

# Bishops Reaffirm Encyclical Position

WASHINGTON—The administrative committee of the National Conference of Catholic Bishops, in a statement issued after their meeting here (Sept. 16-17), reaffirmed the U.S. bishops' support of Pope Paul's encyclical on birth control, *Humanae Vitae*, and asked for fervent prayers that the Church's unity may be strengthened under the leadership of the Pope.

The statement said the administrative committee reaffirmed the position expressed by the bishops shortly after Pope Paul issued his encyclical on the regulation of births. In that earlier statement, the bishops said they united with the Pope "in calling upon our priests and people to receive

with sincerity what he has taught, to study it carefully, and to form their consciences in its light."

The administrative committee appealed especially to priests "to respond generously to the Holy Father's plea for loyal service to those under their care. May God grant to all priests the zeal and constancy which so marked the Spirit of Christ the High Priest," they asked.

In the statement just issued, the NCCB administrative committee said:

The administrative committee of the National Conference of Catholic Bishops meeting in Washington on Sept. 17, 1968, reaffirms the position expressed by the bishops shortly after the pub-

lication of the encyclical, *Humanae Vitae*:

"The sacredness of Christian marriage makes it a special concern of the teaching mission of the Church. Its dignity must be carefully safeguarded and its responsibilities fulfilled. The recent encyclical letter of Pope Paul VI reflects this concern.

"The Holy Father, speaking as the supreme teacher of the Church, has reaffirmed the principles to be followed in forming the Christian consciences of married persons in carrying out their responsibilities.

"Recognizing his unique role in the Universal  
(Continued on Page 22)



VOL. X, NO. 29  
15¢ Sept. 27, 1968



NOT ABLE to resist helping put some of the final touches on St. Elizabeth Gardens before the big event Sister Jeanette, D. M., polishes a window. See more pictures on page 5.

## Three New Parishes Established; Priests Assigned

Announcement of the formation of three new parishes and a mission in the Archdiocese of Miami, the appointment of nine priests to new assignments and the granting of sick leave to another, was made this week by Archbishop Coleman F. Carroll.

At the same time, boundaries for the new parishes were designated, along with those of a

parish established eight months ago. Maps and the official boundaries appear on page 2 of this issue of *The Voice*.

Father James Connaughton, it was announced, will continue on sick leave to recuperate from major surgery at St. Francis Hospital, Miami. He remains as pastor of St. Ambrose parish, Deerfield Beach, and will resume his duties upon recovery.

Meanwhile, Father Casimir J. Stadalnikas, who has been in residence at St. Mary Magdalen parish, Miami Beach, while on sick leave, will act as pastor pro-tem of St. Ambrose, during Father Connaughton's absence.

Father Stadalnikas' official title will be vicar ecome, which designates a priest temporarily in charge of a parish.

Named pastor of the new parish of St. Paul the Apostle

(Continued on Page 22)



Father Connaughton



FATHER McLAUGHLIN



FATHER FLEMMING



FATHER KELLER



FATHER GUNTHER



FATHER SCULLY



FATHER STADALNIKAS



FATHER McCANN



FATHER VAUTRIN



FATHER DEL BUSTO

### Institute On Religious Education Opens Today

The first annual Archdiocesan Religious Education Institute will open today with a speech by Father James Plastaras, C.M., associate professor of Scripture of Our Lady of the Angels College, at 8 p.m. in the auditorium at St. John Vianney Seminary.

During tomorrow's session of the three-day institute, Auxiliary Bishop John J. Fitzpatrick, director of the Archdiocesan Office for Education, will celebrate Mass for the teachers at 11 a.m.

Guest speaker Dr. Martin Lang, F.M.S., director of the center for religious education at St. Norbert College, will address the teachers during a 9 a.m. meeting.



FIVE-YEAR-OLD who cannot brush her own teeth is symptomatic of the type of "retardation" which a new Marian Center program hopes to combat. See story and pictures on page 26.

## School Down-Trend Ends

WASHINGTON—(NC)—Current enrollment in U.S. Catholic elementary and high schools may be reversing the patterns of recent years, with elementary school totals leveling off after three years of decline and high school enrollment starting back up after a period of little change.

These trends emerge from a study by the National Catholic Educational Association, which estimates elementary enrollment for the new school year at 4,129,681, down only 35,823, or less than 1%, from last year. A year ago the comparable shrinkage was 4.68%.

On the secondary school level, estimated enrollment is at an all-time high of 1,116,395, up 27,123 or 2.5% from the previous year. Previous totals had been relatively constant since the 1964-65 school year.

NCEA officials stressed that the 1968-69 enrollment figures are tentative. Actual enrollment will not be known for several months. The figures are based on a survey of Catholic elemen-

tary and secondary school principals conducted last May by the NCEA Research Office.

The principals were asked to estimate what their schools' enrollment would be in September. More than half of the principals (7,110 out of 12,615) responded, and the NCEA Research Office made estimates for all Catholic schools based on their replies.

Commenting on the significance of the projected enroll-

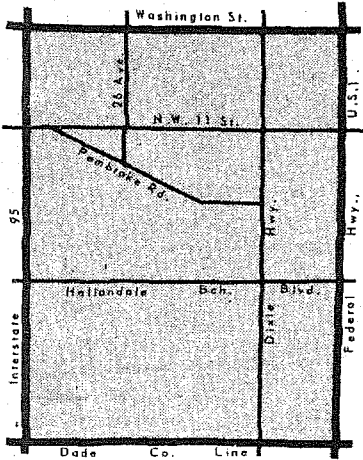
ment figures, Mrs. Winifred R. Long, Director of the Research Office, said Catholic schools have been turning away students in great numbers, particularly at the elementary level, as a result of "self-imposed adherence to smaller and smaller pupil-teacher ratios each year, the shortage of teachers, inability to finance the building of schools in the new parishes of the developing suburbs, and the financial squeeze of supporting the pyramiding costs."

**THE VOICE**

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

# Here Are New Parish Boundaries

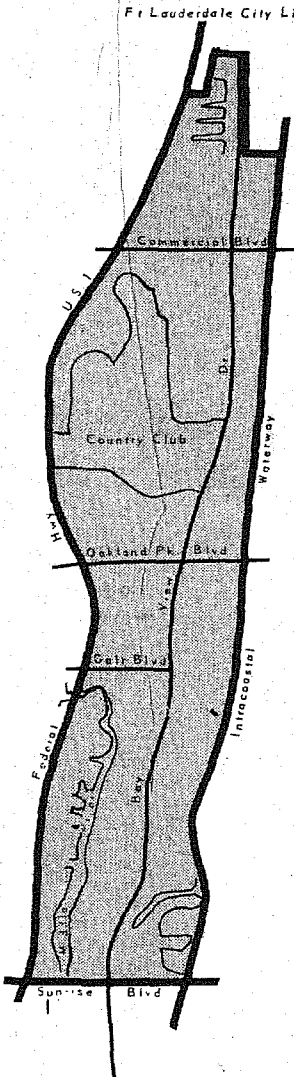
The Chancery announces the boundaries of the following parishes:



## St. Charles Borromeo

Hallandale, Broward County

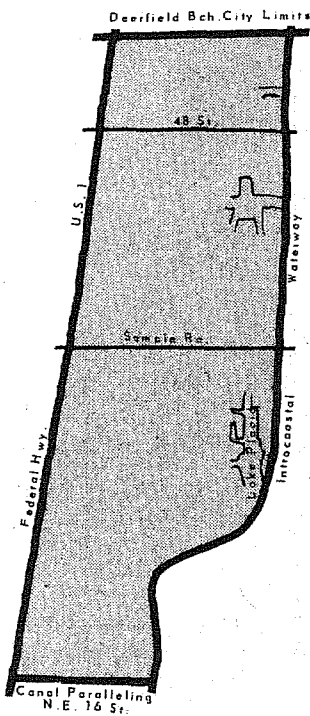
**NORTH Boundary**—Washington St.  
**SOUTH Boundary**—Dade County line.  
**EAST Boundary**—Federal Highway (U.S. #1).  
**WEST Boundary**—Interstate 95.



## St. John The Baptist

Fort Lauderdale, Broward County

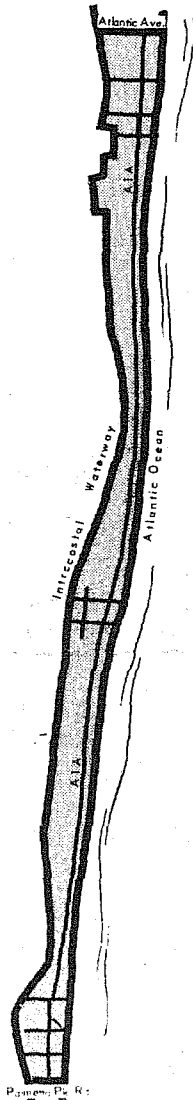
**NORTH Boundary**—The City limit line between the city of Fort Lauderdale and the city of Pompano Beach.  
**SOUTH Boundary**—Sunrise Boulevard (NE 10th St.).  
**EAST Boundary**—The Intracoastal Waterway.  
**WEST Boundary**—Federal Highway (U.S. #1).



## St. Paul

Lighthouse Point, Broward County

**NORTH Boundary**—Deerfield Beach city limits.  
**SOUTH Boundary**—Canal paralleling NE 16th St.  
**EAST Boundary**—Intracoastal Waterway.  
**WEST Boundary**—Federal Highway (U.S. #1)



## St. Lucy

Highland Beach, Palm Beach County

**NORTH Boundary**—Atlantic Avenue (Delray Beach A1A).  
**SOUTH Boundary**—Palmetto Park Road.  
**EAST Boundary**—Atlantic Ocean.  
**WEST Boundary**—Intracoastal Waterway.

## Nuns Doing Deacons Jobs

**VATICAN CITY (RNS)**—The Vatican has approved an experiment which will permit two Spanish nuns serving in Peru to take over many of the duties normally performed by deacons in areas hard-hit by shortage of priests.

According to a Vatican Radio report, the Sisters will be authorized to baptize, preach, distribute Communion, and officiate at marriages.

The Spanish nuns, who underwent a long training program before receiving their assignment, will work in a parish at Pucallpa in Peru.

The Vatican station's report said the program, if proved successful during the experimental period, might well be expanded to other areas of Peru which lack priests.

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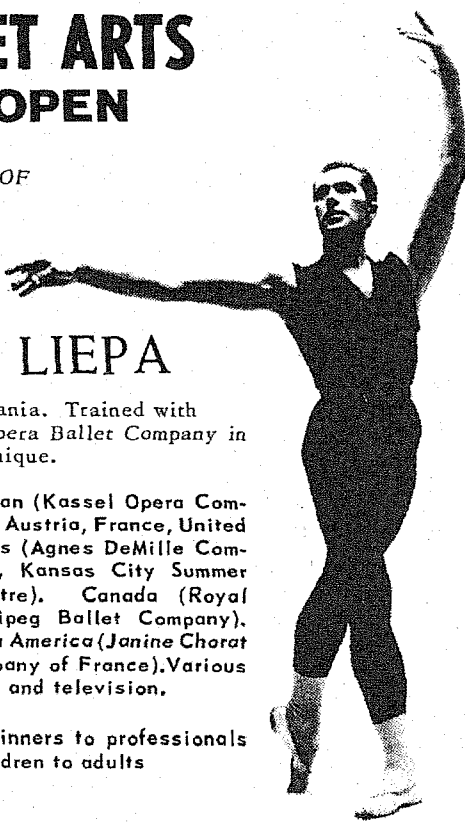
Born in Lithuania. Trained with Lithuanian Opera Ballet Company in Russian technique.

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# Archdiocese Of Miami

The Chancery announces the following appointments effective Thursday, Oct. 3, 1968, with the unmentioned exception:

**THE REVEREND JAMES CONNAUGHTON**—granted sick leave, while remaining as Pastor of St. Ambrose Parish, Deerfield Beach.

**THE REVEREND JOSEPH M. McLAUGHLIN**—from Administrator, Our Lady Queen of Martyrs Parish, Fort Lauderdale, to Pastor of the newly-created Parish St. Paul the Apostles, Lighthouse Point.

**THE REVEREND NEIL J. FLEMMING**—from Administrator, St. Lawrence Parish, North Miami Beach, to Pastor, St. Gregory Parish, Plantation, remaining as Director of Boystown of South Florida.

**THE REVEREND MICHAEL P. KELLER**—from Administrator, St. Gregory Parish, Plantation, and Spiritual Director of the Archdiocesan Council of Catholic Women in Broward County, to Pastor of the newly-created Parish St. Lucy, Highland Beach.

**THE REVEREND WILLIAM A. GUNTHER**—from Assistant Pastor, Little Flower Parish, Coral Gables, to Administrator of the newly-created Parish, St. Charles Borromeo, Hallandale.

**THE REVEREND RAYMOND J. SCULLY**—from in residence at St. Sebastian Parish, Fort Lauderdale, to Administrator, Holy Name of Jesus Parish, West Palm Beach.

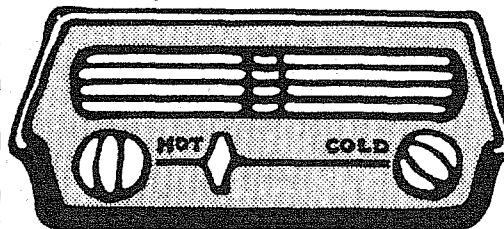
**THE REVEREND CASIMIR J. STADALNIKAS**—from residence at St. Mary Magdalen Parish, Miami Beach, to Vicar Econome, St. Ambrose Parish, Deerfield Beach (effective Friday, Sept. 27, 1968).

**THE REVEREND FRANK McCANN**—from Pastor, Holy Name of Jesus Parish, West Palm Beach, to Pastor, Our Lady Queen of Martyrs Parish, Fort Lauderdale.

**THE REVEREND JOHN P. VAUTRIN**—from Assistant Pastor, St. Lawrence Parish, North Miami Beach, to Vicar Econome, St. Lawrence Parish, North Miami Beach.

**THE REVEREND EUGENIO DEL BUSTO**—from Assistant Pastor, St. Agnes Parish, Key Biscayne, to Administrator of the newly-created Mission-Parish St. Robert Bellarmine, Miami, while remaining as Assistant Chancellor of the Archdiocese of Miami.

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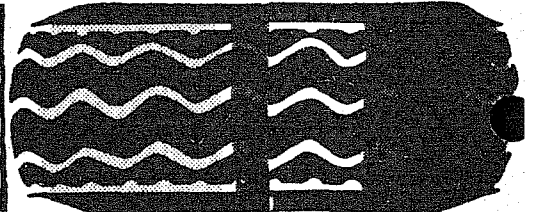


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## VOICE

Archdiocese of Miami  
Weekly Publication

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## Church Gives Up Land

QUITO, Ecuador—(NC)—The Ecuadorian Center for Land Service has begun distribution of 121,000 acres of Church-owned lands to over 2,000 Indian farm families. It also provides credit, technical advice and funding for roads, irrigation, schools and marketing.

The project is being financed with a \$825,000 loan-grant from Misereor, the German Catholic agency devoted to development in developing countries.

Of the total, \$520,000 in an investment in the pilot project for future expansion. The balance goes to a revolving fund, that will provide credit to individual farmers.

The total cost of the land distribution program of \$3 million is being financed with aid from other international agencies.

## Donated Trucks Rot

BOMBAY, India—(NC)—Sixty trucks donated by Pope Paul VI in July, 1966, to help rush food-grains from the docks to the interior, are rotting on the docks from the effects of the Indian monsoons.

The 60 heavy-duty Italian-made trucks show signs of heavy damage, supposedly due to accidents. Dock workers claim that the "accidents" are deliberate in order to facilitate the disposal of the trucks as scrap in the near future.

On their arrival here, the trucks were handed over to the Maharashtra Road Transport Corporation and were later transferred to the Central Road Transport Corporation.

Intended to transport foodgrains from the docks to warehouses in and around Bombay, the trucks were never put to any use.

Each vehicle arrived with a complete set of spare parts, since these are not readily available in India.

## Pageantry Scheduled

TUCSON, Ariz.—(NC)— Southwest U.S. pageantry will be woven into the celebration of the centennial of Tucson as a Church jurisdiction and the dedication of restored St. Augustine's Cathedral here Oct. 3.

Civic groups are erecting booths around the cathedral, and performances by Indian dancers and others will greet an expected 25,000 persons before the religious ceremonies begin. Archbishop Luigi Raimondi, Apostolic Delegate in the United States, and about 40 cardinals, archbishops and bishops from the U.S. and Mexico are expected to attend.

Tucson was made a Vicariate Apostolic in 1868, and a diocese in 1897. The plaza adjoining the cathedral here was the site of the original Arizona state capitol.

## Big Food Gift Cited

MONTEVIDEO, Uruguay—(NC)— Catholic Charities of Uruguay said in a report that Catholic Relief Services of the United States has channeled one million dollars worth of food-stuffs through 2,000 distribution centers in the country in 1968.

The food has reached some 8,000 pre-school children, more than 118,000 students in primary schools and over 20,000 needy adults. Local help includes 6,000 volunteers working in self-help projects sponsored jointly by Uruguayan Catholic Charities and CRS.

There have also been donations of clothing and medicines.

## Education Fund Drive

WASHINGTON—(NC)— Fifteen leaders in the educational and business world, including both Catholics and non-Catholics, have agreed to help the National Catholic Educational Association raise \$2 million for new projects, among them a \$750,000 educational service center in Washington.

Father C. Albert Koob, executive secretary of NCEA, said the drive is "the first such fund-raising effort in the 65-year history of NCEA. The times themselves make it essential—times of rapid change and vast challenge to education. We see this effort as the cornerstone of a dynamic new NCEA better able to meet the needs of these times.

## Canonizations Nearer

The Congregation of Rites has approved miracles attributed to Clelia Barbieri, the Italian foundress of the Minim Sisters of the Sorrowful Mother, and cleared the way for her canonization, possibly on Oct. 27.

The congregation, which met in the presence of Pope Paul VI at Castelgandolfo on Sept. 19, also received evidence of the heroicity of virtue of Protestant-born Father Karl Schilling, a Norwegian who became a Barnabite priest, and of Sister Agostina Pietrantoni, a professed Sister of Charity of St. Antida Thouret.



"A CORROSIVE spirit of criticism has become fashionable in some sectors of Catholic life," Pope Paul warned in an audience with pilgrims at Castelgandolfo (above) just before he returned to the Vatican. "There are, for

example, magazines and newspapers," the Pope said, "which seem to have no other function than that of reporting unpleasant news regarding facts and persons in the ecclesiastical area."

## Calls Black Power Urban Crisis Key

By E. B. DUARTE

SAN ANTONIA, Tex.—(NC)— The nation's most pressing urban problems will not be resolved without the full realization of Black Power, a prominent social welfare teacher and writer insists.

He is Dr. Richard A. Cloward, professor at the Columbia University School of Social Work. With Columbia colleague Frances Piven, he is co-author of numerous articles on welfare and the Welfare Rights movement.

Cloward was interviewed here at Our Lady of the Lake College, where he conducted a three-day seminar on "Issues in the Contemporary Urban Crisis" sponsored by the college's Worden School of Social Service.

Cloward said one of the reasons for urban racial unrest is that city governments—still tied to the white working and middle class—are not responsive to the needs of black residents.

Another factor causing the neglect is that Negroes are not organized, he said.

"But when they get organized, they are going to take control of city government," Cloward predicted. "This is what I understand Black Power is all about."

"Unless blacks unify, they are never going to get anything. One thing they want is a responsive government, and if they have a majority in a city, they want control—and properly so."

To accomplish this goal blacks must develop a common discipline, conduct effective voter registration drives and agree on candidates.

"This is coming. The largest cities in America are going to come under black control within the next 10 years." He said the political takeover will be a certainty in such metropolitan areas as Philadelphia, Cleveland, Gary, Detroit and Newark, on the basis of "sheer numbers," he predicted.

Acknowledging that the exodus of the whites from metropolitan to suburban areas would reduce the city's real estate tax base, Dr. Cloward speculated that factor would not prevent the black-controlled cities from providing services to their constituents.

## Archbishop Backs LBJ On Vietnam

STONEWALL, Tex.—(NC)— Archbishop Robert E. Lucey of San Antonio defended President Lyndon B. Johnson's policy in Vietnam during services here which the President attended.

Archbishop Lucey, speaking at the dedication of a new rectory for St. Francis Xavier church here, said he had decided the President's Vietnam policy was equivalent to the papal peace program when Eugene Locke, former deputy ambassador in Saigon, explained American aims there to him during a trip to South Vietnam.

The President customarily attends Sunday Mass at St. Francis Xavier's when he is at this ranch. He then drives to one of the Protestant churches in the area for a second service.

"The heart of the matter is this," Archbishop Lucey said, "when unjust aggression occurs in this world of ours the peace-loving nations must do something about it; otherwise, the whole world will be ruled by vicious men."

The archbishop said opposition to the war was "emotional," and criticized newspapers, the academic community and the students for their attacks on administration policy.

"With all the billions of dollars we've spent in the universities," he said, "they haven't taught them the difference between a just war and an unjust aggression."

## Editorial Backs Pope

VATICAN CITY (NC)—An editorial in the Vatican City daily, L'Osservatore Romano, says that Pope Paul VI was "consistent, paternal and positive" when he said in a recent discourse that the news media's reporting of Church matters was often done in a spirit of "corrosive criticism."

The comment, by editor Raimondo Manzini, entitled "A Positive Warning," said that Pope Paul was indicating how fruitless it is to express alarm in news reports that are often misguided.

"The line of the Pope's policy has been consistent, paternal and positive," Manzini said, adding that the Pope in the past has expressed the hope that everyone will avoid fruitless discussions and regrettable controversies.

In the recent discourse Pope Paul had said: "A corrosive spirit of criticism has become fashionable in some sectors of Catholic life. There are, for example, magazines and newspapers which seem to have no other function than that of reporting unpleasant news regarding facts and persons in the ecclesiastical area."

Manzini said: "The Pope certainly does not fear what is original and vital in the stirrings which act as a leaven in the post-conciliar Church but offers his guidance to those who follow the wrong way."



TWO YOUNG girls weep bitterly as they try to comfort their father who was wounded in the stomach when fighting erupted on the outskirts of Tay ninh, South Vietnam, a provincial capital 53 miles northwest of Saigon. Another grief-stricken member of the family fainted.

## Bishops Recommend Study On Fertility

CHICAGO—(NC)—The task of renewal "cannot be accomplished without great pain," John Cardinal Cody of Chicago told participants in the annual assembly of the Conference of Major Superiors of Religious Women.

Cardinal Cody explained that "suffering is part of the cost for a healthier and more Christian contemporary re-

ligious life." He gave the welcoming address to the meeting.

"I believe," he said, "that our Christian faith and hope must prompt us to realize that during these times of transition we are bound to face great problems and difficulties."

"But we know too that our response to renewal is in-

spired by the Holy Spirit and the Church itself. We must believe that out of these troubled times will come Religious congregations that are more Christian and better attuned to the needs of our day.

"As bishops, we share the challenge of renewal with you. It is our weighty responsibility to work closely

with our priests and Sisters and lay people in facing this challenging task.

"Renewal must involve a cooperation and collaboration of the entire Church, and not simply a part of it...I am sure that I can speak for all the bishops of the United States in stating that we are most willing to cooperate with you in every possible way."



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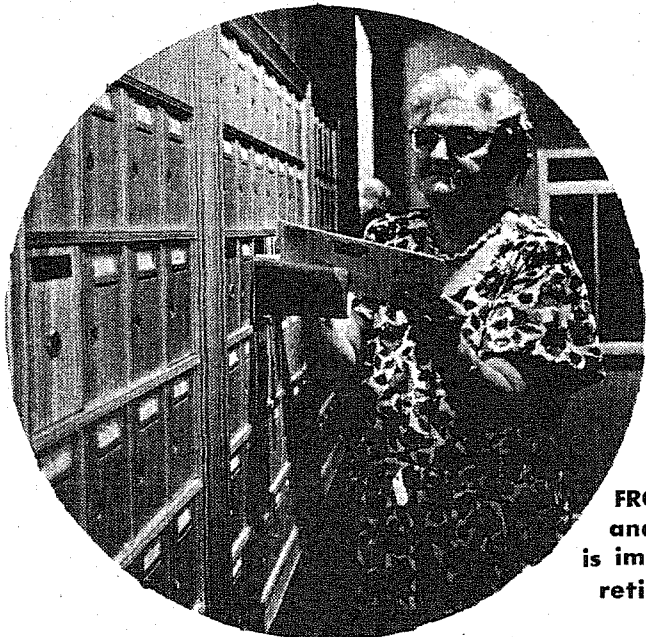
Connecticut	Illinois	Maryland	Michigan	Ohio
Florida	Indiana	Massachusetts	New Jersey	West Virginia



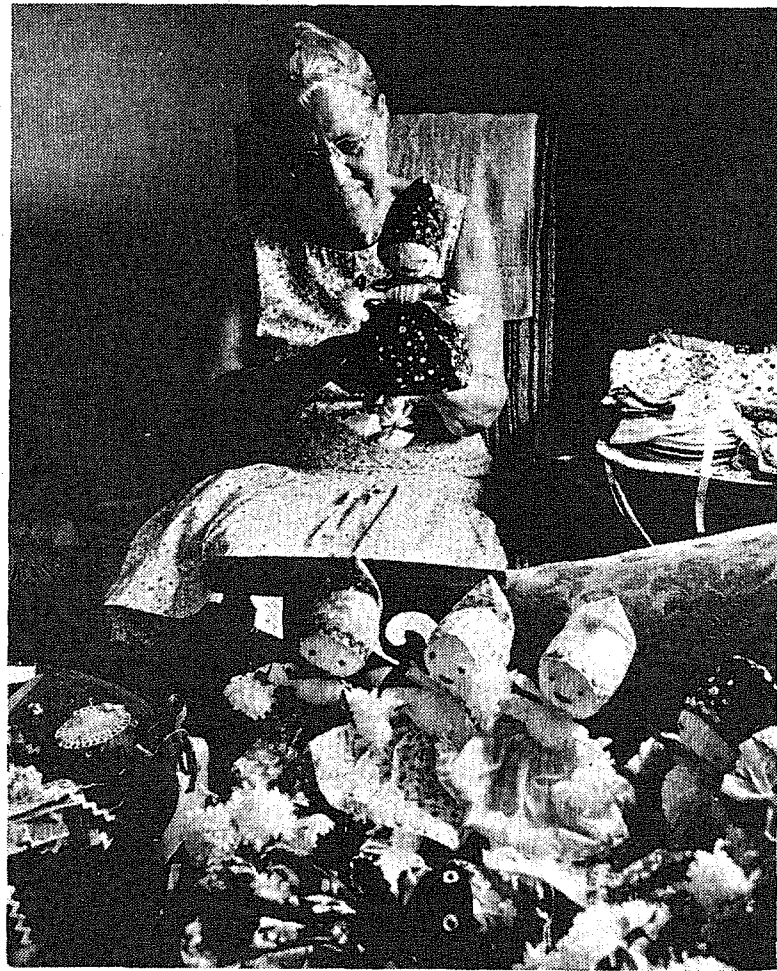
**SPACIOUS PATIO** area offers Bernard J. Lynch (left) and George F. Schober a chance to sit and chat in the September sun.



**JUST ACROSS** the parking lot from St. Elizabeth Church in Pompano Beach is St. Elizabeth Gardens-apartment complex for senior citizens, built with a Federal loan under the sponsorship of the Archdiocese of Miami which is being prepared for dedication Oct. 11.

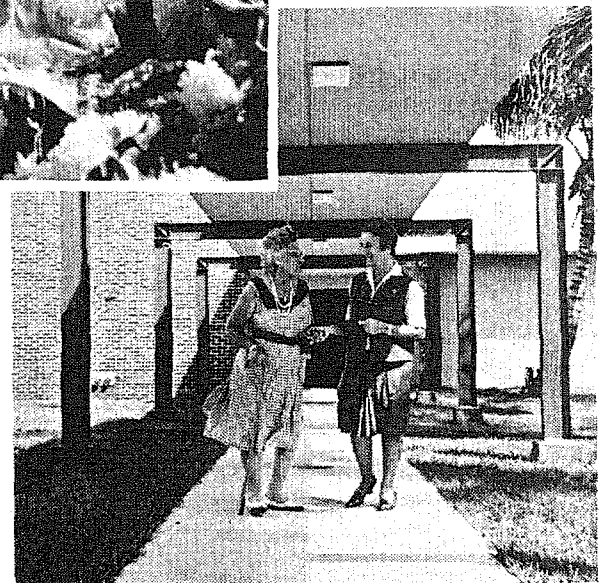
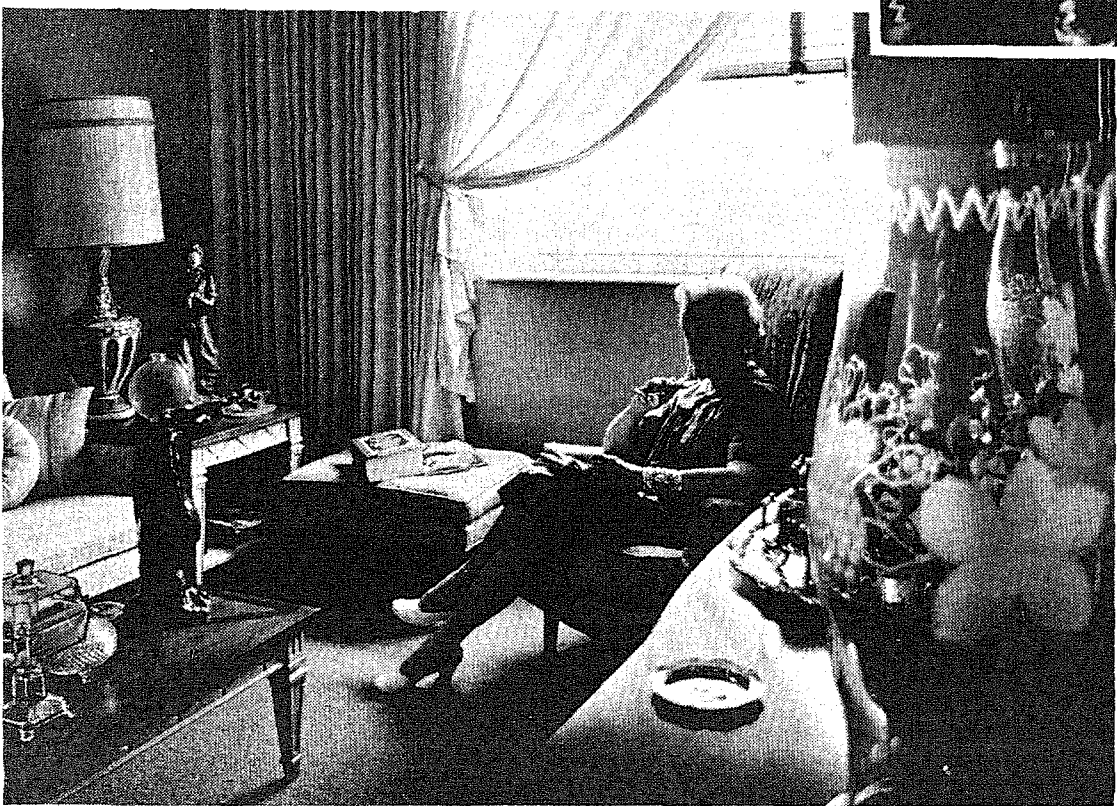


**MAIL FROM** friends and relatives is important to retired Florida residents

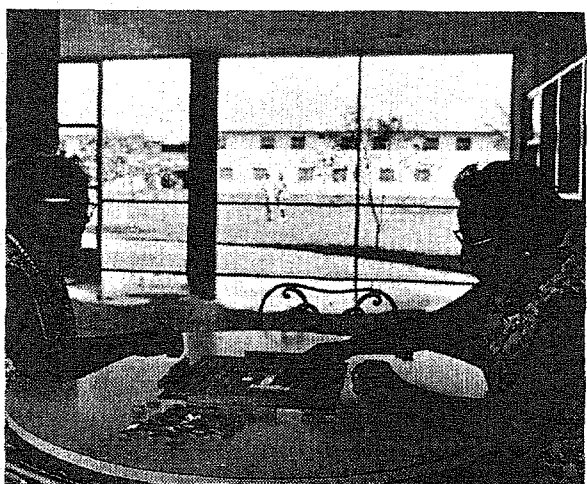


**MANY HOBBIES** such as making the yarn dolls Mrs. Sally Olsen works on, fill the hours of some of the retired persons living in the one-bedroom units at St. Elizabeth's.

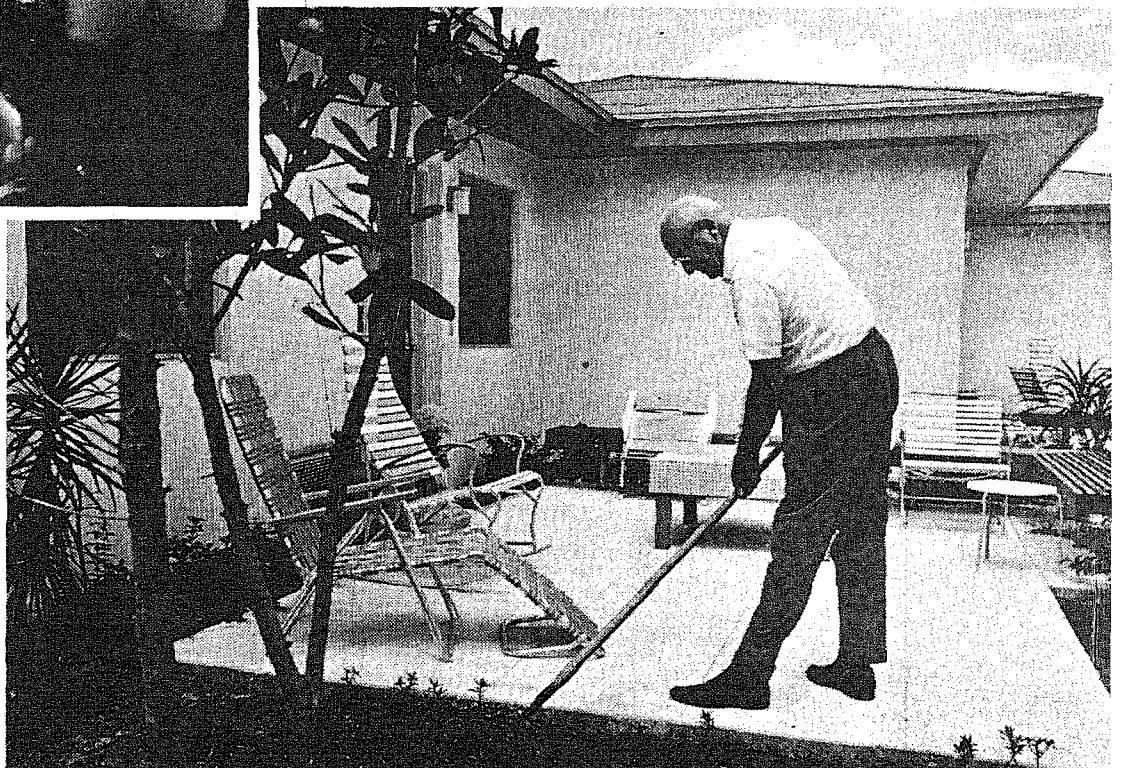
**PERSONAL MOMENTOES** and furnishings bring certain pleasant memories into the brand new apartments for residents such as Mrs. Helen S. Lehman to share with their new friends and neighbors.



**STAFF WORKER** Sister Rita, D.M., superior, stops to speak with Mrs. Grace Soper — one of the hundreds of senior citizens who appreciate the nun's companionship.



**LOUNGES ARE** available where Mrs. Margaret M. Burke (left) and Mrs. Marion C. Streat can play Scrabble in air-conditioned comfort and yet still glance out through the large windows to take in Florida landscape.



**PRIVATE GARDEN** for a cottage resident means that Hal P. Cline has chance to get out and weed the area regularly.

## EDITOR'S COMMENT

# The Grape Boycott --Make It Complete

"If you eat California grapes, someone else will go hungry," a priest recently observed. "To support an industry which does not pay a living wage to its workers certainly has moral overtones," he added.

Pleas to boycott California grapes, which constitute 90% of the table grapes in this country, are mounting. The issue centers around the refusal of growers to collectively bargain with the migrant farm labor which picks the crop. The pickers are left without recourse to achieve human working conditions and a wage worthy of minimum human dignity.

The National Labor Relations Act of 1935, which guarantees the right of workers to organize and collectively bargain with their employers, excludes farm workers. As a result the powerless and impoverished workers have turned to the moral conscience of the nation. The workers ask housewives to invoke an economic sanction since their own strike has been fruitless.

The growers have evaded the strike of the pickers by bringing in aliens from Mexico.

The boycott of table grapes has the backing of Archbishop Dearden of Detroit, president of the National Conference of Catholic Bishops, and countless other Church leaders.

The poverty of farm workers in California and their frustration to achieve basic moral rights may seem far distant from Florida. The fact is that Florida also has thousands of migrant laborers who seek to better their lot. What happens in California may well have a bearing on how the farm workers and their families are treated in Florida.

It is estimated that the boycott of table grapes this year will cost California growers 100 million dollars. This is a drop in the bucket compared with the loss of human dignity suffered by farm laborers for generations.

We all have the opportunity to make a responsible contribution to the welfare of our suffering brothers: complete boycott of California grapes.

## Racial 'Understanding' Effort Pays Dividends

NEWARK, N.J. —(NC) —Operation Understanding, an interracial program launched six months ago at Queen of Angels parish in the ghetto area here for a one-shot effort, is still paying dividends.

One of the latest dividends is the opening of a thrift-store common in the suburbs as a fund-raiser for worthy causes but unknown in the city where need for such stores is evident.

The store is being run by Operation Housewives, a group of black women from Newark and white women from the suburbs, who developed the idea after a panel discussion conducted by Operation Understanding.

Operation Understanding was a spontaneous response to an interracial gathering here which was examining ways of ending tendency of the races to drift apart. It succeeded and one of its projects, a silent Walk for

Understanding through the city's riot-torn area, attracted 25,000 participants.

Current efforts include a voter registration drive, aid in relocation of families and opening a permanent office staffed with volunteers—local and suburban. It also has organized tutoring and leadership programs, and interracial panels which go to suburban communities by invitation.

When Mary Smith, a black social worker, one of the panelists, told her story in suburban Maplewood, concerned women there met with her and some other Newark women, then organized Operation Housewives.

"On the opening day of the thrift store," Mary Smith said, "we had over 200 shoppers come in. The need for the store is obvious. Our biggest problem is that we do not have enough articles to fill the demand."

# The VOICE

The Archdiocese of Miami Weekly Publication embracing Florida's eight southern counties: Broward, Collier, Dade, Hendry, Glades, Martin, Monroe, and Palm Beach.

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## TRUTH OF THE MATTER

# How Do We Explain A Vocation? Question Spurs 'Heavy Thinking'

By MSGR. JAMES J. WALSH

It should not surprise anyone very much now a days to learn that the traditional concept of vocations to the priesthood or the religious life is under fire. It seems that just about everyone in the past, including Protestants, Orthodox and Catholics accepted the vocation of a priest or minister in terms of "a calling from God."

Young men and women accepted without question the conviction that God has a plan for all His children, that some of them were destined by Him to dedicate their lives completely to His service, and that they could depend upon the grace of the Holy Spirit to make known this calling in some fashion.

Through prayer and advice they were to seek what God had destined them to do with their lives. This was reinforced by the reminder that Christ had told the Apostles He Himself had chosen them, they had not chosen Him.

In our questioning age, any universally accepted conviction like this sooner or later was bound to be taken to the laboratory for an analysis and a reappraisal.

It was inevitable that some would be quick to deny it outright, merely because it seemed too pat and explanation of the mystery of a vocation or because it has been around too long; some others, with no ax to grind, are turning from the old view in order to find a more challenging way to present the idea of a vocation to young people today.

This came out again in the meeting of the U.S. Vocation Directors in New York last week. Two years ago in Milwaukee the same topic was high on the agenda, as it was at the NCEA meeting last April.

All of which indicates that in the current panic about vocations, the very origin of a vocation is being questioned, and not many are wholly satisfied with the answers.

If a vocation does not come from God, how do we explain its origin? In this current theory which is gaining some supporters, the vocation comes from man himself. It is the result of a free human being's choice of God.

There is no overall plan in which God has chosen this man to be a priest, this woman to be a nun, this youth to be a brother. Finding one's vocation, then, is not a matter of finding God's will.

Extremists in this theory more or less say that God has nothing to do with it. More moderate

theorists claim that the grace of the Holy Spirit is active in enlightening and strengthening the youth as he makes the choice of dedicating himself to the life of service.

Obviously, this view is streaked with the influence of existentialism. It emphasizes the dignity of the human being in making his own choice of a vocation. It underlines his freedom, as if the ancient notion of a vocation somewhat diminished the freedom of an individual, if he had to seek out a destiny already settled for him, even if God did the settling.

Monsignor Myles M. Bourke, a scripture scholar who spoke to the vocation directors last week on this subject, admitted he was substantially in sympathy with the theory, but he is unhappy with those extreme views which leave out the role of the Holy Spirit or lessen it considerably in the matter of a vocation.

He feels that in such a view of vocations, that is, emphasizing that a young man or woman makes the initial advance to Christ and freely chooses Him, there is reason to hope that some inherent capabilities of the adolescent to accept Christ will be awakened and stimulated.

To the objections that such a theory contradicts the Biblical teaching on vocations, wherein we find that Abraham, Moses, Jeremias, Our Lady and the Apostles were all called directly by God, Monsignor Bourke stressed that these are all singular cases, extraordinary assignments by God, which do not indicate His ordinary way of dealing with human beings.

He went on to say that the Gospel accounts of the choice of the Apostles indicate that there was a calling first to the vocation of faith, and only later to the priesthood. He stressed that vocation directors today should be more concerned with helping youth realize the significance of their vocation to the faith, so that they would then be prepared to make the choice of a vocation to the priesthood or religious life.

The current condition of vocations is such that anyone is ready to listen to any new theory in the hope that it may eventually help the cause. However the attempt to discard the traditional view that God initiates a vocation finds many directors unwilling to go all the way.

Some see this choice of the individual as leading to a part-time commitment to the priesthood. If one chooses God's work now on one's own initiative, why may not one after five years in the priesthood make another choice which would lead him out of the priesthood?

Others see in this theory another swing towards naturalism, away from the supernatural realities, a lessening of the role of God in the affairs of man.

At any rate, the theory has caused some heavy thinking on vocations, and this is good.

## Vocations Are Gift Of Lord, Meet Told

NEW YORK — (NC) — One hundred seventeen diocesan vocation directors from throughout the United States met here to discuss problems in the field of vocations.

Msgr. James J. Walsh, director of vocations for the Archdiocese of Miami, was among those attending the three-day meeting.

Msgr. Miles M. Bourke, pastor of Corpus Christi church here and former dean of St. Joseph's Seminary in Dunwoodie, N.Y., gave the keynote address.

He stressed the fact that

although God's intervention in the call to a religious vocation is not as dramatic as that of Abraham, Mary or Paul, it does not mean that it is not present.

He rejected the concept that a vocation is to be thought of only in terms of one's personal selection and stated that the essence of vocation is the call to a life of prayer and a ministry of the Word, and that this ministry must always be thought of as the gift of the Lord, a gift which manifests itself in the natural potentiality given to the candidate by God.

Sister Augusta Neal, principal author of the National Sisters' Survey, discussed the implications of her research for the vocation director.

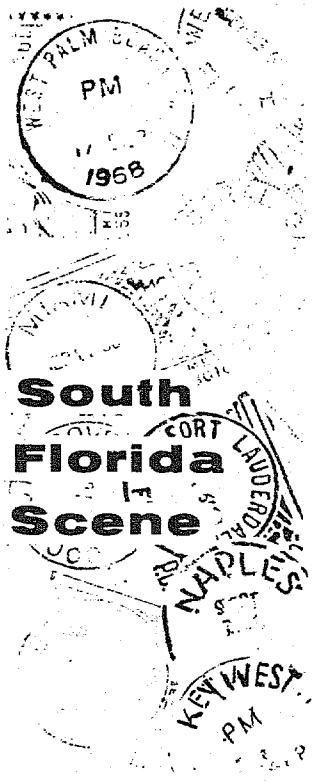
She urged the directors to be aware of the revolutionary trends affecting contemporary society and said that the director must have an understanding of how youth sees the problems of world peace, poverty and human rights.

Speaking as a sociologist, the Sister of Notre Dame de Namur evaluated the religious life as a sociological

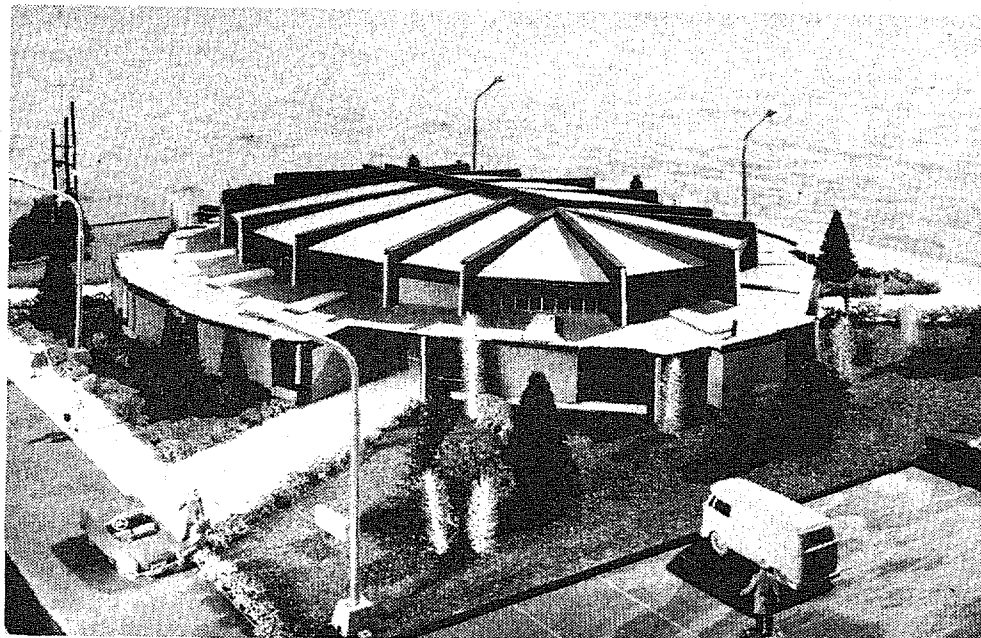
phenomenon.

Dr. Graham B. Blaine, chief of psychiatry of the Harvard University Health Service, discussed the identity of the Christian ministry and the value of religious faith in contemporary society.

He said that the directors must understand the frustration that has led to youth's rebellion, but added that the Church must not relinquish its responsibility of presenting to the young those unique aspects which only religion can offer.



# St. Kevin's Parish Unveils Plans For A New Church



ARCHITECT'S MODEL of the proposed St. Kevin's Church

## Set Meet On Married Life Prelate Tours Latin America

LANTANA, Fla. —A "Marriage Encounter"—designed to give married couples an opportunity to examine their lives together—will be offered at the Cenacle Retreat House here from Oct. 4 to 6.

Mr. and Mrs. Bob Munson, of Miami, are the couple who have organized the encounter. They may be contacted at 758-0619 for further information.

ST. LOUIS (NC)—Archbishop John J. Carberry of St. Louis is touring St. Louis archdiocesan missions in Bolivia and Chile. He is visiting four parishes in which 14 St. Louis priests are serving, in a program begun by the late Joseph Cardinal Ritter in 1956.

He is accompanied by Msgr. David A. Ratermann, director of the program in St. Louis and one of the first priests to serve it in Bolivia.

## Around The Archdiocese

### Corpus Christi

An "evening of reflection" sponsored by the Christian Family Movement will feature a speech by Father John W. Glorie, assistant pastor of Holy Family parish. During the meeting, which begins at 8 p.m. Sunday, Sept. 29, in the parish hall, 3220 NW 7th Ave., Father Glorie will discuss parent-teen communications. The evening will include slides and a round table discussion.

### St. Vincent

DELRAY BEACH—The Altar and Rosary Society of St. Vincent Ferrer parish will present a desert and card party, Thursday, Oct. 3, at 7:30 p.m. in the school building. Information may be obtained from Mrs. Andrew Davlin at 278-1909.

### St. Francis Assisi

RIVIERA BEACH — A pot luck supper will precede the regular business meeting of the Altar and Rosary Society of St. Francis of Assisi on Tuesday, Oct. 1, at 6:30 p.m. in the school cafeteria.

### St. Michael, Archangel

Festivities for the parish patron's feast at St. Michael the Archangel will begin at 1:30 p.m., Sept. 29, on the parish grounds.

Entertainment will include Sing-Out-Miami, the Girl Scouts choir, the Boy Scouts "Order of the Arrow" and Maurice the Magician.

### Mercy Hospital

A luncheon and card party for the benefit of the Mercy Hospital Auxiliary will be hosted by the group Friday, Oct. 4, at noon in the Coral Gables Country Club, 997 N. Greenway Drive. Donation is \$5. For tickets contact Mrs. A. Argan at 373-8154.

### Assumption

POMPANO BEACH—The first meeting of the year for the Assumption Guild of Our Lady of Assumption parish, will be held Tuesday, Oct. 1, at 10 a.m., in the Silver Thatch Inn, A1A.

Father Thomas L. McDermott, pastor of the parish will be present.

### St. Dominic

Parishioners will present their annual festival from 11 a.m. to midnight on the parish ground on Nov. 9 and 10. Games and refreshments will be available.

### OLPH Circle

The annual dinner for the benefit of the Marian Day School for retarded children will be presented by the Daughters of Isabella Circle of Our Lady of Perpetual Help on Saturday, Sept. 28, at 270 Catalonia Ave., Coral Gables. For tickets contact Ann Black at 667-1051.

### St. Bartholomew

MIRAMAR—The Womens Club will serve a spaghetti dinner Sunday, Sept. 29 from 1 p.m. to 7 p.m., at Perry Junior High in Miramar for the benefit of the convent and school building fund.

Tickets will cost \$1.25 for adults and 75¢ for children. For information call Mrs. Phil Guarasci at 989-4149.

### Alhambra

The recently-formed International Order of Alhambra Hafsun Caravan No. 176, Miami's First Caravan, dedicated to assisting retarded children, will host its first charity dinner dance at the Coral Gables Country Club Friday night, Oct. 4. All Alhambra members and others interested are invited to attend.

Dinner will be served at 8 p.m., preceded by a cocktail hour. Ticket arrangements may be made by contacting Frank J. Flynn, MO6-3488.

### Holy Family

Ralph Renick, vice-president in charge of news for WTVJ Channel 4, will speak on "Peace in the City, in the World and In The Family" during the general meeting of the Holy Family Christian Family Movement, Friday, Oct. 4, at 8:30 p.m. in the parish hall.

The meeting is open to member of the CFM and to married couples interested in joining the organization.

For information contact Mr. and Mrs. Joe Dawson, president couple, at 949-3645.

### ACCN Meet

POMPANO BEACH—The Archdiocesan Council of Catholic Nurses will meet Saturday Sept. 28, at 2 p.m., in the conference room of St. Elizabeth's Gardens, Walton Road, here. They will discuss the revitalization of the group and future commitments in today's ever-changing professional and moral world.

Plans for a new Church—located between 125th and 127th Aves. on Bird Drive in Miami—which would serve St. Kevin's parish were unveiled this week by Father Michael Licari, parish administrator.

The architect's drawings call for a structure of 13,000 square feet of inside space and a capacity of 700 persons.

The physical plant will include a permanent chapel, which can be closed off from the area used as a parish hall, and then opened again for Sunday Masses; a sacristy, a kitchen and various areas for private prayer.

### CONTEMPORARY

The church is an original design and of contemporary style which is especially suited to Florida, according to Rene Valladares, the architect. He pointed out that the structure will be of three main colors—grey, black and natural brown wood—and will be executed in concrete and wood paneling with the superstructure left exposed.

The building will be oval-shaped and will sit on a waterway in the southwest Miami parish, according to Father Licari.

Concurrent with the unveiling of the plans for the Church was an announcement by Father Licari of the formation of a committee of 120 volunteers who will work for the building fund campaign and hope to raise the \$150,000 it is estimated the church structure will cost.

### ENCOURAGING

"The response of 120 volunteers to serve on the committee is very encouraging," Father Licari Explained.

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There are presently 475 families in the parish, but most of the area included in the parish is yet to be developed.

James Bell has been named general chairman of the drive and Mrs. Mary Mallory has been appointed vice-chairman, the administrator said.

The architect commented that the "purpose of the building as it is designed, is to maintain the spiritual force of faith, and the force of freedom of the individual, open to thoughts and thus near God."



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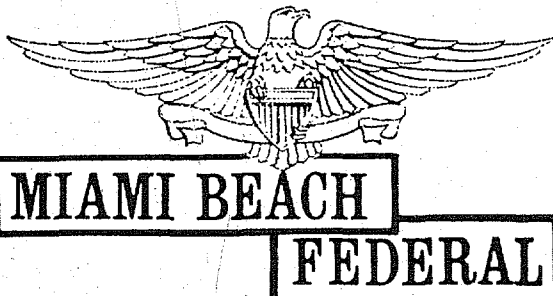
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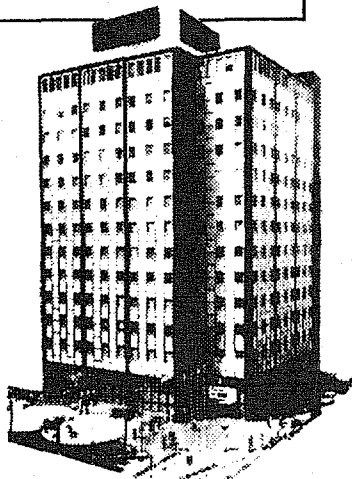


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**MUNDELEIN COLLEGE** student models a new fashion in nun's habit at a style show staged in Chicago that attracted more than 200 superiors of Catholic religious communities for women. The new designs for nuns featured short skirts, two-piece suits, one-piece dresses, and bolero jackets.

# Some Answers To Questions About Charity In Everyday Life

By **MSGR. R. T. RASTATTER**  
Archdiocesan Director,  
Catholic Charities

It would be extremely difficult — no — impossible and presumptuous for anyone, particularly ourselves, to attempt to enlarge upon or even emulate the definitions and expositions of charity as Saint Paul did in his letters to the Corinthians and Galatians. No one but he could thoroughly explain the wonderful marks of this queen of all virtues.



**Msgr. Rastatter**

However, such an attempt was nobly made by James Joseph Dugnet in Venice in the year 1783. His treatise was called, "The Characteristics of Charity" . . . characteristics so strikingly out-

lined by the Apostle Paul. Much more recently, in 1963, a rarely beautiful book of considerations with the same title was prepared by Sister Nazarene Morando, D.S.P.

It will be a source of great benefit and deep-felt inspiration to any who read it (it's short, 106 small-sized pages, 4-1/2" x 7-1/4") and it's quite inexpensive and may be had, we believe, at any Catholic book store. The Library of Congress Catalog number: 63-14589.

Therefore, this "Anatomy of Charity" is the first in a series which will attempt to bring charity into focus with our everyday world of today . . . not merely what it is. Most of us know or should know that.

Regrettably there are far too many of us who may know what charity is — but who say, "What does it mean to me?" Saint Paul wrote to the Galatians ". . . Make no mistake about it, you cannot

cheat God. A man will reap what he sows."

Others say, "What can I do?" Indeed, the avenues of charity are many, broad and uncrowded.

In this installment, we attempt, by the use of the question-and-answer method, to clarify some of the "mystery" we permit to enshroud or deter our own practice of charity every day of our lives.

As you read these questions and answers, let us key your thinking by telling you that our annual "Good Samaritan Collection," to be taken up in all churches in our Archdiocese on Sunday, Nov. 17, will be almost exclusively for children in dire need of one form or another of our love, care and support.

These are the questions most commonly asked:

**Q. How can we make any contributions since we are a low income family just**

about able to make ends meet with the cost of living constantly going higher?

A. All of us are aware of the steady rise in costs. Yet, aside from the fact that salaries in almost all categories of labor are also steadily rising, there are many ways in which you can dispense charity.

First and foremost is prayer — the most powerful weapon in the arsenal of charity. You might perform works of mercy like visiting the sick, bestowing kindnesses on the aged and infirm, helping a neighbor in distress, and many others.

Let us, however, remind those who feel they, too, are not recipients of sufficient of the world's goods, of this parable: There was once a man who grumbled — loud and long — because he had no shoes . . . until he met a man who had no feet.

**Q. Why cannot the Church — so rich — take**  
(Continued on Page 22)

## All Welfare Aid Too Little, Dean Asserts

WASHINGTON, D.C.—No one has ever received adequate support on welfare "not in a single state in the U.S.," the new dean of the National Catholic School of Social Service said here.

Mrs. Dorothy Bird Daly, whose appointment as head of the Catholic University of America's School of Social Service was announced here, added: "Not even in New York or California does the Welfare grant bring you above the poverty level."

In her opinion the single greatest policy problem in the social service field is "the fear that if you help people at a decent level, you will make them dependent."

"Sociology and psychology," she said, "actually establishes the opposite. If you help people early enough and help them well enough, you free them to take advantage of education for productive and creative activity."

Dr. Daly began her career in social work in 1930

when she became a case worker for New York Catholic Charities. Since that time she has held a number of posts in welfare, most recently with the U. S. Department of Health, Education and Welfare.

As project director of the HEW "task force" on social work education and manpower, she produced the first organized study of the manpower crisis in the social service field and was instrumental in the passage of the 1967 Social Work Manpower Bill by Congress.

For the past two years she has been devising a new computer-assisted manpower system for public welfare agencies.

## Changing Times Will Be Theme Of A Seminar

KENDALL — Two courses dealing with "the Theological Revolution" and "The Cultural Revolution" will be offered by the Ecumenical Institute, Nov. 22 through 24, at the Dominican Retreat House here.

The cost of the two-day seminar will be \$28 including meals, lodging and registration.

The Institute staff, which is based in Chicago, is composed of persons from religions as widely divergent as Roman Catholic and Southern Baptist.

They perform research in the areas of religious curriculum, worship, and community reformation. They live a communal life and pool their economic resources, share administrative tasks and house duties.

According to the Rev. David Zollars, of Pinecrest Presbyterian Church, Miami, the program is aimed at showing the individual how to relate his Christianity to the demands and pressures of the modern world. The course also offers introductory discussion in the logical writings.

For further information contact Sister Damian O.P., at the Dominican Retreat House.

## Around The Archdiocese

(Continued from Page 7)

### Holy Rosary

PERRINE—All of the parish organizations are sponsoring a "good old-fashioned get-together" to welcome Father John J. Donnelly, S. T. B., as new pastor, on Sunday, Sept. 29, at 8 p.m., in the Cutler Ridge Auditorium.

Refreshments, entertainment and dancing are on the evening's agenda.

### St. Elizabeth

POMPANO BEACH—A program of religious education for adults will begin on Wednesday, Oct. 2, from 7:30 to 9 p.m., in the parish hall.

The program is aimed at persons interested in bringing themselves up to date on the Church in the modern world.

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# Mom's 'Back To School' To Help The Teacher!

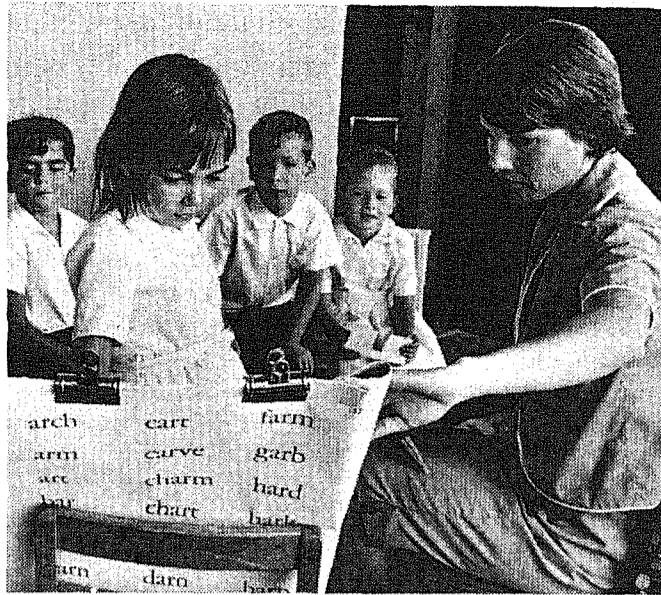
By  
**T. CONSTANCE COYNE**  
The days when moms simply took the kids to school and left them to the teachers are gradually disappearing with the opening of each school year according to a survey by The Voice of some parish schools in the Arch-

diocese of Miami. Now, mom is coming right inside the building to lend a helping hand to the busy teachers—thus leaving more time for them to teach. As recently as five years ago, the only time mothers got into the act was when a field trip demanded some more hands to hold onto wandering children.

This fall, however, as she has continually for the past few years, mother moves in closer to take some of the time—consuming detail work off of the teacher's hands and allow her more time to prepare lessons and to develop a creative approach to her classroom.

The "Mother's Brigade" varies in strength and duties according to the individual school set-up, but in most schools they have assumed a schedule for teachers aides and lunch and playground duties which frees the teachers from duties which had nothing to do with lessons.

At St. Hugh elementary school in Coconut Grove, some mothers have been selected to serve in an experimental "match lab" as teacher's aides in the seventh and eighth grades. They will, according to Mother Anthony, principal, be involved in grading student



**TEACHER AIDE, Mrs. Marilyn Riva, at St. Rose of Lima elementary school helps small groups of children with drills in reading.**

papers and helping with individual instruction with small groups of teens.

The program for mothers' involvement at St. Rose of Lima school is more extensive than most and places the volunteers into one of five categories of duties—teaching aides, cafeteria, playground, library and room mothers.

The idea of the program,

according to Sister Jean Rosaria, principal, is to free the teachers from many of the details that had previously consumed valuable time which he could have used to bone up on his special subjects, or spend with students who needed extra help.

The teaching aides at St. Rose of Lima generally assume the duties involved in

as chaperones during school field trips.

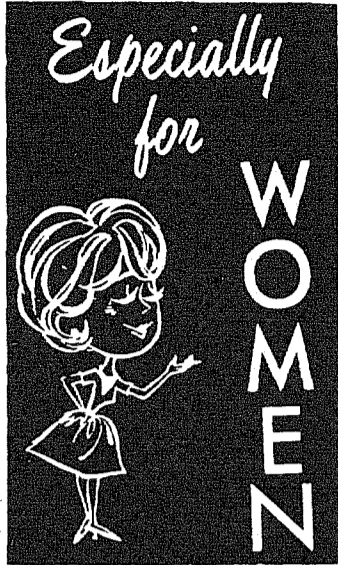
"Most of the teachers can't understand how they got along without the mothers," Sister Jean Rosaria explained.

## 6 YEAR VET

One teacher who is a veteran of six years with the first grade, said, "I really don't know how I did all that paper work before I got

a teaching aide. The grading of test papers alone from the 50 children in the class was enough to bog me down for two nights. Now I have the time to read all of the books and articles on education which have been piling up on my desk for the past seven months."

So now it seems that not only children return to school in the fall.



## Renew Vows At 50th Year

Mr. and Mrs. E. S. Davidson of St. Mary's Cathedral parish observed their golden wedding anniversary this week during a special Mass offered by Father Thomas O'Shea.

They renewed their wedding vows during the Mass, which was celebrated in the couple's home.

Mr. and Mrs. Davidson, who came here from Akron, Ohio, 23 years ago, live at 45 N.E. 69th Street.

They have five children, 33 grandchildren and 22 great grandchildren.



**GRADING PAPERS is one of the duties which Sister Rose Monique can now turn over to Mrs. Jane Barber (right) while Mrs. Eileen Olsen assists in library work.**

typing required lists, assembling students files, cutting and running off stencils, checking papers and working with small groups of children who require individual attention.

The cafeteria, playground and library aides make sure that order is maintained in all three areas and provide the supervision which children require during mealtime, playtime or visits to the library.

## RESPONSIBILITY

The fifth category—room mothers—is responsible for notifying other parents of school activities and acting

## A 'Gourmet' Seafood Feast

Here's a dandy recipe that's perfect for Friday night supper, easy weekend entertaining, or a really festive seafood feast, accompanied by a tossed salad, dinner rolls and perhaps a light dry white wine.

It's a favorite of Mrs. June Meyers, of St. Rose of Lima parish, who contributed the directions. She says she "wheeled it out of the owner of a gourmet shop several years ago."

June, who fed her three children for years on such scrumptious fare, has been

cooking at the Archdiocese Chancery cafeteria for three-and-one-half years. This is a specialty which delights all who have tasted it.

The simple addition of a fancy casserole dish and a dressy table setting will fool your guests into believing that you slaved all day in the kitchen.

### DEVILED CRAB MEAT

- 2 MEDIUM ONIONS
- 2 HARD BOILED EGGS
- 1 POUND CRAB MEAT (can be fresh or canned)
- 1 lbs. soft butter
- 2 lbs. mayonnaise
- 1 tsp. chopped parsley
- 1 lbs. chopped green pepper
- 1 cup or more soft bread crumbs
- 3 lbs. worcestershire sauce
- salt and pepper to taste

Chop onions and simmer in butter or margarine with the green pepper and parsley. Pour over crab meat. Add the two hard boiled eggs chopped, then the mayonnaise, bread crumbs, salt and pepper, soft butter and worcestershire. Mix well. Place in a casserole. Bake at 325 degrees for about 25 minutes. Do not let it get too dry. If you will spread the top with a little mayonnaise and sprinkle with bread crumbs it will add to the dish.

Makes 4 to 6 servings. Cole slaw does well with this dish.



**JUNE MEYERS**

## Let Us Hear From You

If you have a recipe or if you know anyone with a special dish that we could share with our readers, please let us know. Each week we would like to present the directions

for the "special" dish of a lady from a different parish. Address your cards or letters to The Voice, Box 1059, Miami, 33138.

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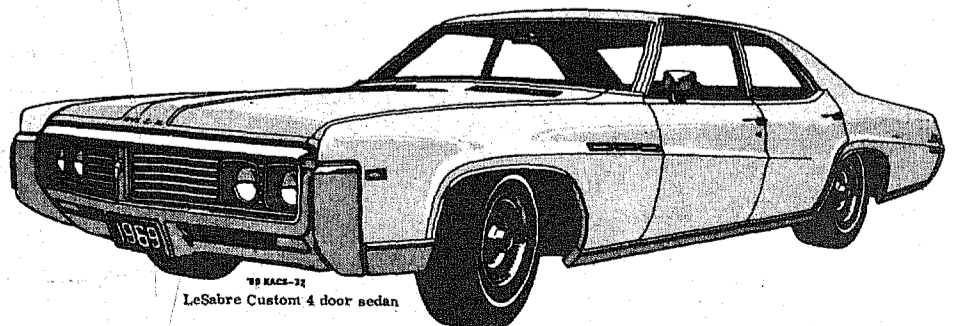


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# Will Thailand Become A New Vietnam?

By FATHER WILLIAM J. RICHARDSON, M.M.

(This is one of a series of articles by Father Richardson editor of Maryknoll Publications, who is on an 11-nation tour of Southeast Asia gathering material for a book.)

NAKHON PHANOM, Thailand — There are two Thailand, local residents say — the Thailand of Bangkok, the prosperous and bustling capital with its air-conditioned hotels and shops, and the Thailand of Nakhon Phanom which typifies the remainder of the country, removed from big city progress.



Father Richardson

Here in Nakhon Phanom, on the banks of the Mekong River which separates the country from troubled Laos, is where the future of Thailand lies.

This is the great Northeast Territory. Almost 450 miles from Bangkok, it is where the bulk of the country's population lives in thousands of tiny villages scattered throughout the jungle and dense teak forests.

The land is poor and the people are nearly destitute because there is little water for the rice fields outside of the rainy season.

The Mekong River Project calls for irrigation of this entire area and, when completed 20 years from now, will turn the Northeast into a rich rice-growing and cattle-raising area. The question is, does Thailand have 20 years?

This great Northeast Territory is also the home of Communist terrorists, who can easily cross the Mekong River from the mountains of Laos, and slip inland to the mountains of Thailand.

### TERRORISTS

The people here call them khon ba — men of the forest — and they are counted in the thousands. One Thai priest who has spent his lifetime in the area told me that the terrorists frequently have come into his village to impress young men into their ranks.

The people here fear the ter-

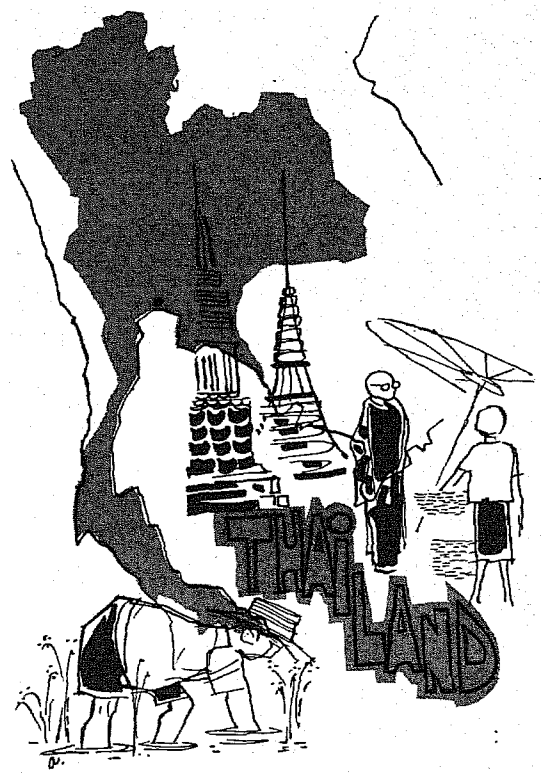
rorists, but listen to their promises of a better life. Long neglected by the central government in Bangkok, the Northeast people grasp at any promise of a better life.

These Communist terrorists have been operating in the Northeast for years and have had repeated clashes with both regular troops and the Home Guard — civilians armed by the government to protect their villages.

During the rainy season, when tanks and armored personnel carriers are almost useless, the terrorists are free to roam — almost always at night.

Eyewitnesses at a terrorist meeting in one village told me that they are sure the Communists are tipped off to an impending arrival of government troops.

The leader at one meeting looked at his watch and said, "It is time to go." The terrorists left, and one hour later the troops arrived to engage them. This would indicate either sub-



version or corruption in high places.

The Vietnam war is being fought from Thailand, where eight large American air bases dispatch bombers for Vietnam and the Ho Chi Minh trail.

The war was suddenly brought home to Thai-based troops on July 26 when terrorists slipped into the giant complex at Udon Airbase and blew up several U.S. aircraft.

This raid was the first of its kind in Thailand and indications are that it can, and prob-

ably will, happen again.

The question remains, can Thailand stop subversion in the Northeast before it develops into a Vietnam-style guerrilla war?

If the U.S. pulls out of Vietnam, Thailand hasn't a chance. But military might is not enough. The living conditions of the people must be improved, or the terrorists will succeed. Once again, it's a question of poverty and social justice.

(NEXT WEEK: Vietnam — A hospital under fire in Kontum)

## CZECH LAND LARGELY CATHOLIC

By JOHN J. WARD

What is going on in Czechoslovakia?

Well, in the words of Pope Paul VI, the situation in that country has "shocked the hinges of international order."

Once again, he added, the force of arms from one nation has threatened the independence and dignity of another and he referred to the invasion of Czechoslovakia by Russian troops as "a foreign will imposed upon the civil life of a people."

The Holy Father called for a more unified Europe as one of the better means of preventing the "brutal force" of some nations to prevail over the rights of other nations.

All is not going too well for the Russians, it would seem.

After all, Czechoslovakia well may be termed a "Catholic" country. With a total population of around 15,000,000, about 75 per cent, or a total of 11,250,000, are Catholics. The rest are Protestant (Hussite), Greek Orthodox and others.

Since February, 1948, Czechoslovakia has been a unitary socialist republic composed of two Slav nations — the Czechs and the Slovaks — with a socialist constitution, nationalized industry and one-slate elections.

The Czechs number more than 8,000,000 and Slovaks about 4,000,000. In addition there are about

450,000 Hungarians, 200,000 Germans, 200,000 Gypsies, 100,000 Ruthenian-Ukrainians and 100,000 Poles.

Under the kings of Bohemia, Prague in the 14th century was the cultural center of Central Europe. The Hussite religious wars were fought there in 1420-36.

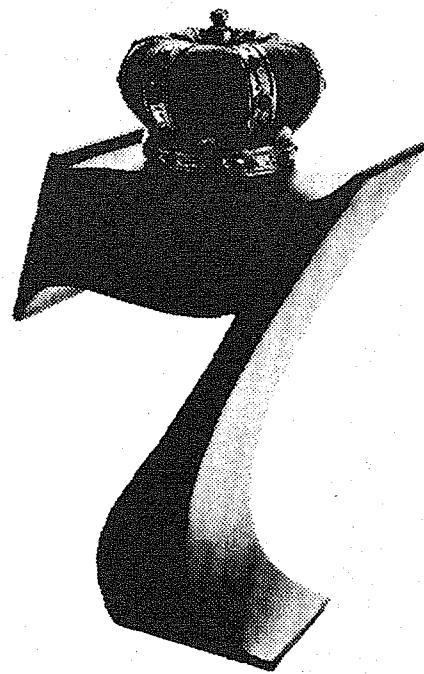
### Non-Catholic Heads College

CHICAGO — (RNS) — The elder of a Disciples of Christ church has been named president of St. Xavier College, a Catholic girls school here.

Marvin G. Osborn, Jr., will succeed to the post vacated by Sister Mary Oliva Barrett, R.S.M., who has accepted a full-time staff post with the Illinois Human Relations Commission.

Osborne is an elder of the Union Avenue Christian church in St. Louis, and a consultant to the National Methodist Foundation for Christian Higher Education and to the Christian Church Foundation.

# And for your next number...



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## 'Overkill' Dose Of Depressing News Fed Public

Comedian Woody Woodbury used to entertain patrons at Fort Lauderdale's Bahama Hotel with a routine about a newscaster. "This guy comes on the TV screen," said Woodbury, "and says: 'Thirty-eight people have been killed when a bus careened off a mountain road in Peru; there's danger of another war breaking out in Korea; the mayor's office announces a property tax increase and two persons are dead in a barroom shooting. Good night and may the good news be yours!'"

Most of the audience thought that was pretty funny. I thought there was sardonic truth in Woody's takeoff. Most of the news on TV, radio or newspapers is not of the happy variety. Editors have for years suffered the brunt of criticism because they printed and aired what, in their opinion, was "newsworthy."

The rule of thumb was the adage: "When a dog bites man—that's not news; when man bites dog—that's news."

Besides editorial judgment on what constitutes news, there is consideration of the news consumer. What does the public really like to hear about? Will people tune in TV newscasts and buy newspapers to learn about events which don't normally make headlines; a boy scout troop which paints a church or the neighbor lady who bakes the best apple turnovers in town.

Newspaper circulation figures and broadcast ratings have generally supported the thesis that the public is mainly interested in reading or hearing about four subjects: sex, money, health and crime.

However, at the risk of heresy, I will say I don't believe this is the case today, if indeed it ever was. The public, in my view, has been subjected to an "overkill" dose of the tragic, the sensational, the depressing.

What is needed in print and on the airwaves is a more accurate reflection of life as lived by the vast majority of people who are not arrested for violence, drug usage or fraud; who don't want to overthrow their government or impeach Earl Warren.

In short, I believe the public would like to have, and the news media should supply, more genuine good news—the type of stories that people feel good about inside and are motivated to emulate the good things portrayed.

I believe editors are sensing this desire. United Press International last week issued a memo to its bureaus asking that special effort be made to seek out stories which reflected good deeds. UPI was reacting to requests from its client editors.

Hopefully, this trend will snowball and the guy who says, "May the good news be yours" will also be reporting more of it.

This doesn't mean that the media should shy away from truthfully reflecting the bad—but should do it in balance by also telling more of the good.

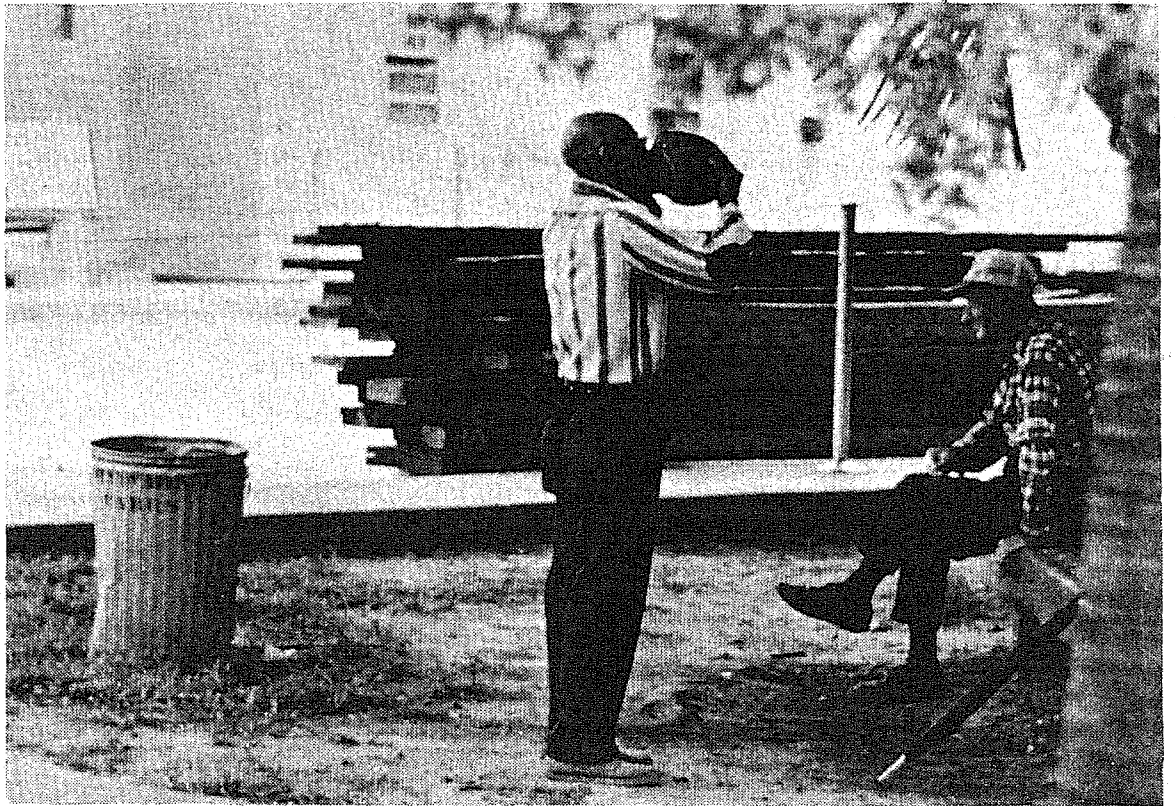
Nor will this eliminate the criticism of communication tools. Down through history it seems the bearer of "bad news" has always drawn the scorn of critics.

Gordon Manning, CBS Director of News, reminds us that even Shakespeare's Cleopatra severely struck the unhappy messenger who brought her the news of Antony's marriage to her rival, Octavia. Cleopatra promised the bearer of bad tidings, "Thou shall be whipped with wire and stewed in brine, smarting in lingering pickle."

"Gracious, madam," the messenger appealed, "I that bring the news made not the match."

Manning also recalls the 19th century real-life case of the Reverend Elijah Lovejoy, publisher of the Presbyterian Observer in St. Louis, Missouri, who was run out of town for describing the wretched conditions he saw on the plantations. So he set up his press in Alton, Ill., on the other side of the Mississippi, and continued publishing from there. But not for long. Three times that year his press was wrecked. The fourth time, he was shot and killed—at the age of 37.

It gets mighty warm being a "sidewalk superintendent"—especially on a hot September afternoon. Oldsters and youngsters alike delight in watching the new marina being built at Miami's Bayfront Park. And on such an occasion, what better way to refresh oneself than with a sip of milk from a handy coconut? Voice photographer Tone Garnet caught this old gentleman taking a couple of minutes away from the "job" to slake his thirst.



# The VOICE

## FEATURE SECTION

## After The Biafra And Czech Tragedies—'May God Bless Us'

GEORGE  
SHUSTER'S  
VIEW

By DR. GEORGE N. SHUSTER

Anybody who kept his eyes glued to TV during the Democratic National Convention must have been reminded of the song "Nobody knows the trouble I've seen." There is more to come, no doubt at all.

But where is anything going on that pierces to the marrow like the distress of the people of Biafra? Seldom has a war been more total. Starvation seemed to be building up to something like Auschwitz. Letters that friends of mine have received were sickening.

We must use the awesome though now sadly familiar word "genocide." Everybody would gladly eat nothing for a couple of days if, as a result, the mark of conquering death could be wiped off the faces of children whose pictures we have seen. But what good would that do?

Suffer the little ones to come to Me! Christendom has honored that appeal. Great sums have been raised by charitable organizations. In West Germany, for example, over \$5 million has been collected.

But how can these sums be turned into food? Food, that is, which can actually be made available. The only optimistic answer anybody can give is that maybe when the fighting is over, relief may be possible. As I write, the likelihood seems to be increasing that Biafra will have to capitulate soon.

### INSTITUTIONS FAIL

What all this suggests is a frank look at the somber situation which exists because the world's political and social institutions have not only failed to prevent Biafra from tumbling into this ghastly abyss but have also been unable to get it out again.

Everything began quite normally and rationally. When African independence superseded Colonialism, one of the big questions asked was: How can we

prevent the African Continent from breaking up into tribal units? Retention of Colonial boundaries was accepted as the answer.

Thus Nigeria subscribed to a federal constitution. One may argue that it was not as binding on the Tribes as our own constitution was on the States. Yet this also did not clearly outlaw the right to secede. We had to fight a long and bloody war about that.

At any rate, Nigeria was thought to be a kind of model of what a prosperous and efficient African nation could be. It had considerable natural resources and had profited by unusually good British leadership.

During the years I have spent serving as an adviser to UNESCO, Nigeria's educators were highly respected and its schools of higher learning attracted great interest and much support. And ironically enough, so African specialists tell me, the leadership provided by people from Biafra was in large measure responsible for progress.

We need not be concerned here about the reasons why the proud Ibo tribe declared its independence. They may have been poor reasons, but the Biafran didn't think so.

The Central Government decided, even as our own Federal Government once did, that a rebellion was taking place and had to be crushed. It had overwhelming superiority in armament because the Soviet Union had supplied it with fighting aircraft and heavy weapons. Why did it do so? Of course the enigma cannot be solved. One cannot imagine that the Russians were simply peddling arms. That just doesn't fit.

Some believe they were after oil from Biafra, which has notable resources. At any rate, the Government forces thus equipped did not have to face a resolute Israeli army, as the Russian-armed Egyptians were obliged to. The fighting has taken its bloody course until apparently it will fizzle out into guerrilla warfare.

In the case of Biafra, other African States were so fearful

that a successful secession would endanger their own stability that only a very few of them began to wonder whether genocide might not be too great a price to pay for a principle. The British were committed to a united Nigeria and besides were deeply involved in trying to deal with another kind of secession in Rhodesia. The United States was unable to find any basis for leadership.

I am therefore very much afraid that our country in particular will soon find itself in a highly complex and dangerous situation. Shall we accept the fact that the idea of a workable international union to keep the peace has proved to be a mirage? Let us hope we shall not go quite that far.

Some months ago it looked as if Europe in particular had grown tired of our leadership. Nobody said so with anything like the outspoken language used by President De Gaulle.

But since Czechoslovakia and Biafra, all has changed. Even the Communist parties of Europe probably now hope that the United States will not falter and that the threat to the peace which may seep into the West through Berlin and East Germany can be countered.

It is also apparent that whatever many of us here may think of the matter, the peoples of Asia profoundly hope that this country will not reduce its strength in their part of the world. I predict, though I certainly wish there were no occasion to do so, that the clamor against us will henceforth increase just because we are determined to be less involved rather than more.

No doubt about it. The wind blows from a totally different direction than it did just a little while ago. Shall we make one final almost desperate effort to rebuild the UN? Or shall we accept our role in history in spite of all our difficulties at home?

It is a situation which will test not only the imagination and leadership of whomsoever becomes president, but of the whole nation. Instead of being out of the woods, we are headed straight back. May God bless us!



SHUSTER

## Recent And Recommended

### FICTION

Title & Classification	Author
A Certain Slant of Light (I)	Rickett
True Grit (I)	Portis
The Survival of the Fittest (I)	Johnson
The Gitaway Box (I)	Milton
Heaven Help Us! (IIa)	Tarr
Rosy Is My Relative (I)	Durrell
House Made of Dawn (IIa)	Momaday
The White Boar (IIa)	Palmer
The Kings in Winter (I)	Holland
Time of Parting (IIa)	Donchev

### NON-FICTION

The Crossing Fee (I)	Warner
A Chaplain Looks at Vietnam (I)	O'Connor
The Bears and I (I)	Leslie
Iberia (I)	Michener
Marx: A Biography (IIa)	Payne
The Irish (I)	Connery
The Right People (I)	Birmingham
Or I'll Dress You in Mourning (I)	Collins & Lapierre

(Courtesy, University of Scranton, Scranton, Pa.)

### Symbols of Classification

- I. Suitable for general reading.
- II. Adults only, because of: (A) advanced content and style; (B) immoral language or incidents.
- III. Permissible for discriminating adults.
- IV. Not recommended for any class of reader.

## BOOKS FOR YOUNG PEOPLE

# There Was A Nurse, 'Poppins-Plus' Kind

**NURSE MATILDA GOES TO TOWN.** By **Christiana Brand.** Illustrated by **Edward Ardizzone.** Dutton. 128 pp. \$3.25.

Ardizzone's engaging illustrations are perfect for this tongue-in-cheek story about a Victorian family of innumerable children. They are not only not numbered; they are not even all named, there are so many.

Incorrigibly naughty, the children can only be brought to heel by the stern discipline of Nurse Matilda, a Poppins-plus. Occasionally the anecdotes verge on farce more than fancy. Ages 7-10.

**MARNI OF THE DESERT.** By **Gwen Westwood.** Illustrated by **Peter Warner, Rand McNally.** 93 pp. \$3.50.

Small Narni yearned to go hunting for real game, but the older Bushmen boys didn't want him along.

When, finally, he was allowed to go, Narni was sent home to get help in tracking a giant eland; later, at the celebration of the hunt, Narni received his sign: the rains came, the rains that would bring new life to the Kalahari desert and enable Narni to join the men as a hunter.

The story is placid, more of interest because of the setting than the plot, and appealing in the universality of the theme. Ages 7-10.

**THE GOOD ROBBER WILLIBALD.** By **Rudolf Otto Wiemer.** Translated from the German by **Barbara Kowal Gollob.** Illustrated by **Marie Marcks.** Atheneum. 65 pp. \$3.75.

This amusing picture book describes the adventures of a character who steps out of a picture book.

"Oh, that bad robber!" Manni's mother would say as she read it to Manni. But when Willibald recounts his adventures to the boy, it is quite clear that he has a heart of gold; much as he tries to be bad, this engaging fellow cannot help helping people. Ages 8-9.

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## CRIME CORNER

# Will Nemesis Nab Bormann?

**MARTIN BORMANN.** By **James McGovern.** Morrow. \$5.95.

Will his nemesis one day catch up with the last big-shot Nazi, or has it caught up already? His painstaking biographer here follows all the roads that have been opened since 1945.

**WOMAN IN THE CASE.** By **Charles Franklin.** Taplinger. \$4.95.

Some females are murdered, some are murderers, and both sorts are featured in this grisly factual round-up.

**Q.E.D.: QUEEN'S EXPERIMENTS IN DETECTION.** By **Ellery Queen.** New American Library-World. \$5.50.

One of these fascinating little problems involves higger-mugger in the Library of Congress, if you can imagine that.

—HOMICIDE DESK.

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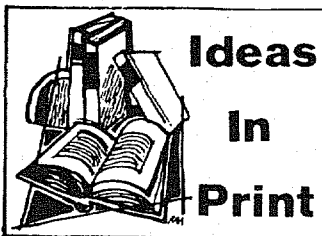
## Recollects Boyhood Spent On Northern Plains

# Chet Huntley Looks Back

**THE GENEROUS YEARS.** By **Chet Huntley.** New York: Random House, 215 pp. \$4.95.

The fact that the author's name, voice and face are among the most familiar in America will probably ensure a large readership for his little memoir; but even had it been the work of an obscure cowhand reminiscing about a boyhood in Montana, it would still have rated attention.

For Chet Huntley had the good fortune to grow up in the Northern plains when they still constituted America's Western frontier—an age of innocence seemingly remote to us now but actually less than half a century ago. Readers should be



warned that the Huntley who appears on their living room screens sounding his daily diapason of doom-and-gloom is not the Huntley who recollects times past in these pages. For this let us give thanks.

The boy in the book is

a cheerful, eager youngster who grew up on a ranch in northern Montana after it was thrown open to homesteading in 1913. His father was a railroad telegrapher in the days when the roads still tapped out messages in Morse code.

It is, of course, a past that many Americans still living shared, but Huntley has had the wit and talent to re-live it vicariously in his book.

Though time tends to mellow memory, it is easy to share his enthusiasm for the plains as they were—seas of buffalo grass rippled by the winds in summer, borne down by snows in winter.

He can recall the arrival of his parents and grandparents on virgin soil they were to turn into farmland, the building of homes and barns, the harvesting of the first crops.

Today this region has become the breadbasket of the nation, perhaps of the world, and it all began in the lifetime of a man not yet 60.

Huntley writes with a sense of wonder that is becoming increasingly rare in our over-sophisticated age. He is unashamedly amazed at some of the things that happened to him as a boy, beginning with his own birth.

"I was born in a Northern Pacific depot!" he records in awe, and before you smile ask yourself how many can claim that distinction.

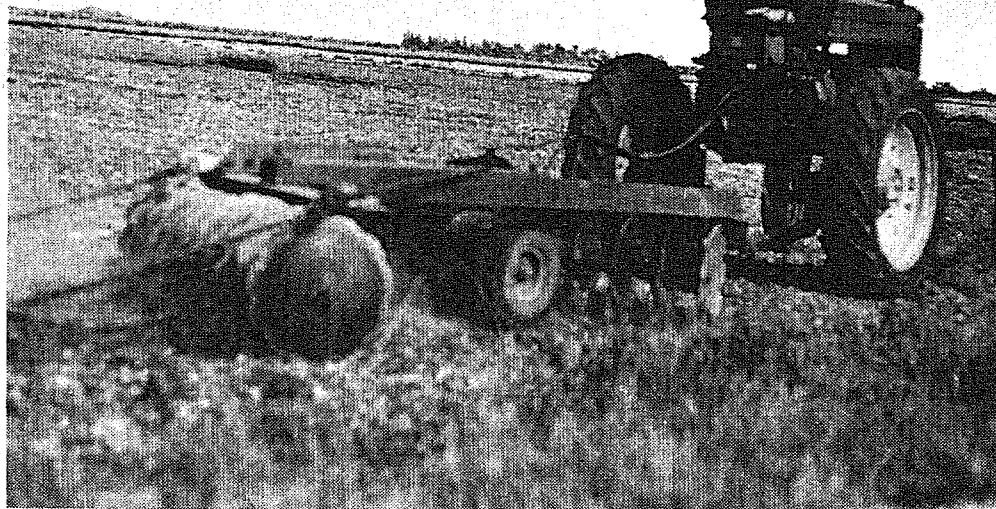
Bear in mind, too, that throughout his book he speaks not as the city-dweller he has now become but as the boy who grew up on a ranch. Exclamation points there are a-plenty in his prose, just as there were surprises in his growing up.

A few touching characterizations also emerge, notably the boy's grandfather, who was always there when needed, and his father, who became a pioneer radio fan through his interest in Morse code.

The family moved around Montana, as did all railroad families of that time. "My youth, from 11 to 20, was spent along the right of way of the Northern Pacific," Huntley recalls, and it is plain that nostalgia has blunted the roughness of it all.

For a broadcaster Huntley writes well, though a mite self-consciously. His descriptive passages are evocative, his remembrances of pioneer living picturesque and persuasive. He has even caught the excitement of the great days of steam, when a giant 2-8-8-4 Yellowstone locomotive was the miracle of the age.

You have only to compare the wide-eyed boy of this book with the stern-visaged Cassandra on your television screen to see how far we have come.



## BOOKS IN BRIEF

# Classic Biography Abridged

**MARLBOROUGH: His Life and Time.** By **Winston S. Churchill.** Abridged with an introduction by **Henry Steele Commager.** Scribner. \$15.

Winston Churchill's biography of his illustrious ancestor, the Duke of Marlborough, is by general consent the finest extant. Originally published in six volumes between 1933 and 1938, the work immediately established itself as a classic of biography.

Since we live in the age of streamlined literature, it has now been reissued in a single thousand-page volume for quicker, easier reading.



Late **Winston Churchill** being by a new and impatient generation.

The abridgment was done by Henry Steele Commager, one of our foremost historians, and it goes without saying that he has gone to great pains to preserve the style and momentum of the narrative while omitting none of the key passages.

In its present form the text is about half the original length. Most of the original maps and illustrations have also been preserved.

As to the prose itself, that is entirely Churchill's. Surely none can dispute Professor Commager's verdict: "Winston Churchill is, beyond all doubt, that statesman who became the greatest statesman in the long annals of England."

# Incredible Oases Under The Sea

**EXPLORING THE REEF.** By **Robert P. L. Straughan.** A. S. Barnes & Co. \$17.50.

This book claims to be the most complete underwater study of a coral reef for the general reader, which may well be correct.

Robert Straughan, a one-time Navy photographer and now a marine collector in Florida, has spent some 25,000 hours under the sea, the fruits of which are apparent in his book.

He defines coral reefs as "oases under the sea," where incredible varieties of marine life may be observed.

Hundreds of specimens are identified here in words and photographs, including fantastic creatures you probably never knew existed.

Rare among these photographs are shots of squid in

motion, and rarer still are close-ups by an alert cameraman of whales surfacing off the Florida coast.

This absorbing volume closes with a chapter on Australia's Great Barrier Reef, with its deadly sea wasps that can kill a man in 30 seconds.

## Center Named For Dr. King

SEATTLE—(NC)—Archbishop Thomas A. Connolly of Seattle dedicated the archdiocesan new day care center in the city's ghetto area and named it for Dr. Martin Luther King, Jr., slain civil rights leader.

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# Clean Film Makes Them Ask: Could This Be New Trend?

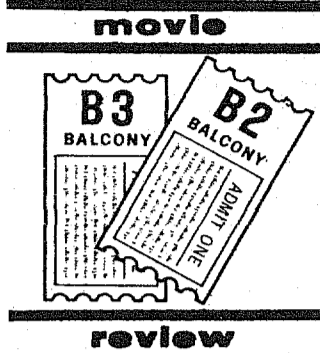
NEW YORK—(CPF)—It may be a hopeful portent of things to come, but there's a controversy brewing right now over a clean movie.

While all the controversial films in recent years have been things like "Who's Afraid of Virginia Woolf?" and "Bonnie and Clyde," the words are flying right now over a Doris Day family-type film called "With Six You Get Eggroll."

Some of the criticism is that it tries too hard to cash in on the success of a similar film called "Yours, Mine and Ours"—both films are about a widow and widower who have children and marry each other—and some of the defenders of the film are saying: Well, what else is there for family audiences?

The National Catholic Office for Motion Pictures, very much concerned about the dearth of family-type films, surprisingly criticized "With Six You Get Eggroll" as "the sort of entertainment film that gives 'family' pictures a bad name."

NCOMP saw it as "a lesser version" of "Yours, Mine



and Ours" and described "Eggroll" as "a 'clean' joke of the sly, nudging variety." But Arthur Knight, noted film historian and respected

critic of the "Saturday Review," was quite happy with it, largely because in it Doris Day has been allowed by Hollywood to act her age.

In "Eggroll," Knight said, "Miss Day has moved brightly and engagingly into the area of character comedy, with deft support from Brian Keith and a Witty dialogued script from a quartet of writers. The result is a family picture not unlike 'Yours, Mine and Ours,' without a trace of lesbianism, homosexuality, or violence. Could this be a new trend?"

## Movie Biz To Launch Own Rating System

WASHINGTON—(NC)—Jack Valenti, president of the Motion Picture Association of America, disclosed here that a program (GMRX) for the "voluntary" nationwide classification of films virtually has been finalized and that full details will be announced Oct. 7.

Valenti also emphasized the film industry's determination to continue opposition to "government censorship or classification by law."

In some cities, notably in Washington, exhibitors already have instituted rating programs which recommend in movie ads the type of audience that should view the picture.

Valenti has held a series of regional meetings with exhibitors throughout the country in recent months, whipping the classification program into shape. The program has been approved by

the MPAA board of directors.

The program will entail four ratings. They are:

G—for general audiences.  
M—for adults and mature young people.

R—restricted for those over 16, unless those younger are accompanied by an adult.

X—which will bar those under 16, whether or not accompanied by an adult.

The X rating also will be given to pictures which are not submitted to the code and rating administration for classification.

The program carries a provision for an appeal by a producer against a particular rating. An appeal board of 25 members will be established to hear both code and rating appeals.

It is anticipated that the program, accompanied by an educational campaign to acquaint moviegoers with it, will be put into effect in November.



Film Family of BRIAN KEITH and DORIS DAY in "With Six You Get Eggroll."

## Recommended TV Programs

NEW YORK—(NC)—The National Catholic Office for Radio and Television (NCORT) lists the following network presentations as programs of special interest.

Sunday, Sept. 29, 10:30 a.m.—"Look Up and Live," "I Built My House," a folksinging concert by five seminarians known as the Montfort Mission. Ch. 4 and Ch. 12.

Sunday, Sept. 29, 1 p.m., "Issues and Answers," "Race to the White House," Ch. 10.

## French-Made Film Condemned

NEW YORK—(NC)—Objecting to "nudity in treatment," the National Catholic Office for Motion Pictures has evaluated the French-made movie "The Killing Game" in its Class C (condemned) category. The picture is distributed by Regional Film Distributors, Universal.

## TV Radio CATHOLIC PROGRAMS

TELEVISION	RADIO
8:45 A.M. THE HOUR OF ST. FRANCIS-WJCM.	11 P.M. THE HOUR OF ST. FRANCIS-WKAT 1350 Kc.
9 A.M. THE HOUR OF ST. FRANCIS-WJCM. Same as 8:45 a.m.	11:30 P.M. MAN-TO-MAN-WGBS, 710 Kc. Radio repeat of TV program.
9:05 A.M. CATHOLIC NEWS-WIRK, 1290, West Palm Beach.	
9:30 A.M. THE HOUR OF THE CRUCIFIED-WIRA, 140 Kc., fom. 95.5 mg (Fort Pierce).	
10:30 A.M. THE HOUR OF THE CRUCIFIED-WSRF, 1580 Kc. (Fort Lauderdale).	
6:30 P.M. CATHOLIC NEWS-WGBS, 710 Kc. Summary of International Catholic news and South Florida Catholic News From The Voice.	
7:30 A.M. THE CHURCH AND THE WORLD TODAY- WJCM, 710 Kc.	
7:30 A.M. THE CHRISTOPHERS-Ch. 11 WINK Fort Myers.	
7:30 A.M. TELEAMIGO-Ch. 7 WCKT Spanish language inspiration discourse.	
7:30 A.M. THE CHRISTOPHERS-Ch. 5 WPTV West Palm Beach.	
10:30 A.M. INSIGHT-Ch. 11 WINK.	
11 A.M. CHURCH AND THE WORLD TODAY Ch. 7 WCKT "Insight" program.	
11:30 A.M. MASS FOR SHUT-INS Ch. 10 WLWB	
6:30 A.M. THE CHURCH AND THE WORLD TODAY- WGBS, 710 Kc.	
6:30 A.M. THE CHRISTOPHERS-WGMA, 1820 Kc. Hollywood.	
7 A.M. THE HOUR OF THE CRUCIFIED-WIRK.	
7:05 A.M. NBC RADIO CATHOLIC HOUR-WIOD 610 Kc. 73 F.M.	
8 A.M. THE SACRED HEART PROGRAM-WHEV 1600 Kc. Riviera Beach.	
8:30 A.M. THE SACRED HEART PROGRAM-WCCF 1580 Kc. (Punta Gorda).	
8:30 A.M. UN DOMINGO FELIZ-Spanish WFAB, 990 Kc.	
8:35 A.M. CATHOLIC NEWS-WGBS FM 96.3.	

## This Week's Movie Ratings

- Unobjectionable for adults and adolescents  
STAR  
VOYAGE OF SILENCE
- Unobjectionable For Adults  
CHARGE OF THE LIGHT BRIGADE  
HUNGER
- Condemned  
THE KILLING GAME  
OBJECTION: Nudity in treatment.

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

**FRIDAY, SEPT. 27**  
9 a.m. (10) The Breaking Point (Objectionable in part for all)  
OBJECTION: Tends to glorify immoral actions, suggestive situations and dialogue; excessive brutality.  
1 p.m. (6) The Matchmaker (Family)  
5:30 p.m. (10) His Majesty O'Keefe (Unobjectionable for adults and adolescents)  
7 p.m. (5) Fear Strikes Out (Family)  
7:30 p.m. (5) Live in Grosvenor Square (No classification)  
7:30 p.m. (10) East Of Eden (Unobjectionable for adults and adolescents)  
9 p.m. (4) Sex And The Single Girl (Objectionable in part for all)  
OBJECTION: The virtue of purity is ridiculed throughout this film because of an unmitigated emphasis on gross suggestiveness in costuming, dialogue and situations.  
9 p.m. (5) The Train (Family)  
9:30 p.m. (6) Appointment With Danger (Unobjectionable for adults and adolescents)  
11:15 p.m. (11) Gunga Din (Family)

**SATURDAY, SEPT. 28**  
1:30 p.m. (23) Maria Ferrari (No classification)  
2 p.m. (6) When Worlds Collide (Unobjectionable for adults and adolescents)  
3 p.m. (23) La Montana Sin Ley (No classification)  
4 p.m. (6) Appointment With Danger (Unobjectionable for adults and adolescents)  
6:30 p.m. (12) My Father, The Fool (No classification)  
8 p.m. (6) Halls Of Montezuma (No classification)  
9 p.m. (23) La Venganza (No classification)  
9 p.m. (7) The Train (Family)  
11 p.m. (10) A Star Is Born (Objectionable in part for all)  
OBJECTION: Suicide is sympatheticly portrayed; suggestive sequence.  
11 p.m. (12) Carry On, Sergeant (No classification)  
11 p.m. (23) Gloria Mairona (No classification)  
11:15 p.m. (11) The Naked Maja (Unobjectionable for adults)

**SUNDAY, SEPT. 29**  
2 p.m. (6) Appointment With Danger (Unobjectionable for adults and adolescents)

2 p.m. (10) Elizabeth The Queen (No classification)  
3:30 p.m. (23) The Last Charge (No class.)  
4 p.m. (6) When Worlds Collide (Unobjectionable for adults and adolescents)  
8 p.m. (6) Halls Of Montezuma (Unobjectionable for adults and adolescents)  
9 p.m. (10 & 12) Come Blow Your Horn (Unobjectionable for adults)  
9 p.m. (23) Disorder (No classification)  
11:15 p.m. (11) Magnificent Ambersons (Unobjectionable for adults and adolescents)  
11:30 p.m. (4) Born Yesterday (Objectionable in part for all)  
OBJECTION: Suggestive situations and dialogue; low moral tone.  
11:30 p.m. (7) Madame (Objectionable in part for all)  
OBJECTION: Suggestive costuming, dialogue and situations.  
11:45 p.m. (5) Hamlet (Unobjectionable for adults and adolescents)  
11:50 p.m. (10) On the Beat (No classification)

**MONDAY, SEPT. 30**  
9 a.m. (10) I'll See You in My Dreams (Unobjectionable for adults and adoles.)  
1 p.m. (6) The Matchmaker (Family)  
5:30 p.m. (10) Tall In The Saddle (Family)  
7:30 p.m. (6) Fancy Pants (Family)  
7:30 p.m. (23) Prize Of Arms (No classification)  
9 p.m. (5 & 7) How To Murder Your Wife (Unobjectionable for adults)  
9:30 p.m. (6) Halls Of Montezuma (Unobjectionable for adults and adolescents)  
10:30 p.m. (23) Kill and Be Killed (No class.)  
11:15 p.m. (11) Mama Loves Papa (Unobjectionable for adults and adolescents)

**TUESDAY, OCT. 1**  
9 a.m. (10) Hired Wife (Objectionable in part for all)  
OBJECTION: Light treatment of marriage  
1 p.m. (6) The Matchmaker (Family)  
5:30 p.m. (10) The Big Trees (Unobjectionable for adults and adolescents)  
7:30 p.m. (6) Soldier Of Fortune (No class.)  
7:30 p.m. (23) Panic In The Year Zero (Unobjectionable for adolescents)  
8 p.m. (4) The Long Ships (Objectionable in part for all)  
OBJECTION: This action film, particularly oriented to a young audience, in treatment resorts to suggestiveness in costuming and situations.  
9 p.m. (5) Gambit (No classification)  
9 p.m. (7) A Man Could Get Killed (No class)  
9:30 p.m. (6) Halls Of Montezuma (Un-

objectionable for adults and adolescents)  
9:30 p.m. (23) Tower Of Terror (Unobjectionable for adults and adolescents)  
11:15 p.m. (11) Armored Car Robbery (Objectionable in part for all)  
OBJECTION: Suggestive sequences.

**WEDNESDAY, OCT. 2**  
9 a.m. (10) Singapore (Objectionable in part for all)  
OBJECTION: Reflects the acceptability of divorce.  
1 p.m. (6) Halls Of Montezuma (Unobjectionable for adults and adolescents)  
5:30 p.m. (10) Brute Force (Unobjectionable for adults and adolescents)  
7:30 p.m. (6) Fancy Pants (Family)  
7:30 p.m. (23) Importance Of Being Earnest (Unobjectionable for adults and adolescents)  
9 p.m. (10 & 12) Cat Ballou (Unobjectionable for adults and adolescents)  
9:30 p.m. (6) Soldier Of Fortune (No classification)  
9:30 p.m. (23) Getting Gertie's Garter (Objectionable in part for all)  
OBJECTION: Light treatment of marriage; suggestive situations and remarks.  
11:15 p.m. (11) Girl Rush (Unobjectionable for adults and adolescents)

**THURSDAY, OCT. 3**  
9 a.m. (10) Vivacious Lady (Unobjectionable for adults and adolescents)  
1 p.m. (6) Halls Of Montezuma (Unobjectionable for adults and adolescents)  
5:30 p.m. (10) The Mark Of The Hawk (Fam.)  
7:30 p.m. (6) Soldier Of Fortune (No class)  
7:30 p.m. (7) Susan Slade (Unobjectionable for adults and adolescents)  
7:30 p.m. (23) I Was Monty's Double (Fam.)  
9 p.m. (4) Night Of The Iguana (Unobjectionable for adults with reservations)  
OBJECTION: This film version of Tennessee Williams' stage play of the same title is a complex parable about human nature. Basically, it develops its theme of the liberating influence of love in the anguished life of man. Although the author's cogent indictment of uncharitableness in its many forms provides a prologue for hopeful living, the viewer with religious commitment must nevertheless observe that the romantic naturalism which appears so largely to color the playwright's vision is ultimately illusory in its promises and must finally disappoint those who would hail it as the universal panacea.

9:30 p.m. (6) Fancy Pants (Family)  
9:30 p.m. (23) Ox-Bow Incident (Unobjectionable for adults and adolescents)  
OBJECTION: The film contains a sequence wherein one of the characters "confesses" to a layman. Sacramental confession through a layman for presentation to an absent priest for forgiveness is contrary to Catholic teaching and practice.  
11:15 p.m. (11) Highways By Night (Unobjectionable for adults and adolescents)

**FRIDAY, OCT. 4**  
9 a.m. (10) Ladies In Retirement (Unobjectionable for adults and adolescents)  
1 p.m. (6) Halls Of Montezuma (Unobjectionable for adults and adolescents)  
5:30 p.m. (10) The Spoilers (Unobjectionable for adults and adolescents)  
7 p.m. (5) Big Carnival (Unobjectionable for adults and adolescents)  
7:30 p.m. (6) Fancy Pants (Family)  
7:30 p.m. (10) Mister Roberts (Objectionable in part for all)  
OBJECTION: Suggestive dialogue and sequences.  
7:30 p.m. (23) Count Of Monte Cristo (No classification)  
9 p.m. (4) The Singing Nun (No class.)  
9:30 p.m. (23) Time Of Indifference (No classification)  
11:15 p.m. (11) The Stranger (Unobjectionable for adults and adolescents)

**SATURDAY, OCT. 5**  
1:30 p.m. (23) La Venganza (No class.)  
2 p.m. (6) Fancy Pants (Fam.)  
3 p.m. (4) The Last World (Fam.)  
3 p.m. (23) Gloria Mairona (No class.)  
3:30 p.m. (7) Francis In The Navy (Fam.)  
4 p.m. (6) Soldier Of Fortune (No class.)  
8 p.m. (6) Country Girl (Unobjectionable for adults and adolescents)  
8:05 p.m. (23) La Alternativa (No class.)  
9 p.m. (5 & 7) Khartoum (No class.)  
10 p.m. (23) La Dama Del Millon (No classification)  
11 p.m. (10) Strangers On A Train (Objectionable in part for all)  
OBJECTION: Reflects the acceptability of divorce  
11 p.m. (12) Then There Were Three (No Classification)  
11:15 p.m. (11) Outlaw's Son (Family)

## Plot Linked To 22nd Century

The film, "Project X," is a futuristic, science-fiction reconstruction of the 22nd century in which the quality of life has drastically changed but the ideological tensions between East and West have persisted.

The film's premises are constantly frustrated by irrelevant and contradictory plot complications, which remind one of a routine secret agent drama.

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# WINZ Radio 94

By AMBROSE DePAOLI  
Special to The Voice

CARACAS, Venezuela—This City was the venue of the First Latin American Congress for Nutrition held in the beginning of September. Some 200 delegates from most Latin American countries were in attendance to discuss a key problem of this area.

The subject matter lent itself to discussing birth control as well, and in the light of the encyclical "Of Human Life" and of the visit of Pope Paul to Bogota, their comments take on new interest.

In general the delegates placed the accent on developing the natural resources available in their own countries and in the continent as a whole.

The majority felt that Latin America was capable of increasing its food production through a realistic program of agricultural reform which would make better use of the land already under cultivation and which would open up new lands.

Vast areas of unused and fertile lands, such as the Amazon area, were cited as areas which could be profitably used to increase food production. "South America is empty of the center," said the delegate from Peru.

Naturally increased food production is not the whole answer. At times even this, as simple as it may sound, encounters problems which could lead many a person to despair.

#### INFAMOUS RANCHOS

First there is the migration from the farms to the city and urban areas. Here the rural population establishes itself in a ring around the cities, living in the infamous "ranchos," shacks, slums.

This is a social phenomenon which is not peculiar to Latin America. Yet this "ring of poverty" makes one forget that this is a people who left the land, the food-producing land, to seek a new life in the city. Food production is bound to suffer from this exodus.

Secondly, it was pointed out that there is an imbalance between industry and agriculture. An industrialized society needs manpower and capital.

In Latin America the manpower comes from the rural areas, thus depriving the land of men to cultivate it. Industry needs capital and most Latin American countries barely have enough to initiate industry, let alone having a sufficient amount to improve and expand agriculture.

A shortage of capital for both industry and agriculture is due to a great extent to the low prices which the raw materials exported by most Latin American countries bring on the world market. Hence, capital to mechanize farms, making them more productive and, at the same time, compensating for the manpower lost to industry, is absent.

Finally, emphasis was put on the need to improve transportation of goods from the producer to market to consumer. This could involve new and imaginative ways of solving the problems.

Education was discussed in its role in solving the problems of nutrition. People must be taught what and how to eat, a task which could encounter difficulties when it goes against traditional ways of certain peoples.

In addition provision must be made to educate more experts in nutrition and diet and to provide these with the possibilities and the means to continue their programs of study and research.

What is the role of the demographic problem in the problem of nutrition? Is there need of birth control?

Most of the delegates refused to see in birth control the most important answer to the problem. It was merely one of many factors to be considered. With particular reference to the pill some said that it should not be viewed as the magical answer and sided with the encyclical on this point.

In answering the question on birth control a distinction was made: birth control—as a government-sponsored program—and family planning—left to the individual family.

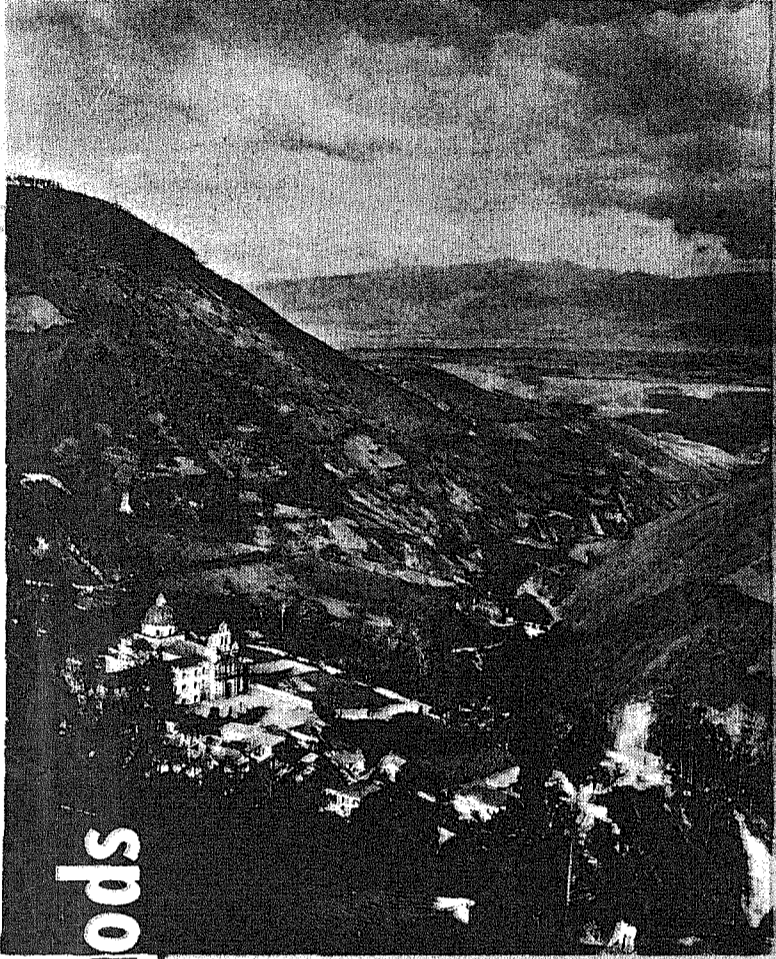
The majority felt there was no need of birth control as defined above. But it was a question which each government would have to decide for itself. It can not be excluded that in the future such a program would have to be initiated, although at present it seems that the accent should be on improving and expanding the means of food production available.

As a matter of fact the delegate from Paraguay, Dr. Juan Diaz Bordonave, felt that insistence on birth control could serve governments as a way to evade their responsibilities to their citizens to develop the economy.

Yet some felt that birth control is something to be considered now. Dr. Mario Jaramilla Gomez of Colombia said: "Birth control? Why not?" Dr. Pablo Liendo Coll, one of the delegates from Venezuela, said birth control is necessary in every civilized country.

He felt that the demographic problem involves more than food; it involves education, distribution, etc. Every child has a right to be born into a family which can, wishes and knows how to give it what is necessary.

The four-day meeting presented an idea of how the leaders in the field of nutrition in countries where nutrition is a problem view the situation. They showed a preference towards increasing food production, but did not dismiss the possibility of birth control as a more important factor in the future.



If one development more than any other in 1968 is the major concern of churches, it is probably the increasing use of violence.

Churches are unanimous in their condemnation of violence except for self-defense, in pleas for its avoidance and in efforts to find alternative ways for resolving differences. Yet the incidents mount.

Violent events which are still having repercussions include:

- The assassination of two national leaders: Senator Robert Kennedy and Dr. Martin Luther King;

- The invasion of Czechoslovakia by five Communist countries determined to stop a movement for liberalization;

- A confrontation between police and demonstrators in Chicago during the Democratic National Convention;

- Thousands of civilian deaths by starvation occurring daily in Biafra, where an effort to establish an independent nation is being crushed by the Nigerian army;

- Student demonstrations in the United States and throughout the world.

"Violence is as American as cherry pie," according to black militant leader H. Rap Brown. Daily events make his statement hard to deny, but they confirm that violence is also Asiatic, European, African and Latin American—in fact, universally human.

According to Dr. Konrad Lorenz, a specialist in the new behavioral science of ethology, man is almost unique among animals in his capacity for violence against his own species unchecked by instinctive controls.

Whether it is a quarrel between two individuals, between students and a university administration, or a war involving enormous blocs of nations, violence always represents a breakdown in the procedures painstakingly built by men to resolve their differences dialogue, negotiation and law

## From host the streets

By RELIGIOUS NEWS SERV

with its machinery of courts and due process.

Resort to violence generally indicates, in at least one part, loss of faith in these orderly processes. Sometimes the loss is mutual and so nearly simultaneous that it is difficult and often futile to assign blame for the beginning of violence.

For the most part, religious reactions to violence reflect this difficulty, avoid attributing blame and focus on violence itself as the subject of condemnation.

Thus, even in the assassinations of Senator Kennedy and Dr. King, hundreds of religious leaders made statements condemning assassination and the climate which promotes it but the assassins were relatively seldom mentioned.

Other cases have appeared more clear-cut, however. The condemnation of Russia after the invasion of Czechoslovakia was nearly unanimous, not merely among religious leaders but among Communist parties outside of Eastern Europe, including that of China but not, curiously, that of the United States.

Religious spokesmen were slightly more divided in their reaction to the violence in Chi-



## The M

The President's Commission On Civil Disorders tells us that our country is moving toward two nations, separate and unequal. The one nation is largely white and affluent while the other is substantially black and disadvantaged.

Confrontation between the two sectors of society is the source of racial strife.

Meaningful communication and integration appears as an alternative to possible racial disaster. But before bridges can be built across chasms created by prejudice, all must know the facts. Myths created by rumor and stereotype must first be erased from the American mind.

Integrated housing is a particularly sensitive area. With good reason, whites are concerned with protecting their home investment, the condition of their neighborhood, and the quality of their neighbors.

Negroes are equally concerned. Segregated housing seals them off in slums which they shun as much as whites. They wish to be treated as individuals and judged as such, when they buy a home or rent an apartment. They seek integrated housing because they want homes they can be proud of.

Here are the myths and the facts of integrated housing.

**MYTH 1: Property values go into a neighborhood**

**FACTS:** This myth has been scion mission on Race and Housing, chaired mutual savings bank in the U.S. and members as the president of the Phila and Henry Luce. They commissione scientists to conduct 26 studies costing

On this question of what is the effect of urban property values, they studied. They found that in 44% of the entry. In 41% they remained essentially the same. Furthermore, the values did not decline. Furthermore, the values at the most whereas the increases were

To explain the decreases, which occurred in some neighborhoods adjoining non-white ghettos, "Residential Appraisers" concludes:

It is the mass exodus that temporarily depresses prices in some neighborhoods. After the first hysterical panic selling, prices come stabilized then gradually increase.

A study of Baltimore came to the same conclusion. Homes are being sold to Negroes at present market value. Real estate agents say they are buying homes occupied by Negroes, more so than they could obtain elsewhere.

Panic selling, not racial integration, is the cause of property value decreases.

**MYTH 2: If One Negro or Puerto Rican moves into a neighborhood, a multitude will follow.**

**FACTS:** The movement of one Negro into a neighborhood will not necessarily change the neighborhood. If residents "stay put" and if they do not panic-sell, the neighborhood will retain its value and status.

But the chances of non-whites' "buying into" a neighborhood are highly unlikely because of the hostility of the white community and exposure to such a community.

**MYTH 3: Negroes do not want to live in integrated housing because they want homes they can be proud of.**

**FACTS:** The best way to disprove this myth is to look at housing developments that have been built in Germantown, Pa. (a wealthy suburban area) and in the Houses (a non-profit cooperative in New York City). In all of these areas, Negroes have kept up their property as

# OLENCE!

ilities between nations to war in  
s, more and more, it is becoming  
a part of everyday life



icago, and some referred to pro-  
vocation by the demonstrators,  
the preponderance of relig-  
ious voices was severely critical  
of the police.

In this, the Churches' leader-  
ship differed significantly from  
the general population. A national  
Gallup poll showed that 56 per cent  
of adult Americans approved of the  
way the Chicago police handled the  
demonstrators.

In the Biafra situation, Churches  
have devoted more of their energy  
to action than to statements, gather-  
ing relief supplies and attempting to  
get them into Biafra through the  
Nigerian blockade.

Statements on the situation have  
focused chiefly on the human suffer-  
ing of the Biafrans, and when blame  
has been assigned to government or  
military leaders, churchmen have  
usually said that both sides are  
responsible for the situation. Niger-  
ian leaders have been criticized, how-  
ever, for maintaining the blockade  
against religious agencies attempting  
to bring food to starving people.

## ATMOSPHERE

Sometimes the atmosphere of  
violence transcends particular  
incidents; it becomes implicit in a  
situation, part of a

pervasive philosophy or outlook  
which may find its expression unex-  
pectedly at any time.

The "Riot Data Review," issued  
by Brandeis University's Lemberg  
Center for the Study of Violence,  
noted the prevalence of situations  
favoring violence and the difficulty  
of predicting exactly when or where  
it may occur.

"It would quite obviously be  
helpful," the Review said, "if either  
science or common sense could tell  
us where and when to expect trouble.  
But in the area of civil disorder, as  
in that of natural disaster, the pres-  
ence of random and uncontrollable  
factors undermines our capacity to  
forecast events.

If all the forests are dry, how  
can we anticipate who will drop a  
lighted cigaret or where? We are  
limited to predicting the high proba-  
bility of forest fires occurring some-  
where."

The predominant viewpoint among  
religious leaders is that violence,  
even in a good cause, usually leads  
to worse problems than those it was  
intended to correct.

But a substantial minority holds  
that sometimes violence is unavoi-  
dable and must be

accepted when no other course is  
open.

With the exception of some tradi-  
tionally pacifist groups, most Chris-  
tians believe that violence is per-  
missible, within limits, as a response  
to violence. A corollary more and  
more frequently being added to this  
argument is the assertion that un-  
just social conditions can be con-  
sidered a form of institutionalized  
violence, thus justifying violent  
remedies.

A recent statement by the Com-  
mission on Theology of the Lutheran  
World Federation said that cases  
exist in which Christians can "con-  
ceivably approve" and participate  
in violence to bring about a "more  
just legal structure." It cautioned,  
however, that "other responsible  
solutions" should be sought before  
resorting to violence.

As its Fourth General Assembly  
in Uppsala, Sweden, the World  
Council of Churches took a similar  
position.

"In extreme situations," the  
Assembly said, citing op-

ponents of Hitler and of the  
Batista regime in Cuba, "Christians  
have borne the risk and guilt of  
shedding blood. . . Those who con-  
demn them should not forget the  
bloodshed that was inherent in  
those regimes."

One churchman who actively  
supports violence is the Rev. L. John  
Collins, an Anglican canon in Lon-  
don, who raises funds for anti-apar-  
theid freedom fighters in the segre-  
gated countries of southern Africa.  
"Let us remember," Mr. Collins  
told the United Nations Special  
Committee on Apartheid, "that the  
decision (of African freedom fight-  
ers) to meet violence with violence. . .  
is, in fact, intended by them as a  
check of violence."

An opposing point of view, held  
by many churchmen, has been stated  
frequently in recent months by  
Pope Paul VI and was one of the  
major themes of his addresses dur-  
ing his visit to Latin America in  
August. It is a preoccupation re-  
flected in statements that date  
back to the

beginning of his papacy.

"Violence, even inspired by  
sincere revolt against injustice,  
does not lead to the establishment  
of just relations," the Pope said  
earlier this year. "Experience has  
taught that the opposite is usually  
true."

In condemning violence how-  
ever, the Pope has equally con-  
demned social injustices which  
breed violence.

In the search for alternative  
solutions in situations which could  
breed violence, one religious  
agency, the Rabbinical Court of  
Justice of the Associated Synago-  
gues of Massachusetts, has set a  
new precedent. The court acted  
successfully as the arbitrator in a  
dispute between a landlord and  
the Negro and Puerto Rican ten-  
ants of his terms of a 10-page  
agreement drawn up by the court  
was found acceptable by both  
parties and an effort is now being  
made to establish similar agree-  
ments in other tenements.

## Myth Of Integrated Housing



down when non-whites move

ificantly answered by the Com-  
by the president of the largest  
composed of such prominent  
Philadelphia Savings Fund Society  
and some of the nation's leading  
over \$300,000.

of Negro entry into the sub-  
over 5,000 property trans-  
cases values rose after Negro  
ly the same and in only 15%  
declines were small—only 6%  
up to 26%.

ur largely in run-down neigh-  
the "Review of the Society of

rarily glut the market with  
flux of the minority  
ling phase passes prices be-  
ase under pressure of Negro

me conclusion:

es at 75 per cent above the  
perators readily admit that  
y whites as rapidly as they  
ers at a much greater profit

n in housing, causes a decline

to Rican moves into a neigh-

on-white into a neighborhood  
ighborhood. Only hysteria and  
od to radically change its face.  
not succumb to the high pres-  
ers—their neighborhood will

nvading suburban areas "en-  
only a tiny fraction can afford  
ities. There are relatively few  
ay to move into a strange and  
their children to the difficulties

ain their property.

e this myth is to look at those  
have been integrated, such as  
ban community); Queensview  
uens, N.Y.); Parkway Village,  
marily for UN personnel); to  
reas the minority group fam-  
well as or better than the old-

time residents.

Negroes who move into suburban  
communities are as determined  
as their white neighbors to "keep  
up" their homes. If they can af-  
ford the price of a suburban home,  
they are generally of the same  
or higher economic class as the  
other residents of their commu-  
nity.

**MYTH 4:** Negroes will not be  
able to keep up their mortgages  
and thus will be forced to sell  
their homes at lower prices to a  
poverty class of people.

**FACTS:** Credit experience with  
Negro home buyers has been  
excellent. The president of the  
People's Bond and Mortgage Co.,  
one of Philadelphia's biggest  
leaders, has written for the  
National Association of Home  
Builders:

Over the years a great segment  
of the Negro population has  
obtained the respect of lenders,  
simply and quietly, by paying  
their bills when due. Actually  
there is no difference in our  
delinquency records between  
white and Negro loans and we  
take pride in our below-average  
mortgage delinquency record.

**MYTH 5:** Neighborhoods should  
be homogenous with residents  
having the same cultural and  
economic background.

**FACTS:** Homogenous neighbor-  
hoods are not good for adults  
or children. They provide limited  
opportunity for cultural enrich-  
ment.

If a child never associates with  
a Negro, a Jew, a Protestant, or  
a Catholic, he will be more apt  
to develop erroneous ideas and  
unfounded fears about such  
persons who do not belong to  
his real world. A child of upper  
middle-class parents who never  
associates with children living  
in poverty and hardship will  
never understand the problems  
of our society. The best private  
schools attempt by scholarships  
and other inducements to at-  
tract children of all back-  
grounds, so that the school may  
be truly representative of the  
American cultural scene.

**MYTH 6:** If Negroes are per-  
mitted to live in the same areas  
as white and go to the same  
schools, intermarriage will in-  
crease.

**FACTS:** The Group for the  
Advancement of Psychiatry  
(GAP), a society of distinguished  
psychiatrists has stated:

The expectation voiced by many  
people that school desegregation  
will result in a great rise in the  
rate of intermarriage seems to  
be an expression of their bias  
and fear, rather than a reliable  
prediction. The facts conclude  
that school desegregation per se  
does not influence the rate of  
intermarriage in ways that are  
yet predictable.

The Committee on School  
Desegregation of the Society for  
Psychological Study of Social  
Issues says that:

Statistics show that in parts  
of the United States where there  
has been no segregation, inter-  
marriage is a rare thing indeed.

**MYTH 7:** Social prestige will  
be lost if Negroes or Puerto  
Ricans live in your neighborhood.

**FACTS:** Only when an area  
has begun to "run down" and  
rents begin to fall can the bulk  
of Negroes and Puerto Ricans  
afford to move in. The Ameri-  
can public has badly confused  
cause and effect. The Negroes  
and Puerto Ricans are blamed  
for causing the deterioration,  
but actually they inherit and  
do not cause the deterioration.  
People erroneously conclude  
that the purchase of a home by  
any

Negro, even an affluent Negro,  
will cause the same decline in  
their own neighborhood. The  
Negro who is rich enough to  
purchase a home in the subur-  
bs belongs to a class that will  
not threaten a community's  
status or prestige.

The way to preserve a neigh-  
borhood's appearance and status  
is not by barring Negroes or  
Puerto Ricans but by insist-  
ing that health and housing  
regulations are obeyed, that  
zoning ordinances are enforced,  
that overcrowding is prohib-  
ited, that landlords keep their  
houses in proper repair and  
maintenance and that city  
planners strive to protect the  
neighborhood.

**MYTH 8:** Negro children are  
inately less intelligent than  
white children. Integrated hous-  
ing leading to integrated schools,  
therefore, will result in lower  
educational standards and will  
hold back the intellectual de-  
velopment of white children.

**FACTS:** The assumption that  
there are innate differences in  
the intellectual potential be-  
tween Negroes and whites or  
between Puerto Ricans and  
other Americans is flatly de-  
nied by all scientists.

If many Negro students do  
tend to rank below many white  
students, (there are some Negro  
children who do better than the  
average white child), it is not  
because of any innate biolog-  
ical difference but because of  
lack of incentive and feelings  
of inferiority and because they  
come from homes and commu-  
nities where there are few if  
any cultural advantages.

In suburban communities the  
fear that permitting a few  
Negro children into the schools  
will lower the standards of the  
schools is completely fallacious.  
The children of Negro families  
able to afford suburban homes  
generally have the same aspira-  
tions and motivations as white  
children. Even if a segregated  
school were equal in the phys-  
ical facilities it provides, the  
mere fact of "segregation" hu-  
milates minority children—a  
humiliation that retards educa-  
tional motivation and achieve-  
ment. It is morally indefensi-  
ble to demand the best educa-  
tional facilities for white chil-  
dren and at the same time to  
ignore the damage we are in-  
flicting on Negro children by  
confining them to ghettoized  
schools.

**MYTH 9:** If Negroes or Puerto  
Ricans move into a white  
neighborhood crime and delin-  
quency will increase.

**FACTS:** In discussing this  
myth, it is important to distin-  
guish between the movement  
of a few Negroes into a subur-  
ban community and the crea-  
tion of "black belts" in former-  
ly all-white urban areas. No  
one believes that crime and  
delinquency will result from  
the first movement; it is the  
second that produces this fear.

There can be no question  
that slum conditions do go  
hand in hand with crime and  
delinquency. The way to pro-  
tect a community is to provide  
fair housing markets for all  
people, to give all better educa-  
tion and employment opportu-  
nities and to rigidly enforce  
housing, health, sanitation and  
police regulations so that every  
part of the city is conducive  
to decent living.



# Says Chicago 'Yippies' Weren't 'Kids'

By MSGR.

GEORGE G. HIGGINS

If I come across one more article in a serious journal of opinion characterizing the recent trouble in Chicago as a battle between the "cops" and the "kids", I will be strongly tempted to stop reading



MSGR. HIGGINS

serious journals of opinion and to settle down to a permanent diet of Westerns and detective stories. Enough is enough. In other words, the time has come for everyone involved in the Chicago controversy to get out of the clouds and come down to earth again.

Let the press and the other media be as brutal as they care to be in their condemnation of police brutality. Police brutality under any circumstances is absolu-

tely indefensible period. But let's stop pretending that the police in Chicago were dealing exclusively with a bunch of "kids"—or "children," as Tom Wicker of The New York Times rather charmingly describes them. Surely we can defend the cause of civil liberties without resorting to this kind of sentimentality.

"Children," my eye! I say this as one who witnessed some of the "action" in Grant Park and in front of the Hilton Hotel on the last two nights of the Democratic Convention. I didn't see any "children" in the crowd. I saw hundreds of young adults old enough to know what they were doing.

### CAN'T UNDERSTAND

Many of them acted quite responsibly, but others most certainly did not—and, for the life of me, I cannot understand why anyone who witnessed the "action" in Chicago should want to go on pretending that they did.

I find it even more difficult to understand why a serious journal of opinion like the New Republic should caption a feature article on the Chicago fracas as a battle between "The Cops and the Kids" and then go on to say in the very first paragraph of the article that the strategy of the demonstrators "was to confront the



NATIONAL GUARDSMEN move in on a man clinging to a lamp post during the melee outside the headquarters hotel of the Democratic National Convention in Chicago. On the night of the nominating vote at the International Amphitheatre, five miles away, hundreds were arrested and scores injured.

Chicago police, and thereby demonstrate that America was a police state."

To ascribe this kind of calculated planning to "kids" or to "children" is to prostitute the English language and, furthermore, to

run the risk of playing right into the hands of those policemen—however few or many—who believe in taking the law into their own hands. If policemen of this ilk ever get the idea that the media are loading the dice against them in their coverage of public demonstrations, they will find it that much easier to rationalize their own resort to the illegal use of force and muscle.

### DEMONSTRATED

That there are such policemen around at the present time in various parts of the country has been amply demonstrated in recent weeks, notably, for example, in New York City. On Sept. 4 a sizable number of off-duty and out-of-uniform New York policemen attacked a small number of Black Panther party members and white sympathizers in the Brooklyn Criminal Court. If this kind of police brutality is allowed to go unpunished, we are heading for very serious trouble in the United States.

For my own part, I happen to have more sympathy

for big-city policemen than some of my friends in the so-called liberal camp have been able to muster up on their behalf. On the other hand, I must confess that I am frightened at the thought that reporter James Ridgeway might have been correct when he wrote in the New Republic article referred to above that "the police have emerged as an important political force" and that "no candidate in America can run from now on without coming to terms" with them.

God help us all if this is an accurate reading of the post-Chicago mood and political strategy of any significant number of the nation's policemen. Policemen, as individual citizens, are perfectly free to play an active role in American politics within the limits of the law, but the thought that they might be getting ready, as an organized group, to gang up on candidates for political office is very disturbing, to say the least. Down that road one can vaguely discern the sinister specter of an American form of fascism.

## BELOW OLYMPUS By Interlandi



INTERLANDI © 1968, LOS ANGELES TIMES

"The people who run wars better watch out. Soldiers might get to like these lulls in fighting!"

# Morality: 'Evolving Back' To The Gospel of Christ?

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

When you live in a revolution, it is easy to experience it but it's almost impossible to define it. It is too close to us to make out its form and shape and essence. Here in New York City, some citizens pointed to the Teachers' Strike as an outgrowth of our contemporary revolution but it seems to me that this strike bore almost no relation to the revolution that is going on in America.



FATHER SHEERIN

True, a strike is a form of violence and violence underlies much of the activity of our revolutionaries today but violence is not part and parcel of revolution. It is a tool of revolution but violence existed long before the present outburst of "crime in the streets." Moreover, the core question in the schoolteachers' strike in New York City was: shall the local community, rather than the City, run the public schools? This has nothing to do with "our" revolution.

Dr. Mary Bunting of Radcliffe College in her report as President came very close to an accurate description of the present American revolution. Some will quarrel with it but I think it is the most satisfying description of our present upheaval that I have read. She views the revolution as a radical change in the moral code of young Americans which has caused them to feel bitterly unhappy about the things that America has failed to accomplish.

As Dr. Bunting sees it, the child thinks of good and bad "in terms of personal and relatively immediate rewards and punishments." As he grows older, he enters into a second phase of moral development: his perspective broadens and he begins to judge actions according to the accepted opinions of his family as to the effects of these actions on the family and the local community. Ultimately, he comes to a third phase in which he asks what is really right and wrong, what is unfair and unjust to the vast numbers of people outside his local community.

Dr. Bunting believes that we are living through one of the great break-throughs of all times, one similar to the scientific revolution. She sees the present revolution "with all its awkwardness and convulsiveness" as "a new burst of faith in the brotherhood of man."

As Dr. Bunting pointed out in her report, this development of a higher sense of values is the reason why so many people are distressed with what they see us doing in Vietnam. But it is not enough to live this faith in the brotherhood of man. There is turmoil in America because those who believe in justice for all have not communicated their sense of values to persons still living in the second stage of moral development.

The latter usually feel that the "brotherhood people" are either irresponsible or immoral. They have heard the slogans of "brotherhood" and "world peace" but these slogans have not made an impression. They are good people. They do not precipitate violence, they obey civil laws. They pay taxes and work hard. They love America and resent anyone who disparages America or who disturbs the peace, especially demonstrators for peace and justice. Richard Nixon has called them "the forgotten people." They esteem law and order, by which they usually mean the status quo of their local white community, not realizing that in this new era law and order, unless they are built on justice for all, are only the breeding ground for future discord and community war.

Is this third stage of moral development a "new morality"? Not at all. It is as old as the parable of the Good Samaritan which insisted that the Christian should not be concerned merely about his "own kind" but should show justice, even charity, toward strangers. Dr. Bunting speaks of evolving morality. Yes, justice for all men is an evolution back to the simple morality of the gospel of Christ.

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# What Sunday Really Means

By FATHER DAVID G. RUSSELL

The synagogue service was over and Our Lord headed down the street toward the house of one of the Pharisees. The Pharisee had extended an invitation for dinner to Our Lord as it was the custom to invite the Rabbi who had preached that Sabbath.

As soon as Jesus arrived, He noticed that the other

## NOW--Christianity

guests, also Pharisees, were hostile to Him. They watched His every move.

Shortly after the food was being served a man with dropsy wandered into the house. He was looking for Jesus. This was nothing new for Jesus, since the sick sought Him out both day and night.

The eyes of everyone at the table focused on Jesus. What would He do? Was it not against the law to heal someone on the Sabbath? Perhaps now, they thought, we will be able to find fault with this Rabbi.

Before Jesus did anything, He asked the Pharisees a question. "If your ox falls in a well, will you not take him out on the Sabbath?" he asked. They did not answer Him, even though they knew well that interpretations of the law allowed someone to protect their property on the Sabbath.

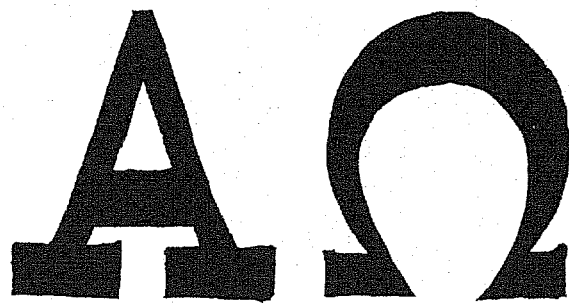
Jesus said no more to the Pharisees. He simply cured the man. The point was obvious. The law of love and the demands of service take precedence over any other law of religion. In fact, the law of love is the very substance of religion itself.

The Pharisees burned inside. Jesus may have had the last word here, but they would have the last word in the end. They would put Him to death.

The Jews had an elaborate system of laws to protect the Sabbath because it was the sacred day on which they celebrated and recalled the very heart of their religion.

On the Sabbath they praised God for delivering them from the Egyptians and giving them the promised land. They thanked God for choosing them as His special people and for having made a covenant of love with them. Unfortunately, though, with time the legal prescriptions of the Sabbath began to overshadow the heart of the weekly observance.

We Christians might be tempted to look back with scorn at the corruption of the Sabbath by the law. Yet it was not long ago that many of us became duly concerned about our Sabbath, the Sunday celebration. We tried to pin down how much work was allowed. Could you cut grass and work in the garden? Was



it permissible to sew or make the beds? The questions went on and on, and the meaning of Sunday was all too often overshadowed.

Our Sunday celebrates the new exodus: the pass-over through death to life of Jesus Christ. It thanks God for giving us a promised land: heaven. It recalls the covenant made in the blood of Jesus by which God has pledged His love to us and we have promised ourselves to Him. Here is the heart of the Christian Sunday.

Still, though, some feel, even if they would not come out and say it, that Sunday is really just a day of law for Christians. The law says that we must go to Mass on Sunday and so we do.

Needless to say, fulfillment of the law does not even meet the minimum requirements of the Sunday observance. The heart of Sunday is prayer and praise and thanksgiving given God through the Mass. Presence at Mass, which may fulfill the law, does not satisfy the real obligation, which is participation in the sacrifice.

Unfortunately, some of us follow the herd into Mass and out of Mass, but nothing really happens to us during Mass—we are unchanged. That means that we were Pharisees, perhaps as reprehensible as those whom Our Lord castigated. If we never really made the effort to put ourselves into the action of the Mass, we have never really been at Mass at all. We merely witness a ritual called Mass.

But Sunday is even more than Mass. Sunday is a day given to God, not an hour spent in church. It means the keeping of the real law, which is love; of doing the real deed, which is service. It means building up of family life, of praying and laughing and crying together.

Sunday is more than observance of law; it is the celebration of life, divine and human.

## Prayer Of The Faithful SEVENTEENTH SUNDAY AFTER PENTECOST Sept. 29, 1968

CELEBRANT: The Lord be with you.

PEOPLE: And with your Spirit.

CELEBRANT: We show our love for God in large measure by our love for our neighbor. United in the bond of peace by the Holy Spirit, we now pray for the needs and concerns of one another.

LECTOR: The response for today's prayer of the faithful will be: Father, hear our prayer.

LECTOR: (1) For the whole Church, the Pope, the Bishops, priests, religious and laity, that we may all deepen and broaden our love of God and our love of neighbor, let us join in prayer.

PEOPLE: Father, hear our prayer.

LECTOR: (2) For honesty and integrity in politics, especially in the present election campaigns, let us join in prayer.

PEOPLE: Father, hear our prayer.

LECTOR: (3) For peace among and within nations, remembering especially Vietnam, the Middle East, and Eastern Europe, let us join in prayer.

PEOPLE: Father, hear our prayer.

LECTOR: (4) For the people of Biafra, for those who are starving now and for those who have already died, let us join in prayer.

PEOPLE: Father, hear our prayer.

LECTOR: (5) For those who suffer because of prejudice, be it social, racial or religious, that they may be given the strength to love in the face of hatred, let us join in prayer.

PEOPLE: Father, hear our prayer.

LECTOR: (6) For the members of our parish who are serving in Vietnam, that they may return home unharmed, let us join in prayer.

PEOPLE: Father, hear our prayer.

LECTOR: (7) For the sick, suffering and deceased members of our parish, remembering especially N. and N., who died this past week, let us join in prayer.

PEOPLE: Father, hear our prayer.

LECTOR: (8) For all of us gathered here to worship Christ, who gives us the gift of Himself on the altar, that we may give of ourselves to our neighbors and to God, the Father of us all, let us join in prayer.

PEOPLE: Father, hear our prayer.

CELEBRANT: O God, our Father, today we are gathered together as a Christian community united by the same Lord, the same faith, and the same Baptism. Please grant the petitions which your people make to you through Jesus Christ, your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever.

PEOPLE: Amen.

*Under ordinary circumstances, the Prayer of the Faithful should include approximately six petitions. Each week seven or eight suggested petitions will be published to permit the Celebrant to select those most appropriate for his congregation.*

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## Pope Tells Final Summer Audience: "Love Church"

CASTELGANDOLFO, Italy (NC)—"Love the Church," Pope Paul VI told his final summer audience at his summer residence here. He added: Beware of the "corrosive spirit of criticism" that has become fashionable in some sectors of Catholic life.

Speaking in the audience hall at Castelgandolfo the day before he was due to return to the Vatican at the end of his summer vacation, the Pope stressed the need to pay attention to the teachings of the Second Vatican Council. "We must meditate on and apply the many and great ideas which the council itself has left us," he said.

But, he noted, "some think that the council has already been surpassed and they, remembering only its drive toward reform without taking into account what was established at those solemn Church assemblies, would go further, envisaging certainly not reforms but upheavals which they believe they can authorize on their own and which they judge to be all the more clever, the less they are faithful and consistent with tradition, that is to say, with the life of the Church; and all the more inspired the less they conform with the authority and discipline of the Church itself, and, lastly, all the more plausible the less they differ from the mentality and morals of the century."

### 'CORROSIVE SPIRIT'

The Pope continued by saying: "A corrosive spirit of criticism has become fashionable in some sectors of Catholic life. There are, for example, magazines and

newspapers which seem to have no other function than that of reporting unpleasant news regarding facts and persons in the ecclesiastical area."

These stories, said the Pope do not help form objective judgment but create "negative suspicion... a preconceived lack of esteem for ecclesiastical persons, institutions and activities, and therefore lead readers and followers to throw aside the respect which any good Catholic and, indeed, any honest reader should feel for the ecclesial community and authority."

Citing the occupation of cathedrals, the approval of inadmissible films (such as an Italian film given a Catholic award at the Venice Film Festival recently and later classified by Italian Church authorities as condemned) and the "collective and concerted protests against our recent encyclical, the propaganda of political violence for social purposes," the Pope asked:

"Where is the coherence and dignity proper to true Christians... where is the love for the Church?"

"The love for the Church! We still wish to suppose that it has not been extinguished in persons who call themselves Catholics and who appeal to Christ... The more we desire this ecclesial love the greater is our regret at noting how many of these unquiet Catholics started from a high vocation for the apostolate, that is to say, being at the service of and for the spreading of the Church, and how because of that acid spirit

of negative and habitual criticism of which we are speaking have become impoverished and at times emptied of apostolic love to the point where, in certain cases, they become a cause of trouble and are harmful to the Church of God."

### PROBLEM TO MEET

Turning to the positive approach of Catholics toward the Church, the Pope said that the problem to overcome is "that of our spiritual shortsightedness, which looks at the human, historical and visible aspect of the Church and does not see the mystery of the presence of Christ which it claims and hides from the profane eye unilluminated by faith the deep understanding of its mystical reality."

The Pope pointed out that "the concrete and earthly countenance of the Church is an obstacle to easy and superficial love," and added that "the material reality of the Church such as it appears in the framework of common experience seems to deny the beauty and the sanctity which it contains by divine gift."

But it is exactly at this point that Catholics should love the Church, the Pope said. For "if it is our duty to love our fellow men, whatever the appearances show us, and that this love should be all the more great as the appearances are squalid and full of suffering, we must remember that the Church is also our fellow-being, indeed our fellow-being par excellence... Thus the very faults and infirmities of the men of

the Church should make the charity of those who want to be lively, healthy and patient sons of the Church stronger and more solicitous."

## Says Common Bible Needs Modern Style

BATON ROUGE, La—(NC)—A priest-official of a biblical group said here making the Scriptures available to the world's masses of people can be accomplished only with a new translation of the Bible into the language as it is spoken and used.

Father Walter M. Abbott, S. J., the speaker, is Vatican liaison officer with the Catholic Biblical Association and assistant to Augustin Cardinal Bea, S. J., president

of the Vatican Secretariat for Promoting Christian Unity. Father Abbott has been working on the common Bible project since it developed from discussions of the Second Vatican Council. "The main thing is to put people in contact with the word of God." "This can only be done in modern languages," he told a Catholic Life Center audience.

He explained that the term common Bible does not connote ordinary or coarse, but

simply means common in the sense that it is universally understood.

The original Hebrew and Greek versions of the Bible did just that, the priest said. They were written to reach and be understood by everybody, but the old expressions do not have the same meaning today and if translated literally are not intelligible to the average person, only to highly educated people, he asserted.



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# Has Old-Fashioned Doctor Faded Out?

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

"What has become of the good, old-fashioned doctor?"

Perhaps another excellent question would be "what has happened to the good, old-fashioned patient?" When people ask that question about doctors, it would seem to imply that there is no such "animal" any more. But it seems to me there are still many old-fashioned doctors — and old-fashioned patients too, for that matter.

Fifty years ago most doctors took care of the entire family — the adults, the children, the delivery of babies; they set fractures, sutured wounds and, if they had a little training along that line, they even did a bit of abdominal surgery. They also were occasionally called upon to be psychiatrists, because they came to listen to the emotional complaints of the entire family.

On the heels of this very personalized practice came what we might call the "organ system" in the physician's training program. Soon, we saw the development of specialists on the left hand, specialists on the right hand, on the left kidney, on the right kidney, ad infinitum. And this extension of medical knowledge that has developed over the years certainly has been to the benefit of mankind.

For this reason, we cannot always expect the physician who is concentrating on his specialized aspect of medicine, who is fighting to maintain a hectic schedule in order to minister to all who need his help — we cannot always expect this physician to have an hour or so leisurely to listen to us and an emotional conflict.

However, don't think that because he is a "specialist" that he cannot be a "personal" physician. For a specialist certainly must have a deep concern for the welfare of his patients. But we must not expect, nor should we criticize the medical profession as a whole if the neurosurgeon can't come running over to treat your cold or sore throat.

For the most part, patients have come to accept specialization and to look for it, especially where the scalpel is involved.

How will the generalist of the future be trained? He will have studied medicine, pediatrics and have a little background in psychiatry, to help in his role as a general advisor. Also, perhaps it would be helpful if his course included some training in the legalities of domestic relations, trust funds, and the like.

Perhaps, if I had it to do over again, I personally would become a general practitioner and treat the entire family.

## Can't Get Through To Son

"A stone wall seems to have dropped between us and our son. We've completely lost the ability to get through to him. He's dropped out of school. We suspect he's been smoking marijuana and feel he's headed for worse trouble. Where did we go wrong?"

Of course this would take hours and perhaps volumes to answer. Let me begin by saying that in my opinion the biggest and one of the most difficult jobs in the world is being a parent. The actions of parents mean so much more than any other means of communication.

Parents should be cautioned not to prejudge, convict and sentence the child before all the evidence has been examined. Otherwise he will develop anger and resentment. This also applies to the child in his "middle years." Always remember: communications start at birth — keep them open and free.

Adolescence is a stormy mountain pass between two tranquil valleys, childhood and adulthood, according to Dr. Burke of Mayo Clinic. The child during this period, often feels a different type of communication is necessary. His dress and his actions very frequently indicate his emotional state.

Parents embroiled in their own conflicts may project a distorted view of the child. This is the danger, for the child frequently becomes a weapon or a pawn of one of the parents.

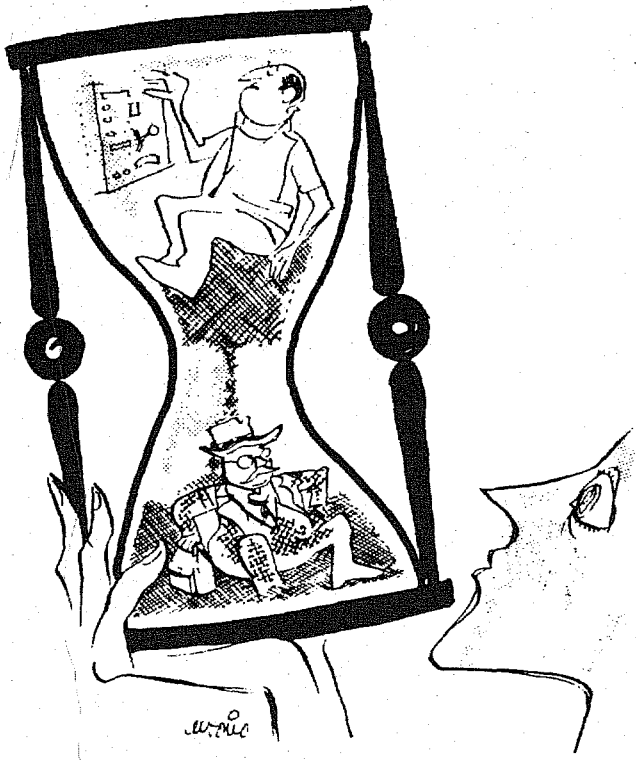
On the other hand, being a considerate and loving parent require continual self improvement, because his integrity is always on the line.

If the parent tends to be distrustful, suspicious, easily tempted to break minor rules or regulations, then he shouldn't be disappointed if the same set of values develops in his child.

## Unethical Parents

We see vivid examples of this in everyday life. You've seen the parent who tells the cashier at the movie theater that junior is only 11, instead of 15 years old. Or perhaps the father who encourages his son to stuff two packages of chewing gum into his pocket and to pay the clerk for one. These are the parents who are sowing to reap the whirlwind.

One of the best therapies for strong family ties, I've found, is the dinner hour. This hour set apart, with the issue of who will wash and who will dry settled



beforehand, should be a time for warmth and happiness. A time when each can catch up on the activities of the others, a time for interpersonal communication, a time for family unity.

As far as the "dropout" problem is concerned, I have what may in some quarters be considered an unorthodox suggestion. I have always felt that students can pin-point the potential dropout better than his family, his guidance counsellor, his psychiatrist.

I suggest that we should seriously consider enlisting the talents of student aides as well as teacher aides in all grades, from the first through the twelfth. Their talents could be utilized to assist the slow learner, to help maintain order and to build up strengths in all areas. We must learn to utilize the full resources of everyone, to concentrate on building up all strengths and keep lines of communication open.

Another area where parents and adolescents sometimes run into a communications "black-out" is on the subject of the use and abuse of drugs. The parent who finds his teenager has possibly smoked marijuana, usually sees this as the absolute first step toward narcotics addiction and eventually toward a life of crime. More will be written about this next week, but I'd like to be of some reassurance to the parent that the use of marijuana is not a positive step toward the use of "hard narcotics." Nor does it really mean that the adolescent will inevitably become a criminal or commit psycho-sexual acts.

Most of all the parent shouldn't panic, or be stampeded into a "don't-ever-darken-my-door-again" scene.

This is a problem that can be understood and with the right timing and direction can be helped. Don't throw up your hands just yet, and above all, don't chop the lines of communication.

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## CALENDAR OF EVENTS

SATURDAY, SEPT. 28

Rummage sale by St. Clare Parish in Riviera Beach.

Dinner for the benefit of Marion Day School by the Daughters of Isabella Circle of Our Lady of Perpetual Help in Coral Gables.

Meeting of the Archdiocesan Council of Catholic Nurses at St. Elizabeth Gardens, Pompano Beach, starting at 2 p.m.

SUNDAY, SEPT. 29

Spaghetti dinner by the Women's Club of St. Bartholomew parish from 1 to 7 p.m., Perry Junior High in Miramar.

Welcome party for Father John J. Donnelly, by Holy Rosary parish in Cutler Ridge Auditorium at 8 p.m.

Parish Patron's Feast at St. Michael the Archangel parish grounds, starting at 1:30 p.m.

Meeting of the Christian Family Movement of Corpus Christi parish in the parish hall at 8 p.m.

MONDAY, SEPT. 29

Pot luck supper at the school cafeteria of St. Francis of Assisi parish, Riviera Beach starting at 6:30 p.m.

Meeting of the Assumption Guild of Our Lady of Assumption Parish, Pompano Beach, in the Silver Thatch Inn, at 10 a.m.

WEDNESDAY, OCT. 2

Desert and card party, by the Altar and Rosary Society, St. Vincent Ferrer parish, Delray Beach in the school building at 7:30 p.m.

FRIDAY, OCT. 4

Dinner dance by the International Order of Alambra, Hafsun Caravan No. 176 at Coral Gables Country Club at 8 p.m.

Luncheon and card party by the Mercy Hospital Auxiliary, at noon in the Coral Gables Country Club.

Meeting of the Christian Family Movement of Holy Family parish in the parish hall at 8:30 p.m.

Marriage encounter at Cenacle Retreat House from Oct. 4 to Oct. 6, in Lanlana.

### Get Publicity For Your Club

Beginning with this issue, the Voice will begin running a calendar of events which lists day-by-day, the coming events and meetings of various clubs and organizations in the Archdiocese of Miami. We hope that this will make it easier for officers to schedule events and avoid conflicts.

To list your organization's events on the calendar, simply drop us a note with the activity, time, date, location and group's name to The Voice, Box 1059, Miami, Fla. 33138.

### Urge School Aid As Issue In Election

MANCHESTER, N.H.—(NC)—The Manchester diocesan board of education has called for "serious consideration" of state aid to private schools during the current state election campaign here.

Noting that its diocesan schools have reached the point where new financial aid is essential to continued existence, the school board said:

"As the time approaches for the people of New Hampshire to go to the polls to elect the public officials who will serve them during the next biennium, the board of education of the Roman Catholic diocese of Manchester feels that it should call to the attention of the citizens of our state, and to those who are seeking public office, the existence of a problem which, unless it is given a satisfactory solution, will assume critical dimensions in the next few years. We refer

to the privately supported elementary and secondary schools and, especially, to those which are conducted under the auspices of the diocese of Manchester.

"It is our opinion that New Hampshire cannot afford to delay in coming to grips with this question and that any attempt to postpone its consideration until another election year will prove to be only self-defeating. We therefore call upon the political parties, the candidates for public office and the citizens of the state to give early and serious consideration to this issue during the current election campaign."

### Methodist Pays Visit To Pope

VATICAN CITY—(NC)—Pope Paul VI received in audience Methodist Bishop Fred Pierce Corson of Philadelphia and Dr. Mariano Alimurung.

## Archbishop Byrne To Give Keynote At NCCW Meet

WASHINGTON — (NC) — Coadjutor Archbishop Leo C. Byrne of St. Paul and Minneapolis will give the keynote address at the 34th biennial convention of the National Council of Catholic Women to be held Oct. 14-18 in Denver, Colo.

Archbishop Byrne will address the opening session of the convention and introduce the convention theme—The Parish: R.I.P. (Renewal in Progress)

Women's organizations in today's society will be discussed at the convention by Dr. Dan W. Dodson, director of the Center for Human Relations and Community Studies, School of Education, New York University, Dodson, author of

"The Role of the YWCA in a Changing Era," will speak on, "Why Women's Organizations?"

A view of the structures through which the NCCW and its affiliate organizations participate in parish life will be presented by national chairmen of the organization's four program

areas: Church Communities, Mrs. Leonard Swidler, Philadelphia; Family Affairs, Mrs. Philip H. Des Marais, Washington, D.C.; Community Affairs, Mrs. Denning Schattman, Fort Worth, Tex.; International Affairs, Mrs. Edgar G. Boedecker, St. Louis, Mo.

Other convention speak-

ers and workshop leaders will include:

Dr. Gerald L. Moulton, Arizona State University; Dr. Virginia Appgar, vice president for medical affairs, The National Foundation-March of Dimes; Dr. and Mrs. Joseph Bird, co-authors of "The Freedom of Sexual Love"; Msgr.

Marvin Bordelon, director, Division of World Justice and Peace, United States Catholic Conference; Mrs. Mary Dublin Keyserling, director, Women's Bureau, U. S. Department of Labor; Father Edward M. Hays, pastor of experimental parishes in Holton and Mayetta, Kansas.

### Vice President Appointed At St. Leo College

ST. LEO, Fla. — The Very Rev. Fidelis J. Dunlap, O.S.B., has been appointed by the Board of Directors of St. Leo College to the newly-created position of executive vice president.

Father Dunlap will also assume the acting presidency of the college upon occasions when Anthony W. Zaitz, the president, is absent from the college.

The new vice president will continue his duties and responsibilities as director of library services and prior of Saint Leo Abbey.

He is a graduate of Saint Vincent College with the B.A. degree and earned the M.S. degree in library science at the Catholic University of America. He came to Saint Leo in 1951.



Father Dunlap



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**DUAL ROLE**, for Spanish priest, Father Juan Manuel Basurco, has him playing two rather contrasting roles in life. The 24-year-old priest is a member of the Motrico Football Club for which he will play six more games before going to Ecuador as a missionary. In the photo at left, Father Basurco is shown during the celebration of his First Mass.



## School Wins Essay Trophy 'For Keeps'

FORT LAUDERDALE—Permanent possession of the grand prize trophy in the Broward County Daughters of the American Revolution essay contest has been awarded to Cardinal Gibbons High School after Jill Douthett picked off her second grand prize in the contest and rolled the school's tally to three of the top awards in as many years.

Jill also took home another \$100 scholarship—the same amount she won last year—toward her college education.

In the senior High School division, from the South Broward area, Donna Lee Rayner and Mary Horosco, both from Madonna Academy, took first and second place, respectively, in the essay section.

Janet Park and Jean Rudolph, from St. Elizabeth, brought home first and second places in the junior high North Broward division while Barbara Throckmorton brought home second place title in the Central Broward competition for Cardinal Gibbons High School.

In the art competition section, Cosette Carrier and Debra Sweeney, of St. Elizabeth, grabbed first and second honors in both the

North Broward judging and the grand prize category. Jean Rudolph of St. Elizabeth took an honorable mention in the art section.

This year was the second time that the traveling trophy has been awarded to St. Elizabeth in the junior high competition. A school must win the prize for three years—not necessarily consecutively—to retire the trophy to its awards case.

## Young Adults Discuss Council Reorganization

Past and present officers of the Archdiocesan Catholic Young Adult Club met this week to discuss plans for reorganizing and reactivating the group's council, according to Father Walter Dockerill, Archdiocesan CYO director.

All the delegates agreed that "in order to succeed, the group, especially the officers and leaders, would have to be motivated by a sincere desire to stress the spiritual, moral and Christ-like service aspects in the planning of activities." They felt, Father Dockerill said, that the clubs would then "have more success in the social, athletic and cultural activities" which they planned.

During the meeting, the constitution—which they termed "obsolete"—was also discussed and is presently being revised by a committee of members. Ways of increasing membership and improv-

## Youth Mass This Sunday

The monthly Youth Mass for teens from parishes in North Dade County will be celebrated this Sunday, Sept. 29, at 7:45 p.m., in St. Rose of Lima Church, 418 NE 105 St., Miami Shores.

Father Walter Dockerill will deliver the homily, "Faith Happening."

A dance will follow the Mass. Members of all parish youth organizations are invited to attend and bring their Catholic and non-Catholic friends.

## Teams Move to 2nd Week

Chaminade, Cardinal Gibbons and La Salle will try to make it two straight; St. Thomas Aquinas will make its debut and Archbishop Curley gets a week of rest as the archdiocese teams head into the second week of the season.

Chaminade, a handy 33-0 winner over Ft. Pierce Lincoln Park last week, will face probably its sternest test in its bid for the Class A district title when the Lions square off with Class AA Pompano Beach High tonight at the Pompano field.

Gibbons, which slipped by long-time nemesis Cardinal Newman, 6-0 on a 94-yard touchdown run by Jim Bulfin, will travel to Melbourne Central Catholic tonight for its second game; while LaSalle, which surprised with a 13-7 win over Cypress Lake, will host Ft. Lauderdale Pine Crest (currently 2-0) tonight at Miami's Curtis Park.

The three were the only winners in the archdiocese last week, although Newman's loss was in intra-archdiocese game with Gibbons.

Also losers last weekend were Archbishop Curley, 14-7, in the final seconds to Miami Beach; Msgr. Pace, in its first season to full varsity play, 27-6 to Key West; and Christopher Columbus, 44-0, to perennial power and defending state champ Coral Gables.

St. Thomas was idle last week and gets its first test tonight against Cypress Lake at the Plantation High field. The Raiders will be led by quarterback John Hackett and halfback Frank Scuggs in the backfield while Jim Crow, Don Rock and Fran Finnegan are expected to lead the way in the line.

The Raiders were 3-7 last year but are looking for considerable improvement this time around.

In scoring its one-sided win, Chaminade looked every bit like the Class A state contender it is expected to be.

The Lions scored on long and short plays, rolling up 218 yards rushing and 177 in passing in posting a 33-0 lead in the third quarter before the game was turned over to reserves.

Fullback Tim Nelson, the only non-starter in the backfield from last year's team, was the first to put Chaminade on the scoreboard with

posted the winning touchdown on a 19-yard play by the same combination.

Curley suffered its loss when a fourth quarter gamble



a 45-yard run in the first quarter. Halfback ace Alan Cook scored on a 27-yard run around left end in the second quarter and added a third quarter TD from the one yard line.

Pete Russert, the other halfback, also got a pair of scores, both in the third quarter, dashing 18 yards for one and taking a pass from reserve quarterback Gary Ozga for 47 yards.

Cardinal Gibbons scored its win over Newman after halting a Newman drive at the Gibbons six-yard line. On the first play of the fourth quarter, Bulfin bolted 94 yards after taking a pitch-out from quarterback Steve Peyton for the only score of the game.

Bulfin's romp accounted for over half of the Gibbons rushing yardage, 184, against a green but rugged Newman defense. Until Bulfin's run, halfback Steve Brown, who totaled 76 yards in 16 carries, had been the workhorse of the Gibbons offense.

Don Cleary, with 70 yards in 23 carries, and Fernando Tonarely, 53 yards in nine attempts, were the big runners for Newman, which carried the attack to Gibbons. Cleary is one of only five lettermen back from last year's Class A district champs.

La Salle, playing without its speedy backfield ace, track star Pete Bethart, still had enough to topple Cypress Lake and make Coach Van Parsons' first game as head coach a big success.

The Royals used newcomers Julian Rodriguez and Andy Paloma as a passing combination. Paloma scored the first TD on an 11-yard run after a 40-yard pass play from Rodriguez to Paloma had set up the score and then

failed to pay off.

The Knights were tied 7-7 with Miami Beach when they tried a fake punt from their own 40 with just under two minutes remaining to be played. The try for a first down was short at the 43 and in three plays, the Beach moved to the winning score. The tally came with just 26 seconds remaining.

After spotting the Beach a 7-0 lead following a first quarter fumble on their own 18, Curley tied up the game in the fourth quarter on a 17-yard pass from quarterback Russell Meriedy to Paul Taylor.

Pace was never in contention in its inaugural of a full varsity schedule although trailing only 14-0 going into the fourth quarter.

The Spartans registered their only score in the closing moments of play on a 63-yard pass play from Glenn Casey to Bob Farr.

Columbus also trailed throughout as Coral Gables built a 30-0 halftime lead on the strength of runs of 81, 32, 32 and 58 yards along with a 42-yard field goal.

The inexperienced Columbus offensive line was overwhelmed by the Cavaliers' defensive unit as the Explorers' rushing yardage was a minus 36, mainly due to catching Columbus quarterback Harold Thomas five times for 49 yards in losses.

## Unit Selects New Officers

New officers of the Little Flower CYO in Hollywood are Mike Finn, president; Paula McShane, vice-president; Stephanie Molinari, secretary and Monica Hood, treasurer.

The Moderator is Father Christopher Stack and the adult advisor, Mrs. Rose Molinari.

## CYO Leagues Start Sunday

Archdiocesan CYO sports leagues, including 20 girls' volleyball teams and 22 soccer and touch-football teams, will open the competition season this Sunday, Sept. 29, with a round of inter-parish matches.

According to CYO sports director, Marty Krpan, "if parish enthusiasm and spirit were the prime factors in determining a pre-season winner, conceivably a league could end up in a deadlock, for spirit and enthusiasm are abundant."

The Voice will report standings of the leagues as they are released from the CYO office.

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# Inexperienced QB Sparkles

Our first pick as the archdiocese player of the week is Julian Rodriguez, quarterback to LaSalle High School's team... a truly remarkable success story.

The 5-10, 150-pound senior had never played football before this fall. But, last week, his passing led to the Royals' upset win over Cypress Lake High and he appears to have solved the biggest headache that Coach Van Parsons ever had.

"We practically had to draft him out of the classrooms," Parsons explained. "He had played basketball and baseball for us, but never football."

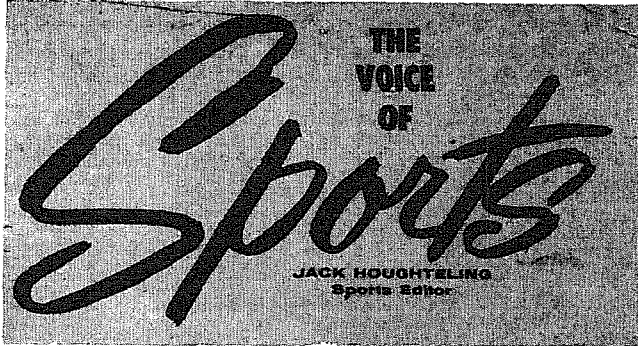
"I knew from watching him play shortstop in baseball that he had a strong arm. That's why we drafted him for the football team."

Parsons was more than delighted with the showing by Rodriguez.

"He's been playing for about only four weeks, but he showed remarkable poise. We didn't expect him to do half as well as he did but he checked off plays and called just about every play we used."

"He did a fantastic job."

Rodriguez should continue to improve each week and the continued development may lead the Royals to a winning season.



skins overcame early inexperience with new T formation in taking Newman last week; another tough but winning effort.

Cardinal Newman 7, Jupiter 6—Crusaders' defense sturdy against Gibbons last week and should produce a narrow victory this time.

U. Miami 14, Georgia Tech 10—Hurricanes showed amazing passing attack against weak Northwestern and the new-found aerial game gets a far stiffer test this week.

Kansas City 35, Dolphins 24—The Chiefs' explosive attack another painful experience for injured Dolphins but Miami's offense will keep the game interesting.

Last week's predictions came out 6 right, 2 wrong for a .750 percentage, just below last year's average.



Why not a football jamboree next season for the four archdiocese schools in Miami?

The football jamborees were authorized this year by the Florida High School Activities Association. But, not one of the schools, Curley, Columbus, LaSalle and Pace, participated.

We feel that a jamboree among the four, played at a central location like the Hialeah Stadium, would not only be a money-maker but provide a good insight into the talent of each squad.

It could make money for each school, if each school kept the advance ticket sale money (as an incentive to get out and sell the tickets) and if the money at the gate went to pay for the game expenses, with a split four-ways of what is left over.

Since Curley and Columbus do not play LaSalle and Pace, the jamboree could be set up with those two each playing one quarter against LaSalle and Pace, which do play each other.

What say, Dick Pollock, Phil Petta, Van Parsons and Dick Fallis? How about making a little extra money and having some fun, too?

# The Night He Became A Real Football Player

By CHRIS SMITH

HOLLYWOOD—Saturday night Pete Russert streaked for two long touchdowns as Chaminade walloped Lincoln Park, 33-0.

For the lanky 6-foot-3, 185-pound halfback it will be a common sight in 1968. Pete Russert has crossed the big bridge.

The turning point came a year ago against St. Thomas.

Russert didn't score, but he broke loose twice on long punt returns. Once he was stopped by one Raider. In disgust, he threw the ball to the turf.

"He became a football player that night," says Coach Vince Zappone of the redheaded senior. "Many people in the stands probably figured he was a sorehead for doing that, but he showed me something. He wanted to go all the way for a touchdown."

As a junior, Russert was impressive only on occasions.

His whole attitude toward football has changed," said Zappone, "he comes out here now and works hard."

Saturday night he worked hard enough to grab a 48-yard pass from Gary Ozga for a touchdown and then sped 18 yards with the football from scrimmage to add another one. On top of this Russert added two extra points.

Right from the beginning of summer practice, Lion fans could tell he was going to be one of the top backs in south Florida.

In the football jamboree held two weeks ago at McArthur Stadium, he raced 53-yards for a touchdown against the Mustangs. It was an indication of his talents.

"The thing about Pete," said Zappone, "is that he can play anywhere in the backfield. Quarterback, running back, flanker and defense."

It's this kind of versatility that has drawn the raves from college scouts. One in particular wants him badly.

"He's a natural," said Lindy Infants, University of Florida freshman coach in a visit recently. "He's big and strong. And he can play either wideout position (flanker or split end).

"He's the type of kid who could play defense for you, too. And at 6-foot-3 he can put on more weight."

Another reason that Russert is on Infante's priority list is that he is one of school's better students.

"He's scored over 1,000 on his college board tests," says Zappone, "and he won't have any trouble getting into school."

"So many kids I see around the state are fine football players," continued Infante, "but they haven't worked in the classroom. This what makes him such a great prospect for all colleges."

Now, if Pete can keep up the good work for 12 more weeks, Chaminade may be the state Class A Champions.

# The Crystal Ball



And, now, this week's predictions:

Mays 26, Columbus 7—Mays in same size class as Explorers but Mays' upset last week over Miami High shows they have more class than Explorers.

LaSalle 20, Pine Crest 7—Royals surprised with an upset win last week and will be favored this time to take best-ever Pine Crest team.

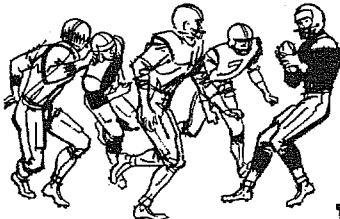
Hollywood Hills 20, Pace 6—Hollywood Hills bigger and with slight experience edge on Spartans.

St. Thomas 19, Cypress Lake 6—Raiders open season with a win; if LaSalle can do it, Raiders can, too.

Chaminade 14, Pompano 0—Biggest hurdle in prospects for an undefeated season for Chaminade; however, Lions proved they can score on bigger Class AA teams in early-season jamboree.

Cardinal Gibbons 13, Melbourne Catholic 7—Red-

# FRED FOWLER'S COLLEGE FOOTBALL RATINGS



Fred Fowler's College Football Ratings measure the comparative strength of major college football teams for a particular season. Teams actually rate themselves on their game performances. Factors considered are offense, defense and caliber of opposition. Although the ratings provide a measurement of the average strength of opponents, they DO NOT forecast game results. Normally, a team with a rating 10 points higher than its opponent may be considered the favorite. However, the ratings make no allowances for home field, morale factors, injuries, illness, lineup changes, weather conditions, etc. Copyright 1968 by Fred Fowler

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INCLUDES GAMES OF SEPTEMBER 21			
Purdue	106.8	Harvard	87.2
Notre Dame	106.2	Auburn	86.6
UCLA	105.5	Florida State	86.4
Southern California	104.2	Ohio University	86.2
Miami (Fla.)	102.2	South Carolina	85.9
Houston	101.0	Iowa	85.8
Texas	100.2	West Virginia	85.5
Georgia	99.4	Toledo	85.2
Louisiana State	99.4	Baylor	85.1
Tennessee	99.4	Texas Tech	85.0
Colorado	99.1	Cincinnati	84.8
Penn State	99.1	Kentucky	84.7
Texas A & M	97.8	Brigham Young	84.3
Nebraska	96.9	Missouri	84.3
North Carolina State	96.9	Dartmouth	83.7
Alabama	96.5	William & Mary	83.5
Wyoming	95.4	North Texas State	83.2
Yale	93.5	Oklahoma State	83.0
Arizona State	93.3	Cornell	82.9
Kansas	92.8	Texas, El Paso	82.5
Oklahoma	92.2	Michigan	82.2
Arkansas	92.0	Arizona	82.1
Indiana	91.7	Princeton	82.1
Stanford	90.9	Kansas State	81.9
Tulsa	90.7	Northwestern	81.4
Minnesota	90.1	Boston College	81.0
Mississippi	90.0	Texas Christian	80.9
California	89.9	Illinois	80.6
Michigan State	89.9	Vanderbilt	80.6
Clemson	89.8	Memphis State	80.5
Army	89.7	Air Force	80.3
Syracuse	89.6	Navy	80.3
Rice	89.5	Miami (Ohio)	80.1
Virginia Tech	89.3	Southern Mississippi	79.9
Wake Forest	89.2	Virginia	79.2
Florida	89.0	Holy Cross	78.1
Oregon State	89.0	Iowa State	77.8
Washington	88.9	Dayton	77.6
Ohio State	88.7	Tulane	77.0
Duke	88.5	Rutgers	76.9
Georgia Tech	88.4	West Texas State	76.3
Southern Methodist	87.7	Louisville	75.9
		Maryland	75.1
		Western Michigan	75.1
		Virginia Military	74.9
		Oregon	74.6
		Buffalo	74.5
		North Carolina	73.8
		East Carolina	73.7
		Colorado State	73.3
		Utah State	72.4
		Utah	72.2
		Bowling Green	72.1
		Richmond	71.8
		Colgate	70.8
		Washington State	69.1
		Wisconsin	69.0
		Citadel	68.6
		Kent State	68.4
		Pennsylvania	68.3
		New Mexico State	68.1
		Pittsburgh	67.9
		Columbia	67.6
		Wichita State	67.1
		Xavier	66.5
		Mississippi State	66.0
		Villanova	65.5
		Brown	64.1
		San Jose State	60.4
		New Mexico	60.3
		Davidson	59.9
		Marshall	58.4

Top games this week: Purdue at Notre Dame, Miami (Fla.) at Georgia Tech, N. C. State of Oklahoma, S. M. U. at Ohio State, Indiana at Kansas, Colorado at California, LSU at Rice, Baylor at Michigan State, Clemson at Georgia, Nebraska at Minnesota, Kentucky at Mississippi, Florida at Florida State.

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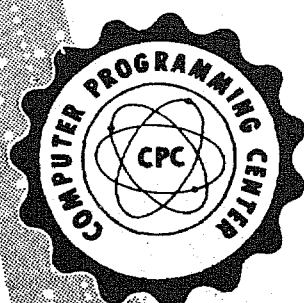
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## Dedication Oct. 6

# Everyone Pitches In For New Boys' Club

FORT LAUDERDALE—Dedication of the Northwest Lauderdale unit of the Boys Club, which is located in what was once Annunciation Mission, at 832 N. W. Second St., here, will take place Sunday, Oct. 6, at 3:30 p.m., followed by open house.

The property, which has been refurbished by volun-

teers from local labor unions, was made available by Archbishop Coleman F. Carroll and leased by the Boys Clubs of Broward County.

"It was the Archbishop's action," said Ralph Walker, executive director of the Broward Clubs, "that spurred everyone to move ahead with

the project.

"Until that time, we had been searching for over a year for a location. When the property became available, it then blossomed into a community project."

### VOLUNTEERS HELP

Thousands of man-hours of volunteer work have gone into rebuilding, rewiring, painting and generally adapting the building to the club's needs, Walker said.

"The volunteers have enabled us to get a \$30,000 remodeling job accomplished for approximately \$12,000," he added.

H. B. Greep, president of the Boys Clubs of Broward County will dedicate the building. Fort Lauderdale Mayor Edmond R. Burry, will cut a ribbon opening the facility.

Archbishop Carroll has been invited to give the invocation and "the boys plan

a special presentation to the Archbishop, to express their appreciation," Walker said.

A certificate of membership will be presented to the Broward Club during the ceremonies from the national organization, the Boys Club of America.

Some 112 persons will be sent certificates of appreciation, Walker said, and two men will receive special commendations:

### CITATIONS SLATED

Ray Ormsby, a member of the carpenters' local, will be cited for organizing most of the union labor which completed the project, and for volunteering "the better part of five months of his spare time, on Saturdays and some evenings."

Homer Crumley of the electricians' local, who devoted many hours of his time and who supervised all of the electrical work, will also be commended.

Visitors will see, during open house, the newly completed games room, community meeting room, library, woodworking shop, arts and crafts shop, kitchen and offices. There is a "hard surface" area adjacent to the club on which basketball is played. Also, there is a full sized playing field on which teams compete in football and baseball.

James O. Hill, club director, is assisted by a staff of five persons and "many, many volunteers."

"We are in the process of setting up the program, which we expect to be in full operation immediately after the dedication ceremonies."

Presently, there are approximately 200 boys enrolled in the club, which looks eventually to serving, 1,000.

## Answers Questions On Proper Charity

(Continued from Page 3)

care of our needy of all ages?

A. When one speaks of the "Church" one must refer only to the Archdiocese of Miami. We are members of the United Fund and, as such, we receive a welcome but small percentage of what is necessary to dispense the charities administered by our charitable institutions. Our Archdiocese receive no financial aid from the Vatican. Indeed, in a real sense, it's the other way around, as witness our annual Peter's Pence collection. No, the deficits we incur must be made up by your charity.

Q. We tithe on Sundays. Is that not sufficient?

A. Commendable, to be sure. But charity entails sacrifice because charity is love — and God's second command to us is that we love our neighbor. Your Sunday church collections are for the maintenance of your church and usually for the reduction of its debt or mortgage.

One annual Catholic Charities collection is aptly called the "Good Samaritan" collection because it provides a positive means of helping your neighbors in distress.

Q. If we tithe every Sunday and contribute to the Good Samaritan collection, have we fulfilled our charitable obligations?

A. If everyone did as you would do, it would be highly pleasing in the sight of God, of your church and your fellow-man. But what if God saw fit to bestow His blessings upon us once a year and on Sundays only?

What would happen to us? God's charity and love are not merely a sometime thing. If a misfortune befalls us on a Tuesday or Thursday, we immediately fall upon our knees and pray to God for help now. We can't wait until Sunday and neither does God.

There are as many ways to dispense charity every day of the year in the leaflet misal for Sunday, Oct. 29, 1967, Monsignor John J. O'Sullivan wrote of our late,

beloved Pope John XXIII:

"If I were to try to account for the quality which was uniquely and peculiarly his, it would be charity."

None of us can emulate Pope John XXIII, but we can try . . . just as we try to follow in the footsteps of Christ.

May God bless you!

## 3 New Parishes; Priests Assigned

(Continued from Page 1)

at Lighthouse Point, Broward County, is Father Joseph McLaughlin, who has been serving as administrator of Our Lady Queen of Martyrs parish, Fort Lauderdale.

Father William Gunther has been named administrator of St. Charles Borromeo parish, newly-established in Hallandale, Broward County. Father Gunther has been serving as assistant pastor of the Church of the Little Flower, Coral Gables.

New administrator of St. Lucy parish, just formed in Highland Beach, on A1A, North Boca Raton, Palm Beach County, will be Father Michael Keller. Father Keller has been administrator of St. Gregory parish, Plantation. He will relinquish his office as Spiritual Director of the Archdiocesan Council of Catholic Women in Broward County, when he takes up his new duties.

Father Eugenio Del Busto will become administrator of the new St. Robert Bellarmine Mission, which will be located in the area west of Corpus Christi parish, Miami. Father Del Busto has been assistant pastor of St. Agnes Church, Key Bis-

cayne. He will remain as assistant chancellor of the Archdiocese of Miami. Masses for the new mission will be celebrated in the Knights of Columbus Hall, 3450 NW 27th Avenue.

Father Neil J. Flemming, who retains the post of director of Boystown of South Florida, will become pastor of St. Gregory parish, North Miami Beach.

The new administrator of Holy Name of Jesus parish, West Palm Beach, will be Father Raymond J. Scully. Father Scully will be returning from sick leave during which time he was in residence at St. Sebastian parish, Fort Lauderdale.

Father Frank McCann, who has been pastor of Holy Name parish, has been named as pastor of Our Lady Queen of Martyrs parish, Fort Lauderdale.

Father John P. Vautrin has been assigned as vicar economo of St. Lawrence parish, North Miami Beach. He has been serving as assistant pastor of St. Lawrence.



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 Oct. 11-13 . . . St. Mary Cathedral, St. Rose of Lima, St. Vincent de Paul  
 Oct. 18-20 . . . Nativity  
 Oct. 25-27 . . . FT. MYERS GROUP—St. Francis Xavier  
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# U.S. Bishops Reaffirm Position On Encyclical

(Continued from Page 1)

Church, we the bishops of the Church in the United States, unite with him in calling upon our priests and people to receive with sincerity what he has taught, to study it carefully, and to form their consciences in its light.

"We are aware of the difficulties that this teaching lays upon so many of our conscientious married people. But we must face the reality that struggling to live out the will of God will often entail sacrifice.

"In confident trust in the firmness of their faith, in their loyalty to the Holy Father and to his office, and their reliance on Divine help, we ask of them a true Christian response to this teaching."

At this particular time, they urge all of God's people to pray fervently that the Church's unity may be strengthened.

They appeal especially to priests, who share with them Christ's ministry, to respond generously to the Holy Father's plea for loyal service to those under their care. May God grant to all priests the zeal and the constancy which so marked the spirit of Christ the High Priest.

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### THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

This column's happiest readers are the men, women and children who know they're needed. The days we're busiest helping others are the happiest days of our lives. . . . Who needs you most? Surprisingly, God needs you — for instance, to help an abandoned orphan become a God-loving, responsible adult. Lepers need you (there are still 15-million lepers in the world), blind children need you, and so do we. . . . Here in New York we are your agents, telling you where the Holy Father says your help is needed, and channeling your help promptly and safely to the people in need. . . . Want to feel good right now? Do without something you want but do not need, and send the money instead for one of the needs below. You'll feel good, especially if your gift is big enough to mean a sacrifice to you. This is your chance to do something meaningful for the world — it's God's world — while you're still alive.

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# Iglesia Latinoamericana a la Luz del Concilio

Medellin — La II Conferencia General del Episcopado Latinoamericano aprobó 16 documentos finales emanados de sus nueve comisiones de trabajo. Todos ellos tienen por objeto presentar la línea de acción necesaria para crear una nueva Iglesia en América Latina a la luz del Concilio Vaticano II.

Los documentos fueron dados a conocer con la autorización del Papa Paulo VI aún antes de que el propio Santo Padre, quien fué el Presidente nato de la Conferencia, los haya conocido. Este tipo de autorización fué otorgado por primera vez en la historia de la Iglesia.

El siguiente es un resumen de las conclusiones de la reunión de los obispos preparado por Noticias Aliadas:

La Iglesia reunida en la Conferencia ha situado en el centro de su atención al hombre de este continente que vive un momento decisivo de su proceso histórico y ha buscado comprender este momento a la luz de las palabras que es Cristo.

Es ésta la hora de la acción y América Latina está evidentemente bajo el signo de la transformación y el desarrollo. Esto indica que estamos en el umbral de una nueva época de la historia de nuestro continente. Epoca llena de un anhelo de emancipación total, de li-

beración de toda servidumbre, de maduración personal y de integración colectiva.

La reflexión episcopal se encaminó hacia la búsqueda de formas de presencia más intensas y renovadas de la Iglesia en la actual transformación de América Latina. En relación con el proceso de la transformación del continente la Conferencia abordó tres grandes áreas:

En primer lugar el área de la promoción del hombre y de los pueblos del continente hacia los valores de la justicia y de la paz, de la educación y el amor conyugal. En segundo lugar la reflexión se ha dirigido hacia los pueblos de este continente y sus élites que al estar en un proceso de profunda mutación requieren una adaptada evangelización y educación en la fe a través de la catequesis y la liturgia, y finalmente se han abordado los problemas relativos a los miembros de la Iglesia que requieren intensificar su unidad

y acción pastoral a través de estructuras visibles también adaptadas a las nuevas condiciones del continente.

## Una injusticia que clama al cielo

Se ha dicho suficientemente que la miseria que margina a grandes grupos humanos en toda Latinoamérica es una injusticia que clama al cielo, pero lo que quizá no se ha dicho suficientemente es que los esfuerzos que se han hecho no han sido capaces en general de asegurar que la justicia sea respetada y realizada en todos los sectores de las respectivas comunidades nacionales.

Entre los hechos más marcados que señalan esa injusticia se encuentran la falta de posibilidades de educación, el difícil acceso a la Universidad, la no igualdad de derechos de la mujer con el hombre, las bajas condiciones de vida del campesino, los precios no remunerativos para el productor, la creciente clase media afectada por la falta de expectativa, la falta de integración socio-cultural, el éxodo de profesionales y técnicos, y, en síntesis, el fenómeno de una casi universal frustración de legítimas aspiraciones que crea el clima de angustia que ya estamos viviendo.

Ante esa situación de injusticia la Iglesia tiene un mensaje que se fundamenta en el hecho de que Dios creó la tierra y todo lo que en ella se contiene para uso de todos los hombres y de todos los pueblos, de modo que los bienes creados puedan llegar en forma más justa. Pero para la verdadera liberación que se busca, todos los hombres necesitamos una profunda conversión a fin de que llegue a nosotros el reino de justicia, de amor y de paz.

El cambio social debe orientarse hacia la formación de comunidades nacionales que reflejen una organización global donde toda la población, pero muy especialmente las clases populares, tengan a través de estructuras territoriales y funcionales una participación receptiva y activa, creadora y decisiva, en la construcción de una nueva sociedad.

Este cambio será fundamental para desencadenar el verdadero proceso de desarrollo e integración latinoamericana. Para lograrlo es necesario que se corrija la actual situación que para muchos trabajadores linda con la esclavitud no sólo física sino profesional, cultural, cívica y espiritual.

La Conferencia Episcopal aboga por una efectiva organización de los trabajadores cuyas asociaciones sindicales campesinas y obreras deben tener una fuerza solidaria y responsable para ejercer el derecho de representación y participación en los diversos niveles de la producción y de la comercialización nacional, continental e internacional.

Los obispos piden a todos los sectores de la sociedad, pero principalmente a los del campo económico-social, superar los antagonismos para convertirse en agentes de desarrollo nacional y continental. Sin esta unidad Latinoamérica no logrará librarse del neocolonialismo a que está sometida ni por consiguiente a realizarse en libertad, con sus características propias, en lo cultural, socio-político y económico.

La necesidad de una promoción humana de las masas campesinas pide una urgente reforma de las estructuras y de las políticas agrarias; reforma que no debe limitarse a una simple distribución de tierras sino que ha de contemplar también la organización de los campesinos en estructuras intermedias eficaces así como la creación de centros urbanos en los medios rurales que permitan a la población campesina el acceso a los bienes de la cultura, la salud, sano esparcimiento, desarrollo espiritual, participación en las decisiones locales y en las que inciden en la economía y en la vida nacional.

## Reforma política es requisito para el cambio

La Conferencia considera que para lograr el cambio de estructuras se plantea como un requisito la reforma política, pues en Latinoamérica el ejercicio de la autoridad política y las decisiones, no siempre tiene como única finalidad el bien común sino que con frecuencia aparecen favoreciendo a sistemas que atentan contra el bien común o a grupos privilegiados.

De otro lado, y para el ejercicio de su misión pastoral, las Conferencias Episcopales crearán su Comisión de Acción Pastoral Social para la elaboración

(Pasa a la página 25)

## Nueva Misión

La creación de una nueva misión en territorio que actualmente pertenece a la parroquia de Corpus Christi fue anunciada esta semana por el Arzobispo Coleman F. Carroll.

La nueva misión esta enclavada en una zona habitada mayoritariamente por familias de habla hispana, particularmente exiliados cubanos.

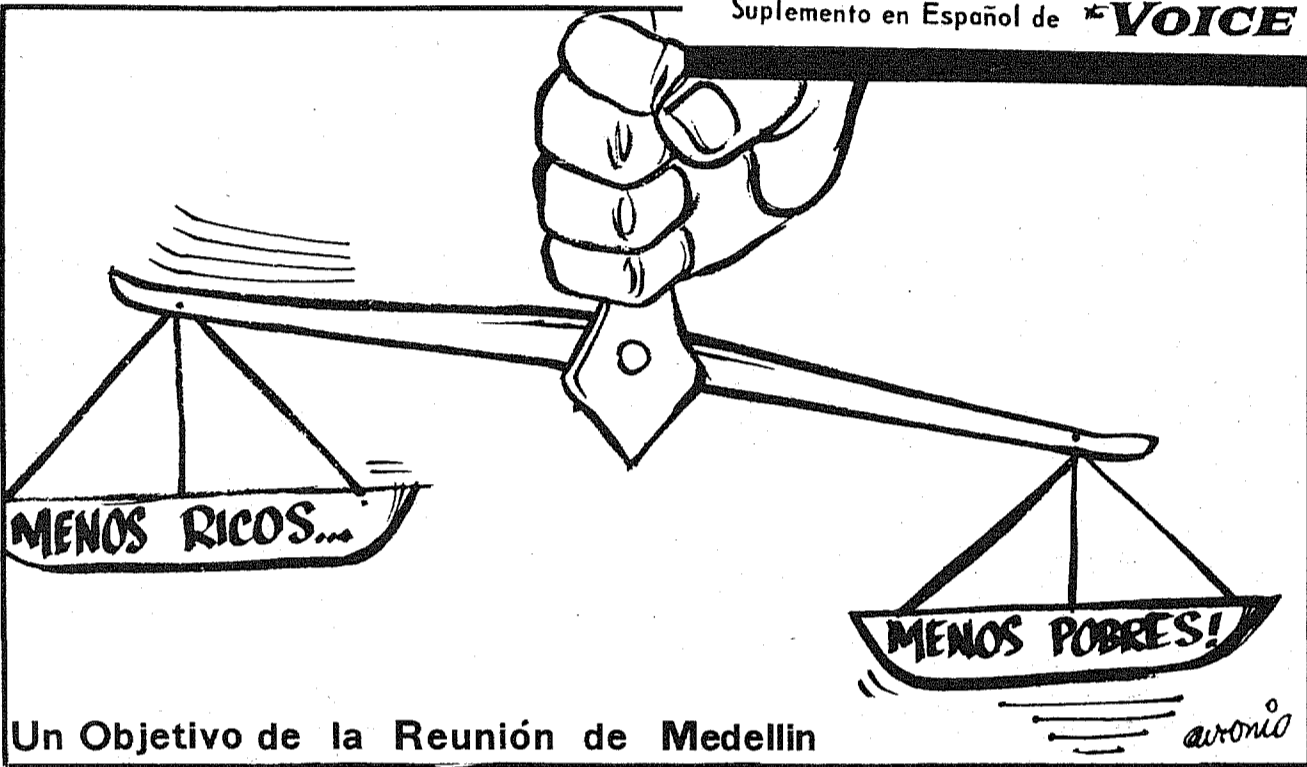
Se denominará misión de St. Robert Bellarmine y como administrador de la misma ha sido designado el Padre Eugenio del Busto, que continuará en sus cargos de Vicecanciller de la Arquidiócesis y director de la Oficina de Asuntos Latinoamericanos. El Padre del Busto actuaba como asistente de la parroquia de St. Agnes, Key Biscayne.

Las misas de la nueva misión se ofrecerán temporalmente en el local de los Caballeros de Colon, 3405 NW 27 Ave.

Oportunamente se ofrecerán mas amplia información sobre los límites que abarcará la nueva zona parroquial así como los horarios de misas y otras actividades parroquiales.



Suplemento en Español de **VOICE**



Un Objetivo de la Reunión de Medellín

## Comité de Trabajo Urbano Crean en la Arquidiócesis

La creación de un comité destinado a encarar los problemas comunitarios denominado "Archdiocesan Task Force For Urban Problems" que "coordinará la labor de la Iglesia Católica relacionándola con la de todos aquellos que trabajan por el ideal común de una sociedad basada en la verdad, la justicia y el amor" fue anunciada la semana anterior por el Arzobispo Coleman F. Carroll.

Once sacerdotes, religiosos y seglares forman parte del comité que trabajará de acuerdo con los lineamientos

del organismo similar a nivel nacional patrocinado por la Conferencia de Obispos Católicos de Estados Unidos. Como principales ejecutivos actuarán el señor Edwin Tucker y el Padre David G. Russell.

Entre los miembros designados por el Arzobispo Carroll para este comité figuran Armando Alejandre, tesorero del Movimiento Familiar Cristiano, estrechamente vinculado al apostolado en español y Sister Miriam, O.P. que fué la primera superiora del Centro Hispano Católico de Miami y que

durante muchos años sirvió como religiosa en la Habana.

Mons. Bryan O. Walsh, párroco de SS Peter and Paul y director Arquidiocesano del Apostolado en Español fue nombrado miembro del organismo nacional.

Este comité de trabajo (Urban Task Force) está siendo creado en distintas partes de Estados Unidos como una de las conclusiones de la reciente conferencia del episcopado de Estados Unidos efectuada en abril.

El comité arquidiocesano, al igual que el organismo nacional coordinará todas las actividades católicas en el campo de las crisis urbanas.

"Una acción positiva tiene que llevarse a cabo para restañar las grietas en la sociedad de hoy," señaló el Arzobispo Carroll. "Sólidos puentes entre blancos y negros y dentro de las mismas comunidades blancas y negras tienen que levantarse", añadió el prelado.

El programa básico del comité de trabajo urbano, según lo señalado por los obispos de Estados Unidos es "que todos los hombres puedan vivir con iguales oportunidades para cumplimentar la promesa de su creación a imagen y semejanza de Dios."

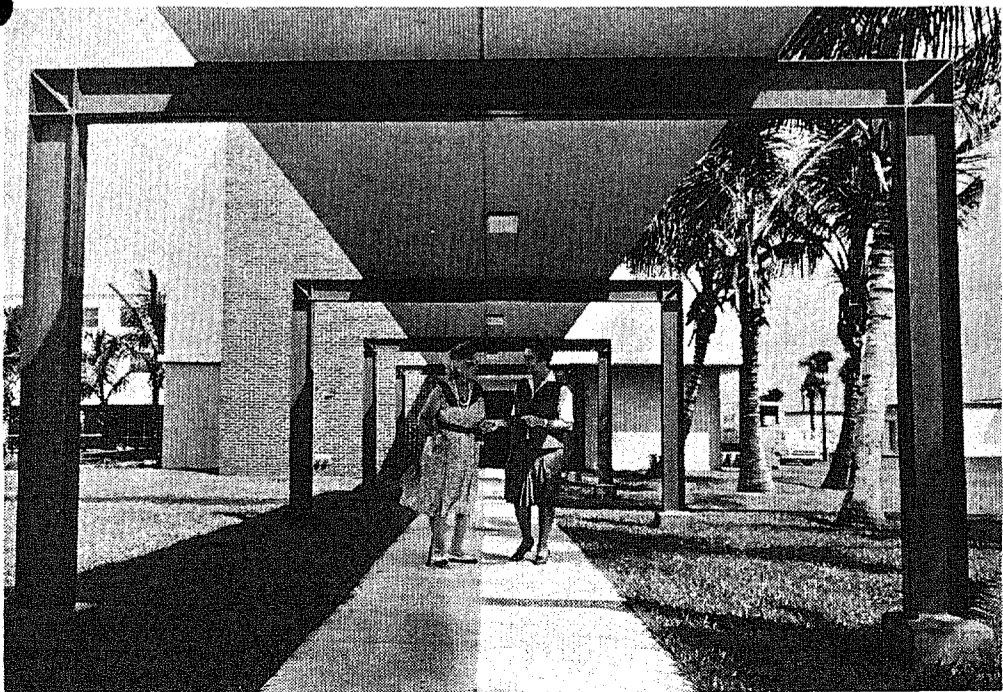
El mayor obstáculo es el racismo, consciente o inconscientemente presente en actitudes y consecuentemente en la discriminación.

Específicamente para la comunidad católica los obispos plantearon:

- Erradicación total de cualquier forma de discriminación en nuestras parroquias, hospitales, escuelas e instituciones similares.

- Cumplimiento cabal del deber cristiano de usar nuestros recursos responsable y generosamente en vista de las urgentes necesidades de los pobres.

- Cooperación con otros cuerpos religiosos y grupos cívicos en la construcción de puentes de entendimiento que enlacen a todos los hombres de América de toda raza o color.



El plan de apartamentos modernos construidos bajo los auspicios de la Arquidiócesis de Miami para personas retiradas, que fue realizado utilizando prestamos federales y como uno de los esfuerzos de la Iglesia local a fin de ayudar a la solución del problema de la vivienda, sera inaugurado el proximo 11 de octubre. St. Elizabeth Gardens, que asi se llama el complejo de apartamentos, esta enclavado en Pompano Beach.

## Proponen Boicot Lícito a Películas Inmorales

# Obispos Censuran Violencia y Sexo en el Cine

Ciudad del Vaticano — Una severa censura fué hecha por el Episcopado italiano a las películas en que el tema dominante es el sexo, la violencia y el agnosticismo, que ofrecen una visión materialista y hedonista de la vida, e ignoran los ideales cristianos del amor y el matrimonio.

Los obispos consideran que este tipo de películas son moralmente dañinas, pese a que reconocen que la juventud de esta época es mucho más madura que la de hace dos décadas, y se le permite ahora ver películas que antes no lo hubieran hecho.

Estas observaciones fueron hechas con motivo de la publicación de las nuevas normas sobre cine publicadas por el Comité Ejecutivo de la Conferencia Episcopal Italiana. Se considera que esta toma de posición de la Iglesia italiana tendrá influencia sobre decisiones que puedan decidir tomar al respecto obispos extranjeros, y que señalarán además nuevos rumbos en materia de gustos cinematográficos de los espectadores católicos de Italia y otros países.

Al hacer una explicación de la nueva clasificación el Osservatore Romano, órgano del Vaticano, dice que si todos los espectadores cristianos obedecen estas normas se produciría un "sabotaje legítimo" de las películas censurables y sus productores se verían obligados a moderar sus producciones.

No obstante, el Episcopado italiano aclara que los católicos podrían ver películas no recomendables sin violar con ello ningún mandato eclesiástico, pero advierte que en tal caso habrían desobedecido la "gran ley evangélica de la prudencia", y estarían contribuyendo con tal actitud a la difusión de películas objetables moralmente.

El Osservatore Romano dice también que "con demasiada frecuencia se piensa que la Iglesia y sus pastores están únicamente preocupados por la pornografía", y señala que "esta inquietud es sacrosanta, pero no única y excesiva como algunos creen."

Por un largo período los espectadores católicos italianos se han regido por la siguiente clasificación en ma-



teria de películas: 1( Apta para todos. 2( Para todos con reservas. 3( Sólo para adultos. 4( Para adultos maduros. 5( Para adultos con reservas. 6( No recomendables. 7( Prohibidas.

La clasificación según las nuevas normas queda redu-

cida a cuatro categorías, habiéndose descartado el calificativo de "adulto", porque según el Episcopado "la juventud de ahora es por lo general incomparablemente más madura que la juventud de hace veinte años atrás." La siguiente es la nueva clasificación: 1( Películas sin restricciones. 2( Para espectadores con suficiente preparación moral y cultural. 3( Películas moralmente ambiguas que requieren del espectador un juicio más fundamentado y responsable. 4( Películas seriamente objetables según la doctrina y moral católica.

## Cine Guía

Por Alberto Cardelle.

"In Cold Blood". Película norteamericana. Director: Richard Brooks. Película semi-documental que muestra el arte de un excelente director como Richard Brooks, realizador de buenos filmes como "Lord Jim", "El dulce pájaro de la juventud" y otros. Basándose en la obra de Truman Capote, crea con un realismo que sacude, la verdadera historia del asesinato absurdo de la familia Cluter, de Kansas y la captura y ejecución de los responsables. "In Cold Blood" presenta dos de las caras de la Norteamérica actual: la del equilibrio, la familia Cluter y la de los neuróticos y extremistas: los asesinos. Muy notable la fotografía en blanco y negro; dramática y efectiva. Buena la música. Clasificación Moral: A-3 (mayores).

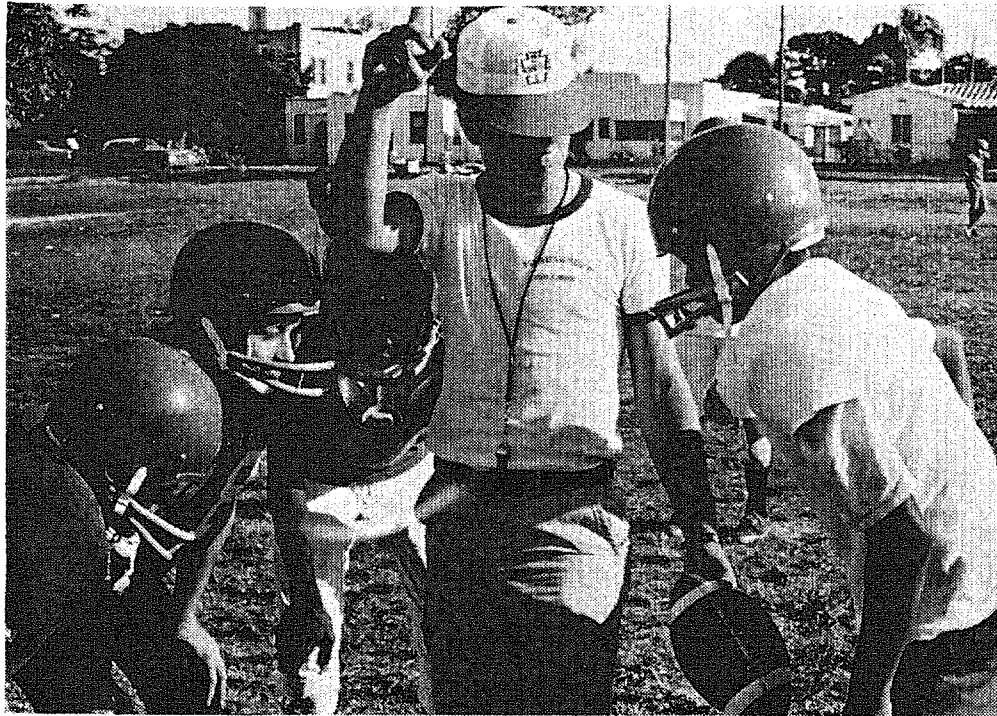
"The Professionals". Película norteamericana. Director: Richard Brooks. Película que posee acción, personajes interesantes y lograda ambien-

tación valorizado todo por una excelente fotografía. Lenguaje ofensivo empleado con mucha naturalidad. Situación de adulterio. Escenas crudas. Clasificación moral: A-4 (mayores con reparos.)

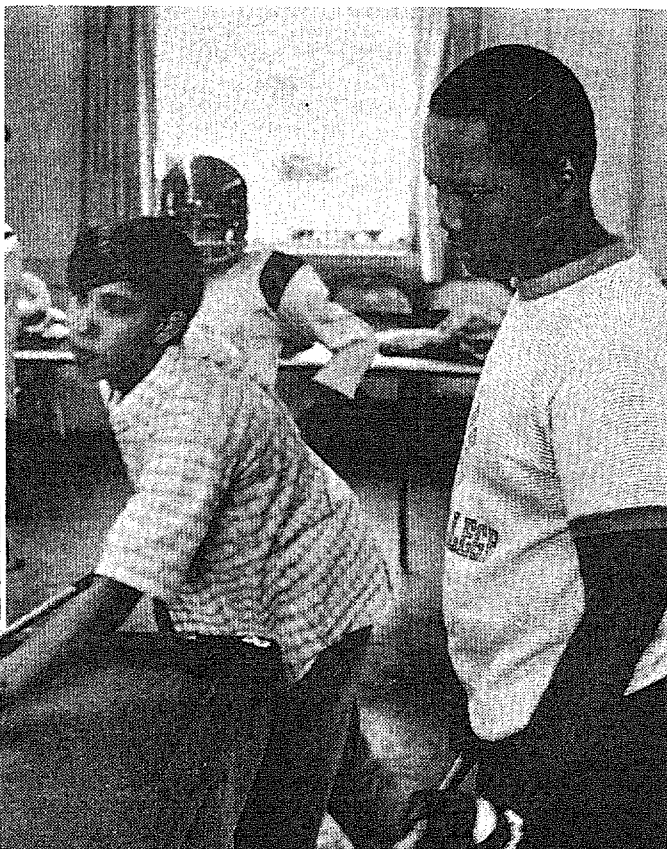
"Virgenes de la Nueva Ola." Intérpretes: Rosa M. Vazquez, Rory Calhoun. Refugiados cubanos sufren problemas de adaptación en Puerto Rico. Una joven viuda pretende resolverlos prescindiendo fácilmente de toda ética. El final, demasiado convencional, y la manera simplista con que está llevado el asunto restan importancia a un argumento que tenía posibilidades dramáticas y el interés de reflejar angustiosos y duros momentos que se viven actualmente. Clasificación moral: A-4 (mayores con reparos). "La Loca". Intérprete: Libertad Lamarque. Clasificación: A-3 (mayores).

"The Green Berets". Norteamericana. Clasificación moral: A-3 (mayores).

Un Club Infantil "Boy's Club" en los terrenos de la parroquia de Corpus Christi, hace las delicias de la muchachada de esa extensa zona después de las horas de escuela y los sábados. El señor Ramon Granda es el director de recreación del Club, velando por el sano esparcimiento de más de 200 jovencitos que allí practican distintos deportes y disfrutan de juegos de mesa. En la foto aparece Granda dando instrucciones sobre baloncesto a Victor Marrero, Jorge Jove y Felipe Ollogui. El club está abierto para inscripciones en horas de la tarde.



El fútbol atrae en este momento el interés de la mayoría de los chicos. Aquí, Sal Rivas, coach de ese deporte da instrucciones a un grupo de futuros futbolistas. Además practican Soccer, basket ball, base ball. En este último deporte los jovencitos cubanos del área se llevan los laureles.



En un ambiente de camaradería y confraternidad los jóvenes participan en las competencias deportivas y los juegos de mesa. Aquí un cubano, Armando Garcia, comparte la mesa de

billar con un norteamericano, Ronnie Atkinson. El local es el de la cafetería parroquial de Corpus Christi.

## ORACION DE LOS FIELES

Décimo Séptimo domingo después de Pentecostés  
29 de septiembre

CELEBRANTE: El Señor sea con vosotros.

PUEBLO: Y con tu espíritu.

CELEBRANTE: Nuestro amor a Dios se expresa en gran medida en nuestro amor hacia nuestros semejantes. Unidos en lazo de paz por el Espíritu Santo, oremos ahora por las necesidades e inquietudes de unos y otros.

LECTOR: Las respuestas a la oración de los fieles el día de hoy serán, "Padre, escucha nuestra oración."

LECTOR: Por toda la Iglesia, el Papa, los Obispos, sacerdotes, religiosos y seglares, para que nuestro amor a Dios y a nuestros semejantes sea cada vez más amplio y profundo, unámonos en la oración.

PUEBLO: Padre, escucha nuestra oración.

LECTOR: Por la honestidad e integridad en la política, particularmente en este momento de campaña electoral, unámonos en la oración.

PUEBLO: Padre, escucha nuestra oración.

LECTOR: Por la paz entre las naciones y dentro de las naciones, recordando particularmente a Vietnam, el Medio Oriente y la Europa Oriental, unámonos en la oración.

PUEBLO: Padre, escucha nuestra oración.

LECTOR: Por el pueblo de Biafra. Por los que sufren hambre ahora; por los que ya han muerto, unámonos en la oración.

PUEBLO: Padre, escucha nuestra oración.

LECTOR: Por aquellos que sufren de prejuicios, ya sean sociales, raciales o religiosos, que reciban la fuerza del amor para encarar al odio, unámonos en la oración.

PUEBLO: Padre, escucha nuestra oración.

LECTOR: Por los enfermos y los que sufren padecimientos diversos en nuestra parroquia y particularmente por (N y N) fallecidos la semana pasada, unámonos en la oración.

PUEBLO: Padre, escucha nuestra oración.

LECTOR: Por todos los aquí reunidos para rendir culto a Dios, que nos ofrece el regalo de ofrecerse así mismo en el altar, que nosotros podamos ofrecernos a nuestros semejantes y a Dios, unámonos en la oración.

CELEBRANTE: O Dios, nuestro Padre, hoy nos reunimos en comunidad cristiana unidos por el mismo Señor, la misma fe, y el mismo bautismo. Concede, te lo pedimos, las súplicas que tu pueblo te hace a través de Jesucristo, Tu Hijo, Nuestro Señor, que vive y reina contigo en unidad del Espíritu Santo, Dios, por los siglos de los siglos,  
PUEBLO: Amén.



# Una Nueva Iglesia Surge de la Reunión de Medellín

(Viene de la Pag. 23)

doctrinal y asumir las iniciativas en el campo de la presencia de la Iglesia como animadora del orden temporal en una auténtica actitud de servicio.

Además las Conferencias Episcopales y las organizaciones católicas se interesarán en promover la colaboración en el ámbito nacional y continental, con las Iglesias e instituciones cristianas no católicas dedicadas a la tarea de instaurar la justicia social en las relaciones humanas.

Los peligros que atentan contra la paz se sintetizan en tres grandes grupos: tensiones entre clases y colonialismo interno, tensiones internacionales y colonialismo externo, y tensiones entre los países de América Latina.

Respecto a las tensiones entre clases y colonialismo interno, se mencionan las diversas formas de marginalidad socio-económica, política, culturales, raciales y religiosas, tanto en las zonas urbanas como rurales; las desigualdades excesivas entre las clases sociales y las frustraciones crecientes que se generan por estas desigualdades; las formas de opresión de los grupos y poderes dominantes; el poder ejercido injustamente por ciertos sectores dominantes que en algunas ocasiones recurren al uso de la fuerza para reprimir drásticamente todo intento de reacción, encontrando para ello aparentes justificaciones ideológicas como el anticomunismo o prácticas como la conservación del orden; etc.

En cuanto a las tensiones internacionales y el neocolonialismo externo la Conferencia señala particularmente las consecuencias que entraña para nuestros países la dependencia de un centro de poder económico en torno al cual gravitan. De allí resulta que nuestras naciones con frecuencia no son dueñas de sus bienes y sus decisiones económicas. Como es obvio, esto no deja de tener sus incidencias en lo político, dando la interdependencia que existe en ambos campos.

## No a la carrera armamentista

En relación al armamentismo, la Conferencia destaca también que en determinados países se costea una carrera armamentista que supera el límite de lo razonable. Se trata frecuentemente de una necesidad ficticia que responde a intereses diversos y no a una verdadera necesidad de la comunidad nacional.

Los obispos destacan luego la concepción cristiana de la paz que es ante todo obra de justicia, un quehacer permanente y un fruto del amor. La paz con Dios es el fundamento último de la paz interior y la paz social. Por lo mismo, donde dicha paz social no existe, allí donde se encuentran injustas desigualdades sociales, políticas, económicas y culturales, hay un rechazo del Señor mismo.

Se ocupan luego del problema de la violencia y recuerdan que como lo dijo Paulo VI en Bogotá, la violencia no es ni cristiana ni evangélica. El cristiano es pacífico pero no pacifista, pues es capaz de combatir, aunque prefiere la paz a la guerra, porque sabe que los cambios bruscos o violentos de las estructuras serían falaces e ineficaces en sí mismos y no conformes ciertamente a la dignidad del pueblo.

Si el cristiano cree en la fecundidad de la paz para llegar a la justicia, cree también que la justicia es una condición ineludible para la paz. América Latina se encuentra en muchas partes ante una situación de injusticia que puede llamarse de violencia institucionalizada, porque las estructuras actuales faltan a los derechos fundamentales, situación que exige transformaciones globales audaces, urgentes y profundamente renovadoras. No debe pues extrañarse que nazca en América Latina la tentación de la violencia.

Los obispos recuerdan después a los sectores privilegiados que no deben valerse de la posición pacífica de la Iglesia para oponerse a las transformaciones necesarias y les anotan que si retienen celosamente sus privilegios y sobre todo si los defienden empleando métodos violentos, se hacen responsables ante la historia de provocar las revoluciones explosivas de la desesperación.

Si bien es verdad que la insurrección revolucionaria puede ser legítima en el caso de tiranía evidente y prolongada que atentase gravemente a los derechos fundamentales de la persona y damnificase peligrosamente el bien común del país, ya provenga de una persona, ya de estructuras evidentemente injustas, también es cierto que la violencia o revolución armada generalmente engendra nuevas injusticias, introduce nuevos desequilibrios y provoca nuevas ruinas. No se puede combatir un mal real al precio de un mal mayor.

## SU NOMBRE EN LA GUIA LATINOAMERICANA

Ya esta en preparación la "Guía Latinoamericana de Miami" de 1969 y las personas que deseen que su nombre, dirección y teléfono aparezcan en ese directorio, deben comunicarlo a la mayor brevedad.

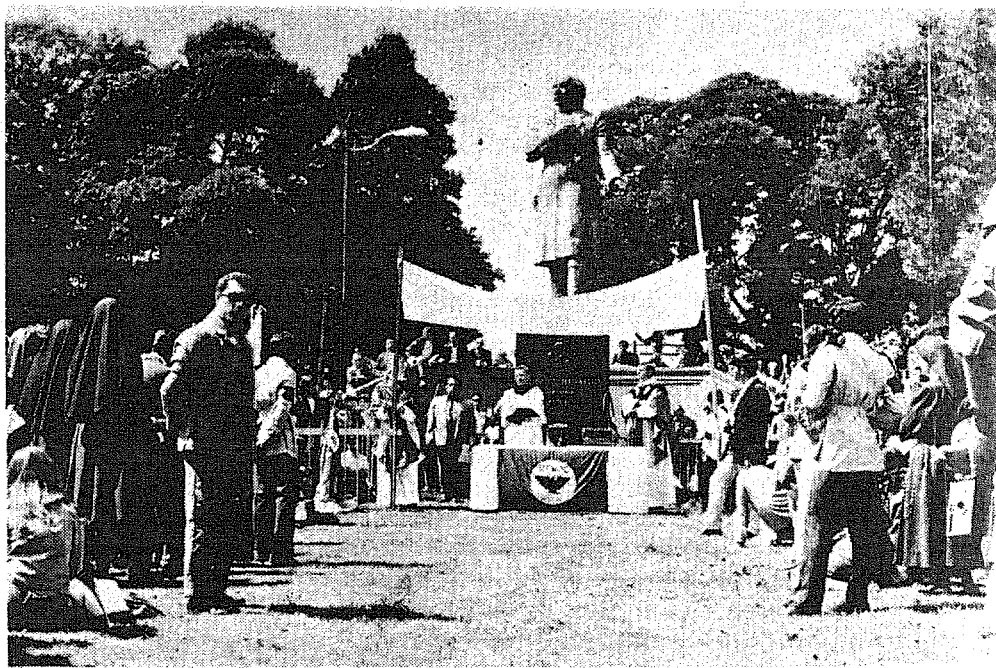
Los interesados en aparecer en la "Guía" sin costo alguno deben enviar un cupon con su Apellido, Nombre, Dirección y Teléfono.

Los datos deben dirigirse por correo al P. O. Box 4432 para que aparezcan en el directorio de residents y turistas.

La Guía Latinoamericana de Miami viene apareciendo desde hace varios años, llenando una necesidad y ofreciendo un servicio público a la creciente población de habla hispana del Gran Miami.

# BOICOT A LAS UVAS

MAS de 1,00 trabajadores agrícolas conmemoraron con un desfile y una misa el tercer aniversario del movimiento de protesta y huelga de los recogedores de uvas de Delano, California. El desfile se efectuó frente al ayuntamiento de San Francisco y la misa al pie de una estatua al Padre Miguel Hidalgo, procer de la revolución mexicana del siglo decinueve. Los actos fueron auspiciados por el Comité de Respaldo al Boicot a las Uvas y por el Consejo Católico Hispano de esa localidad.



A tres años del inicio de la huelga y prolongadas disputas entre los cosecheros y los trabajadores de los viñedos de Delano, California, líderes religiosos de distintas denominaciones siguen sumándose al respaldo de los trabajadores en busca de mejores salarios y condiciones de trabajo.

Los trabajadores, casi todos de habla hispana, californianos, texanos y mexicanos, están liderados por César Chávez y quien ha impulsado un boicot contras las uvas que ha venido obteniendo respaldo en distintas partes de Estados Unidos.

(Este boicot no incluye al vino ni las pasas, sino solo a la fruta fresca.)

Los obispos católicos de California han dado todo su respaldo a la actitud de los trabajadores latinos y el Central California Register,

periodico diocesano de Delano, está liderando la campaña editorial frente al silencio de otros sectores de la prensa.

El director del Comité de Trabajo Urbano Católico a nivel nacional, Obispo John J. Wright, de Pittsburgh, dió a la publicidad unas declaraciones en las que anunciaba que no comería uvas mientras durara el boicot y exhortaba a los católicos a hacer lo mismo.

"Me gustan mucho las uvas, —dijo el Obispo Wright— pero incomparablemente más que lo que me gustan las uvas, me gustan los seres humanos... Por tanto, exhorto encarecidamente, que todo nuestro pueblo considere cuidadosamente qué significa y vale más para ellos durante esta temporada, las uvas de California o los obreros agrícolas de California."

# Siguen los Secuestros De Aviones a Cuba

Por Manolo Reyes

Este año 1968 habrá de pasar a la historia con una característica especial. Este año ha sido el de mayor secuestros de aviones en la época contemporánea del continente americano.

Los primeros secuestros empezaron a principios de esta década, aquí, en los Estados Unidos. Pero rápidamente fueron refrenados con la aprobación de una ley que convertía en delito máximo el secuestro de aviones. Y para el cual se habría de aplicar como sanción la pena de muerte.

Sin embargo, a partir de agosto del pasado año, comenzaron de nuevo los secuestros de aviones, con mayor énfasis en aparatos de Estados Unidos. Luego le siguen Colombia y Venezuela.

Uno de los delitos más reprobables de la antigüedad era el de piratería. O sea, el secuestro de navíos en medio del mar.

Hoy en día esa tipicidad delictiva se ha prolongado a la piratería en el aire, o sea, el secuestro de aviones.

Su condenación reprobable nace del hecho que por una ambición de carácter meramente personal se ponen en peligro docenas de vidas humanas, inocentes y ajenas a los nefastos designios del secuestrador.

Y a veces en este peligro hasta se han visto envueltos niños que viajaban en aviones secuestrados.

A mayor abundamiento, cabe afirmar que ha habido alguna que otra ocasión en que el avión secuestrado como no había estado preparado con el suficiente combustible para hacer un viaje a Cuba, ha llegado a la isla, a punta de pistola, y con los tanques prácticamente vacíos.

Uno de los grandes temores que se abriga en todo este maligno problema de piratería en el aire es que un día el avión secuestrado se quede sin combustible antes de llegar a Cuba.

El algunas ocasiones el régimen rojo de la Habana ha dejado entrever que no es culpable de tales secuestros. Pero es sumamente significativo que todos los aviones secuestrados en meses recientes en el continente americano hayan tenido un solo punto de destino: Cuba.

Y es significativo también que oficiales del régimen castrocomunista hayan manifestado que los secuestradores habían sido puestos inicialmente en prisión. Pero agregaron que tan pronto han demostrado una actitud revolucionaria, han sido puestos en libertad. Y aparentemente, hoy en día, ninguno guarda prisión.

Pero sea de una forma u otra... la seguridad del continente y sus vías de comunicación exigen que estos secuestros de avión... terminen de una vez y para siempre.

## Comienza el Día Primero Escuela Cívico Religiosa

El día primero de octubre comenzará el curso de la Escuela Cívico Religiosa de San Juan Bosco, con un programa de clases de idioma español, geografía e historia de Cuba y otras materias, para niños y jóvenes que regularmente estudian en escuelas públicas y parroquiales de la zona.

El programa de la Escuela Cívico Religiosa de San Juan Bosco está destinado a preservar en la juventud de habla hispana el conocimiento de la cultura de sus países de origen.

Esta escuela comenzó el curso pasado y se planeó al objeto de impartir formación religiosa y formación patriótica a todos los niños o jóvenes de edad escolar, con el propósito de mantener vivos en ellos los va-

lores de la religión, la cultura y la lengua.

Al logro de estas metas la escuela acoge al niño cuando éste termina sus clases en el colegio público o privado y dos veces por semana se les imparte conocimientos de religión, español, geografía de Cuba, historia de Cuba. También se les ayuda en los repases de asignaturas de high school, como la matemática.

Previo el período de clases el niño disfruta de un programa de recreación. El horario fluctúa entre 2 y 6 p.m. El costo de la matrícula es de un dólar y tres dólares de cuota mensual. Hay facilidades de pago y becas para los padres que lo soliciten, así como servicio de ómnibus dentro de los límites de la parroquia.

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# 'Pilot' Program Challenges Disadvantaged

Toddler Tommy X. couldn't help where he was born.

Nor could he help the fact that he is mentally retarded. Tragedy is no stranger to Tommy's family. His mother is mentally retarded. He comes from a home environment which sociologists describe as "under-privileged." He is only three years old.

But if he cannot help the place he was born and the fact that he is mentally retarded, there are people who do care and who feel they can help.

People who are concerned because he does not know how to brush his teeth and who are worried because he cannot read, Tommy learned the little he knows the hard way, for instance how to forage in a garbage can for his dinner.

Tommy is the type of tyke who can be helped, because part of his retardation—part of the reason he has not caught up academically with other children—is his home environment.

If he were tested by normal intelligence tests, he might be branded "hopeless" and taught to do the menial tasks that many mentally retarded have to perform. He



**AFTER LUNCH "We blot our mouths with our napkins," says Sister Germana to two of the toddlers attending the new course for children from under-privileged backgrounds.**

might be stuck there, but then again, thanks to a new "pilot" project at the Marian Center, he might be able to "catch up" mentally to other children of his chronological age by the time he enters first grade at age 6.

## AGES 3-6

The 15 children who are the new project at the Marian Center are all from three to six years of age. They are all from the nebulous sociological area — underprivi-

leged environment. However, while social scientists investigate that mysterious category, which encompasses children of genius as well as the classic high school drop-out, the Sisters at the Marian Center are trying to do something about it.

The term "underprivileged" environment could mean many things—broken home, insufficient money to provide food and other necessities of life or merely the lack of people and objects around him to stimulate his curiosity and his mind.

They have started simply—with lessons as easy for most children as brushing their teeth and feeding themselves.

## PROPER LEVELS

They hope to advance to proper reading levels and other academic subjects.

"When a child is in a

wrong environment, he cannot get from that environment what other children normally get from theirs," Mother Lucia, S.S.J.C., director of the center explained.

A child who is "malnourished" cannot apply himself to learning academic subjects, Mother Lucia added. They must first find things that all children need—love, a feeling of belonging, food, clothing, and shelter.

## 'MISSING'

Many times the underprivileged child does not have these things. "So much is missing in the lives of these children," Mother Lucia stressed, but with determination, she said the Sisters hope to fill in some of the gaps in the children's background.

Even when these toddlers go home at night—returning in most cases to the very environment which has stilted their development—they find an improvement. While the program is only three weeks old, the nuns have found that the parents, wherever able, are willing and trying to help.

"We feel that it is good for the child to compete in life, to struggle for life and then he begins to appreciate what he gets here at the center," Mother Lucia commented.

And the tiny children—only 15 of them—with the large searching eyes and the smiles which settle on their faces for a second and then vanish, are looking for help. They may not always trust, but they do try. Each day they may advance, but only the years and the patience of the Marian Center workers will tell, Mother Lucia said.



**TRUST IS learning to reach out to people who surround us, as this child—who is in the new Marian Center program—reaches out to touch Mother Lucia, principal.**

## Link Schools In Problems

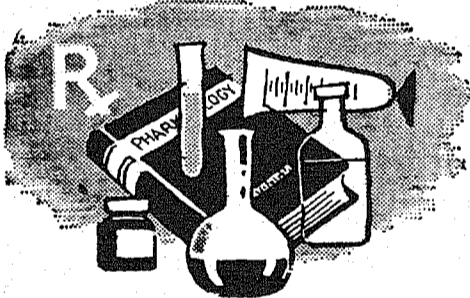
INDIANAPOLIS — (NC) —The financial crisis facing Indiana's public schools cannot be solved unless there is a solution to the problems of the state's non-public schools, which need some tax support "within strict constitutional limitations," a newly-formed Committee on Non-public schools has de-

clared here.

Chairman of the new group is Arthur L. Amt, Fort Wayne, superintendent of Lutheran schools in Indiana. Secretary is Father George W. Elford, assistant superintendent of schools of the Indianapolis Archdiocese.

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# Plead 'In Name Of God' Feed Biafra

WASHINGTON—(NC)—The administrative committee of the National Conference of Catholic Bishops has issued a statement imploring, "in the name of God and of all His human family," the United States government "to take the leadership" in providing massive relief necessary save the lives of "countless thousands" in Nigeria-Biafra.

The bishops said it is "one of the appalling realities" of the present crisis that people have been unable to act through their respective governments to aid the people of a nation in the dread grip of war. They noted that in disasters such as earthquakes and floods "nations move rapidly to succor the needs of the afflicted," but that "in the Nigerian-Biafran disaster men, women and children wait in vain for help."

"In this frightful human conflict we must honestly

face this profound reality: lives of men, women and children are supremely more valuable than political

## 1,000 Babies Rescued

PHILADELPHIA (NC)—More than 1,000 babies, members of the Ibo tribe, have been saved from starvation in the Biafra-Nigeria civil war by being transported to the island of Sao Tome off the African coast, it was learned here.

considerations," the bishops asserted in their statement issued following a meeting here.

"Therefore, in the name of God and of all His human family, we implore our government to take

the leadership in making possible the massive relief effort which is absolutely necessary to save the lives of countless thousands of persons in Nigeria-Biafra.

"We on our part pledge our continued efforts to minister to these suffering people."

The bishops said they were "compelled to speak out" in the face of "the cruel fate which awaits thousands and thousands of persons in that war-torn country."

"We cannot stand by in silence," they asserted, "faced as we are with the knowledge, on the one hand, that tens of thousands of human beings are dying of starvation and countless others face the same prospect from disease and starvation, while on the other hand ample supplies are available to alleviate their suffering."



LITTLE AFRICANS, kindergarten pupils in a school at Moudou, Chad, are shown as they queued up for their daily "milk break." Milk and other foods are supplied to school children through the efforts of UNICEF.

## Catholic Agencies Join In Relief

ROME — (NC) — U. S. Catholic Relief Service (CRS) and Caritas Internationalis, the international Catholic charities organization, have announced a \$500,000 joint emergency program for war-torn Biafra, where they estimate "hundreds of thousands may die" in the critical months ahead.

Biafra, Nigeria's former Eastern Region, seceded from the federal republic in May of 1967 and triggered a civil war in which Nigeria, with considerable military aid from Britain and the Soviet Union, is reported nearing victory. Biafra's dominant ethnic group, the Ibos, fear extermination if they lose the war.

The money is to be used for additional food, medical supplies and clothing and

also for about 20 small trucks which the groups said are urgently needed to deliver goods in some areas recently captured.

The announcement of the program was made here by Auxiliary Bishop Edward E. Swanstrom of New York, executive director of CRS. With him at a news conference was Msgr. Andrew Landi of CRS in New York, assistant executive director, who just returned from a tour of Biafra in which he visited many areas in most critical need of supplies.

Bishop Swanstrom said that, despite added efforts in the past few weeks by all agencies, CRS, Caritas, Protestant groups and the Red Cross—the death rate among Biafrans continued at 3,000 a day, mainly due to starva-

tion. "Hundreds of thousands may die before the end of the year," Bishop Swanstrom said. "They need at least a thousand tons of relief assistance a day to prevent widespread starvation."

Msgr. Landi said that at present the Catholic agencies and the Red Cross are averaging 10 airlifts a day from the islands of Fernando Po and Sao Tome, the former a base for Red Cross operations and the latter island used by Caritas. These airlifts bring in a total of 100 tons, one-tenth of the amount Bishop Swanstrom said was needed.

Bishop Swanstrom said that the situation lately has become so urgent that he held two lengthy discussions with U. S. Secretary of State.

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