

THESE MIGRANT children were among those who participated in an unusual self-help program for migratory families. Elementary school teacher, PAT SHEEHAN, combined learning with games for third grade level youngsters studying fractions. See story and pictures, P. 10.

## Urges Private School Health, Welfare Aid

An amendment to the proposed new Florida Constitution which would provide health and welfare services to children in private and parochial schools has been introduced in the State Senate by Senator Richard Stone.



SEN. STONE

Citing "a dangerous and needlessly restrictive provi-

sion" of the Constitutional Revision Commission's draft of the new constitution, Stone pointed out that "Parochial schools have to meet... and they usually exceed... the State's public school educational requirements.

"Voters and taxpayers should recognize at last that when a child attends a parochial or private school, the cost of educating that child is no longer a burden to the taxpayer," said Stone. "For that reason the public should not object to the equality of treatment of that

school child with children attending public schools in the areas of safety, health and welfare; and, in fact, in all non-academic, non-scholastic areas," added the 38 year-old Miami legislator, who is a member of Temple Beth Am.

### FUND PROVIDED

As written, Article IX, Section 6 of the Revisions Commission's proposed Constitution, provides for the establishment of a public school fund consisting of proceeds from ad valorem taxes on tangible property in each county or school district. State appropriations to the county or school district, as well as any revenue from additional sources for the support and maintenance of free public schools, would be included in the fund.

(Continued on Page 8)

## Pope Paul Opens Curia's Doors To World's Bishops

VATICAN CITY (NC)—Pope Paul VI will bring diocesan bishops into the central administration of the Church by giving some of them full membership in the Roman curia on an equal footing with the cardinals.

The long stride toward the Pope's promised reform of the curia was made known just a week before the goal of a full curia reform was to be reached with the publication of a special papal document.

In making way for membership by bishops in the curial congregations, the Pope said the whole of Catholic life would "draw real benefit from it." He said the new system will even help resolve "problems that preoccupy all mankind."

Each of the curial congregations will have seven bishop-members, except the Congregation for the Propagation of the Faith, which is

already directed by a commission of bishops and missionary superiors.

### POPE TO CHOOSE

The Pope will choose bishop-members from the candidates submitted by the cardinal-prefects of each congregation after consultation with national and regional episcopal conferences.

The congregation of Religion will have three extra members, chosen from among the superiors general of religious orders or clerical congregations.

Members who are not cardinals will take part only in plenary meetings of the congregations. Such meetings will be convoked to handle major problems or matters of principle.

The Pope specified that in order to forestall long absences of residential bishops from their dioceses such meetings will be limited to

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## Hits State Control Of Aid Funds

WASHINGTON (NC) — A spokesman for the United States Catholic Conference urged the Senate to reverse House action which would give the states strong control over Title III innovative educational programs sponsored under the Elementary and Secondary Education Act.

While voicing general support for continuation of the provisions of the 1965 Act, Msgr. James C. Donohue, director of the Department of Education, USCC told a Senate subcommittee that the House-proposed

(Continued on Page 3)

## Prison Chaplains Convene Aug. 20

The Diocese of Miami will be host to the annual convention of the American Catholic Correctional Chaplains Association which will meet Aug. 20-24 at the Hotel Balmoral.

Bishop Coleman F. Carroll will be the principal speaker during the chaplains' annual luncheon at noon Tuesday, Aug. 22, at the Hotel Americana, where guests will include delegates to the 97th American Correctional Congress, which convenes simultaneously; and federal and state officials.

Father Cyril F. Engler, president of the Catholic Chaplains' Association, will be master of ceremonies during the luncheon, at which St. Dismas awards will be presented.

(Continued on Page 8)

## Athenagoras To Visit Pope In Late October

ATHENS (RNS)—The long-expected meeting of Ecumenical Patriarch Athenagoras and Pope Paul VI in Rome will take place in late October, according to information made public here.

The spiritual leaders of the Roman Catholic and Eastern Orthodox Churches have met twice before, earlier this year in Istanbul and in Jerusalem in 1964. Patriarch Athenagoras has said repeatedly during the past year that he plans to visit the Pope in Rome.

Before his arrival in Rome, the Patriarch will visit the Orthodox Patriarch in Moscow, Bucharest, Sofia and Belgrade, the Geneva headquarters of the World Council of Churches and the Archbishop of Canterbury.

(Reports that a visit from the Patriarch is expected have also been issued from Egypt, and Spain, but these have not been confirmed by the headquarters of the Ecumenical Patriarchate.)

The latest details of the Patriarch's itinerary were announced by Archbishop Iakovos of the Greek Orthodox Archdiocese of North and South America at a meeting of his Archdiocesan Council here.

## OFFICIAL Diocese Of Miami

The Chancery announces the following appointments effective Thursday, August 31, 1967:

THE REVEREND JAMES J. O'DONOGHUE from Assistant Pastor, St. Clare Parish, North Palm Beach to Assistant Pastor, St. Bartholomew Parish, Hollywood.

THE REVEREND WILLIAM C. O'CONNELL from Assistant Pastor, St. Stephen Protomartyr Parish, West Hollywood, to Assistant Pastor, Sacred Heart Parish, Homestead.

THE REVEREND GABRIEL O'REILLY (newly ordained) Assistant Pastor, St. Monica Parish, Opa Locka.

THE REVEREND THOMAS FOUUDY (newly ordained) Assistant Pastor, St. Timothy Parish, Miami.

THE REVEREND JOHN O'LEARY (newly ordained) Assistant Pastor, Epiphany Parish, Miami.

THE REVEREND JAMES A. QUINN (newly ordained) Assistant Pastor, Sacred Heart Parish, Lake Worth.

THE REVEREND JOHN J. VAUGHAN (newly ordained) Assistant Pastor, Annunciation Parish, West Hollywood.

THE REVEREND JOHN F. KEANE (newly ordained) Assistant Pastor, Immaculate Conception Parish, Hialeah.

THE REVEREND NOEL POYNTZ (newly ordained) Assistant Pastor, St. Bartholomew Parish, Hollywood.

THE REVEREND JOHN F. FLYNN (newly ordained) Assistant Pastor, Our Lady Queen of Martyrs Parish, Fort Lauderdale.

THE REVEREND ANTHONY MULDERY (newly ordained) Assistant Pastor, St. Michael the Archangel Parish, Miami.

THE REVEREND MIGUEL DE ARRILLAGA from Corpus Christi Parish, Miami to Assistant Pastor, Immaculate Conception Parish, Hialeah.

THE REVEREND JOHN J. VEREB from Assistant Pastor, St. Monica Parish, Opa Locka to Assistant Pastor, St. James Parish, Miami.

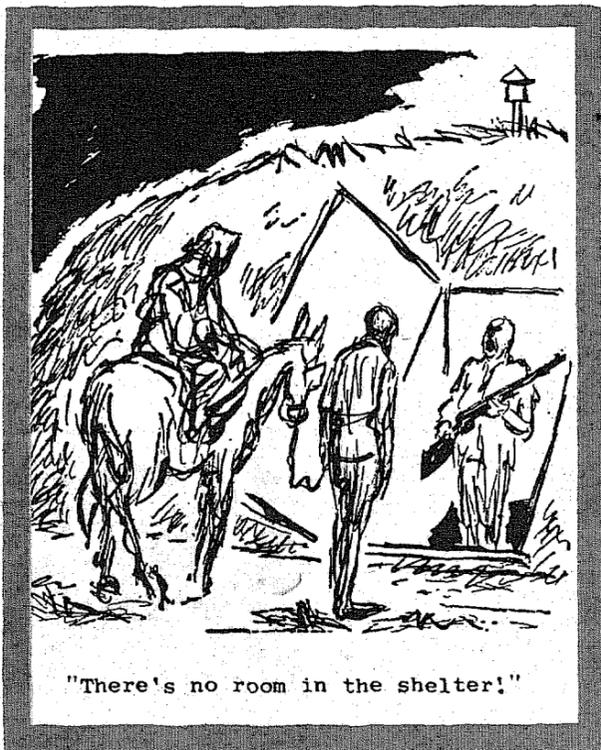
THE REVEREND JAMES B. REYNOLDS Spiritual Director, Madonna Academy, West Hollywood.

THE REVEREND NELSON FERNANDEZ

(Continued on Page 2)

## BELOW OLYMPUS

By Interlandi



"There's no room in the shelter!"

"Below Olympus," a bright cartoon which presents a new approach in pictorial editorial features, makes its debut on page 16 of this issue of The Voice. Frank Interlandi, the talented artist responsible for the new thought-provoking feature, in the spring of 1962 received the Sigma Delta Chi award for the best editorial cartoon of the year. (above).

**THE VOICE**

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# He Heads Crash Drive To Bring Written Word's Magic To Million

A unique program, designed to bring the magic of the written word to one and a half million people, has been started in Venezuela, a soft spoken bishop who heads the project disclosed in Miami last week.

At the urging of Pope Paul VI, the Catholic Church and the government of Venezuela have joined forces in a war against illiteracy, according to Bishop Constantino Maradei Donato of Cabañas.

Approximately 40 per cent of the total population of more than eight and one half million people in Venezuela, one of the richest nations in Latin America, are illiterate, reported Bishop Maradei.

**CHANGING LIFE**  
Industrialization, however, is rapidly changing the way of life in Latin America. "The whole composition of society is changing, and the Church is making an effort to inculcate itself in the whole nature of society," added Bishop Maradei.

As part of its effort to keep pace with the changing social system, the Church in Venezuela is participating in a United Nations sponsored program to eliminate illiteracy.

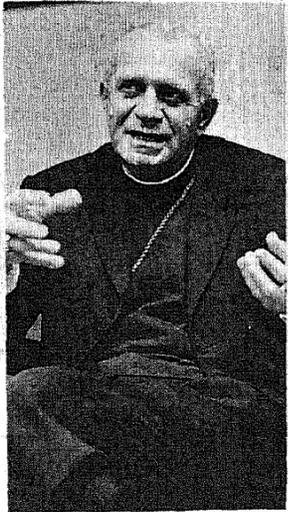
Venezuela, the bishop explained, is one of seven countries around the world which have been chosen for the pilot program by UNESCO — United Nations Educational, Scientific and Cultural Organization.

Schools are established in various parts of the country, in which 20 people are taught to read and write their national language. Each student then returns to his own village and teaches twenty others. A geometric progression in the battle against illiteracy then develops. Before it is completed, more than one and a half million Venezuelans will participate in the special war against illiteracy, reported the bishop.

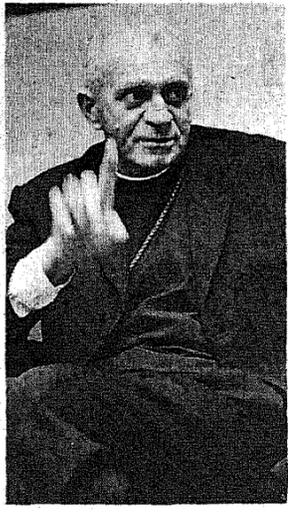
Pope Paul was originally approached by representatives of the United Nations seeking his support for the program. Through the



**CHURCH MUST PREPARE**  
... for social changes



**WE MUST WORK TOGETHER**  
... against illiteracy



**OVER A MILLION PEOPLE**  
... will learn to read

papal nuncio to Venezuela, the Pope urged the Church in that country to work with the government in the UNESCO program.

**ARMY CHAPLAIN**  
The national teacher program will be established on a world wide basis by UNESCO in 1970, according to Bishop Maradei.

"They (UNESCO and the Venezuelan government) have seen that we have great influence with the people" and therefore we can help to make the program more effective. "We could work by ourselves, but by working with the government we are able to do much more," he said.

A career soldier, Bishop Maradei resigned his military commission two years ago at the rank of major, after 17 years as a chaplain for the Venezuelan army.

Shortly after his resignation, he was named as the first bishop of the Cabañas diocese, which is located along the shores of Lake Maracaibo. While an army chaplain, he made several visits to the United States including stints at Fort Bliss, Oklahoma, and Fort Benning, Georgia.

His diocese includes approximately 350,000 people, but has only 34 priests

in a total of 16 parishes. "The cathedral city is little more than a very large village," said Bishop Maradei. "I need at least five new parishes, but I don't have enough priests. Our main problem is money," he said.

The diocese is located in one of Venezuela's rich oil fields, and the bishop's residence and chancery were gifts of the Shell Oil Company, he said.

"Perhaps the greatest barrier to human development is illiteracy," said the bishop.

"An illiterate soul is a soul underdeveloped."

"The problem is that we have, proportionately, one of the largest, youthful populations in the world," he continued, emphasizing the danger which continued illiteracy might play in the future of his country.

Working together, said Bishop Maradei, the Church and the government will be able to meet this problem, and provide a strong, literate basis for continued national development.

## Urges Halt In Use Of 'Racial' Words

PITTSBURGH (NC) — Bishop John J. Wright of Pittsburgh has urged "that there be a moratorium on the words 'race' and 'racial' and all their variations."

And he would have it last "until the pseudo-scientific pretensions and neurotic consequences of these empty words have lost the perverse power they have acquired as 'myth' phrases from some superficial 19th-century theories, and from the mad political and social developments of these myths in

Nazism and other forms of racism."

Bishop Wright joined other civic and religious leaders in the Pittsburgh area in responding to a survey conducted by the Pittsburgh Catholic, diocesan newspaper, on the question, "What action should be taken to prevent the outbreak of civil disorder, and lessen the danger of racial riots in the area?"

**CITY SPARED**  
Pittsburgh has been spared, to date, the violence, rioting, looting, burning and other disorders which have afflicted a number of northern cities in the U. S. Most of those responding were optimistic that riots could be prevented here — if appropriate action were taken not only to relieve causes of ghetto tensions, but also to eliminate the root causes.

## Miami Youth Tells Of Explosions Aboard Ill-Fated U.S.S. Forrestal

"Thanks to the goodness of God I'm alive and getting along just fine," a Miami youth wrote to his parents following the jet fuel fire aboard the USS Forrestal off the coast of North Vietnam late last month.

In a letter dated Aug. 2, Third Class Petty Officer Douglas G. Wainwright, 20, advised his father and mother, Mr. and Mrs. George A. Wainwright of St. James parish, North Miami, that he hopes "never again to have to experience what happened aboard the Forrestal," on which 46 sailors lost their lives and more than 50 others were injured in what has been termed the worst naval disaster of the Vietnam war.

### HEARD EXPLOSIONS

Wainwright, who was graduated two years ago from North Miami High School, related that "night check was all over with and the compartment was asleep when general quarters was sounded. Like I think I mentioned earlier, our compartment is forward and three decks below the flight deck. When I jumped out of my rack I heard one explosion that sounded as if it were coming from somewhere far away.

"We all headed towards the 03 deck to try and find out what was happening," he continued. "In the catwalk all the way forward we all put on life vests, just in case. The deck aft of the island was completely covered with bombs and missiles. Someone yelled, 'Let's get these things over the side before they all go off,' so we started throwing things off the flight deck right and left.

"After that I grabbed a fire hose



**DOUGLAS WAINWRIGHT**

along with a couple of other guys and started aft," Wainwright added. "This ship has been heavily damaged and she will have to be in the docks at least nine months to a year before she's ready to sail again," Wainwright, who is attached to Helicopter Rescue Squadron 11 predicted.

The fire aboard the USS Forrestal reportedly broke out when an auxiliary fuel tank fell from an A 4E Skyhawk. Flames raced across the flight deck crowded with jet aircraft fueled and armed for strikes against North Vietnam. Jet fuel turned the deck into a holocaust and destroyed 25 jetfighter-bombers worth about \$50 million.

## Official DIOCESE OF MIAMI

(Continued from Page 1)

from Assistant Pastor, Immaculate Conception Parish, Hialeah, to Assistant Pastor, St. Francis Xavier Parish, Fort Myers, and work among the migrants in the Harlem Heights area.

THE REVEREND GILBERTO FERNANDEZ Assistant Pastor, Sacred Heart Parish, Homestead, and work among the migrants in the Naranja area.

THE REVEREND FAUSTO FERNANDEZ Assistant Pastor, St. Helen Parish, Vero Beach, and work among the migrants in the Vero Beach area.

THE REVEREND MICHAEL D. HICKEY from Assistant Pastor, St. James Parish, Miami, to Assistant Pastor, Our Lady of the Lakes Parish, Hialeah.

THE REVEREND ANTHONY MERCIECA from Assistant Pastor, Sacred Heart Parish, Lake Worth to Assistant Pastor, St. Clare Parish, North Palm Beach.

THE REVEREND JOHN JUDE O'DOHERTY from Assistant Pastor, Epiphany Parish, Miami to Assistant Pastor, St. Stephen Protomartyr Parish, West Hollywood.

The Most Reverend Bishop approved the nominations submitted by the Reverend James D. Collins, C.M., Visitor of the Congregation of the Mission, assigning:

THE REVEREND WILLIAM T. SWEENEY, C.M., as Pastor, St. Vincent de Paul Parish, Boynton Beach.

THE REVEREND WALTER F. DIRIG, C.M., to St. Vincent de Paul Seminary, Boynton Beach.

THE REVEREND LOUIS FEY, C.M., to St. Vincent de Paul Seminary, Boynton Beach.

THE REVEREND JOHN B. FREUND, C.M., to St. Vincent de Paul Seminary, Boynton Beach.

THE REVEREND MICHAEL J. TUMULTY, C.M., to St. John Vianney Minor Seminary, Miami.

## Bishops Of U.S. Grant Brazil Church \$135,000

WASHINGTON (NC) — Acting through Miami's Bishop Coleman F. Carroll, vice-chairman of their committee for Latin America, the Catholic bishops of the United States have allotted \$135,000 to the Bishops' Conference of Brazil.

The allocation, made to what has been described as the largest Catholic country in the world, will be used to help finance the national secretariat of the bishops in Rio de Janeiro as well as three regional programs in Bahia, the Brazilian Northwest and the Amazon valley.

"The sum," stated Bishop Jose Goncalves da Costa, general secretary of the national secretariat, "will be used for implementing a national pastoral program seeking to increase the level of religious practice among the people throughout the country."

Aid received from abroad will complement a new funding program launched throughout Brazil under the title "Campaign for Brotherhood." This program accentuates the concept of Church aid for the needy of the nation.

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## Patriarch Asked To Visit Spain

MADRID (NC) — Ecumenical Orthodox Patriarch Athenagoras I of Constantinople will come to this country at the invitation of the Spanish bishops after he visits Pope Paul VI at the Vatican in October, it was reported by the Catholic daily Ya.

The bishops also have invited Orthodox Archbishop Ieronimus Kotsonis of Athens, who reportedly has accepted. No date has been given for his visit.

## PAVLA To Convene

CHICAGO (NC) — The Papal Volunteers for Latin America will hold their First National Conference, Sept. 14-16, in Chicago's Sheraton-Blackstone Hotel.

Out of it, it is hoped will come an effort to involve established professionals in the work of the organization.

The meeting, which is expected to draw representatives from 113 dioceses, will review PAVLA's goals and methods. Its theme is "Inter-American Dialogue, Our Christian Concern."

A preparatory committee has prepared two working proposals for discussion at the conference. They urge that PAVLA:

—"Collaborate in awakening the conscience of Christians to the responsibility which their skills and professional competence impose upon them," and

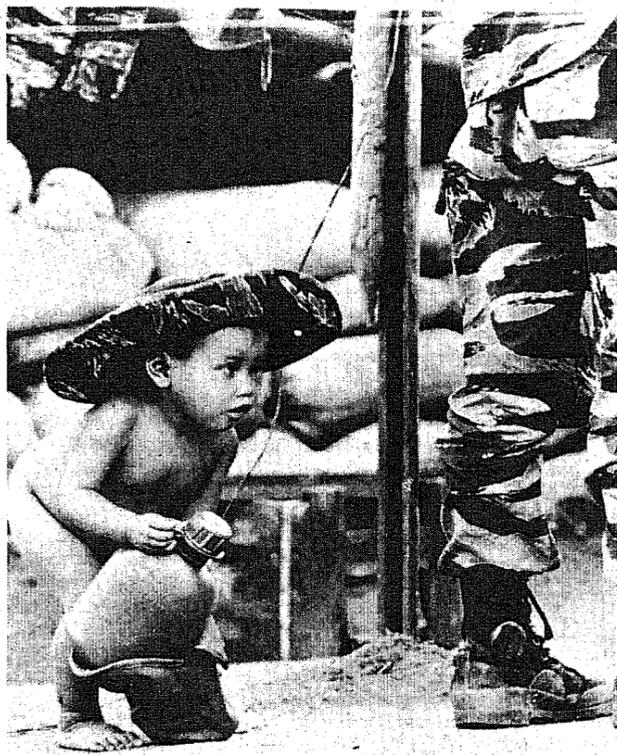
—"Establish and encourage professional collaboration and exchange within the Americas."

## Mannion Resigning

WASHINGTON (NC) — John B. Mannion, executive secretary of the National Liturgical Conference since 1960, has announced that he is leaving the post. He said he also hopes to leave church-related work.

Mannion, the first fulltime head of the conference, told NC News Service that his resignation, which will become effective sometime in the fall, was mainly for "personal reasons."

At the same time he added the conference is undergoing "discussions on realignment" and he believes any forthcoming reorganizations will be best served by "someone new in the job."



SOUTH VIETNAMESE youngster, wearing his father's hat to protect him from the sun plays with a canteen of water near a sandbagged bunker in a camp where children are accustomed to amusing themselves with war materials.

## 'Observers' To Meeting Appointed By Vatican

VATICAN CITY (NC)—Two priests of the Vatican Secretariat for Promoting Christian Unity have been named official observers to the meeting of the Central Committee of the World Council of Churches (WCC) at Eracilon, Crete (Aug. 15-26).

They are Father Jerome Hamer, O.P., of France, associate secretary of the unity secretariat; and Father Pierre Duprey, W. F., also of France, undersecretary for the Eastern Church section.

Announcing the appointments, L'Osservatore Rom-

ano, Vatican City daily, noted that the central committee of the WCC, composed of about 100 delegates representing 215 churches "practically speaking constitutes the directive authority of the WCC itself. Meeting every year, it examines more in detail the various problems which concern WCC, whose central assembly normally meets only every six or seven years."

The agenda of the Crete meeting includes the problem of the spread of Christianity in the modern world.

## Abortion Study On International Scale Scheduled

By MARGARET CARLAN

WASHINGTON (NC)—The medical, ethical, social and legal questions surrounding abortion policies and practices will be explored by experts in the various fields affected at an international conference to be held here Sept. 6-8.

Plans for the conference, to be sponsored jointly by the Harvard Divinity School and the Joseph P. Kennedy Jr. Foundation were outlined at a press conference by the planning committee.

Pointing to the many questions raised for society by recent widespread moves to relax abortion laws and expressing hope that the conference can garner and make public findings of the different disciplines involved regarding the matter were:

Mrs. Eunice Kennedy Shriver, executive vice president of the Joseph P. Kennedy Jr. Foundation; the Rev. Dr. Herbert W. Richardson, professor, Harvard Divinity School and conference chairman; Dr. Robert E. Cooke, pediatrician-in-chief, Johns Hopkins Hospital; and Dr. Andre Hellegers, professor of obstetrics and gynecology, Georgetown University Medical School.

### KNOWLEDGE POOL URGED

Mrs. Shriver told the conference that the question of abortion is related to mental retardation and child development with which the Kennedy Foundation has been involved for more than 20 years.

"We feel it is important," she said, "that all of the public knowledge now available from the fields of medicine, sociology, law and religion be brought to bear on this problem."

Noting that advances in the medical field have in some ways increased and in others decreased demands for abortion, she also pointed to the ethical dispute on the matter. "There are those," she said, "who would urge legal abortion for any fetus that has a probability of being defective. There are those who argue no one has the right to take away the life of that baby in the womb of its mother — not even the mother herself."

Dr. Richardson told the press conference that widespread disagreement on the ethics of the matter is understandable because of the "complexity of the issues at stake."

"However," he stressed, "the very same complexity also makes it intolerable that any party to the debate accuse his opponent of false motives or moral insensitivity. More especially, the attempt by some to exclude the churches from influencing public thought on this matter is to be lamented. A traditional function of religion in America has been, precisely, to advocate publicly certain kinds of moral behavior that may be unpopular in any given generation."

He said that one of the aims of the conference would be to "protect the right of all religious groups to a respectful hearing as part of the public discussion."

### TO STUDY ISSUES

"Our purpose, therefore, is not simply to study the issues at stake in abortions, but also to establish, or restore, a community of conversation and mutual respect among all parties to the debate."

Dr. Cooke stressed the "need for appropriate representation of the point of view of the child" in all discussions on the matter. The public, he said, must "consider the fetus as a future child with certain rights as a human being" in considering either "excessive application or prohibition of abortion as an answer to our population and social problems."

Dr. Hellegers noted the great need for more facts on the question of abortion such as a closer estimate of the number of illegal abortions performed in the United States; a clearer understanding as to how relaxation of abortion laws would affect this number; the social experiences in countries where abortion is generally legal.

Pressed for personal opinions on the ethics of abortion, the panel participants, with the exception of Mrs. Shriver, tended to call the question unanswerable except in specific situations. They expressed hope that the conference could bring together enough expert opinion to make generalized application of certain principles possible.

Mrs. Shriver, although insisting that her opinion had nothing to do with the conference, stated, "Personally I am not for abortion."

She stressed, however, that it is an "extremely complicated question" and that the conference of experts is needed to answer some of its many complicated aspects.

### ESSAYS TO BE PRESENTED

Some 50 experts from the fields of medicine, religion, sociology, law and community affairs will participate in the first two days of the conference, which will include presentation of essays in specialized areas and a discussion of their merits from the viewpoint of different disciplines.

To make available the core of these discussions to the public, a plenary session, Sept. 8, will be open by invitation to some 1,000 clergymen, physicians, educators, legislators and representatives of civic groups and the press.

Among those participating in the expert discussions will be:

Dr. Duncan Earl Reid, chairman, department of obstetrics and gynecology, Harvard University School of Medicine; Dr. Leon Eisenberg, psychiatrist-in-chief, Massachusetts General Hospital; Dr. Jerome Lejeune, director, section on human genetics, Institute de Progrees, Paris; Father Robert F. Drinan, S.J., dean, Boston College School of Law; Justice Abe Fortas, United States Supreme Court; Erwin Nathaniel Griswold, dean, Harvard University School of Law; John T. Noonan, Jr., University of California School of Law;

Father John Courtney Murray, S.J., professor of theology, Woodstock College; Dr. James Gustafson, professor of Christian Ethics, Yale Divinity School; Father Robert Johann, S.J., professor of philosophy, Fordham University; Rabbi Isaac Klein, Temple Emmanuel, Buffalo; Father Richard McCormick, S.J., Bellarmine College, North Aurora, Ill.; Father Bernard J. F. Lonergan, S.J., Regis College, Toronto; Mitchell I. Ginsberg, commissioner, Welfare Department, New York; Oscar Lewis, professor of anthropology, University of Illinois; Father John L. Thomas, S.J., Center for Social Studies, Cambridge, Mass.; Dr. Mary Bunting, president, Radcliffe College; Arthur S. Flemming, president, National Council of Churches; Father Theodore M. Hesburgh, S.C.D., president, University of Notre Dame; Robert Hoyt, editor, National Catholic Reporter; Whitney Young, executive director, Urban League.

## Opposes State Control Of Aid

(Continued from Page 1)

change in Title III programs would result in "minimal services to children in private schools."

Msgr. Donohue testified before the Subcommittee on Education of the Senate's Committee on Labor and Public Welfare.

"A state-plan operation," he said, "would ultimately result in greater state interference in the entire workings of the Title III program. It would raise new and serious questions as to the equitable participation of children in private schools in more than 30 states with strict limitations on state assistance to nonpublic schools."

"Furthermore," he continued, "such a fundamental change in the program would undoubtedly result in administrative changes which would operate to inhibit today's encouraging cooperation between public and private school educators."

Earlier in his testimony, Msgr. Donohue said that as a result of Title III "in community after community, public and private school educators are sitting down together to work out creative programs for children, regardless of the school they attend."

Reviewing the effect of the total Elementary and Secondary Education Act on private school children, he reported that in the past two years it has brought educational services to over 1.2 million private school children.

He cited several successful examples of Title I participation by parochial school children in Denver, Duquesne, Santa Fe, Youngstown and Pittsburgh.

"It is significant to note," he said, "that in all of these cases there has been a high degree of consultation and

cooperation between public and private school educators."

Noting that he had reported to the committee last year on areas where "participation of children in private schools was less than equitable," he said much progress had been made over the past year.

### PROBLEM AREAS

There remains, however, he continued, "some problem areas where participation is less than realistic and a few places where it is non-existent." All such areas, Msgr. Donohue said, need "patient efforts at implementation, to fully achieve the congressional purpose."

Msgr. Donohue also offered the subcommittee several suggestions for altering the House amendments regarding Title III in the event the Congress decides to move in that direction.

First, he recommended that if the states are given

control the legislation "should carry definite criteria which will obligate the states to meet the objectives of Title III in the submission of their plans to the (U. S.) Commissioner (of Education)."

He also suggested that a portion of Title III funds should remain under the direct administration of the U. S. Office of Education.

He further asked that if control is given to the states, that the program continue under its present arrangements during fiscal 1968 and that new state plans be introduced in 1969.

Msgr. Donohue's final suggestion was that the legislation require the states to "make the decisions they arrive at with advice from all the interested parties in the education community and outside it" through required state advisory councils.

Noting that the House-approved legislation contains no such provision and

also ends the National Advisory Commission now in existence, he asked that the NAC be continued and broadened regardless of Title III control.

"Any program," he said, "heading for the magnitude that this one program has in its authorization, and any program having the implications for educational change throughout this country that this program has, needs broad policy advice to the U. S. Office of Education from the educational community which is outside it."

"In addition, if the states are to have decision-making authority under states plans, then school systems not under the authority of the states like the one I represent, organizations like the Regional Education Laboratories, or the various organizations interested in education, and, indeed, the various higher education institutions ought to be included on advisory councils in each state."

## Denies K-C Dodges Tax

MONTREAL (NC)—The Knights of Columbus "are charitable in our activities, Christian in our idealism, but not exempt from taxes," according to the annual report of Supreme Knight John W. McDevitt. The report, presented at the Knights' 85th annual meeting here, hit out at an allegation that the fraternal society is dodging taxes under the guise of a church-affiliated organization.

McDevitt said the allegation was made by an Episcopal prelate some months ago in "a widely circulated magazine which is known for its overexposure of feminine nudity and underabsorption of Christian morality" and "was dead wrong."

(An article by Episcopal

Bishop James A. Pike in the April issue of Playboy cited the Knights of Columbus as an example of a church society which escapes paying a fair share of income and property taxes.)

McDevitt argued that "the Knights of Columbus receive absolutely no tax concessions on any religious grounds."

"The order," he said, "pays taxes directly or through lessee on all the physical assets it holds in its insurance portfolio. The order pays substantial taxes on its present headquarters in New Haven. Regrettably but justly it will pay even more when it moves into its new skyscraper building in 1969."

## Repair Shrine At Guadalupe

MEXICO CITY (NC)

— The Shrine of Our Lady of Guadalupe is undergoing extensive structural repairs to stop the sinking of its front section.

Most of the shrine is built on the solid rock forming the hill where Our Lady appeared to the Indian catechumen Juan Diego in 1531, but the facade and naves rest on soft soil.

"We do not want surprises," Msgr. Guillermo Schulenburg, rector of the shrine, told Mexican newsmen. About stories that a new shrine will be built, he remarked: "That is in a very distant future."

# Church Schools Save Florida Taxpayers

(The following statement in support of a proposal to provide for health and welfare benefits to all school children irrespective of the school attended was written by Miami attorney, Joseph M. Fitzgerald who appeared before the Florida Constitutional Revision Commission.)

## Over \$36 Million Yearly

It is an interesting historical observation that neither Sec. 6 of the Declaration of Rights or Sec. 13 of Art. XII of the Constitution of 1885 came about as the result of a Constitutional evolution in the proper sense.

Both of these provisions came as a complete departure from the previous constitutional philosophy of the State of Florida and the U.S. Constitution. Unquestionably, the "Blaine Amendment" influenced the passage of both provisions. Nowhere in the Florida Constitutions of 1838, 1861, 1865 or 1868 (which comprise all of the preceding Florida constitutions) does any language appear which is so repressive or restrictive of cooperation between the State and religious institutions on the one hand and the State and church-related and non-taxable schools generally, on the other.

For two centuries there was complete cooperation between the State and religiously oriented schools and in some cases complete support of such institutions by the State. This was neither necessary nor desirable, then or now.

During the past century, as the population increased, especially through immigration, and as the number of religious sects multiplied, it became clear that the churches alone could not cope with the situation. The State had to intervene directly with tax funds and thereby made the schools non-sectarian. The public school system, as we know it, had its origin at this time and has grown into the educational institution we know today.

### NOT OPPOSITION

We believe, and trust there always will be, a clear-cut separation between Church and State — a distinction, but not an opposition. Each one is sovereign within its own field of competence. The State is concerned with the temporal ends of man, but the supernatural is beyond its realm. Neither should directly intervene in the affairs of the other.

The government of the human race therefore is divided between two authorities, the ecclesiastical and the civil, the former having jurisdiction over things divine, the latter over those human. Both are supreme, each in its own do-

main; each has its own fixed boundaries which limit its activities. There are some activities however which are, in a sense "mixed". That is to say, they come within the competence of either of both the State and the Church. Among these are laws and regulations affecting marriage, education, health and welfare.

While the distinctions between Church and State is a happy reality, yet there is a common interest — the welfare of man in a free and pluralistic society, which end can best be achieved by cooperation with each other.

While the law of our land has long since recognized that the primary right of the education of children reposes in the parents, yet it is equally true that the State has the concomitant right to set minimum standards of education for all children, regardless of the school attended. Florida is not unlike every other state which has set minimum standards of education, compulsory attendance, both as to the number of days per year and as to age requirements. Minimum standards and professional teacher certification are exacted. Certain health and welfare provisions, including vaccinations immunizing against dreaded diseases prevail for all children. These welcomed demands are a recognition, in reality, by the State that all children are citizens of the State and entitled to the mantle of its protection.

Yet despite the duties imposed on parents and children in non-tax supported schools, there is little legal recognition of the rights of these children to the health and welfare and public safety benefits of the State spelled out in the proposed revised Constitution. The present proposed language in the revised Constitution would actually prevent children in non-tax supported schools from enjoying in great measure the benefit of the health, welfare and indirect educational benefits made available to children in public, tax supported schools.

### PUBLIC PURPOSE

It is generally recognized today that the non-tax supported school, like the public school, is serving a public purpose. Both systems strive to develop a well oriented, educated, patriotic citizen. While the parents of the child in a non-tax supported school willingly contribute to the support of the tax supported school, they also willingly bear the extra burden of educating their children in non-tax supported schools. They neither seek nor expect any acclaim for this. In the United States there are over six million (6,000,000) children being educated in Church related schools.

In Dade County alone there are 21,954 pupils enrolled in the parochial schools. In the Diocese of Miami 39,469; in the Diocese of St. Augustine 35,263; in the Diocese of Mobile (which embraces Northwest Florida) 4,439; making a total of 79,171 children in parochial schools in the State of Florida. This does not take into consideration the thousands of children in other non-tax supported schools.

The cost to educate one pupil in the public schools of Dade County during the academic year of 1966-67 was \$531.83. The cost to the County to educate the children in parochial schools would have been for that academic year, an additional \$11,675,795.82. The cost for the entire State, based on a per pupil cost for the 1966-67 academic year of \$427.71 in other counties would have been \$36,148,078.89.

Based upon a ratio of 35 students per classroom at a cost of \$20,000 per classroom the additional capital expenditure for educating parochial school children in Dade County would have been \$12,480,000. Throughout the State, the additional capital cost would have been \$44,260,000. This cost may reasonably be expected to increase also. In addition there are five Catholic Colleges in the State of Florida and a number of others of other religious affiliations all of which have made a substantial contribution to the culture of our State, and all of which are non-tax supported.

Despite this contribution to the State of Florida, the parents of students in church-related and other non-tax supported schools neither seek nor desire any direct aid or assistance from the State.

A significant meeting took place in Tampa on February 24-25, 1966. It was the Governor's Conference on Education. The composition of the conference was made up of distinguished men and women both lay persons and professional educators. They came from various areas of the State and from a score of agencies and organizations and were leaders in various fields of human activity.

In its final report, the Committee, in directing its remarks to the relations between the State and the private and parochial schools and colleges, and after recommending that State supported scholarships be used in private accredited colleges, especially in areas of specialization, had this to say:

"It is further recognized that the parochial school is an important part of the total educational picture. The number of children who are being educated in church schools (some 6 million in the nation) represents an obvious tax saving to the general quality education it is absolutely necessary that help be given to them. (\*)

"The following conclusions represent the thinking of the group regarding the problems that confront the private and parochial schools:

"1. We were almost unanimously against any direct public tax support of religious schools due to our basic belief in state-church separation. However, it was felt that, within the framework and the guide-lines of our Constitution, help to each individual child, regardless of whether privately or publicly schooled, can be accomplished.

"Discussion included such areas as shared time, scholarship programs and many others. However, little support from public funds was found for them.

"2. Concern was expressed for the maintenance of basic standards for all children in the field of education. It is recognized that the private schools are an area that must be considered in the vigorous pursuit of our future planning if every child is to be provided with quality education.

"In conclusion, the Group expressed great concern about the individual child, his need for quality education at all levels. It observed that relationships within the field of education are strained and misunderstood in many areas. Hence, it is recommended that all avenues of communication be kept open at all times."

This seems to be a wholesome realization that all children are citizens of the State and that those in non-tax supported schools also serve a public purpose and therefore should be entitled to aid in matters of health and welfare even though the aid may indirectly aid the religiously-oriented school. This social doctrine prevails in the Federal Government and many of the States, particularly those which have recently revised their constitutions. The constitutional soundness of this philosophy has been upheld by the Supreme Court of the United States in *Everson v. Board of Education* (330 U.S. 1).

For the foregoing reasons, it is respectfully suggested that the Stone Amendment to the proposed Constitution providing for health and welfare services to all children be adopted and incorporated into the Constitution, and that the Blaine Amendment in the Bill of Rights in our present Constitution be removed since it is discriminatory, unrealistic, in this day and age.

## U.S. Riots Alarming To Vatican Weekly

By MSGR.

JOHN P. DONNELLY

VATICAN CITY (NC) — Referring to race riots in the U.S., the Vatican City weekly magazine warned that a "grave danger of the hours and days ahead is that anarchistic and nihilistic protest will develop."

"All honest men are bound to be shocked," L'Osservatore della Domenica said, "by this misfortune which, if we think about it, is not only American: wherever race and class hatred flares up human personality is injured and diminished."

The editorial was written by Federico Alessandrini, associate editor of the Vatican City daily newspaper, L'Osservatore Romano.

Alessandrini quoted statistics to show that the financial condition of the Negroes in the U.S. has considerably improved in the last several years.

### MOVING NORTH

"But there is obviously another side to every coin," he said. "In this particular case it consists in the vast movement of internal migration of the Negroes from Southern plantations to industrial towns of the central and northern U.S., where they fill entire quarters and live in conditions of poverty and misery, since a large part of the immigrants do not find the work they hoped for and are compelled to live from day to day and from hand to mouth.

"All this creates or sharpens prejudices and gives rise to tension. These are states of mind which can be found in other countries, on this side of the ocean as well, when internal movements of population are in progress and provoke reactions which are not unknown even in Italy, though there are no Negroes here.

"Is it then a matter of poverty or despair? We do not think so. Since there is some truth contained in every erroneous ideological concept, we can find help in understanding what is happening in the U.S. by ex-

amining the Marxist concept of a sub-proletariat which is reaching maturity and is acquiring self-awareness. Although until a short time ago Negroes of the U.S. almost in their entirety constituted a 'lumpenproletariat' — an amorphous mass of 'poor wretches' — now that their conditions are improving they are acquiring a self-awareness and tend to speed up the process through a violence which is no longer disorganized.

### NATURAL CAUSES

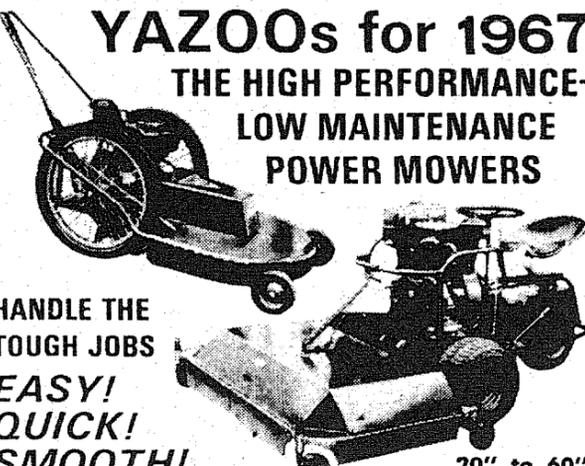
"News agencies and newspapers speak of communism, perhaps even 'Chinese brand' incitement. We do not know if these reports have any foundation in fact.

"Communists know very well that such vast and furious uprisings cannot be artificially provoked but that they spring from 'natural' causes. But once they have occurred, the 'consistent' Marxist, whether he follows 'Chinese' or some other brand, knows that the 'correct way' to be incorporated into history is to intervene in this dialectic in order to stir it and direct it.

"The U.S. is entering upon a particularly delicate stage in its evolution, and nobody can say what developments it may be confronted with in the near or distant future. The fact is that the process now taking place is 'irreversible.' To employ 'strong arm methods' and withdraw concessions already granted would be useless, or rather it would only make matters worse and even more tragic.

"A few years ago there were Negro leaders who in view of the lack of real and speedy integration were asking for the poorest of the U.S. territories in order to gather there all their brothers (telling the U. S. in effect) 'You will help us as you helped other nations.' Now even these attitudes are a thing of the past and the grave danger of the hours and days ahead is that anarchistic and nihilistic protest will develop.

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**\$1,000 SCHOLARSHIP** to a university of his choice has been awarded to 19-year-old **TERRY GRABOSKI** of St. Vincent de Paul parish in the national finals of the 1967 Fisher Body Craftsman's Guild Model Car Competition. The winner in the southeast regional contest of the competition, **TERRY** plans to attend either Pratt Institute, New York; or the Los Angeles Art Center for studies as a commercial artist.

## Parish Poll Backs U.S. School Aid

**NORTH MIAMI** — An overwhelming majority of the members of Holy Family parish favor governmental financial assistance to the Catholic school system, according to the results of a parish survey published recently.

Seventy-four per cent of the respondents to the July poll said they favored governmental assistance. However, only 33 per cent felt that the financial resources of the parish should be spent for education.

Although 46 per cent of the 281 respondents have children in school, better than 90 per cent of them said they either did or would send their children to Catholic schools.

Fifty-five per cent felt that the quality of education in Catholic schools was better than that of public schools; and 31 per cent felt that the two systems were equal. Only 10 per cent felt that the quality of Catholic education was inferior to that of public schools.

Basic academic studies were ranked as the strongest single area of Catholic high school education by 53 per cent of those who answered the July survey. Social sciences and the basic sciences followed.

Religious education was considered to be the most important aspect of the Catholic school system by 36 per cent; followed by discipline, 21 per cent; academic studies, 18 per cent; and Catholic environment, 11 per cent.

However, 32 per cent felt that grades one through four were the most important years of Catholic education with regard to religious training. Only 14 per cent considered the high school years to be most important.

## Ground Broken For New Hall

**CAPE CORAL** — Ground was broken recently here for a new parish hall and CCD classroom structure in St. Andrew parish.

Father Esteban Soy, pastor, officiated at the ceremonies, assisted by leaders of parish organizations. The new building, expected to be completed by October, will be constructed at an estimated cost of \$50,000.

Robert Matts and Associates, Fort Myers, are the architects of the building, which will provide five rooms for religious instruction classes.

and "all levels" received the vote of 33 per cent.

Slightly more than 75 per cent of those who returned the questionnaire which appeared in July, felt that a Catholic education does not foster isolation from people of other religions; and 65 per cent said that children who attend Catholic schools are less likely to become delinquents.

From a survey of parishioner opinions concerning Catholic education, the bulletin will turn its attention to the questions of war and peace this month.

## Riot Study Hailed By Negroes

**ST. LOUIS (NC)** — The Knights of St. Peter Claver, a Negro Catholic fraternal organization, has hailed President Lyndon B. Johnson's establishment of a fact-finding commission to determine the causes of recent urban riots.

The Knights and the Ladies Auxiliary voted to congratulate Mr. Johnson on the move during their 52nd annual meeting here.

"We know," they told the President, "that as you seek equal job opportunities, decent housing and equal education for the less fortunate you are concerned that they will serve the best interest of the total community."

"Along with the moral support of our many thousands of members we offer our prayers to God for you."

The Knights also voted to congratulate Roy Wilkins, executive director of the NAACP, on his appointment to the fact-finding commission; and Thurgood Marshall on his appointment to the U. S. Supreme Court.

At a convention press conference Auxiliary Bishop Harold R. Perry of New Orleans read a statement on the purposes of the organization which was approved by the board of directors.

In the statement, Bishop Perry stated:

"We must unequivocally condemn the urban riots of recent weeks as evil and unfortunate. Those parties who are guilty of crimes in connection with the riots should be punished."

# Congressional Bills Hit Smut Peddlers

By **JOHN J. WARD**

The slimy merchants in filth and smut have been doing a land-office business in obscenity and pornography estimated in excess of a billion dollars annually for 10, these many years. But, at long last, the Federal government is getting around to doing something to stop it.

Did you realize that as many as one million children in the United States have been receiving obscene material, most of it unsolicited, through the mails each year? Well, it is a shameful fact.

However, Congress has just passed legislation aimed at control of the billion-dollar obscenity business. The House bill, passed Aug. 7, would establish a commission to study and define pornography and recommend legislation to curb the vicious racket. The commission

would have 16 members named by the President and include psychiatrists, sociologists, psychologists, criminologists, jurists and lawyers.

The Senate bill, passed last month, provides for a 20-month commission. Differences in the two bills will be worked out before the legislation goes to President Johnson for his signature.

### MANY COMPLAINTS

As a result of conflicting court rulings on obscene matter, there has been much confusion. The Post Office Department received more than 200,000 complaints last year from persons solicited to order pornographic books, pictures or magazines.

The Maryland Court of Special Appeals last week asked for a test case to clarify the "contemporary com-

munity standards" criterion for obscenity established by the U. S. Supreme Court.

The Maryland court, in a split ruling, affirmed two Baltimore obscenity convictions including what it called "hard core pornography."

The standard used by the Supreme Court, known as the Roth-Albert test, requires showing that:

... The dominant theme of the material, taken as a whole, appeals to a prurient interest in sex.

... The material is patently offensive affront to "contemporary community standards" regarding sex.

... The material has absolutely no redemptive social value.

Asserting that neither the U. S. Supreme Court nor the Maryland Court of Appeals had attempted to define the term "community

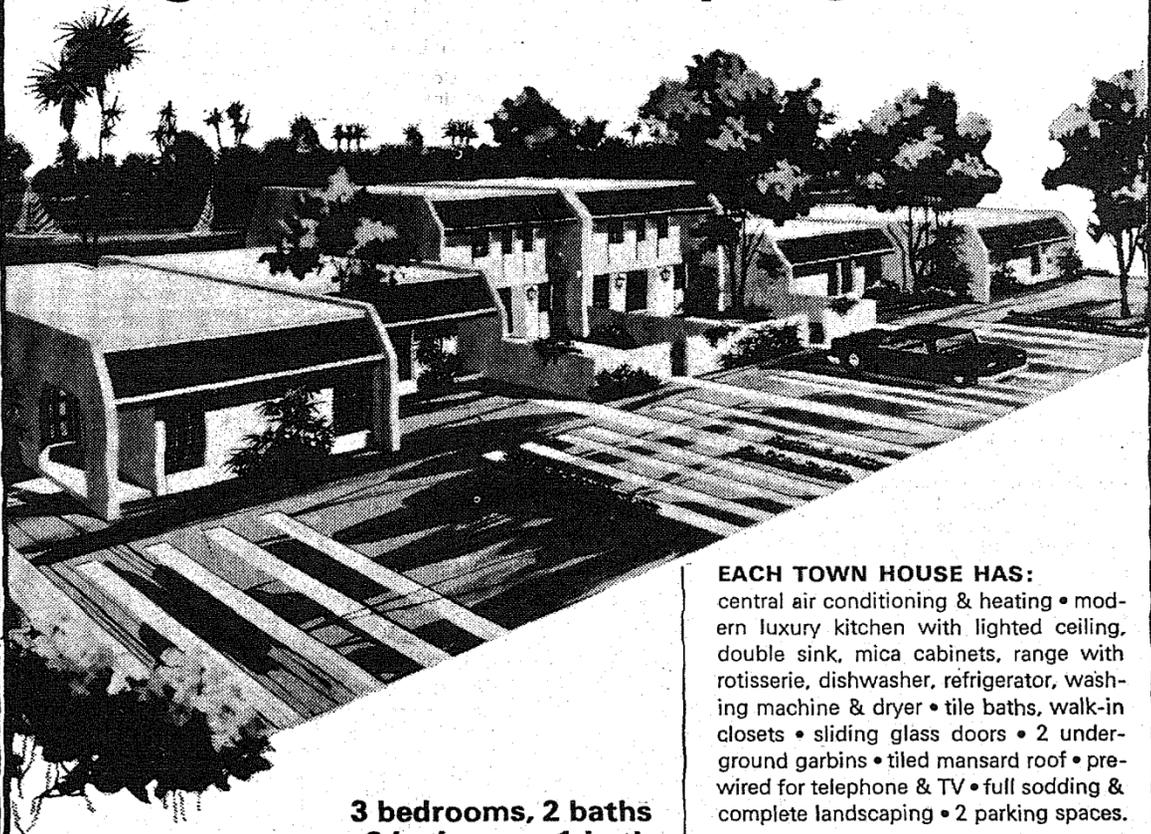
standard," the Court of Special Appeals said it would be willing to do so once the question "is put squarely before us." The court maintained it is unclear whether the community referred to by the Supreme Court ruling has a local, national or some other connotation.

Speaking in Detroit a few years ago, the then Postmaster General Arthur E. Summerfield compared smut peddlers to distributors of narcotics. He said "the filth racketeers have learned that among youngsters they can develop addicts to obscene literature and pictures who will not be much different from the narcotics addict."

He described as "utter nonsense" the claim that attempts to halt the flow of obscene material violate free speech or free press.

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# No.1 Change For State Constitution

It would be a tragic and ironic development if the state legislature, in updating the Florida constitution to meet modern needs, were to repeat restricting and complicating formulas inspired by the Blaine amendment concept of the old constitution.

The most urgent concern of our times is a positive response to the expanding need for educational facilities and resources—and the need for making as much help as possible available to youth and children, in the nation's interest.

In Florida, where the dual school system—public and private—is traditional, the state cannot afford not to provide and assure a high quality education to all our children. It has been demonstrated that this can be accomplished, while safeguarding the distinctiveness of church and state, if the federal pattern is followed.

In the elementary and secondary education act of 1965, by following the principle of helping the child and not the institution sponsoring the educational program, valuable educational aid was made possible to improve the educational opportunities of our children, particularly those who are in special need. By using the local public school authority as the coordinator aid was provided in library books, audio—visual materials, remedial reading instruction, remedial math, counseling and assistance given to the mentally retarded, the deaf, the visually impaired and emotionally disturbed.

The states in their programs are guided by this formula: the relative need of the child and equitability. Also educational centers and services are provided which enlist the cooperation and planning of the best talent and resources of the entire community for the improvement of education.

Thus, this federal legislation has developed a formula whereby children can be aided, in keeping with the spirit of the constitution; and the legislation has also effectively promoted increased, understanding cooperation between educational interests in the community—notably the public and private school authorities. A new spirit and determination has been generated in the interest of obtaining the best educationally for all children.

Clouding this picture is the prohibition in the old Florida constitution prohibiting any help, "directly or indirectly" if the child in need of help attends a church-related private school.

This negative spirit even hindered the slow progress which has been made since the passage of the Elementary and Secondary Education Act of 1965, with reluctance diminishing the state was faced with the prospect of the federal government's by-passing it in aid to deserving children.

The legislature could show wisdom in aligning the revised constitution with the federal constitution in matters of educational interest. Otherwise the recent accomplishments will be undone and future program throttled with obvious harmful effects to the welfare of the nation because it neglected the welfare of many of its young citizens.

The negative overly-restrictive language of the past should be modified in accordance with federal principle, in establishing a constitutional document suited to the needs of our rapidly-progressing state.

## Letters To The Editor

Dear Editor:

It was with great interest that I read the article in the Herald relative to the consolidation of many of the little towns in and around Jacksonville. The voters in Duval County who voted for this consolidation should be congratulated. They obviously recognize that consolidation should bring about economy in government.

Perhaps communities in Dade County might study what Jacksonville has done and possibly apply the same theory here. The many needs of our growing population obviously increase the tax

burden. The consolidation of many of the services can be put to practice, thereby eliminating duplication, and result either in lower taxes or more services for the same dollars.

It is granted that there are many vested interests who may not subscribe to the consolidation of services and/or cities. However, forward-seeing, selfless and unselfish thinking can produce the desired effect. It would be ideal if politics could be divorced from government.

Very truly yours,  
Joseph B. Prussiano  
North Miami Beach

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## Why Don't Abortion Foes March?

By JOSEPH A. BREIG

Why, I wonder, are there no demonstrations, no picketings, no parades, no sit-ins or pray-ins, no petitions, no marches on state or national capitals, no gallery hecklings of legislatures and parliaments—not even so much as a modest ad in the New York Time—in defense of the rights of unborn children, who to the shame of modern civilization are being slain in the millions every year, all around the world, in legal and illegal abortions.

Have all the militant pacifists gone on vacation?—they, with their articulate hatred of violence and bloodshed, and their burning concern for the sacredness of human life? Surely they cannot be unaware that the multitudes being put to death in abortion operations are a thousand times more numerous than those dying in warfare.

What has become of the busy liberals and progressives, the committed ones, the involves ones—those who in other matters are tireless in lecturing us day in and day out about our moral failings, our insensitivity, our bourgeois inactivity in the face of injustice and cruelties?

I had hoped that we would be hearing loud and clear, from these folks; that their intellectual stomachs, would have revolted against the imbecility of arguments offered to justify direct and intentional destruction of the most innocent and helpless of all little ones.

### CRETINOUS NOTION

I would have thought that they would be roused to righteous anger by such blandly silly statements as that an infant in the womb is an aggressor against the woman who put him there—and that therefore she is entitled to kill him in self-defense. Or the cretinous notion that because some children are accidentally killed in the Vietnam war, we are free to kill others before they can come into the world to trouble us with their needs.

To what dictionary of moral indignation can I turn for words with which to express the revulsion and the sickening pity I felt the other day upon reading that a young member of the British House of Commons, David Steel—sponsor of an abortion bill then under debate—held up before his colleagues a bottle containing a 7-week-old embryo, and said contemptuously:

"This is what we are weighing against the life and welfare of a mother and her family."

"This" happened to be a human being, created by God.

## TRUTH OF THE MATTER

# Let's Beware Of Reformers With Own Interests In Mind

By MSGR. JAMES J. WALSH

A couple of years ago we saw the names of Thomas Merton and Father John O'Brien among others on the membership list of The National Association for Pastoral Renewal—a group strongly advocating optional

celibacy for priests. With the well known Trappist monk and convert any of scores as leaders in the association, many people, at once reserved a measure of respect for the new group—without bothering to inquire further. After all, since Vatican II got under way, countless committees, clubs, groups, councils, federations, etc., had been established to push one segment of reform or to hold back one area of Church updating.

People sought simple labels for themselves, liberals, conservatives, progressives, moderates, extremists—all of which were designed to put the groups into neat little ribboned packages so that the busy man could recognize his ribbons and without reading much more tell where he stood. Each group if it knew the basics of public relations could gain many followers, and if one read only the headlines, one was aware that there were almost as many eager leaders as followers.

Considerable publicity paved the way for the association's program of seeking optional celibacy for priest to get off the ground and the group began to make a dent in the public mind. And in this time of re-evaluation and re-appraisal of everything in Christian life, it was not surprising that their review of celibacy came in for its share of criticism and condemnation, approval and praise. All this was normal and in keeping with Vatican II's stimulating push to think and analyze and ponder and be able to give a reason for the faith within us.

In the past year or so, no voice in the association was stronger, more fervent or more strident, depending on your sympathies, than that of Father Robert Francoeur, who got around to so many conventions, who volunteered as advisor for so many clubs and organizations that he became widely known as executive secretary of the association.

Catholics are inclined to be naive in many ways, or at least traditionally until now they have been. They may be hard-bitten politicians or prefects of sodalities, labor leaders or Legion of Mary promoters, teachers or clerks or editors of the Catholic press, but most of them share the same confident tolerant attitude that a crusading priest in the Church is motivated by genuine high ideals. Once they get his pitch, whether it be liturgy reform, social justice, communism or any of scores of current problems, they may disagree—and even violently—but traditionally they have given him the benefit of the doubt and felt he was working for the Church, even if they believed him misguided in his crusading spirit.

It's our guess that our Catholics, happily naive in the past, are being "cured" of their simplicity—and this is tragic. The doctors effecting this cure are men like Father Robert Francoeur, executive secretary of the Association of Pastoral

Renewal, and sad to say, the average Catholic realizes now that these professionals are no longer a rare breed.

The communications media have brought their faces and neuroses and personal conflicts and tragic confusions into the living room where children playing with toys and tired fathers skimming through newspapers are treated to the spectacle of well educated, consecrated men trying to explain how they were misled into accepting a vow of celibacy at the tender age of 25 or 28 when they had no idea what the great wicked world held in store for them.

Nothing is more distasteful to a priest than writing about a fellow priest who has given up the priesthood. And yet when Charles Davis shocked us all by leaving nearly a year ago, every priest writer felt he had to express his thoughts about it and sought for some extenuating circumstances, not merely to save the reputation of the Church but to soften the charge of betrayal. Almost all the articles on Davis were strong in condemnation of his defection but charitable towards the man. Priests who know Father James Kavanaugh don't want to condemn him, since they realize he has had his own peculiar problems.

It seems the case of Robert Francoeur is different. News stories the past few days tell us his "secret marriage" for the past two months, even as they described his crusading efforts around the country for the "good of the Church." He really had us fooled. I feel sure he had Thomas Merton and John O'Brien fooled too. Perhaps most of us were naive enough to believe that he was really working for the Church, that he was burning for the salvation of those priests who had already left the priesthood, that he wanted the Church to realize that great saints could be found among married priests, etc.

Now it turns out that Robert Francoeur had, as they say, conflict of interest. His fire was not banked entirely for the welfare of the Church. It seems that he was preparing to offer himself as a "martyr," a test case, perhaps to push the Church into recognizing the "need" to allow priests to marry.

Why do we mention this sordid incident? Because our people ought to be more aware that some of the leading prophets today, some of the most eloquent reformers, are seeking reform for their own personal benefit; they want to change laws to fit their own selfish interest; they want to make a virtue out of sin; they are interested more in propagating their own ideas than in promoting the truth of Christ. Unfortunately, proof can be found for this in the growing number of those articulate writers and reformers who since the Council began in 1962 have talked and willed themselves completely out of the Church—just as apostates and heretics have done in all the generations of Christianity.

It's going to be difficult for anyone to retain respect for the methods and sincerity of The National Association for Pastoral Renewal, as long as it condones Robert Francoeur's marriage, since it has already indicated that it intends to keep him as a member in good standing.

# K-C Meet To Hear Physician

KENDALL — Dr. Joseph Zavertnik, past president of the Diocese of Miami Catholic Physicians Guild, will discuss "Cancer" during a meeting of the Immaculate Heart of Mary Council of the Knights of Columbus on Tuesday, Aug. 22.

Members of the Council meet at the Dade Federal Bank Bldg., S. Dixie Hwy. and SW 104 St.

\* \* \*

Boystown of South Florida will benefit from the proceeds of a game between the Miami Dolphins and the Houston Oilers scheduled for Dec. 23 in the Orange Bowl.

Tickets for the game, sponsored by the Father Michael J. Mullally General Assembly of the K. of C., are available at Gate 14 of the Orange Bowl or from George W. Champoux, Jr., 925 SW 49th Ave., Fort Lauderdale.

All season or game tickets will be sold at regular price with percentage donated to the K. of C. for Boystown.

\* \* \*

A Fourth Degree exemplification is planned for Oct. 8 at the Hotel Diplomat, Hollywood.

All third degree members wishing to join the October class are urged to contact Michael Karaty or Frank Pellicoro for an application.

\* \* \*

CORAL GABLES — A Luau sponsored by the Coral Gables K. of C. Council will begin at 8 p.m., Saturday, Aug. 25, at Tahiti Beach Park.

Swimming will precede the luau and guests may arrive anytime on Saturday. Dancing will follow at 9 p.m.

Reservations may be made by contacting Philip Josberger at 448-6524.

\* \* \*

FORT LAUDERDALE — Lewis R. Cheek has been elected grand knight of Council 3080.

Other new officers are Frank L. Sorrentino, deputy grand knight; Maurice B. Rogers; Michael D. Goch, warden; Anthony J. Jaswinski, recording secretary; William D. Dias, treasurer; William Ekte, financial secretary; John D. McCarthy, advocate; William E. Kline, James E. Moran and Edward McAnolty, guards; Francis R. Hodel, Sr., William J. Barzen, and Gerard Lamache, trustees.

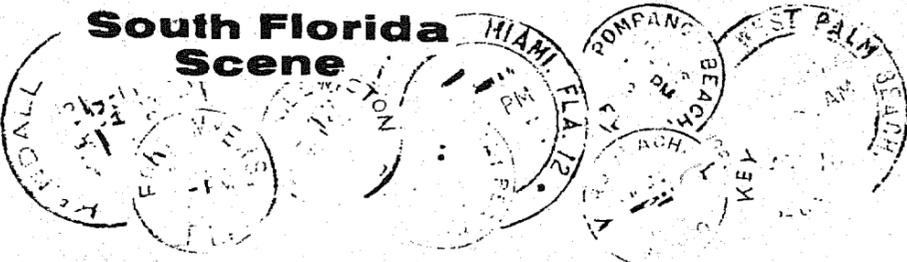
Installation ceremonies will be held Tuesday, Aug. 22 at the Council hall, 333 SW 25th St.

# New College Bldg. Under Construction

JENSEN BEACH — Construction has begun here on a science and arts building at St. Joseph College, conducted by the Sisters of St. Joseph of St. Augustine.

Increased facilities are expected to provide for 300 to 500 more students at the college, where the student body last year numbered 125.

Estimated cost of the structure is \$293,000, of which \$113,265 represents an approved federal grant. The new building will be only half of the complex the school hopes to have before 1970 when a new library and humanities classrooms are scheduled to be



# Um! Bar-B-Q Comin' Again At Boystown

Second annual barbecue to benefit Boystown of South Florida will be held on the grounds of the residence for dependent boys on Sunday, Aug. 27.

Sponsored by members of the Food Service Industry, who last year provided and cooked food for some 7,500 persons, the barbecue will begin at 11 a.m. and continue until 6 p.m. at 11400 SW 137th Ave., just off South Kendall Drive.

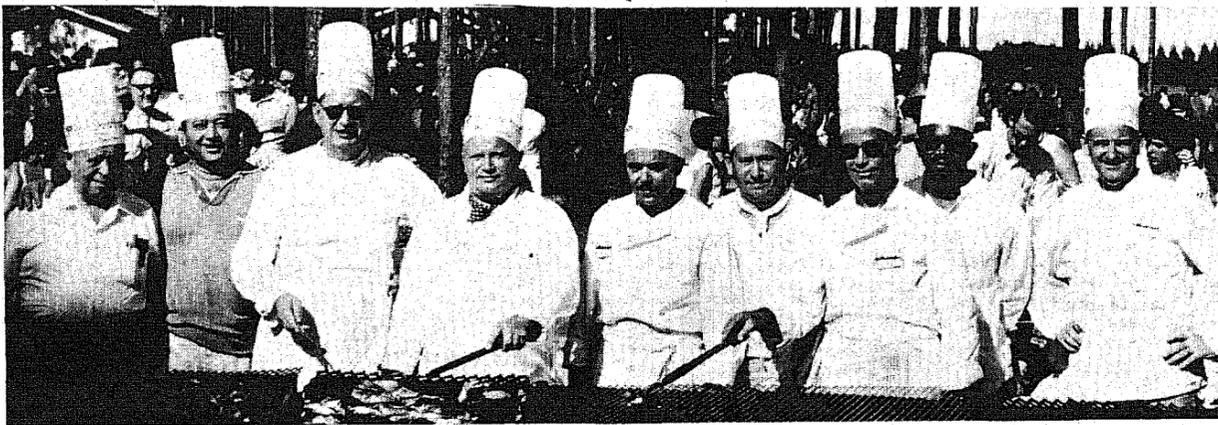
Abe Diamond, executive director of the "Feeding and Training Fund," which supports the kitchen at Boystown, who inaugurated the first barbecue, is assisted again this year by food men from the Florida Restaurant Association of Greater Miami, Epicurean Club of Greater Miami, and Food Services Executive Association, and the Hotel and Motel Association of Greater Miami.

A number of chefs will be on hand again this year, including George Miller, who, according to Father James F. X. Henry, assistant director of Boystown, "not only participated in the barbecue but has given of his own spare time to bake and beautifully decorate birthday cakes for each boy as their birthdays rolled around."

"Without a doubt," Father Henry added, "he would never begin to be able to serve again such a number as attended in 1966, without the unselfish acts of these men and of all the master chefs who helped."

A variety of entertainment will be available to barbecue guests during the day, including free pony rides, ground displays, use of the Olympic-size pool, and soccer games.

Tickets are available by mail by writing to "Bar-B-Q," Boystown of South Florida, P.O. Box 336, Olympia Heights Station, Miami.



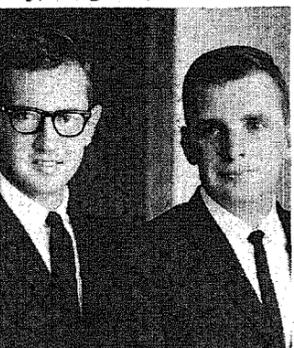
# Master Chefs From Greater Miami Will Serve Boystown Barbecue

Thousands Expected At Benefit For Dependent Boys On August 27

# Marianist Gets Youth Corps Post

HOLLYWOOD — A Marianist Brother who is a member of the faculty at Chaminade High School has been named Educational Services Coordinator for the Neighborhood Youth Corps of the Broward County Office of Economic Opportunity.

Brother Joseph J. McNeely, S.M., who will profess perpetual vows on Sunday, Aug. 20, in Mineola,



BROTHER JOHN BROTHER JOSEPH

N.Y., has been an instructor for the past year at the Marianist high school here and has been granted a leave of absence effective in the Fall to assume his new position.

A native of Huntington, N.Y., who professed first vows in 1962, Brother McNeely has a Bachelor of Arts and Bachelor of Science in Education degrees from the University of Dayton.

Another member of Chaminade's faculty will also participate in perpetual profession ceremonies.

Brother John M. Spellman, S.M., teacher of religion, is a native of Woodhaven, N.Y., and also has Bachelor of Arts and Bachelor of Science degrees from the University of Dayton.

He has been a member of the Chaminade faculty since 1964.

# 'Ditty' Bags Collected For Yanks In Vietnam

The American Red Cross is appealing to Dade County residents for assistance in filling "ditty bags" for service men in Vietnam.

Some 1,000 bags containing six to 10 small items, such as ball point pens, new paperback books, crossword puzzles, small packages of writing paper, envelopes, address books, wash cloths, nail clippers, playing cards, combs, etc., must be filled by Sept. 15 for shipment and delivery overseas by Christmas.

Items for donation should be sent or delivered to Red Cross headquarters, 5020 Biscayne Blvd., by Sept. 15. Further information may be obtained by calling PL1-6661.

# 3 To Profess As Marianists On Tuesday

Three young men from the Diocese of Miami will profess first vows as Marianist Brothers of the New York Province on Tuesday, Aug. 22, in Greenwood, Va.

All graduates of Chaminade High School, Marianist high school located in Hollywood, they are Brother Lawrence Melody, S.M., and Brother Kenneth Stover, S.M., Hollywood; and Brother Thomas Rogers, S.M., Fort Lauderdale.

# S. Floridians Take Vows In Teaching Brotherhood

Three graduates of diocesan high schools participated in ceremonies of profession and investiture as Marist Brothers on Tuesday at the Marist Novitiate in Esopus, N. Y.

Professing first vows were Brother Richard Flynn, F.M.S., and Brother Thomas McKirchy, F.M.S., both graduated in 1965 from Christopher Columbus High



BROTHER THOMAS BROTHER RICHARD

School. Invested as a novice was Brother Daniel Lester, a 1966 graduate of Msgr. Pace High School.

Brother Richard is the son of Richard E. Flynn and the late Mary Flynn of St. Thomas the Apostle parish, South Miami. He attended St. Rose of Lima School, Miami Shores, and Epiphany School, before enrolling at Christopher Columbus High School, where he was president of the Crescent Club and captain of the swimming team.

# Brother Thomas is the Heads Society At University

SOUTH MIAMI — Benjamin LaPointe of Epiphany parish has been elected president of the Michelson Physics Society at Loyola University in New Orleans.

A son of Mr. and Mrs. Benjamin LaPointe, who was graduated from Christopher Columbus High School, he is a member of the university's junior class.

A Knight of Columbus in the Coral Gables Council, he was formerly active as a Columbian Squire.

# Seminarians To Give Picnic

Residents of Dade County's Parkway Children's Center will be guests of seminarians Sunday, Aug. 20, for a picnic at Crandon Park.

All diocesan seminarians are requested to meet at Parkway Center, 2929 NW 17th St., at 2 p.m., to accompany the youngsters to the beach.

Those planning to attend are asked to contact Richard Leonardi at PL 9-6809, or Jay Jarman in Hollywood at 927-4900, before Saturday evening.

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# Urges Private School Health, Welfare Aid

(Continued from Page 1)

The draft further provides that "the school board shall disburse the public school fund solely for the support and maintenance of free public schools as prescribed by general law. No law shall be enacted authorizing the diversion or lending of the fund or the use of any part of it for support of any sectarian school."

"That clause should be erased entirely," said Stone, referring to the last sentence of Section 6. "If we fail in this, I have proposed the following: 'except to provide health or welfare services provided for all school children, and to obtain and distribute funds received from the United States.'

"Without this provision, the state would not be able to accept federal school lunch funds for parochial and private school children, even if federal law required it... and might, therefore, lose the money entirely for Florida public school children," continued Stone.

The last session of the legislature, he explained passed a law establishing evening driver training programs at public schools for all school children, private or parochial, as well as public. "But this law would be unconstitutional under the new Article IX, unless my amendment is adopted," said Stone, who was elected to the Senate this year.

A graduate of Harvard College and cum laude graduate of Columbia University Law School, he called

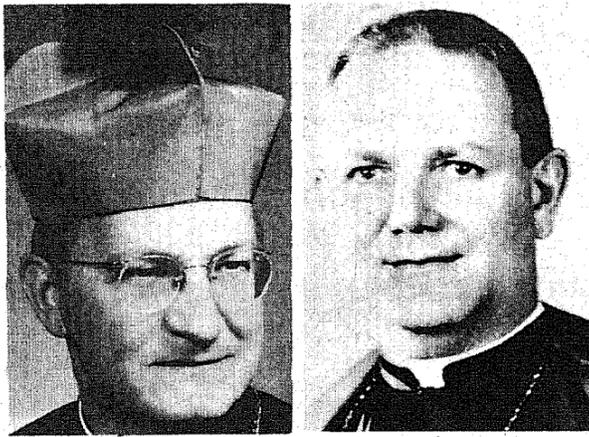
for "an end to the 'Know Nothings' in Florida."

"We must make sure... that any new constitution of Florida treats parochial schools and their children with equality and fairness," concluded Senator Stone.

## Latin-Liturgy Group Formed

THE HAGUE (The Netherlands) (NC)—A group of Dutch Catholic intellectuals have founded the Society for Latin and Liturgy that seeks to make it possible for Catholics to attend one Gregorian High Mass on Sunday and at least one Mass in Latin once a week.

The society also wants Vespers in Latin.



NAMED by POPE PAUL VI to be coadjutor archbishop with the right of succession to Archbishop Leo Binz of St. Paul-Minneapolis is BISHOP LEO C. BYRNE, above, former apostolic administrator of the diocese of Wichita.

APPOINTED by Pope Paul VI to be coadjutor bishop with the right of succession to Bishop George L. Leech of Harrisburg is AUXILIARY BISHOP JOSEPH T. DALEY, shown above.

# Prison Chaplains Convene Aug. 20

(Continued from Page 1)

Father John Nevins of the Miami Catholic Welfare Bureau is the local hospitality chairman for the four-day meeting expected to attract Catholic chaplains from prisons throughout the country.

On Monday afternoon, "Experimental Liturgy in Correctional Setting" will be discussed in the Argyle Room of the Balmoral Hotel, where Father Edward C. Coleman, O.M.I., association treasurer, will preside. Principal speaker will be Father William J. Freburger.

"Extension of the Correctional Chaplaincy to Community Based Services" will be outlined by Father Engler during sessions at 9 a.m., Tuesday at the Hotel Americana. Rabbi Joseph Rothstein, vice president of the American Correctional Chaplains Association, will preside.

During general sessions of the American Correctional Congress at 9 a.m., Wednesday at the Hotel Americana, Father Richard Houlihan, O.M.I., will address the Congress on "Dynamics of Delinquent Behavior" and members will hear Father Joseph J. O'Brien, O.M.I., president-designate



FR. ENGLER of the A.C.C.A., speak on "Counseling the Homosexual."

Meeting in the Diocese of Miami for the second time in eight years, the American Catholic Correctional Chaplains' Association was established by U.S. Bishops during their annual meeting in 1952.

Bishop Andrew G. Grutka of Gary, Ind., is the Episcopal Advisor of the association, which is affiliated with the Social Action Dept. of the U.S. Catholic Conference. It is also an official affiliate of the American Correctional Association which represents all the interests of corrections in the Americas.

# Curia Open To World's Bishops

(Continued from Page 1)

one every year except in special circumstances.

The term of membership is five years.

The document containing these regulations is a motu proprio dated Aug. 6 and entitled, from its opening words, "Pro Comperto Sane."

Until its publication, membership in the curial congregations had been restricted to cardinals. How-

ever, many diocesan bishops were among the consultors of each congregation and other bishops held key posts in them.

When Pope Paul, speaking to members of the curia on Sept. 21, 1963, announced that he would reform the curia, he declared: "Should the ecumenical council evince a desire of seeing some representatives of the episcopacy, particularly among prelates who

direct a diocese, associated in a certain way and for certain questions... with the supreme head of the Church in the study and responsibility of ecclesiastical government, the curia surely will not oppose it."

Outside the framework of the curia itself, the Pope has already created a synod of the world's bishops which will meet for the first time Sept. 29 to Oct. 24 and beyond, if necessary.

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MONDAY Aug. 21	BONELESS CLUB STEAK—with Mushroom Sauce, Baked Potato, Chef's Salad Bowl	\$1.07
TUESDAY Aug. 22	ROAST YOUNG TURKEY—Dressing, Cranberries, choice of 2 Vegetables, Chef's Salad Bowl, and Hot Rolls & Butter	\$1.07
WEDNESDAY Aug. 23	BRAISED TIP OF BEEF—with Rice and 2 Vegetables	\$1.07
THURSDAY Aug. 24	BAKED CHICKEN & DRESSING—Cranberry Sauce and 2 Vegetables	\$1.07

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# Exceptional Children Aided By Schools In Diocese

By MSGR. R. T. RASTATTER  
(Diocesan Director, Catholic Charities)

Recently we heard on TV a public service announcement by Vice President Hubert H. Humphrey on behalf of exceptional children.

On his lap he held his granddaughter who, he said, was a happy, gay and fairly well adjusted child. When he first learned about her condition, the Vice President said, it seemed like the world had come to an end. But, he continued, her progress and state of mind were enormously benefited by keeping her home where she could receive the warmth and love and constant care of her parents, rather than sending her to an "institution."



Msgr. Rastatter

A short time ago, a friend of ours told us that she heard Mrs. Joseph P. (Rose) Kennedy, mother of our late and beloved President, voice similar sentiments on a TV panel-type program concerning one of her own daughters who was also born an exceptional child. This girl, too, was reared at home for the same reasons. . . and progressed in a family of brothers and sisters who went on to become national and international personal-

ities. Mrs. Kennedy strongly advocated keeping such a child at home rather than "hiding him or her in an institution" because of a false stigma regrettably attached to such children.

## MOOT QUESTION

We cannot help but agree with the decisions and results cited by these two persons high in the public eye. But, in truth, it is a moot question. . . and for several reasons:

First, all exceptional children are not born into the fortunate circumstances into which the two children mentioned above inherited. In many instances it is necessary to send such children to "institutions" not because of shame or guilt of banishment which are no longer valid emotions or states of mind, but because of practical considerations which vary from household to household.

Second, when such children are sent to properly staffed and equipped institutions, there are two types of attendees: those who live in them full time - and those who only attend them as day-time students. Both classifications receive special care and devotion from highly

trained and dedicated staffs. The latter's lives are similar to those of their normal brothers and sisters. . . attending school during approximately the same hours and receiving their parents' love and care as their normal relatives and friends do at home.

Third, such schools are equipped to develop such children as hardly any mother can do, or find time to do, at home.

Finally, they receive a higher degree of religious instruction, which is their God-given right and which will greatly assist them in later years to surmount the trials inherent in their conditions.

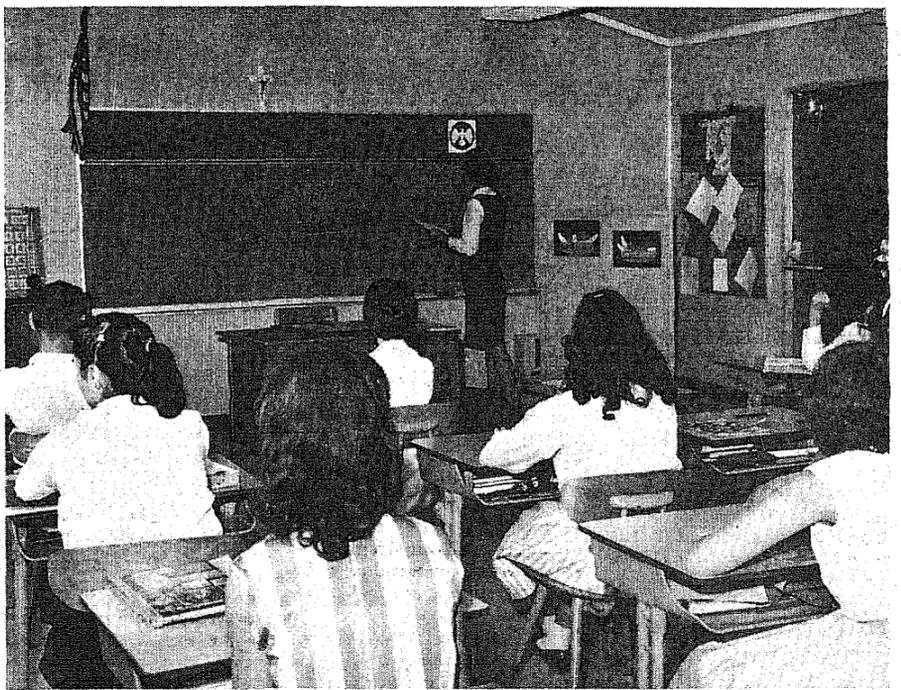
If every parent could keep such children at home there would be no need of such instructions or schools. But we cannot afford to live in a make-believe dream world. We must face up to realities. . . and we do.

That's why we should like today to tell you of just two such schools in our Diocese. There is one in Miami, presently with 24 exceptional students and staffed by three special teachers and two aides.

Another is located in West Palm Beach, with 10 students and staffed by two special teachers and one aide.

Both schools now have the benefit of a full-time psychologist working with these children, and both schools are now expanding.

If such a problem exists in your family or that of a



## Children Of Various Ages Study In Marian Schools

Mrs. Marie Renzi instructs math class at Miami School

relative, we suggest you write or call Special Education Department of the Diocese of Miami for an application or for further information. This department is located at 6801 N.E. 4th Court, and

the telephone number is 757-6241.

May we take this opportunity to point out that these schools represent but one facet of the multiple efforts of your Catholic Charities

in the practice and dispensation of your charity abetted by your prayers, without which we would cease to function in the world of God's mercies.

May God bless you!

## Bishop Consecrated For Savannah See

NEW ORLEANS (NC)—"A man is what he makes himself. But a man is also, in large measure, what his family and his fellows have made him. A priest, a bishop, not unlike other men, is very much a creature of his generation."

The speaker was Marist Superior General Father Joseph Buckley, S.M. The subject was Bishop Gerard L. Frey of Savannah, Ga. Father Buckley spoke at Bishop Frey's consecration here in the new contemporary St. Frances Cabrini church built by the new bishop.

Bishop Frey, said Father Buckley, "has enjoyed a remarkably opportune and auspicious preparation for the office of bishop in the post-Vatican II Church."

"A member of a large and varied family circle, expert in dealing with a wide range of human problems in the city and in the country, perfected by successful ad-

ministrative and financial experience, kept abreast through the CCD of changes in teaching methods, liturgical practice and theological insights, at ease with all the people of God, Bishop Frey is not likely to retire to an ivory tower," he said.

Seated in the congregation were two of the new bishop's brothers - Father Andrew Frey of Baton Rouge, and Father Jerome Frey, a Marist missionary who flew to New Orleans from the British Solomon Islands for his brother's consecration.

Co-consecrators were Archbishop Philip M. Hannan of New Orleans, Bishop Charles P. Greco of Alexandria, La., and Bishop Robert E. Tracy of Baton Rouge.

Concelebrants of the Mass of consecration, in addition to the co-consecrators, were Auxiliary Bishops L. Abel Caillouet and Harold R. Perry of New Orleans and Msgr. Andrew J. McDonald, chancellor of the Savannah diocese.

## Information Aide Resigns

WASHINGTON (NC)—Gerald A. Renner, acting director of the U. S. Catholic Conference Bureau of Information, said this week that he is resigning "at the behest of Bishop Paul F. Tanner," general secretary of the conference.

Renner was quoted by news services as saying that Bishop Tanner had told him

he intended "to close down the Bureau of Information. . . he indicated that he does not believe it performs any useful function."

Bishop Tanner denied that the U S C C Bureau of Information would be closed down, and said: "We are looking for a new director and are having some difficulty finding the right type of man."

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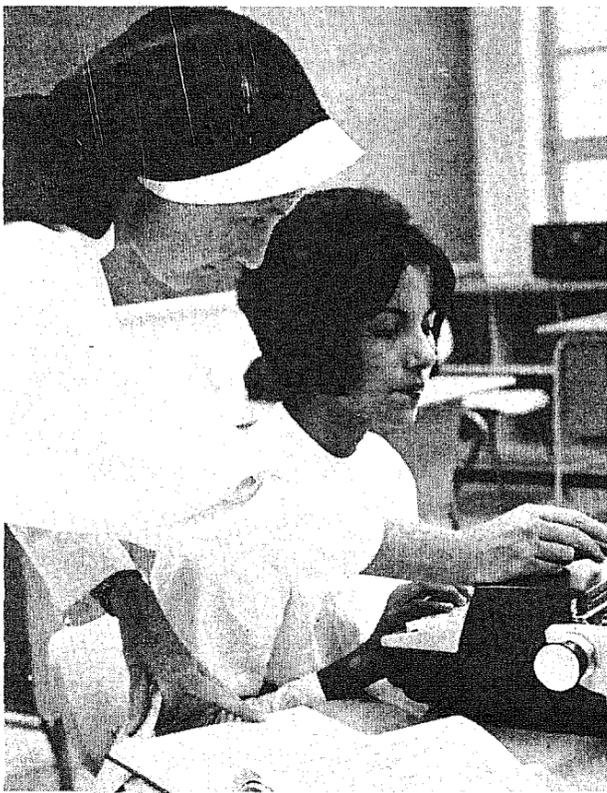
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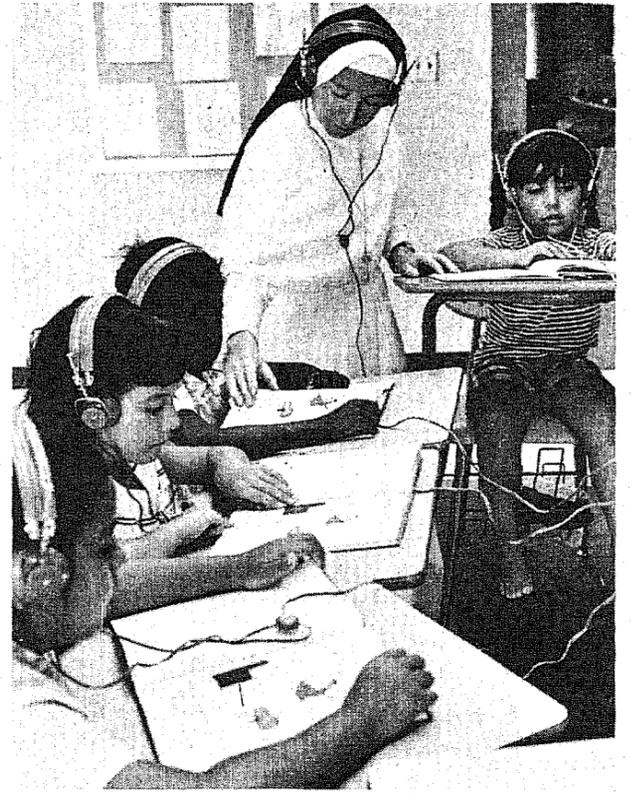
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**Self-Help Project 'Graduate'**  
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**Auditory Reading Program**  
Sister Simone Works With Migrant First Graders

# On The March --Out Of The Fields

BOCA RATON — Migratory workers in South Florida's Range Line area are quietly but definitely on the march — out of the fields toward a better way of living.

After participating for three years in the Self-Help Project conducted by Marymount College with the cooperation of the Diocese of Miami, the farm workers and their families, long recognized as America's most underprivileged group, are facing the fact that automation is here to stay and preparing to seek employment in other industries.

"They are anxious to get out of the fields," Sister Simone, R.S.H.M., this year's project director, emphasized when discussing the program which included reading, writing, typing, sewing, employment education, consumer education, elementary and business math, English for foreign-born, letter writing and English usage, and a special course for Nurse's Aides.

Some 65 adults and 486 school-age children enrolled in the program conducted this year at St. Coleman School, Pompano Beach, where facilities were provided by the Diocese of Miami free of charge; at Hagen Road Public School, Delray Beach; and at the Major Seminary of St. Vincent de Paul, Boynton Beach, where the Vincentian Fathers made classrooms, pool and auditorium available for the project.

Supplemental services including medical and dental examinations were provided by local interested agencies including St. Vincent de Paul Society, Lions Club, Palm Beach Health Agency, United Churches of Christ, Palm Beach County Adult Center, American Red Cross, Palm Beach Dental Association, Florida Atlantic University, Palm Beach Board of Public Instruction and the Broward County Neighborhood Youth Corps.

An integral part of the program which involved 34 teachers, 29 college aides, 26 community aides, nine Neighborhood Youth Corps members, two registered nurses, and two social workers.

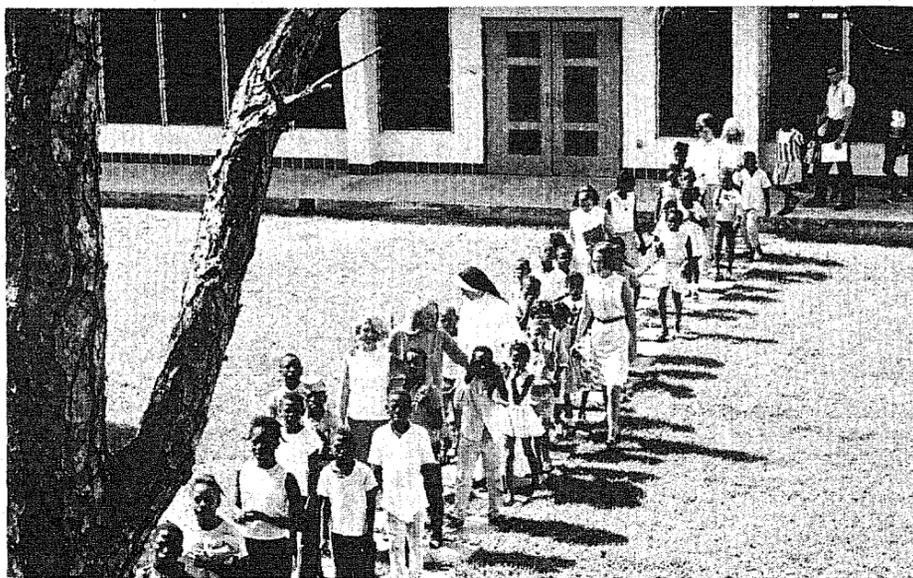
An "active and helping" role was the unofficial slogan of the two regular certified counselors and two practicum students from Florida-Atlantic University.

Through their follow-up contacts after interviews six enrollees were recommended for a nurse's aide training program, another was tested and interviewed by IBM for employment, four applied for cafeteria work and another made application as a Palm Beach County school bus driver.

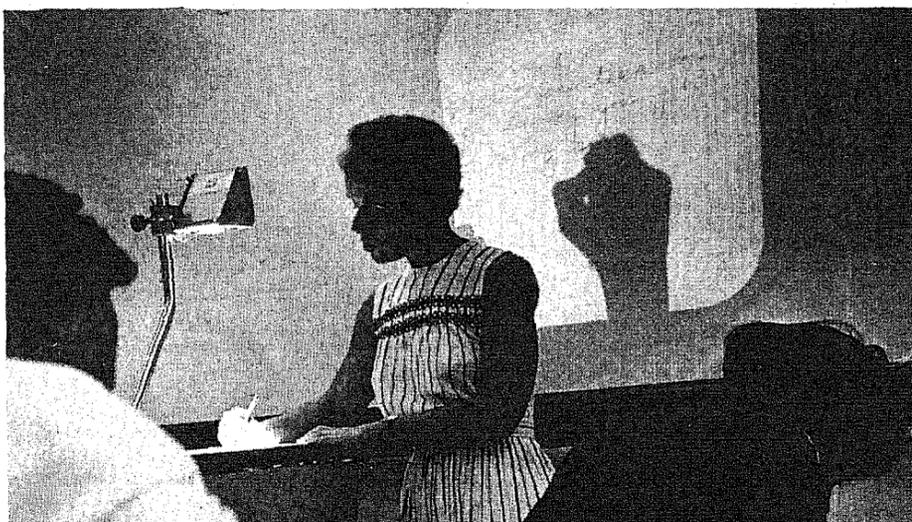
Counselors, under the direction of Sal Inglese, director of guidance at Marymount College, also assisted those who needed such services to obtain legal aid, to get on local relief rolls and to apply for vocational rehabilitation.



**Farm Workers Learn Details Of Social Security And Income Tax**  
Palm Beach Adult Education Teacher, Joe Zalla, Explains



More than 100 youngsters from farms participated in Self-Help Project at St. Coleman School, Pompano Beach, where facilities were loaned free of charge by the Diocese of Miami.



**How To Complete Application For Job Form**  
Teacher Was Mrs. Barbara Blankman



**Reading For Fifth Grade Level Youngsters**  
Sister Mary Helen, S.S.J. Volunteered For Program

The Voice  
Of  
Ralph Renick



## Philosophical Cabbie Is A Gloom Dispeller

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

WASHINGTON — These are the times that try the soul of a Congressman. Or, for that matter a Senator or any other public official in this seat of national government.

The riots which dotted cities like bursts of shrapnel on the national landscape came as a shock to the federal establishment. When lawlessness runs unchecked with the military forced to come to the rescue — the citizenry can rightly fear for personal safety and wonder whether we are on the brink of internal destruction.

Thus the Congress is under extreme pressure to "do something." What that something is comes under a different headache category. There is no one solution. What has taken decades to evolve is not solved with money or the passage of a new law.

Washington sags under the weight of national near despair over conditions in the cities and the plight in Vietnam. What many people fear may be war without an end frustrates the Congress as much as it does the public.

You get the feeling that most all is bad and there is little that is good when you check the constituency mail on a Congressman's desk.

National problems, personal problems, requests for all kinds of help — this is the daily flow of letters to the Capitol.

It's difficult to walk out of a Washington office and not carry with you some sense of the depressive, negative spirit which has settled over this city.

But then, I took a cab ride and all of this feeling changed.

It was an unusually cool day for summer in Washington. The cab driver agreed with me when I said "What a beautiful day!" "You're right," said the driver, "this weather beats air conditioning anytime."

The cab quickly passed the blocks as it went down one of the streets which radiate from the Capitol building.

As I looked out the window I spotted a figure of a man lying on the lawn of a church. His clothing was in a state of disarray. Obviously he was a down-and-outer who was much under the weather rather than enjoying it — as were the driver and I.

We continued our conversation about air conditioning. I remarked that we could do away with artificial cooling only if the good Lord would cooperate by giving us weather every day like He did today. The mention of the Lord's name seemed to trigger something in the driver's mind.

"Look," he said, "we just don't know how lucky we are. God has given us a soul. Don't we know that this is the greatest gift anybody can have? Just to be alive is reason enough to be constantly thankful."

"Why does everybody talk about all the things that are bad? Most of my customers are complainers. They complain about all that's wrong. They don't know how to appreciate the gift of life God has given us. Remember that fellow lying on the church lawn a few blocks back? He is abusing that gift. He doesn't know how to live, how to make the most of what he has."

The driver's statement amazed me. It not only made sense, but it occurred that I hadn't heard anybody say the things he was saying in a long time. I looked down to a card mounted on the dashboard containing his photograph and name. It read Paul Snowden. He was Negro. I asked him how long he had been in Washington. "Since 1943," he said, "I was born in Greenwood County, South Carolina."

"You know," I told him, "what you've just said should be in everybody's conversation. But how can you spread the word?"

"Look," said the driver, "when you get out of this cab, you pass the message on to the first person you talk with. That's how you can get the job done. You tell that person to tell the next person."

I promised him I would do it. That's the reason for this column.

As I was getting out of the cab, something else came to my attention. Stamped across his cabbie identification card was the word "Diabetic." As I bid him goodbye I said "Do you do this work fulltime?"

"No," he said, "I'm not able to anymore. My wife has been very ill and I've got to look after her, cook, and cleanup and things. But I'm getting along OK."

The cab pulled away.

Somehow, I didn't have a thing to complain about.

## St. Augustine Mission Copied

ST. AUGUSTINE, Fla. (NC)—American visitors to Berlin this summer have found themselves faced with a mirror image of St. Augustine, Fla., in the midst of the West German city.

The image came from a replica of St. Augustine's chapel of the Mission of Nombre de Dios, built by United States Army personnel for the city's German-

American Volkfest, as an illustration of early American history.

The present director of the mission, Father Michael V. Gannon, attended the festival, and reported that some 70,000 Berliners have visited the replica of the chapel.

The original stands on the site of the oldest mission in America.

## THE VOICE FEATURE

Section



You Are Now Entering Miami, Tropical City-Beautiful!

## Magic Of JFK Is Needed To Get Country 'Moving

JOHN  
COGLEY'S  
VIEW



JOHN COGLEY

The 1960's began with John F. Kennedy's call to "get this country moving again." For a brief time, he did. The President succeeded in reinvigorating the nation, arousing the enthusiasm of youth, and igniting the hopes of people throughout the world. But the bullet that killed him seems also to have destroyed the promise his words stirred. The nation was never more listless than it is today, youth never more dispirited, trust in American leadership never so feeble.

The signs are everywhere. Item: We are bogged down in a war thousands of miles away that grows ever more threatening, ever more brutal; a war that makes less and less military or political sense; a war that seems to be accomplishing nothing but the destruction of the Vietnamese people and the death of young American servicemen; a war that does not have the support of a significant sector of the American people themselves, not to speak of the peoples of the world.

The most thoughtful members of the academic, artistic, religious and political communities in the United States itself and throughout the world, are on record against it. Its defenders offer slogans rather than arguments for keeping it going. Their best moral case for "seeing it through to the end" is based on the dubious proposition that since we are mistakenly in it we have to win it. This of course undercuts the belief that only the just have a claim on victory, or a right to commit the slaughter victory requires.

Item: The nation is torn by racial antagonisms. An enraged Negro minority, having lost faith in the promises of the past and no longer willing to live uncomplainingly with the injustices of the present, are burning down

the squalid ghettos that ignorance, prejudice, bigotry, social irresponsibility, lassitude and long years of exploitation created.

The inverse racism of the new Negro leaders has destroyed the civil rights movement that offered so much hope at Selma. No one seems to know what to do about it. The most significant discussion is about whether the recent fiery outburst were planned or whether they developed spontaneously, not what massive moves are required to obliterate as soon as possible the evils that spawned the riots.

Item: The nation's churches are crumbling as moral influences. Young people are increasingly turning their backs on the Christian Gospel and the traditions of the West in favor of a pseudo-Orientalism. The mood of the young is focussed on passivity, a turning in on self, and social indifference.

In the meantime the leaders of the churches are engaged in a conservative-liberal argument that might possibly have been relevant before World War II but now carries no conviction for anyone but themselves.

Item: Leadership is notoriously missing throughout the nation. The President's greatest claim on the people's attention is the

dignity of his office rather than the wisdom of his words. The Congress is becoming the dutiful servant of the Executive. The debate about the morality of the war in Vietnam, for example, is as limp as a controversy over water rights.

The leading ecclesiastical figures in the country for years squandered their influence on the condemnation of C movies, sterile denunciations of Communism, and rotund generalities. Now, few care what they say about anything. It does not seem to make much difference anyway, since when they were confronted by such burning moral issues as the Vietnam war and the ghetto riots they did not appear to have anything to say.

I cannot recall a time when the times seemed more out of joint.

The collapse of the cities above all represents a breakdown of democratic institutions. The helplessness of the churches represents the failure of ecclesiastical structures. The absence of national leadership indicates that politics have fallen on bad days. The impotence of the universities and of the intelligentsia, in the face of our difficulties, betrays another vacuum.

Unless democracy is somehow revived—if we don't "get this country moving again," the temptation to despair and a turn to dictatorial means in order to renew ourselves may be overwhelming.

We need another clarion call to action, dedication and renewed confidence such as President Kennedy voiced. Politics-as-usual has brought us to our present position. Somewhere there must be someone who can stir the people once again to take charge of their own affairs. Let us hope his voice is heard in 1968.

# Movie 'Shorts' Stimulate Schools' Religion Classes

DAYTONA, Ohio (CPF) — Selected short subjects, the one-time moviehouse mainstays that have been all but buried by increasingly longer feature films, are being resurrected — in religion classes, fittingly.

Hundreds of film "shorts" — ranging from six to 60 minutes long and consisting of documentaries, dramatic vignettes and even cartoons — are being used in high school religion courses. But unlike "religious film strips" specifically made to teach certain tenets of faith, these shorts were originally made for commercial audiences and are being adapted to classroom use by teachers of religion.

Among the shorts being screened and discussed frequently in religion classes are "Nanook of the North," a documentary on Eskimo life, "The Red Balloon," a fantasy about the attachment that develops between a Parisian youth and his toy balloon, and "The Violinist," a Carl Reiner-narrated cartoon parable about the way we react to the man who has the guts to become what he wants to become.

**MANY SHORTS**

The description is from

"Short Films in Religious Education," an elaborate 130-page loose-leaf notebook produced by Dayton's George A. Pflaum, Publisher, Inc., as a guide to classroom use of film shorts during religion period. The guide currently features 51 shorts (with loose leaf additions to be made periodically), with synopses, suggestions on how the various shorts might be used to accompany classroom instruction and even "suggested questions" to spark student discussion.

The shorts were selected according to their ability to "create the possibility of deep personal reflection," said the guide's author, William Kuhns, a film-education instructor at Fordham University.

"As teachers have learned," Mr. Kuhns noted, "the truths discussed in a religion class become most meaningful to students at the point where students can locate the need for and meaning of these truths within their own experience."

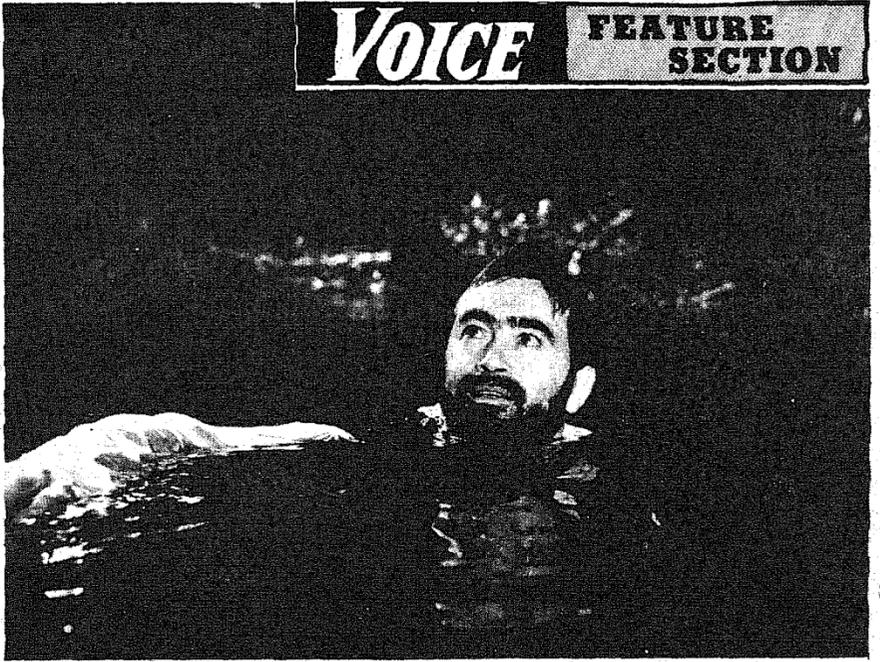
As an example, Kuhns cites the 27-minute film, "An Occurrence at Owl Creek Bridge," as a possible prelude to teaching on Baptism. "Occurrence" is a short story

about a Confederate soldier who is about to be hanged. As he falls through the trap door, the rope around his neck breaks, he swims away from guards, and as he realizes how near to death he has come, for the first time in his life he is aware of the beauty of life in all its forms.

After viewing the film once or twice, Kuhns comments "hopefully, students will begin recognizing that 'life' is a gift; beautiful and wondrous beyond imagining, which they have taken for granted. Death is the snatching back of this gift (in the film, the escape period proves to be an hallucination, and the viewer sees, at fadeout, that the hanging has been successful).

**GREATER IMPACT**

"At the right moment, this recognition can be followed for all that it is worth: as an introduction to baptism. Conceivably, baptism might, in this context, become slightly meaningful to a few students in the class. For as a gift so precious that it defies understanding, 'life' can possess a deeper meaning for the student than can be reached through words.



IN "AN OCCURRENCE at Owl Creek Bridge," a condemned man savors a new chance at life. This film short is thought to be ideal for teaching on Baptism.

With the right combination of Scripture and explanation, this deeper meaning may be a fertile ground for a deeper understanding of a fundamental religious belief."

Noting the increased use of feature-length films as religious teaching aids — "La Strada," "David and Lisa" and "The Seventh Seal" are among those frequently used — Kuhns cites the low rental fees (\$5 to \$10 per showing) and their shorter running time as factors that

should make the film shorts more popular among teachers.

As for the students, Kuhns believes that many commercially-made shorts — especially those featuring a minimum of dialogue — can "get through" more effectively to the image-oriented viewer than could the old "religious filmstrips."

"The soapy little drama that was meant to do nothing more than illustrate the dangers of steady dating stands slim chance of competing and artistically — to convince. Indeed, the soapy drama may be dangerous, in that the students will begin equating his religion class — and his religion? — with

the inferiority which he so quickly senses in such a film. Artistic quality is a must for the use of short films in the religion program."

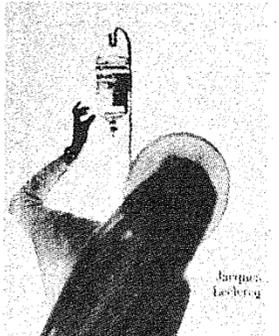
Among the shorts and related teaching points listed in Kuhns' "Short Films in Religious Education" are:

"Two Men and a Wardrobe" and "Night and Fog" — on the nature of evil; "The Golden Fish" and "End of Summer" — on joy; "The Red Balloon" and "Phoebe" — on friendship; "Day After Day" and "Have I Told You Lately That I Love You" — on dehumanization in a technological age, and "Nanook of the North" and "Good Night, Socrates" on the human condition.

# Nursing Sister: A Shining Profession

The Apostolic Spirituality Of The Nursing Sister, by Jacques Leclercq. Trans. Noran Smaridge; Staten Island, N.Y.: Alba House, 1967. Pp. 138. Cloth \$2.95.

The author has written a book emphasizing points which cannot be too often reiterated. In the introduction, he traces the development of the Nursing Sister in her limited capacity as guardian



of the sick, through the advent of technical education of nurses, to her present position as a competent practitioner of modern nursing, as well as, a strong spiritual influence in the lives of her patients, simply by her presence and dedication.

In the first chapter, the author concentrates on this spirituality by quoting liberally from the address of Pope Pius XII to the hospital Sisters of Italy on April 24, 1957. Father Leclercq notes that the essence of that address is to show what the Nursing Sister must be and do to solve the delicate problems of helping the sick.

If, the Pope asks, Jesus should one day come to your hospital asking help, what would you not do to serve Him? What competition there would be to help Him? How promptly you would make any sacrifice in order to be chosen as His helper. Yet does He not do just this? For, the Pope reminds us, Jesus does come daily in the guise of every sick person who enters the hospital doors.

In the Last Judgment we shall be judged on the works of mercy for, "Amen, I say to you, as long as you did it for one of these, the least of my brethren, you did it

# BOOKS IDEAS IN PRINT

for me." (Matt. 25, 39-40)

This is the essence of the spirituality of the Nursing Sister: that the Christ present in her meets the Christ present in every person she encounters in the apostolate. These two loves encountering one another make only one, because she will see only Christ if she truly loves Christ.

To be able to do this the Nursing Sister needs continuing, growing, vibrant, Christ-conscious Spiritual Formation. This is not a "once and for all" formation but one which daily grows richer and deeper in finding herself in Christ's great redemptive act.

She must be taught to watch the things that can take her too often or too far from community life. Here the author speaks of the "taint of materialism" so prevalent in her surroundings.

Today hospitals are truly big business in spite of the spirit of poverty of the nuns. The treasurer must still balance her budget. Fortunately, it is rare to find a Sister's hospital putting economics before charity. Nor do Sisters become hardened by seeing repeated suffering. Rather, it is more often the older Sisters of long experience who show the most tenderness and understanding of the suffering Mystical Body of Christ.

Many times in this valuable little book, Father Leclercq stresses the thesis of the Vatican Fathers that prayer precedes action. His agreement with the Fathers, who say contemplative prayer is not only compatible with active service but even an absolute ingredient of the Sister's spirituality, is implicit throughout his discussion of the subject matter. He states that the Religious are responsible for the spirit of the hospital in that:

As soon as he crosses the

threshold of the religious hospital the sick person should be aware of the atmosphere of Christian charity, which thinks only of his good. To the degree that the nuns there are full of love for the sick and wish to help them, the sick will remember the hospital as a place of light and love and warm-heartedness. . . The Sister must bring peace to the sick person.

No need to theorize on suffering; her manner shows her compassion. So many, even Christians, avoid preparing the very sick for death — for fear of upsetting him. The Sister, always close to death, will not neglect the in-

## Diocese TV In Color

"The Church And The World Today," weekly television presentation of the Diocese, will open its winter season in color.

The first color broadcast of the program, which appears each Sunday at 11 A.M. over Channel 7, WCKT-TV, in Miami, will be aired Aug. 20. It will feature the first of a series of five Insight productions of the Paulist Fathers.

Future broadcast of "The Church And The World Today" will include original productions by the Diocesan Radio-TV Commission.

The Aug. 20 show will mark the first regular color broadcasts of the Diocese on Ch. 7 - WCKT.

## Cardinal Will Visit Boys Town

BOYS TOWN, Neb. (NC) — Paolo Cardinal Marella, archpriest of St. Peter's basilica in Rome, will celebrate Mass here on Aug. 28 to mark the 50th anniversary of the founding of Father Flanagan's Home for Boys.

jection to relieve the pain but will also and more importantly, direct the dying soul to the Father of all mercy. This, in turn, brings us back to our first impression: that of encountering Christ in the sufferer and giving him Christ's own love.

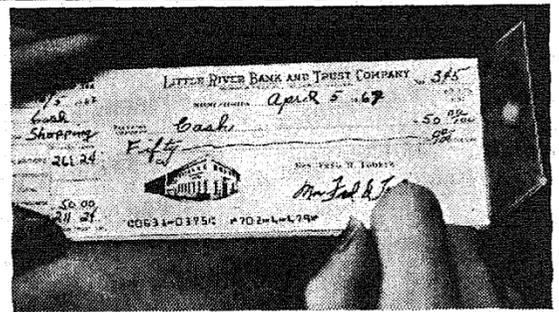
The author dwells considerably on the spirit of cooperation between the nuns and their co-workers — doctors, nurses, other lay persons — and with one another. Since the spirit of the hospital depends on the nuns, they must be willing to yield to the greater knowledge of medical advisors and seculars of more experience in certain fields. Moreover, older Sisters must not hesitate to entrust executive functions to younger or better prepared Sisters.

For the Sister who is actually nursing, this is an admirable book. But, as the author remarked, there are many hospital Sisters who have no direct contact with the sick. Perhaps eventually, Father Leclercq may write a book for those Sisters carrying the heavy burden of administration, and other essential work (behind the scene labors, i.e. laboratory, X-ray, pharmacy, house-keeping, school of nursing, etc.) in order to keep hospitals alive with the effective, vibrant spirit of Christ's concern for the sick. They too "look at the shining star of the nobility of their profession", but how many clouds shut it from their sight!

This work, then, is more than adequate in its depth of understanding of the dichotomy of spirituality and reality that might exist in the Nursing Sister's self-concept.

If read carefully, Father Leclercq's words should help the Nursing Sister to (1) realize that nursing the sick is the form of Christ's charity through which she will best bear witness to Him and (2) to dialogue better about the problems and concerns of the Nursing Sister and her place in the Church in the modern world.

By Sister John Christopher, O.S.F. St. Francis Hospital



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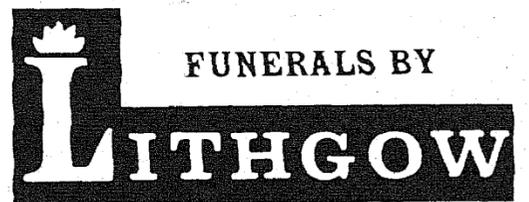
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# 'Modern Millie' Dissected; Found Pert, Spoofy And...

By JAMES W. ARNOLD  
**Q.** How come you waited so long to see "Thoroughly Modern Millie"?

**A.** It's a nice entertaining movie. Usually I'm depressed, and I had to wait for a nice entertaining mood. It comes over me only a couple times a year.

**Q.** Critics don't usually like Julie Andrews films.

**A.** Well, Pauline Kael called her Miss Goody-Two-Shoes, whatever that means. The truth is that Julie has always been a spicy and raucous personality (Guinevere in "Camelot" was written for her by somebody who really knew her), and it was just that saucy edge that saved "Mary Poppins" and "Sound of Music."

**Q.** "Millie" is tart and sophisticated, then?

**A.** As worldly as a banana split. But Julie is much more like the old Broadway Julie, prancing and joshing and vamping around. They leave the sweetness bit to Mary Tyler Moore, and play it for laughs.

**Q.** What's the ideal audience for this film?

**A.** Women, from 10 to 100, preferably if they've had two martinis. They shouldn't be in a demanding mood. That sounds like a knock, but it's just a fact. First, it's a feminine story, about a small-town girl trying to be a flapper, find a husband and avoid Evil in the big city. It's produced by Ross Hunter, noted for his lavishly gowned soap operas and Doris Day comedies, and it spoofs the frothy style of the 1920's — style in fashions, morals, decor, high society, music and movies, idealized heroes and heroines. The chief males

(James Fox and John Gavin) are, in fact, presented as comic stereotypes of boy friends seen from a girl's point of view.

**Q.** Men won't like them?

**A.** You apparently have not seen Julie, Miss Moore and Carol Channing lately. Not to mention Beatrice Lillie (a villainess given to exclaiming "Oh, pook!"), for those with a taste for the bizarre. Nor do you recall just how cute the girls of the '20's were. But the fellows will just have to be in an ice-cream parlor frame-of-mind.

**Q.** Nothing here for the tough-minded?

**A.** The trouble is the content. The satire stays on a pleasant but simple-minded level. Too much is corny without being funny, perhaps because it isn't stylized or outrageous enough, like "Batman" or "The Boy Friend" (which Hunter saw Julie in and wanted to make but couldn't). It's one thing to state a recognized cliché, another to give it wit and point. "Millie" is a close relative not only to "The Boy Friend" but to such campy exercises as "Those Magnificent Men" and "The Great Race." But it doesn't have the same kind of pow. It's like a refined and polished senior review at a bright girls' college.

**Q.** I gather it's not dangerous to morals.

**A.** Aside from the fact that everyone is in constant danger of being whisked off into the White Slave trade, "Millie" is so spotless it makes the White Knight look like last week's laundry. In this film, female liberation means being shot out of a cannon, and an orgy is Miss Channing's singing "Jazz Baby"

in a solid diamond dress.

**Q.** Quickly now, what are the best moments?

**A.** Oddly, for all the cinematic, Miss Channing's big-eyed talent and personality, even with relatively brief exposure, steal the show. Her voice, I've decided, sounds like a hi-fi set with static. I also liked Fox's acrobatics on the skyscraper (always a tingling bit even if it's spoofed), and there is a running gag about an aged elevator that won't run unless you dance on it. Just when it seems to be getting tedious, the Chinese villains use it for an oriental soft shoe duet.



SCENE from Ross Hunter's musical, "Thoroughly Modern Millie" starring JULIE ANDREWS. Strickly the flapper she prepares to go for a spin in a 1923 biplane.

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

### 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 p.m. (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)—Forty Pounds of Trouble (Adults, Adol.)  
 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)

### SUNDAY, AUGUST 20

10:30 a.m. (2)—The Road to Denver (No Classification)  
 12 Noon (7)—Venus Meets the Son of Hercules (No Classification)  
 12:30 p.m. (4)—Strangers on a Train (Morally Unobjectionable In Part For All)  
**REASON:** Reflects the acceptability of Divorce.  
 1:30 p.m. (7)—Yellowneck (No Classification)  
 2 p.m. (12)—Air Force (Adults, Adol.)  
 2:30 p.m. (10)—Footsteps in the Dark (Adults, Adol.)  
 3 p.m. (7)—Mr. Roberts (No Classification)  
 9 p.m. (10-12)—Return of the Gunfighter (No Classification)  
 11:15 p.m. (11)—Silver Dollar (No Classification)  
 11:30 p.m. (4)—Ten North Frederick (Morally Unobjectionable For Adults)  
 11:30 p.m. (5)—Raton Pass (Morally Unobjectionable In Part For All)  
**REASON:** Low moral tone.  
 11:30 p.m. (7)—The Wrong Man (Family)  
 11:30 p.m. (12)—Arsenic and Old Lace (Adults, Adol.)  
 12:45 a.m. (10)—Angel With a Trumpet (Morally Unobjectionable In Part For All)  
**REASON:** Suicide sympathetically portrayed; tends to condone immoral actions.

### MONDAY, AUGUST 21

9 a.m. (7)—Laughing Anne (Morally Unobjectionable In Part For All)  
**REASON:** Tends to condone immoral actions; excessive brutality.  
 4:30 p.m. (4)—Mission Over Korea (Family)  
 6 p.m. (10)—Fury at Furnace Creek (Family)  
 11:15 p.m. (11)—Steel Against the Sky (Family)

### TUESDAY, AUGUST 22

9 a.m. (7)—Blackmail (Adults, Adol.)  
 4:30 p.m. (4)—She's Working Her Way Through College (Morally Unobjectionable In Part For All)

### WEDNESDAY, AUGUST 23

9 a.m. (7)—The Mighty McGurk (Family)  
 4:30 p.m. (4)—The Lodger (Adults, Adol.)  
 6 p.m. (10)—Star in the Dust (Adults, Adol.)  
 8 p.m. (10-12)—Sodom and Gomorrah (Morally Unobjectionable In Part For All)  
**REASON:** The Old Testament biblical story of Lot and his wife is presented against the pagan and demoralizing background of ancient Sodom and Gomorrah. While granting the validity of the theme, the treatment resorts to excessive sensuality in costuming, dancing and situations. These negative elements tend to destroy the spiritual value of the film.  
 11:15 p.m. (11)—Three Men on a Horse (Morally Unobjectionable In Part For All)  
 12:30 a.m. (4)—Tower of London (Adults, Adol.)

### THURSDAY, AUGUST 24

9 a.m. (7)—Code Two (Family)  
 4:30 p.m. (4)—Jack McCall, Desperado (Adults, Adol.)  
 6 p.m. (10)—Escape to Glory (Adults, Adol.)  
 9 p.m. (4)—Kings Go Forth (Adults, Adol.)  
 11:15 p.m. (11)—Too Young To Know (Adults, Adol.)  
 12:30 a.m. (4)—The Blue Dahlia (Adults, Adol.)

### FRIDAY, AUGUST 25

9 a.m. (7)—Free For All (Family)  
 4:30 p.m. (4)—Let's Face It (Morally Unobjectionable In Part For All)  
**REASON:** Suggestive lines and situations.  
 7 p.m. (10)—Moby Dick (Family)  
 7:30 p.m. (7)—The Perils of Charly Jones (No Classification)

### SATURDAY, AUGUST 25

1 p.m. (7)—The Monster (Adults, Adol.)  
 1:30 p.m. (11)—Task Force (Family)  
 2 p.m. (4)—The Spider (Adults, Adol.)  
 2:30 p.m. (12)—Santa Fe Trail (Family)  
 3:30 p.m. (4)—Ramar and the Hidden Terror (No Classification)  
 9 p.m. (2-7)—Black Orchid (Family)  
 11 p.m. (10)—Outcast of the Islands (Suggestive sequences)

### SUNDAY, AUGUST 26

11:15 p.m. (11)—Torrid Zone (morally Unobjectionable In Part For All)  
**REASON:** Suggestive and double-meaning dialogue; lustful situations.  
 11:15 p.m. (12)—White Heat (Morally Unobjectionable In Part For All)  
**REASON:** Methods of crime minutely detailed. Suggestive situations. Excessive brutality.  
 11:30 p.m. (2)—All the Young Men (No Classification)  
 1 a.m. (4)—The Spider (Adults, Adol.)  
 1 a.m. (10)—Captive Wild Woman (Morally Unobjectionable In Part For All)  
**REASON:** Unobjectionable in its allusions to sex and its horror synthesis.  
 2:35 a.m. (10)—The Dragon Murder Case (No Classification) We're Only Human (Adults, Adol.) Shadows on the Stairs (No Classification)

## TV CATHOLIC PROGRAMS IN DIOCESE

### 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; Snow In Summer. Program host: Father Ellwood Kieser, C.S.P.  
**MASS FOR SHUT-INS**—Ch. 10, WISW-TV.

2 P.M.  
**PANEL DISCUSSION**—Ch. 5 WEAT-TV—"Home On The Rocks".

### RADIO (Sunday)

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

8 A.M.  
**THE SACRED HEART PROGRAM**—WHEV 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 — Third in a four-part series on: What Has Christianity To Say To Modern Man? Today's discussion topic: Who Is Christ For Us

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

**HOUR OF ST. FRANCIS**—WHEW, 1600 Kc. My Son Will Walk.

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**—WGFS-FM 96.3

8:45 A.M.  
**THE HOUR OF ST. FRANCIS**—WJCM (repeating, 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).

**THE HOUR OF THE CRUCIFIED**—WIRA, 140 Kc. (Fort Pierce)

**THE HOUR OF ST. FRANCIS**—WNOC (Naples). Same as 8:45 p.m.

**THE HOUR OF THE CRUCIFIED**—WWIL, 1580 Kc. (Fort Lauderdale)

**CATHOLIC NEWS**—WGFS, 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**—WGFS, 96.3 FM—rebroadcast of TV program. Show will continue uninterrupted on radio.

**THE HOUR OF ST. FRANCIS**—WKAT 1350 Kc. Home For The Heart.

## This Week's Film Ratings

The following are the titles of the films reviewed this week by the National Catholic Office for Motion Pictures.

**CLASS A, SECTION III (Morally Unobjectionable for Adults)**  
 Happily Ever After  
 Rosie  
**CLASS B (Morally Unobjectionable In Part For All)**  
 It  
**OBJECTION—Unnecessary semi-nudity.**

10-Year Warr. Rheem Elec.  
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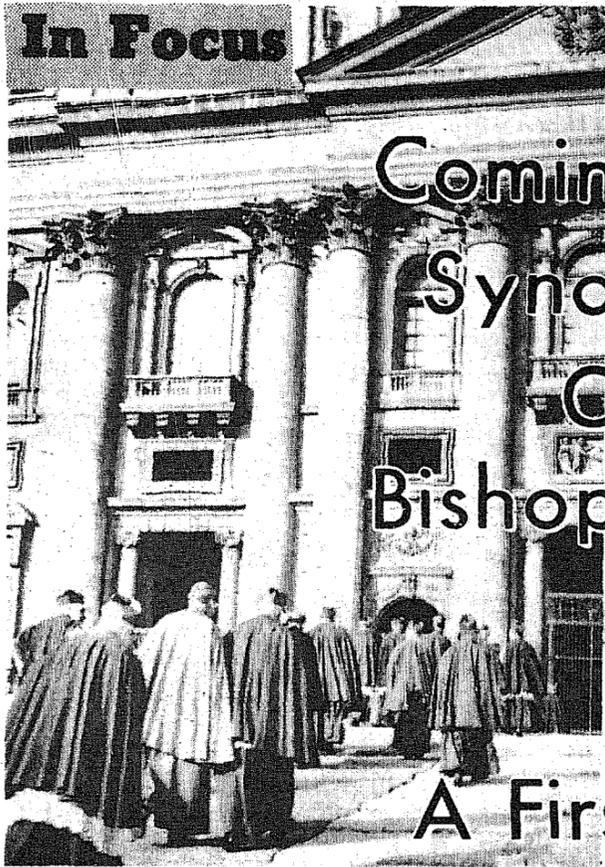
**TV**  
 ZENITH and RCA Portables to Deluxe Color  
**AMANA** AIR CONDITIONERS  
**MAYTAG** WASHERS  
 "Where The Smart Shoppers Buy"  
  
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# Coming Synod Of Bishops A First

By FATHER  
DAVID G. RUSSELL

There seems to be little in the press about the Synod of Bishops which will begin in Rome on Sept. 29, in spite of the fact that the Synod is a first. For the first time Bishops elected by the Bishops of various countries will sit down with the Pope to work on the many problems confronting the Church today.

Perhaps one of the reasons that there has been little in the press is that it is difficult to foresee just how the Synod will work. Since the Synod is new, there is no base of comparison or precedent which would evoke certain expectations.

No doubt, a great deal of its success will depend on the Bishops themselves who participate in its meetings. Also a degree of its success will depend on how well the Synod acts as a means of communications between local

churches and the local administration of the Church.

Little is known about the agenda of the Synod. At this time it seems that the modern problems of faith will be given priority. For this we can all be thankful. A clear affirmation of the essentials will guide the Church in its search for new and meaningful expressions of Divine truth. Only men who have a clear vision of God can share that vision with men of their age. The Synod can here be of great assistance in focusing our sight on the heart of the message so that we may all become better messengers to the world.

**A DIFFERENCE**  
It might be helpful to remember that a Synod differs from an Ecumenical Council. A Council is made up of all the Bishops of the world with the Pope at their head. As such, it is the highest authority in the Church, as the dogmatic constitution on the Church from Vatican II points out. A council is a legislative and teaching au-

thority. The Synod, on the other hand, is only an advisory body to the Pope without any special legal power. The most it can do is make suggestions.

The doctrine of collegiality taught by Vatican II points out that all the Bishops of the world with the Pope as their head have supreme power in the Church. The Bishops act together as one body or college. The Synod is thus not collegial in the sense that it possesses the same power as the College of Bishops.

Yet since the Bishops participating in the Synod represent other Bishops throughout the world, it is an expression of all the Bishops, and thus of collegiality. Though the Synod does not enjoy the power of the College of Bishops, it is a sign or token of that college and of episcopal collegiality.

It is interesting to note that at the time the Holy Father established the Synod of Bishops the Vatican Council had not definitively formulated and approved its teaching on collegiality. The document which established the Synod contains no reference to the collegiality of the Bishops as formulated in the third chapter of the dogmatic constitution on the Church.

Since the Synod of Bishops is only an advisory body, it is in no way above the central administration or Roman Curia of the Church. For this reason there was little curial opposition to the Synod as it is established.

Some Bishops of the Council had hoped that the Synod would be a structure through which the collegial power of the Bishops could continue to exist to some degree when the Council was not in session. It is possible that in time the Synod might evolve or develop along such lines.

The Synod which opens in September is important. The Greeks had an old saying: The beginning is the half of everything. If the Synod gets off to a good start, we can look forward to a real contribution to the contemporary Church. For this we should all keep the Synod in our prayers.

(Dr. Moynihan is director of the Harvard-MIT Joint Center for Urban Affairs. He is a former Assistant Secretary of Labor and the author of the now famous report, "The Negro Family: The Case for National Action." This article is reprinted with the permission of Newsday.)

By DANIEL P. MOYNIHAN  
The description of New York in 1963 could be of Newark or Detroit, or of a dozen other American cities in which violence has raged in the streets this summer. But it describes the aftermath of the great Civil War draft riots in which the Irish masses of the city exploded in blind fury at what they perceived to be the injustices of the society in which they found themselves.

The nation was then in the midst of the great crisis of slavery. We are now in the midst of another moment of maximum danger that has evolved from our failure fully to resolve that first crisis, and our unwillingness to see that this second one was developing in an urban setting for which the attitudes and to some degree the machinery of American government are desperately ill-suited.

The streets of the Negro slums contain the wreckage of a generation of good intentions on the part of American liberals, and good people generally, who have foreseen this outcome, or at least insisted on the urgency of the problems which we must suppose have led to it. Many of our proudest achievements are a ruin as well.

Liberals, to be sure, are not the only people in America who have been hurt and damaged by the violence of this summer. But they, and the poor themselves, are the only ones who deserve much consideration. The racists and reactionaries and so-called conservatives in Congress, the shrewd careerists in the administration who have learned so well how to get along with them while keeping up appearances, and the great indifferent American mass that wanted it that way: for them there need be no sympathy.

**'NOTHING LEARNED'**

When one reads Congressman Mahon of Texas, chairman of the House Appropriations Committee, describing Mayor Cavanagh of Detroit, as "this arrogant man" for daring to



suggest, just as he did after the State of the Union message last January, that the federal government was not facing up to the needs of our cities, it becomes clear that the leaders of Congress have not only learned nothing from their failure, but that neither do they propose to forgive anyone who arned them against it. They had all but destroyed the legislative program of John F. Kennedy when he was murdered, and only thereafter relented somewhat.

Now that American cities are being assaulted one after another across the land, they appear to have decided against any further display of weakness. These are familiar men in history. They are the ones who lose wars, waste opportunities, squander time and destroy civilizations.

They will commonly do so, while invoking Mahon's principles of "discipline, self respect . . . law and order." Yet it is not ordained that they should prevail, and in the great crisis of the American past they have not. Whether they shall do so now is the issue before the nation.

By DAVID GARINO

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(Second Of Two Articles)

HAZELTON, Iowa — Some 50 Amish children were involved in the school dispute here. The controversy's significance, however, extends not only to the nation's 52,000 Amish but to all parents and the other 6,700,000 other pupils attending non-public schools.

Elsewhere — Pennsylvania, Ohio and Michigan especially — authorities have encountered Amish who don't abide by educational statutes. And the problem may become more widespread if states insist on carrying out the letter of the law.

Figuring predominantly now is the case of a Kansas farmer who was fined for disobeying the state law requiring all children between 7 and 17 to attend school regularly. The Amishman, Leroy Garber, had sent his daughter through eight grades of a public school, but maintained that further formal education would put her in a "worldly atmosphere."

His daughter, however, took a high school correspondence course and a vocational class. The Kansas Supreme Court upheld Garber's conviction, rejecting his contention that the law interfered with his daughter's freedom of worship.

The American Civil Liberties Union recently asked the U.S. Supreme Court to declare the Kansas statute unconstitutional; the Court has given no indication if it will hear the appeal.

A group of nationally known religious leaders and educators — the National Committee for Amish Religious Freedom — was organized to aid Garber. Numbered among its members are Father Robert Drinan, dean of the Boston College Law School, and William Bell, attorney for the Pennsylvania Catholic Welfare Conference.

The committee has expressed fears that the Amish will emigrate if their simple society is threatened. Already a group of Amishmen in Arkansas, sensing impending conflict with authorities, emigrated to a welcoming British Honduras. The sight of a mass exodus of Amish because they felt they couldn't practice their religion would be most ironic in light of this country's origins.

The Amish, descended from Swiss Anabaptist Jacob Ammann, had fled to the United States to escape religious persecution in Europe. The sense of martyrdom is deeply ingrained into their beliefs and traditions.

Supporters of the Amish put forth an impressive array of arguments, revolving mainly around religious liberty and parental rights.

The Amish should be allowed to follow the dictates of their consciences, some educators and clergymen contend. "Defense of our basic liberties, including religious liberty, has always meant defense of ideas and persons with whom we might disagree," Dr. Franklin Littell, president of Iowa Wesleyan College, points out. "The Amish case is of fundamental importance because they are so much different from the rest of us," he adds.

The crucial issue, according to Edward Murphy, law professor at the University of Notre Dame, is that the parents, and not the state, should be recognized as the primary educators of children.

The Amish controversy, therefore, raises a question broader than its educational aspect: What are the limits of parents' control over their children and when does the state's interest become so overriding that it must intervene? Obviously, parental sway over children isn't absolute: for example, parents can lose custody of their children if they mistreat them.

But certainly the state's right is not absolute either. If anything, American heritage and judicial rulings have tended to favor the individual. Nevertheless, the issue is far from resolved in this country and undoubtedly will be decided on a case-by-case basis.

**SHOW MUCH CONTROL**

The Amish situation also brings up the question of how much control the state should exercise over parochial schools, especially considering that non-public schools are designed to supply educational diversity. Will the state impinge upon the diversity by setting very specific standards?

College preparatory high schools in Iowa have complained about the state's minimum standards set for prescribing vocational courses which they feel do not coincide with their aims.

The qualifications of state officials to establish detailed guidelines is questioned by Donald Erickson, professor of education at the University of Chicago and a staunch supporter of the Amish: "Most educational practices have as much scientific evidence behind them as patent medicine and home remedies of a century ago. What is needed is more experimentation."

Like most social problems, the Amish controversy is extremely complex. For one thing, it is generally conceded that a democracy can require a certain amount of education for its citizens to function responsibly. But the knotty question is how much schooling.

The complexity of the dispute here was illustrated by the split between the American Civil Liberties Union and its Iowa affiliate: Officially the two groups were on opposite sides.

The ACLU board of directors, by a narrow one-vote margin, declared that the Amish should be allowed to conduct their own schools unless testing proved the education inadequate. The directors argued that parents' consciences "should not be overridden unless the state demonstrates that its requirements are essential to the preservation of the safety, health or welfare of the child."

The Iowa affiliate decided that the school law was not unconstitutional because the state has the right to set educational standards.

Although guidelines for deciding whether minorities should be accommodated are virtually nonexistent, the reasoning behind the recommendation of the Iowa study committee, appointed by Gov. Harold Hughes, provides valuable insights.

The committee, while defending the right of nonconformity based on religious principles, noted that nonconformity should not preclude "educational preparedness for a useful total life." The chairman, Episcopal Bishop Gordon Smith, explained that "a useful total life" refers to the Amish way of living. "We recognized that

there was another acceptable life for one. If they don't want to live the way them?"

**REASON AD**

Why indeed? One reason put forth for the children are not provided a more stressed that authorities have not "taught by non-certified teachers, health or welfare of the Amish child."

The contention that Amish children is challenged by John Hosteller, a University, himself a former Amish studies show defecting Amish men

And some Amish do defect. Hosteller and hide them from their parents. Hosteller emphasizes, absorption into should be voluntary and not

Prof. Erickson argues that Amish are not adequately prepared for life within the to be an Amishman, but it seems raise a person to be one," he comments.

A major difficulty in evaluating is that the Amish religion and way almost inseparable. Even some of a tinge of praise, that "The Amish

In upholding Garber's conviction adopted a most narrow definition stated: "Religious liberty includes a limited right to act." The court found a dance law did not interfere with and believe.

What the court overlooked was the Amish from worshipping, as in ship" this does not mean they can principles. Amish religious duties require worldliness."

Freedom, of course, is not unlimited if the rights of others are affected. It is that the guarantee of free speech "Fire!" in a crowded theater. The pose no threat to society.

Also, since evidence demonstrated have been harmed is noticeably difficult to justify. Before parents are curbed, certainly persuasive pro

Other states will have to confront be tossed into the melting pot. Amish from educational statutes. advantages, besides its major attributes are respected.

# s, The 'Under Class' And The '67 Riots



The outcome is likely to be determined now by persons of good will — who actively desire to see American society continue to succeed, who accept the fact that it has in ways failed and realize that only great and costly effort can reverse the course of events.

We liberals must enquire into the sources of our own failure, for surely we have not succeeded in bringing the nation along with us. It is not only useless and tasteless to get into a name-calling contest with our presumed opponents; it's also a sure way to avoid facing the possibility that we have some explaining to do about the sources of the present crisis.

We ourselves have lost battles and opportunities, and with time growing short, we would do well to ask "why?"

First, in our concern to protect the good name of the poor, especially perhaps the Negro poor, we have entangled ourselves in positions that have had the effect of preventing effective action to help them.

Second, in our eagerness to see some progress made we have

been all too willing to accept the pathetically underfinanced programs which have normally emerged from Congress, and then to oversell them both to ourselves and those they are designed to aid.

Third, in our desire to maintain public confidence in such programs, we have tended to avoid evidence of poor results, and in particular have paid too little heed to the limited capacities of government to bring about social change.

These failings have been accompanied, moreover, by a formidable capacity for explaining them away.

In the aftermath of the Newark riots one could already detect our self-defense system at work. Newark, we were beginning to say, was after all a backward city, doubtless run by the Mafia. Unemployment was high. The mayor was fighting with the poverty program. The police were brutal and corrupt. Newark, we were almost saying, deserved a riot. But Detroit... what have we to say after Detroit?

### 'HAD EVERYTHING'

Detroit had everything the Great Society could wish for a municipality; a splendid mayor and a fine governor. A high paying and, thanks to fiscal policies of the national government, a booming industry, civilized by and associated with the hands-down leading trade union of the world.

Moreover, it was a city whose Negro residents had every reason to be proud of the position they held in the economy and government of the area. Two able and promising Negro Congressmen are from Detroit. Relations between the Negro community and City Hall could hardly have been better. Detroit Negroes held powerful positions throughout the city administration, and to cap matters, the city was equipped with the very model of a summer task force, with a solid program and a 24-hour watch to avert violence.

How then could Detroit riot? The answer lies in the question "Who rioted?" The rioting was begun and probably largely continued by young persons sociologists would describe as an urban under class. They happen in this case to Negro and American, yet their counterparts are to be found in the slums and in the literature of nations throughout the Western world.

Marx despaired of getting any help for his revolution from persons whose main impulses seemed to be so destructive, both to themselves and the society around them.

Most agree that the life of this stratum of society is profoundly different from that of most working people, and certainly most middle class people. As one middle-aged Negro declared on television, at the height of the Detroit disturbances, "You don't see a family man out here." He may or may not have been right about that moment, but his understanding was sound: violent and criminal behavior set this group apart from the rest of society.

Where did this under class come from? How did it form? There does not seem to be any satisfactory answer, save that something like it has always been present in most cities in America, and that there are reasonably good signs by which to detect it. The Children's Aid Society of New York had foreseen the formation of such a class among the Catholic immigrants of the city, and indeed was formed to help the wretched young people — orphans and foundlings — involved. Their first annual report, dated 1854, said:

"It should be remembered that there are no dangers to the value of property or to the permanency of our institutions so

great as those from the existence of such a class of vagabond, ignorant, and ungoverned children. This dangerous class has not begun to show itself as it will in 8 or 10 years when these boys and girls are matured. Those who were too negligent or too selfish to notice them as children will be fully aware of them as men. They will poison society. They will perhaps be embittered at the wealth and the luxuries they never share. Then let society beware, when the outcast, vicious, reckless multitude of New York boys, swarming now in every foul alley and low street come to know their power and use it.

A decade or so ago we began to detect the formation of a Negro version of this class, growing up in our northern cities. Just as certain, we did little or nothing about it.

The basic conditions that would appear necessary for the formation of such a class have clearly existed in our cities for a generation now. First, and uppermost, is unemployment. The Depression has never ended for the slum Negro.

To unemployment, add low wages, add miserable housing, add vicious and pervasive forms of racial discrimination, compound it all with an essentially destructive welfare system and a social scientist would have every ground on which to predict violence in this violent country. Moreover, there were many specific warnings.

1. The increase in welfare dependency. Something like six out of every ten Negro youths reaching 18 has at some time been supported by the Federal Aid to Dependent Children program.

2. The increase in certain types of crime. For the crimes of burglary, larceny and auto theft, the Negro crime rate increased 33% between 1960 and 1965. White rates also increased, but not as much.

3. The missing men in the census count. At least three years ago we began to realize that the number of Negro males enumerated in the 1960 census was far fewer than it should have been. We now know that altogether we miss 10% of the Negro population, with a much higher loss rate in young adult males. Something like one male in six had in effect simply dropped out of organized society.

4. Educational failure. For five years or more, we have known that Negro children were doing very badly even in schools that would have to be described as quite good. For some time we have known that the net results, the failure rate of Selective Service examinations, were near horrendous: until recently, something like 56% of Negro youth called up for the draft have been failing the mental test — a sixth grade examination.

5. The steady deterioration of family structure in low-income neighborhoods. Probably not more than a third of the children of low-income Negro families now reach 18 having lived all their life with both parents.

This last point is often misunderstood. Probably the best available evidence we have of the increase or decrease in the size of lower class populations lies in the statistics about family life. Breakdown in family relations among poor persons is a pretty good clue that an under class is forming. Many persons — the more liberal a person is the more likely he will be to react this way — interpret the statement to mean that the plight of the poor is being blamed on the state of their families. In other words, that the poor are to blame for their troubles. But just the opposite is the truth: the state of the families is the best evidence of what is happening to the poor.

### EVIDENCE AVAILABLE

It happens that this evidence was available not only for the

nation, but specifically for Detroit. In 1966 the Detroit Urban League published a special study of "The Detroit Low-Income Negro Family," which summarized these developments in an urban area whose Negro population had grown in that half century from a few thousand to two-thirds of a million. The captions over the bar charts in the Urban League report portray the life of the Negro poor in a typical northern city:

"Nearly one-third of Detroit area non-whites under 18 live in broken homes (1960)... Almost one Detroit area non-white family out of five is headed by a woman (1960)... About 20% of Detroit area non-white females who were ever married are divorced or live apart from their husbands (1950-1960)... One out of seven persons in Detroit area non-white households are not members of the husband-wife-child family (1960)..."

In Detroit, the report continued, the non-white illegitimacy ratio rose from 138.0 per thousand live births in 1950 to 156.7 in 1957, to 228.4 in 1964. (In line with national trends, the white illegitimacy ratio during this period rose from 15.0 to 34.5, but for every two white illegitimate children born in the city, there were three non-white.)

In a 1965 study of low-income households in Detroit, Greenleigh Associates reported "24.9% of the Negro households reported out-of-wedlock children and only 4.0% of the white households did so... A common pattern found was for older children to be legitimate and younger children to be illegitimate."

It would be outrageous and unforgivable at this moment to pretend to understand more than we do, but we do know that these were signs of trouble coming. The Negro community was splitting: on the one hand, there was a large and growing reoup for whom progress was real and unmistakable. But, for another group, things were not working.

### WORSE OFF

Relatively they grew worse off, not just than white society, but worse off when compared with other Negroes.

Negro leaders have naturally and properly wished to draw attention to their great achievements and even greater potential. Trapped in their own decencies, liberals have agreed, and so in a hundred ways, great and small, the problem of the burgeoning urban lower class was concealed.

If there was delinquency in the slums, we told ourselves that well-to-do kids in the suburbs were just as unruly but were never brought to law. Which is not true, but which leaves everyone feeling better. If there are fatherless children in the slums, we told ourselves that white middle class fathers are never at home either. Which is true, but has nothing to do with the matter. It also, somehow, leaves those children in the slums, needing help and not getting it.

When the New Frontier began formulating its programs, they were designed for an essentially different class of person: the competent reasonably well motivated individual who happened to be out of work or out of skills, and who would surely take advantage of opportunities offered him. Our one crucial opportunity came with the major amendments to the welfare system in 1962, but we did nothing then but confirm the conventional wisdom that, for example, portrayed the typical mother requiring aid for dependent children as a West Virginia miner's widow. The system was enlarged somewhat, but not changed.

This summer, with something like one New York City child in five living on welfare, Dr. Mitchell Ginsberg of the Lindsay administration declared the system

"bankrupt." It was just as bankrupt five years ago, but somehow we could not, would not see it then.

There has been a massive loss of confidence on the part of Negroes as to white sincerity. Two years ago, during the rioting in Watts comedian Dick Gregory tried to help calm things. He was hot for his troubles, and told the young man who had done it, "All right, you shot me. Now go home." Two months ago at a Black Power rally in Washington Gregory was shouting over and again: "Watts was legal!"

Our programs might have far greater impact if only they had been of sufficient size. The amounts of money going to cities and to the poor increased, but in nothing like the amounts or for the purposes demanded by the situation.

### LITTLE NEW MONEY

Anyone who was involved with the establishment of the War on Poverty knows that it was put together by fiscal mirrors: scarcely a dribble of new money was involved. Even an element of fraud entered the picture: the Bureau of the Budget began calculating interstate highway funds as part of the financial aid going to cities.

Such money is of considerable aid to General Motors and the United Automobile Workers, and the Association of General Contractors, but as for the poor, the best that can be said for it is that it destroys a lot of bad housing.

Here again it was fear of, and after a point too sophisticated a knowledge of, the fiscal conservatism, as well as social complacency in the Congress that held us back, that even somehow kept us from telling ourselves the truth.

Huge-sounding bills were passed, but mini-appropriations followed, and after a point both ends of Pennsylvania Avenue were cooperating in this process. Instead of taking what we could get, but insisting that it was not enough, liberals both within and without the administration gave in to an orgy of tub thumping.

It does not follow that we raised hopes out of all proportion to our capacity to deliver on our promises, but if we did, and we must have, we have only ourselves to blame.

Ourselves and the federal bureaucracy. Somehow liberals have been unable to acquire from life what conservatives seem to be endowed with at birth, namely a healthy skepticism of the powers of government agencies to do good.

The American national government is a superb instrument for redistributing power and wealth in our society. One person in ten in the United States, for example, now gets a Social Security check every month. But as an instrument for providing services, especially to urban lower class Negroes, it is a highly unreliable device.

The more programs, the less impact. The 1966 White House conference "to fulfill these rights" produced a hundred pages of recommendations, which meant that the conference was a failure and a disaster. If it had produced three recommendations, it might have been a success. I will propose three.

First. The United States government must become the employer of last resort, so that anyone looking for work and not finding it is automatically given a job. Put to work. If this is done stupidly it will turn out to be a WPA, but with just a little administrative energy it can be worked out that such jobs will be distributed throughout the labor market, so that in fact they are not visible as such. The government must see to it that everyone looking for work finds work,

(Continued on Page 28)

des our scientific, technological we do, why should we make

### ANCED

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BELOW OLYMPUS By Interlandi



"Listen, since we humans have made such a mess of things, why don't you start all over again?"

SUM AND SUBSTANCE

Calls Human Factor Primary In Vietnam

By FATHER JOHN B. SHEERIN

When U Thant delivered his address to the Quakers on "The United Nations and the Human Factor" he made a very important point. He asked the audience to think of world conflicts in terms of the people involved rather than in terms of national interests or of particular ideologies.

Hundreds of thousands of men were killed in the first World War in the name of ideologies. The United States, for instance, entered the war under the boast that it was fighting to make the world safe for democracy.

Today we are said to be in Vietnam in order to save Asia from Communism. U Thant's theme was that we should think of the Vietnam conflict in terms of the human persons victimized by the war rather than to talk about it in terms of democracy and Communism.

The daily press did not seem to pay much attention to this part of U Thant's address. Perhaps the reason was that it was preoccupied with racial riots. Yet this primacy of the person is a terribly important theme and one that, I believe is essentially biblical.

When the good Samaritan, for instance, helped the Jew who had been beaten and left half-dead on the Jericho road, he did so not because of a Samaritan ideology but because of the humanity of the wounded victim of the robbers.

This primacy of the person reaches exalted heights in Christ's words, "Whatever you do unto these the least of my brethren, you do unto me." The human person, suffering pain or poverty or other privation, is in some mystical sense Christ Himself.

I think Pope Paul had this in mind when he said at the UN: "No more war, no, never again." There are those who say that this is not to be taken too literally and that his words should be interpreted in the context in which he refers to the possibility of a just war.

Yes, in the abstract it is possible to discuss the theory of a just war but I think Pope Paul felt that a just war is impossible today because of what war means for the human person. How can there be a nuclear war that does not kill hundreds of thousands of innocent non-combatants? How can there be a guerrilla war, as in Vietnam, that does not wipe out thousands of non-combatants every week?

If we are going to speak of the Vietnam war in relation to Communists, we should speak of what might possibly happen to human persons under a Communist regime. But it is foolish to speak about war as a protection against Communism. The most elementary lesson we learn from the death of the early Christian martyrs is that you cannot kill an idea or a philosophy or an ideology.

This theme of the primacy of the human person emerged clearly at the Vatican Council in the discussion of religious liberty. There was a time when truth was said to have the primacy over error and that religious error had no rights.

Thus, Catholic theologians justified in former times the suppression of religious liberty, when it expressed itself in the form of what Catholics considered to be heresy. At the council, however, the bishops affirmed that the human person is the prime consideration and that every person is free to express his religious beliefs privately and publicly even though those beliefs are totally in error. It is not the ideology but the person that counts.

U Thant alluded in his talk to the importance of the human factor and he reminded the audience that the Charter of the United Nations begins, "We the peoples of the United Nations" whereas the covenant of the old League of Nations opened with the words, "The High Contracting Parties." The High Contracting Parties were the governments. It is the will of the people that must be felt in the UN. It is their interests that must be protected.

I was deeply impressed when I heard U Thant speak of the human factor, that night in the Greensboro auditorium. In a similar way I was profoundly impressed when I read Bishop Sheen's plea to President Johnson: he asked the President to withdraw our forces from Vietnam "in the name of God who bade us love our neighbor with our whole heart and soul and mind."

'We Must Think Big To Cure Slum Evils'

THE YARDSTICK

By MSGR. GEORGE G. HIGGINS

A solid week-end of reading diagnoses and proposed remedies or cures for the recent wave of riots in several of our major cities has left this writer numb and, frankly, rather frightened.

The riots themselves were bad enough, but the lack of anything like a viable consensus among the experts — in or out of the Congress — as to where we go from here and how we ought to go about getting there is, in some ways, even more disturbing.

In the face of this disconcerting lack of consensus about our future course of action, the National Catholic Reporter can see only one way out, and that's for the churches and synagogues of the nation to "commit themselves together to raising a sum on the order of one billion dollars, the entire amount to be raised or pledged in one year, and all of it to be devoted, in alliance with government but independently of it, to the most effective and fundamental means of restructuring our society."

Surely there is much to be said for this dramatic proposal as a symbolic gesture of repentant concern on the part of organized religion, but unfortunately it would only be a drop in the bucket. For that matter, even a domestic Marshall Plan, as advocated by Vice President Humphrey and seconded by Senator Robert Kennedy and other public figures, would hardly scratch the surface of the problem confronting our major urban centers.

We will have to think much bigger than that if we are ever going to get the job done. The total cost of the Marshall Plan, if my memory serves me correctly, was somewhere in the neighborhood of \$20 billion. I am

afraid it will cost significantly more than that to solve the current crisis here at home.

This is not to suggest, of course, that dollars alone will do the job. But there is no use pretending that we can clean up the slums and rebuild the cities of America without the expenditure of vast sums of money.

If the churches and synagogues can raise a sinking fund on the order of \$1 billion, more power to them. But I would respectfully disagree with my good friend, Robert Hoyt, Editor of NCR, when he says that this is the only way of the current impasse.

Mr. Hoyt argues that "the power of persuasion has reached its limits," meaning by this, I take it, that there is nothing that can be done — at least in the short run — to create a national consensus in favor of an adequate domestic Marshall Plan. He may be right, but I hope he is wrong, for unless such a consensus can be developed within the reasonably near future, I am afraid we have had it.

James Reston of the New York Times is somewhat more hopeful than Mr. Hoyt about the possibility of moving the nation off dead center. He thinks it's possible that "the leadership in private life" will once again rally the public — as it did in the case of the original Marshall Plan — and force Washington to respond.

In other words, if I read

College Has 1st Layman As V.P.

JERSEY CITY, N.J.—(NC)—Francis J. Mertz is the first layman in the 94-year history of St. Peter's College here to be appointed a vice-president.



MSGR. HIGGINS

Mr. Reston correctly, he is not quite ready to admit that the power of persuasion has reached its limits. "The President and Congress," he says, "will assume the leadership when the public and particularly the business community shows that it generally wants the national effort in this direction. If businessmen respond to enlightened leaders such as David Rockefeller and Henry Ford II (both of whom belong to the newly formed Urban Coalition), the nation may yet make progress in this summer of discontent."

BUSINESS CAN HELP

Mr. Reston's emphasis on the crucial importance of the business community in helping to solve the current crisis is refreshing. Too often, in the past, we have thought of the power of persuasion on matters of this kind as residing primarily, if not exclusively, in the churches and synagogues and have not given enough attention to the power of persuasion that private citizens and groups of citizens can and should and must exercise within their own ranks, first of all, and then in the political arena.

As one who has had a bit of experience in representing institutional church bodies in the public arena — and, more specifically, before Congressional committees — I don't

put too much stock in the power of persuasion exercised by the religious Establishment when it speaks out on matters of public policy.

To be sure, the churches and synagogues have a role to play in helping to form public opinion on these matters, but normally their effectiveness, for better or for worse, is somewhat limited.

Prominent churchmen, singly and jointly, have made significant public statements on the current crisis, and no doubt will continue to do so from time to time in the future. The Congress will listen to them respectfully, but, unless I am badly mistaken, it will listen much more attentively to the organized business community and to other influential economic groups in our society.

Let's hope, then, that the leading business organizations of this country will speak up without delay and that their Catholic members will prod them into saying the right thing.

If this is the age of the laity in the Church, let the layman begin to act on his own initiative where it counts the most, namely, in his own occupational and political milieu. When it comes to getting action in the public domain, the layman is the professional, whereas bishops and priests are the rankest sort of amateurs.

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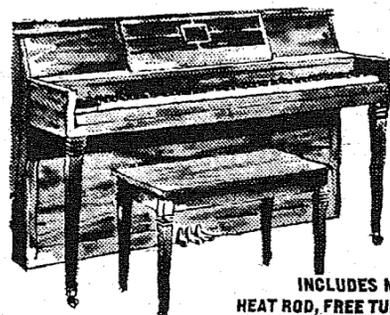
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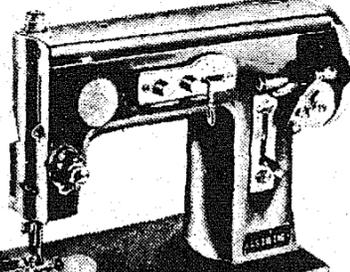
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# Is Regular Confession For Saints Or Sinners?

**NOW** -- *Christianity*

By **FATHER DAVID G. RUSSELL**  
It is possible that the practice of regular confession is falling off. The lines seem a little shorter, and the priest has a little more time to read his office while he sits in the box. At the same time, the numbers at the Communion rail are growing. Are people sinning less or just confessing less?

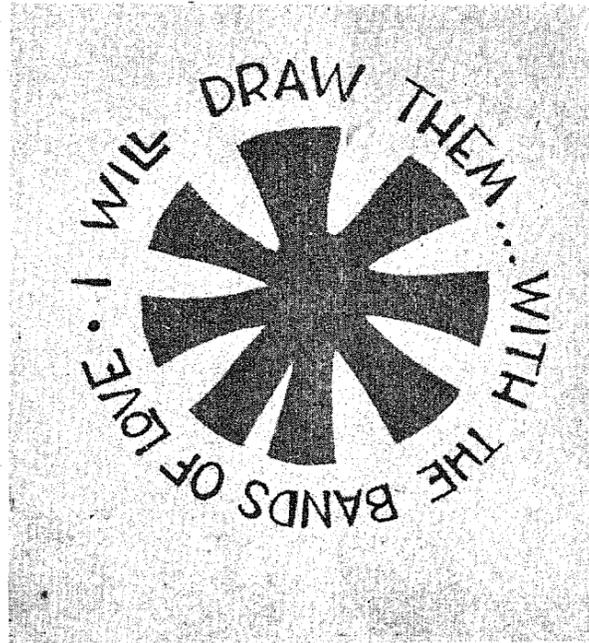
It has taken some time for many to convince themselves that if they were not guilty of mortal sin, they did not have to go to confession before receiving Holy Communion. Is it possible that because now people realize that they do not have to go to confession, they don't bother going? In our urge to get people to the Communion rail, have we undersold the value of regular confession?

Regular confession has never been fun. People tire of coming month after month and going through the same old story. Since there did not seem to be much progress, why go through the ordeal over and over?

Regular confession can have, of course, immense benefit. For one thing, it's a spot check. Just as in driving a long distance, we check our speedometer lest we tear up the road or poke along, we need to take spiritual inventory on a regular basis.

Regular confession sensitizes our conscience. If we ignore our faults, we forget our faults; then progress is impossible. We need to spot ourselves on the road map of life to make sure there are no detours. A dead conscience is a worthless conscience, and confession is spiritual respiration which revives our sense of right and wrong.

Making fruitful confessions is an art, and like all arts demands practice and imagination. Regular practice is needed so that we can get the drift or movement of our spiritual lives: are we standing still or going backwards? Imagination is necessary so that we do not get into a confessional rut. If we ask ourselves the same old questions, we are limiting



ourselves to the same old answers.

The man with an imaginative conscience spans areas which would otherwise be untouched. He is always turning over new soil so that new life might grow. He tunes chords which otherwise might be forgotten and thus turn flat.

All of us have a little pharisee in us because our consciences are not as probing as they might be. The pharisee is the man who feels that he is doing all right when in fact he is not. He feels he is doing fine because he has never really tested himself in all the areas of his moral life. Though he would not claim to be a saint, neither does he realize that there are many areas where there is still room for immense progress.

We are all a little tender when it comes to receiving criticism. Oh yes, if it is offered in the spirit of charity we welcome it — yet it hurts. And because it hurts we find it difficult to criticize ourselves in all honesty. Perhaps it is easier to become President of the United States than to be completely honest with ourselves.

The pharisee will run down the commandments and say that he did not do this or that. "Did I commit adultery?" Of course not. But the person with an imaginative conscience will not just ask himself whether he has been unfaithful, but whether he has been faithful. "Have I given myself generously to my spouse? Have I attempted to communicate, to open up in love? Do I live in my own little world? How long since I've taken my wife out to dinner or brought her a special little gift (when an occasion did not demand it)? What is my attitude when the toast is burnt or the coffee is not made? How long since I cooked my husband's favorite meal? Do I make an effort to be as cheerful with my partner when no one else

is around as when there is company?"

The person who does not go to confession regularly might never ask these questions. The person who goes to confession but has no imagination might equally be impoverished.

All we need do is start with the normal actions of a regular day, and ask ourselves what we could have done better, what relationship we could have improved. The man or woman who does this has little chance of being an unwitting Pharisee.

If we are confessing pretty much the same way as we did when we were a child, we know there is room for progress. Sister told us that certain things were wrong. The adult who is using that same set of questions could be in spiritual trouble.

It is not enough to be able to say, "I can go to confession because I know I committed this sin." We should also probe behind the action to the why and wherefore. What were the dispositions and attitudes? The sinful action may be gone, but does the attitude persist?

Confession is never easy. If we have failed, shame should not disappear. A healthy, though not morbid, sense of guilt is an ingredient of a beneficial confession. The person who confesses with a sense of pride because they have little petty faults, needs to examine their conscience with more imagination, with deeper probing.

## Prayer Of The Faithful 14th Sunday After Pentecost August 20, 1967

**CELEBRANT:** The Lord be with you.  
**PEOPLE:** And with your spirit.  
**CELEBRANT:** Conscious of the fact that our needs are as nothing when compared with the needs of some others, we pray for ourselves and for 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 rich nations of the world, that they may be prudent and generous in sharing their wealth with the underprivileged nations, we pray to the Lord.  
**PEOPLE:** Lord, have mercy.  
**LECTOR:** (3) For the poor nations of the world, that they may not seek to enrich themselves by war and the unjust expropriation of the property of others, we pray to the Lord.  
**PEOPLE:** Lord, have mercy.  
**LECTOR:** (4) For the poor of our own nation, that their needs may be met by private enterprise through full employment, we pray to the Lord.  
**PEOPLE:** Lord, have mercy.  
**LECTOR:** (5) For the region of South Florida, that it may continue to be spared the threat of tropical hurricanes, we pray to the Lord.  
**PEOPLE:** Lord, have mercy.  
**LECTOR:** (6) For all in this assembly of the People of God, that through our participation in this Holy Sacrifice we may be helped to become a true Christian community in our parish, we pray to the Lord.  
**PEOPLE:** Lord, have mercy.  
**CELEBRANT:** Almighty God, Eternal Father, may your generosity in permitting us to share in this sacred banquet be the model on which we base our own generosity to others. 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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## Leader Rallies K-C To 'Year Of Faith'

MONTREAL, Que. — (RNS)— Supreme Knight John W. McDevitt called on the 1,200,000 members of the Knights of Columbus to heed Pope Paul's "Year of Faith" proclamation by sponsoring public Masses at which there is a "formal testimony of our faith."

"It would be even more fitting," he told delegates at the Knights' 85th annual Supreme Council meeting here, "if such Masses could be made an ecumenical occasion whereby other Christians and other believers could join in our attestation of faith in a Divine Being and in our offer of public honor to Him."

**SET BY POPE**  
The Year of Faith was proclaimed by the Pope last February to commemorate the 19th centennial of the martyrdom of SS. Peter and Paul. At that time, the pontiff urged a revitalized profession of the Christian faith not only in the Catholic Church but in the whole world.

In keeping with the Pope's call, McDevitt also asked the Knights to participate in "ecumenical dialogue carried on within the guidelines of the local bishop." He observed that a "carefully conducted dialogue with other Christians generally broadens knowledge of one's faith and that of one's neighbor and strengthens the Christian faith of both."

Another testimony of faith, he said, would be "joint social action programs with other religious and civic groups to improve the community of the cooperation is based on religious and moral principles."

McDevitt pointed out that "this growth of faith within us can be achieved only if

we keep attuned to the spiritual orchestration of theological truth which is provided by the Pope and the bishops who are divinely constituted teachers within the Church."

**HITS 'INNOVATORS'**  
He criticized "innovators who seem to let their theological fancies run wild and chafe under any restraint or guidance placed on them by the Divine deposit of faith guarded so zealously by the Church for almost 20 centuries.

"They seem to regard all spiritual authority as an obstructing dam which curtails the river of thought. Actually authority is but a levee which prevents speculation from running riot and devastating the countryside of truth and sanity."

McDevitt went on to assert that "dangers to divine truth and relevance" come both from within and outside the Church, as well as from Communist nations, the "secularist pressures and the 'God is dead' philosophies which have infected our Western society."

He warned that these "dangers" demand of all Catholics "a sincere and effective profession of faith, and prayer and work to re-establish all Christians in the unity of the same faith."

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# What Is A Nervous Breakdown?

Two years ago a relative of mine suffered a nervous breakdown and is still in a mental institution. Now a friend of mine had one. She was never in mental institution but she does go to a psychiatrist. I hear this term so often but I simply cannot find any real meaning to it.

By JOHN J. KANE, PH. D.

It is not surprising that you are unable to find a really specific meaning for the term, nervous breakdown. There really isn't any. It is a popular term, perhaps more accurately, a courteous term. It is used by the average person to cover almost any kind of mental illness from a very simple neurosis to a full-blown psychosis, or what is usually termed, insanity.

Nervous breakdown can refer to almost any kind of neurotic or psychotic personality decompensation. It generally is used to describe anxiety, restlessness, depression and inability to concentrate. But as I already said it can and is extended popularly to almost any kind of mental illness.

The relative to whom you refer who has suffered a nervous breakdown and has been institutionalized for two years is very likely suffering from what is called psychosis. The word psychosis refers to a rather severe type of mental illness which may be functional or organic. The psychosis which is organic results from some kind of physical damage to the brain. This damage may be caused by a blow or by infections resulting from certain illnesses. Brain damage can scarcely be repaired, but its further spread can be controlled in certain cases.

## Schizophrenia Most Severe

The psychoses which are called functional cover schizophrenia, manic-depressive psychosis and paranoia. So far medical science has not discovered any organic basis for these conditions. Schizophrenia is probably the most severe and most difficult to treat, although great strides have been made, particularly as a result of the tranquilizers. The schizophrenic is sometimes called a split personality, and there are various types of it. Here it is enough to note that it does represent a rather severe retreat from reality and it is usually difficult to gain contact with the patient.

The manic-depressive psychosis is sometimes called circulatory because the patient goes through various phases of elation and depression. This, too, is a serious mental illness but hopes of recovery are somewhat better in most instances than in the case of schizophrenia. But in any single case, it is the function of the psychiatrist to determine just what the hopes of recovery are—and one simply cannot generalize.

Paranoia is a condition in which the patient suffers delusions of grandeur or delusion of persecution. Some believe that many paranoids never receive psychiatric attention. This is also true of certain other conditions but the rather acute stages of schizophrenia or the manic-depressive psychosis would certainly attract attention. But the paranoid is a highly logical individual and if you accept his first premises, he can rather readily mislead you.

Years ago I used to take my sociology classes to a mental hospital in the East. There the psychiatrist would discuss various types of mental illness and show us patients who were suffering from them. Incidentally, he believed that the exhibition of the patient woman in her forties, who had taken us up on the elevator, appeared on the stage. She answered all questions intelligently, had a bright smile and it began to appear to most of us that this woman could not possibly be a patient.

## Surprising Answer

Then the psychiatrist asked her "Are people putting glass in your food?" She turned to him and she said, "You know they are, doctor. I found some this morning". She was a good example of a paranoid who had delusions of persecution. In almost every other area of her life she seemed to be fairly well adjusted. But she had a persecution complex and was unable apparently to rid herself of it.

Outside of these, and this does not exhaust the list of psychoses, we come to less serious mental conditions known generally as neuroses or psychoneuroses. These take various forms. We have such things as acrophobia or the fear of high places, claustrophobia or fear of small places. The psychoneurotic is characterized by feelings of anxiety. The individual feels threatened, concerned about what's going to happen to him. In cases of these neuroses, institutionalization is not usually necessary, although again this is a decision for the physician to make.

Nevertheless, the public generally uses the term nervous breakdown to cover any of these conditions; and I think you can see how vastly different they can be. The reason for the use of the term is the unfortunate fear compounded by ignorance that most persons have of mental illness and the mentally ill.

While we have come a long way from the days when the public used to visit asylums in order to laugh at the antics of the mentally ill, we have by no means come far enough. We must understand that mental illness is a sickness just like any other illness such as pneumonia or a duodenal ulcer.

Statistically, about one out of every 10 Americans will spend some time in a mental institution as a patient. Therefore, it would be wise to learn more about mental disease, and particularly to learn about the kind of treatment afforded these unfortunate persons. A greater interest on the part of the American public would undoubtedly do a great deal to further research in the field of psychiatry and to provide better care and more money for care than we presently do.



## Committee OK's Bill Aiding Spanish-Speaking Students

WASHINGTON (NC) — Children in poor Spanish-speaking families — whose education has proved difficult for public school officials in the Southwest and a number of Northern cities — will get a measure of federal help if a bill just approved by the Senate Labor Subcommittee becomes law.

The bill was described by its sponsor, subcommittee chairman Sen. Ralph Yarborough of Texas, as "the first bilingual education bill ever to be approved in the Congress."

The measure authorizes \$30 million over the next

three years for grants to school districts to meet the special needs of "students from Spanish-speaking backgrounds" in schools which have a large proportion of children from low-income families.

It also authorizes \$11 million for the next year to help train teachers for these students.

Yarborough said most of the aid would go to school districts in Texas, California, Arizona, New Mexico and Florida and in New York City, Chicago and northern New Jersey.

## Tax Men Rule On Charity

NEW YORK (NC) — The Internal Revenue Service has issued new guidelines for taxpayers in an attempt to clarify its policy on the purchase of tickets for fund-raising charitable events.

The guidelines are being issued, the service said, because requirements for deductibility were frequently

misunderstood, resulting in increased erroneous claims on tax returns.

"A payment made to a qualified charitable organization for admission to a show, banquet, charity ball and so forth," the revenue service said, "can qualify as a deductible gift only to the extent that it can be shown that it exceeds the fair mar-

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# WOMEN ON THE MOVE

## Two Women Helping Plan Lay Apostolate Congress

VATICAN CITY (NC)—Two women, one Australian and the other American, are



ALMA HERGER

lending a very effective hand in preparing for the third International Congress of the Lay Apostolate which opens in Rome Oct. 11.

They are Rosemary Goldie of Sydney, Australia, and Alma Herger of Vallejo, Cal.

Miss Goldie, a veteran of lay apostolate work in Rome, is one of the two undersecretaries of the Vatican's new Council for the Laity.

Miss Herger is on special assignment from the National Council of Catholic Women in the U.S. to help organize the technical aspects of the congress, which will bring together more than 2,000 top Catholic lay leaders from 52 countries for eight days of meetings and discussions.

The two women work each in her own area, but by the nature of things they must and do work closely together. For instance, while Miss Goldie concentrates on the organization of 40 separate discussion workshops, divided up by languages and topics, Miss Herger has had to find 40 separate meeting rooms around Rome in which the workshops can be held.

While Miss Goldie meets in committee with liturgical experts to work out plans for the liturgy that will be

woven into the days of meetings, Miss Herger has to find vesting space and storage room for objects needed in the various liturgical ceremonies.

In its way, it is a rather Mary-Martha relationship but both women keenly appreciate the other's capacities. Says "Mary" (Miss Goldie), "Alma is our gift from America," Miss Herger (Martha) replies: "Rosemary has enormous know-how, with these meetings and it is invaluable."

Miss Goldie indeed has had long experience in organizing lay apostolate congresses. She was sent from Pax Romana headquarters in Fribourg, Switzerland, to Rome to help prepare for the world congress in 1951. She stayed on with a permanent body to prepare for future such meetings; the second of which was held in 1957. In 1959 she was officially named executive secretary of the permanent preparatory organization and in 1967 she was named an undersecretary of the Council for the Laity which will replace the preparatory organization after the third world congress ends.

Miss Herger herself is no stranger to Rome. For eight years (1951-1959) Miss Herger was stationed in Rome as head of the USO club. During her time here the door count of the club jumped from 5,000 to 20,000 a year and she had to know how to get a lot of things done for a variety of people. That experience, plus a good mind for detail — although she swears she is not a detailist — makes her a really valuable American gift to the success of the upcoming congress.



## Jubilarians In Miami Springs

Mr. and Mrs. Timothy F. Coyne On Their "50th"

## Fall On Ice (Up North) Started Their Romance

A fall on one of New York's ice-covered streets more than 50 years ago was the beginning of a life-long romance for a Miami Springs couple who recently celebrated the golden anniversary of their marriage in Blessed Trinity Church.

Mr. and Mrs. Timothy F. Coyne renewed their nuptial vows on July 31 during a Mass of Thanksgiving celebrated by Father John Ryan, C.S.S.R., in the presence of their family and friends.

Recalling the unusual way in which they met, Mr. Coyne said that his wife was a member of the choir at the New York City parish church where he was active in the Holy Name Society. On a cold, windy day as both hurried along she slipped on the ice and he helped her to get to her feet. From that time on they saw each other frequently and were married in 1917 at Our Lady of Solace Church in New York.

As his golden wedding gift to his wife, Mr. Coyne took her to Ireland where he was born in Galway. "I wanted her to see where I came from," he explained, "And also where her father came from in Westmeath."

The couple also visited

Paris and Rome, where they received the blessing of Pope Paul VI before returning home in June.

The Coynes, who have three sons, Timothy, Vincent and John, all residents of Miami Springs, came to South Florida nearly 12 years ago after Mr. Coyne retired from the Metropolitan Life Insurance Co.

She is past treasurer of Court St. Coleman, Catholic Daughters of America, and an active member of Blessed Trinity Rosary Altar Society. He is a member of the Holy Name Society.

Both are devoted to the Blessed Virgin, and nightly family recitation of the rosary has always been a "must" in their home.

Admittedly they've had their share of troubles and trials as any family does, Mr. Coyne points out, "but reciting the Rosary has definitely helped."

## Couples Schedule Journey To Christian Family Meet

Fourteen couples from Diocese of Miami parishes will participate in sessions of the 15th national convention of the Christian Family Movement, Aug. 22 to 27, at Notre Dame University.

Mr. and Mrs. Raymond F. Healy, Holy Family parish, president couple of the diocesan CFM, will be accompanied by Mr. and Mrs. Dan Schitea, Mr. and Mrs. Joseph Keighley and Mr. and Mrs. Charles Warner, also of Holy Family parish; Mr. and Mrs. Robert Munson, Mr. and Mrs. John Smith; and Mrs. Leon Barry, Corpus Christi parish; and Mr. and Mrs. Edward Glynn, Mr. and Mrs. Robert Ashe, Mr. and Mrs. Richard Hickey, Mr. and Mrs. Gerry Parnin, Mr. and Mrs. William Thompson, Mr. and Mrs. Michael Dunne and Mr. and Mrs. Rene Zambrana, St. Louis parish, South Miami.

Bishop Walter W. Curtis of Bridgeport, Conn., episcopal moderator of the Family Life Bureau of the U.S. Catholic Conference, will be among principal speakers at the convention.

## Invested As Novice

WEST PALM BEACH — Louise Regina Walter was recently invested as a novice of the Adrian Dominican Sisters at the motherhouse of the order in Adrian.

The daughter of Mr. and Mrs. Henry J. Walter of St. John Fisher parish was graduated from St. Ann School and Rosarian Academy. She is known in religion as Sister Jude Mary.

Other speakers and discussion leaders will include:

Mrs. Sidney Callahan, author; Father Gregory Baum, O.S.A., theologian; Father John Thomas, S.J., sociologist; Rep. John Brademas of Indiana; Sen. Mark Hatfield of Oregon; Dr. Harvey Cox, author of "The Secular City;" Gordon Zahn, professor of sociology at Loyola University, Chicago; and Father John McKenzie, S.J., professor of theology at Notre Dame.

## Society Opens A Thrift Sale

A thrift sale under the auspices of St. Dominic Ladies Society begins today (Friday) and continues through tomorrow and next weekend at the nursery located on the parish grounds at 5909 NW Seventh St.

Mrs. Ann Reljevich is chairman of arrangements for the benefit whose proceeds are donated to the parish.

## Club Sponsors Six-Day Sale

WEST PALM BEACH — Their annual rummage sale will be sponsored by members of St. Juliana Women's Club beginning Monday, Aug. 21, in the school cafeteria.

The sale will continue from 9 a.m. to 4 p.m. daily until Saturday, Aug. 26. Those wishing to donate salable items are requested to bring them to the school for sorting and pricing.

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## PROGRAM DIRECTORS APPOINTED

WASHINGTON (NC)—The National Council of Catholic Women has named program directors for two of its five newly organized operating commissions.

Dr. Genevieve Gabower Mehus will head the family affairs commission; and Ruth Dowling Wehle will direct the community affairs division.

Dr. Mehus has spent more than 20 years with the U. S. government in local national and international social welfare. She is presently a member of the District of Columbia Advisory Council to the Department of Public Welfare, the chairman of its juvenile delinquency committee.

Miss Wehle comes to NCCW from a government career in public relations and information, during which she worked for the State Department, the Central Intelligence Agency and the U. S. Information Agency.

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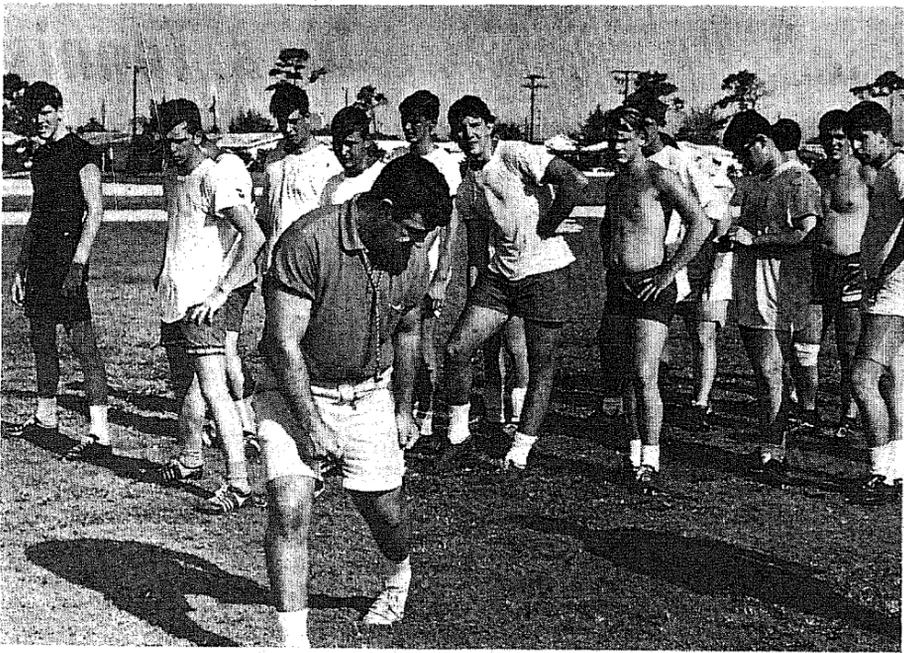
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KICK-OFF TIME is still a month away, but members of high school football teams throughout the diocese have already begun regular practice sessions. Coach VINCENT ZAPPONE explains the fine points of the game to returning members of Hollywood's Chaminade High School squad.

## Big Gator Tackle Has \$64 Question--A Knee

By CHRIS SMITH  
For J. D. Pasteris the long hot summer is over.

Pasteris, a senior offensive tackle at the University of Florida, has spent the last eight months wondering, hoping and exercising his ailing left knee. In two weeks he'll get a chance to test it out. The Gators report back to school for fall practice Sept. 1.

J. D., a member of St. Rose of Lima parish, was having the greatest season of his football career last year when he was struck down in the Georgia game. Late in the third quarter he attempted to throw a block for Larry Smith. — His left knee buckled — leaving him helpless on the sidelines. Following a layoff against Tulane the next weekend . . . he started at his familiar tackle post against Miami.

It happened again — while blocking for Heisman Trophy winner, Steve Spurrier, the knee failed him. Except for one play in the Orange Bowl game against Georgia Tech — J. D. hasn't played football in eight months.

He didn't play during the spring because the coaches felt it was too early to risk another possible injury to the knee. They took the opportunity to give the younger players a good look.

"Yeah, they gave those guys such a good look that I'm listed about 15th string

**SPORTS PROFILE**  
By Chris Smith



now," laughed Pasteris. All kidding aside, the Gators are counting on the former Edison All-City and All-State tackle. Last year as a junior, he was one of the reasons that Spurrier and Smith were so successful. And he's the only senior offensive lineman available for the 1967 campaign. The coaches are hoping the 6-0, 235 giant can perform the same way he did in '66" when he earned All-State honors.

He's hoping that his luck changes this year. As a freshman everything was like looking through rose colored glasses — captain of the team and playing what he liked most . . . defensive tackle. As a sophomore he was mentioned for a possible second team berth on the varsity. But he injured his right knee in the spring and then the coaches felt that maybe he wasn't ready. In just a few short months he went from the varsity to a red shirt. Following a year as red shirt he came out for the 1965 season with a somewhat dejected attitude.

"My father is a pilot for Eastern Airlines," explained J. D., "and I took up flying,

and I thought that I'd just give up football." But he didn't, and the Gators are thankful now.

**BROKE ANKLE**  
Things didn't become rosy over night though. Following a season on the B-Squad his sophomore year — he broke his right ankle in spring practice. But the coaches were impressed with his play before the injury.

He came to summer practice last year with a new attitude — and he won himself a starting job on the most explosive offensive team ever seen in Gatorland. In fact in an article in Sports Illustrated they diagramed a play that Pasteris made famous at Florida field last season. It was an end around play with the elusive Richard Trapp carrying the ball. And the success of the play always depended on Pasteris' throwing the key block — which he never failed to do.

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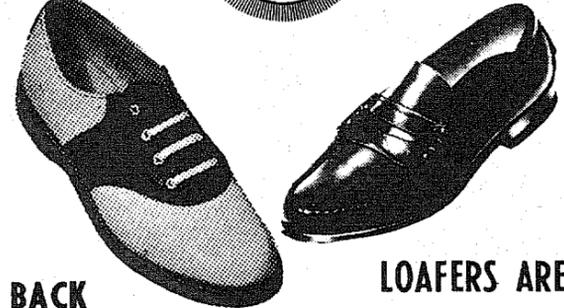
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## Who Would Expect To Hear Cry Of Baby In St. Peter's?

By FATHER DONALD F. X. CONNOLLY  
When I first entered St. Peter's my two sharpest reactions, aside from the feeling that I was "home," were to hear a baby crying all through the church (the baby was being baptized and did not like it one bit); and to see a priest standing ON a side altar.

He was fixing some candles I suppose; it was a real surprise to see him. On the way down to the tombs of Popes Pius XII and John XXIII, a one-flight descent, we saw where people have written their names on the wall. One lass named Teresita has her name and her Madrid telephone number very prominently displayed; I copied only her name for you.

Avoid asking directors for directions. About eight out of ten of them get mixed



up as to which direction is left and which is right. Many Italians do not want to hurt tourists' feelings and so when they are asked for advice or directions, they will say anything even if they have no idea of the right answer.

Going back to the Vatican library, there were a number of interesting displays. For example, in the very same display case, two letters apart, were a love letter from King Henry VIII to Anne Bolyn (while he was still married to Catherine of Aragon) and a letter from Galileo to the future Pope Urban VIII. There was also a book claimed to be in the actual hand writing of St. Thomas Aquinas (his hand writing is very hard to read).

I really jumped in one of the corridors, when a scowling Italian man with bushy black eyebrows raised himself from sitting on a 13th century Bishop's chair; I

thought he had been a statue. There were of course people from all over the world and I could not help but note that to me most foreign priests look shabby; an American priest in Rome told me the European priests are poor and not highly respected in social circles. I certainly did not see many of them smile; which is too bad.

By the way, before I forget: Castle Gandolfo, where I am writing this, is a fairly stiff climb from the parked bus. The inner courtyard of the "castle" (it resembles a square loading shed, five stories high, at a wharf) is paved and looks like it will hold 15,000 people.

It seems as though a hundred thousand came in today, and the temperature was about 100 degrees. When the Pope finally arrived at the balcony it was worth the effort to see him.

My tour group was directly under him, a distance of about a hundred feet. The electricity of the crowd's response is unforgettable. The Holy Father was thoughtful enough to mention our "Man to Man" tour by name, as he gave us a special blessing on our way to Israel. He looked exhausted. The trip to Turkey may have been too much for him.

(To be continued from Israel.)

## CYO Clubs Active

CYO Clubs are continuing their activities during the summer months in South Florida.

\* \* \*  
**RIVIERA BEACH** — An "End of the Summer" dance under the auspices of St. Francis of Assisi CYO will begin at 8 p.m. Sunday, Aug. 20, in the school cafeteria. Teenagers are invited to attend.

\* \* \*  
**FORT PIERCE** — Gene Cribbs is the new president of St. Anastasia parish CYO. Other officers are Paul Cornille, vice president; Tonine Harris, treasurer; and Donna Driscoll, secretary.

Serving as chairmen are Ron Fonnert and Brenda Cribbs, athletic; Rachel Scotto and Nancy Lustig, social; Kathy Cleary, spiritual; Margaret Castellon, publicity; Dorothy Marentette, cultural; Dave Heaton, John Scotto and John Cornille, sergeants-at-arms.

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# THE VOICE OF Sports

JACK HOUGHTELING Sports Editor

## Never Fear: Dolphs Have The Big Fins

The Miami Dolphins lost their football game last Saturday to San Diego but lost little in the way of prestige. The one-point defeat in the last two minutes of play was a vast improvement over the 38-10 and 44-10 losses to the Chargers in last year's two games.

It proved that this year's Dolphins squad will be able to play on a par with any team in the league, winning some of the close ones and losing some of the close ones.

The only carry-over from last year that we noted was a lack of ability to cash in on scoring opportunities. Too many times against San Diego, the Dolphins had the ball in good field position but were not able to move in for the kill. Last year, they must have set an all-time pro record for failing to score after getting the ball inside the 20 yard line on first down.

We also hope that Wilbert Bach and his crew of statisticians, announcers and scoreboard operators, have all of their opening game jitters out of the way. The scoreboard operator twice ran up the wrong score, including a big laugh-getter when they gave the Dolphins three points on the missed field goal attempt in the final minute of play. The biggest announcing "boo-boo" identified the U.S. Marine Purple Heart winners as guests of the Dolphins from "the Korean War."

The crowd of 35,000 was a warm, enthusiastic crowd of Dolphin boosters and the club officials couldn't have asked for more support. The Dolphins have found themselves both a home and a big following in Miami.

A victory Saturday over Atlanta of the NFL would leave everyone happy.

\* \* \*

The U. of Miami football team will assemble for its fall season the end of this month and there is great anticipation of a banner season. We feel the optimism is entirely warranted.

Born and bred on Big 10 and Notre Dame football, we have always felt that the pre-season build-up of the Hurricanes in the 15 years of our living in the Miami area has always had a tinge of provincialism and a note of hoopla to help sell season tickets.

Not this year, however, as the Hurricanes are genuinely loaded. This is a team that will stack up with any squad in the country, good size, good depth, good passing, good receiving and good coaching. There isn't much more you can ask.

And, it isn't the Northwestern, LSU, Georgia Tech, Notre Dame or Florida games that worry us. It's those contests with VPI, Tulane, or Penn State. In the 15 years we've watched the Hurricanes play, they've always been at their best against the best. It's the Florida State, Tulane, or Boston College-type teams that the Hurricanes have managed to stumble over.

Over-confidence has been a big problem in the past. With the great depth of this season, the competition that it provides, it may not be a factor.

For those wanting a close-hand look at the Hurricanes along with meeting the coaching staff, we recommend the Handshake Luncheon being held Aug. 30 at the Everglades Hotel under the sponsorship of the Miami-Dade Chamber of Commerce.

All of the Hurricanes will be there as a pre-season kickoff.

\* \* \*

Mayor Robert King High of Miami has come out in favor of promoting a Miami team for the National Basketball Association. High has been assured by the planners that the proposed new Convention Center in downtown Miami can be built to handle a crowd of 10,000 for basketball.

We hope so but we also hope that it is not built along the lines as the Miami Beach Convention Hall. The Beach layout has no balcony and all seats are set up from floor level on up.

This means that the back rows get farther and farther away from the floor.

The standard indoor sports arena is built with a balcony, much like the upper deck of the Orange Bowl Stadium, that keeps the lower-priced tickets close to the floor although at high altitude.

The other problem faced is the constant conflict with convention dates. That's what causes the problem on Miami Beach for the U. of Miami. The Hurricanes can't even get a dozen dates for their basketball program. How can the City of Miami assure 41 dates of an NBA team? What is needed is a separate sports arena.

\* \* \*

If it's hard for you to believe that the football season is here, just think about the fact that the diocese high schools began their practice sessions earlier this week.

Slated for opening drills on Tuesday were Miami's Christopher Columbus High, Archbishop Curley High and Msgr. Pace. In Broward County, Hollywood Chaminate, Fort Lauderdale St. Thomas and Cardinal Gibbons were all out for the first day.

Joining the ranks of new diocese coaches is Mike Noonan at Cardinal Gibbons. Noonan played his college football at the University of California at Santa Barbara.

Mike has proclaimed that he's going to install the single wing offense for the Redskins' attack.

## Everybody In The Family Plays Tennis

By JACK HOUGHTELING

Jimmy Evert, his wife Colette, and their four children, easily qualify as the diocese's No. 1 family of tennis.

Jimmy, a 1948 graduate of the University of Notre Dame, is the tennis pro at Fort Lauderdale's Holiday Park. Colette is described as "a social tennis player" and each of his children are recognized as potential stars.

Drew, 13, is ranked as the No. 1 player in Florida's boys 14-and-under competition.

Chrissie, 12, is rated No. 2 in the country in 12-and-under and recently reached the national quarter-finals of the girls 14-and-under tournament, despite competing against girls two years older in age.

Jeanne, just 9, is No. 4 in Florida in 12-and-under despite the recognized handicap of competing against girls as much as three years older.

John, 6, just going into first grade, is starting to follow his older brother and sisters in the tennis world, although he won't find any legitimate competition until he reaches the 12-and-under group, the youngest of the recognized age categories.

"He gets two or three balls over the net, now, and that's about it," laughs Jim.

A fifth addition to the family is expected in the fall; and Jim and Colette are sure that it'll mean another tennis player.

"I feel it's excellent for the children," says Jimmy, "as tennis provides good environment; and they meet such nice people."

Evert supervises the tennis program at the 16 courts of the City of Fort Lauderdale in Holiday Park and he's been with the program for 18 years now.

He first started coming to the city when his parents moved down from Chicago and he was finishing his education at Notre Dame.

"At first, it was just a summer job; and then when I graduated, it became full time."

That was 18 years ago. Despite a degree in economics, Jimmy is happy as a tennis pro.

"I've found that this is what I want to do. I'm happy with it."

Evert's own playing background is impressive. He was a member of the



### Life Is A Racquet In The Jim Evert Family

Diocese's First Family In Tennis Gather On The Courts

Notre Dame team, he was ranked No. 11 nationally in men's play in 1943 and was No. 8 as a pro in 1952.

"I really didn't get to play many tournaments as a pro, though. Some of the Florida meets down here and some in the summer when I'd go north."

It was on one of the northern trips that he met his wife, a non-player at the time from New Rochelle, N. Y.; and their marriage followed.

Jimmy is hesitant about predicting stardom for his children.

"They all have a handicap of size to overcome," he explains. "Drew is only five feet tall and most of the boys he plays against are 5-8 or so. Chrissie is only about 4-10 and Karen Benson of North Miami, ranked No. 1 in 14-and-under, is 5-5. That's seven inches difference; and it means a lot."

"I guess they inherited their size from me. I'm only 5-8."

Jimmy also feels that being the children of a tennis pro isn't as great an advantage as some people think.

"I really don't have a lot of time to spend with them due to other duties. However, we usually get to play from about 8 to 10 on Sunday morning before going to late Mass."

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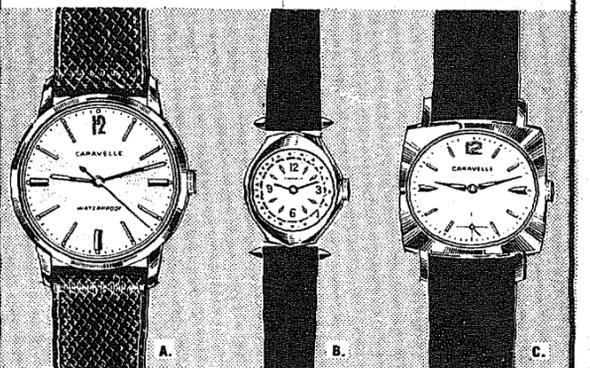
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# Deacons At Work In Diocese



**Deacon Baptizes Infant**  
Rev. Mr. William Ramirez Administers Sacrament

Eight deacons, who will be ordained next Spring for the Diocese of Miami priesthood, are currently engaged in pastoral work in as many South Florida parishes.

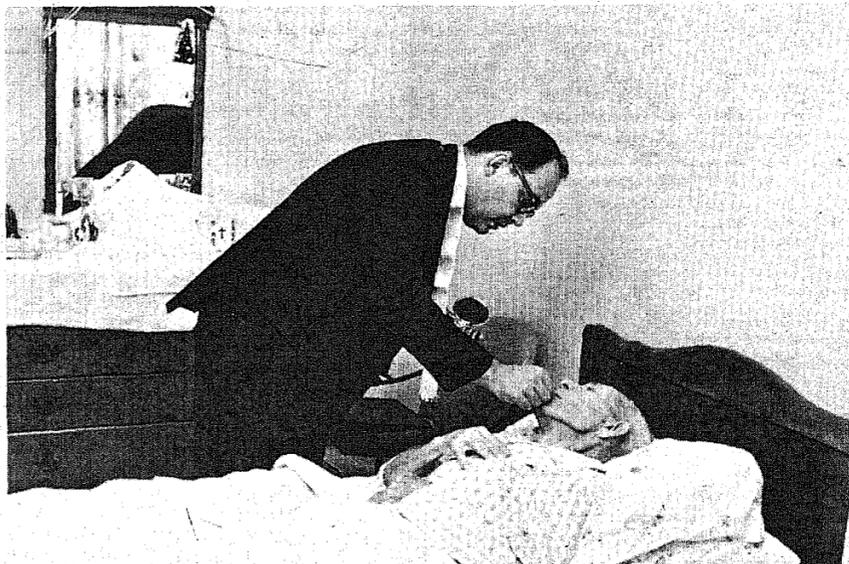
The order of deacon is a true sacrament through which the seminarian partakes of the priesthood and is the assistant of the priest and his bishop. His stole is worn diagonally from the left shoulder to the right side until he is ordained to the priesthood at which time the stole is crossed upon his breast by the ordaining prelate.

Guidelines established by Bishop Coleman F. Carroll for deacons' activities during the summer program include preaching the Word of God, baptizing, taking Holy Communion to the ill, officiating at graveside rites, aiding in parish liturgy programs, visiting homes of parishioners, participating in youth activities, making hospital calls, and giving marriage instructions, under the direction of the pastor to whom each is assigned.

Through the summer program, now being con-

ducted for the third year in South Florida, the deacon is able to grasp more clearly the demands of the priesthood in preparation for undertaking the work of Christ after his ordination.

Now familiar to members of the various parishes in which they are serving are these deacons: the Rev. Mr. James Kisicki, assigned to St. Bartholomew parish, Miramar; the Rev. Mr. Frank Cahill, Immaculate Conception parish, Hialeah; the Rev. Mr. Joseph Carney, St. Anastasia parish, Fort Pierce; the Rev. Mr. James Fetscher, St. Juliana parish, West Palm Beach; the Rev. Mr. Stephen Staudenmeyer, St. Brendan parish; the Rev. Mr. John McCormick, the Cathedral parish; and the Rev. Mr. William Ramirez, Little Flower parish, Hollywood, all from the Major Seminary of St. Vincent de Paul, Boynton Beach; and the Rev. Mr. David Punch, St. Patrick parish, Miami Beach, who is studying for the priesthood at John XXIII National Seminary, Weston, Mass.



**Holy Communion Is Brought To The Ill**

First Friday Call By Rev. Mr. James Kisicki



RECTORY OFFICE procedures are discussed by MSGR. BERNARD MCGRENEHAN, V.F., pastor, center; and FATHER DAVID O'BYRNE, assistant, St. Juliana parish, left; with REV. MR. JAMES FETSCHER.

## The Singing Brothers

In the changing Church, Roman collars for Brothers are "out" and ties are "in"; cassocks are going "out" and suits are coming "in"; and rock and roll music is definitely "in," according to a Brother who "cut" his first record this week.

Brother Alan Smith is a member of a new recording group known as "The Singing, Swinging Brothers."

"We may soon rival the Beatles and the Monkees on the Top 40 listings," jokingly says Brother Alan, who cut short a summer visit with his parents, Mr. and Mrs. Charles H. Smith of St. Michael parish, to fly to New York for this week's recording session.

"This is going to be our first, last, and only recording, and we are going to do things up in a big way," said the Christopher Columbus High School graduate. "We are planning to make the record with a major recording outfit and then have it distributed nationally," he said, noting that six of the 10 Singing Brothers will

take up their first teaching assignments in Marist Brothers' grade and high schools around the country in September.

One of the Singing Brothers, Brother James Carger, will teach mathematics at Msgr. Edward Pace High School, Opa-locka.

"This all reflects the changing life of the brotherhood," said Brother Alan, commenting on the upcoming release of the new record. "We want to show the young men whom we teach that we are really human, and enjoy many of the things they like."

During the last academic year, the singing Swinging Brothers made over 25 appearances, including a one-night performance in the Americana Hotel in New York. They sang and played before audiences totaling more than 20,000 people. "We had more than 1,700 people at one of our shows in New York," said Brother Alan.

"Grades have to come first," said Brother Alan. "We are brothers because we want to dedicate our lives

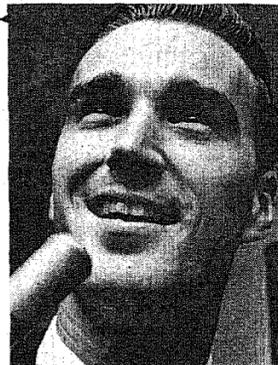
to teaching young men. In fact, we turned down an invitation to appear on a nationwide TV show because of the fact that it would have interfered with our studies.

The combo "just seemed to grow" from a natural interest in music, according to Brother Alan. All of the members were juniors or seniors at the Marist Brothers' Scholasticate at Marist College, Poughkeepsie, New York, last September.

"We started off just singing for ourselves. Then we did a show at school, and before we knew it we were doing shows at school and for our communities in New York on a regular basis," said Brother Alan.

The profits, "If there are any," from the new record will be used for furnishing new brothers' residences at the College.

The brothers used to wear their habits for the first half of their program, then switched to suits and ties of laymen, explained Brother Alan. "But since the rules have changed and we aren't

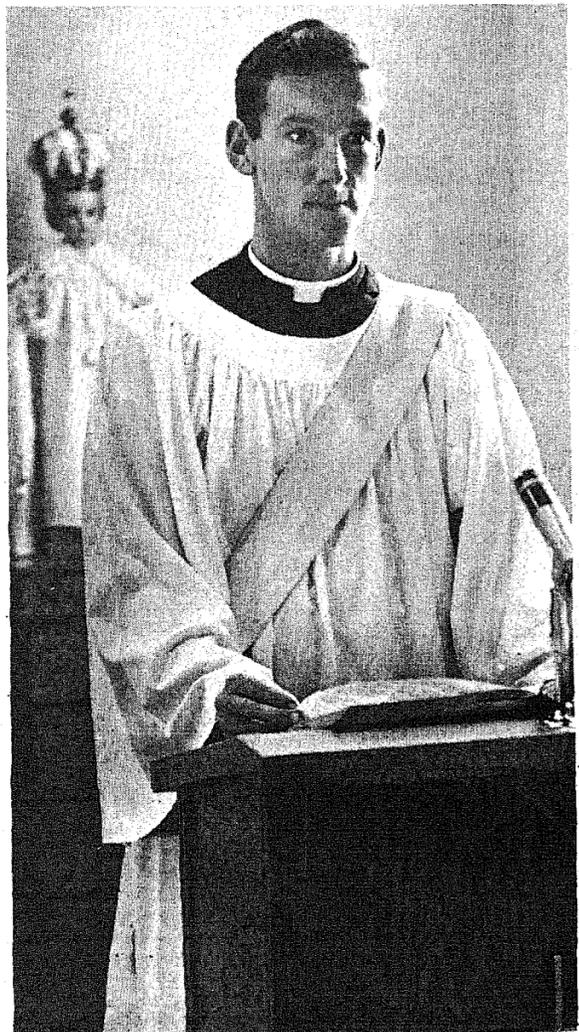


AT THE MIKE  
... BROTHER ALAN SMITH

required to wear Roman collars any more, the cassocks, and the collars have gone out, and it's strictly sports clothes or regular suits," he continued.

"I like all sorts of music, including that of the Beatles and most of the other popular groups that you hear today. In fact, we sing a lot of Beatle music in some of our shows," said Brother Alan, who will be a senior English major at Marist College in September.

As he left Miami for New York and a recording session with the Singing, Swinging Brothers, Brother Alan Smith hoped that "the public likes us when they hear our record."

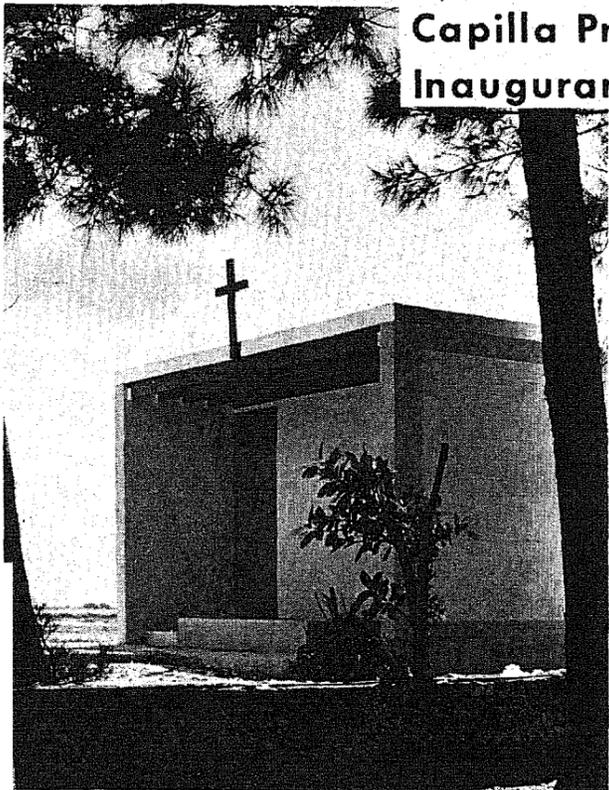


**Diaconate Includes Preaching**  
Rev. Mr. Stephen Staudenmeyer In St. Brendan Church



ON STAGE at the Americana of New York, The Singing Swinging Brothers performed before an audience of more than 1,700. This week they cut a new record "which may soon rival the Beatles and the Monkees in the Top 40."

## Capilla Provisional del Monumento Inaugurarán el 8 de Septiembre



Esta es la Capilla Provisional para el Santuario a la Virgen de la Caridad del Cobre que levantarán los exiliados cubanos en Miami.

Esta sencilla y acogedora capillita será inaugurada el próximo 8 de septiembre, por el Obispo Carroll, en una grandiosa ceremonia para celebrar la festividad de la Virgen de la Caridad del Cobre, Patrona de los cubanos.

Ese día, viernes 8 de septiembre, se ofrecerá una misa de campaña en los terrenos junto a la bahía donde se levantará el Monumento de los Exiliados Cubanos a su Patrona. Junto al altar donde se ofrecerá la misa se situará en lugar prominente la imagen de la Virgen de la Caridad que hace cinco años fue sacada en bote de Cuba, viniendo a Miami como tantos miles de refugiados a través de las aguas del Estrecho de la Florida. Esa imagen, que ha estado presente en todos los grandes actos religiosos del exilio cubano, quedará desde ese día en la capilla provisional donde podrá ser venerada.

El acto del 8 de septiembre en la bella explanada junto al mar, entre el Palacio Vizcaya y el Mercy Hospital promete ser la más grande demostración del inquebrantable fervor religioso del pueblo cubano en el exilio, jornada de oración por la liberación de la patria oprimida, jornada de un pueblo que tiene depositada toda su fe en la Madre Celestial, como medianera de todas las gracias.

## Se Planteó en 'OLAS' Diferencia entre Dos Tácticas Comunistas

CARACAS (AIP)—Las diferencias de tácticas entre los partidos comunistas latinoamericanos y los grupos insurreccionales que apoyan la violencia preconizada por Fidel Castro, parece que se profundizaron en el transcurso de la Primera Conferencia Latinoamericana de Solidaridad (OLAS) que se celebró en La Habana, según observadores que siguieron atentamente, al través de la emisora de onda corta habanera, los pronunciamientos que hicieron en las primeras sesiones de la Conferencia.

La división entre comunistas ortodoxos y fidelistas se hizo más evidente en Venezuela y Colombia, donde ambos campos parecen bien

delimitados.

En la primera conferencia plenaria de la OLAS, la delegación del Frente de Liberación Nacional de Venezuela hizo circular un documento en que relata la forma en que se integró la delegación, dejando fuera de ella a los miembros del Partido Comunista de Venezuela, "por cuanto esa organización rechaza el programa del Frente de Liberación Nacional y ha dejado de ser una fuerza antimperialista, pues, en esencia, ser antimperialista en Venezuela hoy es participar en la lucha armada o apoyarla."

La delegación venezolana a la OLAS, que estaba integrada por el Comando Unificado del frente de Liberación Nacional y las Fuerzas Armadas de Liberación Nacional (CUF) y por el Movimiento de Izquierda Revolucionaria (MIR), señaló en el documento: "Podemos afirmar que más daño ha hecho al movimiento revolucionario la política revisionista, liquidadora de la lucha armada, que las balas del ejército títere."

La división en Colombia. En Colombia, según se ha podido conocer por informaciones periodísticas aparecidas en la revista mexicana "Sucesos", que dirige Mario Menéndez Rodríguez, las mismas fuerzas guerrilleras están divididas: unas, comandadas por Manuel Marulanda Véliz (Tiro Fijo), siguen las orientaciones del Partido Comunista, en tanto las otras, que comanda Fabio Vázquez Cas-

(Pasa a la Página 24)

## Iglesia-Estado Unense en Venezuela En Lucha Contra Analfabetismo

Respondiendo al clamor del Papa Paulo VI, la Iglesia Católica y el gobierno de Venezuela han unido sus fuerzas en una batalla contra el analfabetismo, según anunció en Miami un miembro de la jerarquía venezolana.

ayudar a hacer más efectivo el programa. Nosotros podríamos trabajar por nuestra parte, pero trabajando con el gobierno podemos ofrecer un servicio mayor."

"Probablemente la más grande barrera al desarrollo humano es el analfabetismo", señala el Obispo Constantino Maradei Donato, de Cabanías, Venezuela. "Un espíritu analfabeto es un espíritu subdesarrollado".

Cerca del 40 por ciento de la población de Venezuela, uno de los países más ricos de Latinoamérica es analfabeta.

El programa nacional de alfabetización no es el único ejemplo de cooperación Iglesia-Estado en Venezuela, añadió el Obispo. En todas las diócesis de Venezuela el gobierno costea gastos de la Iglesia, el mantenimiento de la catedral, incluyendo el pago al campanero y los monaguillos. Muchos pueblos contribuyen al sostenimiento de sus sacerdotes parroquiales.

"Nosotros no tenemos ninguna obligación para con el gobierno,—declaró el obispo— Tenemos absoluta libertad y nunca nos hemos mezclado en problemas de gobierno. Hay simplemente un "modus vivendi" con el gobierno, pero ningún tipo de patronazgo o ingerencia."

Militar de carrera, el Obispo Maradei renunció a su comisión militar hace dos años con el grado de comandante después de 17 años como capellán del ejército venezolano.

Poco después fue nombrado primer obispo de Las Cabinas, en las orillas del lago Maracaibo. Su diócesis cuenta unas 350,000 almas, pero sólo tiene 34 sacerdotes en 16 parroquias. "Necesito cinco nuevas parroquias pero no tengo los sacerdotes."

La nueva diócesis está situada en uno de los ricos campos petroleros. El Prelado considera que su diócesis, como toda Venezuela, no están encaradas con la amenaza del comunismo como otros países latinoamericanos. Cree, si, que el analfabetismo es un peligro presente en la nación.

"El problema es que nosotros tenemos proporcionalmente una de las más grandes poblaciones jóvenes del mundo," agregó, enfatizando el peligro que el analfabetismo puede representar para el futuro del país.

Trabajando juntos, dijo el Obispo Maradei, la Iglesia y el Estado podrán enfrentar este problema y ofrecer una sólida base cultural al desarrollo de la nación.

Toda la composición social del país está evolucionando y la Iglesia se esfuerza por identificarse en esa evolución social, añadió el prelado.

Como parte de su esfuerzo hacia esa identificación con la sociedad cambiante, la iglesia en Venezuela está participando en un programa patrocinado por las Naciones Unidas para erradicar el analfabetismo.

Venezuela—explica el obispo—es uno de los siete países de todo el mundo escogidos para el programa piloto por la UNESCO (Organización Científica y Cultural de las Naciones Unidas).

Se han establecido escuelas en distintos lugares del país, en las que veinte personas aprenden a leer y escribir en español, regresan a sus pueblos para enseñar a otras veinte personas en una progresión geométrica en la batalla contra el analfabetismo.

Originalmente los representantes de las Naciones Unidas recabaron el respaldo del Santo Padre, Paulo VI. A través del Nuncio Apostólico en Venezuela el Papa urgió a la Iglesia a que trabajara en combinación con el gobierno en este programa de la Unesco.

El programa nacional de alfabetización será establecido mundialmente por la Unesco en 1970, según el prelado venezolano.

"Ellos—la Unesco y el gobierno venezolano—comprendieron que la Iglesia tenía una gran influencia popular y por tanto podría



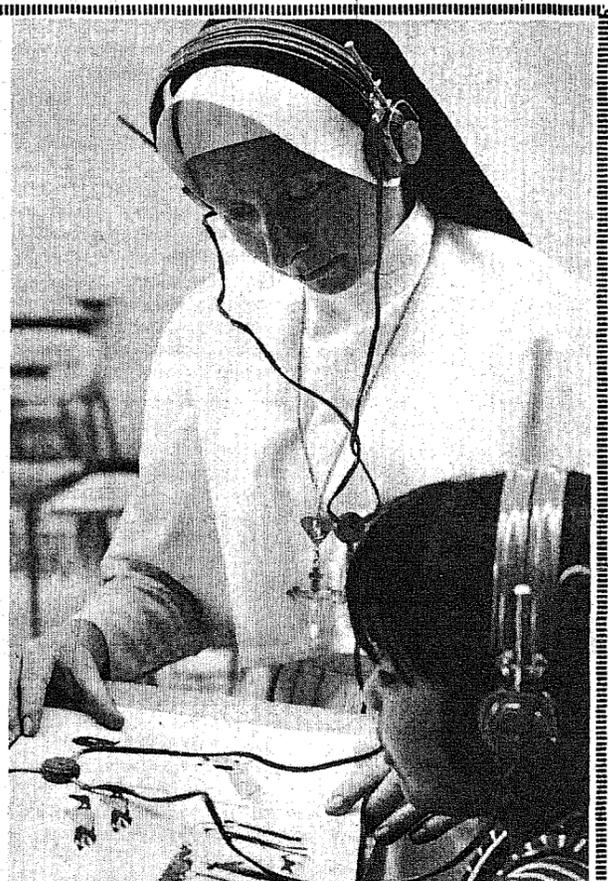
**El Obispo Constantino Maradei Donato**



LOS TRABAJADORES MIGRATORIOS del área de Palm Beach, Delray y Boca Ratón están ya definitivamente en la marcha hacia una vida mejor, fuera de los campos de cultivo.

Después de participar durante tres años en un Proyecto de Ayuda a Sí Mismos ofrecido en combinación por el Marymount College y la Diócesis de Miami, los trabajadores migratorios y sus familias —por mucho tiempo considerados el menos favorecido grupo social de Estados Unidos— están preparándose para ser útiles en otros campos de la vida industrial.

El programa educativo incluye lectura, escritura, mecanografía, costura, educación laboral, educación de consumo, matemática elemental y comercial, inglés



para extranjeros, composición y un curso especial para ayudantes de enfermeras.

Unos 65 adultos y 468 niños de edad escolar participaron en el programa ofrecido en las aulas del Colegio St. Coleman, de Pompano Beach, en la escuela pública Hagen Road, de Delray Beach y en Seminario Mayor de Boynton Beach.

Al mismo tiempo se les dió asistencia médica y dental en el programa que envolvió a 34 profesores, 29 estudiantes universitarios asistentes, 26 asistentes comunales, nueve miembros de los Cuerpos Juveniles, dos enfermeras y dos trabajadores sociales.

Muchos de estos trabajadores migratorios son puertorriqueños, mexicanos o texanos de origen y habla hispana.



EL EQUIPO "Cuba Libre", integrado por jovencitos cubanos refugiados del área de Miami, despertó el júbilo popular el pasado domingo cuando regresó a Miami después de una gira por varias ciudades de los Estados Unidos y donde se conraron campeones mundiales de beisbol infantil de la categoría "Bronco", poniendo muy alto el nombre

Por Manolo Reyes



En las últimas décadas los comunistas han tratado de desarrollar una serie de actos de terrorismo a través del mundo con el fin de tomar el poder en diferentes naciones. Y han encuadrado variadísimos actos ilegales y subversivos dentro de tituladas guerras de liberación nacional.

Esta forma de operar que siempre reviste los caracteres de agresión, ha sido establecida valiéndose los comunistas de la libertad que proporcionan países democráticos, para luego atentar contra esa propia libertad. La estrategia guerrera de los movimientos de liberación nacional se ha hecho evidente en diferentes partes del globo, siendo uno de sus blancos más recientes, la América Latina.

A esos efectos el cordón umbilical que apoya y aviva estos movimientos subversivos en nuestro Continente es el régimen Castrocomunista basado en Cuba.

La prueba más reciente e irrefutable de la agresión y la subversión patrocinada por el régimen rojo de la Habana está en la titulada Conferencia de la Organización Latinoamericana de Solidaridad que terminó en Cuba hace sólo unas pocas horas.

En dicha reunión que no tuvo carácter verdaderamente representativo de los pueblos latinoamericanos y sus ideales de libertad y convivencia pacífica, un pequeño grupo de agitadores, calificándose de guerrilleros, se reunieron en la Capital cubana para tratar de propagar el veneno de su estrategia sediciosa promulgando como base de la reunión la formación de actividades guerrilleras en diferentes naciones del Hemisferio entre ellas, Bolivia, Venezuela, Colombia, Guatemala, Estados Unidos y Puerto Rico.

Sentando la pauta de actividades subversivas de esta conferencia, 4 colombianos y 1 ecuatoriano declararon en la Radio Roja de la Habana que habían secuestrado un avión de Colombia, en vuelo local, para asistir a esa reunión. Y que todo había sido premeditado.

Reafirmando el grave carácter para la seguridad continental, los miembros asistentes a la reunión subversiva de la Habana aprobaron un manifiesto pidiendo la formación de nuevos Vietnams en América Latina. Todas estas actividades que revisten una agresión real contra la seguridad del Continente producida por un grupo de agitadores, son también una ingerencia pública, confesa en los asuntos internos de las naciones americanas.

Y el principio de la No Intervención, tan preciosamente guardado por las naciones del Hemisferio Occidental, ha sido violado en forma flagrante por los Castro comunistas. Ahora los pueblos de América tienen la palabra!

## Se Planteó en 'OLAS' Diferencia Táctica

(Viene de la Pagina 23)

taño (Ejército de Liberación Nacional), aceptan el liderazgo continental de Fidel Castro.

Ante las OLAS estaba representada la facción de Vázquez Castaño, de quien se dió a conocer, en sesión plenaria y en su propia voz, un mensaje grabado en cinta magnetofónica, que resalta la división en el campo rojo colombiano.

Decía el mensaje del titulado comandante Fabio Vázquez Castaño: "Nuestra obligación de hacer la revolución, llevándola con decisión y fe hasta sus últimas consecuencias, es indelegable. Frente a esta tarea deben definirse, de una vez por todas, los que se llaman revolucionarios; frente al problema de la guerra revolucionaria, de la guerra popular liberadora, deben definirse ya los Partidos, orga-

nizaciones y hombres de izquierda de este Continente."

Y lanzaba el emplazamiento: "Esta Conferencia Latinoamericana de Solidaridad es la mejor oportunidad para ello. Es inaplazable la integración de un organismo que coordine con eficacia la necesaria solidaridad de los movimientos revolucionarios armados..."

Conclusiones La evidente división en el campo comunista latinoamericano estaba siendo, sin embargo, observada con cuidadosa atención por círculos políticos y oficiales democráticos, por cuanto se tiene entendido que no se trata de diferencias ideológicas, ya que el comunismo internacional es uno y el mismo en todas las latitudes, con el primordial propósito de tomar el poder y abolir la democracia, sino de una extraordinaria puja por asu-

de la Cuba desterrada. Más de un millar de personas acudió a recibirlos al aeropuerto de Miami y una caravana de automóviles recorrió las calles de Miami en una jubilosa jornada que culminó con una misa de acción de gracias ofrecida por los jóvenes peloteros en la iglesia de San Juan Bosco. En la composición gráfica, a la izquierda, un mo-



mento en que la caravana era detenida por los fanáticos para felicitar a los invictos campeones; a la derecha, los jovencitos llevando una ofrenda floral para depositarla a los pies de la imagen de la Virgen de la Caridad del Cobre, en la iglesia de San Juan Bosco.

Fotos Willie Gort

## Reacciones Diversas Ante Unas Conferencias Prematrimoniales

En cierta ciudad de España han tenido lugar unas conferencias prematrimoniales, dadas a bombo y platillo, como una nueva forma de ayudar a los futuros esposos.

Después de determinadas las conferencias, los disertantes que fueron sacerdotes invitaron a los asistentes a que, como distracción y descanso, cantaran algo que tuviera relación con lo expresado en las conferencias.

La invitación se hizo primero a ellos, y éstos reaccionaron, como en tiempo de Jesucristo, cuando fué preguntado por los doctores acerca del libelo de repudio, de divorcio. Y oyeron de labios divinos: "Lo que Dios unió, no lo separe el hombre." Los fariseos y los discípulos le dijeron: "Si tal es la condición del hombre con la mujer, preferible es no casarse" (Mat. 19, 10). Pues bien la reacción en nuestro caso fué que los novios cantaron: "Te ofrecemos, Señor este santo sacrificio", con la música conocida de la Misa del P. Arredondo.

Después les tocó cantar a ellas -las novias- y éstas cantaron: "Vayamos jubilosas al altar de Dios". Pero otro grupo de ellas, que aun no tenían su prometido, el príncipe azul de sus ilusiones, cantaron: "Señor ten piedad de nosotras", de la misma Misa. La cosa tiene su chispa de buen humor. El momento fué regocijante y objeto de comentarios muy divertidos.

De todo lo cual se deducen algunas enseñanzas prácticas, que todos los que van al sagrado altar, para unir para siempre sus vidas con los vínculos sacramentales del Matrimonio, deben tenerlas presentes. El matrimonio, según el plan de Dios, pensaron bien los jóvenes que es una cruz, más bien que un paraíso. Sin embargo las muchachas, más idealistas, como siempre, se fijaron más en el aspecto de felicidad, que buscan en él. La realidad es que el matrimonio participa de ambas cosas. El amor exclusivo, perpetuo y el compromiso de vivir juntos hasta la muerte, en tiempos de salud o de enfermedad, de riqueza o pobreza, de éxito o fracaso, criando hijos, alimentándolos y educándolos, es cosa bastante seria como para reflexionar mucho, antes de dar el paso y para pensar que el matrimonio es una cruz, formada por dos palos, vertical y horizontal -hombre y mujer-, de la cruz de Cristo.

Por otra parte es verdad también que hay mucho de felicidad, de amor sincero, fuerte como la muerte, tierno y cariñoso, de comprensión, de garantía de unión perpetua, que da seguridad, estabilidad a la vida, y ahuyenta el fantasma de la soledad, aterrador en algunos momentos de la vida, de ayuda mutua, de goce de alegrías puras y santas. Nada más hermoso que una familia unida, en que campean el amor, el respeto, la confianza, la concordia, la paz, los grandes ideales y esperanzas del hombre convertidos en realidad.

Unido todo ello al fuerte sentimiento de paternidad y maternidad que siente los hombres, que tienen su completa realización y plenitud en el matrimonio, produciendo el fruto de los hijos. Lo único que faltó, a mi juicio, es que no hubiera algún otro grupo que pudiera haber cantado, por ejemplo: "Recibe, Padre eterno, del pueblo fiel el don, que con el pan y el vino te da su corazón", para consagrarlo solo al Señor, como esposas castas que pide Jesús o esposos castos que pide la Iglesia, que estén dispuestos a entregar sus vidas en aras de las almas por el Sacerdocio o por la Vocación religiosa.

Entonces sí que el caso de algunos campos, ya que se estima que Fidel Castro no está dispuesto a abandonar su postura de líder continental de la acción armada. La pregunta, empero, que se hacen las mencionadas fuentes, es hasta donde llegarán las fuerzas del dictador cubano para desentenderse de sus directos protectores—la URSS— si ésta se opone a su hegemonía continental.

referido hubiera tenido un bello colofón, muy de acuerdo con las necesidades del mundo actual.

Peero de todos modos el

hecho tiene su filosofía llena de buen humor y una gran lección que no deben olvidar los futuros esposos.

Padre Angel Naberán



## WHY MAKE BABIES CRY?

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

"If you have ever seen a baby die—of starvation, for instance—you know how it feels to be here. In the name of humanity, tell everyone we need help!" . . . Lay apostle Carol Hunnybun was sorting food, clothing and medical supplies in the Holy Land. Her special love is for children. . . . "It is one thing for a fighting soldier to get killed," she said. "But look at these babies, and listen to them cry. Why should they suffer? Babies don't fight wars!" . . . There are other innocent victims, too—old people, wives who lost their soldier husbands, seminarians and novices whose studies are interrupted. Their suffering isn't dramatic, their story is not told, but it's real suffering all the same. . . . What can you do? A priest's housekeeper in upstate New York sent us the \$30 she intended to spend at Expo '67. A man in Indiana sent \$5,000. Money can't buy happiness but it can buy food, blankets, books and plows. . . . The Holy Father asks your help. The babies now crying can build a world of peace tomorrow. Helping them now will make you feel good.

A STORY SELDOM TOLD

NEW REFUGEES

OUR PRIESTS

OUR SISTERS

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?

The Masses you request this week will be offered promptly by priests who receive no other income. Mass offerings buy food, clothing, medicines.

"Please don't take your Sisters out of the military hospitals," the Jordanian general asked Bishop Simpson. Like most of his troops, the general is a Moslem. . . . You can train a Sister for only \$300 all together (\$150 a year, \$12.50 a month). She will write to you, pray for you, be like a member of your family.

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### Después de la Playa... A comer!

FUE TODO un día de alegría y diversión en la playa. Pero fue también un día de apostolado. El apostolado de familias unidas, familias felices. Grandes y chicos disfrutando de un animado "picnic" en Haulover Beach. Con playa, y arena, y



### Familias Felices

rico almuerzo, y musica, y guitarras, y competencias, carreras de sacos, diversion para todos. Fue el picnic Anual del Movimiento Familiar Cristiano. Testimonio de la felicidad de familias unidas.



### "Yo También Quiero..."

# Llamamiento a la 'Paternidad Responsable' En Colombia

Bogotá (NA)—Se acaba de conocer el texto de un extenso documento, en el cual el Episcopado colombiano hace un llamamiento para que por todos los medios posibles se realice una campaña que tienda a crear en la sociedad, la conciencia clara de la paternidad responsable. El documento fué preparado durante la última Conferencia general del Episcopado, el pasado mes de julio. Igualmente, en el documento los obispos colombianos vuelven a censurar algunas de las campañas de la natalidad que están siendo adelantadas por la División de Estudios de Población de la Asociación Colombiana de Universidades de Medicina, y otras organizaciones.

Dicen los obispos: "Es necesario que la Iglesia y la comunidad política, las instituciones privadas y los individuos, trabajemos por crear en Colombia una conciencia de responsabilidad en la transmisión de la vida."

En forma muy clara y precisa el Episcopado colombiano manifiesta su deseo de favorecer toda campaña que conduzca a una paternidad responsable, pero "rechazamos las campañas que propicien en forma absoluta el control de los nacimientos, como si ésta tuviera razón de fin y justificara cualquier medio de lograrlo."

En otro aparte del documento, los obispos son más enfáticos cuando afirman: "No puede desconocerse que en la exposición y práctica de los programas de planeación familiar vigentes en Colombia se están empleando sistemas de persuasión y propaganda, que lesionan la libertad y la dignidad de la persona. Este es un hecho que denunciamos con firmeza."  
**NECESARIA EDUCACION SEXUAL**

Analizando la problemática social del país, y en general de todos los países es vía de desarrollo, el Episcopado reconoce que el rápido crecimiento de población tiene graves incidencias en esa problemática aunque no es causa de ella, pero "si un factor que contribuye a agravarla y a dificultar su solución: "¿Pueden los padres de nuestra sociedad dar a sus hijos el alimento, el vestido, la habitación, y el cuidado médico convenientes para su desarrollo físico? ¿Tienen las facilidades para ofrecerles una educación humanística y profesional que los capacita para la vida en sociedad? ¿Los hombres y las mujeres adultos se forman conciencia clara de las responsabilidades que implica el ejercicio de la sexualidad y de las obligaciones que impone a los padres la procreación de un hijo. ...?"

Más adelante se refiere a la necesidad de la educación sexual: "La educación sexual debe consistir fundamentalmente en una formación seria de la conciencia y de la responsabilidad personal en lo sexual. Esto supuesto, para que sea más eficaz, puede, a su debido tiempo, ir acompañado de información acerca de aquellos métodos descubiertos por la ciencia, que ayuden a los esposos a la determinación del número de hijos. Métodos cuya seguridad haya sido bien

comprobada y cuya concordancia con el orden moral esté demostrada".

#### LOS NACIMIENTOS ILEGITIMOS

Analizando el problema de los nacimientos ilegítimos, el Episcopado manifiesta que "anulamente más de ciento cincuenta mil nacimientos fuera de hogares legítimamente constituidos vienen a acrecentar los índices demográficos de modo amenazante para el bien común". Relacionando este problema con el de los padres que abandonan el hogar, dice: "No han contabilizado cifras, pero hay indicios para creer que el número de padres y de madres que abandonan el hogar crece cada día de manera alarmante, tanto en las ciudades como en el campo, hasta el punto de constituir un verdadero problema social."

En la parte final del documento, los obispos vuelven a referirse al papel del Estado en las cuestiones demográficas: "El Estado ha de mantenerse dentro de los límites de su competencia, sin presentarse como absoluto maestro en una materia que tiene relaciones primarias y profundas con la ley divina y con la conciencia de los individuos."

Termina el documento con una explicación sobre las razones de prudencia que han caracterizado la posición de la Iglesia frente a los problemas demográficos: "Es comprensible la prisa que tienen algunos. Pero en esta materia, si la Iglesia no da libre paso a ciertos métodos que no reúnen todas las garantías morales, no es por indiferencia hacia los angustiosos

problemas morales de la humanidad, ni tampoco por temor a profundizar con entereza su doctrina tradicional adaptándola a las urgencias de los tiempos, sino por defender con todas sus fuerzas un valor tan importante desde el punto de vista humano y evangélico, como es el amor personal y fecundo. El bien común está por encima del particular. Hay que prevenir el peligro de un relativismo moral que podría minar las raíces mismas de la existencia y aún el progreso económico de los pueblos. La humanidad agradecerá luego a la Iglesia la seriedad con que viene procediendo en asunto tan importante y delicado."

#### Vocaciones

#### Al Vaticano

Toronto (NA)—El "Serra International", una organización de seglares católicos para la promoción de las vocaciones sacerdotales y religiosas, ha decidido instituir un fondo de un millón de dólares para aumentar las vocaciones. A esta iniciativa se ha llegado durante el congreso anual del movimiento, celebrado recientemente en Toronto.

Roma (NA)—Monseñor Sergio Pignedoli, ex-delegado apostólico en Canadá nombrado por Paulo VI como nuevo Secretario de la Congregación de "Propaganda Fide", tomará posesión de su cargo el primero de setiembre.

**TUPPERWARE** — tiene posiciones para Señoritas que quieran trabajar horas que deseen. Buen pago. No necesitan invertir. Rebecca Keene, 681-3341.



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**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 32 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.

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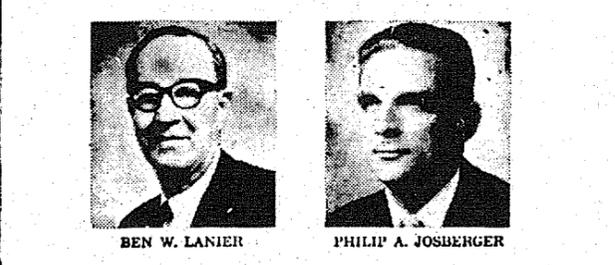
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# Liberals, The 'Under Class' And The '67 Riots

(Continued from Page 15)

and correspondingly that those without work have no excuse for their situation.

Second. We have got to get more money directly into the hands of the poor. The best way to do this, or at least the best known way, is through a family (or children's) allowance. The United States is the only industrial democracy in the world that does not have such a system of automatic payments for families who are raising minor children. We are also the only industrial democracy whose streets are filled with rioters each year. The connection may not be direct, or may not exist at all, but then it may.

Such a payment would have the advantage that everyone would get it, not just a special segment artificially defined as below a certain income line, or across a certain racial line.

It has worked well all over the world, including Canada, and for \$9 billion a year, it would be a sound investment in the future as well as the present.

Third. We must rebuild, or at least clear, the burnt-out neighborhoods. The federal government has a dozen ways to do this, and it must. Otherwise the ruins remain a symbol of the injustices that led to them. Accompanying such a clearance and rebuilding program, we simply must enact a form of federal reinsurance of small business in such areas. Otherwise they will become deserts.

The problem, of course, is that it is unlikely we will do any of these things, or any other things. Never has the national instinct and the national interest appeared more divergent. The mood of the administration in Washington is one of paralysis.

There is no political will for the executive branch to move in any direction, and nothing but fear as to what direction Congress will take if it should seize the initiative.

This paralysis derives from several sources. The first, understandably, is disappointment, and not a little bitterness at what has happened. This is a mood tinged as well with exhaustion. Many men in Washington have been at their desks for eight years. The first few were exhilarating, but of late an entirely understandable exhaustion seems to have set in.

The second source of paralysis is the conviction within the administration that the public mood is one of fierce dislike for Negroes and adamant determination that there be "no rewards for rioting."

But the third is the decisive

one: There is no money. The war has used up all the available income, and taken us beyond that to a massive deficit. Washington does not dare spend another nickel and indeed appeared to be in the process of quietly cutting back many domestic programs when the rioting resumed in June.

The result has been a curious process of backward reasoning. First: "We can't do anything." Second: "We don't do anything." Third: "We shouldn't do anything."

And, above all, suggesting perhaps there was some deficiencies in our approach to date. Beyond that, we are to pray and to await the report of the presidential commission, which will solemnly reassure us that the FBI has found no evidence of communist conspiracy, and that the problem of rioting lies in

despair and hopelessness in the ghetto.

We might get away with it. Just possibly. Our we might march directly into a political crisis that will spoil the rest of the 20th century for the American people. Such a disaster would be the election, next year or five years from now, of a determined right-wing president.

We are facing a problem we don't fully understand, and certainly do not know how to solve. But to face such situations with calm and competence is what marks us as the people we are. It is what John F. Kennedy would have expected of us. It is what we have a right to expect of Lyndon B. Johnson. And a responsibility to demand of ourselves.

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## 23% Of Arrested Persons Under 18

By J. J. GILBERT

WASHINGTON (NC) — Almost one in every four persons arrested by the police in the United States in 1966 was under 18 years of age. Actually, 23% of all arrests were in this age group.

At the same time, only about one in 20, a relatively small percentage of the total young population, became involved in crime. Youths 10 to 17 years of age now make up 15% of the total U.S. population.

Interestingly enough, not the large core cities, but the suburban areas of the country, showed the sharpest increase in volume of crime in 1966 as compared to 1965. The upswing in the suburbs was 13%, the rise in the large core cities, 10%. And in the suburbs, persons under 18 years of age were 33% of all those arrested. In the rural areas, they were 20%; nationwide, they were 23%.

These are some of the things revealed in Uniform Crime Reports — 1966, just released by the Federal Bureau of Investigation. They do not, of course, include statistics for this year, with its "long, hot summers" in many cities.

### MANY SERIOUS CRIMES

The thick volume disclosed that there were more than 3.25 million serious crimes in the U.S. in 1966, an increase of 11% over 1965, and that since 1960 the total volume of serious crimes reported in this country has increased 62%, with violent crimes up 49% and property crimes up 64%. The

value of goods lost in robberies, burglaries, larcenies and auto thefts exceeded \$600 million.

FBI director J. Edgar Hoover said this money figure does not, of course, include the "inestimable additional costs" to victims and their families which resulted from personal injury, loss of human life and property damage.

Law enforcement agencies solved about 24% of the serious crimes brought to their attention last year, a drop of 8% over 1965, which is equal to an 8% drop for the entire period of 1960 through 1965.

Crimes against property, where the victims generally do not confront the offender, take longer to solve than other crimes. Solutions of robberies dropped 14% from 1965, the sharpest decline of the year.

In 1966, 33% of all offenses reported cleared through arrests involved persons under 18 years of age, an increase of 10% over 1965.

The reports show that 57 law enforcement officers were killed by criminals in 1966.

The crime rate for the nation rose 10% in 1966.

Since 1960, the reports show, the risk of becoming a victim of serious crime has risen 48%. With the volume of crime up 62% since 1960 and a 9% increase in national population, crime continues to outstrip population growth by almost 7 to 1, it is pointed out.

## Orthodox 'Summit' In Planning Stage

ATHENS (RNS)—Archbishop Ieronymos of Athens, Greek Primate of the Orthodox Church, said here that a Pan-Orthodox Conference will be held in Vienna this Fall at which a working committee of representatives of all Orthodox Churches will prepare an agenda for a "summit" meeting of all heads of Orthodoxy.

The "summit," which will probably take place during 1968, will attempt to unify the views of the autonomous branches of the Church, particularly on ecumenical activity, Archbishop Ieronymos told Religious News Service.

Preparations for the meeting, now in the planning stage, include not only the Vienna conference but a tour by Ecumenical Patriarch Athenagoras, spiritual leader of Eastern Orthodoxy, who will visit Orthodox patriarchs in Moscow and three Eastern European countries

before visiting Pope Paul in late October.

The movement to consolidate internal unity and consensus among Orthodox Churches concerns more than their participation in ecumenical activities and particularly the development of closer relations with the Roman Catholic Church, though these are the aspects that have received the most general attention.

The meeting here of the Archdiocesan Council of the Greek Orthodox Archdiocese of North and South America was a sign of another dimension in the movement toward closer Orthodox unity. One of the Council's first actions was a vote to hold next year's Clergy-Lay Congress in Athens.

The Congress, chief policy-making body of the archdiocese, had originally been scheduled to hold its next biennial meeting in Chicago.

# ATTENTION!

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