Youths... are bringing out the fact that things are not right-'

See page 2 for Archbishop Coleman F. Carroll's speech to the Latin American Consular Corps.

Co-Consecrators

re Named

Impressive rites of consecration will be witnessed in South Florida for the first time when Bishop-Elect John J. Fitzpatrick is elevated to the episcopacy at 11 a.m., Wednes-

Archbishop Coleman F. Carroll will be the principal con-

OICE

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Open Housing Lack Called Cause Of Black Corridor

The Miami City · Commission recently resolved to ban the word "ghetto" from all its official documents.

But the action, of course, hasn't eliminated the ghetto.

The word is not a pretty one. It bears an unpleasant connotation. But its use in describing large portions of the residential areas in Miami and the rest of Dade County is both grammatically correct and socially appropriate.

We have many ghettos, and

By JUANITA GREENE

Third In A Series

they are growing, because our Negro population is growing the same as our white population. The largest ghetto, Liberty City-Brownsville, is expanding at the rate of a block and a half a week.

In the ghettos are slums and

they, too, are growing.

Many people don't like the word "ghetto" because they equate it with "slum." They're

Says the dictionary on ghetto: "any section of a city in which many members or some national or racial group live, or to which they are restricted."

Other people don't like the word "ghetto" because it is an all too accurate and abrasive description of our black neighborhoods. "Colored town" sounded so much kinder.

But it is a fact that Miami and just about every other city in the nation has its ghettos and the black population is forced to live in them.

In housing, as in so many other aspects, Miami is a segregated city. This is confirmed currently by the Greater Miami Urban League, which with local and Ford Foundation funds is attempting to make some dark dents in all white neighborhoods. Its progress after almost a year of trying is discouraging.

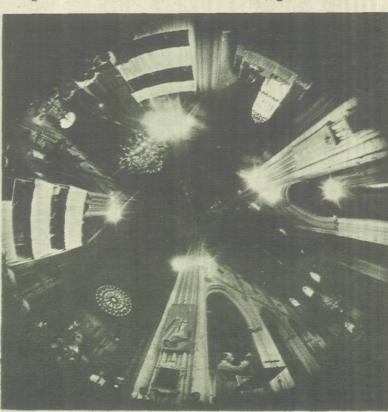
(Continued on Page 22)

secrator of the new Auxiliary Bishop. Co-consecrators will be Bishop Joseph A. Durick, Apostolic Administrator of Nashville; and Bishop Joseph L. Bernardin, general secretary of the United States Catholic Conference and of the National Conference of Catholic Bishops.

day, Aug. 28, in the Cathedral of St. Mary.

Archbishop Thomas J. McDonough of Louisville, who served as Auxiliary Bishop of St. Augustine from 1947 to 1957, during which time the Bishop-Elect was a priest of the Diocese of St. Augustine, will preach.

Father Rene Gracida, pastor, Nativity parish, Hollywood, is general chairman of the committee on arrangements.



UPPSALA CATHEDRAL, site of the Fourth Assembly of the World Council of Churches, as viewed through the fish-eye lens of the camera. See story on Page 15.

INSIDE THIS ISSUE

Days of Deacons	P. 10
Discrimination	P. 13

Pope John Guild Formed

PHILADELPHIA—(NC) The Pope John's Guild, an organization pledged to work toward the canonization of the late pontiff, has been formed.

With the approval of John Cardinal Krol of Philadelphia, permission was obtained from the postulator general of Pope John XXIII's cause in Rome for establishing what is described as the first such organization in the United States. The group, headed by William J. Kelly, has headquarters at Pope John Guild, 300 Valley Rd., Havertown, Pa.

Is Church Racist?.... P. 14 Sanctuary Revived . . . P. 15 Magic of Numbers . . . P. 16 **Stewardesses** Off Duty . . . P. 19 Summer

CYO..... P. 20

International Action Asked In Tragedy Of Biafra

By JOHN MAHER

WASHINGTON - (NC) -On the same day that President Johnson made a similar plea, an Irish missionary priest urged international action to

overcome the crisis that threatens millions of Biafrans with death by starvation by the end of August.

The priest, Father Fintan Kilbride, a Holy Ghost missionary stationed in Port Harcourt, Biafra, spoke at a press conference held in the National Press Club here.

Biafra declared its independence from the other four regions of the Nigerian Federal Republic on May 30, 1967. Civil war broke out between it and the federal government in July, 1967. Biafra's leaders have accused their opponents of genocide, particularly against the Ibos, the dominant ethnic group in Biafra. Many of the Ibos are Christian and Catholic.

The federal government which occupies large sections of the secessionist region, had agreed to permit relief supplies Biafra, but only by ove land routes from entry points it controls. Biafra leaders have objected to this procedure, reportedly saying that it opens the way to diversion of the supplies or even poisoning of the

With its armed forces surrounding and blockading (Continued on Page



AND SUMMER brings the chance to feel the sun and the clasp of another's hand and look longingly toward the heights where others of God's creatures, but not man, may go unhindered before they die.

THE VOICE, P.O. Box 1059, Miami, Fla. 33138

IN RECOGNITION of his service to the Church and community and his understanding and good will toward the peoples of Latin America, Archbishop Coleman F. Carroll was awarded a placque by the Latin American Consular Corps. Luis De Bayle, Consul of Nicaragua, center, presented the citation. At right is Hugo Nichols, Consul of Colombia.



Honored By Consular Corps

Youth Reminding Us That Things Aren't Right, Abp. Carroll Says

almost revolutionary, change in the culture and soevery reason to be very optimistic, provided we are at the ing.' same time realistic," Archbishop Coleman F. Carroll said this week.

Speaking at a luncheon of ment as an example of those be beneficial. the Latin American Consular Corps in Miami, during which he was honored for service to the Church and community as well as his efforts on behalf of international understanding, Archbishop Carroll noted that the cultural atmosphere makes "it, a very interesting time in which to live."

At a time in which the disadvantaged of the world are striving to "obtain that which they have a right to obtain," understanding must provide the key to many of the difficulties of today, the Archbishop said.

It is impossible to approach the problems which have given rise to both the non-violent and the violent social and cultural revolutions of the mid-20th century "until we understand the people" involved and "know

what they think," he said. 'VERY FOOLISH' 'It is very foolish for us

to attempt to try to tell people what they must do, what they have to do. Let's find out what they need in their own mind," and begin to work from there the Archbishop urged the consular representatives of Latin America.

The present-day revolution is most evident in the attitudes of modern youth," the Archbishop continued. "There is a general restlessness, an uneasiness, in the world," he said, "And this certainly has been caught up by the young people. They are flexing their muscles and they are bringing to our attention the fact that things are not right. They are pointing out that although we may have already admitted it, things are too slow, and the people who are in charge today have been to slow in bringing about the minimum changes 'that should have been made."

The modern broadcasting media have had the effect of making possible instant communications of news from around the world. Seeing this, today's young people are aware of what has, can and should be done, he explained. "And since your generation did not do much about it, we now see it moving into the hands of younger people-men of inintelligence, men who know where they are going," the Archbishop said. "Some of

In the face of continuing, these young people, some techniques of changes which small number-a relatively might have beneficial effects. right sense, and understood small percentage-are given cieties of many of the nations to violence, but the vast of the world "all of us have majority of them are well thing at all. If black power cation in this country. Interintentioned and well mean-

> 'BLACK POWER' Archbishop Carroll cited the "Black Power" move-

"That black power is a bad quickly bring about unifiuplifts the Negro or the black gration in which the white man to the stage which he man tells the black man what is convinced of his need for he should and what he an education and goes about should not do isn't the ansto get it," black power can wer," said the Archbishop.

Biscayne Prexy Resigning Today

Father Edward J. Mc-Carthy, O.S.A., president of Biscayne College, has been named superior of the Religious Community at Merrimack College, North Andover, Mass., and coincident with his new appointment will present his resignation as president of the men's college to the board of trustees today. (Friday)

A native of Troy, N.Y., who came to Miami in 1961 from Cuba following the closing of Villanueva University by Castro forces, Father Mc-Carthy had served at the University in Havana as regent of studies and religious superior.

Named president of South Florida's first Catholic men's college following the acceptance by the Augustinian Fathers of Villanova, Pa., of Archbishop Coleman F. Carroll's invitation to establish a liberal arts college in the North Dade area on 50 acres of land donated by the then Diocese of Miami Father McCarthy has directed the expansion of the college since it opened in

An enrollment of 400 students is expected in the Fall on the 126-acre campus at 16400 NW32 Ave., wheresix buildings have been erected which are valued in excess of \$4 million.

Father McCarthy, who served as assistant professor of history at the University of Villanova, Villanova, Pa., from 1940 to 1946, and dean of arts and sciences from 1948 to 1950, holds a Ph. D. degree awarded him in 1943 by the Catholic University of Amrica, Washington, D.C.

While in Miami he has served as secretary of the In-

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THE VOICE



FATHER McCARTHY

dependent Colleges and University of Florida and vicechairman of the Interfaith Agency for Social Justice.

Black power, used in the "I am not sure," he said, properly can, Ibelieve, more But the initial reaction we had to black power perhaps was not good.

"If it is put in the hands of responsible people, well meaning people, it might well be something that should be cultivated and should be helped and eventually bring the Negro up to a higher level where he has a right to an education, housing, culture and so forth-to a condition in which he is, in the minds of other men, equal to the white man," he said.

Pension Plan's First Payment

The Archdiocese of Miami pension plan for priests, religious and lay employes inaugurated on June 1 paid its first death benefit last week.

The widow of Thomas Gormley, lawn maintenance man at the Marian Center for Exceptional Children who died as the result of a heart attack at the age of 44 on July 1, received a check in the amount of \$3,000, the amount specified in the event of the death of an employe before retirement.

Gormley, a native of Massachusetts, had been employed at the Marian Center about one year.

According to Msgr. James Nelan, vice-chairman of the executive committee, and treasurer of the board of trustees of the pension plan, while this is the first death benefit paid, it is anticipated that first retirement benefits will be paid beginning June 1, 1969.

"In January, those eligible to retire in June will be contacted by the pension review committee," he said, "and the benefits discussed with them individually.'

Announcement of the unique pension plan was the first official act of Archbishop Coleman F. Carroll following his elevation to the rank of Archbishop and Metropolptan of the new ecclesiastical Province of Miami last



FIRST DEATH benefit of the Archdiocese of Miami Pension and Retirement Fund is signed by Msgr. James F. Nelan.

The self-funded pension plan was adopted after detailed studies. Lay employes will be eligible to retire at age 65 with a monthly income equal to 50 per cent of the average salary paid to them in the five years immediately preceding retirement providing they have worked at least 30 years for the Archdiocese.

Layman To Head Orlando Schools

NEW ORLEANS (NC) the office Aug. 1. -A layman will assume full charge of the new Orlando, Fla., diocese's school sys-

ders of Orlando to take over that time, he was on the staff versity levels.

Corrado will be incharge of setting up an office of education for a system that encompasses 13 counties, and includes 27 elementary and sistant superintendent of native of Bayside, N.Y., and schools for the New Orleans has been working in the New

You Cannot Imagine the

Blory of Catholic Europe!

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Oct. 9th! See it all for yourself!

of Holy Cross high school

The Orlando office of education also will handle all Confraternity of Christian Doctrine and other catechet-Richard T. Corrado, as- five high schools. He is a ical programs; develop and direct programs in adult, preschool, and special eduarchdiocese, has been named Orleans archdiocesanschool cation, and Newman proby Bishop William D. Bor- office since 1966. Prior to grams at the college and uni-



Father Walter J. Dockerill Director, CYO Spiritual Director, Boystown

WEEKS

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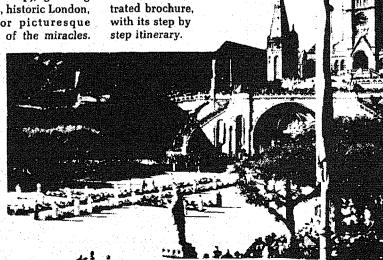
ful emotion which is yours when

you kneel at the very grotto where

Our Lady appeared to little Berna-

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World And Nation

Prelate Pledges Eyes

NEW ORLEANS (NC)-Archbishop Philip M. Hannan of New Orleans has pledged his eyes to be given at death to the Southern Eye-Bank here. He formerly made a pledge to the Lions' Eye-Bank in Washington, D. C., and has transferred his pledge because of his new location.

"I am genuinely pleased to state my complete endorsement of the work of the Southern Eye-Bank, and to encourage cooperation with its program for the restoration of sight by means of corneal transplants," the archbishop said. "The donation of one's eyes...is a most commendable work of mercy, and will be the means of bringing light to many who must otherwise spend their days in darkness.'

Archbishop Hannan urged more people to pledge their eyes in view of the constant waiting list of patients for the "miracle operation" in which a scarred or cloudy cornea is replaced by a healthy He noted that any eye, regardless of the age or visual power of the donor, is suitable, and that the identity of the donor and recipient is kept con-

Vicar A Convert

LONDON-(RNS)-Clement A. Harvey, who was Anglican Vicar of the Church of the Epiphany at Corby, Northamptonshire, until recently, has been received into the Roman Catholic Church.

Educated at Trinity College, Dublin, Mr. Harvey was ordained in 1955 and served in Northern Ireland parishes until being transferred to Corby, a noted center of ecumenical experiment in England, in 1962. He is married and has a son.

Fights 'White-only' Policy

PITTSBURGH—(NC)— The Pittsburgh Catholic Interracial Council has renewed its drive against membership by public officials in fraternal lodges which have a "white-only" membership policy.

The CIC named the Eagles, Moose and Elks as groups which restrict membership to persons of the white race. The Eagles and the Moose list their racial policy on their membership blank, the CIC statement said, while the Elks state their discriminatory policy in their constitution.

The interracial council said that it believes the membership requirements are as "odious, immoral and disgusting" as they were a year ago, when it initiated its protests against the lodges. The statement said that the council does not deny a public official his right to a private life, but added: "We deny, however, that this freedom extends to joining clubs which have a racist membership policy."

Marriage Permission

EXETER, Eng.—(RNS) — Vatican permission is being sought to permit the Anglican Bishop of Exeter, Dr. Robert Mortimer, to marry his son, Edward, to a Roman Catholic in Exeter Cathedral, according to family statements here.

Edward Mortimer, a 24-year-old Fellow of All Soul's College, Oxford, is engaged to be married to Miss Elizabeth Zanetti, a 23-year-old London University graduate. A Roman Catholic, she is the eldest daughter of Mr. and Mrs. J.P.J. Zanetti of Exwick, a suburb here. The wedding is scheduled for October and Bishop Mortimer said he hoped to be able to perform the ceremony.

Church history was made here nearly two years ago when the daughter of Bishop John Phillips of Portsmouth was married to a Roman Catholic and the Anglican prelate blessed them in his own cathedral. But he was not allowed to officiate at the wedding ceremony, which took place in a nearby Roman Catholic church.

Cardinal's Visit Hailed

UNITED NATIONS, N.Y.—(RNS)—The recent visit to Yugoslavia by Eugene Cardinal Tisserant, dean of the College of Cardinals, proved a spectacular success and forcasts new and much smoother church-state relations in that Communist country, according to East European analysts here.

Yugoslav news media have never before devoted such extensive coverage to a high Catholic prelate. On the eve of his arrival, the Aagreb daily Viesnik

began publishing the French-born cardinal's biography in several installments. The Yugoslav radio network devoted several commentaries to the cardinal, describing him as "one of the most prominent personalities not only of the Catholic Church but of the entire world."

The radio commentator, in remarking that Cardinal Tisserant is well known as a scientist and researcher in semitic languages, added that he is also "a friend of Yugoslavia and a consistent anti-Fascist.'

Invite Protestants

NEW YORK-(RNS)-For what is believed to be the first time in its history, the Catholic Bishops Conference of Latin America (CELAM) has invited Protestant "delegate-observers" to attend its meeting and "to participate with an active voice" in its deliberations.

Rector Asks Reform In Seminary Training

Vocations Weston, Mass., said here that God on earth." Roman Catholic seminaries in the future should expect their entering students to be unique institution he directs college-trained, capable of should become standard supporting themselves in features of most Catholic semsecular employment and pos- inaries, Msgr. Schlichte insibly married.

Addressing the 18th an-

justing our structure to ac- grounds.

Msgr. George A. Schlichte, house in order, so that intelrector of the Pope John XXIII ligent, mature men will want National Seminary for to be part of our effort to in promote the Kingdom of

> UNIQUE ASPECTS Many aspects of the

dicated.

The Pope John XXIII nual Institute for Religious Seminary was established in and Sacerdotal Vocations, 1964 for men whose priestsponsored by Fordham Uni- ly vocation occurs after they versity on its Rose Hill cam- have become established in pus, Msgr. Schlichte said "It another profession. The 42 is hard to believe there is a men in its first class were real shortage of vocations." all over 30 years of age Authentic vocations are and the usual rules of semthere," he suggested, if the inary life were adapted to Church will "consider ad- suit their special back-

inary probably "would have been unable to survive" under the rules which governed seminaries before the Second Vatican Council. "The men from the practical and professional world of business could never have withstood the suppression of personality and lack of challenge which would have been imposed."

In recent years, he said, people have been "voting with their feet" for seminary reform "by staying away from our seminaries.

Many priests today, he said, have had their role 'changed out from under them." To compensate for this, he suggested that the Church should consider of-

fering priests "the option to return to the seminary for professional updating or to take training for another vocation at Church expense."

'NO CHOICE'

"We must remember," Msgr. Schlichte said, "that the priest is what he is because the Church took charge of his education and gave him no choice . . . A massive effort on the part of Church administrators to come to terms with this critical condition of the clergy, will be a most effective way to clear up the bad image the public sees of the vocation to the ministerial priesthood."

The celibacy obligation 'has caused the Church to lose the services of some very fine men," Msgr. Schlichte said. While a married clergy would not solve the vocation problem, he noted, "it would be foolish to ignore the fact that celibacy does cut into our manpower supply."

"What if we made it so that the clergy, married or not, were financially independent of the people they serve?" he asked. "In other words, a pre-requisite for seminary training would be not only all those qualities spelled out in our new specification for the priesthood, but the proven ability to make a living and support oneself; then, whether clergy are married or single would make no difference.

'TRUE PROPHET'

"The financial independence would give the priest the freedom of a true prophet. Unhampered by the fear of economic reprisals, he would be able to stand up and fearlessly challenge the conscience of the community to meet the demands of the Gospel.

'No one could tell him he does not know what it is to make a living. He could not be accused of being kept in an ivory tower. He could not be considered just as an onlooker to the mainstream of society. He would be integrated into the fabric of life and all the more able to speak with authority."

The objection that a priest with a secular job would have no time for priestly duties calls for "a hard look" at the average parish priest's daily occupation, he said.

"How many hours per day does he spend doing things which require neither knowledge of theology nor a vocation to the priesthood? we honestly spends an average of four hours a day occupied in strictly ministerial priesthood duties - and I hasten to add that these cannot include bookkeeping, fund raising, store watching, athletic directing, letter writing, policing property and all such activities? Even though these are necessary, they do not require a vocation to the ministerial priesthood.

"To get the picture into even better focus, think of dedicated laymen who put in their eight hours on their jobs and not only go to daily Mass, but put in daily hours of volunteer service with parish activities. We can look ahead, according to sociologists, to a general reduction in the length of the work week. Some even have it down to three days per week, thanks to new production techniques. All this means that lack of time cannot be a valid ipso facto argument against a gainfully employed and porting clergy."



MIAMI RABBI Irving Lehrman, vice-president of the Synagogue Council of America, right, was one of four leaders participating in an unprecedented Interreligious Legislative Conference in Washington, D.C. He is shown with Father John McCarthy, assistant director, Social Action Dept. U.S.C.C.; Dr. Marian Wright, Congressional liaison for the Poor People's Campaign; and Dr. Charles S. Spivey, Jr., director, Dept. of Social justice, National Council of Churches.

Says Changing Times Alter Women's Viewpoint On Mary

made it difficult for them to recognize in Mary their ideal image, according to Father Rene Laurentin, French Mariologist now teaching at the University of Dayton.

library, Father Laurentin to the home, the speaker consaid the Blessed Virgin can tinued. no longer be a "material" lization in which Mary lived.

But Mary must remain a "universal" model on a much more "convincing and brilliant" level, he said.

A few decades ago, the priest said, Mary was proposed as a mirror in which Christian women were invited to recognize their ideal image, but more women today "no longer find themselves in this mirror" and the theme of Mary as the model of woman has become "so old-fashioned that even preachers no longer speak of it today," the speaker said.

ROLE HAS CHANGED

The fundamental reason for this is that woman's role has changed. "The situation the woman had not changed at all between the first centuries of the Judaeo-Christian era and the beginning of our own century,' said Father Laurentin.

"Women were doing almost the same jobs: sewing, cooking and cleaning. . . A of men. . . She had little or is no longer the same, but

professions. She was reduced to what the Germans called the 3-K's: Kinder, Kuche, Kirche: children, kitchen, church."

Mary was a model of the In an address sponsored housewife, of domestic work by the university's Marian of a submissive life, bound

She was a psychological model for modern woman, model of an eternal minor who finds it impossible to living in the shadow of man relate to the particular civi- in an underdeveloped situation in a civilization which was itself underdeveloped,"

Now women are found in all professions, not as a 'blind alley" for them, "but an irreplaceable factor of culture and of development." Human life has been prolonged and the marriage age tends to be lower. The result it that young women prepare for a second life for themselves which they will begin when they have reared their children. These new aspects and forms of feminine life were not experienced by Mary, the priest stressed.

"She no longer is a material model," Father Laurentin told his audience. "One can no longer subject the woman to the image of Mary in the measure in which she is a witness of the state of civilization which has been surpassed... She remains the woman who knew how to take to herself in God the universality of the world. . . in the particular historical situation which was hers, by woman's economic and civil receiving Christ and by givrights were inferior to those ing Him birth. The situation

DAYTON -- (NC)-The no acess to intellectual cul- the manner in which the Virchanging role of women has ture, schooling, the liberal gin knew how to accept the situation which was hers in order to receive Christ in faith remains a model."

Father Laurentin said preaching which took for granted that Mary is the model of women as Jesus is the model of men was based on a "nonsensical" principle.

UNIVERSAL MODEL

Christ is the supreme and universal model for men as well as for women, "and first of all for Mary," he said. "But we must say this: it is by His humanity, not by His masculintiy, that Christ saved us.'

Mary's virginity is seen by some contemporaries as an obstacle-a type of incomplete or undeveloped feminity, the speaker said.

"The resolution not to know man is not for Mary the incapacity to give herself,' Father Laurentin explained. "Neither is it withdrawal or refusal of sexuality, but a surpassing of it."

Father Laurentin also spoke briefly on thequestion of women in the priesthood. Their exclusion does not spring from any inferiority, he said, "but rather from the signification of this service which has for its object to officially represent Christ."

He said it is probable that the office of deaconess will be restored and that women will baptize, preach, witness marriages and distribute Communion Such functions, without ordination, are now being exercised by women in Latin America, he observed.

July 19, 1968

Service Of 'Separated Christians' Offered

WASHINGTON, D.C.sorrow at the continuing was offered at the close of a

Developed under the aust to become model liturgical estant leaders during a (RNS)—A "Service of Separ- pices of the Gustave Weigel ated Christians," expressing Society, which promotes ecumenical retreats to further divisions among Christians, the ideal of the late Jesuit, "not conversion or comweekend, ecumenical retreat promise, but convergence" at Loyola-on-Potamac Re- among separated Christreat House, Faulkner, Md. tians, the service is expected

Criticized Theme Of Liturgical **Meet Defended**

WASHINGTON, D. C. - on this subject. We wonder (RNS) - The executive di- if this is a liturgical conrector of The Liturgical Con- ference at all." ference has defended the organization's choice of a ker, the editorial claimed that theme for Liturgical Week, Aug. (19-22).

The theme - "Revolution: Christian Response" was criticized by the Catholic Standard, weekly newspaper for the Roman Catholic Archdiocese of Washington. Its editorial also questioned the selection of Dr. Herbert Aptheker as a speaker for the event.

Dr. Aptheker, founderdirector of the American Institute of Marxist Studies, was termed, in the editorial, "a public apoligist for the Communist Party."

James Colaianni, the conference's executive director, said that the "tragic and far -reaching events" of the first half of 1968 indicate "the changes-startling, rapid, sometimes painful—that are taking place in our lives and institutions."

In defending the selected theme, he added:

"For the Liturgical Conference to plan a week of study and discussion on liturgical renewal, and ignore those forces of change which affect us daily would be senseless... as senseless as it is to pretend that all is peace and harmony at Mass. while the world festers in poverty and war."

The editorial in the Catholic Standard questioned the es?" relevancy of the Liturgical Week's theme. It said:

'Assuming that the con- speaker along with Dr. cept of revolution might have Eugene Bianchi, professor of some pertinency in some of religion at Emory Unithe discussions at a liturgical versity in Atlanta and auconference, in view of con-thor of the book, John XXIII temporary events, it is still and American Protestants. difficult to envisage the relevance of having an entire liturgical conference based Revolutions.'

Asks Prayer

Concerning Dr. Apthe-

he is "a well-trained, prac-

tical minded Party function-

ary, playing his role in a

manner that could deceive all

but the most astute students

ial added, "for us to under-

stand what legitimate role

Mr. Aptheker can fulfill at

a Liturgical Week. Even

though the Liturgical Con-

ference which is sponsoring

the Liturgical Week is not an

official organ of the Church,

its very title might well per-

suade many people that it

reply to the editorial, said:

Catholics, despite all our

shiny new liturgical tools,

still find it difficult to cele-

brate? Do we, for example,

celebrate an openness of

mind and heart that enables

us to listen to serious people

concerned with serious hu-

man problems-who ever

and—as Christians—to

make value judgments based

upon a desire for the pur-

suit of truth? Are we will-

ing to admit the possibility

of valuable insight into the

pilgrimage of man-even

from non-Christian sourc-

scheduled as a workshop

They will discuss the topic,

"Christian and Marxist

Dr. Aptheker has been

"Are we willing to listen

they are?

Mr. Colaianni, in his

'Could it be that we

'It is difficult," theeditor-

of communism."

bolic of remaining doctrinal left standing on a bare altar. and ecclesiological divisociety.

in the Eucharist.

It emphasized the unity of

worship.

He said that the service was developed following a suggestion made last year by service was introduced had the Vatican Secretariat for as its co-leaders Father Christian Unity: "It would be good to have a common Georgetown University and liturgy of the Word expressive of our regret at being unable to celebrate the Eucharist together."

The service, which opens ington, D.C. with a prayer for Christian unity, includes hymns, Scripture readings, a homily and leaders had conducted a Prayer. One of its notable features is the inclusion of the litany which was recited by Pope Paul VI with Ortho- priest and a Protestant minisdox, Anglican and Prot-

practice for interreligious prayer service at the end of the Second Vatican Council.

An offertory procession, Christians in acceptance of normally a preparation for the Word of God, in praise the celebration of the Euchaof God and prayer to God rist, is also part of the Serwhile portraying visibly the vice of Separated Christians. separation of the Churches But instead of being consecrated and used in com-The emphasis on the lack munion, the bread and wine of inter-communion is "sym- carried in the procession are

They remain there, unsions," said Robert M. Bal-touched, at the end of the kam, executive director of the Service of the Word, as the congregation files slowly, silently out of the church.

The retreat at which this Charles Currie, S.J., of the Very Rev. John T. Tavlarides, Dean of the Greek Orthodox Cathedral of Hagia Sophia in Wash-

It was the first time that Catholic and Orthodox coa recitation of the Lord's retreat under the auspices of the Gustave Weigel Society. Usually the co-leaders of these retreats are a Catholic

Orbit Guns

FIREARMS LEGISLATION is the object of the Emergency Committee for Gun Control headed by Col. John H. Glenn, Jr., former astronaut, who is attempting to spur a nation-wide letter-writing campaign forcing approval of a proposed ban on mail-order sales of all guns and a registration requirement. A 23-man committee of Protestant. Catholic and Jewish religious leaders is organizing a nationwide religious effort. "We are counting on the country's religious leadership to help us reach congregations all across the nation." Col. Glenn said.

Czechs' Ire Aroused By Appointment

BONN, Germany-(NC) The appointment to a key government post of a man who many blame for the oppression of the Church during Czecho slovakia's Stalinist era is reportedly disturbing many Catholics in that country.

Karel Hruza, who headed the church affairs department of Czechoslovakia's ministry of cultural affairs before the change in that country's Communist party leadership last March, has now been appointed chief of the church affairs department in the foreign office.

What particularly disturbs Catholics about Hruza's new appointment is that any future negotiations with the Vatican on Church life in Czechoslovakia would be handled through his of-

appointment was announced only a few days before a Prague daily, Lidova Demokracie, reported that negotiations between Czechoslovakia and the Vatican will start in October.

At the Vatican, however, officials had no comment on the report.

The Prague paper said with the that relations Vatican will be handled by "communists and progressive representatives of the

Catholic faithful.' In another area, the paper

reported that heads of elementary schools will be required to make rooms available for religious education adequate space.

Over

Catholics in Czechoslovakia became optimistic about the situation of the Church there when a new communist regime took over last spring and proclaimed a policy of liberalization and intentions to "democratize" the country.

Study To Aid if the churches do not have U.S. Migrants

PUERTO RICO- An intensive course in conversational Spanish — designed to prepare religious and lay people to deal with urban problems-will be given during the Institute for Intercultural Communication of the Catholic University of Puerto Rico this summer.

For Crusade By Graham Radio PITTSBURGH (RNS)-Bishop John J. Wright of Pittsburgh has called upon

Catholic clergy and laity to pray for the Billy Graham Crusade scheduled Aug. 30-Sept. 8 in Pitt Stadium. Bishop Wright said, "It is good that so many Protestant churches are cooperat-

drives home in his evangelism." "Even those who do not share other elements of the crusade theology will rejoice that a powerful voice will be lifted in Pittsburgh to proclaim anew the divinity of our Lord and Savior Jesus

ing in a program emphasizing the basic truths of Chris-

tian faith which Dr. Graham

Bishop Wright also hailed Mr. Graham's preaching of the "the terrible reality of sin, the power of God's grace, the Providence of God and the moral esponsibility of men.'

Christ," he added.



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Bishop Sheen Issues Building Guidelines

ROCHESTER, N.Y. church buildings stressing and mission are inseparof Rochester.

Bishop Fulton J. Sheen said:

"To seek Christ without the world makes an introverted Church, and to seek the world without Christ is to make us all illegitimate children, for how can we be brothers unless we have a common Father?"

ASSETS

Bishop Sheen's issuance building came approxithe principle that "worship mately a week after a sermon he gave at the cenable" have been issued for tennial celebration of St. Patthe Roman Catholic Diocese rick's church in Prattsburg, N.Y. At that time he urged In announcing the guide- that little-used church buildlines in an official statement, ings be employed as "depots for food and clothing distribution, " "cinemas," and "dispensaries."

> guidelines for the parishes Shepherd. in the Rochester diocese:

average house of the parish. erect a tax-exempt structure no barriers to brotherhood

"2. The type of church (RNS) - Guidelines for of the guidelines on future building to be erected will never depend upon the financial ability of any parish to pay for it.

will be erected not just for whenever we build: 'Some-Sunday-Catholics or as a place of worship generally one day a week, but as a place for service, mission, and caring for everyone who The following are the long the role of Christ the

June 30, 1967

which exceeds the bare min- and communion with all

"Sometimes one hears a parish is 'going down.' because the 'Negroes are "3. The church buildings moving in.' Now let us say thing is going up because Christ is moving in.' "

In a long preface to the guidelines, Bishop Sheen explained how the Church must looks to the Church to pro- re-examine the buildings it will erect in the future.

"The parish," the prelate "4. The right of the poor stated, "has boundaries for "1. The rectory must not to have a decent home enjoys jurisdictional reasons as exceed in cost that of the priority over our right to does a diocese, but there are

men."

He insisted that the church building of the future should include "moderate facilities not only for the Divine Service, but also for human ser-

The Rochester prelate gave some indication of the physical dimensions of the church building of the future. He said it would have a small area for daily Mass, small weddings and funerals, and for visits to the Blessed Sacrament. This section would be separated by a removable wall from the rest

of the building which would be "a center for educational, physical, psychological and medical care for all who came to Christ."

"Church building of the future," Bishop Sheen added, "must start with the principle that Worship and Mission are inseparable because Our Lord's missionary work and His sacrificial death were one. A'Sunday Catholic' separates worship form mission; an atheist who helps fellowmen divorces mission from wor-

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Other Loans and Discounts	30,436,706.50	29,906,304.77
Overdrafts	8,810.06	1,270.52
Bank Buildings and Parking Lots	1,944,450.65	1,863,266.05
Former Bank Building and Stores	127,051.86	136,922.62
Other Real Estate Owned	143,231.20	190,061.20
Furniture and Fixtures	593,583.16	613,018.96
Accrued Interest & Income Receivable	419,255.68	344,564.03
Customer Liability, Letters of Credit	, <u>-</u>	5,000.00
Other Resources	177,295.67	100,857.12
Federal Funds Sold		250,000.00
U.S. Government Securities \$19,055,142.99	12,	898,383.50
Federal Corporation Bonds 1,292,722.54		475,455.01
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State, County and Municipal Bonds 9,496,341.68	7,	598,089.40
Listed Bonds 1,113,690.76		623,771.30
Other Bonds (State of Israel) 100,001.00		100,000.00
Cash and Due from Banks 16,142,328.88	47,357,577.85 16,	119,789.19 38,217,888.40
TOTAL ASSETS	\$87,638,749.79	\$74,883,383.77

LIABILITES

Capital Stock \$ 3,357,500.00	S	3,275,000.00	
Surplus 1,884,000.00		1,801,000.00	
Undivided Profits 541,613,39		421,870.73	
Reserve for Contingencies 114,656.59	5,897,769.98	91,324.88	5,589,195.61
Additional Reserves (Installment Loans)	72,389.01		115,203.55
Reserve for Taxes, Interest, etc.	811,818.43		551,614.34
Dividends Declaired, not yet Payable			16,000.00
Other Liabilities	48,988.82		
Deferred Income	1,184,413.63		1,301,810.44
Letters of Credit	1,108.11		9,200.00
DEPOSITS	79,622,261.81		67,300,359.83
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The Non-Catholic World's Vatican II

It may take some time to assess the true significance of the deliberations of the fourth session of the World Council of Churches, which end on July 20 in Uppsala, Sweden.

It is difficult to say whether or not this meet-

EDITOR'S COMMENT

ing, which represents 232 Christian churches and 300 million Christians, will have the same

impact on the non-Catholic world that Vatican Council II had on the Catholic Church.

There are some real differences between Vatican Council II and the current meeting of the WCC.

Vatican II stretched out over four years; the WCC meeting will last only 17 days.

The decisions of the Council in Rome were binding, while the conclusions of the WCC are only consultive for the member churches.

The Vatican council was a meeting of one church, while the WCC is an assembly of many

Yet there are similarities. At both meetings,

there has been a confrontation of more liberal and more conservative churchmen. Also both meetings are experiencing the need to span the generation gap as well as establish meaningful communication between different national groups.

Both meetings have been particularly influenced by the size and eloquence of participants from the third world.

The decisions of the World Council of Churches have great significance for Catholics because they will have world-wide influence on the direction of Christianity itself.

Our prayer should be that the Holy Spirit will guide the decisions and the implementation of the WCC, as he did the actions of the Bishops of Vatican II.

Calamity That's Almost Unnoticed

The drama of Vietnam is well known to all of us. The media will not let us forget the conflict for a day.

The tensions of the Middle East and the plight of the Arab refugees often head the news. But there is another calamity in the world to which the press seems to give only passing notice: the tragic war being waged in Biafra.

Biafra is the former Easter region of Nigeria in Africa which declared its independence in 1967. In July of that year, a fierce civil war broke out with the Federal Govern-

Biafra has accused Nigeria of genocide, particularly against the Ibo tribe, the dominant ethnic group in Biafra. The Ibo tribe has an extremely high population of Catholics.

This war conforms to the very nature of war: the innocent become its victims. It is now estimated that by the end of August, possibly two million people will starve to death. That is nearly equivalent to the entire population of

Dade and Broward counties. Will there be graves enough for all their bodies?

Even if the war is stopped tomorrow, hundreds and thousands are condemned to death, according to Sister Mary Lorcon of the Holy Rosary Sisters of Emekulu, Biafra.

Nigerian forces have blockaded Biafra's access to the sea. Biafra's only link to the outside world is an airlift from neighboring Spanish and Portuguese islands. The airlifts, though, bring in only a fraction of the food needed for the million of refugees who have sought refuge in the Eastern Province of Biafra.

Wisely, the Vatican City daily, L'Osservatore Romano, has declared that the starving men, women and children "should be under the protection of the Universal Declaration of Human Rights" of the United Nations.

The genius of a technological age and the concern of men of good will, must discover a way to feed the dying masses.

The Most Rev. Coleman F. Carroll Archbishop of Miami

President, The Voice Publishing Co., Inc. Rt. Rev. Msgr. James J. Walsh Editorial Consultant Father David G. Russell Archbishop's Representative

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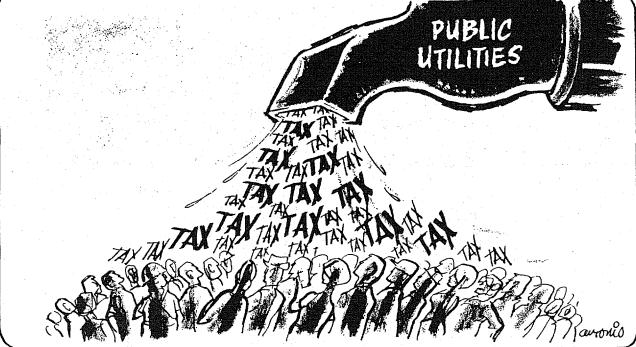
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TRUTH OF THE MATTER

By MSGR. JAMES J. WALSH

If Pope Paul, after five chaotic years of serving God and man as the success

of St. Peter, had to choose another motto to describe his relations with extremists, it would "You have to be: çan't win."

When he failed to discontinue the Vatican Council after Pope John's death, when he announced the creation of a Synod of Bishops, when he encouraged close



WALSH

cooperation with Protestant and Orthodox groups in the quest of unity, when he urged that the Constitution on the Liturgy be implemented without delay, his children on the far right-the arch-conservatives lamented that he was acting in the same peculiar manner as his predecessor, and this boded ill for the Church.

When the Holy Father delayed his public announcement on birth control, whenever he issued a warning about innovations in the faith, when he chided theologians who ignored the guidelines of the magisterium, when he praised traditional doctrines as the basis of faith, when he didn't rush into an immediate reform of the Curia, when he gave Mary the title of Mother of the Church, his children on the far left-the ultra-liberals

Pope's Mountain Of Anxieties -agonized over his backwardness and lamented that "the Pope has become seriously alienated from the trends now

taking place inside the Church." He simply can't win.

Last week provided a prime example. Pope Paul issued his Credo in which he re-affirmed many of the doctrines currently under fire by some theologians. He made it very clear that despite the attacks on traditional teachings, there was no change in the Church's stand on original sin, the virginity of Mary, on the Church as a visible society with a hierarchical structure, on the infallibility of the Pope, on the Eucharist as the sacrifice of Calvary rendered sacramentally present on the altar, and so on.

As soon as the Credowas made public, the Dutch rushed to their typewriters to describe the statement as "disappointing". It said the Credo "does not solve anything ...it does not help anyone; it only sharpens the conflict.'

One editorial said: "Pope Paul worries about the Church. Many in the Church worry about the Pope." And a theologian at Nijmegen said what the Pope "offered to many was as heavy on the stomach as stones."

Here and there other groups and individual theologians more or less expressed the same criticism, although an official Baptist publication took some-

thing of a different turn in saying "the core of Catholic doctrine is as rigid and bigoted as ever."

Far-Right, Far-Left Heighten

Now extremists never worry much about being fair. Their one-track minds cruise along in one direction. None of these critics referred to the fact that last October the Bishops who represented the Catholic world in the Synod strongly urged Pope Paul to issue just such a Credo.

As one of the suggested remedies for the admitted crisis in faith, "the fathers expressed the hope that there would be drawn up a new profession of faith and a new creed." The Credo was urgently proposed as a means of giving reassurance to confused Catholics that the Church is not denying her divine truths, and of providing guidelines so that even the average Catholic may be able to distinguish between the Church's authentic teaching and theological opinion.

The value of such a Credo should be apparent as one reads the fanciful, imaginative, resentful, novel teachings of few vocal theologians who couldn't care less whether they are destroying the faith of the sensitive or scandalizing the innocent.

As for the criticism that his profession ignored the Second Vatican Council teaching, CRUX reported that an "analysis of footnotes...shows the following sources cited: fifteen times from Lumen Gentium (Vatic in II Constitution on the

Church); sixteen from Denziger (Dogmatic Statements Compendium); sever from New Testament; one from Old Testament; one from Summa Theologica."

Another unfair aspect of this criticism is the implied charge that the Pope has no interest in the development of doctrine by theologians. One gathers his critics condemn him as being rigidly conservative, not interested in theological research, not concerned about pushing back the boundaries of Christian truth.

And yet the Holy Father told the International Congress on the Theology of the Second Vatican Council that there is a vast area of research in which the theologian's liberty is assured and "in this legitimate liberty itself the progress of theology finds its foundation.'

Pope Paul spelled out the importance of using the Council as a foundation of research. He said unity among theologians is especially necessary with regard to "full and complete fidelity to the teachings of the Council. These teachings, precisely because they are guaranteed by the authority of an ecumenical council, have now become part of the Church's teaching and therefore, in the sphere of faith and morals, constitute the proximate and universal norms of truth from which it is not permissable for theologians to depart in their studies.'

THE VOICE

Miami, Florida

The Voice Of The People

Responds To Complaints

Dear Editor:

After reading your letters to the editor last week I feel compelled to respond to the two "Complaints" against Juanita Green's articles on the ghettos issued by Mrs. Helen Rolk and Peter J. amkovich.

Mrs. Rolk laments over Juanita Greene's concern about a ghetto woman with six children and no husband. The implication seems to be that the church must never sully itself with raw life.

The most startling part of Mrs. Rolk's letter is worth quoting-"I am a Catholic but, believe me, I am going to lose and give up my Catholicity if I hear and read much more of this"

Mrs. Rolk you had better get off your knees and out into the streets in search of the real Jesus-The Jesus who said "Whatever you do to the least of these-My Brothers-you do to me.'

Mr. Peter Samkovich's letter followed in a vein similar to that of Mrs Rolk's but with added invective. He proposes that the church preach "True Religion" to the irreligious, the ignorant and the neglected rather than squandering hard-earned tax dollars on them.

Again I am reminded of the Gospel. Jesus had no time for empty words, hollow preaching, etc. Of what use is the "Good News" of the Gospel to the man whose life is filled with "Bad News." If a person is hungry, Jesus said that it is useless to say "Be filled" and then do nothing about it.

Christianity is linked to Good wishes, high minded intentions, kind words and instructions, eloquent sermons—yes, even prayer, are not enough without actions to back them up. Today in 1968, in highly organized America our greatest prayers are sometimes uttered not in Churches or in Solitude but, rather in the halls of Congress, in local City Councils and commission meetings in community gatherings where funds are allocated or programs devised to lighten the burdens of the poor.

This is real prayer—the rayer of a whole people who are willing to involve themselves and even to accept the inconvenience of taxation for the good of Christ's Broth-

Sincerely, Father Michael Sullivan St. Patrick's Church Miami Beach

Replies To A Letter Writer

Dear Editor:

While I was still handing around last week's Voice to make sure that as many as possible had a chance to read the excellent expose of the great disadvantages suffered by so many children in the slums of the great cities of this rich country which appeared on the front page, I opened this week's Voice only to find that there actually exists a human being who did not understand such a plain, well-written article.

If a reader (?) takes the Baby."

trouble to sit down and write any comments or express any opinions about any article, I think he (or she) made the entire picture. should at least make certain first that he has read it cor- ed a great moral that was

that a woman correspon- if the child be retarded, mondent, who makes much of goloid, armless, footless, or the fact that she "took care even with the ghastly and was cautious in all characteristics of its father, things", made several very Satan, the mother will alconspicuous errors in her ways love her child. She

First of all, she complains about your publicizing the plight of "a ghetto woman before the NCOMP comwho has six or more offspring and no husband".

description of this poor unfortunate woman's plight stated clearly that until the beholder. It takes an recently this family did have evil mind to find evil, but a father (and the exact number of children was eight).

Then this 'compassionate' Christian (?) woman asks why this woman didn't "realize the world could not take care of her pleasure and resulting offspring?"

know why living with her husband and welcoming Pearl Of the children God blessed them with is expecting the Great Price world to take care of her pleasure! This poor woman at least lived up to the teaching of God through His Church, even though she met with so many adversities, whereas our correspondent Church if such and such seems proud only of the fact that she managed to make birth control work for her express an opinion are those for so long.

to suggest that, before releas- say they are so and so ageing a diatribe such as her recent letter contained, to do with it. I am so and so she sit down and reflect on age also. Old enough at any what chance children like rate to know that age does thousands of the poor Negro children described in this front page article have to study and get prepared for anything but the same fate as has been their parents' and grandparents' before them, simply because so many of the so-called upper-class and middle-class citizens have not known enough to do something concrete to alleviate such suffer-

ment that I do not believe of watching those with the Dear Editor: that using birth control suc- blessed privilege to go to the cessfully is necessarily a altar rail to receive Our guarantee of getting to Blessed Lord, while my heart

Respectfully yours, Marie Piquet Proud Mother Of Five N. Miami Beach

'Rosemary's Baby' Upheld

Dear Editor:

I am very disappointed in the manner in which you classify motion pictures.

Throughout the letter I am not going to rave on about how I am a "very devout catholic" for the reason of its being very minimum. This is merely a personal judgment on what I believe, to a subject that has very little to do with the entertaining department of

the church. In the July 12 edition of the Voice on page 19, you an article critically bringing down the unindividualistic moral behind "Rosemary's movie

With all justice to the National Catholic Office For Motion Pictures, I am truthfully given the impression that this type of Catholic criticism is made up of a group of 60 to 70 year old ladies that find embracement completely disgusting.

I found one point that your article failed to express. At the end of the film Mia Farrow (Rosemary), began to rock the black crib containing her child.

That, in my opinion,

This small segment provleft beyond the minds of the I should like to point out NCOMP. In itself it showed bore it, it is hers, she loves

I honestly hope next time pletely condemns a picture, they double check it and Juanita Greene's pathetic closely look at it from all points of view.

Beauty is in the eyes of beauty, graciousness, and infinite love.

Respectfully yours, Kevin Vanderbroek Little Flower Parish Hollywood, Florida

I should really like to Remember

Dear Editor:

I have just read my Voice" that I got today, and there is another letter from a disgruntled Catholic threatening to leave the change takes place.

I guess the only ones who who disagree with the sug-In closing, I'd just like gested changes. They usually as if their age had anything not necessarily bring with it

I have come to the conclunot appreciate the "pearl of ditional truths. great price" that they have. They were born into their religion, and did not have to strive to get it.

I am a convert. Not a re-I am a convert. Not a recent one, but before there was Gun Legislation HOMESTEAD any talk of change of any kind. It took menine years to Can't Stop clear away the difficulties that I would also like to com- stood in my way. Nine years Crime grieved because I was not one

of those so privileged. When I discovered that the Catholic Church was the Church Our Blessed Lord established while He was on earth, I knew that was the Church for me. Anything else was incidental.

Now, these Catholics who are threatening to leave the church-who are they hurting, but themselves? Do they go to church on Sunday because to miss Sunday Mass is a mortal sin; or do they go to church because they love the Lord and are grateful for their manu blessings?

I think the Lord considers the intent of most of our actions, including going to Mass. Can they possible imagine what it would be like not having a Mass to go to? Thank God for a Mass to go to and a priest to officiate at it!

What possible objection can anyone have to a new translation to the Lord's Prayer or the Creed? The ones we now have are just that-translations.

were originally written in cently signed by the Presilish as of the current transla- citizen can not take with him

think the Sisters should not owned for years. Nor can give more freedom when they walk and work, and have a neat show that does not look like an old lady's comfo shoe? Does her new dress change her dedication to her order?

If I had to wear something trailing in the dust like that, I am afraid my discomfort would temper my otherwise even disposition.

The Church got along just fine for hundreds of years without any advice from me. As for me, I am perfectly satisfied to leave the administration of the Church to those who are qualified to administer it. I know I am

> Sincerely, Mrs. Louise C. Warren

Pandora's Box Needs Closina

Dear Editor:

There is much in the news each day to make us pleased, hopeful, and thankful. However, there seems to be much more happening which depresses us, and causes us real anxiety.

There are new unexplained and radical changes in attitude: there is a drift away from morality, integrity, and purpose to amorality, expediency, and superficial existence.

What we need as never before is strong, intelligent, moral leadership such as we have always expected and received from the Church through her educated leaders, both clergyman and layman.

However, even the Church is in danger from a new breed of cleric, philosopher, and lay genius.

A "Pandora's box of liberalism" was opened and overnight a thousand new liturgists, theologians, and civil missionaries burst forth.

Now even the Holy Father finds it necessary to call for sion that many Catholics do restraint and to reaffirm tra-

> Sincerely, John L. Grady, M. D. Belle Glade

It is questionable whether the public is in favor of strict gun laws as presented by John Ward in The Voice.

Everyone is shocked by the illegal use of guns. But the legislation as proposed by Senator Dodd and President Johnson will not stop crime. It will only disarm the honest citizens who have a moral duty and Constitutional right to have a gun to protect their wives, children and property, from the criminal.

Criminals will always have a gun regardless of any law. We have had a Federal law for years that prohibits felons, fugitives from justice, etc., from owning guns. In January 1968 the U.S. Supreme Court ruled that a felon does not have to register his guns where the local law requires registration, as that would be self-incrimination. So what does registration accomplish?

The public does not know that the legislation of Senator Dodd, the Kennedys and President Johnson, uses the word "transport." This

Do the objectors think they means that under the law re-English? Or the archaic Eng-dent, that an honest patriotic for protection, from one state And why on earth do they to another, a gun he has have their skirts shortened to he move to another state and take with him any pistol he owns nor can he ship them to himself. This amounts to confiscation.

> Congress wisely took this 'provision' out of Senator Dodd's bill, regarding rifles and shot guns. Otherwise the same situation would have applied to them. And the thousands of sportsmen would have been denied the right to take part in skeet, trapshooting, and rifle tournaments in other states./And thousands of hunters would be unable to take their guns to another state to hunt deer,

ducks, etc. According to the FBI, less than one-half of one percent of serious crimes are committed with rifles and shotguns.

New York has registration under the Sullivan Act. As a result only one out of 2,000 respectable people are allowed to have guns. But as a result, the crime rate according to FBI figures, show New York has a faster growing crime rate than where the public can defend themselves. Under New York law a restaurant owner who held 4 youths at bay with a pistol until police arrived, was charged for this act as a felon, even though he had a gun permit.

> Sincerely. F.N. Russell Ft. Lauderdale, Fla.

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July 19, 1968

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Big Changes For Order Of Sisters

Broad measures that will affect the lives of the Religious of the Cenacle were agreed upon during first sessions of a General Chapter recently completed in Rome.

New and historic decisions call for a further change in the habit worn by the members. Where necessary according to a particular work, civilian clothes religious habit.

While continuing their basic work of retreats and religious education, the Herald. Cenacle Sisters, who conduct one of two retreat houses for women in the Archdiocese, will extend their activities to include the Established Newman Apostolate in public and state-supported colleges and universities, as well as the instruction of CCD teachers for parishes and catechetical centers.

Father Lang Assigned

LAKE WORTH-Father Joseph R. Lang, M.M. whose mother is a member of Sacred Heart parish, has been assigned as an assistant in the office of the treasurer at Maryknoll Seminary, Maryknoll, N.Y.

Since his ordination in 1052 the Maryknoll missioner has been serving in missions of Peru where he was instrumental in the establishment of the new San Martin de Porres seminary in Puno.

He is the son of Mrs. Marie B. Lang.

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Drivers Needed For Elderly



Fun At Inter-Parish Field Day

2 Lay Apostolate **Members Honored**

Two members of the lay could be substituted for the apostolate in the Archdiocese of Miami were among Dade Countians recently honored by The Miami

lished through the co- ers operative efforts of Mary- member mount College and Bethesda parish.. Hospital in Boynton Beach.

hospital.

cepted into the program for of the Florida District. He the first class in September, is a member of Little Flower with 12 more students ac- parish, Coral Gables. cepted each September fol-

Successful completion of the course, will result in an Associate of Arts degree from Marymount and a certificate from the hospital, which will qualify the graduate to take national board examinations .

for fishing trips. Volunteers

are urged to give one day

each month to accompany

aged men and women on

call Lourdes Residence at

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Those interested should

Mrse. Marjorie Wessel. past president of the Archdiocesan Catholic Teachers Guild; and Wyatt H. Johnson, a chairman of the 1967 Mercy Hospital Charity Ball, were cited.

Mrs. Wessel, assistant New Course Mrs. Wessel, assistant principal at Hialeah Junior High is president-elect of the Assistant Principals Association of Dade County and this BOCA RATON- A new Fall will serve as program curriculum in radiologic chairman for the Dade Countechnology has been estab- ty Council of Parent-Teach-Association. She is a of St. Monica

Mr. Johnson, an at-The course of instruction, torney, recently received a approved by the American Civitan International Honor College of Radiology, in- Key, the organization's cludes 30 months of study, highest award, at the recent combining academic work at convention of Civitan Inthe college and clinical in-ternational in Denver. He struction and practice at the is a past governor of the Florida District and in 1967 Six students will be ac- was named judge advocate





TUG-O-WAR was the order of the day for men of St. Bartholomew and St. Stephen parishes during last Sunday's interparish field day and picnic. Father Noel Fogarty, pastor, St. Bartholomew's, upper right, prepared to lend a hand as women's clubs members cheered.



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Seminarian Fights Home Price-Gouge

CHICAGO (NC)—An as-neighborhoods that were not ra stressed that FHA is co-charges on the home initial purchase price, meant tant U.S. attorney dis-racially homogeneous and operating with the CBL and whereas if they had been this family had to pay well sistant U.S. attorney disclosed here that the government is planning to prosecute several local real estate firms, banks and savings and loan companies this summer for misapplication of federally-insured bank mortgage funds and also for misrepresentation in the sale the Chicago suburb of Lawn-

Tom Todd made the disclosure while appearing as a witness before the Illinois House of Representatives Committee on Public Welfare, which is investigating price gouging in the sale of homes on contract. At the conclusion of the open hearing, committee members announced they would introduce a bill in the state legislature to curb the worst abuses of contract sales.

The announcement signaled a victory for a homeowners' group which calls itself the Contract Buyers of Lawndale (CBL) and for John R. Macnamara, the Jesuit seminarian who has spearheaded their campaign as CBL's chief adviser.

Attorney Todd noted it is a violation of federal law for lending institutions which are insured by the Federal Deposit Insurance Corporation fo offer mortage funds far in excess of the real value of property being mortaged.

Todd also attacked the present land trust secrecy provision which enables banks to shield the identity of title holders of homes sold on contract.

The federal attorney intimated that preliminary investigation by his superior U. S. Attorney Thomas A. Foran, indicated that elements of the crime syndicate may involved.

Todd said his office has now compiled concrete evidence of federal law violations and will, upon completion of investigation, "bring indictments against those lending institutions and individuals responsible."

Earlier, witness after witness presented evidence outlining the depth and scope of economic exploitation perpetrated against poor black families by a handful of real estate speculators aided, possibly unwittingly, by certain local banks and savings and loan firms.

Macnamara detailed how hundreds of black families in Lawndale had been forced to pay approximately \$20,000 more for a home bought on contract than they would have had to pay if mortage funds and Federal Housing Administration (FHA) insured loans had been made available to them.

The seminarian told the committee that when Lawndale started to undergo racial change in 1959, the FHA actually contributed to the home contract problem by adhering to policies which made it almost impossible for black families to obtain FHA loans.

Macnamara said that in 1959 the FHA was not permitted to insure mortages in

Cardinal III

MALAGA, Spain—(RNS) Angel Cardinal Herreray Oria, 82, retired Archbishop of Malaga, and one of the most influential churchmen in Spain, is seriously ill and has been given the last rites.

He has been retired since 1966, when he submitted his resignation, following the new rules established by the Second Vatican Council and Pepe Paul VI.

also was not allowed to grant home mortages in neighborhoods that were not considered "economically sound."

Since most blacks moved into neighborhoods in northern cities which were often old and rundown, FHA's "economic soundof homes to black persons in ness" mortage restriction generally resulted in blacks being denied FHA loans.

since discarded these policy restrictions, and Macnama- \$21,000 in total interest

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NNED AND DEERATED

FRANK

is currently making loans on homes in Lawndale.

The seminarian cited the experience of a typical black family which had purchased a Lawndale home on contract in 1959 for \$23,000 from a real estate speculator who had bought the home three months earlier for \$13,5000.

Because of the inflated The federal agency has purchase price of the home, the black family had to pay

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able to obtain a mortage, they would only have paid charges.

The additional interest, plus the \$9,500 extra in the ports the profit motive in

over \$21,000 more than would have been necessary about \$8,200 in interest had mortage funds been made available to them.

Macnamara said he sup-

free enterprise but insisted that what had occurred in home contract sales in Lawndale was an unconscionable. large scale price gouging racket that had wrought economic havoc on the black people there.





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THE VOICE

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AROUND THE WORLD

Cairo Lawyer Blasts Western Idea of Egypt

N.Y. - (NC) -"We are young countries in the modern sense of the term, and we feel abandoned or ignored by the rest of the world."

Amin Fahim, Cairo lawyer, who is a founder and current president of the Apostolate in the United Arab Republic, expressed astonishment at the great lack Ask Church of knowledge of Egypt especially of Christian Egypt, which he has encountered in Europe and North America. groups everywhere.

ries, it is thinking only of clared. countries in Black Africa or

Fahim spoke with pride authority. of the centuries-long tradition of Christian Egypt.

throughout the centuries," he said.

that the Egyptians, from the priests last March, supporttime of the pharoahs, have ed by Juan Cardinal Landabeen a deeply religious people. "Whether they are Lima, which denounced Christian or Moslem," he "chronic conditions of insaid, "they stick to their re- justice, backwardness, opligious convictions.'

is no more nor less informed try. on the United Nations than other countries, Fahim noted turn, halted construction of on a visit to the U.S. Catho- a shrine to St. Rose of Lima lic Conference office for UN because of its high cost.

UNITED NATIONS, affairs. But there is a great feeling of disappointment and disillusion because the UN is not able to insure the implementation of the resolutions it adopts, including those of the Security Council.

National Council of the Lay Peru Laymen 'Be Poor'

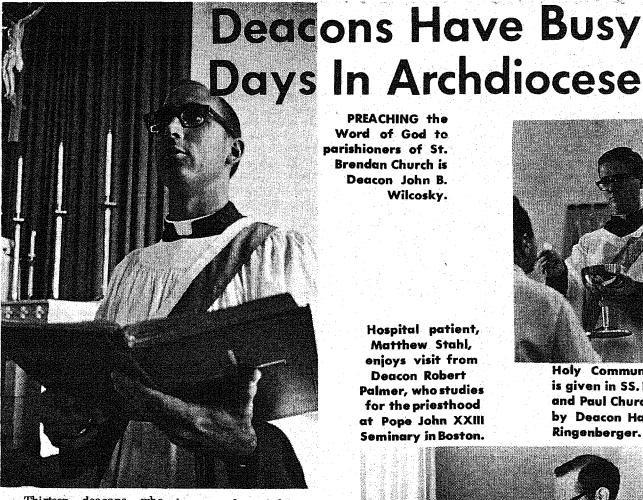
LIMA, Peru (NC)-"The He said he feels this is all Church should be not only the more astonishing in view the defender of the poor, but of the concern for develop- should become as poor in ing countries he found in lay fact as the great majority of her children," a statement is-"When the Western world sued here by 35 lay aposspeaks of developing count- tolate leaders in Peru de-

The laymen said that lux-Asia, not of the Middle ury amid poverty can no East," he said. longer be a sign of episcopal longer be a sign of episcopal

The statement criticized "I believe the Egyptian the lavish furnishings and Church is the only auth- ostentation of some "Cathoctonous church in all North olic schools, which often be-Africa which has endured come a reason for scandal."

The statement praised a He ascribes this to the fact declaration of 50 Peruvian zuri Ricketts, O.F.M., of "chronic conditions of inpression and immorality that Egyptian public opinion wither the life" of the coun-

Cardinal Landazuri, in



Thirteen deacons, who homes will be ordained to the priesthood next year for the Archdiocese of Miami, are serving in South Florida parishes this summer.

Readily recognized by parishioners by his stole, which is worn diagonally from the left shoulder to his right side, each administers the Sacrament of Baptism, gives Holy Communion during Mass, officiates at graveside rites, aids in parish liturgy programs, visits the

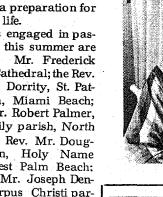


Brice in the rectory of St. Brendan parish. the Cathedral parish.

of parishioners, makes hospital calls and gives catechetical instructions under the direction of the pastor to whom he is assigned, as a preparation for his priestly life.

Deacons engaged in pastoral work this summer are the Rev. Mr. Frederick Brice, the Cathedral; the Rev. Mr. Daniel Dorrity, St. Patrick parish, Miami Beach; the Rev. Mr. Robert Palmer, Holy Family parish, North Miami; the Rev. Mr. Douglas Carson, Holy Name parish, West Palm Beach; the Rev. Mr. Joseph Dennison, Corpus Christi par-

Also the Rev. Mr. Neil Doherty, Nativity parish Hollywood; the Rev. Mr. Roger Holoubek, Blessed Sacrament parish, Fort Lauderdale; the Rev. Mr. Gerard LaCerra, St. Juliana parish, West Palm Beach; the Rev. Mr. Richard Leonardi, St. Francis Xavier parish; the Rev. Mr. Joseph LeSage, Little Flower parish, Hollywood; the Rev. Mr. Carl Morrison, St. Bartholomew parish, Miramar; the Rev. Harry W. Ringenberger, SS. INSTRUCTIONS are given Peter and Paul parish; and Deacon Frederick the Rev. Mr. John Wilcosky,



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Hospital patient, Matthew Stahl, enjoys visit from **Deacon Robert** Palmer, who studies for the priesthood at Pope John XXIII Seminary in Boston.

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Farmers Ask To Buy Canons' Church Land

A group of tenant farmers tribute their work, seeds, maon Church land here has ap- chinery and fertilizers and pealed to the Holy See for aid pay one-fifth of the proceeds in new efforts to purchase to the canons. But they want 12,000 acres of land they to buy the land "at a fair have cultivated.

240 settlers follows shortly a tatives said. successful two-year fight by 700 other farm families with tenant farmers called for a canons of the Lerida cath- "just sale of the lands at a edral chapter to obtain price based on the evan-Church lands by purchase. gelical spirit of the Second The rich farmland in ques- Vatican Council and papal tion belonged to the cath- encyclicals, especially Mater edral canons by inheritance et Magistra and The Desince the 15th century.

tenant farmers sought to purchase about 8,245 acres of giral \$6 million price set by land they worked and improved over the years.

\$6 million and the peasants protested. Negotiations, including appeals to the Vatican, began. A settlement was reached last April. The final settlement called for cash payment and the farmers applied to the Agricultural Credit Bank for a loan to pay the \$1.26 million price arrived at.

TRADITION

tradition, the cathedral cannons are entitled to the use and income of the Church lands in the diocese.

Some 12,000 acres are involved in the latest effort to obtain Church property by farmers. The farmers said in their appeal to the Vatican chapter have failed.

LERIDA, Spain-(NC)- As tenants the farmers conmarket value and become The move on the part of proprietors," their represen-

In the earlier dispute, the velopment of Peoples." Some In the earlier dispute the priests of the Lerida diocese denounced as unjust the orithe canons in 1966.

The Lerida chancery of-The canons had asked fice proposed that the canons give the land to the peasants in return for the 30 years of work the farmers had put into improving it. The canons rejected the proposal.

Turns In Resignation

COLOGNE-(RNS)-Jo-According to centuries-old seph Cardinal Frings, 81, Archbishop of Cologne, has submitted his resignation to Pape Paul VI for the second

> The Cardinal, who is almost completely blind, cited reasons of health.

When Cardinal Frings submitted his resignation in that attempts to start nego- the Fall of 1966, Pope Paul tiations with the cathedral asked him to remain at his

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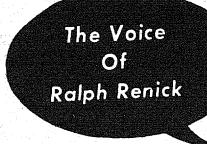
THE VOICE TE

Miami, Florida

July 19, 1968

FUNERAL

HOMES





Wild Wester Sans Gunplay?

Jackie Cooper still possesses that youthful exhuberance which another generation used to watch on movie screens at Saturday matinees.

Most of the child stars have faded from the Hollywood scene but Cooper remains — not as an actor — but as the President of Screen Gems, the Columbia Pictures affiliate which produces television series such as the Flying Nun and Bewitched

I was seated in his office with Father Donald Connolly, on loan from the Archdiocese of Miami, now serving as Coordinator for The National Catholic Office for Radio and Television.

Cooper was attending a screening of a roughcut version of a shoot-em-up western to be aired on network television next season.

The screening had ended. Cooper bounced into his office, hurriedly got a rundown on pending return phone calls from his secretary and a reminder from her that he had a luncheon appointment at Century City, a 21st century urban development on the site of the old 20th Century Fox studios.

Father Connolly, who is asked by Screen Gems to check the Flying Nun scripts as "technical advisor," asked Cooper if the western show he had just viewed contained the usual amount of gunplay.

Cooper said there was one scene which could be termed violent. He was deeply sensitive about the effect of his studio's product upon public opinion and asked Father Connolly, "How can you produce a western without some violence? To do otherwise wouldn't be an accurate reflection of what really happened."

The issue was a key one. There is no doubt that what is seen on television forms a lasting impression in he minds of the viewer.

Thus, those persons engaged in the production of TV program material have a unique responsibility to present events, situations and life as they really are — not as fantasy or overabundant in violence.

In the wake of the series of assassinations of public figures and demands that "somebody do something," television and motion picture executives are taking a second look at their products.

It is a certainty that the newly-appointed Presidential Commission will be taking a "first" look at the industry as it conducts its probe of causative and preventive aspects of violent behavior.

Father Connolly answered Cooper's question by saying, "Eliminate all unnecessary violence, but where some of it is required for the story line, it should be modified. Instead of killing another cowboy, the western hero should wound him. And the resulting pain should be so graphic that youngsters will realize that pain really hurts. Such a portrayal could be used constructively to show that brutality only causes suffering and never really solves anything."

Cooper agreed that such an approach would be desirable. In the production of fictionalized TV programs, the producer has the power to call the shots on just what will be portrayed in the show. But what about the producer of non-fiction fare, such as news programs? If he tries to alter or suppress the "story line," he is tampering with factual reporting of events and modifying what really happened.

Obviously this kind of censorship could have a devastating effect on public opinion.

All media are placed in a dilemma today in the reporting of the crises of the times. But television, because of its sight and sound capability, bears the brunt of the blame for stirring

things up by reporting what's going on.

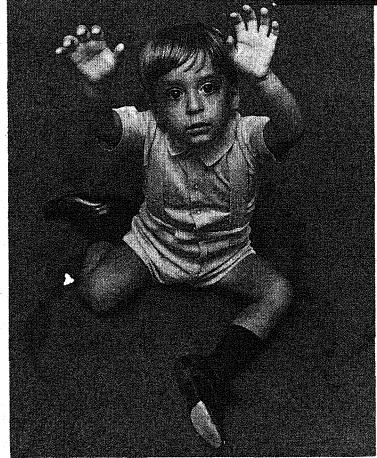
Vietnam has been the first of this nation's wars to be seen and felt in the living room. TV has graphically shown the brutality of the battlefield and has created a repugnance of participation in such bloodshed. It has not been pleasant to view.

It is not pleasant either, to look at the urban ghetto or rats or poor people or migrants, Indians and Negroes living in despair. Television is an instrument providing a bridge of sharp images — good and bad — reflecting the community and world around us.

Roger Tararian, Vice President of United Press International, responded to criticism that TV causes people to riot by saying, "This suggestion . . . attracts some people simply because it is such an easy explanation. It is far easier than having to admit that a vast job of national reclamation lies ahead and that the cost will be immense."

Each new form of communication has born the brunt of violent criticism — but each has managed to sustain itself in our civilization; from Gutenberg's new-fangled printing press to the invention by P. Nipkow in 1884 of a disk which permitted the analysis of a picture into a form suitable for electrical transmission — which led to today's television.

The OCE FEATURE SECTION



"To you! lift up my soul,
O Lord, my God. In you! trust..."
Psalms 24:1, 2

'The System' Has Hold On All Of Us

I first began to think about the hold that systems have on all of us during a hospital stay. The incident was trivial, but I am sure not at all unusual.

It was a matter of being awakened at an ungodly hour in the morning by a nurse who wanted to take my temperature and not only my temperature but everyone else's.

Her reason for breaking the patients' sleep was utterly impersonal. The rule was that at that particular hour, temperatures were to be taken, regardless of the particular illness of any individual patient.

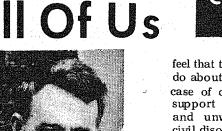
When I asked why it could not be put off until I had my fill of sleep — after all, the treatment was based on lots of rest—she simply pointed wordlessly to the chart hanging at the foot of the bed. Filling in that chart with the proper notations was all important, much more important than a patient's desires.

Again, I think of it everytime I take an airplane trip. As one arrives at Boston, say, one is told cheerfully by the hostess to be sure and have a pleasant day in the city. Now a traveler might be going to a deathbed, a funeral, or be on some other melancholy business. But the self-conception of the airline, in its friendly skies is such that every one deplaning must be setting out for pleasure.

In both these cases, there is a certain sense of helplessness, an inability to break out of the mold into which as Patient or Traveler one has been cast. The System has taken over, and it makes little or no difference what the patient's disposition or the traveler's particular mission is.

Much of the rebellion now being unleashed in the world, I believe, is due to just such frustration. We have a good example right now in the political realm. It seems that the two political conventions are already locked up, the candidates chosen, and all that lies ahead are the formalities of counting

In the Democratic Party, the



JOHN COGLEY

sure bet is the Vice President, who happens to be the upholder of a policy that was repudiated again and again during the recent primaries. For example, in California Senator Kennedy and Senator McCarthy received 88 per cent of the vote, 12 per cent going to a slate that was generally believed to favor what the Vice President used to call the "Johnson-Humphrey policy."

Nevertheless, the winner in Chicago, we are told, will be Mr. Humphrey. The System will provide him with votes to spare, whatever the clear sentiments of the people wherever the issues were brought to them by primary candidates.

Turn to the religious world. The Archdiocese of Los Angeles has long been seething with discontent because of the unhappiness of so many priests, nuns, and laity who feel that the officials have frustrated all attempts to make the Church relevant to modern life.

Dozens of priests have already left the active ministry; others are wholly dispirited; the potential leaders of the laity have in many cases simply given up.

There is the social scene. How many people, white middle-class people who live in segregated suburbs, truly disaprove of racism and would like to open up housing in their town to families of every race. But they are helpless in the face of The System of which they are a part.

How many people really do not approve of what we are doing, and have already done, to the peasants of Vietnam but



feel that there is nothing they can do about it. The System— in this case of complex of patriotism, support for one's government, and unwillingness to consider civil disobedience—decreees that one should pay one's taxes as cheerfully as possible and hope for the best.

In the universities, everyone knew that something was wrong when professors were sidetracked into research that supported warmaking and students were taken over by graduate instructors. Everyone knew that something was wrong when Big Education lost sight of the individual and the student was reduced to a number. But while The System was worshipped, nothing was done.

That there is, then, a revolt against The System throughout society, from religious orders to Government bureaus, should surprise no one. Frustrated, the victims of systems turn against the shadowy bodies they have labelled the Establishment — or the people who seem to be upholding the hated System. But often enough the people assigned to the Establishment are themselves victims of the self-same System and feel just as helpless as others in the face of its demands.

That nurse in the hospital, I know, agreed that waking me up was silly. The airline stewardess if she gave a thought to it would realize how hollow her cheerfulness sounds to a man setting off for his wife's death-bed.

Since the uprisings in the universities, many who abided conscientiously by The System in the past are now ready to strike their breasts in a mea culpa.

But how do you attack a System head-on rather than turn against those who are thought, sometimes erroneously, to be maintaining it. That is the problem. Once it is grasped by large numbers of people, maybe something can be done. In the meantime, systems are growing more powerful while individuals grow weaker.

CHRIST-FIGURE receives homage from a peasant woman in the film "Nazarin."

TV Radio

CATHOLIC PROGRAMS

TELEVISION

(Sunday)

TELEAMIGO-Ch. 7 WCKT Spanish language THE HOUR OF THE CRUCIFIED- WIRK

THE CHRISTOPHERS-Ch. 5 WPTV West Palm

CHURCH AND THE WORLD TODAY ch. 7 WCKT "Insight" drama film entitled Of Dissent," produced by the Paulist Fath-

11:30 A.M.

MASS FOR SHUT-INS-Ch. 10 WLBW (Tuesday) 9:30 P.M.

MAN-TO-MAN Ch. 2 WIHS. Topic for discussion, "can A Politician Go To Heaven?" Panelists: Father Rene Gracida, Rev. Albert R. Schmidt, and Rabbi Morris Kipper. The moderator, Rev.Luther C. Pierce.

> RADIO (Sunday)

6:30 A.M

THE CHRISTOPHERS-WGMA, 1820 Kc. Hol-

7 A.M.

7:05 A.M.

NBC RADIO CATHOUC HOUR-WIOD 610 Kc, 73 F.M.

THE SACRED HEART PROGRAM-WHEV

B:30 A. M.
THE SACRED HEART PROGRAM. WCCF

8-30 A.M.

UN DOMINGO FEUZ-Spanish WFAB, 990

8:35 A. M. CATHOLIC NEWS-WGBS FM 96 3.

THE HOUR OF ST. FRANCIS- WICM, House For Sale.

THE HOUR OF ST. FRANCIS- WICH.

THE CHURCH AND THE WORLD TODAYWGBS, 710 kc:
THE SACRED HEART PROGRAM — WGMA
Hollywood.

9:05 A.M.
CATHOLIC NEWS-WIRK, 1290, West Palm

9:30 A. M.
THE HOUR OF THE CRUCIFIED-WIRA, 140

Kc., fm. 95.5 mg. (Fort Pierce).

10:30 A.M. THE HOUR OF THE CRUCIFIED-WWIL, 1580 kc. (Fort Lauderdale).

6:30 P.M.

CATHOLIC NEWS—WGBS, 710 Kc. Summery of international Catholic news and South Florida Catholic News From

MAN-TO-MAN- WGBS, 710 Kc. Rodio re- defrocks him.

Is Film 'Nazarin' For Or Against NEW YORK-(CPF)-It Christianity?

was Spanish film-director Luis Bunel who is supposed to have remarked some time wonder that whenever this famed Jesuit-educated director treats the Church or belongings and other acts of religion in his films, audiences are left wondering whether the film is for or against.

"Nazarin," a prize-winning film being released in the U.S., is about a Mexican priest who tries to live a Christ-like life — indeed, much of the story line parallels Christ's life on earth. The priest's behavior scandalizes the hierarchy, which defrocks him, and at film's end he appears to have lost faith in God, replacing it with faith in human beings.

"It's the kind of film that would have had the Catholic film office in a swivet 10 years ago," observed one Catholic Office for Motion Pictures has gretted "Nazarin" as "undeniably lit with a deep religiosity in the best sense, and its mode of thought is recognizably 'to-

NCOMP's accolade ("it is a must for any serious cinemast") is doubly ironic, since many critics in the secular press saw "Nazarin" as an anti-religious film, and because it was originally made 10 years ago, when the film office would probably have condemned it. In the film, "Father Naz-

arin'' (a name deliberately close to the "Nazarene" by which Christ was known) is a priest in the Mexico of the early 1900s, where the Diaz dictatorship has the support of the conservative hierarchy. He chooses to THE HOUR OF ST. FRANCIS- WKAT 1350 live among the poor, and when he hides a prostitute from the police, his Church

Nazarin continues to

ago, "I am still an atheist, follow the spirit of Christ thank God," so it is little and St. Francis of Assisi but even the poor malign him as a fool for giving away his

selflessness. The police, still pursuing him for harboring a criminal, arresthim (in a garden) and his prison he begins to doubt his faith and his purpose in imitating Christ.

As he is led off to another jail, chained between a "good" thief and a "bad" thief, a woman offers him a fruit, and critics have seen his hesitating acceptance of it as a symbol that he has been tempted-as Eve tempted Adam-away from God.

Because a number of Bunuel films have been regarded as anti-clerical or anti-religion (his 1962 "Viridiana" was condemned by NCOMP for, among other things, "blasphemous references," including a gorging spree that mimicked the Last Supper), the NCOMP endorsement of "Narazin" was a surprise to some.

"Though Bunuel has a long record as a severe critic Christianity and the Church," commented NCO-MP, "the irony of this film is that if by it he intended, as many have claimed, to show that Christianity is 'imactually succeeded in conveying is more nearly the opposite.

If Bunuel is anti-anything, it is the pomposity into which

he saw Christian teaching to have fallen...Those who have interpreted its conclusion, in which a despairing Nazarin accepts a small deed of mercy on the part of a humble peasant woman, to mean that the priest is renewed because he has forsaken Christianity and lost God, are in truth mistaken."

The Rev. John M. Culkin, S.J., director of Fordham University's summer filmstudy program, scheduled a screening of "Nazarin" for more than 100 high-school teachers from throughout the country this month.

A book-length analysis of Bunuel's films published by the University of California Press, reports that "Nazarin" "was very nearly awarded the prize of the International Catholic Cinema Office and was viewed by many Catholic critics as signifying Bunuel's imminent return to the fold. Its appeal to the devout mind is not difficult to see.

"From a variety of Christian viewpoints it can be argued that the film is not anti-Christian at all. Maybe it proves that even very Christ-like priests are foolish to separate themselves from possible,' what he has the traditional ways of Mother Church and try to go it alone: they end up being so grateful for a mere fruit that they all but turn humanist.'

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

SUNDAY, JULY 21

11:30 a.m. (7) Triumph Of The Son Of Harcules (No classification) 12:30 p.m. (10) Here Comes The Navy

(No classification) p.m. (4) Salome (Objectionable in part

for all) OBJECTION: Suggestive costuming and dancing. Observation: the story told in this film is based on an incident in the

New Testament. However, it differs from the Scriptural account. 1:30 p.m. (7) Texas (Unobjectionable for

adults and adolescents)

2 p.m. (6) The Thirteenth Letter (Objectionable in part for all)

OBJECTION: Suggestive sequence.

2 p.m. (10) Dawn Patrol (Family) 3 p.m. (7) Cattle Empire (Unobjectionable

for adults and adolescents) 4 p.m. (6) Operation Snatch (No classifi-

6 p.m. (6) The Thirteenth Letter (Objectionable in part for all)

OBJECTION: Suggestive sequence.

7 p.m. (23) Mary Tuvo La Culpa (No clas-

8 p.m. (6) Strategic Air Command (Family) 8:30 p.m. (23) El Angel Desnudo (No classification)

9 p.m. (10 & 12) The Strange Case Of Dr. Jekyli And Mr. Hyde (No classification) 11:15 p.m. (11) Lady Luck (Unobjectionable for adults and adolescents)

11:30 p.m. (4) An Affair To Remember (Unobjectionable for adults and adoles-

11:30 p.m. (5) It Happened in Broad Day-

light (No classification)

11:30 p.m. (7) Dead Reckoning (Unobjectionable for adults and adolescents) 12:05 a.m. (10) The Amorous Mr. Brown (No classification)

MONDAY, JULY 22

9 a.m. (10) The Amazing Mr. Williams (Unablectionable for adults and adoles-

able in part for all)

OBJECTION: Low moral tone

7 p.m. (23) Challenge Of The Gladiators (No classification)

9 p.m. (23) 49th Parallel (No classification) 11:15 p.m. (11) Mad Miss Manton (Family) 11 p.m. (6) The Man In The White Suit (Fam-

1.1 p.m. (23) Man Of Conquest (Unobjection- 9 a.m. (7) X, The Unknown (Family) able for adults and adolescents)

11:15 p.m. (11) The Seventh Victim (Objectionable in part for all)

OBJECTION: Solution of plot by suicide. TUESDAY, JULY 23

a.m. (7) Under The Gun (Unobjectionable for adults and adolescents)

9 a.m. (10) East Side Of Heaven (Family) 5:30 p.m. (10) Cockleshell Heroes (Unobiectionable for adults and adolescents) p.m. (23) Taur, The Mighty (No classification)

8 p.m. (4) Cry For Happy (Objectionable in part for all)

OBJECTION: The attempt at comedy in this film is not an excuse for low moral tone, suggestive dialogue and situations.

8:30 p.m. (5) Mr. Moses (No classification) 8:30 p.m. (6) The Man In The White Suit (Family)

8:30 p.m. (7) Mr. Moses (No classification) 11 p.m. (6) Madeleine (Objectionable in part for all)

OBJECTION: Suggestive sequence.

11 p.m. (23) On The Loose (Unobjectionable for adults and adolescents) 11:15 p.m. (11) The informer (Unobjectionable for adults and adolescents)

WEDNESDAY, JULY 24

9 a.m. (7) The Burning Hills (Unobjectionable for adults and adolescents)

a.m. (10) Nine Girls (Unobjectionable for adults and adolescents) 5:30 p.m. (10) The Whole Truth (Unobjectionable for adults and adolescents)

5:30 p.m. (10) The Big Caper (Objection- 8:30 p.m. (6) Madeline (Objectionable in part for all)

OBJECTION: Suggestive sequence.

9 p.m. (10 & 12) Ski Party (Unobjection-

able for adults and adolescents) 8:30 p.m. (6) Strategic Air Command (Fam- 11 p.m. (6) The Man In The White Suit (Family)

THURSDAY, JULY 25

9 a.m.: (10) You'll Never Get Rich (Unobjectionable for adults and adolescents) 5:30 p.m. (10) Bitter Victory (Unabjection-

able for adults and adalescents) p.m. (23) Hercules Of The Desert (No classification)

8:30 p.m. (6) The Man in The White Suit (Family) 9 p.m. (4) Tickel Me (Unobjectionable for adults and adolescents) 11 p.m. (6) Madeleine (Objectionable in part for all)

OBJECTION: Suggestive sequence.

11 p.m. (23) Jitterbugs (Unobjectionable for adults and adolescents)

11:15 p.m. (11) Mexican Spitfire's Elephant (Unobjectionable for adults and adoles-

FRIDAY, JULY 26

9 a.m. (7) Once More, My Darling (Unobjectionable for adults and adolescents) a.m. (10) Full Of Life (Unobjectionable for adults and adolescents) 5:30 p.m. (10) The Sword Of AliBaba (Fam-

ily) 7 p.m. (23) Fury Of Achilles (No classification) 7:30 p.m. (10) Lonely Are The Brave (Unobjectionable for adults and adolescents)

9 p.m. (4) The Best Man (Special classifica-OBSERVATION: Against the background of a national political convention, this film

pits two principal presidential candidates

against each other—the hero, who is a

pagan humanist; and the villain, who is a

professed Christian, In the ensuing conflict between the two, the question of belief or non-belief is so highlighted that the re suit could appear to be a purposeful at tack upon the relevance of religious principles in contemporary life.

8:30 p.m. (6) Madeleine (Objectionable in part for all)

OBJECTION: Suggestive sequence.

for adults and adolescents)

11 p.m. (á) The Man In The White Suit (Family) 11 p.m. (23) The Terror (Unobjectionable

11:15 p.m. (11) Isle Of The Dead (Unobjectionable for adults and adolescents)

SATURDAY, JULY 27

1:30 p.m. (10) Battling Bellhop (No classification)

2 p.m. (6) The Man In The White Suit (Fam. ily)

2 p.m. (11) Seven Days Leave (Family) 3:30 p.m. (4) Stand Up And Cheer (No classification) 4 p.m. (6) Madeleine (Objectionable in part

OBJECTION: Suggestive sequence.

5 p.m. (7) Francis (Family)

p.m. (6) The Man in The White Suit (Family) 7.30 p.m. (23) El Hombre Que Ame [No

classification)
9 p.m. (5 & 7) Moment To Moment (No classification)

9 p.m. (6) Madeleine (Objectionable in part

OBJECTION: Suggestive sequence. 9 p.m. (23) Al Marido Hay Que Seguirlo 11 p.m. (10) The Pride And The Passion

(Objectionable in part for all) OBJECTION: Suggestive costuming and 11:15 p.m. (11) Thunder Road (Unobjective)

tionable for adults and adolescents)

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CASE HISTOR discrimination

NDISC

By SKIP FLYNN

Frank is 29, and his story is a simple one. He had dreamed for years of giving his children the opportunity to enjoy the freedoms and the promise of America.

Until three weeks ago he had planned to become an American citizen. He was willing to fight, and perhaps die, in Vietnam for the ideals of America.

"But...now...I just don't know," he said close to tears looking quietly out a car window, staring unbelievingly at "Apartment For Rent" signs.

WHAT HE IS

He is married.

He is the father of two children.

He is college educated.

He is a well-qualified engineer.

He is a regular church-goer — a good Catholic

He wants to become an American.

He has had a dream shattered, a promise torn to pieces.

That's Frank's story. It needs just one more fact. He is a victim of prejudice - He is a Negro.

have to... I'll move back to Canada," he said haltingly last week to a priest. "I just don't know where to turn now."

'THE SAME'

"We have been here for two weeks. I must begin work on Monday. We've been looking everywhere for a house or an apartment in which we can rear our children, but it's almost always the same...

"They just look at you."

A structural engineer — he's also studied and is qualified to handle mechanical and civil engineering - Frank came to Miami because of his concern for his wife and children. "It was just too cold in Toronto for them. Each winter the girls would have bad colds because of the weather.

After vacationing several times in South Florida, he began making employment applications and arrangements for obtaining a visa for himself and his family.

'PREFERRED'

Because of his educational and technical backgrounds the American government streamlined his processing. "They wanted me to come to the United States. I was classified as a 'preferred' candidate," he said.

Employment was no problem. His training madehim a

prize catch in the South Florida labor market.

But then the string of good luck changed for Frank, who like his wife, Vera and their two daughters, is a native of Trinidad.

NO FUN

While it's fun to live in a hotel for a while, it's better to have a house or apartment of your own. But when you're a Negro and looking for a home or apartment to rent it's no fun, Frank discovered.

"I just don't understand," he said quietly. "I never want my daughters to experience what I have gone through the last two weeks.

And then Frank quickly produced from an envelope in his pocket a picture of the home which he designed and built for his family in Canada. "In America," he explained, his would cost a great deal. Itook very good care of it; 1 still own it too. And I took good care of my home in Toronto."

'FIRST TIME'

"This is the first time that I have ever been discriminated against because of my color," he explained.

Just how great the discrimination is, became evident during a search for a place to rent. Frank has the money for the first and last month's rent. In fact, he already has the money saved for a down payment on a home, but he would rather look around and learn something about Miami for a year before buying a house.

After 10 days of searching for an apartment or home in a middle-class neighborhood, the family decided to try again last Saturday. They had already visited at least 30 places.

They headed for Miami's southwest section - they want to be reasonably close to the office where he will be working. Driving down Flagler Street they passed apartment building after apartment building, several of them with "Vacancy" signs hanging outside — Frank had been told that there was "No vacancy," when he stopped to inquire.

'FOR RENT'

A black-and-white sign in the window of the duplex announced "Apartment For Rent," as Frank and Vera and a Voice reporter approached the front door. From the back of the orange red building on Red Road, a woman came out. "Why, yes..." she began when asked by the reporter if the apartment was still available.

Then she noticed Frank and Vera. and her expression changed.

The apartment, she suddenly remembered, had been promised to someone just an hour earlier.

Two days later the sign still sat in the window.

AND THE NEXT

It was a little different at the next stop. A rather burly man, who had been advertising an apartment, opened the door and stared out. Quietly and politely Frank inquired about the apartment; his accent almost sounded British.

Not as politely the man responded, "Are you looking for trouble, Mister?" and shut the door.

Several stops later the manager of an apartment complex in Coral Gables stammered and stuttered and decided that "Oh, no... I only have a one-bedroom apartment now. the two was just taken."

Just two blocks away, the story was a little different.

AVAILABLE LATER

"Why sure," began the woman who answered the door at a two-story duplex. She appeared to be in her late 50's or "I don't know what to do. I don't want to... but if I early 60's. "But it won't be available until after Friday. Would you like to come back then and see the apartment after the present tenants move out?"

> She wasn't worried about color or prejudice, but only about how "good" Frank and his family would be as tenants. She was friendly and courteous.

She was an exception.

The search moved to Coconut Grove, already racially mixed in many areas.

The landlord at an apartment house came to the door in shorts and bedroom slippers.

RESERVES RIGHT

Down at the other end of a long corridor he opened the door and stood without speaking in the center of the living room while Frank and Vera inspected the apartment. They liked it; they were interested. "But," they were told, "the owner reserves the right to approve all new tenants," and so they asked for the owner's name and address.

One last question: What about children?

"I said before," the manager replied, "the owner says 'No pets, no college students, and no children.' " Frank, Vera and the reporter looked at each other — they hadn't heard the manager say it "before."

Several University of Miami students were relaxing in the swimming pool area, and UM parking permits were in evidence in the parking lot of the building as the trio returned to their car.

After four hours of searching, Frank and Vera made one more stop — the rectory of the Catholic church located only a few blocks from where Frank will be working.

'ONE PLACE'

"There's only one place that I can think of right now. It's a federally funded project, but you will be making too much money to get in there," one of the priests of the parish said.

A few minutes earlier he had told the reporter that when he visited the new apartment complex that week its manager had been quite definite about the fact that he was not going to let any Negroes rent in the building.

"It's really a shame," the priest said of Frank's plight. Prejudice seemed to be out of place in that parish where Polish and Spanish Masses are celebrated each Sunday.

'DON'T UNDERSTAND'

"I just don't understand this prejudice," said Frank. "For so long I've read about the promise of America, the laws which prohibit discrimination...the Freedom.

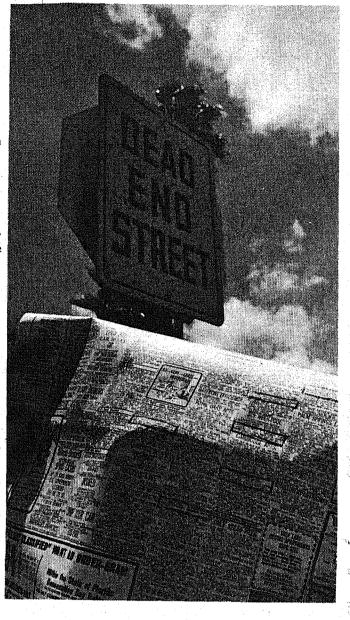
"There has never been any prejudice in my country. My best friends in Canada were all white. There was never any problem. "I cried the other day for the first time in more than

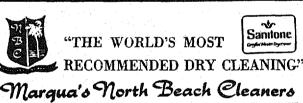
four years. I cried because of the discrimination that I have discovered in America.

"I want to be a good American... I don't want sympathy, I'm not looking for or trying to make trouble.

"I just want a good home for my family..." he said.







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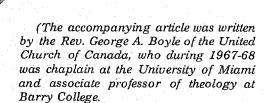
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July 19, 1968 July W Proc

Is The Church



Recently appointed to the United Presbyterian Church, Brandon, he has a doctorate in theology from Toronto Graduate School of Theological Studies and was formerly professor of religion at Victoria College, Canada; and the University of Miami

Racist

By Rev. GEORGE A. BOYLE
Yes! And No! How else can such a question
be answered in the light of the complex situation
in the Christian Church today?

Many Christians, both ordinary parishioners and persons in high office, are deeply committed to the equality of all men before God.

These constitute the cutting edge of the church as it tries to excise the evils of centuries in which to be different was to be rejected and despised.

These seek not to give all men their dignity but to recognize that dignity possessed by all men because they are men.

These strive individually and corporately to win this recognition from the whole of society. They seek for all people such ordinary rights as employment, wages and justice. Some in authority exercise that authority compassionately to aid the disposessed by financial grants for housing, education and the like. Others persuade church councils and conference to release large sums for similar purposes.

These are the peacemakers — in the Christian sense of "peace." And Christcalled them blessed.

Because of them we must give an emphatic

"No!" to the question.

But with equal emphasis asad affirmative must also be given; for others in the church do not share this conviction. We do not know which is the larger group, but we suspect it is the latter.

The definitions of racismare as numerous as the people writing on the subject. Fundamentally it is an assumption of superiority towards persons of a race other than our own. It may be concealed, even from ourselves, behind a facade of excessive good will towards such persons.

Indeed we may not become aware of our inherent racism until we must share our rights, such as our right to live on a certain block in the city.

All of us are familiar with the militant, volatile racists. We publicly disassociate ourselves from him. Subconsciously we may be grateful for such a spokesman.

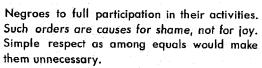
FEW AVOWED RACISTS

Few people in the church are avowedly racist. Consequently, racism usually manifests itself in the church in insidious ways.

The inactivity consequent upon resolutions affirming the equality of the rights of all persons is one tragic demonstration of racism in the church. What a catalogue of dead resolutions fill the minutes of the councils of church and state alike.

Racism in the church is admitted by every injunction and directive of church authorities to congregations inwhichthey are instructed to admit

"If every Christian in America made it clear to those holding legislative office that they would be returned to private life if their voice and vote failed to support equal opportunities for all races, the records of our assemblies would contain a story much different from that which is now beign written. Our silence is writing that history, and it is a testimony to racism".



Racism is evident in the silence of the Christian citizen. Silence has a peculiar significance in a democracy—a compelling significance in a democracy which makes pretentions of being Christian.

Here legislators hold affice at the will of the people. To do so they must respond to the voice and to the silence of their electors.

What has our silence said to them in the presence of evils which are the direct product of racism? Has it convinced them that we are racist?

I fear it has; for our silence has been thunderous. Consequently some legislators have persistently frustrated the efforts of men of good will to deal with such problems as the ghetto.

If every Christian in America made it clear to those holding legislative office that they would be returned to private life if their voice and vote failed to support equal opportunities for all races, the records of our assemblies would contain a story much different from that which is now being written.

Our silence is writing that history, and it is a testimony to racism.

The Christian whenever and wherever he assents to the evils of racism affirms the charge of racism within the church. For the Christian does not lose his identity with the church while acting in the public arena.

The test of the genuineness of our affirmation that we believe all men are equal, is the voluntary surrender of any right or privilege not equally shared by all.

To be specific, would we remain on our street if a family of another race moved next door? Would we send our children to the community

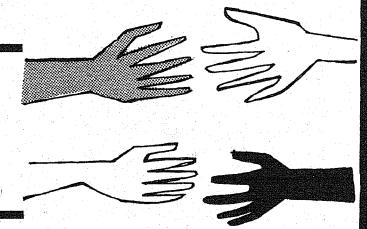
school if it were predominately Negro?

Would we accept forourchildren a poorer education than they now receive if that were the only way all other children could be assured the opportunity of at least a fair education?

Would we trust a Negroaswedoa white manthat is, question his integrity only when we find it lacking?

Would we decide that excuses will no longer be accepted for denying full rights of human dignity to persons of all races?

The answers we give will spell out the answer to the question in the title of this article. They will also give answer to the question in our own hearts.



CATHOLIC QUESTIO

By EDYTHE WESTENHAVER

UPPSALA, Sweden— In the light of events here at the fourth assembly, the question of membership of the Roman Catholic Church in the World Council of Churches is fast becoming one of "when and how" rather than of "if and why."

As Dr. Albert H. Van Den Heuvel, Press Director of the WCC, told journalists, "De facto—the Catholic Church is becoming a member through its participation in the activities of the Council at many levels. The question is—when do we acknowledge it?"

No one on either side is willing to talk in terms of a period of years but there is general feeling that some defind action will be taken before the next assembly to take place in seven or eight years. Bishop Jan Willebrands, Secretary of the Vatican Secretariat for Christian Unity said in a speech to visitors to the assembly: "If the Roman Catholic Church should come to the next assembly with simply a large version of the same type of observer delegation that it has here today, I should regard this as no progress."

HESITANCY

There is still hesitancy on both sides—however, the challenge of Rome was placed before the World Council in a clear and forthright speech by Father Roberto Rucci, S.J., editor of the semi-official Vatican magazine, "La Civilta Cattolica." Strong applause greeted the priest's declaration that "the difficulties which might be raised by Roman ecclesiology do not constitute an insuperable obstacle" to membership — "More formidable, the Jesuit added, "are the psychological and practical obstacles. On the other hand, the non-membership of the Church of Rome in the World Council of Churches may have a bad effect on the ecumenical movement as a whole. In my opinion the question can not be evaded.

Dr. Eugene Carson Blake, new American General Secretary of the World Council, agreed that the question cannot be dodged, but said it would be premature to discuss it at Uppsala because there are different stages of ecumenical development in different parts of the world. "If every place were as advanced as the most advanced places, we would be working on it here," he added.

Dr. Blake, a Presbyterian, explained that difficulties would be created by the Catholic churches applying for membership because of its size, its location in as many nations as the WCC's present membership and its "known power" or ecclesial structure. Initially the World Council was predominently Protestant in membership. Since the last assembly at New Delhi in 1961, virtually all of the Orthodox churches joined and now constitute more than half of the total membership.

HALF MEMBERSHIP

If the Roman Church were to join, it would constitute half the membership, the Orthodox one quarter, and the Protestants less than a quarter. Among both the Protestant fundamentalist bodies and the more conservative Orthodox churches, there are deep fears that Rome might then try to dominate the workings of the council. However, Catholic officials here believe that the encouragement being given to further participation of Rome by the WCC in speeches and reports, as well as the warm and lengthy applause which greeted both Father Tucci's speech and the message of Pope Paul VI, will impress the Vatican and serve to stimulate conservatives in the Roman Curia toward a more favorable position regarding membership.

Father Tucci made three basic points in his 25-minute address entitled "The Ecumenical Movement, the World Council of Churches and the Roman Catholic Church." He pointed out that the documents of Vatican II no longer speak of the "return" of the brethren separated from the Church of Rome but rather of "the restoration of unity among all Christians... of reconciling all Christians in the unity of the one and only Church of Christ."

Applause again greeted the Jesuit priest as he continued. "These expressions do not infer waiting passively: they imply a dynamic concept of the joint movement toward unity, whereby our common search will enable us to grow together toward the plenitude of the Church of Christ," he said.

NOT IDENTIFIED

Father Tucci also pointed out that the conciliar texts do not identify the Church of Christ in its perfect realization with the present-day Catholic Church — "absolutely and totally," adding that "although we cannot foresee the forms which the visible union of the churches might assume should it prove possible, Catholic theologians are beginning to admit that in any case unity should respect the autonomy of the sister-churches."

Lastly, he explained, the conciliar texts stress the constant need of purification and renewal by all the churches and the inadequacy of all attempts to express the mystery of the church.

The "center" of the ecumenical movement can only be Christ Himself who, through the action of his spirit, is drawing us all in the way of repetence toward the fullness of unity for us Roman Catholics, he said. The union of all Christians in the one church of Christ cannot be the victory of one church over another, but the victory of Christ over our divisions," he added.

COOPERATION

The World Council's Central Committee, in a report to the assembly on the structure of the WCC, predicted cooper-

; Members of wcc? IS'WHEN AND HOW'

ation with Rome would follow three main lines in the next five years: theological dialogue, efforts in areas where legacies of the past or policies of the past make difficulties, and forms of service to humanity in 11 parts of the world.

In his encounters with journalists, Dr. Blake has repeatedly stressed that the biggest story to come out of Uppsala will be the agreement for increased cooperation between the World Council and the Vatican in the fight against world poverty.

exploratory joint Committee for Justice and Peace was a last January with offices at WCC headquarters in Geneva, Switzerland. Its head is an American Jesuit, Father George Dunne. The assembly will vote next week to make the committee a permanent standing body. However it was learned that the Central Committee, at Dr. Blake's urging, had already voted to strongly recommend the proposal's approval by the delegates.

JOINT FINANCE

The committee is being jointly financed by the World Council and the Catholic Church. Its overall aim is the same as that of the Vatican's Justice and Peace Commission to arouse Christians to the need for world action to overcome poverty and injustice, especially in the developing nations of the Third World. Father Dunnesaid the program in coming months would include a theological meeting to be held in Geneva in September and a conference on peace in Paris next January. An initial joint conference on "World development, the challenge to the churches" was held in Beirut last April with a follow-up meeting in Rome in May.

Dr. W. A. Visser T. Hooft, Dr. Blake's predecessor, told the assembly in his address, that the world was moving





TWO AMERICAN Catholic theologians, shown above, are among nine appointed to the Faith and Order Commission of the World Council of Churches. Father Brown, a frequent visitor to Miami, was the first Catholic priest ever to address an assembly of the WCC some years ago in Canada, and is a member of the faculty at St. Mary Seminary, Baltimore. Father Burghardt teaches at Woodstock College in Maryland.

close to the time "that all churches of Christendom can speak out together on the great problem of mankind" which was the dream of the late Archbishop Nathan Soderbloom of Uppsala who convoked the first great ecumenical conference here in 1925. Dr. Visser T. Hooft, a pastor of the Dutch Reformed Church, put the problem of international social justice at the top of the list. He admitted that "public opinion in the West is today rather tired of the issues of development.

"The governments, at the present, are not able to promise more aid and to enter into more far-reaching agreements because there is no sufficiently strong and clear public opinion which would back them up in such a course of action," he observed. He said that the churches have the responsibility to bring into being a new society in which men accept responsibility for their fellow human beings.

'NO MORALIZING'

"No amount of resolution-making and moralizing can help us in our present predicament if we do not first recover in theology, in attaching and in preaching the clear Biblican doctrine of the unity of mankind and so give our churches the strong foundation for a new approach to the whole question of world economic justice and to a better, more convincing motivation for development aid," he said.

"It must become clear that church members who deny in fact their responsibility for the need in any part of the world are just as much guilty of heresy as those who deny this or that article of the faith. The unity of mankind is not a fine ideal in the clouds — it is part and parcel of God's own revelation," he said.

However, the Dutch pastor also emphasized that ecumenical activity must not be limited to charity and service but must constantly confront the theological obstacles to full

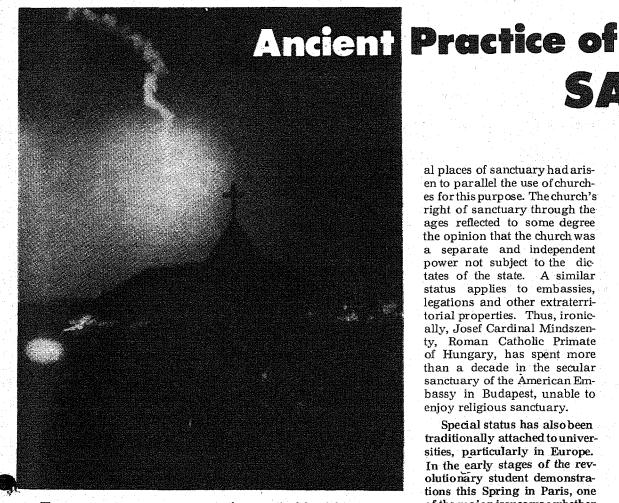
THREE TOPICS

On the six proposed draft of declarations being discussed in sections here this week, three concern social topics and the other three are theological.

Catholic observer-delegates are participating in all of them, but are showing a special interest in the first draft, "The Holy Spirit and the Catholicity of the Church."

Virtually all of the top Catholic theologians here have also been assigned to the committee discussion of the faith and order conference which takes place next week. The conference, at its meeting in Bristol, England last year, changed its own constitution to permit official admittance to theologians from non-member churches. Fifteen names are to be proposed to the assembly for admittance to the conference and it is expected that the majority of these will be Catholics.

There is also a proposal to enlarge the joint theological working group, which now has eight WCC members and six Catholic members, to 10 or 12 members from each side.



The ancient practice of sanctuary, long abandoned in Europe and never legally established in the United States, is being revived by groups opposing the war in Vietnam.

Before the modern era, sanctuary often provided practical refuge to fugitives from the harsh laws of earlier centuries. Today, however, it is chiefly a symbolic gesture. It expresses the moral support of a minister or congregation for persons whose actions are considered a violation of human but not divine law.

While it developed historically chiefly in Roman Catholic cultures abroad, sanctuary predates Christianity and has become today largely a Protestant preoccupation in the U.S.

SANCTUARIES

Opponents of the government have used Catholic churches as sanctuaries in other countries such as Brazil and Spain. The results to date have been uniformly unsuccessful on the practical level but largely effective in terms of symbolic and moral protest.

The idea that certain holy places were inviolable havens for fugitives was accepted both in Greece and in Israel long before the Christian era. When he legalized Christianity, the Emperor Constantine recognized Christian churches as places of sanctuary and later emperors confirmed this right. Papal and conciliar statements affirming the right of sanctuary are recorded as far back as the Fifth Century.

The custom became firmly established and elaborated during the Middle Ages as part of the church's effort to curb violence, feuds and codes of vengeance. The practice of sanctuary fell into gradual disuse and restriction after the Reformation and was abolished by most European countries during the 17th and 18th Cen-

Meanwhile, non-ecclesiastic-

SANCTUARY Revived in Our Day

al places of sanctuary had arisen to parallel the use of churches for this purpose. The church's right of sanctuary through the ages reflected to some degree the opinion that the church was a separate and independent power not subject to the dietates of the state. A similar status applies to embassies, legations and other extraterritorial properties. Thus, ironically, Josef Cardinal Mindszen-Roman Catholic Primate of Hungary, has spent more than a decade in the secular sanctuary of the American Embassy in Budapest, unable to enjoy religious sanctuary.

Special status has also been traditionally attached to universities, particularly in Europe. In the early stages of the revolutionary student demonstrations this Spring in Paris, one of the major issues was whether the police would enter the Sorbonne campus. When they did, they shattered a tradition as ancient as any the students were protesting.

Student and worker demonstrations and meetings have also involved the tradition of church buildings as sanctuaries. In the past few years, the Franco government has several times sent police into Catholic churches or monasteries for the purpose of arresting demonstrators who had taken refuge there.

This has occurred most often in the Basque and Catalan provinces where strong separatist sentiments reinforce opposition to the central government on other grounds and where members of the clergy have been particularly active in support of underground movements. One recent incident was reported from Madrid, where the police surrounded the hall of a working-class parish,

intruding on Church property, while a meeting was taking place inside. But the issue has been even more sharply presented in Basque and Catalan cities where churches have been used as refuges for demonstrators and priests have been arrested for permitting such use.

Spanish monasteries have also been subjected to violations of sanctuary. A religious center maintained in Barcelona by the famous, nearby Benedictine Abbey of Montserrat was raided by police who charged that it was a center for printing and distributing subversive propoganda. A Capuchin monastery near Barcelona was invaded by the police in 1966 when 500 students held a sit-in to demand academic freedom.

In Brazil, too, police have invaded a Benedictine monastery to break up an outlawed student meeting being held there. Unable to meet openly, the students assembled there last August saying that they were making a retreat. Fourteen priests were arrested for helping them.

CONCEPT REVIVED

The revival of the sanctuary concept in the United States received a major impetus last October from the Rev. Williams Sloane Coffin, chaplain at Yale University and a leading member of the opposition to the Vietnam War. In a press conference announcing the formation of RESIST, an organization which opposes both the Vietnam War and the draft, Mr. Coffin said that the Judaeo-Christian tradition "is dishonored by our government."

'If a student came to me at Yale and told me he was resisting the draft on grounds of conscience and asked would I offer the church as assylum, I

would say 'yes,' " Mr. Coffin said.

"I would make provision for him to move into the church."

Suggestions for a much wider granting of sanctuary have been made by a number of religious leaders and Mr. Coffin has added convents to the churches in his original suggestion. If nuns are concerned about the plight of draft resistors, he told a Boston College conference in June, they will offer them sanctuary and defy government officials to enter the convents.

In the Episcopal diocese of New York, discussion of sanctuary has taken a somewhat different approach. An ad noc committee of lawyers, asked to survey the legal aspects of offering sanctuary in the event of civil disturbance, gave the suggestion its approval.

"We think such use of church facilities is most desirable and endorse it fully," the committee's report said.

The attorneys cautioned, however, that "those today who seek and those who give sanctuary must find their justification in morals, not in the .w. Those who do so are cauroned that they, their church and those they seek to aid, face possible severe criminal penalties and the prospect, at least in a situation of disorder, that this particular form of civil disobedience may result in strong physical and moral condemnation of such conduct. Such a course of conduct should be embarked upon only after the most sober consideration.'

Incidents of "flagrant police disregard for the sanctity of churches" have occurred in the past "and, unfortunately, will probably reoccur in the future," the report said.

July 19, 1968

THE VOICE

Miami, Florida

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Why Can't He Escape From The Ghetto?

By MSGR. GEORGE G. HIGGINS

The Report of the National Advisory Commission on Civil Disorders (the so-called Kerner

Report) includes a chapter comparing the immigrant and Negro experience in the United States. This chapter addresses itself to a question that many Negroes, unlike the European immigrants, been unable to escape from the ghetto?



MSGR. **HIGGINS**

I must leave it to the professional sociologists to determine scientifically whether Catholics are more prone than other Americans to ask this question. Subject to think that they might be-for the simple reason that the overwhelming majority of Catholics in the United States are the descendants of immigrants from Ireland, Germany, Italy, Eastern Europe, French Canada, Mexico and Puerto Rico.

A recent sociological study directed by Father Andrew Greeley of the National Opinion Research Center in Chicago touches upon this problem, but only indirectly. Father Greeley found, among other things, in this study of "Ethnicity as an Influence on Be-havior," that the Irish scored higher (i.e., better) on the subject of racism than some of the more recent immigrant groups. Far be it from me to contradict or even to question this finding.

All I can say, as a curbstone sociologist, is that some of the letters I have received in recent weeks concerning the Poor Peoples Campaign suggest that not all of those who proudly trace their origin to the Ould Sod are balanced in their attitude towards the black community.

One such letter from an Irish American lady who hails from New York City reads in part as follows: "Were your grandparents when they came from Ireland granted relief money and did they turn down every job because it was not to their liking and they preferred to loaf? You bet not! They worked damn hard at anything for slave wages and they lived in worse ghettos than Negroes live in today but they kept their homes clean....

"Think of the slum the Negroes made of that Ressurrection City. Have you gone there and almost were overcome by the stink (Iwas there)? And this place started on clean fresh ground and in cleanliness. This is proof that Negroes love to be slobs-period.

'I OBJECT' "I object to any support given this so-called People's Campaign by Catholics with Catholic money. You would not be a priest today if your parents were bums like

those Negroes....
"Those damn Niggers wouldn't even dig a ditch for a volunteer plumber to lay pipes. He dug the ditch, but the damn lazy husky Niggers watched him and refused to fill in the ditch when the pipe was laid. You are helping husky bums to stay being bums. For God's sake, get sense."

The chapter is in the Kerner Report with reference to the immigrant and Negro experience was designed presumably to answer people who feel this way about the black community. I rather doubt, however, that the Kerner Commission's carefully reasoned arguments as to why you really cannot make a valid comparision between the immigrant and the Negro will convert the good lady from New York who penned this unladylike screed. She might conceivably be impressed, however, if she were to go back and read what old-line Americans were saying roughly a century ago about the Irish Americans who came to her own city of New York at that time in such great

She could start, for example, with George Potter's book, "To The Golden Door: The Story of the Irish in Ireland and America" (Little, Brown and Co., 1960). Mr. Potter reports that Irish immigrants in the 1830s and for many years thereafter were thought of in many circles as "the cabin companions of the pig, disturbers of the peace, lawless and rebellious, steeped in ignorance and superstition..." I must apologize to the good lady from New York for reporting that the Irish immigrants of that time were also accused of not keeping their homes clean! By way of illustrating this point, Mr. Potter records the following "uncomplimentary description of the Irish by a political enemy (which) received wide circulation:

"The children of bigoted Catholic Ireland, like the frogs which were sent out as a plague against Pharaoh, have come into our homes, bed-chambers, and ovens and kneading troughs. Unlike the Swedes, the Germans, the Scots, and the English, the Irish when they arrive among us, too idle and vicious to clear and cultivate land, and earn a comfortable home, dump themselves down in our large villages and towns, crowding the meaner sort of tenements and filling them with wretchedness and disease. In a political point of view, what are they but mere marketable cattle?"

It is only fair (to the Irish) to add that Mr. Potter also reports that the so-called native Americans of that time "mocked all foreigners, not the Irish alone, and had caricatured stereotypes of the dumb German, the prancing, perfumed Frenchman, and the superioraired Englishman."

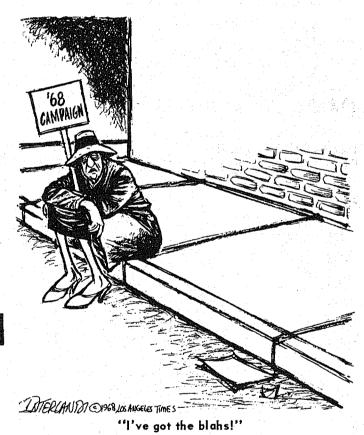
Things have changed for the better, of course, since the 1830s, but there is still a lot of room for improvement. American Jews still find it necessary to support an Anti-Defamation League and, within recent months, a number of Italo-Americans and Polish-Americans have announced that they plan to establish similar organizations to counteract the "defamation" of their own people. It isn't entirely clear which particular group of Americans is more guilty than others of defaming them. According to Father Greeley's survey, I suppose it really couldn't be the Irish. Or could it? Let's hope not—but when you keep getting hysterically anti-Negro letters from genteel Irish ladies from New York City and other Irish American strongholds you are tempted momentarily, even against your better judgment and against the findings of the sociologists, to believe the worst about your own people.



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"Now that's patriotism!"



Says 'Magic Numbers' Blind America To Vital Facts

By FATHER JOHN B. SHEERIN, C.S.P.

The ancients felt that certain mystical numbers. such as number 7, had a magic power. Today we worship numbers when they come in the thousands. In fact, numbers are like a modern voodoo. They

seem to put a hex on us so that we can't see straight. Numbers prevent us from seeing the obvious.

It is not only in the numbers racket that numbers are deceptive. We tend to think of religions in terms of total membership as if large membership was indictative of a large amount of truth in the religion. Yet truth and mathematics bear no relation to each other. This may be a consolation to keep in mind these days when the number of conversions to the Catholic Church is falling off. Like-

SHEERIN

wise, it may be well to keep in mind at this time when large numbers of priests and nuns are leaving their chosen vocations. The glory of the priesthood or sisterhood is not in numbers.

Numbers are also deceptive in regard to the Vietnam war. A national leader like Robert Kennedy is murdered and the whole nation mourns. Yet week after week, hundreds of American soldiers have been killed in Vietnam, and save for a few relatives, no one mourns them and few experience any sense of shock over their slaughter. The very largeness of numbers seems to blunt our consciousness so that we can take murder on a large scale in stride while we are horrified at the killing of one man. What perversity is it that inures us to large-scale slaughter?

CURIOUS FORM One curious form of the numbers game is that which is called "the body count" in Vietnam. The official casualty totals often list about 400 American dead per week in Vietnam, about 700 South Vietnamese and about 1,800 Viet Cong. Numbers so

anesthetize the American public that they never seem to question the disproportion.

However, an Army intelligence officer, Lt. Col. Richard A. McMahon, writing in the monthly publication of the Army Association, has suggested that this "body count" be discontinued. He pointed out the danger of falling victim to our own inflated statistics, alleging that they might lead to disaster.

It appears that top Washington officials, including former Defense Secretary Robert McNamara, wanted some measurement to gauge progress in the war. McMahon says that South Vietnamese units therefore began to realize that their effectiveness was judged by their count of enemy bodies so their count rose remarkably. American units also began to submit estimates which reflected favorably on their prowess. So the next time you read the casualty list of dead Viet Cong, read it with discernment.





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NOW--Christianity

Judgment Awaiting Us Should Be No Surprise

We 'Sentence

By FATHER DAVID RUSSELL

Saints have always had the practice of frequently considering their deaths. They did not indulge in morbid reflections but merely realistically faced the facts. We might do well to imitate their practice.

Death cannot really be prepared for at the moment of its advent. It is prepared for by the totality of a life lived, of which it is a consumation. Death is not so much a turning point on a road as it is an arrival from a trip. Death seals what is already real.

Death is a once-and-for-all event. It cannot be done over if it is done badly. We die either rightly or wrongly; there are no second chances to do it better.

Deaths acts out the detachment we practiced in life. St. Paul says that we die our whole life through. The truly Christian life is filled with renunciation, self denial and discipline. Death is the final act of surrender and emptying. The final letting go.

Death is a lonely deed. We can share our lives with others but not our death. Every man must die for himself.

Death can be seen as a participation in he first Adam or the second Adam. The first Adam died because he sinned against God. The second Adam, Christ, died because he loved God.

Death for the first Adam meant expulsion into darkness. Death for Christ was an abandonment into the arms of God: "Into your hands, O Lord, I commend my spirit.'

The judgment which awaits us will not be news;

Pope Asserts Man Not Religion's Hub

VATICAN CITY-(NC)- love thy neighbor as thy-Pope Paul VI, stating that religion "by its nature must be theocentric or God-oriented," has warned against centering religion upon man.

"Do we want to deny the importance and the duty that the Catholic faith gives to the interest owed to man?" he asked, addressing a general audience in St. Peter's Basi-

"Never!

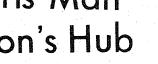
such interest, which must always be a heavy obligation for us Christians. We well remember that we will be judged according to the effectiveness of the love we have consecrated to our neighbor, especially to a man in need, to a man who is suffering, who has fallen on

There can be no limitation in this matter, he said.

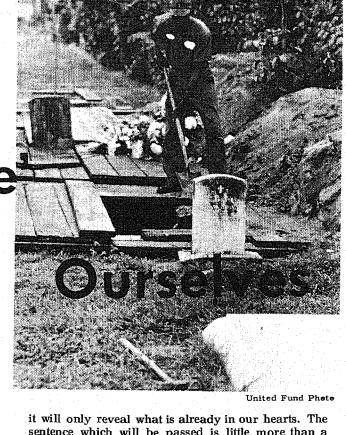
"But we must always remember that the principle of love of neighbor is the love of God. Whoever forgets the reason why we must call ourselves brothers to men -and that is the common fatherhood of God-can at a given moment forget the serious obligations of such brotherhood and can see in his fellowman no longer a brother but a stranger, a competitor, an enemy.

The Pope warned: "To give the primacy in religion to humanitarian tendencies brings on the danger of transforming theology into sociology, and of forgetting the basic hierarchy of beings and of values."

Here he quoted the first commandment, "I am the Lord thy God, thou shalt not have strange Gods before me," and he quoted Christ's summary of the moral law: "Love God. . .this is the greatest and the first commandment. And the second is like it—thou shalt



Pope Paul added another word of caution: "It should not be forgotten that to give sociological considerations preponderance over the theological, properly so-called, can generate another dangerous difficulty, that of adapting the Church's doctrine to humane criterions, relegating to a lower place the intangible criterions of revelation and of the official "Nor do we want to weaken ecclesiastical magisterium (the Church's teaching authority)."



sentence which will be passed is little more than a manifestation of the sentence we have passed on ourselves by the lives we have led. God accepts the judgment we have passed on ourselves.

If our sentence surprises us, it will only be because we have deluded ourselves here on earth. God knows we are not honest with ourselves but we know that God will be honest with us.

"Lord, when did we see you hungry. . .?" When we saw him hungry and did not feed him, we sinned. We saw him, but hid our sin from ourselves. In the judgment, that sin will no longer be hidden.

In sin we separate ourselves from those whom we are called to be at one with in love. Hell is living out forever that separation. Hell is the full weight of the loneliness and emptiness we lived on earth. Hell is being alone without anyone to love or anyone to love us. Hell is being forgotten and rejected because there was no love in our hearts. Hell is being in the prison of ourselves, a prison we built on earth. Hell is not so much some place where we will go as the gushing out of our own hearts of the selfishness of our lives.

The possibility that each of us can go to hell should remind us of the weakness of our love of God and of each other. The fact remains that God does not cram himself down our throats. Though he offers himself we can choose ourselves. Each temptation to evil should remind us how close we can be to God or to hell.

No one goes to hell by accident. Hell is the free choice of non-love. Heaven is the embrance of God who calls us to himself.

Death is an opportunity to surrender ourselves to God. We will do it well if we have chosen him and renounced our selfish selves in life.

Judgment is merely the revelation of our choice. Heaven and hell is the pain or joy of what we have chosen.



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TV Violence Due For A Scanning

By JOHN J. WARD

Webster defines "violence" as being an "exertion of any physical force considered with reference to its effect on another than the agent, as in effecting an entrance into a house in burglary, sometimes the overcoming or prevention of resistance by threats of violence; an instance of violent treatment or procedure; profanation, infringement, outrage, assault; vehement, forcible or destructive action."

All of which is by way of calling to your attention the fact that the Federal Communications Commission is going to conduct a study of violence on television.

The investigation will be conducted over a 30-month period into the social impact of violence and will close with a report to the United States Congress with recommendations for legislation to eliminate or at least to subdue violence on the picture tube.

FAVORS STUDY

Rosel H. Hyde, the FCC chairman, told the House communications subcommittee earlier this month that he is in favor of a study of TV violence and added that the FCC has already pledged its support and cooperation to the President's Commission on Violence which is headed by Dr. Milton Eisen-

Hyde said that he would prefer to have such a study done by an independent group for fear that charges of "censorship" might come up when TV stations apply for renewal of their licenses, but he added:

"If Congress wants us to do such a study-and will fund it-of course we'll do it."

The broadcasters are delighted to have the entire question of TV and violence put off for two and a half years because the mere existence of such a study provides an easy way out against all complaints in the meantime.

This question naturally arises: Why are 30 months required for a "study" of violence on TV? Any ordinary TV-viewer can give you the answer in 30 seconds.

Well, it would seem that public reaction and protests against TV violence are winning out. According to Cynthia Lowry, writing in the Miami Herald TV Preview last Sunday:

"Writers are tearing up pages of script. Editors are hunting bits of film dropped on the cutting room floor. Catsup and blank bullet sales to studio prop men are declining sharply. The television industry is —once again - 'deemphasizing

Prayer Of The Faithful SEVENTH SUNDAY AFTER PENTECOST July 21, 1968

CELEBRANT: The Lord be with you. PEOPLE: And with your spirit.

CELEBRANT: Let us pray. The good fruit of a true prophet is the creation of a community of peace and love; to this end we pray for our own needs and the needs of

LECTOR: (1) For our Holy Father, Pope Paul, that his "Creed for the People of God" may be received by all Catholics as a "symbol" of the faith which has been passed on to us from the Apostles, we pray to the Lord. PEOPLE: Lord, hear our prayer.

LECTOR: (2) For our Bishop, Coleman F. Carroll, that his continuing implementation of the decrees of Vatican II may build up the community of love and peace in our Archdiocese, we pray to the Lord.

PEOPLE: We pray to the Lord.

LECTOR: (3) For our Pastor, N., and all priests and religious, that the example of their lives may inspire the faithful to greater belief in the Son of God and his Church, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (4) For all theologians and teachers of religion, that they may be genuine prophets of the Lord by speaking, writing, and teaching only those things which will increase peace and love among the people of God, we pray to the Lord

PEOPLE: Lord, hear our prayer.

LECTOR: (5) For all Christians, that through their discernment of good prophets from false they may help hasten the advent of true Christian unity, we pray to the

PEOPLE: Lord, hear our prayer.

LECTOR: (6) For N. & N., members of our parish who died last week (for all deceased members of our parish) and for all members of our parish who are seriously ill, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (7) For all of us in this assembly of the people of God, that through our participation in this Mass we may be helped in our own turn to bear good fruit in the actions of our daily lives, we pray to the

PEOPLE: Lord, hear our prayer.

CELEBRANT: Hear and grant our petitions, O Lord! You know how difficult it is for us to distinguish between the true and the false prophets in your Church; grant that by the help of your Holy Spirit we may be able to hold fast to the true faith and live it in our 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



It Calls For **Diplomacy**



Dr. Ben Sheppard, physician, lawyer and a former judge, and present director of the Archdiocesan Catholic Welfare Bureau, will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address their inquiries in care of The Voice, P. O. Box 1059, Miami, Fla., 33138.

By DR. BEN SHEPPARD

The latest edition of "The Journal On Adolescence" contains an article dealing with adolescents by Clinton E. Philips of the American Institute of Family Relations of Los Angeles which embodies several ideas worth passing on.

All of us who deal with adolescents realize that very few of them turn to adults for help. School counselors throughout the country are faced with children sent to them by teachers and principals. The problems of the children generally turn out to be discipline and study habit problems, and very little time or opportunity is left for true counseling.

Many of these children, too, have very little desire to conform to adult ways of running a school and usually any motivation for learning that they might have had disappears. Many school counselors may disagree but the truth, I feel, is that close examination would reveal that good dependent students appear for help much more frequently than the ones who really need it.

Most adolescents when confronted with the question "Who would you talk to if you had a problem?" will respond by saying "To one of my friends or someone my age or maybe a few years older." ABOUT PARENTS

"Then what would you want if you see someone your parents' age?'

"Just listen to me and tell me what you think you would do, but let me make up my own mind," they respond. Parents usually think the children are dumb or ungrateful if they don't take the parents' advice.

There is a generation gap between adults and adolescents which must be dealt with, because as one adolescent said, "I'd have to be desperate to go to an adult; they're square."

Children prefer to play with children, adolescents prefer to associate with adolescents, and adults prefer to be with adults. It becomes apparent, therefore, that if inter-group or inter-age group communication is to develop it must do so at an early age - starting in elementary school and continuing through college. WORTH A TRY

Efforts along these lines have been started in some schools and should be continued. It certainly is worth

Let's consider the following:

The education system can be made the basic means by which counseling methods and techniques are taught to students on a wholesale basis from kindergarten through college. Many teachers know that some slow learners react better to someone their own age than to a teacher. Most of us know that students with problems have already discussed them with their fellow students.

Counseling is largely a necessary part of the educational process, and as such, the counseling methods should be taught to the students.

By in service training, paying the teachers who are interested-the most competent teachers should be selected—to take courses in counseling, psychology, marriage and family counseling, and similar courses, and participation in group therapy sessions a corps of competent teacher-counselors can be developed. ALTER CLASSES

The school curriculum can be altered to include classes with discussion groups on such topics as personality, human relations, leadership and even group counseling.

Teachers and counselors know that everyone needs to talk over every-day life problems and someonethis is normal. Everyone is called on in classes such as those proposed above. Talking and listening helps. We as adults should be ready when youths want to talk about things seriously to us.

It is important that all peers be reached in an effort to make them better equipped to serve as counselors. The elected peer counselors should be given special training and all other peers should be provided with a broad base from which they might later serve. REACH OUT

Selected student leaders can reach out to new admissions in a school, and can be helpful when someone is having family troubles or when grades are dropping for no apparent reason.

Remember, the basis for counseling is "Listen don't talk-let a friend talk-don't give advice."

Encourage the adolescent with a problem to suggest several courses of possible solutions which he might take and explore these courses with him.

Don't talk about your own problems—this only clouds his troubles. Urge him to do something which will get him moving toward an established course

If you are not getting anywhere refer him to someone else more experienced.

WRONG RIGHT



Opportunities For Negroes On Upgrade

Opportunities for Negroes in Dade County are showing improvement, according to the Florida State Employment Service.

From January through May of this year, 7,728 Negroes found employment through FSES and of that figure 2,931 were placed in nonservice occupations. This represents 37.9 per cent of those placements.

Topic On TV 'Can Politicians Go To Heaven?

"Can A Politician Go To Heaven?" will be discussed by the interfaith panel on Ch. 2's "Man-To-Man" gram at 9:30 p.m., Tuesday, July 23.

Participating will be Father Rene Gracida, pastor, Nativity parish, Hollywood; Rev. Albert R. Schmidt, pastor, Grace Lutheran Church; and Rabbi Morris Kipper, Temple Judea.

The Rev. Luther C. Pierce is host and moderator of the program.

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Airline Stewardesses Not 'High Fliers' (Off Duty)

By Connie Coyne

It would be difficult to find a group of women who are talked about more

than airline stewardesses. And, unfortunately, most of the talk

is not very flattering. According to the popular image spurred on by the old "coffee, tea or me" joke- the stewardess is a fastliving, moralless woman who thrives on the moment, on the "kick" and more often than not on marijuana, drinks and "orgy-like" parties.

According to the stewardesses, however, the life that most of them lead is far different from the life they are sup-

posed to be leading.

They spend "countless hours in strange cities" during in-between flight layovers. They often eat dinner alone night after night. Or they go out to din-

ner with the whole crew "as a sort of buffer against loneliness."

Father Patrick C. Slevin, St. Michael the Archangel parish, in Miami, is also quick to take the stewardess' side when the topic of reputation comes up. He has many of the airline girls in his parish, and often, he explained, local girls will bring out-of-town stewardesses along to Mass or for counseling.

He recalled that many girls who did not have cars "walked to Mass or came on bicycles."

COUNSELS MANY

Father Slevin has counseled many of the airline personnel too. "Sure they have problems-they are very much a prey to loneliness-but that doesn't mean that they go wild and carry on the way most people think.'

The Miami area stewardesses interviewed agreed with the priest.

"We do the same sort of things for recreation that other career girls do. We have guests for dinner. We go to the movies. We go dancing. It isn't all liquor and sex the way people think it is," one pretty blonde miss explained.

The girls admit that there are some stewardesses who do carry on and give everyone else a bad reputation. "But that's the same kind of reputation that used to be associated with young nurses. We just happen to have it now.'

Father Slevin thinks that some of the talk can be chalked up to jealousy on the part of others. He admits there is a certain amount of "glamor" commonly attached to the idea of a stewardess, but then he reminds that the "glamor attached to the profession does not exist."

Asked about charges that they overdrink and over-party, the stewardesses wondered "where all these parties we're supposed to be throwing are.'

They deny that their life is one constant gathering after another and point out that they are required by the airlines to be bright and alert before flight time and they could be dismissed for the "small amount of short temper that most girls are allowed to take to work with them."

PILLS? NO, NO

The girls also were appalled when asked about the varieties of pills-including tranquilizers, pep pills, diet pills and sleeping pills — which they allegedly take to keep themselves calm, asleep, awake or skinny.

"That's ridiculous. A stewardess couldn't even get on the plane for a flight if she took all of that junk," one girl explained.

Father Slevin agreed with the girls and said that "occasionally one girl might take one kind of pill for a particular ailment, but they are not all a bunch of pill-heads."

Asked what the churches might be able to do to provide more services for the airline personnel who are on call and must of necessity keep strange schedules, Father Slevin said: "Many of these people are 'in' parishes but they are not identified with them."

The clergy and the congregation must



learn about the problems these "people encounter and then be sympathetic and helpful when the stewardesses need assistance.'

Fielding the toughest question of allthat concerning alleged extra-marital or pre-marital affairs -Father Slevin said. "Some of that might be going on. But why should all of them be blamed for what a few do? Persons in all careers and professions do engage in such affaris, but nobody spends time talking about waitresses or lawyers or hairdressers."

The stewardesses were hesitant to discuss the question at all. "Why talk about it and make people wonder whether we are lying or not?" one girl commented.

Urges Pressure For Poverty Laws

WASHINGTON, D.C. -(RNS) - An Interreligious Legislative Committee was told here that because of the Poor People's Campaign the nation can no longer claim ignorance of fact of poverty.

South Carolina, a Negro attorney who is conducting Congressional Liaison for the Campaign, said that the initiatives of t "now even the Department People's Campaign.

of Health, Education and Welfare knows about con-sponsored by the National ditions in Mississippi."

She urged 150 ministers, priests, rabbis and laymen in Washington to lobby for Congressional implementa-Miss Marian Wright of tion of the recommendations of the National Advisory Commission on Civil Disobedience and to support the initiatives of the Poor

Board's 'About-Face' Lets Nun Wear Habit

NEW ORLEANS—(NC) officials. -A county school board gram position.

Orleans Parish (county) religious habit. School Board reversed an earlier edict against teachers' wearing religious garb while employed in programs conducted in public school buildings. The new ruling was extended to members of all religious communities wearing religious garb.

But the board dodged a larger issue concerning charges of systematic discrimination against parochial schools and students in federally-financed pro-

Center of the religious garb controversy was Sister es calculus courses at Loyola University here and for the st two years has worked in summer reading-enrichment-recreation program (RER), federally financed

She was given a verbal here just barely executed an commitment by the school about-face by ruling a nun board several months ago could wear her religious about continuing in the sumally-funded summer pro- was told by the board she dying," she remarked.
gram position. could not be employed un- The former NAACP councould not be employed un-The 3-to-2 decision of the less she discarded her sel said it was too early to

board dodged in its aboutface ruling.

tended that out of more than law passed in 1964. \$4 million a year which the children.

The about-face motion of off than the Negroes. Marie Andre, who holds a the board said "in summer She lamented that as the Ph. D. in mathematics, teach programs which children of nation was becoming more ly financed by the federal anti-poverty programs. government, that we do per-

Council of Churches in cooperation with the Social Action Department of the U.S. Catholic Conference and the Synagogue Council of America.

The meeting was

Miss Wright said that in general poor people are poorer today than a few years ago when it was possible to earn a few dollars a day doing farm work. Such work is not available in most cases now, she said.

She scored Sen. John Eastland (D.-Miss.) for, she said, receiving \$167,000 per year from the government for withholding acreage from planting. Meanwhile, she said, a mother of four in Mississippi has \$50 a month

SCREAM OR DIE

The people today have habit while serving in a feder- mer program, but in June the choice of screaming or

judge whether the Poor At the same time, Catholic People's Campaign had been officials raised the discrimina a failure. She noted that it had ation against parochial taken more than a year to schools charge which the get results from the 1963 March on Washington. That earlier mobilization asked The Catholic officials con- for the kind of civil rights

Miss Wright said one of public school board handles the most positive aspects of in federal funds under Title the campaign was the fact I of the 1965 Elementary and that Negroes had met in Secondary Education Act, Resurrection City and talked, only from 3 to 5% is chan- for the first time, with neled to parochial schools Mexican-Americans, poor which educate 25% of the whites and Indians who, they discovered, were even worse

both private and public aware of the extent of poverty schools are eligible and Congress seems to be cutting which are partially or whol- back instead of increasing

Government agencies will mit qualified persons in re- do only what they are presligious garb, subject to the sured to do, she concluded, supervision and direction of urging churchmen to conthe superintendent and tinue pressure through informed and persistent efforts.

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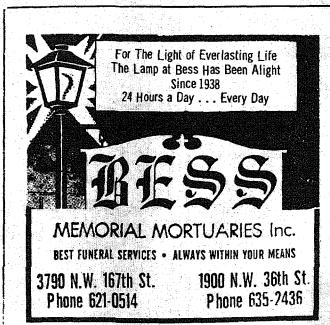
Shows View **Urban Crisis**

but directed by public school

The National Catholic Office for Radio and Television (NCORT) lists the following television network presentations as programs of special interest. The times indicated are for WTVJ, Miami, Channel 4.

Sunday, July 21, 10:30-11 a.m. "We Will Speak, Who Will Answer?" (CBS). Study of ways in which Charlotte, N.C., is trying to solve urban problems.

Tuesday, July 23, 10-11 p.m. "Of Black America" series (CBS). An examination of black attitudes toward the white community and white attitudes toward the black.







Twins Model Winners In Auto Competition



COMPETITION winners Terry, left, and Thomas Graboski with two of the models which they have designed and built and for which they have captured more than 40 trophies

it again.

the first place position in the senior division of the model Fisher Body Craftsman's Guild.

formance of last year's regional competition.

which include a \$150 scho- mercial art.

The futuristic-auto mind- larship for Terry and an ined Graboski twins have done vitation to compete for a \$28,000 college scholar-For the second year 20- ship, are not the first for the year-old Terry has captured twins. Since they began producing model cars in 1959 they've developed a colleccar design competition of the tion of more than 40trophies.

Sons of Mr. and Mrs. Walter Graboski of St. Vin-His brother Thomas took cent de Paul parish, the twins second place in a repeat per- attended Miami Dade Junior College and hope to continue results in the state and their education at Pratt Art Institute in New York where year's awards, they would like to study com-

Youth's On The Go Naperkowski Named

the Catholic Young Adult Palm Beach Civil Air Patrol, has been appointed lay ad-civil organizatons including visor of the CYAC in the the Jaycees and Toast-Archdiocese.

Al Naperkowski who organized the CYAC in the Palm Beaches five years ago and served as president of the elected to head the St. Margroup for two years, was tin de Porres Circle, Miami appointed during a recent Beach, of the Columbian CYAC Council meeting in Squires. Fort Lauderdale. His appointment was confirmed Squire during the coming by Father Walter J. Docker- year will be Juan Fernanill, Archdiocesan Director of dez, deputy chief squire; Youth Activities.

studying data-processing at man Berger, marshall; and Palm Beach Junior College.

PAVLA Office

Transferred

WASHINGTON, D. C.-(RNS) — Papal Volunteers for Latin America (PAVLA) have moved their national office here from Chicago.

Noting that the Latin American Bureau of the United States Catholic Conference (USCC) recently moved its national headquarters here. Father Ravmond A. Kevane, national director, said:

"The transfer of PAVLA headquarters to Washington, D. C., will being closer contact with other inter-American operations and lead to even closer and easier cooperation among all elements of the Latin American Bureau, whose purpose is to cooperate with and serve the People of God in Latin Amer-

One of the founders of A former commander of the Club of the Palm Beaches he has been active in several masters.

Jorge Herrera has been

Assisting the new Chief Joseph Cruz, Notary; Ef-Naperkowski is currently rain Sora, bursar; Nor-Earnest Valdes, sentry.

Father Pedro Luis Perez will serve as the chaplain for the Circle.

Bernatieratieren menten personateur mit SHARE A SHUTTER PROGRAM

Operation "share A Shutto provide a photography workshop for disadvantaged children is underway in Dade County.

The summer Metro-Dade County Youth Opportunity Program, sponsor, needs cameras for the youngsters to work with and is seeking donations of used cameras.

Those who have cameras which they are no longer using may take them to any Tremendous Color Outlet in Dade County and they will repair them for use by participants in the Youth Opportunity Program.

'Get Together' Is Summer Theme For 'What's Happening' In CYO

By ANNE M. COLLINS

WASHINGTON -(NC)-"I think it's so groovy now, that people are finally getting together"- a line from a popular song- might describe "what's happening" to participants in the leadership training sessions sponsored by the National Catholic Youth Organization Federation this summer.

The program called "Impact"-brings CYO advisers and teenagers together for five-day intensive workshops. The aim is to help adults work effectively with teenagers in leisure time programs. The training sessions, designed by Leadership Resources, Inc., are being conducted on a regional basis and will be repeated by participants on a local level.

Impact uses techniques of sensitivity training, group dynamics and intensive discussion to make individuals more aware of their behavior and effectiveness in group situations. The program- explained in a six-chapter manual- utilizes tools like the "Group Maturity Analysis" which asks participants in small discussions to evaluate the group on such factors as "adequate feedback mechanisms," "maximum use of member resources," "shared participation in leadership functions" and "feeling of togetherness."

DEFEAT SHYNESS

To break down shyness and formality at the initial meeting, Miss Joan Benson, coordinator of training programs for the United States Catholic Conference youth department, explained, the group might be asked to relate their first impressions of each other. Or, they might all be asked to tell how they feel about being at that meeting at that moment-whether they would rather be home, whether they are curious, annoyed or interested in the proceedings.

This type of unconventional opening sometimes helps to dispel people's initial self-consciousness, Miss Benson explained in an interview.

Commenting on the two Impact sessions which have al ready been held, Miss Benson said that the program's sponsors were pleased with the results. People seemed genuinely involved, she explained, and were open to new insights about themselves and others.

DEFINE ROLES

A large part of the Impact workshops was devoted to definition of roles, Miss Benson said, and then to discussion of the problems involved in those roles. It was interesting, Miss Benson said with a smile, to see how differently people defined their respective roles. The ex perience, she said, was an eye opener for the clergy and lay advisors, as well as for the teenagers.

Six training sessions are planned for the summer, Miss Benson said. Two sessions - in Chicago and Baltimorehave already been held and both were quite different. The program is flexible, she said, so that it can be help ful to each individual group.

During the latter part of the five-day program, the group chooses areas of interest that they want to discuss These vary from "social problems" to "listening" and discussions take place in small groups. In Chicago, Miss Benson said, the question of CYO's relevance was dis

cussed at length, while this subject did not arise at the Baltimore meeting. NOT RIGID

Miss Benson said that the sessions do not follow a rigid format because "we hope this program will never be finished, defined or itemized. We want it to convey to participants that meanings are in people and that the process to growth is a direction within each of us."

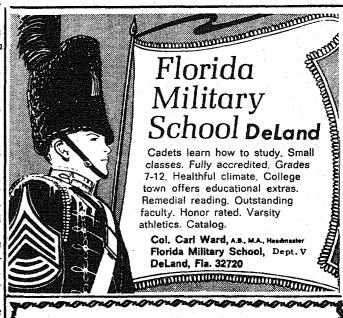
She said that Impact should be called a process rather than a program to highlight its continual nature.

Summing up the aims of Impact, she said they are "to define roles, to describe skill and needs, to find learning experiences to produce these skills and attitudes" and to help participants to set up their own training programs on the local level. She said Impact will be repeated for small groups over the winter when requested by dioceses or parishes.

SUMMER SITES

Impact sessions this summer are scheduled for Boston, San Antonio, Denver and San Francisco. The program under the guidance of Dr. Donald Ehat, a behavior scientist from Leadership Resources, Inc., who is project manager of Impact.

Large U.S. corporations were among the first to start group dynamics programs for young executives, realizing that sensitivity to the responses, needs and feelings of others is a vital part of successful leadership. Today, persons from many walks of life take part in sensitivity sessions and leadership workshops in order to become more effective in their chosen occupations, whether they are salesmen or ministers.



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A Sports Round-Up Who, When, Where, What

Dick Fallis of Msgr. Pace High is one football coach who isn't worried about replacing the graduating seniors off last year's team . . . his major problem is replacing his four senior student managers, Mike Postek, Mike McKenna, ene Ondrizek and Jim Maloney.

Of course, Dick has 21 lettermen coming back from the 1967 team, Pace's first in football. The Spartans were a surprising 5-4 against a schedule of small schools and junior varsity with Fallis putting the emphasis on developing freshmen and sophomores for future years.

The returnees will find life a lot tougher this fall as the Pace schedule includes Key West, Hollywood Hills, Chaminade, LaSalle, Florida Air Academy and St. Thomas Aquinas, all tough Class A schools.

How much has the athletic program in the archdiocese changed in the last 10 years?

Well, in Sam Budnyk's first year of coaching at St. Ann's High in West Palm Beach (which became the present Cardinal Newman High), there was a turn out of 26 boys for the football team and the school had a two-man coaching staff.

The spring, Sam had 126 out for spring practice and the Crusaders will play a junior varsity schedule for the first time in the school's history.

The coaching staff has also been expanded to include five assistants. That's progress.

Archbishop Curley High's basketball team has been getting all the headlines in recent years, but the Knights' top rival in the Archdiocese, Christopher Columbus High, has been doing all right in the scholarship department, too.

From the 1966-67 team, three then-juniors have now graduated and received grants-in-aid.

Alan Hale, who moved to Oakland, Calif., following his 11th grade year, has recently signed with Santa Clara College, Luis Lauredo has now signed with Columbia University (they're all academic scholarships in the Ivy League) while Don Ward has accepted a scholarship to Fairleigh Dickinson U. in New Jersey.

And, don't forget that Jim McKirchy, former Columbus ace, has just graduated from Notre Dame where he went on a scholarship and was a part-time starter for the Irish basketball team.

Cardinal Gibbons High may come up with the football

surprise of the year this fall in Jack Hanrahan. Hanrahan has devoted his talents to basketball at Gibbons but was a standout at end for the Redskins in spring practice.

He's got good size, 6-3 and 200 pounds, good speed and good hands.

Things haven't changed much for Bill Carleton, the pitching ace of the Archbishop Curley High baseball, during the American Legion baseball season.

Last spring at Curley, Carleton was 5-2 for the year and pitched four shutouts and a one-run game to record his victories.

In the Dade County American Legion playoffs, Bill lost a 1-0 game despite pitching a three-hitter as his teammates came up with only two hits.

To make matters worse, the lone run in the game came in on a passed ball.

St. Thomas Aquinas' baseball team is going to have to dig deep next spring to find the hitting punch to replace John Schaff, Tim Litzinger and Mark Himelberger.

The trio were 1-2-3 in hitting for the Raiders with first baseman Schaff to .440, catcher Tim Litzinger with .385 and shortstop Himelberger with .340.

Julio Travieso, former Columbus High all-city track star, was one of those athletes who had track futures cut short when the University of Miami eliminated varsity track from its list of sports.

However, Travieso has stayed close to the sport by serving as a volunteer assistant coach to his former coach, Tom Sharpe at LaSalle High.

Chaminade High's football squad may have both the best back and the best lineman in the archdiocese this year. Alan Cook, 170-pound halfback, will again carry the rushing load for the Lions while 6-3, 210-pound tackle Mike Rosinki will head up the line.

Notes A 'Transition'

SPOKANE, Wash.-(NC)- An official of the Spokane diocesan Council of Catholic Men said a membership drop in Catholic men's organizations "may be good — a process of transition to struc-

tures that could better serve the Church." Philip Kuharski said that what some Catholic men's organizations were doing in the past "wouldn't tie in with Vatican II, nor would it satisfy most of

the men in the parishes.' Spokane, like other U.S. dioceses, has recently seen a decline in Catholic men's organizations chiefly parish Holy Name Societies.

July 19, 1968

Football's Favorite Sport For Youthful Hurling Ace

If his skill on the mound is any sort of indication of his potential lies, Peter Rumenik ought to change his mind about what his favorite sport is.

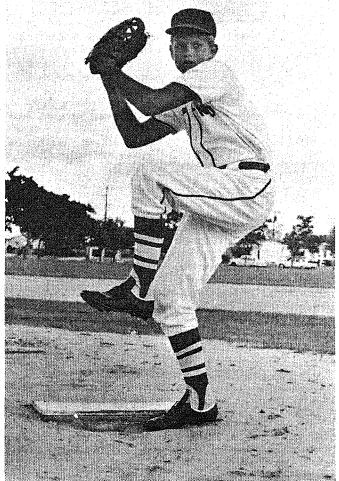
"Football's really my favorite," says the 12-year-old hurler, who compiled an 8-0 record this year as a member of the K-Land Little League Team.

The son of Mr. and Mrs. Peter Rumenik of St. Thomas the Apostle parish, "Rocky," as he is known to his friends, boasts one no-hitter in which the ball never got out of the in field in his current season record. His K-Land team went into this week's Florida Little Major League Tournament with a perfect season record of 12-0.

Not only his pitching, but his batting average indicate that "baseball" is Rocky's sport. He's currently hitting well over 300.

'My parents don't try to tell me how to play the game," he said. "But they're always there with encouragement, and that helps.'

"It's nothing like baseball when I was a kid," recalls Rocky's father, "Parents really take it seriously, and his mother worries through



each game. Little league is PITCHING ACE Rocky Rumenik has run-up and 8-0 record really a great family sport this season with the K-Land Little League team.

Miamian Sees D.C. With 4-H

NORTH Miami-Evelyn Franzo agrees with the 225 other 4-H Club members from six states who attended the organization's citizenship course in Washington, D. C., recently, when she says, "I was impressed with the mix of past, present and future that exists in the Nation's Capital."

She recalls that a highpoint of her trip was a visit with Representative Dante Fascell who "showed us his office and the many files of news articles and pictures which he has." The group also went to see Representative Claude Pepper who offered them a comparable

Evelyn was in a special work group entitled "Concerns of the Nation," which concentrated on on gun control laws, neglect of senior citizens, slaughter on the highways and is the money spent on space projects justified?

Now that she is back in Miami she plans to spend some time telling her fellow area 4-H members about the citizenship course.

She is the daughter of Mr. and Mrs. Pat Franzo, 710 N.E. 142 St. They are members of Holy Family parish.

Biscayne Democrats Named State's Top

The Young Democrats of Biscayne College hope that they've set something of an example for their party during the present political campaign.

The Miami college organization was recently named Florida's "Outstanding Young Democratic Club of the Year," during a three-day convention of YD's in Jacksonville.

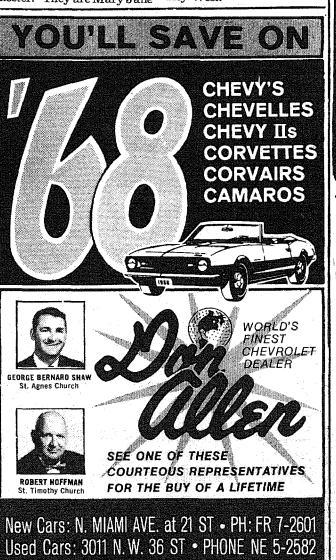
The Biscayne College organization topped clubs from colleges and universities throughout the state, including Florida State University, the University of Miami, the University of Florida, and Miami Dade Junior College.

Wayne M. Palko, who hails from New Jersey, is the president of the Biscayne College Young Democrats. Other officers of the organization are Gerard Boyle, vice president; Thomas Casey, secretary; and Paul McNamara, treasurer.

It's What's Happening

have been named to the Dean's List of the College of Mount St. Joseph, Cincinnati, O., for the Spring semester. They are Mary Jane

Two South Floridians Atkinson, daughter of Mrs. Thelma Atkinson, Fort Lauderdale; and Patricia Stanley, daughter of Capt. and Mrs. O.B. Stanley, Jr., Key West.





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Miami, Florida THE VOICE

Open Housing Lack Called The Cause Of Black Corridor

Here and there can be found a black family in an ocean of white families, but these neighborhoods could hardly be called integrated. There is one black family each in three large new South Dade subdivisions, and a few in the older, upper income island communities. There is a very thin sprinkling of blacks in the big high rise apartment houses financed under FHA.

Aside from that, the only neighborhoods where Negroes and whites are living in the same block are areas of transition on the edge of the ghettos. And if history repeats itself, these neighborhoods will go all black.

AGENCIES AT WORK

For two such neighborhoods some people have some hope that they will remain integrated. Private and public social agencies are working hard to achieve this in Allapattah, a close in area of single family homes, dupplexes and a few apartment

Plans to build more than 200 units of public housing in this changing neighborhood are meeting resistance from residents who claim it will "tip" the area and cause it to go all Negro. (Priority for public housing goes to persons displaced by expressway construction, Urban Renewal or some other public action, and most of this public action had taken place in Negro areas.)

The other area with some hope of achieving stable integration is one section of Carol City, where middle income Negro families have moved into FHA houses which were foreclosed on their original white owners. Because Carol City is a very large subdivision and because there is a limit to the number of middle class Negroes who can and want to pioneer outside the ghetto, there is a chance that this part of Carol City will remain integrated.

Optimism about this is not unanimous, however. There are knowledgeable people who predict that the bulk of Dade's Negro population will in the future be concentrated in a solid black corridor running from downtown Miami in a northwest direction all the way to the Broward County line. This corridor would be in varying widths and would include the big Central Negro District ghetto (between the FEC railroad and NW Seventh Ave.), the Liberty City-Brownsville ghetto (between the north-south expressway and the Hialeah city limits), the Opa-locka ghetto and a small one at the county line.

All would merge into one big black belt encampassing 70 to 75 percent of Dade's Negro population. Today the Negro population is estimated at 173,000, or 15 percent of the total popula-

The Liberty City-Brownsville ghetto is included in the "Model Cities" area. In it live at least 80,000 persons, mostly black. The people and the buildings they occupy will soon be subjected to all sorts hoods. Like everybody else, of concentrated uplift pro- most of them want to live grams provided by all sorts where they can be comfortof public and private agencies. They will be considerably aided by federal

Accelerating the northwest movement of Dade's Negro population was the entry of the Cuban refugees into the about where he can live.

central city beginning in the early 1960's. For a year or two the Cubans virtually halted the inmigration of Negroes into Dade. The Cubans filled up the aging close-in, low-cost housing areas that had not been invaded by the Negroes. In the process, the Cubans created their own ghetto. But the Cuban ghetto is expected to disappear in a few generations. Only the Negro ghettos in our nation do not diminished in time.

POPULATION DIVISION

Today the population inside the city limits of Miami is roughly one-half American-born white, one-fourth Negro and one-fourth Cuban. Without the Cuban refugee influx, Miami's population probably would be at least one-half Negro, as is the case in an ever growing number of central cities. Except for the Cubans, the Negro ghetto would have by now encircled most of the downtown core.

The Cubans with their own demands for conveniently located cheap housing filled in part of the vacuum caused by the flight of the middle class Americanborn whites to the suburbs. So the Negro, in his search for additional housing, moved north, instead of west and south of the Central Negro District.

The exodus of the American-born whites from Miami continues today, at the rate of about 3,000 a year. What is happening here is typical. Our cities are being abandoned to the poor and to the minority groups as the middle class white attempts to isolate himself from the dreary urban prob-

In its spread, the Negro ghetto has not met the orresistance enganized countered in some other cities. In the past there were few incidents, but they touched off no major crisis.

Into the black ghetto have been absorbed many attractive neighborhoods of older but still desirable homes. Thousands of Negro families have been able to buy their own FHA guaranteed homes and move out of the slums. It is the cherished goal of thousands

With a steady job, a good credit rating and about \$400 for a down payment, a Negro family in Dade County can buy a good house from \$12,000 to \$18,000 in a nice neighborhood.

STILL IN GHETTO

But the house is in the ghetto. By acquiring it the Negro solves his shelter problem but not many of his social problems. Most of the evils wrought by segregation continue to attack him. He and his children will remain cut off from the mainstream.

Even if all white Americans suddenly had a change of heart and decided sincerely to welcome Negroes into their neighborhoods, the black ghettos would remain for years and generations. Negroes are not as eager as some whites think to move into all-white neighborable, with their own kind.

It is what the ghetto symbolizes that is so galling to them.

It is evidence that the Negro has no freedom of choice

International Action Asked In The Tragedy Of Biafra

(Continued from Page 1) Biafra, the Nigerian government has announced its determination to include relief shipments in the blockade. Attempts to airlift such shipments directly into Bia-Nigerian authorities have

Father Kilbride said that, in any case, landing facilities in the Biafran area are inadequate to handle the number of aircraft that would be necessary for relief of the proportions necessary to cope with the crisis. Construction of adequate facilities is not possible, he said, within a short time.

The priest stressed theim-

mediacy of the problem. fied by permitting its forces also spoken to the director Three thousand Biafrans a to inspect the shipments. day are starving to death, he said.

As a way out of the impasse, Father Kilbride suggested that food now stockfra will be met by force, the piled on the Spanish island of Fernando Po, off the Nigerian coast, be landed at the Nigerian-controlled port of Calabar and transported under the control of in a way satisfactory to the the International Red Cross contending parties that is the 80 miles to Biafranterritory. Biafrans, he said, would be likely to accept the food if proposed his solution to Biathey knew that it came from Fernando Po under the auspices of the Red Cross. the Biafram leader, Gen. C. He added that the Nigerlan Odumegwu Ojukwu. Father

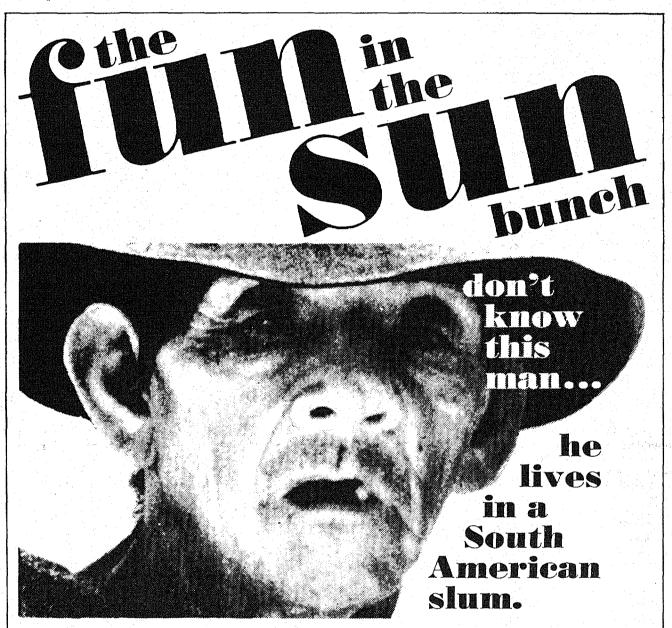
Although the food stockpiles at Fernando Po amount to only several thousand tons and it is estimated that more than 1,000 tons a day would be necessary to meet the crisis, Father Kilbride said that it is not the availability of food, but the logistics of transporting it problem.

The priest said that he had fran representatives in New York, who conveyed it to government could be satis- Kilbride said that he had

of international relations of the American Red Cross, Samuel Krakow, who was going to convey the suggestion to the International Red Cross in Geneva.

Father Kilbride rejected the suggestion that Gen. Ojukwu is playing politics with the lives of his people. He said that he knows the Biafran leader personally and that his impression of Ojukwu, an impression supported by that of others, is that he is sincerely interested in his people.

Biafrans, Father Kilbride emphasized, fear that if the lay down their arms, they will be massacred.



Summer is no different to him than the rest of the year. He still must scavenge through a garbage dump to find something to eat. The dizziness, nausea, stomach pains are still with him. His stifling, one-room, flyinfested cardboard and tin-stapled shack is still just that. The disease, the open sewers are still here, and so is he.

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Page 22 THE VOICE Miami, Florida

July 19, 1968

Será Muy Importante El Discurso del Papa en Colombia

rizadas de la II Conferencia General del Episcopado que el Papa Paulo VI pronunciará su discurso más importante durante la inauguración del certamen pues considera que la reunión es de trascendencia vital y marcará el punto de partida para una nueva acción de la Iglea en el continente.

Añadieron que el Santo Padre, a la luz de las conclusiones del Concilio, hará "un estudio sincero y profundo de las realidades del continente para programar una acción pastoral al servicio del desarrollo integral del hombre latinoamericano."

El Congreso Eucarístico Internacional se desarrollará en esta ciudad del 18 al 25 de agosto próximo. Al dia siguiente se iniciarán los trabajos de la II Conferencia General del Episcopado Latinoamericano en la ciudad de Medellin.

El Papa Paulo VI asistirá a los dos eventos. Estará aquí desde el 22 hasta el 24 de agosto. En ese lapso desarrollará una vasta labor. Entre ellas, la inauguración de la cita episcopal, en esta misma ciudad.

Los detalles de la visita papal serán ultimados por el Secretario Privado del Santo Padre, monseñor Paulo Marcinkus, quien llegó a Bogotá para conocer los diversos lugares que recorrerá Paulo VI asi como el barrio pobre a donde irá el Pontifice.

En ese lapso celebrará entrevistas con los organizalatinoamericana que en el último dia de su visita inscatedral Primada de Colom roll

Asi mismo visitara el campo de San José, aproxima damente 15 kilómetros al este de Bogotá, donde el Papa se reunirá con los campesinos latinoamericanos. La concentración campesina ha sido organizada por el movimiento "Acción Cultural Popular."

Viajará el Papa en Avianca

Se confirmó, de otro lado, que el Santo Padre viajará en un jet de "Avianca" el 22 de agosto, a las ocho e la mañana, hora de Roma. Paulo VI saldrá del Aeropuerto de Fiumicino y se dirigirá directamente al Aeropuerto de "El Dorado" de Bogotá.

La nave en que viajará el Santo Padre es un Boeing 707 bautizado con el nombre de "Sucre". Tiene capacidad para 146 personas, pero tanto en su viaje de ida como en el de regreso, sólo transportará a medio centenar. El jet tendrá doble tripulación y su interior será adaptado a la ocasión.

Algunos observadores dan singular importancia a la presencia del Papa Paulo VI en el continente latinoamericano. Más aún cuando el propio Pontifice dará lectura a un mensaje a toda Latinoamérica llamada por él "la esperanza de la Iglesia."

El Episcopado latinoamericano, mientras tanto, sabe ya que le ha llegado su hora decisiva. Sabe que está en juego el porvenir no de una Iglesia local, sino de toda

Bogota - Fuentes auto- una Iglesia continental, Una Iglesia continental que es a la vez "esperanza y preocupa-Latinoamericano señalaron ción de toda la Iglesia uni-

> Por eso es que los observadores señalan que los obispos no pueden defraudar a los millones de latinoamericanos que esperan cumplir con su compromiso histórico dentro del marco de una Iglesia que se siente solidaria con las realidades continentales y que se debe inclinar maternalmente sobre ellas para convertirlas en los signos de los tiempos y en los caminos de salvación.



El Arzobispo Coleman F. Carroll recibe una placa del cuerpo consular latinoamericano acreditado en Miami en reconocimiento por sus esfuerzos interamericanistas, de manos del Consul de Nicaragua, Luis DeBayle. En la presidencia, de izquierda a derecha, dona Virginia Torruella, presidenta de Alianza Interamericana, René Zambrana, Consul de Bolivia, Hugo Nichols, Consul de Colombia y el Obispo designado, Mons. John J. Fitzpatrick.

Momentos antes del almuerzo del cuerpo consular en honor del Obispo Carroll, cambian impresiones los cónsules de Bolivia y Nicaragua, Zambrana y DeBayle con el Padre Eugenio del Busto, director de la Oficina de Asuntos Latinoamericanos de la Arquidiocesis de

Honran Cónsules Latinoamericanos al Arzobispo Carroll

SHERATON FOUR AMBASSADORS

Sobre la Responsabilidad de la Juventud Habló el Prelado

En vista de los continuos consular latinoamericano acambios, casi podriamos El prelado permanecerá decir revolucionarios, que ocho días en esta ciudad. están produciendose en la cultura y la sociedad de muchos países, "tenemos sobradores de la cita episcopal das razones para sentirnos sus esfuerzos en pro de un optimistas, si al mismo tiempo somos realistas, dijo el talará el Santo Padre en la Arzobispo Coleman F. Car-

zo que le ofreció el cuerpo vido.

el que se le entregó una placa en reconocimiento por "sus servicios a la Iglesia

las naciones", el Arzobispo Carroll expresó que este era Hablando en un almuer- muy interesante para ser vi-

creditado en Miami, durante momento de revolución y que gente, "hombres que saben esta podia ser pacifica o violenta."quisiéramos que todas esas revoluciones fueran y la comunidad, así como pacíficas, pero tenemos que observar que hay intranquimayor entendimiento entre lidad y desasosiego por todas partes." Dijo que la juventud prinun momento de la historia cipalmente nos estaba demostrando que algunas

cosas andan mal y que se marcha muy despacio. Y que aquellos que tienen responsabilidades han actuado muy lentamente en propiciar los cambios mínimos nece-"Encontramos esto tam-

bién en la Iglesia Católica," sentenció el prelado.

acción estaba pasando a manos de la juventud y dijo

Dijo que estabamos en un que era una juventud intelia donde van" . . "Algunos de esos jovenes, un número muy reducido, un porcentaje muy bajo, se está entregando a la violencia, pero la gran mayoria está bien intencionada y bien encaminada."

Se refirió entonces al "Poder Negro" como un ejemplo de las técnicas de cambio que pueden producir efectos beneficos.

"No estoy seguro -dijode que el poder negro sea algo malo. Si el poder negro eleva al hombre negro puede ser benéfico.

"Un poder negro utiliza-Añadió el obispo que la do en el sentido real, y apropiadamente entendido, creo que puede traer una más rápida unificación de esta nación. Una integración en la que el blanco le diga al negro lo que debe hacer no es la respuesta.'

Añadió que si esto se pone en manos de hombres responsables, se elevaría eventualmente al negro a un más alto nivel al que tiene derecho en educación, vivienda, cultura y otros aspectos.

El Arzobispo se refirió su amor por el pueblo, a su preocupación por su bienestar, a su misión como obispo, a su misión como sacerdote, a su misión como ciudadano de ayudar a otros menos afortunados.

Refiriéndose a Latinoamérica dijo que esas naciones en cambio necesitan que esos cambios sean realizados por su propio pueblo, quieren llevar a cabo revoluciones pacíficas esas revoluciones tienen que ser realizadas por sus propios pue-

En su calidad de presidente del Comité de Obispos de Estados Unidos para Latinoamérica, se refirió a la colaboración necesaria, "una colaboración con las autoridades del país, con las autoridades que reconocen la necesidad de cambio y que hacen algo por lograr el cam-

Agregó, despues de mencionar la ayuda que se estaba prestando a Latinoamerica, que el primer paso para una ayuda es comprender las necesidades del pueblo.

La placa fué entregada al Arzobispo Carroll por el decano del cuerpo consular acreditado en Miami, Luis De Bayle, Consul de Nicaragua, en presencia de los cónsules de otras naciones latinoamericanas.



Suplemento en Español de *VOICE

Esta es la vida de un misionero en la India. El Padre Vicente Ferrer pasó diez anos en una remota aldea de esa nación. Alli los ayudó espiritual y materialmente. En estas fotos lo vemos en plena labor apostólica con su pueblo. Ahora tiene que dejarlos e ir a otra zona de misión. En la página 25 más fotos de la cálida despedida que sus agradecidos amigos le tributaron.



Preparan Ceremonia de **Consagracion Episcopal** De Mons. Fitzpatrick

historia eclesiástica de Miami, se efectuará aqui la impresionante ceremonia de la consagración episcopal, cuando el miércoles 28 de agosto, a las 11 a.m. Mons. John J. Fitzpatrick sea elevado al rango de obispo en la Catedral de St. Mary.

El Arzobispo Coleman F. Carroll serà el consagrante, actuando como co-consagrantes el Obispo Joseph A. Durick, administrador apostolico de Nashville y el O-

Por primera vez en la bispo Joseph L. Bernardin, secretario general de la Conferencia Nacional de Obispos Católicos.

> El Arzobispo Thomas J. McDonough, de Louisville que fue obispo auxiliar de St. Augustine de 1947 a 1957, cuando el nuevo obispo era sacerdote de esa diócesis, será el orador sagrado.

> El padre René Gracida, párroco de Nativity, Hollywood, es el director general del comité organizador de las ceremonias de consagración.

THE VOICE July 19, 1968

JUVENTUD 68

¿Entendemos o no entendemos a la juventud? Es interrogación que recorre el mundo entero. No pasa semana sin que sociólogos, pedagogos, etc., aporten sus ideas ante la presencia de jóvenes que tratan de romper todo nexo con el pasado y crear una sociedad totalmente diferente. Las ideas que se presentan resultan en ocasiones encontradas; parece que nadie se pone de acuerdo.

A la mesa de redacción de THE han llegado los resultados de una encuesta levantada en Buenos Aires, precisamente entre los jóvenes, tratando de desentrañar sus ideas, sus aspiraciones, para comprenderlos, para buscar la terminación de ese divorcio entre dos generaciones.

Como temas básicos de esta encuesta se han tomado, la familia -que es núcleo de la sociedad-, representada por el concepto que la juventud tiene de las relaciones entre padres e hijos, y del noviazgo; también se les interrogó sobre los alcances de su fe.

La pregunta a jóvenes de uno y otro sexo, sobre las relaciones entre padres e hijos, dieron estos resultados:

-¿Son normales las relaciones entre sus padres?

El 64 por ciento contestó afirmativamente; el 36 por ciento en contrario.

–¿Está conforme con la formación que le han dado?

El 52 por ciento si lo estuvo; el 48 por ciento no.

-¿Alguna vez le hablaron del problema sexual?

Al 49 por ciento nunca; al 51 por -¿Le confía a sus padres sus

problemas? Si lo hace el 52 por ciento; el 48

por ciento no. ¿En sus determinaciones sobre la vocación, el amor y la fe, influye la voluntad o los deseos de sus padres?

En la se, el 56 por ciento acepta la influencia paterna; en el amor, el 24 por ciento y en la vocación, unicamente el 20 por ciento.

-¿Busca el diálogo con sus

El 82 por ciento repuso afirmativamente; el 18 por ciento en forma

-¿Piensa proceder el día de mañana con sus hijos, en la misma forma que lo han hecho con usted sus

padres? Dijo que sí el 51 por ciento de los entrevistados y que no, el 49

por ciento. Interrogados los mismos jóvenes sobre sus ideas respecto a la fe, respondieron así:

Qué es Dios para usted?

El 5 por ciento lo consideró el Ser Supremo; el otro 5 por ciento el Padre; 2 por ciento, el Amor; el 1 por ciento, su guía, en tanto que el 87 por cientó, lo tiene como su todo. ¿Cuál es su religión?

El 99 por ciento dijo ser católico y solo el uno por ciento judío.

-¿Si descubriera usted que se halla en un error, dentro de la religión que profesa, la cambiaría por otra?

El 75 por ciento contestó afirmativamente y con negativa, el 25 por ciento.

-¿Cree usted que la fe es un acto libre?

La afirmativa estuvo en un 90 por ciento y la negativa en un 10 por

-¿Cree que para realizarse en su vida, necesita la fe?

Afirmación, 85 por ciento; negación 15 por ciento.

Después del retrato de los encuestados que nos revelan sus respuestas anteriores, llegamos al interrogatorio sobre el noviazgo; lógicamente, punto de importancia blemas, el 40 por ciento de ellas y

básica para los jóvenes. -¿Cree necesarias las relaciones

prematrimoniales? El 10 por ciento de las muchachas contestaron que sí, lo mismo el 20 por ciento de los muchachos. El 89 por ciento de ellas y el 77 por ciento de ellos dijeron que no. Se abstuvieron de responder, el 1 por ciento de ellas y el 3 por ciento de

-¿Se debe prever el número de hijos?

El 25 por ciento de ellos y de ellas, dijeron sí; el 48 por ciento de ellas y el 47 por ciento de ellos, dijo no. Se abstuvieron de responder, el 1 por ciento de ellos.

-¿Son los celos una demostración de amor?

Así lo consideran, el 56 por ciento de ellas y el 67 por ciento de ellos. Lo contrario opinaron el 44 por ciento de las muchachas y el 33 por ciento de los hombres.

-¿En qué se fija al elegir su pareja?

En el físico, el 9 por ciento de ellas y el 19 por ciento de ellos. En el intelecto, el 32 por ciento de

ellas y el 61 por ciento de ellos. En el nivel social, el 29 por ciento de ellas y el 2 por ciento de ellos. En los principios morales, el 10 por

ciento de ellas y ninguno de ellos. En todo, el 18 por ciento de ellas y de ellos.

-¿Es el matrimonio un paso trascendental?

Así lo consideran el 68 por ciento de ellas y el 91 por ciento de ellos. Lo niegan, el 32 por ciento de ellas y solo el 9 por ciento de ellos.

-¿Qué problemas considera más importantes en el matrimonio?

El 17 por ciento de ellas y el 27 por ciento de ellos, consideran que es el sexo; el 43 por ciento de ellas y el 40 por ciento de ellos, la religión. Creen que son varios los pro-

el 18 por ciento de ellos. Solo el 15 por ciento de ellos se abstuvo de

-¿Se prepara usted para el matrimonio?

Afirmativamente, el 73 por ciento de ellas y el 85 por ciento de ellos. Negativamente el 27 por ciento de ellas y el 13 por ciento de ellos.

-¿Tiene una idea formada de lo

que es el noviazgo Si, el 67 por ciento de ellas y el 90 por ciento de ellos. No, el 11 por ciento de ellas y el 8 por ciento de ellos. Se abstuvo de responder el 2 por ciento de ellos y ellas.

-¿Para qué lleva el noviazgo?

Para casarme, dijo el 91 por ciento de ellas, y el 94 por ciento de ellos; para divertirme, el 4 por ciento de ellas y el 3 por ciento de ellos; para entretenerme en algo, el 3 por ciento de ellos y de ellas. El 2 por ciento de ellas se abstuvo de responder.

Si hemos de atenernos a los resultados de esta encuesta, levantada en la capital de la Argentina, en la que indudablemente no faltan los jóvenes de la "nueva ola", veremos que en realidad un alto porcentaie de ellos y de ellas, demuestran un criterio normal, un sentido común satisfactorio.

No faltan, desde luego, quienes responden a tono con los tiempos, por ejemplo, ese 10 por ciento de muchachas y ese 20 por ciento de muchachos que "creen necesarias las relaciones prematrimoniales", pero en cambio tenemos el 89 por ciento de ellas y el 77 por ciento de ellos que dijeron no.

Es posible que en el caso de la juventud actual, como en muchos otros casos, el gran ruido que hacen unos cuantos, nos impida apreciar lo normal de la conducta de las mayorías... Quizás una pequeña loma, nos está impidiendo ver el

¿ESMALA NUESTRA JUVENTUD?

- Una encuesta que echa por tierra muchas hipótesis -



Una Nueva Odisea en el Mar Escapando de Cuba

Manolo Reyes

Cientos de miles de cubanos han llegado al exilio. Y a veces el número de ellos y la repetición de su odicer olvidar su terrible trage-

Y es que cada cubano que llega a tierras de libertad representa en si una historia de dolor, de sacrificio, decoraje y de esperanza.

Precisamente en el ultimo fin de semana llegó al Puerto de Dodge Island el navío "Mariner", que se nos inforgado de atún que llegaba a en Dodge Island, desde el estas áreas.

Y en la embarcación vesea tiende a disminuir o ha- nían diez cubanos que habían sido recogidos en medio del tempestuoso Estrecho de la Florida.

> sión de regocijo de esos diez desde un punto de Cuba. Vacubanos cuando la embar- rias veces lo habían intencación de 165 pies de largo tado con anterioridad, sin atracó en Miami.

Distintas autoridades fe-

muelle hablamos con los cubanos recién llegados.

Eran siete hombres y tres mujeres cuyas edades fluctuaban de 18 a 54 años. Y nos explicaron que tres días Era inenarrable la expre- antes habian salido de noche éxito.

La embarcación que utiliderales estaban presentes y zaron fué una pequeña lan-

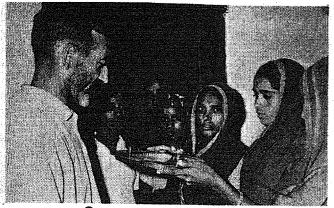
mó era el primer barco car mientras el barco amarraba cha con motor fuera de bor- medio de la furia del mar. Seda, de 22 pies de largo... para diez personas. Cuando estaban a unas 90 millas de Cuba se les terminó la gasolina y quedaron al garete. Varios de los cubanos recién llegados nos informaron que entonces tuvieron Sureste de Miami. el convencimiento que iban a morir en medio del mar. Ninguno de ellos era marinero. Ni sabían de navegación. Entonces, según su narray la endeble embarcación era como una hoja de papel en Miami. Besaron el suelo

gun dijeron las olas eran hasta de diez metros de altura. Y cuando iban irremisiblemente hacia el Océano Atlántico, se encontraron con el barco "Mariner" que los recogió a unas 200 millas al

Con grandes dificultades a causa de la tempestad subieron a bordo, mientras la lancha se hundía. Ya en el barco se arrodillaron y beción, se desató una tormenta saron la cubierta. Lo mismo hicieron cuando llegaron a de la libertad.

Dos de los jóvenes que llegaron manifestaron haber estado en campos de concentración en Cuba, uno durante once meses, otro por dos años.

Y con expresión que sentencia la odisea del noble pueblo cubano, uno de ellos expresó: "Es mejor enfrentarse con olas de diez metros que vivir actualmente en Cuba. Al menos en medio del mar se puede luchar contra la tempestad...en li-



El Padre Vicente Ferrer, S.J., es un misionero que durante diez años trabajó en las misiones de Maharashtra, organizando alli cooperativas de producción y elevando espiritual y materialmente a los nativos. Ahora se ve forzado a viajar a otra tierra de mision y sus fieles admiradores le llevan obsequios tipicos.

Obispo Auxiliar Expresa Impresiones Sobre sus Nuevas Responsabilidades

(Esta es la segunda parte de la versión al español de una entrevista concedida a The Voice por Mons. John J. Fitzpatrick con ocasion de haber sido designado

Usted ha sido Vicario para la Implementación Conciliar en la Arquidiócesis de Miami. Prevee usted aspectos de mayor actividad en la implementación conciliar en la

-Muchas iglesias han llevado a cabo cambios externos en sus cultos litúrgicos-misas en lengua popular, altar de cara al pueblo, etc. Pero estas son meras medidas externas necesarias para educar al pueblo en el significado de la litrugia y para que ésta tenga significado

Es a través de una sólida educación de adultos que nuestros seglares reconocerán finalmente sus propias responsabilidades y potencialidades. El talento de muchas de nuestras religiosas será más necesario que nunca.

Usted ha sido editor de "Florida Catholic" semanario de la Diócesis de St. Augustine y posteriormente de The Voice. Qué piensa usted del papel de la prensa católica hoy? Ha cambiado la función de la prensa católica?

Antiguamente eramos católicos en un sentido más estrecho. La prensa católica reportaba noticias católicas para los católicos. Creo que hoy la prensa católica está reportando muchas cosas que son de interés tanto para católicos como no católicos. Me parece que la tarea de la prensa católica es continuar despertando las conciencias del pueblo, alertándolas del desorden, la inequidad y la injusticia que nos rodean. La prensa católica tiene el deber de ayudar a las gentes a formar conciencia y esta es una tremenda responsabilidad. Es por esto necesario que los editores de periodicos y revistas católicas estén empapados de la doctrina de la Iglesia en cada esfera posible y se esfuercen por mantenerse al dia en el desarrollo de esa doctrina. Muchas personas creen que lo que ellos leen en la prensa católica es verdad bíblica y no meramente la opinión de algún editor. Esto hace más aguda su responsabilidad de ser esmerado, exacto y católico.

¿Ha escogido un motto o lema para su escudo de armas?

He recibido infinidad de sugerencias de sacerdotes y seglares. Creo que el tema que ha palpitado en mis sermones durante los últimos 25 años es la presencia de Cristo en nosotros. Este es un concepto tan penetrante que no se me ocurre otro que pueda inspirarme tanto a mi personalmente y espero que a otros. Por eso escogi la frase de San Pablo "Mihi Vivere Christus" (Para mi la vida es Cristo) Espero sinceramente hacer bueno ese lema en mi vida personal y que mi vida y actividad como obispo pueda trasmitir esta idea a otros siendo así de alguna inspiración para ellos.



ORACION DE LOS FIELES

Séptimo domingo después de pentecostés

Celebrante: El Señor sea con vosotros.

Pueblo: Y con tu espíritu.

Celebrante: Oremos. El buen fruto de un verdadero profeta es la creación de una comunidad de paz y amor; a este fin oremos por nuestras propias necesidades y las de todos los hombres.

Lector: Por nuestro Santo Padre, el Papa Paulo, para que su "Credo del Pueblo de Dios" sea recibido por todos los católicos como un símbolo de la fe que nos ha sido trasmitida desde los apostoles, oremos al Señor.

Pueblo: Señor, escucha nuestra oración.

Lector: Por nuestro Obispo, Coleman F. Carroll, para que continuando la implementación de los decretos del Concilio Vaticano construya una comunidad de amor y paz en nuestra arquidiócesis, oremos al Señor.

ueblo: Señor, escucha nuestra oración.

Lector: Por nuestro párroco, (N) y todos los sacerdotes y religiosos, para que el ejemplo de sus vidas inspire a los fieles a una más grande fe en el Hijo de Dios y su Iglesia, oremos al Señor. Pueblo: Señor, escucha nuestra oración.

Lector: Por todos los teólogos y profesores de religión, para que sean genuinos profetas del Señor predicando, escribiendo y enseñando sólo aquello que lleve al incremento de la paz y el amor entre el pueblo de Dios, oremos al Señor.

Pueblo: Señor, escucha nuestra oración.

ector: Por todos los cristianos, para que sabiendo distinguir los buenos profetas de los falsos, apresuren el advenimiento de una verdadera unidad cristiana, oremos al Señor.

Pueblo: Señor, escucha nuestra oración.

Lector: Por N y N, miembros de nuestra parroquia fallecidos la pasada semana y por todos los enfermos graves de la parroquia, oremos al Señor. Pueblo: Señor, escucha nuestra oración.

Lector: Por todos los que nos reunimos en esta asamblea del pueblo de Dios, para que nuestra participación en esta misa nos ayude a producir buenos frutos en nuestras obras de cada día, oremos al Señor.

Pueblo: Señor, escucha nuestra oración.

Celebrante: Escucha y concede nuestras peticiones, Oh, Señorl Tu sabes qué dificil nos resulta distinguir entre los profetas verdaderos y los falsos en Tu Iglesia; concede que con la ayuda de Tu Espiritu Santo podamos asirnos a la verdadera fe y vivirla en nuestras vidas diarias. Por Cristo Tu Hijo, Nuestro Señor, que vive y reina contigo en unidad del Espíritu Santo, Dios, por los siglos de los siglos,

Pueblo: Amén.

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Mas de 100 mil simpatizadores de la zona de Maharashtra, India, rinden tributo de despedida a su misionero, el Padre Vicente Ferrer, considerado un "santo" por indios de todos los credos. Con su entusiasmo ayudó a los nativos a construir represas, carreteras, sistemas de regadio y cooperativas de producción, elevando así sus condiciones materiales.

Misas Dominicales En Español

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CATEDRAL DE MIAMI, Beach - 6 p.m. 2 Ave. y 75 St., NW.-7 p.m. CORPUS CHRISTI, 3230 NW 7 Ave.-10:30 a.m., 1 y 5:30 p.m. Misión de San INMACULADA CONCEP-Judas, 4600 NE 2 Ave.-11 a.m.

SS. PETER and PAUL. 900 SW 26 Rd.-8:30 a.m., 1, 7 y

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Ave.-7, 10 a.m., 1, y 7:30

ST. MICHAEL, 2933 W. 6:30 p.m. Flagler-11 a.m., 7 p.m. ST. HUGH, Royal Road y LITTLE FLOWER U.S. 1

12:15 p.m. ST. TIMOTHY, 5400 SW NATIVITY 700 W. Chami-102 Ave.-12:45 p.m.

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Curtiss Parkway, Miami Springs - 7 p.m. OUR LADY of the LAKES, Miami Lakes, (United Church of Miami Lakes),

GESU, 118 NE 2 St.-6:00 VISITATION, 191 St. y N. Miami Ave., North Dade

Main Hwy., Coconut Grove y Pierce St., Hollywood 6:45 p.m.

nade Dr., Hollywood-8 p.m.

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THE VOICE

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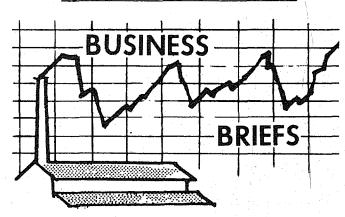
Tax Exemption Is Defended By Holy See

VATICAN CITY—(NC) its right-both in law and in mental regulation in the equity — to exemption from Lateran treaty," said a state-Italian taxation on stock ment issued by the Holy See's dividends.

The Holy See also expressed its astonishment that the which declares income from Italian government had the Holy See's movable unilaterally backed down property generally exempt from its agreement to seek from income tax." parliamentary ratification of an exchange of notes explicitly exempting from withholding tax dividends on stock held by the Holy

-The Holy See has defended from tax "finds its fundapress office, "and in the law of Oct. 2, 1942, No. 1252,

The Holy See proceeded to argue that dividends constitute income from property and therefore should not be taxed by the Italian govern-



Two special Fall cruises have been announced by Eastern Steamship Lines, Inc., sales agents for the Steamshop Ariadne.

On Sunday, Oct. 20, the S.S. Ariadne will leave at 4:45 p.m. for a seven-day cruise to San Juan, Puerto Rico, and St. Thomas, Virgin Islands.

A four-day cruise to Cozumel, Mexico, is scheduled for 4:45 p.m., Oct. 27, returning to Miani Oct. 31.

Jack F. May, 13-year resident of Miani, has been appointed Customer Relations Officer at County National Bank in North Miami Beach.

C. Edward Kettle, president, also announced the aptional Bank, Sunny Isles.

pointments of Mrs. Mary Sabol to vice president and cashier and William R. Schaublin to Auditor.

The board of directors raised the bank's quarterly stock dividend to 15¢ per share, an increase of 50% payable July 1 to stockholders of record on June 14, 1968.

Joseph H. Singer, a Miamian for the past 42 years, has been appointed to the advisory board of Jefferson National Bank of Miami Beach. He is present vice president and a member of the Board of Directors of the Inter-American Na-

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Novices Received The Holy See's exemption By Sisters' Order

Three young women from parishes in the Province of Miami have been received as novices by the Sister of St. Francis.

motherhouse of the Sisters who staff St. Francis Hospital, Miami Beach; St. Mary Hospital, West Palm Beach, Christi School, Corpus Miami; Sacred Heart School, Homestead; and Holy Name School, West Palm

Blue Army **Center Put** On Tax Roll

BELVIDERÉ, N.J.—(NC) The headquarters of the Blue Army of Our Lady of Fatima in Washington, N.J., is among a number of religiously owned properties which have been placed on the Warren County tax rolls by the county tax board.

In all, the board has added some \$1.5 million of previously tax-exempt properties to the tax base. The once exempt organizations will now have to appeal the ruling to the board if they wish to retain their taxexempt status, offering proof that they are entitled to it.

Appeals from the board's decision can be made with the state tax commission in Trenton.

Among the more than 20 groups losing exempt status are the House of the Good Shepherd in Hackettstown, the Jewish Community Center in Washington, the Allamuchy Historical Society and children's camps operated by non-profit organizations.

Beach; two nuns who formerly resided in the Archdiocese of Miami professed final vows.

Received as novices were Miss Marianne Bianchi, During ceremonies at the who was graduated from Barry College in 1966 and formerly taught music at Holy Family School, North Miami, Miss Charlene Marie Pelland, whose parents, Mr. and Mrs. Charles E. Pelland are members of Lady of Perpetual Help parish, Opa Locka; and Jeannine Cyr, daughter of Mr. and Mrs. Valmont Cvr of Gulfport in the Diocese of St. Petersburg, where she formerly was an electrocardiogram technician at St. Anthony Hospital.

Final profession was made by Sister M Margaret Vincent, daughter of Mrs. Vincent Lennon, St. Anthony parish, Fort Lauderdale; and Sister M Michael Bridget, daughter of Mr. and Mrs. Richard P. Hanratty, St. Ann parish, West Palm

Urges Student Voice In Decisions

CAMBRIGDE, Mass.-(NC)-Father Paul C. Reinert, S. J., president of St. Louis University, said here that students should be more deeply involved in the decision-making processes of their institutions.

He told the gathering of educators, legislators and executives: "Effective govemance of colleges and universities must assimilate the thoughts, the ideas, the motivations and frustrations of the students, for which the institution essentially

Requiem For Mrs McGeary

MIAMI SHORES - Requiem Mass was sung Tuesday in St. Rose of Lima Church for Mrs. Elizabeth McGeary, a pioneer member of the parish, who died last Saturday in St. Francis Hospital.

A resident of Miami for the past 25 years, she came here with her late husband, John H. McGeary, Sr., and was a charter member of St. Rose of Lima Guild, in which she served as treasurer for several years. Mrs. Mc-Geary, who was 83, was also a charter member of Mercy Hospital Auxiliary.

She is survived by a son, John H. McGeary, Jr.; a daughter, Mrs. Elizabeth

Ware; a sister, Mrs. Irma Krown; and four grandchildren, all of Miami.

Burial was in Our Lady of Mercy Cementery under direction of Philbrick Funeral Home.

Brazil Deacons To Be Ordained

RIO GRANDE DO SUL, Brazil —(NC)— Thirty-two Brazilian married men will soon be ordained deacons to work in the states of Santa Catarina and Rio Grande, after completing a three-year training program in theology, pastoral work, Church history and preaching.

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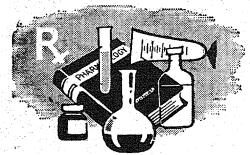
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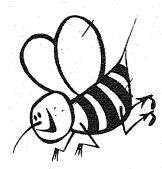
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5 Personals

Young lady from Jamaica entering Dade Junior College, North Campus, in August seeks room and board in the vicinity of the college with Catholic Family. Write LeRoy, Box 529, Key West, Florida 33041.

6 Child Care

Experienced baby sitter, my home. Also room and board. 2731 N.W. 135 St. 681-1286.

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1724 E. Hallandale Beach Blvd. Hallandale, Fla. **EMPLOYMENT**

This NEWSPAPER does not know ingly accept HELP-WANTED ADS that indicate a preference based on age from employers covered by the AGE DISCRIMINATION IN EM-PLOYMENT ACT, More information may be obtained from the Wage-Hour office at 1527 Federal Office Building, 51 S. W. 1st Avenue, Miamt, Florida 33130, telephone 350-

17 Help Wanted-Female

MARY LEE AGENCY & NURSES REGISTRY

Elementary school teachers for Catholic school in Broward. Grades 2,3, 5, and 7. Good salary. Write, stating qualifications to Box #48, The Voice. 6201 Bisc. Blvd., Miami, 33138.

STENOS, typists, key punch. Temporary work, to fit your schedule, day, week, month, more Kelly Girls. 306 Roper Bldg. FR 3-5412.

18 Help Wanted Male

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Applicants prior job history must show high calibre character and work habits. Must be over 30 years of age, preferably married and home owner.

Please apply in writing—your application will be acknowapparation will be acknowledged, your confidence respected. Write Vox #57, The Voice, 6201 Bisc. Blvd., Miami 33138.

19 Help Wanted-Male/Female

Catholic elementary school, S.W. Miami has several vacancies for lay teachers. Permanent Florida State teachers certificate. Regular salary plus fringe benefits on par with public school. Write, stating qualifications and references to Box 54, The Voice, 6201 Bisc. Blvd., Miami 33138.

Two teaching positions beginning September, 1968, Catholic elemen-September, 1968, Cantolic elementary school: 1) 4th grade teacher 2) modern math plus one other subject as teacher in departmental grades (5th-8th). Salary begins at \$5,610 for qualified and experienced teacher. Write Box 51, THE VOICE. 6201 Bisc. Blvd. Miami, 33138

19 Help Wanted-Male & Female

Cafeteria cook, also cook's helper and baker's helper. Previous experience not necessary. Write qualifications to Voice Box 55, 6201 Biscayne Blvd. Miami 33138.

Sixth grade teacher needed in small parochial school in S.W. area. Call 443-8749.

21 Positions Wanted-Female

Two ladies with experience in another Southern city would like to work as housekeepers in local Catholic Rectory. Call Misses Betancourt, phone 534.4791, ext. 417 before July 25.

Intelligent, mature woman desires work with semi-invali or part-time work, or ironing. 757-0417.

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40-Household Goods

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42-Miscellaneous For Sale

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July 19, 1968

THE VOICE

Miami, Florida

New Kind Of Interfaith Newspaper Is Launched

KANSAS CITY, Mo.—(NC)
—A new kind of newspaper
joining religious and community concern launched its pub-

lic drive for subscriptions and support.

A printing of 10,000 copies to be distributed mainly

Archbishop M'Entegart Of Brooklyn Retires

WASHINGTON —(NC)—
Retirement for reasons of impaired health of Archbishop
Bryan J. McEntegart, 75, as
bishop of Brooklyn, has been
approved by Pope Paul VI, who
appointed Msgr. Francis J.
Mugavero to succeed him as
spiritual head of the Brooklyn
diocese.

The Pope also appointed Msgr. E. Joseph Gossman as titular bishop of Agunto to serve as auxiliary bishop to Lawrence Cardinal Shehan, Archbishop of Baltimore.

The Pope's actions were announced here by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

Bishop-designate Francis John Mugavero, 54, is a native of Brooklyn, son of Angelo and Rose Pernice Mugavero of Brooklyn. He was educated at St. Ambrose parish school, Cathedral Preparatory School and Cathedral College in Brooklyn, and Immaculate Conception Seminary, Huntington, N. Y.

Vatican II Study Subbed In Part For Divine Office

ST. AUGUSTINE —In order to encourage and foster the teachings of Vatican Council II, Bishop Paul F. Tanner of St. Augustine has granted permission for priests of the diocese to substitute 35 minutes of daily readings of Vatican Council II documents for the recitation of the Divine Office.

In a letter dated July 5 the Bishop urged priests to make use of "The Catechism of the Modern Man," published by the Daughters of St. Paul, as a source book for "sound, up-to-date sermon ideas."

Commutation of the office will be effective only from July 1 to Dec. 1.

through churches and synagogues in the Kansas City area on both sides of the Kansas-Missiouri state line, is planned for the inaugural issue Aug. 16.

The weekly newspaper will be called Community Now. It will be edited by Albert De Zutter, a 13-year veteran of the newspaper business and most recently editor of the New People, Kansas City-St. Joseph diocesan newspaper which was suspended May 31.

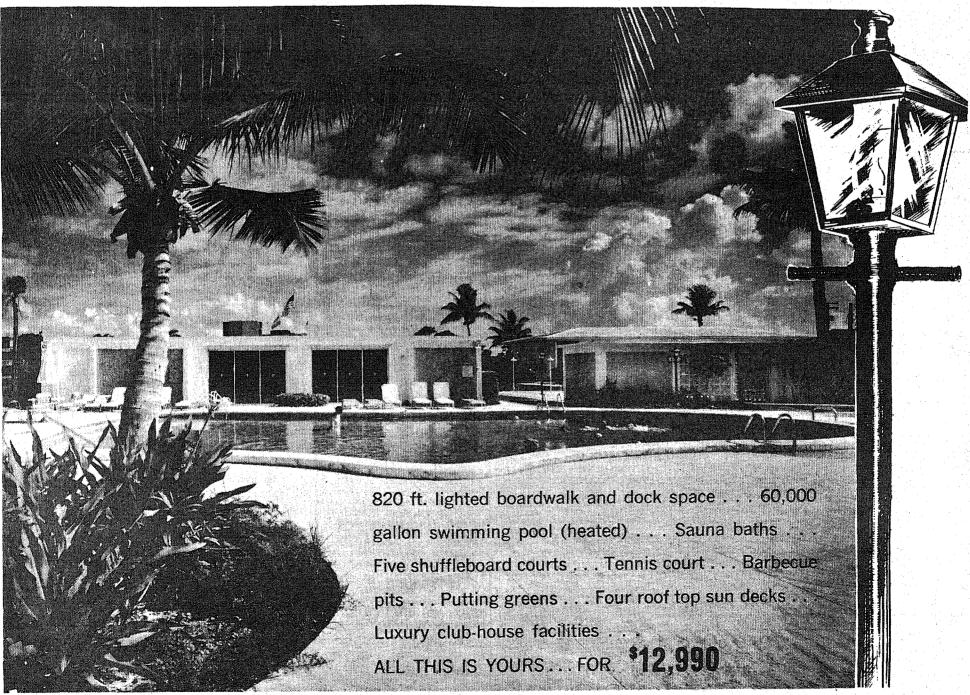
Spearheaded by an inter-religious group of men and women, both laity and clergy, Community Now will be the first newspaper of its kind, according to its originators. Its religious orientation will cut across major faithlines—Protestant, Catholic and Jewish. It will deal with community issues and problems in the light of the common and various interests and values of all religious groups, De Zutter said.

Response to the nonprofit newspaper venture so far has been reported as enthusiastic. Dr. Carl Bangs, Professor at St. Paul School of Theology (Methodist) and coordinator of the newspaper's founding group, said: "There has been a nearly unanimous assent from all who have been ontacted.

"Most denominational offices and many congregations have provided mailing lists or have arranged to promote the paper through their bulletins and newsletters," he continued.



DAMAGED INTERIOR of the Bon Pasteur Convent in Suez after it was reportedly shelled in an exchange of fire between Israeli and Egyptian artillery, is examined by a nun.



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