

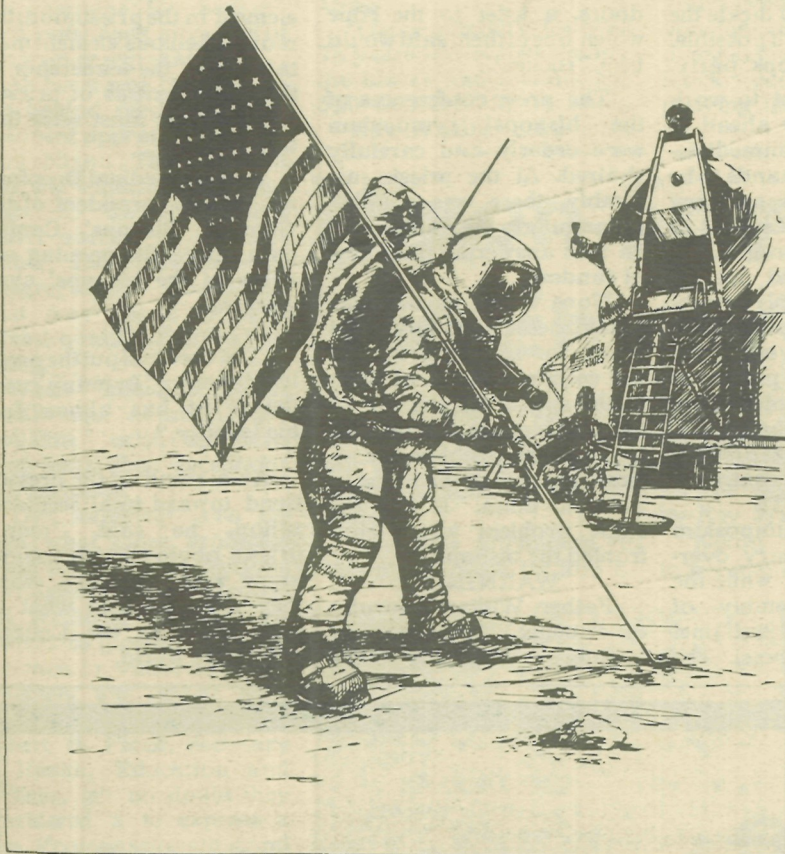
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VOL. XI No. 18

15¢ Each

JULY 11, 1969

"So Proudly We Hail"



Artist's conception of Apollo 11 astronaut Neil Armstrong planting the United States flag on the lunar surface. The 3 by 5 foot nylon flag, on a staff eight feet long is expected to be planted on the moon on the morning of July 21.

Renewal Experiment Should End, Immaculate Heart Nuns Are Told

See Page 4

Camp "government" committee meeting is called to order by the "President" seated on bench at left. Members map out the day's work under guidance of Don Lott, camp director. For stories and pictures on camps operated by the Archdiocese of Miami for exceptional children, See Page 15.



New Desegregation Guidelines Draw Some Heated Criticism

See page 3



A LEARNING experience that pays off is being enjoyed by teenage members of the Neighborhood Youth Corps at Opa-Locka Coast Guard Air Station. Chief Warrant Officer Paul W. Bicking, personnel officer, chats with some enrollees. See story page 14.

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the VOICE

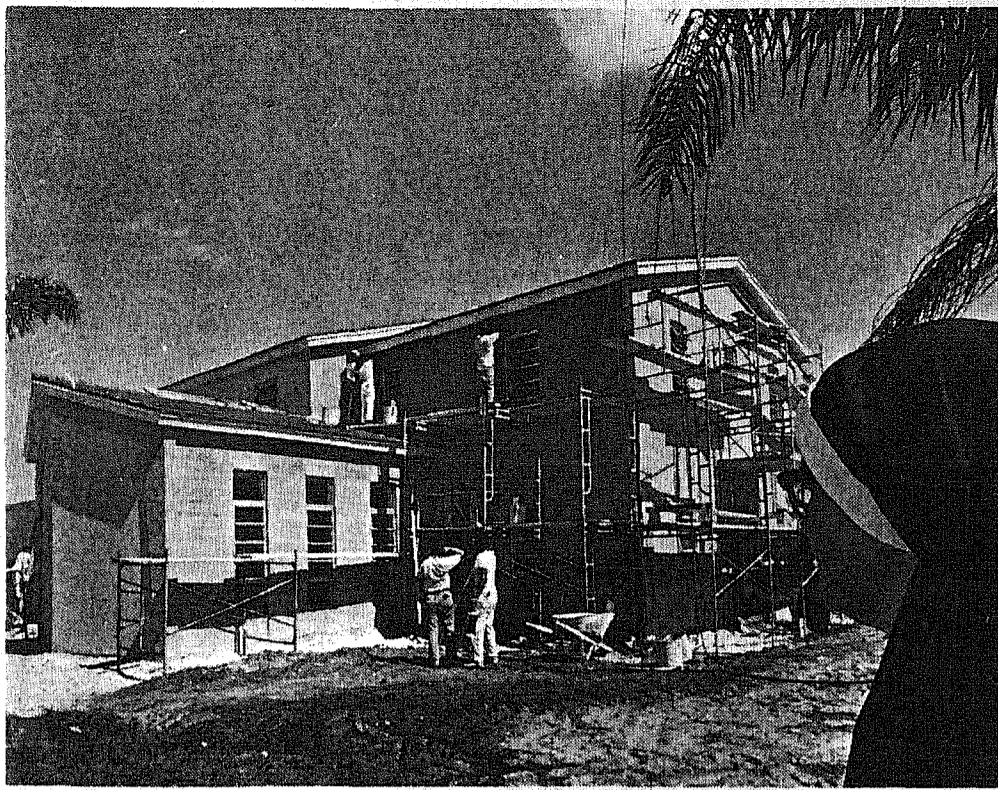
THE VOICE, P.O. Box 1059, Miami, Fla. 33138

We're Starting Something

Starting in this issue, The Voice will present a weekly page of news about Latin America — its people, its events, its politics — entitled "Update Latin America." Due to South Florida's growing importance as the Gateway to the Americas, and the growing numbers of Latin Americans settling in this area, The Voice, as a public service will keep its readers informed on events in the Southern Hemisphere.

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SISTERS OF THE APOSTOLATE of the Sacred Heart who staff St. Bartholomew School, Miramar, will reside in a new convent now nearing completion at University Dr. and Miramar Pkwy.

Cutoff Of Biafra Aid Would Bring Tragedy

WASHINGTON—(NC) — A prediction that two million persons in Biafra will die of starvation within the next three weeks if international relief to Nigeria's break-away province is cut off came from a presidential advisor here.

Dr. Jean Mayer, special consultant to President Nixon on hunger, made the prediction in the wake of an announcement by the Nigerian government that it was taking over from the International Committee of the Red Cross (ICRC) the

functions of coordinating food relief to the hungry in Nigerian-held areas of the civil war-engaged nation.

(In Geneva, Switzerland, Marcel A. Naville, president of the ICRC, denounced the Nigerian government for having relieved the ICRC of the Nigerian relief duties.

(Naville called the action a "deliberate insult" to the humanitarian ideal of the Red Cross. He did not challenge the Nigerian government's right to end Red Cross action, but complained the action was taken without prior consultation or warning.

(The Red Cross night airlift to Biafra was halted after a Red Cross plane was shot down with the loss of our lives. With Red Cross relief supplies to Biafra now exhausted, Naville said "we are now at the eve of a great tragedy.")

Night mercy flights of food into Biafra from the off-coast island of Sao Tome are being continued by church organizations, but on a "much curtailed basis," a spokesman for Catholic Relief Services, overseas relief agency of U.S. Catholics, said.

Protestant, Catholic and

Jewish agencies are engaged in the relief venture.

Bishop Edward E. Swannstrom, CRS executive director, and Dr. James McCracken of Church World Services have denounced the latest Nigerian move against the starving in Biafra.

Swiss Symposium Brings 100 Bishops Together

CHUR, Switzerland—(NC) — More than 100 bishops from 19 European countries — including some under communist rule — have met in the Swiss provincial capital of Chur to discuss the priest's role in today's Church and world.

Not altogether willingly, they found themselves working in the small town with a group of some 40 priests from eight European countries who came to tackle the same subject and, if possible, to crash the bishops' party.

The priests got to work Sunday, one day ahead of the bishops, and immediately formulated demands to be heard by the bishops. They also asked to take part in the bishops' symposium.

The request did not get an immediate reply, probably pending a poll of the bishops themselves. John Cardinal Wright, prefect of the Congregation of the Clergy, was among the guests. The two meetings presented a vivid study of contrasts.

CONTRASTS

The bishops' symposium met in the seminary overlooking the town, while the European assembly of priests (as it called itself) met in a temperance hotel. The

bishops' symposium moved gravely ahead at a purposeful pace, superbly organized. The priests' assembly raced forward with more determination than defined purpose, organizing itself as it went along.

The symposium of bishops sent a graceful and already prepared telegram of greetings to Pope Paul. The priests' assembly was hammering out, behind closed doors, a letter to the Pope which one of them said would be a "rocket."

The press conferences of the bishops' symposium were orderly and carefully chaired. At the priests' assembly, there was a Babel of languages with half a dozen men answering questions at random.

None of the participants at the priests' assembly could speak for all the priests of his country. None of them could speak for the rest of the participants. Yet they all had a single problem to confront: the role of the priest in modern times. It was the same problem which confronted the bishops.

WARNING

Father William Murphy of Phoenix, Ariz., was attending the assembly as the

delegated observer of the National Federation of Priests' Councils of the United States. He warned that "the bishops here in Chur would be gravely mistaken if they refuse to listen to these priests. The men I have met at this assembly are sensible. The men who organized it are fine and dedicated priests, trying to achieve constructive change within the Church. If the bishops fail to listen to the better element in the priesthood, the more rebellious element may take over the leadership of these movements of priests. The bishops must seize this opportunity."

Julius Cardinal Doepfner, of Munich, president of the German Bishops' Conference, gave the opening address at the bishops' symposium.

The cardinal put the problem bluntly: "In many cases the priest has almost lost his identity."

As a result of the present trend toward total secularization, he said, "many priests obviously no longer know what they are, what they must do and what is their place in the Church and in the world."

Buffalo Bishop Reviving Senate

BUFFALO, N.Y. — (NC) — Bishop James A. McNulty, who suspended the Buffalo diocesan Priests' Senate in May, announced that the organization will be revived — with new membership. The bishop said the decision to continue the senate was the "majority opinion" expressed at a meeting of the diocesan board of consultants. He also said he received 217 letters in favor of continuation of the senate and added: "I am grateful to my brother priests... who have shared their thoughts with me."

Bishop McNulty said a new senate will be elected in accordance with the constitution and that Father Francis S. McCormick, who was senate president, would arrange for the elections.

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Desegregation Guidelines Under Attack

WASHINGTON — (NC) — The Nixon administration finally issued its long awaited policy statement on school desegregation guidelines and promptly found itself accused of having tried to placate civil rights leaders and southern conservatives alike.

If that was the administration's intention, it failed. The statement was roundly denounced by liberals and civil rights spokesmen and received only lukewarm praise from Sen. Strom Thurmond of South Carolina, perhaps the Senate's most outspoken advocate of delay on desegregation.

At issue was the real intent behind the 2,000-word statement approved by President Nixon. The statement said the administration intends to hold Southern school districts to the September, 1969, deadline for desegregation — but it added what may prove to be a crucial qualification on that policy.

When "bonafide educational and administrative problems" exist, the statement said, then exceptions may be made.

The statement also defined what those problems might be, including "serious shortages of necessary physical facilities, financial resources or faculty." And the two men in whose name the statement was issued, Atty. Gen. John N. Mitchell and Robert H. Finch, Secretary of Health, Education and Welfare, left no doubt they considered it to express a firm, if compassionate, stand on the controversial issue.

Leon F. Penetta, who as director of HEW's Office for Civil Rights has chief responsibility for enforcing administrative sanctions against recalcitrant school systems, said he believed only "a very, very few" of the 263 school districts scheduled to desegregate would be found eligible for delay.

Jerris Leonard, Assistant Atty. Gen. for Civil Rights,

said the administration intended the statement to express a strong stand on enforcement, but acknowledged that it was open to differing interpretations. They were not long in coming.

The Sisters of the Blessed Sacrament, meeting in Cornwells Heights, Pa., approved a letter to President Nixon heatedly criticizing the guidelines.

The Sisters termed the action a "reversal of the Supreme Court ruling of 1954" and "a betrayal of the promise made to the black man in 1954."

The community, founded 78 years ago to work among the blacks and Indians, has 550 members in 21 states. Roy Wilkins, head of the

National Association for the Advancement of Colored People, told a meeting of the association in Jackson, Miss., that the statement amounted to the government's "breaking the law."

"It's almost enough to make you vomit," he said. "This is not a matter of too little, too late; rather this is nothing at all."

Charles Evers, NAACP field secretary in Mississippi added: "I wonder what Mr. Nixon will say to Mr. Wilkins and to myself when the young Negroes tell us 'I told you it wouldn't work. I told you that the American way of legislation won't work for black people.' They are proving the young militants right."

Mrs. Coretta King, widow of Dr. Martin Luther King, Jr., called the administration's statement "a tragic mistake that must not be allowed to stand."

"The decision will further expand the period of time required to rid our nation of substandard education for both blacks and whites," she claimed. "It will continue the waste of public moneys. And it will embarrass the nation before the world."

The statement was also denounced by officials of the million-member National Education Association of public school teachers and administrators, and by individuals including Joseph L. Rauh, Jr., vice chairman

of Americans for Democratic Action, Sen. Walter F. Mondale of Minnesota and Sen. Phillip A. Hart of Michigan. Sen. Thurmond said the

statement "is an improvement over past policy but it does not go as far toward a true freedom-of-choice plan as I would like."



WORLD IN REVIEW

Bishop Shannon's Status 'Unchanged', Archbishop Says

The status of Bishop James P. Shannon's resignation, more than 7,000 priests seeking laicization and Italy's unsettled political situation helped to make the headlines this week. The highlights:

Bishop Shannon's effort to resign as auxiliary bishop of St. Paul-Minneapolis is still pending, according to Coadjutor Archbishop Leo C. Byrne.

In a special meeting with the archdiocesan Priests' Senate, Archbishop Byrne said the matter is still open in the minds of Bishop Shannon's superiors and that there is no change in the bishop's official status as auxiliary bishop and pastor of St. Helena's parish in Minneapolis.

The major unanswered question in the matter, however, is Bishop Shannon's own plans for the future. He recently accepted the post of vice president of St. John's College in Santa Fe, N.M.

Another Question

Another big question mark is Italy's political future — at least for the next few weeks.

The center-left government that was a coalition between the dominant, but not all-powerful, Christian Democratic Party and the Italian Socialists has fallen.

Break-up of the government headed by Christian Democratic Premier Mariano Rumor was set off by an explosion within the Italian Socialist party when leftist elements in the party tried to force closer ties with the Italian Communist party and to bring the communists into the active participation of the powers running Italy.

Fewer Immigrants

Under strong pressure from some church and cultural organizations and right-wing politicians, the government of South Africa is cutting down on the number of Catholic immigrants.

Scope of this policy became evident in a speech in the South African Parliament by Deputy Minister of Immigration Piet Koornhof.

"Every immigrant we bring into the country must be able to integrate with our people easily," he said. "He must come to reinforce our white nation here." Observers believe the new policy particularly affects immigrants from Portugal, who meet objections because they are not only Catholic but in many cases dark-skinned.

Dispensations Asked

A survey prepared by the offices of the Vatican reveals that in the six-year period beginning 1963 and ending 1968 a total of 7,137 priests have petitioned to be dispensed from their ordination vows.

The survey also disclosed that 5,652 of these priests have been granted their requests.

The statistics were the first factual summary of the worldwide picture of the number of priests who have asked for "reduction to the lay state" with the freedom to marry. The survey shows a general increase from year to year in requests for dispensations.

Defends His Views

Leo Cardinal Suenens of Malines-Brussels, Belgium, responded to criticisms of his remarks calling for a fuller exercise of collegiality in Church government.

The cardinal has criticized the election of popes by the college of cardinals, and he has criticized the college itself.

"Some people feel that I am attacking persons, when I am speaking only of functions," Cardinal Suenens said.

No Confrontation

Some 40 self-styled Concerned Catholics from Los Angeles failed in a bid to confront Coadjutor Archbishop-designate Timothy Manning of Los Angeles at his home in Fresno, Calif., with a list of demands including \$10 million from the Los Angeles Archdiocese for minority group projects.

The group explained the demands were made of Archbishop Manning because he had been appointed the eventual successor to James Francis Cardinal McIntyre of Los Angeles.

The archbishop was not at home and the demands were presented to Msgr. Dennis Doherty, Fresno diocesan chancellor, who told the group Archbishop Manning would receive the written demands.

Nixon Says In Miami: 'No Envoy To Vatican'

The United States, President Nixon has decided, will not establish formal diplomatic relations with the Vatican.

This was announced in Miami last week by Ron L.

Ziegler, White House press secretary. The decision was made by the President while he was vacationing at near-by Key Biscayne.

Nixon, however, wishes to maintain "close communi-

cation" with the Vatican and believes this can be done effectively "by sending high-level officials" to Vatican City from time to time, according to Ziegler.

Presidential assistant Peter M. Flanigan, Zeigler said, was to inform Pope Paul VI about President Nixon's decision not to send a full-time diplomatic envoy to the Vatican.

Flanigan flew to Rome July 3 and delivered a message from Mr. Nixon to the Pope in a private meeting at the Vatican. Flanigan said afterwards "the message was entirely private," adding, "I can't say anything."

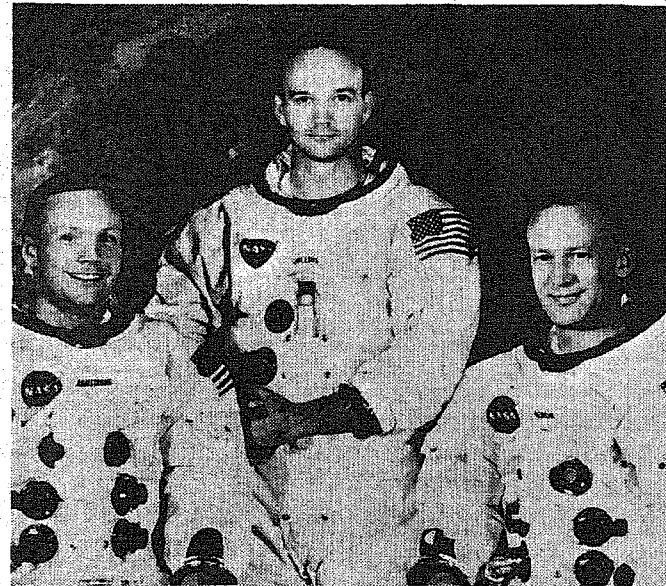
Msgr. Fausto Vaillanc, Vatican press officer, told newsmen Saturday that, despite reports in the press, "there is no indication" that Flanigan mentioned the question of possible diplomatic relations between the U.S. and the Vatican during his audience with the Pope.

Grape Growers File Suit Against Pickers' Union

FRESNO, Calif. — (NC) — A group of 81 grape growers filed an antitrust suit against the United Farm Workers Organizing Committee AFL-CIO in U.S. District Court, seeking \$75 million damages and an injunction against the union's nationwide boycott of table grapes.

The suit makes a charge against the UFWOC of conspiracy to organize unwilling farm workers, coercion to boycott sales of grapes and conspiracy with retail outlets to prevent handling of grapes in markets.

Jerome Cohen, attorney for union head Cesar Chavez, leader of the three-year-old strike and union organizing campaign among the grape pickers, called the suit the growers' "annual attempt to scare the chain stores."



APOLLO 11 astronauts, from left, Neil A. Armstrong, Michael Collins, and Edwin E. Aldrin, are shown in their spacesuits. Armstrong will become the first human to set foot on the Moon on Monday, July 21. Aldrin will join Armstrong on the lunar surface while Collins pilots the command module in lunar orbit.

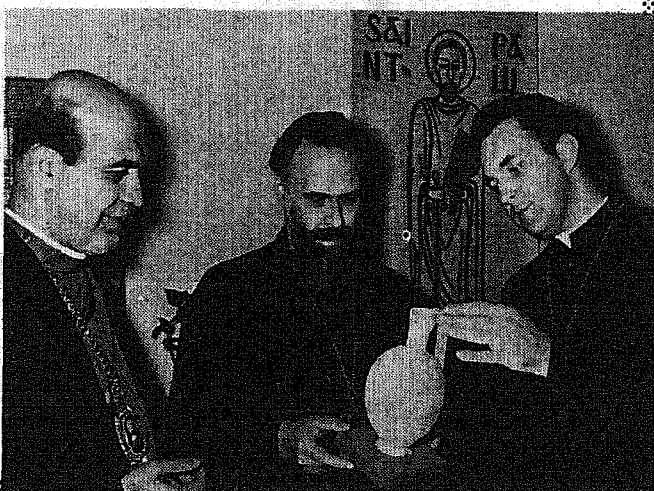


BLESSING crowds as he leaves St. Paul's Cathedral after his installation is Bishop Vincent M. Leonard of Pittsburgh (left) who is accompanied by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

THROWING pieces of paper said to be remains of Selective Service files into the air during a peace rally in Rockefeller Plaza, New York City, is Mrs. Linda Forest, wife of James Forest, co-chairman of the Catholic Peace Fellowship.



EXAMINING part of the early Christian collection at the St. Paul Center Byzantine-Melkite Information Bureau, Washington, are (left to right) Bishop Papken Varjabedian, Armenian Apostolic Church, Metropolitan Anthony Bloom, Russian Orthodox Patriarchal Exarch for Western Europe, and Archpriest Armand J. Jacopin, director of the Catholic center.



Immaculate Heart Nuns Told To End Experiments, Spokesman Reports

LOS ANGELES — (NC) — A spokesman for the Sisters of the Immaculate Heart confirmed last week that a special pontifical commission headed by Archbishop James Casey of Denver gave the community an order to terminate its controversial renewal program.

The statement by the spokesman, Sister Mary Mark Zeyen, who is vice president of Immaculate Heart College, Los Angeles, and vice president of the religious community, followed a statement issued by Archbishop Casey last month and repeated by his secretary a week later.

In his statement, Archbishop Casey declined comment on news reports that the Immaculate Heart Sisters had received a four-point order from the Vatican telling them, in effect, to end the experiments, which were opposed by James Francis Cardinal McIntyre of Los Angeles. Archbishop Casey said the commission, appointed by Pope Paul to mediate the dispute, "has not yet filed its report with the Holy See."

Commission members, however, paid a visit to Immaculate Heart headquarters in Los Angeles in May and gave a directive to the community, according to Sister Mary Mark.

She said that directive — stated orally by Archbishop Casey — was essentially the same as that sent to all religious communities a year ago at the initiative of Ildebrando Cardinal Antoniutti, prefect of the Congregation for Religious.

Sister Mary Mark emphasized that the community has received no recent written statement on the matter from either the Vatican or from the Apostolic Delegation in Washington. She said Archbishop Casey told them he was relaying a message from the Congregation for Religious to the commission via the Apostolic Delegation in Washington.

She said the main points of the directive recited by Archbishop Casey, are:

—That the Sisters should adopt a uniform habit rather than permitting each member of the community to choose what she will wear depending on the nature of her work.

—That the community generally confine itself to its original apostolate, in this case teaching, rather than engaging in a wide variety of activities.

—That a fixed schedule of community spiritual activities be established for all members.

—That Sisters cooperate with the bishop of the di-

ocese in which they are located.

CONTINUING

Sister Mary Mark said that in light of Pope Paul's 1966 document on the religious life, the community had felt that it could continue its experiments until the 1973 chapter, which will be the second regularly scheduled chapter since the Second Vatican Council.

The main significance of the committee's visit and their oral presentation to the community, she indicated, is apparently to suggest that the Immaculate Heart Sisters should end their experimentation as quickly as possible and incorporate fixed rules into their constitution by their next general chapter — this August.

Sister Mary Mark said the points of the directive will receive top priority at the August meeting.

Mrs. Clarice Benson Dies

NAPLES — A funeral Mass was celebrated Monday in St. Ann Church for Mrs. Clarice Benson, a pioneer member of the lay apostolate and civic leader who died July 4 in a local hospital following a long illness.

Father Laurence Conway, pastor, was the principal concelebrant of the Mass for Mrs. Benson who was 60. Also concelebrating were Father Rene Gracida, Chancellor of the Archdiocese of Miami and former pastor of St. Ann Church; and Father Julius Lang, Msgr. Bernard McGrehan, V.F., pastor, St. Juliana Church, West Palm Beach, and former pastor of St. Ann Church; and Msgr. Robert Delmege participated in the sanctuary.

A native of Livermore, Me., who came here more than 30 years ago, Mrs. Benson was formerly a French teacher. Until 1954

when St. Ann parish was elevated from the status of a mission to a parish, she conducted catechism classes for children in the area to prepare them for First Holy Communion.

In 1965 she was one of eight women who received the gold medal of the Diocese of Miami from Archbishop Coleman F. Carroll in recognition of meritorious service to the Church in South Florida.

A past president of the Southwest Coast Deanery of the Archdiocesan Council of Catholic Women and of St. Ann's Guild, she also served as first secretary of the Naples Chamber of Commerce, first president of the Naples Women's Club and founding president of the

Naples Pilot Club and American Legion Auxiliary. In addition she was a past president of the Naples Community Hospital Auxiliary and a member of the State Board of The Florida Tuberculosis Association.

In addition to her husband, Robert, with whom she lived at the Beacon House Apts., Mooring Line Drive, Mrs. Benson is also survived by a daughter, Mrs. Thomas Porter, and a son, Robert T. Jr., both of Naples; three brothers, Ernest and Paul Breau, Quebec, and Gerard Breau, Jonas Ridge, N.C.; three sisters, Mrs. Edgar Ouellet, Naples and Quebec, Mrs. Camille Gelinas and Mrs. Edward Godin, Quebec, and six grandchildren.

WHAT ARE YOUR CHILDREN READING??

SEE PAGE 10!!

Census Tops 1st Estimate

ORLANDO (NC) — A census in the Orlando Diocese shows its Catholic population is 46% more than what was estimated when the

diocese was established a year ago. Of the 1,292,600 population in the 13-county diocese, 128,112, or 10%, are Catholics.

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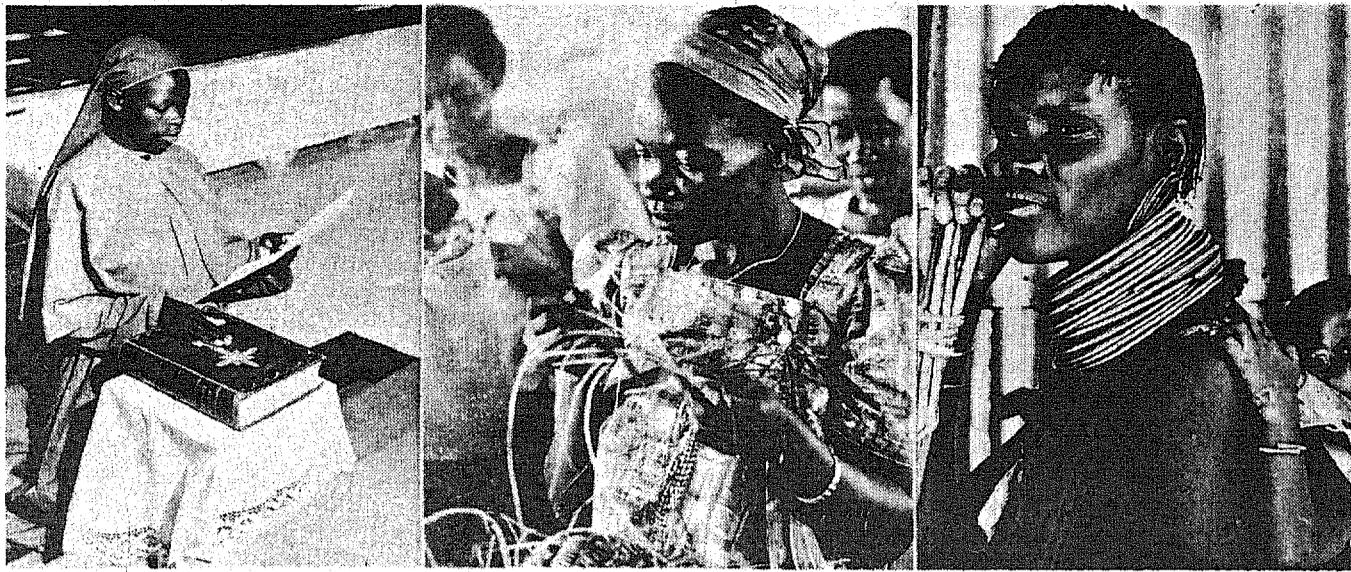
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THREE WOMEN of Africa, the place of Pope Paul's upcoming visit, depict the contrasts in that land. They include, left to right, a Bannabikira nun at prayer in the motherhouse of the congregation,

a women's club member plaiting a basket at the Mascoli village community center, and a mother and child of the Kamarmoja tribe typical of the rural population.

Political Salvos Preceding Pope

KAMPALA, Uganda — (NC) — Pope Paul VI's forthcoming visit to this country involved in an exchange of political salvos between the ruling Uganda Peoples Congress (UPC) and the leader of the opposition Democratic party.

Ben Kiwanuka, the Democratic leader, an attorney and a Catholic, accused the government of making political capital out of the Pope's visit, scheduled for July 31 - Aug. 2, to consecrate the site of a new shrine to the Uganda Martyrs.

Kiwanuka said that propagandists have been trying to claim that the Pope supports the present government, despite the fact that the government itself has stressed that the Pope's visit will be strictly non-political.

The Democratic party which is nationalistic but moderate and Catholic, has been seeking action by the government to lift a state of emergency which exists in Buganda province. No political gatherings, except those of the UPC, are permitted, but the state of emergency will not apply for the Pope's non-political visit.

ARM GESTURE

A UPC spokesman was recently quoted as saying that the Pope supports the UPC — which has an upraised arm as its emblem — because he raises his arm in giving the papal blessing.

The government spokesman said that the Democratic party will not participate in the proposed next parliamentary elections in 1971 unless the Democrats add the word Uganda to their party title and support the 1966 constitution by which Uganda was established as a republic.

As the ruling party, the spokesman said, the UPC will supervise the elections and try to see to it that the Democrats gain no seats in the national assembly.

With the UPC in power since Uganda gained independence in 1962, the top officials in the government are mostly from the north. The party enjoys the support of the armed forces.

Since 1966, when the state of emergency was imposed, only the UPC has had the right to hold political rallies and use broadcasting services. No group, including the Democrats, may organize a gathering of more than 25 persons.

Churches In East Africa Help In Rural Area Development

KAMPALA, Uganda — (NC) — The Christian churches in East Africa are cooperating closely with the governments in the work of rural development.

The churches' part in the work of development throughout East Africa is a continuation of the early missionaries' work, which was concerned in great measure with the building of roads, hospitals and schools. What is new in the Church's community efforts is the tremendous expansion of social and economic work and cooperation, among Christian churches themselves and with governments.

In his 1967 "Message to Africa" Pope Paul VI — who will visit Uganda July 31-Aug. 2 to dedicate an altar at the new shrine to the Uganda Martyrs — said the work of development in Africa "is for each and all the transition from less human conditions to those which are more human."

There are many problems, but paramount are the two, Pope Paul noted in that message to Africans: lack of education and the need for improving the agricultural situation "where methods and ways of thinking are often no longer adequate."

Specifically, the agricultural problem is made

more difficult by the preponderance of subsistence farming in East African countries.

Uganda is fairly typical. It is one of the least urbanized countries in the world, with only one city, Kampala, having a population of more than 50,000 persons.

The expansion of Church action in rural development throughout East Africa is demonstrated in the many plans and programs that have been initiated in the current decade. Some of these are:

— At Nyakashaka in southwest Uganda, a project was established under the direction of the Catholic Church with financial help from Christian Aid, an interdenominational funding agency in Britain. A settlement plan was implemented for school dropouts in which they learned to grow crops. Each man was allotted six acres of land for a three-year trial period, \$250 in credit and extension services. This has been successful and a second one, at Wanbanya, 120 miles northwest of here, is under way.

— In the Tabora archdiocese of Tanzania, a farm project is demonstrating cooperation in rural development. The plan is co-sponsored by the Young Christian Farmers, a lay

apostolate movement, and the Tanzania ministry of agriculture. Some 70 school dropouts are learning how to improve the growing of maize.

— In northern Kenyan a fishing cooperative has been set up at Lake Rudolf. Its purpose is to establish a local food source and to counteract protein deficiency among the Turkana people as well as to provide an export commodity. The fishermen were organized by the Inland Mission into a society responsible for the processing and sale of fish in a joint enterprise with the government. Through Christian Aid, the society has been provided with capital items such as boats and nets.

— The Friends Church at Kaimosi in western Kenya has established a rural serv-

ice program which employs field workers and includes a central community incorporating four schools, a hospital and teacher-training college.

— In the Kenya diocese of Kitui there is a water supply project financed by overseas development aid in conjunction with the local county council.

— A Catholic priest at Itanda in Uganda has started a small pilot plan to produce asparagus plants grown by local farmers, and a large farm to breed cattle has been established at the Catholic Kumi Leprosy Center.

Replacement Still Awaited

RIO DE JANEIRO— (NC) — On his 75th birthday, Jaime Cardinal de Barros Camara of Sao Sebastiao do Rio de Janeiro said the Vatican had not answered his request to be replaced as archbishop.

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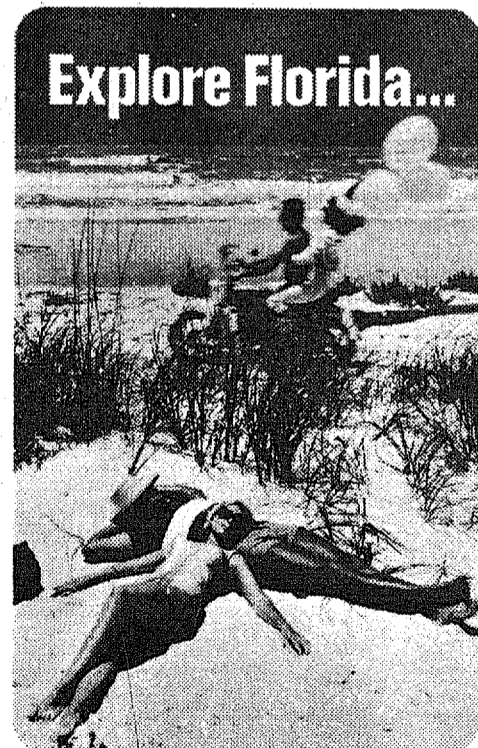
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This advertisement is a current example of Florida Power & Light Company's continuing program of "Helping Build Florida."

EDITOR'S COMMENT

Good Intentions Shouldn't Fade

Why is it when the headlines get black, the action seems to start? And again, when the roar of the presses grows quiet, all too frequently today's crusade becomes tomorrow's waste paper? The "great idea" that met unanimous approval is too easily forgotten by a public engrossed in the hectic pace of everyday living.

As an example, for the second time during the past week — the fourth time in a year — Youth Hall has been ripped by disturbances. Eleven girls escaped in this week's first altercation after having used a cot as a battering ram to smash open a room door. Five inmates were hospitalized following the rampage which left the Dade County detention center littered with shattered furniture and ripped bedding. A newly installed fire hose was used by the rioting teenage girls to flood the 26 second-floor rooms and to soak their 47 occupants.

During the second disturbance, seven girls escaped the Walter H. Beckham Building from one of the many windows that had been shattered on the previous night. After both cases this week, all the escapees were returned to the detention center. But the disturbances, in themselves, are not the main problem, they are but one manifestation of some deep-rooted wrong. There seems to have been trouble of one sort or another for the past 17 years, since the establishment of a center for minors.

Over the years there have been numerous disturbances of a similar nature. In turn, there have been investigations and inquiries by various public boards. There have been impassioned pleas, fiery speeches and public resolutions. All too infrequently official action has been taken by the various city and county commissions which have had Youth Hall within their jurisdiction. But all the sound and fury seem to have been to little avail.

For instance — overcrowding has been an inherent disease of the detention center. Expansions have been too few and too far between, with the result that during most of its existence Youth Hall has been crowded beyond capacity.

At present, there are 120 boys and girls housed in two of the U-shaped institution's wings. It was built to accommodate 55.

According to the director John Presley, Youth Hall is presently caring for 18 boys and girls, in about equal numbers, who are awaiting admittance to state schools for delinquents. They have been in Youth Hall for much too long a time because there is no room for them elsewhere, according to Presley.

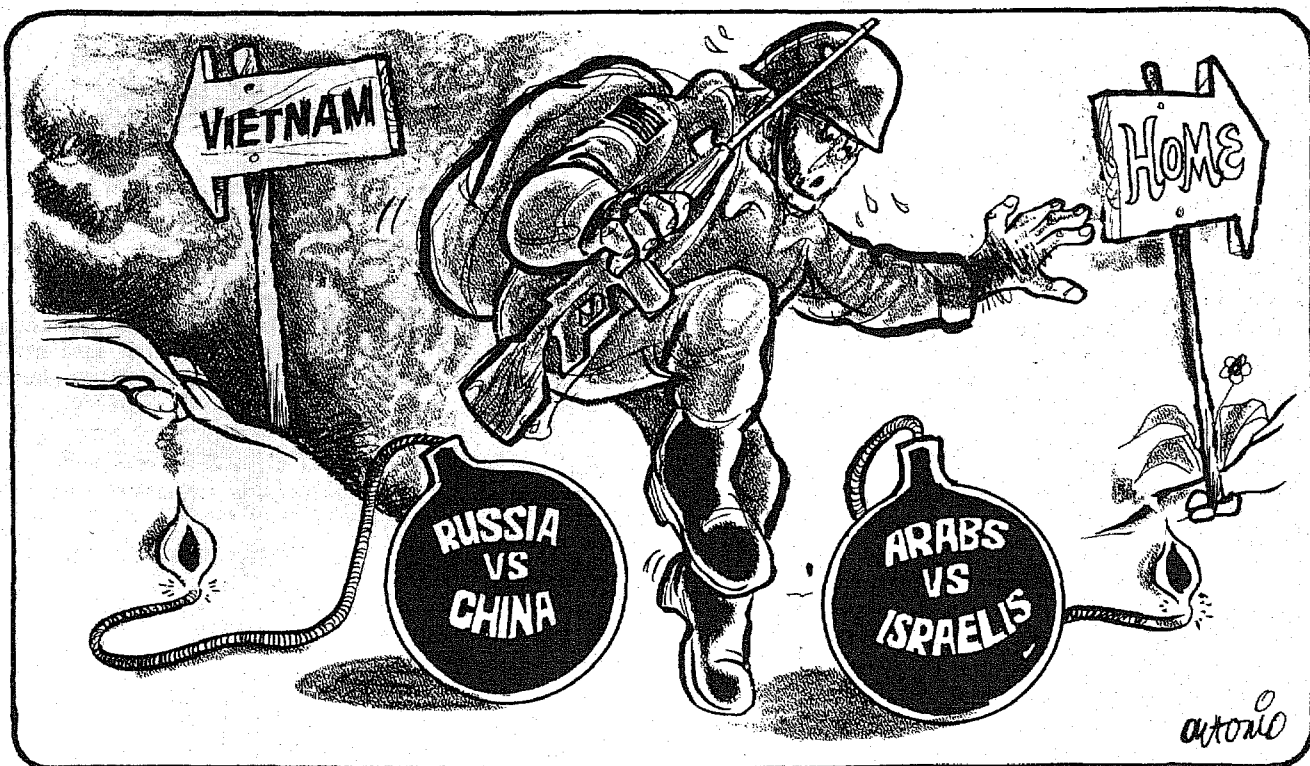
"We have become a holding institution for other places," the director said. "We're not only overcrowded, there are boys and girls here that never should have been here in the first place."

And after the first and most damaging disturbance this week, John Presley said: "If we had a new Youth Hall, I don't think this could have happened."

Guess what? Plans have been on the boards now for many months for a new Youth Hall. It is to be built on the site of the old Aviation Building on NW 27th Ave., in Miami, — but, again, construction is still a long way off.

This week has certainly brought its share of big, black headlines for Youth Hall. The impassioned pleas have begun, the fiery speeches started.

The editorial crusades are underway and the roar of the presses is upon the land. But will something be accomplished? Will there be action instead of reaction? Reaction that comes too little and too late? It's up to you. Let the Dade County Commission hear your voice, read your letters.



Letters Must Be Signed

All letters to the editor must be signed and contain addresses in order to be considered for publication. Because of space limitations, writers are requested to keep letters short and to the point. The Voice reserves the right to edit within the context of the letter in order to meet our space limitations.

The VOICE of the People

A Message Of Hope And Faith

Dear Editor:

I am writing to the colored people. I was born in a small town in South America, in Colombia. I am not an educated person.

I am a person who has been watching few colored people of the United States trying to prosper and I know

all the sufferings you have undergone. I also understand your rights, since everyone has the right to say or think what he pleases, providing of course, that in doing so, he does not trample upon the rights of others.

To understand your problems, one must go, as I have

gone, through similar conditions. I am a Colombian of Indian descent. We Indians in South America have suffered and in many places are still suffering similar conditions as yours.

I know a little about your past and present history. I

have noticed that a lot of you that study and work hard and are peaceful have everything and do not complain.

I have some friends who are colored and in my heart I feel you are beautiful people. I feel very proud to have you as my friends. You should be very proud of your race because without you people this country would not be as strong as it is today.

You are advancing, but you will not go very far with disorder and unlimited demands. You must remember we are brothers under God. He made us of different color, but He also gave us all the same privileges. He promised to help us if we help ourselves and He has carried out His promise to everyone who has followed His commands, regardless of color or race.

To me there are two kinds of sickness going around our world that could destroy us all, complex and confusion. These two bring the worst out of people. It takes time for people to understand each other and today people will not take the time or they just do not care. If we could only teach the people to take time, and to care for each other, what a world we would have then.

I hope this small message has given you hope and faith, as I have in the human race and in God. Just do your best, respect the rights of others, believe in each other and take pride in what you do and try to do it better than the other fellow and above all, have faith in God. Believe in Him, and you will succeed. I did and I am very happy and enjoy peace.

Clif Carpenter
Miami

Ines Vazquez
Miami.

Love Called Weapon Against Unrest

Dear Editor:

As we read our newspapers and listen to the news-casts, we saw and heard how the police prepared themselves for the heated summer. Cities like Chicago, Los Angeles, San Francisco and Newark put up defense against a summer that can claim the lives of hundreds of innocent people.

Again this year burnings, killings, and demonstrations are being planned all across the nation, trying to get what the planners feel is rightfully theirs. Fair housing and better jobs are very much needed among the Negroes as well as the whites, but there is a way in which to get them.

I am a Negro, 23 years of age, and I feel that I understand the problems of racism facing the nations all over the world. Being raised by parents who have worked hard to feed and clothe seven children, I can pretty well understand how it feels to be deprived of these basics of life.

Many times while attending the local schools, I would see my white friends dressed in their beautiful new clothing and so often I would wonder why I couldn't have these better things of life. With the income that both my father and mother would bring in, I knew that it would be impossible to have these things.

Because I was unable to get the things that I needed, hate and envy filled my heart against those that had them.

As we look across our Nation, we can see millions of people being confronted with this same situation, both whites and Negroes. As we find our cities and states beginning to better these problems by providing more and better jobs, building new apartments, and allowing Negroes to buy in white neighborhoods, to me I believe that we are putting the cart before the horse.

In order for me to look at this situation more clearly and with better understanding, I had to first quit hating and begin to love. The problem that was confronting me was not totally the white man's fault, but is the result of the sin-nature that we all have. The love that I received was Jesus Christ. Until our Nation realizes that we need love and not jobs, love and not better homes, love and not integration, there will still be burnings, killings and demonstrations. When the Person of Christ Jesus becomes our individual personal Savior by faith in His finished Work, these problems can better be coped with.

Would Like Tax Burden

Dear Editor:

I have nothing. My father had nothing and his father

Priest Needs Worldly Goods

Dear Editor:

I am a Catholic priest in charge of St. Francis Xavier's Mission District in the Diocese of Quilon. I have in my charge five mission stations extending in 32 villages, with thousands of converts

May I request you to be kind enough as to publish an appeal for religious articles, such as rosaries, medals, crucifixes, small statues, used Christmas cards, chains, and some simple and first aid medicines and all kinds of things that will enable them to preserve and persevere in the newly-embraced faith and throw away their age-old and deep rooted practices of Hinduism.

I assure you and all those who will cooperate with me in my apostolate the prayers of mine and of my converts and catechumens.

Father A. Felix
St. Francis Xavier's
R. C. Mission
Mavadi Puthur P.O.
Quilon Dt. Kerala
S. India

had nothing. I have tried to study and make myself ready for a better paying job, but all I hear is criticism of free-loaders and opportunity seekers.

The only form that help seems to take is government assistance. I need it and I feel I have a right to demand it. Those pious Christians who run around telling everyone how much they love each other and how much they want to help are the same cheap creeps who groan every time income tax deadlines roll around.

The way I see it, they should pay their taxes and shut up. The money that's distributed to the poor is deserved and needed by the poor. In fact, it isn't enough. We need more dollars in order to prepare ourselves for the same kind of job.

I wouldn't mind being a tax-payer at all, only I don't earn enough money to pay taxes. Those tight-wads who do all the grumbling about the money given to the poor should try being poor sometime and having to "uncle Tom" every time they get into the unemployment line. It's no fun, but I have to do it to stay alive.

Henry Lloyd Garson
Hollywood, Florida

Clif Carpenter
Miami

Getting Tired Of Paying

Dear Editor:

I'm tired of demonstrations, rebellions, demands for reparations and hand-outs. I'm tired of people who don't want to work, but who feel the world owes them a living.

Let me tell you, it doesn't. I have worked hard all of my life to support myself and my family. Sometimes, we had to go without in order to keep up with the necessities, but we managed to stay out of debt and we managed to save some money.

When I think of the money that I pay in taxes which is used to pay allotments to

lazy, children-producers who won't work, but will march for their "rights" I get sick.

Maybe I should get smart, too, and just stop working and start living off the fat of everyone else's paychecks. That seems to be very popular these days. I should get smart, but instead, I'll just keep working and paying taxes so that all those who don't have jobs can demand more welfare money and unemployment checks. I'm just another American tax-paying sucker.

Albert Balbaleery
Fort Lauderdale, Fla.

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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Archbishop of Miami

President
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Rt. Rev. Msgr. James J. Walsh
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The VOICE of the People

No Complaints This Time

Dear Editor:
Usually when one writes to an editor, it is to criticize or complain.

This is not, however, my purpose in writing to you at this time. I am writing to compliment you on the article in the June 20 issue, entitled "Middle East Turbulence Upon Turbulence" by Robert Holton. I thought Mr. Holton made a serious effort to be as impartial as he could.

I also want to compliment your paper on recent articles entitled "Christian-Jewish Dialogue" by Father John B. Sheerin, and "Theological Anti-Semitism" by Msgr. George G. Higgins.

In these troubled times when a lot of prejudiced people want to muddy the waters of human relations, it is sobering, indeed, to read articles in The Voice on behalf of human understanding and on behalf of justice and brotherhood. My compliments to The Voice. I hope it will continue always to speak out forthrightly and with malice toward none, in

Believes Photo Too Violent

Dear Editor:

I was intrigued by your implicit condonation of violence in the May 30 Voice.

I refer to your picture of the scene from "Bonnie and Clyde" where Bonnie (Faye Dunaway) is shown caressing the barrel of Clyde's pistol.

Why not place as strong a taboo on the sympathetic portrayal of instruments of violence as you do on pictures which are obscene?

In other words, perhaps you shouldn't have published this picture.

Randy Sides
Gainesville

behalf of truth, justice and human decency. My congratulations.

Jonah E. Caplan, Rabbi
Sky Lake Synagogue

Says Columnist 'Sly, Indirect'

Dear Editor:

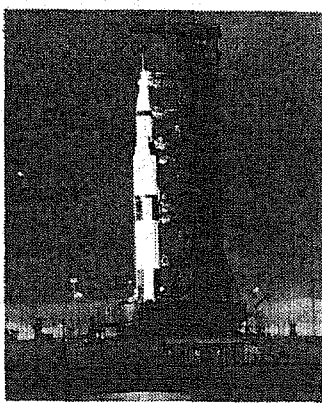
Again Father Sheerin seeks to undermine the dignity and authority of the Pope in upholding Bishop Shannon's resignation because the bishop was unable to assent to the Pontiff's ruling on birth control. Again he does it in a sly and indirect manner.

I too admire Bishop Shannon — not for his revolt against the authority of the Pope — but for his honesty in resigning his office. I also feel sorry that he lacks faith in the magisterium of the Church and the guiding force of the Holy Spirit in directing the vicar of Christ on earth.

Mr. John Cogley, a columnist with real ability, was honest enough to resign his position with many Church supported newspapers and magazines because he felt he could not accept remuneration from the Church while writing articles which were critical of the Church and the Pope's rulings.

Both of these gentlemen were honest men and proved it by their action — resignation. I wonder if Father Sheerin even thought of following their honest example. If he did so I could then respect him — not as a journalist; not as an informed person; not as an intellectual; but as an honest mis-guided individual educated beyond his intelligence who has missed his mark, but is now an honest man.

Francis A. Reed M.D.,
F. A. C. P.
Miami Beach



Meanwhile, On Earth...

Dear Editor:

The United States program to put a man on the moon is a magnificent thing. It is the culmination of man's dreams — from the beginning of time to the present — to reach out and touch the stars he has so long admired and studied.

Unfortunately, the advent of this marvelous scientific event is overshadowed by unrest, militancy and combat all over the world.

It seems as though the news is the same every day — only the names and places are changed. The events have fallen into a depressing, regular pattern of squabbles, misunderstandings and breaches of the peace.

How sad it is that man cannot turn his head away from the stars and look at what he has done on his own planet.

Mrs. Evelyn Madison
Palm Beach, Fla.

Why Bring Children

Dear Editor:

Why must parents bring their small children to Mass?

Recently at Mass, I sat behind a couple with three children. A little boy was the worst. He cried throughout

Worried About Pollution

Dear Editor:

On June 23, United Nations Secretary-General U Thant issued a warning on technological air pollution, erosion of land and other dangers. Others have shown how poisons such as DDT poison the air and soil, killing animals and birds, polluting the water also, poisoning edible fish and endangering human life.

Often we read how chemicals and the distillation of coal produce illness resulting in chronic disease whose sufferers often die in the event of air-inversion or during smog.

Our own water supply is at present considered bountiful, especially with polar caps in mind and converting salt water into fresh. Yet we are using more water, not less, and our world population is increasing, not decreasing.

the sermon while other children took up the slack when he rested. His toys consisted of Rosary beads and a Missal.

Many Catholics lose their only opportunity of the week to hear Christ's message because of these children. The parents themselves are so busy minding these children that they derive little benefit from Mass.

Parents should take turns minding the little ones. Another remedy is the inclusion of a "cry room". This is a glassed-in room to the right side of the altar in newly-built churches in our diocese.

This annoyance was not the first but the "umteenth" time that I have seen children disrupt Mass.

Sincerely,
John McConnell

The Church stresses both spiritual and temporal peace; it stresses also both spiritual and physical health, both physically and mentally; it stresses also, progress and industrializations and our government, working towards peace and economy, has a voice in all things permitted by our check and balance system of the Constitution.

WORKMEN NEEDED

In Florida, many new industries are flourishing and since new residences, hotels and restaurants are built every day, new waterworks and sewage disposal plants must replace obsolete septic tanks no longer practical. With this change, more skilled workmen are necessary, and this is true in all phases of a machine-aged industry. We have been told

the computer is here to stay.

Our state board of health requires pure water in every pipe every moment of the day and night, and provides it. This much is done by man; without God's supply through nature, numerous conversion plants for salt water to pure would be necessary. It does not stress the temporal over the spiritual, for both are necessary and each agree that one worker is as necessary as the other.

It is best that we prevent air pollution and the wasting of not only our nation's natural resources, but the factors of those which enfold our planet. There is danger of air pollution which must be controlled.

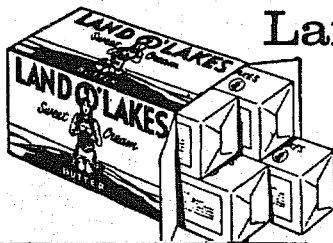
Sincerely,

Geraldine Rasmussen
Fort Lauderdale,
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SEE PAGE 10!!

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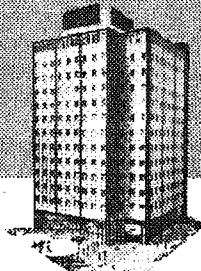
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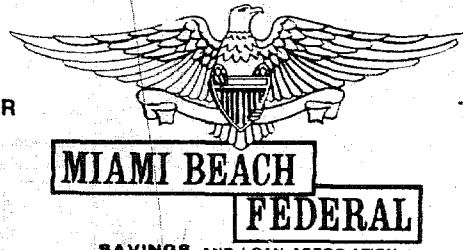
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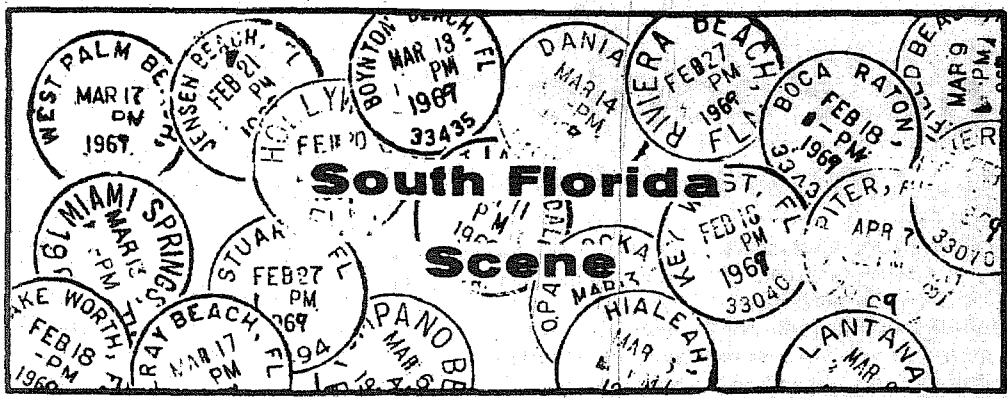
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Around The Archdiocese

Coral Gables

A card party to benefit the Dominican Retreat House will be sponsored by the Daughters of Isabella at 8 p.m., Monday, July 14 in the K. of C. Hall, 270 Catalonia Ave.

Hallandale

A summer social at the home of Mrs. Marge Trembecki, 35 SW Eighth St. will be sponsored by St. Charles Borromeo Women's Club, Wednesday, July 16 from 9:30 a.m. to noon. Canned goods will be collected for donation to Camillus House in downtown Miami.

Memorare

A dance under the auspices of the society for Catholic widows and widowers begins at 8 p.m. today (Friday) in St. Brendan

Church hall, SW 32 St. and 87 Ave. All friends are invited to attend.

St. Thomas

Women of the parish will observe a weekend retreat beginning today (Friday) and concluding Sunday at the Dominican Retreat House, Kendall.

K.O.f C.

A bowling team for the Fall will be organized by members of the Coral Gables Council during an 8 p.m. meeting, Tuesday, July 15 at the council hall, 270 Catalonia Ave., Coral Gables.

Kendall

A "Serenity Retreat" for members of Alcoholics Anonymous and their relatives and friends will be held

from Friday, July 18 to Sunday, July 20 at the Dominican Retreat House. Reservations may be made by calling 238-2711

St. Clare

The next meeting of the Parish Council begins at 8 p.m., Monday. All parishioners are welcome.

Catholic Singles

Members of the club will observe a Corporate Communion during 11 a.m. Mass Sunday at Immaculate Conception Church, 68 W. 45 Pl., Hialeah. Breakfast will follow at the Pancake House, Palm Springs Mile, Hialeah. Activities at beach or Museum of Natural Science and History will be held after breakfast depending on the weather.



50,000-Volume Library Now Nearing Completion At Marymount College

Holy Redeemer Needs Volunteer Librarian

Volunteer services of a librarian are urgently needed in Holy Redeemer parish to inaugurate a cataloging system in the Archbishop Carroll Language Art Center now nearing completion at 1301 N.W. 71 St.

According to Father John F. Kiernan, S.S.J., pastor, the new library, whose date of dedication has not yet been set, will accommodate about 2,000 volumes.

Memorare Unit To See Sights

A sight-seeing cruise aboard the Paddlewheel Queen will be sponsored by the Memorare Society for Catholic widows and widowers Sunday, July 27.

The boat will leave Fort Lauderdale at 2 p.m. Reservations must be made no later than July 20 by calling 635-9662.



WHEN IT rained, it poured and poured in South Florida from Key West to the Palm Beaches. This scene taken at 1:15 p.m. on Interstate 95 is typical of the liquid sunshine that Floridians drove through, walked through, ran through and lost their tempers through. There were benefits, however: the grass grew greener, the sun seemed brighter when it finally came out, and many motorists got some terrific practical experience in "flying blind."

Petite Cursillo Due In August

Plans for a Petite Cursillo in August were announced this week by Father Thomas Barry, director of Cursillos for English-speaking South Floridians.

Father James Brown, Archdiocesan Director of the New York Cursillo Center will be the principal speaker at the one-day Cursillo for Cursillistas only.

New Parishes In Orlando Diocese

ORLANDO — Two new parishes have been established in the Diocese of Orlando, bringing to 52 the number of parishes. Bishop William D. Borders announced on June 20 the erection of the new parish of St. Augustine in Casselberry and the formal elevation of transfiguration mission in Haines City to the status of a parish.

Gendrons Celebrate Jubilee

The golden anniversary of their marriage was observed by Mr. and Mrs. Henry Gendron during a Mass of Thanksgiving Monday evening in St. Timothy Church.

Father John Glorie, pastor, celebrated the Mass and witnessed the renewal of marriage vows of the couple who came here five years ago from Warwick, R.I., where they were wed in St. John the Baptist Church.

A reception followed in the parish hall for the couple who are the parents of five daughters and four sons; 36 grandchildren and one great-grandchild. Gendron is a retired watchmaker and jeweler.

Among those participating in the Mass were their daughters, Mrs. Eugenie Le-

moine, Mrs. Claire Parenteau, Mrs. Fernande Colvin, Mrs. Henrietta Ware, and Mrs. Lillian Czerkiewicz, and their sons, Paul, Jean and William, all of Miami; and Louis of West Warwick.

Mr. and Mrs. Gendron were guests of honor at a

dinner Sunday at the Coral Gables Country Club.

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- VII Complete funerals, quality for quality, cost less at Van Orsdel's—and have for over 25 years. All of our caskets are suitable for church funerals.
- VIII We offer all families a choice of over 60 different caskets, with the finest of funeral service and facilities... complete in every detail, from \$165-\$225-\$279. Standard Concrete Burial Vaults from \$120—Standard Concrete Burial Boxes \$60.

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CAUGHT in the open by an enemy barrage, a GI, foreground, inches his way toward sandbag shelter while another covers his helmet with his hands. The Green Beret outpost in South Vietnam's Central Highlands, at Ben Het, had been under siege for two months when the barrage was suddenly and unexplainedly lifted last week.

ACTION Demonstration Prompts Scuffle In St. Louis Cathedral

ST. LOUIS — (NC) — Some 30 persons scuffled in the center aisle of the St. Louis Cathedral Sunday during a demonstration by three ACTION black militants, one of them wearing mock religious garb.

The three demonstrators, two of them juveniles, were arrested and charged with disturbing a religious assembly. They were later released on \$1,000 bond.

The Mass disruption was the fifth consecutive demonstration in the "Black Sundays" program of action. Earlier in the week the top leaders of 13 religious bodies met at the chancery office here in a move by area churches to jointly "anticipate some of the needs of the community and meet them before problems caused by them arise."

The disruption began when three young demonstrators walked down the main aisle of the cathedral near the end of the noon Mass. One of them, William Mitchell, 21, wore a long black robe and a mock bishop's mitre of blue and gold cardboard and aluminum foil. He carried a small staff and a large sign "Carberry

makes a mockery of the real church."

The trio reached the communion rail, then turned and faced the congregation in silence. After a few minutes they began to walk back down the aisle, but about half way through, they began chanting "Racists, racists, white Christian racists."

UPSET

A number of white worshippers rose from their pews and started toward the demonstrators despite pleas from the lector of the Mass to remain quiet and in their places.

Uniformed and plain clothed police detectives separated the group of nearly 30 worshippers and they began to scuffle with the demonstrators.

One of the worshippers knocked the mock mitre from Mitchell's head causing smatters of applause from others in the congregation. The demonstrators were quickly taken out of the cathedral by police. The other two were not identified. One was 16 and the other's age was not given.

Among those in attendance at the meeting at the chancery earlier in the week

were John Cardinal Carberry, Archbishop of St. Louis; Bishop George L. Cadigan, Episcopal Bishop of Missouri; and Methodist Bishop Eugene Frank. The meeting was called by Dr. Paul S. McElroy, President of the Metropolitan Church Federation of Greater St. Louis.

Although the recent church disruptions were discussed, Dr. McElroy said there was no attempt made to arrive at any common policy in meeting such demonstrations. Rather, he said, discussion focused on "what to do about the conditions that exist which cause such actions."

ONE CANCELLATION

Only one Mass has been cancelled by demonstrations. This occurred the previous Sunday at the cathedral when several members of a militant civil rights group sat down in front of the communion rail and refused to leave. The demonstrators were teenagers wearing black berets and sweat-shirts. One youth was stripped to the waist.

After they sat down at the communion rail, Msgr. Gannon asked them to leave.

"If you don't leave," he told them, "the Mass can't begin." "Then the Mass won't begin," one of them replied.

After a 20-minute discussion, Msgr. Gannon told worshippers the Mass was cancelled and that their Mass obligation could be considered fulfilled.

At the request of Msgr. Gannon, no arrests were made.

Black Priest Levels Charge of Racism

CHICAGO (NC)—At a Mass of thanksgiving over appointments of three black priests as pastors here, a black priest from New York's Harlem section reiterated a charge of "conscious and deliberate racism" against Chicago's John Cardinal Cody.

The charge was made by Father Lawrence Lucas of New York during a Mass concelebrated by 15 black priests, including the three pastors, in Holy Angels Church here.

Cardinal Cody appoint-

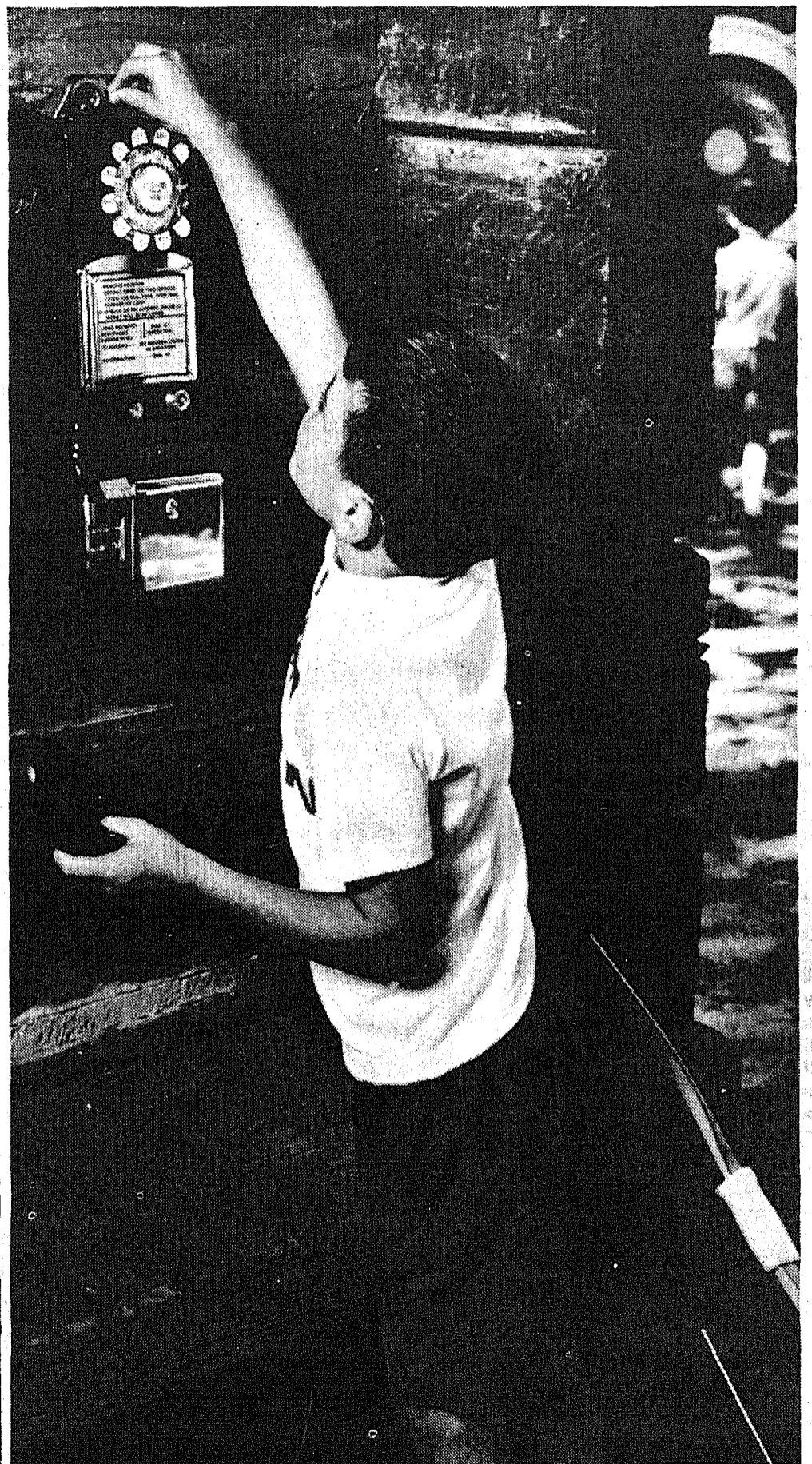
ed the three black pastors. They are: Father George Clements, pastor Holy Angels parish; Father Dominic Carmon, S.V.D., pastor of St. Elizabeth parish, and Father Kenneth M. Brigham, pastor of Our Lady of Perpetual Help parish.

Father Lucas, in his sermon, stressed the steps involved in the appointment of Father Clements. He said: "George, your troubles are just beginning."

Black Sisters Establish Headquarters

PITTSBURGH —(NC)—The National Black Sisters' Conference, a chartered, nationwide organization of black Catholic nuns, established its headquarters here.

The 200-member organization aims to "study and evaluate the moral and spiritual aspects of white racism". It also aims to "seek more effective ways to bring about a living Christian relationship between blacks and whites on the social and educational levels of American life," the organization's charter stated.



Young Sam Morris just "loaned" us a dime so he could make his weekly collect call home from summer camp. His total camp bill will cost his parents well over two hundred dollars. The cost of keeping in touch with mom and dad by telephone: \$4.10. As far as the Morris' are concerned, that's a big bargain.

Papyrus Given To Vatican

VATICAN CITY—(RNS)—In a private ceremony, Pope Paul VI presented to the Vatican Library the ancient Bodmer Papyrus containing the earliest known copy of the two Epistles attributed to St. Peter.

In presenting the manuscript to Eugene Cardinal Tisserant, the archivist and chief librarian, Pope Paul said that the papyrus is "invaluable for its contents, good preservation and age."

At the request of Msgr. Gannon, no arrests were made.

Dating back to the Third Century, the Greek manuscript was discovered 10 years ago in North Africa. Its owner, Martin Bodmer, allowed the Vatican to publish a photographic edition of the text last year for study by scholars and presented it to Pope Paul, as a gift to the Vatican Library, during the Pope's recent visit to Geneva.

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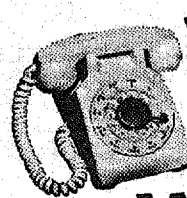
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UNDER THE SOUTHERN CROSS

Doubts Still Remains Concerning Murder Of Brazilian Priest

An inconclusive ending to hearings and investigation in Recife, Brazil concerning the murder of Father Enrique Pereira Neto topped the week's news in Latin America.

Father Neto, 28, a youth moderator, was killed in May, and although no definite accusation was made in the 40-page investigation report, it was stated that a student is the principal suspect in the case.

The absolute lack of evidence, the report said, eliminated suspicion that the murder was politically motivated.

Uprising Forecast

In Cordoba, Argentina, meanwhile, a group of so-called "progressive" priests warned that a violent uprising of the masses in Latin America is imminent.

The priests, members of the Third World movement, made their prediction after a meeting in this third major city of Argentina. (The third world is a term used to describe the underdeveloped nations.)

The prospect of a general popular explosion in Argentina and the rest of Latin America was held out by the priests in the light of the bloody disorders here and elsewhere in Argentina in recent weeks. Cordoba was one of the theaters of student-worker disturbances that flared throughout the country in May. Clashes here between the students and workers and police resulted in the deaths of 14 persons.

The priests, in their statement, said that such outbreaks are "a symbol and a preview of what will come shortly among the whole of the Argentina and Latin American masses, who want a new order in political, social, economic and cultural fields."

The priests' statement denied charges made against the student and worker demonstrations here the end of May that there was premeditation on their part in the resulting fires and damage to property that occurred during the violence. The priests also rejected the allegation that aliens or local groups influenced by foreign interests were responsible for the violence and that the city was dominated by snipers at that time.

Nuncio Backed

Also this week, a statement defending the apostolic nuncio to Chile — following charges by priests that the purchase of an expensive residence in an exclusive section of Santiago, Chile, for the nuncio is a "grave scandal" — was issued by a group of Catholic laymen.

The laymen voiced "cordial support" for the nuncio, Archbishop Carlo Martini, and strongly protested the charges made by 135 Chilean and foreign priests.

The statement said that the priests' letter "lacked justice and a sense of reality" in its charges.

Congratulations

On the same day in Santiago, Raul Cardinal Silva Henriquez, S.D.B., congratulated President Eduardo Frei Montalva over the agreement between the Chilean government and the U.S. Anaconda Copper company concerning the expropriation of the Anaconda properties there.

In his congratulatory message, the Cardinal said the acquisition of the property in a two-stage expropriation with compensation is beneficial to the whole country and of "extraordinary national importance."

Theological First

Mexico's first national theological congress, on the theme "Faith and Development in Mexico: an In-depth Study of the Phenomenon of Development and Its Religious Implications," will be held in Mexico City Nov. 24-28.

The announcement of the congress was made by Msgr. Francisco Aguilera, director of the catechetical office here and executive chairman of the congress's organizing committee.

The sponsors of the congress are the directors of the Mexican Theological Society.

Release Is Won

The National Association of Catholics, protesting an eight-month detention of five political prisoners in La Paz, Bolivia, has helped to win their release pending trial.

Five La Paz families staged a hunger strike at the office of the National Federation of Students in La Paz. Several children involved in the strike had to be hospitalized. Earlier, church groups, including both Catholics and Protestants, had tried unsuccessfully to assert the constitutional right of habeas corpus on behalf of the prisoners.

After the hunger strike the National Association of Catholics, which includes priests, nuns, and laymen picketed government offices, urging the release of the detained men.

Peruvian Priests Back Agrarian Land Reform

LIMA, Peru, (NC)—The Peruvian government's agrarian reform law has received the support of the National Office for Social Information (ONIS), which is staffed by 40 priests seeking development.

In a four-page statement, ONIS fully supported the expropriation of land to be used in agrarian reform programs, declaring that the purpose of land reform and "the grave situation of injustice to large segments of the Peruvian people" give the government "ethical justification for extreme measures in the present legislation, even confiscation of possessions and rights in the acquisition of property."

Among other things, the new legislation places all sugar cane plantations and sugar mills under governmental control.

Juan Cardinal Landazuri Ricketts of Lima said the new legislation is "an instrument of justice in a fundamental aspect of the life and work of Peruvians toward their true national liberation."

He said the new law "will benefit the campesinos (farmers), so long forgotten, even though they comprise the majority of the Peruvian

people."

The ONIS statement said that an agrarian reform must not seek "only an increase in production and a better exploitation of resources." Such reform, the statement added, would be inadequate without "the participation of the Peruvian farmers (campesinos) with equal status regarding rights and obligations to the life of the national community." Farmers, the statement said, "as authentic elements in the reform, must be mobilized in an orderly way."

The ONIS statement warned, however, that radical changes in structures which such legislation as the land reform law can bring about probably will involve a period of problems and difficulties.

Last September, the ONIS priests urged moral pressure "for a total revision of (Peru's) oil policies and the rescue of (the country's) northern oil deposits, according to the just interests of the country."

In October, Peru expropriated the oil complex of the International Petroleum Corporation (IPC) in the country's northern section. The IPC is a subsidiary of Standard Oil of New Jersey.



THE WINDS of change are blowing down from the Andes Mountains as the Peruvian government moves ahead with nationalization of industry. Another factor in the development of an industrial age in the Latin American country were the religious missions, like this one in Arequipa. The missions helped to bring the natives out of poverty.

Jesuit Superior General Promises Protests Against Latin Dictators



MEXICO CITY — (NC) — Latin American military dictatorships were denounced here by the superior general of the Society of Jesus for "brutal suppression" not only "of Jesuit missionaries but of all free citizens."

On a day's visit to Mexico in a tour of Latin American countries, Father Pedro Arrupe, S.J., said his order will register the strongest possible protest with dictatorial governments of South America against actions taken in such countries against Jesuits. He pre-

dicted that the revelations made in such a protest will cause a commotion throughout the world.

Father Arrupe mentioned no particular country by name in his press interview, however, in recent months in Brazil since President Artur da Costa e Silva assumed dictatorial powers in mid-December, hundreds of persons, including priests and Catholic lay leaders, have been arrested on charges of subversion, and several foreign missionaries have been expelled.

A document issued by a group of priests in that country charged that priests in Brazil "are being persecuted because they refuse to defend the established order by which a small class dominates the people."

NO DANGER

Father Arrupe said he does not consider the so-called "young rebel priests" who have raised their voices to protest social conditions

in various parts of Latin America a danger to the Church. He said they are a symptom of rejuvenation within the Church based on new circumstances.

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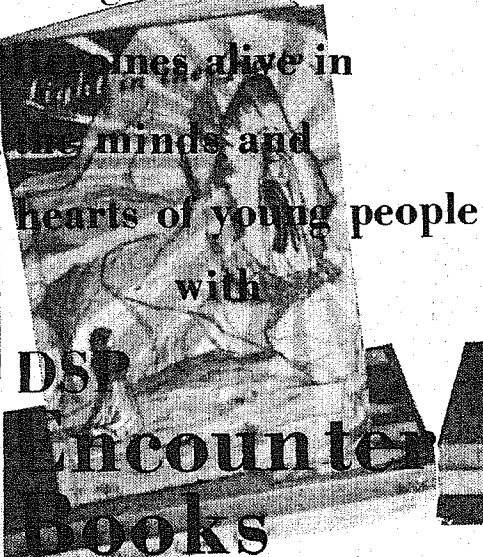
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Moratorium May Make Bigger Noise Than Firecracker

By WILLIAM RYAN

Time was, not so long ago, when the arrival of the Fourth of July signaled a time for firecrackers and some good old fashioned flag-waving in the best sense of the term.

But times change and three young (under 26) political organizers and war critics here in Washington saluted the Fourth with a firecracker of a different sort.

Speaking for a new group called the Vietnam Moratorium Committee, they announced plans for an escalating series of "moratoriums" on college and university campuses across the country, beginning this fall and lasting until a "firm commitment to a definite timetable for total withdrawal (from Vietnam) is made or until a negotiated settlement is signed."

Given the track record of the group's leaders, they just might pull it off. The three, who plan to direct the effort from a downtown office here, are:

Sam Brown, one of the principal organizers of collegians and other young people who — "for one brief, shining moment," at any rate — made Sen. Eugene J. McCarthy the chief subject of conversation in American politics last year; David Mixner, another former member of the McCarthy campaign staff and now serving on the Democratic Party reform commission headed by Sen. George McGovern; and David Hawk, a former member of the National Student Association who coordinated a recent statement in which 250 college student body presidents and college newspaper editors said they felt obliged to reject military service until the Vietnam war ends.

NO "STRIKE"

Although the leaders disdain such terms as "strike," the moratoriums, if widely successful, could have such an effect. The first one, set for Oct. 15, is planned to involve faculty and administrators as well as students. Thereafter, the moratoriums will increase by one day a month until the conditions are met.

Brown said the organization already has commitments from 100 college campuses for the first moratorium in mid-October. The group is looking for commitments from another 400 campuses between now and the fall for a day which participants remain away from classes and offices to collect anti-war petitions, distribute leaflets and attend rallies.

The group hopes, moreover, "to expand into other segments of the community," including individuals and organizations in the fields of religion, politics, civil rights, and even business.

Ending the war is the "most important task" facing the nation, the group said at a news briefing. "Over the last few years millions of Americans have campaigned, protested and demonstrated against the war. Few now defend the war, yet it continues."

WIDE INFLUENCE

"Moreover the war has had a corrupting influence on every aspect of American life, and much of the national discontent can be traced to its influence," they claimed.

The young men said they were announcing their moratorium plans now "to give the President some time to act," but they served notice they will not be deterred by a "token partial withdrawal."

Noting reports that Mr. Nixon is planning to cut U. S. troop strength in Vietnam from the current level of more than 500,000 to about 200,000 but less, within the next few years, Brown said "a Korean-type settlement is not acceptable."

"We want a firm commitment to get all of our troops out of Vietnam in a short time," he said.

St. Francis Of The Guns

THE VOICE
FEATURE SECTION



Sculptor Beniamino Bufano used some of the guns turned in by San Franciscans after the assassination of Sen. Robert Kennedy to fashion this 12-foot statue of St. Francis. He emblazoned the gentle figure with a colored mosaic depicting Sen. Kennedy, President John F. Kennedy, Dr. Martin Luther King Jr. and President Abraham Lincoln. At the base is a singing chorus of the poor children of the world. The statue, called St. Francis of the Guns, was dedicated last month.

Critical Time Approaching To Probe 'Credibility Gap'

THE CHURCH
1969

By FATHER

ANDREW M. GREELEY

One of the great problems facing large organizations in the modern world is the question of credibility. The speed of communication, the size of organizations, the ability to change the meaning of words that has been developed by professional propagandists, are all such that an increasing segment of the human race is profoundly skeptical that it can believe anything that appears from its leaders.



The "credibility gap" in the United States over the Vietnamese war was based on two phenomena: 1) the leadership of the country did not tell the American people what it was doing; 2) after a while it was afraid that if it did begin to tell the truth, it could not trust the popular reaction.

Dishonesty — explicit or implicit, negative or positive — and distrust on the part of leaders effectively destroys credibility, and the "credibility gap," in its turn, effectively destroys the power of leadership.

It would be dishonest to attempt to hide the fact that a credibility gap is rapidly growing in the Catholic Church. It is not so much that Catholics think their leadership is lying to them, but rather, that many Catholics no longer believe that some leaders know the difference between the way things

are and the way they (the leaders) would like them to be.

The upcoming synod of bishops in Rome will be a critical test for the credibility of church leaders. One does not want to exaggerate its importance. The Church will survive a disaster at the synod, and there is not likely to be massive apostasy or schisms, no matter what happens.

In fact, the ones most likely to suffer from further erosion and credibility at the synod are the leaders themselves, because after the synod they might find themselves even more cut off from the support and loyalty of the rank and file membership of the Church than they were before.

The danger is very real, and though it may be distasteful to many of our church leaders to hear about it, the fact that they find it distasteful does not make it any less real.

To put the issue quite bluntly, substantial segments of the Catholic population do not know whether the ideas of collegiality and dialogue enunciated by the Vatican Council are going to be taken seriously by the official Church. If it does not appear that they are being taken seriously at the synod, then one very much fears that the faith in the Vatican reforms, already substantially shaken, is going to be destroyed. The Church will then find itself faced with very deep problems.

Nor is there any escaping the fact that the two most critical problems that face the

Church since the end of the Council — birth control and celibacy — have not been the subjects of collegial decision making nor of intensive and extensive dialogue inside the Church. If the synod is not going to consider these items, or if it is going to be content with merely repeating platitudes of the past, then it is going to be in very deep trouble.

In the minds of many, many Catholics, neither issue has been closed, and the mere repetition of statements that the issues are closed is not going to persuade them. I am very much afraid that the only thing that will persuade them is honest, open dialogue and debate at the synod on these issues.

I am well aware that such open dialogue about the issues of celibacy and birth control is not likely to happen. The conviction among many of the church leaders that there is no room for growth and development in either of these subjects is very strong. If one tells them that in the absence of open discussion they will lose their credibility, they will either not believe you or accuse you of undermining their authority, or say that they do not think the credibility issue is very important.

I must admit that the prospect of the synod not engaging in open discussion on these subjects frightens me — not because I fear for the future of the Church, but because I fear that our leadership will continue to lose its credibility and will suffer increasing isolation from its people.

Dutch Unconvinced - Like Chain Smokers

By JOSEPH A. BREIG

The Dutch National Pastoral Council adopted a resolution not long ago saying that Pope Paul's restatement of the Church's teaching about the immorality of contraception was "not convincing on the basis of the argumentation given" in his encyclical Humanae Vitae.

This raises in my non-Dutch mind three questions: Not convincing to whom? Not convincing in what sense?

What do the Dutch mean by "convincing"?

Some years ago, I stopped smoking cigars after puffing compulsively for several decades. I cut them out because the findings of medical men about the health dangers involved were convinc-

ing to me.

Millions upon millions of other people, however, are still smoking as if their lives depended upon it. (And that's a wryly ironic sentence if ever I saw one.)

Why do people persist in cigaret-smoking?

Is it because the medical evidence is "not convincing"?

Is it because the desire to smoke makes smokers unconvinced, no matter how convincing the evidence?

Or is it simply (and sadly) that the physical and psychological addiction to cigars makes it impossible for these folks to take the step which honest facing of reality would dictate?

The advertising agencies (Continued on Page 18)

'Hey, J.B.--What A Film This Nun's Life Would Make!'

Catholic Press Features

HOLLYWOOD, May, 1968 — "A fictional version of the dramatic story of Sister Mary Olivia Gibson's world-renowned work with speech handicapped children will be vividly brought to the screen in Technicolor by Universal Pictures under the title, 'A Change of Habit,'" said a movie-company press release.

"Joe Connelly will produce the picture, which will recount the heartbreak, struggle and eventual stunning success achieved by Sister Mary Olivia, head of the speech clinic at Maria Regina College in Syracuse. Through the adaptation of theatrical techniques Sister Mary Olivia has performed miracles in aiding children with speech problems."

HOLLYWOOD, October, 1968 — "Mary Tyler Moore, co-star of 'The Dick Van Dyke Show,' has been set to star in Universal City Studios' 'A Change of Habit,' a fictional version of the dramatic story of Sister Mary Olivia Gibson's world-renowned work with speech-handicapped children, it has been announced by Jennings Lang, senior vice president.

"Richard Morris has written the screen-play, which recounts the heartbreak, struggle and eventual stunning success achieved by Sister Mary Olivia, head of the speech clinic at Maria Regina College in Syracuse.

"The role of Sister Mary Olivia will be the most dramatic ever undertaken by Miss Moore."

HOLLYWOOD, January, 1969 — "Elvis Presley has been signed to star in Universal City Studios' unique drama, 'Change of Habit,' it has been announced by Jennings Lang, senior vice president.

"Mary Tyler Moore also stars in the high-budgeted Technicolor picture to be produced by Joe Connelly starting early in March."

HOLLYWOOD, February, 1969 — "I was lucky enough to meet Sister Mary Olivia, who inspired the story for 'Change of Habit,' on her recent trip to Universal Studios," wrote Hollywood syndicated columnist Dorothy Manners.

"Sister Mary heads the Speech Therapy Clinic at Maria Regina Junior College in Syracuse, New York. Her meetings here are with producer Joe Connelly and Richard Morris about her work, dealing particularly with children. "She is a charming woman and outspoken."

HOLLYWOOD, March, 1969 — "Joe Connelly saw (and how!) Barbara McNair in 'If He Hollers,' wants her as one of the three nuns in Universal's 'Change of Habit,' starring Elvis Presley and Mary Tyler Moore," reported "Daily Variety" columnist Army Archerd.

"Elvis plays a medic in the pic, getting a hefty rewrite changing his character to the main role."

HOLLYWOOD, April, 1969 — "Four new songs will be written for Presley to sing in the unusual story about a young doctor who forms a strong affectionate friendship with a nun," reported a Universal press release. "Richard Morris has written the screen-play."

NEW YORK, June, 1969 — "Sister Mary Olivia is no longer connected with this movie," said a Universal Pictures press agent.

Church To Explore Use of Satellite

SAN ANTONIO — Offered a challenge to put creative ideas in communicating the principles of Christian faith to the world, participants in a study week on mass communications may be preparing a new concept for the launching pad.

The possibility of the Church entering into a world-wide educational program via satellite communications was the most significant development of an International Study Week on Mass Media and Catechetics.

The International Workshop on Religious Education and Mass Media was established to consider proposals made during the week. It was charged to "gather information on the technical, economic and political feasibility of satellite communication and involvement with it."

Film writer and director Frank Capra said on the opening day that large sums of money must be invested in creative new ideas if the Church is to make effective use of mass media in communicating the principles of Christian faith to the world.

CAN'T COMPETE

"You can't compete with entertainment in the theaters and on television," Capra declared, "unless you make your message as exciting as the best entertainment."

"The Church," he added, "is recognizing the potential of media for the first time," and "the real difficulty is getting artists who can use the Christian message and use it prudently. Any message that is too obvious will let the audience know they are being sold a bill of goods whether it is religion or boxes

(Continued on Page 13)

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Scenes Of Looting, Violence In Film On Irish Immigrants

ECKLEY, Pa. — (CPF) —The scene is a familiar one these days. The mob storms into the store and an orgy of looting follows. Someone lights a fire and the building becomes a raging inferno as men and women run off with whatever they can carry.

The scene is not from a recent riot in a Black ghetto, but from a new movie about an Irish-Catholic uprising in the coal-mining regions of eastern Pennsylvania during the 1870's.

The film is titled "The Molly Maguires," after the name of a secret society of Irish immigrants who resorted to violence and terrorism to overcome the brutal exploitation of mine owners when strikes proved unsuccessful.

Starring Sean ("James Bond") Connery as a real-life leader of the Molly Maguires, and based upon actual incidents in the

1870's, the film is expected to be a dramatic reminder to white middle-class Americans that other ethnic groups in America besides Blacks have seen some of their members resort to violence to overcome social injustice.

LOOTED STORE

The store that is looted in the film — after the leader of the Molly Maguires goes there merely to pilfer a decent suit of clothes in which a fellow miner can be buried—is a "company store," owned by the mining company. At the end of each week, most miners would find that after loading, say, 14 cars of coal at 66 cents a car (\$9.24) the store would deduct from his wage such items as dynamite powder he used and repair of mining equipment. In the film one miner clears 24 cents for the week.

The Catholic Church, while sympathizing with the

workers, vigorously denounced the violent measures taken by the Molly Maguires (named after a band of cutthroats in Ireland), and in the film the Church's position is represented by a "Father O'Connor," played by character actor Philip Bourneuf.

In a sermon, delivered the morning after a mine watchman has been viciously beaten and the mine flooded, "Father O'Connor" tells the congregation, which includes the Molly Maguire leader and many of its members:

"Have you any notion how many last rites I've performed for men killed or crippled or sickened to death by what was done to them in the mines? Do you think, any of you, that I'm not acquainted with the sufferings of my parish?"

"But I know these sufferings will not be improved by violence."



TECHNICAL consultant assigned by the Diocese of Scranton to work on "The Molly Maguires" is Father J. Peter Crynes, shown here with coal-blackened Sean Connery who plays the leader of an Irish-Catholic band of miners during the 1870's.

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

FRIDAY, JULY 11
9:30 a.m. (10) Pinky (Unobjectionable for adults and adolescents)
2 p.m. (6) Under Two Flags (Unobjectionable for adults and adolescents)
2 p.m. (23) The Saracens (No classification)
4 p.m. (5) A Bomb For a Dictator (No classification)
4 p.m. (10) Canyon Passage (Unobjectionable for adults and adolescents)
7 p.m. (5) The Treasure Of Ruby Hills (No classification)
8:30 p.m. (23) The Day The Earth Caught Fire (Unobjectionable in part for all)
OBJECTION: What is intended to be a serious film about current world problems becomes unacceptable by reason of a sub-plot which sympathetically portrays illicit love and, in treatment, introduces suggestiveness in costuming and situations.

SATURDAY, JULY 12
12 Noon (51) Seven Keys To Baldpate (Family); followed by Border G-Man (No classification)
1 p.m. (10) Across The Pacific (Unobjectionable for adults and adolescents)
1:30 p.m. (23) Carlotia (No classification)
2:30 p.m. (4) The Rains Of Ranchipur (Unobjectionable for adults and adolescents)
2:30 p.m. (23) Miedo (No classification)
3 p.m. (11) Trail Guide (No classification)
3 p.m. (51) River's End (Family)
3:30 p.m. (6) The Matchmaker (Family)
6 p.m. (6) Deadline U.S.A. (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce.

CATHOLIC PROGRAMS TELEVISION
(SUNDAY)
7 A.M.
THE CHRISTOPHERS — Ch. 11 WINK Fort Myers
9:15 A.M.
THE SACRED HEART — Ch. 5 WPTV
11 A.M.
CHURCH AND THE WORLD TODAY — Ch. 7 WCT
11:30 A.M.
MASS FOR SHUT-INS — Ch. 10 WLWB

11 p.m. (23) Juego De Ninos (No classification)
11:15 p.m. (51) Our Betters (No classification)
11:30 p.m. (12) Carry On, Cruising (No classification)

SUNDAY, JULY 13
11 a.m. (51) Freckles Comes Home (Family)
12 noon (23) La Chica Del Auto Stop (No classification)
1:30 p.m. (7) Ma and Pa Kettle Back On The Farm (Family)
1:30 p.m. (4) Secret Life of Walter Mitty (Family)
1:30 p.m. (23) Juego de Ninos (No class.)
2 p.m. (10) They Died With Their Boots On (Family)
2 p.m. (6) Deadline USA (Unobjectionable in part for all)
OBJECTION: Reflects acceptability of divorce.

MONDAY, JULY 14
9:30 a.m. (10) Wings and the Woman (Unobjectionable for adults and adolescents)
2 p.m. (6) April Love (Family)
2 p.m. (23) Slave Girls of Sheba (No class.)
4 p.m. (5) Richochet (No classification)
4 p.m. (10) My Favorite Wife (Unobjectionable in part for all)
OBJECTION: Suggestive remarks.

9 p.m. (10) Hunchback of Notre Dame (Unobjectionable for adults and adolescents)
9 p.m. (7) All The Fine Young Cannibals (Unobjectionable for adults)
9 p.m. (6) Strategic Air Command (Family)
9 p.m. (5) Some Like It Hot (Unobjectionable in part for all)
OBJECTION: This film, though it purports to be a comedy, contains screen material elements that are judged to be seriously offensive to Christian and traditional standards of morality and decency. Furthermore, its treatment deals almost without relief on gross suggestiveness in costuming, dialogue and situations.

11:30 p.m. (4) These Three (Unobjectionable for adults and adolescents)

TUESDAY, JULY 15
9:30 a.m. (10) Two Tickets to Broadway (Unobjectionable for adults and adolescents)
2 p.m. (23) Avenger of the Seven Seas (No classification)
2 p.m. (6) April Love (Family)
4 p.m. (10) A Child is Waiting (Unobjectionable for adults and adolescents)
4 p.m. (5) Doyle Against The House (No classification)
8 p.m. (4) Spencer's Mountain (Unobjectionable for adults)
8:30 p.m. (23) In Old Chicago (Family)
9 p.m. (7) Strategic Air Command (Family)
9 p.m. (5) (7) Beau Geste (Family)
11:15 p.m. (51) Rockabye (No classification)
11:30 p.m. (4) Strangers When We Meet (Unobjectionable in part for all)
OBJECTION: Throughout length of this film, despite some superficially moral resolutions, marital infidelity is glamorized; suggestive situations and costuming.

WEDNESDAY, JULY 16
9:30 a.m. (10) The Man From Colorado (Unobjectionable for adults and adolescents)
2 p.m. (23) Slave Queen of Babylon (No classification)
2 p.m. (6) April Love (Family)
4 p.m. (10) The Informer (Unobjectionable for adults and adolescents)
4 p.m. (5) Squadron (No classification)
8:30 p.m. (23) Trans-Atlantic Merry-Go-Round (No classification)
9 p.m. (10) (12) Come Blow Your Horn (Unobjectionable for adults)
9 p.m. (6) Strategic Air Command (Family)
11:15 p.m. (51) Ghost City (No classification)
11:30 p.m. (4) Enchantment (Family)

THURSDAY, JULY 17
9:30 a.m. (10) This Land is Mine (Unobjectionable for adults and adolescents)
2 p.m. (6) April Love (Family)
2 p.m. (23) Fury of Achilles (No class.)
4 p.m. (5) Killer In the House (No class.)
4 p.m. (10) City Beneath the Sea (Unobjectionable in part for all)
OBJECTIONS: Tends to condone illicit actions.

FRIDAY, JULY 18
9:30 a.m. (10) Touch of Evil (Unobjectionable for adults)
2 p.m. (23) The Burning of Rome (No class.)
2 p.m. (6) April Love (Family)
4 p.m. (10) No Time For Comedy (Unobjectionable for adults and adolescents)
4 p.m. (5) John J. Diggs (No classification)
8:30 p.m. (23) Pyro (Unobjectionable for adults)

9 p.m. (4) UMC (No classification)
9 p.m. (6) We're No Angels (Unobjectionable for adults and adolescents)
11:15 p.m. (51) Second Breath (No class.)
11:30 p.m. (4) Executive Suite (Unobjectionable for adults and adolescents)

SATURDAY, JULY 19
12 noon (51) The Painted Desert (Family) followed by Adventure of Penrod and Sam (No classification)
2 p.m. (10) The Two Mrs. Carralls (Unobjectionable for adults and adolescents)
2 p.m. (4) Betrayed (Unobjectionable for adults and adolescents)
2:30 p.m. (23) La Chica Del Auto Stop (No classification)
3 p.m. (51) Silly Billies (Family)
3:30 p.m. (6) We're No Angels (Unobjectionable for adults and adolescents)
4 p.m. (23) Juego de Ninos (No class.)
8 p.m. (6) Strategic Air Command (Family)
8 p.m. (6) We're No Angels (Unobjectionable for adults and adolescents)
9 p.m. (7) (5) Saratoga Trunk (Unobjectionable in part for all)
OBJECTION: Lack of adequate moral compensation.

9:30 p.m. (23) Trigo Limpio (No class.)
11 p.m. (10) I Am At The Stars (Unobjectionable for adults and adolescents)
11 p.m. (23) Heredero En Apuros (No classification)
11:15 p.m. (51) Happiness Ahead (No classification)
11:30 p.m. (12) Carry On Nurse (Unobjectionable in part for all)
OBJECTION: Suggestive dialogue and situations.

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Church To Explore Use Of Satellite

(Continued from Page 12)
of soap."

The 15-member permanent committee, which is international in scope, will have Father Virgil Elizondo as chairman. He is director of the San Antonio archdiocesan Confraternity of Christian Doctrine.

Participants felt that the Church should be prepared with a specific policy should it be invited to participate "in cooperative, pluralistic demonstrations via satellite." They called upon the Church to recognize the role of space communication in "the danger of propagating decidedly materialistic and anti-humanistic ideologies."

Plans will be made for an international conference in 1970 to interest other church groups and organizations in the future of satellite communications.

Also emphasized was the "opportunity of the Vatican City State, as a member of a satellite organization, to take the initiative in proposing a joint venture with the United Nations, the World Council of Churches, the International Academy of Sciences, development banks and other organizations to reach the underprivileged all over the world with satellite transmitted information on health, nutrition, vocational skills, and universal primary education."

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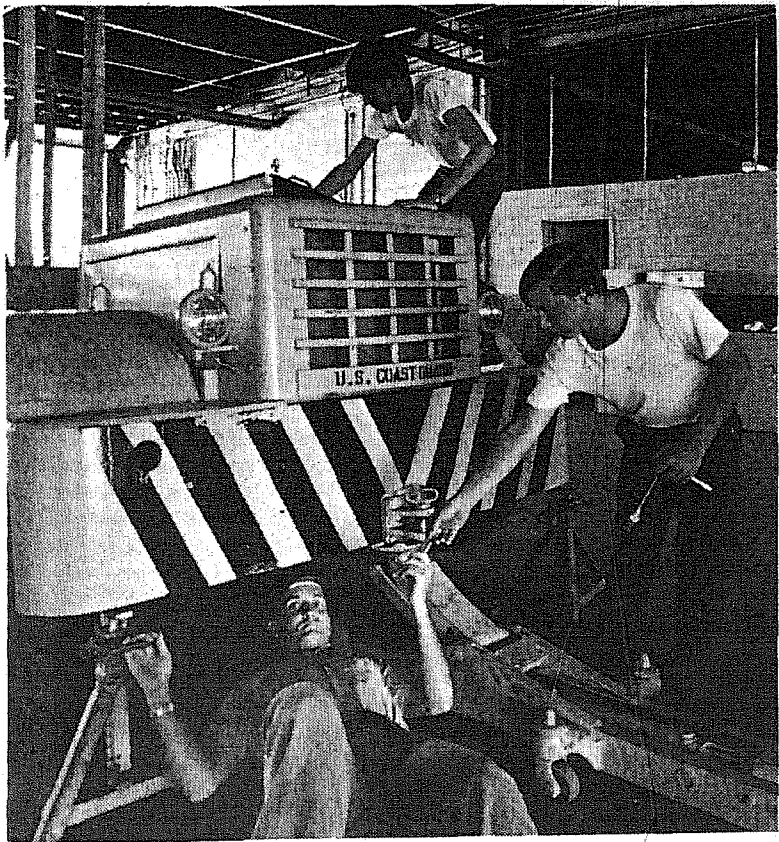
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HELPING HANDS are extended to Coast Guardsman Donald Robinson by members of the Neighborhood Youth Corps at the Opa-Locka Coast Guard Air Station. Donald Padrick supplies a tool while Mickey Junco handles some clean-up duties.

FUTURE Looking Brighter For Youngsters In Archdiocese-Backed Program

"You should have seen this place," recalls Miss Doriothea Sullivan, project director of the South Florida Neighborhood Youth Corps in Miami. "There must have been 1,000 kids here the day we started to process applications for the summer program."

The program, which is sponsored by the Archdiocese of Miami and funded through the U.S. Department of Labor, is in its fourth and biggest year of providing valuable work experience for young people.

A budget of \$304,770 was allotted by the Department of Labor, enabling the NYC to place 800 students at some

100 work sites throughout Dade County for 10 weeks.

Those students who couldn't be accommodated were placed on waiting lists or directed to similar programs run by other anti-poverty agencies in the city, Miss Sullivan points out.

CONSTANT EFFORT

The summer program is part of a year-round effort being made by the NYC to help young people find employment through learning experiences.

Each enrollee is paid \$1.30 per hour for a maximum work week of 26 hours during the summer.

Miss Sullivan stressed su-

perision as the key word in the program. "We will not place any enrollee unless he or she has direct supervision at the work site," she says. "We have had to turn down offers of work sites where there would be no supervision."

The director explained that the entire concept is to give these young people some of the basic work experience to prepare them for future permanent employment. "They learn good work habits," she noted. "Things like being prompt for work, calling to report when they can't be at work, attention to their work, and the like."

FOLLOW LIKES

Enrollees are placed, as much as possible, according to their interest at some non-profit organization in Dade County. Many of the requests for enrollees are in recreational activities, such as at day camps. In some cases, there is just one enrollee at a work site, such as in the Catholic Welfare Bureau, or a large group, such as in the Social Security Administration offices.

The young people work as teacher's aides, veterinary and hospital aides, laboratory assistants, trades helpers, in maintenance and clerical positions, among others.

Work sites range from the NYC office to the U.S. Weather Bureau, with such places as the U.S. Coast Guard Air Station at Opa-Locka, St. Alban's Day Nursery, the YMCA Thrift Shop and Everglades National Park in between.

For the summer, the NYC added five counselors and a supervisor to the regular staff of six counselors and one supervisor.

The counselors play a vital role in the program. They constantly keep check on the enrollees, talking with the supervisor at the work site to see if progress is being made and reporting on that progress.

LAY BOARD

The NYC is directed by an executive board, which is composed of Catholic laymen with Joseph Walker of the First Federal Bank as chairman.

An indication that the enrollees are contributing more than their presence at the work sites is reflected in the fact that Miss Sullivan has found no need to solicit these sites since the project got rolling in 1965.

"They call us every year," she remarks with a smile. "Naturally these agencies are motivated somewhat by social conscience, but the young people contribute something to the organization. The only thing that it costs the agencies is supervisory time."

With a few years experience under its belt, the NYC can now start to point with pride to more than its current efforts in finding work experience for young people. It now can start counting the accomplishments of its enrollees.

One who came quickly to mind was Jose Gonzalez, a young man who graduated from LaSalle High School this spring. Jose, who worked for two years in the NYC program, will enter Miami-Dade Junior College North this Fall. He plans to become a pediatrician.

When they were united in the fellowship of the priesthood through ordination, two of South Florida's newest clergy added another bond to an already lifelong friendship.

Now separated geographically by their first parochial assignments which have placed them in different counties, Father John Wilcosky and Father Gerard LaCerra enjoy recalling their mutual and varied experiences while classmates for 20 years.

Father Wilcosky, now assistant pastor at St. Louis Church in South Dade County is a native of Fort Lauderdale who first met Father LaCerra, assistant pastor at Annunciation Church, West Hollywood, when their respective parents enrolled them for first grade classes in St. Anthony School.

Throughout eight years of elementary school, they were for the most part assigned to the same classrooms—a pattern, which of necessity changed when they entered

PAST Holds Many Memories For 2 Men, Lifelong Friends, Recently Ordained

St. Thomas Aquinas High School and each chose different electives.

"Jack was always very good at math and science," Father LaCerra said as Father Wilcosky jested, "Your specialty was in debate, English, public speaking and all that."

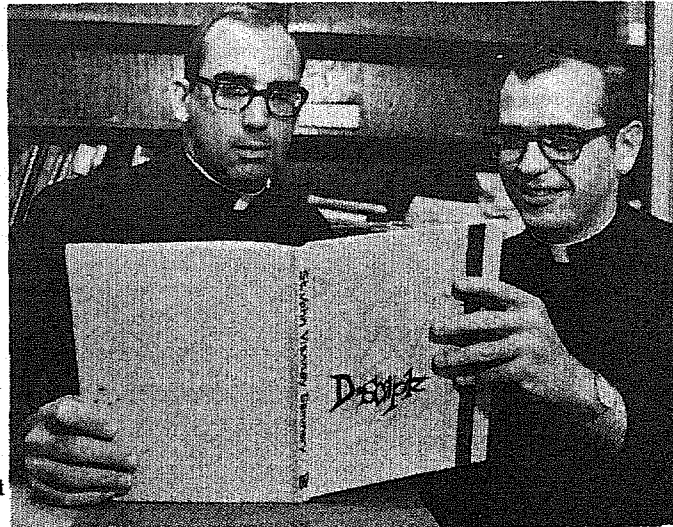
Unintentionally, they agreed, Father LaCerra was preparing himself for his new specialization in catechetics which resulted in graduate studies in Religious Education at Catholic University of America and his recent assignment as regional coordinator of the Archdiocesan Confraternity of Christian Doctrine in the Broward County Deanery.

Extra curricular high

school activities attracted both young priests and together they were active in the Exchange Club and organized the school's first sodality. In addition they shared an interest in baseball and football.

It was in their senior year that each decided to take entrance examinations for St. John Vianney Minor Seminary where again they became classmates along with Father Harry Ringerberge, another schoolmate and 1961 graduate of Aquinas High School.

Following completion of their studies at the minor seminary, the two priests continued their preparation for the Archdiocesan priesthood at the Seminary of St. Vincent de Paul, Boynton



FORMER CLASSMATES, Father John Wilcosky and Father Gerard LaCerra recall student days.

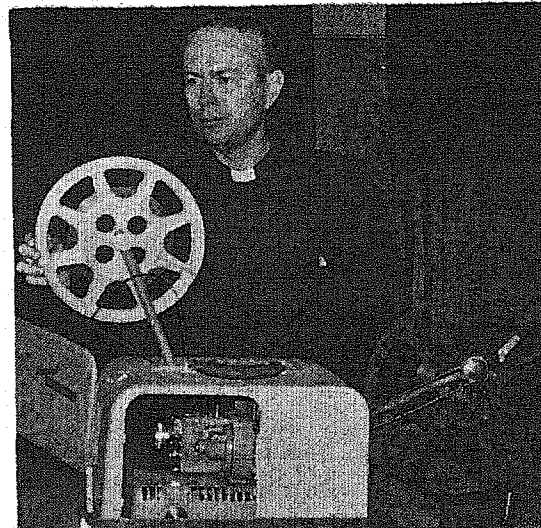
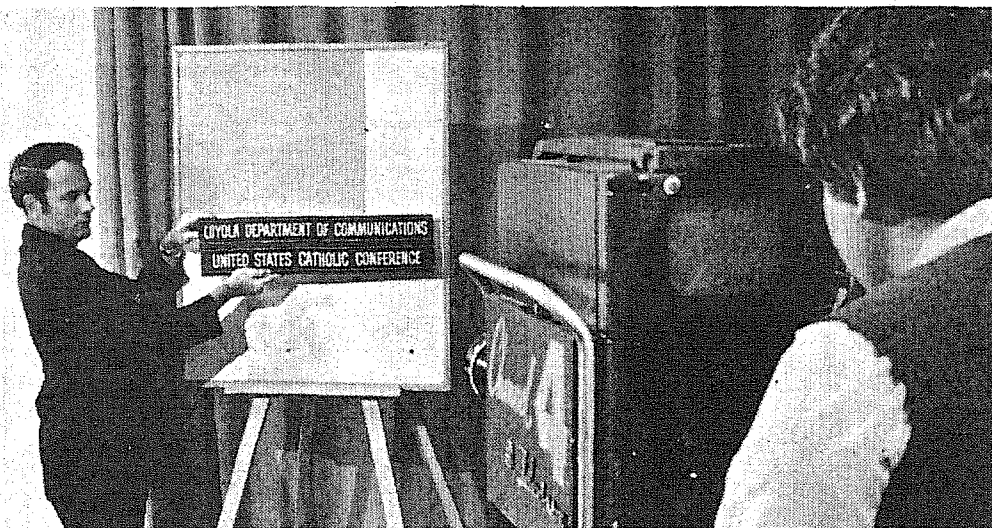
Beach, where Father Wilcosky assisted in Newman Club activities at the Palm Beach Junior College and Father LaCerra was an instructor in the seminary's catechetical program.

Their paths did cross however, not only in classes, but on the seminary gridiron where they were as a priest-classmate put it, "the longest surviving members of the team without injuries."

Even though many of their interests are dissimilar

and even their ancestral backgrounds differ—Father Wilcosky's forefathers came from Poland and England, and Father LaCerra's were from Italy, France, and Ireland—the two priests point out that a friendship such as theirs has many values.

"One of the most important values," Father LaCerra said, "is the fact that we can discuss any subject frankly and openly without the worry of annoying or angering each other."



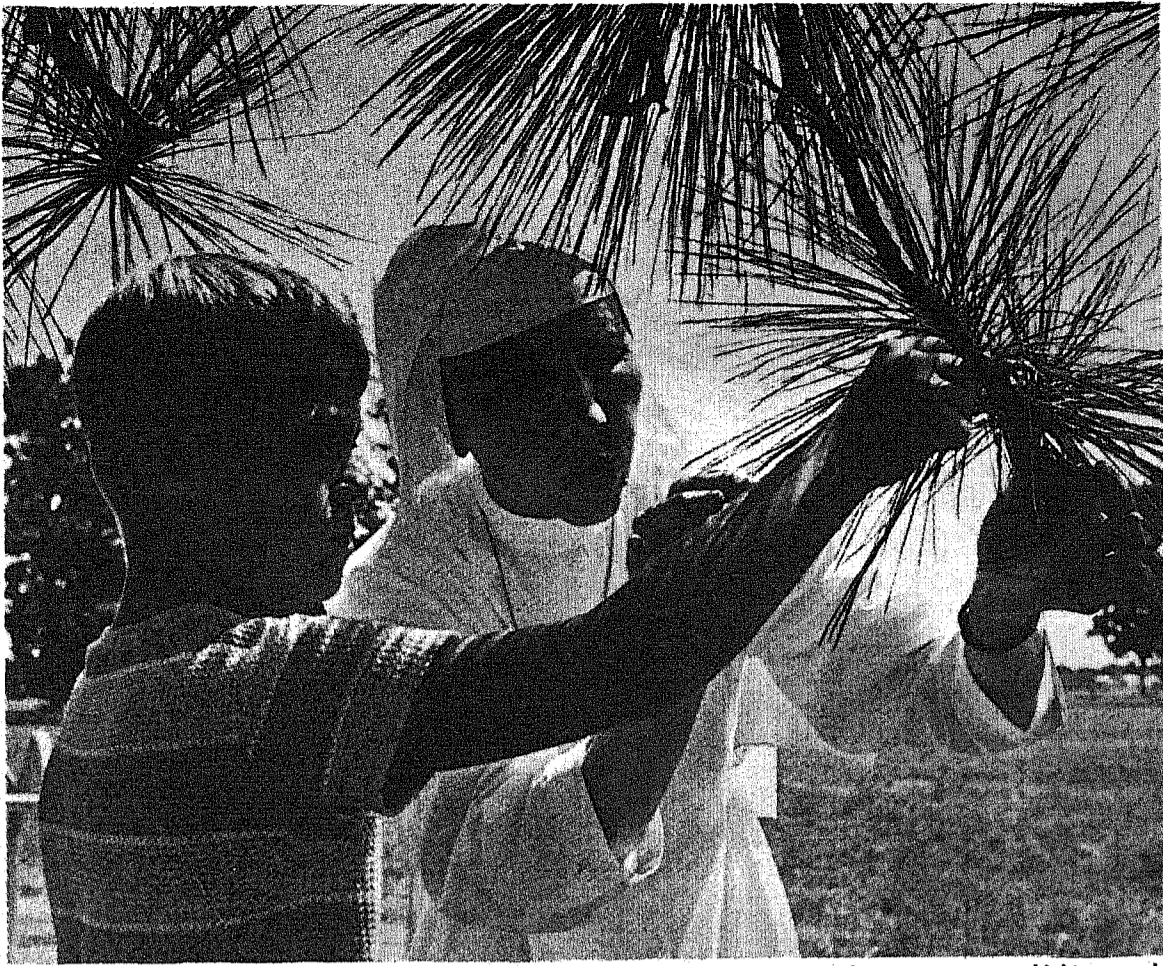
Communications Improving At Conference

Three priests and a Sister from the Archdiocese of Miami are among clergy and religious from various areas of the country participating in the first National Institute for Religious Communications now in session at Loyola University, New Orleans.

Father David G. Russell, Archbishop's Representative to The Voice; and Sister Elaine Frank, Daughters of Mary, are shown above learning the "do's and don'ts" of television; while Father Frank Cahill, assistant pastor, the Cathedral, operates a motion picture projector, upper right.

At right, Father James Kisicki, assistant pastor, Holy Family Church, North Miami, is shown in one of the studio control rooms.





COMMON THINGS like learning about a tree or kicking and swimming are not always easy for the children at Pine Tree Camp at the Marian Center camp to understand.



A HELPING hand is always reassuring when a youngster is trying to go across a special course at Marian Center designed to develop physical coordination.

For These Youngsters

It's An Exceptional Summer

Memories of summer camp are something that children relish all of their lives.

Swimming, boating, riding or simply sitting in the warm afternoon talking with friends or dreams are the annual summer activities which keep campers active and happy.

But some children—those who are exceptional children—seldom have the opportunity to go to camp.

Their parents often are told that they would disrupt the camp program.

This year, however, many exceptional youngsters in Dade County are able to attend camps sponsored by agencies of the Archdiocese of Miami especially tailored for their needs.

A special program for exceptional children unable to cope emotionally with many situations is being run by the Catholic Welfare Bureau at St. John Vianney Minor Seminary. Two permanent staff members and several volunteers supervise the 20 children enrolled in the two five-week sessions.

One of the staff members explained that the children participate in all of the normal camp activities, but that the activities are geared to a speed which allows for periods of calm and rest which are not normally scheduled in summer camps.

Occasionally a child will kick a drawer shut or slam his fist on the game table, but that is accepted at the camp as an expression of his emotions, the staff member explained.

Part of the therapy woven into the camping

sessions is a system of "self-government" in which one child is elected president for the week and he leads discussion meetings on the day's activities.

The mere interreaction of the children is a learning experience for them, one counselor said. They learn to get along and to control their emotions.

For example, one young boy is learning discipline. He likes to wander off from the group and is prone to do so. When he is brought back, the counselor explains why he shouldn't leave by himself. The next time he listens when he is called back and returns. Slowly he learns to live with control.

At the Marian Center, 55 children who regularly attend school there, are enrolled in a summer camp which is designed to "reinforce what they have learned during the rest of the year," Mother Lucia, director of the center, explained.

The boys and girls—who range in age from six to 16 years—all participate in swimming, physical education, letter studies, arts and crafts and music from 9 a.m. to 3 p.m. daily.

The program of activities and studies is again geared to the abilities of the individual children—rather than to the average child as is the case in normal summer camps.

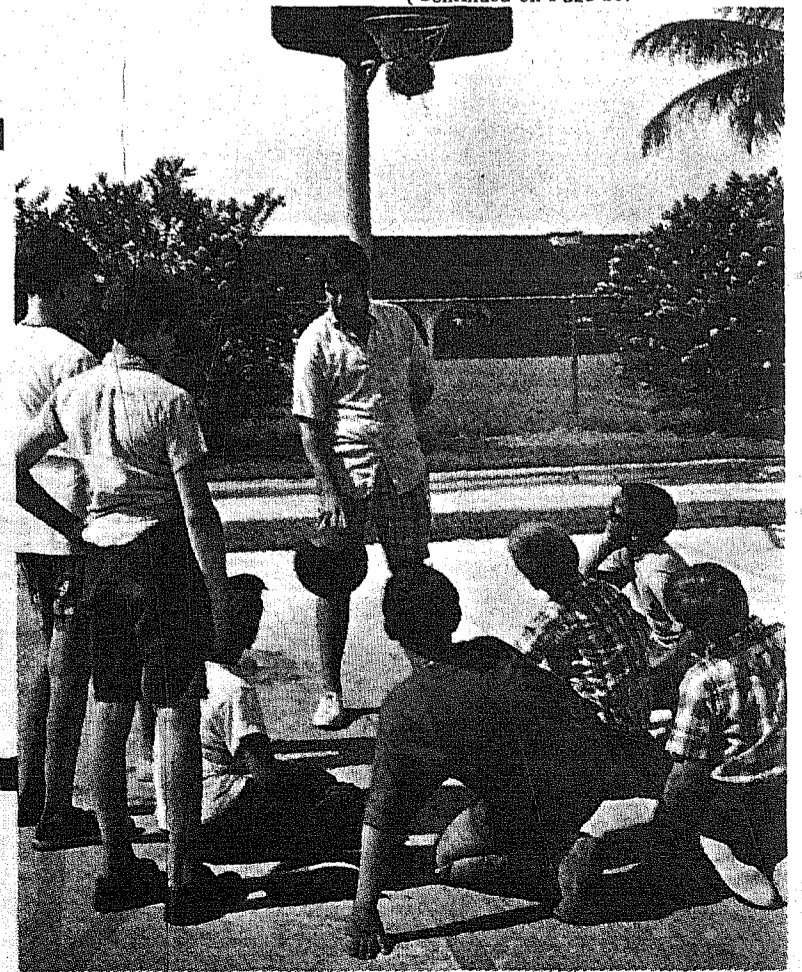
One group last week was engaged in a combination nature study and art class. They had walked all around the grounds feeling the trunks of trees and kneeling to see the large roots and then touching the leaves. They bent down and swept their hands over the grass.

Then they returned to a small roofed area and began to draw a tree with branches, leaves and

(Continued on Page 26)



LEARNING TO control their emotions at games and play is important for youngsters at the camp being held at St. John Vianney Minor Seminary. At left, Robert Scanlon, of the Archdiocesan department of special education, plays checkers with a camper, while counselor David Liberman (at right) gives the boys some basketball instructions before the game begins.



Judy Garland--Fame Not Happiness

By FATHER JOHN B. SHEERIN

Judy Garland: who was she and what significance can be attributed to her career?

It was interesting to study the press coverage of her death and funeral. The tabloids of course featured her on the front page and provided picture-stories of her career in the inside pages. The respectable press buried the story back about page 20 or in the shipping news. Scarcely an editor dared to notice her death in his editorials, presumably on the ground that she was merely a popular entertainer.



FATHER SHEERIN

Yet the front pages of the venerable press headlined the latest escapades or blunders of generals, corrupt politicians, gangsters and other miscreants who have left the world a little more unpleasant than they found it. Judy Garland may not have been a luminary of the first magnitude but she did bring comfort and pleasure to millions. She did help to make human life in America a little more bearable.

LIKE A PLAY

Her life, moreover, reads almost like an old-fashioned morality play proving that "all is vanity." She made millions and attained the top rung of the ladder of success in the entertainment media. She had five husbands but not happiness. This drive for personal happiness was the great motivating force of her life but like millions of Americans, she never made the goal.

One of her smash hits was "Over the Rainbow" in which she sang about that elusive happiness that is always just out of reach. It was popular precisely because it responded to a yearning in the hearts of her listeners. She and they were desperately unhappy because affluence had once held for them such bright promise. For her as for them, affluence brought into their lives "a revolution

of rising expectations" but the revolution never brought them into the promised land.

Among the 22,000 persons who visited the funeral parlor at the time of Judy Garland's "wake" was a Queens, N.Y., housewife who said to a reporter: "Everyone's got sadness and problems, everyone gets lonely. Judy Garland made all of us feel something tied her and us together." In addition to her many other problems, Judy Garland was a lonely person.

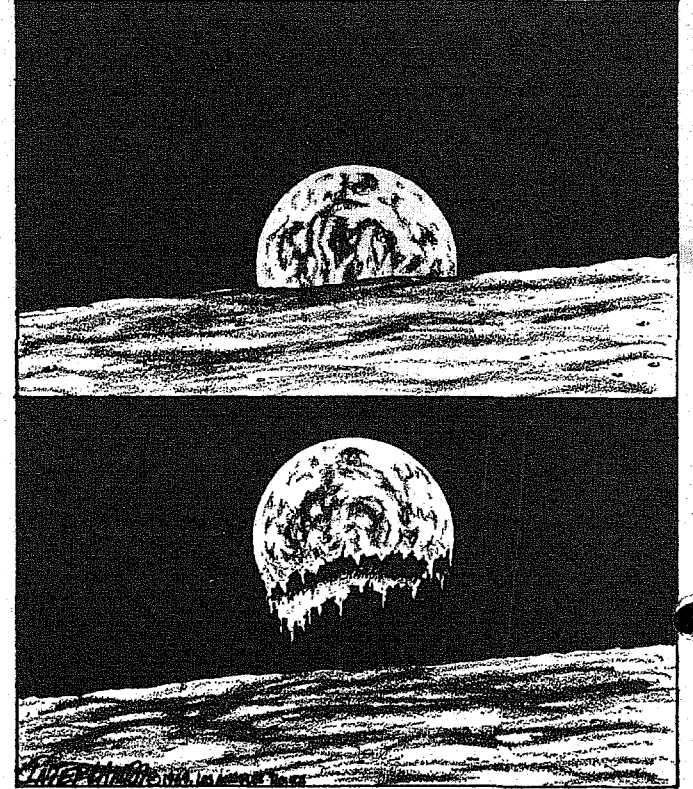
In this she was typically American. For the average American, gregarious and sociable as he undoubtedly is, feels deep within him a painful loneliness. "Our hearts are restless till they rest in Thee," wrote St. Augustine. The human condition of the average American today is a state of existence in a world where God's existence was once taken for granted.

Formerly, the average American was brought up in a religious way of life. God was in His heaven and while things may not have been all right with the world, the the American knew God was there and knew his own place in that world. Now religion is no longer evident about us. The old frame work, the old props on which we relied have been taken away. Now each one of us is alone, and we don't know just where we stand or who we are.

We are out all alone as individuals on a battlefield where the problems of life are falling on us like a shower of bombs. To stand up against them we need deep, unconquerable, never-say-die faith but most of us Americans do not have that personal faith. Each of us is alone and afraid "in a world we never made." We have not grown up as adult believers.

This, I think, was pre-eminently true of Judy Garland. She never really grew up. She always remained the child singing about the world over the rainbow. She yearned for a better world but the arrows of misfortune were too much for her. As I read about the SDS Convention in Chicago recently I thought of these youngsters planning

BELOW OLYMPUS By Interlandi



Earthrise some day?

and dreaming of a bright new world based on Chairman Mao's little red book.

We all have dreams of a replica of heaven, but the tragedy of life is that we will never attain it unless each one of us becomes himself (or herself) a personal replica of Our Father in Heaven. Love overcomes loneliness but it must be love of God, and love of the neighbor for the sake of God.

Ireland Trouble Called Economic Not Religious

By MSGR. GEORGE G. HIGGINS

In January of this year, when the civil rights movement in Northern Ireland moved into high gear and predictably met with violent resistance from Rev. Paisley and his fanatical Protestant followers, L-Osservatore Romano characterized the conflict in Ulster as a war of religion. "Londonderry," the Vatican daily editorialized, "is ravaged by clashes which remind one, not so much of street brawls, rather of a true and proper war of religion." It said that in the six counties of Northern Ireland, "Catholics are in a condition which makes them second and third-class citizens."

This strikes me as being an oversimplification of a very complicated problem. To be sure, religious discrimination, going back for centuries, is one of the major sources of the trouble in Northern Ireland. Indeed it would probably be fair to say that nowhere else in the so-called free world has there been so much cold blooded religious bigotry as in Ulster.

CRITICAL Donald Connery goes so far as to say in his recent book, "The Irish," that "there are few places in Christendom where the humane teachings of Christ have become so perverted. The Irish Republic may have its own collection of fanatics who are beyond the pale of reason, but Northern Ireland excels in its abundance of diseased minds. I have heard it said that Ulster needs nothing so much as a decade of atheism to get itself straightened out."

That may be putting the case against Ulster a little too strongly or, in any event, too rhetorically, but the record will show, I think, that Connery's assessment of the situation in the North is

basically accurate.

This having been said, however, I think it is important for Americans to realize that the new civil rights movement in Northern Ireland is primarily a militant — some would say a revolutionary — struggle for social and economic justice and only secondarily a protest against religious discrimination as such.

Miss Bernadette Devlin, the celebrated heroine of the movement, was at pains to make this point for the record when she announced at a civil rights rally in London on June 22 that she does not intend to run again for the seat in the British Parliament to which she was elected only last April.

"The problem of Northern Ireland," she said, "is not that the Catholic and Protestant hate each other. We do not hate our fellow citizens because they go to a different church. We are fighting for the Catholic and Protestant underdogs of the working class. The problems of Northern Ireland are not theological but economic. There is not enough work for those at the lower end of the social scale."

ANOTHER VOICE Benedict Kiely, a Northern Irish author living in the

Spanish Bishop To End Exile

LISBON — (NC) — The return to his See of a bishop who has spent 10 years in exile drew nearer as the apostolic nunciature here announced last week that the mandate of the See's apostolic administrator had ceased.

The apostolic administrator for the Diocese of Oporto, Bishop Florentino Andrade Silva, has been acting in the place of Bishop Antonio Ferreira Gomes of Oporto, who was exiled in 1959.

Bishop Gomes was banished by former Portuguese Premier Antonio de Oliveira Salazar after he had sent the premier a letter criticizing his policies.

States, made the same point even more emphatically in an article entitled "Ulster After The Bludgeons," in the May 19 issue of "The Nation." To many outsiders, he wrote, the struggle in the North "still seems to be a simple matter of Catholic against Protestant. Time Magazine," he continued, "has described Miss Devlin as the new Catholic leader."

"I can't imagine any description that would less please, or worse describe, that hardheaded young Socialist. It is also the last hope of the die-in-the-ditch conservatives to keep alive the ancient politico-sectarian hatreds.... For any union of all men of goodwill, or just of horse sense, on a basis of common interest would end the regime as it now stands."

Similarly Peter Buckman notes in an article entitled "Ireland's 'Niggers'" in the July issue of "Ramparts" (a very good article in a magazine I can generally do without), that the great-

est achievement of the civil rights movement in Northern Ireland "has been an alignment of the Irish on class, rather than sectarian lines." What is new, he says, about the student activists and the other militants who make up the movement is that they are demanding basic economic and political rights, not political power for a Catholic Parliamentary majority or for a union with Eire.

Mr. Buckman might have added that the militants — and, according to Connery, the majority of rank-and-file Ulster Catholics as well — are not in favor of the reunification of Ireland. "One great factor in the easing of tensions," Connery suggests, "is the evidence that most Ulster Catholics are convinced that they are better off in Northern Ireland than they would be in the Republic."

ECONOMIC NEEDS Miss Devlin, for her part, is not only opposed to re-

unification; she is also extremely critical of the Republic in the South for its alleged failure to meet the basic social and economic needs of its own people. She told Mr. Buckman, in a very revealing interview which is published as a kind of appendix to his "Ramparts" article, that "we do not want union with Eire either; we want them to organize and demand their social justice."

In short, Miss Devlin's platform has little, if anything, in common with the nostalgic and very simplistic rhetoric which one is accustomed to hearing at St. Patrick's Day dinners in the United States. She is something new under the sun — an Irish revolutionary who is fighting, not against the Protestant establishment as such nor for a united Ireland, but basically for social justice, North and South of the border and across the Channel in England as well.

I have already quoted Benedict Kiely as saying that

Miss Devlin is a "hard-headed Socialist." This characterization of their favorite colleen of the decade may come as a surprise to some of her Irish American supporters. If so, however, it's their own fault, for she has never tried to conceal the fact that she is working for the establishment of a socialist movement in which industrial workers, student activists, and other militant groups in Northern Ireland can join forces in an all-out effort to "get a just society for Protestants and Catholics."

I wish her every success. She is a great little lady, and, if I know their type, even those Irish Americans who have made it up the ladder and may be embarrassed by the fact that she insists on calling herself a Socialist, will find it in their hearts to drink a toast in her honor the next time they get together around the festive board to reminisce about the glories of the old country.



Msgr. HIGGINS

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Msgr. Bandas' Funeral Mixes Old, New Liturgy

ST. PAUL, Minn. — (NC) — Msgr. Rudolph G. Bandas, 73 pastor of St. Agnes parish here for the past 11 years and an internationally known theologian and catechetical author, died of cancer at St. Joseph's Hospital where he had been a patient for the past several months.

He was buried in his home area of Silver Lake, Minn., following a pontifical con-

celebrated low Mass which mixed elements of the new liturgy amid the pre-Vatican II setting of St. Agnes Church. The English Mass was celebrated at an altar remaining in its original position at the rear of the sanctuary. Archbishop Leo Binz of St. Paul-Minneapolis was principal concelebrant.

Msgr. Bandas, rector of St. Paul Seminary from 1945 to 1958, was a prolific writer,

publishing books, pamphlets, monographs and articles in addition to numerous catechisms and religious manuals for young people.

A catechetical publishing committee was recently formed by Msgr. Bandas, it was reported, to supervise his literary estate and guarantee the publication of his works with no change in content or purpose.

He was known as a critic

of liberal theology, Catholic participation in the ecumenical movement, unorthodox catechisms, modern religious art and press coverage of Vatican II.

A contributor for many years to the Wanderer, a conservative national Catholic weekly newspaper published in St. Paul, Msgr. Bandas published his "Faith of Our Father series of orthodox catechisms" for grades 1-12 in August, 1968.

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Students Aided, Majority At N. D.

NOTRE DAME, Ind. — (NC) — For the first time in the history of the University of Notre Dame, more than half its students received financial aid during the last academic year.

A report by the office of financial aid and scholarships showed a total of 3,217 undergraduates, 53% of the undergraduate student body, received financial aid totaling \$4,486,518 in the 1968-69 academic year.



AN ARMY chaplain, Father Walter J. Kozik of Trenton, N.J., celebrates Mass for soldiers of the besieged Special Forces base at Ben Het, South Vietnam. The Green Beret outpost in South Vietnam's Central Highlands had been under fire for two months before there was a lull in the shelling last week. Holes in the tent were caused by enemy fire.



TORN LIVES...

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

Ripped apart by war in the Holy Land. Most are children. Others are sickly, aged, handicapped. The rest are farmers without land, workmen without work. All cling to the shreds of dignity. Each seeks a chance to begin anew. A hot meal, a blanket, a tent, a few tools for the breadwinners, schooling for the children—any of these can start whole families toward piecing their shattered lives together again.

There are now more than 1,500,000 refugees from the continuing fighting in the Holy Land—and the number increases daily. Some have already worked their way out of poverty. Someone cared enough to train them for new jobs, or help school their children, or piece together scattered families. But most are still huddled in open camps, or town slums, or crowded in with relatives equally poor. The refugee colonies teem with destitution and a poisonous sense of futility.

Through the Holy Father's Pontifical Mission for Palestine, the Catholic Near East Welfare Association has already mended tens of thousands of refugee families through education, new jobs, new housing, medical and orphan care, food, clothing. Any kind of helping hand is eagerly grasped by those eager to help themselves.

Choose the gift you can afford to repair any of these torn lives. Mail the coupon today.

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2. \$2750 Equipment for Pediatrics Center
3. \$1390 Sound lab for 20 deaf-mute boys
4. \$ 525 Three-room home for refugee family
5. \$ 300 Two-year vocational training for refugee youngster
6. \$ 210 One-year hospital care for an aged refugee
7. \$ 50 Sewing machine for a refugee girl
8. \$ 25 One year's medical care for a refugee family
9. \$ 10 Braille books for blind children
10. \$ 5 Two dresses for an orphan girl
11. \$ 2 Blanket for a baby
12. \$ 1 Lunch for a child for one month

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Interracial Session Set

CHICAGO—(NC) — The National Catholic Conference for Interracial Justice, with headquarters here, will hold its biennial convention at Loyola University in Los Angeles Aug. 21 to 24.

The theme of the con-

vention, which is co-sponsored by Marymount College, Palos Verdes, Calif.; the Catholic Human Relations Council of Los Angeles and the Los Angeles Association of Laymen, is: "The Stewardship of Power in the Church: A Piece of the Action."

Second Talk In Radio Series

WEST SPRINGFIELD, Mass.—The second in a series of talks by newly-ordained Passionist priests will be presented on the international radio program, The Hour Of The Crucified July 13. The series is entitled "Getting To Know Him." This week's talk is entitled "The Touching Christ." Speaker will be Father Joseph Sedley C.P. The choir will be "The Singing Friars" of St. Hyacinth Seminary, Granby, Mass.

Three Feast Days Due In Four Days

Humble Saints Honored

By JOHN J. WARD

The Church honors three beloved saints, all humble men and fighters, within the next four days.

St. John Gualbert, whose feast day is tomorrow;

St. Bonaventure, whose feast day is Monday;

St. Henry, Emperor, whose feast day is Tuesday.

St. John Gualbert was born in Florence, Italy, in the year 999. Following the profession of arms at that troubled period, he became

involved in a blood-feud with a near relative. Riding into Florence, accompanied by armed men, on Good Friday, he encountered his enemy in a place where neither could avoid the other. John would have slain him, but his adversary, who was unprepared to fight, fell on his knees with his arms outstretched in the form of a cross and implored him, for the sake of our Lord's passion, to spare his life. St. John said:

gave himself up to prayer and penance in the Benedictine Order.

Later he founded the congregation of Vallombrosa, near Florence, where he established his first monastery. Once the enemies of the saint came to his convent of St. Salvi, plundered and burned it and beat and wounded the monks. St. John rejoiced and told his followers:

"Now you are true monks. Would that I myself had had the honor of being with you that I might have had a share in the glory of your crowns."

St. Bonaventure, who rose to the Church's highest honors, from the time he was a child, had been the companion of Saints.

St. Francis gave him his name when, having cured him of a mortal sickness, he prophetically exclaimed of the child, "O bona venture!" — good luck.

"I cannot refuse what you ask in Christ's name. I grant you your life and I give you my friendship."

A humble and changed man, John entered St. Minato's Church nearby. While he prayed, the figure of the crucified Christ before which he was kneeling bowed its head toward him as if to ratify his pardon. John abandoned the world and



Chin up, my friend. Don't take the bridge. Instead take a hop this weekend to Our Lady of Florida for a rewarding retreat with God. You'll feel better, your outlook will be brighter. No, you won't solve all those problems, but you'll be better equipped to face them Monday. Catholics, Protestants, Jews welcome by Passionist Fathers and Brothers. (You atheists and agnostics, too.) Telephone reservation. Trade the bridge for Our Lady of Florida 844-7750

RETREAT DATES

CLOSED IN JULY

Aug. 1-3 Search Seminar
Aug. 9-10 High School Boys (13-15 yrs.)
Aug. 15-17 Young Adults (18-25 yrs.)
Aug. 22-24 High School Boys (16-17 yrs.)
Aug. 29-31 Married Couples

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Prayer Of The Faithful Seventh Sunday After Pentecost July 13, 1969

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.
CELEBRANT: Let us make known our needs to God, intent not only in calling upon him, but also in doing his will.

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

LECTOR: (1) With deep love and concern for the Church, we pray that Pope Paul, Archbishop Carroll, and all the bishops of the world may guide the people of God through these difficult times and lead all men to greater unity and deeper love for Christ and for one another. Let us join in prayer.

PEOPLE: Father, hear our prayer.

LECTOR: (2) With our nation and the world anxious and divided, we unite with all Christians in earnest prayer for peace and justice. Let us join in prayer.

PEOPLE: Father, hear our prayer.

LECTOR: (3) With so many of the poor, the sick, and the disconsolate in our midst, we pray that by word and deed we may show the same love that Christ showed for them. Let us join in prayer.

PEOPLE: Father, hear our prayer.

LECTOR: (4) With the many divisions that exist among Christians, we ask that our common faith in Jesus Christ and our common prayer for Church unity will stand as a sign of the love we have for one another. Let us join in prayer.

PEOPLE: Father, hear our prayer.

LECTOR: (5) With so many enduring marriage or family difficulties, we pray that love, good will, forgiveness, and peace may once again prevail in their lives. Let us join in prayer.

PEOPLE: Father, hear our prayer.

LECTOR: (6) With compassion for all the sick and dying, we remember especially N. and N. who died this past week, and N. and N. who are ill. Let us join in prayer.

PEOPLE: Father, hear our prayer.

LECTOR: (7) With pride and complacency ever-present threats to our Christian living, we beg for the humility to recognize our failings and the courage and help to deepen our love for God and for one another. Let us join in prayer.

PEOPLE: Father, hear our prayer.

CELEBRANT: O God, our Father, to you we bring our petitions. You are able to accomplish all things in a measure far beyond what we ask or conceive. Please hear our prayer through Jesus Christ, our Lord.

PEOPLE: Amen.

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Fort Lauderdale 12:15 p.m.—luncheon meetings
- Serra Club of Palm Beach**
First and third Monday of each month
Meetings at 7:00 p.m.
Town House, West Palm Beach, Fla.

Society Hurt When Drugs Rule

Dutch 'Unconvinced' -- Like Chain Smokers



Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is presently director of the Archdiocesan Catholic Welfare Bureau and a member of the Dade County School Board. He will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address inquiries to him in care of The Voice, P.O. Box 1059, Miami, Fla. 33138.

By DR. BEN SHEPPARD

Why do people take drugs? And why do some people become dependent on them?

Through the use of many drugs including mild stimulants such as those in coffee or tobacco; alcohol and the barbiturates, which are also powerful psychoactive drugs, the majority of the world's population is psychologically drug dependent to a greater or lesser degree. When the drug is a mild stimulant, or when use is controlled, the result is at worst minimal individual or social harm.

The greatest harm to both the individual and to society occurs when susceptible people, between five and 10 per cent of the population, use such large quantities of the patent psychoactive agent that drug-taking rules their very existence.

Regular administration of large quantities of these drugs by susceptible people is reinforced by the pleasurable effects of the drug experience. If the drug is a narcotic or a sedative, we find that an additional reinforcement is provided when physical pain and discomfort results from stopping the drug. At this point, the drug is taken to avoid the symptoms of withdrawal.

It isn't only the action of the drug. There is some psychological conditioning to chronic use of the drug and sociologic facts which enter into it. All of them enter into the formation of the chronic drug user.

Since we are most interested in the youthful drug abuse, we would like to take the opportunity to point out that Gottlieb in his studies has introduced the environmental factor.

Speaking of slum children he recognized the pharmacological basis for a youngster progressing into drug dependence. He states that for the greater part these adolescents are born to pessimism, futility, distrust, negativism, defiance, quick pleasures, and learns at an early age to take advantage of others before they take advantage of them.

The ghetto child turns to drugs as an escape from unpleasant reality, only to find himself a slave of the addiction drug. When he cannot support an increasing, expensive habit legitimately, he will steal and the female will turn to prostitution. Originally attracted by the euphoria of the drug, the user soon finds himself in a "rat race" of theft and "fix" just because he wants to avoid the pains of withdrawal.

In the case of the middle class or affluent youngster, authorities feel that search and rebellion rather than escape are the dominant forces. Because large numbers of young people are unhappy with the world as it is and the very slight chances for improvement, it should not surprise us when a portion of the most talented, able, sensitive and disturbed members of this young generation would seek ways of facing the world they do not accept by using the products of modern medicine.

We must remember that it is necessary for these drugs to be available. "PUSHERS" make a great deal of money. They have a vested interest in maintaining drug dependence and they will do anything to ensure an expanding market. To get a person "hooked" so he'll come back for more, a pusher will do anything. In the ghetto the leader is marijuana and heroin is the ultimate product produced.

This is not true in the "hippie" world — here they want to turn everyone on and they share their "pot" and acid with others often without receiving any money.

With an accusing finger being pointed at our "drug-oriented" society, drug manufacturers should be criticized for their misuse of TV advertisement for "over-the-counter" cold, hayfever, asthma, sleeplessness, and headache remedies. More controls should definitely be exercised. If as much control of the advertising media were exercised as it is of the medical prescription we would not see people "hooked" on cough medicines, sinus draining products, sleeping tablets, and stimulating syrups. It is my feeling that those who profit from the advertising should be held legally liable.

However, one fact is inescapable as the director of the

Poor Health Forces Bishop's Resignation

WASHINGTON — (NC) — Pope Paul VI has accepted, for reasons of health, the resignation of Bishop Joseph M. Marling, C.P.P.S., of Jefferson City, Mo., and has transferred him to the titular See of Lesina.

Pope Paul has appointed Msgr. Michael F. McAuliffe, pastor of the Church of St. John Francis Regis, Kansas City, Mo., as successor to Bishop Marling.

These actions were announced here by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

Bishop Marling, who was born in Centralia, West Virginia, in 1904, was American provincial of the

Society of the Most Precious Blood, with headquarters at Carthage, Ohio, when he was named auxiliary bishop of Kansas City, Mo., in 1947. In 1956, he was named the first Ordinary of the newly established diocese of Jefferson City.

Bishop-elect McAuliffe was born in Kansas City, Kans., Nov. 22, 1920, the son of John Joseph and Bridget Agnes (Broderick) McAuliffe. He attended Our Lady of Good Counsel elementary school in Kansas City, Mo.; made his secondary and college studies at St. John's Diocesan Seminary, Kansas City, Mo.



N.I.M.H. Division of Narcotic Addiction and Drug Abuse put it: "In the drug area the generation gap often cannot be one of ignorance about drugs on the part of the elders and illusions about drugs on the part of the youngsters."

(Continued from Page 11)
hired by the cigaret companies know the answers to those questions. Day in and day out, they expend immense sums on cat-mousing the public.

On TV, radio and billboards, in the press and all communications media, they link cigaret-smoking with desirable things — health, strength, sports, gaiety, parties, romance, springtime, vacation, forests, fields, mountains, waterfalls, sunshine, lakes, ocean surf.

LIGHT UP, DREAM
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The one thing that the ad agencies don't want you to do is to confront reality as it is, and to act accordingly.

The Dutch do not find the "argumentation" in Humanae "convincing." They are far from alone in that. But I wonder whether this hasn't got something to do with the fact that trying to live up to the Church's teachings in this matter involves self-denial.

Maybe the objectors are "unconvinced" in the same sense in which smokers are "unconvinced" that they ought to give up cigarets.

Another possibility is that the Dutch are looking for reasoning on the merely human level which is "convincing" in the same way as a statement that a triangle has three angles, or that the Netherlands is geographically smaller than Canada.

If so, the Dutch are wasting their time; the immorality of contraception is a matter of man's relationship with his Maker. It is a profoundly spiritual insight; it is in the realm of the moral law for the teaching of which Jesus Christ gave his own divine authority to Peter and the other Apostles and their successors. The most "convincing argumentation" for it is the fact that it is an unbroken teaching of that authority through the centuries, reaffirmed in our own time by Paul VI, Pius XII and Pius XI — and also by the Fathers of the Second Vatican Council.

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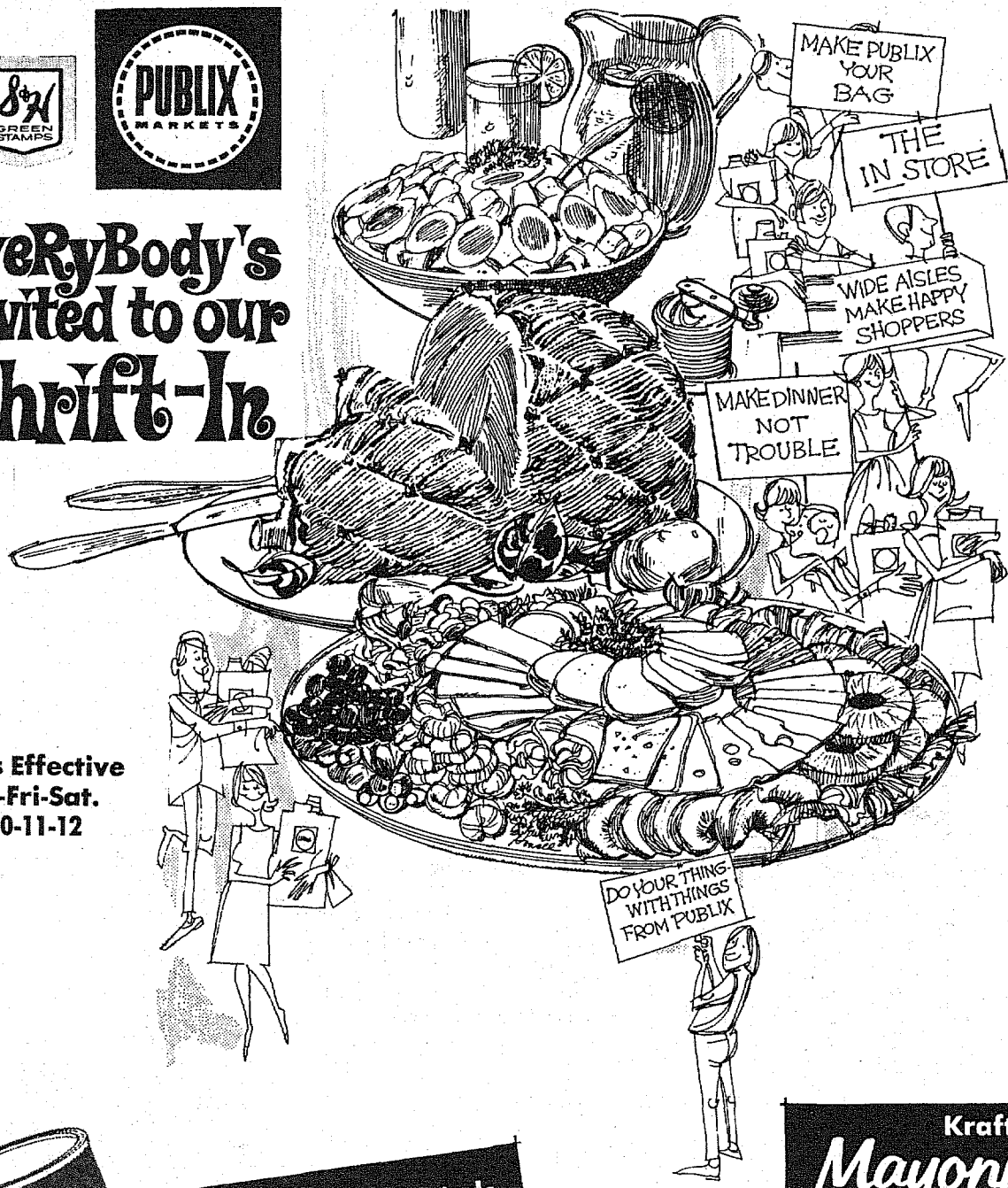
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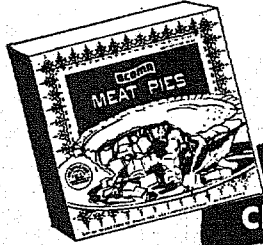
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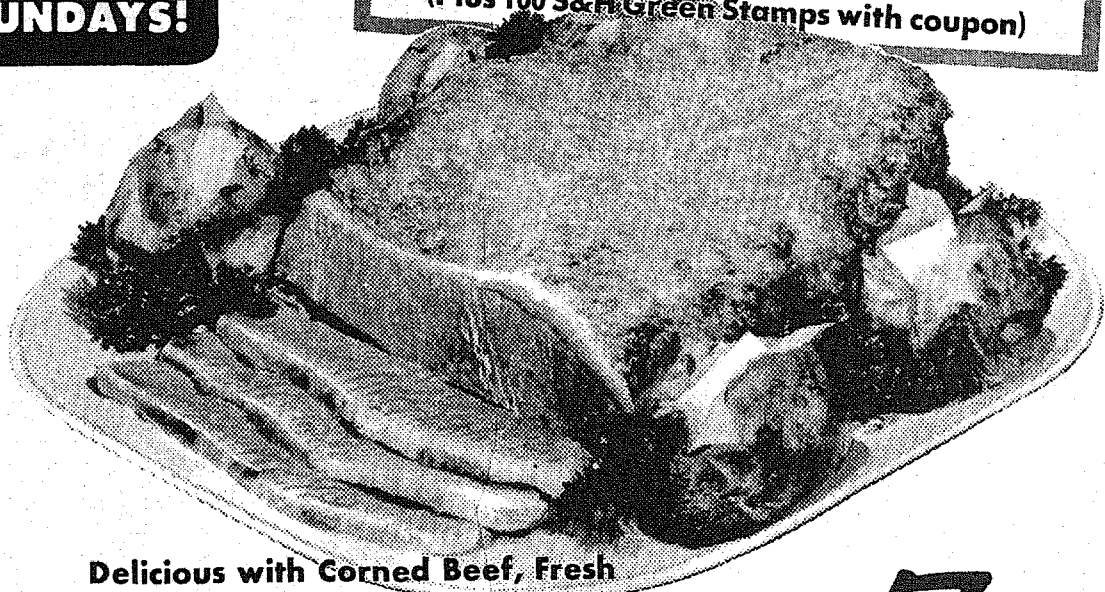
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THE NOW SET



Bill Healy Qualifies As A Good Scout

But he's proud to be a Girl Scout and easily brushes aside the jokes about selling cookies and earning badges.

He fell into the volunteer work with the Girl Scout Council of South Florida, when his wife, Gerry, who handles public relations for the council, started asking him to help with various projects.

THREE INTERESTS

His decision to join the scouts officially may be due in part also to the fact that he has three teenaged daughters in scouting.

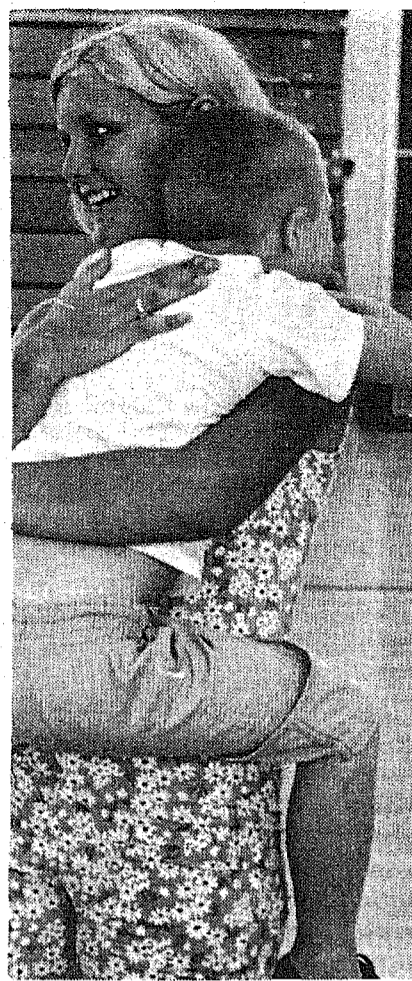
Bill has been active in scouting events for several years, as have other "male Girl Scouts," Gerry explains.

She's proud of him and he says he's "proud of what the Girl Scouts are doing and happy to help them."

The couple's three daughters — Maureen, 17; Gerry, 15, and Patti, 12 — all have been involved in scouting activities. They are members of St. Richard parish.

Bill heartily agrees with Gerry who says, "More men would get involved with scouting if they knew how much good they were doing." Men can be especially helpful on nature hikes, camping trips and some of the heartier merit badge assignments.

Evidently Healy followed the old adage: If you can't beat them join them.



SUMMER IS a time

time when there are extra hours for love and service to others. If you or your group are doing volunteer work in your parish, or simply holding down an interesting summer job, let us know: The Voice, Now Set, P.O. Box 1059, Miami, Fla., 33138.

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A special Youth Mass is celebrated every Sunday at noon at Gesu Church, 118 NE 2nd St., Miami, in the downstairs room.

Refreshments and entertainment are presented during a social hour following the Mass.

CYA

Our Lady of Perpetual Help is reorganizing the Catholic young adults and has planned several events for the month of July.

On Sunday, July 13, they will present a beach party at Haulover Beach. Admission is 75¢. Members will meet at the rectory at 2:30 p.m.

A business meeting will be held at 8 p.m., Monday, July 21, at the rectory.

Members will attend a house party at 4340 NW 173 Dr., Saturday, July 26, at 8 p.m.

For information on membership, call 621-9831 after 7 p.m.

Priest Makes His 'Grotto' An 'In' Place For Teens

WILLIAMSPORT, Pa.— (CPF) — If "Club Grotto" is an unusual name for a teenage nightspot, it has an equally unusual manager — a Catholic priest who has made it one of the most successful teenage nightclubs in the country.

Attracting up to 2,000 teenagers every Friday and Saturday night, "Club Grotto" was rated last year by National Teen Clubs of America as the best teen club in Pennsylvania and the third best in its Northeast U.S. Region "for outstanding service to youth, for discipline and top entertainment."

Founded by the Rev. Gerard F. Angelo and 13

seniors from his Confraternity of Christian Doctrine class at Mater Dolorosa Church several years ago, "Club Grotto" was once an old bar room owned by a millionaire.

'ELABORATE'

"We've made it very elaborate, with carpeting, drapes on the windows and a gold-leaf ceiling," said Father

Angelo, a 40-year-old priest who has specialized in youth work since his ordination 13 years ago. "It's an elegant place, so that the teenagers can feel they're really going someplace when they come here.

"What makes the Club special is the behavior of the kids. What we're trying to

(Continued on Page 22)

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Dolphins Open Camp Sunday, Fans Rarin' To Go, Go, Go

The Miami Dolphins will open their football camp Sunday ... and the Dolphin fans are rarin' to go.

There is little doubt but that Miami fans are anticipating a winning season this year, the Dolphins' fourth in the AFL. Although the Dolphins have set an expansion team record of 12 victories in their first three years, many persons are convinced that this will be a winning season for the team.

After all, most of the ingredients are there: the continued improvement of quarterback Bob Griese, the return of Jack Clancy to the already talented pass-catching corps, the shoring up of the sometimes leaky defense, and the steady growth of the running game.

Dolphin coach George Wilson has come up with his annual prediction: "We'll win more than we did last year!"

It's the third straight year that George has said it, and each time he's been right. By winning more than last season's 5-8-1 record, it could mean a .500 campaign. But ... aren't the fans dreaming of something better? Maybe, like an 8-6 mark?

The Dolphins have finally begun to mature into a veteran team. Although some 90 players will report to the training camp at St. Andrew's Prep at Boca Raton, only 40 will make the squad. A half-dozen more will be on the taxi squad.

Of the 40 squad members, less than 10 rookies from the crop of 48 will possibly make it. That's five less than the 15 of last year's recruits who are still around.

And, as a team grows older and wiser, it grows better ... at least with the bountiful crop of prize rookies that the Dolphins have had over the past three years ... Griese, Clancy, Karl Noonan, Frank Emanuel, Jim Klück, Doug Moreau, Larry Czonka, Dick Anderson, Jim Cox, Bob Neff, Randall Edmunds ... all of whom will be starters or alternate starters and have gained the maturity

needed to become standouts. So ... there is optimism all the way down the line, even though the progress may be slow in coming at the start.

For example, the regular season schedule shows the Dolphins meeting Oakland twice, Houston, Kansas City and San Diego in five of the first six games. If the Dolphins can come out of that opening set with a 2-4 mark, it'll be a good start. A 3-3 record would be sensational.

So, here's a rundown of how the Dolphins stack up by departments.

QUARTERBACK — The offensive heart of a pro football team is led by Griese, already rated by many on a par with Joe Namath of the New York Jets. Griese's ability to control the ball, either through passing, running or imagination is the valuable asset. He was No. 2 in the league last year to Lenny Dawson of K.C. in percentage of completion, (52.4), was third in touchdown passes (21), fourth in total yardage passing (2,473) and tied for third in lowest percentage of interceptions (4.5).

He also scrambled for an average of 5.5 yards a carry in rushing.

At quarterback, there isn't a worry. And for backup, Rick Norton, the first quarterback drafted by the Dolphins is on hand — also wiser, physically sounder, and on a near-par with any other No. 2 quarterback in the league.

RECEIVERS — This is another strength of the team. Clancy will be back at split end after missing all of last season due to injuries, while Noonan will go to flanker after stepping in as the No. 1 receiver last year in place of Clancy. In his first season, Clancy caught 67 passes while Noonan grabbed 58 last year, including 11 for touchdowns, trying for the league lead.

The little speedster Gene Milton showed steady development last year and with Howard Twilley, should

give the team all the wide depth it needs. Then there's Olympic champion Jimmy Hines, who will face a full year of seasoning.

Tight end is also solid, with Moreau as the starter and Cox, the Christopher Columbus High product, ready to challenge.

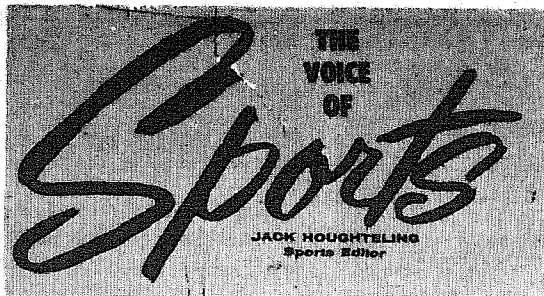
OFFENSIVE LINE — This is a veteran crew with the 250-pound Tom Goode at center, guards in Maxie Williams, and Billy Neighbors, both 250, and tackles in 250-pound Norm Evans and 255-pound Doug Crusan and 260-pound Tom Nomina (moved from defensive tackle) battling for the other spot. All have been past starters and it'll be a surprise (a pleasant one) if anyone can beat them out.

RUNNING BACKS — Jim Klück and Larry Czonka, a rookie combination last year, should be

better. The 215-pound Klück gained all-league rookie recognition while averaging 3.8 yard a carry while the battering Czonka was 3.9. The 240-pound Zonk is being counted on for better things as he picks up a bit more finesse in addition to his brute strength. Stan Mitchell and Sam Price are proven fullbacks while rookie Eugene (Mercury) Morris and second-year Gary Tucker are considered the backups to Klück.

DEFENSIVE LINE — Ah, yea, the much maligned defense. This is where the emphasis has gone in the draft with two big prospects in rookie 250-pound Bill Stanfill, the Georgia All-

America tackle who will get a try at defensive end, and 265-pound Bob Heinz at tackle the top hopes for bolstering the unit. They'll battle veteran ends Manny Fernandez, 250, Jim Riley, 255, and Mel Branch, 235, while the returnees at tackle are John Richardson, 260, Jim Urbanek, 270, and Freddie Woodson, 255, an offensive guard last year being shifted to defense.



KARL NOONAN

(To be Continued)

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Grotto Is 'In' Place

(Continued from Page 20)

do is make them feel like ladies and gentlemen, so we insist that they dress nicely (boys in jackets and ties at all times) and act in an orderly fashion. The result is they feel dignified here, and we get from 1,500 to 2,000 kids of age 15 to 21 coming here every Friday and Saturday night from all over the state."

"Club Grotto" has a large dance floor, tables for eating snacks and a "bar," where soft drinks are served by the "Grotettes," five teenage waitresses.

PARENTS

"We even have a balcony set aside for parents, where they can stay and watch what's going on," Father Angelo said. "But," he emphasized, "they can't come down on the dance floor."

There is rarely much room there anyway, for Father Angelo lures big crowds to the club by booking live bands and top teenage entertainers like Neil Diamond and "Mitch Ryder and the Detroit Wheels."

To cut down on the work involved in booking so many different bands, Father Angelo — himself a six-instrument musician — decided to form a "house" band.

Father Angelo chose the name "Club Grotto" for both its literal meaning and for its religious connotations. "A grotto is a place or a cave or somewhere that people can go and hide in," he explained. "It can be a place of seclusion. It can be a place to meditate in. It can be a place to relax."

"Our Lady of Lourdes, St. Benedict and St. Scholastica and many others used a grotto to seclude themselves from the world. Since I deal with teenagers who have no place to bring out their emotions in a proper manner, I give them the Grotto. Since I counsel some troubled teenagers there, I felt the name 'Club Grotto' would serve the purpose."

Father Angelo, in fact, has an office in the club, and frequently a teenager with a problem will "sit one out" there with the priest.

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Issue To Depict The New China

CHINA — To many of us, China is still a somewhat backward country — where coolies still labor knee deep in mud to plant and harvest rice — live in hovels — in other words merely exist. This is really yesterday thinking for it is much different today in the Republic of China.

Begun in April of 1968 by order of President Chiang Kai-shek the Model Citizen's Life Movement is now in full swing throughout Nationalist China. This movement emphasizes ideal living habits and personality traits to be cultivated among the nation's school children as the first step toward what is termed national regeneration and cultural revival.

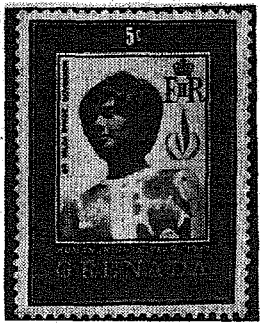
According to the World Wide Philatelic Agency, China will issue a set of three stamps July 15 in honor of the Model Citizen's Life Movement. Each stamp is diagonally bisected into two



pictures. One illustrates proper attitudes about food and clothing. Correct methods of walking for pleasure and healthfulness, are shown while others portray correct methods of housekeeping, the importance of schooling

and various recreation. The three stamps reflect the movement's basic principle of making national morality a part of daily life and establishing rules and guidelines for good conduct.

GIBRALTAR — The CPA is an association of Com-



monwealth Parliamentarians who, irrespective of race, religion or culture, are united in the Commonwealth by community of interest, respect for the rule of law and the rights of the individual citizen, and pursuit of the positive ideals of parliamentary democracy. To commemorate this group and a May meeting, three stamps were issued May 26.

GRENADA — The four IHRY commemoratives issued by the Caribbean state have a multitude of interesting subjects. First, they express Grenada's loyalty to the Principles of Human Rights. Next, they commemorate the first anniversary of the assumption to the post of governor of her native island, the installation of Dr. Hilda Bynoe.

GENERAL DWIGHT D. EISENHOWER and Normandy Invasion of June 6,

NEWS AND VIEWS ON STAMPS

BY GEORGE ALLARD

1944, are being commemorated on a 25th anniversary medal that has been released by Presidential Art Models, Inc., Englewood, Ohio.

The high-relief medal, which will be struck in bronze and silver, is the 17th in a series of medals marking the 25th anniversary of famous moments of World War II. Edward R. Grove, formerly a sculptor-engraver at the U.S. Mint in Philadelphia, produced the portrait of General Eisenhower and a scene on the medal's reverse that depicts the Normandy Invasion.

"Ike" is pictured as he might have looked during the late spring of 1944, when he was charged with planning and executing the largest military operation in history.

On the medal's reverse is a scene from Omaha Beach at Normandy. Sculptor Grove caught the movement as an Army unit, loaded with equipment, starts from an LCA across the bullet-whipped beach.

This medal is being offered in bronze at \$4 each and silver at \$20 each. Each medal measures one and three-quarter inches in diameter and is struck in high-relief. If you are unable to

purchase this medal at your local shops, write directly to Presidential Arts Medals, Inc., Englewood, Ohio 45322.

THE WASHINGTON PRESS — The 36th annual "United States Specialized



Catalog of First Day Covers" reflects hundreds of price increases in its 86 pages of listings. This 1969 edition, which has just been published by The Washington Press of Maplewood, N.J., sells for 85 cents.

Price rises abound in nearly every section of the catalog, testimony to the increasing popularity of U.S. first day covers among philatelists. Every auction sale and new buying list brings new highs, particularly for covers from the 1930's and earlier.

The valuations in this new edition provide up-to-date and realistic quotations for all known U.S. and U.N. first days, including stationery items. Leo August and Gerald Strauss are editors.

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Sentir Con la Iglesia El Laico En el Mundo

En reciente audiencia general el Papa ha centrado su alocución en la doctrina conciliar sobre el papel del laicado católico en el mundo, y, más concretamente, en la fórmula feliz, acuñada por Pío XII, "consagración del mundo", como síntesis de la acción del laico en su propia esfera temporal. Partiendo el Pontífice del análisis de los términos consagración, mundo y laico, hacer ver como el sentido de la actividad, laical y cristiana a la vez, sobre las realidades temporales, no implica una concepción sacral o clerical del mundo, sino el restablecimiento de una relación a Dios según la naturaleza y las exigencias de las mismas cosas temporales.

Es de notar a este respecto la honda clarificación de la ascética cristiana en los últimos tiempos. Contra la visión unilateral de la cristiandad medieval, que puso su acento en el "contemptus mundi" y en la "fuga saeculi", en el desprecio del mundo y en la huida del siglo, para llegar a la perfección cristiana, con lo que el laico quedaba poco menos que inclassificado para aspirar a aquella perfección, modernamente se han abierto de par en par a los seglares las puertas o los caminos para una espiritualidad específicamente seglar, fundada precisamente en la cualidad típica de estar insertos en el mundo, donde, según el Concilio, han de "tratar de obtener el reino de Dios gestionando los asuntos temporales y ordenándolos según Dios, viviendo en el mundo y en las condiciones ordinarias de la vida familiar y social... Allí están llamados para que, desempeñando su propia profesión, guiados por el espíritu evangélico, contribuyan a la santificación del mundo como desde dentro, a modo de fermento..."

Es esta una nueva visión de la espiritualidad seglar no solo en sentido puramente empírico o descriptivo, sino en sentido estrictamente teológico. Una espiritualidad, pues, que no puede ser de renuncia o de huida sino de inserción y de encarnación en el mundo para hacerlo terminar y fructificar cristianamente. Es la vocación propia e íntima del seglar que no le es sobreadañada desde fuera.

Como diría Rahner, las dos situaciones de quienes estamos en el mundo, "laical o decristiano en el mundo, y religiosa o de cristiano fuera del mundo, expresan dos modalidades diversas de la existencia y misión de la Iglesia, las dos de valor esencial para la propia Iglesia. En el estado de los consejos evangélicos viene a representarse con valor de signo la existencia y la misión de la Iglesia en cuanto a recapituladora de todos los valores mundanos".

En definitiva, al ser llamados todos a la santidad, esta ha de poder darse en todas las condiciones de vida, tomando diversas formas según las diversas condiciones de cada uno: Familiares, sociales, profesionales. Son los deberes de estado propios, las diversas vocaciones temporales en que cada uno ha de vivir la ley de la caridad de Cristo, los que determinan la forma peculiar de espiritualidad y de contribución a la "consagración del mundo" en cada fiel. "La Iglesia hoy —decía Juan XXIII en la 'Mater et Magistra'— se encuentra ante la tarea ingente de llevar un acento humano y cristiano a la civilización moderna... A tal fin sus hijos laicos deben sentirse comprometidos a desenvolver su propia actividad profesional como cumplimiento de un deber como prestación de un servicio, en comunión interior con Dios en Cristo". ("ECCLESIA").

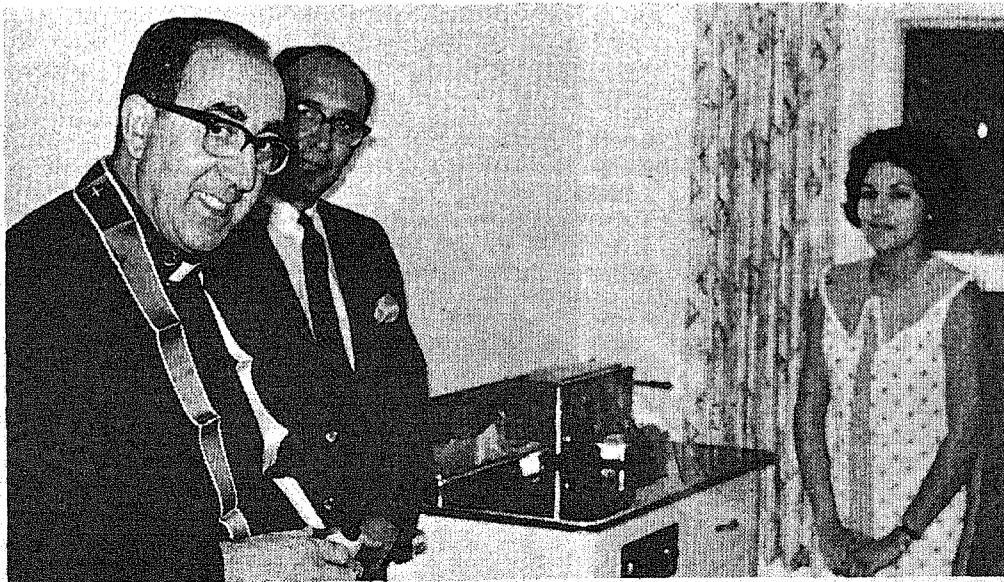
Campamento de Verano En San Juan Bosco

La Parroquia de San Juan Bosco está organizando un campamento de verano que comenzará a funcionar en el mes de agosto, de lunes a viernes. Habrá dos días de playa a la se-

mana y se impartirán materias vocacionales tales como guitarra, piano, trabajos manuales, religión, cultura cubana y español. Los niños serán recogidos en sus hogares entre

7:30 y 7:45 a.m. y serán devueltos a partir de las 4:30 p.m. El programa está abierto a niños y jóvenes entre 6 y 18 años de edad. El costo del curso es de 40 dólares al mes.

Dispensario Gratuito en Hialeah



El Padre Manuel Lopez, S.J., bendice los locales del nuevo dispensario médico que bajo los auspicios de la UCE funciona ya en el apartamento numero 5 del 215 Palm Ave. ofreciendo asistencia medica gratuita a la creciente poblacion latina de Hialeah.



Dos aspectos de la catedral de Sto. Domingo con las protestas contra expulsión de sacerdotes.

Expulsan de Sto. Domingo A un Sacerdote Cubano

El gobierno de República Dominicana prohibió el ingreso al país al sacerdote español Gratiano Varona, O.P. y al jesuita cubano Sergio Figueredo, que habían salido para una corta estancia en Puerto Rico con toda su documentación de residentes en regla.

La orden de impedimento de entrada se hizo circular inmediatamente por el gobierno a todas sus agencias consulares en el exterior y a las compañías de aviación.

El Padre Varona era párroco de El Seibo y se ocupaba de la promoción de los campesinos. El Padre Figueredo trabajaba como profesor de sociología latinoamericana en la Universidad Autónoma de Santo Domingo y como asesor del Centro Universitario Dominicano.

A raíz de las expulsiones de los padres Figueredo y Varona se han producido muchas protestas en el país. Algunos estudiantes fueron a

la antigua Catedral de Santo Domingo y allí colocaron grandes cartelones de protesta.

La Conferencia de Obispos Dominicanos ha protestado por la medida y ha pedido oficialmente que se permita el regreso de los dos sacerdotes, pero al mismo tiempo criticó a los grupos que tomaron iglesias para demostraciones de protesta en favor de los sacerdotes expulsados.

Aunque las autoridades no han dado ninguna explicación a la medida impuesta se sabe que acusan a ambos religiosos de "interferir con la política interna del país". Grupos extremistas han venido acusando de comunistas a numerosos sacerdotes y religiosos, muchos de ellos cubanos, que paradójicamente fueron expulsados de su patria por el comunismo.

El propio padre Figueredo tuvo que salir de Cuba bajo las presiones del régimen comunista de Fidel Castro, acusado de contrarrevolucionario. Un ob-



servador de la situación del caso no demostraba "que los extremos se tocan".

Acoge Gobierno Peruano Apoyo de la Iglesia

Lima, Perú — El Cardenal y Primado de la Iglesia peruana, Juan Landázuri Ricketts, hizo una invocación a la unidad del pueblo, para que superando la desunión se reúna bajo el verdadero pastor de la Iglesia y pueda servirle dignamente.

Fue al culminar la oración de los fieles en la solemne Misa y Te-Deum celebrada en la Basílica Catedral, con ocasión del Día del Papa. El Cardenal oró por todos los pueblos de la tierra, para que consigan la paz y justicia social, aceptando la palabra del Santo

Padre, y la doctrina social de la Iglesia.

La solemne ceremonia contó con la asistencia del Presidente de la Junta Militar de Gobierno, General (r) Juan Velasco Alvarado; el Presidente de la Corte Suprema y Jurado Nacional de Elecciones, Ministros de Estado, Cuerpo Diplomático y otras autoridades civiles y militares.

La invocación del prelado limeño se hizo poco después que el Gobierno Revolucionario acogiera en toda su magnitud el apoyo de la Iglesia para realizar las transformaciones que son necesarias en el Perú.

Durante una actuación de homenaje al Papa Paulo VI, realizada en Radio Nacional, el Canciller peruano, Edgardo Mercado Jarrin, señaló que la acción de la Iglesia marca actualmente nuevos derroteros.

Al referirse a la transformación de las estructuras, Mercado Jarrin mencionó la Reforma Agraria

recientemente decretada por el Gobierno, mediante la cual dijo— "esperamos modificar la situación del campesino."

El matutino liberal de oposición Expreso al comentar la invocación del Cardenal Landázuri el pro de la unidad del pueblo y en torno a las ideas de superación espiritual y material que encarna a Su Santidad Paulo VI, afirma: "Es evidente que la Iglesia está jugando, cada día, un papel más importante en la tarea de dar a la comunidad humana un sentido, una orientación para afrontar los difíciles problemas de la hora."

"Como enseña el mensaje cristiano, no es solamente a través de un mejoramiento material, como puede alcanzarse la plenitud, sino, fundamentalmente, dándole a la vida un sentido profundo de servicio y deber que haga de los mejoramientos de tipo material sólo un trampolín para lograr más altos niveles de espiritualidad", afirma Expreso.

Vaticano Apoya Expropiaciones En Perú y Chile

Lima, Perú— El presidente del Gobierno Revolucionario, General (r) Juan Velasco Alvarado, declaró que la repercusión mundial que ha tenido la nueva Ley de Reforma Agraria, es una consecuencia que esperaban "por que la Ley ha sido cuidadosamente estudiada dentro de la realidad peruana."

El mandatario peruano dijo que se estaba realizando un estudio detenido de todo lo relativo a la cooperativización de los complejos agro-industriales de la Costa y que en estos momentos se trabajan en la reglamentación de la Ley.

Mientras tanto los matutinos limeños daban cuenta de cables procedentes de diversos lugares del orbe, en relación con la flamante ley de Reforma Agraria,

El Vaticano a través de L'Osservatore Della Domenica, aplaudía las medidas de expropiación de compañías extranjeras en Perú y Chile. Se refería a la nacionalización de dos compañías mineras en Chile, de propiedad de Anaconda Copper Company de los EE. UU., y a la expropiación peruana de grandes latifundios también en firmas norteamericanas.

Señala L'Osservatore que ambas medidas serán difíciles de llevar a cabo, pero que parecen demostrar "una firme disposición a reconciliar el progreso económico con la libertad y la promoción humanas".

Piden en Argentina Orden Justo

Buenos Aires — La Junta Central Arquidiocesana de Acción Católica advirtió "la inmadurez de un sector juvenil, idealista y apasionado, que se ha dejado tentar por la violencia y en ella ha sido de hecho conducido por elementos ajenos al sentir popular, e interesados en subvertir el orden."

No obstante, destacó que "sería ingenuo no advertir también que estos enfrentamientos — luchas estudiantiles y obreras con la policía — han hallado campo fértil en un estado de real

insatisfacción de legítimas aspiraciones y necesidades. "Tal insatisfacción tiene su raíz en el empobrecimiento de importantes sectores populares por falta de adecuados reajustes de salarios, el cierre de fábricas e ingenios", dijo la Junta comentando la actual situación.

Al dejar constancia de que no están con la violencia como remedio de los males, los dirigentes laicos insistieron en reclamar la instauración de un orden pleno de justicia que permita la total realización del ser humano.

¿Hablar? ¿Callar? ¿Qué Es Mejor En Ciertas Circunstancias?

La Sinceridad Conyugal

Las cuestiones son múltiples y las situaciones varían hasta el infinito, pero en todas las experiencias me inclino a dar preferencia a la verdad. A aconsejar la sinceridad entre marido y mujer y a luchar por que jamás surjan entre ellos situaciones que parezcan justificar una mentira. Porque yo sé que una garantía segura de un matrimonio feliz, un medio cierto de obtener la completa fusión de las almas y los cuerpos que constituyen lo que llamamos la "dicha conyugal", es la completa y continua sinceridad.

Jamás insistiremos demasiado sobre este punto, porque hemos visto que una situación de sinceridad entre los esposos es una fuerte garantía contra los penosos desengaños que forzosamente vienen en la vida cotidiana. Cuando pasa el encanto, una poco artificial, de la luna de miel y la sorpresa de los primeros descubrimientos que marcan el inicio de la vida conyugal, marido y mujer se encuentran frente a frente, tal como son, desprovistos de los encantos con que cada uno había revestido al otro, ¿qué sucederá si en ese momento de verdad, uno de ellos tiene razones para exclamar: "¡Tú no eres el ser con quien yo quería casarme!"

Durante el noviazgo es natural que cada uno procure hacer aflorar a la superficie todo lo bueno y positivo que hay en él: es parte del juego y todos lo comprenden así. Las emociones y sentimientos contribuyen por su parte a adornar al ser amado con todo lo que uno quisiera encontrar en él. Pero sería insensato tratar de prolongar estas situaciones más allá de los primeros encuentros. La vida no es una eterna marcha nupcial recorrida por un sendero de rosas; existe la monotonía del hogar, la responsabilidad de los hijos, las dificultades económicas, los ajustes sociales. Marido y mujer se apoyan y sostienen uno en otro como los lados de un techo para defender el ideal de dicha con que ambos soñaron el día de su matrimonio. Pero si esta felicidad se fundaba sobre algo distinto a la verdad, necesariamente vendrá el derrumbe y la catástrofe final que terminan con tantos matrimonios.

Una Mujer con Pasado

Es curioso, pero es natural: la mujer, por su mismo temperamento femenino, hecho para agradar y entregarse, por su naturaleza afectiva y delicada que teme causar daño, es quien encuentra más difícil ser completamente sincera y los ejemplos pueden multiplicarse.

Digamos que una muchacha tiene su "pasado". Ciertamente quizás no sea algo grave e irreparable: consecuencias de una educación deficiente o circunstancias de posición o ambiente. Pero de todos modos es algo que la ha puesto en situación comprometida. ¿Deberá callar esto al hombre que la pretende? Sería fácil hacerlo y es supremamente difícil obrar en contrario: existe el temor natural de perder al hombre que se quiere sinceramente o el temor de entregarle una confidencia que necesariamente pone el honor de una vida en su silencio. Una muchacha en esas circunstancias debe reflexionar: si son relaciones intrascendentes debe callar. Pero si hay algo más profundo, si se trata de un cariño sincero y

ambos tienen el verdadero deseo de la felicidad, debe hablar. Discreta y veladamente tal vez, pero debe hacerlo. Si el hombre elegido no resiste la prueba, será señal de que su cariño no era tan profundo como para resistir la prueba de los años de vida en común en el matrimonio; tal vez él no amaba sino el exterior, precisamente esas cualidades físicas que más pronto se marchitan en una mujer. Si el noviazgo termina, mejor así; cuando la vida en común se inicia con una metira, pronto todo se vuelve falso entre los dos.

Pero si el elegido del corazón ama sinceramente, su cariño será para la mujer toda entera, tal como ella es, con las sombras de su pasado y las consecuencias de sus errores. Su actitud le estará diciendo más fuerte que las palabras: —Nos queremos y eso basta, nuestra vida comienza ahora, el pasado no cuenta. Y esos son los sentimientos que garantizan en el matrimonio una felicidad duradera. Dichosa la muchacha que los encuentra!

No solamente aprovecha la sinceridad para iniciar la vida: debe ser parte integrante de las relaciones entre los esposos. La costumbre de mentir ensombrece la vida de parte y parte... —¿Por qué llegas tarde? —pregunta ella—. —¡Oh... la oficina... los negocios! — Ella sabe que no es cierto, que quizás existen otros motivos que su imaginación agranda y calla. Quizás la comida es silenciosa y luego ninguno de los dos tiene deseos de salir o de hablar. Y al día siguiente, y los días que vienen, ese silencio y esa separación se van agrandando hasta que un día los dos terminan por darse cuenta que son dos extraños que viven bajo el mismo techo; dos vidas separadas e indiferentes que nada tienen en común. Una catástrofe así se hubiera evitado si desde el principio la verdad hubiera sido la norma entre los dos: si la mutua sinceridad, les hubiera permitido afrontar y discutir en común sus problemas y desajustes, sin recurrir a falsas mentiras.

Un caso corriente: una tarde la esposa encuentra en la calle o en una reunión a un amigo de largos años o al hombre que fue su "gran amor" de otros tiempos. Un encuentro sin importancia de recuerdos comunes e intercambio de experiencias —¿Con quien estabas? — le pregunta él—. —Oh... no tiene importancia — responde ella— con unas amigas—. Piensa que no vale la pena despertar un sentimiento de celos que no tiene fundamento.

Puede que tenga razón en pensar que lo acaecido carece de importancia, pero se equivoca al cubrirlo con una mentira. Si recurre a ella es porque no tiene confianza en su marido y este sentimiento repetido una y otra vez será algo que la irá aislando de él. Sin contar que una mentira en esas circunstancias puede tener las peores consecuencias: el hecho en sí — un encuentro casual — no un encuentro casual — no vale la pena, pero llegará a tener las proporciones de una catástrofe si el marido lo sabe por otros o porque lo descubre el mismo. No siempre será prudente entrar en detalles, pero una primera afirmación sincera — encontré un amigo, me tropecé con un antiguo novio — seguramente hubiera restado



Hogar y Familia

Tanto el marido como la mujer se encuentran, más de una vez, ante este dilema: ¿Le digo la verdad? ¿No será peor? Tal vez se enoje... En el fondo no tiene nada de malo, pero, ¿cómo lo tomará?

Importancia al asunto y hubiera sido cuando menos, una prueba de confianza y sinceridad que ella le daba a su esposo. ¿Y no son esos pequeños detalles los que estrechan más lazos comunes?

Mentiras que Matan

Mentir parece cosa de poco momento y ya he dicho que muchas mujeres creen que están autorizadas a hacerlo en circunstancias triviales. Pero en realidad la metira puede ser el indicio de serios problemas que una mujer no se atreve a afrontar. — Pasé la tarde en casa de mamá — le dice ella por la noche, cuando en realidad ha estado de compras o fue al cine con amigas —. ¡Es una niñería! — pensará para excusarse—. Pero... ¿por qué ha mentido? ¿Por qué tiene miedo? Porque teme al descontento de su marido, porque está segura de que él no la perdonaría. Porque en el fondo está convencida de que se casó con un ser que es incapaz de comprenderla y excusar sus inocentes debilidades.

Entonces esas mentiras — asuntillos sin trascendencia — terminan por hacer del marido un extraño, sin que él tenga la oportunidad de demostrar lo contrario; y poco a poco, como fatalmente lo descubren las esposas que mienten, van ma-

tando el amor que le tienen, porque para que haya cariño se necesita comunicación y diálogo. Y esas faltas de sinceridad, tan diminutas que pronto se olvidan, van levantando insensiblemente el muro de los silencios, de los fingimientos y los disimulos, que aíslan las almas y los cuerpos y que tal vez sea luego muy difícil destruir. Lo terrible de estas circunstancias, más comunes de lo que se cree, es que ellas son capaces de llegar a la infidelidad. La mujer que se siente "incomprendida" y "abandonada" por su marido, está colocada en una terrible tentación de buscar en otro "cariño" lo que no cree encontrar en el que tiene en casa. Pronto sabrá por propia experiencia, la infidelidad y la miseria a que conducen esas búsquedas de cariño extra-conyugal.

Aunque las cosas no llegaran a ese extremo, la falta de sinceridad destruye la paz y la armonía. No se puede fingir siempre, y como las represas que se van llenando lenta pero seguramente, hasta que finalmente arrazan cuanto encuentran a su paso; las mentiras se van acumulando en las vidas hasta que llega el momento en que estallan. Una discusión baladí, un encuentro de opiniones, y todos los pensamientos amargos, las horas grises, las palabras reprimidas, brotarán incontenibles e irreparables, cuando ya será de-

masiado tarde para volver atrás.

¡Pero cuidado! La sinceridad y la franqueza tienen también su suavidad y sus modos. No se trata de destruir de golpe una vida, de romperlo todo, revelándolo todo, porque la verdad puede también apartar definitivamente. ¡Ser franco no es decirlo todo, sino no ocultar nada! La sinceridad también se merece, y si de momento se puede callar, es preciso buscar la ocasión, el lugar y la hora en que una prueba de sinceridad sea también un lazo más que uno de los corazones que se han comprometido a vivir juntos la gran aventura de la vida conyugal "en lo bueno y en lo malo". Vendrá un día en que todo pueda decirse con la seguridad de ser comprendido, y es deber de ambos trabajar para que llegue ese día.

La novelista italiana Eva Gabrielli, aconseja a una de sus heroínas: "Desde el principio de tu vida conyugal, disipa todo malentendido, borra todo engaño. Atrévete a hablar francamente y a abrir tu corazón sin temor. No dejes que la mentira te envuelva poco a poco y que llegue el momento en que el frío y el silencio agobien tu vida. Las pequeñas verdades — es decir, las aclaraciones de la vida ordinaria — te preservarán de las grandes e irremediables mentiras".

Padre José, o.f.m.

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"¡Ahora o Nunca!"

Buenos Aires — En un informe especial, el semanario católico Esquiu, hace un detenido examen de la situación demográfica de los países latinoamericanos en relación con los ingresos económicos de sus habitantes.

Glosando el discurso del canciller chileno Gabriel Valdés al entregar al Presidente Nixon las conclusiones de la CECLA, Esquiu señala que a la ruda franqueza del ministro chileno se sumaron los energicos alegatos del presidente colombiano Lleras Restrepo, ante la ONU y la OEA "que, junto a lo expresado en la reunión del CIES en Trinidad, cosecharon extraordinaria repercusión en Washington y en las principales capitales de América".

El semanario, orientado en una línea moderadamente tradicionalista, subraya las palabras de Valdés cuando puntualizó al mandatario norteamericano que contrariamente a lo que se creía "es América Latina la que está contribuyendo al desarrollo de los Estados Unidos y otras grandes naciones del mundo."

"Fueron palabras duras, sin duda, pero francas — expresa la publicación dirigida por el periodista P. Agustín Luchía Puig — y si bien algunos embajadores disintieron en el tono de las mismas afirmando que el canciller chileno se había excedido en sus manifestaciones, no hay duda que las mismas encierran, junto con los datos estadísticos y estudios particulares del informe de la CECLA, gran parte de verdad de la realidad continental, cuyos países no requieren fondos para la instalación de fábricas de cigarrillos, bebidas con o sin alcohol, o productos de tocador, sino para fomentar el desarrollo cultural, industrial o social y agropecuario de esta parte del continente americano".

Tras indicar que los países latinoamericanos presentan un cuadro desolador por el contraste que ofrecen la mayoría de ellos entre su explosivo crecimiento demográfico y su alarmante subdesarrollo económico, Esquiu pone de relieve el hecho de que en 1920 la población total latinoamericana no llegaba a 90 millones de habitantes, en tanto que en 1970, cincuenta años después, esa población se ha triplicado.

"América Latina es un continente joven", recuerda Esquiu. El 42% de la población actual, o sea más de 116 millones de personas, tienen menos de 14 años.

Bajo el título "Latinoamérica: ¡Ahora o nunca!" el semanario católico hace finalmente suyas las expresiones del presidente colombiano Lleras Restrepo en el sentido de que los Estados Unidos deben replantear su política con el hemisferio sur, a fin de que la brecha de la desigualdad económica y social no siga ensanchándose.

Relaciones Temporales Entre Latinoamérica y E.U.

Documentos de la Reunión Interamericana de Obispos

Por el Dr. Carlos Acedo Mendoza
Secretario, Comisión Venezolana de
"Justicia y Paz", Caracas

SEGUNDA PARTE

La Cuestión Económica

Los economistas Raul Prebisch, argentino, y H. Singer, norteamericano, han explicado que los precios de intercambio comercial entre las dos Américas revelan una tendencia a diferenciarse cada vez más en favor de la América del Norte. Según Prebisch se podría pensar que los precios de los productos industriales deberían tener tendencia a la baja, por el progreso técnico alcanzado en la producción; pero, en realidad, ha ocurrido lo contrario, debido al poder de monopolio en los mercados de producción y en los de trabajo, lo que ha hecho aumentar, en el primer caso, los ingresos de los empresarios, y en el segundo, los de los trabajadores; en tanto que, en los países exportadores de productos primarios, ha habido una feroz competencia en el mercado de productos y una debilidad sindical en el mercado de trabajo, que han producido los efectos de baja, que no eran previsibles.

Según Singer, los países industrializados se han quedado con todo lo mejor, en cuanto son consumidores de mercancías primarias y en cuanto son productores de artículos manufacturados; mientras que los países de ingresos bajos se han quedado con todo lo peor, en cuanto son consumidores de productos industriales y en cuanto son productores de materias primas.

Las inversiones privadas norteamericanas en la América Latina, desde que comenzó la Alianza para el Progreso, han significado en realidad un drenaje financiero para la región, según la Comisión Económica para la América Latina (CEPAL).

Un informe preparado por la CEPAL para la Conferencia Especial de Coordinación Latinoamericana (CECLA), reunida el mes pasado en Viña del Mar, Chile, revela que, en 1967, América Latina tuvo un saldo financiero negativo de 831 millones de dólares en relación a las inversiones privadas norteamericanas.

El beneficio neto para los inversionistas norteamericanos durante el año citado, llegó a 1.194 millones de dólares. Hubo 172 millones de dólares en reinversiones en América Latina, lo cual arroja un saldo neto total negativo para la región de 831 millones de dólares.

En la carta de Put a del Este, que puso en marcha a la Alianza en 1961, se convino que los países latinoamericanos recibirían "suficiente ayuda financiera del exterior", incluyendo una parte considerable en condiciones felices con respecto a plazos, términos de amortización y modos de utilización.

El monto que debía ponerse a disposición de América Latina durante diez años, debía ser de por lo menos 20 mil millones de dólares. La década de los años 60, ya próxima a terminar, ha sido llamada la "Década del Desarrollo". En ella los países industrializados ofrecieron el 1% de sus ingresos para ayudar a los países del "tercer Mundo". Sin embargo, para América Latina fué la década del sub-desarrollo, según CEPAL y del empobrecimiento y la miseria según Josué de Castro.

En 1968, la cifra del desembolso del gobierno norteamericano y de organismos internacionales de crédito (Banco Mundial, BID, etc.), a la América Latina, fue de 732 millones de dólares. Había sido de 820 millones de 1967, de 712 millones en 1966, de 796 millones en 1965 y de 622 en 1964. Actualmente ya se admite que esa cifra ha alcanzado su nivel más bajo.

En lo que respecta a la liberación de los créditos, también recomendada en Punta del Este en 1961, el documento de CEPAL manifiesta que "la política del gobierno de Estados Unidos ha sido acentuar cada vez más la 'ligazón' de los créditos que otorga, al punto de que en 1966 más del 90 por ciento de la ayuda prestada por la Agencia Internacional del Desarrollo (AID), fue para la adquisición de productos norteamericanos".

Mi propósito, al explicar en primer término esta desigualdad económica, ha sido poner de relieve la importancia del desequilibrio material y su incidencia en las relaciones culturales y particularmente religiosas entre nuestros dos Continentes.

La realidad de esta situación ha anulado el posible efecto benefactor de la Alianza para el Progreso... Nuestros pueblos no se han sentido agradecidos por la ayuda económica de los Estados Unidos, al contrario, hay un sentimiento de disgusto, cada vez mayor entre las mesas populares latinoamericanas, porque ellas no han recibido aumento de bienestar ni han resuelto las dificultades básicas de ignorancia, miseria y subdesarrollo que hasta ahora han venido confrontando. Este disgusto se expresa concretamente frente a los ricos, a los negociantes y a los capitalistas, aunque sean nacionales; pero se hace aun mayor frente a los inversionistas extranjeros, especialmente si son norteamericanos.

La Cuestión Étnica.

Las diferencias entre las dos Américas no son sólo económicas. Otros aspectos de tipo cultural o político pueden incidir también en las relaciones entre la Iglesia del Norte y la Iglesia del Sur en nuestro Continente. Quisiera referirme, en primer lugar, a las incidencias del factor étnico en la estructura social de nuestras respectivas comunidades.

Los obispos norteamericanos han venido enfrentando con serenidad y con firmeza el problema racial de su país. Puedo comprender cuanta preocupación y dolor han sentido frente a la injusta marginalidad de las minorías negras y por las alteraciones del orden público surgidas como consecuencia de las difíciles relaciones entre los grupos blancos y los negros en el gran país norteamericano. Puedo también darme cuenta de que, humanos al fin, muchos sacerdotes hayan asumido actitudes

prejuiciadas o erróneas frente a este grave problema, y aún que en los mismos círculos católicos haya habido sus discrepancias para la conducción de este delicado problema.

La situación latinoamericana frente al problema racial es totalmente distinta. Nosotros somos definitivamente un continente mestizo. Es variable dentro de cada país la proporción en que los grupos blancos, negros o indios participan en la conformación poblacional; pero en todo caso, tenemos la convicción de que nuestra situación social es mestiza y que el mestizaje producirá — al cabo de un tiempo — la definitiva constitución étnica de nuestro pueblo.

Lo cierto es que: a) nuestra realidad étnica incide fuertemente sobre nuestra estructura económico-social; b) la estratificación social latinoamericana depende en gran parte de la diversidad étnica; y c) el mestizaje constituye un elemento decisivo en nuestra configuración cultural.

El misionero en tierras latinoamericanas deberá estar consciente de las siguientes realidades:

1) En América Latina subsiste el prejuicio racial, pero en intensidad mucho menor que en América del Norte y, además, mucho más estrechamente ligado al prejuicio de clase.

2) Según mi opinión, el prejuicio racial norteamericano se refiere predominantemente a las relaciones personales: los norteamericanos blancos prefieren no contraer matrimonios con personas de otras razas, no producir hijos mestizos, no convivir en la misma vecindad, etc. En cambio, el prejuicio racial latinoamericano se refiere más bien a la estratificación social: existe una clase criolla, casi exclusivamente blanca, celosa de su abolengo y a la vez usufructuaria de ventajas y privilegios socioeconómicos, principalmente en cuanto a la propiedad de las tierras y el control de las industrias. Nuestras élites políticas y profesionales son predominantemente blancas; mientras la masa de la población — en algunos casos, como Bolivia, Paraguay o Ecuador, altamente mayoritarias — es indígena pura o fuertemente mestiza.

3) El peligro que puede surgir, derivado de nuestras diferencias de estructuración étnica, consiste en que los misioneros traigan consigo — consciente o inconscientemente — su marco de referencia y su lastre de prejuicios relativos a la composición étnica del pueblo. El sacerdote norteamericano pudiera herir la susceptibilidad de sus feligreses, si les aplica un estereotipo de generalización, considerando como "indios" a todos los suramericanos. Por otra parte, pudiera también interpretar que la situación étnica pueda ser igual a la que existe entre blancos y negros en los Estados Unidos.

La Cuestión Demográfica.

Creo que las características demográficas de la América Latina son fundamentalmente distintas a las de América del Norte y que esta diferencia produce también importantes consecuencias en las necesidades apostólicas y morales de nuestros pueblos.

El nuestro es el Continente de más alto crecimiento poblacional en el mundo. Actualmente, la situación de la América Latina, según las Naciones Unidas, es aún más grave, pues la tasa de crecimiento general es el 3%, la del crecimiento urbano, del 5,8%, y la del sector marginal entre el 12 y el 15%. Estas áreas marginales duplicaron su población en menos de seis años.

Se calcula que la América Latina será un continente de 600 millones de habitantes, antes del año 2.000.

Estará nuestro continente en condiciones de proporcionar alimentación, trabajo y vivienda a esa población, siquiera en la forma insuficiente que lo hace ahora? Los estudios realizados por las naciones latinoamericanas más adelantadas, el informe de los cuatro economistas (Mayorbe-Prebisch-Herrera-Santamaria) a los presidentes de las repúblicas de América Latina, los estudios de la CEPAL y otras fuentes de igual calibre, se manifiestan pesimistas; porque ni el PNB, ni el ingreso nacional crecen proporcionalmente a la población. La América Latina necesita medidas excepcionales y urgentes, de carácter económico y social, para resolver este problema.

El alto índice de población juvenil (54%), es otra de las características de nuestros países en el orden demográfico. La expresión gráfica de la población por edades adopta una forma claramente piramidal, en cualquier nación latinoamericana.

Juventud: Carga y Esperanza

Este fenómeno representa para América Latina el problema de una carga económica mayor, que pesa sobre el sector de población en edad de producir. Además, la mayor cantidad de niños y jóvenes a los cuales hay que prestar servicios educativos y proporcionar oportunidades de trabajo, exige un mayor esfuerzo nacional. Es posible suponer que esta generación nueva puede ser una esperanza de acercamiento al desarrollo, si ella es bien preparada y posee una clara conciencia de su destino; pero igualmente es posible suponer que, de no ser bien atendida la necesidad de educación y capacitación, el aumento de la miseria, la ignorancia y la marginación sería inevitable.

Tengo especial interés en llamar la atención sobre las conclusiones que pueden derivarse de las diferencias en la estructura demográfica existentes en las Américas del Norte y del Sur:

1) En los Estados Unidos existen poderosas corrientes que tienden al establecimiento de un control de la natalidad por medios racionales. Sabemos la repercusión que ha tenido en el pueblo católico de los Estados Unidos la Enciclica Pontificia "Humanae Vitae". Sabemos también las dificultades con que han tropezado, a este respecto, los Obispos en sus diócesis, los párrocos en sus parroquias, los directores espirituales con sus dirigidos y los confesores en sus confesionarios. Esto ha producido, según presumo, ciertas características de interacción y ciertos puntos de vista muy propios de la mentalidad norteamericana, que pudieran no ajustarse convenientemente a la realidad latinoamericana, salvo que se realice previamente una preparación del misionero en el conocimiento de nuestra idiosincrasia.

2) Una política demográfica restrictiva, aun cuando fuese considerada dentro del campo de la planificación familiar y bajo reglas estrictas de cumplimiento moral y

religioso, no es — a mi juicio — aplicable a la América Latina, en la misma forma que en los Estados Unidos. Existen características del temperamento latino, tradiciones, costumbres y pautas de comportamiento, en virtud de las cuales la restricción de la natalidad es inaplicable.

Por otra parte, en el orden social, la gravedad de nuestro problema consiste en la velocidad de crecimiento, pero no en la densidad de población, puesto que todavía la extensión geográfica y los recursos naturales explotados permite una densidad mucho mayor.

3) La disminución del crecimiento poblacional en nuestros países pudiera resultar negativa para el desarrollo económico, si se tiene en cuenta la necesidad de brazos para la agricultura y de familias numerosas para el proceso de colonización y urbanización que estamos viviendo. Es cierto que el alto índice de marginados y, por supuesto, la circunstancia de que el crecimiento es mayor en este sector, constituyen un gravísimo peligro; pero el remedio a este mal no debe consistir en disminuir arbitrariamente la natalidad, sino más bien en acrecentar los medios para combatir la ignorancia, la miseria, el desempleo y el desequilibrio en la distribución de las riquezas.

ORACION DE LOS FIELES

Séptimo Domingo Despues de Pentecostes

(13 de julio)

CELEBRANTE: El Señor sea con vosotros.

PUEBLO: Y con tu espíritu.

CELEBRANTE: Expresémosle a Dios nuestras necesidades, no sólo clamando hacia El, sino también cumpliendo su voluntad.

LECTOR: La respuesta a las oraciones de hoy será: "Padre, escucha nuestra oración."

1. Con profundo amor y preocupación por la Iglesia, oramos para que el Papa Paulo, el Arzobispo Carroll y todos los obispos del mundo conduzcan al pueblo de Dios a través de estos tiempos difíciles, llevándolo a una mayor unidad y amor a Cristo y de unos hacia otros, unámonos en oración.

2. Con nuestra nación y el mundo expectantes y divididos, nos unimos a todos los cristianos para implorar encarecidamente por la paz y la justicia, unámonos en oración.

3. Ante tantos pobres, tantos enfermos y tantos desconsolados en nuestro ambiente, oremos para que por la palabra y la acción les expresemos el mismo amor que Cristo les mostró, unámonos en oración.

4. Ante tantas divisiones entre cristianos, pedimos que nuestra fe común en Jesucristo y nuestra común oración por la unidad de la Iglesia, aparezcan como el signo del amor de los unos hacia los otros, unámonos en oración.

5. Ante tantos hermanos sufriendo crisis matrimoniales o familiares, oremos para que el amor, la buena voluntad, el perdón y la paz reinen de nuevo en sus vidas, unámonos en oración.

6. Teniendo compasión para todos los enfermos y agonizantes, recordamos de manera especial a N. y N. fallecidos la semana pasada y N. y N. que están enfermos, unámonos en oración.

7. Ante el orgullo, el placer y la complacencia como permanentes amenazas a nuestra vida cristiana, imploramos la humildad para reconocer nuestras faltas y la gracia para afianzar nuestro amor a Dios y nuestros semejantes, unámonos en oración.

CELEBRANTE: Oh, Dios, Padre Nuestro. A tí elevamos nuestras súplicas. Tu tienes el poder de conceder todas las cosas, en medida mucho mayor de lo que nosotros imploramos o concebimos. Escucha nuestras oraciones por Cristo Nuestro Señor.

PUEBLO: Amén.

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ST. JOHN BOSCO-Flagler y 13 Ave., 7, 8:30 y 10 a.m., 1 y 7:30 p.m.
GESU, 118 NE 2 St. 5:30 p.m.
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ST. HUGH-Royal Road y Main Hwy., Coconut Grove, 12:15 p.m.
ST. ROBERT BELLARMINE- 3405 N. W. 27 Ave., 11 a.m., 1 p.m.
ST. TIMOTHY- 5400 S.W. 102 Ave., 12:45 p.m.
ST. DOMINIC- 7 St., 59 Ave. N. W. 1 y 7:30 p.m.
ST. BRENDAN 87 Ave y 32 St. S.W., 11:45 a.m., 6:45 p.m.
LITTLE FLOWER-1270 Anastasia, Coral Gables, 9:15 a.m., 1 p.m.
ST. FRANCIS DESALES 600 Lenox Ave., Miami Beach, 6 p.m.
St. RAYMOND (Provisio-
nalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables) 11 a.m.
St. JOHN THE APOSTLE 451 East 4 Ave., Hialeah, 12:55 y 6:30 p.m.
INMACULADA CONCEPCION 4500 West 1 Ave., Hialeah, 12:45 and 7:30 p.m., 6040 West 16 Ave. 9:00 a.m.
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ST. VINCENT de PAUL- 2000 N.W. 103 St. 6 p.m.
LITTLE FLOWER-U.S. 1, y Pierce St., Hollywood, 6:45 p.m.
NATIVITY - 700 W. Chaminade Dr., Hollywood, 6 p.m.
ST. PHILLIP BENIZI-Belle Glade, 12 M.
SANTA ANA - Naranja, 11:00 a.m. y 7 p.m.
ST. MARY - Pahokee - 9 a.m. y 6:30 p.m.
GUADALUPE - Immokalee, 8:30, 11:45. Mision Labelle, 10 a.m.
ST. JULIANA - W. Palm Beach, 7 p.m.

Americans Endorse Dual System

PRINCETON, N. J. — (RNS) — A large majority of Americans favor the continuance of private and parochial schools along with public schools, a study by the Gallup organization revealed.

Seventy-two per cent of those interviewed favored the establishment of the three types of schools — private, public, parochial — in any new community where an educational system has not yet been established.

In areas where schools already exist 84 per cent favored the continuation of the pluralistic educational systems. Twenty-three per cent favored "public schools only" in new communities and their number dropped to 12 per cent for those areas where schools already exist.

Of those opposed to non-public schools only 5 per cent said such schools were "undemocratic."

The poll was based on 1,505 adult interviews made last February.

Dislikes Male Dominance In Church Nun To Found Community

LONDON — (NC) — An English nun publicized last year for criticizing male domination in the Church has left this country to found a new experimental community in British Columbia, Canada.

Sister Margaret Rowe, after 20 years in a Carmelite convent in Wales, is—with the support of Bishop Remi de Roo of Victoria—planning a small community with a maximum of five members centering its life on prayer and contemplation while playing a full part in the life of the local parish.

Sister Margaret has sent an open letter to eight religious papers with which she has been associated. In it she explains that she has renounced her canonical status because the experiment goes beyond the existing rules of the Vatican Congregation for Religious. There is, for instance, to be no material enclosure, although this is an experiment in contemplative community. For

this reason her community will be directly responsible to the bishop.

The other members of the community have not yet been finally selected and Sister Margaret has gone ahead to make arrangements in Canada.

Sister Margaret says her community will give service to, among others, the lonely and bedridden. "It will be an open house where people can come to pray, discuss, make retreats and share in the communal life and prayer," she says.

"Flexibility will be essential since this group is to be experimental in nature and will need to adapt to circumstances and situations as they arise. Therefore hard and fast regulations will not be imposed at the outset in order to allow for radical experiment in areas of authority, communal and private prayer, personal relationships, shared responsibility.

"After three years' trial of these theories the results will be evaluated in an attempt to assess the viability of such a form of contemplative living as a valid alternative to the existing institution."

It's An Exceptional Summer

(Continued from Page 15)
a bed of grass on which to grow.

One small boy had trouble understanding what the grass was, so a Sister took him by the hand out to the lawn and showed him how to brush his hand along the grass.

When he returned, he took up his green crayon, said

"green...grass," and starting making shaky green lines up and down on the paper. They were the tall, straight, leaves of grass on which the tree rested.

Both camps plan to expand their capacity next year to allow even more Exceptional children the opportunity to share an exceptional summer.

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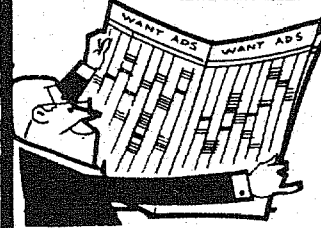
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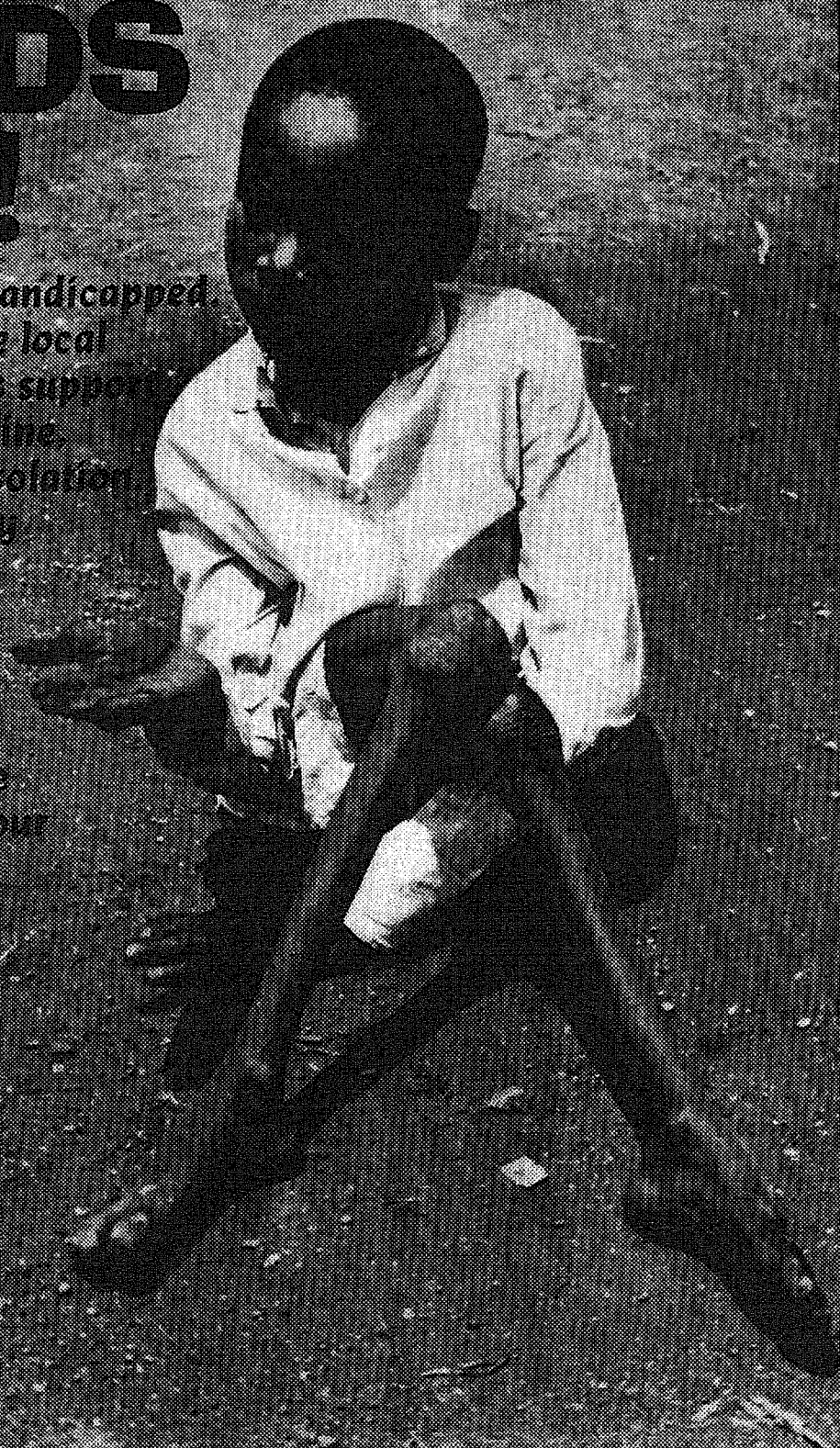
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Humanae Vitae Tops Pope's Sixth Year

VATICAN CITY—(NC) — The Holy See's press office, citing the most important events of Pope Paul VI's sixth year as Pope, called his encyclical against contraception "number one among the documents issued in the pontificate's latest year — naturally."

Of his profession of faith, which he made on June 3, 1968, at the end of the year of faith, the head of the press office said it "remains at least for now the fundamental pylon of all Paul VI's doctrinal teaching."

Msgr. Fausto Vallainc put his analysis of Pope Paul's activities for the past year under headings of the faith, peace, ecumenism, documents and discourses, trips, the curia and presence.

Under faith, he recalled that Pope Paul frequently emphasized faith in Christ as son of God and unique mediator and redeemer, faith in the Church's salvific mis-

sion, and faith in the exercise of Christian virtues.

PEACE DAY

Under the heading of peace, Msgr. Vallainc pointed to the celebration for the second successive time of World Peace Day on New Year's Day. This was Pope Paul's suggestion.

He also recalled the Pope's efforts for peace in Vietnam, Africa and the Middle East. He pointed to the Pope's public appeals, his meetings with heads of state (such as President Richard M. Nixon) and with the secretary general of the United Nations, U Thant, his contacts with organizations favoring development (which in its fullest human sense he repeatedly calls "the new name for peace"), his voyages to Bogota and Geneva, and the creation of the Populorum Progressio Fund for development in Latin America.

Among Pope Paul's efforts in the ecumenical field, Msgr. Vallainc noted, were his messages to the Uppsala assembly of the World Council of Churches and to the Lambeth Conference of the Anglican communion, his meetings with leaders of other churches, and "directives that animate the ever more frequent meetings between non-Catholic representatives and representatives of the Secretariat for Promoting Christian Unity."

Msgr. Vallainc cited "above all" the Pope's visit to the World Council of Churches in Geneva.

Under documents and discourses he wrote: "The encyclical Humanae Vitae is number one among the documents issued in the pontificate's latest year — naturally."

He continued: "Then come others, among which those dealing with liturgy

have a special value: for the causes of the saints, for the new rites of Mass, for the new calendar, for the institution of the two sacred Congregations for Divine Worship and for Saints' Causes. Finally, in order of time, came the motu proprio on the offices of nuncios."

Pope Paul's speech to the International Labor Organization in Geneva "has the value of an encyclical," and the same could be said, according to Msgr. Vallainc, of some papal speeches at Bogota.

The Pope's visits to Colombia in August, to the south Italian city of Taranto in December, and to Geneva in June were motivated by "the one grand desire of the Pope to see, to hear, to understand, to live the problems of the world today, especially the problems of the poor, of the lowliest workers, of the disinherited."

Meanwhile, Pope Paul the Second Vatican Council continued "that renewal that urged" in the Curia.

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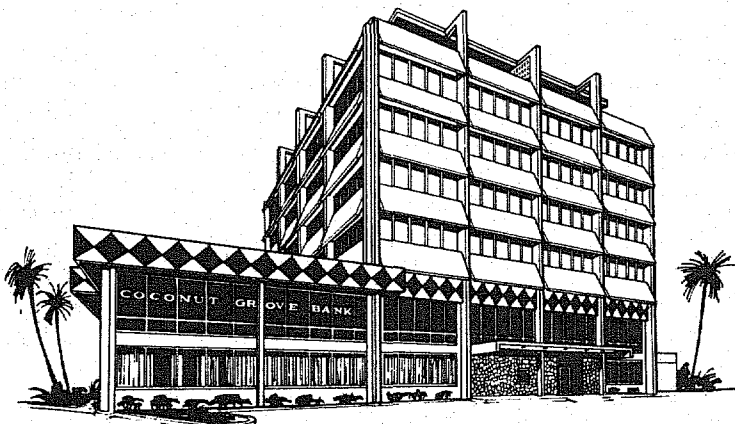
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June 30, 1969

ASSETS

Cash and Due From Banks	\$4,106,749.64
U.S. Government Bonds	6,714,969.97
State and Municipal Bonds	8,373,539.77
Other Securities	3,310,091.68
TOTAL	\$22,505,351.06
Loans and Discounts	18,611,214.71
Furniture and Fixtures	192,616.45
Accrued Income and Other Assets	485,798.64
TOTAL	\$41,794,980.86

LIABILITIES

Capital Stock	\$1,000,000.00
Surplus	1,000,000.00
Undivided Profits	323,656.98
TOTAL CAPITAL	\$ 2,323,656.98
Deposits	38,012,071.03
Unearned Interest	429,963.72
Accrued Taxes, Interest and Expenses	95,377.71
Reserves	933,911.42
TOTAL	\$41,794,980.86

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