

NEW PRIESTS recently ordained for the Diocese of Miami celebrated Mass with Bishop Coleman F. Carroll last Tuesday evening at St. John Vianney Minor Seminary in observance of the feast of the Curé of Ars, patron of parish priests. See additional pictures and story, Page 2.



Red Congress In Havana Split By Dissension

By JAIME FONSECA

BOGOTA—(NC)—A long heralded communist congress met in Havana to find that its delegates and its goals were sharply divided.

Symptomatic of the division was the refusal of communist groups in Argentina, Brazil, Colombia and Venezuela to show up at what they considered "the sideshow of an egomaniac," Cuban Premier Fidel Castro. But the division went even deeper than this.

In the first place, the communists in the four delegations that stayed at home and the communists in the Mexican delegation give priority to political action over violence. This puts them in Moscow's camp and clearly rejects the pro-Peking tendencies of Havana.

Then too, the fanfare and publicity trumpeting the Havana meeting had little to back it up—the festive program of commemorations planned for the 700 delegates mirrored too harshly the cruel reality of recent communist failures.

What some years ago was a monolithic Red front, feeding revolution on the social injustice widespread in Latin America had become by July, 1967, a force split by two wedges.

The first of these was the growth of more enlightened government in Latin America, both reform Christian Democrat movements and newly socially-conscious military regimes. The second was the growth of grass-roots programs of self-help and an accompanying spirit that had done much to banish despair.

Faced with shrinking influence and visible failure, delegates, to this year's meeting of the Organization for Latin American Solidarity tried to figure out what went wrong and where since plans for revolution were laid in Havana in January, 1966. They looked back on 1966 as a year of communist-backed guerrilla warfare that had worn down to minor disturbances in three countries by mid-1967.

This year's meeting took on a special note of interest to the United States because of the presence of Black Power advocate Stokely Carmichael. As a result of his activity at the meeting and the wave of riots that rocked American cities in July, Eugenio Balari, secretary general of the Cuban group that organized the meeting, announced that "this congress will show our overall strategy in support of the Negro population in the United States in its

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AUGUST 11, 1967

Religious Leaders Say Riots Increased Civil Rights Need

WASHINGTON (NC) — Passage of the Civil Rights Bill of 1967 "is more important than ever in the wake of incidents of violence and rioting recently occurring all

around the United States," representatives of three religious bodies told a Senate subcommittee.

Although stressing that the bill should not be regard-

ed as a "reward" for riots or as a "panacea" for the nation's social ills, they maintained that the "conditions that have spawned violence in our cities do have to be

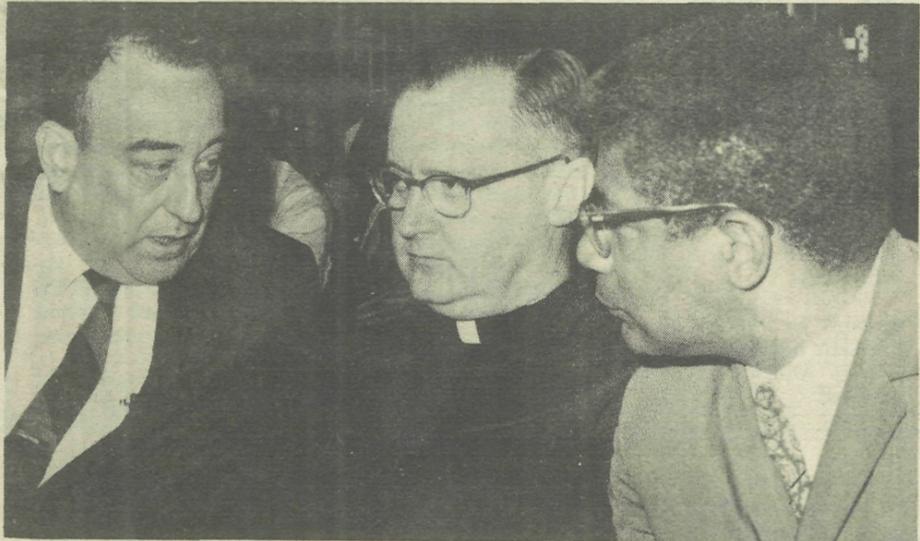
realistically and generously faced — and some of these factors are dealt with in the bill."

The religious support for the administration-proposed civil rights legislation, including its controversial open housing provisions, was presented in a statement to the Subcommittee on Constitutional Rights of the Senate Judiciary Committee. Appearing jointly before the committee in support of the bill were:

Dr. Gayraud S. Wilmore, Jr., interim director for racial justice of the Department of Social Justice, National Council of Churches; Msgr. George G. Higgins, director of the Social Action Department, U.S. Catholic Conferences; and Marvin Braiterman, counsel to the Commission on Social Action of Reform Judaism, Synagogue Council of America.

The religious leaders told the subcommittee that the Civil Rights Acts of 1964 and 1965 have been a "positive factor in the hands of our people and our government in defusing violence and civil disorder."

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TESTIFYING on proposed civil right legislation before the Senate Judiciary Committee's subcommittee on constitutional rights were MARVIN BRAITERMAN, Synagogue Council of America; MSGR. GEORGE G. HIGGINS, director, Social Action Dept., U.S.C.C.; and DR. GAYRAUD S. WILMORE, JR., National Council of Churches.

Collection For Indian, Negro Aid

The annual collection for the Negro and Indian Missions will be taken up in churches and chapels of the Diocese of Miami on Sunday, Aug. 13.

In a letter to the priests, religious, and faithful throughout South Florida, Bishop Coleman F. Carroll pointed out that "although our nation as a whole has enjoyed a long period of uninterrupted prosperity, nev-

ertheless, countless persons have not participated in these blessings."

Speaking of the Indians and the Negroes, the Bishop emphasized that these groups "are on the way to a better way of life" but have only "begun to enjoy the material benefits which we ourselves have long ago taken for granted."

He added that the Church has added the responsibility

of stressing the primacy of the spiritual to these emerging social groups since any progress which concerns itself merely with the material aspect of the human being will result in his dehumanization, no matter "how lofty our intentions may be."

Bishop Carroll called on all the faithful in the 16 counties which comprise the Diocese of Miami to contribute generously to the collection next Sunday.

Holy Day On Tuesday

Tuesday, Aug. 15, is the Feast of the Assumption of the Blessed Virgin Mary and a holy day of obligation.

The faithful are urged to consult their respective parish bulletins for the times of Masses.

Hot Dispute Keeps Cool Swimming Pool Empty

By SKIP FLYNN
VOICE STAFF WRITER

Michael McCray thinks "It's been real hot this summer."

"Yeah, real hot," echoes his brother Jimmy as the two nine-year-olds stare forlornly at the empty Brentwood Park Pool.

"I would come here every day if the pool was opened," adds Jim. His big, brown

eyes sparkle with expectation as he asks, "Are they going to open the pool?"

"I would come every day too," volunteered Greg Norton. "We just live two blocks from here, but we have to go all the way over to the Myrtle Grove Pool to swim."

Just 20 feet away, however, was the Brentwood Park Pool. It has been empty for two summers now.

Last week, the Dade County Community Relations Board, alarmed at the fact that no action had been taken to open the pool to the public, urged the county to acquire the Brentwood Park Community Center by purchase, by lease or by condemnation if necessary.

Located at 188 St. and N.W. 28 Place, the Brentwood Park Pool is in an

integrated neighborhood composed of working people.

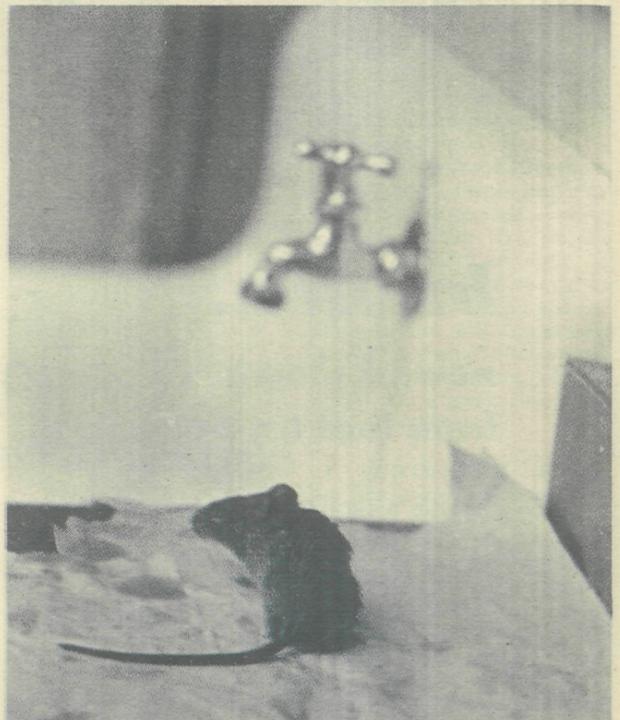
Overgrown with weeds, scarred by the painted comments of vandals, and in serious need of repairs, it was abandoned by the Heftler Homes Construction Company in 1965.

The parking lot of the private club is littered with

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- The Amish Controversy P.12



A PROPOSED \$40 million federal rat eradication program was recently defeated by Congress. However, rats continue to present a serious health hazard. For an in-depth report on the situation in South Florida see the story and pictures on Page 13.

THE VOICE

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NINE Irish priests, recently ordained for the diocese, concelebrated Mass Tuesday with Bishop Carroll. Shown are, left to right, FATHER JOHN J. VAUGHAN, FATHER JOHN O'LEARY, FATHER GABRIEL O'REILLY, FATHER THOMAS FOU DY, BISHOP CARROLL, FATHER JAMES

QUINN, FATHER ANTHONY MULDERRY, FATHER NOEL POYNTZ, FATHER JOHN F. KEANE, FATHER JOHN FRANCIS FLYNN, and MSGR. JAMES J. WALSH, diocesan director of Vocations.

Bishop, New Priests Sing Mass

Mass concelebrated by Bishop Coleman F. Carroll with 15 Irish and American

born priests ordained this summer for the Diocese of Miami marked the feast of

St. John Vianney Tuesday in St. Raphael Chapel on the campus of the minor seminary which bears the name of the patron of parish priests.

The new priests, nine of whom arrived recently from Ireland, were reminded by Msgr. James J. Walsh, diocesan director of vocations, that they "are collaborators" with their Bishop in "teaching, sanctifying and shepherding the people of God.

"Your Bishop has shared the fullness of his priesthood with you. Your relationship with him, then, is one of dependence and communion," Monsignor Walsh stated as he preached the homily at the evening Mass.

A GREAT PRIEST
Citing St. John Vianney as "an extraordinary priest from whom we can gain much inspiration and guidance," Monsignor Walsh explained that the saint's entire life "indicates he was con-

vinced before he could give Christ's message that he had first to understand the needs of his people — their needs for love and faith, compassion and fortitude.

"In our times, we are witnessing a renewed stress on the prime importance of the Eucharistic Celebration," he added. "But over a century ago, when Darwin was probing into the origin of man and Marx was promoting class strength as the fundamental force in history, John Vianney was teaching and living out the conviction that the Mass is the principle service we can render the community."

Monsignor Walsh called the French saint, who died in 1859, "a man who contradicts violently the spirit of our times — the spirit of ease and self indulgence, the spirit of catering to the senses and passions, and doing so with a high sounding motive of self fulfillment.

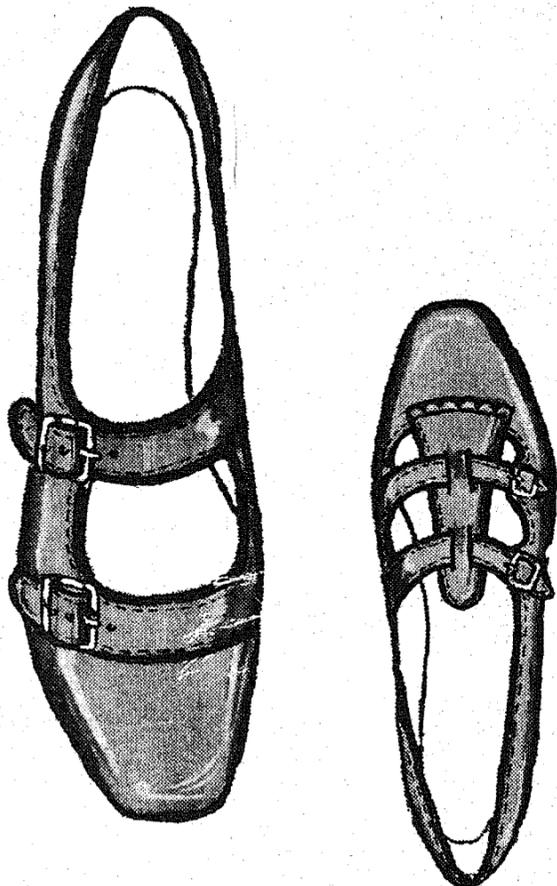
"The altar was the center of his life. His love of Christ drew him constantly to the tabernacle," said Monsignor Walsh. "Here, in prayer, he renewed his strength, lessened his daily confusion, adjusted his directions and never lost his own identity. . . His pastoral activity was based on the principle that the ministry will be fruitful in proportion as the priest develops an intimate union with Christ.

"Unless prayer is joined to work, we will lead barren lives and have a barren ministry," Monsignor Walsh declared.

Mass Offered At Jamboree

BOISE, Idaho (NC)— Archbishop Robert J. Dwyer of Portland, Ore., was principal celebrant at a concelebrated Mass here (Aug. 7) during the 12th World Jamboree of the Boy Scouts.

The jamboree (Aug. 1-9) is being held at Idaho's Faragut State Park, with 13,000 scouts and leaders from all parts of the world in attendance.



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Bishop Urges Help To Indians, Negroes

To the Priests, Religious and Faithful of the Diocese: As we look about us in our daily activities, we cannot help but notice the plight of certain individuals in our own community. Although our nation as a whole has enjoyed a long period of uninterrupted prosperity, nevertheless, countless persons have not participated in these blessings.

Two groups immediately come to mind: the Indians and the Negroes. In their courageous struggle for social justice, these individuals have no doubt captured our imagination with their courage. Although they are on the way to a better way of life, these people have only begun to enjoy the material benefits which we ourselves have long ago taken for granted.

Any progress, however, which concerns itself merely with the material aspect of the human being, will result in his dehumanization, no matter how lofty our intentions may be. This is why the Church has the added responsibility of stressing the primacy of the spiritual to these emerging social groups.

The battle will not be easy. The requirements of this vast apostolate stagger the imagination and cause the most optimistic to experience a certain sense of inadequacy before the task.

Therefore, with this in mind, I am inviting you to participate in a very practical way in a project which is the responsibility of all who enjoy our rather generally elevated standard of living. Be aware of the needs of others, spiritual as well as material. I urge you to contribute generously to the collection next Sunday for the benefit of Indians and Negroes in this country.

Imparting to you my paternal blessing, I remain
Very sincerely yours in Christ,

Coleman F. Carroll

Coleman F. Carroll
Bishop of the Diocese of Miami.

Holy Name Society In Canada No More

BENOIT-DU-LAC, Quebec—(NC)—The Holy Name Society as such, has ceased to exist in Canada.

The general assembly of the Canadian Holy Name Society's first national convention here approved 37 resolutions dealing with all phases of the society. Included among them was a change in the name of the Canadian affiliate of the 700-year-old archconfraternity to "The Council of Catholic Men (of the Name of Jesus)."

In other resolutions the newly named CCM:

- Abolished the office of episcopal moderator, placing itself directly under the Canadian Catholic Conference lay apostolate office.
- Established a national executive and the first national charter for the organization.
- Approved ground rules for parish affiliates of the society.

- Approved a change in the Holy Name medallion to be completed within six months.
- Changed the old law requiring the second Sunday of each month as Communion Sunday.

Principal push of the resolutions approved by the general assembly is to realign the new society to deal with all the articles of the Second Vatican Council's Decree on the Lay Apostolate.

Sean Tobin, the national executive secretary for the organization and convention chairman, said that the convention "by studying the lay apostolate resolutions, requested that the national council, and executive body, work in close cooperation with the bishops" for the

renewal of the society and the church.

He said it would be left to the Ordinary of the diocese to give specific directives to the groups in his territory.

Tobin also said the designation "of the name of Jesus" was retained in the new name because it "has to be kept because the society is an archconfraternity approved by papal bulls in 1264."

The Holy Name Society was founded in the 13th century and around 1600 John Vercelli began forming the parish organizations we know today.

Cuba Views 'Twisted,' Bishop Says

WASHINGTON—(NC)—Views on Cuba he expressed after a recent visit to that island were "twisted" in press reports in the United States, a prominent Latin American prelate has declared.

Noting that he was quoted as saying he saw "religious freedom in Cuba," Bishop Eugenio de Araujo Sales of Bahia, Brazil, emphasized: "What I said was that there is religious freedom within the confines of the churches in Cuba."

Bishop Sales, director of the Social Action Department of the Latin American Bishops Conference (CELAM), made his point in a letter to Father John J. Considine, M. M., director of the Latin America Bureau, U. S. Catholic Conference. Bishop Sales had visited Cuba to deliver to the bishops of that country reports and statements of the CELAM meeting held in Mar del Plata, Argentina, which they were unable to attend.

Father Considine said Bishop Sales, "one of Latin America's distinguished Catholic leaders, feels that too much was read into his words."

"It is clear," Father Considine continued, "that he wished to give recognition to the fact that Cubans may worship in their churches."

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Quake Leaves Caracas In Chaos

By FATHER VINCENT T. MALLON, M.M.

CARACAS, Venezuela (NC) — Grief and fear still hold this rain-drenched city in their grip as rescue workers comb the wreckage of 10-story buildings toppled with their occupants by the devastating earthquakes that shook all of Venezuela at 8 p.m. July 29.

First police estimates are that between 200 and 300 people are dead, 2,000 injured and over a \$100 million of damage done. Oddly enough, the slum and low-income housing areas of the city were virtually unscathed

by the tragic quake but panic was more widespread there.

One of six Maryknollers working in Caracas, I was just about to raise my hand to give the final blessing at a wedding in the parish chapel when the quake began.

I heard a low rumble as

of an approaching truck which suddenly became the thunder of a heavy freight train headed right for the chapel. The sanctuary floor began to heave and the red brick walls began to dance. The wooden roof started to clatter in a high pitch as the groom grabbed his new bride, who, clutching her bouquet in the folds of her skirts, joined the headlong dash of friends and relatives out the main door of the chapel.

WEDDING RESUMED

I found myself facing an empty church as the building continued to shake for 35 seconds. Still fully vested I decided I had better leave too and joined the wedding party on the church porch. The bride was near hysterics, but in five minutes she had calmed down enough to re-enter the chapel for the final blessing of the Mass. Priest and couple were at their places when the 'freight train' headed for us again, the blessing was given on the run, as all sought the safety of the open air a second time.

On the other side of town, Father Thomas Depew, M.M., of Pittsfield, Mass., was waiting for the bride to start another wedding in an old church. As the quake hit, a huge chandelier let go from the roof and crashed into the middle aisle on a spot over which the bride was to pass in a few moments.

As the radio began to give early details on the results of the quake it soon became apparent that it was a major disaster and the city's 1,700,000 people poured into the streets, afraid to remain under roof. Those with cars parked them well away from high buildings and carried bedding and children to their mobile sleeping quarters for the night. Those without cars improvised lean-tos in parks and plazas and open lots and did the best they could to protect themselves from the rain which had begun to fall.

One U.S. woman in danger of a miscarriage left her bed and was driven around by her husband, until they got the courage to return to their apartment.

Father Richard Albertine, M.M., of Hazleton, Pa., suddenly found himself hearing confessions in the parish house at 9:30 at night, as terrified neighbors sought to make their peace with God. I went down to the local park to see what could be done and ended by hearing confessions on a park bench till after 11 o'clock.

PARTY TRAGEDY

One six-story building that fell had a penthouse in which a teen-age party was in progress. Eighteen hours after the building collapsed in a heap of rubble, youngsters were still being found alive, but one by one rescue workers continue to uncover other young victims, dead.

Father Gerald Keller of Philadelphia reported that right after the quake stopped a man came rushing up to him tearfully saying, "I knew it, I knew it. The city is celebrating its 400th anniversary without God. That's why it happened." The truth is that the anniversary celebrations began with a Mass concelebrated by all the bishops of Venezuela, but religious Venezuelans felt that too much emphasis was put on new buildings and parties and not enough on the spiritual during last week's anniversary celebrations.

Caracas has not had a serious earthquake in 70 years and this long period of tranquility has accentuated the terror of the populace. A day and a half after the jolt, most people are still afraid to return to their homes, particularly if they live in multi-story buildings.

Prelate, RFK To Talk

KANSAS CITY, Mo.—Sen. Robert F. Kennedy of New York and Archbishop John F. Dearden of Detroit will deliver the opening and closing addresses at the biennial convention here of the National Catholic Conference for Interracial Justice, Aug. 17-20.

Theme of the convention, to be held at Rockhurst College, is "The Church and the Urban Racial Crisis."

The meeting was described as "the most crucial we have ever sponsored" by Mathew Ahmann, NCCIJ executive director.

"With city after city experiencing civil strife, our meeting takes on an urgency we cannot over-emphasize," Ahmann said. "The riots are inexcusable, but in condemning them we cannot ignore their ultimate causes. The riots are spectacular evidence of deeply entrenched social injustice."

School Turns Public

NEW ORLEANS —(NC)—The Annunziata parochial school in Houma, La., will be conducted by the Terrebonne civil parish (county) school board in the 1967-68 school year because of inability of the church parish to operate the school.

Announcement of acceptance of the facilities by the public school system was made by Charles A. LeBlanc, the county school superintendent, and Msgr. Henry C. Bezou, superintendent of New Orleans archdiocesan schools.

Offer of the facilities to public school officials was made by Archbishop Philip M. Hannan of New Orleans, when it became evident that the church could not operate the school. He offered the building for public school use rather than have it remain idle.

Hits Sterilization

MELBOURNE, Australia—(NC)—Proposals for sterilization in India as a means of population control were assailed here by the new archbishop of Melbourne, the former apostolic nuncio to India.

Archbishop James Robert Knox, who was enthroned on July 30 as Melbourne's new Ordinary, said after 10 years in India that the sterilization measures being pressed there amounted to a program of "mutilation of human persons."

"I would like to know how many people running this plan have been sterilized themselves," he told a press conference here.

The archbishop said the answer to India's food problem is not in such extreme measures as sterilization but in greater productivity of food, more research and more pre-marital education. He said the other birth control practices in India have accomplished little in curbing population growth.

Parishes Help Others

PHILADELPHIA (NC)—Parishes in the Philadelphia archdiocese contributed more than \$77,000 in a two-month period in a voluntary diocesan program to aid inner city and rural parishes.

A total of 121 out of the 313 parishes of the archdiocese contributed amounts ranging from \$25 to \$10,000 to assist parishes in changing neighborhoods which are no longer able to meet major financial obligations.

Eleven parishes received \$75,475 for projects ranging from roof repairs and teachers' desks to a black-topped play area to serve as a neighborhood day camp.

Projects totalling another \$110,000 are slated for the autumn.

Romney Criticized

LANSING, Mich.—(NC)—Speaking for what he called "Michigan's most deprived, disadvantaged people," the migrant workers, a Michigan Catholic Conference official criticized Gov. George Romney of Michigan for signing a bill cutting aid to injured farm workers.

Chief criticism was that the bill requires 13 successive weeks of work before a migrant is eligible for workmen's compensation. Under a law that went into effect this spring, the 13 weeks did not have to be successive.

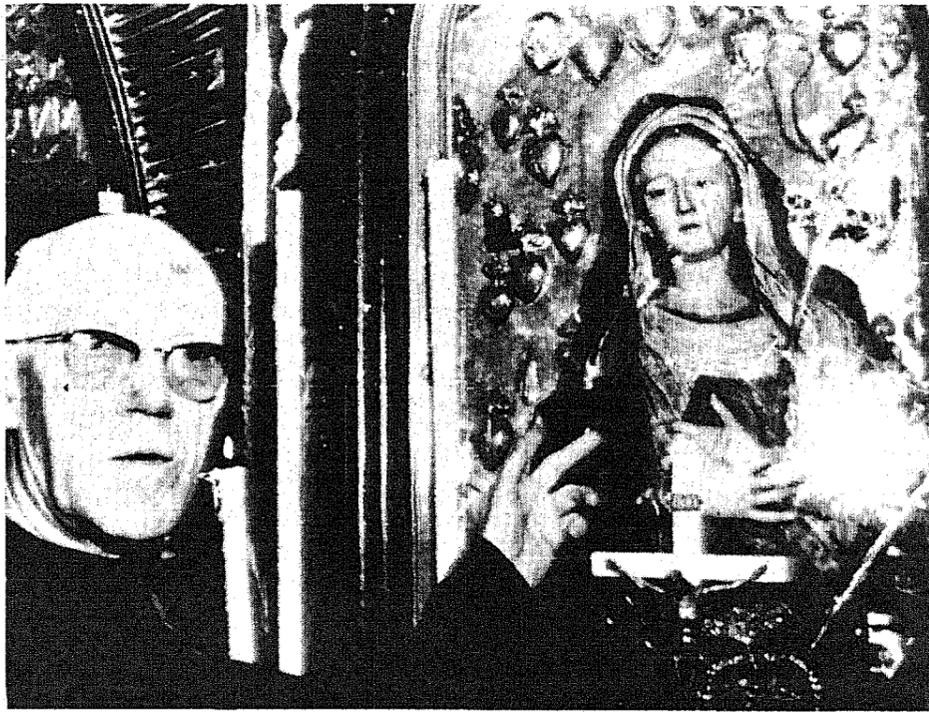
Francis J. Coomes, executive director of the Michigan Catholic Conference, said: "Only about 5% of the workers were covered by the original law. Now, less than 2% will be covered."

Nuns File Claim

SHERMAN, Tex.—(NC)—The Poor Sisters of Mishawaka, Ind., have filed a creditors claim for \$975,000 against the estate of Ernest and Margaret Medders in United States Bankruptcy Court here.

During two bankruptcy hearings against the estate in the spring, it was disclosed that the order had given the Medderses approximately \$1.9 million in loans.

The couple are the owners of Colonial Acres Farm in Muenster, Tex. They accepted bankruptcy after nine firms filed involuntary bankruptcy proceedings against them in February.



AMERICAN priest, FATHER KEVIN MOONEY of Philadelphia, points to statue of Virgin Mary in the Church of the Holy Sepulchre, Jerusalem, from which a priceless tiara was stolen. Thieves also took a large heart, said to be made of solid gold, which had been affixed to the statue. A golden candlestick from a nearby Greek Orthodox altar was also taken.

Say Riots Increased Civil Rights Urgency

(Continued from Page 1)

"The existence of problems and disorder in our cities is not a testament to the failure of that legislation," they stated, "but only to the fact that we have not yet gone far enough in insuring equality of opportunity for all of our people."

Pointing to "ghettos and inner city slums" as among the sources of rioting, the religious leaders called for two-fold action "to defuse the ghettos of American cities."

The first, they said, is to provide "realistic opportunities" for those who wish "to leave ghetto walls behind them."

"The Civil Rights Bill of 1967, seeking to break the housing noose, helps to achieve that opportunity," they said.

Second, they noted, "those who choose to remain within the inner city must not be forgotten either," and maintained that other provisions of the bill "are one part of the effort to make life for all of our citizens more bearable, more just, more decent."

Giving specific support to the Title IV open housing provisions of the bill, the religious leaders discussed existing housing discrimination against minority groups and stated:

"The United States Government must show the maturity to face the unfounded fears aroused by open housing laws. Because of these fears, our cities are rotting away as white families flee to the suburbs, leaving the burden of supporting the needs of the city to the people who cannot flee, and the whole city community is left too poor to prevent its utter deterioration.

"The consequences of that deterioration are by now so vivid and frightening as to require no further elaboration here. We believe that strong law, supported by ef-

fective enforcement of housing opportunity, is, more than ever, an absolute necessity.

"It is perfectly clear that Title IV is facing much opposition, even in its present form, from people who feel that it will disrupt their residential patterns. We can only say that society will be disrupted for all of us, and the country will be divided into two irreconcilable groups dominated by frustration and fear and ignorance unless the United States Congress is prepared to take the

lead in supporting decisive measures to make housing available to all Americans on a free and equal basis."

The statement by the religious groups also detailed support for provisions of the bill which would prevent exclusion from juries on the basis of race, color, religion, sex, national origin or economic status; provide federal protection for civil rights workers; strengthen the Equal Employment Opportunity Commission and extend the United States Civil Rights Commission until Jan. 31, 1973.

N.Y. Catholics Face Constitutional Issues

ALBANY, N.Y. (NC) — The Blaine Amendment, the 73-year-old constitutional ban to aiding children attending non-public schools, is only one of 10 important areas of concern of the New York State Catholic Committee during the state's constitutional convention which is now under way.

The Blaine issue tops the list because the debate over its repeal has become heated.

But the Catholic Committee has given equal attention to other major issues concerned with the welfare of the citizens, his rights and his relationship with the state. At the top of the list is inclusion in the Bill of Rights of a statement indicating that freedom from want for all citizens is a state concern, and private agencies, in cooperation with state agencies play a vital part in attaining those ends.

Others are:
— That the section of the constitution which is presently restrictive on what programs can be aided or expanded to include a general freedom for the state to take action to meet human needs.

— Retention of the Board of Regents and the Board of

Social Welfare and creation of citizens boards for health and hospitals and mental health.

— That the state commit itself fully to good housing for all citizens by removing sections of the constitution which hamstring such operations.

— Retain the present provision that the religious right of a child be respected "whenever practicable" in placement actions.

— Retain in the constitution the provision exempting from taxes of personal property owned and used by charitable, religious and educational organizations for religious, charitable or educational purposes.

— That a provision be inserted into the Bill of Rights to commit the state to foster and encourage efforts of people and groups to meet human and spiritual needs.

— That the Bill of Rights clearly state it is a basic human right to organize together for legitimate social ends, including the right to collective bargaining.

— That the Bill of Rights express clearly and fully guarantees of freedom against discrimination.

Cuban Reds 'Hoping' To Grab Hemisphere

By JOHN J. WARD
Cubans in exile in the Diocese of Miami well remember Ernesto Che Guevara.

He dropped out of sight in 1965, after an apparent difference of opinion with Fidel Castro. Now he has "reappeared," and a message addressed to the Executive Secretariat of the Afro-Asian-Latin American Peoples Solidarity Organization quotes him as saying:

"The battle cry is to create two, three, many Vietnams."

There have been unconfirmed reports, that Guevara, an expert in guerilla warfare, is training underground forces somewhere in Latin America, and that Cuban communists hope to be able to take over all of Latin America in the next decade through a series of Vietnam-type wars.

They are at present training thousands of "technicians and advisers" who will fan out from Cuba to take over when the fighting has achieved its purpose in various countries.

These are warnings contained in the foreword to a report which a Senate committee has issued to alert the American public regarding the first conference of the Latin American Solidarity Organizations (OLAS), now in session in Cuba (July 28-Aug. 5). OLAS was set up as a result of the Tri-Continental Congress held in Havana some 17 months ago.

Quoting an OLAS broadcast from Havana on July 12 as asserting that "the duty of all revolutionaries is to make revolution," the committee said the first full scale OLAS conference was called to debate "the most urgent problems of the hemisphere, but mainly the drawing up of a global strategy against Yankee imperialism on this continent."

HAVE SHOWMANSHIP
A foreword to the report of the Internal Security subcommittee says Latin American communists, especially the younger generation, pose a problem to the more sophisticated European communists because of the "flair for showmanship." It adds that Fidel Castro knows this very well, "because he himself is a prime example," and "is beset by a constant compulsion to assert his leadership over hemispheric communism which he has come to regard as his personal sphere of influence."

It is also asserted that the Tri-Continental conference emboldened the Politburo of the Cuban Communist Party to step up its efforts to establish its claims to ideological and tactical leadership in the Western Hemisphere.

"This has become necessary," it is added, "because Castro's leadership has been challenged in the very places his influence appears strongest, Guatemala and Venezuela, two of the primary objectives of Cuban-directed subversion in this hemisphere."

"The Cuban communists make it no secret that their plans envision the conquest of the hemisphere in the next decade through a series of Vietnam-type wars."

"Once their objective is reached — the Cuban leaders are already in the process of implementing their plans — thousands of Cuban technicians and advisers anxious to follow the steps of their Soviet mentors, are poised to spread out from Cuba and occupy positions of leadership in Latin America."

The publication also contains what is said to be the full text of an April 1967 "reappearance" message of Ernesto "Che" Guevara, who dropped out of sight from Cuba in 1965. The message, addressed to the Executive Secretariat of the Afro-Asian-Latin American Peoples Solidarity Organization, reports Guevara as saying: "The battle cry is to create two, three, many Vietnams." There have been unconfirmed reports that Guevara, an expert in guerilla warfare, is now training underground forces somewhere in Latin America.

Deny Pope Will Visit Moscow

VATICAN CITY — (NC) — A Vatican source has denied that there is any foundation to the report that Pope Paul VI is considering a visit to Moscow.

He said that this report could have stemmed from a misunderstanding of the statement of Orthodox Patriarch Athenagoras I that he intended to see Orthodox Patriarch Alexei of Moscow.

Father Antoine Wenger, editor of the Paris Catholic daily, La Croix, had said that Pope Paul might visit the Soviet capital.

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Hot Dispute Keeps Cool Swimming Pool Empty

(Continued from Page 1)

broken glass, and on Monday afternoon a young couple was quietly packed at one end of the five acre tract, which included tennis courts, and large play areas, in addition to the pool and other facilities.

GAZE AT EMPTINESS

The three boys rode their bicycles in circles around the abandoned tennis courts and gazed at the empty pool.

Hefler Construction Company stopped operating the pool when the membership in the private Brentwood Park Pool Club became too small to make its continued operation economically feasible, according to Hefler sales manager Clyde M. Taylor.

Today, the firm is "anxious" to see the pool reopened by someone else. It has been negotiating with Metropolitan Dade County for over two years, trying to find an acceptable plan which would permit the county to assume complete operation of the pool, according to Taylor.

"We'll make a deal" as soon as the county comes up with an offer in the neighborhood of \$150,000, said Taylor. "We'll make a good deal with the county or anyone

else that wants to operate it," he added.

"Originally it was understood that if we would offer them about \$25,000 they would give it to us, because they are going to have to pay taxes on it," charged Metro Commissioner Harold Greens, who has been working with the Community Relations Board and the Dade Parks Department on negotiations with the Hefler firm.

"It is ridiculous. It wasn't worth anything to them before, and now, because we have expressed an interest in assuming an obligation that was theirs originally, we suddenly find that their price has gone up five times what it was in the beginning. It is just unreasonable."

If Hefler Homes "would lease the ground to us for a dollar a year, and agree to a reasonable term, let's say ten years, so that we can amortize out the cost of making the necessary repairs in the swimming pool and the properties... then it would be reasonable for the county to go in and operate this as a park facility," said Greene.

HEAVY COST

He pointed out that it would cost the county at least \$30,000 to make the repairs to the pool alone, and that the Hefler Construction

Company must continue to pay taxes on the property whether or not the pool is in use.

According to Taylor the annual operating cost of the pool would be approximately \$35,000. Revenue from memberships in the Brentwood Park Pool fell from \$11,500 in 1964 to \$6,000 in 1965, before the pool was closed.

Hefler Homes had offered the county a three year, dollar-a-year lease, said Greene. The county is willing to accept a lease proposal, he added. "But we have to have more than three years. You can't expect us to go and put this kind of money and effort into fixing up a pool area and have them take it back as soon as we get it completed."

Such a proposal, he said, would only be to the advantage of Hefler Homes.

"To this date and to my knowledge" the owners of the park have refused to extend to the county a lease for longer than three years, said Greene.

The entire issue of a transfer of operations from the Hefler Homes Construction Company to the county revolves around the transfer of money, said Taylor. He contends that the county has

paid an average of \$196,000 for community pool construction, and his firm will settle for \$150,000 for the Brentwood Pool.

The five acre tract on which the property is located is valued at \$250,000, said Taylor.

Mrs. Dutton Leonard lives directly across the street from the entrance to the Brentwood Pool. On Monday several of her children and their friends were playing under a hose in the back to cool off in during the hot August afternoon.

"I really don't know all of the facts about the pool and why it is closed," she confessed. But she "would sure like to have it opened. It is a long trip to Myrtle Grove Pool when her children want to go swimming, and they want to go almost every day during the summer, she said.

While the county and Hefler Construction Company continue efforts to find a suitable basis for the reopening of the pool, five-year-old Greg and his friends the McCray brothers promise, "We would come every day," if the pool were opened.

In the meantime, "There's frogs in it now," said Jimmy.

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In Own Way And Own Time Pope Up-Dates The Curia

By MSGR. JAMES J. WALSH

A news story from the Vatican stated that Pope Paul's project of the reform of the Roman Curia has been completed after four years of planning. The writer, Patrick Riley, described the planning as



MSGR. WALSH

"quiet." We remember how impatient many of the periti were back in '63 and '64 in Rome when they felt that Pope Paul would never dare touch the Curia, the Church's central administrative offices, or that he would make trivial changes unlikely to disturb the ancient

Roman traditions and power.

As usual the Pope's critics were short-sighted as well as impatient, because in his own way and in his own time the job has been done.

In the second session of the Council, no one would have guessed that barely four years later the Curia would be internationalized with several Frenchmen, a Belgian and a Spaniard in key positions, that the Holy Office would have a new name (Doctrinal Congregation) and drastically revised regulations, that the Holy Father, perhaps for the first time in many centuries, would enjoy effective communications between the Curia and himself.

It was in the middle of November, 1963, a bleak, windy, uncomfortable day in Rome, that two cardinals electrified the Council and made front pages everywhere by taking off the wraps and speaking their minds about the Roman Curia in as

frank an exchange as ever heard in the aula. The two involved were the German Cardinal Frings and the Italian Cardinal Ottaviani, secretary of the Holy Office. Both men were nearly blind; both were known as fighters, Frings against Hitler and all that Nazism stood for; Ottaviani against communism in Italy, and of course against any threats to doctrine or morals in the Church.

Cardinal Frings that day was quoted in the Vatican Press Bulletin as saying: "the distinction between administrative and judicial procedures in the Roman Curia should be extended to all areas, including the Supreme Sacred Congregation of the Holy Office. Its procedures are out of harmony with modern times, are a source of harm to the faithful and of scandal to those outside the Church. No Roman congregation should have authority to accuse, judge and condemn an individual who has no opportunity to defend himself. With all due reverence and gratitude for the devoted individuals who spend their lives in the difficult work of the Holy Office, we feel that its methods should be basically revised."

Even before the Cardinal finished his intervention, the bishops broke out in applause — the first time in 63 meetings of both sessions that loudly-expressed approval interrupted a talk. The atmosphere of high drama deepened for 20 more minutes, as the assembly, probably impatiently, heard Cardinals Lercaro and Rugambwa before Cardinal Ottaviani had an opportunity to make his way to the microphone.

The 72-year-old Cardinal put aside for the moment his prepared talk and living up to his acknowledged brilliance of mind

made an unprecedented, direct answer to the German Cardinal. The Bulletin stated his rebuttal as follows: "The opportunity must be taken to protest most vigorously against the condemnation of the Holy Office voiced in this Council Hall... The criticisms formulated proceed from lack of knowledge, not to use a stronger term, of the procedures of this Sacred Congregation. No one is ever accused, judged and condemned without a thorough previous investigation..."

Later that day at the overcrowded press panel session, periti such as Father Bernard Haering, Father Gustave Weigel, Father Francis Connell, Father Gregory Baum, pointed out that actually the procedures or rules of the Holy Office are not known. By tradition they have always been kept secret. It had happened that a theologian was told not to teach a certain doctrine or to publish a certain book without knowing precisely why he was warned. Some others brought out cases where a defense of one's position was allowed. Father Haering said that any valid criticism of the Holy Office must take into account that it began 400 years ago and therefore should be viewed historically, first of all, keeping in mind that when it began the world was vastly different from ours. He pointed out we have the benefits of evolution of democratic thinking with more widely accepted tolerance for persons and views.

Both Pope John and Pope Paul indirectly had seemed to take issue with some of the attitudes adopted by the Holy Office. For instance, Father Congar, the renowned French theologian, had been forbidden to publish a certain book, but Pope Paul mentioned to French officials on one

occasion that the theologian who influenced him most was Father Congar. Pope John on his own made another scholar a peritus of the Council, even though he was not in favor with the Holy Office.

Pope Paul early in his reign promised to reform the Curia, and at the time he insisted that the Curia reform itself. He called it an "old and complex organization" and said it had "grown ponderous with its own venerable age..." He defined then the role of the Curia as "hearing and interpreting the voice of the Pope and at the same time not letting him lack any useful and objective information, any filial and well considered advice."

Despite this assurance, some critics of the Holy Father were convinced he would make a ringing speech about reform from time to time, but do nothing in the face of opposition from the "old guard," the kind of opposition which Pope John was surprised to find when he asked some of the older men to retire.

However, over the past four years Pope Paul "quietly" issued directives that decentralized the Curia to a considerable extent. Bishops found themselves with powers and privileges which centuries ago had been theirs, but which in the course of time had been reserved to the central office of the Church. Prelates from other nations were appointed to high places to replace some Italians who had dominated the Curia. Retirement plans were put into effect in some cases.

We are too close to these reforms now to appreciate their revolutionary nature, but their completion proves once again that Pope Paul carries out his word, but does it always in his own way.

Pope Completes Reform Of Curia

By Patrick Riley

VATICAN CITY (NC)—Pope Paul VI's project of the reform of the Roman curia, the Church's central administrative offices, has been completed after almost four years of quiet planning.

The publication of the reforms was tentatively scheduled for Aug. 18.

Among the most far-reaching reforms is the creation of a central financial office to supervise and coordinate the various financial bodies which until now have been administering the funds of the Holy See.

The principal elements of the curia reform are expected to be a clearer definition of the competency of each curial office or congregation, and the unclotting of communications among these offices and between them and the Pope.

Better communications between the curia and the Pope will help to achieve that decentralization which the Pope himself listed among the purposes of curial reform when he announced in September, 1963, that he was

undertaking it.

Better communications between the Pope and the curial offices will mean that the Pope will be able to get faster action from these offices. Thus he will not have to rely so heavily upon his state secretariat. Since the time of Pope Pius X, Popes have been depending more and more upon the state secretariat to get things done quickly, even in fields that canonically lie in the competency of the curial congregations.

Another element of the reform is the guarantee of the rights of the individual before the massive and impersonal bureaucracy of the curia. Standards for this have already been set by the reform of the former Holy Office—now the Doctrinal Congregation—on Dec. 7, 1965.

Another aim of the curial reform cited by the Pope in his speech of Sept. 21, 1963 was its internationalization.

He has already undertaken this with the appointment of several Frenchmen, a Belgian and a Spaniard to key positions in the curia.

Catechism 'Dispute' Tiny, Cardinal Says

AMSTERDAM, The Netherlands (NC)—Although the controversial new Dutch catechism will be revised, the Dutch bishops will not give an imprimatur to the revised edition before difficulties with the Vatican over some parts of the text have been resolved, Bernard Cardinal Alfrink of Utrecht said in a radio interview here.

The cardinal said that the current investigation by Vatican authorities through a commission of cardinals was the result of a petition in Latin sent at the end of last year by some Dutch "traditionalist" Catholics to Pope Paul VI in which it was alleged that the new catechism, published in October, 1966, deviated from the Church's true doctrine.

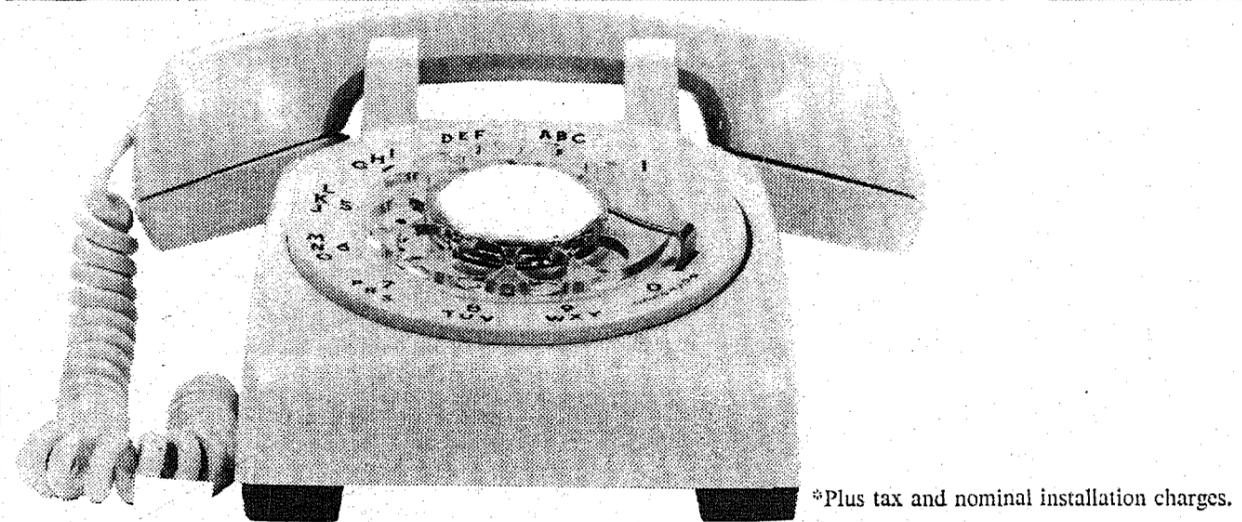
The first stage of the Vatican's inquiry was a dialogue between Dutch and Vatican theologians in Gazzada, Italy, last January.

The second stage, the cardinal said, is the investigation by cardinals' commission.

Expressing confidence that the problems concerning the catechism will be overcome, Cardinal Alfrink declared that "if one studies the catechism without prejudice one must conclude that there is no heresy and no explicit error." He added, however, that "it might be desirable to clarify some expressions in order to prevent all misunderstanding."

The Dutch edition of the catechism carries the imprimatur of Cardinal Alfrink.

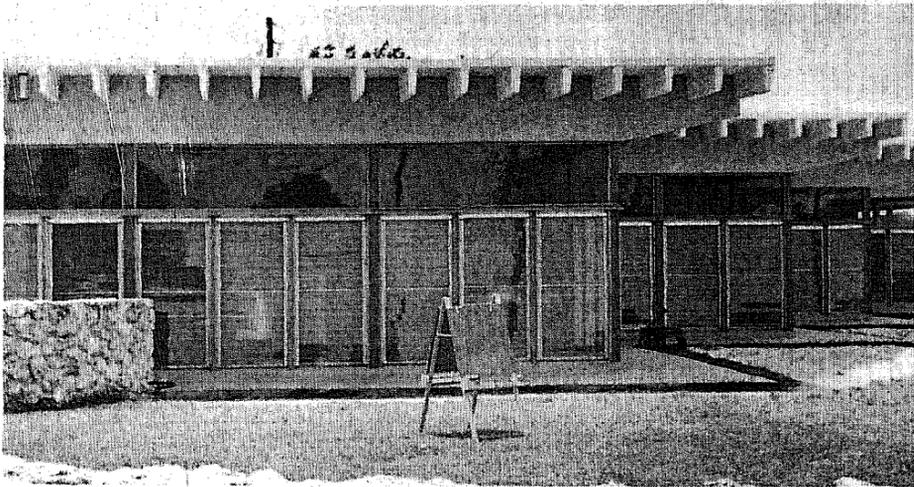
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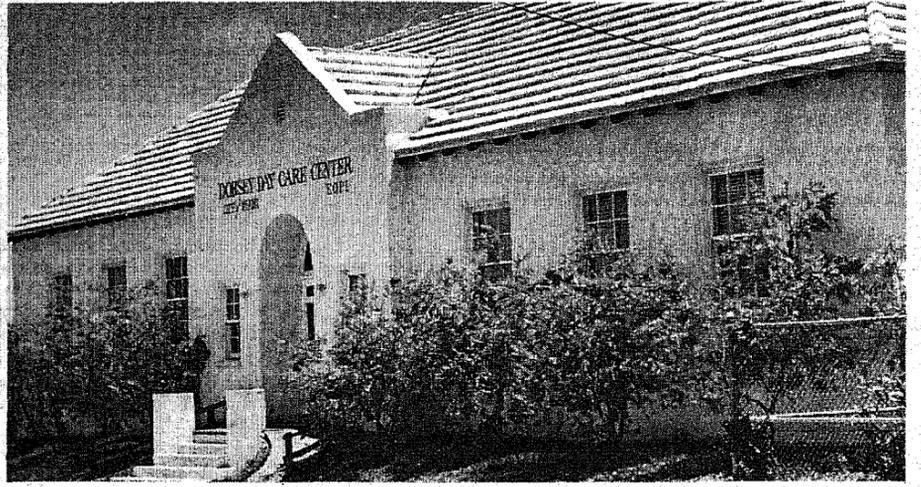
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It's Time EOPi Faced The Facts

The more we think about it, the more disturbed we become — How could members of the Office of Economic Opportunity board make such ridiculous charges.

A few weeks back Richard Weatherly, EOPi executive director, and Tobias Simon, a board member, implied that the Catholic Church in Miami was growing rich at the expense of the poor by overcharging EOPi for the use of facilities of St. Francis Xavier school. Let's take a look at the facts:

o A substantial part of the \$10,000 a year rent for the St. Francis Xavier facility was used for renovation. In fact, the Diocese painted, filled-in and sodded the playground (at the request of EOPi), and made repairs, all of which amounted to more than \$6,000. This is all the more interesting since the Dade County EOPi has given the Fannie Furner Child Opportunity Center in Florida City \$35,458 for renovations. The Fannie Turner Center is nearly the same size as the St. Francis Xavier facility. The Diocese got no such allotment for renovation but paid it out of its rent money.

At the Child Center in Perrine, \$61,364 was allotted to finish construction on the shell of a building. The Child Center was paid rent on top of the construction cost.

At the Dorsey Center, \$17,102 was paid for repair for a facility only half the size of the St. Francis Xavier facility.

Evidently EOPi would have been willing to pay more for the St. Francis Xavier facility if it were only half as big as it is, or if it were only a shell!

We Don't Need Bias In The Constitution

It is no historical secret that the early public schools in this country were Protestant-oriented schools. Bible reading from the King James version was part of the daily educational fare. The doctrine of separation of Church and State did not prohibit the support of these schools.

In order that Catholics could also enjoy religious education while attending school, and since the public schools were predominantly Protestant in character, Catholics founded their own school system.

A number of states adopted amendments in the 19th century to their Constitutions forbidding the use of public funds for sectarian schools. Since sectarian schools were predominantly Catholic, the measure was aimed primarily at curtailing or eliminating Catholic schools. Catholics were a minority who were discriminated against.

The Florida Constitution which is now being up-dated contains the 19th century discriminatory clause which prohibits the use of public funds for sectarian schools, in spite of the fact that Catholic schools save the state millions of dollars each year, and Catholic parents pay taxes for the support of Catholic education.

Happily this discriminating clause has been removed from the Bill of Rights in the draft of the new Constitution now being considered. In a modern constitution there is no room for 19th century discrimination or injustice. The discriminating provision still remains, though, in the section dealing with education.

Let us hope our legislature cuts out of our Constitution all prejudice by cutting out the remaining discrimination left in the section dealing with education.

The Diocese of Miami Weekly Publication

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EDITOR'S COMMENT

• It is curious that Mr. Weatherly and board president H. Franklin Williams, who were present at the meeting at which the charges were made did not give the facts about the St. Francis Xavier contract. Their silence either reflects ignorance of the contract they negotiated or bad will. What other explanation are we left with? Did they forget that a substantial part of the rent was used for renovation, that the Diocese was giving up Catholic classrooms for the sake of EOPi, that the Diocese was losing both space and money by its gesture?

• If Mr. Weatherly, Mr. Simon and Mr. Williams considered the contract with the Office of Community Services to be unjust, why did they permit it in the first place? If the contract was unjust, they were irresponsible in approving it.

Then, not now, was the time to speak.

• It is a shame that EOPi did not take up the offer of the OCS to negotiate a new contract before the meeting at which the charges were made. OCS showed its willingness to be fair; its gesture was met with unjust charges.

• Mr. Simon and the Rev. Theodore Gibson, a board member, pointed out at the unhappy meeting that some churches are giving EOPi free space; they failed to point out that OCS is giving EOPi free space at St. Francis Xavier. If they were fully informed, they would have pointed out to the board that the Diocese is giving EOPi free space at SS. Peter and Paul and at Corpus Christi parishes as well as at the Catholic Charities building. Evidently board members are willing to recognize generosity only when they want to.

Evidently EOPi does not know who its friends are. We would hardly expect an operation which has more than its fair share of critics to attack those who are trying to help it. All we ask of EOPi is that they be honest;



It's Duty Of Individual To Help End Racism

Two recent news stories indicate the deep concern of Catholic groups in various parts of the country to eliminate the causes of racial riots and racial injustice.

The one reported next week's meeting of the National Catholic Conference for Interracial Justice in Kansas City, where the principal speakers will be Archbishop Dearden and Senator Robert Kennedy. The NCCIJ officials have emphasized that this convention is shaping up as "the most crucial" ever sponsored. Like other groups they have condemned recent riots as "inexcusable" but stated "we cannot ignore their ultimate causes. The riots are spectacular effects of deeply entrenched social injustices."

The other news item, from Baltimore, where housing problems have exposed raw nerves and grave disorders, indicates a massive program of education and action is being launched in order to avert further rioting and at the same time to get to the heart of these acute national problems.

Among the practical directives issued by the Baltimore Urban Commission are the following: Learn from the oppressed themselves what their needs are; stop making political issues out of national tragedies; seek enforcement of present laws and enactment of new legislation where needed, as for instance regarding housing and employment.

Most recent meetings have felt the sense of urgency far more acute than in the past, traceable of course to the violence of this summer. More and more there is being stressed the need for education among us all in order to form a right conscience. The fact is that much prejudice is inherited unconsciously. Many who claim they have no dislike for others are not aware of their own attitudes or convictions, since these have been part of their personality all of their lives.

This is why it is so important in the face of the current crisis in many cities for everyone to make an honest investigation of his own racial convictions and attitudes, and as the Baltimore Urban Commission put it, "to vigorously cleanse them of all taint of the evil error of racism."

We don't have to attend conventions or to take part in public meetings in order to attempt three things. But per-

haps these national and local gatherings would help deepen in us the conviction that the racial problems will never be solved, streets in many cities will remain unsafe, until each of us makes an honest, objective appraisal of prejudice in order to form a right conscience.

Letters To The Editor

Cease Being Highfalutin

Dear Editor:

I have been a subscriber to The Voice for many years and read all but the sports therein. I think it is a very informative paper and I enjoy most of it.

I have one complaint I would like to register. I am of average intelligence but to understand some of the language some of these articles are written in, I find it hard, to do.

I have talked to many of my friends who receive this paper and they are of the same opinion as I. Hence they skip most of it. Also some of the articles are repetitious and so long, one loses the gist of the subject.

Would it be possible to tone down these articles to everyday language and

also not to make them so long. But please keep up the good and informative information we need so badly just now.

Wishing you continue success, I am

Sincerely yours
Mrs. E. F. Eishhold
Lighthouse Point, Fla.

Less Confessions, More Communion

ST. LOUIS(NC)—People aren't going to confession as often as they used to, but there has been an increase in the number of Communion and a generally healthy spiritual attitude, a check-up in several parishes in the St. Louis archdiocese disclosed.

The pastors said they were not overly concerned by the decrease in the number of confessions.

WHAT Is The Blaine Amendment?

One of the major constitutional challenges confronting state legislatures involves those clauses of state constitutions which prevent the use of public monies by sectarian schools or for sectarian purposes and, secondly, those which limit educational funds to public schools. Practically every state constitution contains a variation of these clauses. This quite naturally tends to dissuade the average delegate to a constitutional convention from even thinking in terms of moderating or eliminating these provisions. It is generally assumed that together they reflect the American concept of separation of church and state. The time has now come to examine their credentials.

The constitutional provision limiting public funds to public schools had its origin in the late 1840's, at the time when the public school was beginning to develop on a nationwide basis. The primary purpose of the public school fund provision was to prevent any money from going to sectarian schools. At this time the term "sectarian schools" meant Catholic parochial schools. As a matter of fact, the term "sectarian" in mid-Nineteenth Century nomenclature was limited to Catholicism.

The most important precedent for the constitutional provision limiting public funds to the common schools is the amendment to the Massachusetts Constitution adopted in 1855. This amendment restricted the money which had been raised by local taxation or appropriated by the State to common schools, to those "conducted according to the law, under the other and superintendence of the town or city," and forbade appropriation of such monies "to any religious sect for the maintenance exclusively of its own schools."

IN OTHER STATES

Other states adopting similar legislation during this period were: Florida (1845); Texas (1845); Kentucky (1850); Indiana (1851); Ohio (1851); and Kansas (1855). Several of these states, notably Ohio and Kansas, expanded on the basic concept by incor-

porating the following language: "But no religious or other sect or sects shall have any exclusive rights to or control any part of the school funds of the state."

While admittedly this type of a constitutional restriction was related to the protection of the public school system, it also had a very close relationship to the expanding Catholic school system and was frequently a part of the legislative program of the "Know Nothing Party." History attests that the "Know Nothing Party," which was prominent in American politics between 1845 and 1860, pathologically resented the Catholic immigrant and more specifically the Catholic parochial schools, which were being established during this period.

Nowhere was the relationship between the "Know Nothing" movement and the school question more vividly illustrated than in Massachusetts. Here, in 1854, the Know Nothing Party won a victory at the polls and promptly enacted into law a series of discriminatory measures. One restricted suffrage to those with 21 years of residence and another the right to hold office to native-born citizens. A third established a "nunnery investigating committee." The climax of the legislative program was the amendment of 1855 limiting all public funds to the common schools. Naturally, an important part of this legislative package was the adoption of legislation requiring the daily reading of the Bible in public schools.

It is obvious that the public school fund concept is not a pristine constitutional principle but on the contrary is a mid-Nineteenth Century policy pronouncement of Protestant America designed to protect the Protestant-oriented public school and to discourage the growth of the parochial schools which were made necessary by the legislative insistence of the daily reading of the King James version of the Bible in all public schools.

The public school fund concept has continued to develop so that in many states all monies appropriated for educational purposes are

controlled by this provision of the Constitution. I am sure that all of you have a keen awareness of the impact of this provision. In many instances sound school bus legislation for all children

benefit the constitutional provision which prevents any sectarian school from deriving a direct or indirect benefit from State or local funds. This type of a constitutional provision first be-

came popular during the height of the "Know Nothing" movement; that is, from 1845 to 1860. Among the many states which adopted an anti-sectarian clause during this period were: Massachusetts, 1855; Wisconsin, 1848; Oregon, 1857; Indiana, 1851; and Michigan, 1851.

In the debate and the literature relating to the development of the anti-sectarian provision, no reference of any significance is made to the First Amendment or to religious liberty. Consistent reference, however, is made to the necessity for eliminating the Catholic parochial school system.

The anti-sectarian clause, though later to become in the minds of its proponents a matter of abstract justice, was originally a pragmatic

policy to contain and to the extent possible eliminate the Catholic parochial school. It was forged by a society predominantly Protestant and frankly and openly advocated as a means of curtailing the growth of a minority group. Its incorporation into the constitutions of practically every state was a decisive Protestant victory, but it was not a victory predicated upon a principle of religious liberty but rather upon a discriminatory policy which never had social or juridical justification. This policy was accelerated by an unfortunate development in 1875.

GRANT'S REMARKS
On September 29 of this year, President Grant, in an address to the Army of the Tennessee, stated:
"Encourage free schools and resolve that not one dollar appropriated for their support shall be appropriated for sectarian schools."

Stimulated by this pronouncement, Rep. James Blaine of Maine introduced an amendment to the Federal Constitution in 1876, which reads as follows:
"No State shall make any law respecting an establishment of religion or prohibiting the free exercise thereof; and no money raised by taxation in any State for the sup-

port of public schools, or derived from any public fund therefore, nor any public lands devoted thereto, shall ever be under the control of any religious sect or denomination; nor shall any money so raised or lands so devoted be divided between religious sects or denominations." Congressional Record, Vol. IV, pt. 6, p. 5190.

This amendment was broadened in the Senate to preclude the use of any public funds by sectarian interests. If it had been adopted, it would have prevented the use of federal, state or municipal funds for sectarian schools. While it failed to secure the two-third's majority necessary for passage, it had a definite effect upon the development of state constitutions. Practically every state constitution adopted subsequent to the Blaine proposal was conditioned by an Enabling Act, in which Congress provided that the state constitution must contain a provision which would prevent the use of public funds for sectarian schools. The states naturally incorporated such a provision. Alaska is an exception to the rule.

Significantly, it was not merely the new states which incorporated this "Know Nothing" concept of the

(Continued on Page 28)

Anti-Secularism In State Constitutions

has been declared unconstitutional because some of the money used was derived from the public school fund. This relic of the Nineteenth Century has seriously impeded the implementation of such progressive Federal aid legislation as the Elementary and Secondary Education Act of 1965. Several states have taken the position that the Federal money is State money subject to the constitutional provision that all educational funds must be used only for the support and maintenance of the public school system.

While to a certain extent a case could be made for the public school fund provision on the basis of the argument that it was needed to protect the public school system, certainly no such argument may be adduced to de-

velop the constitutional provision which prevents any sectarian school from deriving a direct or indirect benefit from State or local funds.

This type of a constitutional provision first be-

came popular during the height of the "Know Nothing" movement; that is, from 1845 to 1860. Among the many states which adopted an anti-sectarian clause during this period were: Massachusetts, 1855; Wisconsin, 1848; Oregon, 1857; Indiana, 1851; and Michigan, 1851.



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St. Petersburg, Orlando (Maitland)

Canadians Aid Riot Victims

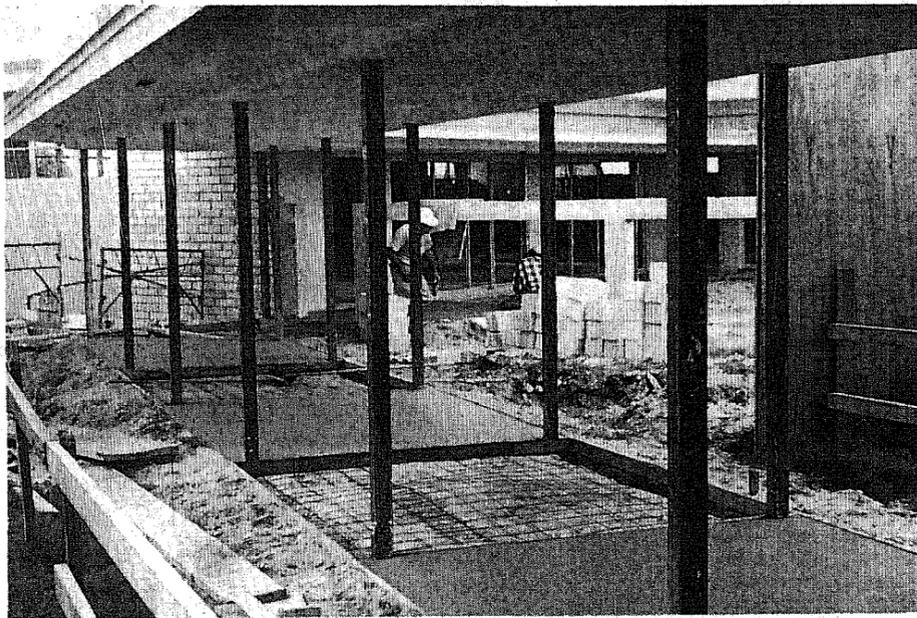
WINDSOR, Ont.—(RNS) Catholics here have donated \$10,000 to aid victims of the riots in Detroit. Bishop G. Emmett Carter, Bishop of London, Ont., presented a check for that amount to Archbishop John F. Dearden of Detroit.

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K-C Deputy Named For District 13

HIACLEAH — Anthony J. Ritornato, Immaculate Conception parish, has been named deputy of district 13 of the Florida State Council of the Knights of Columbus.



RITORNATO

His appointment was announced this week by newly elected Tim Eason, state deputy.

Ritornato, immediate past grand knight of Father Flynn Council No. 4772, will assist various Council officers in correlating state business. Included in his jurisdiction will be the Miami Beach Council, Marian Council, the largest Council in the state, and the Matt Talbot Council in Opa Locka.

NORTH MIAMI—Members of Marian Council recently observed a Corporate Communion in Visitation Church during Mass celebrated by Father Francis McKeown, pastor.

Breakfast followed at the Council hall.

A double header softball game by K. of C. members will begin at 4 p.m., Sunday, Aug. 13 at Babcock Park, E. Sixth Ave. and Seventh St., Hialeah, near St. John the Apostle parish.

Hialeah and Kendall Councils will play at 4 p.m. Coral Gables Council will meet Marian Council at 6 p.m.

Refreshments will be served following the games at Hialeah Council Hall.

Alumni Club Slates Meets

CORAL GABLES—Members of the Catholic Alumni Club will meet at 7:30 p.m., Wednesday, Aug. 16 at the Aquinas Newman Center.

A social will follow at One South.

On Friday, Aug. 18 members will gather for the evening at the Hotel Fontainebleau's Boom Boom Room at 8 p.m. Further information may be obtained by calling 444-6844 or 754-0868.

CYO To Hold National Meet

The Diocese of Miami will be host to the Ninth Biennial National Convention of the National CYO Federation, Nov. 16-19 at Miami Beach.

Some 6,000 Catholic Youth Organization members from various cities in the United States are expected to attend.

Will Attend Liturgy Meet

Priests of the Diocese of Miami will be among representatives of six dioceses and Belmont Abbey who will participate in the Catholic Congress on Worship for the southeastern United States which will be held Oct. 12-14 in Greenville, S.C.

Msgr. James F. Enright, Vicar for Religious, and pastor, St. Rose of Lima parish, Miami Shores; and Father Rene Gracida, pastor, St. Ann parish, Naples, will represent the Diocese at the conference, whose purpose is to implement the provisions of Vatican II in the "Constitution on the Sacred Liturgy."

Delegates from parishes in the dioceses of the Province of Atlanta are also expected to attend the meeting, at which Bishop Ernest L. Unterkoefler of Charleston, S.C., will be the host prelate.

Workshops will be held in the Greenville Memorial Auditorium. Congress headquarters is the Jack Tar-Poinsett Hotel.

Men Scholars At Marymount

BOCA RATON—Seven young men from South Florida have been awarded scholarships to Marymount College, which is accepting men as day students for the first time this Fall.

Recipients are George R. Beck, graduate of Miami Springs High School, son of Mr. and Mrs. George W. Beck, Miami Springs; John H. Ditmansen, Palm Cover Beach High School, son of Mrs. Victoria C. Diatmensen, Boca Raton; Dana L. Dodge, Boca Raton High School, son of Mr. and Mrs. Fred C. Brush, Boca Raton; David B. Hale, Miami Springs High School, son of Mr. and Mrs. Frank W. Hale, Miami Lakes; Dennis L. Lalli, Boca Raton High School, son of Mrs. Sara G. Lalli, Boca Raton; Robert M. Heitzberg, Jr., Palm Cove Beach School, son of Mr. and Mrs. Robert M. Heitzberg, Hillsboro Beach; and Stanton W. Kay, Jr., Stranahan High School, son of Mr. and Mrs. Stanton W. Kay, Fort Lauderdale.

The junior college, operated by the Religious of the Sacred Heart of Mary, Tarrytown, N. Y., continues to remain residential for women.

Applications from men who wish to matriculate as day students in either the liberal arts or business curriculum, leading to an Associate in Arts degree, are being encouraged to provide a co-educational atmosphere on campus. Additional information may be obtained from the director of admissions.

Georgetown Alumni Elect

MIAMI SHORES — Edward F. McHale of St. Rose of Lima parish has been elected first president of the newly formed Georgetown University Alumni of Southern Florida.

Other officers are James A. Conway, St. Sebastian parish, Fort Lauderdale, vice president; Albert L. Rosen, SS. Peter and Paul parish, secretary; and Timothy A. Wells, St. Ambrose parish, Deerfield Beach, treasurer.

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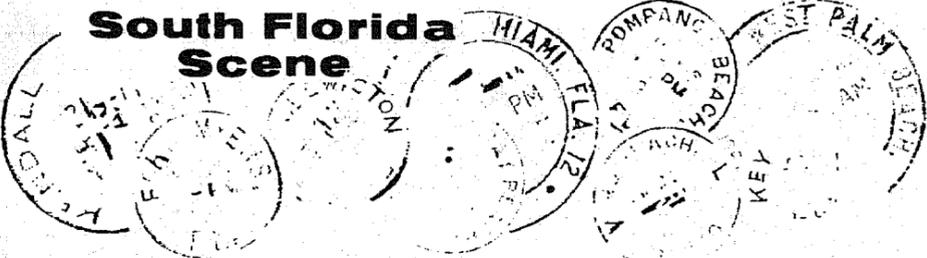
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O'Neil Named Road Board Head

Michael O. O'Neil, who has represented southeast Florida on the State Road Board, was elected board

chairman Monday, succeeding Jay Brown, who was named highway commissioner by Gov. Claude Kirk.



O'NEIL

A native of Akron, O., O'Neil came here in 1929 and is a graduate of Notre Dame University who served

in the Navy during World War II.

The fact that he is from Dade County, the largest county, and "the one with the most problems" was the reason he was elected chairman, O'Neil, who is president of General Tire of Miami, pointed out.

A recent bill signed into law reduces the number of board members from six to five coincident with creating the post of commissioner, an administrator who in theory is not subject to political pressure.

As chairman of the board,

O'Neil, who is a member of the Miami Serra Club and chairman of the advisory board at Barry College, is expected to continue promoting a complex system of toll roads in Dade County, including a \$94 million extension of the Sunshine State Parkway south of the Golden Glades interchange.

When Gov. Kirk named O'Neil, a member of Corpus Christi parish, to the Road Board, the state's chief executive said he "has an in-depth knowledge and understanding of road needs in the Fourth District."



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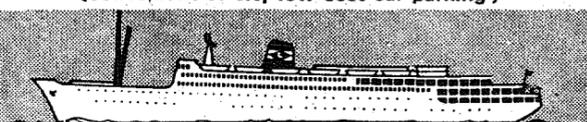
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The Voice
Of
Ralph Renick



St. Augustine Fights JFK Tragedy Museum

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

Florida has long been noted for roadside "attractions" featuring everything from trained alligators to monsters of the deep.

In past years some unscrupulous operators took many dollars from tourists who became inadvertent suckers by getting little more from their admission fees than disappointment. Much had been promised but little was delivered.

Thankfully, most of these tourist traps have faded from the scene.

The vast majority of admission attractions in the state provide worthwhile, full dollar value, entertainment, and education.

But some people never give up trying.

We're reminded of this in connection with a legal skirmish growing out of efforts by one St. Augustine promoter to keep open his "attraction" called "Tragedy in U.S. History Museum."

City fathers have been trying to keep the place closed by applying property zoning statutes. The owner has appealed to the District Appellate Court to overrule the City Court and Circuit Court decisions upholding the city position. He claims his right to free enterprise is being infringed upon. The high court will ultimately decide the case.

This is not to reflect on the legality of the museum, but rather to comment on what's in the best interest of St. Augustine.

Pedro Menendez de Aviles set foot on Florida soil in 1565 and named the settlement for St. Augustine of Hippo, upon whose feast day, Aug. 28, he sighted the coastline.

St. Augustine was 142 years old when the first English settlement was founded at Jamestown. St. Augustine was a ripe 155 years old when the Pilgrims landed at Plymouth Rock. It is a city with a fabulous historic past. Many historic buildings and fort facilities provide one of Florida's more worthwhile tourist visitations.

The city is also the See City of the Diocese of St. Augustine. The Shrine of Nombre de Dios and a skyscraper-high cross are reminders of the city's 400 year religiously oriented history.

St. Augustine truly reflects a valid antiquity on the North American continent. Thus, the incongruity of placing in this atmosphere the tragedy museum.

The owner of the macabre establishment went to Dallas and purchased O'Neal's Funeral Parlor ambulance #605. This was the vehicle which carried Lee Harvey Oswald from the Dallas Jail basement to Parkland Hospital, where he died.

Besides the ambulance, the museum sports the bedroom suite taken from where Lee Harvey Oswald lived. The museum owner claims Oswald was in the bedroom when he planned the assassination of President Kennedy. (That would be difficult to dispute.)

The museum even houses a car owned by Bugl Wesley Frazier, which Oswald used to drive to Erwin, Texas, on Nov. 22, 1963, to pick up the disassembled murder weapon which Oswald disguised as curtain rods.

This week an invitation went out to Florida television and radio stations, and newspapers, inviting reporters to be in St. Augustine, Saturday, Aug. 12.

The invitation was sent by the Tragedy in U.S. History Museum.

Part of the letter reads: "...after two and a half years of negotiating, on July 20, 1967, I purchased President Kennedy's Lincoln used in the Fort Worth parade, 45 minutes before he was assassinated in Dallas. I have confirmation that this car will be delivered by truck on Aug. 12 at the Tragedy Museum, 7 Williams St., St. Augustine, Florida."

The invitation to attend the car off-loading was signed by Mr. L. H. Hough.

And, I almost forgot, Mr. Hough says the media can write any story or take any pictures. He's putting a banner on the side of the Lincoln reading, "ASK NOT WHAT YOUR COUNTRY CAN DO FOR YOU ASK WHAT YOU CAN DO FOR YOUR COUNTRY?"

Sorry Mr. Hough, I won't be there.

I'm almost tempted to make the trip, though, just to remind you that you could be doing much more for the City of St. Augustine, which up to now at least, has legitimately reflected the historic place it occupies in United States history.

Red Congress Split

(Continued from Page 1)

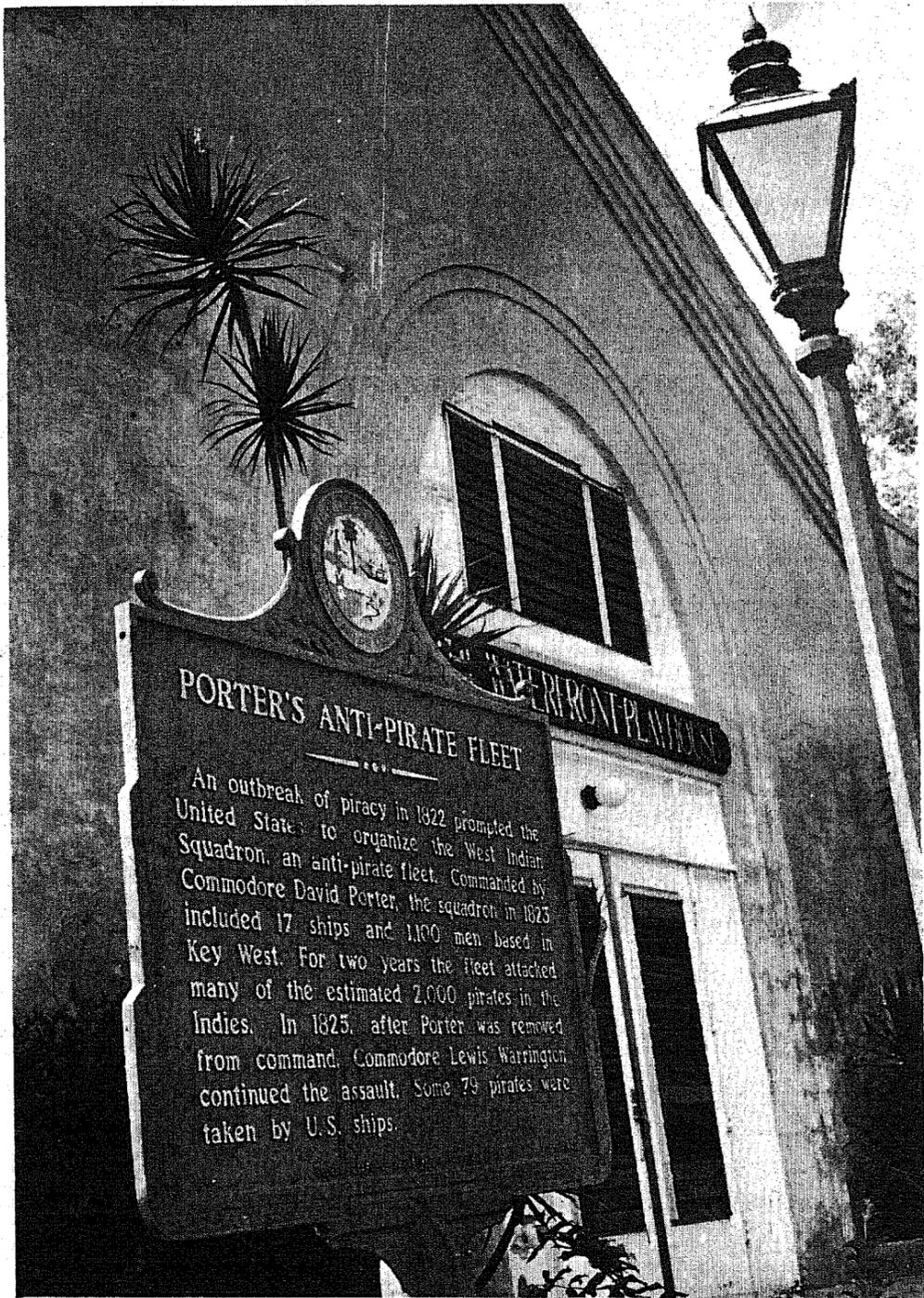
fight against racial segregation and its defense of freedom and equality."

But as delegates to the congress found out, it may have overextended itself long before it reached a helping hand to the United States.

In Chile, Christian Democratic President Eduardo Frei announced that his government had both the will and the means to stop any Cuban subversion, and warned that the good judgment of the Chilean people would render aggression useless.

Even more ominously in the ears of the delegates to the Havana meeting sounded the warning given by Chilean communist leader Louis Corvalan in the pages of Moscow's Pravda. Corvalan, with the obvious backing of the Kremlin, accused Castro of trying to supplant the communist revolution in Latin America in order to impose his own brand.

FEATURE



Aftermath Of Relaxed Law In Colorado.. More Abortions

By J. J. GILBERT

WASHINGTON (NC)—This city — like the rest of the country and possibly more so — is watching how the recently relaxed abortion law of the state of Colorado works out.

First reports are in. They cover two months. While this is not long enough to justify any long-range conclusions, it can be said that, so far, they seem to bear out the contentions of those who opposed the new abortion law.

In the two months since the enactment of the new law in late April, 10 therapeutic abortions are reported to have been performed under it in Colorado. None of these abortions would have been legal before.

Nine of them, it was reported, were attributed to "psychiatric reasons." This, at least one observer here remarked, is highly significant, since the psychiatric indication for abortion is the most difficult to prove.

Colorado apparently recognized this, as the new law re-

quires the written testimony of a psychiatrist, in addition to certification by the "special hospital board" that scrutinizes requests for abortions. And, since the Colorado law went into effect, a report of the American Medical Association Reference Committee says psychiatrists themselves are divided on any general psychiatric indications.

In the tenth abortion case in Colorado, the woman had contracted rubella during the fifth week of pregnancy.

When the new legislation was being debated in Colorado, its proponents expressed confidence that its enactment would not greatly increase the number of abortions performed in the state.

The Colorado health department says abortions have increased by the ratio of five-to-one since the new law became applicable. It was five abortions a month as compared with about one a month before.

Proponents also said Colorado would not become an abor-

tion center for the country. Physicians and hospitals, they asserted, would not risk "their reputations and accreditations" by lightly approving abortions for transients. The Colorado District Attorney's Association indicated that D.A.'s would refuse certification in cases of rape to non-residents. The state medical association recommended that physicians not accept abortion cases from non-residents.

In the first two months under Colorado's new law, four of the 10 abortions were performed on non-residents, the report indicates.

The two months covered by the report seem definitely to indicate a trend. If it continues in the way it has been going the opponents of the law will see some of their arguments vindicated. They said before, and no doubt continue to say now, that with each abortion the value of human life goes down, and the reputation of Colorado as a place to have them goes up.

Problems Not Kids' Stuff In TV's 'Mini-Wasteland'

Catholic Press Features
NEW YORK — The "mini-wasteland" — that stretch of TV's "vast wasteland" fenced off for children — is beginning to attract the kind of attention that could make other criticisms of television appear to be kids' stuff by comparison.

The "mini-wasteland" is Saturday-morning television (with a steadily increasing spill-over into Sunday morning), featuring cartoons, cartoons and, in between those, more cartoons.

While many of them feature violence, horror and tasteless slapstick, the major concern appears to be over the sheer waste of time rather than over the cartoons' real or imagined ill effects.

"Cartoons are more harmful because of their banality than anything else," according to Dr. A. D. Buchmueller, executive director of the Child Study Association of America. "Their constant repetition are terrible same-

ness do nothing to challenge the child."

There are, to be sure, continued protests about cartoon violence ("People are dying all over the place and no one mourns," said one TV producer. "No one dignifies death with grief. What does this do to the child's idea of the value of human life?"), but the main criticism seems to be that on Saturday mornings — when as many as 16 million viewers under the age of 12 are watching — they have, with very little exception, nothing to watch but cartoons.

NO CHANGES MADE

The new Saturday morning and Sunday morning line-ups announced by the three major networks for the coming season offer no change in format.

There will be the science-fiction or comic-book character cartoons, such as "Birdman," "Atom Ant," "Super President," "Space Ghost," and the "superman-

Aquaman Hour of Adventure"; spy spoofs such as "Cool McCool" and "Secret Squirrel"; slapstick cartoons like "Tom and Jerry" and "Beanie and Cecil" and others with titles like "Moby Dick and the Mighty Mightor," "The Herculoids," "Frankenstein Jr. and the Impossibles" and "The Human Torch."

With the exception of the educational "Discovery" and "Captain Kangaroo," the "mini-wasteland" lacks balance, critics charge, pointing out that for all the mediocrity of "adult TV," adults have some choice of superior, instructive programming during their viewing hours.

Television, remarked Federal Communications Commissioner Nicholas Johnson, referring to the mini-wasteland, is training children "to sit there and accept nothing passively." A major cause for concern over



the mini-wasteland involves the future of TV programming: namely, if the children are not trained now to tune in superior programming — and there is hardly any such programming available to them — future adult audiences will still be settling for TV trivia.

The causes for the death? Long Island's "Newsday"

critic Barbara Delatiner pins it on the network chiefs, who like things the way they are: "Like, how can the networks breed upcoming generations of adult viewers that will be satisfied with commercial television if once they've tasted of the finer things in life? Too many 'Children's Film Festivals' (the highly-praised Xerox-sponsored series last Spring) or NBC's 'Children's Theater' productions and how are the networks going to keep the emerging adults glued to 'Gilligan's Island'?"

NBC's George Heineemann, winner of a coveted Peabody Award for children's programming, thinks too many children's shows "seem to come from an adult's idea of what a child wants to see, and too many adults who direct children's shows use the age-old format of threat, menace, the chase and lots of action accompanied by noise to hold the youngster's attention."

Two Movies Condemned

NEW YORK (NC)—Two American-made motion pictures were given Class C (condemned) ratings by the National Catholic Office for Motion Pictures—"Beach Red" and "Hell's Angel on Wheels."

"Beach Red" is a United Artist release of a film produced by and starring Cornel Wilde, dealing with World War II.

"Hell's Angels on Wheels", a U. S. Films production dealing with the motorcycle set, was characterized as "trash" and an "exploitation of sex and brutality for their own sake."

The NCOMP objection stated: "Trash is the word for this exploitation of sex and brutality for their own sake."

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

FRIDAY, AUGUST 11
9 a.m. (7)—Highway Dragnet (Adults, Adol.)
4:30 p.m. (4)—Corridors of Blood (Morally Unobjectionable for Adults)

7 p.m. (10)—Middle of the Night (Morally Unobjectionable In Part For All)

REASON: Tends to condone immoral actions.

7:30 p.m. (7)—To Steal the Rising Sun (No Classification)

9 p.m. (4)—My Geisha (No Classification)

11:20 p.m. (11)—They Made Me a Criminal (Adults, Adol.)

1:30 a.m. (4)—Savage Wilderness (No Classification)

2 a.m. (10)—Kentucky (Family)

SATURDAY, AUGUST 12

1:30 p.m. (11)—Roughly Speaking (No Classification)

2:30 p.m. (12)—Gentleman Jim (Family)

3:30 p.m. (4)—Captive Girl (Family)

9 p.m. (2-7)—Wings of Fire (No Classification)

11 p.m. (10)—Calling Northside 777 (No Classification)

11:15 p.m. (11)—Two Guys From Milwaukee (Family)

11:15 p.m. (12)—One Foot in Heaven (Family)

NOTE: This film is based on the story of a Protestant minister and his family.

11:30 p.m. (2)—Terror of the Red Mask (No Classification)

1 a.m. (4)—Beat From the Haunted Cove (No Classification)

1 a.m. (10)—Mummy's Hand (Adults, Adol.)

2:35 a.m. (10)—Case of the Stuttering Bishop (Family) From Headquarters (No Classification) House on 56th Street (No Classification)

SUNDAY AUGUST 13

10:30 a.m. (2)—Laughing Ann (Morally Unobjectionable In Part For All)

REASON: Tends to condone immoral actions; excessive brutality.

12:00 Noon (7)—Venus Meets the Son of Hercules (No Classification)

12:30 p.m. (4)—The Old Testament (No Classification)

1:30 p.m. (7)—It's a Big Country (Family)

2 p.m. (10)—That Certain Woman (Adults, Adol.)

2 p.m. (12)—Edge of Darkness (Adults, Adol.)

3 p.m. (7)—Johnny Guitar (Adults, Adol.)

9 p.m. (10-12)—King Solomon's Mines (Family)

11:15 p.m. (11)—The World Changes (No Classification)

11:15 p.m. (12)—Now Voyager (Adults, Adol.)

11:30 p.m. (4)—The Bravados (Adults, Adol.)

11:30 p.m. (5)—Raton Pass (Morally Unobjectionable In Parts For All)

REASON: Low moral tone.

11:30 p.m. (7)—Young Man With A Horn (Adults, Adol.)

12:25 a.m. (10)—Secret Meeting (No Classification)

MONDAY, AUGUST 14

9 a.m. (7)—Abandoned (Adults, Adol.)

4:30 p.m. (4)—The Iron Glove (Family)

6 p.m. (7)—Yankee Pasha (Adults, Adol.)

11:15 p.m. (11)—Another Dawn (Adults, Adol.)

12:30 a.m. (4)—Human Desire (Morally Unobjectionable In Part For All)

REASON: Low moral tone.

TUESDAY, AUGUST 15

9 a.m. (7)—You Never Can Tell (Family)

4:30 p.m. (4)—Family Honeymoon (Adults, Adol.)

6 p.m. (10)—The Invisible Man Returns (Family)

8 p.m. (4)—Daddy Long Legs (Family)

8:30 p.m. (7)—A Place in the Sun (Adults, Adol.)

9 p.m. (2)—The Girl Can't Help It (Morally Unobjectionable In Part For All)

REASON: Suggestive costuming and sequences.

9 p.m. (5)—War of the Worlds (Family)

11:15 p.m. (11)—Boy Meets Girl (Adults, Adol.)

12:30 a.m. (4)—The First Texan (Family)

OBSERVATION: The marital status of the principal character (Sam Houston) must be judged in the light of the documentary nature of this film.

WEDNESDAY, AUGUST 16

9 a.m. (7)—Accused of Murder (Adults, Adol.)

4:30 p.m. (4)—Cheaper by the Dozen (Family)

6 p.m. (10)—Enchanted Island (Adults, Adol.)

9 p.m. (10-12)—Flaming Star (Family)

11:15 p.m. (11)—Gambling Lady (Morally Unobjectionable In Part For All)

REASON: Light treatment of marriage.

12:30 a.m. (4)—Kitty (Morally Unobjectionable In Part For All)

REASON: While recording the appreciation of the changes which have been made in adapting the story material to the screen, the Legion finds the film objectionable in part because of divorce and the remarriage after divorce. There is also a suggestive situation.

THURSDAY, AUGUST 17

9 a.m. (7)—The Human Comedy, Part I (Family)

4:30 p.m. (4)—China Venture (Adults, Adol.)

6 p.m. (10)—Blind Alley (Adults, Adol.)

9 p.m. (4)—Barabbas (No Classification)

11:15 p.m. (11)—Law of the Tropics (Adults, Adol.)

FRIDAY, AUGUST 18

9 a.m. (7)—The Human Comedy, Part II (Family)

4:30 p.m. (4)—Comanche Station (Family)

7 p.m. (10)—Cornered (Adults, Adol.)

7:30 p.m. (7)—Jungle Dragnet (No Classification)

9 p.m. (4)—Summer and Smoke (Morally Unobjectionable For Adults)

11:15 (11)—Love and Learn (Adults, Adol.)

12:30 a.m. (4)—Hell To Eternity (Morally Unobjectionable In Part For All)

REASON: Suggestive costuming, dancing and situations.

SATURDAY, AUGUST 19

1:30 p.m. (11)—Shine on Harvest Moon (Adults, Adol.)

2 p.m. (4)—Attack of the 50 Foot Woman (Morally Unobjectionable In Part For All)

REASON: Suggestive costuming, dialogue and situations.

2:30 p.m. (10)—Black Legion (Adults, Adol.)

3:30 p.m. (4)—Tarzan's Hidden Jungle (Adults, Adol.)

9 p.m. (2-7)—Fairy Pounds of Trouble (Adults, Adol.)

9 p.m. (5)—Black Orchid (Family)

11 p.m. (10)—Romeo and Juliet (Family)

11:15 p.m. (11)—Night Unto Night (Adults, Adol.)

11:15 p.m. (12)—The Hard Way (Morally Unobjectionable In Part For All)

REASON: Suggestive lines; suicide in plot situation.

12 p.m. (2)—Woman of the North Country (Adults, Adol.)

1 a.m. (10)—Calling Dr. Death (Adults, Adol.)

2:35 a.m. (10)—Dark Hazard (No Classification) Jewel Robbery (No Classification) Case of the Lucky Legs (No Classification)

QUICKIE FILM REVIEWS

The Honey Pot (U.S.)—Pretending to be dying, bachelor Cecil Fox (Rex Harrison) summons three women from his past. One, he says, will become his sole heir. Intricate plot twists, revealing Fox's real motives, and someone in his Venetian palace is murdered.

As in Ben Jonson's 1606 comedy Valpone ("The Fox"), which in part suggested this story, the film become quite reflective of human values and foibles, but the mixture of satire and suspense is not altogether successful. The production could have done with a consistent point of view.

Harrison turns in his usual witty, urbane performance, managing to make the cynical and crafty Fox a rather touching figure as well. With Cliff Robertson as the ex-law student and actor Fox hires to help with the deception, Maggie Smith, Adolfo Celi, Susan Hayward, Edie Adams and Capucine. Joseph L. Mankiewicz directed his own screenplay. In color photographed in Venice. (A-II)

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'Pebbles' Refreshing Film In Its Moral Distinctions

By JAMES W. ARNOLD

"The Sand Pebbles" has its faults, but it also has a cinematic and moral stature far above the common run of American films. Well up on the list of national box-office favorites for mothers, it is one of the reserved-seat road show attractions worth a serious adult two or three bucks.

"Pebbles" represents producer-director Robert Wise's effort to cope with the complexity of Richard McKenna's novel about an American gunboat caught in central China during the chaotic birth throes of nationalism in the 1920's.

It compares the responses of two disaffected men, the militarist-patriot captain (Richard Crenna) and a non-conforming sailor (Steve McQueen), and besides their personal story, obviously intends to tell a parable about American involvement in the Far East.

Despite the skill of Wise, one of the elite of Hollywood-bred directors ("The Haunting," "West Side Story"), the movie staggers on both levels, mainly because we are ignorant of all but the broad outline of what is going on inside Crenna and McQueen.

The captain comes through as a single-minded (if decent) symbol of old-fashioned power politics, duty and national pride, who is crushed when in a crisis he finds himself reacting as a human being rather than as an instrument of national policy. He then "atones" for himself and his ship with a bold, glorious but foolish gesture, all wrong outside of a Kipling context, that results in disaster in several dimensions.

THE QUIET MAN

McQueen is the quiet, non-involved "private" man who relates only to the engines he cares for; anti-authority by nature, he has been hurt early in life and apted out of human concerns. But he is too compassionate to escape involving himself with other

people, and finally, ironically, dies bravely in Crenna's senseless battle, the victim of his own best impulses.

These interpretations — Crenna as the rigid, deluded imperialist who brings only the temporary peace of the graveyard, and McQueen as perhaps the Peace Corps-type who represents the best hope for success in Asia — make sense, if at all, only after heady contemplation, and not during the film itself.

Director Wise is perhaps too economical: one must catch every gesture and inflection, and action is constantly overwhelming subtleties. As a result, the audience tends to stay on the surface, and especially toward the end, is puzzled and unmoved.

The occupational disease of parables is that theme tends to obstruct the human story. This is most noticeable in the final confrontation at the mission, where an American missionary (Larry Gates), previously only hastily sketched, suddenly delivers a tirade against all nationalisms and then, too patly, is shot down by the Chinese while waving his non-citizenship papers.

Crenna is convincing enough in his first major screen role, though partly subverted by the script, he eventually becomes more ludicrous than tragic.

McQueen is perfectly cast as the noble inarticulate whose deepest feelings are held tight behind a facade of Cool, and there is vast help from Richard Attenborough as Frenchy, the kindly sailor who pities and then falls in love with a victimized Chinese girl (Marayat Andriane). Candice Bergen is just right as the gentle missionary who reaches out to McQueen: she looks like an angel and suggests depth of feeling and intelligence.

GREAT REALISM

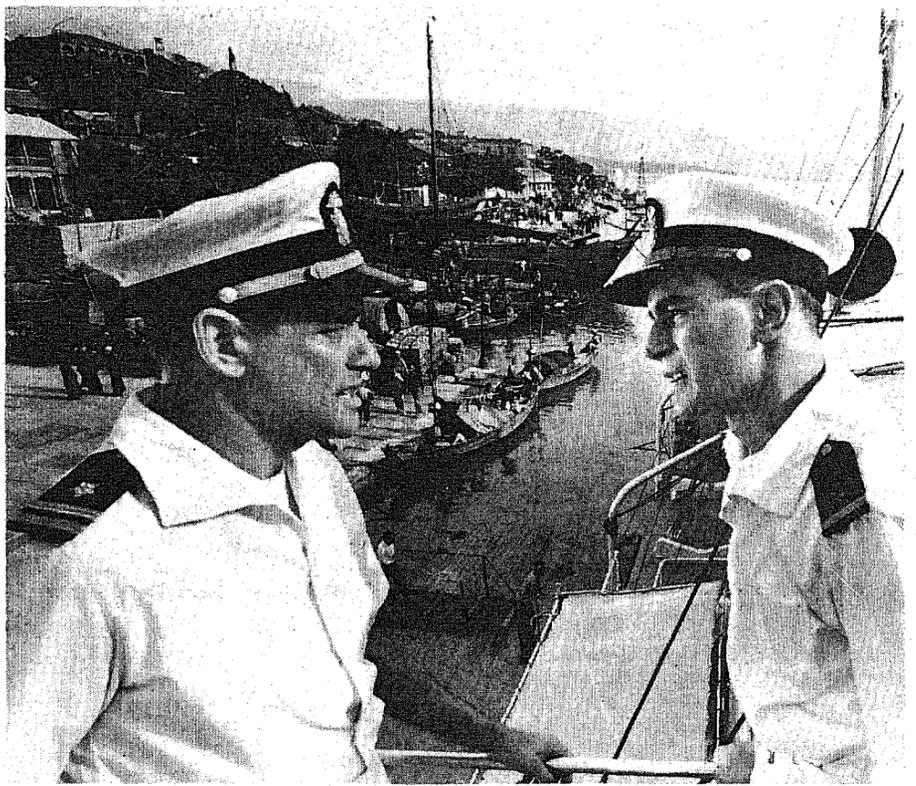
The gun boat and its crew are splendidly real, with

subtle overtones in the men of the physical and moral fat of military life. These sailors may be the least patronized, most honestly observed in the history of Navy movies, with Simon Oakland especially brilliant at avoiding the stereotype of the beefy sadist while fulfilling the requirements of exactly that role.

If fuzziness exists elsewhere, "Pebbles" is refreshing in the moral sense. McQueen and Attenborough are differed from the other sailors chiefly by their moral attitudes, and the big scenes (the rescue of Miss Andriane and Frenchy's decision to marry her, the shooting of the tortured coolie, Crenna's defying everyone to save McQueen, Steve's risking his life for the others, and the coolie's gutsy first fight victory over Oakland) all clearly involve free will and moral choice.

The distinction between love and lust, human and inhuman use of sex, permeates the film. There is plenty of violence, but each time its horror and animality are emphasized so that one feels its tragedy and stupidity. In the fight scene, human and sadistic values get equal attention (the caustic observation of the spectators is reminiscent of Wise's old boxing classic, "The Set-Up").

Purely in cinema terms, Wise is consistently masterful: e.g., the visual build-up of the relationship between McQueen and the coolie (Mako), which makes the Chinese's brutal death unbearably powerful; the tender Bergen-McQueen love scene in the church; and the final battle in the desolate darkness of the mission, where we are made to feel McQueen's tension as alone he



AS A CAPTAIN in charge of an American gunboat patrolling China's Yangtze River during the 1920s RICHARD CRENNNA, left, instructs his ensign, CHARLES ROBINSON, on a crucial mission in Robert Wise's "The Sand Pebbles."

carries on an absurd fight out of years of ingrained military reflexes. This is the human look of combat, which edifies morally instead of merely thrilling us with loud bangs and falling bodies.

There is also the careful attention to color tone: faintly golden in the church; icy gray at Frenchy's death, the Navy whites vs. the Chinese blacks and browns; the repeated association of the image-minded captain with the flag; Jerry Goldsmith's moving and understated music; and of course, the scenic locales (Hong Kong and Taiwan), with shots of the ship against the water and hills, the mission with its terraced paddies silver in the sun, teeming city streets, and the undertone

of unpredictability in a people alternately friendly and savagely hostile.

In sum, where cinema can be made relevant, Wise succeeds with typical virtuosity and memorable image-making.

where motivational and political complexities are crucial, the film cannot do as well as the novel. If "Pebbles" is a failure, it surely is an honorable and often fascinating one.



Life Over a Garbage Dump?

Hundreds of thousands of people in such cities as Salvador, Brazil, build their shacks over the town garbage dump. There is no other land available to homeless people who have trekked in from the parched fields of Brazil's drought-scourged Northeast region.

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TELEVISION (Sunday)

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

11 A.M.
THE CHURCH AND WORLD TODAY — Ch. 7 Paulist Fathers' Insight film: "The Hate Syndrome." Program host: Father Ellwood Kieser, C.S.P.
MASS FOR SHUT-INS — Ch. 10, WLBW-TV.
PANEL DISCUSSION — Ch. 5 WEAT-TV — "Home On The Rocks."

RADIO (Sunday)

6 A.M.
THE CHURCH AND THE WORLD TODAY
Rebroadcast: Edward Atkins, attorney will speak on Moral Law of Our Law on the First, Second and Third Commandments.

8 A.M.
THE SACRED HEART PROGRAM — WIEV 1600 Kc. (Riviera Beach)

6:30 A.M.
THE SACRED HEART PROGRAM — WGFS 710 Kc. 96.3 FM.
THE CHRISTOPHERS — WGMA 1320 Kc. Hollywood.

7 A.M.
THE HOUR OF THE CRUCIFIED — WIRK, The Fantastic Venture.

7:05 A.M.
NBC RADIO CATHOLIC HOUR

WIOD, 610 Kc. 73 FM — Second in a four-part series on: What Has Christianity To Say To Modern Man? Today's discussion topic: Has Life Lost Its Meaning?

7:30 A.M.
THE SACRED HEART PROGRAM — WFLM-FM, 105.9 Kc. (Fort Lauderdale)

HOUR OF ST. FRANCIS — WHEW, 1600 Kc. The Seven Year Hitch.
8:30 A.M.
THE SACRED HEART PROGRAM — WCCF, 1580 Kc. (Punta Gorda)
8:30 A.M.
UN DOMINGO FELIZ — (Spanish WFAB, 990 Kc.)
8:35 A.M.
CATHOLIC NEWS — WGBS-FM 96.3
8:45 A.M.
THE HOUR OF ST. FRANCIS — WJCM (rebring). Same as 8:45 p.m.
9 A.M.
THE CHURCH AND THE WORLD TODAY (FM REPEAT) — WFLM-FM 105.9 FM (Fort Lauderdale). FM rebroadcast of TV program.
THE SACRED HEART PROGRAM — WGMA (Hollywood)
THE HOUR OF THE CRUCIFIED — WZZZ, 1515 Kc. (Boynton Beach)
9:05 A.M.
CATHOLIC NEWS — WIRK, 1290 (West Palm Beach).
9:30 A.M.
THE HOUR OF THE CRUCIFIED — WIRA, 140 Kc. fm 95.5 Mg. (Fort Pierce)
10:15 A.M.
THE HOUR OF ST. FRANCIS — WNOG (Naples). Same as 8:45 p.m.
10:30 A.M.
THE HOUR OF THE CRUCIFIED — WWII, 1580 Kc. (Fort Lauderdale)
6:15 P.M.
CATHOLIC NEWS — WGBS, 710 Kc. — 96.3 FM — Summary of International Catholic News from NC Catholic News Service and South Florida Catholic News from the Voice.
11 p.m.
MAN-TO-MAN — WGBS, 96.3 FM — rebroadcast of TV program. Show will continue uninterrupted on radio.
THE HOUR OF ST. FRANCIS — WPKA, 1350 Kc. Home For The Heart.

THE AMISH SCHOOL CONTROVERSY

By DAVID GARINO

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(First of Two Articles)



HAZ ELTON, Iowa — Imagine a county attorney's being given a bag of fresh vegetables by the man he's prosecuting.

Oddities such as this characterized the long-simmering Amish school controversy in this small northeastern Iowa town which was only recently resolved by the state legislature.

The Old Order Amish, the most conservative branch of the Mennonite Church, shun modern technology. They argue that the state educational standards conflict with their religion. They also object to their children's learning about such "worldly" subjects as electricity, aviation and photography.

In November, 1965, the Amish dispute was catapulted into national prominence by unforgettable photographs of Amish children taking off like flushed quail through a corn field, fleeing truant officers bent on taking them to the public school in town.

The Amish had been violating the state's compulsory attendance law requiring certified teachers for all students. They were charged and fined and some crops and livestock were confiscated to pay the fines.

Attempts at compromise failed. As the dispute intensified, Governor Harold Hughes stepped in, calling for a moratorium. The Danforth Foundation supplied \$15,000 through June of this year to pay for certified teachers. The money was given to the Oelwein Community School Board and the Amish leased their two one-room schools at \$1 each to the board. The Governor remitted most of the fines.

Still, the Danforth grant was considered only a stop-gap measure "buying time" so that a solution could be worked out.

At one time Gov. Hughes proposed that the legislature set up a special \$50,000 fund to deal with the Amish and other special problems.

This recommendation had hardly a prayer, if no other reason than the serious constitutional question it raised. Moreover, some legislators feared the appropriation would open the proverbial Pandora's Box and Catholics, Lutherans and others would also seek state funds.

The Governor, who displayed tremendous sympathy for the Amish, then appointed a blue-ribbon study committee, composed mainly of leading educators and religious leaders and chaired by Episcopal Bishop Gordon Smith.

The committee recommended that the legislature exempt the Amish from the school standards, reasoning: "There should be a place in American life for non-conformity in educational approach based upon religious principles."

However, the exemption must be renewed annually and the state superintendent of public instruction, at his discretion, can administer tests in basic skills such as the 3 R's and U.S. history to the Amish children.

Legislature Acts

This spring the Iowa legislature overwhelmingly passed the recommendation, even though strong opposition had been voiced in the House.

To understand why this controversy proved to be such a knotty problem requires not only knowledge of the Amish way of life but also a look at the thorny issues facing the authorities and the clearly hostile attitudes of some Iowans toward the Amish.

The Amish religion holds that they are not to "conform" to the world. Electricity and indoor plumbing are missing from their homes. Driving along dirt roads one can see Amishmen with horses and plows in the fields. Another anachronism is their mode of transportation — horse and buggy, rather than the automobile.

The Amish, conspicuous because of the men's beards and broadrimmed black hats and the women's capes, bonnets and ankle-length dresses, are bound to the soil: farming is an integral part of their religion. The closely-knit Amish rear their children to be farmers, believing that only an eighth grade education is necessary for their children to function properly in their society.

The Amish operate two one-room rural schools here, feeling that if their children attend school in town and become assimilated, they will drift away from the farm. Dan Bornreger, head of the Amish school committee, says: "We want to educate our children the way we think is best."

A Biblical quote captures the heart of their educational philosophy: "Train up a child in the way he

should go and when he is old, he will not depart from it." (Proverbs 22:6).

Publicity which cast the non-Amish residents here as "heavies" hindered an early settlement of the dispute, several observers feel. Many Americans — mostly outside of Iowa — rushed to the defense of the Amish (here seemingly was a classic example of the down-trodden battling the all-powerful state). People sent money to the Amish, phoned or wrote public school officials, cursing them, calling them Communists and accusing them of religious persecution.

The state, however, stood on solid legal ground; the Amish were breaking the law.

Buchanan County Attorney Harlan Lemon, looking and talking nothing like the Gestapo agent some letters pictured him as, calmly pointed out that "the law was there for all." Yet, he says the Amish showed "no personal bitterness" toward him, as evidenced by the gift of vegetables. "They looked upon me as a man with a job to do."

Many who oppose the Amish educational philosophy express concern for the children.

"The Amish are fighting a losing battle. In today's Iowa it's difficult to build a wall . . . and shut off the modern world," Lemon argues.

The Amish children are deprived of an education that will help them cope with the ever-closing in modern society, comments Arthur Sensor, superintendent of the Oelwein school board. "The children deserve the best eight grades of education they can get."

Sensor fears that relaxing standards for the Amish will lead other groups to seek exemptions and will lower overall educational standards. His position received support from the Iowa State Education Association.

The exemption passed by the legislature met this objection by excepting only those religious sects whose

educational philosophy differs substantially from the state's goals. This implicitly excludes Catholic and Lutheran schools since their goals aren't "substantially different." The legislation is in effect, recognition of "conscientious objection" against public school education. (The Amish are conscientious objectors against military service.)

Economic Factors

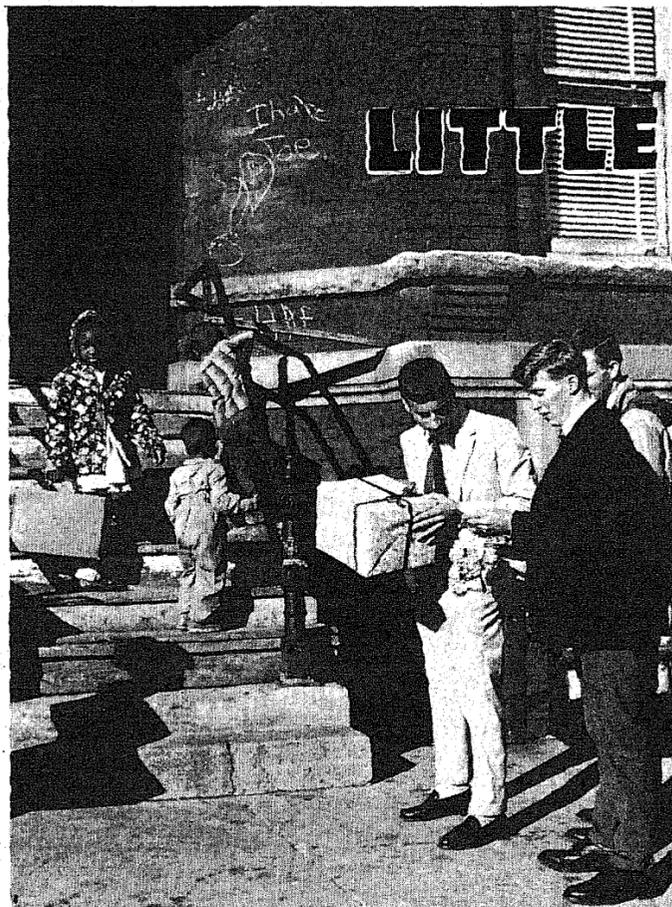
One reason the controversy was so heated is that many people think economic factors — salaries of certified teachers have increased — and not religious beliefs have made the Amish balk. To qualify for state certification a teacher must have a college degree; the Amish, therefore, with their grade school education, hardly meet this requirement.

A local clergyman notes that before 1961 the Amish hired certified teachers. The Amish respond that some of these teachers told the children they need not honor Amish customs, and that children are more apt to leave the faith if taught by "outsiders." They now want Amish teachers.

In neighboring townships the Amish attend one-room public schools taught by state-certified teachers. But the children do not mix in town schools. Since each Amish community is autonomous, rules vary from place to place, but the aim of preserving the "simple life" seems the same. Moreover, Amish are known to move from a community which they feel has become either too progressive or conservative.

Come next fall the Amish can conduct their own schools with their own teachers. But major questions of religious liberty, parental control over children and the relation of non-public schools to the state, that have been raised here, apply to the whole country. Their implications reverberate far beyond this town's limits.

(NEXT WEEK: The Amish case extends the religious liberty issue.)



LITTLE BROTHERS

ter how poor. The Little Brothers, Christian laymen dedicated to the service of Jesus in the poor, visit these lonely old people in their homes in the drab tenement buildings and sterile public housing projects and bring them some flowers or some tobacco, some coffee or canned goods, but most of all their concern and their love.

They invite their old friends to regular parties at their center at 500 West Division Street and bring them up to a summer home which they maintain for them on Lake Delevan in Wisconsin. For many it is the first time they have really been out of the city for a vacation in their whole life! And for the feasts and holidays a special banquet is prepared, for these can be the most painful and lonely moments for an old person without friends or family.

WORK LIMITED

Is it any wonder that the Little Brothers are appreciated in Chicago? And yet, they are a very small group. Their work is seriously limited.

In the past, a life of complete dedication to the apostolate was frankly not considered in the Catholic Church as the work of laymen. It had to be the work of priests or at least of nuns and religious brothers.

Laymen were sometimes allowed to share in their work and their life (e.g. Benedictine oblates and Franciscan and Dominican tertiaryes) or do some part-time

WILLARD F. JABUSCH

Just about everyone in Chicago has heard of the Little Brothers. Their work with the aged poor of the big city has made good copy for the Chicago newspapers and has brought them the respect of peo-

ple of all religions and races who realize the value of what they are doing.

Most people feel that IBM cards and impersonal old-age checks are really not enough for the city's old folks who want to spend their last years in their own room or apartment, no mat-

That 'Dirty Rat' Means Trouble

A \$40 million rat control program proposed by President Johnson to eliminate the problem of rats in the major cities of the United States was recently defeated by Congress.

The Voice presents this in-depth report of the problem as it occurs in Dade County.

By SKIP FLYNN
VOICE STAFF WRITER

Rats — more than 1,500,000 of them — are the special enemies in a war being waged by a division of the Dade County Health Department whose unofficial motto is "The only Good Rat is a Dead Rat."

"We have a ratio of about one rat per person," reported John Eckhoff, director of the Environmental Health Department. "Even though," he added, "we are constantly killing the rats off."

"We have a very wise adversary in the rat," said Eckhoff. "We have to out-smart him, out-plan him, and out-bait him." He noted that rats may be found everywhere in the county, from the tomato fields of South Dade to the luxury hotels of Miami Beach. "They represent a serious health hazard wherever they are found," he reported.

He pointed out that in addition to being able to climb trees in search of food, the rat is also able to swim as much as a half mile. For this reason, they are often found on many of the exclusive island-home communities in Biscayne Bay which are connected to Miami and Miami Beach by causeways.

In 1946, the county was under federal quarantine as a result of a typhus epidemic spread by rat-borne fleas, according to Charles E. Brettell, rodent control

supervisor. His department is charged with the extermination of the pest. Rats carry 11 types of disease-bearing fleas and are responsible for the spread of plague, salmonellosis, rabies, trichinosis, spirochetal jaundice and many other diseases, as well as typhus, said Brettell.

South Florida's climate increases the difficulty of exterminating the county's rat population. The climate makes it possible for rats to breed year-round, producing six litters varying in size from six to 12 young. "The progeny from one pair of rats could exceed 350,000,000 in three years, with favorable conditions and ignoring the death rate," said Brettell.

"We are managing to hold our own," despite this



potential annual population increase, according to Eckhoff.

The department fights the rodent with a variety of methods, all aimed to "build them out, starve them out, and kill them off."

Public's Help Needed

"However, public cooperation and understanding is the key to success in our job," said the rodent control supervisor. The incidence of rat infestation in the county occurs only where there is a general failure on the part of the people living or working in the area to maintain proper health and sanitation standards," said Brettell.

"When you have unsanitary conditions you are inviting your own rat problem. In any area where we find rats we will also find conditions which provide them with shelter, food and water," he continued.

"It all boils down to a matter of civic pride. If people will take pride in their homes and their neighborhoods and work to eliminate conditions which attract rats, we could easily solve our problem," he said.

Despite the "dirty" impression which the rat leaves in the public mind, he is an animal with several "clean" personal habits, according to assistant supervisor Oscar Smuckler. The rat will not eat food or garbage which has begun to spoil. "This makes the first step in rat control rather easy," said Smuckler. "If people would take care not to leave food available, rats could easily be starved out of many places."

In addition to placing poisoned baits in areas where rat infestation has been reported, he explained, the Rodent Control Division maintains a constant program of public education and "rat-proofing."

"The public can do a great deal to eliminate its own rat problems," he explained. "We try to show them what they can do."

"If you can get your two forefingers into a hole, you can bet that a rat can squeeze through it," said Eckhoff. "Rat-proofing" is designed to find all such entries and close them, before a rat can get into a building. "Our big job is to kill them before they get inside." Rat-proofing services are available to home and building owners through the rodent control division, said Eckhoff. Interested persons should contact his office at the Dade Health Department, or phone 377-0341.

"The real problem begins once a rat has gained entry," he continued. In areas where food is stored the rat presents a serious health hazard because of his unsanitary personal habits. The rat frequently defecates and urinates in areas of food storage, causing a serious health danger.

Good For Nothing

"There is no known use for the common rat," said Brettell. "Unlike other animal pests, it has no saving quality. Rats destroy or contaminate about 10 times more food than they actually eat."

"If the danger from the disease standpoint and the destructive character of the house rat were fully realized, not a single rat would be tolerated in or near a human dwelling or business establishment. It is not a disgrace to have rats, but it is a disgrace to feed and harbor them," he said.

"Careful planning, designed to kill off the rat population," is the only solution to the problem of rat infestation," said Smuckler.

"The family cat, which is supposed to serve as a mouse trap, is no substitute for proper rat-proofing and the maintenance of high levels of sanitation. When he is hungry or cornered, a rat will attack a cat as well as a human being," he said.

Recently an entire litter of German Shepherd pups was destroyed by a pack of rats, and at least 18 to 24 cases of rat bites are reported by Dade Countians each year. "Many of these cases involve children," said Smuckler. "Again they reflect the failure of parents to maintain proper sanitary conditions."

"In areas of poor housing and sanitation, parents will fail properly to wash their children. A rat, searching for food, will enter the room where the child is sleeping and smell the food on the child's body, and bite the child," said Smuckler.

"Wherever there are people, sooner or later there will be rats there too, if proper sanitation is not maintained," said Eckhoff, lamenting the defeat three weeks ago by the House of Representatives of President Johnson's \$40 million rat control program.

With more money, he said, the County Health Department would be able to increase its efforts to eliminate the rat problem, and Dade would "probably" have received some of the federal money which would have been available.

"We could have a better program if we had more money," he said. "We think rats are a great public health liability, and we are doing a tremendous amount of work to eliminate that liability," he said, reaffirming the department's motto that "The only Good Rat is a Dead Rat."



DO A BIG JOB

charitable and apostolic work (e.g. the St. Vincent de Paul Society). But it is only in recent times, often because of a formation in Catholic Action and a new awareness of the importance of the sacraments of Baptism and Confirmation, that laymen have considered a life of total dedication to Christ and His work.

But even while new apostolic groups were formed in which members were to keep their lay state and dress, and live in the world as other laymen, still the monastic tradition prevailed and the vows — or at least promises — of poverty, chastity, and obedience were considered indispensable (e.g. Opus Dei and other secular institutes).

The Little Brothers in Chicago feel that it is now time for a group such as theirs to dedicate not only their whole lives to works of the Christian religion but also to give an example of the freedom of laymen, especially to decide on the married or single state of life. Surely there are many men with great charity and zeal who feel called to give their talent and energy to the least of the brothers and sisters of Jesus, but who do not feel called to observe the traditional monastic forms of dedication.

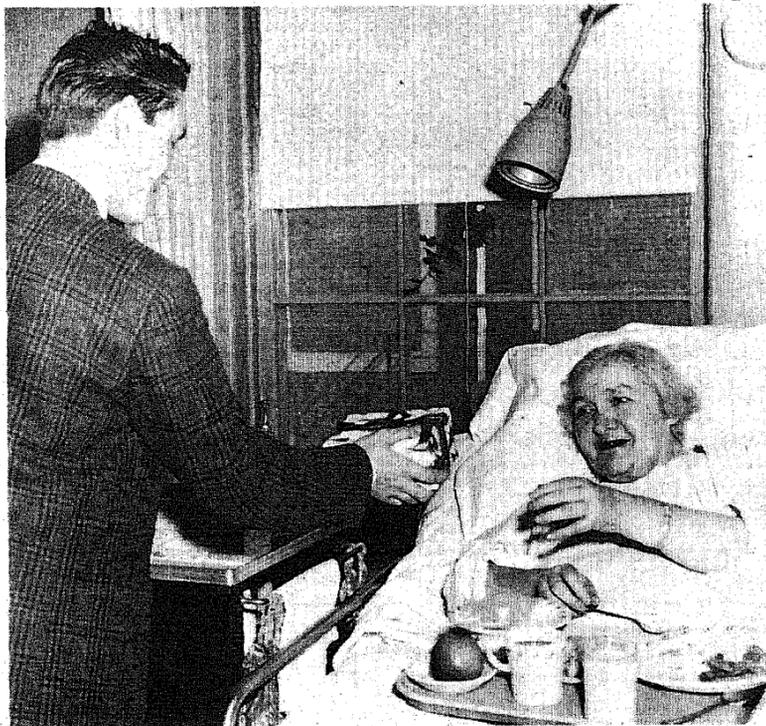
While the celibate life must remain a real possibility for the dedicated layman, it is clear that marriage should not exclude him from the Little Brothers' beautiful and necessary apostolate. For there are certainly those,

in the United States and elsewhere, who find no contradiction in the married state and a life of intense and fruitful apostolic activity. Thousands of Protestant ministers, teachers of religion, and medical missionaries provide a constant proof through their Christian enthusiasm for their work and their de-

light in their families.

The Little Brothers were founded in France after the Second World War and came to Chicago eight years ago. In spite of a great interest in their work and a general sympathy for their purposes, they have attracted few full-time members. It has been possible to obtain financial backing and a good number of part-time workers among both students and older men,

(Continued on Page 28)



Now... for all Catholics—

Announcing a remarkable new extra cash hospital plan—expense-free, tax-free extra cash paid direct to you over and above any other insurance or Medicare—and, regardless of your age or size of your family, you can enroll for only \$1.00!

FOR THE VERY FIRST TIME, HERE IS A PLAN THAT ACTUALLY PAYS YOU:

- extra cash for sicknesses ■ extra cash for maternity
- extra cash for accidents ■ all in addition to any other insurance or Medicare!

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 no later than Midnight, September 10, 1967!

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!

At last, a long-respected insurance company (Mutual Protective Insurance Company, specializing in health insurance for Catholics for over 35 years) has created a brand-new health plan, especially for Catholics like yourself! It is called the CATHOLIC HOSPITAL PLAN.

"Try" This Plan For Only \$1.00

To make it easy for you to "try" this new plan and see just how it can benefit you and your family, we now make you this *no strings* "introductory" offer:

You can qualify for this new Plan during this limited enrollment period—*without having to see a company representative—and without any red tape whatsoever!* You can enroll yourself and all eligible members of your family for only \$1.00!

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!

How The Catholic Hospital Plan Differs From Ordinary Health Insurance

What is so unusual about the new Catholic Hospital Plan—and why should it especially interest you?

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

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

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

Think for a moment—in these days of rising medical costs, would your present in-

urance 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?

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

How The Plan Protects You And Your Family

Now, with the unique protection of the Catholic Hospital Plan, 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 four low-cost plans, specially tailored to your family's needs.

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

How Your "Health-Bank Account" Grows

Here's a wonderful benefit, no matter which plan you choose, almost like an extra "Bank Account." When your policy is issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—according to the Plan you choose. This is your "Health-Bank Account." Then, every month your policy is in force, an

amount *equal* to your regular monthly premium (including your first month) is actually *added* to your maximum! When you have claims, your benefits are simply subtracted from your "account"—much like putting money in and taking it out of the bank.

Accidental Death Benefit—Paid To Your Parish

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

Special Feature for Peace of Mind and Security

For as long as you live and continue to pay your premiums, we will never cancel or refuse to renew your policy for health reasons—and we guarantee 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.

Carry As Much Other Health Insurance As You Wish!

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

19 Important Questions Answered ABOUT THE NEW CATHOLIC HOSPITAL PLAN

1. What is the Catholic Hospital Plan?

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

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

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

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

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

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

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

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

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

6. Which plan should I choose?

You may choose any of *four* low-cost plans—you can actually select the *exact* plan that suits you best! If yours is a young, growing family, we recommend the ALL-FAMILY PLAN.

If you are the only parent living with your children, we suggest the ONE-PARENT FAMILY PLAN.

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

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

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

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

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

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

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

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

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

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

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

You will be covered in any hospital anywhere in the world that makes a charge for room and board, except nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for the treatment of tuberculosis, drug addiction, alcoholism, or nervous or mental disorder. Should you enter a non-Catholic hospital, your weekly benefits are reduced by only 5%.

10. When does my policy go into force?

It becomes effective the very same day we re-

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

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

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

12. What conditions aren't covered?

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

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

We will never cancel or refuse to renew your policy for health reasons—for as long as you live and continue to pay 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.

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

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

your maximum. When you have claims, benefits are simply *subtracted* from your "account."

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

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

16. Will my claims be handled promptly?

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

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

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

18. How much does my first month cost?

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

19. Why should I enroll right now?

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

Surprisingly Low Cost

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

How Can We Do It?

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

A Respected Company

In addition to the exceptional value of the Catholic Hospital Plan—the low-cost, high benefits, ease of enrollment—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 over 35 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.

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

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

As a Catholic, doesn't it make good sense for you to be protected by a Catholic health plan, should you or a member of your family be stricken by sickness or accident and suddenly hospitalized? Why not take a moment now and fill out your Enrollment? Then mail it 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 September 10, 1967. But please don't wait until then! The sooner we receive your Form, the sooner your Catholic Hospital Plan will cover you and your family. We cannot cover you if your policy is not in force! Act today!



MUTUAL PROTECTIVE INSURANCE COMPANY

3860 Leavenworth Street, Omaha, Nebraska 68105
Licensed by the State of Florida

How the Catholic Hospital Plan pays \$100 a week for you—\$75 a week for your wife—\$50 a week for every eligible child

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 do-

mestic 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.

Now, no matter how large your family, no matter what your age or occupation and without any other qualifications whatsoever, you can choose any of four low-cost plans. Each is carefully designed to meet your family's special needs for extra cash when you or any covered member is hospitalized.

CHOOSE THE PLAN THAT SUITS YOU BEST—

You can enroll for only \$1.00!



ALL-FAMILY PLAN
\$10,000
MAXIMUM

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

ALL-FAMILY MAXIMUM . . . \$10,000.
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 (\$7.41 daily) for each eligible child hospitalized.



ONE PARENT FAMILY PLAN
\$7,500
MAXIMUM

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

1-PARENT FAMILY MAXIMUM . . . \$7,500.
PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.



HUSBAND-WIFE PLAN
\$7,500
MAXIMUM

If you have no children, or if your children are grown and no longer dependent on you, you will want the Husband-Wife Plan, which pays you extra cash as follows:

HUSBAND-WIFE MAXIMUM . . . \$7,500
PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized.



INDIVIDUAL PLAN
\$5,000
MAXIMUM

If you are living by yourself, you will want the Individual Plan which pays you extra cash as follows:

INDIVIDUAL MAXIMUM . . . \$5,000.
PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized.

(NOTE: In a non-Catholic hospital, benefits are reduced by 5% on all four plans.)

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 Catholic Hospital Plan will cover these pre-existing conditions after your policy is in force two years!

But whether or not you have had a chronic ailment, the Catholic Hospital Plan will cover any accident immediately, the very day your policy goes into effect—and any new sickness which begins after

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

Special Note If You Are Over 65

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 below without any other qualification! The Catholic Hospital Plan 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 become 65, the following modest monthly increase applies. (This is the only increase that can ever be made as long as you continue your policy in force):

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

Are Your Parents Senior Citizens?

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 Catholic Hospital Plan during this limited Enrollment. Have the parent to be enrolled complete and sign the Enrollment Form, but enter your address c/o your name. (Example: c/o John 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.

SPECIAL LIMITED ENROLLMENT! EXPIRES SEPTEMBER 10, 1967

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

CATHOLIC HOSPITAL PLAN
LIMITED ENROLLMENT FORM NO. 9750220

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

ADDRESS _____
Street City State Zip No.

IMPORTANT: This enrollment form must be mailed no later than midnight of: **Sept. 10, 1967**

SEX: Male Female Month Day Year
AGE DATE OF BIRTH _____

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

SELECT All-Family Plan If All-Family or Husband-Wife Plan is selected, give following information on wife:
DESIRED: Husband-Wife Plan
(Check One) One-Parent Family Plan
Only Individual Plan

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

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

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

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

Please make check or money order payable to MUTUAL PROTECTIVE

Interpretation Urges Government Help For Negroes

THE YARDSTICK

BY MSGR. GEORGE G. HIGGINS

Warner and Swasey, a Cleveland firm specializing in precision machinery, has been sponsoring a series of simplistic free-enterprise advertisements in a number of national weeklies for as long as this writer can remember.

By unhappy coincidence, it came out last week with another such advertisement calculated to drive the impoverished Negroes of this country right out of their mind if it happens to come to their attention. The advertisement is entitled "The most successful Freedom March was the one in covered wagons."

Its theme is that the poor people of 1967 (a disproportionate percentage of whom are Negroes) ought to follow the inspiring example of the rugged American pioneers of the 19th century who crossed the plains in covered wagons and made their modest fortune on the Western frontier by dint of sheer hard work and indomitable courage and perseverance.

The text of the advertisement reads in part as follows: "That, too, (the Freedom March of the 19th century; across the Western plains) was made by Americans - looking for work. No demands, no subsidies, no claim anyone owed them anything. They traveled mostly on foot and through deadly danger, to where there was work to do (they didn't ask it be brought to them nor created for them). . . their self-respect was real enough to drive them through thousands of miles of unspeakable hardship, and there create their own jobs and their own futures. And that courage and self-respect and hard work were what made America's splendid West."

NAIVE RHETORIC

It's hard to believe that serious-minded corporation executives would be naive enough to sponsor this kind of outmoded rhetoric - even by coincidence - at a time when every major city in the United States is girding itself for a repetition of what happened recently in Newark and Detroit and, to a lesser extent in Spanish Harlem, Rochester, N.Y., South Bend, Ind., Cambridge, Md. Milwaukee, Wis., and a dozen other cities, large and small.

To leave the impression that the great mass of segregated and underprivileged Negroes could pull themselves up by their own bootstraps - if only they had the gumption and the will to do so - and could strike out for mythical make their modest fortune in some other part of the country, would be downright funny if it were not so tragic in its implications.

Imagine telling a Negro from the west side of Chicago, for example, to pull up stakes and move, a la Daniel Boone, to the western (or any other) frontier when he can't even move across the city line into Cicero - three or four miles away - without getting his head bashed in.

The tragedy of this kind of ideological rhetoric is that even respected papers like the Wall Street Journal are tempted to fall for it - while a dozen American Romes are burning or, at least, are in serious danger of going up in flames at any moment.

The Journal's version of 20th century Horatio Algerism is admittedly somewhat more sophisticated than Warner and Swasey's "covered wagon" rhetoric, but hardly less irrelevant, for all of that, in its over-all implications.

The Journal, in a round-up editorial on the meaning of the recent riots, solemnly calls upon the leaders of the civil rights movement to condemn all forms of violence and lawlessness and to stress the theme that American Negroes can never hope to work their way up the ladder by relying on "Federal subsidization" but will have to do it the hard way - "the way other Americans did, by wanting and working for a better life for themselves and their children."

The first part of this two-pronged appeal is well taken. Obviously any civil rights leader who either directly or indirectly encourages or incites Negro slum dwellers to resort to violence of any kind is doing a vicious disservice, not only to the community at large, but, more specifically, to the very people whose interests he pretends to be representing. But to expect civil rights leaders - whether they be so called "moderates" or so-called "extremists" - to counsel Negro slum dwellers to go it completely alone without substantial government assistance or, if you will, substantial "Federal subsidization" is completely unrealistic.

SPECIOUS LINE

The Journal seems to be saying that since the Irish, the Poles, the Italians, the Slovaks and the other impoverished immigrant groups of an earlier generation "got there" on their own without any significant help from the government, it follows the 20th century Negro slum dwellers ought to be patient enough to follow their example.

This is a specious line of reasoning, for it completely ignores the fact that, by reason of their color and previous condition of servitude, even highly educated Negroes in 1967 - to say nothing of the great mass of poorly educated Negroes - are confronted with obstacles which are different in kind, and not merely in degree, from those which were faced by even the poorest of the white immigrants referred to above.

Parish Picnic At Crandon

A parish picnic under the auspices of St. Michael Women's Guild will be held Sunday, Aug. 13 at Pit Three in Crandon Park.

Beginning at noon there will be games and refreshments, which will continue until closing of the park.

Quakers: No Creed, Much Prayer

SUM AND SUBSTANCE

By FATHER JOHN B. SHEERIN

Who are the Quakers? This is the question that is agitating the Quakers here at their World Conference at Guilford College, Greensboro, N.C.

This is their first World Conference since 1952 and they feel that the time is ripe for self-examination.

I attended a round table discussion on Quakers and Christian Unity. It soon became evident as the discussion progressed that the Quakers must find out who they are and what they believe before they can enter into the ecumenical movement on a large scale.

One of the delegates attempted to grapple with the question of Quaker identity. He cited certain Quakers who say that the Quakers will become a religious order in the great Christian Church of the future. However, that is in the future and the pressing question is: who are the Quakers today?

The delegate felt that the ecumenical movement is exerting a quiet pressure on the Society of Friends (the official name of the Quakers) to clarify their beliefs and express them precisely. If they do not, they will be at a great disadvantage in ecumenical dialogue with other Christians who know precisely what they believe.

ONE VIEW

The delegate's own idea of Quakerism seemed to be that it is simply a prophetic religion. He suggested that Christ realized the conflict that existed between priests and prophets in ancient Israel and decided that this tension should cease.

George Fox, founder of Quakerism, would have no sacraments in the Society of Friends because sacraments would require priests for their administration. However, the delegate claimed that the early Quakers had prophetic charisms but that today unfortunately Quakers have lost their charismatic quality.

To a Catholic, the disunity and dazzling diversity of beliefs to be found among Quakers is quite bewildering. Their beliefs range all the way from fundamentalist to secular humanist: a delegate in my round table group said casually that some Quakers should be Unitarians and some Unitarians should be Quakers, and on the other hand, there are ultraconservative Quakers who vehemently oppose Quaker participation in projects such as the peace movement.

What does deeply impress the Catholic, however, is Quaker prayerfulness. Miss Barbara Brunton of NCCW the other Vatican observer at the Conference here has, also been impressed by the sincere simplicity of Quaker prayer.

For me, attendance at the worshiping groups and the round table discussions has been like a return to the Novitiate. Every meeting, no matter how small or large the numbers in attendance, begins and ends with a period of silent prayer. This silent prayer usually lasts about 5 or 6 minutes and at the end of the final period each one shakes hands with his neighbor. It reminds me somewhat of the period of meditation in religious houses except for the hand-shake.

I have found several Quakers in my group who are unquestionably skilled in the art of prayer. They are so anxious to pray well that I would say they have a hunger for God. They read volumes on the art of communing with God and I notice that they are fond of spiritual books such as that of Brother Lawrence and Fenelon.

This prayerfulness is found in both the pastoral and the non-pastoral groups. That is, some Quaker groups have pastors who conduct programmed services like those in Protestant churches, with sermon, hymn-singing, etc. Others have no pastors and hold services completely unprogrammed.

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VOICE FEATURE SECTION

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Little-Known Facts for Catholics



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AN OLD EUROPEAN LEGEND RELATES THAT THE RICHLY-TIATED WALLFLOWER SPRANG FROM THE GROUND WHERE CHRIST'S BLOOD FELL AS HE HUNG ON THE CROSS.

BLESSED SEBASTIAN NEWDIGATE, A COURTIER BEFORE HE BECAME A CARTHUSIAN MONK, RESISTED A PERSONAL APPEAL FROM HENRY VIII TO RECOGNIZE THE ROYAL SUPREMACY IN RELIGION. HE WAS MARTYRED IN 1535.

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Your Body Is A Sacrament

By FATHER
DAVID G. RUSSELL

Every Sunday we watch the priest take into his hands fragile bread and say, "This is my body." He takes the cup and says, "This is my blood." And in that moment the eyes of faith see more than bread and wine; they see the savior, Jesus Christ. In that moment what was hidden is revealed, what was distant is present: Jesus of Nazareth, son of God and son of Mary.

Some say this is a godless day. Young executives are more interested in going to the top than getting on their knees; young people are seeking flights from the world in LSD and primitive beats; the old are too preoccupied with hanging on to the final shreds of this life, to be very interested in the next. So some say.

Yet it seems that many young executives are trying to build a Christian world, many young are searching, and searching for God though they do not know it. Many old see their death as the doorstep to heaven.

But to build a Christian world, to search out God, to enter heaven, we all need Jesus Christ, and we find Him there upon the altar.

There He is, giving strength to build, eyes to see Him, and arms with which to embrace Him. The Christian search for God leads the man of God to the altar. "This is my body." The Christian discovers God because he knows where to look.

INFINITE LOVE
And what do we find there: more love than this world has ever dreamed of. We find a God who does not simply exist "up there", but who dwells with us on earth. A God who draws so close that He asks that we eat His body and drink His blood. What more can God do to prove that He is near, that there are no limits to His love? What can man ask of God that God has not already done?

The man or woman who feels completely alone has not yet discovered the altar of Christ. For on that altar there is a tangible sign of God's determined purpose to be close to His people. Only those who are cold and indifferent fail to experience the warmth of God's loving presence on the altar. Oh God, let me die rather than live a cold and indifferent life. Such a life would be a living death.

Normally when we eat,

NOW -- Christianity

TAKE AND EAT



what we eat becomes our body. Such is not the case with the Eucharist: we become what we eat. In a wonderful way we become the body of the Lord, His presence on earth, the sign of His love for all men.

The man who eats at the Lord's table must not look merely at the bread, but at his own body and blood and soul and divinity. They become holy because they eat what is holy. They become a sign of God's love because they eat the sign of God's love. His own person becomes consecrated because he eats the consecrated bread.

GIFT FROM GOD

It is true that our bodies become like the host upon the altar. Our lives become food where others can taste the divine, can feel the presence of God. Even though our bodies are fragile and easily broken like the bread

on the altar, they contain the strength of a life which lasts forever. And like the host, every fragment of our being must be cherished as a gift from God.

Indeed, men without faith cannot see the presence of God in the bread of the altar. Perhaps we have faith to see God there, but not enough to see Him in ourselves. We see the sacrament of the altar, but not the sacrament of ourselves. We know that there we can draw close to God, but forget that others must likewise draw close to us to discover His presence. We forget that we also must be the bread of the altar.

Lord, help me to show forth to others Your presence within. I eat Your body and as a result You have taken possession of my body. Let my life be in the world a sacrament of Your presence, as the bread of the altar is a sacrament of Your love.

MISSAL GUIDE

Aug. 13 - Mass of Thirteenth Sunday After Pentecost, Gloria, Creed, Preface of the Trinity.

Aug. 14 - Mass of the Vigil of the Assumption, no Gloria, Common Preface.

Aug. 15 - Mass of the Assumption of the Blessed Virgin Mary, Gloria, Creed, Preface and the Blessed Virgin Mary.

Aug. 16 - Mass of St. Joachim, Father of the Blessed Virgin Mary, Gloria,

Common Preface.

Aug. 17 - Mass of St. Hyacinth, Confessor, Gloria, Common Preface.

Aug. 18 - Mass of Thirteenth Sunday After Pentecost, no Gloria, no Creed, Common Preface.

Aug. 19 - Mass of St. John Eudes, Confessor, Gloria, Common Preface.

Aug. 20 - Mass of the Fourteenth Sunday After Pentecost, Gloria, Creed, Preface of the Trinity.

Prayer Of The Faithful

12th Sunday After Pentecost

August 13, 1967

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Mindful of the precept to bear another's burdens, we pray for our needs and the needs of all men.

LECTOR: (1) For our Holy Father, Pope Paul; our Bishop, Coleman F. Carroll; our Pastor, N.; and all priests and religious, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (2) For the leaders of nations, that they may unite in the cause of peace, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (3) For the Legislature of the State of Florida, that it may draft a new State Constitution which will truly promote the common good of all people, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (4) For the region of South Florida, that it may continue to be spared the threat of hurricanes, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (5) For all engaged in the struggle for peace in Vietnam, that they may be successful without harm to themselves, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (6) For all in this assembly of the People of God, that we may be cured from the leprosy of sin through our participation in this cleansing rite, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: O God, without You nothing is strong, nothing is holy; rule and guide us that we may not lose the blessing of eternal life. Through Jesus Christ, Your Son, our Lord, Who lives and reigns with You in the unity of the Holy Spirit, God, for ever and ever.

PEOPLE: Amen.

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A STORY SELDOM TOLD

NEW REFUGEES

Bread is cheaper than bullets. . . But now in Jordan there are 150,000 new refugees (roughly the population of Takoma, Wash.) who lack the basic necessities. Feed one family for a month? It costs only \$10.—Why not feed a family every month as long as the crisis lasts?

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Some Sideswipes Meaning Not Clear

One Mother-In-Law Tired Of Taking Blame

Today it seems everything is blamed on the old folks, especially mother-in-law. I don't agree. My son is married to a woman who wants to run not only his life but mine too. She runs my own son down to me. She doesn't want my son to do anything for me. When he does he asks me not to tell her. She thinks she should come ahead of me in every way. I mean in things that are my business, not hers.

By JOHN J. KANE, PH. D.

Your letter certainly represents something of a switch. Usually the complaint is that everything is being blamed on the young people. You seem to think it is being blamed on the oldsters, especially mothers-in-law. Young or old, I suppose we all get our turn at being the whipping boy for society, and I agree in no case is it entirely fair to all persons in any age group.

From what you say in your letter, assuming that it is accurate, your son seems to be married to a highly dominant woman. Unfortunately, this is by no means unusual, especially in American life. All American women are not dominant but there is a strong tendency toward it, partly because of the male-female relationship in our society.

Some social scientists have pointed out that men and women are taught to compete in business before the woman is married. (Some married women, who work, also compete with men in business.) Then, following marriage, competition is supposed to disappear in favor of cooperation. This is perhaps more easily said than done for some women and some men.

There is, however, another way of looking at it; and this too has been pointed out — that some American men are very passive. They tend to be rather dependent souls, depending first on a mother, later on a mother sorrogate, a wife. This has been discussed at great length in social scientific literature and usually has been blamed upon the man's mother. So if the latter is correct, then I'm afraid you will have to take some responsibility for the passivity of your son toward his wife.

There is no reason why you should listen to criticism of your son from his wife. You might tactfully suggest that if she does have criticisms of him, it would be wise for both of them to sit down together and discuss the matter as amicably as possible. It will do little good to tell you about his misdemeanors.

Some Sideswipes

But I think you understand why she criticizes your son to you. This accomplishes two ends at one time. First, it allows her to vent her frustrations and anger and thus permits her to feel a little better. Second, it is a chance to make some sideswipes at you because as his mother she is intimating that you are responsible for whatever she is complaining about. While it is highly desirable that she be given some opportunity of ventilating, I strongly urge that you inform her you are not engaged in the business of counseling and you do not care to hear criticisms of your son from her.

You claim that she does not want your son to do anything for you, and again, I must rely on what you tell me in the letter. I hope you are making this statement after careful thought. Remember, that you may be exaggerating. But on the basis that you are not exaggerating and your statement is entirely correct, then I think she is being unfair.

Obviously, your son owes you certain obligations; respect, support if you need it, and by that I mean not only financial but also psychological because you are his mother. On the other hand it is not easy for me to determine just what you mean when you say she doesn't want him to do anything for you.

Marriage is a partnership. If what he does for you involves depriving his family of things he justly owes them, and I speak not only of material things, then it is not entirely fair. There should be a mutual discussion between your son and his wife about whatever provisions he intends to make for you, if such things are done after mutual agreement, there will be no cause or at least there should be no cause for re-primations.

Your son's timidity and passivity are revealed in the fact that when he does do things for you he asks you not to tell his wife. This is patently ridiculous. First of all, in many cases she is going to find out anyway and this will make matters worse. She will be angry at both your son and you. Second, he certainly enjoys certain rights as well as responsibilities as a husband. He should not be ashamed to do things for his mother or so ashamed that he has to do them secretly and ask her not to reveal them to his wife.

Meaning Not Clear

Again I am not entirely clear as to the meaning of your statement she thinks "she should come ahead of me in every way." In reality, she does come ahead of you. As his wife, she takes precedence and this is exactly what marriage entails. But although she takes precedence, this does not sever all his obligations to you. You are quite mistaken if you think that he should consider you first and then his wife. Nothing can destroy a marital relationship more quickly perhaps than this sort of behavior.

But then you add that she tries to come ahead of you in things that are your business. My interpretation of this is that she attempts to direct your life, feeling perhaps that you are either incompetent, or that she is far more competent. It is unfortunately and pathetically true that as people grow older, sometimes their children assume that they lack any kind of sense. They want to direct them in all things. And this happens even when the parents are financially independent of the children. It is almost an attempt to force parents into a second childhood and should be resisted strongly.



Pilgrims Hit By Torrent

DUBLIN (RNS) — Torrential rains, which sent flash flood waters roaring through part of the steep path up Croagh Patrick, nearly stopped Ireland's National Pilgrimage on its Holy Mountain.

Tents and souvenir stalls which had been set up along the path were virtually washed away and food for the pilgrims was destroyed.

A majority of the 80,000 pilgrims (including many from the U.S.) continued to the top of the mountain, however, following in the footsteps of St. Patrick. The saint climbed to the top of the mountain in 441 A.D. for 40 days of fasting and prayer.

Some of the pilgrims were in a state of near-collapse when they reached the cloud-shrouded top of the mountain. They clustered around the windswept oratory, received Holy Communion and joined in the recitation of the Rosary.

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New Directors Named For Council Of Women

Appointments to the board of directors of the Miami Diocesan Council of Catholic Women have been announced by Mrs. Lou Unis, president.

Mrs. Dan McCarthy, Clewiston, Church Communities Commission chairman will be assisted by Mrs. LeRoy McLaughen, Coconut Grove, ecumenism; Mrs. John Smith, Miami, liturgy; Mrs. Smith H. Pace, Pompano Beach, Cenacle retreats; Miss Ruth Covell, Miami, Dominican Retreat House; and Mrs. Arthur Podway, South Miami, Scriptures.

Community Affairs Commission chairman, Mrs. James Eckert, Miami, charities; Mrs. John Bow, South

Miami, farm laborers; Mrs. Thomas L. Kavanaugh, Hialeah, housing; Mrs. William Ellis, Miami, safety; Mrs. Jerome Rankin, South Miami, volunteer services; and Mrs. Jesse Ridgeway, Miami, WICS.

Mrs. Robert D'Amore, Boca Raton, chairman of the Family Affairs Commission, will be assisted by vice-chairmen: Mrs. John Ribka, Miami, CCD; Mrs. Joseph McCann, North Miami, Christian Family Movement; Mrs. Robert Ulseth, West Palm Beach, Family Life; Mrs. Hugh Davis, Fort Lauderdale, home and school; Mrs. Gerard Esposito, Fort Lauderdale, libraries and literature; and Mrs. W. R. Dinnen, Fort Lauderdale, youth.

Miami, legislation; Mrs. Victor Dolemba, Miami Springs, membership; Mrs. Edward LaPorta, Deerfield Beach, publicity and public relations; and Mrs. Arthur Harlan, South Miami, reports.

A series of workshops is being held throughout the Diocese to explain the updated structure of the National Council of Catholic Women to affiliation presidents and committee chairmen.

Mrs. John J. Larkin, Miami Shores, represents the Catholic Daughters of America on the board of directors and Mrs. Charles Pearson, North Miami, the Miami Diocesan Council of Catholic Nurses.



Stella Maris Members With Spiritual Directors
Father Charles Mallen, C. SS. R. and Msgr. James F. Nelan

Stella Maris Guides Divorcees

Stella Maris, an organization for divorced Catholic women founded nine years ago in St. Louis, Mo., by Father Thomas Tobin, emphasizes the "forward look" for its members who are legally separated or divorced, and who are not free to remarry.

Inaugurated in South Florida in 1964 as a branch of the Diocese of Miami Family Life Bureau, the group now has some 80 enthusiastic members throughout Miami, Fort Lauderdale, and the West Palm Beach areas, who elect no officers, pay no dues, but do offer mutual encouragement to each other during meetings held at the homes of members every two weeks.

A discussion on some point of Catholic doctrine or practice highlights meetings attended by a spiritual director who makes himself available for group and individual consultation. Members are asked to recite the "Memorare" each day for the intentions of their group and members are encouraged to receive Holy Communion each Sunday and at least once during the week. On First Fridays, some of the group meet for evening Mass and Communion before the meeting.

NUCLEUS OF FOUR

Father Charles Mallen, C.S.S.R., a priest of the Redemptorist Order, the same order to which Father Tobin belongs, initiated the unique organization in the Diocese of Miami. A member of the Redemptorist Mission Band who has been preaching missions and retreats in Florida for 20 years, Father Mallen

points out that for years he kept coming in contact with divorced women who were "lost, confused, often bitter and not knowing what to do." He started Stella Maris in South Florida with a nucleus of four women who met with him for Bible study.

Thus far, three priests of the Diocese serve as spiritual moderators. Msgr. James F. Nelan, pastor, St. Agnes parish, Key Biscayne, meets with the North Dade chapter; Father Lamar J. Genovar, pastor, St. Sebastian parish, Fort Lauderdale, the Broward County chapter; and Father Frederick Wass, pastor, St. Louis parish, South Miami, the South Dade chapter.

Not only recently divorced women but "veterans" have been attracted to Stella Maris, who are an inspiration to those who look with doubt and fear to their futures. One member, who was left alone at the age of 28 with six children, now has three of her daughters serving as religious.

"We have not drawn a group of neurotics," Father Mallen explained. "Those who have come to meetings as observers have remarked on the spontaneity of humor and sense of balance exhibited by the members."

Retreats inaugurated especially for divorced Catholic women have been successful at the Dominican Retreat House, Kendall, and at the Cenacle Retreat House, Lantana. The annual retreat for this year is scheduled to be held at both retreat houses from Friday, Oct. 27 to Sunday, Oct. 29.

The apostolic purpose of

Stella Maris is to assist divorced women to adjust to their new status and to find fulfillment as women and Catholics within the framework of their status as divorcees; and the need for a social life and recreation is not overlooked.

A social hour with light refreshments follows the first half of each meeting and group activities include picnics, lectures, plays, etc. In some instances children of members join in the recreational activities. Divorced women find new friends and companionship through Stella Maris which does not welcome men to any of its meetings or social functions.

Stella Maris definitely does not encourage divorce, a charge leveled at it infrequently. Married women with marital problems or who are living apart from their husbands are not eligible for membership nor are married women who are in the process of securing a separation or civil divorce.

In the opinion of Father Mallen, Stella Maris members are "witnesses to the permanence of Christ's doctrine of marriage, those who stand on their own two feet and are witnesses to Christ's doctrine of the unity of marriage."

He encourages divorced Catholic women to contact the Stella Maris spiritual directors in their respective areas for further details about the group which is under the patronage of Our Lady, Star of Sea, for Catholic women who have suffered "shipwreck" on the sea of matrimony.



Broward DCCW Heard Commissions Explained

Commission Discussed By Mrs. Leroy McLaughen

Miami, farm laborers; Mrs. Thomas L. Kavanaugh, Hialeah, housing; Mrs. William Ellis, Miami, safety; Mrs. Jerome Rankin, South Miami, volunteer services; and Mrs. Jesse Ridgeway, Miami, WICS.

Mrs. Robert D'Amore, Boca Raton, chairman of the Family Affairs Commission, will be assisted by vice-chairmen: Mrs. John Ribka, Miami, CCD; Mrs. Joseph McCann, North Miami, Christian Family Movement; Mrs. Robert Ulseth, West Palm Beach, Family Life; Mrs. Hugh Davis, Fort Lauderdale, home and school; Mrs. Gerard Esposito, Fort Lauderdale, libraries and literature; and Mrs. W. R. Dinnen, Fort Lauderdale, youth.

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CCD Program To Begin Oct. 3

The annual Confraternity of Christian Doctrine training program to prepare teachers for CCD schools of religion in South Florida parishes will begin Tuesday, Oct. 3.

Courses in modern catechetics combining doctrine and methods will be offered during 50-hour programs conducted during a 25-week period at 14 locations in the five deaneries of the Diocese. Those completing the course, designed to provide the teacher with a basic knowledge of the Christian message and the manner of presenting it to elementary and high school students, will receive probationary teacher's certificates.

A permanent certificate is issued after those completing the courses have taught for one year under supervision.

Although classes will be conducted during evening hours in most areas, day-time classes are scheduled from 9:30 a.m. to 11:30 a.m. in the Cathedral parish, Miami; and St. Edward parish, Palm Beach; and from 10 a.m. to noon in St. Mary Mission, Pahokee.

Parish centers for the training programs include: **NORTH DADE DEANERY** Immaculate Conception, Hialeah, Tuesdays; Visitation, North Miami, Wednesdays; the Cathedral, Wednesdays; St. Francis de Sales, Miami Beach, Wednesdays and Holy Family, North Miami, Thursdays.

SOUTH DADE DEANERY St. Louis, South Miami, and St. Thomas the Apostle, Tuesdays.

BROWARD DEANERY St. Gregory, Plantation, Thursdays

EAST COAST St. Edward, Palm Beach, Mondays; St. Joan of Arc, Boca Raton; St. Joseph, Stuart; St. Helen, Vero Beach; Wednesdays.

WEST COAST DEANERY St. Mary Mission, Pahokee and St. Catherine, Sebring, Tuesdays; St. Andrew, Cape Coral, Thursdays.

Advanced courses in religious education including a survey course in Sacred Scripture with recent interpretation of biblical themes, required for those wishing to obtain a CCD teacher diploma will be given at the following parishes and centers beginning Oct. 4 from 7:30 to 9:30 p.m.:

St. James, North Miami; St. John Vianney Minor Seminary, Miami; Chaminate High School, Hollywood and Cardinal Gibbons High School, Fort Lauderdale.

On South Florida's west coast the courses will be conducted on Mondays in the parishes of St. Philip Benizi, Belle Glade; St. Margaret, Clewiston; Holy Cross Mission, Indiantown; Sacred Heart, Okeechobee; and on Thursdays at St. Ann Church, Naples.

An eight to 10 session course will be available on Catechetical Renewal and Vatican II for those who have already completed teacher-training courses or who are professional teachers.

These courses may be requested by parishes through

the CCD office in the Chancery which makes available catechetical aids, library, and provides a consultative program and assistance to pastors in obtaining CCD teachers.

Father Joseph Brunner, diocesan CCD director, has repeatedly emphasized the large number of boys and girls of school age who are not attending any type of religious institution and are ignorant of their religion.

"There are adults, and sorry to say, many of them, who know nothing or very little about their faith. Why? Because of the lack of opportunity to learn," he adds. "Or there may be some who are in need of a spiritual push."

Although response to the early registration for the CCD courses has been good, Father Brunner urges more of the laity to participate in the CCD program reminding men and women that "We can't remain passive in this the age of Vatican II. We must be active in the practice of our religion."

"The purpose of these courses is to help establish an active, well trained apostolic group in each parish to bring more to the knowledge, love and service of God," Father Brunner explained. "The priests of our Diocese can only do so much, they need your help and you as good Catholics should be willing to help. Why not become an apostle now by attending the CCD courses," Father Brunner urged.

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Birth Control Linked To Aid

COLUMBUS, Ohio (NC) — The Ohio House has passed a bill which would force mothers receiving Aid to Families with Dependent Children (AFDC) to seek family planning services.

But the House did defeat an amendment which would have permitted state welfare authorities to take illegitimate children — except the first — from mothers receiving AFDC aid.

The amendment, put into the original bill by its sponsor, Rep. Robert Netzley, was defeated in committee earlier.

The bill as passed and sent to the Senate requires county welfare departments to refer an AFDC mother for birth control advice "consistent with her religious and moral views." It also permits the welfare authorities to provide her with free contraceptives.

Sees OAS Act Against Cuba

WASHINGTON — Florida Senator George A. Smathers today predicted the Organization of American States will demonstrate in 1967 that it is "fed up" with Cuban subversion efforts.

"I think for the first time the OAS is likely to take some realistic steps against Fidel Castro," Smathers said on his weekly television and radio show.

At the same time, Smathers said that the recent "solidarity" conference in Havana will not necessarily mean a step-up in exportation of Cuban subversion.

"This is already going on at a substantial pace," Smathers said, adding that instead the Soviet Union is trying to soft pedal aggressive acts by Cuba.

Smathers said the Soviets are trying to win hemispheric friends "by the use of honey" and by the establishment of good trade relations.

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'Big John-' He Sets That Team A Go-Go

By CHRIS SMITH
As he strode onto the field, an electricity filled the air. People were saying to themselves, "Okay, Big John, let's get them going." No, not Johnny U. The only apparent similarity between John Stofa and John Unitas is their first names.

es — completing 83. And his record was an incredibly poor 36%. On top of all this he threw 14 interceptions. Oh yes, in 230 tosses he managed four pitches into pay dirt.
Now Wilson did a better job — but it didn't take much. He completed 41% of his at-



SPORTS PROFILE By Chris Smith

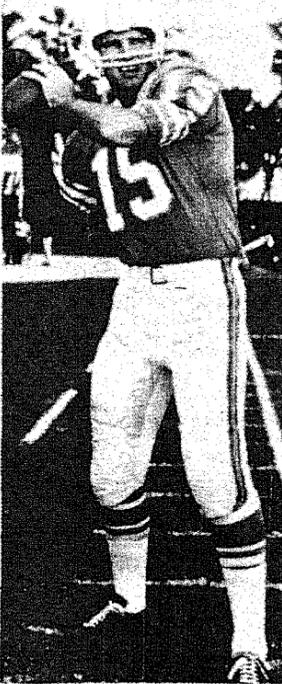
Saturday night at Memphis, Tenn., Stofa came off the bench in the second half to lead the Miami Dolphins to their most impressive victory in the short history of the club. True the 10-7 win over Buffalo was only an exhibition game — but it was their second straight win. Last year they were losers in four exhibitions. And didn't win a league game until their sixth encounter.
John Stofa, was the quarterback at the end of last season for the Dolphins. Under his guiding hand they

tempted passes for 764 yards and four touchdowns. Included in this were 10 interceptions.

In two exhibition games this summer John sat out the first half while Coach George Wilson experimented with his untried QB's. In both games he has come off the bench to spark the Dolphins to victory. A professional football team has to have confidence in the man directing the action on the field. John Stofa has the qualities necessary.

In two exhibitions he has completed 21 of 34 passes for 194 yards and one touchdown and no interceptions. Three weeks ago I saw him in the team's controlled scrimmage. He looked terrible. But some men are practice ball players and vice versa.

This weekend the Dolphins tackle the San Diego Chargers in the Orange Bowl. John Stofa will probably give way to Bob Griese for the first half. He will patiently sit on the bench picking up weak points in the Charger defense. Coach Wilson knows the fans want Stofa, but he has to take a look at his rookie hopefuls. John Stofa will wait. After all he's waited four years to be No. 1 — and now that he is — he can watch while the men behind him fight for a position.



JOHN STOFA

haven't lost in three games. He beat Houston, 29-28 ... Denver, 19-2 ... and now the Bills.

At 25 and coming from a small school like the University of Buffalo, Miami's John begins to bear more of a resemblance to the Colts' John. He too came from a small college (Louisville) and he didn't get his start until the old age of 24. Another coincidence is that both were cut from the Pittsburgh Steelers and played semi-pro ball until picked up.

Many people can't imagine saying Stofa's name and that of the great Baltimore signal caller in the same breath — but it's food for thought.

It only proves that the Dolphins, who spent over half-a-million dollars to get Rick Norton, Jon Brittenum and Bob Griese, might have their starting quarterback getting only one fiftieth of that sum!

Three games doesn't make a season or even a career — but let's take a look at the Buffalo strongboy's stars. In one game as a starter and one late appearance last year John fired 29 completions in 57 attempts for 425 yards and four touchdowns. His completion record was 51%, and he had only two interceptions.

Apparent first stringers Dick Wood and George Wilson didn't fare nearly as well. Wood attempted 230 wobbly and inaccurate pass-

Little Letter From The Vatican

By FATHER DONALD F. X. CONNOLLY

Since it may be a while before any of you can take a trip to Rome, Israel, Greece, Switzerland, Paris, London and Ireland, the format of Under 21 will be changed so I can tell you about my present travels to these places.

Right now I am sitting by a lake on my way to Castel Gandolfo. This is the third day in Rome and tomorrow begins the tour to the Holy Land. This tour is the "Man to Man" tour from the Channel 2 program. There are 60 of us from South Florida, representing all faiths.

Yesterday I went through the Vatican museum, the Vatican library and St. Peter's Square; the enormous size of the plaza is overwhelming. As you look at St. Peter's you can notice two large clocks. At first it looked like the one on the right was six minutes slower until a longer look shows there is no second hand on one clock; it tells only the hour.

Inside St. Peter's on the right hand side is the famous Pieta of Michelangelo. Thousands of people were jammed before the statue. Most of them did not even look at it; they pulled out cameras as they approached and merely kept taking pictures. The German tourists seemed to be all over the place. It is easy to tell



a German tourist; he carries cameras, and speaks German. You would swear he would rather snap pictures than eat.

One learns in a hurry not to try to block out a 300 pound Italian woman who is determined to get in front. They are really pros at being able to fling you about 10 feet without even looking back to estimate the damage.

In a corridor right under the main altar at St. Peter's, a dingy corridor filled with dark and locked chapels, one is surprised to come upon the two brightly lighted and bedecked chapels which contain the bones of Pope Pius XII and Pope John XXIII.

Conference Set

NEW YORK — (NC) — Some 1,500 delegates from school and community theatres throughout the country are expected to attend the 18th National Catholic Theatre Conference here, Aug. 18 through 23.

Hundreds of tourists pray at each shrine.

The famous Sistine Chapel contains the Michelangelo paintings on the ceiling and back wall. The paintings are so old now and the room is so dark that it is hard to see too much detail; the paintings look like a dingy pastel. Halfway down the chapel, there is a gate all across the floor

with a small opening in the middle. Several thousand people were trying to pass through the gate just as five nuns stopped at it to look at the ceiling. Did you ever see several thousand people stare daggers at five nuns? It lasted for a few minutes and then the five casually wandered away.

(To be continued)

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Everybody's Talking -- About The Dolphs

The Miami Dolphins come back home again Saturday and they have to be just about the hottest pro team in any sport to hit the area in years. The Dolphins have bounced back from their first season in the American Football League with a 2-0 record in the exhibition season and an overall three-game win string (including the final AFL game of the 1966 season).

Everyone has started talking about them. Last year, it was mainly a matter of cool curiosity as the Dolphins lost their first nine games. Now, a crowd close to 35,000 is expected for Saturday's game with San Diego in the Orange Bowl. Another win could mean 50,000 for the following week's game with Atlanta of the NFL.

Two exhibition game victories don't usually make a season. But... these two do. Consider these facts:

- The Dolphins beat Denver, 19-2, and one week later the Denverites whipped the Detroit Lions of the smug NFL; the Dolphins beat Buffalo, 10-7, and Buffalo has been the AFL Eastern Division champs (the same division as the Dolphins) for the last three years and AFL overall champions in both 1964 and 1965.

- The Dolphins opened last year's exhibition campaign with a 38-10 loss to San Diego and a 33-0 defeat at the hands of Kansas City. That's a 71-10 combined score against them as contrasted with this year's 29-9 scoring in favor of the Dolphins.

- The current three-game Miami winning streak has been achieved with one-time cast-off John Stofa as the quarter-back in charge. In the season's finale against Houston last year, he completed 22 of 38 passes for four touchdowns; against Denver this summer he was 12 of 19 and against Buffalo 9 of 15, playing only in the second half in both of the games and taking over after the Dolphins were trailing at intermission. In cold statistics, it means 43 completions in 72 attempts, a record any pro quarter-back would like to have.

There has been little question about the Dolphins' defense. Last season, Miami's defensive crew did a superb job despite the fact that the limited offense put the pressure on the defense constantly and that as a first-year team, it lacked the cohesion and instinctive team-play that comes from experience.

The headliners like Ed Cooke, Tom Nomina, Wahoo McDaniel, Tom Erlandson and Frank Emmanuel top a unit that could be the best in the league. It's one with depth, too, and Dolphin coach George Wilson frankly admits that it is going to be a problem and a major decision to decide who must go when it comes cut-down time.

All of these factors add up to one thing—the Dolphins are a vastly improved ball club over last year. Miami won three games in 18 tries last year. They already have two on the victory side this season.

Charles Finley, that tireless seeker of new franchise sites for his Kansas City Athletics baseball team, is coveting Oakland, Calif., Milwaukee, Wis., or is it Seattle, Wash.?

Finley's gripe is that Kansas City does not support his baseball team, which perennially finishes eighth, ninth or 10th.

He's stated that his team has the worst TV and radio contract in major league baseball. He forgot to mention that he also has consistently the worst team.

Charles O. reminds us of the former food freezer salesman that used to ply a town. They'd come in for a three months sweep, taking off the cream, then leave town.

Finley has sold Kansas City second-rate baseball ever since he bought the franchise and is complaining that people won't buy his product.

We wonder how many second-rate products he buys?

Halo Stolen From Shrine In Jerusalem

JERUSALEM—(NC)—Jerusalem police reported that "a boy or a very small man" slipped into the Church of the Holy Sepulchre, one of Christianity's most sacred shrines, to steal a jewel-studded halo and platinum earrings from a statue of the Blessed Mother.

Neither police nor church officials could estimate the value of the stolen jewelry, among the thousands of precious and historic gifts made to the ancient church.

According to Israeli police, the thief entered the church through a narrow slot in the scaffolding that has filled parts of the shrine for years. The thieves forced apart the molding on the glass case holding the statue, and removed the jewels while a Moslem guard slept below.

Although police believe the job was done by local

criminals familiar with the neighborhood, the church and the schedule of religious services, they absolved the Moslem guard and workmen involved in restoration from any complicity.

Presence in the shrine of a Moslem guard highlights the complex arrangements worked out by Christian leaders to care for the shrine. In an administration that has frequently been marked by bitterness and even open combat, Roman Catholic, Greek Orthodox, Armenian and Coptic authorities carry on the material and spiritual upkeep of the basilica.

Appointment of the Moslem guard, the only man acceptable to all the shrine authorities, is an indication of the necessary compromises that have made recent discussion of the new status of Jerusalem under Israeli rule so complicated.



LIKELY STARTER at split end in Saturday night's Miami-San Diego game, KARL NOONAN, former Iowa star, now a Miami resident.

Girl Selected For 4-H Caravan

A Notre Dame Academy student has been selected as one of four delegates from Florida to represent the United States in the 4-H Teen Caravan to Canada and Expo '67.



Margaret Rolando, daughter of Mr. and Mrs. Bruno Rolando, St. Vincent de Paul parish, is presently serving as president of the Dade County 4-H Club Council. As a newly elected district 4-H representative she will be on the state council during the coming year.

Now in her seventh year as a 4-H member, Margaret's projects range from gardening, electricity and poultry barbecue to clothing and nutrition. As a member of the Dade County 4-H Poultry Judging team she has attended Florida 4-H Club Congress for three years. A graduate of the citizenship short course given at the National 4-H Club Center in the nation's capital, she formerly was secretary of the county council.

At Notre Dame she is page editor on the school's newspaper, and a member of the National Honor Society, Latin Club, Future Teachers of America, and the Mission Club.

It's Hard To Shine In All-Star Game

By JACK HOUGHTELING

Do all-star games give an athlete a chance really to show his skill and talent?

Dick Pollock, the athletic director and head basketball coach at Christopher Columbus High, doesn't think so, after watching two of Columbus' football aces perform last week at the Florida North-South game in Gainesville. The Explorers were the only Miami school to have two players on the South roster.

"It wasn't his way of playing the game," Pollock stated, as he reviewed the action of quarterback Lew Pytel, bound for the U. of Miami on a scholarship.

"When they let Lew throw the short ones and pick the defenses apart, everything moved," he explained. "But when they went for the long one, the bomb, it just wasn't the right way to run the team."

"They kept sending in plays calling for the long one."

Pytel's ability at the short, quickies was evident, despite rain throughout much of the first half. He completed 10 of 27 passes and was, by far, the most effective of the quarterbacks on both teams.

The other passers accounted for a combined total of just four for 21. Four of Pytel's tosses, all long ones, were intercepted.

"Lew's short ones moved the South to their only touchdown and I'm sure he would have been even more effective if they'd stayed with the short ones throughout the game."

"It wasn't a night for throwing long ones."

Pollock, although disappointed that Pytel didn't get a better shake, was delighted with the way that the Ex-

plorers' defensive back, John Faix, played.

"I was real pleased with the way he played. I was hoping that he'd get something out of it."

Faix, a two-time diocese all-star, is going to the U. of Florida — on his own. The 175-pounder was overlooked at the time U-F gave out its scholarships and Florida coaches have admitted they'd like to have him now.

Faix will go out for the freshman team next month. Assistant Coach Ed Kensler has assured him that he'll get the first scholarship available this fall.

At the U. of Miami, Pytel will rejoin his top target in the all-star game, 6-2 Dieter Matthes, the end from Norland High. Matthes, a high school All-America, caught seven of Pytel's pitches in the all-star game.

It will quite likely mean a future duel of teammates when U-M meets Florida and Pytel throws against Faix.

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La fiesta de la Virgen de la Caridad del Cobre, será celebrada este año por primera vez en los terrenos en los que se levantará el Santuario y Monumento que el exilio cubano construirá como tributo a la Patrona de Cuba.

El viernes 8 de septiembre se ofrecerá en esos terrenos—una bella explanada a la orilla del mar enclavada entre el Palacio de Vizcaya y el Mercy Hospital—una misa de campaña que oficiará el Obispo Coleman F. Carroll. En ese día se procederá a la dedicación de la capilla provisional para el Santuario y Monumento, que está terminando de contruirse en la actualidad.

El grandioso acto del día de la Caridad será precedido, como es tradicional, por un triduo en todas las iglesias del Gran Miami, el que se ofrecerá los días 5, 6 y 7.

Desde hace seis años, la festividad de la Patrona de Cuba ha venido observándose anualmente con grandiosos actos de fervor y devoción marianas en las que millares de cubanos han rendido su tributo a la Virgen en Misas de Campaña que han tenido lugar en el Miami Stadium. En la misa del pasado año, el Obispo Carroll lanzó la iniciativa de construir un templo a la Virgen de la Caridad, hablando

ante miles de cubanos.

Conocida popularmente como la Virgen de la Caridad del Cobre por la villa de la provincia oriental cubana en que se levanta su Santuario Nacional, la Virgen María fué proclamada Patrona Principal de la República de Cuba por el Papa Benedicto XV en 1916, y fijada su festividad para el 8 de septiembre.

El año pasado, en ocasión del cincuentenario de tal proclamación, y en la celebración de su festividad anual, el Obispo Carroll, propuso la construcción de un monumento en su honor en Miami, como expresión permanente del éxodo cubano, frente a las mismas aguas del Mar Caribe que en casi nueve años de infortunio han sido diario escenario de azarosas y escalofriantes fugas en que millares y millares de escapados de la isla martirizada han hallado la libertad o la muerte en precarias embarcaciones y frágiles balsas de fabricación casera.

El Obispo Carroll donó terrenos frente a la Bahía Biscayne, junto al Colegio La Salle y la Academia Immaculata, para la construcción de la ermita que habrá de servir, en sus propias palabras, "como testimonio a la posteridad de su profundo amor, como nación unida y como fieles individuales, por la Santa Madre." Instó el Obispo a arquitectos, in-

genieros, proyectistas, escultores, pintores, artesanos y fieles cubanos en general a prestar su concurso al proyecto como obra netamente de cubanos exiliados, cuya honrosa actuación y exitoso desenvolvimiento en Miami, llamada la "capital del exilio", forma ya parte dramática y emocionante de la historia de esta meca turística mundial.

Para la consideración de los proyectos, coordinación de la obra y recaudaciones de fondos destinados a su construcción, el Obispo Carroll designó un comité de laicos presidido por el doctor Manolo Reyes, comentarista hispano del Canal 4 de televisión de Miami y subdirector de la sección en español del semanario diocesano The Voice. Las oficinas del comité funcionan en el Centro Hispano Católico, 130 NE Second St., Miami.

El pasado mes de mayo, en los terrenos donados al efecto, se dió comienzo a la construcción de una capilla provisional que será el primer edificio del piadoso monumento. Es contratista de la obra Armando Alejandro, exiliado cubano, de amplia experiencia en su patria si como en Miami, entre cuyas realizaciones aquí se encuentra la Iglesia de San Juan Bosco.

Según el Obispo Carroll, la magnitud y carácter del monumento los determinarán la cuantía de los fondos que se recauden de cubanos exiliados aquí, en otras partes del país y de Latinoamérica y del mundo. El monumento, según el prelado, será "un acto de gratitud y acción de gracias por el poder de la intercesión de la Santa Madre en velar por la huida de los cubanos refugiados del comunismo a la libertad y por la bienvenida que han recibido en los Estados Unidos y otras tierras."

Para los centenares de miles de visitantes a Miami de las cristianas naciones de América será este monumento a la Virgen de la Caridad del Cobre un sitio de interés turístico de honda significación humana y espiritual en que al rendirse tributo a la Patrona de Cuba se le rendirá además al noble y generoso pueblo norteamericano que ha acogido amorosamente al hermano pueblo que sufre.



Suplemento en Español de **THE VOICE**

Hablará el Juez Atkins En Acto Interamericano Hacia el Obispo Carroll

El juez Clyde Atkins será el orador invitado para hacer uso de la palabra en la comida organizada por la Alianza Interamericana para honrar al Obispo Coleman F. Carroll que fué declarado "Hombre del Año" por esa institución.

El anuncio del orador fue hecho por Mrs. Marie Enteline, que tiene a su cargo la organización del banquete.

La comida que se ofrecerá el 9 de septiembre, a las 7 p.m. en el Hotel Everglades, será en tributo al Obispo Carroll por su labor a través de los años en pro del fortalecimiento de las relaciones interamericanas.

La Alianza Interamericana tuvo en cuenta al otorgar la distinción la obra de servicio cultural y social desarrollada aquí en Miami por el Centro Hispano Católico, que tanta asistencia a prestado a familias latinoamericanas necesitadas; el programa diocesano de ayuda a los refugiados cubanos; la labor del Instituto Interamericano de Formación Social, que trajo a Miami a decenas de líderes sindicales y campesinos de distintos países de Latinoamérica.

El Obispo Carroll es en la actualidad el presidente en funciones del Comité de Obispos de Estados Unidos para Latinoamérica, y como tal fue hace pocas semanas el anfitrión de una importante reunión que tuvo lugar aquí en Miami, en la que prelados de distintos países de Latinoamérica trataron con prelados de Estados Unidos sobre la mejor aplicación de la ayuda de los católicos de Estados Unidos a Latinoamérica.

Trece prominentes americanos, tanto del norte como del sur han sido honrados por la Alianza con el título de Hombre del Año. Entre ellos, cuatro congresistas de Estados Unidos y tres presidentes latinoamericanos.

La Asunción

El martes, 15 de agosto, es la fiesta de la Asunción de la Santísima Virgen María, día de precepto. Los fieles deben consultar sus respectivos boletines parroquiales para el horario de misas de ese día.

Doña Virginia de Torruella, fundadora y presidenta de la Alianza, ha tenido a su cargo el programa del "Hombre del Año", desde su establecimiento en 1954.

Asisten a la señora Torruella en los preparativos de este año la señora de Morales, vocal de reservas, el señor Julio Méndez, y el periodista J. J. Vila, encargado de la publicidad.

Las reservas para el banquete, al precio de \$10 por persona pueden ser hechas llamando a la Alianza, 444-3452.

Iglesia de Bolivia Condena Guerrillas

La Paz (NA)—La Iglesia expresó su voz condenatoria a los movimientos guerrilleros extremistas que operan en el sudeste del país, en una carta circular emitida recientemente por el Vicario Capitular de La Paz, monseñor Genaro Prata.

La declaración episcopal fue emitida a raíz de consultas hechas acerca de la actitud que la Iglesia y los católicos deben asumir ante la situación por la que atraviesa el país con motivo de los brotes guerrilleros.

El documento señala que "la Iglesia condena los movimientos guerrilleros extremistas que buscan como objetivo la instauración de un régimen dentro del cual se desconocen los principios democráticos y la libertad de la Iglesia es reducida."

"Un régimen de ese tipo —añade— ha sido siempre perjudicial para el cristianismo, por lo cual los católicos están obligados en conciencia a oponerse a que sea instaurado."

Hace también un llamado a todos los bolivianos "para que depongan toda actitud de violencia en contra de las instituciones legales y para que contribuyan con su trabajo y con su creación de un clima de paz y de orden, favorable al progreso espiritual y material."

Más adelante reconoce

Ruega Por Nosotros



Pide el Obispo Ayudar A Negros E Indios en Buscar Justicia Social

A los sacerdotes, religiosos y fieles de la Diócesis:

Al mirar en torno a nuestras actividades diarias no podemos menos que notar el clamor de ciertos individuos de nuestra propia comunidad. Aunque nuestra nación, vista como un todo, ha disfrutado un largo periodo de ininterrumpida prosperidad, incontables personas no han participado de esas bendiciones.

Dos grupos vienen inmediatamente a la mente: Los indios y los negros. En su valiente lucha por la justicia social, estos individuos han calado en nosotros por su coraje. Aunque están en vías de una vida mejor, estas partes del pueblo han sólo comenzado a disfrutar los beneficios materiales que otros hemos considerado naturales por mucho tiempo.

Sin embargo, cualquier progreso que se limite solamente al aspecto material del ser humano, resultará sólo en su deshumanización, no importa cuan nobles sean nuestras intenciones. Es por esto que la Iglesia tiene la responsabilidad de fortalecer la primacía de lo espiritual en estos irrupientes grupos sociales.

La batalla no será fácil. Las necesidades de este apostolado turban la mente y causan al más optimista un cierto sentido de incapacidad ante el empeño.

Es por eso que, teniendo todo eso en mente, estoy invitándole a participar en forma muy práctica en un proyecto que es responsabilidad de todos los que disfrutan de nuestro elevado nivel de vida. Estemos conscientes de las necesidades de otros, tanto en lo espiritual como en lo material. Encarezco de usted su generosa contribución a la colecta del próximo domingo en beneficio de los indios y los negros de este país.

Impartiendo mi paternal bendición, quedo, sinceramente en Cristo,

Coleman F. Carroll

Obispo de Miami

"los sacrificios que deben sufrir los soldados del ejército nacional por el medio en la que actúan" y "alaba a quienes, mediante donaciones y sus alientos... buscan aliviar esos sacrificios que benefician al país entero."

Recuerda también que si bien "estos males" tienen que ser combatidos con obras materiales, "es fundamental que los cristianos renueven sus oraciones pidiendo a Dios que haga que la paz reine en Bolivia, para bien de cuantos en ella habitan."

Finalmente, el Vicario Capitular dice: "Creemos sinceramente que ha llegado el momento de promover en nuestra patria una verdadera cruzada de rogativas pidiendo al Señor que la libre de los males que la afligen y vuelvan a reinar el orden y la paz."

Dos días después (julio 26), una manifestación multitudinaria, calificada de "imponente" por la prensa local, expresó su vigorosa protesta contra el castro-comunismo y las guerrillas en Bolivia.

Curso de Catequesis Darán en Español

Un curso de Catequesis Moderna en Español comenzará a ofrecerse los días 3 y 5 de octubre en distintas parroquias de Miami, organizado por la rama latina de la Confraternidad de la Doctrina Cristiana. Cursos similares en inglés se ofrecerán a través de toda la Diócesis.

Los cursos tendrán una duración de 25 semanas con un total de cincuenta horas, combinando método y doctrina. Al fin del curso se recibirá un certificado provisional de maestro de religión. Para recibir el certificado permanente se requiere un año de práctica en cualquiera de los centros catequísticos.

Para recibir el diploma se requiere tomar los cursos en Sagradas Escrituras y Liturgia. Los cursos serán ofrecidos en los siguientes centros:

Primer Curso "El Mensaje Cristiano"

St. Brendan Church, 8725 S. W. 32nd Street. Martes, 7:30 p.m. Comienzo, octubre 3.

St. Peter and Paul Church, 900 S.W. 26th Road, Martes, 7:30 p.m. Comienzo, octubre 3.

Corpus Christi Church, 3220 N.W. 7th Ave., miércoles 7:30 p.m. Comienzo, octubre 5.

St. John Apostle Church, 451 East 4th Ave., Hialeah, miércoles 7:30 p.m. Comienzo,

octubre 5.

Curso Avanzado den Sagradas Escrituras.

San Juan Bosco, Miami, jueves, 7:30 p.m. Comienzo, octubre 5.

Este curso bíblico también tendrá duración de 25 semanas. El curso constará de las siguientes materias:

Introducción a la Biblia, El Pentateuco, Los Profetas.

Para matricularse en estos cursos dados en español, debe dirigirse una planilla al Hermano Avelino Fernández, CCD-Diócesis de Miami, 6301 Biscayne Boulevard, Miami, Fla., 33138. Una donación de cinco dólares pagará el costo de los cursos.

La planilla, con nombre y dirección del interesado y

parroquia a la que pertenece debe especificar qué curso se desea tomar y en cuál de los centros.

El Padre Joseph Brunner, director diocesano de la CCD, ha enfatizado repetidamente el gran número de niños y niñas de edad escolar que no están recibiendo ningún tipo de enseñanza religiosa.

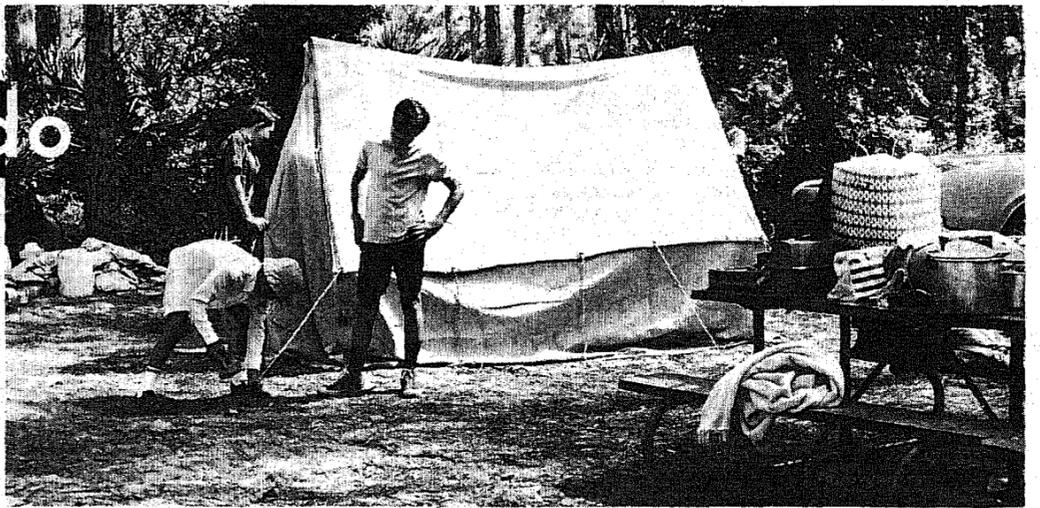
El Hermano Avelino, por su parte, recalco la necesidad de catequistas de habla española que puedan enseñar la religión en su propio idioma a los niños y jóvenes que día a día llegan a Miami desde Cuba, donde han sido sometidos a un intenso adoctrinamiento ateo.

Estando en Todo

"A mí lo que más me gustó fue la playa", decía jubiloso uno de los más chicos. Pues a mí fue aprender la importancia de vivir como hermanos, cooperar los unos con los otros, como nos explicaron en el tema de fraternidad, expresaba ya más serio Omar Acosta. "A mí lo que más me interesó fue lo que aprendí sobre Cuba y mis responsabilidades futuras para con la tierra donde nací", terciaba Amós Rojas, mientras Daniel Méndez hablaba impresionado del amor cristiano, del perdón, de la virtud de saber perdonar a todos, aún a nuestros enemigos.

Estas eran las conversaciones que de un asiento a otro del omnibus que los traía de regreso a Miami, se escuchaban después de los dos días "Estando en Todo" que 37 jovencitos disfrutaron en un programa de fortalecimiento físico y espiritual, de recreación, formación cívica y religiosa que tuvo lugar este fin de semana.

Los "Estando en Todo" son dos días de "camping" diseñados para jovencitos entre doce y quince años en los que se ofrecen una serie de juegos, competencias deportivas, entretenimientos, cine, excursiones a la playa, en un campamento en el que pasan la noche en tiendas de campaña y sacos de dormir, se preparan la comida en fogatas improvisadas y toda esta sana actividad al aire libre se combina con una amena formación cívica y religiosa, impartida bajo la dirección de hermanos de la Salle por dirigentes juveniles católicos.



Los Jovencitos Arman su Campamento Para la Jornada de Dos Días.

En la presente información gráfica se ofrecen algunos aspectos de la interesante jornada, la segunda que se ofrece en la Diócesis de Miami para jovencitos de habla hispana. Otras jornadas similares están siendo planeadas para el futuro, debiendo los interesados obtener mayor información llamando al 691-8899 o a través de los grupos de cadetes o de juventud católica de distintas parroquias.

Este grupo salió de la parroquia de San Juan Bosco, donde en la actualidad trabajan en el grupo de "cadetes" y los días de camping tuvieron lugar en un campamento scout de la vecina ciudad de Hollywood.

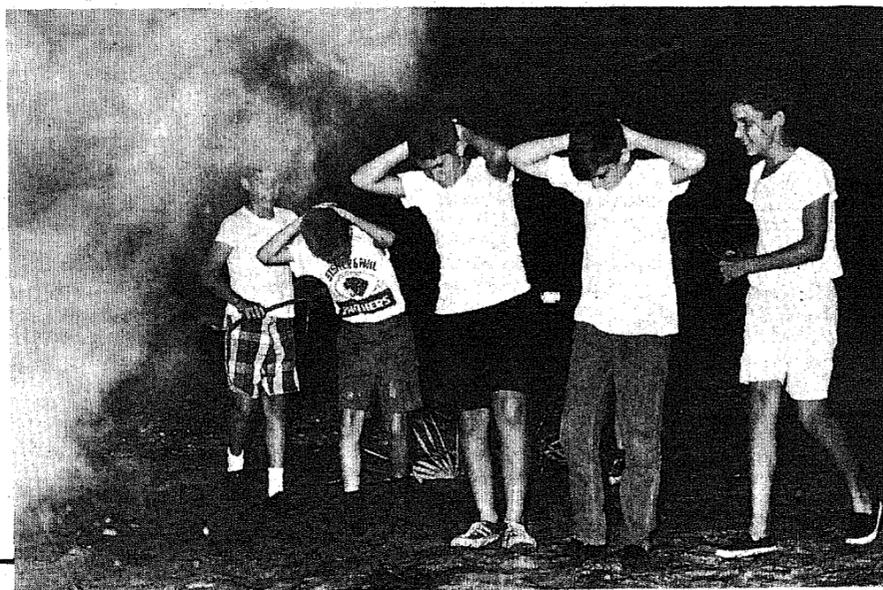


Después de las Charlas Formativas, Animadas Discusiones sobre Ellas.



Competencias, Juegos, Luchas, Deportes

Alegría Juvenil



En Torno a la 'Hoguera de la Paz', Danzas Indias y Juegos



Líderes Juveniles Guían a los Jovencitos

Exhortación de Escuderos de Colón a la Juventud Cubana

La junta de consejeros de los Escuderos de Colón acaba de dar a la publicidad una exhortación dirigida a la juventud cubana en el exilio, en la que la mencionada organización juvenil se pregunta si "estamos todos los jóvenes cumpliendo con nuestras responsabilidades cristianas y cívicas" y plantea que es necesario que la juventud llegue a conocer a Cristo y recordar de nuevo los principios patrios.

En distintas parroquias del área de Miami funcionan círculos de Escuderos de Colón, con reuniones y

actividades cívicas, religiosas y recreativas en español, auspiciados por el Consejo Nuestra Señora de la Caridad de la Orden de Caballeros de Colón.

La declaración de los escuderos dice así:

A la Juventud Cubana Exilada en General.

Hubo siempre una razón especial por la cual Vds., o mejor dicho nosotros, juventud cubana, fuimos sacados de Cuba, nuestra patria hoy en cadenas, y esa razón no fue otra que la de salvarnos de las garras del comunismo internacional, sistema ateo y materialista

que hoy amenaza al mundo. Y fuimos rescatados los jóvenes para que no dejásemos de amar a Dios, para que no dejásemos de ser cubanos, para que no olvidásemos nuestros principios cristianos y cívicos; en eso confiaron nuestros padres, y sobre nosotros— el futuro de nuestra nación y la esperanza del mundo, como dijese Martí— pusieron sus esperanzas siete millones y medio de compatriotas que viven hoy en cadenas una cruel y terrible pesadilla que parece no terminar jamás.

Más, sin embargo, ¿estamos todos los jóvenes cum-

pliendo con nuestras responsabilidades tanto cristianas como cívicas? Bien puedes tu solo contestarte esta pregunta; bien sabes que no, quizás por tu propia experiencia ya lo has notado. Una gran parte de nuestra juventud exiliada desgraciadamente ha olvidado ya que nacimos en un paraíso llamado Cuba, que tenemos la obligación moral de rescatar de nuevo para Cristo. Una gran parte de nuestra juventud cubana desgraciadamente no vive en Cristo, porque no conoce aun a Cristo. Y es sobre todos estos jóvenes que quiero hablarte.

Sobre todos ellos que necesitan una pequeña ayuda tuya que no les puedes negar, porque es necesario que lleguen a conocer a Cristo y recordar de nuevo los principios patrios.

Mucho tu puedes hacer, estamos seguros, y te habla uno que sale de ti, de tus propias filas; este es un llamado a ti y al resto de la juventud cubana para que te unas a esta cruzada por la formación cristiana y cívica de lo que consideramos el futuro y esperanzas de nuestra patria y del mundo, nuestra juventud. En cada

parroquia que visites te encontrarás juventud laborando por la misma causa, jóvenes con ideales limpios y puros, y con el mayor deseo de servir a Cristo y a la patria. No vaciles en unírte, que mucho puedes hacer aun; nunca es tarde para comenzar a hacer algo por el prójimo, cuando se tiene el interés que esperamos tu demuestras. La hora es de acción Cristiana y responsabilidades patrias. Te esperamos.

De ti en Cristo y Cuba Escuderos de Colón cubanos Juventud Escuderial Femenina

Tragedia de la Joven Cubana

El día que se escriba la historia contemporánea de Cuba habrá que dedicarse un capítulo especial al martirologio de la juventud cubana y en particular al terrible sufrimiento de la niña y la joven residentes en esa isla.

A través del titulado servicio militar obligatorio, el castro comunismo se está encargando de dividir más a la familia cubana. Veamos como funciona esta satánica operación. Tomemos como ejemplo un padre, una madre y tres hijos jóvenes, dos de ellos hembras y uno varón. Este último pongámoslo en edad militar entre quince y veintisiete años de edad. En este caso hay infinidad de familias cubanas. En numerosas ocasiones se ha dado el caso que llega el permiso para que los padres y las hijas hembras salgan de Cuba. Claro está que el varón no puede irse por estar en el servicio militar. Y entonces se produce la división de la familia. O sale fuera de Cuba uno de los padres y el otro se queda en la isla o los dos se quedan allá para estar cerca del hijo amado. En tanto, la hija o las hijas son enviadas fuera de Cuba a fin de salvarlas de las garras del castro comunismo.

Además que hoy en día las jovencitas en toda Cuba viven aterradas ante la posibilidad de que el régimen rojo de la Habana establezca en cualquier momento el servicio militar obligatorio para las mujeres.

Pero ahí no termina la coacción psicológica del régimen. En su loca carrera por contener la salida de la niñez y la juventud cubana, el régimen ha establecido la norma que el niño o joven que declare que no desea irse de Cuba, aunque lo quieran sus padres, se queda en la isla.

Por ello, ya han sido muchos los casos de castro-comunistas que al ir a hacer el inventario en las casas, antes de la partida de una familia cubana, tratan de persuadir a través de la coacción a los niños y jovencitas llegándoles hasta decir que son malos hijos si se marchan de Cuba y dejan allá solos a sus padres.

Esta incalificable infamia, a más de haber detenido a muchos que decidieron no embarcarse aunque sus padres dijeran lo contrario, queda también fuertemente grabado con cierto matiz de complejo de culpa en la mente joven de los que se van de Cuba. Y los castrocomunistas han ejercido esta ignominiosa coacción psicológica hasta en niños de siete y ocho años de edad.

Así actúan los sicarios rojos en Cuba, tratando de separar a la familia cubana. Por eso el mejor antidoto contra el castrocomunismo será la reunión de la amorosa familia cubana sin odios ni revanchismos, en una Cuba Libre, en la Cuba nueva del mañana, sin tiranías, ni dictaduras oprobiosas.

Niegan Declaración Sobre Libertad Religiosa en Cuba

WASHINGTON, (NC)—Un prominente prelado latinoamericano declaró que sus opiniones sobre Cuba expresadas después de una reciente visita a esa isla fueron "tergiversadas" en reportes de prensa en los Estados Unidos.

Advertiendo que fue citado como diciendo que él vio libertad religiosa en Cuba, el Obispo Eugenio de Araujo Sales, de Bahía, Brasil, enfatizó:

"Lo que dije es que había libertad religiosa dentro de los confines de las iglesias en Cuba."

El Obispo Sales, director del Departamento de Acción Social de la Conferencia Episcopal Latinoamericana (CELAM) hizo la aclaración en carta al Padre John J. Considine, M. M., direc-

tor del Buró Latinoamericano de la Conferencia de Obispos Estadounidenses. El Obispo Sales visitó Cuba para entregar a los Obispos cubanos los reportes y declaraciones de la reunión del CELAM celebrada en Mar del Plata, Argentina, a la que no pudieron asistir prelados cubanos.

El padre Considine dijo que el Obispo Sales, "uno de los más distinguidos dignatarios católicos de Latinoamérica", siente que se quiso interpretar mucho de sus palabras.

"Está claro—agregó el P. Considine—que él quiso reconocer el hecho de que los católicos cubanos pueden asistir al culto en sus iglesias. Pero es exagerar mucho esa conclusión el decir que hay libertad religiosa en Cuba."

Misas Dominicales En Español

- CATEDRAL DE MIAMI, 2 Ave. y 75 St. N.W. 7 P.M.
- CORPUS CHRISTI, 3230 N.W. 7 Ave., 10:30, 1 and 5:30, Melrose School, 11:30.
- ST. PETER and PAUL, 900 S.W. 26 Rd. 8:30 A.M., 1 P.M., 7 y 8 P.M.
- ASSUMPTION ACADEMY, 1517 Brickell Ave. 12 P.M.
- ST. JOHN BOSCO, 1301 Flagler St. 7, 10 A.M., 1, 6 y 7:30 P.M.
- GESU, 118 N.E. 2 St. 6:00 P.M.
- ST. MICHAEL, 2933 W. Flagler. 10:45 A.M.
- ST. HUGH, Royal Rd. y Main Hwy., Coconut Grove 12:15 P.M.
- ST. TIMOTHY, 5400 S.W. 102 Ave. 12:30 P.M.
- ST. DOMINIC, N.W. 7 St. 59 Ave. 1 P.M., 7:30 P.M.

- ST. BRENDAN, 87 Ave. y 3 St. S.W. 6:45 P.M.
- LITTLE FLOWER, 1270 Anastasia, Coral Gables. 9:15 A.M. y 12 M.
- ST. FRANCIS DE SALES, 600 Lenox Ave., Miami Beach 6 p.m.
- ST. JOHN THE APOSTLE, 451 E. 4 Ave., Hialeah. 12:55 y 6:30 P.M.
- INMACULADA CONCEPCION, 68 W. 42 Pl., Hialeah. 12:45 y 7:30 P.M.
- MILAM SCHOOL, W. 16 Ave y 60 St., Hialeah. 10 a.m.
- ST. PHILIP BENIZI, Belle Glade. 12 M.
- ST. MARY, Pahokee. 6:30 P.M.

Qué Esperan los Argentinos del Sacerdote

Por Raul Giménez

Buenos Aires (NA)—Sabemos que el sacerdote siempre fue, es y será una persona con un algo que le hace distinto e impenetrable, ligado a normas y funciones misteriosas y ante las cuales es muy difícil permanecer indiferente: o se le respeta o se le detesta. Muchas veces, las actitudes de un sacerdote, para un grupo de gente, significa una reacción completamente opuesta a la de otro grupo; para aquellos será "un cura moderno", o "un cura macanudo" y, en cambio, para éstos, será "un cura muy liberal."

En general, ¿Cual es la imagen actualmente del sacerdote en un país que como Argentina, hasta no hace muchos años, era frecuente que se le gritara "cuervo", o a su simple presencia se tocara "fierro" para defenderse de la mala suerte? ¿Ha disminuido o se ha dilatado la distancia entre los laicos y los sacerdotes? ¿Qué esperan los laicos de los curas? ¿Cómo les gustaría que fueran, vistan o actúen?

Una reciente encuesta realizada en la comunidad argentina, bajo la dirección del sacerdote Nicolás Rosato, de la Congregación de

Don Oriole, de 40 años de edad y graduado en Sociología, nos permite satisfacer nuestra curiosidad. El equipo de encuestadores trabajó dentro del área de Buenos Aires en la primera encuesta realizada en el país sobre el tema. Para la investigación se tuvieron en cuenta distintas variables sociológicas: principalmente la clase social, pero, además, el grado de práctica religiosa, el sexo y la edad.

"Si usted pudiera aconsejar a los sacerdotes, ¿de qué cosa les diría que se ocuparan principalmente y cuales les indicaría que deberían dejar para otros?" Tal fue la pregunta clave para inquirir el parecer público frente a la "misión sacerdotal". Un poco menos de la mitad (el 45 por ciento) opina que los sacerdotes sólo deben ocuparse de sus "funciones específicas espirituales", definidas más por lo "carismático" (predicación, enseñanza catequética) que por la parte "cultural" o sacramental. En cambio, el 55 por ciento restante espera que asuma tareas tendentes a proyectar lo religioso en lo social: el ejercicio de una función general de solidaridad humana y la participa-

ción en actividades vinculadas en distintos problemas sociales comunitarios, entre ellos el apoyo a ciertas categorías de personas: ancianos, jóvenes, niños, pobres, etc.

Pero cuando se preguntó a los encuestados: ¿qué tipo de actividades debían evitar los sacerdotes?, el 46 por ciento rechazó la política y el 12.5 por ciento las funciones de índole económica o "material". Son en este punto significativas las diferencias entre clases sociales: la clase alta está sensibilizada al máximo contra la actuación política sacerdotal (56.6 por ciento de rechazo); la resistencia disminuye en la clase media (43.7 por ciento) y es mínima en la clase baja (38.3 por ciento), demostrándose que los sectores populares son los menos prevenidos contra el "clericalismo."

Referente a la pregunta de las simpatías o antipatías que despiertan los sacerdotes, una amplia mayoría de los encuestados (72.33 por ciento) dijo haber conocido a algún sacerdote que sinceramente le agradó; el 27.01 por ciento respondió que ningún sacerdote le había agradado y menos

del 1 por ciento señaló que no recordaba si alguno le había dejado alguna imagen favorable. Tanto las simpatías, como las antipatías se dan en mayor proporción entre las mujeres: las de clase media simpatizaron en un 85 por ciento con los sacerdotes que trataron, y las de clase baja los rechazan en un 43 por ciento. En los hombres, el recuerdo agradable de los sacerdotes conocidos, aumenta al disminuir la clase social y llega al máximo en la clase baja masculina (83 por ciento). Al mismo tiempo, aumenta con el grado de práctica religiosa: en los hombres practicantes, es total para las clases alta y baja, no así para la media.

"¿Cómo debe sostenerse económicamente el sacerdote?", fue otra significativa pregunta, que obtuvo el siguiente porcentaje de respuestas: Con la contribución de los católicos (48 por ciento). Recibiendo un sueldo del Estado (26 por ciento). Manteniéndose con otro trabajo u ocupación (25 por ciento). Cobrando por los servicios religiosos que presta (8 por ciento).



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Little Brothers Do A Good Job For The Needy

(Continued from Page 13)

but few young Americans were ready for the commitment to celibacy which they demanded until now.

WORK INSPIRED

Their work is, without doubt, inspired by the Gospel. It must continue. It is the pragmatic, but not unworthy, desire to find men to continue this evangelical work which has forced the Little Brothers to reconsider their lay status; and they feel it is providential that, as a relatively small group which is not under a Roman congregation, they have the flexibility to make adaptations.

Ask Dismissal Of Stamp Case

WASHINGTON —(NC) Dismissal of a suit seeking to halt production of the 1967 Christmas postage stamp depicting Hans Memling's painting "Madonna and Child with Angels" has been asked in U. S. District Court here by the U. S. Department of Justice.

The suit was instituted by Protestants and Other Americans United for Separation of Church and State, (POAU), contending production of the stamp involves spending public funds in an unconstitutional manner.

Future members of the Little Brothers must come from American men, formed in an American society. Unlike some countries, such as Ireland, our boys and girls begin dating at a very early age.

Mixed parties are not uncommon for 12 year-olds and a boy will take a girl out on a date before they are out of grammar school. Many couples are "going steady" when they are 16, and get married when they are 18 or 19. The pressure from family and friends and the power of the mass media push many toward matrimony before they finish college or even high school. The pattern of dating and marriage in the early 20's is already clear before a boy leaves grammar school.

The demand for Little Brothers to work among the poor of Asia and Latin America is insistent. But native celibate vocations will be even more difficult to find. Married life begins in Peru and Brazil and India at an even earlier age than in the United States.

Among the masses, it is almost unheard of for a layman to live a single life.

We may not agree with these social patterns and prejudices, but we cannot deny that Catholic laymen from all classes of society live

in these cultures and are influenced by their suppositions. A lay organization which insists on celibacy for all of its members may possibly continue to exist, but it is unlikely that it will grow here or in South America.

The beauty, the sacrifice, and the challenge of the celibate life will always be

chosen by some of the Little Brothers, but they feel it would be unwise for them and unfair to the poor people whom they serve to exclude from their ranks and from their wonderful life of service the vast majority of men who would want to return in the evening to the community of their own families, their

wives and children, after a full day spent in the service of the aged poor in the slums of our cities. The monastic ideal need not be the ideal for American laymen in an active and difficult apostolate.

There will be certain problems, financial and organizational; but the work of

the Little Brothers is too important and too necessary not to face those problems and work to solve them. And it may well be that a larger number of mature and stable Christian men may find in the Little Brothers their way of serving Christ in the very least of His brothers and sisters.

What Is The Blaine Amendment?

(Continued from Page 7)

church-state relationship, but the older states revised their Constitutions accordingly. For example, the following states amended their Constitutions accordingly. For example, the following states amended their Constitutions in the period between 1870 and 1880: Illinois, Pennsylvania, Missouri, Alabama, Texas, California, Louisiana, Georgia, New Hampshire, and Minnesota. Not one of the State Constitutions had a provision of this character before 1840.

Accordingly, it would be difficult persuasively to project the proposition that this type of constitutional clause is a reflection of the First Amendment. As a matter of fact, it is basically inconsistent with the religious liberty concept of the First Amendment.

Additionally, it is incon-

sistent with the pluralism of the Twentieth Century. In this connection the general findings of the First National Conference on Church and State (conducted by the National Council of Churches in 1964) stated:

"In recent decades, through the enrichment of immigration, a predominantly Protestant society developed into a pluralistic society. This has raised crucial questions concerning both separation and interaction between church and state. In this country the relationships between the church and state are now many and varied. Between and around these institutions is a rich and rapidly changing culture composed of many traditions, interests and aspirations. Separation and interaction within this voluntaristic and pluralistic culture results in change in the form and relationships of institu-

tions and social structures."

Among the changes which this new pluralism demands is a change in the anti-sectarian provisions of State Constitutions which have been carried over from the nineteenth century. Current State Constitutions ought to reflect the realities of today, not the enmities of yesterday. This can be achieved either by an amendment to the anti-sectarian provision of your Constitution or by a liberal construction.

In summary then, we should no longer make an obeisance to the anti-sectarian clause of our State Constitutions, especially since they are a deviation from the fundamental concept of religious liberty. We should not regard them as constituting an essential dogma of the church-state relationship. Rather, we should look upon these provisions in their true character

as measures conceived in fear and ignorance by a Protestant-dominated society and enacted for the purpose of frustrating the growth of the Catholic parochial school system. They should be buried with their progenitor, the "Know Nothing" party. Our Jewish brethren focus attention on companion legislation; that is, Bible reading in the public schools, and were able to eliminate it from the American scene. We, too, should bring the anti-sectarian provision under attack.

This may be done by scholarly articles, an appeal in litigation for a narrow interpretation of the provision, and finally, though constitutional revision. Undoubtedly, we will have to live with the public school fund for some time, but the time has now come to mount an attack on the anti-sectarian provisions of our State Constitutions.

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