are able to do so in a brief letter to me. When a skilled counselor knows all of the circumstances, he will be able to direct you more specifically than I can do. You may find it difficult to get your husband to go with you or even to go alone but this too is most important. I think if you make it quite clear that some change must occur, he will eventually be willing to take the matter up with a counselor.



MONTREAL (NC) — A strengthened fight on crime is proposed in a resolution to be considered by the Knights of Columbus at the 85th annual meeting of their supreme council here Aug. 15 to 17.

Submitted by the Ohio delegation, the resolution calls attention to the rising crime rate, alleged judicial leniency toward criminals and the increased danger of attack threatening people on the street.

It declares that the Knights of Columbus oppose "the indiscriminate freeing of criminals and the handcuffing of our law enforcement agencies."

The proposal also urges "more stringent laws and sterner punishments to offenders as a deterrent to this rising crime rate."

The resolution is one of almost 200 which have been presented by various delegations for study by the delegates of the 1.2 million-member fraternal society

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WOMEN ON THE MOVE

Boystowners Keep An Eye On The Pie

Keeping an eye on the pie has always been a favorite pastime for boys.

This week, pie will be of very special interest to youngsters at Boystown as a new program sponsored by the Food Service Industry of South Florida gets under way.

Some youths at the Catholic home for dependent boys will get a chance to learn the food business, and proceeds from the sale of pies will also go toward support of the kitchen at Boystown.

Housewives of South Florida are being urged by Abe Diamond, executive director of the "Feeding and Training Fund" of the Food Service Industry, to purchase the pies by telephone. They will be home-delivered, Diamond said.

Diamond said selections available are: apple, Dutch apple, French apple, apple crumb, raisin, coconut custard, pineapple, pumpkin, strawberry rhubarb, peach, cherry, and blueberry, as well as meringue pies of chocolate, lemon, lime and coconut.

Residents of Miami's central area may call 371-7011 and North Dade Countians can place an order by dialing 949-3852. In South Dade County orders will be taken at Boystown, 235-9254.

Established in 1964 by Bishop Coleman F. Carroll to provide care for boys dependent through no fault of their own, Boystown is under the direction of Father Neil J. Flemming assisted by Father James X. Henry, assistant director.

Nicholas A. Crane is chairman of the board of directors which includes Anthony R. Abraham, Dr. Jack H. Beckwith, B. Boyd Benjamin, George Coury, Patrick J. Duffy, Dr. Howard A. Engle, Richard W. Fincher, Raymond F. Fogarty, Alvin T. Fuller, Robert M. Harris, Lindsey Hopkins, Dr. Edward J. Lauth, John E. MacDonald, Dr. D. Ralph Millard, Roderick O'Neil, Michael A. Perri, Rev. Lu-

Girl Received As Novice

Miss Galle Horodyski of Visitation parish has been received as a novice by the School Sisters of Notre Dame in Baltimore.

The daughter of Mr. and Mrs. Stanley Horodyski, who was graduated from Madonna Academy, West Hollywood, is known in religion as Sister Stefanie Marie.

Rummage Sale Opens Today

FORT LAUDERDALE—A rummage sale under the auspices of St. Jerome Woman's Club will be held today (Friday), and tomorrow at 2533 SW Ninth Ave. from 8 a.m. to 5 p.m.

Mrs. Jesse Newby and Mrs. James Halleran are co-chairmen of arrangements for the benefit.

ther C. Pierce, Ralph Renick, Dr. Ben Sheppard, Dr. Morton Terry, James T. Vocelle, Paul S. Walker and Dr. Jerome F. Waters.



Pies Of Various Flavors Baked To Aid Boystown

Baker Al Briggs Takes Pie From Oven To Cooling Rack

Up-Dated Structure Of NCCW To Be Explained At Workshops

The up-dated organizational structure of the National Council of Catholic Women will be explained to members of the Miami DCCW during a series of special workshops scheduled to be held during the next two months in various locations of South Florida.

Diocesan, deanery, and affiliations officers and board members have been invited by DCCW president, Mrs. Lou Unis, to participate in the one-day meetings to acquaint themselves with the goals of the five commissions which have replaced the former standing committees of the NCCW and its affiliates throughout the country.

In Broward County, meetings are scheduled to be held Tuesday, Aug. 1 at Atlantic Federal, 1750 E. Sunrise Blvd., Fort Lauderdale; and on Thursday, Aug. 3, at Southern Federal, 3885 N. Federal Hwy., Pompano Beach.

East Coast Deanery ses-

sions are scheduled for Tuesday, Aug. 8, St. Julian parish, West Palm Beach, and on Wednesday, Aug. 16, at the First National Bank in Stuart.

South Dade Deanery members will convene Wednesday, Aug. 9, in Sacred Heart parish, Homestead, and on Wednesday, Aug. 23, in SS. Peter and Paul parish.

On South Florida's west coast, members will meet Friday, Sept. 1, in St. Ann parish, Naples; Wednesday, Sept. 6, St. Francis Xavier parish, Fort Myers; and on Friday, Sept. 11, St. Margaret parish, Clewiston.

All of the meetings will begin at 9:30 a.m.

In the North Dade Deanery, sessions have been scheduled at 9:30 a.m., Thursday, Aug. 10; and at 7:30 p.m., Thursday, Aug. 17, in St. Rose of Lima Auditorium, 10690 NE Fifth Ave.

Diocesan chairmen serving as liaison between the NCCW chairmen and deanery chairmen for each of the five commissions are Mrs.

Stuart Godwin, Jr., North Dade Deanery, Organization Services; Mrs. Francisco Montana, South Dade Deanery, International Affairs; Mrs. Robert D'Amore, East Coast Deanery, Family Affairs; Mrs. James Cronin, Broward Deanery, Community Affairs; and Mrs. Don McCarthy, Southwest Coast Deanery, Church Communities.

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Parish Seeks Volunteers

N. PALM BEACH — Short hours, light work, and "Treasures in Heaven for all eternity" are the conditions under which St. Clare parish is seeking housekeepers for the "Lord's Home" on earth.

About two hours each Saturday will be asked of volunteers, who should call Cecilia Tillman, 848-3613, or Catherine Schneider at 848-5229.

Weiner Roast Set By Club

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

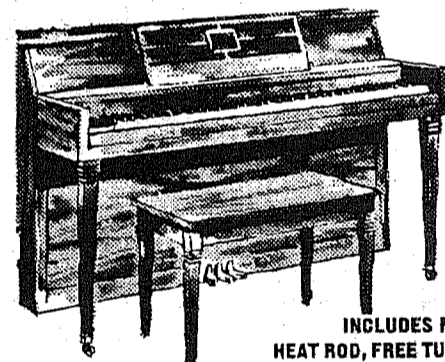
Refreshments will be served beginning at 6:30 p.m. and dancing will follow until 11 p.m. Members and guests are welcome. Further information may be obtained by calling 634-2645.

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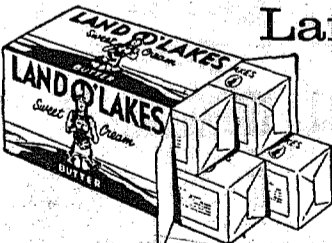
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DIocese OF MIAMI

1967 Pre-Cana Conferences

JULY 31, AUGUST 3, 7 and 10

Conferences will be telecast to all Catholic schools in Dade and Broward Counties having the facilities of the diocesan closed-circuit television.

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)

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THE VOICE OF Sports

JACK HOUGHTELING
Sports Editor

Sports Fans Hungry For Indoor Arena

When is something going to be done for the area's sports fans?

The metropolitan Miami area is probably the largest in the country without a decent sports arena, something to house the indoor sports such as basketball, hockey, boxing matches, etc.

Now, don't tell us about the Miami Beach Convention Hall. That's a big building on the Beach side of Dade County that isn't worth a lick for sports events. Basketball is the only thing that the Convention Hall can hold and approximately half of the 7,000 seats for basketball are behind the baskets. It isn't big enough for hockey. Convention dates keep it so tied up that not even the U. of Miami basketball team can schedule a slate of 12 home games in the hall.

What is needed is a first-class 10,000-seat or more sports arena, in the heart of Greater Miami, where the community's sports fans can see the growing number of sports attractions. Not since the old Coral Gables Coliseum was turned into a bowling alley has there been a true sports center in the area.

When Walt Kennedy, president of the National Basketball Association, was in town several weeks back he stated that Miami was definitely one of the spots that would be under consideration for a franchise in the league's expansion plans. . . . IF a major league size arena were available.

GROUPS INTERESTED

There have been numerous groups interested in putting an Eastern or American Hockey League team in Miami. . . . IF a major league arena were available.

The University of Miami has stalled and stalled on its plans for a campus fieldhouse and would undoubtedly jump at a sports arena on the Miami side of the bay, something closer than the 20 miles to the present Miami Beach Convention Hall.

Jacksonville has a modernistic 11,000-seat arena. Greensboro, N. C. has a 10,000-seat arena. Memphis has an 11,000-seat arena. Miami has nothing.

Our suggestions? Why not follow through on the once-suggested plan of Miami's city manager Melvin Reese to build an auditorium for sports and indoor shows adjacent to the present Orange Bowl?

The Orange Bowl is centrally located to all of Dade County; the parking facilities presently on the location would be more than adequate; the Orange Bowl location is well-known to virtually every sports fan in the area.

An arena-stadium complex at the Orange Bowl site would give Miamians a perfect sports center. The U-M would probably abandon all plans for its own field house if the sports arena were built. Hockey and pro basketball would be almost a certainty. Local high schools could play doubleheaders and triple-headers on Friday nights as well as holding the state tournament games at the site.

In the off season, the floor could be used for ice skating by the general public, just as it's done at St. Petersburg's new 7,000-seat Bayfront Center.

Maximum utilization could be obtained and the area's sports fans would finally have an indoor home.

HERE AND THERE . . . Quarterback LEW PYTE and defensive back JOHN FAIX of Christopher Columbus High have been added to the South team for the state high school all-star football game next Saturday at Gainesville. With JOHNNY GAY of Archbishop Curley playing in the all-star basketball game, it'll give the diocese schools a good representation. . . . For old time Chicago Cub fans who grew up on PAT FLANNIGAN'S radio broadcast of the games, the only thrill that comes close to matching the current play of the Cubbies is the ninth-inning home run in the near-darkness by GABBY HARTNETT in the 1930's to beat the Pittsburgh Pirates and propel the Cubs to the pennant. . . . Xavier University of Cincinnati, where CARROLL WILLIAMS of Curley performed so well, is JOHN CARROLL High's football twosome of IVERSON WILLIAMS and DAVE HEATON. . . . COACH DICK POLLOCK of Christopher Columbus High figures it'll be another week or so before he knows if his basketball ace ALAN HALE will follow his father, BRUCE HALE, the former U-M coach, to Oakland. Alan averaged 19 ppg. last winter as a junior at Columbus and with three other starters returning was figured on making the Explorers mighty tough. The key to the problem may be the Hale's ability to sell their Coral Gables home.

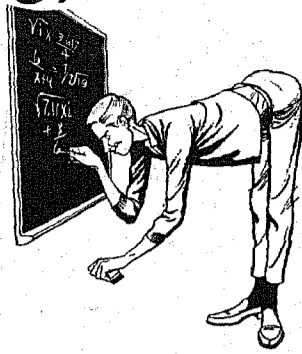
The Difference Between Explaining, Knowing

By FATHER DONALD F. X. CONNOLLY
Keep the Faith, Baby!

We have all heard the phrase used, haven't we? With so many changes taking place in the Church today, you may sometimes wonder what sort of faith you are supposed to keep and how to keep it.

One of the things that you have to remember is that there is a real difference between theology and faith. Theology means the explanation in words of what you believe. Faith means the acceptance of and commitment to truths which have been given us by God to help us relate to Him in a personal way.

It is possible to be mistaken in the way you explain a theological truth while at the same time to have the proper faith. For example, by faith you accept and love Jesus Christ as the son of God. When it comes to explain to someone else how Jesus is the son of God, you may be mistaken in your



explanation. You may not be able to explain perfectly how Jesus is contained in the Blessed Sacrament; yet your faith knows that He is there and you speak to Him personally when you receive Him.

Don't ever think that because you do not know how to explain something that you therefore do not believe it. What you actually have is faith seeking understanding. Some teenagers have made the mistake of staying away from communion because they did not know the truths which prove the presence of Christ in the eucharist. What

they should have done was to act within the framework of the faith and keep going to communion, while at the same time making efforts to find out the truths related to communion, by getting books to read and study on the subject.

Actually, this procedure is the same you follow in your daily living. You may not know how to describe every bone in your mother's or father's body; much of their early life you know nothing about. Yet you still love them because down deep you know them very well. You know Jesus very well, too; you know He loves you and that He died for you and that He wants to be your friend. Don't wait until you know every fact about Him before you start loving Him back!

QUESTIONS

Q. — Should a boy go into the service right after high school or go to college first?

A. — That has to be answered according to each individual case. I can't give a



general answer. I would advise any boy to consult with a priest on the matter as well as his parents, for the priest can help him to do his independent thinking more intelligently.

Q. — Is the hero of the movie "A Man For All Seasons," Thomas More, a saint?

A. — Yes, he is a canonized saint of the Catholic Church. His Catholic religion meant so much to him that he laid down his life for it. As the movie shows, he was one of the most intelligent and most respected men of his times.

Q. — If a priest says three Masses on the same day, does he go to communion each time?

A. — Yes, he does.

College Wrestling Rough? Si

By JACK HOUGHTELING
Horatio Villa, the 1966 Archbishop Curley High graduate, is probably the finest high school wrestler that the state of Florida has produced.

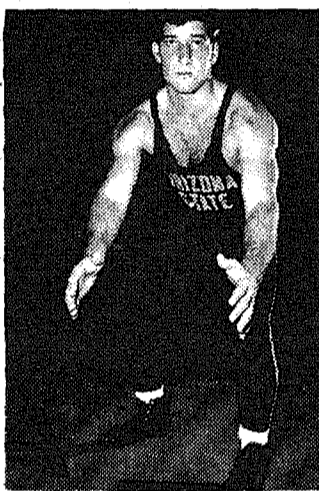
He's also the first to tell you that wrestling in the big time is far, far different from the local high school brand.

Villa has just completed his first year of college competition at Arizona State University, a wrestling power that furnished the NCAA heavyweight champ as well as finishing sixth in the team standings. He's on a full athletic scholarship.

In two years of wrestling at Curley, Villa won two straight state championships, first at 138 pounds and then at 145 pounds. His two-year record was 45-1.

"I think it was about my fourth match as a junior that I lost," he says.

But . . . one year of the sport at Arizona State has convinced him that he's got a long way to go before reaching the top in the collegiate ranks. As a freshman, he had a 4-4 record in competition that included other



HORATIO VILLA

frosch, junior college and AAU matches.

ROUGH, REALLY

"Man, it's rough out there," he exclaimed. "They have so much more experience than I had. I'd only wrestled for about two and a half years before going out there."

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The majority of the ASU wrestling squad comes from the high school hot beds of Oklahoma and Colorado.

"One of the boys from Oklahoma told me that in their state, you either play football or wrestle. There isn't anything else.

"They start so young.

They begin in fourth or fifth grade of elementary school, then wrestle through junior high school and high school. They're really experienced by the time they reach college."

Villa, who earned the nickname of Pancho from his teammates as a natural

(Continued on Page 21)

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Another Durney In The Old Ball Game

By CHRIS SMITH
Du-r-n-e-y spells base-
ball.

For the past 37 years the name of William Durney has been as familiar to baseball people as bread is to butter. Durney senior was for many years a traveling secretary with many major league clubs. His last year with major league baseball was 1953. He spent the next few years in radio, and, the past five with the Miami Marlins.

Now baseball has another Durney to carry on the tradition — his name is William Durney Jr. He's the new General Manager of the Miami Marlins.

For Bill it's been nothing but eat, drink and sleep baseball as long as he can remember. "Why I can't recall when I haven't been in a ball park," explained Bill Jr. "In fact until I was 11, I was what you might call a regular at spring training." That was the last season that Durney Sr. was involved with a major league team — the old St. Louis Browns.

THE NATURAL THING
Spending his life on the sidelines of pro-baseball it was natural for Bill to move in that direction when he was old enough to play the game. When he entered Christopher Columbus High School he took to baseball like Bob Hayes did to running. He was a three year regular for the Explorers as a right-handed pitcher. In three years at the southwest Miami school he compiled a 35-12 pitching record which could have been better with a little more support. Although he participated in both basketball and football his first love was baseball.

"I wasn't pushed into it by my father," noted 23-



BILL DURNEY, JR.

year-old Bill. "It just felt natural for me to be a baseball player.

From the Columbus campus he went to the halls of Notre Dame. As a relief pitcher there he won three games against no losses in his sophomore year. After his second year he was married. With wife Marlene expecting their first child and the burden of going to school — Bill decided to leave at the end of the first semester of his junior year.

Coming home was a hard thing to do but it was necessary. "We just felt that it was best since both of us are from Miami. And without I could finish up down here. Well he didn't complete his education — but is planning to attend night school while also working for a plastic manufacturer and managing the Marlins.

Bill and his wife of three

years have two boys Robert (2) and William (1).

As the new GM of the Marlins (Durney Sr. is the president) it's a manifestation of his goal — to be active in the operation of a pro-baseball club.

"I could have signed a contract right out of high school," recalled Durney, "but I thought that a college education was more important at the time and even now. I decided that if I never played as a pro that I would be involved in some manner, somewhere."

TAKE OVER

With the aid and backing of his father-in-law, Bill and his father formed the Marro Baseball Company to take over the control of the Marlins. In the past couple of years attendance and interest have fallen off. Durney Jr. hopes to change this.

"I feel that people in Miami will support baseball," said Durney. "You just have to make it interesting. Show a little variety. And of course it helps if you have a winning team."

If things go well here Durney said he might move on because "your goal is always to go to the top." But he added that he and his father like the Miami area and would be satisfied with just running a smooth operation. He doesn't care whether its minor or major league — as long as it's baseball.

Running a low classification minor league team means that you handle many duties — PR man, business co-ordinator and innovator. But this is Durney's cup of tea. After all, where would be a more natural place for a Durney to be on the day of a ball game, but of course — the ball park.

Dolphins Accentuate Positive Three Ways

By CHRIS SMITH

Anybody who saw the Miami Dolphins' controlled scrimmage Saturday night was probably disappointed. But taking a more realistic view of what happened, three things were evident — and they weren't negative.

One — the defense was the strong suit last year, and it will be stronger this year. With the addition of D.E. Bob Petrich (San Diego), D.E. Don Larose (Denver), L.B. Jerry Hopkins (Denver) and a healthy D.B. Ross O'Hanley. These men are all veterans — but rookies like T. John Richardson (UCLA), and defensive backs John Dockery (Harvard) and Tom Bier (Miami) can also be counted on heavily by the Dolphins.



Second — turning to the offense there were two bright spots even though they were shut out. The running back situation is in very capable hands with the likes of Joe Auer and Abner Haynes. Look for Haynes to break a few long ones this year, while steady Joe will do his share. With these two men in the backfield it will loosen the defenses — because they'll have to respect the wide attack. At fullback second year man Sam Price was very good. The 217-pounder was running with reckless abandon. He looks as if he's ready to play. He was a little shaky as a rookie.

Third — now the most important spot of a pro-team — the Q.B. Rick Norton was outstanding. He showed a lot of poise and threw a great ball. He completed 8-20 but this is deceiving. Bo Roberson dropped two that were right in his hands and one that would've been a touchdown plus at least two others that were dropped. Rick looks as if he's recovered from his knee injury and has regained his confidence. When he starts tomorrow night against the Broncos I look for big things. As far as the second Q.B. goes — I think that Stofa throws a terrible flutter ball. In order for him to be No. 1 he'll have to throw better than he did Saturday night. Jon Brittenum — well, he was nervous and obviously not ready, but the potential is there.

AFTER reading all the hullabaloo for the Miami Hurricanes this fall I'm beginning to wonder if it's going to be a repeat of George Mira's senior year. Andy Gustafson's last season was 1963 and the "Canes" were supposed to have their best team ever — with the best quarterback ever.

If I remember correctly they ended up 3-7. That year they had an All-American Q.B. but no defense. This year they have the defense but not the offense. It was the inconsistent signal calling that cost them games last year and don't think it won't happen again.

Dave Teal is the key to Miami's having a great team or just another pretty good one. He has all the tools to be a great thrower (6-4, 215), but if Charlie Tate goes with Bill Miller too long it'll cost them.

The FSU, Colorado, Georgia, Tulane and VPI games were all examples of inconsistent quarterbacking. That's five games out of 11 gentlemen — and their record was 2-2-1. Good luck, Charlie.

BASEBALL — The Baltimore Orioles if they continue their hapless ways will have to go down as the biggest flop of 1967. True, the loss of Frank Robinson for possibly the whole season was a great blow, but they weren't exactly pushing the league around when he left. The trading of Steve Barber to the Yankees was another ironic move. Last year he was their No. 1 hurler. Jim Palmer, who had a great rookie year with 15 victories, is now back in the minors. Perhaps instead of being a dynasty like everyone thought — they were just the Whiz Kid version of 1966. . . Tony Torchia of North Miami, and a member of Holy Family parish is hitting the ball at a .270 clip with Toronto of the International League. Torchia said he was going to quit baseball unless he had a shot at Triple-A ball. He got his chance and it's paying off for him and the Red Sox. . . How about those amazing Cubs? They lose seven in a row and are still right in the thick of things with the Cards for the NL lead. . . Last year's World Series foes — Los Angeles and Baltimore — ought to write a book. "A Study in Futility" by Alston and Bauer.

MISCELLANEOUS — How about all the deaths in auto racing this past year. Ten men have lost their lives — what seems to be the purpose of these road races anyhow — who can get killed the fastest? . . . Don January and Don Masengale playoff for the PGA title. This is what Chris Shenkel said Sunday after the two had tied. I bet a lot of people said — big deal, who are they? . . . Wouldn't Paul Hornung, of the New Orleans Saints be crazy to risk possible paralysis by playing JUST one more season with his buddy Jim Taylor. . . The Dolphins to beat Denver — 24-10.

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College Mat Game Rough? Si - Really

(Continued from Page 20)

tie-in with the former Mexican general, isn't discouraged about it all.

"Sure, there were times at the beginning when I wondered if I'd ever make it," he explained, "but I think that was only natural. But, I started getting better and I'm anxious to get back, now."

Villa figures that "reaction" is the key phase that he needs to master.

"They all teach you the same thing in the way of holds but it's the 'reaction' that you must overcome. It isn't just reacting to a hold that your opponent puts on you but also spotting a momentary weakness in your opponent and being able to take advantage of it."

The Arizona State coach, Ted Bredehoft, is always working the squad on reac-

tion, strength and conditioning, according to Villa.

"I've got the strength and conditioning," says Pancho, "but I've still got a lot to learn about reaction."

He's going back for more this fall after spending the summer working in the Post Office Department. He's majoring in elementary education, and wants to become a coach—wrestling, naturally.

CYO Unit's Communion

RIVIERA BEACH — Members of St. Francis of Assisi CYO will observe a Corporate Communion during the 8 a.m. Mass Sunday, July 30 in the parish church.

A general meeting will begin at 7:30 p.m. in the school cafeteria.

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A world-wide convocation of Marist Brothers of the Schools, who staff two high schools in the Diocese of Miami, will be held during the second week in August in Rome, Italy.

Six delegates from the U.S., including representatives from the Poughkeepsie and Esopus Provinces, will participate in the conferences to update the constitution of the Marist Brothers in the light of Vatican II.

In South Florida the Marist Brothers teach at Christopher Columbus High School and in the boys' division of Msgr. Edward Pace High School.

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WASHINGTON (NC) — The National Cancer Institute has recommended further study of the effects of birth control pills to see if they can cause cancer.

The institute said "the carcinogenic (cancer-producing) potential of oral contraceptives is ill-defined, and there is some concern about safety.

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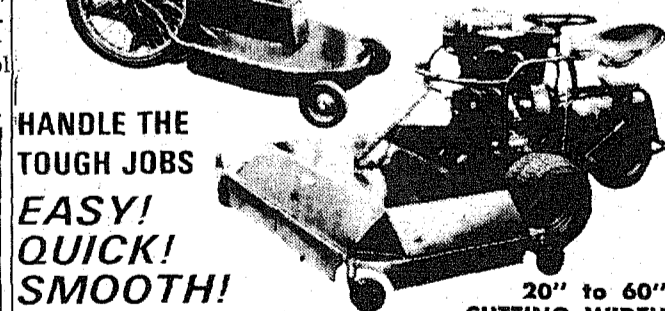
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A Protestant Leader Speaks On Unity

(Continued from Page 15)

this in her history, in Protestant history, in Catholic history, in the whole history of the Church. I think that very often when one looks back in retrospect, those things which were offered as a pure statement of the word of God are seen to be very conditioned, very time-bound, very one-sided, very parochial, and therefore perhaps very misleading.

An example would be the way in which the Church has accepted barbaric practices of war, seeming to give a total blessing to what was being done in the name of men's slaughtering one another. This kind of thing makes the Protestant always want to insist that whatever the Church claims are reflecting the will of God must always be subject to close scrutiny. This must be part of what comprises the on-going life of the Church. One should not have to wait one hundred years to see it in retrospect, but must try always to bring a fresh appraisal of the gospel to bear on what is now being said and done.

Q. - To what extent do you think the work of Vatican II and its aftermath is helping or will help to answer their basic Protestant criticism?

A. - I think this is a very good point, and I think we should qualify all that has been said so far in the light of this. The situation for Protestants vis-a-vis the issue of infallibility is certainly a different situation than it was before Vatican II.

Vatican I seemed to us finally and irrevocably to close the door. Here was a definitive statement that there was a kind of irreformability of Catholic ways of stating the Christian faith. The Vatican I statement made it seem that there would never again be occasion to call a council, that the way set up in 1870 was the final definitive way in which Christian truth would be understood. Now we see this interpretation is an over-simplification; it's an over-simplification that Catholics made as well as Protestants. Some of the things one reads about infallibility that came out before 1960 are clearly now to be seen as quite inadequate.

In at least two ways, I think, Vatican Council II has focused this problem a new way. First, the Council itself is clearly an instrument of reform and renewal. The very calling of the Council was a way of saying that all was not well in the Catholic Church, at least not in as fine shape as it could have been. The intent here was clearly to engage in reformation, *aggiornamento*, bringing up-to-date. This is a sign, therefore, that there are always better ways in which the divine truth can be expressed for men; that formulas that are appropriate at one period in history may need to be stated in a different way in a new period of history. Many of the gloomy predictions that came out of the aftermath of Vatican I therefore have to be greatly qualified.

The second point, is that the promulgation in the Council of the doctrine of collegiality of the bishops made a very important advance in terms of Catholic teaching. Vatican I leaves the impression that all authority is invested solely in the bishop of Rome, that he can act unilaterally, and that everything which happens will happen from the top down.

Vatican II, while it hedges the treatment of the collegiality of the bishops with a good deal of very cautionary language, is clearly saying now that teaching authority in the Catholic Church is vested in the whole episcopate. The Pope, of course, is head of the college of bishops, but when he acts, he acts not solely in his own name but in the name of all his fellow bishops. Vatican II sees the Pope not simply as an individual, but as the head of the college. The bishops, when they speak, speak corporately, in the name of the

college of which the Pope, as bishop of Rome, is another member, albeit the supreme member.

So at least the specter of the one-man rule, of the monolithic structure, in principle is clearly destroyed. Now it will be a while before in practical terms this has seeped down into the way in which the Catholic Church is organized.

The meeting of the senate of bishops this fall will be very crucial in determining how far the principle can be translated into reality. It is a new situation, and a certain degree of the sting, so to speak, of the implementation of the notion of infallibility is overcome, although the idea of any group is speaking in its unqualified way in the name of God is still a problem for Protestants.

One thing further. I will be very much surprised if the Pope or the Pope and Council together ever again invoke the power of an infallible statement. In the light of what has happened since 1870, this power is not likely to be used again.

There has been only one exercise of it, which was the dogma of the Assumption of the Virgin in 1950. That, again, has been a problem to Protestants. Of all the dogmas of the Catholic Church, the dogma of the Assumption is the one that seems to us furthest from the center of the Christian proclamation. Unfortunately, it is also the only one of which it is absolutely and unambiguously clear that it is an infallible utterance which meets all of the criteria.

I expect there will not be that kind of statement in the future, but that the office of the papacy will be exercised more and more in conjunction with the other bishops. I also expect that the nature of this teaching will not be of this rigid, narrowly-defined sort, but will be an opening up of other ways in which Christian faith can be expressed in our times.

Q. - Last year in one of your columns, you mentioned a paper submitted in one of your classes at Stanford. You said that a Roman Catholic student had written on the theme, "The Second Vatican Council As An Expression of the Protestant Principle." Did the student get a good grade? That is, do you think he had a good case?

A. - I think he made a very good case. His point, in the light of our earlier conversation, is a very simple one: the Vatican Council was an attempt on the part of the Roman Catholic Church to engage in a radical look at itself with an eye to re-formation. It was an acknowledgment that past ways of saying things are not the only final ways of saying things; these things can be said in new ways. It was a new look at the meaning of papal infallibility. It was a new look at the place of Mary in the whole economy of Christian theology. It introduced many new concepts into the life of Catholicism; for example, the very important step forward in the decree On Ecumenism.

In past Catholic history the Catholic Church has acknowledged that individuals who were outside the Catholic Church could be the recipients of grace. Now the decree On Ecumenism makes clear that God works through corporate Christian bodies who are outside the Roman Catholic Church. That's a very important step in rethinking the meaning of the Church. Other examples of this could be given. The point is that here was a fresh reassessment of many areas of Catholic thinking which before the Council one would have thought were closed off from further discussion, further elaboration.

Q. - In times past, Protestants have criticized Rome for her irreformable dogmas, arguing that if doctrine is infallible, then reform seems impossible. Now we see Rome trying to restate her teachings in ways which will speak more clearly to our world. Suppose for the moment we call this "reform of dogma." In this sense of the term, Protestantism also reforms its dogmas. But there is a further question: does Protestantism reform its dogmas in some way other than this? In other words, is there a dimension of reform of dogma in which the Catholic Church is not now engaged, and in which Protestants think the Catholic Church ought to be engaged?

A. - Let me say first that I think it is clear that reform of dogma is going on in Roman Catholicism. Many Catholic theologians almost appear to say, "Irreformable dogmas are reformable." As Pope John said, though the inner nature of the truth is not changed, all the ways of giving expression to the truth can change. I would like to feel that this is the way in which for the Protestants, the whole notion of "Protestant principle" is carried out; namely, that we are never inextricably wedded to certain ways of describing Christian faith.

Our hang-up has often been that we have felt we had to express the faith in sixteenth-century terms. If you departed from the way Luther said it, you became suspect as a Lutheran. Or if you strayed too far from the terminology of Calvin's Institutes, you were a naughty Presbyterian. But in all cases, I think, there is a kind of convergence here. Our concern is to try to find ways to express less inadequately that which can never finally fully be expressed in human terms. The gospel is not a series of ideas; the gospel is a deed; it is an action of God. All that our dogmas and doctrines can do is point to that and try to clarify it. From this point of view, all ways of speaking and thinking are in a sense "up for grabs."

For the Catholic, I thought until recently, the arena of maneuverability here was much less than that for the Protestant. I'm not so sure about that anymore, as I see the very creative ways in which many — particularly European — Catholic theologians are finding new modes of expression. There is a great deal of maneuverability here, not in the sense of decrying or departing from the ancient faith, but of liberating the ancient faith from ancient ways of describing it that finally constrict the full appropriation of it. This was certainly the concern of the sixteenth-century reformers; not to invent a new faith but to try to disengage the biblical faith from what reformers felt were the encrustations and additions that late medieval philosophical thought had put upon it.

So I think that here, our intent is very much the same. Since the Protestant fear that Catholicism cannot significantly engage in reform is now somewhat vitiated by the Vatican Council, we can begin to look at many of these problems together. The theological enterprises in the future is going to be ecumenical theology, rather than simply Catholic theology or Protestant theology.

EDITOR'S NOTE: In the second part of this two-part series, Dr. Brown looks at other problems of early christianity, and tries to pinpoint the central message of early christianity, on which all Christians today can agree. He also talks about a controversial letter he wrote to American bishops, chiding them for their stand on the war in Vietnam.

Slums' Three Seasons: Pre-Riot, Riot, Post-Riot

(Continued from Page 14)

people we must rescue by getting them out, or rather by letting them out of the slums into decent neighborhoods. These people exist. They exist in large numbers. Within the few blocks of our parish I can name many who are as generous (in fact more so), as hard-working, as courteous, as devout, as dedicated to their families and as loyal to their country as any parishioners I have known in ten years as a curate in white suburban parishes.

Wouldn't it be curious if the future of the American church came to rest in good measure on the American Negro? The wheel of history has turned no less dramatically before.

These are the people who are the slums chief victims. It is their children who are being beaten up by the gangs, their mothers and wives who are being robbed, their automobiles that are being smashed into and stripped, and their pocketbooks that are being emptied by high rents which in other neighborhoods would bring substantially better housing.

Though to me directly they have never complained, I have heard them speak of "this terrible neighborhood."

These are the people who would be grateful to God and to America for the opportunity of affording their children clean air, clear sunlight,

green grass, physical security and orderly classrooms.

These are the people who, precisely because they are hard-working and responsible, could afford housing elsewhere right now, if that housing were available, and available at the same rates which prevail for white renters and buyers.

LOCKED IN

One of the other condition usually does not obtain. So they are locked into the slums "among their own."

One instance of just how much they consider the ghetto "their own." May I present the chief trustee of our parish. Verging on middle age, he is still a fine athletic figure of a man; in his younger days he achieved a modest local fame in the boxing ring. Today he is an accountant and his most aggressive feature is a fund of jokes and a quick smile.

This past September his 14-year-old grandson was shot dead by a high school dropout who was hungry for "kicks." As it turned out, the killer didn't even know his victim's name. Though identified by witnesses at the time of his arrest, he was acquitted later when no one would testify. He belonged to one of the myriad gangs (Vice Lords, Cobras, Maniacs) and the witnesses knew what the gang would do.

Would any of you care to tell my friend that he lives

where he lives because he is happiest dwelling "among his own?"

But the fear is understandably voiced that "If you let one in, you let them all in, and the gangs come with them." The gangs in point of fact are recruited largely from undisciplined teenagers who are supported by their mothers' welfare grants and have had little, if any knowledge of a father.

By virtue of the laws of economics, they are not the "kind" who are going to be buying or even renting single-dwelling homes. From my own acquaintances let me tell you something about "the kind" of neighbors you would be getting if homeowners and real estate agents would sell to Negroes who have the money, or who could get it if banks would offer them the same loans at the same risk as they do to prospective white buyers.

You might find 19-year-old Eric coming home for an occasional week-end from the Great Lakes Naval base where he is studying radar technology; you might even see him standing there in his sailor's uniform commenting articulately at Sunday morning Mass. At high school graduation this year you might have watched 18-year-old Barbara receive her diploma with the poise and the beauty of a professional model and the graciousness of a surprisingly polished politician.

At the graduation dance you might have listened without going deaf to a somewhat sophisticated combo (at least by teen-age standards) organized by 18-year-old Ralph, who isn't gyrating to the point where a mop of hair is covering eyes, nose, mouth and chin, but is directing from the stage in elegant slash tie, white dinner jacket, cummerbund and trousers with a fashionable satin stripe.

Some Saturday afternoon in the fall your 10 and 12-year olds might be getting some pointers on punting from 20-year-old Charles, captain of the football team when he graduated from St. Mel's and now in his second year of college with hopes of becoming high school coach and social studies teacher.

In these pleasant days you might look up from watering the lawn to stare in surprise at a young man in a West Point Uniform strolling down the street. That's Bill. He's completed his first year of study along the historic banks of the Hudson and he's now on his way to an officer's career.

These are the real names of real teenagers I have personally met and some of whom I have come to know well. These young people are not members of the Cobras or the Vice Lords or the Maniacs; they come from stable families; they are in-

telligent and ambitious and polite.

They are not white. Why should they be? But they are far too self-possessed to be taken over by the Black Power hate-mongers. They don't want black power or white power; they want American power. So do I.

So, if you are an honest American, do you. And so will many others now in the ghetto who at last see an exit out of Heartbreak Alley, once they see these young people given a chance. Do we want to encourage the Edward Brooke or the Stokely Carmichaels?

We have squandered the ideals and the talents of such young people as these for far too long. It is high time that they be given a dignified and friendly welcome into neighborhoods where the mores match their own.

It is not a question of "tolerance"; it is a question of self-enrichment. We can save our tolerance, perhaps, for those Brandoesque squads of white motorcycle cowboys. We are serving ourselves when we simply accept the human wealth of so many fine Negro families who up to now have been as hidden to our eyes as they have been hidden to motion-picture makers.

I quite agree that the fewer laws, the better — the cameras of our other things being equal. But sometimes other things aren't equal. I believe that this is one of

those times.

Ideally, reason alone might suffice to lift the barriers excluding decent Negro families. It quite obviously has not sufficed.

We also quite obviously are running out of time. As long as real estate agents, and the individual sellers and renters, perpetuate a form of automatic group disdain the evil social consequences by whites are discrediting our national integrity and disruption our internal security, it is time, in my judgement, for the common sense of the electorate to arm the policy of reason with the sanction of law.

Lottery To Aid Private Schools

CONCORD, N. H. — (RNS) — New Hampshire's state lottery — launched in 1964 to provide aid to public schools — will also be operated for the benefit of parochial and other private school pupils.

Under a bill, passed by the Senate, non-public schools will share in lottery revenue on a per capita basis, the same "head count" now applying to public schools.

Passed earlier by the House of Representatives, the measure was sent to Gov. John W. King.

Esperanzador Encuentro De Oriente y Occidente



El Papa Paulo VI Con El Patriarca Atenagoras

ESTAMBUL, Turquía—Por primera vez en casi mil años un Papa visita la que fuera capital cristiana del oriente, Constantinopla de ayer y el Estambul de hoy.

Después de ser saludado por el presidente de Turquía, Cevdet Sunay en el aeropuerto, así como por el Patriarca Atenagoras I, quien no se esperaba a acudiera al aeropuerto, el papa Paul VI fue conducido a la catedral de rito latino cerca del lugar donde el se hospedó durante la visita.

La bienvenida a la Catedral del Espíritu Santo fue una calurosa demostración de más de un millón de católicos que se agolpaban en la pequeña iglesia y se desbordaban a sus jardines.

Sacerdotes y religiosos rápidamente cambiaron sus instrumentarias de calle por los

hábitos en una capilla lateral, ya que las leyes turcas prohíben el uso de hábito religioso en público, mientras el Papa y sus acompañantes se unieron al Patriarca del rito Sirio de Antioquia, Cardenal Ignacio Tappouni.

Hablando en Francés, el Papa Paulo saludó al pueblo de Estambul y habló de su misión de hermandad hacia todos los hombres. Después de su declaración formal, el papa pronunció breves palabras en italiano.

Después de un recorrido por la ciudad, que incluyó una visita al museo de Topkapı, que en un tiempo fuera palacio de sultán, el Santo Padre se apresuró para llegar a la residencia del Patriarca Ecuménico Ortodoxo de Constantinopla, Atenagoras I. El Papa fue recibido en una pequeña sala por el Patriarca y después de intercambiar saludos fueron a la cercana iglesia ortodoxa de San Jorge para participar en el equivalente de un Te Deum. El trono del Patriarca fue retirado y los líderes espirituales se sentaron en sillas similares.

El Papa retornó a su re-

sidencia temporal, donde poco después el Patriarca Atenagoras devolvió la visita. Y luego acudieron juntos a la catedral de rito latino del Espíritu Santo, donde ofrecieron oraciones conjuntas por la paz.

EL PAPA EN EFESOS

El segundo día del papa en Turquía fue dedicado a una peregrinación de fe a algunos de los rincones de los primeros tiempos del cristianismo.

El avión papal aterrizó en Izmir, nombre moderno de Esmirna, y de allí fue conducido a la ciudad en ruinas de Efesos, estrechamente asociada a la Virgen María, San Juan y San Pablo.

El Papa caminó hacia la basílica del Concilio, la primera iglesia del mundo dedicada a María. Las colosales ruinas marcan el lugar donde se efectuó el Concilio de Efesos en el año 431, en el que el dogma de que María fue ciertamente la Madre de Dios fue defendido contra las teorías de los nestorianos.

El Papa rezó junto al apéndice o presbiterio del templo, (Pasa a la Página 24)

Urbi

Convivencia

El sábado, día 5 de agosto, tendrá lugar en la Cafetería de la Escuela Parroquial de St. Michael una convivencia para militantes de los grupos de Cursillos de Cristiandad de las parroquias de St. Michael, St. Dominic y San Juan Bosco, así como para los de otras parroquias que no hayan podido asistir a las anteriores convivencias.

La convivencia es una jornada que comienza a las 8 a.m. y termina a las 8 p.m. y es calificada por sus organizadores como "un revivir de las experiencias del cursillo". Pueden participar hombres y mujeres y se encarece la asistencia unida de los matrimonios cursillistas. Las reservaciones deben hacerse a través de los jefes de grupo de cada parroquia.

Otro Encuentro

El número de solicitudes para participar en los Encuentros Conyugales que organiza el Movimiento Familiar Cristiano de Miami es tal, que aunque se había programado uno de esos encuentros para los días 18 y 19 de agosto, ha habido que organizar uno más, que tendrá lugar los días 4, 5 y 6 de agosto, en el motel Carriage House de Fort Lauderdale.

Aunque para el próximo encuentro están hechas ya todas las reservaciones, los matrimonios interesados en participar en el de los días 18 y 19 y otros que se proyectan para los meses de septiembre y octubre pueden obtener mayor información y hacer reservaciones a los presidentes diocesanos del MFC, Ramón y Emilita Rasco, teléfono 666-0720, o al Padre Angel Villaronga, Centro Hispano Católico, 371-5657.

Damasco Juvenil

Para el próximo domingo 13 de agosto se están organizando dos damascos—uno para hombres y otro para muchachas, los que culminarán con una misa común de clausura, seguido de una animada reunión bailable.

Los damascos son jornadas de vitalización espiritual para la juventud que comienzan a las 8 de la mañana y terminan con una misa vespertina y una reunión informal. Los jóvenes interesados en participar en el mismo pueden obtener mayor información llamando al 691-8899.

Festival de Verano

Mañana, sábado, y el domingo, tendrá lugar el Festival de Verano de San Juan Bosco, en los salones y terrenos de esa iglesia, Flagler y la 13 Avenida.

La tómbola de típico sabor latino está destinada a recaudar fondos para la adaptación del ya casi terminado salón parroquial, aulas y otras facilidades que ocupan la segunda y tercera planta del edificio de Flagler y la 13 Avenida.

Por cuarto año consecutivo el Festival de Verano de San Juan Bosco ofrecerá toda clase de entretenimientos para grandes y chicos, con todos los atractivos de este tipo de festival, así como comidas típicas latinoamericanas que podrán ser adquiridas a un módico precio.

Baile Juvenil

El sábado 5 de agosto tendrá lugar en el Auditorium de St. Peter and Paul un Baile Juvenil que será amenizado por dos bandas, una de ellas "The Illusions."

El baile, que comenzará a las 8 p.m. hasta la medianoche tiene una cuota de admisión de 1.50 por pa-

reja y un dólar por individuo. (Las chaperonas, gratis).

Por otra parte, todos los viernes, de 7:30 a 10 p.m. se ofrecen bailes juveniles en el propio auditorium, situado en el 1435 SW 12 Ave. La entrada para estos bailes de los viernes es absolutamente gratis.



Suplemento en Español de *VOICE

Obispo Carroll, Hombre del Año De la Alianza Interamericana

El Obispo Coleman F. Carroll ha sido proclamado el "Hombre del año" en las relaciones interamericanas, por acuerdo de la Alianza Interamericana, institución cívica y cultural establecida en Miami por el acercamiento entre las dos Américas.

La Alianza, que realiza una serie de programas tendientes al mayor acercamiento entre los pueblos de Latinoamérica y los Estados Unidos elige cada año a una persona que se haya destacado en los esfuerzos por la solidaridad hemisférica. Entre esos hombres figuran el ex presidente de Colombia y director de la revista Visión, Alberto Lleras Canargó; el ex presidente de Ecuador, Galo Plaza, el alcalde de Miami, Robert King High, el industrial miamense James J. N. McArthur, los congresistas George Smathers y Claude Pepper.

La Alianza Interamericana fue fundada hace 27 años en Nueva York por su presidenta, Doña Virginia Torruella. Hace unos quince años la Alianza trasladó su sede al Greater Miami, teniendo su local social en el número 1022 de Salzedo Ave., Coral Gables.

Un vocero de la Alianza, el periodista José Jorge Vila, informó que al elegir al Obispo Carroll se tuvo en consideración "el constante desvelo del Obispo Carroll por la numerosa colonia Latinoamericana de Miami y sus distintos esfuerzos por afianzar los lazos de amistad entre los católicos de Estados Unidos y Latinoamérica."

El vocero de la Alianza hizo referencia a la obra del Centro Hispano Católico, una de las primeras instituciones fundadas por el Obispo Carroll a raíz de su instalación como el primer obispo de la Diócesis de Miami.

"El Centro Hispano Católico, dijo Vila, abrió sus puertas para prestar su asistencia social y cultural a la en aquel entonces creciente colonia latina (mayoritariamente puertorriqueña) y a los visitantes procedentes de los distintos países de habla hispana. Poco después, con

el advenimiento del comunismo en Cuba, el Centro abrió sus puertas a los millares de refugiados cubanos, ofreciéndoles una inmensa ayuda tanto material como espiritual.

"La obra del Obispo Carroll para con los cubanos refugiados no se limitó a la gigantesca ayuda material directa prestada por la Diócesis de Miami, sino que el Obispo influyó poderosamente para que la comunidad de Miami adoptara una actitud favorable hacia la corriente de exiliados. Unay otra vez resaltó él las cualidades de ese pueblo y la necesidad de tenderle la mano, dijo el señor Vila y añadió: "El fue uno de los que con más empeño recabó la creación de un programa federal de asistencia a los refugia-

dos." Doña Virginia, la dinámica impulsora de la Alianza Interamericana destacó la labor que el Obispo Carroll ha venido realizando en pro del acercamiento interamericano. El Obispo Carroll es vice presidente del Comité de Obispos de Estados Unidos para Latinoamérica.

Hace unas semanas fue el anfitrión de una importante reunión de prelados latinoamericanos y estadounidenses en Miami, para tratar de la cooperación de los católicos de Estados Unidos a Latinoamérica.

La señora Torruella hizo referencia también al especial cuidado que se daba a los trabajadores migratorios, muchos de ellos de origen mexicano y puertorriqueño, creando misiones especiales que velaban por su mejoramiento espiritual y material, y recordó la labor del Instituto Interamericano de Formación Social de Miami, por el que pasaron decenas de dirigentes obreros, campesinos y estudiantiles de distintos países de Latinoamérica.

"Su labor dentro y fuera de lo que es el área de Miami, lo hacen merecedor de este título de hombre del Año en las Relaciones Interamericanas," concluyó la señora

de Torruella.

El título de hombre del año será entregado al Obispo Carroll durante un banquete de gala que tendrá lugar el sábado 9 de septiem-

bre, en el Hotel Everglades.

Las reservaciones para asistir a ese acto pueden hacerse en las oficinas de la Alianza, 1022 Salzedo Ave., Coral Gables, teléfono 444-3452.



...et Orbi

Texto del Canon Envían para Revisión

Madrid (NA)—El Consejo de Presidencia de la Comisión Episcopal Mixta Liturgia CELAM-España envió recientemente a Roma el texto definitivo en español del Canon de la Misa, y se espera que el Concilium Romano de Liturgia y la Congregación de la Doctrina de la Fe aprueben este texto antes de mediados de agosto, con lo que los de habla hispana serán los primeros católicos del mundo que tendrán la Misa completa en el idioma vernáculo.

Quizá antes de setiembre se podrán celebrar misas en todos los países de habla española con la recitación del vernáculo del Canon.

Este ha sido el resultado de cinco meses de trabajo de peritos, liturgistas, teólogos y literatos de Latinoamérica y España. Durante esos meses se examinaron más de 500 enmiendas presentadas a los cuatro proyectos que sucesivamente han sido estudiados.

Caracas (NA)—Los Superiores Mayores de las Ordenes y Congregaciones religiosas operantes en Venezuela, han manifestado la oportunidad de organizar nuevas iniciativas, para ofrecer una formación profesional y humana mucho más adecuada a los enseñantes de religión, y para asegurar la enseñanza del catecismo a los alumnos que no frecuentan las escuelas católicas.

El 90 por ciento de la juventud escolástica del país frecuenta escuelas no católicas, con un profesor de religión para cada diez mil alumnos.

A fin de obtener datos concretos sobre las disponibilidades de los diversos institutos religiosos, el presidente de la Asociación para la Educación Católica, Padre Manuel Arroyo, de la Compañía de Jesús, ha enviado un cuestionario a todos los Superiores Mayores de Venezuela.

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El Pueblo Cubano Sigue Aborreciendo al Comunismo

Por JOHN J. WARD

Tanta gente está escapando de Cuba hoy como en los días de climax de la Revolución.

Así testificó el almirante W.J. Smith, comandante del Cuerpo de Guardia Costas de los Estados Unidos ante un comité congresional.

"Aunque mucho del interés público en el éxodo original desde Cuba ha decaído en el pasado año, — dijo él — casi la misma cantidad de personas está abandonando ahora el país por distintos medios de escape."

El Almirante M. A. Whalen, jefe del cuerpo testificó que el cuerpo de guardacostas mantiene dos patrullas continuas en el área por la que muchos de los refugiados logran su fuga, con dos barcos siempre a mano y una patrulla aérea entre los cayos de la Florida y Cuba.

¿Y esto por qué? Simplemente porque a pesar del recientemente inaugurado éxodo aéreo, muchos otros cubanos buscan su libertad, libertad religiosa, libertad política.

El Padre Eugenio del Busto, Canciller Asistente de la Diócesis de Miami, declara:

"Si ya no hay persecución a la Iglesia en Cuba, todavía no hay libertad religiosa. La Iglesia es prisionera del estado. El régimen de Castro arrebató todos los poderes a la Iglesia, como lo

ha hecho en todos los países comunistas. Cerró las escuelas y hospitales católicos y expulsó a más de 200 sacerdotes; ciento treinta y uno en un solo día.

"Algunos seminaristas cubanos se han ordenado en Europa y América, pero no se les ha permitido regresar a su patria. El pasado año dos sacerdotes españoles se las arreglaron para entrar en Cuba, pero este año ningún sacerdote ha podido lograr su entrada para ejercer allí su ministerio. Hasta hace muy poco tres sacerdotes sufrieron el internamiento en los campos de la UMAP, verdaderos campos de concentración.

"Los líderes católicos son llamados 'gusanos' y muchos sacerdotes temen usar sus hábitos, porque la campaña del gobierno los identifica como enemigos de la 'revolución'."

El número total de cubanos llegados a Estados Unidos a través del peligroso Golfo de México en pequeños botes desde junio de 1961 a junio de 1967 es de 9,723 hombres, mujeres y niños. Esa cantidad llegó en 1,053 botes, muchos de ellos de tan sólo cinco a 16 pies.

Y todavía están llegando. En mayo de este año, 48 personas desembarcaron en diez botes. Todos ellos se arriesgaron al ataque de las lanchas patrulleras castristas y a los peligros del mar infestado de tiburones.

"No ha habido cambio en seis años, dice el Padre del Busto, y las cosas se pondrán cada vez peor, con el partido comunista controlándolo todo cada vez más.

En un discurso ante la Legión Americana, durante su convención nacional en Miami Beach en 1961, J. Edgar Hoover, director del Buró Federal de Investigaciones, denunció al régimen de Castro con las siguientes palabras.

"La proximidad del peligro se nos hace especialmente evidente aquí, donde a menos de 100 millas de nuestras costas una pandilla

de bandidos barbudos muestra diariamente el caos y la corrupción que siguen decarando a la usurpación dictatorial del poder."

"Los acontecimientos de inspiración comunista en Cuba demuestran gráficamente la crueldad y sangre fría de la tiranía.

"Esos acontecimientos demuestran cómo toda una nación básicamente amante de la paz puede ser astutamente manejada como una garra para apoyar los propósitos del comunismo internacional, con toda su hipocresía, insidia, traición, subversión, violencia y latrocinio."

Por Manolo Reyes

Odisea de la Juventud en Cuba

En los últimos días se ha puesto de manifiesto el constante éxodo de los cubanos en pequeños botes a través del tempestuoso Estrecho de la Florida y muchos de los recién llegados en estas peligrosas circunstancias son jóvenes que rechazan al régimen de Fidel Castro, que se niegan a ser parte de los batallones de trabajo esclavo que imponen los rojos en Cuba a través del llamado servicio militar obligatorio. Jóvenes que quieren vivir en libertad.

Algunos jóvenes al llegar han narrado su odisea y han declarado que hay infinidad de muchachos, como ellos, escondidos dentro de Cuba, para no caer en las manos del régimen y ser llevados a los campos de concentración.

Uno de los recién llegados dijo que se había escapado cuatro veces de las garras de los sicarios rojos. La primera vez estuvo escondido dos meses y cuando lo capturaron le echaron seis meses. Se volvió a fugar y cuando lo encontraron le impusieron dos años de prisión. Se volvió a escapar y le volvieron a echar entonces cinco años en los campos de concentración de Camagüey. Y de allí volvió a fugarse. Y a pesar de la vigilancia en las Costas de Cuba, acompañado de otros cinco cubanos, se robó un bote según dijo "en las mismas narices de los comunistas", logrando escapar hacia tierras de libertad. Dice que pudieron robarse la embarcación por la falta de interés de los soldados y milicianos que aunque están en las fuerzas de Castro, están también desencantados.

Estos cinco jóvenes cubanos pueden considerarse entre los más afortunados porque hay otros que permanecen allá bajo la tiranía Castro-comunista y no pueden tan siquiera dar una pequeña fiesta so pena de ser arrestados por las fuerzas del estado policía. Ningún joven se siente libre en la isla mártir. Otros han sido forzados a trabajar durante veinte días seguidos cortando caña y sin rendir una efectiva labor, porque viven en esclavitud.

Otros, jóvenes cubanos acosados por el terror, por el trabajo forzado, separados del lado de sus padres por los secuaces Castro-comunistas, no han podido resistir y han sido sacados completamente locos de los campamentos de concentración comunista, o han tronchado sus existencias jóvenes quitándose la vida ingiriendo un frasco de veneno o ahorcándose.

Por eso, la juventud cubana valerosamente, sin miedo al peligro se lanza al mar en pequeños botes, en embarcaciones sin terminar y han acabado de hacer los remos en medio del mar, con un solo propósito: lograr la ansiada libertad.

Y en tanto, allá en Cuba quedan miles de jóvenes en contra del comunismo, deseando ser libres y que hay que salvar.

Actitud de los Padres Durante las Vacaciones

Es indudable que el pueblo cubano en la isla cautiva y en el exilio está haciendo historia.

Cada momento que se vive es de gran valor y transcendencia importantes. Por eso hemos insitado tanto en los llamados a la ecuanimidad, a reflexionar con la mente y no con el corazón... y a no dejarse llevar por los falsos espejismos, que al pasar, resquebrajan la moral del exilio como institución anti-comunista.

Pero no tan sólo el cubano tiene que hacer patria allá en su nación y desde el destierro, sino que en la isla mártir y aquí en tierras de libertad debe afrontar el paso constante del tiempo.

En Cuba los minutos son de terror. En el exilio las horas son de angustia.

Y en ese movimiento continuo, de las manecillas del reloj, hay unos ojitos candorosos e ingenuos, mudos testigos de lo que les ha tocado sufrir a sus padres...

Precisamente nos hallamos en medio de las vacaciones de verano. En estos tres meses hay una hermosa etapa en que padres e hijos van a estar más unidos durante todo el día.

Las reacciones de los padres, sus sinsabores, sus penas y también sus alegrías serán detectadas con mayores posibilidades por estos pequeños que habiendo terminado nueve meses de ardua labor de estudio, vienen al hogar a disfrutar de unas bien ganadas vacaciones, y a unirse más, si cabe la frase, a sus seres queridos.

Por parte de los padres sabemos que la labor no es nada fácil ante el inmenso dolor que los embarga con su pueblo en cadenas, por los trabajos a realizar en un medio amigo pero extraño y porque quisieran también estar más tiempo al lado de sus hijos.

Pero los padres no pueden dejar que los sinsabores del día y la amargura de la vida hagan presa de sus caracteres, en especial, en estos tres meses, ya que los niños como esponjas, estarán junto a ellos absorbiendo hasta el más mínimo de sus movimientos.

Por eso el cubano tiene que estar impuesto que tiene que luchar al frente maravilloso de su hogar, crisol de los hombres del mañana que seguirán la labor redentora en la patria liberada, y pensemos que superando el hogar, también se hace patria.

Dos Terceras Partes Misioneros de E.U. En Latinoamérica

WASHINGTON — Casi dos terceras partes de todo el personal apostólico trabajando fuera de Estados Unidos está ahora en Latinoamérica. Del total de 9,500 sacerdotes, hermanos, hermanas y seglares voluntarios norteamericanos en tierras extranjeras a través del mundo, 5,369 trabajan en Latinoamérica.

Casi el 46 por ciento de estos trabajan en tres lugares: Perú, Brasil y Puerto Rico. Más de 42 por ciento trabaja en otros nueve lugares y el resto, el 8 por ciento del personal, en once países suramericanos.

"Esta distribución demuestra categóricamente que nuestra contribución a la Iglesia en las naciones Latinoamericanas ignora sus necesidades relativas a los millones que deben ser atendidos," dice el tercer reporte bial de Personal de la Iglesia Estadounidense en Latinoamérica, publicado por el Comité de Obispos de Estados Unidos para Latinoamérica.

El reporte está basado en un survey realizado a petición de la Santa Sede y presentado al Papa Paulo VI por el Arzobispo John F. Dearden, de Detroit, presidente de la Conferencia Nacional de Obispos.

Señala el reporte que ha habido un incremento de 2,964 trabajadores de la Iglesia estadounidense en Latinoamérica durante los últimos siete años.

Los cinco países que más pobre atención han recibido

de la Iglesia de E.U. son Uruguay, Argentina, México, Colombia y Venezuela. En cada caso la Iglesia de E.U. ha contribuido con nombres de un misionero por cada 130 mil habitantes.

En el caso de Brasil y Ecuador, la iglesia de E.U. ha contribuido solo con un misionero por cada 100,000 habitantes. Otras cifras señalan uno por cada 85,000 en El Salvador; uno por 79,000 en República Dominicana, uno por 58,000 en Haití.

Agrega el reporte que a pesar de lo desigual de la distribución, ninguno de los países ha recibido personal en "abundancia ociosa."

"La necesidad de personal en cada país de Latinoamérica es tal que el aporte total de Europa y Estados Unidos, de todo el mundo occidental es tan sólo una pequeña fracción de los requerimientos reales."

Aunque la ayuda que se está prestando es pequeña, el reporte indica que ésta podría ser más efectiva si las conferencias de obispos latinoamericanos suministraran un plan coordinado para la distribución. "Son ellos, no nosotros los que deben dirigir la distribución."

De acuerdo con el reporte en los dos últimos años 27 diócesis de Estados Unidos han contribuido con miembros de su clero diocesano, lo que eleva a 77 el número de arquidiócesis y diócesis trabajando en Latinoamérica.

Esperanzador Encuentro

(Viene de la Pagina 23) donde especialmente se erigió una cruz. Fue el punto culminante de la visita a Efesos, ya que sintetizó la frecuentemente proclamada devoción del Papa a María, su preocupación por guardar las tradicionales enseñanzas de la Iglesia y su aprecio por las decisiones de los concilios ecuménicos.

Dejando atrás la basilica en ruinas, el Papa se dirigió a las ruinas del teatro ro-

mano, frente al cual San Pablo trató de predicar el cristianismo y fue derribado por los devotos de la diosa Diana de Efesos.

Regresó a su carro para llegar a una cercana colina donde se levanta un pequeño santuario, en el lugar que la tradición dice que vivió la Santísima Virgen antes de su Asunción. A su regreso a Efesos visitó la Basilica de San Juan y rezó junto a la tumba del Apostol.



Exodo de cubanos en Bote.

LA MISION PRIMERA DE LA IGLESIA

La misión primera de la Iglesia es dar testimonio de Dios ante los hombres. Pero, ¿se necesita de la Iglesia para esto? ¿Acaso Dios es un desconocido para el hombre?

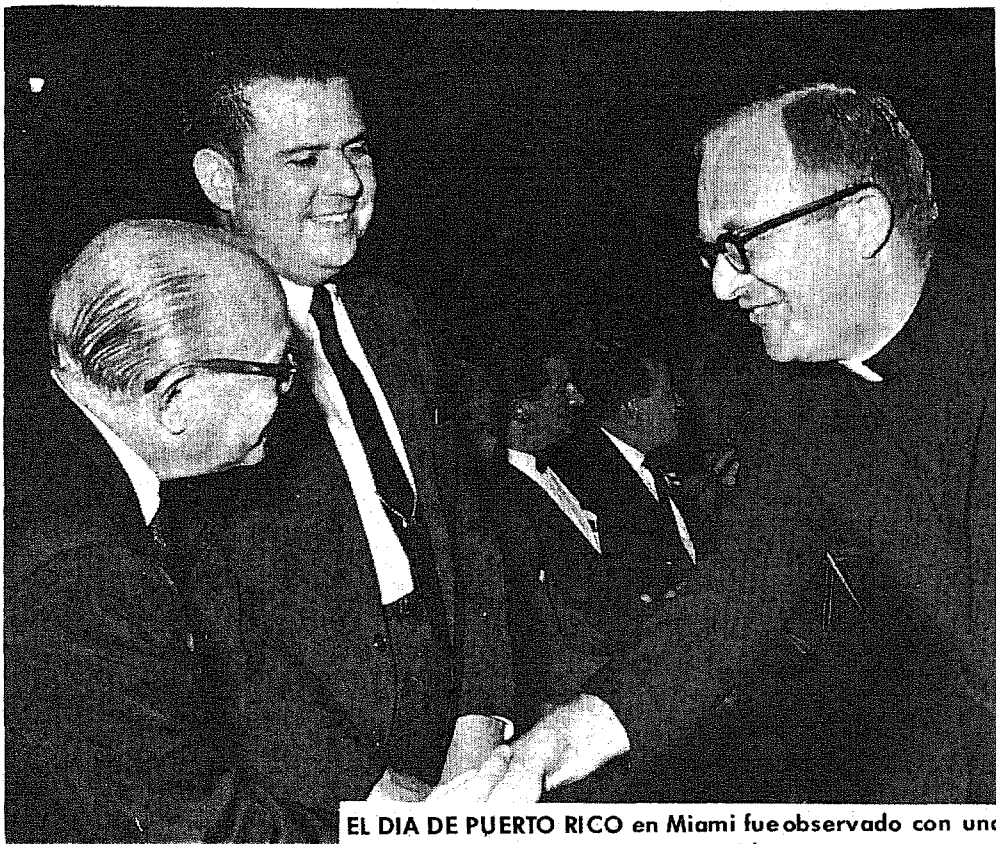
Todo el que se interroga acerca del hombre y del mundo llega, en último término, a un amor gratuito. Con todo y eso, es preciso poderse interrogar, contar con los medios, conservar el gusto por tales cuestiones. Demasiadas inquietudes secundarias forman una niebla en donde se pierde la pregunta fundamental que puede llevar a Dios. Llegados al umbral del misterio, los hombres comparan la sombra que entrevén con el "Dios" de que hablan los cristianos. Aquí se realiza un encuentro difícil: demasiadas pretensiones por parte del pensamiento y demasiadas renunciaciones en el orden de la acción lo ponen en peligro.

¿Bastará este presentimiento de Dios, percibido en forma vaga y comparado con lo que dicen los cristianos? Nuestra independencia

fundamental se rebela; dar el paso parece imprudente. Creer es depositar la confianza en Dios, apoyarse en la certeza de su amor y de su fidelidad. Pero, ¿qué razones hay para entregarsele en esa forma?

Aquí precisamente interviene el testimonio de la Iglesia. En el proceso que todo hombre establece a Dios ella no es abogada, sino testigo. Y al testigo se le pide certificar hechos cuya experiencia directa posee. Los cristianos aceptan experimentar una vida apoyada sobre la misericordia y la fidelidad de Dios. Pero, ¿su actitud ordinaria refleja una tal experiencia? Y es precisamente esto lo que se espera de ellos. No pueden invocar ninguna escapatoria. Los hombres les perdonarán todo, menos que se callen cuando se trata de Dios.

Los hombres presienten confusamente que Dios es la preocupación fundamental del hombre. Y los cristianos están llamados a esclarecer, mediante el testimonio, ese oscuro presentimiento. Hoy Dios se hace visible a los hombres en la Iglesia.



EL DIA DE PUERTO RICO en Miami fue observado con una animada fiesta que congregó a más de dos mil boricuas residentes en esta área, que celebraron así el décimo quinto aniversario del establecimiento del Estado Libre Asociado. En la composición gráfica Mons. Bryan O. Walsh, que hizo la invocación, saluda al Presidente del Senado de Puerto Rico, Samuel R. Quinones, en presencia del Director de Diario Las Américas, doctor Horacio Aguirre, uno de los oradores del acto puertorriqueño. En la otra foto, el pianista puertorriqueño Luis Herrero interpretando la cálida música de la "isla del ensueño".



Misas Dominicales En Español

- | | |
|--|---|
| CATEDRAL DE MIAMI, 2 Ave. y 75 St. N.W. 7 P.M. | ST. BRENDAN, 87 Ave. y 32 St. S.W. 6:45 P.M. |
| CORPUS CHRISTI, 3230 N.W. 7 Ave. 10:30, 1 and 5:30, Melrose School, 11:30. | LITTLE FLOWER, 1270 Anastasia, Coral Gables. 9:15 A.M. y 12 M. |
| ST. PETER and PAUL, 900 S.W. 26 Rd. 8:30 A.M., 1 P.M., 7 y 8 P.M. | ST. FRANCIS DE SALES, 600 Lenox Ave., Miami Beach 6 p.m. |
| ASSUMPTION ACADEMY, 1517 Brickell Ave. 12 P.M. | ST. JOHN THE APOSTLE, 451 E. 4 Ave., Hialeah. 12:55 y 6:30 P.M. |
| ST. JOHN BOSCO, 1301 Flagler St. 7, 10 A.M., 1, 6 y 7:30 P.M. | INMACULADA CONCEPCION, 68 W. 42 Pl., Hialeah. 12:45 y 7:30 P.M. |
| GESU, 118 N.E. 2 St. 6:00 P.M. | MILAM SCHOOL, W. 16 Ave. y 60 St., Hialeah. 10 a.m. |
| ST. MICHAEL, 2933 W. Flagler. 10:45 A.M. | ST. PHILIP BENIZI, Belle Glade. 12 M. |
| ST. HUGH, Royal Rd. y Main Hwy., Coconut Grove 12:15 P.M. | ST. MARY, Pahokee. 6:30 P.M. |
| ST. TIMOTHY, 5400 S.W. 102 Ave. 12:30 P.M. | |
| ST. DOMINIC, N.W. 7 St. 59 Ave. 1 P.M., 7:30 P.M. | |

Católicos de Puerto Rico Adquieren Mayor Conciencia Tras el Concilio

SAN JUAN (NA) —Según una encuesta realizada entre miembros de asociaciones y movimientos apostólicos de la arquidiócesis de San Juan, se ha adquirido una mayor conciencia después del Concilio Vaticano, de que todos los miembros de la Iglesia son co-responsables de llevar al mundo el mensaje de Cristo. La encuesta reveló, además que un gran número de laicos estaría dispuesto a asistir semanalmente a reuniones de formación en las que ellos descubriesen su papel de apóstol en el mundo y aprendiesen los medios prácticos de cómo llevar a cabo el apostolado.

La citada encuesta es preparatoria para el III Congreso Mundial para el Apostolado de los Laicos, el cual tendrá lugar en Roma del 11 al 18 de octubre de 1967. El tema general del congreso, al cual asistirá una delegación puertorriqueña, es: "El Pueblo de Dios en el Camino de los Hombres."

Los resultados de la encuesta, en la cual participaron más de 2,000 personas de uno y otro sexo, fueron enviados al Comité Permanente para los Congresos Internacionales del Apostolado de los Laicos (COPELIAL), en Roma, para ser incluidos en los resultados generales de todos los países que realizaron encuestas similares. Por razones de tiempo únicamente se tabularon 1,000

respuestas escogidas al azar de la encuesta puertorriqueña.

Algunas de las preguntas y sus respuestas son las siguientes: ¿Qué clase de difusión han tenido los textos conciliares entre el público general de tu país?: Amplia, 150, regular, 552, mala 299. ¿Cuáles han sido las reacciones hacia el Concilio entre el pueblo culto en general?: Indiferencia, 93; algún interés, 574; interés positivo, 333. ¿Qué acogida han tenido entre los miembros de tu asociación las nuevas disposiciones litúrgicas? Buena, 793; regular, 143; mala, 5, indiferencia, ninguna; sin contestar 51. ¿Crees que la reforma litúrgica ha hecho que tu parroquia o comunidad la gente se conozca más y se preocupen más los unos por los otros? Si, 744, no, 212; sin contestar 44. La misa actualmente se dice parte en latín y parte en español, ¿opinas tú que sería preferible que se dijese en español o que se dejara tal como está ahora? Toda en español, 831; como ésta ahora, 169.

En tu opinión, ¿se han visto cambios notables en la vida parroquial? Si, 829; no, 121; sin contestar 50. ¿Tienes tú ahora más conciencia que antes de lo que significa pertenecer a la parroquia o no? Si, 922; no, 78. ¿Se ha notado el efecto del Concilio en la participación de la familia como tal

en la vida de la parroquia? Si, 748; no 254. ¿Se ha notado efecto en la colaboración entre el clero y los laicos? Si, 849; no, 87; sin respuesta, 64. ¿Has constatado una conciencia mayor, después del Concilio, de que todos los miembros de la Iglesia son co-responsables de llevar al mundo el mensaje de Cristo, o no? Si, 899; no, 38; sin respuesta, 63. ¿Han llevado alguna acción concreta en tu organización, las directivas del Concilio sobre la colaboración con otros cristianos, no

cristianos e incrédulos? Si, 443; no, 279; no sé, 278.

¿Crees que en tu asociación se da una buena formación para el apostolado o no? Si, 850; no, 81; sin respuesta, 69. ¿Conoces la doctrina social de la Iglesia? Si, 623; no, 377. ¿Estarías dispuesto a asistir regularmente, sin faltar, a reuniones de formación en las que descubriesen tu papel de apóstol en el mundo y aprendieses junto con otros, los medios prácticos de cómo llevar a cabo este apostolado? Si, 833; no, 167.

Episcopado Peruano Aboga por Sociedad Libre, Justa, Humana

Lima (NA)—La construcción de un Perú justo y libre, en donde todos y cada uno de los hombres puedan vivir una vida plenamente humana, bajo el reino de la justicia y la paz, fue demandada por el Episcopado peruano, en una declaración dada a conocer al término de su asamblea y que ha sido elogiosamente comentada por toda la prensa nacional.

Los obispos señalan en su Declaración que "la presente situación del Perú exige una acción conjunta de todos" y piden honradez en la administración, en los salarios, en el trabajo y especialmente en lo que es del patrimonio

público. El texto del documento sintetiza la actitud de los prelados peruanos respecto a la encíclica "Sobre el Desarrollo de los Pueblos" de Paulo VI.

En la Declaración se aboga por el desarrollo de todos, "el desarrollo comunitario," y precisa que "la situación actual, de la incapacidad de muchos para lograr ese ideal, tiene que afrontarse valerosamente. Hay que debatirse venciendo las injusticias que hay. El desarrollo exige transformaciones audaces, profundamente innovadoras. Hay que emprender, todos a una, reformas urgentes, sin espe-

rar más."

"La experiencia —añade— demuestra que no bastan leyes ni organismos. Falta la acción homogénea, llena de coraje de todo el pueblo. Al Santo Padre no le afligen la falta de leyes ni organizaciones, le afligen la falta de corazones intrépidos. Esto sólo se consigue con una mística cristiana que venza el egoísmo personal y colectivo, que es, hablando en verdad, la razón íntima del subdesarrollo y de la vivencia inhumana que nos aflige".

Especifica que no bastan ya las iniciativas locales o individuales, y puntualiza

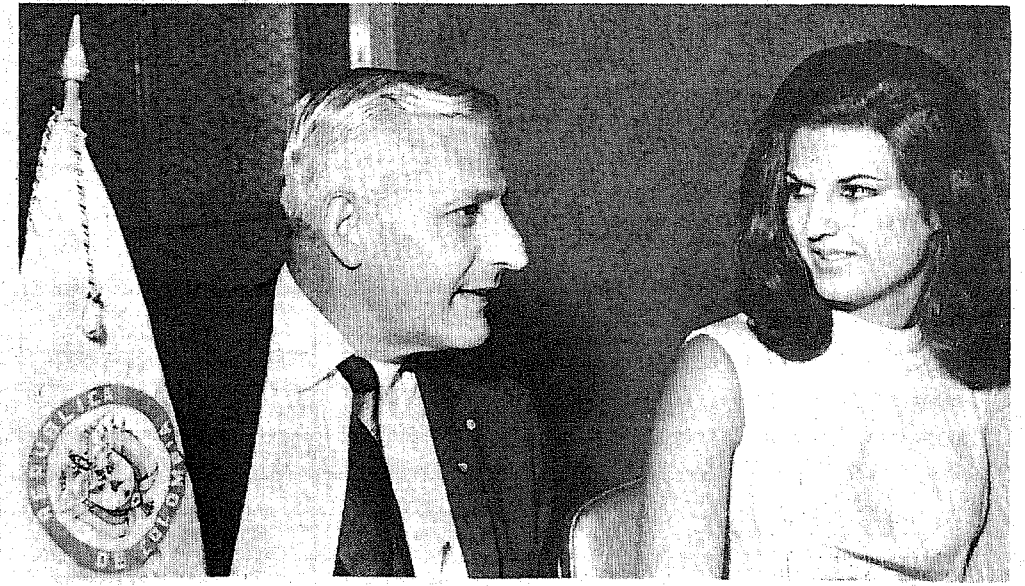
que "la presente situación del Perú exige una acción conjunta: de todos". Dice a continuación que "los Poderes Públicos señalarán las metas, indicarán los medios para llegar a ellas. Pero el Papa pide la contribución de cada uno de acuerdo con su educación, sus caudales, su situación, en una palabra, el poder que tenga para el proceso de desarrollo."

Finaliza diciendo que "se trata... de construir un Perú donde todo hombre, sin excepción de raza, religión, cultura o nacionalidad, pueda vivir una vida plenamente humana".



EL ANIVERSARIO de la Independencia de Colombia fue observado en Miami con una serie de actos que incluyen un almuerzo en el hotel Everglades. En la foto, durante

ese almuerzo, el Consul General de Colombia en Miami, Hugo Nicholls, con Miss Colombia, Elena Garrido. En la otra foto, el periodista colombiano Guillermo Zalamea Arenas, jefe de información de Diario Las Américas, en



animada charla con el Director de la Organización Sudamericana de Turismo (SATO), Luis Zalamea y su esposa, Beba, que participaron en la animada reunión.

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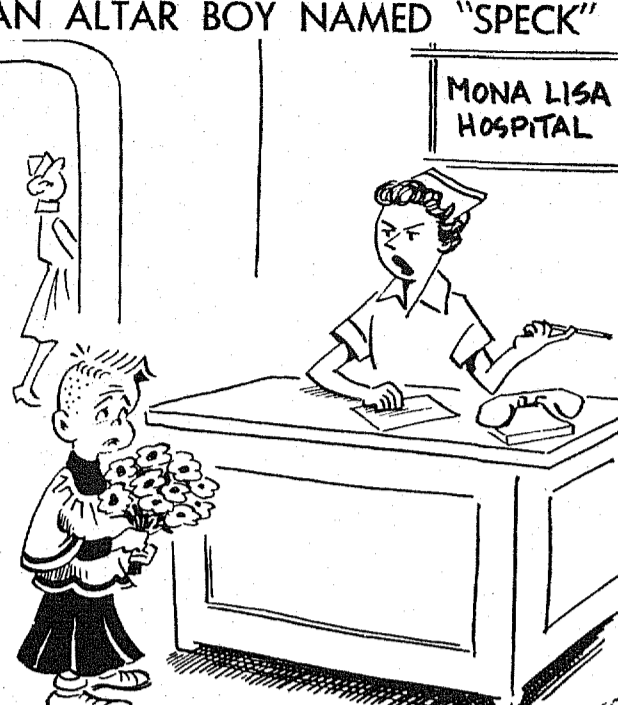
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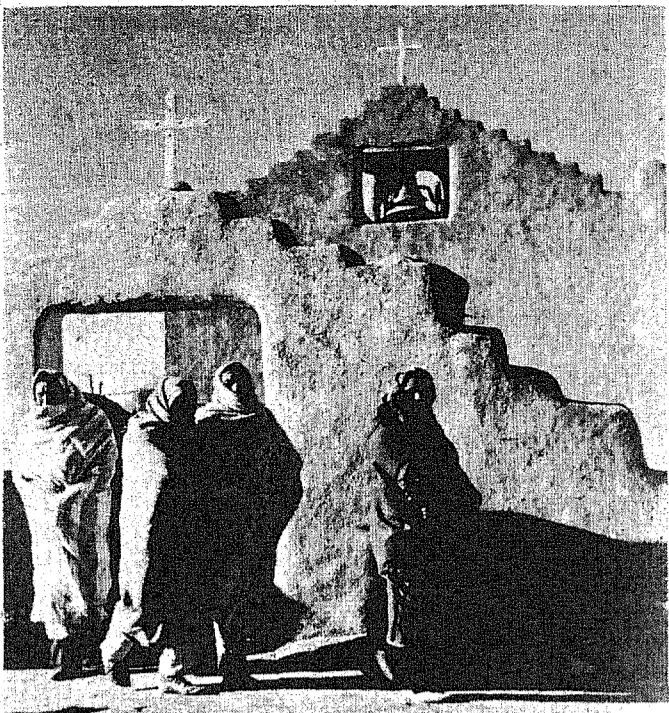
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CATHOLIC INDIANS clad in blankets, leave Mass at Old Laguna Mission, New Mexico. At present there are 399 churches serving 134,950 Catholic Indians.

Youth Aid Approved In Crime War

TALLAHASSEE — Legislation creating a Division of Youth Services to aid the State of Florida in its war on crime has been signed into law by Gov. Claude Kirk.

Under the leadership of Senator Louis de la Parte, Tampa, the legislature appropriated \$250,000 from the \$1.5 million appropriation for the proposed Crime Commission, for the new Division of Youth Services.

The new law provides that the Division of Youth Services be responsible for coordinating and continually evaluating services to youth; have the responsibility for the child-training schools and the aftercare program; and be responsible for providing consultation to juvenile courts and for stimulating development of other community services aimed at prevention of juvenile delinquency.

"The act signed by the Governor will reduce crime through the efforts of the Division of Youth Services working with young men and women who have strayed but are not yet hardened criminals, by seeking to carry on their rehabilitation outside the walls of the correctional institution," Senator de la Parte pointed out. "Inasmuch as almost 40 per cent of the population in Florida's adult prisons is 20 years of age or younger and more than half are 25 or younger, the need for such an effort is obvious."

Daily Newspaper Dying?

(Continued from Page 15)

Over the 50 years during which the number of dailies has dropped, the number of readers has climbed from 28,777,000 to 60,357,563. Sunday circulation is up from 16,480,000 to 48,600,000.

Yes, the national population over that period has doubled, but circulation has more than doubled.

If the reader can stand just a few more figures, advertising revenue of newspapers in just the past 15 years has climbed from \$2.1 billion to \$4.4 billion.

I hope these few facts dispel the suspicion that daily newspapers are on their last legs, and I hope also they bury another notion, which is that television has lessened the public's appetite for printed news.

Regarding this latter thought, let me say that many fine newsmen are to be found on the staffs of television networks and local TV stations. And there are many occasions when newspapers cannot do as good a job as

Medicaid To Kirk For Signing

The \$14.9 million Medicaid Bill passed by the Legislature has been sent to Gov. Claude Kirk for his signature.

The bill provides for medical services and assistance to the aged, the blind or totally disabled, and dependent children, and, if signed by the governor, will go into effect Jan. 1, 1968.

Designed as the first step in the state's utilization of federal programs under Title XIX, the bill would enable Florida to draw some \$45 million in federal funds between 1967 and 1969.

The state's spending for medical assistance programs would be raised to \$27.1 million for the two year period, and federal matching funds would be increased to \$86.2 million by the implementation of Title 19. If the Medicaid legislation is signed by the governor, it will also permit the lowering of fees at tax supported hospitals and open the way for the reduction of ad valorem taxes.

The services of chiropractors and optometrists, as well as in-patient and out-patient hospital services, nursing home expenses, physicians' services, and laboratory and X-ray services are included in the bill.

Persons presently receiving medical relief under state welfare will be eligible for the same services under Medicaid.

television is bringing events into the home.

But I do not buy the proposition that a person can be well informed by watching TV news broadcasts each day at 6 an 11 p.m.

TV gave us a superb on-the-scene account of what the meeting was all about. And you could read about it at your own convenience if you were unable to devote part of your day to the TV set.

TV sports coverage allowed you to sit in your living room and watch an All-Star football game a couple of weeks ago, but South Florida fans had to read their daily newspapers to learn that the game's outstanding player and a couple of other champions were draftees of the Miami Dolphins.

In fairness, I think the myth that TV can supplant newspapers is more prevalent among laymen than among professionals in the television business. The TV newsmen whom I know certainly read the newspapers. And, yes, newspapermen do watch TV.

CCD Religious Education Program

I. MODERN CATECHETICS RELIGIOUS EDUCATION COURSE

A comprehensive look at religious education today. This is a 50 hour catechetical course of 25 weeks duration combining doctrine and the ways of communicating it to others. At the completion of the course those working for their CCD diploma will receive a certificate. The course will be conducted in the following centers:

NORTH DADE

Parish: Immaculate Conception
Address: 68 West 45th Place
Hialeah
Day: Tuesdays
Time: 7:30 P.M. to 9:30 P.M.
Starting: October 3

Parish: Visitation
Address: 19100 N. Miami Avenue
Miami
Day: Wednesdays
Time: 7:30 P.M. to 9:30 P.M.
Starting: October 4

Parish: St. Mary Cathedral
Address: 7525 N.W. 2nd Avenue
Miami
Day: Wednesdays
Time: 9:30 A.M. to 11:30 A.M.
Starting: October 4

Parish: St. Francis de Sales
Address: 600 Lenox Avenue
Miami Beach
Day: Wednesdays
Time: 7:30 P.M. to 9:30 P.M.
Starting: October 4

Parish: Holy Family
Address: 14500 N.E. 11th Avenue
Miami
Day: Thursday
Time: 7:30 P.M. to 9:30 P.M.
Starting: October 5

SOUTH DADE

Parish: St. Louis
Address: 7270 S.W. 120th Street
Miami
Day: Tuesdays
Time: 7:30 P.M. to 9:30 P.M.
Starting: October 3

Parish: St. Thomas
Address: 7301 S.W. 61st Street
Miami
Day: Tuesdays
Time: 7:30 P.M. to 9:30 P.M.
Starting: October 3

Parish: St. Gregory
Address: 200 N.W. 28th Ave.
(Plantation) Fort Lauderdale
Day: Thursdays
Time: 7:30 P.M. to 9:30 P.M.
Starting: October 5

BROWARD

Parish: St. Edward
Address: North Country Road
Palm Beach
Days: Mondays
Time: 9:30 A.M. to 11:30 A.M.
Starting: October 2

Parish: St. Joan of Arc
Address: 298 S.W. 3rd Street
Boca Raton
Day: Wednesdays
Time: 7:00 P.M. to 9:00 P.M.
Starting: October 4

Parish: St. Joseph
Address: 1200 East 10th Street
Stuart
Day: Wednesdays
Time: 7:00 P.M. to 9:00 P.M.
Starting: October 4

Parish: St. Helen
Address: 2085 Tallahassee Avenue
Vero Beach
Day: Wednesdays
Time: 7:00 P.M. to 9:00 P.M.
Starting: October 4

Parish: St. Andrew
Address: Cape Coral
Day: Thursdays
Time: 7:30 P.M. to 9:30 P.M.
Starting: October 5

WEST COAST

Parish: St. Mary Mission
Address: Pahokee
Day: Tuesdays
Time: 10:00 A.M. to 12:00 A.M.
Starting: October 3

Parish: St. Catherine
Address: 152 Hickory Street
Sebring
Day: Tuesdays
Time: 7:30 P.M. to 9:30 P.M.
Starting: October 3

Parish: St. Andrew
Address: Cape Coral
Day: Thursdays
Time: 7:30 P.M. to 9:30 P.M.
Starting: October 5

WEST COAST

Parish: St. James
Address: 530 N.W. 132nd St.
Miami
Day: Wednesdays
Time: 7:30 P.M. to 9:30 P.M.
Starting: October 4

Parish: St. John Vianney Minor Seminary
Address: 2900 S.W. 87th Ave.
Miami
Day: Wednesdays
Time: 7:30 P.M. to 9:30 P.M.
Starting: October 4

Parish: St. Andrew
Address: Cape Coral
Day: Thursdays
Time: 7:30 P.M. to 9:30 P.M.
Starting: October 5

Parish: St. Andrew
Address: Cape Coral
Day: Thursdays
Time: 7:30 P.M. to 9:30 P.M.
Starting: October 5

Parish: St. Andrew
Address: Cape Coral
Day: Thursdays
Time: 7:30 P.M. to 9:30 P.M.
Starting: October 5

Place: Cardinal Gibbons High School
Address: 4601 Bay View Drive
Fort Lauderdale
Day: Wednesdays
Time: 7:30 P.M. to 9:30 P.M.
Starting: October 4

WEST COAST

Place: St. Philip Benizi Church
Address: Belle Glade
Day: Monday

Place: St. Margaret Church
Address: Clewiston
Day: Monday

Place: Holy Cross Mission
Address: Indian Town
Day: Monday

Place: Sacred Heart Church
Address: Okeechobee
Day: Monday

For further information about this course call the Missionary Sisters in Belle Glade—996-5928.

Place: St. Ann Church
Address: 439 Ninth Avenue
Naples
Day: Thursday
Time: 7:30 P.M. to 9:30 P.M.
Starting: October 5

III. SHORT COURSE — CATECHETICAL RENEWAL AND VATICAN II:

An eight to ten session course will be available for those who have taken previous Teacher-Training courses or are professional teachers. These courses must be requested by the parishes by calling the Diocesan CCD Office—757-6241.

IV. CURSO EN CATEQUESIS MODERNA: Dado en español durante 25 semanas y con total de 50 horas. El curso combina método y doctrina. Al fin del curso se recibirá un certificado provisional de maestro de religión. Para recibir el certificado permanente se requiere un año de práctica en cualquiera de nuestros centros catequísticos. Para recibir el diploma se requiere que tome los cursos en Sagradas Escrituras y Liturgia. Los cursos serán ofrecidos en los siguientes centros:

PRIMER CURSO "El Mensaje Cristiano"

Centro: St. Brendan Church
8725 S.W. 32nd Street
Miami
Dia: Martes
Hora: 7:30 P.M.
Comienzo: Octubre 3

Centro: St. Peter and Paul Church
900 S.W. 26th Road
Miami
Dia: Martes
Hora: 7:30 P.M.
Comienzo: Octubre 3

Centro: Corpus Christi Church
3220 N.W. 7th Avenue
Miami
Dia: Miércoles
Hora: 7:30 P.M.
Comienzo: Octubre 5

Centro: St. John Apostle Church
451 East 4th Avenue
Hialeah
Dia: Miércoles
Hora: 7:30 P.M.
Comienzo: Octubre 5

CURSO AVANZADO EN SAGRADAS ESCRITURAS

Centro: San Juan Bosco
Miami
Dia: Jueves
Hora: 7:30
Comienzo: Octubre 5

Este curso bíblico también tendrá duración de 25 semanas. El curso constará de las siguientes materias:

Introducción a la Biblia
El Pentateuco
Los Profetas

Para registrarse en estos cursos dados en Español se podrá usar la forma de registro de este panfleto pero la forma debe ser dirigida al Hno. Avelino Fernández, F.S.C. La donación de cinco dólares pagará el costo de los cursos.

TO REGISTER FOR COURSES BY MAIL

Please mail this registration form and five dollars Registration fee which will cover all expenses for the course.

CCD—Diocese of Miami
Chancery
6301 Biscayne Boulevard
Miami, Florida 33138

Advanced Registration will eliminate delay before the opening session.

Name _____
Address _____
City _____ Zip Code _____
Parish _____

Please fill in the location of the course you wish to attend below:

1. Modern Catechetics Course I at _____ Parish.

2. Advanced Sacred Scripture Course at _____ Center.

3. Assistir el curso en el siguiente centro _____