

## Labor Day Statement Focuses On Race Issue

(See full text, Pg. 7.)

WASHINGTON — (NC) — "Labor relations in 1967 means race relations."

This opening sentence in the 1967 Labor Day Statement issued by the Social Action Department of the United States Catholic Conference sets the tone for the entire document.

Departing from its usual treatment of labor-social problems or labor-business relations, it focuses entirely on the failure of the nation "to preserve racial peace and to achieve racial justice."

### SEVEN CAUSES

The statement points at seven major causes of the current racial problem, proposes four general remedies, details the need for a priority for corrective programs and calls on all to "rebuild America physically, economically, morally and spiritually."

"This challenge must be met, whatever the cost," the statement contends. "We have abundant proof that nothing is more costly than inaction or inadequate action."

"If America can rise to this challenge, then our nation will emerge from civil strife, hatred, and bitterness to a new sense of national unity and dignity. Our religious convictions are being tested in our cities today. May God give us the nation-

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al will to rise to greatness. The crisis of this summer calls for nobility of soul. Let us prove to the world that a God-fearing people can live up to its religious and civic ideals."

Cited by the statement as the "major causes of our current troubles" are:

- The "disillusionment and resentment" which arose when it became clear that civil rights legislation of re-

cent years "did not mean any substantial increase in opportunities."

- The "widespread bitterness" occasioned by the failure of the war on poverty to "mount the massive assault" needed to realize the hope it held out and particular bitterness because of the association of poverty program curtailments with the war in Vietnam which "arouses little enthusiasm even among those most convinced of its necessity."

- The ordinary increasing dissatisfaction and proneness to direct action of a "downtrodden people" when it "comes within sight of its goal of independence and equality."

- The increasing stress by improved communications on the "affluence of our society."

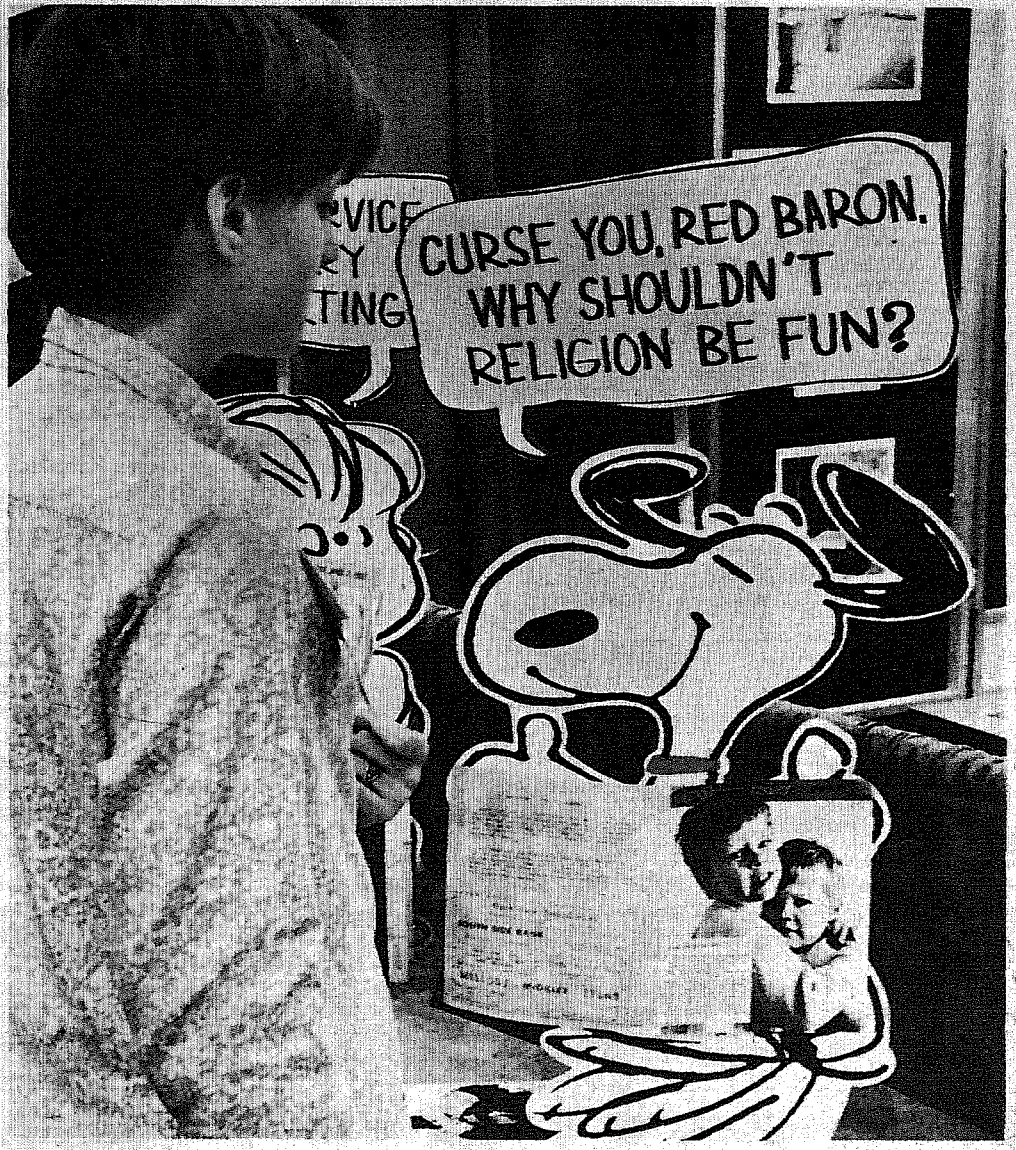
- The conviction by many Negroes that they are subjected to "unequal standards of justice" by police and courts.

- The rise of black nationalism as "both a cause and an effect of racial tensions and disorders."

- The "almost total alienation of an alarming number of Negro youth" because of "broken homes, school failures and unemployment."

"None of these facts in

(Continued on Page 22)



CARTOON characters from the popular "Peanuts" comic strip provided some of the themes which were interwoven at the 27th Liturgical Week held in Kansas City. EILEEN O'CONNOR, a worker for the Liturgical Week, is shown admiring the philosophical dog, Snoopy, from this strip. See story and photo, Page 4.

## School Enrollment In U.S. Shows Gain Of 1.4 Million

WASHINGTON (NC) — School enrollment for 1967-68 is expected to increase by 1.4 million students over 1966-67 according to estimates released by the U.S. Office of Education. Major increase will be in public schools where enrollment

will go from 47.3 million to 48.5 million. The number of students in non-public schools is expected to rise from 8.5 million to 8.7 million.

The number of teachers is expected to increase from 2 million to 2.1 million in pub-

lic schools and from 441,000 to 470,000 in non-public schools.

Altogether some 60 million persons — more than 30% of the U.S. population — will be occupied as pupils, teachers, or administrators. (Continued on Page 22)



An American nun goes through all sorts of emotions as she watches a bullfight for the first time. The scene was at the ring in Malaga, Spain.

## 25,000 Exiles To Attend Dedication

A chapel, built on the site of the future shrine of Our Lady of Charity of El Cobre, Patroness of Cuba, will be dedicated at 8 p.m., Friday,

Sept. 8, by Bishop Coleman F. Carroll, during a celebrated Mass marking the feast of Our Lady. Approximately 25,000

members of South Florida's Cuban community are expected to attend the dedication of the provisional chapel, located adjacent to

the grounds of Mercy Hospital, 3663 South Miami Ave. Cuban refugees will eventually build a permanent chapel. (Continued on Page 22)

## Holy Name Union Slates Convention

A two-day convention of Diocesan Union of Holy Name Societies will be held Oct. 14-15 at the Golden Gate Hotel on the Ocean, 194th and Collins Ave. New officers will be elected for the next two years at the meeting.

"The Holy Name Man in the Modern Church" will be

the convention theme. Bishop Coleman F. Carroll will attend the meeting. The keynote address will be "Implementation of Vatican Council II."

Panel discussions will include "updating the Liturgy," and "The Holy Name Man and His Neighbor." (Continued on Page 22)



SPANISH EXPRESSIONS appearing in South Florida supermarkets reflect the impact of the Cuban immigration in the area. But, what are the other effects of the flow of refugees into Greater Miami? The Voice begins a four-part study of this question on pages 14 and 15 of this issue.

## OFFICIAL Diocese Of Miami

The Chancery announces the following appointments effective Thursday, Sept. 7, 1967:

THE REVEREND LAURENCE C. CONWAY from Administrator, St. George Parish, Fort Lauderdale, to Administrator, St. Ann Parish, Naples, with its Mission of San Marco, Marco Island.

THE REVEREND JOSEPH J. BRUNNER from Assistant Pastor, St. Mary Cathedral, Miami, to Assistant Pastor, St. Mary Magdalen Parish, Miami Beach, while continuing as Diocesan Director of the Confraternity of Christian Doctrine.

THE REVEREND VINCENT J. SHEEHY from Assistant Pastor, St. Mary Magdalen Parish, Miami Beach to Procurator, St. John Vianney Minor Seminary, Miami.

THE REVEREND WILLIAM O'SHEA, Diocesan Director of the Society for the Propagation of the Faith.

THE REVEREND RENE H. GRACIDA from Administrator, St. Ann Parish, Naples, with its Mission of San Marco, Marco Island, to Pastor, Nativity Parish, Hollywood, and Chairman of the Diocesan Liturgical Commission (effective July 14, 1967).

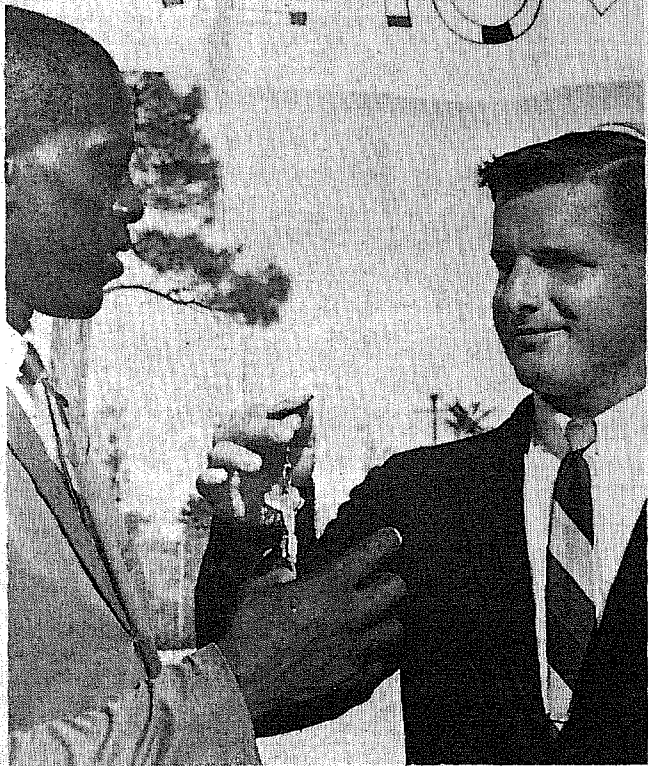
(Continued on Page 2)

THE VOICE

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# Now There's A Playground



TURNING OVER the keys to the new Washington Park playground to HADRICE SMITH, first full-time park director, left, during Saturday's dedication ceremonies, is Diocesan seminarian BILL FISHER.

A determined group of volunteers, which included several Diocese of Miami seminarians, ended a year-long effort to establish a suitable playground facility in Hollywood's Washington Park Negro area Saturday, when Hollywood officials dedicated a new park.

Seminarian Bill Fisher, spark plug of the drive to establish the new playground, presided at the dedication ceremonies, during which he turned over the keys to the new facilities to Hadrice Smith, the first full-time director of the Park. Bill will resume his studies as a first year theology student at the Major Seminary of St. Vincent De Paul in September.

The playground was originally established on an 80 by 150 foot plot of land donated by Mrs. Ida B. Hill,

a member of the Washington Park Civic Association. Diocesan seminarians volunteered their time to help prepare the park.

With the assistance of members of the Office of Economic Opportunity in Hollywood, the Washington Park Civic Association, several Hollywood civic organizations and Patrick J. Henehan, director of the Hollywood Recreation Department, the new facilities, located on Pembroke Road, were obtained. A school will be built on the adjoining property at some time in the future.

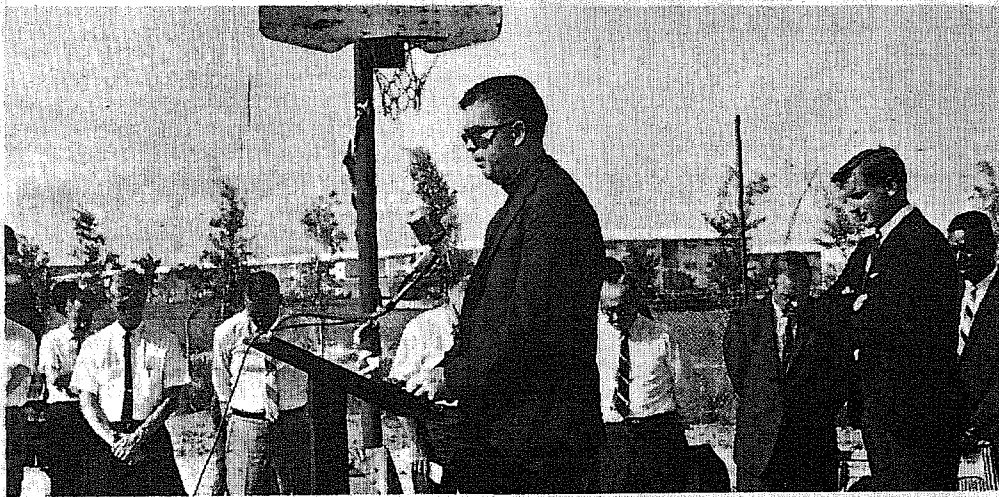
The recreation area includes a well-sodded baseball diamond, a combination basketball-volleyball court, tether ball equipment, and a portable building which houses a small office, as well as in-door sports equipment and arts and crafts work spaces.

Bill, who was the first supervisor of the old playground, and has worked to develop the new park facilities, was assisted this summer by his seminary classmate Mike Grogan.

From a small back yard play area, on donated land, the two seminarians have watched the Washington Park playground grow to a recreation facility that serves between 200 and 400 children daily, with peak loads exceeding 600 youngsters.



PARK FLAG, which flew over the State capitol, was raised for the first time by children who will be regular visitors to the park.



BENEDICTION was offered by MSGR. WILLIAM MCKEEVER, pastor of Little Flower parish, Hollywood, surrounded by members of the City Council, and civic leaders.

## Official DIOCESE OF MIAMI

(Continued from Page 1)

THE REVEREND JUAN R. O'FARRILL from Assistant Pastor, Our Lady of the Holy Rosary Parish, Perrine to Assistant Pastor, Corpus Christi Parish, Miami.

THE REVEREND EDUARDO FERNANDEZ from Assistant Pastor, Annunciation Parish, West Hollywood, to Assistant Pastor, St. Francis Xavier Parish, Fort Myers.

THE REVEREND JUAN M. LOPEZ from Assistant Pastor, St. Michael the Archangel Parish, Miami, to Assistant Pastor, St. Mary Cathedral, Miami.

### New Delegate Due Sept. 26

WASHINGTON (NC) — Archbishop Luigi Raimondi, newly named Apostolic Delegate in the United States, will arrive in New York Sept. 26, and take up his duties in Washington the following day, Msgr. Franco Brambilla, charge d'affaires ad interim at the delegation here, announced.

## 'Man-Of-Year' Award To Bishop On Sept. 9

Alianza Interamericana will honor Bishop Coleman F. Carroll as the "Man of the Year" during a special banquet in his honor on Saturday, Sept. 9.

Dade County and City of Miami officials, members of the Miami Consular Corps and local business and civic leaders will pay tribute to Bishop Carroll for his Diocese of Miami programs designed to promote Alianza's aims of Inter-American good will and understanding, according to Mrs. Virginia de Torruella, the organization's founder and lifetime president.

Metro Mayor Chuck Hall will be the master of ceremonies at the award presentation ceremony, during which Federal Judge C. Clyde Atkins will be the guest speaker.

Reservations for the banquet may be made by calling Mrs. Torruella, 444-3452.

## Says Popular Forces Share Relief In Viet

By Father PATRICK O'CONNOR SAIGON (NC) — Certainly we include members of the Popular Forces in our distribution of relief supplies," Father Robert L. Charlebois of Gary, Ind., the Vietnam director of U.S. Catholic Relief Services (CRS) said here. "We see no justification for excluding them from our program."

He was commenting on a story published in a U.S. Catholic weekly (National Catholic Reporter) headed "Catholic Relief Supports South Vietnam's Militia."

"We are here on the invitation of the government

of Vietnam to help needy people," he said. "The critic does not deny that the Popular Forces and their families are needy."

"The Popular Forces are small village units defending their own and their neighbors' homes and ricefields."

"They have been taking the brunt of the communist attacks in the countryside since 1959."

## Two Cursillo Founders Arrive For Workshop

Two founders of the million-strong, world-wide Cursillos Christianity Movement arrived in Miami this week to conduct a special three-day course for lay leaders, according to Father Miguel de Arrillaga, Diocesan Spanish Cursillo Director.

Monsignor Francisco Suarez and Eduardo Bon-

nin will conduct the Diocesan Leaders' Workshop, called Cursillo of Cursillo, which will begin at 7 p.m. tonight (Friday), at the Carriage House Motel, Fort Lauderdale. This will be the second workshop held in the United States, and the 15th in the world, since the Cursillo Movement was established 19 years ago.

More than 75 local lay leaders, and delegates from several Central American and Caribbean nations will participate in the workshop, which is designed to give Cursillo leaders a better knowledge of the essentials of the movement.

The three-day meeting will provide those who have been called to positions of leadership an opportunity to reorient themselves in the movements' methods in order to better qualify them to apply Cursillo techniques, said Father Arrillaga.

The Cursillo program now numbers over 100,000 members in the United States. It was established in the Diocese of Miami in 1962, and has more than 3,000 members, mostly Spanish-speaking.

## Prayer Read In Senate

State Senator Charles H. Weber, of Fort Lauderdale, impressed by the beauty of the message embodied in the prayer "Slow Me Down Lord," which appeared in a recent issue of The Voice, has had the prayer entered in the Journal of the Florida Senate.

The prayer, which was published anonymously by The Voice, asks: "Remind me each day... that the race is not always to the swift—that there is more to life than increasing speed."

Weber read the prayer at the opening of the Friday, August 11 session.

## Florida National Bank at Coral Gables

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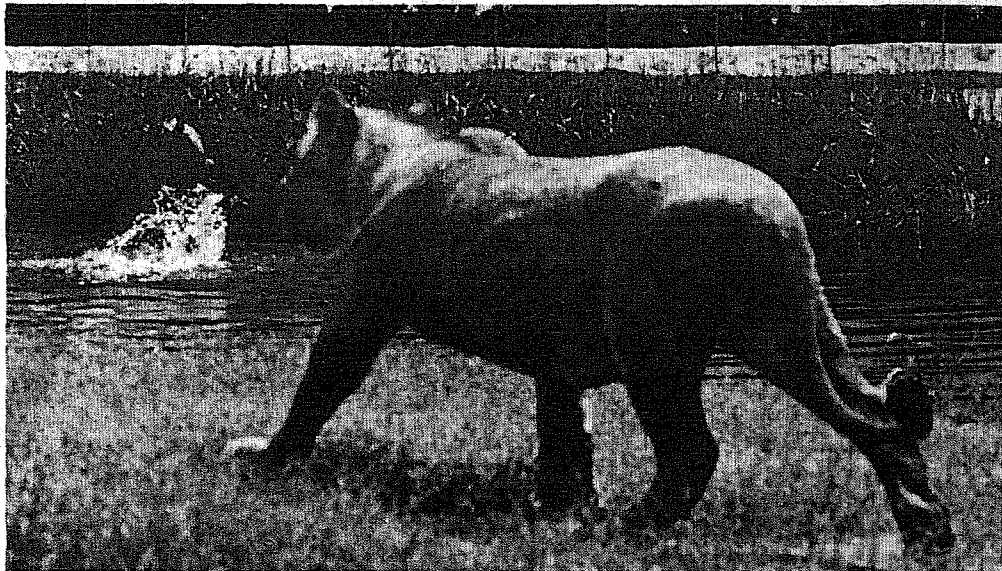
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VOICE PHOTOS



WEST PALM BEACH—Onlookers could hardly believe their eyes as a drowning lion sank beneath the waters of the lagoon (top left) at Lion Country Safari, near here. The guests, all visiting newspapermen, locked in their cars, began to toot horns to summon park personnel. Armed with shotguns, a jeep-load of attendants arrived. Two men jumped into the water and pulled the lioness toward shore while one man stood guard as other animals prowled restlessly nearby. Ingloriously and somewhat to her embarrassment, the lioness was pulled ashore tail-first.



**VOICE**

## Urban Coalition's 1st Session Gets Capitol Cool-Off

By JOHN R. SULLIVAN

WASHINGTON (NC) — The newly formed Urban Coalition convened its potential power base — 1,200 leaders of business, labor, religion, civil rights and local government from throughout the country — here in Washington's Shoreham Hotel and demanded that government, labor and industry find a million jobs for the unemployed in the nation's cities.

What they got was a cool reception on Capitol Hill, silence from the White House, and a less-than-enthusiastic commitment from many of the delegates themselves.

The Coalition's Emergency Convocation, which fairly took over the massive hotel, also called for "bold and immediate action" to improve urban housing — including passage of the Administration's fair housing act; new educational opportunities "that will equip all young Americans for full and productive participation in our society," and a "broad program of urban reconstruction."

### BITTER TASTE

But as rank-and-file delegates lunched at a \$5-a-plate buffet, the Coalition's leaders traveled across rain-sodden Washington to meet Democratic leaders on Capitol Hill, where the lunch, and the conversation, they later reported, left a bitter taste.

The word, delivered by House Speaker John McCormack and other Administration stalwarts, was "support the present legislation" — a package of 23 bills totaling some \$3 billion in urban aid — and wait for any large-scale action which may follow.

Said one Capitol luncheon guest, who asked not to be named:

"We're on our own. We told them what we want, but we'll have to do it for ourselves."

The resolve to do just that — while strongly expressed in the platform speeches of Coalition leaders at the morning general session — seemed to succumb to doubt, dissension and hesitation in the afternoon's small workshops.

Many had attended last year's White House conference on civil rights in the very same rooms. They had heard much the same call for action, and had seen the action move into the streets of the nation's cities within days of the conference — the action was riots, not rehabilitation.

Said one activist: "If we're going to have the same thing — a lot of talk and no action — tell me now and I'll leave before I waste anybody's time."

The mayors — there were perhaps a dozen in the workshop I attended — took pains to point out the progress they had made and the action they would take, regardless of the hope for federal aid.

### PESSIMISM NOTED

The business and union leaders spoke of what they had done, and each subtly accused the other of holding back on his commitment.

All spoke of following the Coalition leadership's recommendation that local coalitions be formed in their own communities; all wondered out loud whom, back home, they could get to do it for them.

As we left the room, one Negro delegate muttered what proved to be the common complaint: "Don't they know that we're supposed to do it? We're the coalition. This ain't no leadership. It's a bunch of guilty people who think (Andrew) Heiskell and (A. Philip) Randolph (co-chairmen of the convocation) are going to lead them to the promised land and make them feel good on the way."

"They don't even want to walk. They want to fly now and pay later."

In spite of the pessimism — and there was much of it — the Coalition brought together one of the most impressive

(Continued on Page 22)

## Instructors Get Lessons

Music instructors from grade schools throughout the Diocese went back to school themselves this week for a special series of instructions designed to improve the music programs in their schools.

The two day "Exploring Music" workshop, sponsored by the Music Division of the Diocesan Education Department, is being held at Barry College. In addition to classroom demonstrations by music specialists, it includes special instructions in the fields of cover rhythm, singing, music theory and creativity in grades one through six.

The workshop, which ends at 4:30 p.m. today, Friday, is offered in preparation for the introduction of the new "Exploring Music" text which will be used in Diocesan schools in September.

## Critics Hit By Bishops Of Mexico

MEXICO CITY (NC) — The Mexican bishops have struck out against critics of the Church and irresponsible attempts to reform tending to "disidentify" the Church and cause scandal and confusion among the faithful.

Msgr. Jose de Jesus Barba, secretary general of the Mexican Bishops' Conference, released to the press a statement, approved at the meeting of the bishops convened on July 4 and 5 to discuss topics for presentation at the bishops' synod to open in Rome in September.

The document just released castigates critical statements, unofficial experimentation and other attempts at reform, "undertaken marginally and sometimes in opposition to competent authorities," which, the document adds, "lead to the adverse and negative result of scandal and disorientation among Christian people."

The statement replies to charges of "institutional bureaucracy" leveled against the Church in its policy of preparing priests for pastoral work, saying that such attacks "undermine" the Church's life.

## Christians Challenged To Achieve 'Oneness With Needs Of Others'

NOTRE DAME, Ind. — (NC) — Charges that Christians have been inactive in building community spirit in the past and challenges that they get active immediately were voiced here to 4,500 members at the 15th Christian Family Movement convention.

Lawmakers, authors, theologians, educators and sociologists stressed the urgent need for communication and concern with inner-city residents and their problems, in 24 seminars on "Building Community Through Religion and Politics" at the University of Notre Dame.

"We are sick," said Sister Mary Michael O'Shaughnessy of New Orleans, co-author of a controversial new "Word and Worship" catechism some Catholics are trying to have banned from parochial schools, in a blunt appraisal of why Christians have failed to meet society's needs.

"Community, a never-ending struggle to achieve oneness with the needs of others," said the nun-professor of theology at St. Mary's Dominican College, "has regressed to the ghetto mentality of the Old Testament."

### MUST LISTEN

Father Gregory Baum, O.S.A., widely read theologian at the University of Toronto (Ont.), said "The Church must go to the world and listen, and it must listen to all people everywhere."

"If man hasn't learned how to listen — which means in a small way dying to self-love — he can go to church every Sunday and nothing will happen," he said.

At the convention, Dr. and Mrs. Raymond Healey of Miami were elected area coordinators.

Attending from the Diocese of Miami were Rt. Rev. Msgr. John J. Fitzpatrick, Rev. Fred Wass, Dr. and Mrs. Raymond Healey, Mr. and Mrs. Robert Ashe, Mrs. Eileen D. Berry, Mr. and Mrs. Michael Dunn, Mr. and Mrs. Edward Glynn, Mr. and Mrs. Robert Munson, Mr. and Mrs. Gerald Parin, Mr. and Mrs. John Smith, Mr. and Mrs. William Thompson, all of Miami.

Mr. and Mrs. Joseph Keighley, North Miami Beach.

Mr. and Mrs. Dan Schi- tea, Mr. and Mrs. Charles Warner, North Miami.

Mr. and Mrs. Justin Steurer, Boca Raton.

Father John L. Thomas, S.J., research associate with the Cambridge (Mass.) Center for Social Studies, said "we must be able to put ourselves in the shoes of others to build a better community."

White people have daily passed the Negro ghettos in large cities, he said, but have never realized the plight the Negro is in.

"In St. Louis rats bite children," he said. "I wonder if people really understand what this means?"

U.S. Rep. John Brademas of Indiana, asserted that "the breakdown of a sense of community is a thread running through the enormous problems besetting American cities today."

He said too many middle class Americans do not realize many of their fellow Americans, especially Ne-

groes, feel locked out of the mainstream of American life.

Illinois State Sen. Paul Simon of Troy, said all neighborhoods "must begin working on the massive failure in communication which exists between the inner city and non-inner city area."

Katherine B. Oettinger, chief of the children's bureau, U.S. Department of Health, Education and Welfare, stressed the critical need for improved health facilities, particularly in the slum areas.

She called upon members of the Christian Family Movement to look into their communities to determine if medical and welfare services are getting to the people who need the most.

### SENATOR SPEAKS

U.S. Sen. Mark Hatfield of Oregon touched on another area of concern — the fighting men in Vietnam on both sides.

Hatfield, outspoken advocate for ending the conflict

(Continued on Page 22)

## Wins

Voice editorial cartoonist Antonio Rubio has been awarded



## Cartoon Award

the Inter-American Press Society's 1967 Mergenthaler Award in recognition of "his memorable work as a cartoonist." The award ranks with the Pulitzer Prize in the field of inter-American journalism.

The official announcement of the SIP, cited Rubio for the strong democratic orientation of his work and "his frequent attacks on the communist regime of his (Cuban) homeland."

The former president of the Association of Cuban Cartoonists, received the award for his work with the News Information Services, Inc. which distributes bulletins to more than 1,500 Spanish language publications, as well as an additional 1,500 French, English and Portuguese periodicals.



# Churchmen Ask U.S. Quit Viet

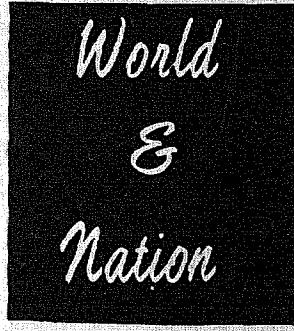
HERACLION, Crete (NC) — Describing the Vietnam war as "an apparently endless vista of horrors," delegates to the World Council of Churches' central committee meeting here urged the United States to withdraw its troops from the war-stricken country.

In a statement approved nearly unanimously by the 100 members of the committee, delegates pointed out: "The United States can make a contribution (to peace) by committing itself again publicly to withdrawal of troops. A satisfactory final settlement will only come when all foreign intervention has ceased."

The 500-word statement was the WCC's first official plea for a United States withdrawal, although a request made in February called for a halt to U. S. bombing raids over North Vietnam.

While American representatives at the meeting, including WCC general secretary Dr. Eugene Carson Blake and Harvard's president, Dr. Nathan Pusey, urged elimination of specific reference to the United States in the statement, six delegates from the Soviet Union and Hungary asked a harsher condemnation of American and allied efforts in Vietnam. Both proposals were turned down.

In other action voted at the meeting, WCC officials admitted to the council 11 new members, bringing the number of member churches to 234.



# Canterbury Dissents

LONDON (NC) — The Church's dogmas of the Immaculate Conception and the Assumption harm the cause of Christian unity, Anglican Archbishop Michael Ramsey of Canterbury said in a letter to the International Marian Congress in Fatima, Portugal.

"In the Anglican Communion," said Archbishop Ramsey, "the role of the Blessed Virgin Mary is remembered daily in the use of the Magnificat in the Daily Office and we endorse the teaching of Holy Scripture: 'All generations shall call me blessed.'"

"While we give honor to the Blessed Virgin, who is truly described in the ancient writings as Theotokos, we have, as Anglicans, never accepted the dogmas concerning Our Lady which were defined in 1854 and 1950 (the Immaculate Conception and the Assumption).

# Wealth Discounted

ASSISI, Italy (NC) — The cardinal who is persistently rumored to be Pope Paul VI's choice as his first financial officer under the newly reorganized administration of the Holy See has discounted published reports that the Holy See is fabulously wealthy.

Angelo Cardinal Dell'Acqua of the Roman Curia, the Church's administrative offices, commented: "If the figures that have been cited were true we would not, among other things have to worry every year about finding the 100 million or 200 million lire (\$160,000 or \$320,000) needed to balance the budget."

Cardinal Dell'Acqua did not specify which published reports he was referring to. However, several such reports have been published in Italy as well as in other European countries, notably England, France and Germany.

# Hails A-Arms Limit

CASTLE GANDOLFO, Italy (NC) — Pope Paul VI has hailed a proposal by leaders of the United States and the Soviet Union for a treaty to halt the spreading of nuclear arms production as the "positive fact" of the week.

Appearing at a window at his summer residence here, the Pope told those gathered in the courtyard below that "in this spiritual moment we bear in mind the week's positive fact — the presentation of the text of the treaty for the non-proliferation of nuclear weapons."

The Pope said he regarded it as a "positive" development because "it shows that those responsible are aware of the formidable and incalculable danger of nuclear weapons and because it is a first step, certainly not one to resolve the entire matter but an initial one in averting this danger, a step incumbent on all mankind."

# Abortion Bill Fails

MONTGOMERY, Ala. (NC) — A proposed bill to relax the Alabama abortion law failed to make the state legislative calendar after it was voted favorably out of committee. With the present session of the legislature nearing its end, the controversial bill was cut from the calendar.

Main opposition to the bill came from Catholic sources, including the Holy Name Society, the Diocesan Council of Catholic Men and the Knights of Columbus. Catholic opposition was voiced at a hearing held by the Senate Public Health Committee. The hearing had been requested by the Catholic groups. A delegation of speakers was headed by Auxiliary Bishop Joseph G. Vath, of Mobile-Birmingham.



SISTERS of St. Joseph of St. Augustine presenting details of the proposed experimental religious habits for their community met in Orlando this week at the Sisters of St. Joseph Convent. Pictured in the 20th century proposed garb are, left to right, SISTER ROSE CATHERINE, SISTER MARY ADELE, SISTER MARY CLEMENT (in white), SISTER MARY ALACOQUE, SISTER ANGELINE THERESE and SISTER MARY EDWARD. Third from right, in traditional holy habit, is SISTER MARY MAURICE of Sarasota, chairman of the habit committee.

# Nuns Experiment With New Habit

By JANE QUINN  
THE FLA. CATHOLIC

ORLANDO — Experimentation as a first step for a new habit of the Sisters of St. Joseph of St. Augustine will begin shortly. Rev. Mother Louis Edwin, superior general of the Sisters, reported this week.

The habit, distinctive attire for the St. Joseph Sisters for the past 100 years, has been that evolved by the community from its French birthplace in Le Puy. The Sisters were founded there in the middle of the 17th century and the pioneers in Florida of a century ago arrived at Picolata Landing wearing the familiar floor-length black dress proper to their religious institute.

The variations of several basic habit designs and headpieces to update the centuries-old veil and gimp were shown to Sisters of St. Joseph at special conferences around the state.

Two conferences were held in Orlando this week, at Bishop Moore Convent. The proposed Twentieth Century styling has been displayed this summer at two other conferences called for the purpose in a convent in Miami and another in Lake Worth.

The religious habit committee is comprised of Sister

# Club To Start New Season

CAPE CORAL — A noon salad bar luncheon will open the 1967-68 season of St. Andrew's Council of Catholic Women Tuesday, Sept. 5 at the church hall on Del Prado Blvd.

Five new commissions have been established by the president, Mrs. O. B. Smith, in accordance with the new Diocesan directives on Ecumenism. Workshops for these ladies are planned for Sept. 6 at 9 a.m. at St. Francis Xavier parish, Fort Myers.

All women of the parish have been invited to attend the luncheon, according to Mrs. Agnes D. Browne, public relations chairman.

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Mary Maurice of Sarasota, chairman, assisted by Sister Leo Xavier, Sister Mary Elizabeth, Sister Mary Clement and Sister Mary Alacoque.

Adaptation and renewal of religious life in the post-conciliar Church has been under way for some time in the community, which has its motherhouse in St. Augustine. The Holy See has urged Sisters to adopt modern attitudes and customs. Gradually across the United States, the religious are making changes. Clothing suitable to the climate has been considered in the modification of the garb of Sisters.

In Florida, the home economists of the Sisters of St. Joseph have been conducting a study of the updated religious habit for the past year. A consultant to the committee was Bob Williams of Sarasota, a well-known fashion designer in Sarasota.

The experimental habits, seen on the campus of Bishop Moore High School during the teachers' professional days at Orlando earlier this week, vary in color — black, blue, white — and in length and style.

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# Fair Housing Bill Faces Ambuscade

By JOHN R. SULLIVAN  
WASHINGTON (NC) — The Administration's "open housing" legislation — which helped send the 1966 civil rights bill down to defeat — has, predictably, received strong support in Senate hearings from religion, labor and civil rights groups.

Less predictable, it has also gained a small measure of support from some real estate operators, but not from the powerful National Association of Real Estate Boards.

But as the hearings drew to a close and the bill's backers sought for a strategy which would steer the measure through a hostile Southern bloc, Sen. James O. Eastland of Mississippi sought to use it to smash another civil rights bill.

As Senate Majority Leader Mike Mansfield sent House-passed legislation which would protect civil rights workers to the Senate Judiciary Committee with orders to report back on it within 60 days, Eastland — who chairs the committee — announced that he would add the open housing measure and predicted that both would go down the drain together.

Eastland's logic worked with the 1966 omnibus civil rights bill, and he thinks it will work again. Here's why:

"The liberals," he said, "plan an attempt to pass a new civil rights bill, which will be effective only against the Southern people."

"Northern people will not have anything to do with so-called civil rights laws which incorporate open housing that applies to them."

"Because we successfully kept an open housing in the 1966 civil rights bill, we sustained a successful filibuster," he concluded.

Eastland's move, of course, has a long way to go before it succeeds. It stands a good chance of being approved in his committee. Only four, possibly five, of the 16 committee members could safely be said to support both measures and would try to repel any threat to both.

And if it receives committee approval, Senate floor action could separate the two

measures. Or the whole scheme could backfire and the Senate could pass the combined bill.

The housing bill has received the additional opposition of the National Association of Real Estate Boards, which calls fair housing "forced housing" because it says, it forces people to sell their homes to anyone who wants to buy.

But a group of real estate men — some highly critical of NAREB — told the committee that the bill would reduce tensions, improve housing and neighborhoods, spare agents who sell to minority groups from reprisals and — perhaps most persuasively — improve the real estate industry's \$43 billion annual business.

Religious groups — among them the U. S. Catholic Conference's Social Action Department — testified that fair housing is necessary to improve education and employment opportunities in the nation.

"It is virtually impossible to provide high quality education to disadvantaged minorities as long as they are restricted to living in older, congested sections of cities," they said.

"Fair employment practices, important as they are, cannot assure equal economic opportunities to people who cannot live within a reasonable distance of the place where employment is available," they added.

They also noted that showing houses regardless of race is not enough; federal agencies, such as the Federal Housing Authority and the Veterans Administration, banks and all money lenders and insurers must also aid Negroes and other minority group members buy the houses they are shown, and must insist that homes and apartments are truly available to all.

AFL-CIO president George Meany also backed the bill, but told the Senators that it must be coupled with "a massive effort, both private and public" and reduce the nation's backlog of housing needs.

Meanwhile, the military's own attempt at fair housing in the Washington area has opened up 34,000 units.

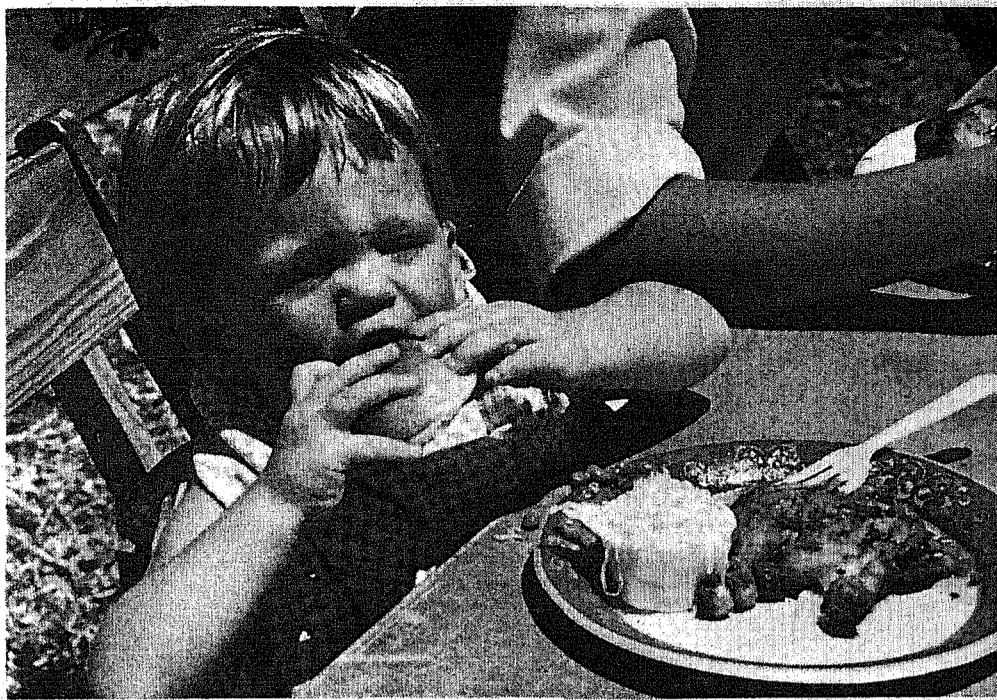
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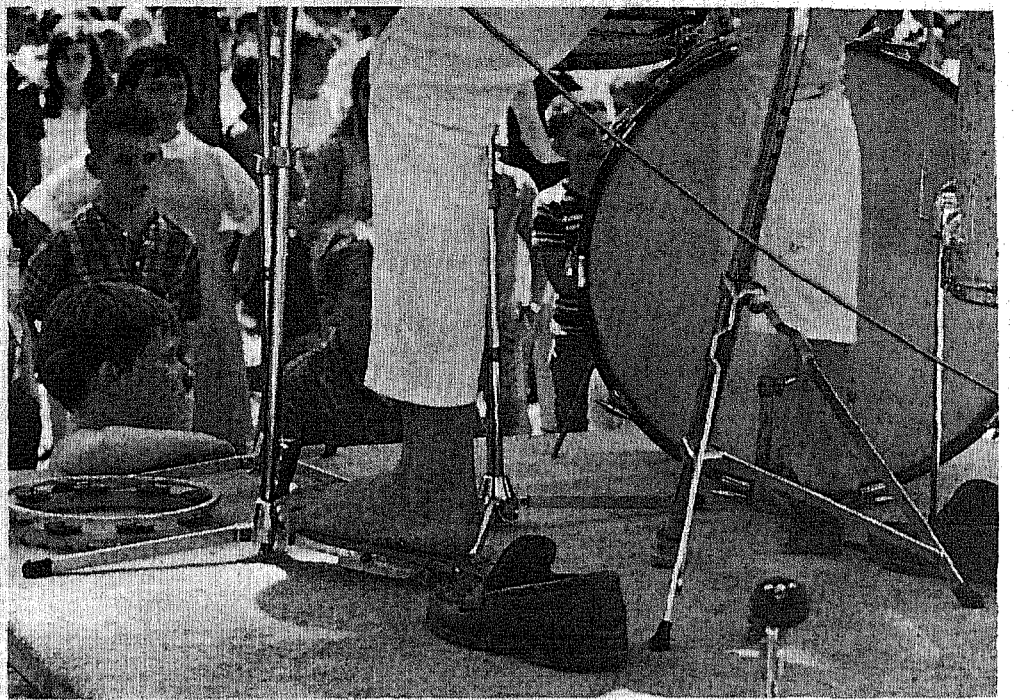
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UMMMMM-UMMMMM GOOD, says 19-month-old KELLY ANN HIGHLAND as she bites into part of her chicken dinner at the second annual Boystown Barbecue for the benefit of the Boystown Educational Fund.



BAREFOOT DRUMMER was just one of the attractions for children during the afternoon, which featured a music-filled Battle of the Bands.

## Boystown's Big Barbecue

Several thousand persons stopped in for dinner with the boys at Boystown of South Florida, Sunday.

They came by car, truck and motorcycle, on horseback and in helicopter, and they ate better than 4,200 chicken dinners. They also drank unknown numbers of cases of soft drinks, and downed a mountain of blue cotton candy, all as part of the annual Boystown Barbecue.

In addition, Sunday's 5,000 dinner guests at Boystown kept a staff of 20 master chefs busy all day satisfying king-sized appetites, and called for encores by the 75 member Sing Out Miami group.

More than 200 South Floridians volunteered their time on Sunday to work as

ticket sellers, direct games, man outdoor displays and provide pony rides for youngsters

"And we have already started plans for next year's barbecue," reports Abe Diamond, executive director of the "Feeding and Training Fund," which sponsors the kitchen at Boystown. Before the dust had settled on the Boystown soccer field, Diamond and foodmen from the Florida Restaurant Association, the Greater Miami Epicurean Club, Food Services Executives Association and the Hotel and Motel Association of Miami were planning for a combination barbecue-carnival next year.

"This year's was big, but next year's will be even bigger," pledged Diamond.



THERE'S NOTHING like cotton candy to satisfy a sweet tooth, and polish off a perfect afternoon, according to this young miss.

STICKY FINGERS and little boys just naturally go together, explains be-hatted, five-year-old SANFORD ALTMAN.



SOCCER GAMES provided an opportunity for many of Boystown's Sunday dinner guests to work-up king sized appetites, as members of CYO teams from the Diocese squared off in competition.



HEAPING PLATTERS were prepared by executive chef HERBERT SCHMIDT of the Columbus Hotel and young men from Boystown of South Florida.

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# Church Authority Is Not Inflexible

The question of authority will be high on discussion topic lists for long to come. As with every other subject today, fringe groups take extreme positions — some in effect wanting to do away with all authority, and others fearful lest the least change will mean chaos.

The young understandably are more likely to favor throwing off as many restraints as possible, but they have considerable company among their elders who have long been non-conformists and welcome now belatedly greater freedom.

Last week Father John McKenzie, S.J., stated at Notre Dame University that "the authority in the Church is in trouble... because the pressures it has long exerted are weakening." Father McKenzie explained that "the conception of Church authority must be renewed on all levels, not just a hierarchical. Anyone in the Church with any type of authority must know what type he has."

Even if Vatican II had not taken place, the Church would be a target for attacks on authority, since it is characteristic of men everywhere in society today to question and contradict that which has been traditionally accepted.

One can easily imagine if the Ecumenical Council had not been held, that the furor and rebellion within the Church would be all the greater, since frustration and resentment would surely have bred more opposition to the status quo of authority.

In the light of this, the drastic changes made last week by Pope Paul in the Curia, the governing body of the Church, indicate clearly that the Church respects "the new freedom" of modern man and wishes to decentralize authority.

Early proof of this came in the council when the doctrine of collegiality was clarified, whereby bishops were reminded that they share in the government of the Church with the Pope.

And now with the Curia reform, the body of men responsible for much of the administrative policy of the Church will be made up of men of many nations, and therefore many viewpoints and culture and considerable more communications among leaders on all levels. Moreover with a limitation of five year terms, it is apparent that decentralization will continue for years to come.

The Church will always need authority — as will society, the home, the school and every other institution. But Pope Paul has indicated that the authority of the Church is not inflexible and unyielding, that it can be adapted to the needs of our times without losing respect for it.

# Imbalance In U.S. Authority Charged

By J. J. GILBERT

WASHINGTON — (NC) — The tussle between Capitol Hill and the White House over foreign policy matters goes deeper than the Tonkin Resolution, about which it appears to revolve.

There are a number of lawmakers, notably Sen. J. William Fulbright of Arkansas, who believe the Senate has lost a great deal, if not all, of its right to "advise and consent" in foreign affairs. They see an imbalance in our constitutional government brought on by crisis after crisis, and ask how balance can be restored, with crises likely to continue a long while to come.

Sen. Fulbright said that when President Roosevelt gave Great Britain 50 American ships in exchange for naval bases in the Western Hemisphere in 1940, "an act

which, according to Churchill, gave Germany legal cause to declare war on the United States," he ignored "the treaty power of the Senate and the war power of the Congress."

"The cause of the constitutional imbalance is crisis," Sen. Fulbright added. "I do not believe that the executive has wilfully usurped the constitutional authority of the Congress, nor do I believe that Congress has knowingly given away its traditional authority, although some of its members—I among them, I regret to say—have sometimes shown excessive regard for executive freedom of action."

Sen. Fulbright said the question is "whether and how the Senate can discharge its duty of advise and consent under continuing conditions of crisis."

# Conscience And War Discussed

By JOSEPH A. BREIG

I am informed by a reader that American Catholics who are conscientious objectors to military service often find themselves in an upside-down sort of situation when questioned by their draft boards. They are discriminated against (innocently) by Catholic board members.

The reason, according to Mrs. Paul Keelan of Elizabeth, N. J., is that many Catholics are not aware of "the centuries-long peace traditions of the Early Church."

Non-Catholic draft board members, Mrs. Keelan says, "do not presume to judge" what is Catholic teaching concerning military service. But Catholic members, "almost to a man or woman, become indignant and say they 'never heard of such a thing'" (as conscientious objection by Catholics).

Mrs. Keelan calls attention to Section 79 of Vatican II's Constitution of the Church in the Modern World, which says:

"It seems right that laws make humane provisions for those who for reasons of conscience refuse to bear arms, provided, however, that they agree to serve the human community in some other way."

I am somewhat surprised to be told that many Catholics are not aware of this Catholic principle. Perhaps we have not sufficiently emphasized the ancient Catholic (and common-sense) point that conscience, for every individual, is "the court of last resort."

Catholic moral theology has always rested upon the balanced basis that conscience is the "internal forum" which each of us must obey — provided that we do our best to form conscience rightly.

This means forming conscience to make correct judgments, not according to mere subjective preferences, but in conformity with objective moral principles and with the objective realities of any given situation.

"Draft boards," writes Mrs. Keelan, "expect the young man to 'prove' his convictions, but proof of inner states of mind is not easy to produce."

"The plight of Catholics is especially hard. Menonities, Quakers and others pass the (conscientious objector) tests... easily. Catholics are met at their boards by Catholics who never heard of the centuries-long peace traditions of the Early Church."

To my mind, draft boards ought to be quite liberal in judgments about C.O.'s. In any military service there are numberless non-military posts to be filled



# TRUTH OF THE MATTER

# Delight, Shock, Illumination, Confusion---All In The News

By MSGR. JAMES J. WALSH

If in 1962 a person had been given a preview of news to be carried in the press in late August, 1967, he surely would have thought he had slipped his moorings or that some fiction writer with a religious background was turning out fresh material.



MSGR. WALSH

The past ten days, there was considerable soul-searching and mind-probing among bishops and theologians in various parts of the world. The names in the news and the views expressed will delight, shock, illumine and confuse, all of which seems to be par for the course in the turmoil and labor pains of renewal.

For instance, at the International Congress on the Theology of the Renewal of the Church in Toronto:

• A young Canadian bishop complained that he had trouble getting the zealous laity of his diocese to take him seriously when he insists that they have an obligation to help provide answers for moral and religious questions. Bishop Remi De Roo of Victoria said his people still took the passive attitude of waiting for him to give all the answers and to tell them exactly what they should do, an attitude which Vatican II tried to discourage.

The same bishop raised some eyebrows when he attempted to define the relationship between the bishops and professional theologians. He said that the task of the theologians is to interpret the revealed Word of God to the Bishops while the hierarchy's function is to be "heralds of the Word" and to "guide the teaching and direct the preaching of the Word of God."

If some feel that this is a dangerous view which is likely to glorify the role of theologians at the expense of the bishops, it will help to put the matter in focus to realize, as Father R. A. S. MacKensie pointed out, Pope Paul himself made this same point last fall. The Holy Father then described the theologians not only as interpreters and mediators between the magisterium and the Christian community, but also as interpreters between the faith of the Church and the magisterium itself.

It is interesting to reflect on the exact words of Pope Paul: "Sacred theology has the function of studying and analyzing the truths of divine revelations, and of presenting its findings to the Christian community and in particular to the magis-

terium, so that through the teachings of the hierarchy of the Church these findings may enlighten the whole Christian people."

• Holland's Father Edward Schillebeeckx, in the current Dutch style of shaking rafters, claimed that the Church as a whole is in a state of serious doubt about contraception and then at a press conference stated "Today we are reconsidering and restudying our views on the indissolubility of marriage," which some interpreted as opening the doors to divorce.

• Cardinal Gabriel Garrone, Pro-Prefect of the Congregation of Seminaries and Universities, felt it necessary to offer the reassurance that although the work and approach of the priest may have varied greatly in recent times, the essential elements of the priesthood has not changed. "The world may have changed, the priesthood has not," he said.

However he stressed that in the future the priesthood must have a new style, since it will be "missionary, communal and more intimately wedded" to the priesthood of the laity.

Far from agreeing with some that the days of penance are over because of the peculiar conditions of modern times, he insisted that new forms of asceticism, "more demanding than the old," will be necessary in the life of a priest. He made a strong point also of supporting Pope Paul's recent statement on celibacy, affirming that for the priest "God is enough," and in his total commitment, he "thereby makes God manifest."

• Cardinal Leger of Montreal fears the extreme conservatives apparently more than the extreme liberals. At any rate, he emphasized that "nothing is more foreign to the true vocation of the Church than stale custom and the debility of age."

He was commenting on the fact that the Church at present is being disturbed by those who are impatient with the pace of renewal and those who believe the least change in detail is a danger for the Faith. He said, "We do not have to destroy the Church or construct it anew in each century... But we must have courage to knock down the now superfluous wall and useless tower... we must take care to see we do not disturb the foundation or obliterate the outlines."

The Cardinal's main point needs honest consideration. He said that because the Church has changed many of its attitudes, some are apprehensive and perhaps scandalized. But he said the attitudes of the Church in every century have had to change according to the circumstances of the times. This demanded courage, the courage to speak God's Word even when it astonishes and offends the listeners.

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# Getting Under God's Feet

Dear Editor:

After reading the article "Getting Under God's Feet" in The Voice August 25th issue, I was prompted to write this letter.

I seem to be under God's feet many times.

# Letters

Some time ago I composed this little prayer for myself and say it several times a day. It helps.

"Dear Jesus, let me hold You in my heart like Your Blessed Mother held You in her arms when they took You

down from the cross. The cross on which You died for my sins to save me from the fires of hell. Dearest Jesus, make me worthy of Your presence."

Surely by these words I am "Under God's Feet" many times.

Mrs. Earl W. Knier  
Port Charlotte



# Labor Day Statement For 1967

## Social Action Department U.S. Catholic Conference Race Relations

Labor relations in 1967 means race relations. True, there are many other pressing problems in the field of work that could be confronted from the viewpoint of religion and morality. But the transcendent fact is that this nation has failed to preserve racial peace and to achieve racial justice.

The facts are so fresh in our memories that no summary need be given here. Riots in our cities, the rise of black nationalism and the white backlash, and the impending breakdowns of communication between two great groups in our country are facts which have become all too evident during the past year.

We need to give prayerful thought to the causes of the disastrous trend. And we need to adopt realistic remedies, before the social fabric of our nation is rent by civil war.

## Causes Of Trouble

Among the major causes of our current troubles, these seem most significant:

1. The emotional uplift attendant upon the passage of the Civil Rights Act of 1964 and the Voting Rights Act of 1965 gave way to disillusionment and resentment when it became clear that the recognition of rights did not mean any substantial increase in opportunities. Instead the conviction grew that recent legislation was mainly sectional, aimed at the former states of the confederacy, and that the rest of the nation was not disposed to change its pattern of race relations.

2. The Economic Opportunities Act of 1964 also was stronger in promise than in fulfillment. It raised hopes that poverty would soon be abolished in our land, yet it was unable to mount the massive assault needed to realize these hopes. In the face of recent and current unrest, there are prospects that even present programs may be curtailed rather than augmented. When these curtailments were associated by many with the war in Vietnam — a war that arouses little enthusiasm even among those most convinced of its necessity — it is understandable that widespread bitterness would ensue.

3. It has often been noted that a downtrodden people becomes increasingly dissatisfied and prone to direct action as it comes within sight of its goal of independence and equality. The hopeless become passive and inert; those who have hope can become impatient and disappointed at a slow pace of progress. There has been social and economic progress in the Negro community in recent years. But for many the goal is so distant that they seek quick and even violent shortcuts.

4. All of our means of social communication increasingly stress the affluence of our society. The slum dweller with a television set is far more aware of the glaring inequalities of our society than were his ancestors who lived on farms, removed from the centers of wealth and luxury.

5. Many Negroes are convinced that there are different and unequal standards of justice in our society. They feel that the police and the courts are far more lenient in dealing with whites than with the colored. This is one of many factors leading to antagonism between the forces of law and order and the slum dweller. The total impact of these feelings is a powerful factor in causing riots.

6. Black nationalism is both a cause and an effect of racial tensions and disorders. It is a cause to the extent that charismatic leaders can build upon hatreds and suggest and even organize violence. Yet it is equally an effect of all the conditions listed above. Black nationalism is not new in this country. It would not have spread as far and as deeply as it has, were social conditions for the Negro more worthy of our civilization.

7. Particular attention should be given to the plight of Negro youth. It is faced with an unemployment rate six times the national average. Hundreds of thousands have gone through the dreary litany of broken homes, school failures, dropping out, becoming virtually unemployable in our society, and then venting agonized frustrations through crime or violence. If hundreds of thousands of Americans were afflicted with cholera, it would be a national health emergency. Yet the almost total alienation of an alarming number of Negro youth is treated only with palliatives, such as hastily conceived "made-work" types of summer employment.

None of these facts in any way condones rioting and violence, but they do help to explain it to those who are willing to listen and to think. Surely thinking Americans must suspect that only serious provocation could have provoked outbursts on the part of people hitherto known for their patience in suffering evil. While law and order must be preserved, this should be done in a spirit of calm determination. If emotions of anger and resentment on one side are met by counter emotions on the other, then reason may well desert our cities and we could revert to barbarism.

## Proposed Remedies

As a first concrete suggestion, we urge that the President's Commission on Civil Disorder be given the fullest possible support. The Commission has one year in which to complete its assignment. It will probably need at least this much time to prepare a definitive report. We would urge it, however, to make an interim report at the earliest possible date. Its deliberations should not be unduly prolonged, for now is none too soon to begin preparations to avoid another destructive and bloody summer. It may be that the Commission will come up with little that is new, but it can state its conclusions with authority.

Second we ask that the religious bodies of the United States deepen their cooperation in seeking racial justice and justice for the poor. We should seek to forge ever stronger interreligious bonds on all levels: national, state and local. Here is one issue upon which our agreement is almost total. This common acceptance of the equality of all men under God should lead to effective joint policies and programs even more extensive than those in existence today.

Third we call upon the organized economic groups of our nation, particularly business and labor, to work for



The Bishops of the United States, in their 1967 Labor Day Statement, said: "Particular attention should be given to the plight of Negro youth. It is faced with an unemployment rate six times the national average. Hundreds of thousands have gone through the dreary litany of broken homes, school failures, dropping out, becoming virtually unemployable in our society, and then venting agonized frustrations through crime or violence."

quick and effective solutions to the problems which confront us. Surely the loss of life, livelihood, and property which has mounted so tragically this past summer poses both a moral and economic challenge to these powerful forces in our society.

Fourth we call upon the communications media, which have shown balance and good taste in reporting upon the disturbances of the summer, to probe and report in depth the underlying causes of the anguish of the ghetto. This is a necessary step in the education of our people. It can open lines of communication where they do not exist today, and it can help predispose citizens and Congress to take the necessary steps, whatever their cost.

When cost is mentioned, we cannot but think of the strong statements of two popes. Pope Pius XII, in an address given on May 3, 1957, spoke of society's lack of foresight: "Because it did not wish to prevent the evil and provide a remedy in time, it will spend enormous sums to keep up an appearance of curbing delinquency and to pay expenses for prolonged confinement in penal institutions. How many millions have been authorized for the cure of evils that it would be easier and less expensive to prevent."

More recently Pope Paul asked two searching questions which should trouble the conscience of everyone who lives in affluence while his brothers under God struggle in poverty: "Is he prepared to support out of his own pocket works and undertakings organized in favor of the most destitute? Is he ready to pay higher taxes so that public authorities can intensify their efforts in favor of development?" (On the Development of Peoples, No. 47) While these questions were asked in the context of aid to developing nations, they apply equally to our problem of domestic development.

## Priority Programs

We must go beyond generalization and procedures and state concrete programs in order of priority. First in order of importance should be concerted efforts at every level of society to build bridges of communication between the races where today there are mostly barriers. Unavoidable poverty can be endured. But when poverty is conjoined with feelings of indifference, neglect, and even exploitation, society is brewing an explosive mixture which needs only a spark to erupt into violence and destruction.

Too few Americans have made the effort to reach understanding across racial and economic lines. Few of us even know the real centers of power in the inner city. We may feel that we have done our duty when we consult our cultured friends among minority groups, the while ignoring the rasping voices of those who preach hatred and black nationalism. Slogans such as "exploitation" or "police brutality" can trigger off emotional debates. But concerned citizens should seek to study and remedy the situations that provoke such charges.

As the blinding emotions of fear and hate begin to prevail in our land, it is imperative that strong steps be taken to restore or create understanding and trust. All citizens should participate in this crusade, but it is particularly an imperative duty for civic and religious leaders. Some of the concrete steps needed to eliminate poverty and discrimination cannot be improvised overnight. Education is a prime example. While reforms proceed at what seems — to the poor and the jobless — an agonizingly slow pace, and some reforms cannot be speeded as rapidly as we would wish, we must have constant communication to avoid tragic misunderstandings.

When we face the concrete task ahead of us, we confront many interesting problems. The child born into a broken home is already handicapped when he arrives at the usually inferior ghetto school. He falls behind until the stage is reached when his presence in school is merely custodial. He drops out, cannot find a job, rebels against society, and becomes a criminal, an agitator, or a derelict. Here is where we must start to break the vicious circle.

To aid those in broken homes, we need intensive family counseling and rehabilitation programs for both parents and children. There should be more day care centers for children whose mothers must work to support them. Welfare programs must be revised to encourage and not penalize those who can get even temporary work. Above all, we must stop at once the insane cruelty of breaking up families by our welfare programs (the so-called "man-in-the-house" rule).

The benefits of intensive supplemental education through Headstart and related programs are well known. We must go beyond this and raise the educational quality of our inner-city schools. This will be costly, but far less costly than the fruits of past neglect. We should use the best of traditional methods and, at the same time, be willing to experiment and innovate.

The same approach should be taken for retraining school dropouts and unskilled and even illiterate adults. Those of us who remember World War II recall how millions of unskilled workers were quickly trained to build our Liberty and Victory ships, our aircraft, and countless other complex products of war. Even today there are successful programs operating in various parts of our nation. But there is no sense of national urgency impelling us to seek out the best ways and make these available everywhere. We would be horrified were the medical profession to reject a new and better technique because doctors did not wish to change their older approaches. Yet this other and equally vital work of salvaging lives through job training often plods along in sterile and unimaginative paths.

We have neither the space nor the competence to evaluate recent proposals made in Congress and elsewhere that incentives be given to private industry to rebuild our decaying cities. Where expert technical study indicates some merit to such proposals, again we should be willing to experiment. If it seems politically unrealistic to seek the full renewing of one city, while others are neglected, we might pick our nation's capital as one city that belongs to all Americans. Let us try our best idea here, and then we can judge which merits to be adopted nationally. Existing programs of merit should be expanded, such as small-unit, scattered public housing and carefully administered rent-supplement programs.

## Vicious Circle

Here again we have to break a vicious circle. Riots in the inner cities intensify the suburban fear of the ghetto dweller and make a racially integrated housing program much harder to secure. Yet the more we build walls around the inner city, the more we pen up explosive forces that will erupt in violence. Those who own or rent decent housing are not about to throw firebombs. But apparently some in rat-infested slums have concluded that no housing at all is better than the hovels they now inhabit.

Psychologists tell us that violence is often a form of blind protest, a desperate attempt to call attention to an intolerable situation. We believe that this analysis applies to the riots that have erupted this summer. In the short run we must use every measure to keep or restore law and order. But the time is past for stop-gap palliatives rushed out each spring in the effort to head off the disorders of the so-called "long, hot summer." Now is the time to rebuild America physically, economically, morally and spiritually. This challenge must be met, whatever the cost. We have abundant proof that nothing is more costly than inaction or inadequate action.

If America can rise to this challenge, then our nation will emerge from civil strife, hatred, and bitterness to a new sense of national unity and dignity. Our religious convictions are being tested in our cities today. May God give us the national will to rise to greatness. The crisis of this summer calls for nobility of soul. Let us prove to the world that a God-fearing people can live up to its religious and civil ideals.

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# 'Good Today' Is Aim Of Liturgy Meeting

By RICHARD M. M. MCCONNELL

KANSAS CITY, Mo. — (NC) — This year's Liturgical Week (Aug. 21-24), four days of discussion in auditoriums and hotel rooms all over downtown Kansas City, took for its theme "experiments in community." And it seemed to attract 11,000 people much more interested in community than in experiments.

Perhaps because two fringe groups — those who think liturgical reform is an accomplished fact and those who have despaired of seeking reform through official channels — have spun off from Liturgical Week activities, the field has been filled by priests, Sisters and lay people devoted to bringing liturgical renewal to the home front.

These people are less interested in new forays into the avant garde than they are in updating parish liturgy according to official norms. And while most people appeared eager for more reforms, many of those to whom I spoke admitted that just introducing what is already allowed will occupy them for a long time to come.

**WHAT'S STRESSED**  
As a result, the Liturgical Week emphasized education, catechesis, training for lecturers, commentators and musicians, programs aimed at a good today in preparation for a better tomorrow.

From each day's opening lectures on through the workshops and clinics and into the evening sessions, education

was the real effort of the conference.

While Father Francis Bonnike of Oregon, Ill., opened Tuesday's session with an explanation of the changes already taking place in the liturgy, and Father Charles Riepe of Baltimore opened Wednesday's session with a look into the future, other speakers addressed visitors with more experience in liturgical work.

Father Raymond Potvin of the Catholic University of America lectured on the sociology of community, while Dr. Robert McAllister of Reno, Nev., described community psychology. Relating their comments to the liturgy, both men agreed that a community, even a community of worship, cannot be tailored to fill all of a given man's personal needs.

During Wednesday's specialized session, Father William Lynch, S.J., of St. Peter's College in Jersey City, N.J., and Father William Nerin of Oklahoma City discussed the value of symbol in modern life. Father Lynch dealt with symbols in general and Father Nerin spoke specifically of the Eucharist.

Simultaneous with the lectures were clinics and workshops dealing with religion teachers, spiritually in religious life, Bible services, choir

directors, commentators and lecturers, home liturgies, song leaders and organists. Afternoon workshops dealt with art and architecture, celebrants and homilists; diocesan liturgical commissions; the Eastern rites; ecumenism; the inner city; liturgy and the university; liturgy for adolescents; liturgy for children; and services for weddings and funerals.

In all of these, the underlying theme was the establishment of community. How can the liturgy draw more people into common activity into common prayer, and ultimately into a common realization of the urgent necessity demanding a sense of worldwide togetherness?

**A HAPPENING**  
But the community theme was not just part of the background. In a colorful and expensive presentation opening the week's activities, John Mannion, former executive secretary of the Liturgical Conference that sponsored the week, narrated a happening.

Designed to show the unity in the world, the happening featured talks, movies, slides and recorded music, all blended into a dazzling and sometimes confusing series of impressions. Pictures of Dachau flashed on the screen as a folk group



ONE POSSIBLE form for "A Mass of the Future" is demonstrated by FATHER THOMAS E. AMBROGLI, S.J., professor of ecumenics at Woodstock (Md.) College, at the 27th Liturgical Week in Kansas City.

sang a cynical absolution from guilt for the German people. Pictures of Selma flashed on the screen, and the group sang the same cynical blessing for us.

In the end, two things were obvious: some people cared, cared about other people and wanted to do something for them; and those who didn't care had better start caring soon.

Wednesday night's experiment in community included two phases. The first was a demonstration Mass of the future, celebrated by

Father Thomas Ambrogli, S.J., of Woodstock College, Md.

Patterned closely after the present Mass rite, tomorrow's Mass was celebrated all in English, with a revised canon. The "Eucharist" was distributed under both species, with bread replacing the familiar round host. A reading from contemporary literature joined the traditional selections from Scripture, and a dialogue replaced the homily.

The second event of the evening was something that

did not get into the official program, although it was listed on the daily newsletter of the conference. Billed in advance as "an alternative worship service," the event was an experiment in bringing strangers together by forcing them to come to grips with the people around them.



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The Voice  
Of  
Ralph Renick



## What's Really Going On At Some Teen Parties?

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

Several television stations in other cities have begun airing an announcement each night at 11. The copy reads: "It is now eleven o'clock. Parents, where are your children?"

It shouldn't be necessary for the public media to ask that question in the first place, but it might be well to add another sentence to the station break:

"And, parents, if you know where your children are, do you know what really is going on there?"

In Miami, there has been a rash of so-called teenage nightclubs open their doors in recent months.

These spots provide the latest in live teen-type music and serve non-alcoholic beverages. The operators say they make their money off the admission charge, which runs as high as \$1.75.

The only problem with these places is that aside from any insidious intentions by the owners, there is no control over the type of youngster who frequents the place. Dances at high schools and publicly supervised places are in a different category.

In the early morning hours of August 9th, Sheriff's detectives raided the Four Kings Motel (formerly the Apache at 10651 Biscayne Boulevard.)

In six rented rooms were clustered some 40 young people engaged in a "pot party." Six young men and two girls, one a teenager, were arrested and charged with possession of marijuana. The other party-goers were turned loose. Those arrested included members of a musical group called, "The Collections."

TV and newspapers carried stories of the raid, the arrests and confiscation of marijuana.

But what the stories didn't explain was that "The Collections" were star performers at a teen night club called "The World" at NE 20th Court and 142nd St.

Each week, hundreds of boys and girls from age 12 upward pay their \$1.75 to enter "The World," drink a coke and see teen-age "go-go" girls in action on stage. Movie projectors flash brightly-hued psychedelic images on the walls.

The kids gather in clusters. The place is jammed on weekend nights. To an adult it might appear that all is necessarily well. Uniformed police are on private duty inside and out. The assumption is that if police are on the job, no harm could possibly come to your child.

The raid on party is an indication that marijuana can also be a part of teen-age fun.

The Sheriff's Department Vice Squad and Juvenile Division are frustrated in being unable to conduct effective investigations into teen-age activities. "A 22-year old policeman can't find out what a 14-year old girl is involved in. He looks like her grandfather," said one officer.

Thus, these private clubs are proving a serious dilemma to the law enforcement people.

This places an even greater responsibility on parents to know not only where their children are but what's really going on there.

\*\*\*

The existence of night clubs catering to teenagers points up how society seems directed toward not only abolishing adolescence, but childhood as well.

Writing in PTA Magazine, Eda J. LeShan tells the story of a mother who telephoned a nursery school and was told she must apply a year in advance and have her child tested for admission. "We take only children with college potential," a cool voice explained.

Another mother wrote author LeShan recently: "I thought you might be interested in how far down the pressures go. Our daughter has been in nursery school three months. Last week we got a formal report with letter grades in subjects like 'sitting still,' 'attention span,' and 'singing in unison.' She is three."

With anxiety and fear about learning, children can become filled with self doubts which can destroy the natural, healthy curiosity of childhood, which is the key to intellectual growth.

## Pleads For Retarded

DURHAM, N.H. — Richard Cardinal Cushing of Boston called here for the integration of the mentally retarded into the mainstream of society, and greater attempts to make full use of their abilities.

"In our efforts to do something for the retarded child, we have not done much for him," the cardinal told an outdoor audience at the conclusion of the 21st annual New England Congress of Religious Education.

"We have acted as the judge and jury and often condemned him to the life of a basketweaver in a non-weaving civilization.

"The grim struggle for survival does not allow us the luxury of wasting our human resources."

Cardinal Cushing asked teachers of the mentally retarded to "look beyond the level of intelligence in the child that dictates what he cannot accomplish and look instead for that which he can do or be taught to do."

He also urged greater social acceptance of the retarded.

## FEATURE



Happy the man who follows not the counsel of the wicked  
Nor walks in the way of sinners, nor sits in the company of the insolent,  
But delights in the law of the Lord and meditates on His law day and night.  
He is like a tree planted near running water, that yields its fruit in due season,  
and whose leaves never fade.  
(Whatever he does, prospers.)

(Psalms 1:1)

## 'Most Impressive Man' Chose To Be A Priest

JOHN  
COGLEY'S  
VIEW

The death of Father John Courtney Murray, S.J., means that American Catholicism has been deprived of its most illustrious intellectual resource at a time when it was never more needed.

Somehow Father Murray's cool intelligence, sense of history, and mastery of the classical tradition were a kind of rock to cling to in this period when fashionable phrases, glib discontent, and pseudo-profundity have gained such dangerous ascendancy.

My most intimate dealings with Father Murray were at the Center for the Study of Democratic Institutions, where I am a staff member and where from the beginning he was a consultant. It is difficult for me to place him in his normal Catholic and Jesuit setting, for usually I saw him taking his place at a pluralistic secular roundtable, a man among men — more importantly a modern man among modern men.

He would sit down beside such intellectuals as the physicist, I. I. Rabi, the educators Robert M. Hutchins, Eric Goldman and Clark Kerr, the Protestant theologian Reinhold Niebuhr, the Jewish scholar Robert Gordis, the philosopher Scott Buchanan and his good friend, the late publisher Henry R. Luce.

### ALWAYS IMPRESSIVE

The assemblage was invariably brilliant, but none could be counted on to speak more tellingly or eloquently than the tall, aristocratic Jesuit theologian. Rarely was the subject theological in nature. More often the group was concerned with contemporary social and political life, but Father Murray's grasp of secular issues never failed to impress his associates.

I once told him in a half-joking manner that he was the very embodiment of what Saint Ignatius Loyola had in mind when he established the Society of Jesus. He simply answered that Ignatius was a "little fellow."

My reason for what I meant as a compliment was that he never failed to hold his own in the most exalted intellectual company, to speak in a compre-



JOHN COGLEY

hensible idiom, to uphold the tradition with which the Jesuits are identified, and still establish warm friendships with his ideological "enemies."

Of the assorted group who gather around the Center table, none was more severely logical in discussion; none suffered faintly with less gladness; none contributed more to keeping the discussion on the track; and certainly no one of these highly vocal men was more articulate or better informed. But when the meeting was over, no one was more ready for a convivial cocktail, civilized conversation, or a round of golf than John Murray. As drinking companion, conversationalist, or golfer Father Murray excelled as effortlessly as he did in intellectual pursuits.

"Murray," Robert Hutchins told me once, "is the most impressive man of his generation." Few would disagree that his kingly bearing, eloquence, and unfailing urbanity would be hard to match anywhere. One could in fact imagine him in just about any job — the chairman of a giant business corporation, a distinguished actor, a President of the United States. Whatever Father Murray chose to be, one got the impression he would carry it out superbly.

He chose to be a priest and a Jesuit. I feel certain that his religious confreres will agree that it will be a long time before they can expect his equal to appear, one able to represent the Society in the world with such competence and style.

### ACCEPTED FAITH

At 63, Father Murray seemed to be too young for death.

I knew that he was not in good health. On more than one occasion we talked about death, which he discussed as coolly as he would any other "problematic" — to use one of his favorite words. He was convinced that he would not achieve old age and accepted the fate stoically. He had no overriding ambition to finish any particular work before his hour struck, he said.

But, those of us who followed his work closely can not help but wish that he had been granted more time. He was deeply affected by his experiences at the Vatican Council and saw a whole area of theological concern that needs investigation of the kind he could carry out — the question of freedom in the Church. Had he lived to do it, his contribution in this field might have been fruitful as his early work on religious liberty.

Father Murray's untimely death is not the only reason for regret in thinking about his life. There was a whole decade when he was under a Curial cloud, forbidden to write on Church-State matters, because his views were considered too venturesome. Of course he lived long enough to be completely vindicated by the Vatican Council — a source of great satisfaction to him. But though the ultimate victory was sweet, the Church at large was deprived for too many years of what he could have given. Even during those hard years Father Murray bore his pain and humiliation without public comment or murmur.

When the word came of his death, my first thoughts were that I had lost a friend. But more significant than the personal loss was that of the whole Catholic Church, not only in this country but the world over.

He was the nation's, and one of the world's, leading Catholic theologians; that much is generally recognized. But he was above all a gentleman, a model priest for his times, who represented the very quintessence of the qualities the simple word "Jesuit" evokes.



# You Could Both Laugh And Cry In Response To 'Family Way'

By JAMES W. ARNOLD

I cry easy, as they say, in a theater, but the only thing to cry about lately has been the juvenile quality of the films. Well, the drought has been broken. Bill Naughton, who did me in last (with "Alfie"), has done it again with "The Family Way."

Englishman Naughton, currently one of the world's "hottest" writers, whether you mean stories, novels, plays or films, has to get most of the credit for "Family," because the punch is in the characters and the script. It's a talky writer's movie, a stage play adaptation that isn't really much helped by the picture medium. "Alfie," basically a series of episodes, was better film material, and probably a better film. But "Family" is one honey of a talky movie.

The film has been publicized chiefly as Hayley

Mills' introduction to adult roles (she does it with expected grace), and there is that intoxicating shot of her in the buff from the rear. This trauma aside, Naughton and the producer-director twins, ("I'm All Right, Jack") largely relegate Miss Mills to minor but necessary background, just as somebody is required to pitch to Willie Mays.

"Family" is a father and son story (featuring Hayley's illustrious parent, John Mills, and sensitive newcomer Hywel Bennett). It is also a funny and compassionate bit of working class sociology, greatly reminiscent in its kitchen-table realism of the best stuff Paddy Chayefsky used to write for television's golden age.

As in "Alfie," Naughton is exploring sexual mores, concentrating this time on ordinary squares instead of a

classic swinger. The film was shot on location in very typical Bolton, in very typical Lancashire, with very typical people within camera range.

It demonstrates how most people define masculinity, what they think of sex, love and marriage. Then it suggests, with extraordinarily surprising power, how wonderful and complex all these things are, and how far they are beyond the reach of easy stereotyped definitions.

There is first the archetypal conflict between the uneducated, rough-hewn father and his intellectual son — a conflict not only between generations but between ideals, understandings, styles. They do not communicate, and it is both funny and sad. But underneath, unspoken, is a vast, dammed-up filial love.

The catalyst is the son's marriage to Miss Mills. Because of an old combination of circumstances (here the film seems a bit strained and contrived), the boy cannot bring himself to consummate the marriage. The story is how everybody — spouses, family, friends, neighbors, but especially father — reacts to this emerging fact as time wears on.

The ending is conventionally happy, but not before the major characters have exhibited key truths about themselves, and indirectly, about all humanity.

Which brings us to why I cried. It's not just what every man feels when a link between father and son is reconnected (that scene is superbly played by Mills and Bennett), but the rear beauty of the insights, especially the



Scene from "The Family Way" starring Haley Mills and Hywel Bennett.

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

**FRIDAY, SEPTEMBER 1**

9 a.m. (7)—Calamity Jane and Sam Bass (Morally Objectionable In Part For All)  
**OBJECTION—Tends to condone wrongdoings.**

4:30 p.m. (4)—Safe at Home (Family)

7:30 p.m. (7)—The Perils of Charity Jones, Pt. II (No Classification)

7 p.m. (10)—Once Upon a Honeymoon (Morally Objectionable In Part For All)  
**OBJECTION—Plot reflects the acceptability of divorce.**

7 p.m. (7)—The Perils of Charity Jones Pt. II (No Classification)

9 p.m. (4)—The Rat Race (Morally Objectionable In Part For All)  
**OBJECTION—The false values which pervade the development of this film tend to justify immoral behavior; suggestive situations.**

12:30 a.m. (4)—Time Out For Love (Morally Objectionable In Part For All)  
**OBJECTION—The theme of this film tends to condone and glamorize illicit sexual experiences.**

**SATURDAY, SEPTEMBER 2**

1 p.m. (7)—ZZZZZ (No Classification)

2 p.m. (4)—Caliki, the Immortal Monster (No Classification)

2 p.m. (11)—White Heat (Morally Objectionable In Part For All)  
**OBJECTION—Methods of crime minutely detailed. Suggestive situations. Excessive brutality.**

2:30 p.m. (12)—Desperate Journey (Family)

3:30 p.m. (4)—Tarzan and the Lost Safari (Family)

9 p.m. (5)—Ironside (No Classification)

11 p.m. (10)—The Big Life (Adults, Adol.)

11:15 p.m. (11)—Three Strangers (Morally Objectionable In Part For All)  
**OBJECTION—Reflects the acceptability of divorce.**

11:15 p.m. (12)—Shine on Harvest Moon (Family)

11:30 p.m. (2)—Dangerous Crossing (Family)

1 a.m. (10)—House of Dracula (Morally Objectionable In Part For All)  
**OBJECTION—Excessive gruesomeness.**

2:35 a.m. (10)—Devil's Island (Adults, Adol.)  
Shot in the Dark (Adults, Adol.); Spy Ship (Adults, Adol.)

**SUNDAY, SEPTEMBER 3**

10:30 a.m. (2)—Stella (Condemned)  
**OBJECTION—This picture, in the story it tells, seriously violates Christian and traditional standards of morality and decency by reason of gross suggestiveness in costuming, dialogue and situations.**

12 noon (7)—Fire Monsters Against the Son of Hercules, Pt. II (No Classification)

12:30 p.m. (4)—The Glory Brigade (Family)

1:30 p.m. (2)—Trouble in the Glen (Family)

2 p.m. (7)—End of the Affair (Adults, Adol.)

2 p.m. (10)—Elizabeth the Queen (No Classification)

2 p.m. (12)—South of Suez (Adults, Adol.)

2:30 p.m. (5)—Sherlock Holmes in Washington (Family)

5 p.m. (10)—Quartet (Morally Objectionable In Part For All)  
**OBJECTION—Suggestive sequences.**

9 p.m. (10-12)—The Sheepman (Family)

11:15 p.m. (11)—Bureau of Missing Persons (No Classification)

11:30 p.m. (4)—The Remarkable Mr. Penny-packer (Morally Unobjectionable For Adults)

11:30 p.m. (5)—Cloak and Dagger (Adults, Adol.)

**OBSERVATION—A slang word of obscene origin and content is used in this film. However, the word as used has neither obscene intimation or reference. In the public mind the word is increasingly becoming bereft of its obscene origin and content.**

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

11:30 p.m. (12)—No Time For Comedy (Adults, Adol.)

12:30 a.m. (10)—Front Page Story (No Classification)

**MONDAY, SEPTEMBER 4**

9 a.m. (7)—I'll Get By (Family)

6 p.m. (10)—Passes from Hell (Adults, Adol.)

11:15 p.m. (11)—Case of the Black Parrot (Family)

12:30 a.m. (4)—Platinum High School (Morally Objectionable In Part For All)  
**OBJECTION—Sadistic sequences.**

**TUESDAY, SEPTEMBER 5**

9 a.m. (7)—Gaslight, Pt. I (Adults, Adol.)

4:30 p.m. (4)—Everything I Have Is Yours (Adults, Adol.)

6 p.m. (10)—Fanfare for a Death Scene (No Classification)

8 p.m. (4)—State Fair (Family)

8:30 p.m. (2)—Let No Man Write My Epitaph (Morally Unobjectionable For Adults.)

8:30 p.m. (5-7)—Teacher's Pet (Morally Unobjectionable For Adults.)

11:15 p.m. (11)—The Dough Girls (Morally Objectionable In Part For All)  
**OBJECTION—Reflects the acceptability of divorce.**

12:30 a.m. (4)—Way of a Gaucho (Adults, Adol.)

**WEDNESDAY, SEPTEMBER 6**

9 a.m. (7)—Gaslight, Pt. II (Adults, Adol.)

4:30 p.m. (4)—Submarine Seahawk (Family)

6 p.m. (10)—Golden Blade (Family)

7:30 p.m. (7)—Stars In My Crown (Family)

9 p.m. (10-12)—Take Her, She's Mine (Morally Unobjectionable For Adults.)

11:15 p.m. (11)—Elizabeth the Queen (No Classification)

heart-breaking one into the varieties of human feeling.

Naughton says, in several ways, that the world too quickly finds perversity in what it does not understand, that love is truly a mystery, and that the pure-in-heart are unceasingly beautiful. It's life, as Mills says, that "makes you bloody cry."

All this profundity, if it be that, comes over in a context of acute comic social observation. Often it is funny-sad, as in the bickering between loveless married couples, the women's interest in sex-gossip but utter scorn for sex itself, or the bride's desperate use of trademarked love potions (one bottle is labeled "Starlight Water-Medicated").

Sometimes it is cathartic, as when Bennett beats up a filthy-minded bully who only talks a good masculine game, or sheer satire, as when a bureaucrat rejects the couple's urgent housing application because they have neither too many children, crippling illness or the necessary filled-out forms. Or it can be biting irony, as when the hapless youngsters walk through a city filled with advertising identifying hap-

piness with erotic prowess.

If the film has a fault, it is probably that the neighbors are too patly stage-busy-bodies, and some of the gags (e.g., the record of Beethoven's Fifth when success is finally achieved) are heavy with the sweat of the theater. The Boultings seem unable to resist some of the staple "cute characters" of their previous comedies.

But the acting among the British pros is predictably smash all down the line, with little nuances of depth suggested in nearly every gesture and shot. Mills, especially, shatters you by establishing what appears to be a type and then reaching down into his soul. Beatle Paul McCartney's music is fine, which is not surprising to people who know McCartney as one of best young popular composers in the world.

As for writer Naughton, he is clearly a fellow to watch, at a time when most authors have all they can do to concoct a literate note to the milkman.

### TV CATHOLIC PROGRAMS IN DIOCESE

**TELEVISION (Sunday)**

9 A.M.  
TELAMIGO — Ch. 7 WCKT — Spanish language inspiration discourse.  
THE CHRISTOPHERS — Ch. 5, WP-TV (West Palm Beach)

11 A.M.  
THE CHURCH AND WORLD TODAY — Ch. 7 Paulist Fathers' Insightful film: Program host: Father Ellwood Kieser, C.S.P.

MASS FOR SHUT-INS — Ch. 10, W. P. C. — 2 P.M.  
PANEL DISCUSSION — Ch. 5 W. E. A. T. — TV

**RADIO (Sunday)**

6 A.M.  
THE CHURCH AND THE WORLD TODAY WGBS, 710 Kc. Rebroadcast of TV program.

8 A.M.  
THE SACRED HEART PROGRAM — W. I. E. V. 1600 Kc. Riviera Beach

6:30 A.M.  
THE SACRED HEART PROGRAM — W. G. S. 710 Kc. 96.3 FM.

THE CHRISTOPHERS — W. G. M. A. 1320 Kc. Hollywood.

7 A.M.  
THE HOUR OF THE CRUCIFIED — W. I. R. K. Letter to a Draftsman.

7:05 A.M.  
NBC RADIO CATHOLIC HOUR — W. I. O. D. 610 Kc. 73 FM — Last in a four-part series entitled: What Has Christianity to Say to Modern Man? Today's topic: Hope and the Spirit.

7:30 A.M.  
THE SACRED HEART PROGRAM — W. F. L. M. — FM, 105.9 Kc. (Fort Lauderdale)

THE HOUR OF ST. FRANCIS — W. J. C. M. — Same as 8:45 a.m. What's So Wonderful About a Baby? 8:30 A.M.

THE SACRED HEART PROGRAM — W. C. C. F. 1580 Kc. Ft. Punta Gorda. 8:30 A.M.

UN DOMINGO FELIZ — Spanish WFAD, 990 Kc. 8:35 A.M.

CATHOLIC NEWS — W. G. B. S. — FM 96.3 8:45 A.M.

THE HOUR OF ST. FRANCIS — W. J. C. M. — Same as 8:45 p.m.

9 A.M.  
THE CHURCH AND THE WORLD TODAY (FM REPEAT) — W. F. L. M. — FM 105.9 FM — Fort Lauderdale. FM rebroadcast of TV program.

THE SACRED HEART PROGRAM — W. G. M. A. — Hollywood

THE HOUR OF THE CRUCIFIED — W. Z. Z. Z. 1515 Kc. 15 Dayton Beach. 9:05 A.M.

CATHOLIC NEWS — W. I. R. K. 1290 (West Palm Beach) each.

9:30 A.M.  
THE HOUR OF THE CRUCIFIED — W. I. R. A. 140 Kc. (m 95.5 Mg. Ft. Pierce)

10:15 A.M.  
THE HOUR OF ST. FRANCIS — W. N. O. G. 15 Naples. Same as 8:45 p.m.

10:30 A.M.  
THE HOUR OF THE CRUCIFIED — W. W. I. L. 1580 Kc. (Fort Lauderdale)

6:15 P.M.  
CATHOLIC NEWS — W. G. B. S. 710 Kc. — 96.3 FM — Summary of International Catholic News from W. C. Catholic News Service and South Florida Catholic News from the Voice.

11 p.m.  
MAN-TO-MAN — W. G. B. S. 96.3 FM — rebroadcast of TV program. Show will continue uninterrupted on radio.

THE HOUR OF ST. FRANCIS — W. K. A. T. 1350 Kc.

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# Dollars Win Over Morals; 'Adult' Films TV-Bound

(The television networks' decision to air recent adult type motion pictures during prime evening hours this season constitutes a major development in TV programming. Here is part one of a special two-part report.)

NEW YORK (CPF) — The demand is there, but the supply is running out, at least insofar as films that are acceptable for all audiences are concerned. TV, trying to fill an insatiable need rather economically (one two-hour movie does away with the need to create from two to four different programs, and the "pre-sold" audience for the movie permits the networks to demand and get the top advertising dollar), has been running out of post-1960 films of a "family" nature and has decided to turn to the many "adult" films that have been made since 1960, or just before then.

But behind the simple arithmetic of supply and demand, another factor enters the TV picture: namely, that TV may be evolving into a "mature" medium faster than most people thought likely. Without risking millions of dollars in creating TV stories of specials with provocative, controversial subject matter, the networks can "probe" the viewers' acceptance or rejection of such programming with movies like "The Apartment."

WHAT REACTION  
What has made the transfer of such films from the downtown theater screen to the living-room screen so swift? What effect will they have on future TV fare? And what is the reaction of groups like the Catholic film office?

The answer to the first question is a familiar one: supply and demand. Compared to the simple-minded situation comedies like "Green Acres" and "It's About Time," the relatively better stories and acting provided by movies has greater appeal to a much broader audience.

Four out of five of the network movies were in the top-ten ratings last season, and "The Bridge on the River Kwai" had an estimated audience of 71 million — believed to be the biggest audience ever for any TV program.

Although many people will be expecting only a rousing Jack Lemmon-Shirley MacLaine comedy when they turn it on, they will find it also has tragic and sardonic comments to make about extramarital sex in its story about a man who moves up the company ladder by lending his "pad" to his boss.

In an article headlined "Pix 'Maturing' TV," the showbusiness weekly "Variety" quoted CBS-TV's program vice president Perry Lafferty as saying: "We must go along with the times. Taboos intellectually and physically are breaking down, and TV must go along with this. If we try to use a

totally puritan line with a blindfold, we become hopelessly old-fashioned, and the audience will wither away."

TIGHTER STANDARDS  
This is not to suggest that by the end of this season — or by the end of any future season — viewers will have nothing to see but "The Carpetbaggers" and "Who's Afraid of Virginia Woolf?" Last season's two most popular TV movies, aside from "Kwai," were "The Robe" and "Lilies of the Field," and as noted by Howard Ball, director of the TV industry's Code Authority:

"TV standards will always have to be somewhat tighter than those for the theater. There has to be more control for those exhibiting films in the living room, where control of who sees what is more difficult."

As for the National Catholic Office for Motion Pictures, it offers no real objection to the presentation of "adult" films on television, directing its attention primarily to what steps are taken to inform parents of the movies' content.

"Even though the television medium is looked upon as a home and family medium," said NCOMP executive secretary, Rev. Patrick J. Sullivan, S.J., "it is not unreasonable that certain hours should be for adults." "We would be of the opinion that criticism would be most reasonable if adult films were screened before 9 p.m." (The network movies normally start at 9 p.m. in the East and West, 8 p.m. in the Midwest — Ed.)

Whatever the time, he said, the networks should make some effort to inform parents that certain films might not be suitable for their children — through newspaper advertising, as is done by the Motion Picture Association with its "suggested for mature audiences" label, or through an on-the-air announcement right before such films begin.



Adult movie, "The Apartment," starring Shirley Maclaine and Jack Lemmon will appear on TV this fall.

## 'The Trip' Condemned

NEW YORK (NC) — The National Catholic Office for Motion Pictures evaluated "The Trip," distributed by American International Pictures, in its Class C (Condemned) category.

The NCMP questioned the film's social responsibility. It said the film presents a "very one-sided" view of LSD's effects. The office also said much of the movie "is thinly disguised pornography."

The NCMP posted the following objection to the film: "The social responsibility of this exploitation film about the psychedelic experiences of LSD is open to serious question. It pre-

sents a very one-sided, excitement-laden view of the drug's effects, which serves, not to enlighten, but to expose impressionable viewers to the temptation of dangerous experimentation. In addition, a major portion of the film's derivative treatment is thinly disguised pornography."

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RIO DE JANEIRO (NC) — The bishops of Brazil have been entrusted by the federal government with the task of spearheading a nationwide campaign against illiteracy in the next year.

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ACTRESS CELESTE HOLM joins officials of the National Catholic Theater Conference in congratulating winners of NCTC awards which were presented at the annual convention in New York. The winners are SISTER M. DYMPHNA LEONARD (extreme right), provincial director of education for the Religious of the Sacred Heart of Mary, and ROGER L. STEVENS (second from right), chairman of the National Council on the Arts and a theatrical producer. FATHER JAMES CASHMAN (extreme left) of Stepinac High School in White Plains, N.Y., a member of the convention committee, and SISTER MARY IMMACULATE (center) of Washington, D.C., executive secretary-treasurer of the NCTC, offer their best wishes.

## This Weeks Film Ratings

The following are the titles of the films reviewed this week by the National Catholic Office For Motion Pictures.

CLASS A, SECTION I  
Morally unobjectionable for general patronage.  
Seven Guns For The McGregors  
Wait Until Dark  
CLASS A, SECTION IV

CLASS A, SECTION II  
Morally unobjectionable for adults and adolescents.

Morally unobjectionable for adults, with reservations.  
The Birds, The Bees And The Italians

Observation: A biting satire on Italian hypocrisy, this film may prove offensive to some viewers because of its

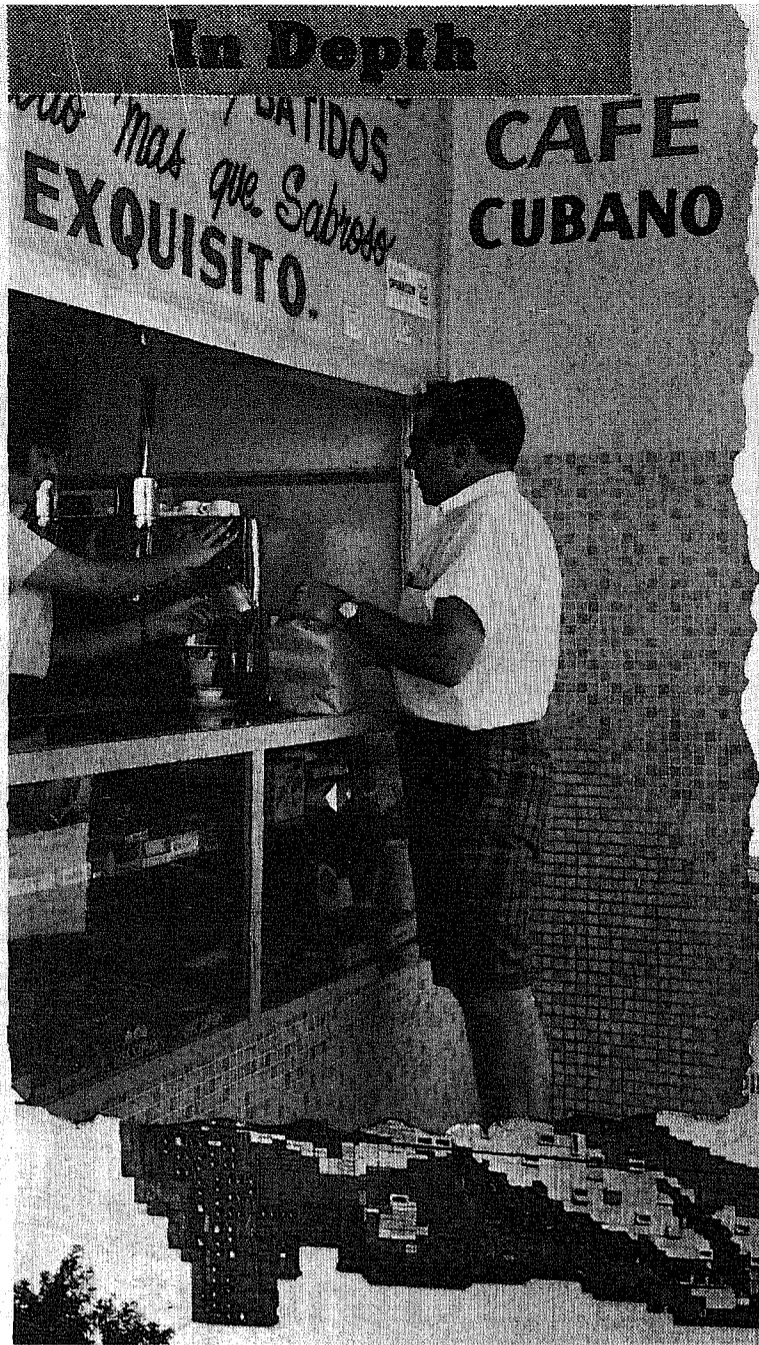
subject matter (adultery) and its coarse language.

Cool Hand Luke

Observation: This film presents difficulties in thematic interpretation. Some viewers will see the protagonist merely as a pathetic victim of a brutal penal system. Others will see him as a Christlike figure whose spirit rises above adversity and death itself.

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# CUBANS in MIAMI

By GUS PENA  
and SKIP FLYNN

Dade County, a community with a total population of approximately 1,145,000 persons, has, in recent years, become an area characterized as "a community within a community." The impact which the influx of more than 170,000 Cuban refugees has had on the life of South Florida goes far beyond the inconvenience and annoyance which the exiles' inability to communicate causes for many Americans.

It is reflected in the life of the area, the special offerings of many restaurants and grocery stores, as well as the listings in the phone book and the bi-lingual services of many stores.

Although more than 100,000 refugees have been resettled in other areas (including New York 50,000; New Jersey 25,000; California, 20,000), Miami remains their capital.

## MIAMI'S APPEAL

The appeal of the South Florida climate, very much like that

of their homeland, coupled with the traditions and the language of Cuba which have been transplanted in the Cuban community of Greater Miami, continues to attract many of the resettled refugees to Miami for vacations and visits with relatives and friends.

Life in South Florida, however, is a complicated one for many of the 800 Gonzalezes listed in Miami's telephone directory and the other thousands of refugees.

Only one third of the exiles speak English fluently, a factor which makes employment and the purchase of a home difficult, and, at the same time, alienates great numbers of native Americans.

Refugees are frequently faced with mammoth phone bills, which reflect frequent calls to the communist island. The calls are often necessitated by serious illness in the family, and, as a result, exiles often send needed food and medical supplies to their friends and relatives remaining in Cuba — through Canada (avoiding the U.S. commercial blockade of the Communist island).

Despite the problems of language, the desire of many exiles to return to their homeland when communism has been eliminated, and disturbing reports of conditions in the island native just 90 miles off the U.S. coast, the exiles have contributed a unique atmosphere to the South Florida way of life.

The Spanish flare of the offerings at such Miami restaurants as the Centro Vasco and El Cortijo, reflect this influence. At the same time, more than 7,000 Cubans are employed in the such tourist related positions as restaurant bus boys and maitre'd.

More important, however, the influx of exiles has resulted in the establishment of 7,000 new businesses in Dade County. They include cigar factories, reminiscent of those established by 19th Century Cuban refugees in the Tampa area, bakeries, and wig, dress and shoe factories.

Florida's first seafood cannery, and the state's only candle making factory — "Candles of Florida" — are owned and operated by Cubans. And records of the Florida State Employment bureau indicate that, despite the weekly arrival of more refugees on "Freedom Flights," the rate of unemployment in the Miami area remains below the national average.

The question remains, however, "Is the community within a community a 'ghetto'?"

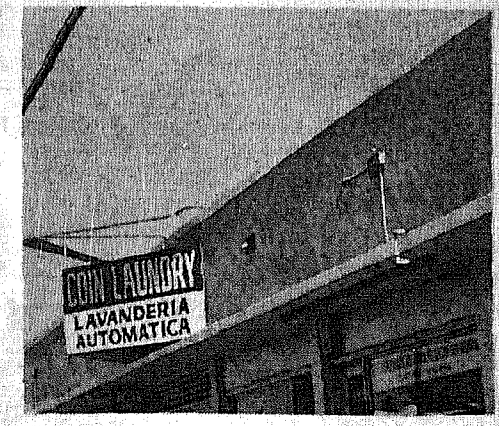
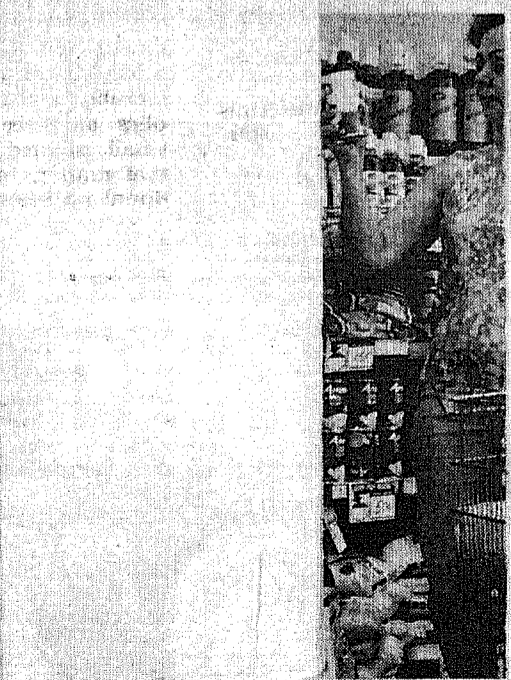
Msr. Bryan O. Walsh, director of the Diocesan Program for Cuban Refugees, feels that the Cuban exiles are following a program which is typical of the movement of many other large groups of immigrants in American history.

"However, there is a difference between the Cubans and those other groups which have come before them," he said. "It is the more rapid social and economic progress of the Cubans, who have obtained better positions more quickly than other groups were able to do."

## BACKGROUNDS

The rapid advancement of the Cubans, he continued, is due to their strong middle class backgrounds, "Most of them are professionals, businessmen, skilled technicians, and laborers," he said. "Moreover, the American mind, after so many decades of immigrations, has adapted to opening its doors to new comers, without prejudice and discrimination."

(Continued on Page 13)







(Continued from Page 12)

"If we are going to say that Cubans are forming a 'ghetto,' we have to take it in the good sense of the word. The 'ghetto' in this case is very beneficial:

# A CITY WITHIN A CITY?

to the newcomer and to the community," continued Monsignor Walsh.

Rapid "Americanization," a frequent characteristic of the changing life of the exile, presents certain problems of the Cuban family, he added. While the children are rapidly attempting to absorb the American culture and to be absorbed by it, their parents frequently cling tenaciously to the traditions of their homeland.

As an example, he pointed to the issue of the "Chaperona" who accompanies the Cuban daughter to parties and on dates, as typifying the conflict of cultures.

"I always stress this to the Cuban parents and children: to be a good American, you have to be first a good Cuban," said Monsignor Walsh, who served as the first director of the Cuban Refugee Children's Program.

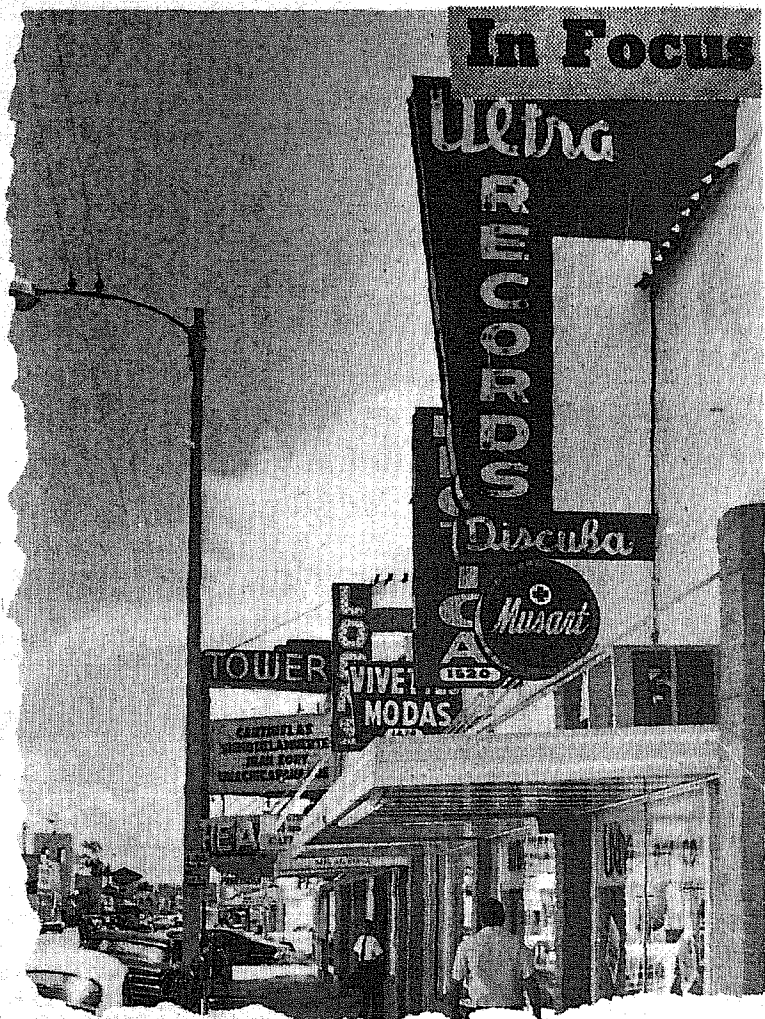
The taste of the Cuban youth

is changing, Monsignor Walsh pointed out. It is becoming more American than Cuban. "If you visit a Cuban home and see the records of a teenager, you won't find the cha-cha, but American music."

The Cuban ghetto, if, indeed there is one, is rapidly opening up. Cuban restaurants, including Viscaya and Les Violins, and other Cuban industries, are rapidly attracting larger numbers of native American clientele.

At the same time, the language barrier is being broken down, not only by exiles who are learning to speak English, but by government employees and private citizens who are studying Spanish.

When the ultimate goal of the Cuban refugees, the over-throw of the Castro regime, is realized, Miami and all South Florida, will reflect the impact of the Cuban citizens who have found a home in South Florida.



First of a Series of Four Articles on "The Cubans in Miami". Next Week: The Economical Success.

## What Work Are The Priests Doing?

(NC News Service)

(This is the second of three articles discussing a survey of clergy distribution in the United States.)

WASHINGTON—How are priests being used by their bishops? What sort of work are they doing? How many are in educational work? And how long does it take a priest to become a pastor in the various dioceses of the United States?

The answers to these questions, and many others, are given in "Clergy Distribution U.S.A.," a survey prepared by the Center for Applied Research in the Apostolate (CARA) for the bishops of the U.S.

Seventy-five per cent of the priests immediately subject to the local Ordinary of the diocese and engaged in full-time parish work. This number includes priests of the diocese, those in process of incardination, and those on loan to the diocese. Full-time educational work claims 7.9% of these priests, extra-diocesan activity, 3.9%, and other categories, 13.2%.

The survey points out that the figure of 75% in full-time parish work does not "do justice to the involvement of diocesan priests in their chief role." Not included in that figure of 75% are "the

many priests playing a dual role, that of part-time parish priest and part-time teacher, chaplain, vocational director, chancery official, etc., and the priests engaged in parish work outside their own dioceses, such as the volunteers on loan to Latin America."

### LONG ASSISTANTSHIP

One question always of interest is how soon, or how long, after ordination a priest may become a pastor. The survey shows that the average assistantship throughout the U. S. is 14 years, and that the median is 11 years—that is, approximately half the dioceses replying to the questionnaire have a longer period, and half a shorter one, than the figure of 11 years.

The survey points out, in this connection, that one cannot compare dioceses that have mostly large parishes, and relatively fewer parishes, with dioceses which have small parishes and proportionately many more that are scattered and not concentrated in a relatively small area. It notes:

"The situations in the two types of dioceses, are quite different, the one requiring, relatively speaking, many pastors and only a few assistants, the other requiring relatively few

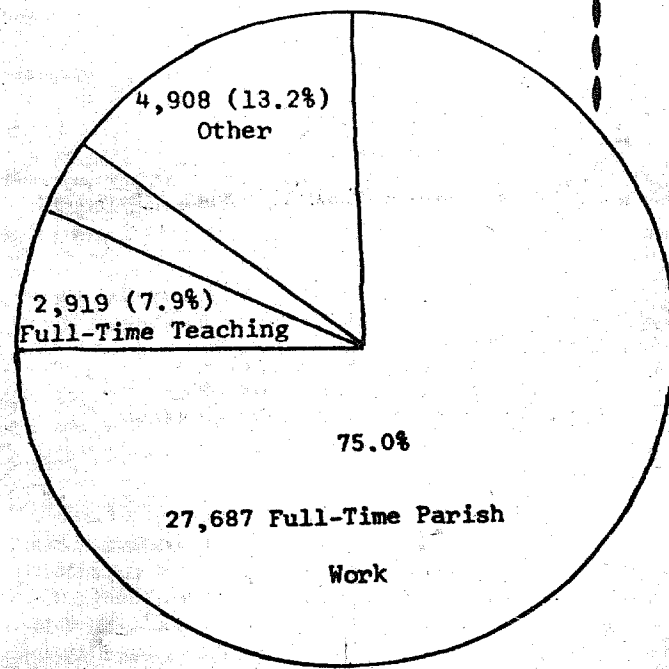
pastors and many assistants." In other words, "the duration of an average assistantship does not seem to be a valid indicator of clergy need, except when comparing similar dioceses."

The shortest average period before becoming a pastor was shown in the diocese of Amarillo, where it was 3 years; Jefferson City and Santa Fe, where it was 3.5 years; and a total of 20 dioceses had six years or under as the average period.

At the other end of the scale, New York and Brooklyn showed an average of 30 years; and 9 dioceses had an average of 25 years or more.

In this connection, concentration of Catholics must be considered—whether a diocese has large parishes in a small area, or small parishes over a large area. The survey points out that 75% of all Catholics live in metropolitan areas—but only 50% of the churches are located there. Thus one-fourth of the Catholic population, who live in non-metropolitan areas, constitute half of the Catholic communities (parishes, missions, etc.).

And larger parishes demand additional priests, assistant or associate pastors. Small parishes, especially widely dispersed ones, may be small but nevertheless they do require a pastor.



For these reasons, in considering the Catholics-to-priest ratio, one must consider these facts. As the survey notes, "Two priests in a medium size parish may conceivably serve as many Catholics as three priests in three small isolated parishes, or, for that matter, in three small national parishes a block apart."

Pointing to what it called "extreme conditions," the survey pointed out that "there are still 650 'no-priest' counties in the United States. In upper Georgia, for example, there are only 15 churches and temporary chapels for 25 counties. Nine priests of the archdiocese of Atlanta must somehow make themselves available for no less than 14 counties."

In analyzing the parish size, "Clergy Distribution U.S.A." classified as small those parishes with 300 families or less, medium size, those with more than 300 but less than 600 families; and large, those with more than 600 families. In the U.S., small parishes average 42.4% of all parishes; medium size, 20.3%; and large, 37.3%. These vary in different regions of the country, as this tabulation shows:

Region	Small	Med.	Large
New England	23.2	21.2	55.6
Middle Atlantic	28.0	20.6	51.4
South Atlantic	47.8	19.5	32.7

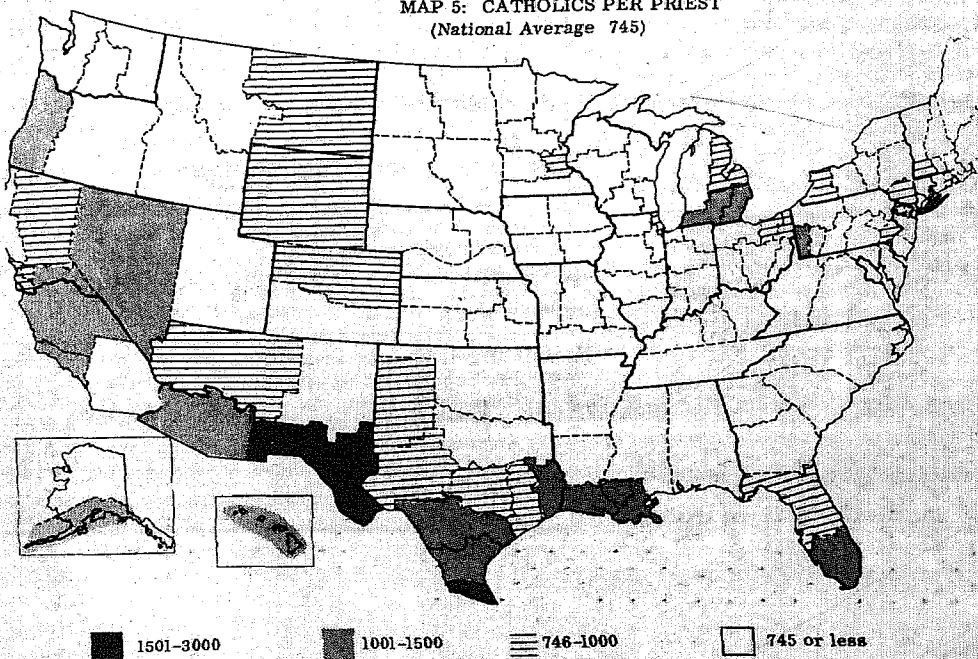
Region	Small	Med.	Large
East North Central	40.7	20.8	38.5
East South Central	64.0	20.6	15.4
West North Central	72.2	15.9	12.0
West South Central	46.2	22.8	31.0
Mountain	50.9	26.2	22.9
Pacific	24.0	21.1	54.9
Totals	42.4	20.3	37.3

How available are priests? This was another question considered by the survey of distribution of priests in the U.S. As was pointed out, "when the presence of the priest is thought of in terms of personal contact with individuals or groups, the factor of distance becomes important . . . In the diocese of Raleigh, theoretically speaking, one priest must be available in an average parish territory of about 303 square miles. In the archdiocese of Chicago, one priest must be available in an average parish territory of less than one square mile."

This availability the survey terms "spacial availability." The average area for all U.S. dioceses is approximately 93 square miles per parish priest, with the diocesan range from one-fifth of a square mile for Brooklyn to more than 8,000 square miles for Anchorage.

There are other factors, too, which affect the availability of priests and the work of priests, which will be discussed next week.

MAP 5: CATHOLICS PER PRIEST (National Average 745)





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As a Catholic, it is to your advantage to go to a Catholic hospital when sickness or accident strikes. There you can count on receiving medical treatment that is in accordance with the ethical and religious directives of the Church. Of course, the Catholic Hospital Plan cannot guarantee you admission to a hospital. However, by paying money directly to you instead of to the hospital, it guarantees you the right to select your own hospital. And even if you enter a non-Catholic Hospital, you will be covered under the Catholic Hospital Plan, but your benefits are actually greater if you go to a Catholic Hospital.

You may agree Catholics should be encouraged to go to Catholic hospitals, but you may already have some hospital insurance and may be wondering—why do I need more?

Because no matter what other insurance you now carry, it simply won't cover everything!

Think for a moment—in these days of rising medical costs, would your present insurance cover all your hospital bills? All your surgical and in-hospital doctor's bills? All the medicines, drugs, supplies and the many other extras?

And even if all your medical and hospital bills were covered, what about all your other expenses—the bills that keep piling up at home—the tremendous and costly upset to your budget, your reserves and your family life?

If you, as husband, father and breadwinner are suddenly hospitalized, your income stops, your expenses go up. Even if you have some kind of "salary insurance" it probably won't come close to replacing your full-time pay. If your wife is suddenly hospitalized, who will look after the family, do the laundry, the marketing, the cleaning? You may have to take time off from your job—or hire full-time domestic help. If one of your children is hospitalized, you will certainly spare no expense. If you're a senior citizen, with limited reserves, and are hospitalized, even with Medicare, where will the "extra" money you need come from?

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**\$5,000 MAXIMUM—INDIVIDUAL PLAN:** \$100 a week (\$14.28 a day) while you are hospitalized.

(Note: In a non-Catholic hospital, benefits are reduced by 5%.)

If yours is a young, growing family, then we recommend the All-Family Plan. You and your wife are covered for all new sicknesses and accidents (including maternity benefits, after your policy has been in force for 10 months). And all your unmarried dependent children between 3 months of age and under 21 are included at no extra cost as long as they live at home. (This includes not only your present children but any children you may have in the months and years to come.)

If you are the only parent living with your children, we suggest the One-Parent Family Plan. This covers you and all eligible children living at home between 3 months of age and under 21. Under this plan, of course, future additions are not included since no maternity benefit is provided in the One-Parent Family Plan.

If you have no children, or if your children are grown and no longer dependent on you, you will want the Husband-Wife Plan. Or, if you are living by yourself, choose the Individual Plan.

On all plans, your cash benefits are paid from the very first day you enter the hospital, for as long—and for as many times—as you are hospitalized, right up to the maximum (Aggregate of Benefits) of the plan you select.

**Important:** Here is another real "plus"—if you have been told that anyone in your family is "uninsurable"! Even if one of your covered family members has suffered from chronic ailments in the past, the kinds of conditions that come back again and again or are likely to recur, the Catholic Hospital Plan will cover these pre-existing conditions after your policy has been in force for two years!

But whether or not you have had a chronic ailment, the Catholic Hospital Plan will cover any accident immediately, the very day your policy goes into effect—and any new sickness which begins after your policy is 30 days old. There are only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the All-Family Plan), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or conditions covered by Workmen's Compensation or Employers Liability Laws. You are free to go to any hospital of your own choice that makes a charge for room and board, with these exceptions only: nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for treatment of tuberculosis, alcoholism, drug addiction, or nervous or mental disorder.

In addition to the important hospital benefits, you get all these valuable "extra" features:

#### How Your "Health-Bank Account" Grows Each Month

Here's a wonderful benefit, no matter which plan you choose,

almost like an extra "Bank Account." When your policy is issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—according to the Plan you choose. This is your "Health-Bank Account." Then, every month your policy is in force, an amount equal to your regular monthly premium (including your first month) is actually added to your maximum! When you have claims, your benefits are simply subtracted from your "account"—much like putting money in and taking it out of the bank.

#### Accidental Death Benefit—Paid To Your Parish

In the event of the accidental death (within 90 days of an accident) of any person covered under the Catholic Hospital Plan, \$500 will be paid to the covered person's parish, subject to the maximum (Aggregate of Benefits) of your policy. If you wish to name a beneficiary other than your parish, check the box on your Enrollment Form and a change form will be sent to you along with your policy.

#### Special Feature for Peace of Mind and Security

For as long as you live and continue to pay your premiums, we will never cancel or refuse to renew your policy for health reasons—and we guarantee we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your entire state or until the maximum (Aggregate of Benefits) of your policy has been paid.

#### Carry As Much Other Health Insurance As You Wish!

Yes, the Catholic Hospital Plan pays you in addition to any health insurance you carry, whether individual or group—even Medicare! Furthermore, all your benefits are tax-free!

#### Surprisingly Low Cost

Membership in the Catholic Hospital Plan costs considerably less than you might expect. You pay only \$1.00 for your first month's coverage (regardless of your plan), then only \$7.95 a month for the All-Family Plan; only \$5.95 a month for the One-Parent Family Plan; only \$5.75 for the Husband-Wife Plan; and the Individual Plan costs only \$3.25. (When you become 65—or if you are 65 or over now—special Senior Citizen rates apply. See the modest increase in the box following.) And remember, regardless of

#### SPECIAL NOTE IF YOU ARE OVER 65

Even though Medicare will pay most of your hospital expenses—it still will not cover all of your needs. During this limited enrollment, you can get the extra cash protection needed during the high-risk senior years simply by filling out the Enrollment Form at the right without any other qualifications!

It's a fact that people over 65 are greater risks. They go to hospitals more often and have larger hospital bills than any other age group. That's exactly why senior citizens need more protection! And that's why some hospital plans won't accept them or charge rates beyond their means. But the Catholic Hospital Plan not only accepts you regardless of age, it gives you easy-to-carry protection that is within your means. If you are over 65 now, or when you become 65, the following modest monthly increase applies. (This is the only increase that can ever be made as long as you continue your policy in force):

Female on All-Family or Husband-Wife Plan... \$2.25  
Female on One-Parent or Individual Plan... 3.00  
Male on any Plan... 3.00

#### ARE YOUR PARENTS SENIOR CITIZENS?

Most senior citizens guard against becoming a "burden." But too often their insurance won't meet today's high hospital costs. Even Medicare won't take care of everything. A serious condition requiring hospitalization can mean the end of their reserves and loss of independence. To honor their independence and safeguard your own reserves, enroll your parents in the Catholic Hospital Plan during this limited enrollment. Have the parent to be enrolled complete and sign the Enrollment Form, but enter your address c/o your name. (Example: c/o John M. Jones, 120 Main Street, Anytown, U.S.A.) We will send the policy and premium notices to you. Just enclose \$1 for the first month's coverage.



age, size of family or the plan you select, you can now enroll and get your first month's coverage for only \$1.00!

#### How Can We Do It?

At this point, you must be asking, "How can we offer so much for so little?" The answer is simple: We have lower total sales costs! The Catholic Hospital Plan is a mass enrollment plan and a large volume of policies is issued only during certain limited enrollment periods. And all business is conducted directly between you and the company by mail. No salesmen are used. There are no costly investigations or any extra fees for you to pay. It all adds up to real savings we share with you by giving you top protection at lower cost.

#### A Respected Company

In addition to the exceptional value of the Catholic Hospital Plan—the low-cost, the high benefits, the ease of enrollment—you get something even more valuable: Your policy is backed by the resources, integrity and reputation of the Mutual Protective Insurance Company, "The Catholic's Company," specializing in low-cost protection for Catholics all across America for more than 35 years. Catholics everywhere, possibly right in your own community (including many priests), know about us and may be insured by us. Many Catholic school children have for years enjoyed Mutual Protective coverage. Serving policyholders throughout the United States direct by mail, Mutual Protective has its headquarters in Omaha, Nebraska, where it is incorporated and licensed.

#### Easy To Enroll—No Red Tape—No Salesman Will Call

If you enroll now, during this limited enrollment period there are no other qualifications other than to complete and mail the Enrollment Form below. We will issue your Catholic Hospital Benefit Policy (Form P147 Series) immediately—the same day we receive your Form. This automatically puts your policy in force. Along with your policy, you will receive a simple, easy-to-use Claim Form. Should you at any time need your benefits, you can be sure that your claim will be handled promptly.

As a Catholic, doesn't it make good sense for you to be protected by a Catholic health plan, should you or a member of your family be stricken by sickness or accident and suddenly hospitalized? Why not take a moment right now and fill out your Enrollment Form. Then mail it promptly with only \$1.00—"introductory" cost for your first month's coverage.

#### Money-Back Guarantee

When you receive your policy, you'll see that it is direct, honest, easy to understand. But if for any reason whatsoever you decide that you don't want it, you may return it within 10 days and we will promptly refund your dollar.

Please Note: Because this is a limited enrollment, we can only accept enrollments postmarked on or before Sept. 10, 1967. But please don't wait until that date! It is important that you act today! The sooner we receive your Form, the sooner your Catholic Hospital Plan will cover you and your family. We cannot cover you if your policy is not in force!

## MUTUAL PROTECTIVE INSURANCE COMPANY

3860 Leavenworth Street, Omaha, Nebraska 68105



Licensed by the State of Florida

If for any reason you decide you don't want your policy, you may return it in 10 days and we will promptly refund your dollar!

**IMPORTANT**  
Only a few more days left!  
Limited enrollment period ends Sept. 10, 1967

# 19 Important Questions Answered

## ABOUT THE NEW CATHOLIC HOSPITAL PLAN

### 1. What is the Catholic Hospital Plan?

The Catholic Hospital Plan is a brand-new, low-cost health protection plan—created especially for Catholics—that pays extra cash income direct to you when covered accident or illness hospitalizes you or a member of your family.

### 2. Why should the Catholic Hospital Plan be of special interest to me?

When you go to a Catholic hospital, you know that the physical and spiritual care you receive is in accordance with the ethical and religious directives of the Church. Under the Catholic Hospital Plan, your benefits are greater if you go to a Catholic hospital.

### 3. Why do I need the Catholic Hospital Plan in addition to my regular insurance?

Probably your present hospital insurance won't cover all your hospital expenses, but even if it does, you will still need help to cover all your household expenses when you are hospitalized.

### 4. Can I collect even though I carry other health insurance?

Yes, the Catholic Hospital Plan pays you in addition to any health insurance you carry, whether individual or group—even Medicare! And all your benefits are tax-free!

### 5. Is there a lot of red tape to qualify?

None at all. Your only qualification is to complete and mail your Enrollment Form by the deadline date shown on the form below.

### 6. Which plan should I choose?

You may choose any of four low-cost plans—you can actually select the exact plan that suits you best!

If yours is a young, growing family, we recommend the ALL-FAMILY PLAN. You and your wife are covered for all new sicknesses and accidents. (Maternity benefits are included after your policy has been in force for 10 months.) All your unmarried dependent children (and future additions) between 3 months and under 21 are included, at no extra cost, as long as they live at home.

If you are the only parent living with your children, we suggest the ONE-PARENT FAMILY PLAN. This covers you and all eligible children living at home between 3 months of age and under 21. Under this plan, of course, future additions are not included since no maternity benefit is provided in the ONE-PARENT FAMILY PLAN.

If you have no children, or if your children are grown and no longer dependent on you, you will want the HUSBAND-WIFE PLAN.

Or, if you are living by yourself, you will want the INDIVIDUAL PLAN.

### 7. If I become hospitalized, when do my benefits begin?

On all plans, your cash benefits are paid from the very first day you enter the hospital, for as long—and for as many times—as you are hospitalized, up to the maximum (Aggregate of Benefits) of the plan you choose.

### 8. How much can I be paid in a Catholic Hospital?

Each plan has its own "Aggregate of Benefits," what we call the maximum.

For example, under the ALL-FAMILY PLAN, the maximum is \$10,000—\$100 a week (\$14.28 a day) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

Under the ONE-PARENT PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) while you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

Under the HUSBAND-WIFE PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized.

Under the INDIVIDUAL PLAN, the maximum is \$5,000—\$100 a week (\$14.28 a day) while you are hospitalized.

### 9. Does the plan pay even in a non-Catholic hospital?

You will be covered in any hospital anywhere in the world that makes a charge for room and board, except nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for the treatment of tuberculosis, drug addiction, alcoholism, or nervous or mental disorder. Should

you enter a non-Catholic hospital, your weekly benefits are reduced by only 5%.

### 10. When does my policy go into force?

It becomes effective the very same day we receive your Enrollment Form. Accidents are covered on that date. After your policy is 30 days old, sicknesses which begin thereafter are covered. Under the ALL-FAMILY PLAN, childbirth or pregnancy or any consequence thereof is covered after your policy has been in force for 10 months.

### 11. What if someone in my family has had a health problem that may occur again?

Even if one of your covered family members has suffered from chronic ailments in the past, pre-existing conditions are covered after the policy has been in force for two years.

### 12. What conditions aren't covered?

Only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the ALL-FAMILY PLAN), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or if something happens "on the job" and is covered by Workmen's Compensation or Employers Liability Laws.

### 13. Can I drop out any time? Can you drop me?

We will never cancel or refuse to renew your policy for health reasons—for as long as you live and continue to pay our premiums. We guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your entire state or until the maximum (Aggregate of Benefits) of your policy has been paid. You, of course, can drop your policy on any renewal date.

### 14. Why is the Catholic Hospital Plan almost like having an extra "bank account"?

When your policy is issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—depending on the Aggregate of Benefits of the plan you choose. This is your "Health-Bank Account." Then, every month your policy is in force, an amount equal to your regular monthly premium (including your first month) is actually added to your maximum. When you have claims, benefits are simply subtracted from your "account."

### 15. Are any other unusual benefits included in the Catholic Hospital Plan?

Yes. In the event of an accidental death (within 90 days of an accident) of any person covered, \$500 will be paid to the covered person's parish—unless you wish to name another beneficiary—subject to the maximum (Aggregate of Benefits) of your policy.

### 16. Will my claims be handled promptly?

Yes. With your policy, you will receive a simple, easy-to-use Claim Form. Your claims will be processed quickly and your checks will be sent directly to you.

### 17. Why are the premiums in the Catholic Hospital Plan so low?

With the Catholic Hospital Plan, you actually get all these benefits—at such a low cost—because this is a mass enrollment plan—and no salesmen are used. Our volume is higher and our sales costs are lower.

### 18. How much does my first month cost?

Only \$1.00, regardless of your age, the size of your family or the plan you select. After the first month, if you are under 65, you pay only these low monthly rates: only \$7.95 a month for the ALL-FAMILY PLAN; only \$5.95 a month for the ONE-PARENT FAMILY PLAN; only \$5.75 a month for the HUSBAND-WIFE PLAN; only \$3.25 a month for THE INDIVIDUAL PLAN. (When you are over 65, premiums increase. See modest increase in box on preceding page.)

### 19. Why should I enroll right now?

Because an unexpected sickness or accident could strike without warning—and you will not be covered until your policy is in force. Remember, if for any reason you change your mind, you may return your policy within 10 days and your \$1.00 will be refunded immediately.

Don't delay—fill out and mail Enrollment Form today, with \$1.00, to Mutual Protective Insurance Company, 3860 Leavenworth Street, Omaha, Nebraska 68105.

## CATHOLIC HOSPITAL PLAN

### LIMITED ENROLLMENT FORM NO. 9750230

INSURED'S NAME (Please Print) \_\_\_\_\_  
First Middle Initial Last

ADDRESS \_\_\_\_\_  
Street City State Zip No.

**IMPORTANT:**  
This enrollment form must be mailed no later than midnight of:

Sept. 10, 1967

SEX:  Male  Female    Month    Day    Year

AGE \_\_\_\_\_ DATE OF BIRTH: \_\_\_\_\_

SELECT  All-Family Plan    If All-Family or Husband-Wife Plan is selected, give following information on wife:

DESIRED:  Husband-Wife Plan

(Check One)  One-Parent Family Plan

Individual Plan

Wife's First Name	Middle Initial
DATE OF WIFE'S BIRTH:	Month    Day    Year

Do you carry other insurance in this Company?  No  Yes (If "yes," please list policy numbers.) \_\_\_\_\_

I have enclosed my first monthly premium of \$1.00 and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska, for the Catholic Hospital Benefit Policy Form P147 Series and Plan thereunder as selected above. I understand the policy is not in force until actually issued. I understand that unless I indicate another beneficiary to the Company in writing prior to my death, and direct and order change of beneficiary the beneficiary for all persons covered under this policy shall be the Catholic parish in which the covered person resides at the time of his death.

Date \_\_\_\_\_ Signed X \_\_\_\_\_  
Insured's Signature SIGN—DO NOT PRINT

Check here if you wish to name a beneficiary other than your parish, and a form will be sent to you along with your policy.

FORM E-147    Please make check or money order payable to MUTUAL PROTECTIVE



BELOW OLYMPUS By Interlandi



"Isn't it a bit premature? They're only just talking about Ronald Reagan as a Presidential candidate."

THE YARDSTICK

Great Theologian, Lovable As Person

By MSGR. GEORGE G. HIGGINS

The news of Father John Courtney Murray's sudden death in Queens, Long Island — not far from the place of his birth — came as a severe shock to his multitude of friends and admirers, even though it was not altogether unexpected.



MSGR. HIGGINS

He had suffered for several years from a serious heart condition, later complicated by a lung ailment which hospitalized him in Rome for a matter of weeks during the fourth and final session of the Vatican Council.

GREAT WORK

Thanks be to God, however, he recovered in ample time to help put the finishing touches on the Council's Declaration on Religious Liberty — of which he was one of the principal authors — and to concelebrate with Pope Paul VI in St. Peter's Basilica on the day on which the declaration was promulgated.

The academic fraternity will have much to say about Father Murray, in the course of time, as a professional theologian of unusual stature.

For present purposes, however, I should like to pay tribute to him less formally as a remarkable human being — a gentleman as well as a scholar, a man of deep sensitivity and wide-ranging interests.

I stress this side of Father Murray's character to counteract the mistaken, but fairly widespread impression among those who didn't know him personally that he was an aloof and distant academician, a patrician of elegant tastes who was out of touch with the hoi-polloi and found it difficult to suffer foals gladly.

This is a very distorted caricature of the real Father Murray, and, aside from the members of his own community at Woodstock College, there are few who know it better than those of us who lived with him in Casa Villanova in the Parioli section of Rome during the last three

sessions of the Vatican Council.

HEAVY WORKLOAD

Too much of a gentleman — and, by temperament, too sensitive and reserved to take the floor away forcefully from more boisterous conversationalists, he would listen very patiently, especially to his juniors, and would diffidently ask for the floor only when he felt that the group expected him to speak his piece.

On more formal occasions, when the Americans living at Villanova celebrated a national holiday or some other significant event in the presence of the French, Italian and Yugoslav contingents, which shared our common dining facilities, Father Murray would be delegated by acclamation to speak for all of us and would do so in flawless Latin and with great aplomb. He was at his elegant best on such occasions, and, in spite of his protestations to the contrary, was always delighted to serve as our official spokesman.

I could go on at considerable length about the distinctive, low-key role that Father Murray played in making our three-year stay at Villanova an unforgettable experience, but perhaps I have already said enough to make the essential point that those of us who lived with him — and suffered with him vicariously during all the tortuous ins-and-outs and ups-and-downs of the Declaration on Religious Liberty — will always remember him with great affection and esteem, not, in the first instance, as a distinguished theologian, but rather as a witty, delightfully urbane, and warmly sympathetic friend who instinctively went out of his way to make everyone — including, or I should say, especially — the domestic servants at Villanova and the younger members of the club — feel perfectly at ease.

He was a great priest and a very lovable human being. We miss him very much — especially when we get together, as we did rather sorrowfully in New York City the night before his funeral, to reminisce about the good old days at Villanova. May he rest in peace.

In Viet, New Risks Of Far Bigger War

By FATHER JOHN B. SHEERIN

The American bishops at their meeting in Washington in November, 1966, said, "While we cannot resolve all the issues involved in the Vietnam conflict, it is clearly our duty to insist that they be kept under constant moral scrutiny."

The recent American bomb strikes at the doorstep of Red China add a special note of urgency to our moral scrutiny of the war. We cannot evade our responsibility by saying this is the business of the government in Washington.

The American bishops, in calling attention to the personal responsibility involved, quoted the Second Vatican Council as saying that government officials "depend on public opinion and feeling to the greatest possible extent."

SUM AND SUBSTANCE

RISK IS GREAT

To deliberately precipitate a war with Red China would be a ghastly crime. It is scarcely less reprehensible to run the risk of starting such a war.

I know that there are many Americans who would agree with the idea that we should get the war over with as soon as possible — even to the extent of stepping up the raids on North Vietnam.

Senator Dirksen, commenting on the bomb strikes so close to the Chinese border, was quoted in "The New York Times" as saying: "I am not alarmed — particularly if we are getting at new, effective targets. We seem to be crashing away and getting close to pay

dirt."

Most Americans, I hope, would agree rather with Senator Mansfield who expressed grave fear as to the consequences of dropping bombs on China's doorstep.

By dropping bombs not far from the border, we may be getting close to "pay dirt" but we are also getting uncomfortably close to a far bigger war than that in Vietnam. China has the nuclear bomb and also has domestic troubles, and the usual procedure for a government that has domestic troubles is to get itself involved in a war, in order to unify its people.

The elections being held in South Vietnam on Sept. 3, are getting a lot of coverage in the press. And in Congress there are those who say that we should pull out of Vietnam unless these elections are conducted in free and democratic fashion.

It seems to me however that the bombing raids on the Chinese border climaxing years of American involvement are far more important than the elections. Suppose the elections are handled properly, the big question still remains: should we or should we not negotiate to end the war?

FEUDAL REGIME

There are in my opinion, a number of good and sufficient reasons why we should not be fighting in Vietnam —

We are helping a feudal and corrupt regime that is not particularly anxious to fight; we are in a war that is a dismal drain on American lives and that seems endless.

Moreover, it is a traditional rule of warfare that non-combatants be spared, but in the guerrilla warfare in Vietnam, as in nuclear war, it is impossible to kill enemy soldiers without killing non-combatants at the same time.

In strafing from sea or air (and most especially in the numerous cases of errors in identifying the enemy) combatants and non-combatants are killed without distinction. In operations such as "Operation Cedar Falls," the aim is to devastate the whole countryside leaving not a leaf of foliage or a grain of food for any human being. If the villagers do not escape, they are exterminated without regard to age, sex or health. In guerrilla wars like this, the possibility of by-passing civilians is so slight that many moral theologians are narrowing down the possibility of a just war almost to zero.

Perhaps this was in Pope Paul's mind at the UN when he conceded the possibility of a just war of self-defense but yet declared, "No more war, no — never again." And to those who say that all North Vietnamese are combatants, the response is: "Do you really believe the infant in the crib, the sick and crippled and the aged — are combatants?"

Archbishop Among Viet 'Observers'

WASHINGTON — (NC) — Archbishop Robert E. Lucey of San Antonio, Tex., is among 20 Americans sent by President Johnson to Vietnam to observe the fairness of the Sept. 3 presidential elections.

The group, which includes members of Congress, three governors, mayors, and religious, business, civic and labor leaders, left for South Vietnam by plane. It is to return to this country about Sept. 6, three days after the elections.

The President named the observers in the wake of a message sent to the U.S. Congress by Premier Nguyen Cao Ky maintaining that his government is running a clean campaign for the election of a president, vice president and senators.

The letter was in response to criticism by some U.S. senators and representatives concerning fairness in preparation for the election.

KY'S VIEWS

"I can say without any doubt in my conscience that my government does not deserve any lesson in honesty and patriotism from any quarter," Ky wrote, reacting to congressional charges that the election may be rigged in favor of the Ky-headed military regime.

The Ky letter was ad-

ressed to Vice President Hubert H. Humphrey, House Speaker John W. McCormack and to the members of Congress.

The premier accused "a few press correspondents" of misquoting him, of hinting that he would stage a coup if he felt the election winner was unacceptable.

"I have proved that I am capable of placing the interest of our nation above all possible personal ambition," Ky wrote, citing his June 30 decision to withdraw from the presidential race and seek the vice presidency on a ticket headed by Lt. Gen. Nguyen Can Thieu, chief of state of the military government.

The President also named Rabbi Jacob P. Rudin of Great Neck, N.Y., president of the Synagogue Council of America, as an observer.

In his message to Congress, Ky invited congressional leaders to come to South Vietnam and observe conditions for themselves, but the Senate leadership turned down the invitation.

The observers were assured they will be free to travel in any secure area of South Vietnam. Reports from Vietnam said observers also will come from at least six other nations — Belgium, New Zealand, Greece, Japan, Laos and the Philippines.



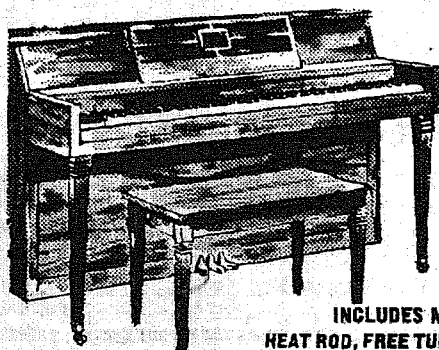
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Christ Of The Ozarks

# NOW -- Christianity

## To Benefit, Read The Bible Lovingly

By Father DAVID G. RUSSELL  
We live surrounded by sound. Noise from the engines of cars and the chatter of crowds fill our streets. Airwaves of sound pierce the walls of our homes. An onslaught of words attacks us nearly all day long.

Amid all of these noises and words, there is one voice, one word which seems to get lost in the shuffle. This voice is drowned out not because it's weak, but because we pay little attention to it. That word is the word of God.

It is peculiar that God's word should make such little impression on us. After all, it is God's word that created us. "God spoke, and there was light." God speaks and we come into existence and continue in existence. If God should cease to speak our name, we would dissolve into nothingness.

Paying attention to God is really a description of prayer. Prayer is listening, being intent on God, more than it is speaking to Him. In prayer we cannot tell God anything that He does not already know, but He can tell us a lot about Himself and about ourselves. In prayer we are supposed to learn from God.

One of the best ways to let God speak to us in prayer is by reading His word in Sacred Scripture. All that God has to say to us is there yet, do we even bother to read it?

**TWO WAYS**  
There are two ways of reading Sacred Scripture. One is the way a scholar of the Bible reads it; he reads for information. The other is the prayerful way of reading; in this case heart speaks to heart in a dialogue of love.

We must read the Scriptures the way a soldier in Vietnam reads a letter from his fiancée. He does not read for mere facts, but for love. If someone were to pick up the letter and read, it would be quite a different experience.

Is it possible that we do not read the word of God,

listen with love to Him, because we really think there is nothing there for us to learn? Have we not heard it all before? Yet that American soldier overseas reads and re-reads each letter. Even though he has the letter memorized, each new reading is renewing. He reads not for more facts, but for greater depth.

We cannot, then, read the Bible like we would read any other book. The Bible can only be read with benefit when it is read with reverence and love. Eyes of faith see beyond the printed words the words of God.

The same is true in the reception of Holy Communion. If a man without faith receives the body of Christ in Holy Communion, he might as well be eating plain bread: there is no effect. The greater the faith, the greater the spiritual effect. Likewise, the more we read the Bible with faith, the more we hear, the more God speaks, the more we are nourished.

**FAITH NEEDED**  
It is interesting to note that many people rubbed shoulders with Christ as He traveled in the crowds. They touched Him, they heard Him, they saw Him, and yet they were not cured, they were not saved. Christ to them was just another man, even though a great man; they had no faith.

Unfortunately, some read the Bible as though they were reading ancient history. But the Bible does not simply record stories of the past from which we can learn. The Bible is a living voice. When we receive Holy Communion we do not receive a dead Christ, or a Christ who simply lived 2,000 years ago in Nazareth, but the Christ who lives in the twentieth century, today. Likewise it is the voice of the living God speaking to the twentieth century who speaks in the Bible.

The bread on the altar is completely obedient to the word of God. By God's words spoken through the

## Prayer Of The Faithful

### 16th Sunday After Pentecost September 3, 1967

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Conscious of the fact that our needs are as nothing when compared with the needs of some men, we pray not only for ourselves but also for 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 all those nations suffering aggression from without or subversion from within, that their liberty may be preserved, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (3) For the cities of our nation, that their life may be strengthened by the removal of urban blight and social evils from within them, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (4) For migrant and seasonal farm workers, that they may soon achieve full participation in the life of our American society, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (5) For all who have died or now suffer as a result of the aggression in Vietnam, that their sacrifice may ensure eternal life for them, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (6) For all of us in this assembly of the People of God, that through our participation in this Eucharistic banquet we may have the life of Christ strengthened within us, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: Hear the petitions of your people, O Lord, and grant that as they have received life through the Spirit they may also live by the Spirit in their daily lives. Through Jesus Christ, your Son, our Lord, who lives and reigns with You in the unity of the same Holy Spirit, God, for ever and ever.

PEOPLE: Amen.

Church Furnishings  
Interior Designs  
Liturgical Vestments  
Clerical Apparel  
Religious Art



## MISSAL GUIDE

Sept. 3 - Mass of the Sixteenth Sunday After Pentecost, Gloria, Creed, Preface of the Trinity.

Sept. 4 - Mass of the Sixteenth Sunday After Pentecost, no Gloria or Creed, Common Preface.

Sept. 5 - Mass of St. Lawrence Justinian, Bishop, Confessor, Gloria, Common Preface.

Sept. 6 - Mass of the Sixteenth Sunday After Pentecost, no Gloria or Creed, Common Preface.

Sept. 7 - Mass of the Sixteenth Sunday After Pentecost, no Gloria or Creed, Common Preface.

Sept. 8 - Mass of the Nativity of the Blessed Virgin Mary, Creed, Preface of the Blessed Virgin Mary.

Sept. 9 - Mass of St. Peter Claver, Confessor, Gloria, Common Preface.

Sept. 10 - Mass of the Seventeenth Sunday After Pentecost, Gloria, Creed, Preface of the Trinity.

## Forty Hours Devotion

Week Of Sept. 3  
Holy Redeemer, Miami  
Gesu, Miami

Week Of Sept. 10  
St. Joan of Arc, Boca  
Raton  
St. Elizabeth, Pompano  
Beach

Week Of Sept. 17  
Epiphany, South Miami  
Immaculate Conception,  
Hialeah

Week Of Sept. 24  
Little Flower, Coral Gables  
St. Juliana, West Palm Beach

## Cardinal Cody On Consilium

VATICAN CITY (NC) — Pope Paul VI has named John Cardinal Cody of Chicago a member of the Consilium for the Implementation of the Constitution on the Liturgy.

# SUNDAY MASS TIMETABLE

The Sunday Mass schedule for Cathedral at 7506 NW 2nd Ave. is as follows: 7, 8, 9, 10, 11, 12, 3:30, 5:30, 7 pm (Spanish).  
ARCADIA: St. Paul, 7, 11.

AVON PARK: Our Lady of Grace, 8:30, 10.

BELLE GLADE: St. Phillip Benizi, 7, 10:30 and 12 (Spanish).

BOCA GRANDE: Our Lady of Mercy, 4 p.m.

BOCA RATON: St. Joan of Arc, 7, 9, 10:30, 12.

BONITA SPRINGS: St. Lea, 7:30, 9:30.

BOYNTON BEACH: St. Mark, 8, 9:30, 11 and 6 p.m.

CAPE CORAL: St. Andrew Church (Del Prado Parkway) 6:30, 8, 11 a.m. and 6 p.m.

CLEWISTON: St. Margaret, 8 a.m. 7 p.m.

COCONUT GROVE: St. Hugh, 7, 8, 9:30, 11, 12:15 (Spanish) and 5:30 p.m.

CORAL GABLES: Little Flower (Church) 6, 8, 9:15, 10:30, 11:45, 1 p.m. and 6 p.m. (Auditorium) 9:15 and 12 noon (Spanish).

ST. THOMAS AQUINAS STUDENT CENTER: 8:30 and Sundays: 8:30, 10:30 a.m. Weekdays: 8:15 a.m. only.

DANIA: Resurrection (Seacord St. and Fifth Ave.) 7, 8, 9, 10, 11 and 12.

DEERFIELD BEACH: St. Ambrose (363 S.E. 12th Ave.) 7:30, 9, 10:30 and 12 noon.

DELRAY BEACH: St. Vincent, 6:30, 8, 9:30.

FORT LAUDERDALE: St. Anthony, 7, 8, 9:15, 10:30, 12 and 5:30 p.m.

St. Bernadette, 7, 8, 9, 10 and 11 a.m.

St. Clement, 8, 9, 10, 11:15, 12:30.

St. George, 7, 8:30, 10, 11:30 a.m. and 5:30 p.m.

St. Jerome, 7, 8:30, 10, 11:30.

Blessed Sacrament, (Oakland Park Blvd. and NE 17th Ave.), 6, 8, 9:30, 11, 12:30 and 6 p.m.

Queen of Martyrs, 6:30, 8, 9:30, 11, 1:30 and 6 p.m.

FORT LAUDERDALE BEACH: St. Pius X, 7, 8, 9:30, 11 and 12:15.

St. Sabastian (Harbor Beach), 8, 9:30, 11, 12:30, 5:30 p.m.

FORT MYERS: St. Francis Xavier, 6, 7, 8:30, 10, 1:30.

St. Cecilia Mission, 7, 8:30 and 11.

FORT MYERS BEACH: Ascension 7:00, 9:30.

FORT PIERCE: St. Anastasia, (Church) 7, 8, 9:30, 11, 12:30.

(Auditorium 33rd St. and Delaware Avenue) 7:30, 9, 10:30.

HALLANDALE: St. Matthew, 6:30, 8, 9, 10, 11, 12 noon.

HIALEAH: Immaculate Conception, 6, 7, 8, 9, 10:15, 11:30, 12:45 (Spanish) 6 p.m. and 7:30 p.m.

St. Bernard Mission: 9, 10 (Spanish).

St. John The Apostle, 6, 7, 8, 9:30, 11, 12, 12:55 (Spanish), 5:30, 6:30 p.m. (Spanish).

HOBE SOUND: St. Christopher, 7 and 9 a.m.

HOLLYWOOD: Annunciation 8, 9, 11:30, and 7 p.m.

Little Flower, 5:45, 7, 8:15, 9:30, 10:45, 12, 5:30 p.m.

Nativity, 7, 8:15, 9:30, 10:45, 12 and 7 p.m.

HOMESTEAD: Sacred Heart, 6:30, 8, 9:30, 11, 12:30 and 6 p.m.

MMOKALEE: Lady of Guadalupe, 8:30, and 11:45.

INDIANTOWN: Holy Cross, 7:30.

JUPITER: St. Jude (U.S. 1), 8 and 10:30 a.m.

KEY BISCAYNE: St. Agnes, 7, 8:30, 11:15, (Spanish) 11:15 and 6:30 p.m.

LABELLE Mission, 10.

LAKE FLACID: St. James Mission, 7:15 a.m.

LAKE WORTH: St. Luke, 2090 S. Congress, 7, 8, 9:15, 10:30 and 6:15 p.m.

Sacred heart, 6, 7, 8, 9:15, 10:30, 11:30 and 6 p.m.

LANTANA: Holy Spirit, 7, 8, 9:15, 10:30, 11:30 and 6 p.m.

LEHIGH ACRES: St. Raphael (Lee Boulevard) 8, 10.

MARCO: The Catholic Church of San Marco; 12:15 p.m. (Marco Yacht Club)

MARGATE: St. Vincent, 7, 8, 10:15 and 11:30 a.m.

MIAMI: Assumption Academy, 9, 10:30, and 12 (Spanish).

St. Brendan, 6:30, 8, 9:15, 10:30, 11:30, 12:30, 5:30 and 6:45 p.m. (Spanish).

Corpus Christi, 6, 7, 8, 9:15, 11:45 a.m. (Spanish) 10:30, 1, 5:30 p.m.

Gesu, 5, 6, 7, 8, 9, 10, 11:30, 2:30, 5:30 p.m. (Spanish).

Holy Redeemer, 7, 10, 6:30 p.m.

International Airport (International Hotel) 7:15 and 8 a.m. (Sundays and Holydays).

St. Mary of the Missions and St. Francis Xavier, 7, 8:30.

St. Dominic, 7, 8:30, 10, 11:30 (Spanish 6 p.m.)

St. John Bosco Mission (1301 Flagler St.)

7, 8:30 (Sermon in English), 10 (Sermon in English), 1, 7:30 p.m.

St. Kevin Mission (Concord Theater, 11301 Bird Rd.) 9, 10 and 11 a.m.

St. Kieran, 7:30, 9:30, 11, 12 (Spanish).

St. Michael (New Church), 6, 7, 8, 9, (Polish), 10, 11 (Spanish), 12, 6, 7, (Spanish).

Old Church 10 a.m. (Sermon in Polish).

SS. Peter and Paul, 6:15, 7:30, 8:30, (Spanish), 9:30, 10:30, 12, 1 p.m., (Spanish), 5:30 p.m. 7 p.m. (Spanish), and 8 p.m. (Spanish).

St. Timothy, 7, 8, 9, 10:15, 11:30, 12:45, (Spanish) 6:30 p.m.

St. Vincent de Paul (2100 NE 103rd St.), 7, 8:15, 9:30, 10:45, 12 noon and 6 a.m.

MIAMI BEACH: St. Francis de Sales, 7, 8, 8, 10:30, 11:45 and 6 p.m.

St. Joseph, 7, 8, 9:30, 11, 12:30 and 5:30, p.m.

St. Mary Magdalen, 7:30, 8:45, 10, 11:15, 12:20 and 6 p.m.

St. Patrick, 6, 7, 8, 9, 10, 11, 12:30 and 6 p.m.

MIAMI LAKES: Our Lady of the Lakes 7:30, 9, 10:30, 12.

MIAMI SHORES: St. Rose de Lima, 7, 8, 9, 10, 11, 12.

MIAMI SPRINGS: Blessed Trinity, 6, 8, 9:30, 11, 12:30 and 6 p.m.

MIRAMAR: St. Bartholomew, University Drive (Davie Rd.) and Hallandale Beach Blvd. 6:45, 7:45, 9, 10:15, 11:30, 12:45, and 7 p.m.

MOORE HAVEN: St. Joseph 10.

NAPLES: St. Ann, 7, 8, 9:30, 11, 12:30 and 6 p.m.

NARANJA: St. Ann, 10:30 (Spanish).

NORTH DADE COUNTY: St. Monica, 7:45, 9, 10:15, 11:30 and 6 p.m.

NORTH MIAMI: Holy Family, 6, 7, 8:30, 9:45, 11 a.m., 12:15, 6:30 p.m.

St. James, 6, 7, 8, 9:30, 11, 12:30 and 5:30 p.m.

Visitation, 7, 8:30, 10:30, 12 and 7:30 p.m.

NORTH MIAMI BEACH: St. Lawrence, 7, 9, 10, 11, 12:15 and 6:30 p.m.

OKEECHOBEE: Sacred Heart, 9:30, Bays' School.

NORTH PALM BEACH: St. Clare, 7, 8:15, 9:30, 10:45, 12 and 5:30 p.m.

OFA LOCKA: Our Lady of Perpetual Help, 7, 8:30, 10, 11:30 and 6 p.m.

St. Philip (Bunche Park) 9.

PAHOKEE: St. Mary, 9 a.m. and 6:30 p.m. (Spanish).

PALM BEACH: St. Edward, 7, 9 and 12 noon.

PERRINE: Christ the King, 8, 10, 12 noon.

Holy Rosary, 7, 8, 9:30, 11 and 12:15 p.m.

PINE ISLAND MISSION: 9:30 a.m.

PLANTATION: St. Gregory, 8, 9:15, 10:30, 11:30 and 12:30 p.m.

POMPANO BEACH: Assumption 7, 8, 9:30, 11 and 12:15 p.m.

St. Elizabeth, 7, 8, 9:15, 10:30, 12 noon.

POMPANO SHORES: St. Coleman, 7, 8, 9:30, 11, 12:15.

PORT CHARLOTTE: St. Charles Borromeo, 7, 8 p.m. 9:30, 11 and 6 p.m.

PORT ST. LUCIE: St. Lucie, 8 and 11 a.m.

PUNTA GORDA: Sacred Heart, 7:30 and 10 a.m.

RICHMOND HEIGHTS: Christ the King, 7, 10, 12.

RIVIERA BEACH: St. Francis of Assisi, 6:45, 8, 9:15, 10:30, 12 and 5:30 p.m.

SANIBEL ISLAND: 11:30.

SEBASTIAN: St. William Mission, 8 a.m.

SEBRING: St. Catherine, 8:30, 10:30.

SOUTH MIAMI: Epiphany, 6:30, 8, 9:30, 11 and 12:15.

St. Louis, 8, 9:30, 11 and 12:30 p.m.

St. Thomas (7303 SW 64th St.) 6, 7, 8, 10, 11 and 6 p.m.

SOUTH MIAMI HEIGHTS: St. Ritas Mission, 9 a.m.

STUART: St. Joseph, 7, 9, 11.

VERO BEACH: St. Helen, 7:30, 9, 10:15, 11:30 and 7 p.m.

WAUCHULA: St. Michael, 9.

WEST HOLLYWOOD: St. Stephen, 7, 8, 9, 10, 11, 12:15, 7 p.m.

WEST PALM BEACH: Blessed Martin 9:30, St. John Fisher, (4317 N. Congress) 7, 8, 9, 10, 11:30 and 6 p.m.

St. Juliana, 6:30, 8, 9, 11, 12 and 6 p.m.

Holy Name, 6:30, 8, 9:30, 11 and 12 a.m.

St. Ann, 6, 7, 8, 9, 10, 11, 12 and 5:30 p.m.

### ON THE KEYS

BIG PINE KEY: St. Peter's Mission, 9:30 a.m.

KEY WEST: St. Mary, 6, 7, 8:30, 10, 11:15 and 12:15.

St. Bede, 8, 9, 11 and 7 p.m.

MARATHON SHORES: San Pedro, 8 a.m. 6 p.m.

PLANTATION KEY: San Pedro, 6:30, 9 and 11 a.m.



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# Should Girls Worry If They're Tall?

*I'm a 15-year-old girl who dropped out of eighth grade and refused to go to high school because I am five feet, nine inches tall and still growing. Most people consider me pretty but I disagree. I was taller than anyone in my class.*

By JOHN J. KANE, PH. D.

Perhaps, Florence, there is something that may be done to retard your rapid growth. This, however, is a medical problem and I urge you to consult a physician. On the other hand, there is a great deal you can do to change your outlook on life.

In our society it is generally desirable for men to be tall and women to be shorter than men. This is what we would call a cultural matter and it varies from one society to another. It is one of those social expectations in American life and there is nothing to be done about it.

Furthermore, while it may be small comfort to you, as the result of better food and medical care, the height of men is increasing over what it was some years ago. Studies at Harvard reveal that the classes of today are somewhat taller than the classes of about 50 years ago. This is even truer over a longer period of time. Look at some of the armor you see in museums and you will be amazed to notice how short men were in the Middle Ages.

## Society For Tall

You are not alone in your problem and there is actually a society of tall women, who are six feet or over. They apparently felt somewhat out of it because of their unusual tallness and actually got together to ease their problems.

The real difficulty, I find in your letter is the fact that you dropped out of eighth grade and refused to continue your education. This will not curtail your growing but it certainly will curtail your knowledge and efficiency in the kind of society in which we live.

Just what good did dropping out of school do you? Since you say you are endowed with good looks, this should be quite a compensation for your height. Being tall need not be the tremendous social handicap that you are making it.

There are many boys and men who are much taller than you. After all, height is a relative matter, and if you acquire boy friends who are your height or taller, perhaps you will feel less self-conscious about your height. Furthermore, since you really consider this a serious social handicap, the best thing to do is to attempt to compensate for it.

It is scarcely within my field to discuss women's dress. But I am certain that you know something about this; and if you don't your mother does. Would it not be feasible to wear shoes with less high heels than most girls use? Some women actually add two or three inches to their height by wearing very high heels. When they remove their shoes, it is amazing to notice how much smaller they are. I think perhaps the opposite method could be used in your case.

A much more important type of compensation is to return to school at once and to secure the best education you possibly can. You can learn to become a very interesting conversationalist, you can attempt to develop an outstanding personality; and in face if you work at it you can make yourself such a pleasant, desirable companion that few people will notice your height because they will be attracted to you as a person.

At the present time you are placing entirely too much emphasis upon your height and you are excluding all other considerations. At your age I can understand how you feel. But this total absorption in the matter of height, the dropping out of school and your present attitude (which is really one of retreat) - I cannot understand and I don't think you will continue to feel this way if you'll seek some kind of counseling.

You say nothing about the attitude of your parents but I presume they are concerned by your refusal to continue in school. They certainly must be aware that in the long-run this is a disastrous type of approach. You have probably discussed the matter with them but I suggest that you try to talk it over with them once more. You have a problem, which you have magnified but you must learn how to live with it.

## Return To School

I would strongly urge you first, to return to school, and then to seek counseling service at the school. If it is not provided, then I would ask your parents to obtain some kind of psychological or psychiatric counseling for you. A few sessions of this type may be able to change your entire outlook on life, and to convince you that the matter of your height is only one of very many factors and by no means the most important.

If your height causes you to be ungainly (and from what you have written in your letter, I rather doubt this is the case) then you might even consider attending one of the charm schools. Actually, there you may learn that you can use your height as an asset and it will be less of a liability than you believe. This will cost some money but it is undoubtedly worth it.

If you continue with your present attitude, have you ever asked yourself just what will happen to you? Whenever we are faced with any problem we have three methods of approaching it.

We can face it realistically and try to overcome it. You cannot change your height but you certainly can change your attitude toward it.

The second method is to circumvent or go around the problem. If you place emphasis on other aspects of life, I believe the matter of height will assume less and less importance in your mind.

The third method (and the one that you apparently have taken) is retreat before a problem. This can only drive you deeper and deeper into yourself and into almost total social exclusion from others.



# Says Bishops Must Be Tops In Courage

CHICAGO (NC)—Courage is needed above all other qualities by a bishop who would be a good leader in the Church today, Bishop Ernest J. Primeau of Manchester, N.H., said here.

Bishop Primeau discussed the role of the bishop in the Church at the Mass of consecration of Bishop Thomas J. Grady, Bishop William E. McManus and Bishop John L. May as Auxiliary Bishops to John Cardinal Cody of Chicago.

Cardinal Cody officiated at the ceremonies in Holy Name Cathedral here. Co-consecrators were Bishop Cletus F. O'Donnell of Madison, Wis., and Auxiliary Bishop Aloysius J. Wycislo of Chicago.

**MUST HAVE FAITH**  
Bishop Primeau said that in order to exercise intelligent leadership in the Church a bishop must have faith, judgment, wisdom, decisiveness, integrity, friendliness and a sense of humor.

"But above all," he continued, "the bishop of today needs courage—the courage required to resist pressures, private and public; the courage to resist ambition and personal aggrandizement; the courage to take a stand after due deliberation; the courage to be true to his principles and to the people who believe in them; the courage to keep the trust that has been committed to him; the courage to be daring when the occasion calls for it."

Bishop Primeau stressed that "leadership to be intelligent must be endowed with vision."

"Nothing is understandable," he said, "except through its history; and so the vision of the present and future Church must rest upon a knowledge of and appreciation of the history and the tradition of the Church; but it must not be bound by it."

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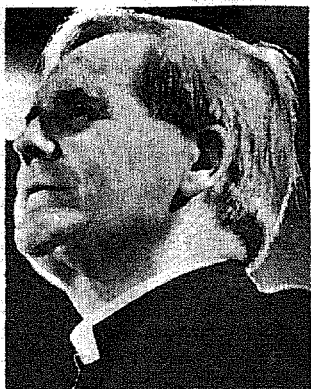
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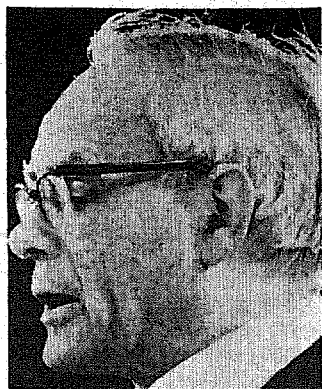
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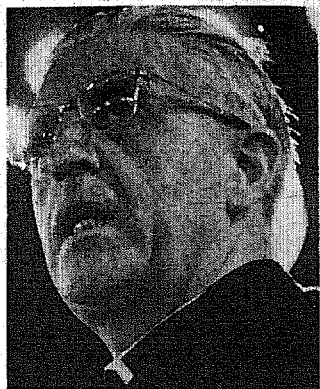




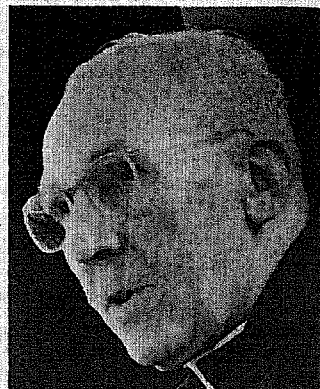
CARDINAL LEGER



FATHER RAHNER



CARDINAL SUENES



CARDINAL GARRONE



FATHER SCHILLEBEECKX



FATHER HAERING

# Theologians Note Impact Of Science

By DOUGLAS J. ROCHE  
TORONTO (RNS) —  
When 45 of the world's most brilliant theologians pour out their reflections on the renewal of the Church in 700 pages of papers compressed into a four-day meeting, ideas go off like a fireworks display.

While all the ideas that lit up the Congress on the Theology of the Renewal of the Church here, sponsored by the Canadian Roman Catholic bishops, may not win a place in the life of the Church, at least two have moved the renewal forward.

First, it is clearer than ever that theology has to take into consideration all the learning in many different fields now available before making its judgments. Second, the impact of the communications media on the formerly shadowy world of theology will force theologians to bridge the language gap that exists between what they're saying and what the rest of the Church understands.

### LONG PLANNED

Planned for four years, the Congress was the Canadian Bishops' contribution to Canada's centennial celebrations.

It was by far the most ambitious intellectual endeavor ever held by the Church in Canada and was dubbed "Vatican Two and a Half." The same stimulating clash of ideas that took place at the Council occurred against at the Congress as 1,960 invited delegates rubbed shoulders with theologians and bishops. Another 2,000 people watched the presentations and panel discussions over closed circuit television at various locations on the sprawling University of Toronto campus.

Four evening plenary sessions featured Cardinal Leger of Montreal, Archbishop George Hakim of Nazareth, Cardinal Suenes of Malines - Brussels and Cardinal Koenig of Vienna. But during the rest of the Congress, at any given moment a participant was missing four-fifths of what was going on. Five seminar sessions were held each morning and afternoon, resulting in such unfortunate scheduling clashes as theology giants Father M. D. Chenu, O.P., Father Bernard Lonergan, S.J., and Etienne Gilson speaking at the same time.

Anglicans, Protestants and Jews took prominent roles. Indeed, Rabbi Abraham Heschel, who spoke on the Jewish notion of God and Christian Renewal, was accorded the esteem reserved for prophets.

And the Congress moved a notch ahead of the international theological conference held last year at Notre Dame University by including women as speakers. One of these, Elizabeth Anscombe, a none-too-clear British philosopher, electrified staid members of the clergy by turning up in trousers and smoking a cigar. However, Christine Mohrmann, a Dutch classicist, and Sister Jeanne-D'arc, a French biblical scholar, restored the more traditional feminine image.

(Mr. Roche is the editor of The Western Catholic Reporter, news weekly of the Archdiocese of Edmonton, Alberta, Canada.)



BELGIAN Dominican theologian, FATHER EDWARD SCHILLEBEECKX, told the Congress on the Theology of the Renewal of the Church in Toronto that many Christians "are becoming increasingly displeased and dissatisfied with the traditional Christian answers to their questions." The Congress, sponsored by the Catholic hierarchy of Canada in honor of the nation's centennial year, presented addresses by distinguished Catholic, Orthodox, Anglican, Protestant and Jewish theologians to an audience of more than 2,000.

As an educational experiment to create conditions of intelligent dialogue, the Congress was a qualified success. The reading of long technical papers is clearly an outmoded teaching method in the electronic age of audiovisual instruction. New techniques are desperately needed to enable participants at such unwieldy assemblies to communicate their confusion to the experts.

### IMPORTANT GAIN

Nonetheless, the Congress scored an important gain by making the participants more aware of the rich theological body of knowledge ready to support man in the secular city.

A theological congress has probably never been held against such an unusual background. Toronto's swelling cult of Hippies have their headquarters in Yorkville and Queen's Park, which flank the university campus. While the theologians were debating the erudite themes of institution versus charisma, the Flower Power school was demonstrating to have cars banned from their main thorough-

fare so that middle class gawkers would have to walk through Yorkville and thus come into deeper contact with Hippie culture.

Each evening, the two worlds mingled briefly. For the most part, the clerics and Sisters nervously skirted the fare-foot band of beards and long-hairs referred to by one observer as the "monks of the secular city." One minister stopped and talked to the Hippies about Jesus. Another time, a Hippie slipped by the guards at a lecture and jumped onto the stage at intermission to ask the theologians for their support. Most of the delegates were indignant, but a group of priests took him to dinner and were impressed by the young man's seriousness about the Bible, Jesus and love.

The theologian - Hippie confrontation pointed up a principal lesson of the Congress: the professional theologians are tuned in to the theory of religion in the modern world, but the modern world has turned off religion. Theologians face not

only the formidable hurdle of learning to speak clearly but in such a way that modern man can recognize the God they are talking about.

Christian revelation, Father Edward Schillebeeckx, O.P., the explosive Dutch thinker, said, appears not to make any material contribution to modern man's meaningful understanding of himself. Unless Christians rid themselves of obsolete forms, "our own witness of and speaking about God will clearly be greeted by most people of today with head-shaking disbelief as incomprehensible mumbo-jumbo."

As an example of the sec-

ularized world's ignoring of God — concepts of whom were formed in cultures long dead — Father Schillebeeckx told of a Dutch youngster who was admonished by his father for not saying grace at lunch. "Thank God for what He is giving you to eat today," said the father. The boy's answer was immediate. "God isn't giving it to me. You work to give it to me."

A dominant note of the Congress was the need of theologians to assimilate the knowledge obtained through modern sciences into new formulations of God.

### NEW QUESTIONS

"We ask the Gospel new questions which previous generations of Christians could not ask," Father Schillebeeckx noted, "simply because they were not living in a secularized world like ours."

Contemporary theology, said Father Lonergan, a Christian internationally known for his linking of theology with human living, has not only to reflect on divine revelation but must learn to draw on the relatively new sciences of Religion, Psychology, Sociology and the new techniques of the communication arts. Hailing the rise of an empirical theology that uses Scripture and tradition not as premises but data, Father Lonergan insisted, "theology has somehow to mediate God's meaning into the whole of human affairs."

The "painful re-assessment" of what used to

be taken for granted must now be conducted by scientific and theological discussion and debate, warned Father R. A. F. MacKenzie, S. J., rector of the Pontifical Biblical Institute in Rome. And in the moral field, declared Father Bernard Haering, C.S.S.R., the renowned German theologian, the permanent values of marriage and the family have to be rethought on the basis of a wholly new set of facts.

The widespread appeal for an open-ended theology was summed up by Father Haering who feared that unless theology is fitting into the expanding frontiers of

(Continued on Page 22)

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# He Foresaw Great Miami-Dade Teams

From an inauspicious beginning at a renovated chicken farm in northwest Miami — Miami-Dade Junior College has become the largest junior college in Florida and one of the largest in the country.

Education Department, says they've just scratched the surface.

"Our basketball teams have been right at the top in the state every year and one of these years is going to get into the nationals," said Mainieri. "Our gymnastic and wrestling teams always come out on top or near the top in the AAU meets. Our growth is almost unlimited."

Mainieri, a 1952 graduate of West Virginia University, comes from the New Jersey area where he played high school baseball as 150 pound shortstop. Following his time at the Morgantown school he spent two years in the Army coaching military teams in Europe. After being discharged from the Army he was an assistant to Lou Little at Columbia, where he received his Master's and Doctorate degrees.

**BASEBALL RECORD**  
As a baseball coach he has had unparalleled success and is recognized as one of the top coaches in America. In seven years his teams have won 215 games while dropping only 57. An average of 31-8. But his success as a coach and selector of talent goes beyond baseball.

"I don't have a great many talents," smiled Mainieri, "but I do have an ability to analyze talent. You see that something extra it takes in someone to make him a winner."

A case in point was the acquisition of Guy Childers as golf coach and Tom Lazarro as tennis mentor. "I guess you might say I was lucky, but these men have been very successful for me, and themselves."

As an athletic director, coach and head of one of the school's departments, Mainieri also is in charge of Dade's athletic facilities. They include a 5,000 seat gymnasium, 10,000-seat football stadium and a baseball field second to none in the state.

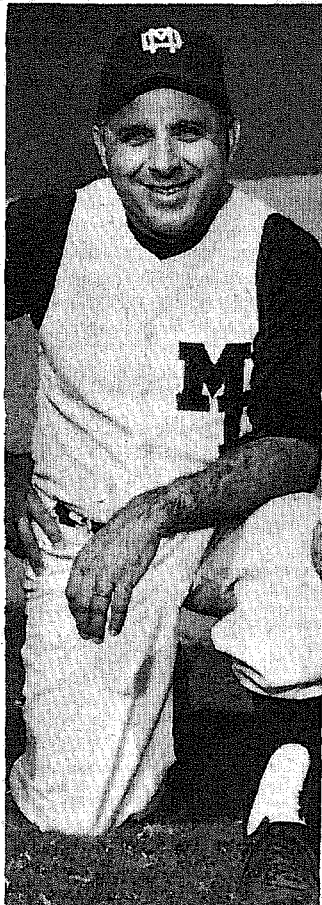
"This fall we'll have 32 football games in the stadium," he revealed. "And it also is used during the track season for all the big meets. Our gym is used for high school games and our baseball diamond is used year round by both our squad and for the big high school games."

But not to be forgotten is the intramural program. "We have over 10 per cent of the student body participating in activities that range from football to volleyball," said Mainieri. "Our job here is to have an athletic program where everybody can find their place."



**SPORTS PROFILE**  
By Chris Smith

And its athletic program has also grown. In the college's first year — only two intercollegiate sports were engaged in —



DEMIE MAINIERI

basketball and baseball. The athletic program now includes — tennis, golf, soccer, gymnastics, wrestling and track.

The architect of this small wonder has been Athletic Director Demie Mainieri, a member of Epiphany parish. The squat man, always ready with a quick smile, has realized all that he thought the college could become.

"Even back in 1960 when we fielded our first basketball and baseball teams I thought we would attain what we have now," explained Mainieri.

### GREAT RECORD

What have they attained? In 1964 they won the National Junior College baseball championship. Two years later they finished second and this past year managed a third place finish. The golf team won a national championship in 1966 and the tennis team polished off two national championships in a row — 1966-67.

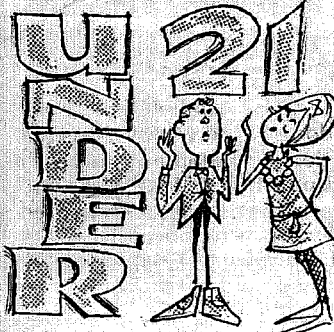
Mainieri, who also doubles as head baseball coach and head of the Physical

# Snorkelling In Sea Of Galilee

By FATHER DONALD F. X. CONNOLLY

We arrived in Tel Aviv on Friday night, having left Lake Tiberias in the morning. Lake Tiberias is another name for the Sea of Galilee, and is located about a hundred miles north of Jerusalem. The ride from Jerusalem to Galilee takes a long time because the journey is through twisting mountain roads.

The scenery from Jerusalem to Galilee is unbelievably impressive. At each rise in the mountains, the view looks as though it encompasses the whole world. All the eye can see from horizon to horizon are countless



mountains and hills, all of them seemingly barren of any vegetation — then without warning, one comes upon lush valleys with such beauty in the green grass and yellow stands of wheat that it is breathtaking.

We arrived at the Sea of

Galilee about 5 P.M. It is one of the most beautiful lakes in the world. The south end, which connects to the Jordan River, is a green and yellow valley. High mountains form both the west and east sides of the lake. This is the same place where Jesus walked on the water, when He calmed the sea, and where He was on the seashore after His resurrection from the dead.

We arrived at our hotel overlooking the Sea of Galilee at about 7 P.M. and after dinner I went alone to lie beside the shore and look up at the stars. I will never forget those hours.

We were leaving at 7 A.M., so I had to get up at 4:30 A.M. to go snorkelling in the Sea of Galilee. It was not dark, for the sun is bright by 5 A.M. I was amazed at the depth of the Sea of Galilee. Not more than 40 feet from shore, I dove down further than I ever had before, over 30 feet, and could not even come close to seeing the bottom. I did see all kinds of fish, though, and many rock formations. I took a handful of pebbles from the offshore bottom of the lake, in about 20 feet of water. I will bring these pebbles back to the United States with me.

Nazareth, which is one hour's drive to the west of the Sea of Galilee, looks Spanish-like, with sand colored bricks and red roofs dotting its hills. Father O'Sullivan of St. Rose of Lima Parish, and I celebrated Mass at the workshop of St. Joseph of Nazareth. The tour members were delighted to attend. Father O'Sullivan is very popular with the women on the tour, because he has much more patience than I.

I react too strongly to statements like the one I heard in Italy: "Father, how did they get so many foreign cars here?"

After Nazareth, with its vivid and unforgettable memories, we spent a couple of days in Tel Aviv on the coast. Then to Greece, Switzerland, Paris, and London. I shall write you from London about those places.

(To Be Continued.)

## Testimonial K-C Dinner

The annual Past Grand Knight's Testimonial Dinner-Dance sponsored by members of the Father Lawrence J. Flynn Council of the Knights of Columbus, Hialeah, will be held Sunday, Sept. 10 at Jon's Steak House, 377 W Ninth St., Hialeah.

Anthony J. Ritornato, immediate Past Grand Knight will be honored and will be presented with "The Knight of the Year" award.

Frank Notaro is in charge of arrangements. Bill Patacchia and his orchestra will provide music.

## CCD Retreat Set Sept. 8-10

KENDALL — A Confraternity of Christian Doctrine retreat weekend is planned for Sept. 8-10 at the Dominican Retreat House, 7275 SW 124th St., Kendall.

Father Joseph J. Bruner, Diocesan CCD Director, will lead activities.

## 865 Youngsters Get Awards For Reading

Summer Reading Awards recently were presented to 865 youngsters in the Diocese of Miami for their participation in the City of Miami Public Library system's annual summer reading program.

Mrs. May Edmonds, St. Hugh's parish, who heads the library's work with young people, announced that the following students from fourth grade through high school have been awarded certificates:

- Assumption:** Nina Brennan, Regina Davis, Annette Davis.
- Bellevue:** Michael Dowling.
- Blessed Trinity:** Marie P. Barquin, Michael Bilhorn, Candace Hagedorn, Kelly Pance.
- Carrollton:** Nancy Baumann-Glen, Beth Churchill, Maria Carmen Dominguez, Maria Teresa Dominguez, Megan Dowling, Conchita Espinosa, Irene Fernandez, Betsy Greene, Magali Gutierrez, Cecilio Jude, Denise King, Ada Luhi, Kathy Ann McDonnell, Frances McDowell, Ana Maria Masvidal, Michelle Milligan, Connie Montana, Patricia Ann Nero, Hilda M. Pantin, Marianne Pantin, Claire Poyet, Patricia Poyet, Ana Puenje, Hilda Puenje, Regina Puente, Trumone J. Ropos, Julia Savard, Susan Simons, Claudia Stokes, Kelly Ann Tamko.
- Corpus Christi:** Agustin Bouza, Oscar Callejas, William Conesa, Catherine Davison, Patrick Davison, Susan Elbert, Eddie Gonzalez, Grace Gonzalez, James Harrington, Jean Harrington, Lourdes Jimenez, Maria Jimenez, Regina Jimenez, Rosaura Moco, Isabel Pedrosa, William Wolf.
- Archbishop Curley:** Merwin G. Eneas.
- St. Joseph:** Julie M. Calvet, Manolo Dominguez, Carol Ferreira, Jean Paletti, Lourdes Rodriguez, Angela Stella, Mark Stella.
- St. Mary:** Christine LaFio, John LaFio, Martha Lima, Kathryn Mannese, Carol A. Sueva, Isora Travieso, Ada T. Villar, Mary Wilson.
- St. Michael:** Thomas Bugliano, Lillian Colazzo, Susan Conale, Rodney Gonzalez, Betty Ann Guarino, Hilda Gutierrez, Nancy Huertas, Mary Kearnes, Rita Ledon, Susan McCormick, Marian Moore, Matthew Moore, Edward Mykyka, Carol Quinn, Timothy Quinn, Alina Pares, Ralph Pereda, Georgina Perez, Silvia Perez, Florence Reeves, Danny Richardson, Anthony Roland, Vincent Rolland, Carol Seymour, Ruth Wertalka, Pamela Woodward, Patricia Woodward, Patricia Yesbeck.
- St. Patrick:** Timothy Schaefer.
- Sts. Peter & Paul:** Coridad Balboa, Isabel Balboa, Jose Barreto, Patty Burns, Carmen Castello, Ana Mari Cauce, Victoria Ann Civile, Grissel Concepcion, Maribel Concepcion, Eileen Dawson, J. Albert Gonzalez, Andrew Irani, Anne Joffre, Maria A. Lopez, Alicia Lycus, Charles Mallea, Hermes Mallea, Arthur Mavrode, Jesus Montegudo, Robert Parente, Rosa Maria Zayas.
- Epiphany:** Kathy Burton, Michael Burton, Dawn Doyle, Peggy Droz, Mary Flagler, Sally Flagler, Joseph Giammona, Mary Giammona, Neil Kingsley, Roberto Kingsley, Barbara Kleyla, James Kleyla, Emily McClintock, John Vitzes.
- Gene:** Brenda Daniels, Angela DePaula, Pedro Joseph Eneas, Roberto Gonzalez, Kathleen Lichtler, Manuel Marinas, Raquel Rodriguez.
- Holy Redeemer:** Marshall Merledy, Cynthia Oliver, Rene Stewart, Glenn Williams, Kim Williams.
- Holy Rosary:** Thomas Gallagher.

- Lourdes Acad.:** Jane McDowell.
- Notre Dame:** Theejunla Adams, Shirley LaBarr.
- Our Lady of Perpetual Help:** Salvador Fenton, Jr.
- Mt. Pater:** Rosemary Fenton.
- St. Brendan:** Patricia Di Santa, Simone Di Santa, Holly Dressler, Blair Kelly III, Denise Anne Pallack, Linda Ann Voss.
- St. Francis Xavier:** Dee Alexander.
- St. Hugh:** William J. Balonag, Maria Freaga, Charles Lebes, Joseph McDowell, Elizabeth Reed, Mary Williamson, Libby Wright.
- St. James:** Richard Sanchez.
- St. Rose of Lima:** Kathy Brion, Karen Hodges, Michelle Sylvester, Renee Sylvester.
- St. Theresa:** Maria Alzola, Laurie Berry, Norman Bittschwan, Francisco Blanco, Victor Blanco, Danny Brake, Katrina Brake, Gloria Bravo, Maria Elena Bravo, Suzanna C. Buskey, Michael Caputa, Elena Cauce, Carlos Centurion, Jorge Centurion, Jose Centurion, Nancy Chesney, Asela Cuervo, Guy Cusimano, Rosalba Dickinson, Ana Maria Fernandez, Felk Fernandez, Pearl Fernandez, Raul Fernandez, Joe Garcia, Gail Glaser, Lee Johnson, William Johnson, Michael Kost, Ben Lane, Hortensia De Laosa, Mariana Lopez, Cindy Malkus, Louis F. Mencio, Kathy Milano, Janus Ann Mumley, Nuala O'Kane, Graziella Ordonez, Marifolia Ordonez, Silvia Ordonez, Anna Piccini, Fernando Portivanda, Mary Portivanda, Ana Teresita Roca, Deborah Rodgers, Jassie Rojas, Jeannette Kay Ryan, Theresa Salichs, Wendy Salichs, Becky Salakar, Christine Salakar, Miriam I. Samour, Patricia Samour, Jacey Smallwood, Fabia Smith, Pat Trotter, Beatriz M. Vega, Mirtha Vega, Nury Vidal, Victor Vidal, Mary Ellen Weddewer, Michael Wuller, Stephen Wylar.

## Club Sates Lunch, Party

FORT LAUDERDALE — A luncheon and card party, open to the public, will be held by St. Pius X Women's Club at noon Monday, Sept. 18, at Fred Wenner's Restaurant, according to Mrs. R. R. Rhines, publicity chairman.

For reservations call Mrs. William Ferguson or Mrs. John Gleason.

## Fashion Show For Boystown

A fashion show and luncheon benefit for Boystown, sponsored by Beeline Fashions, will be held Saturday, Sept. 9 beginning at noon, at the Country Club of Miami, 6801 NW 186th St.

Donation is \$4.50, and reservations must be made no later than Sept. 5 by calling Mrs. Marlene Tabor, 947-5407.

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# THE VOICE OF Sports

JACK HOUGHTELING Sports Editor

## N.D. Kind Of Irish Not 'Little People'

The U. of Notre Dame 1967 football roster has just been received . . . and it's an awesome list.

Although the Irish will have only 23 lettermen on hand — a small number in today's game of mass substitution — the list is impressive in the number of huge sophomores who will blend with the veterans.

Take defensive tackle, for instance. So enthusiastic with his new talent is Coach Ara Parseghian that he has moved two-year starter Kevin Hardy, a hearty 6-5, 280 pounds, from tackle to defensive end. That leaves the Irish without a letterman at the vital position.

But, there is little remorse at South Bend.

Among the sophomore prospects are 6-5, 270 pound Mike McCoy; 6-3, 260-pound Bob Jockisch; 5-11, 240-pound Ted Jones; 6-2, 235-pound Dan Romanski, and 6-3, 220-pound George Kelly, the lightweight of the crowd. Just wait until those fellows grow up to become seniors!

With Hardy at defensive end is letterman Brian Stenger, a little 6-4, 215-pounder. But, if Parseghian wants to beef things up, he can call on sophomores Jay Ziznewski, 6-7, 250-pounds and Dewey Poskon, 6-4, 225 pounds.

Notre Dame uses a front four defensive line, just like the pros . . . and the probable combination of McCoy, Jockisch, Hardy and Ziznewski, reported to be the four starters, averages out to 265 pounds per man! Compare that with the Miami Dolphins front four and there isn't much difference.

Although the heavy reliance on sophs may make the Irish a bit error-prone in the early going, they'll have eight games under their belt by the time they move into the Orange Bowl on Nov. 24 to meet the U. of Miami. They'll all be hardened veterans by then.

Incidentally, last name on the roster is that of Rene Torrado. Rene's the former Archbishop Curley High quarterback who was so impressive punting last May in the spring game. Now a junior, Rene is one of those rarities in college these days, who went out for the team on his own and made good.

A little, 5-2, 90-pound wisp of a girl took the spotlight away from the diocese's male athletes last week.

We're referring to 13-year-old Natalie Shropshire of Epiphany School.

Natalie won both the one-meter and three-meter diving competition for 13-14 age group in the Florida Gold Coast AAU Junior Olympic championships at Fort Lauderdale to add another bit of glitter to her growing laurels.

Earlier this summer, she won the senior women's three-meter diving title at the Miami Springs International meet.

"I don't recall her ever being beaten in her own age group," states Pete DesJardins, the former Olympic diver who is Natalie's coach at the King's Bay Yacht Club.

"It's hard to say how well she'll do in the future but I'd compare her to Carol Collins at the same age."

Carol is the former Miami Shores diving star who graduated from Barry College and is now a nun. Carol won numerous national diving awards and had a high finish of third place in the National AAU women's championships.

Natalie is not the first member of her family to gain honors in aquatics. Her older sister, Anna, a spring graduate of Lourdes Academy, was one of the state's top butterfly swimmers.

But Natalie appears to want to do her flying through the air, not in the water.

**HERE AND THERE . . .** All three senior starters from Archbishop Curley High's regional basketball champs have earned college scholarships. All-stater **JOHNNY GAY** was the first, of course, with his grant-in-aid at Memphis State. Now, his backcourt mate **JOHN TAYLOR** and 6-3 forward **MIKE REILLY** have signed with St. Edwards U. of Austin, Texas . . . Webet **SID GILLMAN** of the San Diego Chargers wishes he hadn't traded off former Florida State U. quarterback **STEVE TENSI** to the Denver Broncos. Veteran starting quarterback **JOHN HADL** has thrown eight interceptions in the two games San Diego played against NFL teams, Detroit and Los Angeles. Hadl has shown little so far this season and may be over the hill. . . **BILL ZLOCH**, the St. Thomas grad who started at quarterback for Notre Dame his senior year, is now on the Pensacola Naval Air Station football team. Zloch, a Navy ensign, is in flight training there . . . Biggest player in the diocese football program this fall is **DALE SKROBOT** of St. Thomas. He tips the scales at 263 pounds and will play tackle . . . Columbus High coach **ART CONNER** figures he has a future star in 160-pound **JIM FLYNN**, only a sophomore. Jim is the younger brother of Miami High's former all-star tackle **JOHN FLYNN**. Jim, however, will be an offensive halfback . . . Archbishop Curley High has added two new assistant coaches, **JACK CAIN** from the U. of Kentucky, who'll assist in football and basketball, and **GARY SPECTER** from the U. of Miami, who'll serve in both football and baseball. . . Success of the LaSalle High football team this fall will probably ride on the shoulders of veteran linemen **JOHN DIEDRICH**, 6-1, 190 pounds, and **JOE ST. PIERRE**, 6-0, 185, both tackles; guard **GRANT HOBART**, 5-10, 185; center **JOHN DOGELPHOL**, 5-9, 185, and end **JOE BAK**, 5-10, 165. All are seniors except Bak. **COACH GIL VERDERBER** has been a little slow in bringing his Royals along as the team helmets have not arrived from being reconditioned and it's kept the squad from scrimmaging.

## Contest Open To Students

"My Individual Freedoms Under the Constitution" is the topic of this year's Constitution Week essay and art cover contests sponsored by the members of the Francis Broward Chapter of the Daughters of the American Revolution.

Students in grade and high schools in Broward County are eligible to compete in the contests, which marks the 180th anniversary of the Constitution of the United States. Top prize this year will be a \$100 college scholarship.

Students may enter the competition, which is divided into three age groups, through their schools or by submitting their entries directly to the Broward Chapter of the DAR.

The three age groups include elementary fifth and sixth graders; junior high school students in grades seven through nine; and senior high school contestants in the 10th to 12th grades. Competition will also be divided into three geographic areas of Broward County.

Essays are limited to 500 words. Art cover entries must show work related to the development of the Constitution and must be accompanied by an essay. Entry deadline is midnight, Sept. 15. Entries may be submitted to Mrs. John D. Liechty, Constitution Week chairman, Fort Lauderdale; or Mrs. J. R. Heidenreich, co-chairman, Pompano Beach.

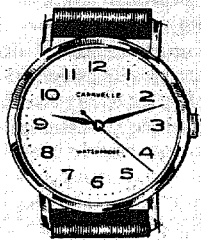
In addition to the \$100 scholarship, which is awarded in the senior division, individual winners will be awarded special plaques and trophies. Darcy Shean of Cardinal Gibbons High School was the winner of the first DAR Constitution Week Scholarship.

Constitution Week Awards will be presented at a special coffee on Friday, Sept. 21, at the First Lutheran Church of Fort Lauderdale.

## Splash Party For CYO Unit

A splash party sponsored by Holy Family parish CYO will be held Saturday, Sept. 2, from 7 to 10 p.m. at North Miami Municipal pool.

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## Newman's Big Surprise: 240-Pounder (And Fast)

By JACK HOUGHTELING

Coach Sam Budnyk of West Palm Beach's Cardinal Newman High is planning a big surprise for the Crusaders' football opponents this fall. A really big surprise.

It's 6-4, 240-pound Tom Moser playing fullback.

"I think he's going to be a natural at it," enthuses Sam over his former tackle turned back. "He's looked real good at it and everyday he improves just a little bit more."

Budnyk is the first to admit that switching an interior lineman to offensive back is a tough chore for the player to master. But, Sam has little doubt about the move's paying off.

"Tom's not only big but he's got speed. He's the second fastest man on the squad. Only (Steve) Moresco can beat him in the springs. Tom runs the 50 in six seconds, flat."

**AND MORE**

"He's strong, too. I figure that he'll get three or four yards, at least, every time he carries the ball."

There are some who say that Sam added a new assistant coach, Notre Dame grad Tim Wengierski, this year just to help bring Moser along. Wengierski is the backfield coach for the Crusaders.

The power running of Moser, who will continue to play end on defense, should provide the Crusaders with a perfect offensive weapon to go with Moresco, the talented quarterback.

Moresco's passing will keep the defense loose. If they spread too wide, Moser will crack them up the middle. It's a Hewman version of the Blanchard-Davis Army combination except it'll be "Mr. Thrower" and "Mr. Inside."

Moser, Moresco, Toby Rask, Vince Bogdanski and Tony Ellison are rated as the keys to the Crusaders' success this fall.

Rask, a 160-pounder, has been shifted from his guard position of last year to offensive halfback, to work with Moresco and Moser on the attack; while Ellison, 6-2 1/2, 224 pounds, will anchor the line at tackle. Bogdanski, 186, will be at end.

All will see double duty. One defense Moresco and Rask will be linebackers, Ellison at tackle, Bogdanski and Moser at end.

**DEPTH NEEDED**

"We have 11 lettermen this fall and we'll have one at each position. But, it's going to be up to the younger players to make our season. We're going to have to have some depth."

"That's what made us last year. We had about 18 boys who could really play. If our younger ones come through to give us the depth, we'll do all right."

"We're actually going to need them, too, as we play really the toughest schedule we've ever had."

The Class A Crusaders play two Class AA schools (Palm Beach and Lake Worth Highs), seven from Class A (St. Thomas, Chaminade, Lake Worth Leonard, Riviera Kennedy, Jupiter, Miami Military Academy and LaSalle) and one Class B school (Cardinal Gibbons).

St. Thomas, Chaminade, Miami Military, LaSalle and Gibbons are all rivals in the South Atlantic Conference.

Budnyk had a turnout of 50 players for opening of drills and is hopeful of adding another 10 or more by the timeschool starts on Aug. 28.

"We expect some freshmen and sophomores from the Jupiter, North Palm Beach and Boynton Beach areas to make it then. Most of these younger boys can't get the transportation into practice now but once our school busses start, it should be better."

Budnyk will be entering his ninth season as head coach at Cardinal Newman and its predecessor, St. Ann's High School. That makes the former Notre Dame player the dean of diocese head football coaches.

Budnyk will be entering his ninth season as head coach at Cardinal Newman and its predecessor, St. Ann's High School. That makes the former Notre Dame player the dean of diocese head football coaches.

## S. Dade Rally By Holy Name

The annual Holy Name Rally of the South Dade Deanery will be held Sunday, Sept. 10, with a meeting and breakfast at St. Brendan parish hall. Mass at 8 a.m. in the church will precede the breakfast.

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# Theologians Note Science Impact

(Continued from Page 19)

knowledge, the world will construe the Church's teaching as concerned with a God who died "with the beginning of the scientific epoch."

Once more, as during the Vatican Council, the tension that exists between creative theologians and the magisterium (teaching authority of the Church) was evident.

Many theologians hold that the bishops, who express the judgment of the magisterium, are taught by the theologians, but not all bishops are by the means ready to accept the finds of the theologians. The Congress showed that this tension is likely to go on for some time and that it is healthy for the vitality of the Church. There's room in the Church for people who will stand up and cause "wholesome scandal" by taking a radical line for the sake of a better community, said Father Enda McDonagh, Ireland's leading theologian.

Many ears picked up at a cautionary note sounded by Bishop Christopher Butler, O.S.B., a distinguished theologian at Vatican II before being consecrated. "Charismatic life is self-destructive in the long run unless the divinely-established rights of magisterial control are honestly recognized and loyally obeyed." He feared the abuse of new-found liberty might provoke an excessive reaction of control.

Father MacKenzie noted in his paper, however, that "abuses of liberty do not prove that liberty is a bad thing any more than abuses of authority prove the same about authority."

## ANOTHER JOLT

A sombre description of a Church falling into chaos, given by Father Henri de Lubac, S.J., a French visionary once under a Holy Office cloud for his reformist ideas, gave the Congress another jolt. Aggiornamento, openness of the world, adaptation, rejuvenation, ecumenism, the spirit of dialogue are yielding to the pressures of a "secularized Christianity," he warned, and it is possible, that "there will soon be no renewal or progress to talk about, but disintegration and liquidation. The hope raised by the Council will be swallowed up."

To protect the Church from this catastrophe, Father de Lubac pleaded for more attention to Teilhard de Chardin, who had stressed a three-fold faith in a personal God, faith in

Jesus Christ, and faith in the role of the Church of Christ.

The Congress was brought back from rarefied heights to the crushing problems of the day by Father Francois Houtart, a Belgian sociologist, who pleaded for a theology of the Church and the developing nations.

"What is the value of a religion that retires to Olympus and lets men flounder in their problems?" he asked, citing the war in Vietnam on which the U.S. spends in one month what the world spends in one year on aid to developing nations. "Vietnam is becoming, whether we like it or not, the symbol of the battle of the under-developed against the developed, and the poor against the rich, the oppressed against the oppressor; and it is on its way to making the 'free world' a myth."

Just as Father Roberto Tucci, S.J., editor of the influential *Civiltà Cattolica*, had called for an end to the Church's involvement in politics through nuncios. Father Houtart scorned "osten-

tious expenditures" of the Church in poor countries that link Christianity with a colonial mentality.

"A Latin American government," he reported, "whose people are struggling in dreadful misery, has offered a million dollars to build a new nunciature. Will the nuncio have the courage to refuse, or will he come out of the affair with a red hat?"

Here, however, the Congress tagged behind the Notre Dame Conference which concluded with a public statement on world poverty.

In the one paper widely hailed at the Congress as a breakthrough, Father Johan-Baptist Metz, 39-year-old protege of Karl Rahner, offered the outline of a "political theology."

Far from becoming identified with any society, the Church would establish itself as a positive critic of all societies. Christians would not withdraw from political engagement and in fact charity might demand actions

of a revolutionary character. But the institutional Church would develop a "socio-critical attitude."

To achieve this, more critical public opinion is needed within the Church, determining where the ecclesiastical institution oversteps its competence and ready to denounce the Church's struggle on wrong battle-fronts or sociological prejudices like racism.

Clearly, we are going to hear much more from Father Metz.

Cardinal Koenig of Vienna ended the Congress on the resounding call to expanded openness and greater "transparency" of the Church for all to see. "The more the flow of communication within the Church is increased," he said in the most important single sentence at the Congress, "the more inter-communication between the Church and society as a whole will be increased."



THE HAPPINESS of a little boy is reflected in his eyes as he watches Mom welcome Daddy home from military service. Such scenes are common as hundreds of GI's return home from service in Vietnam, but SGT. GENE APPLEBAUM wasn't home from the wars — just from two weeks' summer camp at Ft. Chaffee. He's a reservist in the 120th Medical Battalion of the 45th Infantry Division, and lives with his family in Oklahoma City.

## Christians Challenged To Aid Others

(Continued from Page 3)

as soon as possible, expressed sorrow at the death of American men but pointed out that the enemy has "a call upon our concern" too.

"I'm related to my enemy as a man, as a fellow human being," he said.

A hopeful note in the area of involvement was sounded by Sidney Callahan of New York, author of "The Illusion of Eve," who said the emphasis on social conscience has sent the Christian into the community "because it's the world and he loves it."

Christians no longer are bent on conquering the world for Christ as in the early days of the lay apostolate, she said. Instead they seek to "love and serve."

Other seminar speakers included: Ohio State Rep. Carl

Stokes of Cleveland, a Negro, who said success in his bid to be nominated Democratic candidate for mayor of Cleveland in the Oct. 3 primary could have "a resounding effect nationwide" and point to the possibility of Negroes' working within existing organizations.

Morris Milgram of Philadelphia, a pioneer in the field of building interracial housing, told CFM members: "You can move fast to bring community into your life by putting your shelter money, your investments money where your mouth is. The key is what we do with our housing dollars today, not manana."

# School Enrollment Up By 1.4 Million

(Continued from Page 1)

**RECORD SPENDING**  
Expenditures for education will reach a record \$52 billion. Public schools will spend \$40.6 billion of this amount and non-public schools will account for \$11.6 billion.

According to HEW Undersecretary Wilbur J. Cohen, "This report provides solid evidence of the growing commitment of the American people to education. The nation is investing

a larger share of its resources on its schools, and young people are staying in school longer.

"This should help to increase our national productivity. It should enable more persons to fully utilize their capacities. It is a constructive and hopeful sign for the future of our country."

Higher education is expected to show the largest percentage enrollment increase. About 6.5 million students are likely to enroll in colleges and universities this fall, up 8.3% from 6 million

# Urban Coalition Gets A Capitol Cool-Off

(Continued from Page 3)

arrays of economic power ever seen, even in this power-jaded city.

For example, the Coalition's steering committee includes, among others:

I. W. Abel, president of the United Steelworkers Union; Andrew Heiskel, chairman of Time, Inc.; Nobel laureate Dr. Martin Luther King, Jr.; Archbishop John F. Dearden of Detroit, who is also the president of the National Conference of Catholic Bishops; Frederick Close, chairman of the Aluminum Company of America; Henry Ford II, chairman of Ford Motor Co.; Walter Reuther, president of the United Auto Workers union; Dr. Arthur Flemming, president of the National Council of Churches; Mayor John V. Lindsay of New York, and George Meany, president of the AFL-CIO.

In addition, the head of every major civil rights organization, union, church group and national industry has participated in the top-echelon planning of the Coalition's program.

All have announced their personal commitment — and that of their organization — to that program.

But one delegate, noting the joint appearance of Ford and Reuther — two of the major protagonists in the current auto contract negotiations — wondered aloud if they were prepared to write a contract which insured jobs and training to Detroit's unemployed and unskilled, and those in other auto industry cities.

He never got the chance to ask them the question. But he did ask it of other labor and industry leaders at the workshop. Businessmen did not answer the question. Said a high steelworkers' official: "We already have an equal employment opportunity clause in our contract. The steelworkers have a good record in upholding this clause."

A nun next to me muttered: "Too bad he didn't answer the question — if he could." The issue was dropped and forgotten, like many of the other hard issues presented throughout the day.

## 25,000 Exiles Expected To Attend Dedication

(Continued from Page 1)

tercession of Mary, the religious shrine to their patroness at the site of the new chapel.

The shrine was originally proposed by Bishop Carroll last year, during a special celebration marking the 50th anniversary of the proclamation of Our Lady of Charity of El Cobre as the Patroness of Cuba by Pope Benedict XV.

"Devotion to Our Lady cannot be anything but a guarantee and a pledge of a radiant future," said Bishop Carroll, during a Pontifical Low Mass honoring the Cuban Patroness last year, which was attended by more than 25,000 Cuban exiles.

"We sincerely hope that the aspirations and the prayers of the Cuban people, not only in Miami, but throughout the world, will obtain from God, through the in-

tercession of Mary, the religious liberty that was defended so clearly by the Ecumenical Council," he declared.

The Bishop called for the erection of a shrine "attesting their deep love for their very dear patroness. Such a shrine would be constant reminder to all of her great powers of intercession, of her willingness to help all who honor her," the bishop emphasized.

The shrine, he said, would be erected "on the shores of Biscayne Bay, facing the admirable land of Cuba."

The statue of Our Lady of Cobre on the altar of the provisional chapel is as much an exile, as the Cubans who will build the shrine. It was smuggled out of Communist Cuba by a group of refugees who arrived in the United States by boat, across the Straits of Florida.

## Convention Set By Holy Name

(Continued from Page 1)

Panelists will be prominent sociologists and members of government.

Holy Name men will participate in a corporate Communion and Mass on Sunday, Oct. 15, at St. Mary Magdalen Church. St. Mary's is the host parish.

Vic Keller, vice president, will chair a panel on "How to Make Your Programs More Interesting."

Reservations may be made by contacting the secretary, Dick Denmore, 3822 Bluebell St., Palm Beach Gardens, Lake Park P. O., Lake Park, Fla.

In preparation for the celebration the Bishop called for the observance of a Triduum in parishes where there is a great concentration of Spanish-speaking people. The triduum will be an occasion to fortify the parochial community and attract those who do not practice sufficiently their religion.

During the Triduum, votive candles will be made available to many parishes by the Committee on Our Lady of Charity Shrine, and the donations will be used for building the shrine.

The dedication Mass will begin at 8 p.m., on the grounds of Mercy Hospital, 3663 South Miami Avenue.

## Labor Day Statement Focuses On Race Issue

(Continued from Page 1)

any way condones rioting and violence," the statement noted, "but they do help to explain it to those who are willing to listen and to think. Surely thinking Americans must suspect that only serious provocation could have provoked outbursts on the part of people hitherto known for their patience in suffering evil."

**REMEDIES PROPOSED**  
Proposing general remedies for current racial conditions, the statement urged that:

- The President's Commission on Civil Disorder "be given the fullest possible support."
- The "religious bodies of the United States deepen their cooperation in seeking racial justice and justice for the poor."
- The organized economic groups, particularly business and labor, "work for quick and effective solutions to the problems which

confront us."  
• The communications media continue to "probe and report in depth the underlying causes of the anguish of the ghetto."

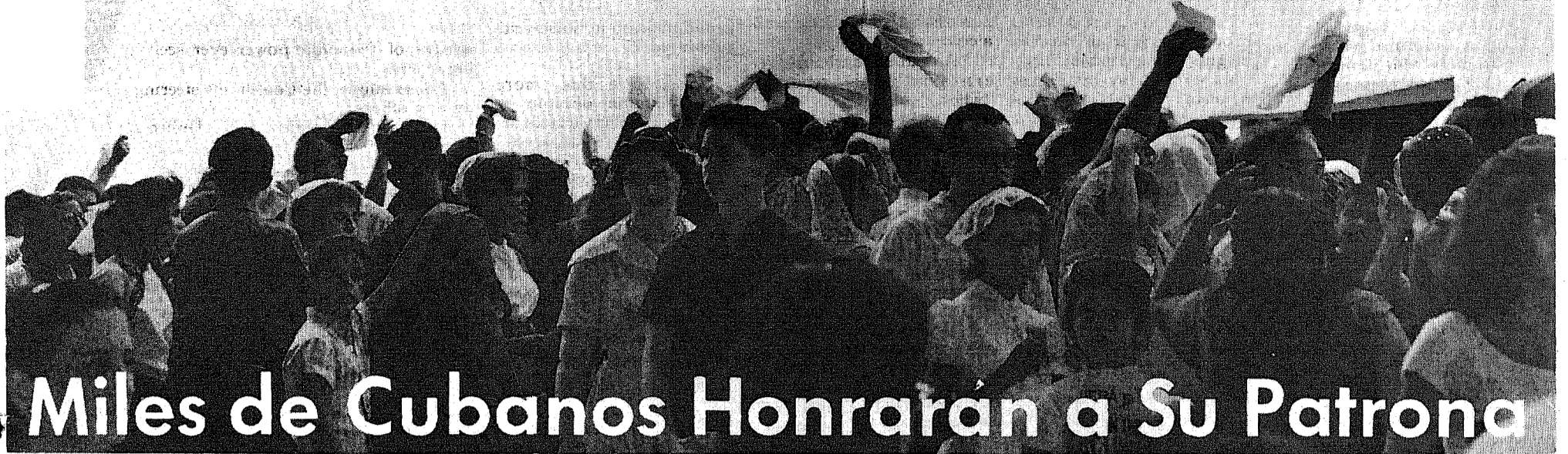
The statement warned, however, that "we must go beyond generalizations and procedures and state concrete programs in order of priority."

It gave first priority to "concerted efforts at every level of society to build bridges of communication between the races where today there are mostly barriers."

The statement also cited the need for liberalization of welfare programs, increased supplemental education programs and raising of the educational quality of inner city schools, new types of job training programs, rebuilding of cities, expansion of programs to provide adequate housing for all, and the integration of the suburbs.



# Comienza el Martes el Triduo a la Virgen del Cobre



## Miles de Cubanos Honrarán a Su Patrona

### Una Vez Más los Cubanos en el Destierro Demostrarán este Año su Fe Inquebrantable y su Devoción

El próximo viernes, 8 de septiembre, millares de cubanos se congregarán como en años anteriores para rendir un público homenaje de amor filial a Nuestra Señora de la Caridad del Cobre. En esta ocasión, la demostración de devoción mariana tendrá lugar por primera vez en los terrenos donde se levantará el proyectado Santuario-Monumento.

Este año la celebración de la fiesta tendrá el distintivo de la bendición de la pequeña y acogedora capilla construida en los terrenos entre el Mercy Hospital y el Palacio Vizcaya, que marca el comienzo de lo que será el Monumento en Miami a la Virgen de la Caridad.

La ceremonia comenzará a las 7:30 p.m. con una misa de campaña concelebrada por el Obispo Coleman F. Carroll y seis sacerdotes cubanos, uno por cada provincia de la isla.

#### TRIDUO PREPARATORIO

Como preparación a la grandiosa celebración del 8 de septiembre, el próximo martes, día 5, comenzará en todas las parroquias del área de Miami un triduo, destinado a

llegar más profundamente a los miembros de la comunidad parroquial, preparándolos para la demostración de fe. Durante el triduo se ensayarán los cantos que se van a tener en la misa para conseguir una armonía mayor. Los fieles deben consultar en sus respectivas parroquias el horario de las funciones de este triduo preparatorio.

#### MISION RADIAL

Como un complemento a este triduo, las estaciones WMIE y WFAB han cedido gentilmente el tiempo de 9 a 10 p.m. los días 5, 6 y 7 para transmitir simultáneamente una misión radial que estará compuesta de una parte catequética, una predicación sobre la Virgen de la Caridad y una tercera parte que será una dramatización de la historia de Nuestra Señora de la Caridad, realizada por artistas profesionales.

#### FIESTA DEL 8 DE SEPTIEMBRE

Para llegar al terreno donde se levanta el monumento de la Virgen del Cobre, una bella explanada junto al mar, los fieles deberán entrar por los terrenos del Mercy Hos-

pital. La celebración de la fiesta comenzará a las 7:30 p.m. con un Coro Hablado, en el cual grupos representativos de las seis provincias de Cuba rendirán un homenaje a Nuestra Señora de la Caridad.

El Obispo Carroll será el principal concelebrante de la misa en la que también participarán los padres Modesto Galofré, Maximiliano Pérez, Agustín Román, Jose M. Paz, Nelson Fernández, y Angel Naberán.

Como capellanes del señor obispo actuarán los padres Clemente Seoane y José I. Hualde; como maestros de ceremonia los padres Charles J. Zinn, Orlando Fernández y Eduardo Fernández; como comentarista el Padre Pedro Luis Pérez y como director de cantos el Padre José A. Moreno. El señor Juan Luis García estará al órgano, con la participación de la Coral Cubana, dirigida por Carmita Riera. Como lector actuará el Dr. Humberto López-Albó.

Terminada la misa, el Obispo Carroll procederá a la bendición de la capilla provisional para el Monumento, en la que será colocada la imagen de la Virgen de la Caridad del Cobre que ha venido siendo utilizada desde hace varios años en estas jornadas de demostración del fervor popular de los cubanos desterrados. Esa imagen fue traída de Cuba en bote, llegando a Miami como tantos miles de cubanos que han atravesado las aguas del estrecho de la Florida para escapar del terror y el ateísmo en Cuba.

## Empieza Hoy el 'CURSILLO DE CURSILLOS'

# Será el Lunes la Clausura

En la tarde de hoy, viernes, un centenar de cursillistas de Miami y de otras partes de Estados Unidos y La-

tinoamérica, partirán del Centro Hispano Católico hacia la ciudad de Fort Lauderdale, donde se efectuará

un "Cursillo de Cursillos," jornada de tres días para dirigentes del Movimiento de Cursillos de Cristiandad.

que se imparte a dirigentes cursillistas conocimiento y vivencia de lo esencial dentro de ese poderoso movimiento que en mayo del año pasado recibió entusiasta refrendo papal.

Mediante esa instrucción intensiva - agrega el Padre Arrillaga - los que se han sido llamados a la responsabilidad de dirigentes reciben reorientación en el método al objeto de capacitarlos para la mejor aplicación del Cursillo.

Originado en España hace 19 años, el movimiento de Cursillos de Cristiandad se ha extendido rápidamente por todo el mundo. En los Estados Unidos tuvo su comienzo en Texas en 1957 y en la actualidad se celebran regularmente cursillos en casi un centenar de centros en unas 75 diócesis de todo el país, donde sus militantes suman ya 100,000.

En Miami el movimiento cursillista se inició en 1962, y en 74 cursillos ya dados cuenta con cerca de 3,000 miembros, la mayoría de habla hispana.

Para participar en el mismo vinieron a Miami Monseñor Francisco Suárez y Eduardo Bonnin, dos de los iniciadores del movimiento laico mundial de renovación cristiana titulado Cursillos de Cristiandad.

Los dos destacados maestros cursillistas viajan a Miami expesamente para dirigir el primer Cursillo de Cursillos de la Diócesis, el segundo de Estados Unidos y el décimo quinto en todo el mundo.

La ceremonia de clausura tendrá lugar en el Auditorio Municipal del Parque Bayfront a las 7 p.m. del lunes, 4 de septiembre, seguida de una misa concelebrada, según informa el director diocesano de cursillos, Padre Miguel de Arrillaga.

Presidirá la ceremonia de clausura el Obispo Coleman F. Carroll.

El Cursillo de Cursillos, expuso el Padre Arrillaga, es una jornada de tres días en

## Cinco Religiosas Cubanas Profesarán sus Votos

Cinco Jóvenes cubanas harán la profesión de sus primeros votos en la vida religiosa con la comunidad de Madres Filipenses el domingo 10 de septiembre, a las 3 p.m. en la iglesia de St. Joseph, Stuart.

Las cinco nuevas religiosas, todas ellas jóvenes cubanas cuya vocación surgió en el exilio en Miami, fueron las fundadoras del Noviciado de San Felipe de Neri, en Stuart, creado para prepararlas a ellas para la vida religiosa.

Son ellas Sor Mercedes Fuenterría, Sor Lourdes Gross, Sor Ana R. Martín, Sor Carmen García-Rubio y Sor Nilda R. García.

La comunidad de religiosas filipenses se estableció en Miami después de haber sido expulsada de Cuba a raíz de la persecución religiosa en ese país. Aquí en Miami las religiosas filipenses conducen la residencia para señoritas Villa Madonna de la Paz, en el centro de Miami y la escuela parroquial de St. Jerome, Fort Lauderdale.

## Los Cubanos en Miami

Desde que el éxodo cubano comenzó a llegar a las playas de Miami, The Voice salió al paso a los que equivocada o malintencionadamente se oponían a que Miami fuera refugio de los cubanos que escapaban del terror y el ateísmo en su patria.

La línea editorial de The Voice contribuyó poderosamente a crear un espíritu de puertas abiertas por parte de la comunidad miamense hacia el exilio cubano.

Hoy, cuando ese éxodo sigue creciendo y la comunidad cubana de Miami hace sentir su contribución económica, cultural, espiritual; cuando las autoridades encomian el buen comportamiento de los cubanos y los grandes magazines nacionales publican reportajes sobre el influjo cubano a Miami, The Voice vuelve sus ojos hacia la colonia cubana otra vez, en esta ocasión para ofrecer un recuento objetivo de la influencia de los cubanos en Miami.

A partir de hoy, en que en las páginas 12 y 13 de esta edición se hace un rápido enfoque general de las características salientes del destierro cubano, the Voice publicará en inglés una serie de artículos sobre las distintas facetas de la comunidad cubana. El próximo viernes, día 8, coincidiendo con la celebración de la festividad de la Patrona de Cuba, The Voice publicará un artículo sobre la contribución económica de los cubanos a esta área, desde el empuje a la industria azucarera en Clewiston y Belle Glade, hasta los restaurantes españoles pasando por toda la gama de nuevos negocios que la laboriosidad del cubano ha establecido aquí. En otros artículos de esa serie se reflejará el aporte cultural así como la vida religiosa de los cubanos.

## Banquete de la Alianza Interamericana

El próximo sábado, día 9, tendrá lugar el anunciado homenaje que la colonia hispana de Miami ofrecerá al Obispo Coleman F. Carroll al haber sido proclamado Hombre del Año en las Relaciones Interamericanas por la "Alianza Interamericana de Miami."

El homenaje consistirá en una comida de gala que le ofrecerá la Alianza en el Ho-

tel Everglades, a las 7:30 p.m., con la participación de representantes del cuerpo consular latinoamericano establecido en Miami así como de instituciones latinoamericanas del área de Miami.

Las reservaciones para asistir a ese acto pueden hacerse en las oficinas de la Alianza, 1022 Salzedo Ave., Coral Gables, Teléfono 444-3452.



Suplemento en Español de **THE VOICE**



LA IMAGEN DE LA Virgen de la Caridad del Cobre, que fue traída de Cuba en bote hace cinco años, y que quedará desde el próximo viernes permanentemente en la Capilla provisional para el Monumento que se le construirá, cuando esta capilla sea dedicada por el Obispo Carroll en solemne ceremonia.



## La Revelación

Vivimos un siglo en el cual nos gustan las cosas claras. Con el descubrimiento de la electricidad hemos aclarado mucho la noche. La ciencia nos ha abierto muchas puertas por las que hemos conocido infinidad de cosas que nuestros antepasados desconocieron. La medicina nos dice como estamos interiormente sin que el bisturi nos haya tocado y frente a tantas cosas que se conocen el hombre moderno esta angustiado y esta triste. La razón es que el hombre moderno frente al mas alla se encuentra inseguro. Hay una frase que la oigo muy frecuente y que retrata al hombre de nuestros días, esta frase es: "Ningun muerto ha venido del otro mundo para decirnos como es aquello." Y en parte tiene razón porque que yo sepa no ha venido ningun muerto pero hay algo muy cierto y es que ha venido un vivo con quien la muerte no pudo porque El venció la muerte y este es Jesucristo Hijo del Dios Vivo.

El Dios Vivo se ha revelado, nos ha hablado, primeramente por los patriarcas y profetas y mas tarde por su Hijo Jesucristo.

El hombre moderno suele olvidar la Revelación, el mas alla descubierto por quien lo conoce mejor que nadie y frente a la cortina que le cubre ese mas alla llora y sufre la angustia.

El hombre sin la revelación es como el antiguo campesino que creia que el mundo se acababa detras de la loma porque alli segun los ojos de su carne se unian el cielo y la tierra.

Dios nos habla por las cosas creadas, la nube nos dice que caera el agua sobre la tierra, la aurora nos anuncia la salida del sol, el viento nos dice muchas veces que tendremos tiempo malo o bueno. Pero sobre todo las nubes, el sol, el viento y todas las cosas creadas me hablan de Dios.

Cuando misionero entre los indios araucanos me cuenta que no podia ir a decirles que Dios existia porque eso ellos lo sabian. Sus cantos nos descubren ese sentido de Dios a traves de la naturaleza.

Pero Dios no quiso solo revelarse por esta revelación natural quiso revelarse de una manera especialísima en medio de la actividad humana. Esta es la Revelación sobrenatural.

Dios intervino en la historia humana, en este movimiento de los hombres y puestó que esta nueva revelación es historica comienza en una fecha precisa en la cronología de los tiempos. Ya casi 2000 años antes de Cristo el buen Dios se puso en comunicación con Abraham, Isaac, Jacob, los antepasados del pueblo de Israel. Se reveló a traves de los grandes líderes del pueblo como fueron Moises y David y sobre todo de los grandes acontecimientos historicos de este pueblo, tanto en las guerras como en los tiempos de paz, en el exilio como en sus trabajos en la tierra prometida. Toda esta revelación iba progresando silenciosamente hacia una intervención mas clara y reveladora: su revelación en Jesucristo.

En este hombre la actividad divina llego a su cumbre, en El, Dios se encarno. El es el que nos descubre completamente la cortina de ese escenario que nos muestra el mas alla. Por fin Dios envió al Espíritu Santo para completar la revelación hecha en Jesucristo. En la primera generación de la Iglesia, sus palabras y su actividad fueron manifestadas en las palabras y obras de los apóstoles. De esta manera finalizó la revelación de Dios.

## Gana Antonio Rubio Premio 'Mergenthaler'

Nuestro Antonio Rubio acaba de obtener el preciado galardón periodístico Mergenthaler de la Sociedad Interamericana de Prensa, por su labor como caricaturista de orientación fuertemente democrática.

Las caricaturas de Antonio Rubio fueron al concurso compitiendo con caricaturistas de distintos países de Latinoamérica. El premio Mergenthaler es equivalente para la prensa de los países latinoamericanos al premio Pulitzer, ya que es el más alto galardón periodístico continental.

Antonio Rubio es desde hace un año caricaturista editorial de The Voice, teniendo a su cargo, cada semana la responsabilidad de la caricatura de la página editorial, además de otras ilustraciones para este periódico. Ya anteriormente Antonio había colaborado esporádicamente con The Voice.

Comparte Antonio Rubio sus labores de caricaturista de The Voice con las del semanario humorístico Zig Zag Libre y con las de la Agencia de Informaciones Periodísticas, un servicio de noticias y sindicato de prensa que distribuye noticias, reportajes, artículos, fotos y caricaturas a periódicos de todo el Continente.

Esas caricaturas de Antonio distribuidas por la AIP y aparecidas en distintas publicaciones latinoamericanas son las que le ganaron el alto galardón.

The Voice se honra en contar como su caricaturista editorial a Antonio Rubio, ganador del importante premio de la SIP. En Cuba, donde laboraba en el periódico Avance y la revista Bohemia, entre otras publicaciones, Antonio Rubio fue también ganador de distintos premios periodísticos, hasta que el comunismo lo forzó al exilio en Miami.

## Proponen a Cantinflas

Arequipa (NA)—La Federación de los Círculos Católicos de Arequipa, ha propuesto al actor mexicano Mario Moreno, "Cantinflas," como candidato al Premio Católico del Cine, por su interpretación del film "Su Excelencia."

La película, afirma la entidad, expresa claramente la doctrina cristiana del respeto por la persona humana y por la libertad de los pueblos conteniendo también explícitas alusiones a la doctrina social de la Iglesia.

TUPPERWARE — tiene posiciones para Señoritas que quieren trabajar horas que deseen. Buen pago. No necesitan invertir. Rebecca Keene, 681-3341.

# Nuevas Divisiones en Cuba

Desde finales de 1965 los castrocomunistas han desatado una persecución psicológica, y en ocasiones, hasta física, contra aquellos que quieren ir de Cuba. Como medida inicial, el régimen rojo de la Habana, cesantó a todos los que manifestaron su intención de irse de la isla mártir. Claro está que eso le creo un serio problema a Castro.

Entonces los rojos les dieron a los cesantados que podrían ir a cortar caña o picar piedras, hasta que se fueran del país. La reacción inicial del pueblo fue de rechazo a esta medida de trabajo esclavo. Y entonces el régimen creo los terribles campos de concentración de

## Balle Juvenil

Mañana, sábado, se ofrecerá en el auditorium de SS Peter and Paul un baile juvenil, con la participación de dos orquestas, "The Ideals" y "The Illusions." El precio de la admisión es de un dólar por persona y 1:50 por pareja. Chaperonas, gratis. El Auditorium está situado en 1435 S.W. 12 Ave.

## Silueta de una Madre

En Estados Unidos de Norteamérica vivimos muchos desterrados de nuestras patrias. El que no ha pasado por ese dolor de tener que abandonar contra su propia voluntad una patria, dejando atrás todo lo que uno a lo largo de toda una vida había acumulado, no puede sopesar la profunda brecha que en las mismas entrañas de la personalidad abre dicha tragedia. Muchos, como yo, que están en contacto directo con lo más secreto que se esconde en las almas, saben que no exagero. Los tres últimos Papas han hablado con acento desgarrador sobre ello. Yo veo todavía, después de varios años, a hombres que ocupaban puestos importantes allí — en su patria — haciendo de barrenderos y lavando platos. Contemplo sus caras y veo en ellas, bajo la apariencia de una leve sonrisa, una profunda tristeza que les consume por dentro, que desequilibra sus vidas. Y cuando no es eso, es otra cosa, que provoca nostalgias y rupturas psíquicas, difíciles de ser comprendidas por la juventud y por aquellos otros que no han experimentado lo que es un exilio forzado.

Pero Dios está en todas partes y a nadie abandona. La religión presenta valores capaces de mitigar cualquier dolor, desde que los primeros desterrados más injustamente fueran el mismo Hijo de Dios y su Madre santísima. Por eso en el destierro, la religión ha acercado a muchos a la Iglesia, que en otro tiempo vivieron alejados de ella, o no la vivieron con la seriedad que requiere la fe cristiana.

No solo esto, sino que también los Papas y los Jerarcas de la Iglesia se han acercado al pobre desterrado, escribiendo maravillosas páginas, para que sea atendido como hermano, sin distinción de color, nación, lengua... y se le den todas las facilidades, para que, por lo menos, en la Iglesia encuentre sus sacerdotes, su liturgia, sus cantos, sus tradiciones cristianas, su len-

las Unidades Militares de Ayuda a la Producción, (UMAP).

La policía se lanzó a las calles de Cuba y empezó a hacer redadas masivas de aquellos que no tenían carnet de trabajo por haber sido cesantados al manifestar su deseo de irse de Cuba.

Así muchos Cubanos fueron forzados a quedarse virtualmente prisioneros en sus casas por miedo a ser capturados en la calle al no tener tarjeta de trabajo... o a ir al trabajo impuesto de picar piedras y contar caña a fin de tener una tarjeta provisional de trabajador.

Prosiguiendo su persecución los que se quieren ir de Cuba, ahora se anunció que el pasado 14 de agosto el régimen rojo de la Habana ha comenzado a distribuir una tarjeta especial de identificación con la cual los obreros que trabajan de día podrán comprar en la noche en determinados almacenes los artículos que necesiten.

Dice el régimen que los empleados particulares, excedentes, retirados y personas que presentaron docu-

mentos para abandonar el país, no podrán comprar en esas tiendas y sólo lo harán en las abiertas durante el día.

En su constante afán de separar al pueblo Cubano. Los Castrocomunistas han establecido una nueva división, esta vez dos secciones para comprar de noche y de día.

Observadores de la causa cubana entienden que el régimen trasladará las mercancías de los actuales lugares para ser vendidas en su mayoría en la noche. O sea, cuando los trabajadores del régimen van a comprar. Los que compran durante el día, particulares, retirados, excedentes o que se quieren ir de

Cuba, aquellos que no están directamente envueltos en las redes del régimen, probablemente sufriran más escaseces.

La medida tiene un alcance terrible. Porque quizás cuando alguien vaya a a comprar durante el día, vendrán las vejaciones, las ofensas, las humillaciones, características del régimen... en el sentido que esas son horas para trabajar y no para comprar comidas.

Esta nueva medida constituye una auto-denuncia de la debilidad creciente del régimen Castro comunista y su impotencia en llegar a conquistar los verdaderos sentimientos del pueblo cubano que lo rechaza y lo repudia.

## HABLANDO A LA JUVENTUD

Dentro de unos pocos días sonará nuevamente el timbre del Colegio a traves del Sur del Estado de la Florida llamando a clases a cientos de miles de niños y jovencitos.

En el curso de la próxima semana muchas escuelas públicas, privadas y parroquiales comenzaran las clases para el año escolar 1967-68.

Por eso ahora que vuelven al colegio es bueno recordarles la mayor atención y cuidado en la calle. Todo el Sur de la Florida, ha aumentado considerablemente en su población. Y ello ha traído también por consecuencia un incremento de vehículos rodantes y el tránsito en general.

Si van caminando al colegio, recuerden de no distraerse conversando cuando van a cruzar las calles en las esquinas. Hay que poner mucha atención no solamente en las señales de Parada o Stop o en los yields, sino también los choferes que vienen, no vaya a darse el caso que estos de lleven la señales del tránsito.

El cruzar una calle tiene una gran importancia y cada vez que se hace, se pone en juego la vida, si no se tiene el debido cuidado. En el cruce de calles hay que emplear el menor tiempo posible. Y sobre todo, no ponerse a

conversar o a distraerse en el medio de la calle.

Para los que vayan en bicicleta vaya este consejo. Todas las señales del tránsito tienen que ser respetadas y cuidando siempre de tener una distancia prudencial del que viene cerca de ustedes en otro vehículo.

Cuando hay esa distancia, siempre tienen espacio y tiempo para maniobrar en caso que los otros no respeten las señales del tránsito.

Todo esto que se dice para el colegio se aplica también para cuando salgan. Con la alegría del primer día de clases, después de haber hecho nuevas amistades, hay veces que los muchachos salen despreocupados o entretenidos y no tienen la debida atención o el cuidado que desplegaron en la mañana para ir al colegio.

Esto no debe suceder. Cada vez que salgan a la calle... pongan mucho cuidado, mucha atención, porque lo que se está tratando de evitar es que ustedes tengan un costoso accidente de tránsito que siempre podría traerles graves consecuencias.

Y cuando vuelvan al colegio háganlo contentos, alegres, dispuestos... dándole gracias a Dios de poder empezar un nuevo curso escolar en tierras de libertad!

## Misas Dominicales En Español

- CATEDRAL DE MIAMI, 2 Ave. y 75 St. N.W. 7 P.M.
- CORPUS CHRISTI, 3230 N.W. 7 Ave. 10:30, 1 and 5:30, Melrose School, 11:30.
- ST. PETER and PAUL, 900 S.W. 26 Rd. 8:30 A.M., 1 P.M., 7 y 8 P.M.
- ASSUMPTION ACADEMY, 1517 Brickell Ave. 12 P.M.
- ST. JOHN BOSCO, 1301 Flagler St. 7, 10 A.M., 1, 6 y 7:30 P.M.
- GESU, 118 N.E. 2 St. 6:00 P.M.
- ST. MICHAEL, 2933 W. Flagler. 10:45 A.M.
- ST. HUGH, Royal Rd. y Main Hwy., Coconut Grove 12:15 P.M.
- ST. TIMOTHY, 5400 S.W. 102 Ave. 12:30 P.M.
- ST. DOMINIC, N.W. 7 St. 59 Ave. 1 P.M., 7:30 P.M.
- ST. BRENDAN, 87 Ave. y 32 St. S.W. 6:45 P.M.
- LITTLE FLOWER, 1270 Anastasia, Coral Gables. 9:15 A.M. y 12 M.
- ST. FRANCIS DE SALES, 600 Lenox Ave., Miami Beach 6 p.m.
- ST. JOHN THE APOSTLE, 451 E. 4 Ave., Hialeah. 12:55 y 6:30 P.M.
- INMACULADA CONCEPCION, 68 W. 42 Pl., Hialeah. 12:45 y 7:30 P.M.
- MILAM SCHOOL, W. 16 Ave. y 60 St., Hialeah. 10 a.m.
- ST. PHILIP BENIZI, Belle Glade. 12 M.
- ST. MARY, Pahokee. 6:30 P.M.

## CAMBIE PARA MAS FRESCURA,.....



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# La Virgen de la Caridad en la Historia de Cuba

Por el Dr. Jose M. Rodriguez Haded

Director de El Republicano, Diario de Matanzas, Cuba

Al llegar el 8 de Septiembre el pueblo cubano, en la tierra irredenta y en el sufrido destierro, siente, en el hondo del alma, la fe en la Virgen de la Caridad del Cobre, su gloriosa Patrona; fe que nada ni nadie podrá arrancar jamás de su corazón noble y cristiano. Es la festividad de la Virgencita que tiene un trono en cada hogar cubano, y bajo cuyo manto de ensueño nuestras madres cobijan a sus hijos; y que en la manigua mambisa, escoltada de palmeras, ganó batallas para la Libertad!

"No hay Patria sin la Caridad del Cobre," — dijo en cierta ocasión en frase de profunda significación, el Dr. Jorge Mañach. . .

Y es que tan arraigada está en el alma cubana la devoción a la Virgen María bajo el título tan hermoso de "Virgen de la Caridad," que Ella es símbolo de la nacionalidad. Tanto es así, que en los días azarosos de las guerras por la independencia, para el gobierno colonial, ser devoto de la Virgen de la Caridad era como ser partidario de los mambises. Ella fue en los campamentos, una Mambisa más. Hay cien anécdotas escuchadas de labios autorizados, repetidas en los hogares y recogidas en la Historia, que justifican por que los cubanos aclamamos a la Virgen de la Caridad como Patrona de Cuba.

Al iniciarse la Guerra del 68, el poblado de El Cobre fue tomado por las fuerzas libertadoras al mando genial de Máximo Gomez. Quiso el Padre de la Patria, Carlos Manuel de Céspedes, visitar la Villa. Y allá fue el "Capitan General de Cuba Libre." Céspedes entró en el Santuario con el Cura Párroco. Le seguía la oficialidad cubana, entre la que descollaba Pedro Figueredo, Calixto Garcia, Luis Marcano y uno de los Ayudantes del Caudillo de Yara: el Comandante Rosendo Arteaga, Padre del Cardenal Arteaga. . . Céspedes se arrodilló ante el altar de la Virgen y le rindió su espada mambisa. El Santuario, lleno de "insurrectos" y pueblo era escenario de un acto singular. Al salir, el cañón saludó con sus salvas al primer Presidente de la República de Cuba que iba a postrarse ante su excelsa Patrona.

Vinieron días de lucha, tenaz y sangrienta. Diez años en la manigua! Hazañas portentosas fueron realizadas al conjuro de la fe en la Virgen de la Caridad.

En el jiquí, el Bayardo camagueyano. Ignacio Agramonte, se hallaba copado. Sólo le quedaba una brecha. Tenía que atravesarla con sus noventa y seis hombres y eran trescientos los enemigos que la defendían e impedían el paso. Machete en mano, el Bayardo, ordenó a sus reducidas fuerzas que marcharan al galope con este sólo grito: "¡Que la Caridad del Cobre nos ilumine!" La brecha fue atravesada y el enemigo burlado.

## La Virgen y Maceo

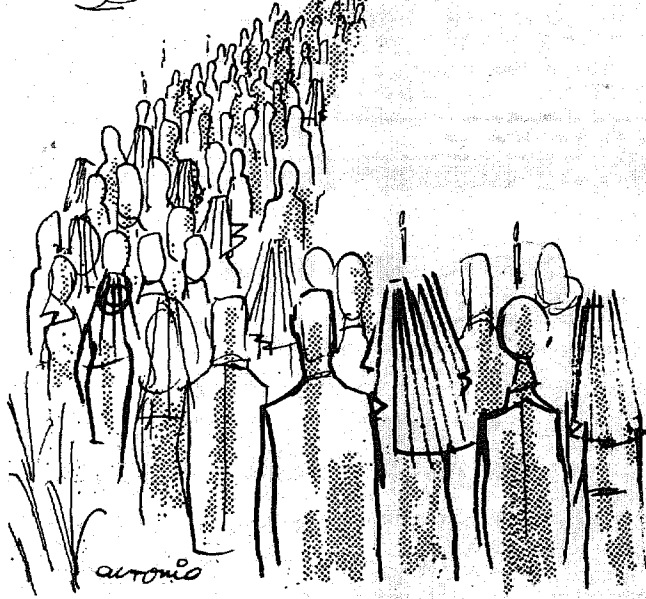
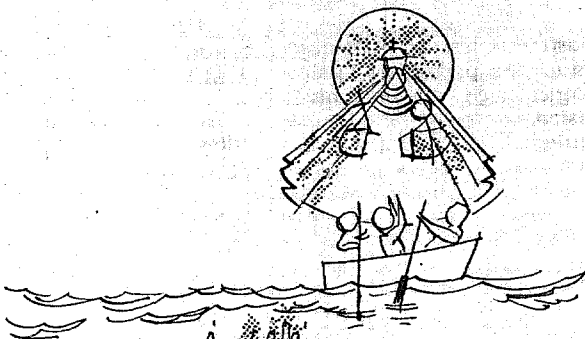
Narra el General Miró que en el combate de la Mano del Muerto, en la gloriosa campaña de Pinar del Río, a las tropas de Maceo se le habían acabado las municiones. Un Ayudante se le acercó al General Antonio para insinuarle la retirada. Frente a ellos había un enemigo poderoso y bien armado. El Titán insistió en que se debía atacar. Alguien le interrogó: "¿Con qué vamos a cargar?" Y el General Antonio Maceo respondió: "¡Vamos a cargar con el machete y con la Caridad del Cobre!" Y ordenó la carga al machete. . . El clarín cubano resonó electrificante. Arrebataron al enemigo el parque que necesitaban. . . En el fragor de la lucha un soldado español se lanzó sobre Maceo y trató de clavarle un puñal. El arma dio en la medalla de la Virgen de la Caridad que llevaba Maceo sobre su heroico pecho y sólo le produjo un rasguño. Terminado el combate, cuando todos felicitaban al General por haber salvado la vida, Antonio Maceo dijo estas palabras: "Todo debemos darle gracias a la Virgen de la Caridad del Cobre porque Ella también esta peleando en la manigua."

Tal ha sido la Virgen de la Caridad para Cuba, en los días mas bravos de su Historia: Fuerza, aliento, fe, estímulo y esperanza. Tomas Estrada Palma, Delegado de la Revolución, distribuye una piadosa "novena" allegando con su venta, fondos para la guerra. Máximo Gomez. El Generalísimo, ya en la paz de la República que su brazo ayudó a forjar, donó una imagen de la Virgen de la Caridad del Cobre a la Catedral de Santo Domingo, su patria natal, como la expresión mas alta de su amor a Cuba. Y es Jose Martí, el Apóstol de la Independencia Cubana, el que en versos que tituló: "Virgen Maria" suplica a la Madre de Dios, a la que llama "Madre mía de mi vida y de mi alma," que "el peregrino muera. . . ¡que la Patria no gima!" . . .

Por eso y nunca más, finalizada la contienda, las huestes victoriosas del Ejército Libertador quisieron que el patrocinio de la Virgen de la Caridad del Cobre fuera proclamado oficialmente por quien podía hacerlo: el Vicario de Cristo: el Papa.

Y un día, convocados por el Mayor General Jesús Rabi. Héroe del Grito de Baire, se reunieron más de dos mil mambises, en la Villa del Cobre, encabezados por otros seis Generales de la epopeya; y, a caballo, como en los días heroicos, los Veteranos llegaron al Santuario. La caballería portaba una hermosa bandera cubana para ofrendarla a la Virgen ante su altar. Los patriotas colmaron el Santuario: había allí Coroneles, Comandantes, Capitanes, Soldados todos del Ejército Libertador; y, con ellos, el Pueblo.

Se inició la Santa Misa. En el presbiterio tomaron sitio de honor los Mayores Generales Jesús Rabi, Agustín Ce-



breco, Jefe de los Ayudantes del General Antonio Maceo; y Tomás Padró. La emoción veteranista era indescriptible. "La Patria cubana — dijo el ilustre orador sagrado D. Manuel Garcia Bernal — ha nacido al calor de vuestra devoción a la Virgen de la Caridad" . . .

Y, entonces debidamente autorizado, subió al púlpito un seglar: un Veterano glorioso: el General Tomás Padró Griñán, que con voz firme y emocionada, dió lectura al documento que los Veteranos de las Guerras por la Independencia, dirigían al Papa, Jefe de la Santa Iglesia Católica, pidiendo la proclamación oficial de la Patrona de Cuba. "Durante unos minutos, los más singulares de nuestra existencia nacional, estuvo resonando la voz del alma mambisa, la más genuina voz cubana, a través de las palabras del General Padre desde la Catedral del Espíritu Santo" "Lo que se dijo en aquellos minutos sublimes debería estar escrito en el corazón de cada cubano hasta decirlo de memoria y enseñarlo a las generaciones nuevas." El trascendental documento histórico decía:

## La Petición de los Veteranos

"A la Santidad de Benedicto XV.  
Santísimo Padre:

Los que suscribimos, hijos de la Santa Iglesia Católica, Apostólica y Romana, a Vuestra Beatitud humildemente exponemos:

Que somos miembros unos y simpatizadores otros, del Ejército Libertador Cubano, título que constituye el timbre de nuestra mayor gloria y preciado honor, por sintetizarse en él, el supremo bien de la libertad e independencia de nuestra Patria; que junto a este título ostentamos otro, que es el de pertenecer a la Santa Iglesia Católica, Apostólica y Romana, en cuyo seno nacimos, al amparo de cuyos preceptos vivimos, y de acuerdo con ellos queremos morir. Y esos dos títulos honoríficos que hoy, reunidos en la Villa del Cobre, donde se encuentra el Santuario de la Santísima Virgen de la Caridad y, postrados reverentemente ante su altar, acordamos acudir a Vuestra Beatitud para que realice la más hermosa de nuestras esperanzas y la más justa de las aspiraciones del alma cubana, declarando Patrona de nuestra joven República a la Santísima Virgen de la Caridad del Cobre, y de precepto para Cuba el día que lleva su santísimo Nombre (8 de Septiembre).

"No pudieron, Santísimo Padre, ni los azares de la guerra, ni los trabajos para librar nuestra subsistencia, apagar la fe y el amor que nuestro pueblo católico profesa a esa Virgen venerada, y, antes al contrario, en el fragor de los combates y en las mayores vicisitudes de la vida, cuando más cercana estaba la muerte o más próxima la desesperación, surgió siempre como luz disipadora de todo peligro, como rocío consolador para nuestras almas, la visión de esa Virgen bendita, cubana por excelencia, cubana por el origen de su secular devoción, y cubana porque así la amaron nuestras madres inolvidables, así la bendicieron nuestras esposas y así la han proclamado nuestros soldados, orando todos ante Ella para la consecución de la victoria y por la paz de nuestros muertos queridos; y añoraría una vergonzosa ingratitude por nuestra parte el que a los beneficios que esa Virgen excelsa nos prodiga, permaneciéramos inactivos y mudos no levantáramos nuestra voz ante el Sucesor de San Pedro, para que haciéndose intérprete de los sentimientos del pueblo católico de Cuba y de los de su Ejército Libertador, que profesa la religión de nuestros antepasados, y usando V.B. de las facultades de que se encuentra investido, declaren previos los trámites correspondientes como Patrona de la República de Cuba a la Virgen de la Caridad del Cobre y de fiesta eclesiástica en ella, el día que lleva su Santo Nombre.

"A Vuestra Beatitud suplicamos humildemente se sirva acceder benigno a nuestra solicitud."

Villa del Cobre, 24 de Septiembre de 1915"

Y siguen las firmas de los hombres que empujaron le machete legendario para darnos una Patria libre.

Al bajar del púlpito del Gral. Padró la emoción llenaba los corazones mambises. Y el ilustre General Cebreco, Ayudante del Titán Maceo, tomó en sus manos la Bandera dedicada a la Virgen de la Caridad y depositó como símbolo de la unión eterna de la Patria Cubana con la Reina del Cielo, en mobre del Ejército Libertador, ante el altar.

Nunca tuvo nuestra bandera un mástil más digno que el que tuvo ese día al ser puesta a los pies de la Madre de Dios, de la Virgen María, de la Virgen de la Caridad del Cobre, ¡la Patrona de Cuba!

## Clamor de Hoy

Señora y Madre nuestra, Virgencita del Cobre: al evocar estos hechos, desconocidos para la generaciones nuevas, en la Patria que sufre y en el destierro que añora, queremos alzar nuestro corazón hasta tu trono de El Cobre donde viste a Céspedes de rodillas, al Titán indomable, la caballería Rabi, el gesto de Cebreco. . . Allá, donde se postra tu pueblo cubano con lágrimas en los ojos. . . Allá va nuestro atribulado corazón para decirte que no se aparte jamás de nosotros el dulce mirar de tus pupilas maternales.

Bendice a nuestra madres, bendice las cunas donde nace el futuro de Cuba; bendice la escuela que ha de ser hermana del hogar, en la Patria nueva; bendice el surco que ha de brotar bajo un cielo limpidamente azul, como tu manto de ensueño; consuela a los que sufren, protege a los pobres, une a los cubanos; detén el oleaje de las pasiones y del odio, más terrible y rugiente que el oleaje del mar. . . Señora y Madre; haz que la Bandera que tus mejores hijos te ofrendaron en aquella mañana de septiembre, — la que flotó gloriosa en la manigua y por la que han muerto tantos hermanos nuestros, — pueda flotar libre y feliz, cobijando bajo sus pliegues a un pueblo libre, venturoso, cristiano. ¡Recuerda, Virgencita, que eres la Patrona de Cuba!



## THIS NUN IS YOURS

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

Have you ever wished your family had a nun? You know what it means to have your children taught by Sisters. And it's a blessing from God to have a Sister at your bedside when you're ill. . . Now overseas a girl who wants to be a Sister prays you'll understand. She's young, mature, and much in love with God. She wants to work with lepers, orphans, the blind. . . How can you 'adopt' her? For the next two years she'll need only \$3.13 a week for room, board and training. We'll send you her name on receipt of your first gift. She'll write you from overseas to thank you — and you may write to her as often as you wish, of course. Two years from now, a member of your family, she'll be a full-fledged nun! . . . Shall we send you her name right now? Make the payments at your own convenience (\$12.50 a month, \$150 a year, or \$300 in one lump sum). Let's hear from you now, anyway. She's praying you'll help her become a Sister. And God will know that her lifetime of good is really in large part your family's.

### NEW IDEAS

In memory of their fathers, a Long Island couple are building in India a chapel named for their fathers' patrons, Sts. James and John. A plaque at the entrance will ask prayers for the families. . . Also in India Archbishop Mar Gregorios is building a church, school, rectory and convent in a growing new village, thanks to a \$10,000 family gift from Utah. The new parish will serve all villagers, regardless of creed.

### MORE IDEAS

☐ For your father, mother, loved ones, our missionary priests can offer Masses immediately. Simply send your intentions.

☐ "I've walked with crutches all my life. Hope he or she will do as well." — From a Florida man enclosing \$4 for crutches.

☐ For \$10 a month your children can feed a family of refugees. Why not keep a coin-box in the kitchen?

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ENCLOSED PLEASE FIND \$ \_\_\_\_\_  
FOR \_\_\_\_\_  
NAME \_\_\_\_\_  
STREET \_\_\_\_\_  
CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP CODE \_\_\_\_\_

THE CATHOLIC NEAR EAST WELFARE ASSOCIATION



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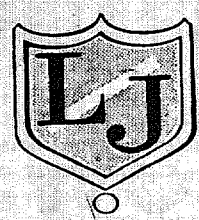
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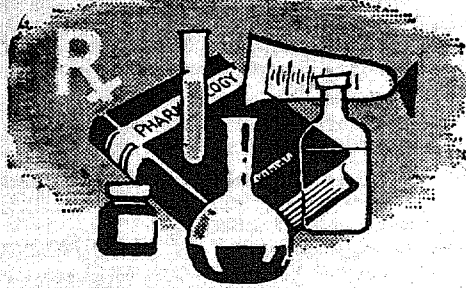


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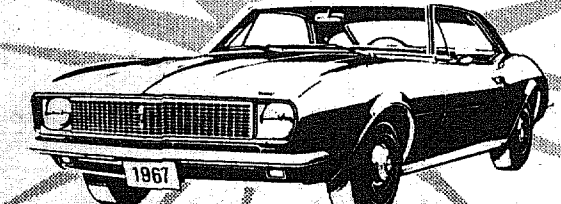
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## Ireland Sends Most Priests

DUBLIN (NC) — Ireland leads the world in the number of its priests abroad on missionary service, according to the Missionary Service Center here.

The center said 5,963 Irish priests are working abroad compared with 5,723 in pastoral work in Ireland. Largest concentration of Irish priests is in Africa where there are 1,443. Of this number 748 are in Nigeria. A third of the 651 Irish priests in Asia are in the Philippines.

Argentina counts the largest number of Irish missionary priests in South America, where Irish missionary efforts are in the initial stages. There are 29 Irish priests in Argentina.

# Ohio School Aid Bill Commended

By MIKE COLLINS  
COLUMBUS, Ohio (NC)

— An official of the Catholic Conference of Ohio said Gov. James A. Rhodes deserves credit for passage of "one of the nation's finest pieces of legislation providing educational assistance to Catholic school pupils."

David Young, counsel and legislative representative for the organization of the state's six Catholic dioceses, estimated that the School Foundation-Tax Increase Bill will provide "at least \$10 million a year" for Ohio's 366,000 children in Catholic schools.

"This badly needed assistance to pupils at Catholic and other non-tax-supported schools could not have been adopted without the total commitment and support provided by Gov. Rhodes'

administration," the attorney stated.

Young said he had worked closely with the administration and legislators while the School Foundation Bill was being considered by the 107th General Assembly and "Gov. Rhodes put the full force of his office behind the portion of the bill calling for educational materials and services for our pupils."

The bill was the last piece of legislation passed by the Assembly before adjourning early Sunday morning.

When the bill came from the Senate to the House it was described as "unsatisfactory" by CCO. It provided only a minute amount of aid for parochial school students, and — even worse in CCO's opinion — seemed to require that pupils wishing

state-provided auxiliary services had to go to public schools to get them.

However, what Young described as "very satisfactory language" was written into the bill by the House. This required that specified services and materials be provided to pupils in non-public schools "on the same basis" as to those in public schools.

Despite a last-minute attempt during last weekend's marathon session to make this section permissive — changing "shall be provided" to "may be provided" — the bill passed the Assembly with the House's provisions unchanged.

The School Foundation Bill says that state money shall provide non-public school students with materials and services for:

- "Guidance, testing and counseling programs."
- "Programs for the deaf, blind, emotionally disturbed, crippled and physically handicapped children."
- "Audio visual aids."
- "Speech and hearing services."
- "Remedial reading programs."
- "Educational television services."
- "Programs for the improvement of the educational and cultural status of disadvantaged pupils."
- "And . . . programs of non-religious instruction other than basic classroom instruction."

The last provision may prove especially important, Young said, because "according to the Catholic Conference's interpretation of

this law, it does authorize the loan of textbooks to our pupils."

**GUIDELINES SET**  
The specific services provided to Catholic school students will be based on guidelines set by the State Education Department after conferences with Catholic school administrators. The law says these guidelines must be issued by Dec. 1, 1967.

Young called passage of the legislation "truly a history-making event in Ohio. It is the first time that Catholic school pupils have been included in state school foundation funds."

Young quoted the bill: "Such services, materials or programs shall be provided for pupils attending non-public schools on the same basis as such services, materials and programs are provided for pupils in the public schools of the district."

This language, he said, "indicates a legislative com-

mitment to equality of treatment and a broad recognition of the public interest in the education of all pupils in Ohio.

"This kind of legislation is necessary if our school system is to survive, and the specific form of this bill makes it one of the finest in the United States," Young said.

The reason such legislation is desperately needed by non-public schools is because "increasing taxes channeled to public schools create additional economic pressures upon the non-public schools."

Young, who is also defending the constitutionality of the fair bus bill — now being challenged in Ohio courts — said the new auxiliary services legislation is "consistent with the Ohio and United States constitutions. It doesn't provide aid to a religious organization, but rather provides assistance to pupils receiving state-accredited education."

## 'Operation Safe-Walk' Scheduled, It's To Save The School Kiddies

The last two words a child should hear when he leaves for school each morning should be, "be careful."

A program of suggestions, "Operation Safe Walk," to help parents who have children entering school for the first time will begin next week, to remind motorists that it's back-to-school time for the nation's youngsters.

Dade County's fifth annual Operation Safe-Walk will get under way Sept. 5. The program is aimed at the pupils who will be walking or riding to school for the first time.

Operation Safe-Walk is sponsored by the Dade County Citizens Safety Council and the Dade County Council of Parent-Teacher Associations.

It asks that parents walk their children to school or bus stop after registration and during the first week of classes. Each parent is asked to carry an umbrella to draw attention to the project.

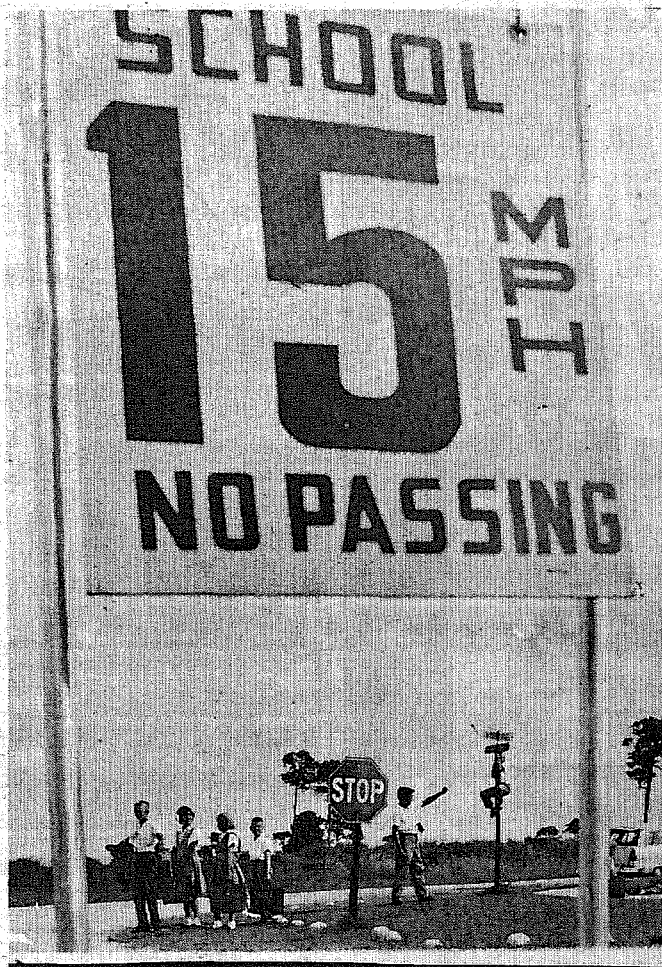
If the program seems elementary . . . it should . . . because it is aimed at the safety of elementary age children.

Here are the Operation Safe-Walk rules the Safety Council suggests for participating parents:

—Take your child by the hand and walk with him from home to school, along the route you believe to be the safest, most expedient route available.

—Explain to your child that if school is dismissed other than at the regular time, he should come home immediately using the recommended route.

—Speak aloud every thought you have which influences your decisions regarding which side of the



street, which corners to cross and how to use available school crossings.

—Remember to use sidewalks if available; walk facing traffic if there is no sidewalk; cross at corners except at designated school crossings; cross corners only at right angles; obey and explain signal lights, and walk, don't run, across the street. Be sure your child understands why you are following these rules.

—Time your trip so you will know how much time your child needs to get to

school or bus stop without having to hurry.

—When you arrive at school, let your child take you by the hand and walk home, this time letting him describe the reason for each safety decision he makes. Correct mistakes promptly, then let the child continue.

—At one corner along the way have the child cross the street alone to determine his ability to do it safely.

—Finally, when your child leaves for school each morning remind him to "be careful."

## Cardinal Predicts Another Council

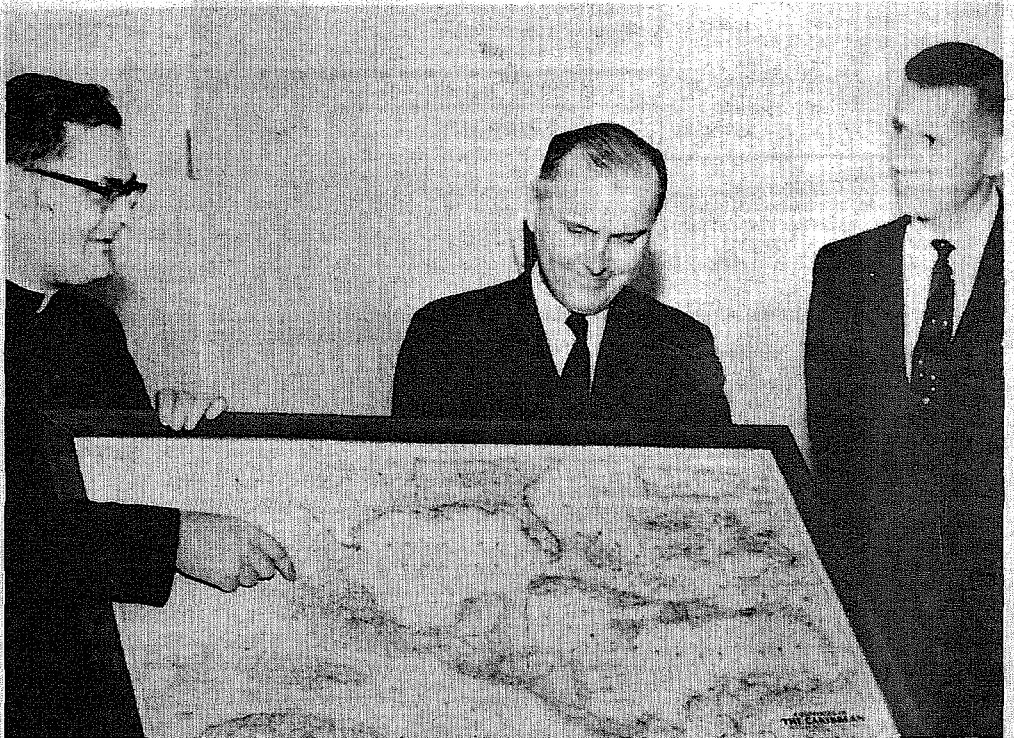
TORONTO, Ont (RNS) — The Church is headed for Vatican Council III, "whether we wish it or not," Leon-Joseph Cardinal Suenens, Archbishop of Malines-Brussels, said here.

The Primate of Belgium told a plenary session of the Congress on Theology of the Renewal of the Church that the next Council's "outlines are still vague and indiscernible," but he said that

it must explore points not fully treated by Vatican II.

He said the last Council marked a "turning point," in the history of the Church and in the never-ending journey of reform and renewal.

Pope John called the Council the "Springtime" of the Church, he said, adding that Springtime calls for pruning, but with "discernment."



NATIONAL director of Papal Volunteers for Latin America, FATHER RAYMOND A. KEVANE, traces his forthcoming inspection trip to Central and South America for members of his advisory committee, JOHN CORRIGAN and JAMES STRENSKI. PAVLA now has 300 volunteers overseas, serving 17 Latin American countries on 130 projects, established at the request of Latin American Bishops.

# Communist War On All Religion Seen As A Factor In Vietnam

By JOHN J. WARD

Call it what you may, the fighting in Vietnam could most properly be termed a "holy war," one more indication of the ambition and program of world communism to stamp out religion — all religion, of whatever nature.

In Vietnam their target is principally the Catholic Church and Buddhism. As far back as Jan. 8, 1960, Father Patrick O'Connor, S.S.C., veteran Far East correspondent for the National Catholic News Service, wrote:

"I talked to Vietnamese refugees in and around Hanoi and Haiphong, on ships and in resettlement villages in the south, during more than a year. The reasons given for their flight

fell under a few main headings.

If they were Catholics — a good 75 per cent of them were — they had fled mainly because they could not practice their religion freely under the communists and 'we don't want our children brought up as atheists.'

"Buddhists also complained of communist interference with religion.

"Other reasons common to Catholics and Buddhists were material hardships in life under the communists, the heavy taxes and forced labor."

During the six months after the July, 1954, Geneva truce agreement ending the Indo-Chinese war, some 900,000 refugees fled from the north to South Vietnam. The vast majority were Catholics.

Catholic Relief Services organized a nationwide relief system. By the fall of 1955, every vicariate apostolic in South Vietnam had a central Catholic welfare committee. Msgr. Joseph J. Barnett, who directed the Far East activities of the U.S. Bishops' overseas relief agency, said:

"With great amounts of surplus food made available by the U.S. Department of Agriculture and with rice purchased locally through the emergency allocation of funds by the American hierarchy, CRS-NCWC was able to give the struggling communities basic nourishment."

Refugees who had fled North Vietnam to escape communist oppression were described as "well on their

way" to complete integration in their new surroundings.

The reigning Pontiff at the time, Pope John XXIII, created a hierarchy in Vietnam, then divided between communist rule in the north and a pro-western government in the south. That was on December 16, 1960.

Most of the Catholics formerly living in North Vietnam had fled to the south in 1954 and 1955. About a million refugees reached South Vietnam by foot and ship and flimsy boat during the year and a half that followed the establishment of communist rule in the north. Most of them were Catholics.

Seventeen of the 19 newly appointed Ordinaries were members of the native clergy. Pope John established three archdioceses and 17 di-

oceses. Hanoi, seat of the communist regime in the north, became an archdiocese, as did Saigon, capital of the Republic of Vietnam.

**POPE'S ADVICE**

A month later, on January 27, 1961, Pope John urged the Catholics in communist-controlled North Vietnam to be watchful and strong and lauded them for keeping their Faith despite persecution. Of the 19 Ordinaries named, 17 were Vietnamese.

South Vietnam then had an estimated 1,200,000 Catholics in a total population of nine million. Although hundreds of Catholics had escaped from the communist North during 1954 and 1955, there were still more than 300,000 Catholics there at that time. They were served by about

200 priests, all Vietnamese. The South had more than 1,300 native priests.

Pope John noted that the Church in Vietnam had grown from 812,000 Catholics at the beginning of the century to 1,500,000 in 1961 and said he hoped the erection of the hierarchy would spur the nation's priests and laymen to be more conscientious and zealous in fulfilling the duties of their religion. Referring to communist domination in the North, he declared:

"We express our paternal affection in Christ to all of you, but particularly to those who are in difficulties, urging you with the words of the Apostle Paul: 'Be watchful, be sound in Faith, be men, be strong.'"