



MAKING MUDPIES is an easy task for this youngster at the Pompano Farm Labor Camp where all the fixings for the fun-time clay pies come right up to his back doorstep. A water hose is one of the only recreational facilities in the camp where tenants complain, but do not seem to be heard.

Pompano's paradise

'lost'

POMPANO BEACH — From a distance the Pompano Farm Labor Camp — rebuilt almost two years ago with federal and city funds — looks like a "paradise" for migrant workers and their families.

It almost looks like a development of small CBS homes, and if one is far enough away, it looks like quite an improvement over the lean-to's and shacks which surround it in the unincorporated area lying just outside the city limits.

COMING IN closer for another look, however, evidences the following facts about

- 'A Seething dump'
- Terror in night
- Rent dilemma

the camp which houses both black and Spanish-speaking migrants.

• There are no street lights in the area and the new structures have been built on the same small roads which led to the original wooden shacks.

• There is no grass and no attempt has been made to landscape the acres of land which now lie as a barren sand and soil "desert" dotted with clumps of weeds and broken only by the CBS living units themselves.

• There are no playgrounds for the children who lacking proper facilities play among the discarded furniture in the stench of garbage which permeates the entire camp.

The tenants themselves point out other "inadequacies:"

• Among them is a lack of orderly police protection in the area — which is covered by the Broward County Sheriff's department, although the project is owned by the City of Pompano Beach.

THE VOICE

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JULY 31, 1970

Action on housing urged

Opposition to further delay in public housing in Dade County has led Director Ralph W. Carey of the county's Housing and Urban Development (Little HUD) to urge the Metro Commission to reconsider the \$8.5 million public housing question Aug. 19 rather than wait two weeks longer, as scheduled.

"I was surprised how the commission seemed to depart from the earlier encouragement it had given for these projects," Carey told the Voice. The commission voted 3 to 3 Friday on approval of

five low-rent housing projects with a total of 552 units. Three commissioners were absent.

THREE of the projects were for low income families and were to be at Miami Ave. and 83rd St., Miami, and at Princeton and at Naranja in South Dade. One project for the aged was to be at NE Second Ave. and 75th St. and the other was to be at NW 95th St. and 12th Ave.

"We are optimistic that the full commission will approve this," Carey said. He said his basis for this was the voting records on such matters of the three

commissioners who did not vote: Alex S. Gordon, John A. Cavalier and Thomas O'Malley. He expressed particular optimism about Gordon and O'Malley voting for the housing.

Carey said perhaps he and his staff did not explain the \$8.5 million program completely to the commission and that once they understood they would vote positively on it. This particularly related to the opposition's complaint that the program lacked competitive bidding. Commissioner R. Hardy Matheson, who voted against the plan, was particularly concerned about the lack of competitive bidding.

THE local director explained to The Voice that there could not be competitive bidding under the "turnkey" process that is being used on these housing projects. Under the turnkey plan, a developer obtains an option on a favorable location for a housing site and then states a price at which he will build the housing project. Federal and local experts study the developer's price and if they think it reasonable, the local government buys it.

This makes the cost to the government less than it would be if it were done on a bid basis, Carey said, explaining that architects, land appraisers and other experts from both federal and local governments studied the proposed cost. The procedure is called "turnkey" because once the developer has the buildings completed, he turns the key to them and turns the complex over to the local government.

(Continued on page 7)

What they seem to have at the city-owned Pompano Farm Labor Camp is a failure to communicate.

THE tenants — those who are willing to talk about the situation — express fear that their complaints will get them evicted from the camp. And they do have complaints.

On the other hand, an official of the Pompano Housing Authority explained, "These reports spring up every once in a while and, frankly, we're tired of hearing them."

The tenants' most repeated complaints are: lack of street lighting, lack of adequate police supervision, lack of recreation facilities and "inadequacies" in the issuance and filling out of rent receipts. They don't describe the problems quite that succinctly.

"They don't put no dates on the rent receipts," one man charged. If the receipt is dated at all, then any back rent is lumped together with current rent and dated the day that a payment is made, the man said. This makes it hard to tenants to prove what weeks they have paid for, and what weeks they still owe, if they are even sure of the facts themselves.

"THEY don't want to hear no complaints up at that office," the middle-aged Spanish-speaking man said. "They treat you nice when you're paying the rent, the rest of the time they don't want to see you."

Another man — a native American black — charged that he was forced to pay back rent owed by a previous tenant before he was allowed to move into his present two-bedroom apartment. "They said they had to get their money somewhere and the man sneaked out owing money. I had to have a place to live and this was the only place I could move."

(Continued on page 5)

Archdiocese to staff parish at Key West

St. Mary Star of the Sea parish in Key West, oldest parish in South Florida and the southernmost Catholic Church in the U.S., will be staffed by priests of the Archdiocese of Miami beginning Aug. 14, Archbishop Coleman F. Carroll announced this week.

Commending the untiring work and zealous devotion of the many Jesuit priests who have ministered to the spiritual and material needs of the Key West community since 1898, Archbishop Carroll praised the untiring work of the Society of Jesus in building and maintaining the present parish Church and associated facilities and for their continual interest in several educational facilities under parish patronage.

Archbishop Carroll and the Very Rev. John H. Edwards, S.J., Provincial of the New Orleans Province of the Society of Jesus, will be among those participating in a farewell program for Father John Q. Minvielle, S.J., pastor, and his assistants, on the evening of Thursday, Aug. 13 in the parish.

(Continued on page 7)



IRON DOORS frame the Church of St. Mary Star of the Sea in Key West.

Food, medicine, blankets, clothing, mattresses, pillows, and a hospital bed were loaded onto four railroad box cars for shipment to Catholic Relief Services in New York and then to quake victims in Peru.

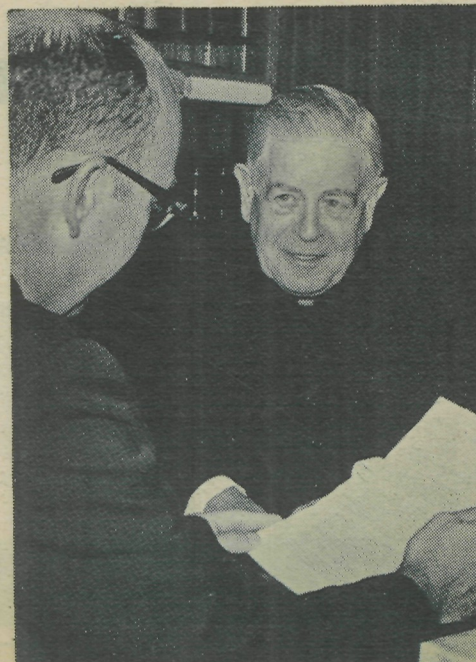


\$25,000 for victims of quake

As plans were finalized for a gala benefit to aid children orphaned during Peru's May earthquake, Archbishop Coleman F. Carroll received a check in the amount of \$24,558 representing donations from South Floridians to the Archdiocese of Miami's Peruvian Earthquake Relief Drive.

Father John J. Nevins, Archdiocesan Director of Catholic Charities, and co-chairman of the drive, presented the check to the Archbishop who inaugurated the relief campaign shortly after the devastating Peruvian earthquake, May 31.

(Continued on page 7)



REPORTING on the Peru Earthquake Committee drive to Archbishop Coleman F. Carroll, who started the appeal early in June, is Father John Nevins, Archdiocesan Director of Catholic Charities and co-chairman of the Peru aid committee.

OFFICIAL Archdiocese of Miami

The Chancery announces that effective Friday, Aug. 14, the Archdiocese of Miami will staff St. Mary, Star of the Sea Church in Key West.

To Win this camera!

THE NOW SET



It's easy... See page 21

St. Augustine Cathedral named U.S. historic site

By JANE QUINN
ST. AUGUSTINE, Fla. — (NC) — The history-steeped Cathedral of St. Augustine here is destined to take its place with Mount Vernon, the Alamo and other revered memorials of this nation's heritage.

U.S. Secretary of Interior Walter J. Hickle has notified Bishop Paul F. Tanner of St. Augustine that the cathedral is eligible for designation as a national historic landmark under provisions of the Historic Sites Act of 1935.

Well-known to South Florida residents, many of whom participated in the dedication of the restored church on March 9, 1966, the Cathedral is the Mother Church of the Diocese of St. Augustine which until the Diocese of Miami was established in 1958 embraced almost the entire state of Florida.

THE cathedral was erected to serve as the parish church for the first permanent white settlement in the all-Indian populated land now known as the United States. It is close by the 405-year-old Mission of Nombre de Dios, site of that first white settlement.

It began on Sept. 8, 1565 when an intrepid band of Spanish explorers landed on Florida's east coast. Pedro Menendez de Aviles, admiral of the fleet, waded ashore and claimed the land for Spain. He was accompanied by

St. Augustine Cathedral restored in 1966 has been designated an historic site by the U.S. government.



Father Lopez Mendoza de Grajales, whose words of the historic event still are preserved:

"As I had gone ashore the evening before, I took the Cross and went to meet him, singing the hymn 'Te Deum Laudamus.' The admiral, followed by all who ac-

companied him, marched up to the Cross, knelt and kissed it. A large number of Indians watched these proceedings and imitated all they saw done."

IN thanksgiving, Father Lopez celebrated the first Mass in a permanent parish

(Continued on page 26)

Groups asked to unite in drive against bias

South Florida women's organizations from each of the three major faiths and a Dade County school parents organization have been asked to join in a united campaign against racial and ethnic discrimination, according to Frank Magrath of the National Conference of Christians and Jews.

The exact nature of the project will be determined by leaders of the groups who met yesterday (Thursday) with Magrath, and who have already expressed a definite interest in such a project.

Among those attending the July 30 meeting was Mrs. Edward Keefe, president, Miami Archdiocesan Council of Catholic Women.

The NCCJ, according to Magrath, envisions a one or two-day institute as a focus of activity in the Fall or Winter season. Such a conference, he said, would involve several hundred local leaders from the four groups mentioned as well as leaders from neighboring counties.

THIS institute, like others that might follow it, would be to inform and inspire local leaders to communicate the purposes of the project to their local groups. Project goals are:

(1) to provide information about causes of prejudice and the groups to whom it is directed

(2) to make religious and educational groups aware of their responsibility to combat prejudice

(3) to stimulate people's concern about the urban crisis

Magrath said most of the four groups involved already have programs against discrimination. When asked why this didn't mean this special project was nothing but a duplication of efforts, he said this was "to provide a needed umbrella approach" to allow a cooperative effort in defining problems of discrimination and a concentration of resources in solving them.

Asked why religious groups should be in-

voled in a project against prejudice, Magrath said: "Both the churches and synagogues have a unique opportunity to convey the necessary positive attitude to their members."

All religions teach the brotherhood of man and the Fatherhood of God. Too often churches are tempted to deal with that concept in such a general way it loses much of its meaning. Sometimes we need to get more specific.

THE instructional aspect of the institute would deal with such questions as: "How do you rear a child relatively free of prejudice?"

Magrath said these religious and educational groups are a good means for combating prejudice in children because the religious group, school and parents of a child are dominant factors in determining his attitudes toward other racial and ethnic groups. "We want to make parents conscious of teaching good race relations," he said. "I think many parents teach prejudice to their children even though they have no desire to do so."

An example, he said, is conveying anti-Spanish sentiment by indicating irritation at someone only because he is speaking Spanish. "Of course a lot of parents' transmission of prejudice isn't that subtle," he continued. "This is obvious when a child hears someone who apparently has done something wrong referred to by skin color or ethnic group."

WHEN some "rascals" in a minority group are referred to by their group, this makes children think these people are typical of the entire group, Magrath said. He then smiled and said: "Every group ought to have a right to some rascals."

Magrath said Miami and the surrounding area "is at a crossroads in relationship to race relations. This project is to encourage these religious and school groups to become part of the solution — not part of the problem."

'Jeep and horseback' bishop from Haiti visits in Miami

A soft-spoken Bishop from one of the finger-like peninsulas of Haiti who occasionally must travel to many of his parishioners on horseback or jeep across rugged mountain terrain, was in Miami this week to visit with Archbishop Coleman F. Carroll, a long-time friend.



BISHOP PETERS, S.M.M.

A native Haitian, Bishop Carl Edward Peters, S.M.M., auxiliary to Bishop Jean-Jacques Claudius Angenor of Les Cayes diocese, is a master of the jeep and horseback apostolate.

"WE travel by jeep and horseback for Confirmations, because the terrain of the diocese is very mountainous. The only way some of our priests can get from one parishioner to the next is on horseback," the Bishop, who had just returned from a visit to his brother in Montreal, explained.

Approximately one million people live in the Diocese of Les Cayes, the prelate explained, and there are only 100 priests to serve them.

Haiti has the second greatest population density in the Western Hemisphere with more than 319 persons per square mile. The city of Les

Cayes is located on the southwest peninsular of the island on the Jamaican side and the area consists mainly of mountain ranges not too well suited for cultivation.

Only 14 per cent of Haiti's land is under cultivation and the main crops are sugar cane, coffee, cocoa and corn. "We grow much sugar cane in our area," the Bishop said. Also, the region surrounding Les Cayes is noted for its aromatic herbs, which are exported for use as essences in various types of perfumes.

"WHILE the Diocese has 53 parishes, many of those parishes have small chapels and missions in the mountains," the Bishop explained.

Bishop Peters is no stranger to the Archdiocese of Miami. He was here as a priest in the mid 1960's and at that time visited the then Bishop Carroll, and stayed with Msgr. Joseph O'Shea, Archdiocesan director of Radio and Television, at St. Mary Magdalen parish for a month's visit.

Bishop Peters' ring contains a cameo with the likeness of the patroness of Haiti, Our Lady of Perpetual Help. He treasures a pectoral cross designed by a native craftsman in silver and mounted with eight matching pink "Conch pearls." The conch is a giant mollusk, or shell-fish, noted especially in Key West as the main ingredient in "conch chowder."

He explained that his diocese is planning to begin a "mini-project" of leadership

development which is patterned after the Peace Corps techniques of community leadership cultivation.

"WE hope to have a full-time school which would offer short-term courses to develop

leaders from the individual communities," he said.

"The objective would be to train leaders in the smaller communities and settlements who would know a little bit about everything essential to

the community — something about wells, architecture, agriculture, reforestation, and other practical skills," Bishop Peters continued.

The aim of the community leader project is to

make the smaller villages and communities less "dependent upon people from outside their area and to help them improve their by themselves, in their own way," Bishop Peters said.

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Social activism by church urged

By JAMES T. DIADLA

SANTO DOMINGO, Dominican Republic — (NC) — The Catholic Church in the Dominican Republic came out of the sacristy and put its national credibility on the line by agreeing to act as intermediary in an exchange of political prisoners

for a kidnapped U.S. colonel.

Its success demonstrated its strong influence based on popular trust.

But now Dominican Catholic social activists are demanding that the Church continue to use its influence or lose it.

IN April, Coadjutor Archbishop Hugo Polanco Brito of Santo Domingo provided a safe conduct escort to Mexico for 20 Dominican political prisoners exchanged for U.S. Col. Donald J. Crowley. This proved to the people that the Church is not susceptible to government domination even on such a politically hypersensitive issue.

It has been estimated that 57 percent of the population of the Dominican Republic are between 15 and 25 years old and the Church recognizes that it has a problem relating to the social aspirations of this age group. Archbishop Polanco attributed this problem to the "revolutionary mentality" of young people in the Dominican Republic.

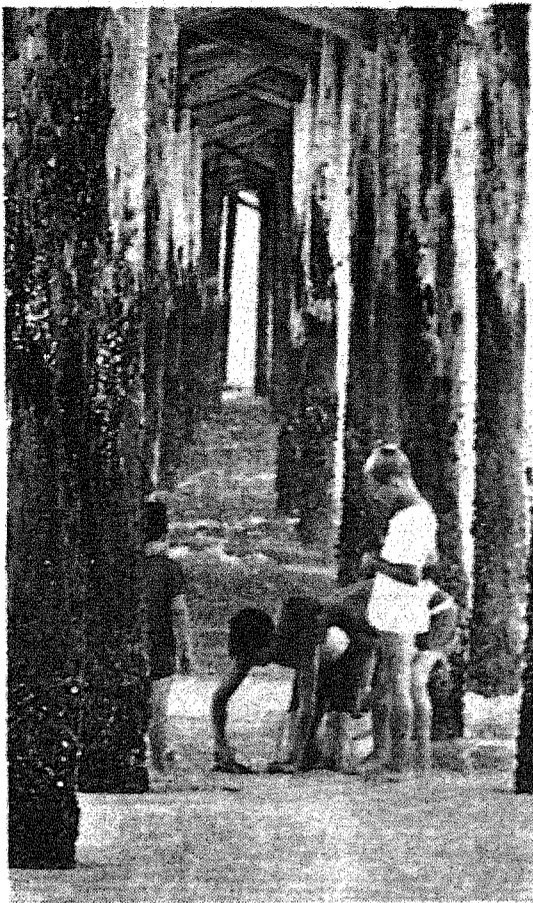
"It is true that young people are very involved in politics and have been politicized by left-wing groups," the archbishop said. "These young people will never be satisfied unless the Church follows a leftist line. It is impossible to please these young people. They are always changing."

Several priests who have attempted to communicate with young Dominican Catholics are in general agreement with the archbishop that the Church seems unable to bridge the generation gap.

"I've been working with young people in this country for the past two years," a North American priest said. "Frankly I don't know what to tell them. They are involved in politics and want a revolution which they cannot define or explain. They have no idea what type of social order must be created, but they insist that current unjust structures must be changed."

"I have stressed non-violent social action. But young people find this difficult to accept because they are surrounded by violence in many forms," he said.

The Church's handling of the kidnapped colonel-prisoner exchange proved that it has the trust of the people and is capable of exerting independent influence in the Dominican Republic. But students and social activists are now asking, "What good is it to have trust and influence if you don't intend to use them to make life better?"



And He said to them, "Come, follow me, and I will make you fishers of men."

St. Matthew 4:19

'Yanks, go home' sentiment found in South Vietnam

By NC Ness Service

IN WASHINGTON, an American interfaith fact-finding team, back from an 10-day visit to Vietnam, found evidence of tortures and unjust imprisonments; overwhelming sentiment in favor of Americans getting out of the country immediately, and widespread unpopularity of the Thieu-Ky regime of South Vietnam.

Team members also reported they found little fear about a bloodbath in South Vietnam after evacuation of American troops, or of a communist government take-over. Sister Mary Luke Tobin, superior general, Sisters of Loretto, Nerinx, Ky., a team member, said the most important step the U.S. could take toward peace was withdrawal of support for the Thieu-Ky regime.

IN BERKELEY, Calif., the Methodist minister-editor of an ecumenical weekly magazine counseled that "unless religious journalism becomes more political in style and substance, it will wither and die away." Dr. Alan Geyer, editor of Christian Century magazine, said "we must learn to perceive the church as a political institution," consequently one of the top needs in church journalism today is penetrating political analysts comparable to those who write for the daily press, on the staffs of religious publications.

IN MINNEAPOLIS, a chaplain at the University of Minnesota Newmann Center was arrested by Minneapolis police following a demonstration in support of eight anti-war protesters charged with attempting to sabotage Selective Service records. Police arrested Father Harold Bury after he asked them to stop showing during a police effort to clear protesters from the sidewalk in front of city hall.

IN GUATEMALA CITY, Cardinal Casariego of Guatemala City said that he has received a one-line letter from a terrorist group giving him three days to "leave the country or suffer the consequences." Cardinal Casariego said the typewritten note he received was signed by the FAR (Rebel Armed Forces), leftist group of guerillas responsible for the kidnapping and execution of West German Ambassador Count Karl von Spreti in April.

IN BUENOS AIRES, the Third World Movement, an organization of priests, issued a statement saying it "knows and esteems" some of the young people arrested in connection with the kidnapping and killing of former President Pedro Eugenio Aramburu. "They are not delinquents, fascists, or drug addicts," the Movement said, "but clean and sane young revolutionaries who have grown impatient in their search for the transformation of society." The statement made no direct reference to the kidnapping but called the youths "the commandos detained for the La Calera incident."

IN VATICAN CITY, Pope Paul VI has named a layman to replace Msgr. Fausto Vallainc as press spokesman for the Holy See. He is Federico Alessandrini. His appointment is provisional, Archbishop Martin J. O'Connor said in announcing it. Archbishop O'Connor is president of the Pontifical Commission for Social Communications.

New bishop for see in Minnesota

WASHINGTON — (NC) — Pope Paul VI has accepted the resignation of Bishop Laurence A. Glenn of Crookston, Minn., for reasons of health and named Msgr. Kenneth J. Povish, pastor of St. Stanislaus church, Bay City, Mich., as his successor.

The resignation of the 69-year-old bishop and appointment of his successor were announced here by the apostolic delegation in the United States.

Bishop-elect Povish, 46, is a native of Alpena, Mich. He studied at St. Joseph's Seminary, Grand Rapids, Mich.; Sacred Heart Seminary, Detroit; Catholic University of America and Georgetown University in Washington, D.C.; and Northern Michigan University.

ORDAINED in Saginaw, Mich., in 1950, he has served in pastoral posts.

Pornography probe findings branded a 'national hoax'

CINCINNATI — (NC) — President Nixon has been warned that preliminary reports of the Presidential Commission Obscenity and Pornography amount to a "national hoax."

The warning came from Charles H. Keating Jr., Cincinnati lawyer, commission member and veteran in movements for decency. He is the founder of the nationwide Citizens for Decent Literature.

IN his letter to the President, Keating said "an American Civil Liberties Union staff controls the workings of the Presidential Commission."

Keating cautioned that the commission should be deterred from conducting this multi-million-dollar operation in a runaway fashion and in defiance of the will of Congress and the American people.

Keating said earlier "virtual abdication of responsibility for enforcement of obscenity laws" has taken place in Cincinnati and Dayton.

"Shrewd tactics of defense attorneys and confusing decisions of state and federal courts have caused local prosecutors to abandon law enforcement completely and allow pornographers freedom to flood the communities with their filth," he said.

Assessing the local situation, Keating

said "porno-dollars being raked in" by theaters that specialize in sex films and charged "the so-called legitimate theaters are screening major studio X-classified pornography."

IN the Dayton area "we are now witnessing a proliferation of sleazy, store-front porno-shops that merchandise undisguised hard-core pornography," he said.

"All citizens who believe in traditional concepts of Judeo-Christian morality and who recognize the threat to community and family values inherent in this deluge of pornography are hereby urged by Citizens for Decent Literature to join in demanding prompt, positive and vigorous enforcement of all existing laws and licensing regulations that can be effectively employed to purge these intolerable influences from our society," he said.

In his letter to the President, Keating urged replacing some commission members with new ones "who would more accurately reflect the position of this administration against pornography" or seeking extension of time for completion of the commission's work "with additional members being appointed to the commission to restore a proper balance."

Leader of Catholic women warns against 'rights' bill

WASHINGTON — (NC) — A proposed constitutional amendment for women's rights has been collecting cobwebs in Congress for 47 years, but it's about to come out of the attic.

If it does, it could produce a revolution in the country's laws with such consequences as:

• Women drafted into the armed services.

• Men permitted to collect alimony and child-support payments from divorced wives.

ACCORDING to the National Council of Catholic Women (NCCW), however, the equal rights amendment could also:

• Destroy all the protective legislation achieved for women over the years such as

wage and hours laws.

• Have no effect on major, basic discriminations rooted in customs and prejudice.

"We've been working for the advancement of women for years, but we don't think this will do anything except destroy the legal safeguards which are necessary to women in the lower income areas," said NCCW director, Miss Margaret Mealey.

THE amendment's chief sponsor, Rep. Martha Griffiths (D-Mich.), thinks "it will pass." It would read: "Equality of rights under law shall not be denied or abridged by the United States or by any state on account of sex. Congress and the several states shall have the power within their respective

jurisdiction to enforce this article by appropriate legislation."

The lady legislator has collected 218 signatures necessary to petition the House Judiciary Committee to bring the proposed amendment out for action. She plans to force a committee on the petition Aug. 10. If the vote carries as she expects, Mrs. Griffiths hopes to muster the necessary two-thirds vote in the House for adoption of the amendment that same day.

WHILE the House has never voted on the proposed amendment to give equal rights to men and women, the Senate has passed the proposal by the necessary two-thirds vote on two occasions, in 1950 and 1953.

It has been part of the Republican Party

platform since 1940 and a plank on the Democratic platform since 1944.

Although the amendment has been introduced in every Congress since 1923, women's organizations remain divided over the measure. Disagreement, said Miss Mealey, stems mainly from two camps of women — the professionals and the non-professionals. Women who stand to lose if it is passed are workers who need protection the most, she said. For this reason, she added, trade unions have generally opposed its adoption.

If the Senate and House passed the proposal, it still could not become part of the Constitution until three-fourths of the state ratified it.

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St. Dominic's legacy to us

Early in the 13th century a young Spanish priest named Domingo de Guzman armed only with the Rosary, which according to tradition was given to him by the Blessed Mother, waged a fight with words and example against the Albigensian heretics in the south of France — this year the followers of St. Dominic observe the eight centenary of his birth.

In a letter of commendation to the Master General of the Order of Preachers on the occasion of the centenary Pope Paul VI wrote: "Because of their loving filial devotion to her, (Blessed Virgin) the Dominicans have become, over the centuries, the sons and daughters of the Blessed Virgin Mary of the Rosary."

AND in the Archdiocese of Miami, as in dioceses throughout the world, Dominican priests and Sisters will participate in special devotions honoring the founder of the Order of Friars Preachers who formed the world-wide community to combat heresy and propagate Christian truth.

A Concelebrated Mass will be offered by Father Angel Vizcarra, O.P., Assistant Vicar for Religious, at 7:30 p.m., Tuesday, Aug. 4 in St. Dominic Church, where he is pastor. Three other Dominican priests of the Province of Spain who serve as assistant pastors will also concelebrate the Mass in which Dominican nuns from the Greater Miami area are expected to participate. The homily will be preached by Father Joseph Cliff, assistant pastor, Our Lady of the Lakes Church.

Continuing today in the

footsteps of St. Dominic in making major contributions to scholarship in the fields of philosophy, theology and Church renewal are thousands of priests and Sisters, including eight Dominican priests and almost 200 nuns in South Florida.

Adrian Dominican Sisters, the first of the Dominican communities to serve in Florida, now have 158 nuns staffing Barry College, Miami; nine elementary schools on the east coast; Rosarian Academy, West Palm Beach; and two Archdiocesan high schools in-

cluding St. Thomas Aquinas in Fort Lauderdale, named for the scholarly Dominican whose works were placed on the altar during all sessions of the Second Vatican Council.

In addition two members of the congregation are assigned to special duties at the Catholic Service Bureau in Miami and a third is engaged in special language programs for Latin-American physicians.

FOUR Dominican priests of the Province of St. Joseph with headquarters in New York are members of the faculty at Barry College

while priests at St. Dominic Church, are not only engaged in parish work but also participate in the Cursillo Movement.

For the past 10 years Sisters of St. Catherine de Ricci of Media, Pa. have been engaged in Miami in aiding the thousands of Cuban refugees who have sought freedom in South Florida. Five members of the order staff Centro Hispano Catolico, Archdiocesan Spanish Center in down town Miami. Meanwhile six other nuns of the

community conduct Mary, Queen of Apostles Retreat House for Women located in Kendall. One Sister is assigned as a coordinator in the Archdiocesan CCD program; and another is on the staff of the Catholic Service Bureau as a social worker.

DOMINICANS from other nations are also represented in the apostolate of St. Dominic in South Florida including six nuns of the Dominicans of the Holy Rosary of Bogota, Colombia who

staff St. Timothy School in Miami's southwest section; and six Dominican Sisters of Malta, expelled a few years ago from Ceylon, who are now preparing through English and education courses, to teach.

Six Dutch Dominican Sisters of Bethany are stationed at Bethany Residence for Dependent Teenage Girls and four other members of their order minister to the needs of dependent children under care in the Catholic Home for Children, Perrine.



Various communities carry on St. Dominic's Apostolate



ORIGINAL PAINTING of St. Dominic executed by Sister Mary Joseph, O.P., chairman of the art department at Miami's Barry College conducted by Dominican Sisters of Adrian.

New prior appointed at St. Leo's

ST. LEO — Father Leo R. Schlosser, O.S.B., admissions counselor at St. Leo College, has been named Prior of St. Leo Abbey.

Father Fidelis J. Dunlap, O.S.B., recently elected abbot, also announced the following appointments: Father Thomas J. McCarthy, O.S.B., subprior; Brother Jerome Reimer, business manager; Brother Joachim

Svetlosky, secretary; and Father Andrew Metzger, O.S.B., member of the senior council.

Prior Schlosser has been a member of the Abbey community for the past 17 years, 11 of which followed his ordination. In his new position he is responsible for the Liturgy as practiced at the Abbey, assumes the duties of Guest Master for the monas-

tery, and takes administrative charge in the absence of the Abbot.

He is the only priest in Florida who enjoys bi-ritual faculties, the special privileges granted by the Pope, through the Congregation for the Eastern Church and eight years ago established St. Therese Church of the Byzantine Rite in St. Petersburg.

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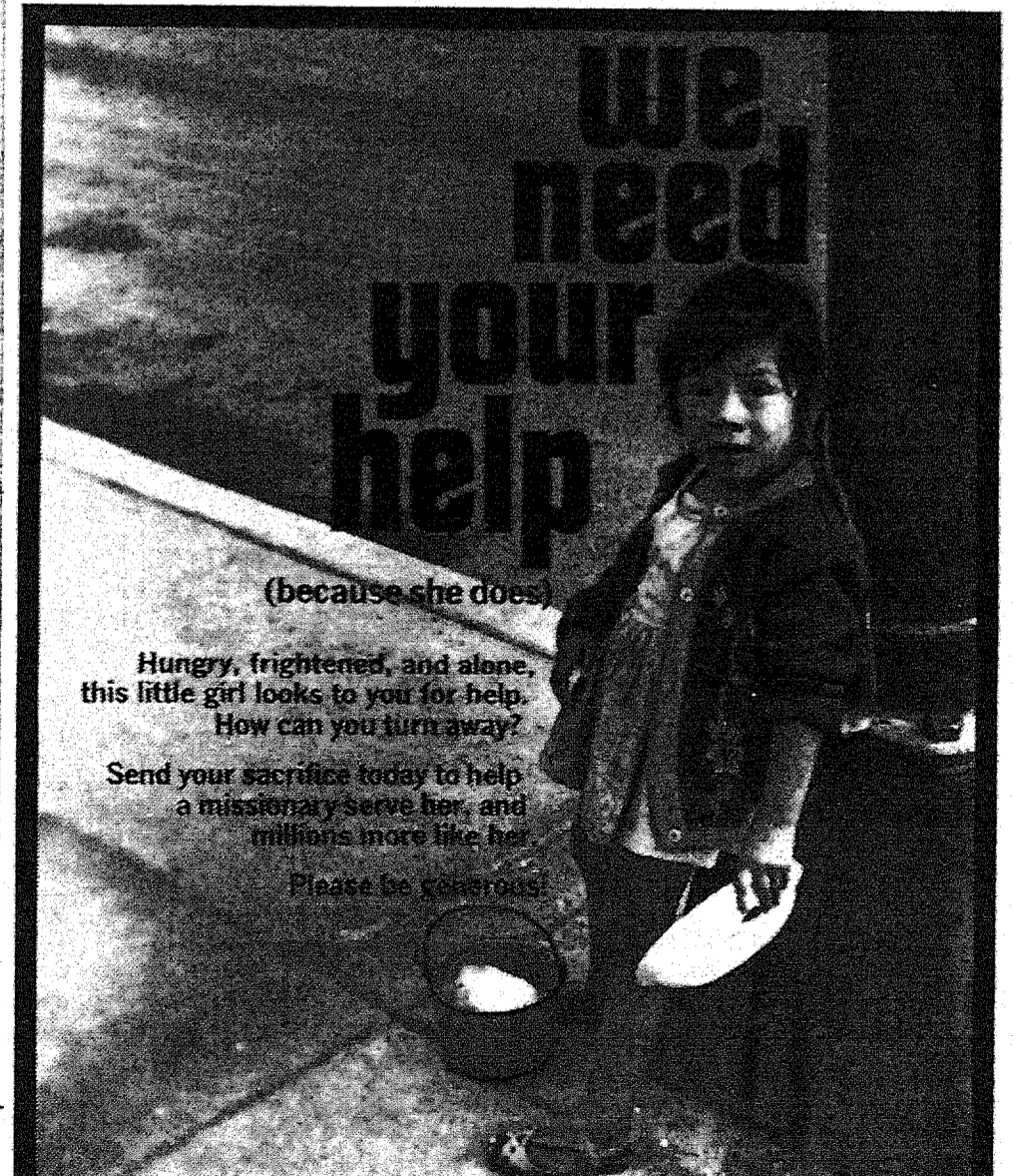
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Pompano migrant's paradise 'lost

(Continued from page 1)

One notice sent to a tenant in the labor camp this year carried the signature of R.C. Deen, director of the camp, and had the following handwritten on the bottom of the notice: "Bring in more money or your lights will be cut off and house latched until more money is pd (paid)."

Michael Bogosta, a member of the Pompano Housing Authority Board, told the Voice. "We have to remind these people somehow." He explained, "We have the power to turn the lights off, we pay for them."

In reference to the "house will be latched" phrase and another typed in on the same notice, which reads "The total due must be paid immediately or we will be forced to make you move out of the Labor Camp," Bogosta said, "We have to go through the normal eviction processes and courts."

He admitted that no notices explaining the process of eviction or tenant's rights were displayed in the rental office.

WHEN asked if all the rental receipts are dated, Bogosta said, "No dates? Dates have been put on all rental receipts as far as I know. I have made out many of them myself." One rental receipt which bears the signature of Bogosta as cashier bears only the date the money was received. It does not specify the rental period covered by the rent — such as June 5 to June 12, for example.

Asked about the lack of recreation areas and other landscaping on the land — which is now a barren acreage dotted with yellow-beige CBS structures, sand and an occasional patch of weeds — Bogosta said, "We didn't get any funds for those things. We have already told two agencies that if they wish to put in a recreation area they are welcome to."

Now the children gather to play in the streets and in mounds of sandy soil, heavy with the scent of garbage which has been

ground in for years by feet and pounding rains.

"Our funding was just for the structures and construction," Bogosta said.

In actuality, the funding was a seeming example of too little, too late. It took almost five years for the money to be appropriated in Washington after the original grant proposal for matching funds was submitted.

When the money finally did come through almost two-and-one-half years ago, the local newspapers credited Congressman Paul Rogers with the final funding due to his constant "checking up" on the progress of the request.

WHEN the money did arrive the Housing Authority was faced with the sticky problem of building 1968 structures for the same money they would have cost five years earlier when the grant was first requested in 1963.

Because building costs by this time had more than doubled, they couldn't do it. They compromised by building fewer of the same CBS buildings they had designed for the space.

Before beginning they burned all of the existing labor camp to the ground with the exception of a few larger buildings which now house administration and volunteer agencies. The old wood buildings had been deemed a fire hazard and had been without water and sewers. Tenants had used community toilets and community washrooms. They had cooked in community kitchens.

Today, more than one-and-one half years after the new structures were completed, the tenants who have spent years at the labor camp charge that the conditions haven't changed much "except that now the 'johns' are inside and the water runs and we have kitchens."

But even the newer "conveniences" have created problems, the tenants main-



LAUNDRY ON these lines will smell more of garbage that litters the sand and mud nearby than of fresh air when it is taken down and put in the house.

The rebuilt camp has been open for almost two years.

TWO TENANTS charged that many of the units are over-crowded each season because "some of the big farmers come in here and rent a bunch of the houses and then move their whole crews into just a few apartments."

Bogosta said that such things are "not a matter of policy, but occasionally a crew will come in here and we have no control over it. The farmers have no control over our homes."

"There's stealing going on here every week," one tenant charged. "I hear people shooting guns too much down here. I'm afraid that they'll steal whatever I have — which isn't much."

The people are worried and they do not understand what their rights are. They feel that the authorities won't listen to them.

A failure to communicate.

tain. "The men at the front office are real slow about fixing things around here, especially if you're a few dollars behind in the rent," one Spanish-speaking woman said.

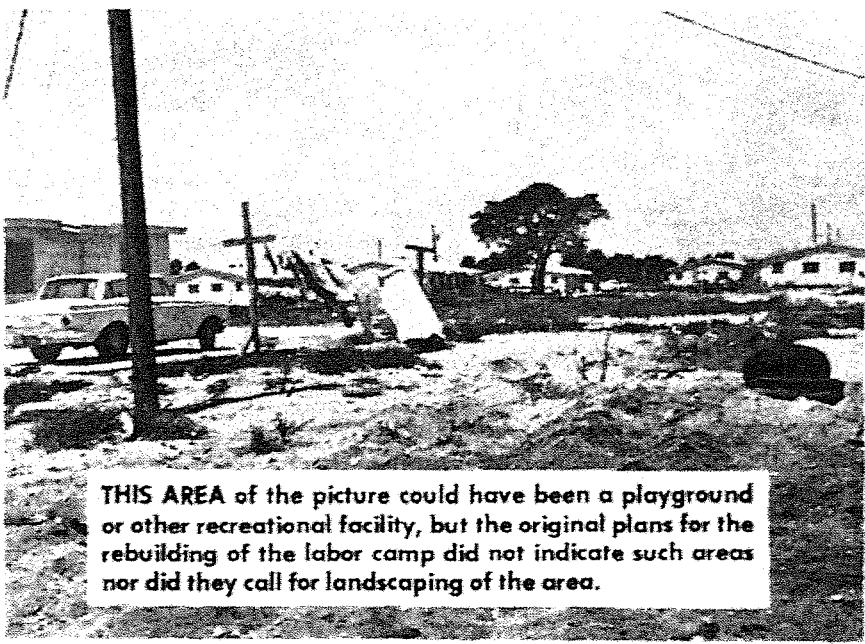
MOST of the tenants "don't want any arguments with the front office" because "we have to get along and live here." Many of them keep their mouths shut because occasionally they have to let the rent "ride" for a few weeks until odd jobs or picking fields are available. They admit they're scared. They also admit they don't know what their rights are.

Three different families said their main complaints were "no street lights, lack of police patrols and no grass."

Bogosta said that street lights are about to be installed. "We have been negotiating with Florida Power and Light for about six months and they're going to come out here and put them in as soon as they have time."



ROWS OF CBS buildings — all the same color — line the old streets and feature weeds and filthy sand for landscaping appointments in the Pompano camp.



THIS AREA of the picture could have been a playground or other recreational facility, but the original plans for the rebuilding of the labor camp did not indicate such areas nor did they call for landscaping of the area.



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Whose Tired, poor?

The term "tight money" has different connotations to many people. To the businessman, banker or broker, it signifies the market isn't as fluid as it could be, that collateral is hard to come by these days.

The man on the street discovers what it means when he attempts to buy a large item on credit — to him it is reflected in his purchases each day.

To the poor, "tight money" means "hard times." The ghetto and the slum dwellers are aware of the fact that life is harder, jobs are more difficult to find, groceries are more expensive and the "rent man" wants more money.

THIS HOLDS TRUE for the elderly who are living on fixed and, most frequently, totally insufficient incomes to meet their needs. It is to some members of these two groups that a vote this week, by the Dade County Commission, may spell disaster.

The story is told on page one of this issue of The Voice. Without a full Commission present, a move was postponed to start construction on some 552 federally funded units of housing for the poor and the aged. By a 3 to 2 vote those present elected to postpone action on building these vitally-needed living quarters.

Regardless of the reasons — and in one case the total lack of a reason for a negative vote — it would seem that the response was totally anti-septic, devoid of the required background information, and perhaps even heartless, considering the housing crisis and the consequences that may develop.

The astounding factor in this story occurred at this same meeting when the same three commissioners condemned 130 parcels of land in six urban renewal areas, thereby guaranteeing that the poor and elderly in those areas will be forced to seek homes where homes do not exist. The ghettos and slums of the Metropolitan Dade area, already packed beyond capacity with humanity, will be forced to absorb even more people who will have no say in the matter.

WHAT has this to do with "tight money?" Everything!

At midweek, the Federal government announced that it had gone \$2.9 billion into the red in fiscal 1970. It was pointed out that the deficit was worse than expected but not as bad as it might have been.

Considering the number of Federally funded housing projects that have been announced, then cancelled, during the past year, it would seem that the Dade county commission's recent vote could well jeopardize the funding for the 552 units. What better reason for reaching the conclusion that the Commission is apathetic about the projects, could the Federal government be given?

We therefore urge the Dade County Commission to take up the Housing developments at the earliest possible time — preferably at the suggested meeting on Aug. 19.

The people of Dade County are fully aware of the necessity for low-cost housing for the poor and elderly and we are sure that a vote of the full commission will reflect their sentiments.

•••

VOICE OF THE PEOPLE

Politics fine - - - but . . .

Dear Editor:

I decry Father John B. Sheerin's article in The Voice

Grape boycott a worry

Dear Editor:

We have no financial investment in the grape industry. Our concern is the right of the grape workers to accept or reject the United Farm Workers Organizing Committee as their bargaining agent and the right of the grower to sell his product.

For five years these workers (men and women) have withstood intimidation, degradation and violence by the UFWOC in its effort to force membership upon them. When these tactics failed, the boycott of California table grapes was initiated.

With pressure on the workers increasing their need for public support is urgent. We feel this support will be forthcoming if your readers are informed of the facts. Support can best be expressed by buying grapes.

Thank you very much
Dr. & Mrs. R.E. Pauley
Palm Desert, Calif.

(Now that the dispute seems to be settled and the right of the workers to join a union (and not necessarily Mr. Chavez) has been recognized — we feel our readers will be happy to be able to buy 'union' grapes. — Editor)

of July 17, berating Father Daniel Lyons's statement relative to modern priests "descending to the level of politics."

Having read many, many writings of Father Lyons, I am sure his meaning is much better founded than Father Sheerin depicts it in his very shallow criticism. Father Sheerin's defense of priests seeking secular political office by equating such political activity with the politics involved in a religious community's General Chapter is the most specious of reasoning — absolutely ludicrous, if not intending to deceive.

I AM sure most of your readers know there is no comparison — the first being a total participation in secular political activities, which is bound to interfere with the religious duties of a priest, and the latter being merely a necessary function, occurring only periodically, in the proper management of the internal affairs of the religious order. This is not "politics" in the sense that the Associate Editor of "America" magazine, Rev. McLaughlin, is engaged in running for the office of United States Senator in the State of Massachusetts. (Incidentally, in my estimation, this is one more count against "America" — a magazine more devoted to politics than to religion. What has happened to the Jesuits?)

Father Lyons did not say — as Father Sheerin inferred — that politics is necessarily "dirty." All reasonable people know that politics is quite proper and necessary

and certainly not dirty — at least surely not necessarily so. However, I quite agree with Father Lyons that men trained and ordained to the very special calling of the priesthood should remain in the practice of this noble vocation for the service of God and man. They have ample opportunity to speak out against the evils in our society, without a total involvement in politics.

SURELY there are able laymen well qualified to fill secular positions, without priests having to leave their very necessary vocations, for which they have been trained at great expense, in the teaching of religion and ministering to the spiritual welfare of souls.

Sincerely,
T. Chambers
Miami

THE VOICE

The Most Rev. Coleman F. Carroll
Archbishop of Miami
President
The Voice Publishing Co., Inc.
Rt. Rev. Msgr. James J. Walsh
Editorial Consultant

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Editorials



TRASH MOUND on NW 26th Street between First and Second Avenues mars what is otherwise a well-kept neighborhood.

An island in the sun?

Mountains of trash, scrap and garbage are fast inundating the little colony of Puerto Ricans who made their "island in the sun" in the Northwest section of Miami.

The residents of many streets in the area — especially NW 24, 25 and 26 Streets — have carefully collected their trash and placed it in piles for collection by the City of Miami Sanitation Department.

HOWEVER, circling the area around the Archdiocese of Miami's Centro Puertorriqueno, at San Juan de Puerto Rico Mission, a relatively poor neighborhood, are mounds of refuse that have gone unattended for weeks by the City of Miami Sanitation Department.

Father Emelio Ordax, director of the Mission, explained that he has repeatedly called the sanitation department and they have thus far sent only one truck to collect what will "fill many, many trucks."

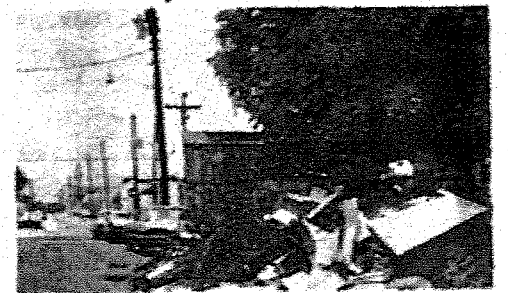
THE Sanitation Department "usually sends a truck out here about every two months," Father Ordax said. This means that trash must stand as an eyesore for many weeks before it is picked up and disposed of.

The problem, Father Ordax exclaimed, is "nobody seems to be listening in all the departments I have called."

It would seem in a city that now has one of the highest tax structures in the world, that the poor would be given the same consideration as the rich in the matter of



ANOTHER PILE of trash on NW 26th Street and N. Miami Avenue creates traffic hazard and eyesore.



TRAFFIC OBSTRUCTION is caused by a large pile of trash which waits on NW 26th Street for pickup.

trash collection. We wonder if the same kind of litter blocks the streets in Miami's affluent Bay Point section or in other like areas. We think not. Why?

•••

Sends prayer for priests

Dear Editor:

In response to Hilda P. Bryant's letter — headlined "But for the Grace of God" — you will find enclosed a prayer leaflet titled "My daily prayer for priests."

Trusting in the guidance and inspiration of the Holy Spirit, may this prayer be printed in The Voice for your many readers to keep on hand and pray daily.

The writer is trying to spread this prayer. One person told me she had been trying for two years to find such a prayer.

God love, bless and guide our priests.

God be with you,
Mrs. Mary Joseph
Fort Lauderdale, Florida

THE PRAYER

O almighty eternal God, look upon the face of Thy Christ, and for love of Him who is the eternal High-priest, have pity on Thy priests. Remember, O most compassionate God, that they are but weak and frail human beings. Stir up in them the grace of their vocation which is in them by the imposition of the Bishop's hands. Keep them close to Thee, lest the enemy prevail against them, so that they may never do anything in the slightest degree unworthy of their sublime vocation.

O Jesus, I pray Thee for Thy faithful and fervent priests; for Thy unfaithful and tepid priests; for Thy priests laboring at home or abroad in distant mission fields; for Thy tempted priests; for Thy lonely and desolate priests; for Thy young priests; for Thy aged priests; for Thy sick priests; for Thy dying priests; for the souls of Thy priests in purgatory.

But above all I commend to Thee the priests dearest to me: the priest who baptized me; the priest who absolved me from my sins; the priests at whose Masses I assisted and who gave me Thy Body and Blood in Holy Communion; the priests who taught and instructed me or helped me and encouraged me; all the priests to whom I am indebted in any other way, particularly . . . O Jesus,

keep them all close to Thy heart, and bless them abundantly in time and in eternity. Amen.

Mary, Queen of the Clergy, pray for us; obtain for us many and holy priests. (300 days ind.)

Claretian Center
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'We're not mindless'

Dear Editor:

As an elderly lady, I should pay little attention to the immature opinions of a 16-year old, but it does seem that she should be reminded that the people who attend church services are not mindless zombies nor are they deaf, dumb or blind. Church atmosphere should be as reverent and holy as possible — the Lord is present. At a Mass yesterday in Miami, a priest spoke of women who come to church "in dresses up to their necks". There is also the question of right and wrong — such as, it is right to be honest, wrong to be dishonest, right to be decent, wrong to be indecent, etc., simple elementary rules of moral conduct. Would this 16-year old defend thievery?

Sincerely,
(Mrs.) Mary DePuy
Miami

Archdiocese to staff historic St. Mary parish, Key West

(Continued from page 1)

IT WAS NOTED by Father Rene Gracida, V.G., Chancellor, that the vocations crisis now being experienced by all religious orders is similarly being felt by the Society of Jesus, which has many commitments in the South, particularly in the field of education in which Jesuit priests have traditionally had a special interest.

"The Archdiocese of Miami is in a position at this time to solve our mutual problems by being able to assign priests of the Archdiocese to St. Mary Star of the Sea Church, thereby enabling the Jesuit Province to more ably fulfill the commitments of their order," Father Gracida pointed out.

The Chancellor indicated that assignments of priests to the Key West parish will be announced in the near future.

ALTHOUGH the records at St. Mary's parish contain baptisms, marriages and funerals from the city of Key West's early beginnings in 1828, when the area was within the jurisdiction of the Bishop of Savannah, the Society of Jesus did not begin its ministrations of the parish until 1898.

Three years later, as Jesuit priests and Sisters of the Holy Names continued to care for the victims of Yellow Fever which ravaged the area, the first church, built in 1851 by the Bishop of Savannah was burned to the ground by an arsonist.

While Masses were celebrated at the nearby Convent of Mary Immaculate, where a hall had been erected by the government to serve as a hospital during the war with Spain, funds were gradually collected for a new church which was dedicated at the corner of Truman St. and Windsor Lane by the Bishop of St. Augustine in 1905.

FROM 1900 to 1916 the Society conducted a Jesuit College, which was discontinued due to low enrollment; and in the early 1900's the priests also gave spiritual comfort and material aid to needy families during the cigar manufacturing strikes; through hurricanes including the 1919 storm which raged for 17 hours; and the infamous blow on Labor Day in 1935; and during epidemics of dengue fever, influenza, measles and

mumps. moving by freight cars to Catholic Relief Services in New York which will in turn forward it to Latin America.

INCLUDED in the supplies sent by air were 400 cases of baby food, 80 cases of blankets and 80 cases of medicine. Two boats which sailed from Miami carried 53 cases of baby food, 150 cases of canned goods, 26 cases of medicine, three bales of blankets, 45 hospital beds, two hotel beds, 15 mattresses, 2,050 cases of sanitized clothing, 85 cases of blankets, five complete oxygen tent systems and three infant incubators.

En route to CRS are 149 cases of food, three cases of medicine, 6,054 cases of blankets and clothing, 240 hair mattresses, 1,500 down pillows, and one hospital bed, all of which were loaded into four 50-foot box cars where, Renz said, "They were packed so tight we had trouble closing the doors."

Renz commended the enthusiastic attitude and untiring efforts of volunteers who sorted and packed donations from people throughout South Florida during the past few weeks. "They did a marvelous job," he pointed out, noting that his volunteer crew included 19 members of St. Timothy CYO and one youth from Florida State University; 72 workers from Holy Rosary parish, Perrine, and volunteers from Immaculate Conception and St. Kieran's parishes. "Seven people came regularly from Holy Family parish and brought their families with them to work," he added.

In particular Renz cited the personnel of Ryder System, Inc. who, he said, "dedicated themselves so completely to this work. Some 140 tons of food, clothing, medicines, and hospital supplies were picked up, repacked, and dispatched to the stricken people in Peru in some five weeks immediately following the catastrophe."

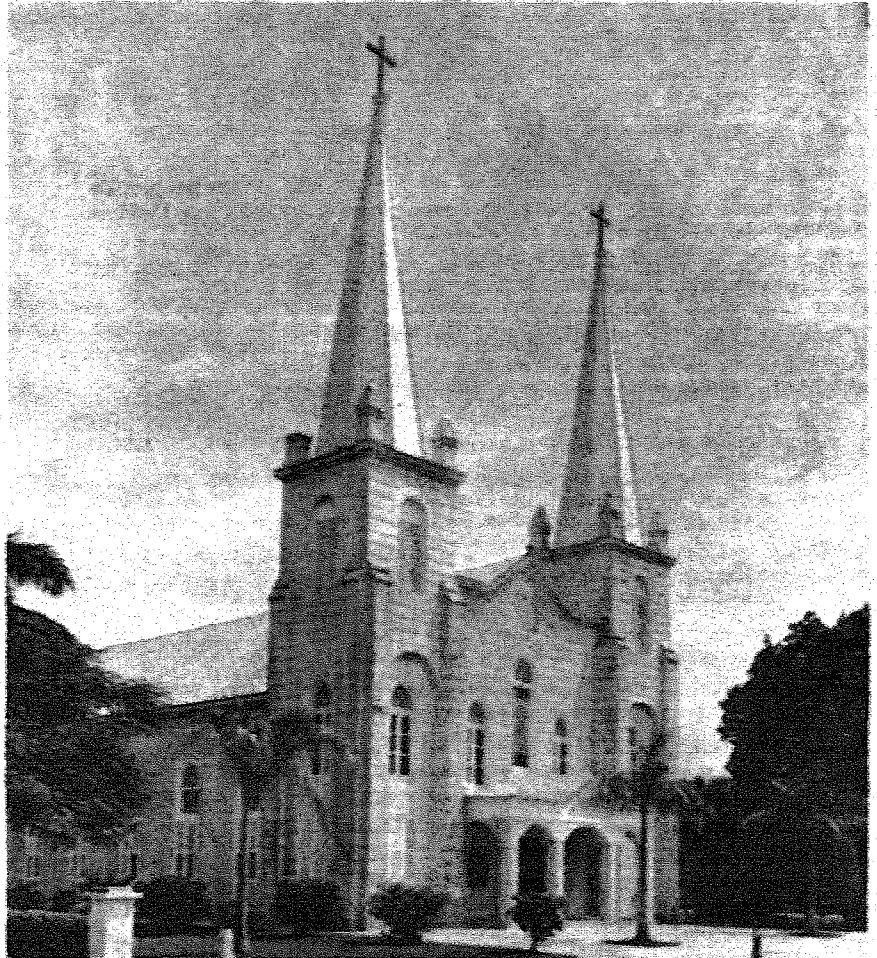
pointments were not great."

AT Soar Adult Center on 100 NW 83rd St., recreation leader Bobby Britton said the commission's action was no disappointment to the participants at this center because all of them were white and most of them lived outside the area and probably none of them would live in public housing. "I suppose they have some feeling against public housing," he said. . . . "Most of these people are over 50."

In addition to Matheson, the commissioners voting against the projects were Mary Foote and Dr. Ben Sheppard. Mrs. Foote did not elaborate on the reason for her vote but Dr. Sheppard said he objected to increasing the already dense population of Negro areas.

"These projects in question are not in areas of dense population," Carey said. "They are also integrated areas."

The reason these particular sites were selected was because of earlier complaints by some black leaders that all public housing was being crowded into black areas, Carey said.



St. Mary Star of the Sea Church, Key West

bished in 1940 and in 1959 a new rectory was completed and blessed by Archbishop Carroll.

The influx of Cuban refugees in the early 1960's brought many of the exiles to Key West by boat where Jesuit priests from the parish offered their assistance.

Quake aid fund swells

(Continued from page 1)

"In the midst of the after-effects of such tragedies as the recent earthquake in Peru, there are episodes of community involvement which will be long-remembered," Father Nevins said. "For example one will easily recall the volunteer efforts of neighborhood families throughout the eight counties of this Archdiocese, where people of different religious faiths, rich and poor alike, united in gathering together clothing, canned goods, and medical supplies for those whom, most likely, they will never know or see.

"Then again," the priest continued, "the combined efforts of adults and youths meeting at designated locations and working together for long tedious hours boxing these gifts pointed up the compassion which both age groups have for the victims of such a disaster."

In Father Nevins' opinion the example set by youngsters who willingly gave up their weekly allowances to help needy youth in Peru can hardly be forgotten by this generation. "As a result of this awful calamity, we in America were reminded of our Judaic-Christian belief to love and help one's neighbor. We are thankful to God for the opportunity to express this love for our Latin American brothers and sisters," he stated.

The Archdiocese of Miami Relief Drive will continue until Sept. 1, Father Nevins added, reminding that donors may send their contributions to any Catholic church in South Florida. Checks may be forwarded to the Catholic Service Bureau, 1325 W. Flagler St., Miami, Fla. 33125.

Archbishop Carroll who serves as chairman of the committee and Father Nevins will be guests of honor during "Peru Night" on Saturday, Aug. 1 at the DiLido Hotel, Miami Beach, where proceeds will be donated to provide permanent relief sources to boys and girls whose parents were killed in the Peru tremor.

SPONSORED by a newly-organized group of Peruvian women led by Mrs. Carlos de Vizguerra, wife of Miami's Peruvian Consul, the benefit will include a dinner of Peruvian delicacies and a special program of entertainment.

A group of singers and dancers known as "Conjunto Jueves," who were recently the recipients of a gold medal in Mexico City during a folklore music contest, will perform for guests. A fashion show featuring Peruvian costumes will also highlight the evening's program, which begins at 6 p.m. Reservations may be made by calling 377-9032.

According to Larry A. Renz, St. Michael's parish, who is secretary of the Miami Particular Council of the Society of St. Vincent de Paul and served as coordinator of the Archdiocesan relief campaign, a total of 289,291 pounds of relief supplies have left Miami for Peru by boat and by air. The most recent shipment is

Action on housing urged

(Continued from page 1)

TURNKEY is quicker, faster, and relies upon private enterprise, Carey said.

None of the commissioners could be reached for comment because they spent much of this week at a conference in Atlanta.

"People were disappointed," said Leroy Rahming, community organizer of the Homestead office of the EOPI (Economic Opportunities Program, Inc.).

In relating further the sentiment of South Dade residents who might use the proposed public housing there, he said the county commission did not bring about a change the people had hoped for, but this is usual.


Mrs. Patricia Clegg, vice president of the Self Help Community Council and vice president of the Edison Little River Advisory Board, spoke about reaction to defeat of the project scheduled for 83rd St. and Miami Ave., which is near Edison Community Center.

"Public housing has been such a disappointment," Mrs. Clegg said, "that expectations were not high, so therefore disap-

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Around the archdiocese

New names added to boards at Barry

New appointments to the Lay Advisory Board and the Board of Trustees at Barry College were announced this week by Sister Mary Dorothy, O.P., college president.

Named to the Lay

DADE COUNTY

Marriage Encounter for married couples begins tonight (Friday) at the Dominican Retreat House, 7275 SW 124 St., Kendall, and continues through Sunday. Additional information may be obtained by calling 445-7643.

Miss Virginia DiCristafaro, regent of the Coral Gables Circle of Daughters of Isabella, is attending the convention of the national organization in St. Louis. Accompanying her are past regents, Mrs. Hans F. Due and Mrs. Bernard DiCristafaro, and Mrs. Joseph Cecchine.

Miami Catholic Singles Club dance begins at 9 p.m. Saturday, Aug. 1, at Robin Hood Inn, 3601 Biscayne Blvd. Members and non-members will be welcomed. Music by a live band.

Memorare Society for Catholic widows and widowers will meet at 8 p.m. Friday, Aug. 14, at St. Dominic parish coffee shop, 5909 NW Seventh St. Additional information may be obtained by calling 274-0244 or 666-0847.

BROWARD COUNTY

Annual picnic for children of members of K. of C. Council 4955, Pompano Beach, will be held at 1 p.m. Sunday, Aug. 2, at Pioneer Park in Deerfield Beach. Games and refreshments will be included.

Joseph Massarella was installed as grand knight of the Council during an installation dinner last Saturday. Other officers are Al Vincent, deputy grand knight; Edward Gross, chancellor; James Milford, warden; Edward

Advisory Board were Miss Vivian Decker, senior vice president, First Federal Savings & Loan Assn.; Milton Gaynor, vice president of the Washington Federal Savings & Loan Bank of Miami Beach; and Victor de Mattia, retiree.

Four Lay Advisory Board members who will now serve on the Board of Trustees are John H. McGeary, land developer; Ralph Renick, vice president for news, WTVJ-TV; Ralph D. Kresge, retired executive of Kresge Co.; and Shepard Broad, financier and banker.

Three Adrian Dominican Sisters also named to the Board of Trustees are Sister Ann Duggan, O.P., former college dean of students, who is now a member of the Provincial Team of St. Rose of Lima Province of her congregation; Sister Mary Francis Coleman O.P., Overseas Mission Coordinator with headquarters in the Dominican Republic; and Sister Maria Amabilis Reilly, O.P., candidate for a doctorate at Florida State University.

The 17th member of the Board of Trustees is Mrs. F.K. Buckley, a civic leader in Fort Lauderdale.

Millar, financial secretary; Iggy Ivan, treasurer; Warren Castiline, recording secretary; Harold Saulnier, advocate; William Capbell and Richard Bryant, inside guards; Joseph Dowling and Charles Clermont, outside guards. Elected to the board of directors were Walter Millar, Ozzie Bencic, Robert Parton and Edward Divine.

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- MONDAY: Country Fried Swiss Steak with Pan Gravy... 2.45; Old Fashioned Chicken and Dumplings... 2.35
- TUESDAY: Roast Loin of Jersey Pork with Dressing & A.S... 2.35; Yankee Pot Roast of Beef Jardiniere... 2.55
- WEDNESDAY: Braised Tender Lamb Shank Dressing & Mint Jelly... 2.55; Old Fashioned Chicken and Dumplings... 2.35
- THURSDAY: Baked Short Ribs of Beef Jardiniere... 2.55; Baked Pork Chop with Dressing & A.S... 2.35
- FRIDAY: Roast Leg of Lamb with Dressing & Mint Jelly... 2.75; Baked Florida Grouper Lemon Butter Sauce... 2.35
- SATURDAY: Creighton's Ranch Steak with F.F. Onion Rings... 2.85; Breaded Tender Veal Cutlet with Tomato Sauce... 2.35
- SUNDAY BRUNCH... 2.40

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Law enforcing agencies receive federal grants

SPECIAL TO THE VOICE
Three federal grants from the Department of Justice to agencies in Florida to aid in fighting organized crime and to implement civil disorder enforcement were announced this week in Washington.

The Miami Police Department has been granted \$150,000 to establish an organized crime control program which is to consist of six new investigative teams for surveillance, and vice and narcotics control.

The funds will also be used for a public education program and a training workshop for all officers.

The Florida Inter-Agency Law Enforcement Planning Council — a cooperative effort between police units across the state which is headquartered in Tallahassee — will receive \$38,750 for its planned civil disorder technical assistance project designed to benefit officers throughout Florida.

The Dade County Public Safety Department is slated to receive \$75,550 in federal funds to recruit and train new personnel for its organized crime bureau.

The money will also go toward a series of training conference for its personnel and neighboring police departments.

Attorney General John N. Mitchell announced all three grants from the Law Enforcement Assistance Administration (LEAA) as part of more than \$3.5 billion granted to states for various purposes.

The grants come from a \$32.25 million special action fund which the LEAA awards at its discretion.

New voters permitted to pre-register

Residents of Metropolitan Dade County who will meet eligibility requirements to vote before Nov. 3, but after the registration books close Aug. 8, can pre-register if they wish to cast ballots in the September primaries and November general election.

To be qualified to vote in Dade County, a person must

be a United States citizen, at least 21 years of age, a permanent Florida resident and have lived in the state for one year and the county for six months.

According to Martin Brateman, supervisor of elections, those previously registered who have voted within the last two years need not re-register. Persons who have moved must notify Brateman's office by mail of their new address. Those who have changed their names must appear at one of the special offices opened throughout Dade County for the voters' convenience.

Offices open through Aug. 9 from 9 a.m. to 5 p.m. on Monday, Wednesday, Friday and Saturday and from 9 a.m. to 9 p.m. on Tuesday and Thursday, include Justice Bldg., 1351 NW 12 St., Hialeah City Hall, North Miami City Hall, North Miami Beach City Hall, Miami Beach City Hall Annex and the Coral Gables City Hall.

CCD course is scheduled
An introductory course for CCD teachers and helpers begins Tuesday, Aug. 11, in the conference room of the Cathedral rectory.
Both theory (vision) and method (tactics) will be included in the six-week course, which will be conducted two evenings each week. Registration should be made by calling 759-4531 before Aug. 5.

VOICE Dining Guide

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Julius Caesar's
HOME OF THE ROMAN STEAK
Private dining room available to parties
4901 East 4th Avenue Hialeah, Florida
Julius Caesar Lusardi Phone 681-6633

Tony Sweet's
MIAMI BEACH'S SMARTEST RESTAURANT
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SERVING CONTINUOUSLY SUNDAY—FROM OPENING TO CLOSING
• Miami—St. Clair's Holiday, 8288 Biscayne Blvd.
• N. Miami—12740 Biscayne Blvd.
• Hialeah—400 W. 49th St. & Red Road
• Ft. Lauderdale—928 N. Fed. Hwy. (opp. Sears)
• Ft. Lauderdale—3891 W. Broward Blvd. (Westgate Center)
• Ft. Lauderdale—2394 E. Sunrise Blvd.
• Pompano Beach—3261 N. Fed. Hwy. (U.S. 1) Shoppers Haven
• Pompano Beach—2715 Atlantic Blvd. (Intra-coastal Waterway)
St. Clair's
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Special Children's Menu
OPEN 12 NOON - LOUNGE Selection of over 150 Entrees
Businessmen's LUNCH
Roast Long Island Duckling — Prime Rib — Sausage — Scungilli — Frog Legs — Pompano — (Lobsters: Live Maine, Fla., Bangsh, African) Polpo Scampi — Shad Roe — Stone Crabs — Soft Shell Crabs — Smelts — Mackerel — Kingfish — Pasta — Gnocchi — Sweetbreads — Osobucco — Lasagna — Manicotti — All Italian Ices & Pastries Made on the Premises — Cannoli — Stiglatelli — Torta di Ricotta — Cassata — Birthday & Anniversary Cakes
Banquet Facilities, Miss Marcel JE 8-2285 or JE 2-2221
2nd Street & Collins South End Miami Beach JE 8-1267 — JE 2-2221

TONY'S FISH MARKET
SEAFOOD RESTAURANTS
LUNCHEONS DINNERS from 2.45
FISHBORD—Ft. Lauderdale & Key West Only
Array of Hot & Cold Seafood and Meat Dishes Served from Noon to 3 P.M., except Sunday
\$2.25 complete including dessert and coffee
Cocktail Lounges Private Dining Rooms
Miami Beach 79th St. Causeway Tel. 865-8688
Ft. Lauderdale 17th St. Causeway (Across from Port Everglades) Tel. 525-6341
Key West #1 Duval St. Tel. 296-8558

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JACK'S GOLD COAST
LIVE MAINE LOBSTERS
Fresh Shrimp, Clams, Crabs, Steamers, Oysters
FISH FRESH DAILY
3895 SHIPPING AVE.—near Bird & Ponce
DINNER 5:30 - 10 446-8838 Closed Sunday
LUNCH 11:30 - 2 except Sat.
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CUT ME OUT

Dateline: Washington 1970 census likely to disclose new trends, challenges

By BURKE WALSH

WASHINGTON —(NC) — Interest is mounting steadily in the findings of the 1970 census, which will be available by the end of this year. Some over-all preliminary findings may be ready in a few weeks.



BURKE WALSH

These every-ten-years national head counts reveal a great deal more than the total population of the United States, which is expected to be about 205 million this time. It shows great broad trends in national life. While it suggests some challenges it does not, of course, provide the answer.

Information that has come out piecemeal over the last few months, and expected to be confirmed in the final report, gives an indication of how things are.

THE trend toward suburban living noticed for some years is continuing apace, and three-quarters of the population growth observed in the last decade was in metropolitan areas, virtually all of it outside central cities.

This fact, it is already agreed, will lead to a further redistricting of election areas to choose members of the U.S. House of Representatives and state legislatures, with a resulting increase in representation from suburban districts and a decline in representation from inner cities. It probably will lead also to a loss to central cities in federal and state aid funds distributed on a population basis.

The farm population declined 33 percent in the last decade. The number of Negro farm workers went down 50 percent.

Blacks migrated in large numbers to central cities, where 55 percent of the black population now lives. The white population in central cities declined by more than 2 million in the last decade, while the black population in these areas increased by 2.5 million.

Negro families earning more than \$8,000 a year increased from 15 percent in 1960 to 32 percent in 1968, and those earning more than \$15,000 rose from 2 to 6 percent. The number of Negroes in professional and technical employment more than doubled, while the increase in the number of whites was 41 percent.

DESPITE these gains, the report is expected to show that the average Negro family earned less than two-thirds what the average white family makes; that Negroes in the last decade were three times as likely as whites to be poor, more likely to be unemployed, less likely to be in college.

The Census Bureau has received many complaints from city officials and chambers of commerce, protesting that preliminary reports showing population declines in their localities just have to be wrong. But the Census Bureau points out that local surveys themselves can be deceptive; that increased automobile registrations can mean more two-car families and not necessarily more people; that more housing units can mean fewer people living in individual homes, with young people striking out on their own; that increases in school enrollments in some areas can mean decreases in other places.

Some of the areas facing a loss of representation and aid funds point out that the 1960 Census neglected to count some 5.7 million persons, about 3 percent of the population. But Census Bureau officials expect the 1970 Census to be the best and most complete ever.

U.S. appeals decision upholding objector

WASHINGTON — (NC) — Justice Department lawyers have appealed to the Supreme Court to overturn a U.S. District Court judge's ruling that the draft law is unconstitutional because it forces Catholics to choose between their beliefs or prison.

In a decision handed down in favor of James F. McFadden of San Francisco, Judge Alfonso J. Zirpoli of the ninth district court threw out an indictment brought against McFadden in February for failing to report for induction.

Judge Zirpoli said that under the first amendment's guarantees of the free exercise of religion, the government cannot force a man to act against his conscience.

AS a result, the judge

said, McFadden's conscientious objection to the Vietnam war based on his application of traditional Catholic just war principles should be allowable under the law. Since it is not, the law is unconstitutional.

The Justice Department's appeal will be brought before the high court when it reopens in the fall. Observers believe the McFadden case will be tied to two other conscientious objection cases on the court's docket.

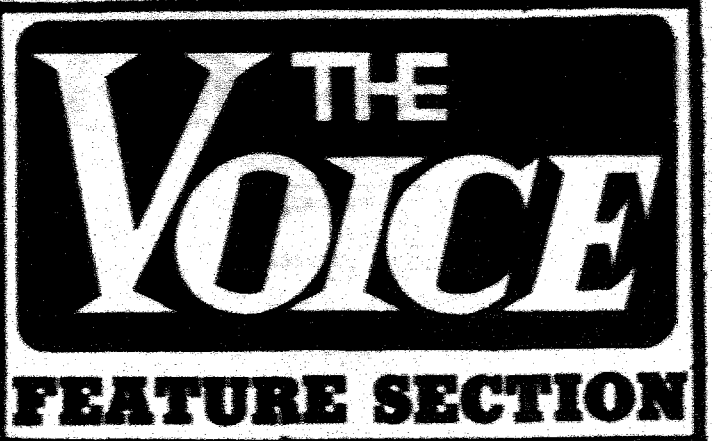
Catholic moral teaching — reinforced by a November, 1968 statement by the U.S. bishops — traditionally allows objection to a given war on the grounds that it is unjust. American law, however, only allows for absolute pacifists to qualify as conscientious objectors.

Hi Mom!

Hi Father!



Mother and son, Sister and Father. Sister Mary Denise strolls on the grounds at Marycrest Convent, Monroe, N.Y., with her son, Father Paul Jacobi, resident chaplain at St. Francis Hospital in Poughkeepsie, N.Y. Sister Mary Denise (Amelia Jacobi) joined the Parish Visitors of Mary Immaculate order after the death of her husband Peter. Father Jacobi, 42, was rector of two Divine Word seminaries, at Ferrysburg, Ohio, and at Tchny, Ill., before his current assignment. They are natives of West Allis, Wisc.



My college-'a grove'

By FATHER ANDREW M. GREELEY

After the columns I have written recently on the state of higher education, it would not be unfair to ask of me how I would run a college if I had one of my own. It is relatively easy for me to answer this question because there is no more prospect of my having a college of my own than of having a parish of my own or anything else but IBM printouts of my own.



FATHER ANDREW M. GREELEY

However, I subscribe to the "college as grove" theory of my colleague, Howard Becker. If I had a college of my own I would assign each of the professors a tree. The professor would at certain specified hours each day, or several days a week, appear in the shade of his tree accompanied by his secretary and research assistant, the former to bear him copious supplies of tea (warm in the morning and iced in the afternoon) and the latter to bring him computer readouts, books from the library, and a daily copy of "The New York Times."

WHILE he was sitting under his tree, the professor would talk to his secretary, to his research assistant, to himself, and to anybody who might happen by. He would talk, as most professors do anyhow, of the things on which he was working or in which he was interested. Presumably, he would be joined by students who would be interested in talking about these same subjects and listening to the professor talk.

If the students were interested in doing further reading in the subjects about which they and the professors had conversed, the professor would be only too happy to present them with a reading list. Furthermore, if the student's interest in the subject was so great that he was moved to write a paper on the matter in hand, the professor would be delighted to evaluate the paper and make constructive recommendations for its improvement.

When the appointed time was over the professor would gather up his books, his readouts, his secretary, his

research assistant, and return to his ivory tower with the promise to the students that he would return to the shade of the tree on the next appointed day at the appointed hour and they might then continue their delightful discussion. He might even recommend to some of the students that there are other professors in the grove who are likely to be talking about related subjects, and that the students might be well advised not merely to sit under his tree but also to seek out the shade of the trees of some of his colleagues.

THIS is about all that would go on in my college, at least after the freshman year which would be essentially a year in which the student learned about the grove, what went on under the various trees, and who were the appropriate professors to talk with to accomplish whatever the student's goals were.

To facilitate the student's ongoing search through the forest, I would even assign certain trees to be at the disposal of guides who would either lead the student through the forest or provide him with maps that would enable him to seek out the appropriate trees.

The student would be guaranteed four years of free wandering through the forest, though at the end of four years (of elapsed time; he would certainly take a year off, or two years, or three years, or five years anytime he wanted) the student would be barred from the forest save for occasional social or ceremonial visits to his old teachers.

It would be assumed that if in a four year period he did not acquire the knowledge and skills for which he had come, then he never would. Since the A.B. is considered important in our society, we would promise the student that after he has spent four full years wandering through the forest we would give him the A.B. degree.

"A-HA," you say, "but how would we be able to measure his competency? How will we know that he has really acquired the skills and the knowledge that he has claimed to have acquired?" The answer to that is we would know it the same way we really know it now, and that has nothing to do with his grade point average.

We will look at the work he has done and we would read the letters of recommendation from those professors under whose

tree he has sat. Alas, if the student has not done any work of his own, then neither the other occupants of the forest, nor people in the world outside will be able to know whether he has skill or not.

Presumably, then, he will be strongly motivated to do careful work so that both his professors sitting under their trees and future employers in that great outside or admissions officers in Graduate Groves would be able to know how much knowledge and what kind of competencies he had acquired.

This sounds, I am sure, Gentle Reader, like a wild beserk scheme. I would only point out that it is no more insane than what currently goes on in higher education. It would certainly guarantee everything that the present higher educational enterprise guarantees as far as a student's developing his capacity to think and to express himself. It would require much less in the way of bureaucracy and human suffering, and it would very likely facilitate learning rather than impede it.

THE PRINCIPAL assumption on which my academic grove is based is the notion that people learn only because they want to learn and not because they are forced to do it in order to obtain grades, credits, and degrees. If somebody does not want to learn, then there isn't much point in his coming to the forest, save perhaps to encounter members of the opposite sex also wandering through the trees. And there is no point wasting his time or the faculty time in anything wise if the student's only reason to come to college is to find a mate. I am willing to expend time and energy of my faculty members only on those who are interested in learning.

I suspect that would include most young people, and if the foolish constraints of the present system of higher education were abandoned, most of them would demonstrate far more interest in sitting under the tree talking with their professors than they do now.

But to repeat, even if considerable number of them never venture into the forest save at night, the educational effects would certainly be no worse than the present system of higher education, and the students would have no pent up animosity and anger which would make them want to burn down the forest.

'Once Before I Die'

...seven amateur mountaineers scale a peak to prove more than the 'because it's there' cliché

When asked about the why's of their unusual avocation, mountain climbers are supposed to offer the usual reply: "Because it's there." The answer is a cliché, of course, but more than that, it doesn't tell us much about mountain climbing, other than to make it clear that there is some sort of irresistible challenge involved. What lies behind that challenge and the kind of men that accept it are the subject of "Once Before I Die," a color documentary special to be aired Thursday, Aug. 6 (8:30-9:30 p.m. EDT) over the NBC TV network.

"Once Before I Die" captures the flurry and excitement of a major climb undertaken by seven amateur mountaineers—a judge, a lawyer, a court reporter, an electrical engineer, a college student, and two skiers. Their dangerous assault on Koh-I-Tunday, a 20,000-foot peak in the Hindu Kush range in Afghanistan, is the exciting and eye-opening focal point of the film.

The picture, described by the network as an "actuality special," was shot by Michael Wadleigh, a young film maker whose first feature film, Woodstock, a semi-documentary of the last summer's musical happening at Bethel, N.Y., is bound to be

one of the biggest and most controversial hits of the movie year. Like Woodstock, "Once Before I Die" focuses mainly on the action itself but adds an extra dimension by taking close looks at the people involved as they prepare for the climb, as they work at their various occupations, and as they relax at home with their families.

The intended effect, to make the climbers seem "real," works well indeed. And on the slopes themselves, Wadleigh's careful use of synchronized sound-recording equipment—which added considerably to the pack he had to lug around on his back—helps bring the climb alive. "Once Before I Die" gives us an opportunity to see close up just what it is that makes men climb mountains, and we can watch it all from the relative safety of our own homes.

SAIGON — (NC) — Supporters of the National Liberation Front of Vietnam, who maintained in Europe and America that the front is not communist, should have heard the front's No. 2 leader in a recent broadcast over Liberation Radio.

In his broadcast, monitored here, Dr. Phung Van



FROM SKI slope to mountain top was the route taken by professional skiers Dick Erb and Jeff Dozier who were two of seven amateurs shown in the unique mountain-climbing documentary.

"Once Before I Die," color on NBC. Thursday, Aug. 6, 8:30 p.m. in (NC News Service)

'Front' Shows Red Tendencies

Cung, who said he represented 14 million Southern compatriots, the National Liberation Front Central Committee and the Republic of South Vietnam's Provisional Revolutionary Government, sincerely thanked the "glorious Chinese Communist party, the Chinese People's Republic govern-

ment headed by the beloved and venerated Chairman Mao, and the 700 million brotherly Chinese people for their wholehearted assistance and great and valuable support for our people's anti-U.S. national salvation struggle."

AUGUST						
S	M	T	W	T	F	S
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

NETWORK PROGRAMS OF SPECIAL INTEREST

Sunday, Aug. 2, 11:30 a.m.-12:00 noon — **DISCOVERY** — "The Sponge Fishermen" — The sponge docks in Tarpon Springs, Fla., and the Gulf of Mexico provide the sun-bright setting for this week's youngster oriented program. Co-hosts Bill Owen and Virginia Gibson take us aboard for a trip with Florida's sponge fishermen. (ABC)

Sunday, Aug. 2, 1:30-2:00 p.m. — **GUIDELINE** — "The Drug Age" — Part One: "It Could Happen To You" — First in a series of four programs focusing on drug abuse and the young. Father Daniel Egan, S.A., of Village Haven, N.Y., is series moderator. (NBC)

Sunday, Aug. 2, 8:00-8:30 p.m. — **CHICAGO FESTIVAL** — Featuring the Red Garter Banjo Band (FTN-CH.2)

Sunday, Aug. 2, 8:30-9:00 p.m. — **SCIENCE AND SOCIETY** — Dr. Jonas Salk discusses his discovery of the polio vaccine and his present studies on a cure for cancer.

Monday, Aug. 3, 9:00-10:00 p.m. — **NET JOURNAL** — On the 25th anniversary of the bombing of Hiroshima and Nagasaki, a film made in Japan following the dropping of the A-bomb is released for the first time. (FTN-CH.2)

Monday, Aug. 3, 10:00 p.m. — **ON BEING BLACK** — "Basis of Need" stars Al Freeman, Jr. (FTN-CH.2)

Monday, Aug. 3, 10:30-11:00 p.m. — **NOW** — "Help" — News documentary program this week visits a city in North Carolina for a look at how the city's white businessmen are helping black businessmen establish their own concerns. (ABC)

Tuesday, Aug. 4, 7:30-9:30 p.m. — **TUESDAY NIGHT MOVIES** — "Anna and the King of Siam" — 1946 Classic film presentation of the romantic (and true) story of a mid-19th century British widow who goes to Bangkok to tutor the king's son. Irene Dunne stars as Anna, and Rex Harrison plays the Siamese monarch. (CBS)

Thursday, Aug. 6, 7:30-8:00 p.m. — **ANIMAL WORLD** — "The Dragons of Komodo" — Wildlife adventure traces the life of the Komodo dragons, the largest lizards in the world and direct descendants of the pre-historic dinosaurs. (ABC)

Thursday, Aug. 6, 8:30-9:30 p.m. — **GE MONOGRAM SERIES SPECIAL** — "Once Before I Die" — Documentary account of a mountain climbing adventure. See TV special feature article. (NBC)

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

FRIDAY, JULY 11
 10:30 a.m. (10) Golden Boy (Unobjectionable for Adults and Adolescents)
 2 p.m. (5) Miracle of Morgan's Creek (Unobjectionable in Part for All)
OBJECTION: Light treatment of marriage; reflects acceptability of divorce
 7:30 p.m. (10) All the King's Men (Unobjectionable in Part for All)
OBJECTION: Reflects acceptability of divorce; low moral tones
 8:30 p.m. (6) Walls of Jericho (Unobjectionable in Part for All)
OBJECTION: Film tends to condone actions, which in the situation portrayed in the story, are dangerous to the permanence of marriage.
 9 p.m. (4 & 11) The Third Day (Unobjectionable for Adults)
 11:30 p.m. (4) Soldiers Three (Unobjectionable for Adults and Adolescents)
SATURDAY, AUGUST 1
 12 noon (6) See 8:30 p.m. Friday
 1 p.m. (10) Virginia City (Unobjectionable for Adults and Adolescents)
 2 p.m. (11) Double Deal (Unobjectionable for Adults and Adolescents)
 2 p.m. (6) Flaming Feather (Family)
 2:30 p.m. (4) Tarzan's Revenge (Family)
 4 p.m. (6) See 8:30 p.m. Friday
 4 p.m. (4) Scudda-Hoo, Scudda Hay (Family)
 6:30 p.m. (6) See 2 p.m.
 9 p.m. (5 & 7) Ambush Bay (Unobjectionable for Adults)
 11 p.m. (6) See 2 p.m.
 11:30 p.m. (10) Shadow Over Elveron (No classification)
 11:30 p.m. (4) Seventh Sin (Unobjectionable for Adults and Adolescents)
 11:30 p.m. (11) Frightened City (Unobjectionable for Adults and Adolescents)
 11:45 p.m. (12) Carry on Nurse (Unobjectionable in Part for All)
OBJECTION: Suggestive dialogue and situations

11:15 p.m. (11) Station 6, Sahara (objectionable in Part for All)
OBJECTION: Low moral tone; suggestiveness in costumeing, dialogue and situations.
 11:30 p.m. (5) House of Fear (Family)
MONDAY, AUG. 3
 10:30 a.m. (10) A Woman's Vengeance (Unobjectionable for Adults and Adolescents)
 2 p.m. (6) Ladies Courageous (Unobjectionable for Adults and Adolescents)
 8 p.m. (5 & 7) Southern Fried (No classification)
 8:30 p.m. (10 & 12) Denver and the Rio Grande (Family)
 8:30 p.m. (5 & 23) Samson and Delilah (Unobjectionable for Adults and Adolescents)
 8:30 p.m. (6) Conspiracy of Hearts (Family)
 9:30 p.m. (7) Shrike (Unobjectionable for Adults and Adolescents)
 11:30 p.m. (10) Bamboo Prison (Unobjectionable for Adults and Adolescents)
TUESDAY, AUG. 4
 10:30 a.m. (10) Edge of Darkness (Unobjectionable for Adults and Adolescents)
 2 p.m. (6) Ladies Courageous (Unobjectionable for Adults and Adolescents)
 7:30 p.m. (11) Anna and the King of Siam (Family)
 8 p.m. (4) Light in the Piazza (Unobjectionable for Adults)
 8 p.m. (23) Lone Ranger and the Lost City of Gold (Family)
 8:30 p.m. (10 & 12) Carter's Army (No classification)
 8:30 p.m. (6) Conspiracy of Hearts (Family)
 9 p.m. (23)
 11:30 p.m. (10) Shock-Proof (Unobjectionable in Part for All)
OBJECTION: Insufficient moral compensation

WEDNESDAY, AUG. 5
 10:30 a.m. (10) Once Upon a Honeymoon (Unobjectionable in Part for All)
OBJECTION: Plot reflects acceptability of divorce
 2 p.m. (6) Ladies Courageous (Unobjectionable for Adults and Adolescents)
 8:30 p.m. (6) Third Voice (Unobjectionable for Adults)
 9 p.m. (23) Contest Girls (No classification)
 11:30 p.m. (10) Last of the Mohicans (Family)
THURSDAY, AUG. 6
 10:30 a.m. (10) Janie (Unobjectionable for Adults and Adolescents)
 2 p.m. (6) Ladies Courageous (Unobjectionable for Adults and Adolescents)
 8:30 p.m. (6) The Third Voice (Unobjectionable for Adults)
 9 p.m. (4 & 11) Angel Wore Red (Unobjectionable for Adults)
 9 p.m. (23) Fast Lady (No classification)
 11:30 p.m. (10) Counter Attack (Unobjectionable for Adults and Adolescents)
FRIDAY, AUG. 7
 10:30 a.m. (10) Josephine and Men (No classification)
 2 p.m. (6) Ladies Courageous (Unobjectionable for Adults and Adolescents)
 8 p.m. (10) A Song To Remember (Unobjectionable for Adults and Adolescents)
 8:30 p.m. (6) Conspiracy of Hearts (Family)
 9 p.m. (4 & 11) Tarzan and the Valley of Gold (Family)
 11:30 p.m. (10) The Spoilers (Unobjectionable for Adults and Adolescents)
 11:30 p.m. (12) Viva Zapata (Unobjectionable for Adults and Adolescents)
 11:30 p.m. (4) Inferno (Unobjectionable for Adults and Adolescents)

SUNDAY, AUG. 2
 11:30 a.m. (7) White Warrior (Unobjectionable for Adults and Adolescents)
 12:30 p.m. (4) Mississippi (No classification)
 1:30 p.m. (6) Walls of Jericho (Unobjectionable in Part for All)
 1:30 p.m. (7) Duel At Silver Creek (Family)
 2 p.m. (11) Thunder Road (Unobjectionable for Adults and Adolescents)
 2 p.m. (12) The Climbers (No classification) and Vanquished (Unobjectionable for Adults and Adolescents)
 2 p.m. (6) Ladies Courageous (Unobjectionable for Adults and Adolescents)
 3 p.m. (7) Katie Did It (Unobjectionable for Adults and Adolescents)
 3 p.m. (10) The Killers (Unobjectionable for Adults and Adolescents)
 3:30 p.m. (6) Flaming Feather (Family)
 4 p.m. (5) Knights of Terror (No classification)
 4:30 p.m. (4) Big Circus (Family)
 5:30 p.m. (6) See 1:30 p.m.
 7:30 p.m. (6) See 3:30 p.m.
 9 p.m. (10 & 12) Seconds (Unobjectionable in Part for All)
OBJECTION: A provocative bacchanalian sequence introduces a sensational tone to this otherwise imaginative presentation of the consequences of a man's attempt to assume a new identity.

man is the king of beasts...

ingmar bergman's "the passion of anna"

max von sydow bibi andersson

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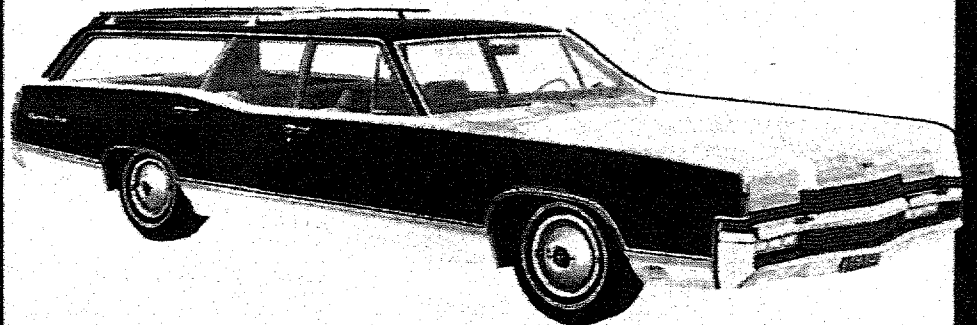
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What's the big catch in 'Catch 22' movie?

A long-awaited, near epic film of a more nearly epic WW II Novel

When Joseph Heller's apocalyptic chronicle of the insanities of modern war was first published in 1961, its outrageous probings seemed more than a little farfetched. By the Seventies, Heller's masterpiece reads more like a blue-print for today's youth.

Topical as its subject matter may seem, the novel's complex intertwining and recycling of blackly unimaginable events and the lunatic logic of its tortuous, non sequitur dialogue presented staggering problems for prospective film adapters.

Screenwriter Buck Henry and director Mike Nichols (both of Graduate fame) have managed to compress the titanic tale into a taut, two-hour film which includes virtually everything in Heller's immense novel except some of its essential humanity.

THE MAIN portion of the film narrative unfolds in very traditional Hollywood fashion in a lengthy flashback as the central character of Yossarian (Alan Arkin) lies wounded in an Air Force hospital during the Second World War. Alienated by a rich collection of weirdoes in his bomber wing who have all gone gradually mad with various war-fanned cravings for power, wealth, notoriety, and blood, Yossarian begs to be grounded because of his crazy fear of being killed.

Dr. Daneeka (Jack Gilford) readily concedes that anyone flying such dangerous bombing missions is truly insane and would be quickly grounded except for the cagily circular Catch No. 22 which counters: anyone who

wants to get out of combat duty really isn't crazy. Recovering from his wound and reflecting on the tragic insanity all about him at the base, Yossarian finally realizes the one escape from the cruel logic of Catch 22.

Despite many vibrant visual equivalents for Heller's prose, the screenplay's all-inclusive nature makes the story quite baffling at times, simply because not enough tools are provided to dig out the keys to the interlocking themes. Even at best there would be problems with the cyclical flashbacks within the long flashback, the abrupt transitions triggered by random words, and the overall surrealistic vision of the bomber wing.

Quickie review

DARLING LILI (Paramount - G) An original musical comedy that pairs the charming talents of Julie Andrews and Rock Hudson while re-creating an historical era should please audiences of all ages. Add a massive supporting cast and a generous collection of genuine World War I airplanes and automobiles to flavor the story of a London music hall entertainer who feigns romance with an Allied pilot in order to ferret military secrets for the Germans. The ingredients for a rousing, successful show are all there. How could they be wasted?

As the spying songstress, Miss Andrews does justice to irrelevant-but-melodic Johnny Mercer-Henry Mancini tunes, and she cleverly spikes her repertoire with period favor-

ites which everybody can sing. Heroic air commander Hudson, however, displays precious little forcefulness. His inability to muster emotion as a non-singing lover allows Miss Andrews to lose some of her own vibrancy. Tension, intrigue, suspense are sacrificed; the picture loses pace.

Hermes Pan has staged Lili's dances without distinction, but compensating for this is Anthony Squire's spectacular aerial choreography, as Hudson's squadron dog-fights Germany's notorious Red Baron. Lili lives — in the air — as a war movie. On the ground, however, it only pre-ages the death of filmland's multi-million dollar musicals.

BY INCLUDING

most of the book's kooky cases, Mr. Henry is unable to treat them with sufficient depth to go beyond superficial stereotypes and reach the underlying humanity gone mad under the

brutalizing effects of war. The weird excesses of the novel work precisely because the characters live and breathe so that the reader cares for them even in their monstrosities. The large, well-known cast responds quite effectively to Nichol's direction, but they remain faces which the viewer aches to know far better.

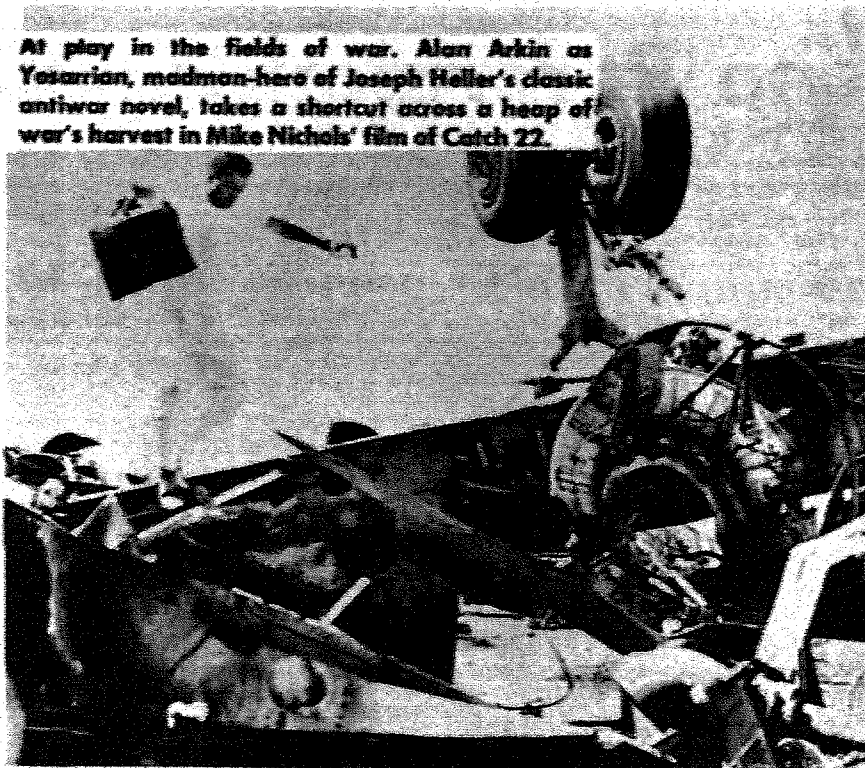
Alan Arkin is superb in the central role of Yossarian, looking as if he has been living his whole life as an audition for the part. Even here, the film portrays Yossarian less as an anguished, isolated madman who gradually comes to make more sense than all of "sane" society, than as a vague Everyman caught up in a madness that is never quite real.

Arkin's genius still forces concern, but all the characters are approached so totally from without that they lack the emotional depth and humanity to make the picture truly moving.

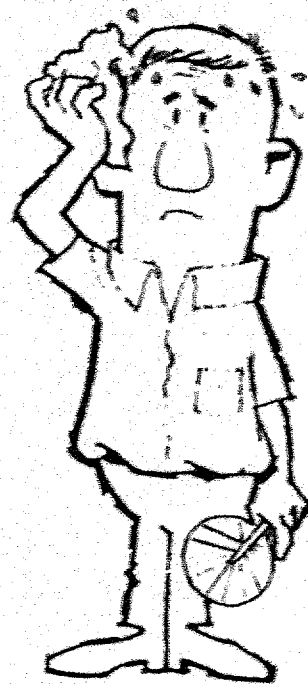
ALTHOUGH Catch-22 might have been improved in a somewhat lengthier edition which could have probed

deeper into the characters and their involvement in this nightmare situation, the film fails in part simply for not setting its sights high enough. Nichols' work has always ex-

hibited a tendency toward softness, toward the easy answer, toward the slick and superficial delights of the moment.



At play in the fields of war, Alan Arkin as Yossarian, madman-hero of Joseph Heller's classic antiwar novel, takes a shortcut across a heap of war's harvest in Mike Nichols' film of Catch 22.



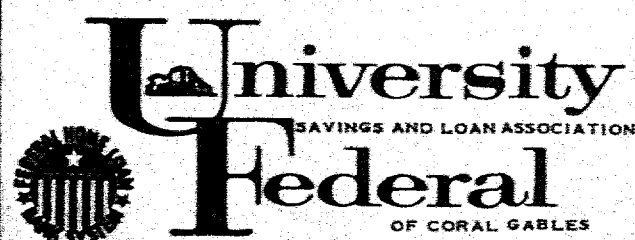
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Film Rating: National Catholic office for Motion Pictures

A Quiet Place in the Country (B)
A Boy Named Charlie Brown (A1)
Ace High (A2)
The Activist (C)
Adolescence (A1)
A Degree of Murder (B)
A Dream of Kings (A3)
The Adventurers (B)
Airport (A3)
Alfred the Great (A3)
All Neat in Black Stockings (B)
All the Loving Couples (C)
A Long Ride From Hell (B)
A Man Called Horse (A4)
An Event (A3)
Angel, Angel Down We Go (C)
Antonio Das Mortes (A3)
A Place for Lovers (A3)
The Arrangement (B)
At Any Price (A2)
A Time in the Sun (A3)
An Hazardous Journey (A3)
Ballad of Cable Hogue (B)
Barnum (A3)
Barrymore (A3)
Barren Lives (A2)
The Bed Sitting Room (A3)
Beneath the Planet of the Apes (A3)
Beyond the Valley of the Dolls (C)
Black Girl (A3)
Black on White (C)
Bloody Mary (B)
Boatniks (A1)
The Brain (A2)
Bora, Bora (C)
Brand X (C)
Brotherly Love (A4)
A Bullet for Pretty Boy (A3)
The Bushbaby (A1)
Cactus Flower (A3)
Camille 2000 (C)
The Captain Nemo and the Underwater City (A1)
Cat and Mouse (A3)
Catch 22 (A4)
Change of Habit (A)
Change of Mind (A3)
Cherry, Harry & Raquel (C)
Cheyenne Social Club (B)
Chicago 70 (A3)
The Circus (A1)
Chisum (A1)
Christine Jorgensen
The Cockeyed Cowboys of Calico County (A1)
Color Me Dead (A3)
The Comic (A3)
Coming Apart (C)
The Committee (A3)
The Computer Wore

Tennis Shoes (A1)
The Crazy World of Laurence and Hardy (A1)
The Crimson Cult (A3)
Cotton Comes To Town (A3)
Darling Lili (A3)
The Damned (A4)
Day of Anger (A3)
DeSade (C)
Desert, U.S.A. (B)
Detour (A3)
Dionysian '89 (C)
Don't Drink the Water (A3)
Downhill Racer (A3)
Dream of Glass (A3)
Dreamer (A3)
Duets for Cannibals (A4)
Dunwich Horror (B)
Easy Rider (A4)
80 Steps to Jonah (A1)
El Condor (C)
End of a Priest (A3)
End of the Road (C)
Events (C)
Every Bastard A King (C)
Executioner, The (A3)
Explosion (B)
Fando and Lis (B)
Fanny Hill (C)
Fantasia (A1)
Fearless Frank (A3)
Fellini Sargiron (A4)
The Female Animal (C)
Five Man Army (A3)
Flareup (B)
Float Like a Butterfly, Sing Like a Bee (A3)
The Flying Matchmaker (A2)
The Forbin Project (A3)
4 Clowns (A1)
Freedom to Love (C)
Fuego (C)
The Funniest Man in the World (A1)
Futz (C)
Gally, Gally (A3)
The Games (A3)
Generation (A3)
George Eastman House (A3)
Getting Straight (C)
The Girl Who Couldn't Say No (B)
The Girl Who Knew Too Much (B)
Good Guys and the Bad Guys (A3)
Grasshopper, The (C)
Hail, Hero (A3)
Halls of Anger (A3)
Hamlet (A2)

The Happy Ending (A3)
Harlem (A4)
Hawaiians, The (B)
Hell Boats (A3)
Hell's Angels (A3)
Hi, Mom (B)
The Honeymoon Killers (B)
Horror House (A3)
Hunting Scenes (A3)
I am Curious Blue (C)
I'll Never Forget What's His Name (C)
I Married You For Fun (C)
Inga (C)
In the Year of the Pig (A2)
In Search of Gregory (B)
Intimate Lighting (A3)
The Italian Job (A2)
Jenny (A3)
John & Mary (A3)
Joke, The (A3)
Jovita (A3)
Juliette DeSade (C)
Justine (B)
Kaya, I'll Kill You (A3)
Kelly's Heroes (A3)
Killers Three (B)
The Killing Game (C)
King Murray (C)
The Kremlin Letter (A3)
La Femme Infidele (A)
Land Raiders (A3)
The Landlord (A4)
The Last Escape (A2)
The Last Grenade (A3)
Last of the Mobile Hot Shots (B)
The Lawyer (B)
Leo the Last (A4)
Let It Be (A1)
Liberation of L.B. Jones (A3)
L'Inmortelle (A3)
Lion's Love (C)
Looking Glass War (A3)
Love is a Funny Thing (A3)
Loving (B)
Madwoman of Chailot (A3)
Mafia (A3)
Magic Christian (B)
Magic Garden of Stanley Sweetheart (C)
The Maltese Bippy (A2)
Mandabi (A2)
Marat/Sade (A4)
Marlowe (B)
Marooned (A2)
M*A*S*H
A Matter of Days (A4)
Me (A2)

Madam Cool (B)
The Mercenary (A3)
The Milky Way (A4)
The Miracle of Love (C)
Mississippi Mermaid (A3)
The Molly Maguires (A2)
Monique (C)
The Monte (A3)
Monterey Pop (A3)
Moon Zero Two (A2)
More (C)
Mosquito Squadron (A1)
Most Beautiful Age (A3)
The Mubair (C)
Mummy, Nanny Sonny and Girl (A3)
My Lover, My Son (B)
My Night at Maud's (A3)
Myra Breckinridge (C)
My Sister, My Love (C)
My Sweet Charlie (A2)
Naked Hearts (A3)
Naked Under Leather (C)
Nanami (C)
Ned Kelly (A3)
Night Games (C)
Nightmares in Wax (A2)
99 Women (C)
Norwood (A3)
Number One (A3)
Nun at the Crossroads (A)
The Oblong Box (A3)
The Odd Couple (A3)
Oh, What a Lovely War! (A2)
Oliver (A1)
On a Clear Day (A2)
One More Time (A3)
Once Upon a Time in the West (A3)
Once You Kiss a Stranger (A3)
On Her Majesty's Secret Service (A3)
The Only Game in Town (A3)
Only When I Larf (A3)
On My Way To The Crusades I Met A Girl Who (B)
On a Clear Day (A2)
One More Time (A3)
Odey (A3)
Out of It (A3)
Out-Of-Towners (A1)
Paddy (B)
Paint Your Wagon (A3)
Paranoia (C)
The Passenger (A3)
The Passion of Anna (A3)
Patton (A2)
Peach Thief (A3)
Phantom Tollbooth (A1)
Pieces of Dreams (A4)
Popcorn (A3)
Pulsatill (A1)

Passycat, Passycat, I Love You (B)
Putney Swope (B)
Phyx (A3)
The Rain People (A3)
The Reckoning (A4)
Requiem (C)
Revolution (C)
The Revolutionary (A3)
Rider on the Rain (A3)
Riverrun (A3)
Royal Hunt of the Sun (A3)
Run Wild, Run Free (A1)
The Savage Wild (A1)
Scrach Harry (C)
Scream and Scream Again (B)
The Secret of Santa Victoria (A2)
The Secret World (A3)
Senso (A3)
Serfino (A3)
Sex of Angles (C)
The Sicilian Clan (A3)
Skidoo (B)
Skulduggery (A3)
Slogan (B)
Spirits of the Dead (B)
Start the Revolution With Me (A3)
The Strange Affair (C)
Stiletto (B)
Story (A4)
The Story of A Woman (A3)
Strawberry Statement (B)
Succumbus (C)
Suppose They Gave A War and Nobody Came (A3)
Sweden, Heaven & Hell (C)
Sweet Body of Deborah (C)
The Swimming Pool (B)
Tarzan's Deadly Silence (A1)
Tell Them Willie Boy Is Here (A3)
Terry Whitmore, For Example (A4)
That Splendid November (C)
Therese and Isabelle (C)
They Shoot Horses, Don't They? (A3)
Three (A3)

Tick, Tick, Tick (A3)
To Commit A Murder (A3)
Topaz (A3)
Trans-Europ-Express (C)
Trilogy (A2)
Too Late the Hero (A3)
The Trip (C)
Tropic of Cancer (C)
Two Gentlemen Sharing (A3)
Two Mules for Sister Sara (A3)
Two Or Three Things I Know About Her (A3)
The Undeclared (A1)
The Ugly Ones (B)
Up Tight (A2)
Venus In Furs (C)
The Virgin Soldiers (A3)
Viva Max (A3)
Waiting for Caroline (B)
The Walking Stick (A3)
Walkover (A2)
A Walk in the Spring Rain (A3)
Walk With Love and Death (A3)
Walkover (A2)
Watermelon Man (A4)
The Way We Live Now (B)
Wedding Night (A4)
Weekend (C)
What's Good for the Goose (C)
What Do You Say To A Naked Lady? (C)
Where It's At (C)
Who's That Knocking on My Door? (C)
The Wild Bunch (A4)
Winter Wind (A3)
Without A Stick (B)
Women in Love (B)
Woodstock (A4)
The Wrecking Crew (B)
You Are What You Eat (B)
You Only Love Once (A2)
Young Billy Young (A2)
The Young Evil and The Savage (B)
Z (A2)
Zabriskie Point (B)
Zig Zag (A2)

KEY TO RATINGS
A1 - Morally Unobjectionable for General Patronage
A2 - Morally Unobjectionable for Adults and Adolescents
A3 - Morally Unobjectionable for Adults
A4 - Morally Unobjectionable for Adults With Reservations
B - Morally Unobjectionable in Part for All
C - Condemned

The Reformed Divine office

By FATHER JOSEPH M. CHAMPLIN

In reforming the Divine Office, the Vatican II Fathers urged: "So that it may really be possible in practice to observe the course of the hours proposed in Article 89, the psalms are no longer to be distributed throughout one week, but through some longer period of time." Article 91.

THE PRAYER of the Church re-distributes the psalter over a four week period, uses well-known and popular psalms more frequently, avoids grouping many psalms for Morning and Evening prayers which better correspond to the character of those Hours. Moreover, certain psalms (Psalm 57, 82, 108) and verses of other psalms which seem obscure or awkward for Christian usage have been dropped. The Introduction to this provisional English breviary provides additional information about the division of psalms and the way they should be used.

"The reduction in the number of psalms at each Hour and their division into reasonable lengths is intended to make them more suitable for calm and prayerful recitation. It may well help people to use the psalms as true prayer if there is at times a short pause of silence between psalms. The titles and antiphons are also intended, to help in this. A first title indicates the literal sense, while a second helps show us how the

psalm may become the prayer of Christ and his Church. In a similar way the antiphons draw our attention to the meaning and content of the psalm."

The Liturgy Constitution states: "By tradition going back to early times, the Divine Office is arranged so that the whole course of the day and night is made holy by the praises of God." "Because the purpose of the Office is to sanctify the day, the traditional sequence of the hours is to be restored so that as far as possible they may once again be genuinely related to the time of the day at which they are prayed. Moreover, it will be necessary to take into account the modern conditions in which daily life has to be lived, especially by those who are called to labor in apostolic words." Articles 84, 88.

THE FINAL edition of the Roman breviary will include all three Little Hours. This interim version, however, contains one only, called the Midway Prayer. That Hour's purpose, obviously, is to sanctify the middle of the day, just as the Morning and Evening Prayers should consecrate the start and end of a day.

The Midday Prayer includes: Introduction, Hymn, Psalms (three psalms or sections of psalms), Word of God, Silent pause, Short Response, and Concluding Prayer.

The revised Office of Reading fulfills requirements set down in article 89 c of the

Constitution on the Sacred Liturgy. "The hour known as Matins, although it should retain the character of nocturnal praise when celebrated in choir, should be adapted so that it may be recited at any hour of the day; it is to be made up of fewer psalms and longer readings."

This Office of Reading follows a simple format: Introduction, Hymn, Psalms (three psalms or sections of psalms with a verse of transition to the readings), Readings (a scriptural reading and response, a patristic or hagiographical reading and response), and a Hymn of praise (the "Te Deum").

THE SELECTIONS, except for major seasons of the Church Year, have been proportioned over a two year cycle and harmonized with the lectionary for Mass. This means during that period all of the New Testament will be read and enough of the Old Testament will be covered to present a total view of salvation history. Revised patristic excerpts are not yet available. When required, they can be taken from the present Roman Breviary.

Philadelphia's archdiocesan liturgical commission under the chairmanship of Auxiliary Bishop Gerald V. McDevitt began recently the rather substantial task of gathering alternative non-scriptural readings from the past and the present for possible inclusion in a finalized breviary. If this committee is able to complete its work swiftly and successfully, the certainly desirable prospect of a volume with biblical

Worship and the world

and non-biblical texts as a companion to The Prayer of the Church becomes very feasible.

Night Prayer begins with an examination of conscience and continues with an Introduction, Hymn, Psalm, Word of God, Silent pause, Short Response, Gospel song of Simeon ("Nunc dimittis"), Prayer and conclusion with a Marian Antiphon. In case a person wishes to recite this Hour by memory he may substitute a more common Sunday psalm for the weekday one (chosen for its ability to stimulate trust in God).

Scripture readings for the Word of God section which appears in each of the Hours are considerably shorter than those found in the Office of Readings. These may, however, be lengthened or replaced by excerpts taken from the Office of Readings, the Lectionary for Mass, or from the Bible itself.

THE CHAPMAN breviary (which employs, incidentally, the Revised Standard Version, Catholic Edition, for scriptural selections and The Grail psalms for its psalter) features a Preface by John Cardinal Heenan, Archbishop of Westminster. He observes: "The priest who does not pray cannot serve his people well... I hope and believe that the new breviary will enrich the spiritual life of the clergy and that their people will benefit through the renewed strength of their ministry."

If this interim breviary does help priests and Religious and laity pray better, then the lengthy labors of liturgical reformers will indeed have borne much fruit.

'Scripture in the life of the Church today

By FATHER WALTER M. ABBOTT, S.J.

Many commentators have observed that Luke's account of Stephen's work and death (Acts 6:8-8:3) resembles his account of the work and death of Jesus. There is a similar career of preaching and miracles. Then opposition develops. The Jewish leaders, the teachers of the Law, and the people are stirred up. There is the accusation that "this man is always talking against our sacred Temple and the Law of Moses." There is a trial before the Council (Sanhedrin), and Stephen is executed outside the city.

There are some notable differences, of course. Before the Council, as far as we know from the Gospels, Jesus was meek, restrained, apparently for the most part silent. Stephen gave the Council members a long sermon which became an impassioned attack on them. Jesus was handed over to the Roman authorities for crucifixion. Stephen was stoned to death by the infuriated members of the Jewish Council themselves.

ONE TENDS to forget these differences when one comes to the end of Stephen's story, which is so much like what Jesus did before he died: "He knelt down and cried in a

loud voice, 'Lord! Do not remember this sin against them!' He said this and died."

Many commentators have said that Stephen really didn't answer the charges made against him, but I think he did, in his own deliberate way. I wonder if you will agree that the long review of Old Testament salvation history, which makes up most of his speech, was designed to show that he knew as much about it as the members of the Council, and that he actually had more respect for the Law than they did. In the latter part of his speech he does, indeed, speak against the Temple (7:48-52). In fact,

he views the established Jewish leaders, of his own day and for many years previously, as apostates from God. In fact, he seems to hold that ever since the time of Moses and the golden calf incident the leaders of the Jewish faith have been apostates from God. I think this is a fair interpretation of the latter part of his speech.

If this is true, it is no wonder that he had trouble with the Jewish leaders. I remember reading an article some time ago in which a scholar concluded, after analyzing the speech this way, that Stephen would be isolated from first-century Judaism for this view — quite an understatement, since he was in fact executed for his view.

IF THIS analysis of the speech is correct, Stephen's position would also have isolated him from the majority of the early Christians, who daily continued to come to the Temple for the teaching of the apostles. Like the apostles, Luke, the author of the Acts, had a very special regard for the Temple. As for the Jewish leaders, the Gospels and Epistles of the New Testament generally present Jesus as holding they are, and have been the legitimate occupants of the chair of Moses. In one sense it could be said that the whole first effort of Jesus and the apostles and, later, Paul was to persuade those teachers of Israel that a special time of fulfillment of the Law had come.

Stephen, however, seems to have "written off" the whole Jewish hierarchy as hopeless, and his speech doesn't seem to manifest any of the reverence for the Temple which we have seen is so characteristic of Luke in his Gospel and in the Acts.

Now here is a good question for you. Do you think the speech of Stephen is unlike the other speeches in Acts, or does it fit in with the others to make a single, coherent 'theological position'? Behind that question is another one: Do you think that Luke composed the speech of Stephen, in accordance with what we have seen was a traditional procedure among ancient writers, or does it come from another source which Luke used? You will find good scholars on both sides of the two questions.

IN EITHER case, one has to explain the interesting fact that Luke gave so much space to the story of Stephen and his speech. You can argue that Stephen must have been very important in the early Church. Indeed he must have been if he was the first one elected to manage separately the affairs of the Greek-speaking Jews. You can argue that his speech shows the kind of witness the seven apostolic assistants could give, and that his speech means there was need of a more spiritual cult if God's word was going to reach the Gentiles. Thus the speech would fit into the whole development that Luke presents in Acts. On the other hand, you can argue that Luke simply had this blockbuster to deal with in the early history of the Church and he simply decided to drop it into his story and leave it where it landed. I think this is one of the most interesting arguments that any Bible study group can have. You will probably have to agree to disagree in order to get on with your study of the rest of Acts.

The preaching and death of Stephen

The Bible Genesis to Joshua

Part II

By MONSIGNOR JOSIAH G. CHATHAM

In the 18th and 19th centuries, textual analysis led French, and especially German critics, to conclude that there were four distinct blocks of material in the Pentateuch and also in subsequent books of the Bible. These were isolated by their distinctive vocabularies, theological perspectives and orientations. Comparison of these four sources led to the establishment of a sequence between them.

EARLIER critics conceived the four sources as written documents. Later critics tend to attribute greater influence to oral traditions. There are many uncertainties, but general agreement has been reached concerning four traditions which are referred to as J-E-D and P, namely, the Yahwist (J in German), Elohist, Deuteronomist and Priestly traditions.

J prefers the designation "Yahweh" in reference to God, is highly anthropomorphic, is notable for psychological and theological insight. The origin of J is placed in the southern kingdom late in the tenth century. Dependence upon earlier traditions going back to the time of Moses is not excluded. The division of Canaan into "southern" and "northern" kingdoms resulted from the schism which took place after the death of Solomon.

E favors the designation "Elohim," avoids the more dramatic anthropomorphisms, prefers to have God speak from clouds or through angels. The origin of E is placed in the northern kingdom after the schism of 920 B.C.

D emphasizes the covenant laws. It accounts for almost all of the book of Deuteronomy. Its origin is placed in Jerusalem at the time of the reforms of Josiah, 621 B.C.

P treats of priests, ritual, liturgy, genealogies. The origin of P is placed in the period of exile, after 587 B.C.

J and E are thought to have been united about 600 B.C. By about 450 B.C. all four sources had been brought together. The Pentateuch is seen as a mosaic of materials

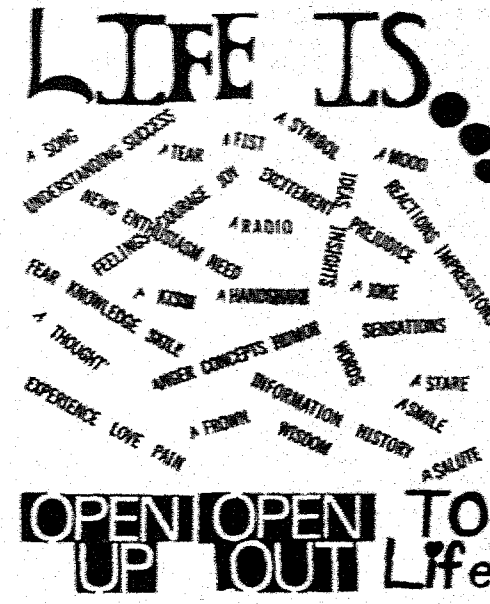
that were edited and reedited.

SINCE the beginning of the twentieth century, the techniques of form criticism have been applied to the Pentateuch: distinctive units of the text material are analyzed in the light of the reconstructed life-situations in which they took place. Recently a group of Catholic scholars have announced the preparation of a comprehensive study of the Old Testament, using the research and analyses of form criticism.

The Ten Commandments, or Decalogue, appear twice in the Pentateuch: Exodus 20:1-17 and Deuteronomy 5:6-21. A comparison of the two passages shows slight differences between them, with certain additions in the text of Deuteronomy. Of more practical concern are the differences in three modern enumerations of the Commandments: 1. modern Greek and some Reformed churches; 2. Catholic and Lutheran Churches; 3. modern Jews. The first modern enumeration is perhaps the best. It gives four Commandments which state duties toward God and six which state duties toward human beings. The second modern enumeration does not list a separate Commandment prohibiting images and divides the prohibition of coveting into two Commandments. The third modern enumeration gives the introduction as a distinct Commandment and combines all prohibitions of coveting into one Commandment.

It would seem that an ecumenical agreement could be reached concerning the enumeration of the Commandments which would not involve sacrifice of principle on the part of any group.

The basic theological truth in the Pentateuch is that God is the creator of a good and orderly universe. This truth looms above the entire Pentateuch, even though "creation from nothing" cannot be demonstrated from the wording of the Hebrew text. Man is to participate with God in the perfecting of



creation — and this is of prime importance in any discussion of the apostolate.

BY SIN man violates his relationship of total dependence upon God. Sin is punished by God. The effects of sin spread and contaminate the human race. Man could not win back what he has lost by sin and, therefore, in a completely free election, God called Abraham and made a covenant with him. God calls men to him, not only as individual persons, but in community. The covenant-community of Abraham's descendants was such a community. There are four principle covenants commemorated in the Pentateuch: the implicit covenant of God with Adam, with Noah, with Abraham and finally the covenant with the people on Sinai. The covenant between God and Abraham was a covenant between superior and dependent. It involved the three-fold promise of God to make Abraham a great nation, to give him and his descendants the land of Canaan, in him to bless all the nations of the earth. The promise followed an absolutely free election of Abraham by God. The response of Abraham was the response of unquestioning faith and obedience. The elements of covenant can be seen also in the implicit covenant with Adam, the covenant with Noah, and with the entire people of Israel in the total Sinai experience. In essence, the response of the people involves the commitment to worship God alone and to obey his law. God promises his abiding protection. The covenant results in bonds of unbreakable love and loyalty.

The Father

By EUGENE S. GEISSLER

If you think of the human being as composed of concentric circles the child is at the core . . .

The second concentric circle is youth . . .

The third concentric circle is grown man Of whom it is said the child is father.

It is the age of joy and of dominion in which man is husband to his wife father of his children and ruler of the world.

"My father can do anything," the little son says truthfully.

This age goes on for a long time fifteen, twenty, and even twenty-five years and all the time the man is in his prime strong and generous and hopeful while carrying the burden of the world.

His power is not unlimited, but in his own little world he is a powerful man.

Youth when it reaches this age has its chance to run the world. But in spite of new vigor and new ideals there is a new sense of the human reality.

Marriage is humanizing — and spiritualizing. The love of wife makes man protective. Children in his lap and in his house teach him how slowly the human race moves forward.

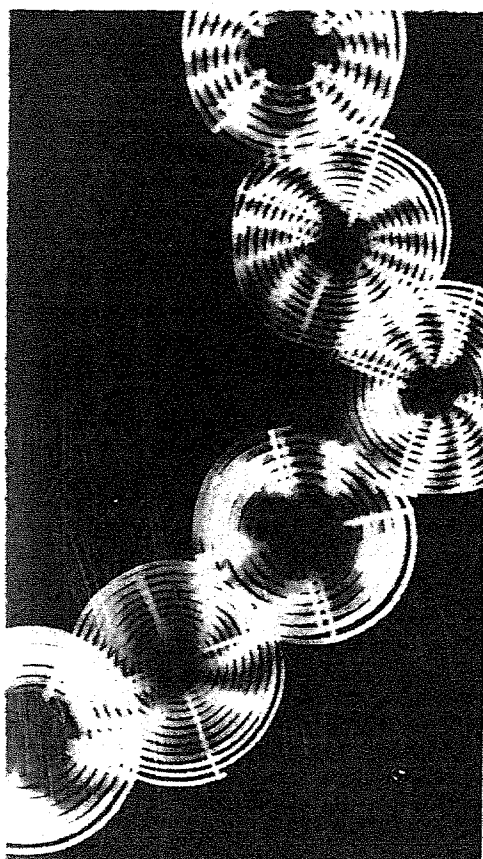
Only slowly he learns the full meaning Of a child and its impact on his life. A father is more made than born. He grows up to his fatherhood only gradually.

The making of a father is a two-way street the while he is making himself into a father he is also being made into a father.

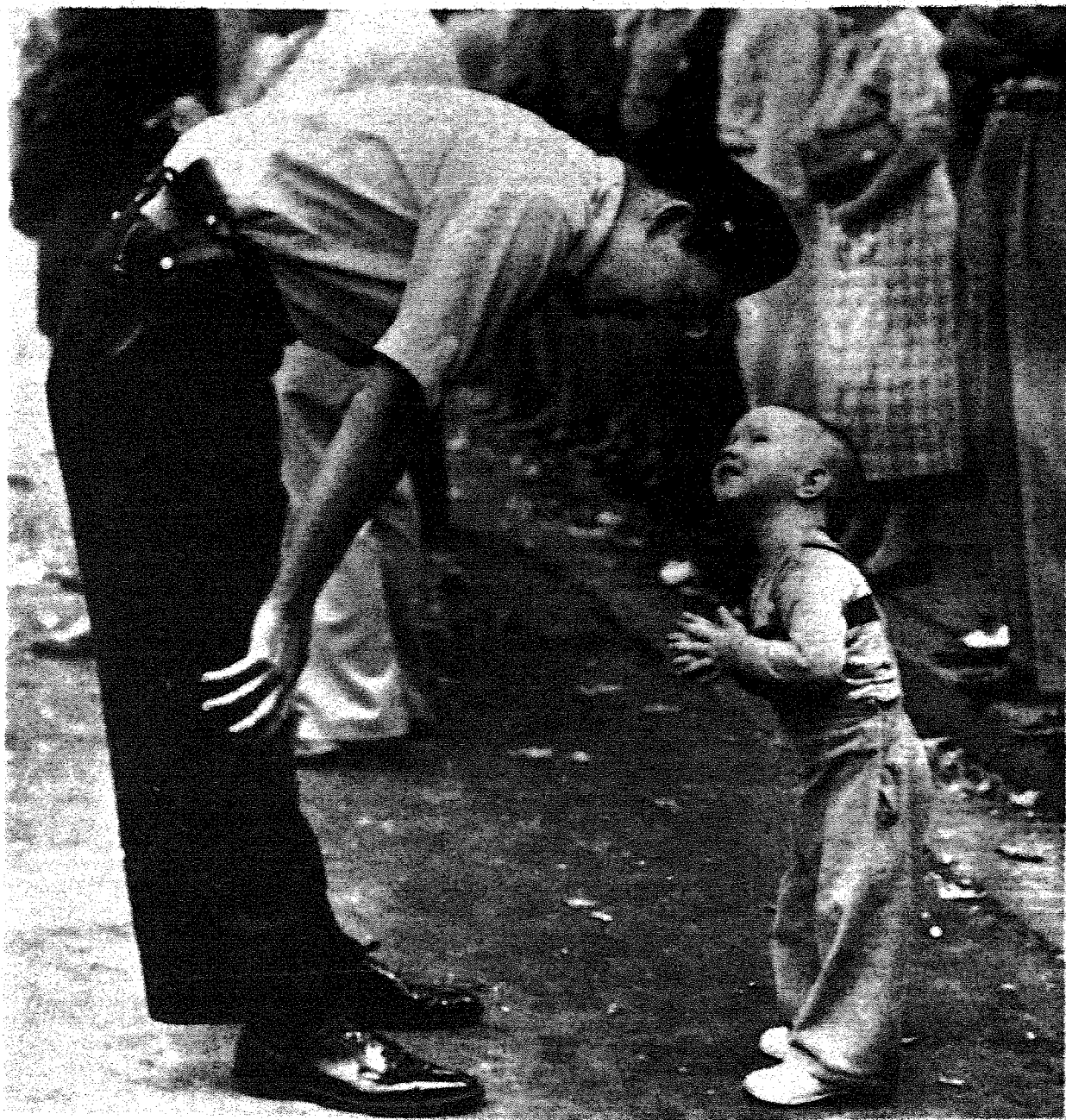
While the child learns indeed many things from him the child has also something to teach. Or as it says in a poem:
"Or did she mean that I might learn from him?
A son can teach a father what he should have been."

Except perhaps in his marriage a man will never again have as many opportunities and natural motives as many reminders and incentives to correct and to perfect himself as on this two-way street between father and child.

Even more, having learned to be a father to his child he has at the same time learned how to be a child of God, the father of us all.



PHOTOGRAM OF CIRCLES — Even though life can be looked at as being composed of concentric circles, when a man reaches fatherhood, he can also see the interlocking experiences which have led him to his own understanding of life around him and his place therein.



"He finds himself at this time close to the child he is at the core . . ."

A whole new area of understanding now opens up to him for the first time. It is like the close of the circle of experience between his own father, himself, and his child.

Now that he is in the center he can see full circle for the first time. From the center of the circle he begins slowly to know and comprehend his own role as father, his own father, and God's role as father of all mankind.

He begins to know and understand What he never knew and understood before: all the problems, efforts, nuances heartaches, joys and disappointments of the paternal-filial relationship.

To him it is no idle statement: Be you perfect as your heavenly father is perfect. A father knows what it means to try.

He finds himself at this time close to the child he is at the core. His own childhood and his own fatherhood are closely related.

Much more so than the youth he more recently was.

The child he was is his companion in dealing with his own children.

He thinks about the things his own father did for him. He thinks about the things he left undone perhaps for him to manage by himself. He thinks about the values his father tried to pass on to him.

He rediscovers his own childhood just as in the next age, one of failure he will rediscover the loneliness of his youth.

If ever man has a chance to be happy in this life, to taste true joy it is when he is in his strength when his marriage is new and his children are young.

Other times have their compensations but this one in a way has everything.

The child is a state of becoming. Youth is wasted on youth, we say. The later man feels his powers waning and the old man is mostly out of it.

But in the middle, in his prime the husband of his wife and the father of his children is making his impression on the world.

Lucky man!

the family of man

Woman's changing role

By GAIL P. QUINN

(Miss Gail Quinn is a member of the staff of Fr. James McHugh, Director of the Family Life Bureau, United States Catholic Conference.)

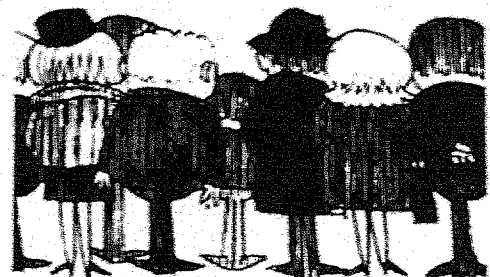
The quest for self-identity does not limit itself to a deeper understanding of woman's self-identity and her role in society. To study woman's role in modern society without taking the masculine role into account would be somewhat myopic. As the life-style of women gradually undergoes change, whether the change is in more women holding responsible position in the business world, married women joining the work force at an ever-increasing rate, or whatever practical forms these transitions take, it will of necessity somewhat alter man's role and his self-image.

FOR CENTURIES, woman was thought to be sensitive, intuitive, understanding, loving, warm, gentle, emotional, with outside interests coming to a halt at the natural boundary of her home. She made her family the all of her existence, ran the household smoothly, and left the major decisions for her husband to settle. For many women, husbands, boy friends, or fathers served as a vicarious link to the outside world.

By tradition, men were supposed to be athletic, protective, competitive, strong family bread-winner, independent, and an authority figure at home and in the community. He was to avoid "feminine" tasks and emotional outbursts.

The questioning of these characteristics has been brought to the fore mainly through the Women's Liberation Movement. The radical feminists seem to maintain that America is a nation of men, for men, and by men. They see traditional sex roles as stemming from myth and misconception, and would opt for a "sexless" society in which men and women have equal access to all roles. Whatever changes are wrought through their efforts to eliminate actual discrimination against women should be wholeheartedly appreciated. However the "cardinal sin" of this radical movement is that their emphasis seems to be strictly on women's rights solely for women's sake. They hammer away at their demands, chastizing society for its attitude toward women, and often convey a bitter hostility toward men. However, the characteristics they urge women to display are but wan imitations of masculine qualities.

THE PROBLEM boils down to whether or not these different qualities are mere stereotypes based on different life-styles, or whether there are innate male and female qualities. In workable social systems, the distinctive sex roles are defined in terms of



their specific functions in the family and in the community. What needs to be resolved is whether these roles are interchangeable and open to redefinition. In response to the Women's Lib, Dr. Harry Harlow of the University of Wisconsin says, "I have no argument with women who would change discriminatory laws or want careers. But there are basic, biological male-female differences . . ."

Within recent history we have seen specific functions alter. We saw it in the post-World War II era, when there was a shift in attitudes concerning the male role. Men became more actively involved in the child-rearing process, they took a more personal interest in their growing children, and no longer were frowned upon if they lent a helping hand at household chores. Since then, men have entered professions formerly considered feminine, such as grade school education. The male assumed these new functions without relinquishing his authority, his right to decision-making, or any of the qualities we associate with him.

Perhaps the time has come for woman's role to alter — without relinquishing the qualities we associate with her. While there are exceptions, few women would choose to be totally independent, relying on themselves alone, or to have all decisions dropped in their laps. Nor would most women choose to have pre-school children cared for by someone other than herself. As Dr. Abram Kardinec of Columbia University pointed out, "You can't pay anyone to love your child."

KNOW YOUR FAITH

SPECIAL LIMITED ENROLLMENT FOR EXTRA CASH BENEFITS EXPIRES MIDNIGHT, AUGUST 30, 1970

NOW—FOR CATHOLICS OF ALL AGES AND CATHOLIC FAMILIES OF ALL SIZES—

New Hospital Plan for Catholics pays extra cash direct to you—
in addition to any other insurance—group, individual or Medicare—
tax-free extra cash to use as you please!

\$100 a week while you are hospitalized (See all plans at right)

\$75 a week while your wife is hospitalized (See All-Family and Husband-Wife plans at right)

\$50 a week for each eligible child hospitalized (See All-Family and One-Parent Family plans at right)

\$500 accidental death benefit (Payable on all plans. See details at right)

REGARDLESS OF YOUR AGE OR THE SIZE OF YOUR FAMILY YOU CAN ENROLL FOR ONLY \$1.00

Now, during this Limited Enrollment Period, you can enroll yourself and all eligible members of your family with no red tape and without any qualifications whatsoever—but you must mail your Enrollment Form no later than Midnight, August 30, 1970!

This could well be the most important news you've heard in years! Now you may enjoy a special low-cost health protection plan that pays "extra cash" direct to you when unexpected sickness or accident hospitalizes you or a member of your family!

Mutual Protective Insurance Company, specializing in health insurance for Catholics for 40 years, has created a brand-new health plan especially for Catholics like yourself—the HOSPITAL PLAN FOR CATHOLICS.

"Try" This Plan For Only \$1

You can actually "try" the plan under a special no strings "introductory" offer:

For only \$1.00, you can enroll yourself and all eligible members of your family—without having to see a company representative and without any red tape whatsoever—during this limited enrollment period.

And, after you receive your policy, if for any reason you decide you don't want it, you may return it within 10 days and your dollar will be promptly refunded!

Why You Need The Hospital Plan For Catholics In Addition To Ordinary Health Insurance

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

Think for a moment—in these days of rising medical costs, would your present insurance cover all your hospital bills? All your surgical and in-hospital doctor's bills? All the medicines, drugs, supplies and the many other extras? Probably not.

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

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

Without any extra cash protection in case of a hospital emergency, debts may be incurred, savings may be lost, peace of mind may be shattered—and even recovery can be seriously delayed.

How The Plan Protects You And Your Family

Now, with the unique protection of the Hospital Plan for Catholics you can avoid these worries—because you can be assured of extra cash income when you or any covered family member goes to the hospital—to help keep you out of debt, to help keep your savings intact, to speed recovery by easing your worried mind! No matter how large your family, no matter what your age or occupation and without any other qualifications whatsoever, you can choose any of the four low-cost plans shown at right.

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

Your "Health-Bank Account"

Here's a wonderful benefit, no matter which plan you choose, almost like an extra "Bank Account." When your policy is issued, your insurance provides up to \$10,000, \$7,500 or \$5,000—according to the Plan you choose. This is your "Health-Bank Account." Then, every month your policy is in force, an amount equal to your regular monthly premium (including your first month) is actually added to your maximum! When you have claims, your benefits are simply subtracted from your "ac-

(Continued on next page)

CHOOSE THE PLAN THAT SUITS YOU BEST



ALL-FAMILY PLAN
\$10,000 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

If yours is a young growing family, we recommend the All-Family Plan. You and your wife are covered at once for accidents that occur on or after the policy date, for new sicknesses which begin after your policy is 30 days old, and for maternity benefits after your policy has been in force for 10 months. And all your unmarried dependent children between 3 months of age and under 21 (under 19 in Illinois and Massachusetts) are included at no extra cost as long as they live at home. (This includes not only your present children but any future additions.)

You pay only \$7.95 a month and you get your first month for only \$1.00!



HUSBAND-WIFE PLAN
\$7,500 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized.

If you have no children, or if your children are grown and no longer dependent on you, you will want the Husband-Wife Plan.

You pay only \$5.75 a month and you get your first month for only \$1.00!



ONE-PARENT FAMILY PLAN
\$7,500 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

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

You pay only \$5.95 a month and you get your first month for only \$1.00!



INDIVIDUAL PLAN
\$5,000 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized.

If you are living by yourself, or wish to cover only one family member, you will want the Individual Plan.

You pay only \$3.25 a month and you get your first month for only \$1.00!

(NOTE: See below for over-65 rates and how you may enroll parents who are over 65.)

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

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

But whether or not you have had a chronic ailment, the Hospital Plan for Catholics will

cover any new accident immediately, the very day your policy goes into effect—and any new sickness which begins after your policy is 30 days old. There are only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the All-Family Plan), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or conditions covered by Workmen's Compensation or Employers' Liability Laws. You are free to go to any hospital of your own choice that makes a charge for room and board, with these exceptions only: nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for treatment of tuberculosis, alcoholism, drug addiction, or nervous or mental disorder.

Special Note If You Are 65 Or Older

During this limited enrollment you can get the extra cash protection needed to fill the gaps in Medicare simply by filling out the Enrollment Form on next page without any other qualifications! The Hospital Plan for Catholics not only accepts you regardless of age, it gives you hard-to-find extra cash protection during the high-risk senior years at a cost within your means.

If you are over 65 now, or when you be-

come 65, the following modest monthly increase applies. (This is the only increase that can ever be made as long as you continue your policy in force):

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

Are Your Parents Senior Citizens?

Even though your parents are covered by Medicare, a serious condition requiring lengthy hospitalization can mean the end of their reserves and loss of independence. To honor their independence and safeguard your own reserves, enroll your parents in the Hospital Plan for Catholics during this

limited Enrollment. Have the parent to be enrolled complete and sign the Enrollment Form, but enter your address c/o your name. (Example: c/o John Jones, 120 Main Street, Anytown, U.S.A.) We will send the policy and premium notices to you. Just enclose \$1 for the first month.

Accidental Death Benefit On All Four Plans

In the event of the accidental death (within 90 days of an accident) of any person covered under the Hospital Plan for Catholics, \$500 will be paid to any beneficiary you

wish to name, subject to the maximum (Aggregate of Benefits) of your policy. You may, if you wish, name your parish as your beneficiary.

18 Important Questions Answered

ABOUT THE NEW HOSPITAL PLAN FOR CATHOLICS

1. What is the Hospital Plan for Catholics?

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

2. Why do I need the Hospital Plan for Catholics in addition to my regular insurance?

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

3. Can I collect even though I carry other health insurance?

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

4. Is there a lot of red tape to qualify?

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

5. Which plan should I choose?

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

If yours is a young growing family, we recommend the ALL-FAMILY PLAN. You and your wife are covered at once for accidents that occur on or after the policy date, for new sicknesses which begin after your policy is 30 days old, and for maternity after your policy has been in force for 10 months. All your unmarried dependent children (and future additions) between 3 months and under 21 are included, at no extra cost, as long as they live at home.

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

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

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

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

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

7. How much can I be paid in a Catholic hospital?

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

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

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

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

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

8. Must I go to a Catholic hospital to collect benefits?

No, you will be covered in any hospital of your choice that makes a charge for room and board, except nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for the treatment of tuberculosis, drug addiction, alcoholism, or nervous or mental disorder.

9. When does my policy go into force?

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

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

Any covered family member who has suffered from chronic ailments in the past will be covered for these pre-existing conditions after he has been protected by the policy for two years.

11. What conditions aren't covered?

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

12. Can I drop out any time? Can you drop me?

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

13. Why is the Hospital Plan for Catholics almost like having an extra "bank account"?

When your policy is issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—depending on the Aggregate of Benefits of the plan you choose. This is your "Health-Bank Account."

Then, every month your policy is in force, an amount *equal* to your regular monthly premium (including your first month) is actually *added* to your maximum. When you have claims, benefits are simply *subtracted* from your "account."

14. Are there any other unusual benefits?

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

15. Will my claims be handled promptly?

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

16. Why are the premiums in the Hospital Plan for Catholics so low?

You actually get all these benefits—at such a low cost—because this is a mass enrollment plan—and no salesmen are used. Our volume is higher and our sales costs are lower.

17. How much does my first month cost?

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

18. Why should I enroll right now?

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

count"—much like putting money in and taking it out of the bank.

Peace Of Mind And Security

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

Extra Cash In Addition To Other Insurance

Yes, the Hospital Plan for Catholics pays you *in addition* to any health insurance you carry, whether individual or group—even Medicare! Furthermore, *all* your benefits are tax-free! Of course, you may carry only one like policy with Mutual Protective.

Surprisingly Low Cost

Membership in the Hospital Plan for Catholics costs considerably less than you might

expect. Regardless of your age, size of your family, or the plan you select, you get your first month for only \$1.00. See box on preceding page for low rate of plan that suits you best.

How Can We Do It?

How can we offer so much for so little? The answer is simple: We have *lower* total sales costs! The Hospital Plan for Catholics is a *mass enrollment plan*—all business is conducted directly between you and the company by mail. *No salesmen are used.* No costly investigations or extra fees. It all adds up to *real savings* we share with you by giving you top protection at *lower cost*.

A Respected Company

In addition to the exceptional advantages of the Hospital Plan for Catholics—you get something even more valuable: Your policy is backed by the resources and integrity of the *Mutual Protective Insurance Company*, "The Catholic's Company," specializing in low-cost protection for Catholics

all across America for 40 years. Catholics everywhere, possibly right in your own community (including many priests), know of us and may be insured by us. Many Catholic school children have for years enjoyed Mutual Protective coverage. Serving policyholders throughout the United States direct by mail, Mutual Protective has its headquarters in Omaha, Nebraska, where it is incorporated and licensed.

No Red Tape—No Salesman Will Call

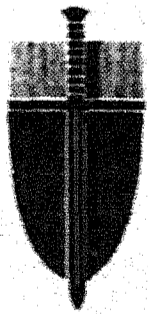
If you enroll now, during this limited enrollment period there are *no other qualifications* other than to complete and mail the Enrollment Form below. We will issue your Hospital Plan for Catholics (Form P147 Series) *immediately*—the same day we receive your Form. Along with your policy, you will receive an easy-to-use Claim Form. Any time you need your benefits, you can be sure that your claim will be handled *promptly*.

Doesn't it make good sense for you to be protected by the Hospital Plan for Catholics, should you or a member of your family be suddenly hospitalized? Why not take a moment *now* to fill out your Enrollment Form and mail it promptly with *only \$1.00*—"introductory" cost for your first month's coverage.

Money-Back Guarantee

When you receive your policy, you'll see that it is direct, honest, easy to understand. *But if for any reason you change your mind, you may return it within 10 days and we will promptly refund your dollar.*

Please Note: Because this is a limited enrollment, we can only accept enrollments postmarked on or before the date shown below. *But please don't wait!* The sooner we receive your Form, the sooner your Hospital Plan for Catholics will cover you and your family. *We cannot cover you if your policy is not in force!*



MUTUAL PROTECTIVE INSURANCE COMPANY

3860 Leavenworth Street, Omaha, Nebraska 68105

Licensed by the State of Florida

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

IMPORTANT SPECIAL LIMITED

ENROLLMENT PERIOD! EXPIRES MIDNIGHT, AUGUST 30, 1970

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

HOSPITAL PLAN FOR CATHOLICS

LIMITED ENROLLMENT FORM No. 1254

INSURED'S NAME (Please Print) _____

First Middle Initial Last

ADDRESS _____

Street City State Zip No.

IMPORTANT:

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

August 30, 1970

SEX: Male Female

AGE _____ DATE OF BIRTH _____

Month Day Year

SELECT All Family Plan Husband-Wife Plan One-Parent Family Plan (Check One Only) Individual Plan

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

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

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

I have enclosed my first monthly premium of \$1.00 and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska, for the Hospital Plan for Catholics Form P147 Series and Plan thereunder as selected above. I understand the policy is not in force until actually issued. The beneficiary for all persons covered under this policy shall be: Check one:

_____ Name of Beneficiary Address _____

The Catholic parish in which the covered person resides at the time of his death

Date _____ Signed **X** Insured's Signature SIGN—DO NOT PRINT

FORM E-147M

Please make check or money order payable to MUTUAL PROTECTIVE

How to develop a social conscience

Substituting for Magr. George G. Higgins this week as author of the following column is Father P. David Finks, director of communications of the USCC Task Force on Urban Problems.)

Some people in the Catholic Church, including a couple of Popes, some Bishops and assorted others, have been trying in recent years to encourage the development of a social conscience in Church members. Religious educators in the persons of the

The Yardstick

National Conference of Diocesan Directors of the Confraternity of Christian Doctrine (CCD) are among the newest national bodies calling for serious reevaluation of the goals and strategies of religious education to remedy some serious limitations of the past, including "a spirituality which frequently emphasized personal salvation at the expense of social concern and community involvement." (CCD Diocesan Directors National Report, July 7, 1970).

This desired "socialization" of the Church, a term which raises the hackles of many Catholics raised on anti-Communism, has been renamed rather awkwardly by the South American Bishops in their Medellin statement "conscientization." As important as this terminology is, however, the key question troubling Pope, Bishops and religious educators today is: "How do you help develop this social conscience?"

MULTITUDES seem to agree that the key social problems of our day center around the human quality of life in our cities. Race relations, poverty, crime, unresponsive local governments, the many forms of flight to suburbia, public education — these are problems brought about by rapid change. We have evolved from a rural-oriented nation to an urbanized, highly technological civilization.

But the religious educators and Church leaders are stumped when it comes to convincing white, middle-class Catholics to want to do something about these human problems out of basic responsibility to the liberating "Good News" of Jesus.

Edward C. Banfield, a Professor of Urban Government at Harvard, has said

some interesting things about the process of solving social problems ("City Politics" by Dr. Edward C. Banfield and James Q. Wilson, Vintage Books).

Dr. Banfield writes: "It is evident that social evils like crime, racial hatred and poverty are problems susceptible to solution; the obstacles in the way of their solution are mostly political. It is not for lack of information that the problems remain unsolved. Nor is it because organizational arrangements are defective. Rather, it is because people have differing opinions and interests, and therefore opposing ideas about what should be done."

RELIGIOUS educators would do well to realize what a number of frustrated social activist clergy found out in the civil rights "sixties." Effective moral positions on controversial social issues are not learned from preaching and piety, no matter how committed. People become social change agents by getting involved in actual issues, and the theological insights come through reflection on what is happening to them.

Saul Alinsky said it a long time ago and scholars like Banfield are backing up Alinsky's principles of organization with serious research. Now, Donald Williams, Assistant Professor of Religious Education at Crozer Seminary, says in the same vein: "There is a rather substantial and growing amount of research which confirms the fact that political activity cannot be learned effectively apart from actually engaging in political action. Educational efforts to produce involvement by merely imparting information, without at the same time providing for avenues of action, have repeatedly been shown to be non-productive and in some cases counter-productive."

Churchmen and religious educators should sit down armed with their newly clarified goals to develop strategies for socializing the Church. They should meet with people who have experience in organizing communities for social change. Theologians should be present with their input of Christian values and tradition. This



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— Edward C. Banfield, Professor of Urban Government, Harvard



first step will require an interdisciplinary convergence of the best we can find.

The family unit will probably be the initial focus of such religious education for social change. Parents, with other parents, must learn in their own communities the human needs, the available resources and be helped to develop the skills to effect these conditions.

YOUNG people should grow up in an atmosphere of realistic respect for the democratic process and learn by experience the ways to affect that process, to work toward the goal of a more free and open society for all. This must begin in everyday home life.

The CCD directors in their national report think that such planning and strategy are essential to Catholic life in the decade ahead. "Many are finding God's presence."

they write, "in the discovery and exploration of this world and the present, and religious mystery in experiencing this world as worthwhile. Thus a great number are abandoning former patterns and structures as their religious quest leads them to see their relationship with God in the context of self-discovery, self-development and social involvement. Many are of the opinion that unless the Church can adapt its structures and language to this development the Church will become increasingly marginal to the real role of religion in the life of many individuals."

If Bishops and religious educators are serious about developing some new educational strategies and moving in new directions, they will find many in the Church and outside, willing to help, and new tools already developed.

Vietnam tiger cages: whose responsibility?

By FATHER JOHN B. SHEERIN

Tiger cages. The American public has been profoundly shocked to read that we are helping a Vietnam government that maintains prisons in which men and women are incarcerated under inhuman conditions, living in filth, shackled, deprived of the basic elements of human life.



FATHER SHEERIN

We are tempted to point the accusing finger at the Thieu regime. Unfortunately, the moral and legal guilt is ours. For we are morally and legally responsible for the treatment of prisoners we hand over to the Saigon regime.

IN JANUARY, 1968 the peace organization called "Clergy and Laymen Concerned About Vietnam" published a book called "In the Name of America." It consisted mainly of press reports of war crimes committed by the United States forces in violation of international treaties the U.S. itself had signed. The Introduction was written by Robert McAfee Brown, Rabbi Arthur Lelyveld and myself. We pointed out that our Government is not only morally responsible for prisoners we turn to the South Vietnamese but legally responsible as well.

For the Geneva Convention of 1949, Article 12 states that those who have taken

prisoners bear responsibility for whatever treatment is meted out by those in whose custody the prisoners are placed. In short, we stand responsible for inhuman treatment

Sum and Substance

of prisoners we give to Saigon, both in view of international law and in the purview of the informed conscience. The book had a large sale within the peace movement but official Washington gave it short shrift.

Now, the publicity about the Con Son tiger cages has become an albatross around the necks of certain government officials. The American public is most unhappy about helping a regime headed by Thieu who vowed on July 15 "to beat to death the people who are demanding immediate peace, in surrender to the Communists."

OUT OF THE furor one good result has emerged. Our State Department has provided officials responsible for American policy in Vietnam with a memorandum advising them that the U.S. has a legal responsibility for prisoners as well as a moral obligation, and that its obligation also extends to civilians it detains and then hands over to the South Vietnamese.

Many of the prisoners in the tiger cages at Con Son are civilian prisoners. All of which has impelled Representative Ogden Reid of New York to call for a State Department report on prisoners.

"It would appear," says Reid, "that the great majority of the 45,000 to 48,000 civil prisoners in Vietnam are political prisoners who have been incarcerated without any due process or what would be considered any kind of trial for up to 25 months."

SOME sources in Washington claim that the uproar over handling of prisoners could have been avoided if the public had been taught to expect Asian governments to manhandle prisoners. The thesis is that we should not expect Southeast Asians to conform to American democratic standards.

Thank God, the American public did not tolerate such savagery as was found at Con Son and this is proof that the American public, malign it as you will, still has a conscience. Americans were not keepers of

the tiger cages at Con Son but the American people are painfully aware of the fact that our national policy makes us accomplices of the keepers.

By this time readers of this column know that I am no pacifist. I follow the Just War theory — for all its shortcomings — and I recognize at least the theoretical possibility of a just war while holding that this particular war in Vietnam is neither theoretically nor actually just. For one of the conditions of a just war is that it be waged not only according to natural law (barring indiscriminate killing) but also in conformity with international treaties signed by the combatants. The U.S. has signed the 1949 Geneva Convention banning maltreatment of prisoners.

Chaplains lash at abortion

WASHINGTON — (NC) — An association of 900 Catholic chaplains has declared its opposition against abortion and offered "support and encouragement" to doctors declining to perform the operations now legal in some states.

In a statement, members of the National Association of Catholic Chaplains (NAAC) also offered to counsel and advise expectant mothers and fathers of unwanted children about alternatives to abortion.

"WE are concerned about the efforts of those who would seek to destroy innocent human life," wrote the chaplains reaffirming a Vatican II document which called abortion and infanticide "unspeakable crimes."

The priests, who serve as chaplains in federal, state and community health care facilities throughout the United States, said:

"We recognize that no simple solution to this problem exists and we are disturbed by those who would

offer one. As priests and as chaplains we uphold the freedom of those in the medical and nursing professions who decline to participate in an abortion procedure. We maintain that no punitive or restrictive policy be invoked against those who so decline to participate. We offer them our support and encouragement."

THE chaplains also said they "stand ready to offer counsel and advice to the expectant mother and father of the child."

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Leadership enrollment continues

There is still time for the multi-media CYO parish officers to register for the leadership weekend, Aug. 14

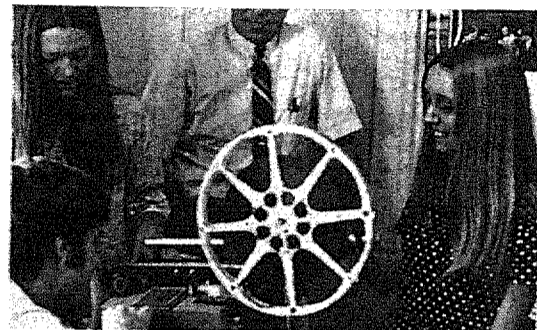
to 16 at St. John Vianney Minor Seminary.

Topics of some of the discussions planned for the weekend include: change, commitment, leadership types, planning and motivation.

THE talks will be presented by CYO members and will be followed by small group treatment of the topics.

The weekend will also include time set aside to discuss "Poverty in America," which is to be the theme of the National Youth Week (Oct. 25 to Nov. 1).

Reservations will be accepted through the Archdiocesan CYO Office at 757-6241.



PREVIEWING movie for the leadership weekend are (clockwise from bottom) Mike Coniglio, CYO president; Sheila Fitzpatrick, social chairman; Bob Preziosi, CYO program director, and Nicki Mehler, CYO secretary.

Dedicate day to vocations

Young women between the ages of 14 and 25 who are interested in the Religious life may attend a day of recollection for vocations presented by the Daughter of St. Paul, Sunday, Aug. 9.

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regards St. Thomas today's revolution." ... ng on television on is know as "The

are' nary

: MULLIN

many Americans the word ghtening images of secret windows, bank burnings, ric and blood-letting.

What, then, is one to make of a modern self-styled "professional revolutionary" who espouses radical change yet is firmly opposed to the use of violence?

What is one to think of a revolutionary who believes in "absolute values" of right and wrong, insists on the need for "absolute standards" of morality, and calls for "a revolution with an ethic?" ... A revolutionary who says that St. Thomas Aquinas, the medieval theologian-philosopher, would be made "relevant to today's revolution," and who opts for "belief in a Transcendent?"

THERE is just such a revolutionary active today.

He is the author of a book, entitled "Revolution Is My Profession." His name is Ed Butler. He is 35, the first son of an old New Orleans family, an accomplished artist with two one-man shows to his credit, and a debater who tangled with Lee Harvey Oswald in a radio debate, a few short weeks before the slaying of President Kennedy in Dallas.

Butler is the chief spokesman for "The Square Movement."

He described the movement as one that propagandizes itself not by bloody confrontations with symbols of the ubiquitous enemy of all revolutions, "the Establishment," not by taking to the streets in acts of civil disobedience; not by the irrationalities of gun or bomb; but through reasoned debate, through a glossy "mod-styled" quarterly, "the Village Square Magazine," through a campus-oriented newspaper, and — most effectively, Butler believes — through his syndicated TV show, "The Square World of Ed Butler."

The movement, Butler said in a recent interview, is innovative, iconoclastic, revolutionary, but what sets it apart from the other revolutionary movements, he stressed, is the fact that "it does not despise tradition in principle."

What "Squares" do despise, however, he emphasized, is "stupidity, whether cloaked in dusty ritual robes or hidden by the hippest hides."

FURTHER, he went on, Squares believe that mind matters most, that is, they strive not to get mired down in materialism. They believe in the "absolute values of right and wrong."

Some people consider the square movement as a kind of intellectual front for rightists; others regard it as a not-too-subtle mask for leftists. But Butler insists it is neither right nor left.

"It all comes down to this," he said in an interview. "Communism breeds tyranny. So does Fascism. The real fight is between the tyrannists and the believers in freedom." adding with strong emphasis, "the square movement is anti-tyrannism."

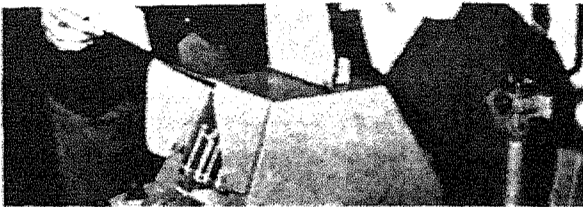
Yet, he observed, "human nature has an inborn tendency toward tyranny. That's why we need to fight that tendency every day. That's why the square revolution — like any revolution — has to be on guard against hardening into a tyranny of its own."

But how can any revolution, including the "square," succeed without violence? he was asked. His answer was intriguing: "Through the creation of a dedicated corps of conflict managers."

These conflict managers, he explained, would be "revolutionaries with an ethic," that is, they would be, first of all, committed to the idea that the ends of justice do not justify the use of violent or immoral means.

Secondly, in the U.S., they would work within the framework of the constitution to oppose tyranny in any of its varied manifestations.

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SPORTS

By JACK HOUGHTLING

Dennis Skelton, the archdiocese's co-MVP in track last spring while running for Chaminade High, has qualified for the National Junior Olympics track championships Aug. 11-12 at Knoxville, Tenn., by winning the mile event in the regional meet.

Skelton, a senior-to-be at Chaminade next fall, won the event in a 4:26.8 clocking. Only the winner of each event advanced to the national finals. Skelton had run a 4:14.6 during the high school season and is peaking during the summer months to reach his prime at Knoxville.

Jim Soukup from St. Thomas Aquinas High, who shared the MVP award with Skelton, ran into tough luck in the regional meet. In the 100-yard dash, which he won in the state Class B high school meet, he stumbled and finished third with a 10.5 clocking. He came back for a second place finish in the 440 with a 50.5 time, but it wasn't good enough to make the trip to the nationals.

Incidentally, a track meet for high school boys and girls throughout the South Florida area has been scheduled by Our Lady Queen of Martyrs CYO for Sunday at the St. Thomas High track in Ft. Lauderdale. There will be 10 events for boys and five for girls.

There will also be two special events for men — over 24 years of age! A 100-yard dash and a "joggers mile."

Information on the meet can be obtained by calling Rich Raymond at 581-2622 in Ft. Lauderdale.

Cyril Baptiste, the former Archbishop Curley High basketball star, has made it big. The 6-10 center now at Creighton University, has been selected as one of the 12-man team that will tour Europe this summer.

Four CYO softball teams unbeaten

Action in the summer softball tournament was limited last week due to previously-planned parish CYO activities, so only four unbeaten teams remain — two boys and two girls.

The boys' division teams are Visitation and St. Stephen, and, although it won't be the championship game, the two teams will meet Sunday, at North Glade Park, beginning at 12:30 p.m. These two teams have been rivals in the past and have vied three times for football and softball championships.

Visitation handed Holy Name its first defeat. Bill Light hit two homers for the winners and Fred DiLoreto had one for the losing team. The game was marred by a freak injury to Visitation first baseman Mark Calabrese

who caught a bad throw in the mouth. He will be back in action next week, however.

ST. LOUIS team suffered its first loss in the tournament at the hands of St. Stephen with a boost from Steve Seefchak, who hammered a homer for the winning team.

Other action last week saw Boystown eliminate Christ the King CYO from the tourney, 6-3, and, in a slugfest, Annunciation beat St. Vincent, 18-8.

St. Monica and St. Timothy are the girls teams left unbeaten after last week's play and they will face each other next week. St. Timothy enjoyed a bye last week, while St. Monica used its sturdy defense to edge previously unbeaten Annunciation, 6-4.

Baptiste was picked from a field of 40 candidates at the U.S. Olympic Development training camp at the U.S. Air Force Academy.

The U.S. team will play a 12-game schedule in Europe and the players picked are expected to be groomed for the 1971 Pan American Games and the 1972 Olympics.

At 5-6, 155 pounds, Pete Hertler wasn't expected to be much of a basketball player. Still, the chunky junior was able to gain a starting assignment as a guard for the potent Msgr. Pace High basketball team last winter.

Then, Pete shifted to baseball in the spring and was one of the leaders on another good Pace team, playing second base.

And . . . now, he's adding to his athletic endeavors — by playing on the Pace football team as a flanker. Pete went out for the first time for the football squad in their spring practice and has impressed Coach Bill Proulx enough to be listed as one of the Spartans' top three receivers for this coming fall.

The Spartans have a pair of good throwers coming back in quarterbacks Pete McNab and Bob Cahill, so, Pete should get plenty of practice at catching the football . . . then the basketball . . . and then the baseball.

Only thing he's missed is track . . . and he'd probably end up being a dash man in that.

Cardinal Newman High football coach Sam Budnyk has picked up some valuable extra talent in a trio of transfers.

Leo Shields, a 190-pounder, played for Newman as a sophomore but transferred to Lake Worth High as a junior where he earned a starting defensive tackle spot. He'll be back at Newman this fall and will probably team up with Ed McGann, the two-year starter for the Crusaders, as the defensive tackles.

Two other transfers are young sophomores who showed plenty of promise in Palm Beach's junior high program. They're both good sized 10th graders — 195-pound Theodrade Hawkins and 185-pound Norm Holzappel. Hawkins may be used at either end or in the backfield while Holzappel will be at tackle or guard. Both are slated for reserve duty but should develop.

The Herald's 5th Annual Charity Football Game


Saturday, Aug. 15, 8 p.m.
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Latin students-- 'so much a part,' is no 'census'

"There were so many that we really stopped counting," commented a secretary in the registrar's office at the University of Miami in explaining their absence of information about the number of Latin American students there.

This attitude was typical of most colleges and universities in the Miami area asked about their number of students with Spanish backgrounds. They indicated the Latin American student in Miami has become so much a part of the system in recent years that it is difficult to recognize his presence.

OUT OF 437 foreign students attending U-M during the 1969-70 academic year, 173 were from Latin American countries, according to Mrs. Patti Morrison, secretary to the registrar. This compares with a total of only 263 foreign students in 1965.

Of the 173 non-resident students during the 1969-70 year, 97 were Cuban. Mrs. Morrison estimated 1,500 other U-M students are Cubans who have been naturalized.

The dramatic Latinization of higher education in south Florida is shown by Miami-Dade Junior College, which has the highest foreign student enrollment of any college or university in the nation, with the exception of Columbia University and UCLA. This is despite its relatively small enrollment of 29,375 during the 1969-70 school year.

OF 3,884 foreign students, 1,514 were from Latin American countries (including 1,280 Cubans living in the area). A large representation was also present from Columbia, which supplied 37 students. "This is probably because we have done some work with the Colombian Alliance Program," said Mrs. Betty Garnet, public relations representative for Miami-Dade. Other large groups of Latin American students there included 30 from Venezuela, 16 from Peru, and 11 from Panama.

The concentration of Latin American students is equally great at both the North and South campuses of Miami-Dade, according to statistics provided by Thomas Stewart, registrar for the South Campus.

Barry College is one of the few schools in the area that has not had a substantial increase in its number of Latin American students. It still has a significant number, however, as indicated by its 17 students from Central and South American countries in the past academic year out of a total of 23 foreign students on their campus of 1,339. Furthermore, they had 11 from Puerto Rico and 13 Spanish-speaking students from the Panama Canal Zone, according to Mrs. Graces Schollmeyer, registrar.

Mrs. Schollmeyer said her college's foreign student enrollment is less than it was as Castro was coming to power because at that time Cubans were classified as foreigners. The same has happened at other schools, meaning that Latin American impact on local colleges will appear to be less even as it becomes more profound.

A UNIVERSITY of Miami study covering 1966 reported the educational level of Latin Americans in Miami superior to the Miami population as a whole, which is above the national average.

First Research Corp. of Miami reported that in September, 1968, 19.8% of the male heads of Latin American households in Dade County had four or more years of college education and 11.1% had some college education. Comparable figures for female heads of households were 8.1% and 4.4%. About 25% of all heads of households were found to have five years of high school, and over 5.5% had four years. Of the male heads of households, 10.1% had from one to three years of high school and 18.7% of the females had that amount. Only .3% of the males had no school at all and only .6% of the females had no schooling.

This educational level is related to the middle class nature of Miami's Latin American population. Msgr. Bryan O. Walsh, Episcopal Vicar for Spanish Speaking People, of the Archdiocese of Miami, said the "Latinization" of Miami is particularly interesting because "for the first time in the U.S. and perhaps in the world at large, we have a Spanish population that is predominantly middle class." He pointed out that although there are 11 million people in the U.S. of Spanish background, most have been poor Puerto Ricans or poor Mexicans. He said that even the low income Latin Americans that come to Miami take on middle class values because of the middle class nature of Miami's Latin American population.

THE MIDDLE class nature and high educational level of south Florida's Latin American population is closely related to the many professional persons among the Latin American population. The most dramatic example is in the case of physicians. During the last decade, 2,200 doctors (a third of all those in Cuba) left their homeland to come to the U.S. and many are now practicing in Florida. The University of Miami took the lead in preparing many of these Cuba-trained doctors for practice in the U.S.

"The Foreign Medical Graduate Program (of U-M) has prepared more Cuban doctors for state licensure to practice medicine than have been graduated from all the medical schools in the state of Florida in the same period of time," said Dr. Emanuel M. Papper, vice president for medical affairs of the U-M School of Medicine. "It is our belief that, were it not for this added manpower, a number of hospitals would have been unable to operate due to lack of staff."

More than 300 Cuban doctors are members of the Dade



STUDENTS FROM many different nationalities are now evidenced on campuses throughout South Florida, but the percentage of Latin American young people studying at these colleges is growing larger every year.

County Medical Association. "We are proud to include many Cuban physicians in the faculty of the University of Miami School of Medicine," Dr. Papper said. He also said "Cuban physicians appear as authors in the best medical journals and as lecturers at almost every medical meeting of the last 10 years."

DR. PAPPER, in a speech given to the second annual Cuban Medical Convention on July 1, also emphasized that of the 2,500 physicians that have completed the U-M 12-week course for foreign-educated physicians, most have been from Latin America, including many from countries other than Cuba. "Many of these doctors return and contribute much to the teaching and practice of medicine in their homelands," he said.

IN SOME FIELDS there is professional talent among

Latin Americans but it is not being used fully. Dr. Papper referred to pharmacy, where as of May 31 of this year, 376 Cuban refugees were pharmacists but only 173 were working in positions related to pharmacy.

"There is very little unemployment among Latin Americans," Msgr. Walsh said. "There has always been considerable underemployment. However, as time goes on, this changes very fast."

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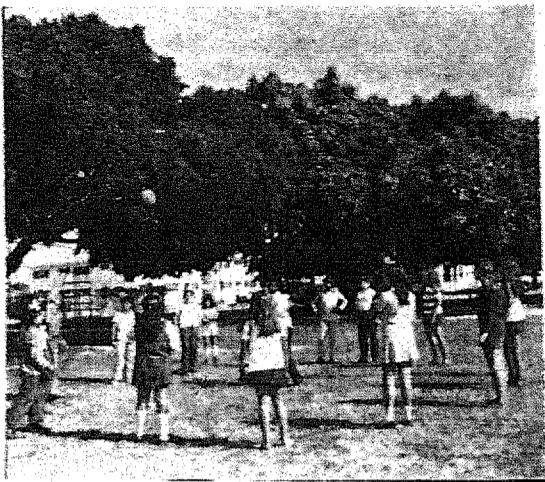
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Gran interés por el Nuevo Festival de San Juan Bosco

Con el objeto de terminar importantes obras, así como financiar otras en un futuro no muy lejano, la parroquia de San Juan Bosco tendrá una alegre y concurrida tómbola los días primero y dos de agosto.

dedicadas principalmente para clases de catecismo que diariamente se dictan allí. Alrededor de 453 niños de lunes a viernes, divididos en grupos, reciben de tres a seis de la tarde clases de catecismo y otras enseñanzas mo-



En un próximo futuro, los niños y jóvenes de San Juan Bosco contarán con un terreno especial para diferentes juegos.

En efecto, según informó el R. P. Emilio Vallina, párroco de San Juan Bosco, miles de fieles se darán cita el sábado y domingo en los terrenos de la parroquia para participar en el gran festival, cuyo único propósito es — como se dijo anteriormente — recaudar fondos para los trabajos que actualmente se están realizando.

Los fondos recaudados serán utilizados para la construcción de tres nuevas aulas para el colegio parroquial, para el edificio de la Rectoría, vivienda de los sacerdotes y para el kindergarten.

El kindergarten tendrá una capacidad para cuarenta y cinco niños y estará funcionando el próximo mes de septiembre. El centro infantil estará ubicado en una casa que la parroquia compró recientemente para tal fin y que está localizada en una parte lateral de la iglesia. En la actualidad, la casa en mención se encuentra en estado de refaccionamiento y los niños tendrán todas las facilidades con que debe contar este tipo de establecimiento.

La iglesia de San Juan Bosco, o mejor dicho, la Parroquia, fue fundada hace siete años, en los cuales se ha hecho una gran labor de apostolado, así como de servicio social para innumerables familias. En la actualidad, la parroquia cuenta con la asistencia de seis sacerdotes, uno de ellos de habla inglesa, el R. P. John B. Handrahan, S. J., los cuales atienden espiritualmente alrededor de veinte mil fieles. En los últimos meses, según informa el padre Vallina, la parroquia de San Juan Bosco ha dado un impulso a la obra de apostolado en el sector estadounidense con un gran éxito.

Las nuevas aulas estarán

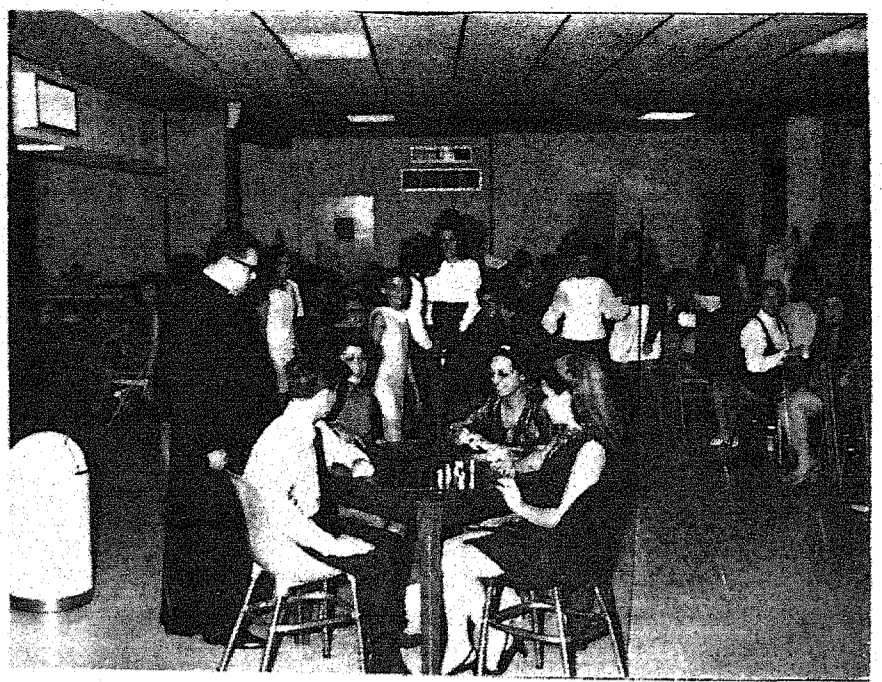
no también se tiene pensado crear campos de juegos para los niños y jóvenes de la parroquia. Para este fin, se derrumbará el edificio donde actualmente están viviendo los sacerdotes.

La parroquia de San Juan Bosco tiene amplias actividades de aspecto social, entre otras, un ropero y un almacén de viveres, oficinas que están abiertas de lunes a viernes en horas de la mañana. En el aspecto de la enseñanza, las clases que diariamente se dictan son: religión, español, historia y geografía de Cuba. Igualmente funciona el Centro Juvenil "San Juan Bosco," que está abierto los martes, jueves, viernes y sábado y cuenta, entre otros entretenimientos, con ping-pong, dos billares, ajedrez, dominó, televisión y música, además de un aula de estudio.

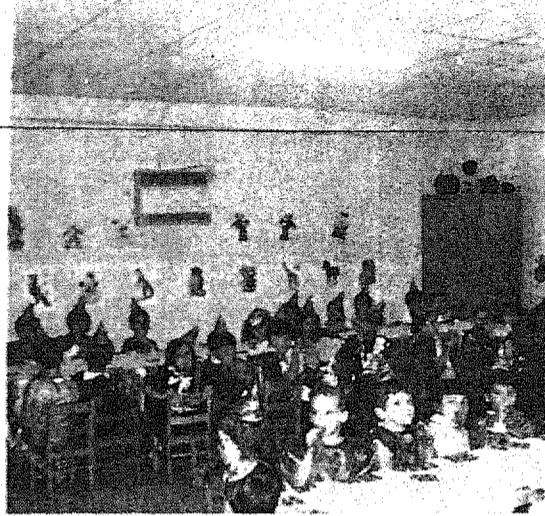
Están funcionando, igualmente, trece organizaciones católicas, las cuales ayudan en una u otra forma al normal desenvolvimiento de la parroquia. Refiriéndose el padre Vallina a la labor de los seglares, afirma que "me encuentro muy satisfecho con la tarea que han realizado los seglares de nuestra parroquia. A ellos se debe en gran parte lo que hemos logrado; sin su ayuda, sin su cooperación y su desinterés, prácticamente hubiese sido imposible esta obra que hoy vemos hecha una realidad."

El padre Vallina afirmó igualmente que lo más importante no era los éxitos materiales que hasta el momento se habían logrado, sino los éxitos que, desde el punto de vista espiritual y moral, se habían alcanzado.

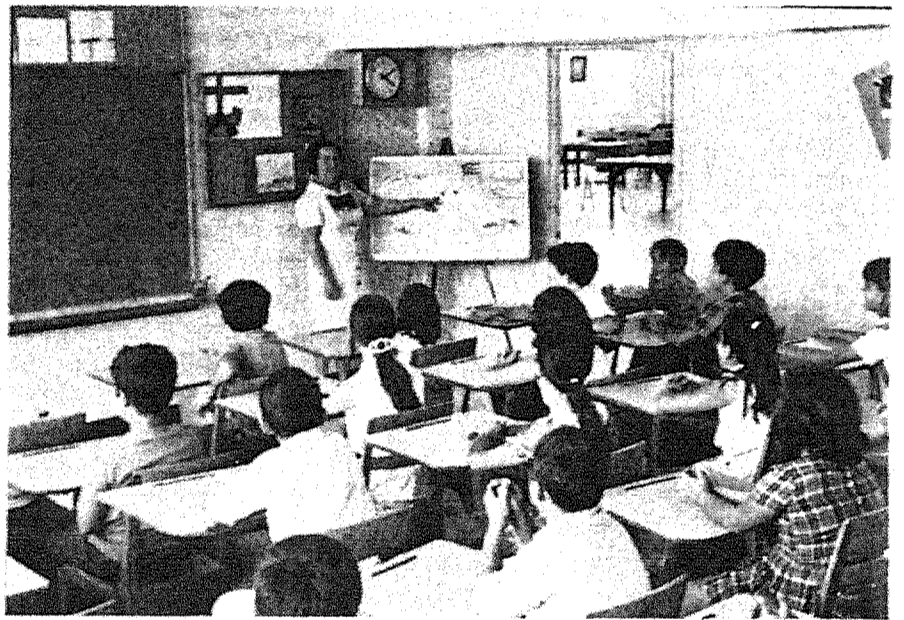
Para terminar, el párroco de San Juan Bosco manifestó que deseaba invitar a todos sus feligreses, así como a todos los iberoamericanos y norteamericanos a participar en este festival, que tiene como único fin el engrandecimiento espiritual y material de la parroquia de San Juan Bosco.



Un aspecto del salón de juegos de la parroquia de San Juan Bosco, donde decenas de muchachos se reúnen para pasar gratas horas de entretenimiento. Se ve al padre Vallina compartiendo con los asistentes. En todas estas reuniones, siempre se encuentra un sacerdote o un adulto acompañando a los menores.



Aspecto de uno de los salones del kindergarten.



Centenares de niños y jovencitos reciben durante la semana clases de religión, español, historia y geografía de Cuba.

rales y religiosas. Los niños cuentan con transporte desde sus respectivos colegios a la parroquia y de esta a sus casas. Actualmente están funcionando ocho aulas en total. En un futuro cercano, se pondrán en funcionamiento otras dos, lo que, lógicamente, aumentará la capacidad para recibir a niños y jovencitos en las clases de catecismo. El padre Vallina afirma que su principal interés es trabajar en el programa del CCD, el cual está dirigido a orientar a los niños en la doctrina cristiana.

Otra de las obras que se está realizando, es una dedicada a la construcción de un amplio estacionamiento de automóviles para dar más facilidad a los fieles, así co-



Esta es la nueva casa que la parroquia adquirió para instalar allí el nuevo kindergarten que, como se dice en la información, comenzará a funcionar el próximo mes de septiembre.

LA VOZ

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Reunión Interamericana de Obispos

Cerca de 300 dignatarios de la Iglesia Católica asistirán a la sexta Reunión Interamericana de Obispos, que se celebrará en México en Febrero del año próximo.

Convocados por el Consejo Episcopal Latinoamericano (CELAM), se reunirán los prelatos del continente, incluidos los de los Estados Unidos y Canadá, que darán a conocer sus respectivas formas de trabajo pastoral en las sedes religiosas a su cargo.

Aparte del grupo que integra la conferencia del episcopado mexicano en pleno, cuyo presidente es el Arzobispo de Oaxaca Ernesto Corripio Ahumada, estarán pre-

sentes el Cardenal Primado de México, Miguel Miranda, y Gómez y el Cardenal José Garibi Rivera, de Guadalajara.

En el diálogo e intercambio de experiencias de los obispos, se tratarán entre otros los temas de vocación del hombre y misión de la iglesia; el sacerdote, servidor de Cristo y de los hombres.

Los documentos básicos que se presentarán en la reunión los están preparando altos dignatarios eclesiales del CELAM. Otro posible tema que se desarrollara, será una reflexión sobre el próximo sínodo general de la Iglesia.

Pasos iniciales para preparación de Diáconos casados en Colombia

BOGOTÁ — (NA) Según un reciente Boletín Informativo del Departamento del Clero y Seminario, organismo de la Conferencia Episcopal Colombiana, el país tendría cinco mil sacerdotes. De estos, 3,000 son diáconos y 2,000 pertenecen a las diversas congregaciones y órdenes religiosos. Colombia tiene en la actualidad un poco más de 20 millones de habitantes.

La misma fuente de información anuncia que la Iglesia en Colombia está dividida en: 10 Arquidiócesis, 29 diócesis, 8 Vicariatos Apostólicos, 2 Prelaturas y 8 Prefecturas Apostólicas. Hay 10 Arzobispos, 29 Obispos residentes, 4 Obispos auxiliares, 8 Vicarios, 2 Prelados y 7 Prefectos Apostólicos.

Para la formación del clero religioso secular la Iglesia en Colombia cuenta con 109 casas de formación. De estas 18 son Seminarios Mayores para la teología y la filosofía, pertenecientes a la Diócesis.

Las órdenes y congregaciones religiosas tienen 24 Seminarios Mayores. Las

diócesis cuentan con 38 Seminarios Menores, donde los aspirantes al sacerdocio hacen su bachillerato. Las órdenes y Congregaciones Religiosas poseen 29 casas de formación para el bachillerato.

El total de alumnos en los seminarios mayores y menores, tanto del clero secular como religioso es de 6,500. Cinco mil en las secciones de bachillerato y 1,500 en la teología y en la filosofía.

"Aunque ha disminuido un poco el número de seminarios, dice el Boletín mencionado, con relación a los años anteriores, sin embargo no ha disminuido el número de ordenaciones sacerdotales."

Así: por ejemplo en el año de 1960 se ordenaron 100 nuevos sacerdotes, y en 1970 serán ordenados 150.

Al señalarse que el número de ordenaciones sacerdotales no ha disminuido, se indica que "tal vez esto se deba al descubrimiento de una nueva fuente de vocaciones, los seminarios para vocaciones de adultos, de

los cuales hay tres en Colombia, a partir de la última década."

Sobre las religiosas el Boletín Informativo encuestó apenas dice: "Las religiosas constituyen en Colombia una fuerza importante; actualmente son más de 16 mil dedicadas a variadas actividades."

También se informa que en la actualidad "se están dando en este momento los primeros pasos en firme para la preparación de los primeros diáconos casados, en Colombia."

Entre los Seminarios Arquidiocesanos que han sufrido mayor deserción se encuentra el de Bogotá. Este Seminario que por lo general tenía hasta 150 alumnos (filosofía y teología), en los últimos años apenas hacían estudios en él un medio centenar de aspirantes al sacerdocio.

También los seminarios y casas de formación de los padres Jesuitas sufrieron grandes bajas en los años recientes. Pero quizás, la orden religiosa más afectada fue la de los padres dominicos.

Romería Matancera En la Capilla de la Caridad

El próximo domingo dos de agosto en los terrenos de la Capilla de la Caridad del Cobre, en el Mercy Hospital, se llevará a cabo la "Romería Matancera" de las dos a las cinco de la tarde.

Según informa el R.P. Agustín Román, Capellán de la Capilla de la Virgen de la Caridad, el programa se iniciará a las dos de la tarde; a las dos y media comenzará lo que se llama el "á-gape criollo," que consiste en comer platos típicos de Matanzas y escuchar música típica cubana. A las cinco de la tarde habrá una despedida y se orará por la liberación de Cuba.

Preocupa Expulsión de Misioneros de Nigeria

ROMA — La Agencia Internacional FIDES en su número del 4 de julio actual hace un extenso balance sobre las misiones en el mundo y la situación de los misioneros en algunos países, durante el último año.

Al hablar de Nigeria y de su cruenta guerra, terminada el 11 de enero de este año, indica que "las comunidades más necesitadas han quedado mortificadas por la expulsión de muchas decenas de misioneros que podían haber contribuido ahora notablemente al esfuerzo de la reconciliación y de la asistencia."

"Los obispos de las 23 diócesis de Nigeria — continúa la mencionada agencia —, reunidos en Lagos por primera vez después de la guerra, expresaron su profunda gratitud al jefe de Estado por sus magníficos esfuerzos para constuir la reconciliación en espíritu de comprensión, amor y justicia, y exhortaron al pueblo a seguir su ejemplo, perdonando, olvidando y haciendo todo lo posible para vivir juntos en paz como hermanos y hermanas."

"Nos unimos pronta y gustosamente con nuestros hermanos y hermanas musulmanes en la tarea nacional de la reconciliación," añadían los obispos.



CAMINATA. — Unos quince mil estudiantes de Guatemala realizaron recientemente una "caminata" por la capital de ese país para recaudar fondos para los programas de Caritas. Alrededor de quince mil dólares recolectaron y una parte de esa suma estará destinada a los damnificados de Perú.

Secretaría de Diaconado en CELAM

Por: JOSE IGNACIO TORRES

BOGOTA — (NA) — El pasado 1.º de julio comenzó a funcionar un nuevo instrumento creado por el Consejo Episcopal Latinoamericano, para el servicio de la pastoral continental. Se trata de la secretaria específica para todo lo relacionado con la instauración del Diaconado Permanente en América Latina.

Anteriormente la actividad del CELAM por lo que hacía a la problemática del Diaconado Permanente en América Latina, se llevaba a cabo a través del Departamento de Vocaciones.

A raíz de la última reunión del Consejo (noviembre de 1969, Sao Paulo, Brasil), el Departamento de Seminarios fue reestructurado y dió lugar al que hoy se llama Departamento de

Ministerios Jerárquicos. Este Departamento se ocupa de tres grandes áreas: la de Seminarios, la del Clero y la del Diaconado.

Las áreas antes indicadas constituyen secretarías para el trabajo propio en su respectivo campo.

Es presidente del Departamento de Ministerios Jerárquicos, Monseñor Román Arrieta Villalobos, Obispo de Tilarán en Costa Rica. El Secretario Ejecutivo de este organismo es el Pbro. Rubén H. Di Monte.

Para desempeñar el cargo de Director de la Secretaría de Diaconado, fue nombrado el padre Antonio Gaviria, quien anteriormente era Secretario Ejecutivo del Departamento de Vocaciones.

En esta calidad el Director de la Secretaría del Diaconado tuvo oportunidad de iniciar todo el trabajo relativo al Diaconado que hasta el momento ha hecho el Consejo para servir a la Iglesia Latinoamericana. Así se hizo un estudio continental sobre el Diaconado, sus posibilidades, etc.

A raíz de este estudio se programó el primer Encuentro Latinoamericano sobre el Diaconado Permanente, que tuvo lugar entre el 10 y el 25 de mayo de 1968, en San Miguel, Provincia de Buenos Aires. En este encuentro se estudiaron algunos temas como:

El Ministerio Diaconal a la luz del Nuevo Testamento, la Restauración del Diaconado Permanente en América Latina, la Selección y Formación de los candi-

datos al Diaconado Permanente, etc. Los estudios, las ponencias, las investigaciones y las Conclusiones del Encuentro se recogieron posteriormente en la obra titulada: "Renovación de la Iglesia y Renovación del Diaconado Permanente en América Latina."

Sobre estas bases comienza su trabajo de Secretaría de Diaconado del Departamento de Ministerios Jerárquicos.

El Director, A. Gaviria ha comenzado una nueva fase de acción mediante una encuesta de carácter continental a través de los obispos, los sacerdotes, los religiosos y los laicos interesados en el diaconado permanente. La encuesta se propone reunir la más reciente documentación y la más amplia información sobre la realidad del diaconado en el continente: países en los cuales hay un programa concreto para la preparación de candidatos; centros y sistemas de formación; número de estudiantes; cantidad de diaconos ordenados; actividades pastorales en las que se ocupan después de su ordenación; problemática que ha surgido en torno al ministerio diaconal, etc.

Esta documentación tiene por objeto fundamental, poder preparar un programa de acción muy concreto de acuerdo a las realidades y necesidades. Uno de los primeros servicios de la Secretaría será suministrar a los interesados la visión más objetiva que se pueda señalar.

(Pasa a la página 25)

Nombra El Papa a Nuevo Director de Prensa de la Santa Sede

CIUDAD DEL VATICANO — El Papa Paulo VI ha nombrado director de la Oficina de Prensa de la Santa Sede al profesor Federico Alessandrini, uno de los más leales defensores de las decisiones pontificias.

Alessandrini es actualmente sub-director del diario vaticano L'Osservatore Romano y seguirá desempeñándose como tal hasta fin de año, en que se incorporará a su nuevo puesto.

El nuevo portavoz oficial de la Santa Sede sucede en el cargo a Monseñor Fausto Vallain, primer director de la mencionada oficina en la historia de la Iglesia, quien, a su vez, fue designado obispo auxiliar de Siena, en Italia central.

El profesor Alessandrini mantiene una íntima amistad con el Santo Padre, que se remota a los tiempos en que el cardenal Juan Bautista Montini ejercía el arzobispado de Milán.

La Cola

Por MANOLO REYES

Una de las frases más populares en Cuba en los últimos años es: "¿Quién es el último?"

La dramática referencia es a las llamadas "colas" que se colocan frente a distintos establecimientos a través de la Isla, a pesar que el régimen Castro comunista, comprendiendo que cada cola es una demanda contra su nefasto régimen, ha tratado de prohibirlas. Pero con poca efectividad hasta ahora.

Desde que Fidel Castro se robó el poder en Cuba en 1959 lo único que ha progresado bajo su régimen es la "cola."

Veamos como funciona este procedimiento de la cola que en el fondo encierra un dramatismo difícil de explicar en la brevedad de un artículo.

CUANDO UNA persona desea comer en uno de los pocos restaurantes que hay abiertos en Cuba, tiene que ir temprano en la mañana a tomar un puesto frente a un restaurant. Allí espera hasta que llegue otra persona y así sucesivamente. La última persona se queda hasta que llegue otra hasta las diez de la noche aproximadamente en que un individuo llamado "responsable" de la cola la forma y da a cada uno el número que le corresponde verbalmente. Cada persona se marcha para su casa y al día siguiente a las seis de la mañana vuelve a ocupar el puesto en la "cola" donde después de un recuento se obtiene un papelito con el número de la "cola" impreso, el cual se entrega más tarde a la entrada de la oficina del restaurant, donde un miembro del régimen rojo de la Habana, después de anotar el nombre y número del carnet estatal de cada persona, le da un ticket para comer.

Esta es la odisea que tiene que afrontar un Cubano para poder ingerir un poco de alimentos en los escasos restaurantes que el Castro comunismo tiene abierto en Cuba.

Sin embargo, los representantes del régimen que están tiranizando al noble pueblo Cubano no tienen que afrontar estas escases, ni restricciones... ni hacen "cola."

POR EL CONTRARIO, disfrutan de deliciosos manjares y finos licores, con todas las comodidades imaginables mientras galopan sobre las espaldas del pueblo Cubano.

Y ruedan por las desiertas calles de Cuba, costosos autos europeos, haciendo gala del confort que disfrutan.

Fuentes informadas nos han dicho que por las calles de la Habana corren unos 650 Alpha Romeo, manejados por secuaces de Castro. Y el embajador Soviético en Cuba, se transporta en un lujoso Lincoln Americano.

EN TANTO, las "colas" de pobreza siguen aumentando en Cuba... mientras un pueblo estoico entra en el camino de la desesperación ante tanta humillación y ultraje.

Curso Latinoamericano para Formadores religiosos

CARACAS — El Segundo Curso Latinoamericano para educadores de los aspirantes al sacerdocio (formadores religiosos) se iniciará en esta ciudad a partir del 15 del presente mes.

El ciclo de estudios comprende los campos de reflexión: Sociología, Teología y Pastoral, Psicología, e Institución de Seminarios. Entre los relatores figuran el cardenal Garrone, Prefecto de la Sagrada Congregación para la Educación Católica, y Mons. Eduardo Hironio, segundo vicepresidente y Secretario General del CELAM (Conferencia Episcopal Latinoamericana).

El ciclo de estudios comprende los campos de reflexión: Sociología, Teología y Pastoral, Psicología, e Institución de Seminarios.

Ud. hablará inglés para el Día de la Raza

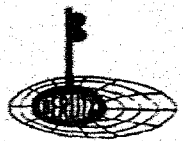
El secreto está en el Método Berlitz, que es único. Si Ud. se matricula en nuestros cursos, que empiezan el 10 de agosto, y es principiante, empezaremos enseñándole palabras y frases simples, tales como "Today is Monday" ("Hoy es lunes"). Si Ud. ya sabe algo de inglés, aprovecharemos esa base para empezar con frases más complicadas como "What time does the plane leave?" ("¿A qué hora sale el avión?"). A medida que avance el curso crecerán también su vocabulario y su confianza. Ud. llegará a decir "Today we are celebrating Columbus Day with a big party" ("Hoy celebraremos el Día de la Raza con una gran fiesta").

Berlitz, que tiene cerca de un siglo de experiencia mundial en la enseñanza de idiomas, ha perfeccionado un método de eficacia comprobada. Sin libros de texto ni deberes que llevar a la casa, en cursos de 10 semanas, con un máximo de 6 alumnos cada uno, enseñamos a hablar y pensar en el idioma, usándolo con soltura y sin complicaciones.

Y naturalmente, además de inglés, podemos enseñar cualquier otro idioma.

No deje Ud. pasar esta oportunidad de matricularse en el curso del 10 de agosto. Sólo cuesta \$145. Llámenos o visítenos sin pérdida de tiempo.

Berlitz



En Miami: Diríjase al Sr. Fuentes, 100 Biscayne Boulevard. Teléfono: 371 3686

Misas Dominicales En Español

Catedral de Miami, 2 Ave. y 75 St., N.W. - 7 p.m., 10:30 a.m., en el auditorium.

Corpus Christi, 3230 N.W. 7 Ave. 10:30 a.m., 1 y 5:30 p.m.

SS. Peter and Paul, 900 S.W. 26 Rd. 8:30 a.m., 1. 7 p.m.

St. John Bosco, Flagler y 13 Ave. - 7. 8:30 y 10 a.m., y 1.6 7:30 p.m.

St. Michael, 2933 W. Flagler - 11 a.m., 7 p.m.

Gesu, 118 N.E. 2 St. 6 p.m.

St. Kieran, (Assumption Academy), 1517 Brickell Ave. - 12 m. y 7 p.m.

St. Hugh, Royal Rd. y Main Hwy., Coconut Grove - 12:15 p.m.

St. Robert Bellarmine, 3405 N.W. 27 Ave. - 11 a.m., 1 y 7 p.m.

St. Timothy, 5400 SW 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. - 1 p.m.

St. Patrick, 3700 Meridian Ave., Miami Beach - 7 p.m.

St. Francis de Sales, 600 Lenox Ave., Miami Beach - 6 p.m.

St. Raymond, (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables -

11 a.m., 1 p.m.

St. John the Apostle, 451 E. 4 Ave., Hialeah - 12:55 y 6:30 p.m.

Inmaculada Concepción, 4500 W. 1 Ave., Hialeah - 12:45 y 7:30 p.m. Mision en 6040 W. 16 Ave. - 9 a.m.

Blessed Trinity, 4020 Curtiss Parkway, Miami Springs - 7 p.m.

Our Lady Of Perpetual Help 13400 N.W. 28 Ave., Opa-locka - 5 p.m.

Our Lady of the Lakes, Miami Lakes 7:15 p.m.

Visitation, 191 St. y N. Miami Ave. 7 p.m.

St. Vincent de Paul, 2000 N.W. 103 St. 6 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.

Santa Juliana, West Palm Beach - 7 p.m.

St. Agnes, Key Biscayne 10 a.m.

St. Monica, 3490 N.W. 191 St., OpaLocka. -12:30 p.m.

Aclaración del Vaticano sobre los bienes de la Santa Sede

Refuta Informaciones Aparecidas en la Prensa Europea

Los informes de que la Santa Sede cuenta en la actualidad con un capital que pasan de varios billones de dólares, representados en acciones, depósitos bancarios e inversiones, fueron calificados como una fantástica exageración por el periódico L'Osservatore Romano.

En un artículo aparecido en la primera página del mencionado periódico, comentario que fue reproducido en todas las ediciones de diferentes idiomas, se afirma que es una simple fantasía de que la Santa Sede tenga el control de trece billones de dólares.

El periódico del Vaticano manifiesta que el capital real de la Santa Sede en inversiones, cuentas bancarias, tanto en Italia como fuera de ella, está muy lejos de esa cifra.

El periódico L'Osservatore Romano hace esa aclaración después de que varios medios informativos europeos publicaron capítulos del libro de Nino Lo Bello titulado "Imperio del Vaticano," obra que ha sido publicada en varios idiomas.

"L'Osservatore Romano lamenta que importantes y serios periódicos de Europa hayan publicado artículos y comentarios sobre el libro en referencia e inclusive hayan reproducido algunos capítulos del mismo.

El periódico del Vaticano refuta varios puntos del libro de Lo Bello en los siguientes trece puntos:

1 Se lee en el referido periódico: "El Vaticano ha vendido a la FIAT el 30% de las acciones que poseía en la LANCIA". La misma noticia apareció también en The Economist del 1 de noviembre de 1969 y fue desmentida en L'Osservatore Romano del 19 del mismo mes. Repetimos que la Santa Sede no ha tenido nunca acciones en la LANCIA y, por consiguiente, no ha podido venderlas a nadie.

2 Según la Tribune de Lausanne, "la Santa Sede habría jugado habilmente con la revalorización del marco." También esto es falso, ya que la Santa Sede no ha tenido nunca marcos alemanes.

3 Tenemos que desmentir además que la Santa Sede tenga acciones en la ITALCEMENTI, en la ALFA ROMEO y en el IRI. El que tenga un mínimo conocimiento de la situación italiana sabe que el IRI es un ente financiero de derecho público y no una sociedad por acciones. Así, pues, no tiene accionistas y es por consiguiente imposible que "la Santa Sede sea uno de los principales accionistas del IRI," como afirma la Tribune de Lausanne.

4 En cuanto a la ITALGAS, la "mayoría" de que se habla es el periódico suizo es en realidad un 0.92%. Inferior al 1% es también la participación en la SNIA VISCOSA y en la MONTEDISON, en relación con las cuales el referido periódico podría hacer pensar en porcentajes "mayoritarios" como en el caso de la ITALGAS.

5 La Tribune de Lausanne habla también de "acciones en empresas inmobiliarias y de seguros". En este punto — como por otra parte en todo lo que se refiere a las inversiones en acciones de cualquier género que sean — podemos precisar que la Santa Sede no tiene participación mayoritaria en ninguna sociedad, y que en lo referente a algunas participaciones en el sector de las inmobiliarias, como por ejemplo en la SOCIETA' GENERALE IMMOBILIARE, se está realizando actualmente la liquidación.

6 Es falso que la Santa Sede tenga el "control de siete de los más importantes bancos italianos."

7 Es cierto que la Santa Sede tiene actualmente depósitos en bancos no italianos, en América y en Suiza, pero se trata de un caso del todo normal si se tiene en cuenta su carácter internacional y sobre todo la misión de caridad y de ayuda que debe desarrollar en todo el mundo.

En cuanto a los depósitos liquidados en bancos italianos, se reducen a lo necesario para las operaciones de administración ordinaria que deben efectuarse en Italia.

Secretaría de Diaconado en CELAM

(Viene de la página 24)

lar sobre el diaconado en la Iglesia latinoamericana.

Posteriormente la Secretaría programará trabajos de otra índole, siempre con una orientación de servicio a la Iglesia latinoamericana.

El Diaconado Permanente en América Latina, que en un principio encontró bastantes resistencias, poco a poco ha ido tomando fuerza. Ya hay algunos países, como el Brasil que cuentan con algunos centenares de diaconos ordenados, gran cantidad de candidatos en preparación.

También Chile adelanta una labor muy buena al res-

pecto, lo mismo sucede, aunque en menor escala en otros países como: Bolivia, Santo Domingo y algunas naciones en América Central.

Con la puesta en marcha de la Secretaría de Diaconado, la actividad de la Secretaría de Seminarios dentro de muy poco tiempo y el trabajo de la Secretaría de Clero, queda integrado en forma completa el nuevo Departamento de Ministerios Jerárquicos del Consejo.

Sin lugar a dudas este Departamento está llamado a desempeñar un trabajo en pro de la pastoral de América Latina.

8 "El capital productivo del Vaticano — se afirma en la Tribuna de Lausanne — puede calcularse entre los 50.000 y los 55.000 millones de francos suizos," o sea, entre los 7 y los 8 billones de liras. Es una cifra absolutamente fantástica. En realidad, el capital productivo de la Santa Sede, incluyendo tanto los depósitos como las inversiones, dentro y fuera de Italia, está lejos de alcanzar la centésima parte de dicha cifra.

9 La cifra de 7-8 billones de liras representa una fantástica exageración aun en la hipótesis de que se incluyesen en ella actividades propias de instituciones que tienen objetivos particulares, como las del "Istituto per le opere di Religione." Tales actividades se refieren a las necesidades y urgencias propias de las obras religiosas de la Iglesia universal, y por ello excluyen, dada su específica finalidad, todo posible recurso a ellas para atender a las exigencias de los servicios centrales de la misma Iglesia, a las que debe hacerse frente — lo repetimos — con los réditos del capital productivo de que hemos hablado en el n. 8.

10 Según escribe la Tribune de Lausanne, "la Iglesia distribuye cada año más de 2.000 millones de francos a los países en vías de desarrollo." También en este caso es necesario no confundir a la Iglesia con la Santa Sede. La Santa Sede es el órgano central de la Iglesia católica. La Iglesia, en cambio, es una realidad mucho más vasta — universal —, directamente presente y operante en todas las partes del mundo, con diócesis, parroquias y otras instituciones.

Es bien conocido que en todas partes, en cada país, surgen iniciativas católicas en favor de las regiones subdesarrolladas para salir al paso de desgracias y necesidades particulares (Misereor, Caritas Internationalis, etc.) Pero no sabemos de qué fuente se habrá tomado la referida cifra de 2.000 millones de francos, equivalentes a 260.000 millones de liras italianas. ¿No se tratará una vez más del fruto de las acostumbradas exageraciones? Si fuese exacta esa cifra, sería un hermoso testimonio del compromiso de los católicos de todo el mundo en beneficio de los países subdesarrollados, lo cual debería ser motivo de alegría para toda persona de buena voluntad.

11 Tampoco deben ser considerados como bienes de la Santa Sede las subvenciones que, conforme al art. 30 del Concordato, da Italia a los párrocos y obispos (y no a todos "los eclesiásticos residentes en Italia," como da a entender la Tribune de Lausanne) en concepto de "suplemento de paga." Y es oportuno recordar que no es ésta una peculiaridad de Italia, pues la asignación de subvenciones a los ministros del culto está prevista por la legislación civil de muchos países, incluso no católicos.

Curso Continental para los Franciscanos dan en Bogotá

BOGOTÁ (NA) — El 18 del presente mes de julio, comenzó en Bogotá, un curso de carácter continental para un selecto grupo de padres de la Orden Franciscana que tiene por objeto preparar personal en algunos de los aspectos más importantes de la actual problemática eclesial del continente, como en el campo específico de la educación.

El curso, integrado por más de 40 frailes, provenientes de todas las naciones de América Latina, ha sido promovido por la misma orden de los franciscanos, a raíz de las reuniones continentales que los Frailes Menores organizaron en Bogotá (1968), para estudiar la renovación y adaptación de su vida religiosa específica, según lo demandan las necesidades de la Iglesia en general, y en particular de la Iglesia de América Latina. Tanto la reunión de Bogotá, como la de Buenos Aires, estuvieron presididas por el General de la Orden, Padre Constantino Koser.

El curso tendrá una duración de 4 meses y tiene lugar en el Seminario de San Buenaventura de los padres Franciscanos de Bogotá.

Los Frailes Menores Latinoamericanos en un sincero deseo de buscar un aggiornamento postconciliar, y siguiendo las grandes líneas trazadas por el Epis-

copado Latinoamericano, en su Conferencia Continental de Medellín (agosto 26 — setiembre 4 de 1968), desean preparar elementos claves para el dinamismo de su orden en puntos importantes de la Pastoral de los cuales se ocupan, como la educación. Igualmente, es deseo de los Frailes Menores prepararse y adaptarse cada vez más para una integración mayor en la pastoral de Conjunto Latinoamericana.

Los padres Luis Patiño y Antonio Gaviria, responsables del curso manifestaron: "con estos cursos, que se repetirán periódicamente los franciscanos buscamos ofrecer un aporte a la Iglesia latinoamericana preparando personal para circunstancias claves de la pastoral continental, en estos momentos en que se necesita una mayor clarividencia para poder responder, más efectivamente, a las urgencias apostólicas que el rápido cambio impone a la Iglesia de nuestro continente.

Los 40 Frailes Latinoamericanos que adelantan el curso en Bogotá estudian materias como: Relaciones Humanas, Medios de Comunicación Social y Juventud, Pastoral Juvenil, Pastoral Litúrgica, Dinámica de Grupo, Formación Sacerdotal y Religiosa, Teología de la Vida Religiosa y del Sacerdocio. Naturalmente



La cúpula de San Pedro

12 Afirma la Tribune de Lausanne: "El Concordato exonera de todo impuesto a los miembros del clero y a los ciudadanos de la Ciudad del Vaticano." No es exacto. El Concordato no establece tal exención. El art. 17 del Tratado establece no la exención de todo impuesto, sino la exención de impuestos sobre las retribuciones de la Santa Sede a sus dependientes. Se benefician, por tanto, de dicha norma solamente las pagas y los salarios, y tan sólo las pagas y los salarios de los dependientes de la Santa Sede, y no de los "miembros del clero" en general, ni tampoco de los ciudadanos del Estado de la Ciudad del Vaticano en cuanto tales (que son 509). Los dependientes de la Santa Sede son unos pocos miles de personas, la mayoría de ellos laicos con responsabilidades familiares. El beneficio de que gozan sus retribuciones es sencillamente una aplicación del principio de la soberanía de la Santa Sede, por tratarse del trabajo por medio del cual ésta lleva a cabo su propia misión.

13 Es exacto que en la "Conciliación" el Estado Italiano dio a la Santa Sede una suma de 40 millones de dólares y otros 50 millones de dólares en bonos del tesoro al 5%, con tal que dichas cifras sean entendidas como contra-valor en liras italianas al cambio de la época.

Continúa la tensión entre el Estado Paraguayo y la Iglesia

Se espera que surja un nuevo problema entre la Iglesia y el gobierno de Paraguay, ante la posibilidad de que el último expulse de un momento a otro de ocho a diez sacerdotes, según informó una fuente religiosa de Asunción, capital paraguaya.

La situación relativamente se encuentra en calma, después del problema que hubo en octubre del pasado año, cuando el gobierno de Alfredo Stroessner expulsó a dos sacerdotes, pero la confrontación entre la Iglesia y el Estado continúa en pie, según una fuente eclesial. "La Iglesia no dará un paso atrás en sus demandas de Justicia Social y el gobierno no muestra una inclinación hacia el diálogo," afirmó la misma fuente.

"La confrontación está

prácticamente en las puertas y estallará si son expulsados los ocho o diez sacerdotes," dijo el informante.

El presidente de la Conferencia de Obispos de Paraguay, Monseñor Ramón Bogarín Argana, de San Juan Bautista, se entrevistó durante una hora y veinte minutos con el presidente de Paraguay, General Stroessner, cuando comenzó la tensión. La reunión fue descrita por un informante de la Iglesia como "franca, cordial y abierta," pero "tan productiva como las conversaciones de paz en París."

El general Stroessner manifestó que la posición de la Iglesia debería estar relacionada con los problemas espirituales y no políticos. El Obispo, por su parte, respondió que la situación de pobreza de los hombres no es un mero problema político, sino también espiritual.

Preocupa descenso de sacerdotes y Seminaristas en Iberoamérica

BOGOTÁ — Según las estadísticas de los últimos años, todo indica que hay en América Latina un inquietante y alarmador descenso de las ordenaciones sacerdotales y de los jóvenes que aspiran al sacerdocio en los seminarios mayores.

En 1969, América Latina con una población superior a los 270 millones, sólo contaba con 45.900 sacerdotes, de los cuales 21.800 eran de los cuales 21.800 eran diocesanos y 24.100 religiosos. En este total están incluidos los sacerdotes extrajeros que han venido a colaborar en el continente. En el mismo año, la Iglesia Latinoamericana, en todos sus seminarios tenía apenas 7.013 seminaristas mayores.

En 1959, cuando el continente tenía 228.080.000 de habitantes había 6.643 seminaristas mayores y 17.505 seminaristas menores. Vemos que diez años más tarde, cuando la población continental había aumentado

en 42 millones, la cifra de los seminaristas mayores apenas había subido en 370.

El panorama de las ordenaciones sacerdotales es igualmente inquietante. En 1959 se ordenaron 580 sacerdotes en todo el continente. En 1969 a pesar del incremento de población, sólo se ordenaron 109 más. De las nuevas ordenaciones, 316 pertenecían a Colombia y México y 373 al resto del continente.

Las anteriores estadísticas fueron dadas a conocer por el Pbro. Rubén H. Di Monte, Secretario Ejecutivo del Departamento de Ministerios Jerárquicos del Consejo Episcopal Latinoamericano (CELAM), y Secretario, también, de la Organización de Seminarios Latinoamericanos (OSLAM).

En base a estos datos el Padre Di Monte presentó una bien documentada ponencia en la reciente XXVIII Convención Internacional del Serra Club, celebrada en México.

Saturday feast day of 'Peter-in-chains'

By JOHN J. WARD
Tomorrow, Saturday, Aug. 1, marks an important day in the history of the Church.

Aug. 1 is the feast-day of "St. Peter-in-Chains." In the year 44 A.D. King Herod Agrippa, in order to win the applause of his people, put to death the Apostle James. Then he cast St. Peter into prison and placed a guard of soldiers to prevent his escape.

THE night before Herod intended to present St. Peter before the people. "Peter was sleeping between two soldiers, bound with chains and the keepers before the door kept the prison." During the night an angel stood by Peter and a bright light filled the prison.

THE angel struck Peter on the side, raised him up and said: "Arise quickly." And the chains fell from his hands. Then the angel told him:

"Gird thyself and put on the sandals." And he did so. Then the angel said: "Cast thy garment about thee and follow me."

Peter obeyed. Passing through the first and second ward, they came to the iron gate that led to the city, which, of itself opened to them. Going out, they passed

on through one street and the angel departed.

DURING the reign of the younger Theodosia, when his wife Eudocia went to Jerusalem to fulfill a vow, she was honored with many gifts. Notable among them was the gift she received of an iron chain adorned with gold and precious stones which they affirmed was the very one whereby the Apostle Peter had been bound by Herod.

Eudocia venerated this chain and sent it to her daughter Endoxia in Rome. Endoxia carried it to the Pope who then showed her another chain by which the same Apostle had been bound when Nero was Emperor. When the Pope placed the Roman chain together with that which Endoxia had brought from Jerusalem, it happened that they fitted together in such a manner they seemed to be no longer two chains, but a single one made by the same workman.

Because of this miracle, the holy chains were held in such great honor that a church was built in the Esquiline hill where they were deposited. It was dedicated under the name of St. Peter ad Vincula and the memory of its dedication is celebrated by a feast on Aug. 1.

St. Augustine Cathedral named U.S. historic site

(Continued from page 2)

on what is now U.S. soil. Then the Spaniards set to work building the first white American settlement.

That happened 55 years before the Pilgrims landed at Plymouth Rock in Massachusetts; 40 years before the English settled Jamestown in Virginia and 210 years before the American revolution.

In the early 1790's an Irish-born priest, Father Michael O' Reilly, who was serving in St. Augustine, persuaded the Spanish royal house to finance a parish church for the settlement.

WORK was started on the church, destined to become the Cathedral of St. Augustine, in 1791. It was built of native coquina rock and was dedicated on Dec. 8, 1797. Since then the cathedral, which has undergone several restorations over the years, has been the guardian of Church records dating back to 1594. Spain transferred Florida to the United States

in 1821, but the old cathedral and the nearby Mission of Nombre de Dios still stand as reminders of Spain's glorious era of explorations and world power.

Today there are free tours at the cathedral daily, conducted by Cecilia McCarter. She gives a capsule account of the history of the church, meaning of the murals adorning the historic edifice.

Miss McCarter, student at a girl's high school, does an effective, efficient job lecturing to the never-ending groups of tourists, but she is the first to admit the difficulty of cramming 405 years of history into the comparatively few moments she talks to each touring assemblage.

In the not-too-distant future a bronze plaque will be affixed to the Spanish facade of the cathedral and booklets issued by the National Parks Services will be available to explain the selection of the edifice as a national landmark.

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