

Pope Reasserts Principal Dogmas

By PATRICK RILEY

VATICAN CITY—(NC) —Pope Paul VI solemnly concluded the Year of Faith by proclaiming a "Credo of the People of God" re-

asserting the principal tenets of the Catholic faith.

He affirmed many of the doctrines under critical examination or even heavy fire from certain contemporary theologians. He proclaimed

that original sin "is transmitted with human nature," that the Church is—among other things—"a visible society instituted with hierarchical organs," that the Pope as St. Peter's successor

enjoys infallibility when he teaches ex cathedra, that the Church "is necessary for salvation," that the Mass "is the sacrifice of Calvary rendered sacramentally present on our altars," that the bread and wine "have ceased to exist after the Consecration."

The Pope pronounced this credo during a concelebrated Mass on the steps of St. Peter's Basilica in the pres-

ence of a crowd estimated variously at from 20,000 to 50,000.

Pope Paul also delivered a personal message to his fellow priests, which he described as "a simple outpouring of our heart." It was a four-dimensional vision of the priest in the modern world, exploring the sacred character of the priest, his gift of himself to the com-

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The VOICE

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Consecration Of Bishop-Elect To Be Aug. 28

Bishop-Elect John J. Fitzpatrick will be consecrated as Auxiliary Bishop to Archbishop Coleman F. Carroll during solemn ceremonies at 11 a.m., Wednesday, Aug. 28 in the Cathedral of St. Mary, the Chancery announced this week.

Archbishop Carroll will be the principal consecrator during the rites which will be witnessed for the first time in South Florida.

Appointment of Bishop-Elect Fitzpatrick by Pope Paul VI was announced on Wednesday, June 26 in Washington, D.C. by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

The new Auxiliary Bishop who is Titular Bishop of Cenae is also pastor of Corpus Christi parish, Miami; and Episcopal Vicar for the Implementation of the Decrees of Vatican Council II in the Archdiocese.

Further details of the ceremonies of consecration will be published in future editions of The Voice.



GHETTO PORCHES do not offer a luxurious view, but instead they provide a close look at the next-door neighbor's every move.

'No Vacancy' Signs Up Even In The Ghettos

When the television is switched off and everybody in Mrs. Nancy Williams' family goes to bed, there isn't any room left in the apartment to walk around.

The narrow corridor between couches in the tiny living room is blocked when one of them is unfolded to become a bed for the two oldest boys. Two younger boys sleep on the other couch.

In the tiny bedroom another couch is unfolded to become a bed for the two oldest girls. In the double bed Mrs. Williams sleeps with the baby and the two year old.

"Once we all get to bed, we have to stay in bed," says the mother.

MORNING FOLD-UP

In the morning Mrs. Williams has to get the kids up and fold back the couches before she can make her way to the kitchen, so small there is room only for a table for two, or to the bathroom, where clothes hang from the back of the door and a small chest takes up all the extra space.

The only furniture in the apartment is a dresser in the bedroom crammed with clothes, a chest of drawers in the hall, the television set and the table it sits on.

This one bedroom apartment in the big three story concrete

By JUANITA GREENE
FIRST IN A SERIES

apartment building in Miami's Central Negro District has been "home" to Mrs. Williams and her children for six years, ever since the family arrived from a small town in Georgia. When they moved here, Mrs. Williams' husband was with the family, but he has since deserted them.

Their living conditions are no better or no worse than that of hundreds of poor families in the slums of Miami's black ghettos.

These conditions present the Miami area with one of its most pressing urban problems. Slums are not peculiar to Miami, of course. Every large metropolitan area has them. And every urban area setting out to do something to improve the environment of the inner city is trying to eliminate them.

In the Miami area the problem is particularly pressing because better housing is the number one concern of the local Negro community.

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U.S. Catholic Conference Implements New Plan For Streamlining Its Work

WASHINGTON —(NC) — Implementation of a new plan of organization for the United States Catholic Conference (USCC) has been announced

by Archbishop John F. Dear-den of Detroit, president of USCC.

The plan, developed by the firm of Booz, Allen and Ham-

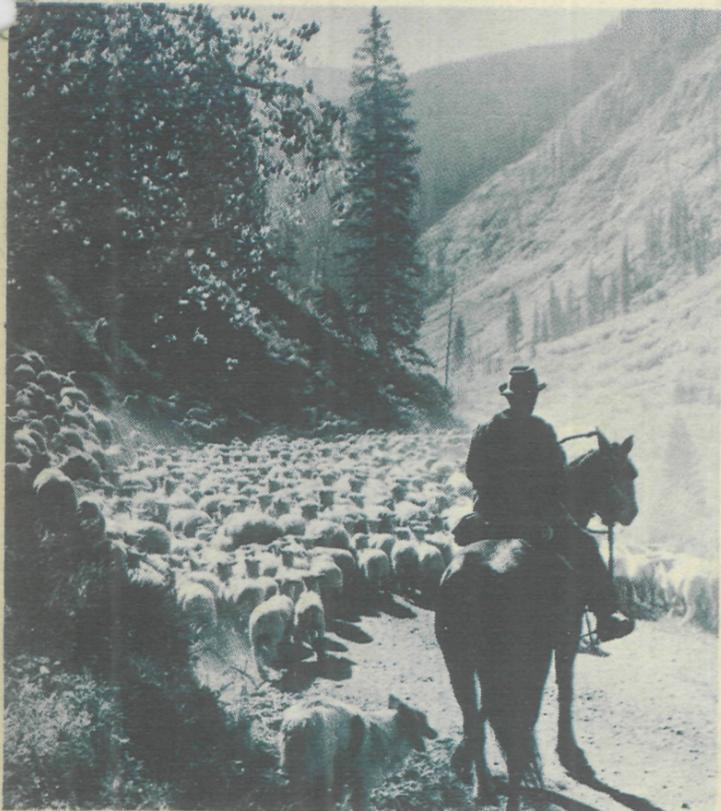
ilton and approved by the general body of bishops at its April meeting in St. Louis, becomes effective immediately.

The plan provides for greater clarification of the roles of the United States Catholic Conference and the National Council of Catholic Bishops (NCCB); streamlining and coordinating of the work of the USCC; and providing a greater voice for priests, religious and laity in the work of the USCC.

ECCLESIASTICAL

Under the plan, the NCCB, reorganized and strengthened since Vatican II, will continue to be primarily responsible for matters of a purely ecclesiastical nature. The USCC will act as the legally incorporated agency through which the bishops will work with priests, religious and laity in the many activities of the Church relating to social, economic, educational and public policy matters.

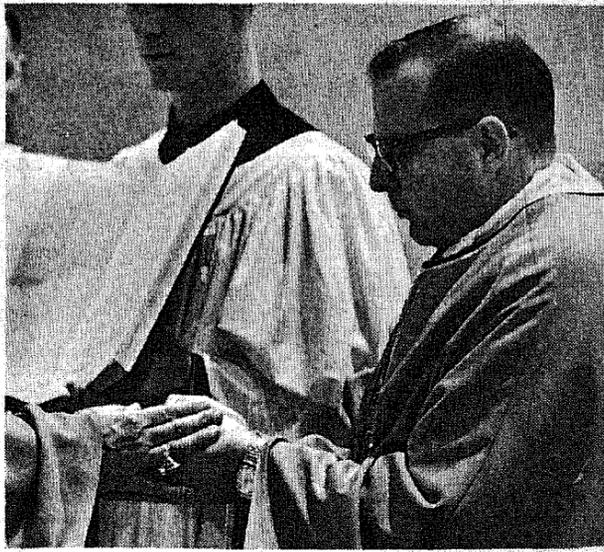
(Continued on Page 28)



HEAT AND DUST in summer are the same all around the world. Here in Australia a drover watches over a flock of sheep restless from the high temperature and rising dust.

THE VOICE

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



NEW PRIEST of the Archdiocese, Father Vernon Langford, promises obedience to his Archbishop during rites of ordination last Saturday in the Cathedral of St. Mary.

Archbishop At Ordination:

'Priesthood Trainees Creative, Dedicated'

Men training for the priesthood in the Archdiocese of Miami are "creative" young men keenly aware of the pressing social issues of the day and determined to correct them, priests, religious and laity from South Florida were told Saturday in the Cathedral.

At the same time young men seeking the priesthood willingly embrace the responsibilities to teach, and to sanctify those in their care, noted Archbishop Coleman F. Carroll during the ordination of Father Vernon Langford as a priest of the Archdiocese.

A native of Florida, Father Langford sang his first Solemn Mass on Sunday at St. Francis of Assisi Church, Riviera Beach.

The task of sanctifying the People of God is fulfilled by the priest through the administration of the sacraments, "most especially through the offering of the Holy Sacrifice of the Mass." The priest teaches "by example, through his words and deeds," the Archbishop continued.

At the same time, the priest of today must be vitally concerned with the needs of the poor and the underprivileged, said Archbishop Carroll. He noted that one out

of every 50 people in the world is "hungry, poorly clothed, and denied or unable to obtain rights" enjoyed by others. It is the task of the priest, he said, to correct such situations.

The man who receives the Sacrament of Holy Orders must, of necessity, become a "man for others," said Father Ronald Pusak, Chancellor, during the homily of the Ordination Mass.

"Christ essentially told us that He was a man for others. 'He told us this Himself: 'I come not to be served, but to serve,'" said Father Pusak. Because he participates and shares in the priesthood of Christ, the priest of today also accepts Christ's role as the servant of others.

The son of Mr. and Mrs. F. Langford, Sr. of St. Francis of Assisi parish, Father Langford began his studies for the priesthood at St. Thomas Seminary, Brookfield, Conn. In his senior year in high school he entered St. John Vianney Seminary in Miami, and received a Bachelor of Arts degree from the Seminary of St. Vincent de Paul, Boynton Beach. He received his Master of Arts and Bachelor of Sacred Theology degrees from the University of Louvain.

Requiem Mass Sung For Cardinal Brennan

PHILADELPHIA—(NC) — Francis Cardinal Brennan, 74, who served in comparative obscurity for 48 years in some of the Church's most exacting authoritative positions, was accorded final homage here in Sts. Peter and Paul Cathedral.

John Cardinal Krol of Philadelphia was the principal celebrant of Requiem Mass, at which a dozen priests were concelebrants. One of the officers of the mass was Francis J. Brennan, a seminarian at St. Charles Borromeo Seminary in suburban Overbrook, nephew and namesake of the "quiet American" cardinal.

Bishop Francis J. Furey of San Diego, Calif., a native of Summit Hill, Pa., and long-time friend of the cardinal, preached the eulogy.

Cardinal Brennan died July 2, of cancer in Misericordia Hospital here. He had been a patient at the hospital since June 17, when he was brought here from Rome by two of his brothers, Dr. Russell J. Brennan, a physician; and Dr. John F. Bren-

nan, a dentist, both of this city.

He is also survived by another brother, Dr. Naysh C. Brennan, and two sisters, Mrs. William A. Schmidt; and Mrs. John J. Downey of Shenandoah.

His ability in canon law was recognized by the Holy See in 1940 when he was appointed an auditor of the Sacred Roman Rota. He was the first American priest appointed to the tribunal.

After 19 years as a judge of the Church court, which deals mainly with cases involving annulment of marriages, Msgr. Brennan became dean (chief judge) of the Rota in December, 1959.

In 1959, he was named a consultant to the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, the first American named to this post.

Pope Paul VI nominated Msgr. Brennan to the college of cardinals on May 29, 1967, at the same time that he named the then Archbishop John J. Krol to the college.

Cursillo Movement Described As Successful In Archdiocese

The Cursillo movement was described as one that transcends all barriers and all national frontiers and unites the faithful as one in Christ, during the Concelebrated Mass offered for cursillistas last Saturday in the Cathedral of St. Mary.

Archbishop Coleman F. Carroll was the principal

Asks Orders Bare Finances

MUNDELEIN, Ill. — (NC)—The permanent secretary of the Conference of Major Superiors of Men (CMSM) has suggested that each religious institute in the nation make a complete accounting of its assets and indebtedness to the public.

Father Boniface L. Wittenbrink, O.M.I., noted that frequent charges of Vatican wealth and the wealth of churches in general has become "a source of malaise and embarrassment to many in the establishment."

"The indebtedness of religious orders would, in my judgment, make a significant contribution toward silencing our critics and activating the generosity of our benefactors," the priest stated.

Concelebrant of the Mass in which more than 1,200 English and Spanish-Speaking Cursillo members participated.

Concelebrating with the Archbishop were Bishop-Elect John J. Fitzpatrick; Msgr. James J. Walsh, chairman of the Archdiocesan Cursillo Commission; Msgr. Bryan O. Walsh, Father Thomas Barry, Father Miguel Arrillaga, Father Xavier Morras and Father Jose Hernando.

"You are members of a movement that gives every evidence of being productive for the individual as well as the community, and which enables you to go back to your parish and do the work assigned to you by the priests," Archbishop Carroll told cursillistas, emphasizing that he was happy and pleased with the results of the Cursillo movement in the Archdiocese.

Archbishop Carroll praised the efforts of all the priests engaged in Cursillos and urged members to continue in their work directly under the guidance of the commission of priests assigned.

Father Thomas Barry, director of the Cursillos for English-speaking persons,

who preached in English, pointed out that the occasion was an historic one inasmuch as the Cursillo movement has seen such "tremendous growth" in South Florida.

"When we speak of the Cursillo movement in our own Archdiocese or in the world we are speaking of one movement because we are all one in Christ," the priest declared.

Heads Senate Of Priests In St. Augustine

Father Patrick Madden, who served as first assistant pastor of Immaculate Conception parish, Hialeah, when it was established in 1954, has been elected chairman of the Priests' Senate of the Diocese of St. Augustine.

The election, called by Bishop Paul F. Tanner, shortly after his installation as Bishop of St. Augustine last March, was held in the Catholic Student Center of Florida University in Tallahassee.

Father Madden is pastor of Blessed Sacrament parish in the state capital.

He paid tribute to Bishop-Elect Fitzpatrick, reminding Cursillo members that the new Auxiliary Bishop to Archbishop Carroll had pioneered in the movement in South Florida and declaring that "he has been a true friend and a true father to all of us."

Father Barry told cursillistas to review the past year and ask themselves whether the Year of Faith "has been a year of faith for us."

"We must be grateful to God and it must humble us to see the greatness of our great Christianity which has arisen in the movement of the Cursillo, which would not exist at all without the blessing of our own Archbishop," he said, as he exhorted Cursillo members to rededicate themselves to Christ, to the Archdiocese of Miami, to Archbishop Carroll, to their parishes and to themselves.

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Liturgy Week Program Rapped By Newspaper

WASHINGTON —(NC) — The Catholic Standard, Washington archdiocesan newspaper, has questioned the "relevancy" of the 29th annual Liturgical Week to be held in Washington Aug. 19-21 under the auspices of the National Liturgical Conference.

In an unsigned editorial the Standard criticized the

program both for its inclusion of Dr. Herbert E. Aptheker, founder and director of the American Institute of Marxist Studies, as a workshop speaker, and for its theme "Revolution: Christian Responses." The Liturgical Conference's executive director, James A. F. Colaianni, defended both the choice of speakers and the

theme as consistent with a "truly Christian presentation."

The Standard editorial said that Aptheker has been a member of the U.S. Communist party for more than 25 years and that the "greater part of his life has been dedicated to the furtherance of communism in this country."

Aptheker, the editorial said, "is no starry-eyed liberal. He is a well-trained practical minded party functionary, playing his role in a manner that could deceive all but the most astute students of communism."

"It is difficult for us to understand what legitimate role Mr. Aptheker can fulfill

at a Liturgical Week. Even though the Liturgical Conference which is sponsoring the Liturgical Week is not an official organ of the Church, its very title might well persuade many people that it is.

"Finally, we question the relevancy of the Liturgical Week itself. Assuming that

the concept of revolution might have some pertinency in some of the discussions at a liturgical conference, in view of contemporary events, it is still difficult to envisage the relevance of having an entire liturgical conference based on this subject. We wonder if this is a liturgical conference at all."



THIS MEDAL commemorates the start of the sixth year of Pope Paul's pontificate. A dove whispering into the Pope's ear is featured on the medal designed by Floriano Bodini. A figure of Christ is on the reverse side.

Pope Cuts Vestments, Ceremony Of Bishops

VATICAN CITY —(NC) — The ceremonies, vestments and baroque pomp surrounding bishops at liturgical functions has been greatly reduced by orders of the Holy See.

Two documents were announced by the Vatican, both aimed at conforming with the teachings of the Second Vatican Council calling for the simplification of liturgical rites to make them more understandable.

The first document was a motu proprio of Pope Paul VI entitled Pontificalis Insignia. It limits those who may wear the traditional pontifical insignia of the bishop, such as the zucchetto or skullcap, red birretta, pectoral cross, episcopal ring, miter, crozier and special vestments.

LITURGICAL RITES

The second document issued by the Congregation of Rites, is an instruction reducing and simplifying details of a bishop's participation in liturgical rites.

Among the innovations contained in the document is an instruction that the Bishop's throne is now to be called a cathedral (seat or chair) and that it is no longer to be topped by a Baldachin or canopy. The Bishop will decide whether or not he will wear the traditionally ornate ceremonial vestments.

The Vatican press bulletin noted that these and other changes are "nothing more than a first simplification of the established ceremonial which reflects the mentality of the 16th and 17th centuries when the rites of the Roman Church were drawn up."

The limitation of the use of pontifical insignia for non-bishops, aside from those specified in the motu proprio, does not apply to those prelates, such as protonotaries apostolic, who already have been granted this faculty but does apply to future appointments. The document also permits those who enjoy these privileges to renounce them spontaneously.

Both the motu proprio and the instruction of the Congregation of Rites are in force as of Sept. 8 of this year.

Other prelates who do not have the episcopal rank, but who were nominated before the present motu proprio, continue to enjoy the existing privileges concerning some of the pontifical insignia granted to them by whatever title, either personally or collegially. However, they may spontaneously renounce these privileges by virtue of the law.

CARDINAL REITERATES BIRTH CONTROL BAN

LOS ANGELES —(NC) — James Francis Cardinal McIntyre of Los Angeles has reaffirmed that the Church's "traditional teachings" on birth control "forbid any means of controlling births other than the rhythm method or total abstinence."

Cardinal McIntyre discussed the birth control issue in a letter to all archdiocesan priests in which he said he was "mindful of the damaging effects wrought amongst our people by conflicting applications of the teaching of the Church on the matter of contraceptive tablets."

(The Church ban on contraceptives was also re-

affirmed and confusion on the issue noted in guidelines for the teaching of religion issued jointly by Ordinaries in the province of Baltimore, the archdiocese of Washington, and the prelature of the Virgin Islands.)

The cardinal enclosed with the letter a statement which he said was drawn up by approved moral and medical authorities. The statement, entitled "The Position of the Roman Catholic Church Concerning Contraceptive Tablets, follows:

"The position of the Catholic Church with respect to contraception was reaffirmed on Oct. 29, 1966,

by Pope Paul VI in an address to the Italian Society of Obstetrics and Gynecology. He stated once again that "the thought and the norms of the Church have not changed; they are those in force in the traditional teaching of the Church."

"From these repeated pronouncements, it is quite clear that any use of the anovulant tablets for the purpose of preventing pregnancy is prohibited, and they may not be used for pseudo-medical reasons when the true intent is to suppress pregnancy. These tablets certainly do have other logical medical uses. However,

as with many medical treatments, side effects are present. Since the prevention of pregnancy is a serious side effect, which may be tolerated only for grave reasons, the tablets must not be used lightly or without mature consideration but should be prescribed only when there is an important medical consideration for their use.

"As with many such matters, the intent of the physician prescribing the tablets is a most important consideration. It would certainly be totally wrong to employ the tablets under the guise of treating minor skin blemishes, if the real purpose and intent were contraception. On the other hand, if the use of the tablets were for some serious purpose such as the control of a spreading malignant tumor, their use would be completely licit in spite of the undesirable side effect of prevention of pregnancy.

"A number of questions have been raised by physicians and members of the clergy concerning the possible use of these tablets to improve the efficacy of the rhythm system of contraception. Here again, the matter of intent is certainly the most important point to be considered.

"1) The use of the tablets in a cyclic manner to make ovulation and menses more regular: There is a disagreement as to the efficacy of this use of the tablets. A medical consensus seems to exist that if after three consecutive months of use of the tablets ovulation is not regulated, it is not likely to do so.

"2) The use of the contraceptive tablets only in the luteal phase of the menstrual cycle: There is a moral obligation on the physician to assure himself that in the manner in which the tablets are prescribed ovulation has indeed occurred.

"3) The use of the contraceptive tablets following delivery: We recognize permission has been obtained for the use of the tablet for a restricted period of time following delivery on the basis of an explanation that the use of the tablets helps to insure the 'normal absence of ovulation which characterizes this period if a woman nurses her baby.' There is controversy as to whether the presence of postpartum ovulation should be called normal or abnormal. Amid such controversy the physician should know that it is his conscience and intent, as well as that of his patient, which are of paramount importance. If he or his patient should believe that the reasons for this use constitute subterfuge providing a loophole for pill usage, he is bound in conscience not to prescribe it."

Vatican Silent On Birth Story

VATICAN CITY —(NC) — The Papal Secretariat of State and the Vatican's Doctrinal Congregation have declined to comment on several reports that a new papal document on birth control was being prepared for publication.

Time magazine had reported that Pope Paul VI's "long-awaited motu proprio on birth control was already rolling off the presses in a secret section of the Vatican's printing office," but that pressure from liberal Europe and prelates had induced the Pope to scrap the document.

The magazine reported Vatican sources said "the motu proprio would have overruled and ignored the findings of the pontifical birth-control commission, which recommended by a 4-to-1 majority that the Church relax its traditional opposition to contraception. In its final form, the Pope's pronouncement would have outlawed any mechanical or chemical form of birth control, including the Pill. In effect, it would have held the Church to the judgment on procreation handed down by Pope Pius XI in 1930."

'GRAVE SIN'

In his encyclical Castic

Connubii, on Christian Marriage, in 1930, Pope Pius XI said "any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offense against the law of God and of nature, and those who indulge in such are branded with the guilt of a grave sin."

A motu proprio (Latin for "of his own accord") is a document drawn up and issued by the Pope on his own initiative, without the advice of others, and personally signed by him.

In a story United Press International (UPI), also claimed Pope Paul had completed a document on birth control and the Pope had affirmed that he took "full responsibility" for his restatement of that position. The news agency said the Vatican pointed out that the Pope stressed it was his responsibility, because a majority of the Pontifical Study Commission on Family, Population and Birth Problems recommended in June, 1966, that the Church change its position.

NOT PUBLISHED

The report of the study commission has never been officially published, but a U.S. Catholic weekly, the National Catholic Reporter

(NCR), in April, 1967, published what was described as the final advisory reports of the majority and minority on the commission.

The commission, by a reported majority, recommended the Church maintain silence regarding birth control methods and refuse to discriminate among them.

NCR reported that preparations were being made for the publication of a new papal document on birth control. However, the NCR report differed from Time and UPI in that it claimed the Pope had decided to omit any mention of the morality of the various methods of birth control.

RESERVED FOR SELF

Pope Paul said in October, 1966, he had reserved the matter of birth control to himself. He made the statement in a talk to participants in the 52nd national congress of the Italian Society of Obstetricians and Gynecologists then meeting in Rome.

In the same talk, he said he was delaying his decision "for some time yet" because the conclusions of the international commission working on the problem "cannot be considered definitive."

In a talk to a group of cardinals in June, 1964, the Pope had said it "seems opportune to recommend that nobody for the time being take it upon himself to speak in terms different from the norms in force."

In the same discourse to the cardinals, he expressed the hope that the work of the study commission on birth control would soon be concluded, and said he would "issue its conclusions in the form which is judged most adequate to the subject treated and to the goal to be achieved."

The study commission completed its work and submitted its conclusions to the Pope in June, 1966.

Latin Bishop Hits Violence

MONTEVIDEO, Uruguay —(NC) — The use of violence as means of change was condemned by Bishop Antonio Corso of Maldonado-Punta del Este in a pastoral letter published here.

In speaking of "violent Christians", Bishop Corso said that they "are trying to draw for us the image of

Christ with a machine-gun in His hands".

The bishop also criticized communications media for using "the sensational approach" to news involving the Church.

There is a real danger, Bishop Corso warned, that "violent words and acts may become the only established channel for social justice

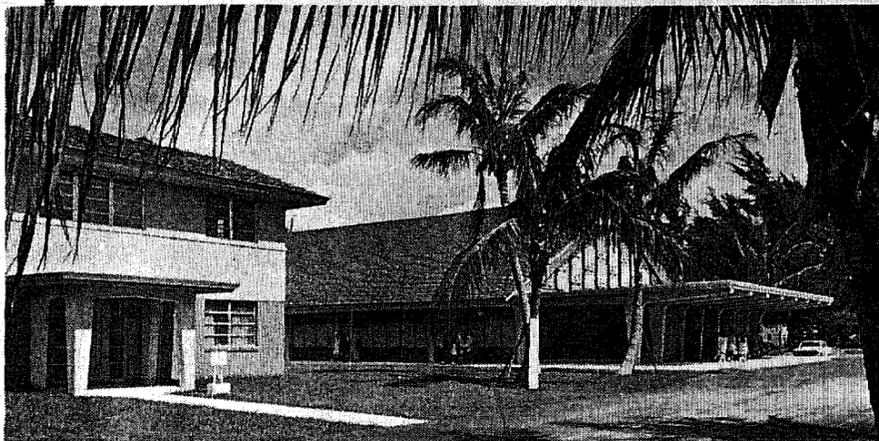
under Christian auspices."

From there, he said, we see "a revolutionary Church of violence" bent on attacking authority and government under the pretext of social justice and peace.

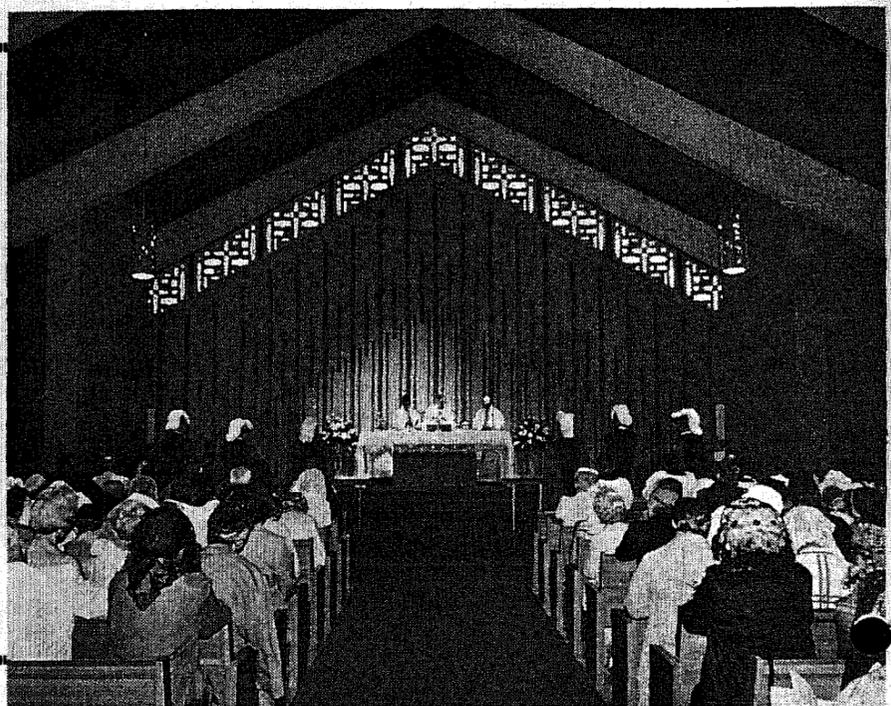
"But the true Church is that one loyal to Christ, whose message she does not attempt to change ever," he added.

"A gun-toting Church is nothing more than a caricature," Bishop Corso said.

Dogma and morality must not be deprived of authority and overcome by a "theology of incarnation of the social order," he said, adding that collaborating with communists can only produce "experts in destruction" out of Christians.



NEW CHURCH of St. Gabriel in Pompano Beach, above was blessed by Archbishop Coleman F. Carroll last Friday. Pontifical Low Mass was celebrated by the Archbishop, right, following the ceremonies of dedication at the church, of which Father Thomas Goggin is the pastor.



Anti-Union Force Raids Conference

FRESNO, Calif.—(NC)—Some anti-union farm workers invaded an issues conference for the Spanish-Speaking, organized by the Diocese of Fresno and attempted to disrupt it.

The meeting took place at St. Paul's Newman Center near the campus of Fresno State College. It was about to begin when members of the Agricultural Workers Freedom to Work Association arrived by chartered bus and a caravan of private cars. They demanded admittance, charging that the conference was merely a cover-up for a pro-Cesar Chavez meeting in support of the United Farm Workers Organizing Committee, AFL-CIO, which Chavez heads.

The AFWWA members were mostly from the Delano and Bakersfield areas of the San Joaquin valley, where much of the tension exists between grape growers and the striking members of Chavez's farm workers union.

PROTEST POLICIES

Jose Mendoza of Bakersfield, AFWWA founder, said they came to protest the union policies and "the bishops commission of the diocese of Fresno." There is no such commission. Most of the posters carried by the anti-union workers attacked Bishop Timothy Manning of Fresno and the diocese. The bishop made a brief visit to the conference.

Posters carried outside the conference read: "Bishop helps Chavez Promote Revolution;" "Are Revolution-

aires The Only Ones Of God's Children?" "Bishop Is For Social Injustice;" "Church Is For Social Injustice."

Mendoza lead his followers in an attempt to enter the Newman Center but was rebuffed by Msgr. Roger Mahony, one of the officials of the conference and Fresno diocesan director of Catholic Charities and Social Services. He told them that the meeting "was not arranged to debate the pros and cons of farm labor unions."

Mendoza said they wanted to be heard.

HAVE PROBLEMS TOO

"We too have problems. We are tired of Chavez and his men. We also want to know by what right a man who wears a black suit (the Delano priest) can tell us we are not Christians because we refuse to support Chavez," Mendoza said.

The Delano priest to whom he referred is Father Mark Day, O.F.M., an assistant at Our Lady of Guadalupe parish in Delano.

Laity's Meeting Deals In Turtlenecks, Power

CHICAGO—(NC)—Turtlenecks were the "in" male attire, McCarthy buttons the "in" insignia, the happening the "in" entertainment, and power the "in" word as the second annual convention here of the National Association of Laymen.

And just as some men still wore shirts and ties, some kept their political preferences quiet, and some appeared bewildered among balloons and bangs. The thousand participants disagreed frequently on types of power discussed.

Power was prefaced by black, by woman, by student and, most frequently, by lay. The convention theme was "Options for the Church." Most seemed to agree that the option of "lay power" is one the Church must take if it is going to be "in" with the new laity. No agreement was reached, however, on either the definition of the term or the importance of that option among others for the Church.

The members still around

for the final plenary session when resolutions were considered turned down a committee recommended definition by a close 51-45 vote.

The definition was rejected along with the rest of a preamble to a long list of specific resolutions prepared and approved by the resolutions committee. Ranging from a demand for lay representation on diocesan financial boards to a demand for popular election of the Pope and from support for subsidies for the poor at home to support for a minimum U.S. contribution of 1% of gross national product for development programs in the Third World, they were referred to the executive board for later action.

Defined lay power as the "right of the laity to define their own identity, establish

their own priorities, and develop their own leadership."

It also said that polarization of laity and clergy is a prerequisite to development of such power and a precondition for real dialogue. It also established the general priority that lay people "must be more concerned about the issues affecting human and social life than they are about partisan institutional problems."

In the heated debate that preceded the preamble's rejection, both opponents and proponents agreed that the "clerical hang-up" is an obstacle to lay power in the Church. Opponents called the preamble another "manifestation" of this obstacle, while proponents seemed to think it was a way of getting rid of it in clear terms.

Following the preamble's rejection a resolution was

passed directing the board to consider the specific resolutions and to formulate a new statement specifying "human concerns" as the priority area for the use of lay power and, secondly, defining it.

Collect \$70,000 For The Poor

ROCKVILLE CENTRE, N. Y. (NC)—Some \$70,000 has been collected so far in a tri-faith effort to raise funds for poverty projects in the Rockville Centre area.

The drive—called "Weekend for the Poor"—has already provided funds from Catholics, Protestants and Jews for a summer enrichment program for 300 children, summer camp for 69 poor children and a \$3,000 contribution to the Poor People's Campaign.



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Expanded Role Advocated For CCD National Center

WASHINGTON —(NC) —Participants in a Confraternity of Christian Doctrine workshop here recommended that the staff of the CCD National Center in Washington coordinate all aspects of the Church's religious education apostolate through the newly reorganized United States Catholic Conference (USCC).

They said the task of guiding the religious formation of Catholic youngsters in public schools often thought to be the special role of CCD should be confined to a separate, smaller office, thereby releasing the personnel and resources of the National Center for the more expanded role they envision.

They criticized the USCC reorganization plan, developed by the firm of Booz, Allen and Hamilton and approved by the general body of bishops at its April meeting in St. Louis, which envisions no such role for the CCD National Center in the new set-up.

The workshop, held at the Catholic University of America, was co-sponsored by the CCD National Center Conference of Diocesan Directors. The recommendations and criticisms were made at the final session before the USCC reorganization plan was officially released.

A lengthy and, at times, heated discussion occurred when workshop participants proposed calling on the National Conference of Catholic Bishops to create a national office of religious education to coordinate the efforts of all Church agencies concerned with religious formation.

The meeting's chairman, Msgr. Russell J. Neighbor, director of the CCD National Center, replied that the bishops were aware of the need for a national office and had responded to this need. He said this would be announced shortly in connection with the reorganized USCC.

BISHOPS CRITICIZED

At this point, some participants criticized the bishops for taking action without consulting with the "people in the field," and for relying exclusively on the management consultant firm.

But what really triggered participants' anger was a description of the role of the present CCD National Center as envisioned by the reorganization plan.

The plan consolidates 24 existing offices of USCC as divisions under five major departments. The National Center becomes a division of the Department of Christian

Set Newman Congress

NEW BRUNSWICK, N. J. —(NC) — Christian humanism, the Christian ethic and the generation gap will be some of the themes explored at the National Newman Congress here Aug. 26-29.

The congress will be held on the Douglass College Campus of Rutgers University.

Bishop John J. Wright of Pittsburgh will give the keynote address on the opening day and Auxiliary Bishop John J. Dougherty of Newark, president of Seton Hall University, South Orange, will give the homily at a concelebrated field Mass on Aug. 28.

Formation and its work is to be confined exclusively to the religious education of Catholics in public schools. But in recent years the National Center has sought to shed the CCD image of a solely child-oriented apostolate and broadened its work to include virtually the whole range of Christian formation, including what religious education specialists believe to be the key field of adult religious education.

SAIGON — (NC) — "I Bring Out the Beast in a Boy" is the title of an article announced on the cover of an "intimate" magazine on sale here. "The Sex Slasher and the Nude Divorcee" is the bait announced on another, displayed for sale in the same place. The place?

It's the American PX

(Post Exchange), the store operated by the U.S. Army and Air Force Exchange Service here for American and allied military personnel and civilian government employees.

Here are a few more samples, each from a different magazine, all offered for sale recently to PX customers in Vietnam:

"Sadistic Slaying of the Butchered Blonde; "Sex Marathon—A Sexmad Doctor...an Orgy... a Failing Marriage;" "Latest Switch in the Sexual Revolution. Wild Girls of the New Open Love" Barracks." Then there's a glossy book published in Tokyo, called Japanese Nudes, and the Amateur Photographer, " with 43 pictures listed in the

table of contents. The Post Exchanges are a U.S. Government enterprise which services troops everywhere. It makes such near-necessities as toilet articles, writing materials, supplementary eatables and reading matter available at reasonable prices. It goes further and sells cameras, film, radios, phonograph records, souvenirs and the like.

44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100				
100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160

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EDITOR'S COMMENT

Understand Negro-- First Step In Aid

It seems safe to say that America will not overcome its racial problems until the white man overcomes his ignorance of the black man. As much as the black man needs education, the white man needs understanding of the Negro and the true facts about the ghetto.

Knowledge of ghetto poverty is all the more necessary when one realizes that the white community is the bank and government of the nation. Only the facts will move white America to help the black man help himself.

In order to highlight the true facts about the ghetto, The Voice this week begins an in-depth series on the crucial problem of ghetto housing. Housing is inseparable from human dignity and is in critically short supply for the poor. Further it rates as one of the top complaints of Negroes living in South Florida.

For example, in the central Negro district of Miami, the density of population is 35,000 per square mile. This means that Negroes are packed like sardines in small areas without air conditioning during summer heat.

Further, the housing which the Negro does have is often unworthy of human living. In census tract 28, over 50% of the housing units were considered unsafe in 1965. The figure would be much higher in 1968.

Because of the limited supply of housing open to the Negro, he is often charged more than the white man for the same accommodation.

It must be remembered that it is not enough to simply build houses; it is also necessary to build communities. There must be space, libraries, playgrounds, and cultural facilities. There must be municipal services such as lighting, water streets and drainage systems.

We hope the presentation of the facts will help prepare all for action.

Friendly Nations Hit In Immigrant Quotas

On July 1, 1968, a provision of the 1965 immigration law went into effect which will limit the number of immigrants from Canada and Latin America to 120,000.

Unfortunately, the 40,000 Cubans who annually seek political refuge and freedom in the United States are included in the 120,000 quota for the western hemisphere.

It seems unfair to the free and friendly nations of North and South America that one-third of their quota should be taken up by one island suffering from communist domination.

Surely it is only right that we give a home to those who are willing to leave their homeland and all their possessions in order to escape communist tyranny. At the same time, though, let us not penalize others in our hemisphere.

Fortunately a law—deserving the support of all of us—has been introduced into Congress. If passed, it would exclude Cuban refugees from the number of immigrants not established for the Western Hemisphere and in turn raise the number of persons allowed from other areas covered in this quota.

The VOICE

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Archbishop of Miami

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Editorial Consultant
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Wants Let-Up In Changes

Dear Editor:

Your mentioning of the changing the Our Father and Apostle's Creed was a shock, as these two prayers which I say often each day and keep me close to God. In my 63 years of being a Catholic, I never once thought this would be changed and why should it?

In Confirmation we received the Holy Ghost to strengthen us. Now we forgot this and say Holy Spirit like all other faiths do.

This has made many people leave the Church and

I do believe if we continue these changes there will be more leaving than coming our way.

So may God help us all to stay close to Christ. I am at daily Mass and receive; so may this help others as it has helped me in my years as a Catholic. I hope they stop the changes.

The Latin Mass is always a treasure to remember; and I do think if they had one on Sundays, you would see many Catholics come back to the Church.

A reader



LETTERS TO THE EDITOR

She's Agin' The Aginers

Dear Editor:

"Incensed," audacity," "vehemently express," "protest," "not in favor"... (now, that's more like it). Isn't it better to be for something, even if it is for keeping the status quo?

Something in the very wording of the protesters stirs a feeling of opposition in me until I want to protest and be agin' the aginers.

It just so happens that I am for the improvers and approve of their suggestions. Those who are "losing faith in things they were taught in their youth" may have had too much faith in things of little importance or which are at least not important or relevant in today's world.

Just for the record, I feel that I have a better chance of becoming a better Christian since the changes have made me a real participator.

Well, to each his own. But I say "upward and onward," with a mite of caution, of course.

Incidentally, I am 68 years old. Perhaps I am a bit younger than your 63-year-old protester?

May increased light shine upon us all, including Light-house Point.

Sincerely yours,
Mrs. James McShane
Coral Gables

'Horrified' At The Idea

Dear Editor:

Reading of the contemplated changes in the Our Father and the Apostle's Creed I was horrified and my hope is that I may live my last days and die in the faith in which I was raised. A very active 80 year old aunt has expressed the same feelings many times.

The changes in the liturgy of the Mass are difficult for the older people but may be best to help the younger generations to pray and understand. Yet so many of them seem not to have any respect for the Presence of God in lack of decent attire, females with uncovered heads, and so many approaching and leaving the Communion rail with arms swinging instead of folded hands.

Deeply concerned,
G. M. Rogers
Ft. Lauderdale

Christianity Wasn't Designed 'To Run With The Crowd'

By MSGR. JAMES J. WALSH

It's dangerous and misleading to tag a person liberal or conservative and then keep him in the peg, as if you have a key to all his future thinking. Several instances of this were in the news recently.

In England, Malcom Muggeridge, well known as author and wit, very likely surprised many people when he turned his sharp tongue to the "reactionary task" of berating the moral indifference of religious leaders. The man who recently resigned as rector of Edinburgh University because of insistent student demand for contraceptives said the "current code of eroticism, permissiveness and materialism" threaten the Christian Church with extinction.

Mr. Muggeridge has never been known as a prude certainly, so when he took on religious leaders for laxity, people sat up to listen. He went on to explain: "Unspeaking clergymen twanging electric guitars denounce him; Bishop Pike of California cast him into outer darkness; from Woolwich, from Southwark and other famous sees come thunderous voices proclaiming that to be carnally-minded is life, that it is the flesh that quickeneth"

Mr. Muggeridge did not end his talk on an optimistic note. He stated: "Let me tell you, in all honesty, that in my opinion, if there are church leaders and clergy who have made such concessions to prevailing permissiveness and materialism, I personally shall be very surprised if in a decade or so, anything at all remains of institutional Christianity, unless there is a quick and dramatic reversal of their present attitudes."

Apparently in England this type of compromise between clergy and morality has gone to greater excess than here. Nevertheless, let's admit it, there are more than a few around who are straining so much to be relevant to the world and its needs that they rarely mention the soul or heaven or the supernatural life.

They want to be so in tune with youth that the old restraints, founded not only on moral principles, but on plain common sense, are laughed away. Permissiveness, lack of discipline, self-development are the order of the day.

This course has to be disastrous ultimately. There are certain things in morality which can never be compromised, certain principles which must always be upheld unless we are inviting chaos.

Christianity was never designed as a religion to run with the crowd. Christ did not start a world-wide popularity contest, gaining friends by indulging their desires. His religion was never intended to "get down" to man, but to lift man up to God.

Another instance of the confusion that comes from attaching labels to people, as if they were canned goods, is found in the recent statement of Father Godfrey Diekmann. He stated flatly that the

reception of Holy Communion in our current quest of unity is not to be extended to Protestants except under very special circumstances.

We mention this because Father Diekmann has been known far and wide as rather ultra-liberal in liturgical matters. And, strangely enough, in this highly controversial matter of non-Catholic Christians and Holy Communion, many somewhat conservative people favor the broader view of looking upon the Eucharist as a cause of unity, not merely a sign.

Father Diekmann in his firm stand stated that "despite all the persuasive theological talk about the Eucharist as causative of union, inter-communion with Protestants is not yet to be allowed."

He reasoned: "She (the Church) has been convinced that the Eucharist is meant to be first of all the most important sacrament (or sign) of unity already achieved among her communicants; a unity not only of faith and the Presence of it under the appearances of bread and wine, but a unity of fully belonging to this visible Church, of accepting this visible Church as the authoritative teacher of faith, of accepting the authority and leadership of her duly constituted and ordained ministers."

Father Diekmann went on to say that the Church "has had to declare a firm 'no' as a normal policy, to those who wish to receive the Eucharist at her table, but who do not wish to accept fully her magisterium in faith and her authority."

And he pointed up the sad result of all this, namely, "And so, the Eucharist, this sacrament which is a sign of unity, has also paradoxically been and continues to be a sign of the scandal of disunity, of theseparateness which divides the believers in it."

One final switch of opinion found in the news. Compared to the jarring criticisms of a few of our way-out theologians, the thinking of some Protestant theologians about the Catholic Church's situation nowadays seems more reasonable and sensible.

What a strange admission this has come to be! Take, for instance, the remark of the Lutheran, Dr. Martin F. Marty, that "some Catholic renewal has not been renewal of the Church, but the manic babble on the part of people with personal problems." And he irreverently continued that some Catholic experimenters have not learned the difference between "being a fool for Christ and a damn fool."

Dr. Marty is not trying to be facetious. He is doing what many Catholics are unable to do, namely to distinguish between legitimate and praiseworthy efforts at renewal, even those which may seem on the radical side, and those petulant, impulsive, self-gratifying reforms put forward by people who must have change merely for the sake of change.

Dr. Marty says a great deal in this observation: "The public need have no reason for confidence in a theology that listens not at all to the thousands of years and only to the moment, that is as jumpy as a magnet "needle but lacking an axis; that is eager to be known as relevant and as getting society's ear, but as having nothing to say."

Philip Lewis Re-elected As Trustee Of Serra

PORTLAND, Ore.—Philip D. Lewis, K.S.G., former governor of Serra International's District 30 which includes Florida and Jamaica, was reelected to the Board of Trustees of the world-wide organization during the 30th international convention



PHILIP LEWIS

Around The Archdiocese

St. Kieran

First annual parish picnic begins at noon, Sunday, July 7, at Matheson Hammock. Games and races for the children. Softball for teenagers and adults.

St. Brendan

Annual rummage sale under the auspices of the women's club will be held each Monday, Wednesday and Friday from 9 a.m. to noon during July and August.

Coral Gables

Daughters of Isabella, Circle 884, will meet at 8 p.m., Monday, July 8, in the K. of C. Hall, 270 Catalonia Ave. Rosary recitation at 7:45 p.m.

St. Rose

Nocturnal Adoration will be observed from 9 p.m. today (Friday) until 6:45 a.m. Saturday in the church.

Cathedral

Members of the Nocturnal Adoration Society will observe adoration beginning at 8 p.m. and continuing until midnight today (Friday).

Kendall

A general retreat for women will be observed at the Dominican Retreat House, 7275 SW 124 St., from Friday, July 12, to Sunday, July 14. Reservations may be made by calling Mrs. Henry Peel at 271-8146.

St. Matthew

A dessert card party under the auspices of the Rosary and School Society will begin at noon, Monday, July 8 in the Moose Hall, 2907 Taylor St., Hollywood.

Priest Taking Doctoral Studies

Father Jack L. Totty, chaplain at Marymount College and Florida-Atlantic University, Boca Raton, is taking doctoral studies at the Ecumenical Institute in Dubuque, Iowa.

Church renewal in theology, devotion and society are included in his studies under Dr. Paul Homer of the Yale Divinity School.

held here July 1-3.

A member of St. Juliana parish, West Palm Beach, Mr. Lewis is a past president of the Palm Beach Serra Club, and as trustee will help to coordinate the activities of more than 324 Serra Clubs and their members in 20 nations.

A member of the board of directors of St. Mary Hospital, West Palm Beach, the lay advisory board of Barry College, the board of St. John Vianney Seminary and a trustee of the Frank J. Lewis Foundation, Mr. Lewis is also a member of the National Catholic Education Association.

"The Serran Responds With Faith and Action," was the theme of the convention, which attracted more than 2,000 laymen from 20 nations.

Among those participating in the three-day sessions were Msgr. James J. Walsh, Archdiocese of Miami Director of Vocations, and chaplain, Miami Serra Club; Father William Hennessey, assistant chaplain, Miami Serra Club; Msgr. J.P. O'Mahoney, chaplain, Palm Beach Serra Club; Joseph M. Fitzgerald, past president of Serra International, and F. Thomas Leonardi, both of the Miami Serra Club.

To Be Received As A Novice

MARGATE — James Craig, whose parents are members of St. Vincent de Paul parish, will be received as a novice by the Congregation of the Alexian Brothers during ceremonies in Gresham, Wis., on Tuesday, July 16.

The son of Mr. and Mrs. Edward W. Craig was graduated from Margate Elementary School and St. Thomas Aquinas High School, Fort Lauderdale.

After a two-year novitiate he will begin his education in the medical care of the sick and infirm, the apostolate of the congregation which operates general hospitals in Illinois, Missouri, New Jersey, California, Tennessee and Nebraska.

Grants Made To College

BOCA RATON — Two grants have been awarded to Marymount College through the Office of Education, which will enable the college to strengthen its instructional program.

A grant of \$6,625 was awarded for laboratory and other special equipment and materials and a second grant of \$4,173 was made under the College Library Resources Program and must be used exclusively to acquire higher education library materials.

Catholic Knights Elect Officers

Russ Peters has been elected grand knight of Coral Gables Council No. 3274 of Coral Gables.

Others new officers are Gil Haas, deputy grand knight; Frank Catania, chancellor; Len Boymer, recorder; Carmen Galardi, advocate; Steve Kulbacki, warden; Bill Reschke, treasurer; Lew Dorsch, financial secretary; Victor Lisbon, inside guard; Ed Doyan and Dennis Olivier, outside guards; Joseph DiBartolomeo, Bill Kennedy and Les Kreider, trustees.

South Florida Scene

Will Attend Retreatants' Convention

Members of Our Lady of Florida Retreat League will participate in sessions of the National Retreat Convention in Washington, D.C., July 17-20.

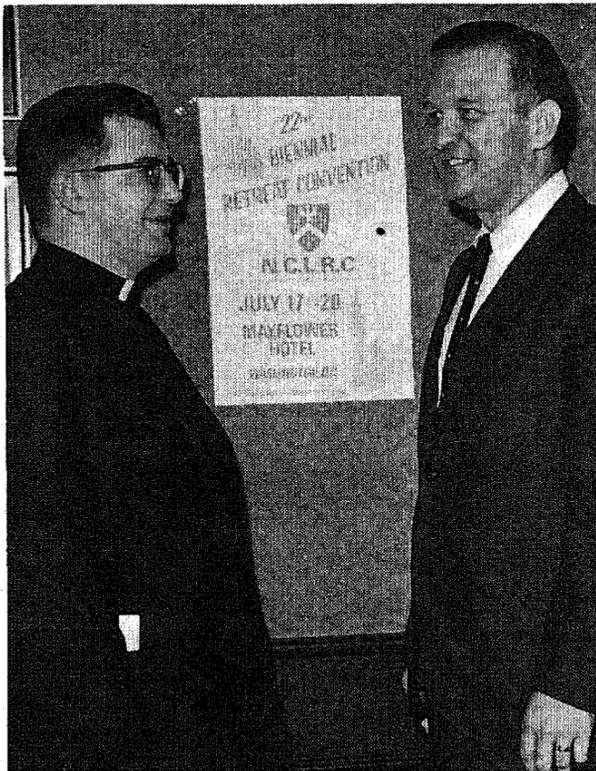
According to Wilbur Rollins, St. Agnes parish, Key Biscayne, a member of the board of directors of the National Catholic Laymen's Retreat Conference, and Provincial Vice President, a delegation of Passionist Fathers who conduct Our Lady of Florida Retreat House in North Palm Beach, will be accompanied by laymen from 16 Florida areas.

Concelebrated Mass, with Patrick Cardinal O'Boyle of Washington as the principal concelebrant, will highlight the opening sessions on July 18. Bishop John Russell of Richmond and Bishop John J. Wright of Pittsburgh will be the principal concelebrants during Masses on July 19 and 20.

Keynote address of the convention will be given at the Mayflower Hotel on July 17 by Bishop Wright, Episcopal Advisor to the NCLRC. "Men of God" will be the convention theme.

"The meeting will give retreatants an opportunity to familiarize themselves with the latest developments in retreat work and make it possible for retreat masters and directors to share problems and experiences in bringing men closer to God," Mr. Rollins explained.

Those planning to attend the convention should contact Mr. Rollins at 503 Dade Federal Bldg., or Father Jude Dowling, C.P.



22ND BIENNIAL convention of the National Catholic Laymen's Retreat Conference is discussed by Father William J. Alcuin, national director of youth retreats, with Wilbur Rollins, St. Agnes parish, Key Biscayne, a member of the national board of directors.

Order Elects New Provincial

Father Edward Daley, O.S.A., has been elected superior of the Augustinian Fathers' Province of St. Thomas of Villanova, which staffs Biscayne College, Miami, and Resurrection parish, Dania.

The new provincial, who has been serving as secretary to the former provincial, Father James G. Sherman, O.S.A., is 45.

Nearly 500 Augustinian priests and Brothers ad-

minister more than 50 parishes in 15 dioceses; Villanova University; and 15 high schools throughout the United States.

Drivers' Correct Addresses Needed

TALLAHASSEE—Motorists renewing a Florida driver's license should be certain the clerk types the correct home address including ZIP code, according to the Florida Highway Patrol.

"The address and ZIP code are important because your renewal two years later depends upon having a correct address on record, said, Col. H. N. Kirkman, director of the Department of Public Safety.

Address information for insurance from Tallahassee will be taken from drivers' licenses renewed after July 1. When the new system starts in 1970 a certificate to renew a driver's license will be mailed to the address on file. License cannot be renewed without a certificate. A post office box number is not sufficient if a street address is available.

Program On Dylan Thomas

"In Search of Dylan," a collage of the words and world of Dylan Thomas, will be presented in three voices at 8:15 p.m., Saturday, July 6, in Barry College Auditorium.

Directed by William Needles, charter member of the Stratford Shakespeare Festival Theater, the company includes Kay Britten, internationally known concert singer-guitarist; Cedric Smith, folksinger and satirist, and Chuck Mitchell, actor, singer-guitarist, and song-writer.

The script is built around the works and personal letters of Dylan Thomas, Welsh poet and legendary figure who died during his third American concert tour in 1953 at the age of 39.

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Women Aim To Rid TV Of Violence

HOLLYWOOD—Ridding television of "hate, violence and lawlessness" is the aim of a group of Catholic women here who have started the ball rolling with a petition which they intend to deliver to the President, the members of Congress, the

Federal Communications Commission and the networks.

The women of the Nativity Guild, Nativity parish, became so fed up with violence on television "after the assassination of Senator

Robert F. Kennedy that we decided to do something about it," according to Mrs. John Schmeisser, president of the group.

They set out to circulate petitions condemning the violence and calling for a re-

turn to "law and order" through sensible television programming.

The women have collected about 1,000 signatures thus far and intend to expand their efforts now to include churches and synagogues of

other faiths and the other ladies guilds within the Archdiocese of Miami.

"If we get enough response, this might be circulated nation-wide and then turned into the proper authorities to see if we can get

some action," Mrs. Schmeisser explained.

The women have asked that those who sign the petition boycott the products which sponsor programs "tending to glorify hate, lawlessness and violence" until it has been acted upon.



THREE-PRONGED shovel was used by Archbishop Coleman F. Carroll, Mother M. Francella, R.S.M., and Mrs. Charles Ferber, president, Holy Cross Hospital Auxiliary, during groundbreaking ceremonies last week for the new convent of the Sisters of Mercy of Pittsburgh who administer Holy Cross Hospital in Fort Lauderdale.

Archbishop Gives Land For Boys' Club

Plans for the establishment of a third boys club in Dade County on an acre and-a-half tract adjoining Corpus Christi Church, was announced this week to provide recreational facilities for underprivileged youths.

Archbishop Coleman F. Carroll has granted the use of the land to the Boys' Club of Miami, Inc. for a period of five years free of charge.

The property is located between NW 32nd and 33rd Streets near Seventh Ave., and will be midway between Boys' Club branches already located at 19015 NW 14th Ave. and 2805 SW 32nd Ave.

The agreement between the Archdiocese of Miami and Boys' Club of Miami, Inc. resulted from a proposal by Leonard A. Usina, chairman of the board of the Peoples Group of National Banks who urged that something be done in behalf of the junior popula-

tion in underprivileged areas of the county.

"The Archbishop understands and appreciates the need of the Boys' Clubs, "the agreement read," and recognizes that the Boys' Club furnishes trained understanding leadership to all boys without regard to their color, race or creed." The use of the land, the agreement noted was extended "both as a gesture of goodwill to a deserving community effort and to encourage the work of the Boys' Clubs."

Archbishop Carroll has also granted the club permission to construct an administrative building on the property after plans have been approved by Archdiocesan officials.

Corpus Christi Church and school will use the property from 8:30 a.m. to 2:30 p.m. on school days and the club will use it after 2:30 p.m. on school days and on non-school days if desired.

Executives Join College Board

Fifty businessmen have responded to an appeal by Miami's Archbishop Coleman F. Carroll and other religious leaders to support the predominantly Negro Florida Memorial College fund drive, by serving on the college board.

The Archbishop made the appeal in conjunction with Rabbi Irving Lehrman, past

president of the Greater Miami Rabbinical Association and Rev. Edward T. Graham, chairman of the college board of trustees and pastor, Mt. Zion Baptist Church.

Among those who responded to the call for additional funds are Raymond Tonks, president of Aerodex Company; George Theobald, Florida Processing Company; Eugene E. Mori, owner of the Hialeah race track; Larry Singer, chairman of the board, Royal Castle, and David Porin, hotel owner.

The Baptist college will open this fall's session in its new Miami location. It had operated in St. Augustine for 76 years.

Lauds Private Devotions

WASHINGTON —(NC)—Private devotions are "indispensable" to the Christian in today's world, Patrick Cardinal O'Boyle of Washington said in a pastoral letter marking the close of the Year of Faith.

"Personal prayers, meditation on the profound mysteries of God, visits to the Most Blessed Sacrament, devotional confessions, Scripture reading, recitation of the rosary, making the way of the cross—all contribute something precious in personal depth and spiritual enrichment, so necessary to a sound and mature life of faith in the Lord," he said.

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Pope Reasserts Principal Dogmas

(Continued from Page 1)

munity, his ascetical character, and his membership in the Church.

Pope Paul had opened the Year of Faith 12 months earlier for three declared purposes: "the restoration of a realization of God for the modern world, the protection of the Church from internal dangers to the faith, and Christian unity."

This ceremony marked not only the formal close of that year, but the end of the first five years of Pope Paul's pontificate and the end of the 19th centenary of the martyrdom of Sts. Peter and Paul.

CHURCH'S DUTY

In the introduction to the profession of faith contained in the Credo of the People of God, Pope Paul spoke of the Church's "duty to carry on the effort to study more

deeply and to present in a manner ever better adapted to successive generations the unfathomable mysteries of God." However, he added that the "greatest care" must be exercised not to harm Christian teachings.

"It is important in this respect to recall that, beyond scientifically verified phenomena, the intellect which God has given us reaches that which is, and not merely the subjective expression of the structures and development of consciousness; and on the other hand that task of interpretation—of hermeneutics—is to try to understand and extricate, while respecting the word expressed, the sense conveyed by a text, and not to recreate in some fashion this sense in accordance with arbitrary hypotheses."

He referred to "the in-

structions which we regularly give" and added: "But today we are given an opportunity to make a more solemn utterance." Then, after referring to St. Peter's own "true confession, beyond human opinions, of Christ as the Son of the living God," he launched into the profession of Faith.

PROFESSION

The profession of faith began: "We believe in only one God, Father, Son and Holy Spirit, Creator of things visible such as this world in which our transient life passes, of things invisible such as the pure spirits which are also called angels, and Creator in each man of his spiritual and immortal soul."

It spoke of God's perfections such as His omnipotence and infinite knowledge, His providence and love. It then moved—or returned—to the mystery of the Trinity: the Father, "who eternally begets the Son;" the Holy Spirit, "who proceeds from Father and Son as their eternal Love." It declared Christ to be "one

in substance with the Father."

It professed faith that the Son of God "was incarnate of the Virgin Mary by the power of the Holy Spirit and was made man."

The profession of faith turned to Christ's "new commandment to love one another as He loved us," to His sufferings and death on the cross, to His resurrection, ascension and future advent, to the judgment He will bring upon all men—"those who have responded to His love and pity of God going to eternal life, those who have refused them to the end going to the fire that is not extinguished."

VIRGIN MARY

Mary mother of Christ "remained ever a virgin" and was "preserved from all stain of original sin." At the end of her earthly life she was "raised body and soul to heavenly glory." Mary is the "mother of the Church" and "continues in heaven her maternal role with regard to Christ's members, cooperating with the

birth and growth of divine life in the souls of the redeemed."

Other points of the profession of faith:

Original sin: "We believe that in Adam all have sinned, which means that the original offense committed by him caused human nature—to fall to a state in which it bears the consequences of that offense." Original sin "is transmitted with human nature" by propagation. Christ, by His sacrifice on the cross, "redeemed us from original sin and all the personal sins committed by each one of us."

Baptism: It was instituted by Christ "for the remission of sins." It "should be administered even to little children who have not yet been able to be guilty of any personal sin."

ON THE CHURCH

The Church: It is "one, holy, Catholic and apostolic," and was "built by Jesus Christ on that rock which is Peter." The Church

is "the Mystical Body of Christ; at the same time a visible society instituted with hierarchical organs, and a spiritual community." The Church is "holy, though she has sinners in her bosom, because she herself has no other life but that of grace; it is by removing themselves from her life that they fall into sins and disorders that prevent the radiation of her sanctity."

Authority: "We believe all that is contained in the world of God, written or handed down, and that the Church proposes for belief as divinely revealed, whether by a solemn judgment or by the ordinary and universal Magisterium (the Church's teaching authority)."

Infallibility: "We believe in the infallibility enjoyed by the successor of Peter when he teaches ex cathedra as pastor and teacher of all the faithful." This infallibility "is assured also to the episcopal body when it exercises with him the supreme magisterium."



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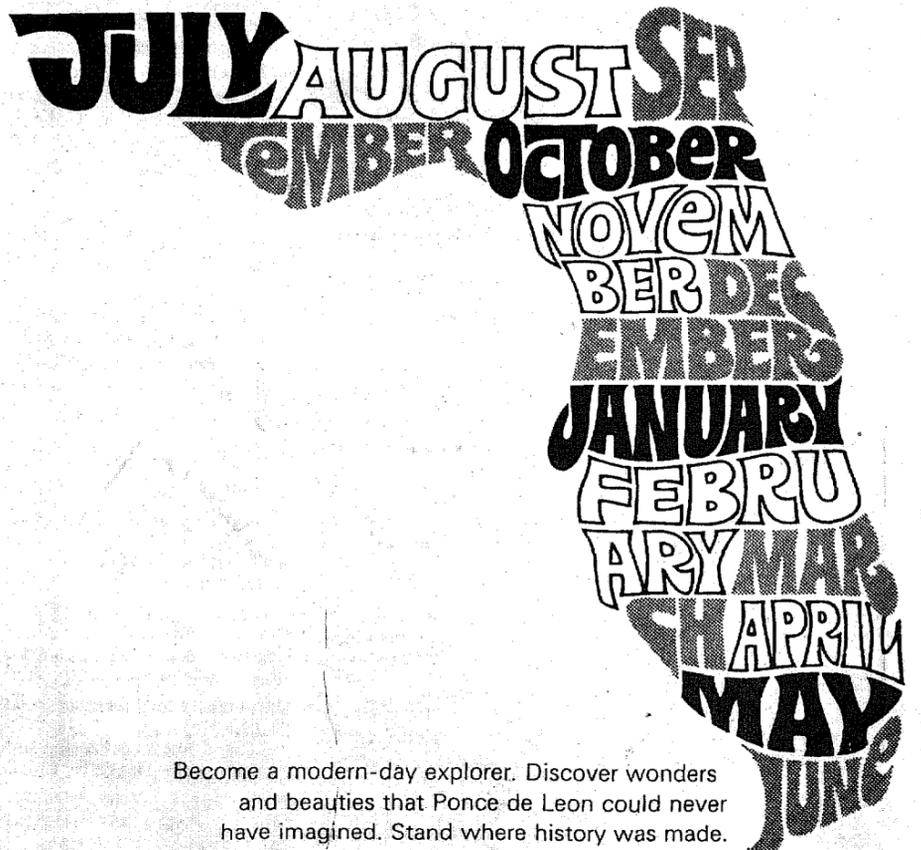
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800 Miami Youths See 'Outdoors'

Brenda and Victoria are nine-year-olds who until this week had never been to camp. So, naturally, Monday was a big day for them. Not only was it their first day at camp, but the two girls were almost immediately named "group leaders."

Of course, if you were tall enough it was easy to achieve such an important position, because the camp director, Phillip H. Cooper, made the tallest girl in each group the leader.

But it really didn't matter who the leader was, because Monday was the first day of camp for almost 100 girls from throughout Dade County and the first day at camp is always something special for a youngster.

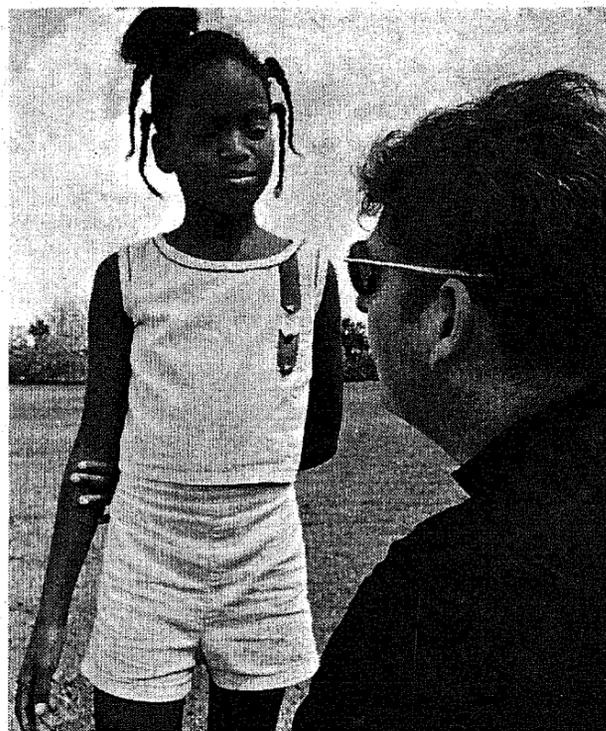
The girls were the vanguard of nearly 800 Greater Miami youths who will "camp" at St. John Vianney Minor Seminary this summer under a special project sponsored by Dade County's 1968 Youth Opportunity Program, dubbed Operation SPEED, and The Miami Herald.

Each week through July and August a different group of 100 young people will attend the camp. During July, the campers will be girls, and the boys will make their appearances in August.

The Archdiocese of Miami has extended the use of



SWIMMING LESSONS will be part of the daily routine for approximately 800 youngsters who will attend camp this summer at St. John Vianney Minor Seminary.



HOW DO you think you'll like summer camp? Father Vincent Sheehy asks eight-year-old Alma Jean Jones.

the Seminary athletic facilities, including basketball courts, a gymnasium, Olympic sized swimming pool and baseball and football fields, as well as several classrooms to the summer camp.

"Of course, we have a few problems to iron out," noted Cooper on Monday morning as he greeted some of his campers who had been "lost" for two hours—their bus was unable to find the seminary complex during the first run of the eight-week schedule.

'GREAT SHAPE'

"But by the end of the week we should have everything in great shape," he added confidently.

At the other end of the seminary athletic field camp supervisor William Wanza's instructions "Everyone jump on three—One, two, three," were greeted with squeals of laughter and a big splash.

Mrs. Linda Van Gates, another supervisor, had a lot to say about the camp, but one of her charges, Wilma Roberson had a hard time making herself understood.

"I think it's just great," said Mrs. Van Gates. "A lot of poor families are not able to send their children off to camp, and this is a wonderful opportunity for so many children who would not get a chance to have a vacation this summer."

Wilma was obviously happy about attending camp—her smile told you that. But all her comments, loosely translated, only came out "glub, glub, glub, glub," as she dunked her head again and again during the Monday morning swimming session.



MUSIC INSTRUCTIONS will be conducted by seminary summer camp director William Cooper, shown here conducting a concert orchestra of 30 plastic-fluters.



CRAYONS IN hand, Blanca Robero, left, and Tyeasa Williams concentrate on drawing pictures of their seminary day camp surroundings.

'High' Living Seen Restlessness Cause

MAYNOOTH, Ireland—(NC)—The alienation of man from society often stems from his disenchantment with technology, empty forms of amusements and meaningless status symbols, William Cardinal Conway Armagh, Northern Ireland, said here.

Speaking to an audience at St. Patrick's College, Cardinal Conway said that society, with its flood of consumer goods and its highly sophisticated means of persuasion, may be the cause of much of the restlessness in the world today.

People who first wanted all the benefits of a technological society are now being suffocated by a complicated network of remote controls over their freedom as individuals, the cardinal said.

Administrator At Santiago

VATICAN CITY (NC)—Pope Paul VI has named Bishop Pedro Estiu, titular bishop of Teglata of Numida, as apostolic administrator of Santiago de Cuba.

The Pope also erected the prefecture apostolic of Balasore, India, from territory taken from the Calcutta archdiocese.

are reflected in a growing alienation of the individual when he begins to feel that the affluent society is also a de-personalizing society.

"These are problems which call for a serious public debate," the cardinal said, "in the light of principles of the Gospel and in the light of the known facts which should neither be suppressed nor exaggerated. In a sense it could be said that civil society has yet to have its Vatican II."

Cardinal Conway said it is almost incredible that people should suggest systems which had crucified human liberty—such as Chinese communism—as solutions for de-personalization in modern society.

"It has often been said during the past decade that the Church was behind the times. Is there not a danger that the same thing may be true of certain theories in civil society and

that political debate may become so much shadow-boxing, divorced from the realities of a rapidly changing world?" he said.

Cardinal Conway said man must find spiritual roots for his protests and not some outworn political theories as his solution.

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Fuel Added To Dutch Dispute Over Catechism

AMSTERDAM, The Netherlands — (NC) — A prominent theologian has added further fuel to the fiery conflict over the new Dutch catechism.

Father Pieter J. Schoonenberg, S. J. professor of dogmatics at the Catholic University of Nijmegen and a staff member of the Higher Catechetical Institute at Nijmegen is the author of a highly critical history of the dispute over the new catechism, which is still unresolved.

The catechism was compiled by the catechetical institute and issued by the Dutch bishops in 1966. Difficulties started a month later after Dutch traditionalist Catholics, through a group known as Confrontation, sent a petition to Pope Paul VI urging corrections in the catechism.

proach, some of its contents and the announcement that it was to be published in other languages, including an American edition, gave rise to various reactions, including some in which it was maintained that parts of the catechism were heretical.

In 1967 three of the catechism's authors and three other theologians with a knowledge of Dutch who represented the Roman Curia, the Church's central administrative body, met at Gazzada, Italy, to discuss the text of the catechism.

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WCC Sees 20 Candles On Anniversary Cake

UPPSALA, Sweden—Although only 20 candles will be lighted on the World Council of Churches' birthday cake at its general assembly here, old-timers trace its conception back more than half a century.

That the world-wide fellowship of Protestant, Anglican, Orthodox and Old Catholic communions underwent such a long gestation period is an indication of many troubling factors.

There was the human reluctance of autonomous church bodies to risk losing their identity. There was the natural skepticism about the workability of ecumenism and ignorance of what it meant. And there was World War II.

HEALTHY CHILD

Despite all that, a healthy child was born and it has been growing ever since.

Most experts agree that the council and its ecumenical impetus have their roots in the World Mission Conference 1910 in Edinburgh, Scotland.

It was at that meeting that church leaders faced up to the fact that the world demands on the Church made it imperative that some grouping of forces might come about.

Because of World War II, there was a delay until 1948 in the merger of the Life and Work and Faith and Order movements—the first calling on Churches to manifest Jesus

Christ as Lord not only of the individual, but the guiding force in social, economic and political life. The second providing a workshop in which the Christians could gather

in Evanston, Ill., in 1954, and the third in New Delhi, India, in 1961 when four Orthodox communions added their names to the growing list of council affiliate churches.

“... As the churches endeavor, they do so in the knowledge that the idea of ecumenical cooperation is an accepted fact—as it was not 20 years ago.”

to hash out their doctrinal and other differences.

MOVEMENTS MERGE

In 1937, the two movements came together and proposed that they join forces in a world council of churches. The International Missionary Council met the following year and agreed to study the possibility of its merging.

Finally, in 1948, representatives of 148 churches met in Amsterdam and formed the present structure which Thursday opened its fourth general assembly.

The second general assembly of the council was held

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ROAD TO UNITY

Even at the New Delhi meeting the delegates were well aware that certain roadblocks to complete unity lay in the road ahead.

Today, 58 years after its conception at the meeting in Scotland of the missionary conference, the World Council of Churches is prepared to assess its health and determine where it should go from here.

The organization now has more than 230 denominations on its membership rolls, a widespread Church fellowship which reaches throughout most of the world.

In the years the World Council was moving from infancy, through childhood and beyond the painful years of adolescence, another great event in Christian history took place—Vatican Council II.

VATICAN II

During the four years that the hierarchy of the Roman Catholic Church met to plot a new course for their Church, the leadership of the World Council of Churches kept closely tuned to developments within the top echelon of Catholicism.

As the World Council of Churches prepares for its fourth general assembly, the Catholic Church leadership finds itself in a reversed role—that of keeping turned to developments at the Uppsala confab.

And it shouldn't be too difficult to do, since the Vatican has been invited to send more than a dozen observers and at least three prominent Catholic clerical and lay leaders will speak during the assembly.

PLANS AND AIMS

As the World Council leadership explained in detailing the plans and aims of the general assembly:

“The Second Vatican Council broadened the scope of ecumenical conversations beyond anything that could have been foreseen in 1961.”

Assembly Could Meet Under 'Storm' Warnings

UPPSALA, Sweden — Storm warning flags flew over this ancient university city this week as the vanguard of delegates to the Fourth General Assembly of the World Council of Churches began to trickle in.

Although the flag-lifters

understand the situation and it doesn't help reconciliation.”

In a recent development, the French Protestant Federation warned the World Council to be ready to back the demands of French, Italian and some Scandinavian

for the general assembly.

In noting that the council “has committed itself to the revolutionary existence” by choosing “Behold, I

assembly, an action that is certain to come under discussion by the delegates.

Archbishop Ieronymos of Greece said the boycott will be for two reasons: an objection to comments made by Swedish Premier Tage Erlander support the exiled Greek politician Andreas Paapandreou and the council's plan to “appraise” the proposed new Greek constitution.

C.G. Boethius, editor of the Swedish Lutheran Weekly, Var Kyrka, said he expects protests from fundamental Christians eager to use the meeting as a medium to broadcast the message of salvation to an alien world.

That there will be some heated discussions during the general assembly, is a foregone conclusion reached by most experts.

But none of them wants to hazard a guess as to how heated and stormy they might become.



make all things new” as the theme of the assembly, he described the coming meeting as “a risky undertaking.”

“The forces from different sides will encounter one another and will undoubtedly clash,” he warned.

And there is the decision of the Orthodox Church of Greece to boycott the general

“... We are a council of churches, not a council of the one, undivided church.”

generally restricted their warnings to minor squalls, there are some Church experts who forecast big blows during the 17-day confab of Protestant, Anglican, Orthodox and Old Catholic church leaders.

Even the general secretary of the council and his predecessor in the job concede that the warnings are not without justification.

'STICK-IN-THE-MUD'

The Rev. Dr. Eugene Carson Blake, council general secretary, conceded recently that the organization sometimes is criticized by liberals who “are sure any church official is a stick-in-the-mud conservative.”

Conversely, vocal conservative Protestants in the past have accused the council of liberalism and modernism and getting involved in causes in which they feel the church has no rightful role.

Dr. W. A. Visser 't Hooft, who held the top post in the council from its founding in 1948 until 1966, hinted that discussion sometime during the assembly would turn to the war in Vietnam, the racial crisis in the United States and the wave of violence that claimed the lives of so many top political and civil rights leaders in America.

U.S. VIET POLICY

He told American delegates to the assembly recently not to be too negative about their country's policy in Vietnam and the racial and violence situations.

“It is not good for the ecumenical situation that the participants from any country should use an international meeting to carry on systematic propaganda against their own country,” he said. “It doesn't help them to arrive at a real un-

derstanding of the situation and it doesn't help reconciliation.”

The federation issued a statement recently in which it said “this unprecedented situation, resulting from the students' revolt and its effects on the Church of France, presents a challenge to the World Council.”

Dr. K.E. Skydsgaard, a Danish Lutheran theologian, was more direct than most experts in predicting storms

Between W.C.C., Vatican II

Secretary Explains Major Difference

UPPSALA, Sweden—Anyone seeking to compare the coming general assembly of the World Council of Churches with a Vatican Council is being highly unrealistic. They are structural entities of a very diverse nature.

The World Council's former secretary-general, Dr. W. A. Visser't Hooft graphically illustrates a major difference between the two bodies in noting the omission of a three-letter article in his organization's title.

“We are a council of churches,” he once stressed. “Not ‘the’ council of the one, undivided church. And our name indicates our weakness and our shame before God, for there can be and is finally only one Church of Christ on earth.”

LEGISLATIVE SESSION

Where the Vatican Council was an authoritative assembly for one church with the power to make decisions, the Fourth General Assembly of the World Council of Churches which opened Thursday is merely a legislative session for a council

of many churches.

“And as such,” one spokesman explained, “its deliberations are only consultative for its member churches. The Vatican Council had the authority to decide. The assembly's authority depends entirely upon the influence it carries with the member churches.”

And there are some other highly important physical differences between the two meetings.

3,000 BISHOPS ATTEND

During the Vatican Council II, the meetings were attended by some 3,000 bishops. The coming assembly here will have only 800 official delegates.

Nor is there any similarity between the duration of the two parleys. The Vatican Council stretched over a four-year period with breaks between each of four sessions. The World Council's general assembly will last only 17 days, closing July 19.

There is a wide disparity too in representation. The Vatican Council fathers deliberated on behalf of one Church. Those with official delegate credentials

for the World Council meeting will speak on behalf of 232 autonomous Churches.

WORLD LEVEL

Probably the only real similarities between the two meetings is that both can claim to be world-level deliberations and both take up the business of Christianity.

The tenor of the deliberations, judging from reports on the last Vatican Council and forecasts for the World Council general assembly, probably will not be too different.

Conservatives battled liberals during the four sessions of the Vatican Council. And most experts have little reason to feel that the same type clashes can be avoided in Uppsala.

CHRISTIAN UNITY

If Dr. Visser't Hooft sees his dream for the World Council come to fruition, there eventually will be little or no difference between his organization and a Vatican Council, in that period before hoped-for complete Christian Unity.

Referring again to the omission of the article “the” in the World Council title, he once said:

“Our name indicates we are aware of the situation, that we do not accept it passively, that we move forward towards the manifestation of the one Holy Church.”

EMERGENCY SOLUTION

The former council official, who will play an active role in the coming general assembly, characterizes his organization as “an emergency solution.”

He feels it is “a stage on the road—a body living between the time of complete isolation of the churches from each other and the time—on earth as in heaven—when it will be visibly true that there is one shepherd and one flock.”

In pure and simple terms, the World Council of Churches is a fellowship of Protestant, Anglican, Orthodox and Old Catholic churches.

As a permanent body, it offers members the opportunities to meet and discuss mutual problems and join in cooperative moves of mutual concern.

TAXES ON CHURCHES: DEBATE NOT SIMPLE

By
MSGR. GEORGE G. HIGGINS

Should churches and synagogues in the United States continue to be tax-exempt? This is currently debated more openly than ever before. Within recent weeks, for example, it was the subject of a national television program on which Richard Cardinal Cushing of Boston was among those representing the so-called Catholic point of view. I didn't happen to see this program, but I am told that it went off reasonably well and that no attempt was made to oversimplify the complexities of the problem.

Would that the same thing could be said about Ferdinand Lundberg's treatment of religious tax exemption in his new book, "The Rich and the Super-Rich" — a completely revised edition of America's Sixty Families, which created such a sensation when it was first published thirty-odd years ago. A casual sampling of "The Rich and the Super-Rich" — which runs in excess of 800 pages — provides ample evidence that Mr. Lundberg has lost none of his flair for sensationalism.

I would have to agree with the publisher's statement that Lundberg, in his latest opus, "offers a colorful new vocabulary to describe the movers and shakers of the financial and political world" and that his wit is "savagely." On the other hand, his

heavy-handed approach to the question of tax-exemption for churches and synagogues inclines one to question the publisher's further claim that he writes with "incisive intelligence."

'OVERSIMPLIFIED' APPROACH

Lundberg's approach to the question of religious tax-exemption is almost comically oversimplified. He argues, with a completely straight face, that the only real beneficiaries of tax exemptions are "high-living upper ecclesiastics," otherwise known as "the higher clergy" or "churchpols." These are the "bad guys." The rank-and-file clergy are the "good guys." Mr. Lundberg reports that they are paid very little "even in wealthy churches."

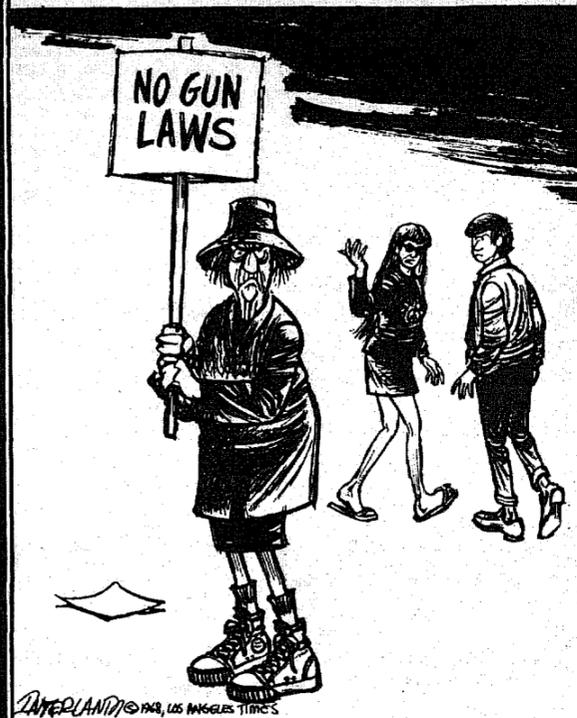
The "churchpols" on the other hand, are living high off the hog and "are usually thick-and-thin pro-government men, upholding the puppols in whatever they do. Naturally, they tell their communicants they ought to be glad to pay one-sided taxes and walk into cannon fire... The puppols of all nations, in short, get something in return — thick-and-thin support — for the clerical tax-exemption when it becomes substantial. And what the higher clergy doesn't pay, others must."

This, being interpreted, means that the "high living... higher clergy" are afraid to come out against the war in Vietnam for fear of losing the luxury of tax-exemption and the many fringe benefits in terms of their own material standard of living. Mr. Lundberg never gets around to telling us why some of these ecclesiastical fat cats have, in fact come out against the war in Vietnam or why the highest of the "higher clergy," Pope Paul VI, is such a passionate advocate of peace. Nor does he even intimate that many of the so-called "lower clergy" are, alas, more hawkish than some of the churchpols.

It's all very confusing — except, it would seem, to Mr. Lundberg, who apparently lives in a world in which there are only two colors (black and white) and two kinds of people (good guys and bad guys).

Cheers for Mr. Lundberg. He is a very fortunate man, indeed. The rest of us, however, will have to grit our teeth and try to muddle through the complexities of life (and of tax exemption) as best we can. There is no use complaining about our miserable lot. It was ever thus in history. The favored few have always been able to see things more clearly (or, if Mr. Lundberg's publisher insists, with more "incisive intelligence") than others.

BELOW OLYMPUS By Interlandi



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"Look—on this side it says Support Your Local Police!"

EARL WARREN: A GREAT JURIST?

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

Has Chief Justice Earl Warren been a great American jurist? We tend to dismiss any criticism of the Chief Justice as being biased and uninformed when we read the bumper-stickers on the cars of John Birchers calling for the impeachment of Warren. This inclination is strengthened when we read the remarks of Alabama's George Wallace at a news conference on June 21 at Jackson, Miss. Speaking of the Chief Justice, he said: "I think he's done more to destroy constitutional government in this country than any one man." With such an enemy, Warren really needs no defenders.

Yet, there are well-informed students of the law who have seriously questioned Warren's general approach to constitutional law. Their chief criticism seems to be that he and the members of his Court have shown a gross disrespect for precedent. Philip B. Kurland one of the leading Constitutional lawyers, says: "The time has come to consider

whether some change in the Court's obligations could not result in a better work-product: carefully reasoned, candid opinions, recognizing the proper roles of the legislatures and the lower courts and explaining why precedents, however hoary or recent, should be rejected or abandoned." (New York Times Magazine, June 9, 1968.)

Now, it would be foolish to set Justice Warren and his Court on a pedestal as the quintessence of juridical perfection, impeccable and infallible. Both he and his Court showed a certain disdain for legislatures and arrived at conclusions without very much visible evidence of deriving them from a systematic chain of legal reasoning. But Warren was human, and he did follow a hierarchy of priorities that had their origin in his own personal inclinations.

LAW FOR MAN

In brief, he believes that law was made for man, not man for the law, and therefore, he esteemed compassion as more important than legal precedent. Secondly, he was interested in law not as a

museum piece but as a living instrument of justice, relevant and practical.

Precisely because he wanted to do justice, he constantly asked attorneys before him to state the "fairness" of their plea rather than its accord with the letter of constitutional law. It was this human compassion, communicated to certain members of his Court, that brought about "the Warren revolution."

What is the most important feature in the "anatomy" of a great jurist? Knowledge of precedent, mental acuity, familiarity with non-legal arts and sciences, precision of language? I would take it to be conscience. Without conscience, the judge becomes an antiquarian rummaging around the cemetery of old statutes. With a sensitive conscience, the judge becomes an agent of divine justice. Some may say that conscience must be rightly informed, and that the conscience of the judge must be enlightened and informed by the legal wisdom of the ages.

The conscience of a great jurist, how-

ever, is something more than a mass of knowledge deposited in the cerebellum. It is something more than a cloud of emotional whims. It is the mind and heart of a great man responding to the inspirations that come from God. Thomas More was a great jurist, not because of his incomparable knowledge of the law but because of his obedience to the call for divine justice. His guiding precept was, "Let justice be done though the heavens fall."

I do not mean to say that Earl Warren could not have been a better judge. As Attorney General of California, he erred in defending the constitutionality of sending Japanese-Americans to concentration camps and as Chief Justice, he probably exaggerated the constitutional guarantees against unreasonable searches and seizures. But if we judge him on the basis of his whole career as Chief Justice, I think we have to esteem him as one of our greatest American jurists. In our time we have seen no other judge who has done so much to bring about justice for the little man.

Negro Nuns Meeting To Discuss Racism

PITTSBURGH — Some 200 Negro nuns from communities throughout the country will meet here in August for the first National Black Sisters' Conference.

Scheduled to be held at Mt. Mercy College (Aug. 18-24) the conference has been described by its originator as "the nuns' equivalent to the Black Clergy Caucus held in April" in Detroit.

Sister Martin de Porres, the Mercy Sister who originated the idea for the conference, was the only Negro nun who attended the priests' caucus.

REJECT RACISM

At their caucus, the black priests charged that the Catholic Church in the United States is "primarily a white, racist institution," and that unless it reverses its present practices and rejects all forms of racism within American society it

"will become unacceptable in the black community."

The caucus was attended by nearly half of America's Negro priests shortly before the spring meeting of the National Conference of Catholic Bishops. Among those who prepared its indictment was Auxiliary Bishop Harold R. Perry, S.V.D., of New Orleans.

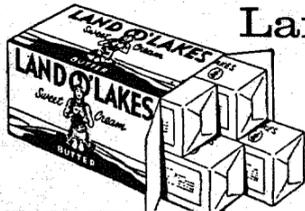
The caucus met in conjunction with the annual meeting of the Catholic Clergy Conference on the Inter-racial Apostolate.

The black priests drew attention to two trends in the Church. They noted:

"The Catholic Church apparently is not cognizant of changing attitudes in the black community, and is not making the necessary meaningful and realistic adjustments.

"The Catholic Church is rapidly dying in the black community.

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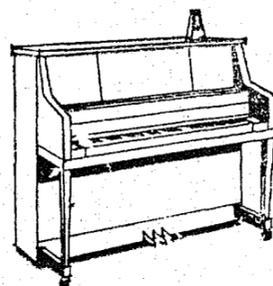


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Christianity and Race / By Illtud Evans, O.P.

"WHO is my neighbor?" In the parable of the good Samaritan the answer is plain. He is the man in need, the man God sends us and not the man we choose because we share his religion or his race. Indeed, Jesus chooses a Samaritan to tell us what the love of a neighbor should mean—and the Samaritans were of mixed blood, loathed by the Jews, discriminated against in every way.

Human beings differ indeed: tall or short; handsome or ugly; black, white, yellow, and all the shades in between—they are human not because of this or that physical feature, still less because of their racial origins, but because they are all created one and equal by God. Man comes from God, and it is to God he is to return.

At first it might seem as though God had preferences among human peoples. After all, he chose the children of Israel for a unique destiny and it was with them alone he made his covenant: "I am your God, and you are my people." But this was not a racial choice; it was the choice of a people, whose fidelity to the one true God was to be the means of uniting all mankind to make of it God's people. This is the message of the Prophets, who reproach the Jews for thinking that their salvation depends on their exclusive rights for God's purpose extends to all mankind: "I am coming to gather the nations of every language. They shall come to witness my glory . . . all mankind will come to bow down in my presence, says Yahweh" (Is. 66:18, 23).

And in Jesus Christ the new covenant is fulfilled. In him the unity of mankind is restored: "There are no more distinctions between Jew and Greek, slave and free, male and female, but all of you are one in Christ Jesus" (Gal. 3:28). The sin of racism in effect denies the truth of the Incarnation, for in taking our human flesh the Son of God has broken down the barriers that separate men from each other and so separate them from God.

Few Christians, indeed, would be willing to subscribe to the cruder forms of racism, which claim that some races are inherently inferior to others and argue that discrimination is only a natural response to the facts of life. Such blasphemy — for it is a denial of God's own creation — leads in the end to the gas-chambers of Auschwitz. Six million Jews put to death by Nazi racists are witness to this atrocious evil: and it happened in our lifetime.

But, because racism on this scale seems inconceivable in our own society, we need feel no complacency about the racism that certainly exists. Its extent and its gravity have been clearly spelled out by the President's Commission on Civil Disorders, which bluntly describes the United States as "a white racist society" in which ra-

cial minorities, above all Negroes, have been discriminated against in countless ways — in housing, education, employment and most serious of all, in the life of the Christian Churches. Most serious is the Christian responsibility, for as the Report of the United States Catholic Conference's Social Action Department put it last April, "The Church, because of its divine mission and the human institutions at its disposal, has within its power to be a major force in reshaping American society into a truly democratic society in which all men are true equals, in which their lives can truly reflect the fact that they are created in the image and likeness of God!"

A moral issue

There are immediate tasks to be done, and the Church, however, belatedly, has now recognized the need of massive programs to help remedy the grave social evils that have persisted for so long. But the problem is larger than a matter of federal funds and effective social action — imperative as this most certainly is. It is a moral issue that touches the meaning of man: and it exists on a world-wide scale.

Few countries have gone to the lengths of South Africa in attempting to create separate racial societies, with the Whites, thanks to their money and their arms, firmly



in control. But the spirit of *Apartheid* can exist where it is not enforced by law, indeed even where the law itself condemns it. For no amount of civil rights legislation or high-minded talk will be effective unless it is accompanied by a true conversion of the hearts of men. That is why the Second Vatican Council, in its Declaration on the Church and non-Christian Religions, can speak with such severity in rejecting all forms of discrimination. "The Church rejects, as foreign to the mind of Christ, any discrimination against men or harassment of them because of their race, color, condition of life, or religion" (para. 5). To repudiate racial prejudice is not merely to agree to what the law requires: for the Christian it is an inner necessity of his being that he reject the sinfulness of racist attitudes as well as racist acts.

Many arguments can be developed to counter the viciousness of racist theories; and they do not depend as such on religious values at all. The anthropologist can show that alleged mental or social inferiority has nothing at all to do with "race": people are conditioned by an immense variety of factors — climate, food, culture, family customs, education (or the lack of it) and much else besides. The sociologist can show that patterns of behavior do indeed emerge in societies with a common history, subject to common opportunities or pressures. But this is not a genetic matter: men and women are certainly the inheritors of their genetic and social history, but no evidence has ever been produced that begins to prove a necessary and inherent inferiority simply because of racial origins.

Christian witness

The Christian will accept and defend the conclusions of scientific study. But he will do more. He will want to show that grace always perfects nature: that God works through his own creation in all its variety so as to make of the many one, one in Jesus Christ his Son, who became man—not for one category of men but for all mankind without exception.

That places on him an obligation to practice what he preaches: to be himself a witness to the truth of the unity of mankind. The martyrdom of Martin Luther King — and to be a martyr means to bear witness to God's truth—was not just a local incident, something that happened by accident in Memphis, Tennessee. It was a sign—a terrible sign—of the cost of Christian discipleship. And, as has happened with martyrs through all the ages, the sacrifice can only be made tolerable if it becomes a sign to others that they, too, in the words of St. Francis, must be the instruments of Christ's peace — seeking through non-violence to share in

Christ's work, "by a new way which he has opened for us, a living opening through the curtain, that is to say his body" (Heb. 10, 19-20).

It has needed such tragedies as last year's riots in Newark and Detroit, and this year's assassination of Martin Luther King, to stir men's consciences to realize the true scale of the cancer that is eating the very heart of American society. The President's Commission on Civil Disorders can conclude that the nation "is moving towards two societies, one black, one white — separate and unequal," and it does not hesitate to say that white racism is the principal cause of what has happened. The responsibility of the Christian in this situation is very clear. He must do all he can to promote and support legislation that will remove the structures of discrimination that remain. He must bring all his influence to bear on his local church to see that it manifests a true social concern in such matters as housing, employment and education. But most of all he must accept the personal responsibility that is his as a follower of Christ, seeking the opportunities for reconciliation that are presented to him every day. It is the cup of cold water offered in his name that makes the disciple of Christ (Mat. 10:42).

The Christian is Christ to the world: by his words and actions he will make Christ known and loved — or make him rejected. His contribution to healing the wounds of a world that is torn asunder by hatred and discrimination may seem small — but it is decisive. It was Pope John who reminded us that "everyone who has joined the ranks of Christ must be a glowing point of light in the world, a nucleus of love, a leaven of the whole mass" (*Pacem in Terris*, 165).

It was one of the greatest of American bishops, Archbishop Ireland of St. Paul, who in marvelously prophetic words, summed up the Christian's duty towards his brothers of whatever color. He was speaking in 1891, but the lesson has still to be learned. It must now be learned very thoroughly and very soon.

"We do not accord to our black brothers all the rights and privileges of freedom and of a common humanity. . . . They may live, provided they live away from us, as a separate and inferior race, with whom close contact is pollution. . . . What do I claim for the black man? That which I claim for the white man, neither more nor less. . . . We are the victims of foolish prejudice, and the sooner we free ourselves from it the sooner shall we grow into true manhood. . . . The fact that the Negro was our slave should compel us to treat him with particular liberality, to compensate him if possible for wrong done, and to obliterate in mutual forbearance and favor the sad memories of years gone by." ■

RETREATS

- July 12-14 General, Rev. Malcolm McGuinn, C.P.
- July 19-21 Serenity Retreat (A.A.), Rev. Fred Lawrence, M.S.S.T.
- July 26-28 Young Spanish, Rev. Fernando Martinez
- August 16-18 Search (Teenagers)
- September 6-8 CCD Weekend, Rev. Joseph Brunner
- September 13-15 Blessed Trinity (General), Rev. George Muller, O.P.



the Truths of Life cannot be assimilated and made a part of
living reality without prayerful reflection
and dialogue.

How Come There's So Much Hate?

PRICE M. COBBS, M.D.

WILLIAM H. GRIER, M.D.

The authors are practicing psychiatrists in San Francisco and are the joint authors of *Black Rage*, to be published by Basic Books in July.

UNTIL very recently, psychoanalytic papers dealing with Negroes were very few indeed.

In fact, not long ago a study of the literature revealed that more scholarly works had been devoted to the psychological functioning of American Indians than to the psyche of Negroes. Articles dealing primarily with anti-Negro prejudice were even fewer. There have been, nevertheless, a sufficient number of passing references to the subject—as well as the voluminous material on anti-Semitism—to extract a clear summary of the psychoanalytic explanations of anti-Negro feelings. These studies suggest essentially that the unconscious basis for anti-Negro racial prejudice rests on the representation of the black man as an important figure in the unconscious who is both loved or feared and hated. By displacing primarily hateful attitudes onto black people, a person can act upon these feelings, since love and fear are withheld from such displacement.

In this manner black people represent parents, children, brothers, strangers, the self, or indeed any person about whom contrary feelings are held. Moreover, black skin and alienness make such a psychological maneuver more inviting, for these attributes remove him even further from the real object of the hostile feelings.

When the man died, his wife of forty years was pitied by her friends. The widow was a stern New Englander; her dead husband was black. In spite of strong social disapproval of their marriage, they had raised children and prospered. There had been some discord between them, but they handled it discreetly and the children had never heard them comment on racial matters. Even when a racial incident was prominent in the news, not a word was said about it. The children assumed that their mother had long since accepted the realities of marriage to a black man. They were completely unprepared for her words when her husband died: "Thank God that nigger is gone."

At another level the black man is the recipient of projected feelings which are unacceptable, and when such base attitudes are lodged with him, he is then punished for harboring them.

If this description of the theoretical explanation of racial prejudice seems too sketchy, we invite the reader to examine the literature himself. The number of studies is increasing, but the fundamental ideas offered to explain the phenomenon remain few. Many of the studies provide excellent discussions of intrapsychic operation, but in our opinion we have not yet been given an adequate explanation for the intensity of ambivalence that could keep anti-Negro animosity alive after forty years of marriage.

Even more pressing is the question: How is it that so many white Americans, for example, exhibit intense hatred of black people whereas relatively few Canadians do so? Individuals in both groups experience more or less the same vicissitudes in the course of growing up. Blacks are seen often enough by Canadians. And if it is suggested

that the greater number of black people in this country engenders the stronger hostility here, then there are classic studies which seem to show that close association with the object of prejudice tends to minimize hostile feelings.

We must say that the explanations are disappointingly vague and even ambiguous for so sharp and intense a phenomenon. How can there be ambiguity when a widow's epitaph for her mate of forty years is: "Thank God that nigger is gone!"

The intensity of anti-black feelings among Americans is such that it cuts across all religious, moral, national, and economic bounds. Even bonds of kinship give way before the hatred. It is a unique state of affairs when millions of people will conspire and collude to conceal the murderer of a black child. It is monstrous that not one voice was heard to say "This is the man!" when scores of people knew who murdered those black children in a church in Birmingham, Alabama.

Of all the people who have come to this country from all over

the world, representing every variation of thought and philosophy, how many have stood up and said: "This is perfidious!"

How many religious men have stated from the pulpit that their congregation's behavior is a stench in the nostrils of God?

How many philosophers and educators have publicly declared that their southern neighbors forfeit their claim on humanity by their bestial acts?

Of all the millions of Southerners, brave and cowardly alike, men who have decried the oppression of blacks have been almost nonexistent.

For black and white alike, the air of this nation is perfused with the idea of white supremacy and everyone grows to manhood under this influence. Americans find that it is a basic part of their nationhood to despise blacks. No man who breathes this air can avoid it and black men are no exception. They are taught to hate themselves, and if at some point they discover that they are the object of this hatred, they are faced with an additional task, nothing less, for the imperative remains—Negroes are to be despised.

Racial prejudice, therefore, is a pitiful product of systematized cruelty, in which frightened people climb onto the stand with the oppressor and say: "Yes, we hate them too!" They are opportunists, wretched and terrified, but going with a winner. ■

Profile

David Eaton



WHEN he walks down 14th Street in Washington, David Eaton, in his plaid hat and raincoat, could be one of thousands of Negro professionals in the nation's capital on his way to a government job, thinking idly about the aphids on the roses in his backyard.

He could be, but he is not. David Eaton is a revolutionary.

He is a Methodist minister who rejects the term "Christian."

He has studied at Harvard and Oxford — and he spends his life in Washington's slums, running the Opportunities Industrialization Center, a job-training program which teaches Negro kids how to type, or how to fix television sets.

He is vice-chairman of Washington's very white-oriented Urban Coalition — and he is a member of Stokely Carmichael's Black United Front, which is so militant its members won't even tell whites what they are doing.

But far from being an unusual paradox, David Eaton and men like him are becoming increasingly common in the nation's cities. They're smart, highly educated, dedicated to their people, and they are unafraid of applying radical solutions to what they feel is a radical problem.

While nobody has seen them on television, they are becoming the "Negro leadership" — a term they despise — as the center of this leadership drifts away from the national "figures" and becomes more localized.

They command no following, but their ideas command attention and respect from both white and black.

And while David Eaton is a revolutionary, he has not given up all hope for American society.

"We need to make a number of radical changes in our institutions—that is all revolution is—because this is the only way we are going

to make equality a reality," says Eaton.

"I am convinced it can be done without violence, however. In 1968 we have enough reliable information about ourselves and about our institutions to make these changes, and to make the changes do what we want. This has not always been so.

"But it can only be done if enough people, black and white—and I don't mean that a majority is necessary—see that this change is in the best interest of the country."

Eaton thinks there is a possibility that America will do this. "That's why I belong to the Urban Coalition—to be its internal critic and to help keep it relevant to these needs," he says.

But he is not certain of the answer to what he calls the crucial question: "Can white America think rationally enough to see that this kind of revolution is in its own self-interest?"

"We have to increase the occasion of rational thinking and hope that the answer comes up 'Yes.'"

When pressed, he is less than optimistic. "The possibility is there, but the probability is that white America can't do what is necessary—and then we will have a violent revolution."

Eaton, 35, studied theology at Boston University and Harvard, then became a pastor in California. Later, he was Methodist chaplain at Howard University, where he first met Stokely Carmichael. He still sits on several official Methodist Church boards—and refuses to call himself a "Christian."

"It has nothing to do with the 'Death of God,'" he smiles. "Instead, it's the death of the Church—Christianity has failed to follow Christ. In fact the word 'Christian' is itself a barrier, a semantic dodge which seems to allow men to forget what a Christian should really be: a follower of Christ."

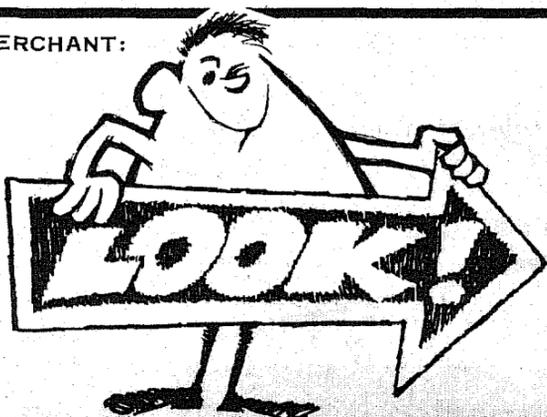
That is the term Eaton prefers; indeed, it is the only one he will tolerate.

"A follower of Christ must love man enough to do everything he can to change a way of life which is dehumanizing, which strips men of human freedom.

"This is the way of life black people have now, and this is why there has to be a revolution." ■

JOHN R. SULLIVAN

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"The Descent from the Cross," panel of the doors of the cathedral at Ibadan, Nigeria, carved by L. Fakeye • Illustration courtesy of The New Catholic Encyclopedia

RACE and color dominate every aspect of South African life: they are in the air you breathe, like the acid dust that the wind whips up from the mines of the Rand and the Free State. They do not entirely coincide: color is simply the pigmentation you are born with, black, brown or pinko-grey; while race, in the absence of any scientific objective meaning, is a matter for Race Classification Boards. The border-line cases are the sharpest tragedies provided by the South African neurosis: the thousands of divided Colored families (Colored, in South African usage, refers to persons of mixed European and other race), and the children like Sandra Laing, the little "White" girl, unfortunate enough to look like a Colored, for whom no place could be found at school last year.

The racial neurosis stems principally from the fear and self-interest of the "Whites," though it has not failed to stir up some corresponding neurotic reaction from people of other races. The "Whites" have a firm statistical basis for their fear: they hold seven-eighths of the land and dominate the economy in terms of capital, management and skilled labor; while they constitute, according to the South African Bureau of Census and Statistics' figures for 1967, about three and a half million over against fifteen million "Non-Whites." The population projection for the year 2,000 is seven million "Whites" and thirty-five million "Non-Whites."

There are, of course, other sources of the *apartheid* or "separate development" theory: The stupidity of the English in trying to force English language and culture on the Cape Afrikaners (people of mixed Dutch Calvinist and French Huguenot stock, with some admixture of Hottentot and Colored) at the beginning of the last century; the sudden emancipation of the slaves in 1833; the epic of the Great Trek into the interior, away from the interference of the British colonial government; the resulting conviction that Afrikaners are God's chosen people, like the Israelites of old, in a land given and blessed by God and, above all, the long history of the "Kaffir" wars. Idealist but conservative Afrikaners find it difficult to understand why

Africans want a European education and a share in all the amenities of "White civilization"; the more primitive-minded majority look upon Africans as hewers of wood and drawers of water. A few ministers from the Afrikaner churches themselves have come forward to point out the fallacy: the Canaanites of the Old Testament worshipped other gods, while about sixty per cent of Africans are members of Christian churches. But these ministers, Albert Geyser and Beyers Naude for example, are dismissed from office on one pretext or another.

We have seen that the "Non-White" peoples outnumber the "Whites" by nearly five to one, while holding only one eighth of the land, plus some small Indian and Colored areas. The result has been that about one third of Africans live in the "White" industrial and urban areas, though in separate townships, and about as many again in "White" farming areas, and only the remaining third in the African homelands, where alone Africans may own land. Even there the majority of the men of working age are, at any one time, away working as migratory laborers in the "White" areas.

Since the discovery of the gold mines towards the end of the last century, and more especially since 1945, the South African economy has undergone a great and accelerating expansion, drawing upon the apparently inexhaustible pool of unskilled and poverty-stricken African labor. But *apartheid* theory calls for a total return of Africans to their homelands. The Deputy Minister of Bantu Administration and Development stated last year: "the time will come when no Black labor will be available to anybody in the Republic." Meanwhile the Nationalist administration vainly attempts to hold back the flood by an increasingly harsh use of pass laws and influx control, and the passing of more and more restrictive legislation. Africans have no voting or freehold rights in the "White" areas, no effective trade unions, no right to strike, and separate but most unequal facilities almost everywhere. The townships are dreary and crime-ridden, about half of all children born in them are

Church and race:

The testing in South Africa

LOUIS LE FUR

The writer is a priest with a long experience of South Africa.

illegitimate. The police are numerous, and the "White" police well-armed; political resistance to the regime among "Non-Whites" has been effectively crushed.

What is the Catholic Church doing about all this?

The Bishops have given a firm lead in terms of doctrine: since 1957 they have issued five pastoral letters condemning *apartheid* in-clear and forthright terms. It is well known that some of the bishops regret this (the late Archbishop Whe-lan gave a press conference about four years ago in which he gave *apartheid* a guarded approval), but the Bishops' Conference, meeting in session, has established and maintained a firm line: *apartheid* in practice is a denial of God-given rights and a blasphemous negation of our unity in Christ.

The Church's dilemma

Unfortunately, even at the level of theory, the teaching of the Church is simply not communicated to the man in the pew and the child on the school bench. The majority of priests and nuns are still recruited from Europe; they are nervous of reaction both from "White" lay-people and from the Government if they speak out. And in fact a Governmental ruling came out last year that in future "spiritual workers" would be accepted for only a few months at a time, renewal to depend upon the pleasure of the bureaucrats.

The Church is, in fact, burdened with such a weight of institutions, the churches, schools, seminaries, hospitals and religious houses, that it is difficult to speak, let alone to act, except at the episcopal level. Even the more "liberal" bishops, that is those who speak up for the teaching of the Church, do not always welcome initiatives from below: "prudence" and "patience" are the watchwords when anything that might endanger institutions is proposed.

All schools and hospitals are rigidly segregated under law. The seminaries are also segregated; though in the "Non-White" seminaries, as also in schools and hospitals, "White" members of staff are tolerated in the "Non-White" establishments. Religious houses are segregated under law according to the (racial) "group area" in which each is situated, but the necessity for a lengthy period of training has made it possible to preserve a fair degree of integration in some instances. There is a definite tendency to form independent "Non-White" congregations, and this is often the only way in which "Non-White" religious can find dignity freedom and full acceptance.

The church buildings are a special case. The building has to be grounded somewhere, and the whole of South Africa is divided into (racial) group areas. But, when the Government introduced legislation to restrict the use of churches to the racial group in whose area it stood,

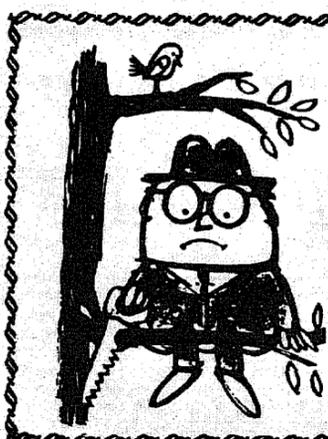
many Churches announced their intention to defy the ban, and it has never been enforced. But sheer distance between town and township, plus differences of language, make full integration difficult. It is rare to see "Whites" in the township churches, save for special occasions like ordinations. On the other hand, most services in the town churches include at least some "Non-Whites," and in the big central churches and cathedrals a real measure of integration is achieved.

Parish societies are normally confined to the racial group in whose area the building stands. It is only at a regional level that integration is a reality. Some important work is done in co-operation, by the St. Vincent De Paul Society for example: most of the money is provided by the "Whites," most of the house visiting of the desperately poor is done by "Non-Whites." Interparish social functions hardly exist; and a miasma of embarrassment hangs even over working meetings: "Whites" tend to be patronizing or unintentionally rude, "Non-Whites" to be withdrawn or awkward.

The "Justice and Peace" commission set up in Rome has introduced new hope and a focus for some rather sporadic local attempts at study and action. At least one diocese has already established a commission for social action with "The Progress of Peoples" as its spiritual charter. Plans are already well advanced there for the effective introduction of the Church's social teaching into sermons and Religious Knowledge classes. A modest but useful part has been played in the setting up of a Citizens' Advice Bureau, sponsored by a number of Christian Churches, that will attempt to help "Non-Whites" to cope with the thousand-and-one racial laws that harass them. Other means of action within the law are being actively explored. It is to be hoped that other dioceses will follow suit.

It would be unrealistic, at the present time, to look for really effective action from the Church: if it were a real possibility the Government would quickly move to crush "*die Roomse gevaar*," the Roman danger, as the Church is called in Reformation Sunday sermons. But something can be done to combat racist ideas in Catholic minds, and to prepare for some kind of effective practical witness. Teaching lies clearly on the religious side of the uncertain border between religion and politics; and the Government is wary of intruding there.

The churches are still open, and services are in principle, and often in fact, integrated. But a frightening number of Catholics, clergy and laity, would be prepared to surrender integration at the altar rail in order to keep the churches open. They simply do not know that in so doing the Church would deny her own meaning: the bodily union of all men in Christ. ■



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RETREAT DATES

YOUNG MEN'S RETREATS

August 6-7 2-Day Retreat for 13-15-Year-Olds
August 16-18 Friday-Sunday, 16-18-Year-Olds
August 23-25 Weekend Retreat, 18-25-Year-Olds

MARRIED COUPLES

August 30-Sept. 1 Weekend Retreat

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READING LIST

STRENGTH TO LIVE. By Martin Luther King (Pocket Books, .50c.) Sermons delivered during and after the bus protest in Montgomery, Alabama, and intended to give hope and courage to Negroes.

CRISIS IN BLACK AND WHITE. By C. E. Silberman (Vintage Books, \$1.95). A consideration of the Negro's situation from the viewpoints of history, sociology and the developing crisis of our time.

BLACK, WHITE AND GREY. Edited by Bradford Daniel. (Sheed and Ward, \$5.95). Twenty-one widely differing points of view on the race question by, among others, James Baldwin, Governor Ross R. Barnett, Iltud Evans, O.P., Governor Orval E. Faubus, Martin Luther King, John La Farge, S.J., Benjamin E. Mays, Governor George C. Wallace and Roy Wilkins.

TO BE EQUAL. By Whitney M. Young. (McGraw Hill, \$5.00). The Executive Director of the National Urban League proposes comprehensive programs in employment, education, housing, welfare and leadership, as an alternative to deepening racial conflict.

BLACK LIKE ME. By John Griffin (Signet Books, .60c) How a white Texan changed the pigment of his skin and passed as a Negro in the Deep South. Impressive testimony to what it means to be a Negro in Mississippi and Louisiana.

REPORT OF THE NATIONAL ADVISORY COMMISSION ON CIVIL DISORDERS. (Bantam Books, \$1.25). The analysis of the causes of the racial riots of 1967 is accompanied by detailed recommendations to prevent a recurrence of violence and to hasten the end of the grave social injustices of which they are the symptom. "There can be no higher priority for national action and no higher claim on the nation's conscience."

SAN FRANCISCO: A CITY IN CRISIS. A Report sponsored by the San Francisco Conference on Religion, Race and Social Concerns. It is the work of a group of Catholic seminarians, who in its 500 pages provide a detailed application of the Kerner Report to the city of San Francisco in the fields of police-community relations, employment, housing, education and welfare. The second part deals with the responsibility of the Churches, discusses the prevalence of racial prejudice and makes constructive suggestions on such matters as education of congregations, training for an urban ministry and a much deeper involvement in the battle against social wrongs. The Report, unique of its kind, reflects the urgent need to apply the general recommendations of the Kerner Report to the local situation.

FAITH NOW

will not appear in July and August. The September issue will deal with "Changing Theology" and will discuss the development of Christian faith in the world of today.

Prayers & Meditations

Written by children of St. Dominic's Grade School, San Francisco, an inner-city school.

THE GAP OF UNDERSTANDING

There is a gap in the world—understanding. We don't understand a person. We say we do but we don't. We look at a person from our point of view. We might see a person who doesn't like us and we in the same manner, return the point. The thing is to try and close the gap which we find so hard to do. People are very apt to jump to conclusions about a matter. In a right manner they would look at all sides of the person. People who live around you might be almost like you in one way, but you will live with them all the time. People are different in many ways. We must learn to accept these ways. If they are bad ones try and change them to good ones. Then the gap of understanding is mended.

Larry Deal, Grade 8

* * *

I'm falling and I can't stop,
There's no place to land,
The light is dimming,
The flowers are wilting;
Everything is dying,
dying, dying. . . .

Anthony Jones, Grade 7

* * *

LOOK, SEE

See my skin it is black
touch my hand it's cold
look again and see my soul,
it too is black.
But look through shaded window,
and a smile will whiten my skin.
Silent kindness, shall warm my hands
Love shall whiten and over brighten my soul.

Vivian Baptiste, Grade 8

* * *

WHEN LEAVES FALL

When leaves fall they drift like a cloud through the sky.
We are like the leaves when we are of age and leave to start our life.
But leaves can be blown away and we cannot.
We must stay and survive this cruel and heartless world.
We must take the hatred and cruelty and in return give life and love.
Although the thought of being blown sounds good to some.
Remember leaves get raked up someday.

Mary Rivera, Grade 8

THE AVENUE

The avenue of the city leads nowhere;
it begins at the bank of apartment houses
and ends in the middle of a lot for sale.

Tawana Wilson, Grade 7

* * *

HELP

People say and people say
Love thy enemy and friend
But in this new and modern day
You just can't comprehend

You can't understand why people
Can manage just to talk
Why can't they put their speeches down,
Go out the door and walk;

Walk through that door into your
World of happiness lined with felt
And if you see a troubled man
Open your heart and Help.

Love, love, love, that's all he knows
But when people need his Help,
off he goes.

"To love our neighbor" means many things
A gift of peace should be what it brings
And, an awful lot more
But yet in still man never ceases
to be occupied with war.

A war of burdens and pressures
With loud, curdling yelps.
God bless the man who non-conforms
And then decided to Help.

So when our tempers flare
and rage, and kindness wants to melt,
Let's curb our tongue
and soften our eyes,

And then decide to Help.

Cecile Cooke, Grade 8

* * *

The sea at times is very
stormy,
But then, Jesus calmed it.

Paulette Wise, Grade 7

LEXICON

UNIVERSAL DECLARATION OF HUMAN RIGHTS. 1968 sees the twentieth anniversary of the Declaration, adopted by the General Assembly of the United Nations in 1948. Article I declares: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

BLACK SEPARATISM. The policy urged by some black leaders which advocates the withdrawal of Negro people from the mainstream of American society which rejects them, so that they may form their own communities or even their own nation.

CATHOLIC INTERRACIAL COUNCILS. Founded in 1934 by Father John LaFarge, S.J., the councils seek to bring the influence of Catholic teaching to bear upon society so as to secure just and charitable relations between racial or ethnic groups. Each council is autonomous and tries to meet the

problems of its own locality. The primary activity of the councils has been educational, but they have also long been actively engaged in seeking to achieve better housing; better job opportunities; and better cultural, educational, and health facilities for minority groups so that they might be better able to move into the mainstream of American life.

SOUTHERN CHRISTIAN LEADERSHIP CONFERENCE (SCLC). Founded in 1957, with Rev. Martin Luther King, Jr., as president to coordinate the action of local protest groups seeking "full citizenship rights, equality, and the integration of the Negro in all aspects of American life." The conference works principally in sixteen southern and border states to improve civic, religious, economic, and cultural conditions, through non-violent direct action, such as boycotts and sit-ins, lectures and forums, and dissemination of literature. Since Dr. King's assassination, Rev. Ralph Abernathy has assumed the leadership.

ASSOCIATION FOR THE STUDY OF NEGRO LIFE AND HISTORY. Founded in 1915 by the Negro historian, Dr. Carter G. Woodson, for the purpose of presenting an accurate account of the contribution of the Negro people to world culture and history. An affiliate of the association is the San Francisco Negro Historical and Cultural Society which is actively engaged in northern California in correcting distortions about African and Afro-American history and maintains a black history center at 1447 Fillmore Street in San Francisco.

DEPARTMENT OF SOCIAL ACTION. A special department of the United States Catholic Conference which issued for the Spring meeting of the U.S. Bishops in April, 1968, an important report on "The Church's Response to the Urban Crisis." It urged immediate commitment by the Church to the education and action that are essential for the healing of the growing schism in American life created by racial tensions.

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National Office For Motion Pictures

MOVIE RATINGS

- A Minute To Pray, A Second To Die (A III)
- Accident (A I)
- Africa Addio (B)
- Africa-Texas Style (A I)
- And There Came A Man (A I)
- Ambushers, The (B)
- Allie (A 3)
- American Dream, An (B)
- Anderson Platoon (A II)
- Anniversary, The (B)
- Anzio (A III)
- Arizona Bushwacker (A I)
- Arrivederci, Baby (B)
- Assignment K (A III)
- Assignment to Kill (A 3)
- Ballad of Josie (A I)
- Bambole (C)
- Bandolero (A III)
- Banning (B)
- Barefoot in the Park (A 3)
- Battle Beneath The Earth (A 2)
- Beach Red (B)
- Beautiful Swindlers, The (B)
- Benjamin (C)
- Belle De Jour (B)
- Berserk (A 3)
- Bible, The (A I)
- Big City (A 2)
- Big Mouth (A I)
- Biggest Bundle of Them All, The (B)
- Billion Dollar Brain (B)
- Blue (A III)
- Blue Max, The (B)
- Blow Up (C)
- Bo-Bo, The (A 3)
- Bonnie And Clyde (A 4)
- Born Losers, The (B)
- Brides of Fu Manchu (A 2)
- Brightly of the Grand Canyon (A I)
- Brown Eye-Evil Eye (A 2)
- Buckskin (A I)
- Bullwhip Griffin (A I)
- Busy Body, The (A 3)
- Camelot (A 2)
- Caper of the Golden Bulls (A 3)
- Caprice (A 3)
- Casino Royale (A 3)
- challenge For Robin Hood (A I)
- Chubasco (A 2)
- Chuka (A 3)
- Circle of Love (C)
- Come Spy With Me (A 2)
- Cool Ones, The (A I)
- Cop-Out (B)
- Corrupt Ones, The (A 3)
- Countess From Hong Kong (A 3)
- Countdown (A I)
- Covenant With Death, A (B)
- Crazy Quilt, The (A 3)
- Cul-De-Sac (C)
- Custer-of the West (A 2)
- Danny In Aspic (A III)
- Dark of the Sun (B)
- Darling (A 4)
- Deadly Affair, The (A 3)
- Deadly Bees, The (A 2)
- Deadlier Than the Male (B)
- Dear John (C)
- Defector, The (A 2)
- Devil's Angels (B)
- Devil's Bride (A II)
- Devil In Love (B)
- Devil's Brigade (A III)
- Devil's Own, The (A 3)
- Dirty Dozen, The (A 4)
- Divorce American Style (A 3)
- Doctor Doolittle (A I)
- Doctor, You've Got To Be Kidding (B)
- Doctor Zhivago (A 2)
- Doll, The (C)
- Don't Make Waves (B)
- Don't Raise The Bridge, Lower The River (A 2)
- Double Man, The (A I)
- Double Trouble (A I)
- Easy Come, Easy Go (A 2)
- Easy Live (A 4)
- Eight on the Lam (A 2)
- El Greco (A 3)
- El Dorado (A 3)
- Endless Summer, The (A I)
- Enter Laughing (A I)
- Eric (C)
- Fahrenheit 451 (A 3)
- Family Way, The (A 4)
- Fantastic Voyage (A I)
- Fathom (A 2)
- Fastest Guitar Alive (A I)
- Fifth Horseman is Fear (C)
- Finders Keepers (A I)
- First to Fight (A 2)
- Flame and the Fire (A 4)
- Flea In Her Ear (A III)
- Flim-Flam Man, The (A 2)
- For Singles Only (B)
- Fort Ulah (A 2)
- Follow Me Boys (A I)
- 40 Guns to Apache (A I)
- For Singles Only (B)
- Fortune Cookie, The (A 3)
- Forum, A (A 3)
- Goal! (A I)
- Graduate, The (A 4)
- Grand Prix (A 3)
- Guide For The Married Man (A 3)
- Gunfight in Abilene (A 2)
- Gunn (B)
- Guess Who's Coming To Dinner (A 2)
- Hail! Mafia (A 3)
- Half A Sixpence (A I)
- Happening, The (A 3)
- Happiest Millionaire, The (A I)
- Hawaii (A 3)
- Hawks and Sparrows, The (A 4)
- Heidi (A I)
- Hellbenders, The (A 2)
- Hell's Angels On Wheels (C)
- Here We Go Round The Mulberry Bush (C)
- High Infidelity (C)
- High, Wild And Free (A I)
- Hills Run Red, The (B)
- Hired Killer, The (B)
- Hombre (A 2)
- Honey Pot, The (A 3)
- Hostile Guns (A 2)
- Hoi Rod To Hell (A 3)
- Hotel (A 3)
- How Sweet It Is (A III)
- How To Succeed In Business Without Really Trying (A 2)
- Hunt, The (A 3)
- I Deal In Danger (A I)
- "I'll Never Forget What's in Name" (C)
- In Cold Blood (A 4)
- In Like Flint (A 2)
- In The Heat Of The Night (A 3)
- Is Paris Burning? (A I)
- Island Of Terror (A 3)
- Jack Frost (A I)
- Jack O' Diamonds (A 2)
- Jokers, The (A 2)
- Kenner (A II)
- Kill A Dragon (A 3)
- King Kong Escapes (A I)
- King Of Hearts (A 3)
- King's Pirates, The (B)
- Knock, The (A 4)
- La Fuga (C)
- La Guerre Est Finie (C)
- La Mandragola (C)
- Last Shot You Hear (B)
- La Vie de Chateau (A 2)
- Low, The (C)
- Le Bonheur (C)
- Le Depart
- Legend Of Lylah Clare (B)
- Let's Talk About Women (C)
- Live For Life (A 3)
- Long Day's Dying (A IV)
- Long Duel, The (A 2)
- Long Ride Home, The (A 3)
- Lord Love A Duck (A 4)
- Last Continent (A III)
- Love Goddesses, The (C)
- Love And Marriage (C)
- Love In 4 Dimensions (C)
- Loves Of A Blonde (C)
- Loving Couples (C)
- Luv (A 4)
- Made In Italy (A 3)
- Madigan (A III)
- Man For All Seasons, A (A I)
- Man Who Finally Died, The (A 2)
- Man And A Woman, A (A 3)
- Marat/Sade (A 4)
- Marca 7 (B)
- Married Woman, The (C)
- Masculine-Feminine (C)
- Mini-Skirt Mob (B)
- Mrs. Brown, You've Got A Lovely Daughter (A I)
- Moment Of Truth (A 4)
- Mondo Pazzo (C)
- Monkeys Go Home (A I)
- Mummy's Shroud (A 2)
- Murder's Row (B)
- My Sister, My Love (C)
- My Life To Live (C)
- Naked Among the Wolves (A 2)
- Naked Runner, The (A 3)
- Never A Dull Moment (A I)
- Night of the Generals (A 3)
- Night Games (C)
- Nat With My Wife You Don't (A 3)
- ODD COUPLE (A III)
- Oh, Dad, Poor Dad, Mama's Hung You In The Closet and I'm Feeling So Sad (B)
- Once Before I Die (B)
- One Million Years B.C. (A 2)
- One and Only Genuine Original Family Band (A I)
- Palaces Of A Queen (A I)
- Oarly, [The] (A III)
- Pretty Poison (A III)
- Prudence And The Pill (B)
- Red Desert (A 4)
- Red Tomahawk (A 2)
- Reluctant Astronaut, The (A I)
- Repulsion (C)
- Return Of The Gunfighter (A I)
- Ride To Hangman's Tree (B)
- Riot On Sunset Strip (A 3)
- Rose for Everyone (B)
- Rosemary's Baby (C)
- Rough Night In Jericho (A 3)
- Russian Adventure (A I)
- Russians Are Coming, The (A I)
- Salt and Pepper (B)
- Sand Pebbles, The (A 3)
- Sandra (A 3)
- Savage Seven (C)
- Scorpio Letters, The (A 2)
- Sea Pirate, The (A 2)
- Sebastian (A 3)
- Secret Live Of An American Wife (A I)
- Servant, The (A 4)
- Shadow Of Evil (A 2)
- Shakiest Gun In The West (A I)
- Shameless Old Lady, The (A 2)
- Shout Loud, Louder I Don't Understand (A 3)
- Sleeping Car Murder (B)
- Smashing Time (A 3)
- Sorcerers (B)
- Sound Of Music (A I)
- Space Flight (B)
- Spirit Is Willing, The (A 3)
- St. Valentine's Day Massacre (A 3)
- Strangers In The City (A 4)
- Stranger In Town (B)
- Study In Terror (A 3)
- Stay Away, Joe (A III)
- Sullivan's Empire (A I)
- Swedish Wedding Night (C)
- Sweet Love, Bitter (A 3)
- Sweet Ride (B)
- Swinger, The (B)
- Taboos of the World (A 4)
- Taming of the Shrew (A 3)
- Tammy and the Millionaire (A I)
- Tarzan and the Valley of Gold (A I)
- Tender Scoundrel (A 3)
- Terrace, The (C)
- Terranauts, The (A I)
- Texican, The (A 2)
- 10:30 P.M. Summer (C)
- Time To Sing (A I)
- That Tennessee Beat (A I)
- They Came From Beyond Space (A I)
- Thief of Paris (A 3)
- This Sporting Life (A 4)
- Thomas Crown Affair (B)
- Thoroughly Modern Millie (A I)
- Three Bites of the Apple (B)
- Three Guns For Texas (A I)
- Thunderbirds Are Go (A I)
- Tika and the Shark (A I)
- Time for a Burning Association, A (A I)
- Time of Indifference (B)
- To Love (C)
- To Sir, With Love (A 2)
- 35th Hour (A 2)
- Tobruk (A 2)
- Too Young to Love (A 4)
- Torn Curtain (B)
- Triple Cross (A 3)
- Trunk To Cairo (A 3)
- Ulysses (A 4)
- Uninhibited, The (A IV)
- Up the Down Staircase (A 2)
- Upper Hand, The (A 3)
- Valley Of The Dolls (B)
- Venation Affair, The (A 3)
- Vengeance Of She (A 2)
- Victim (A 4)
- Viking Queen, The (B)
- Villa Rides (B)
- Viscount, The (B)
- Viva Maria (B)
- War and Peace (A I)
- War Game, The (A 3)
- War Kill (A 3)
- War Wagon, The (A 2)
- Wasted Lives and the Birth of Twins (C)
- Way Out (A 2)
- Warning Shot (A 2)
- Welcome To Hard Times (B)
- Wild In The Streets (A III)
- Wild, Wild Planet, The (A 2)
- What Am I Bid (A I)
- Way West, The (A 2)
- Whispers, The (A 2)
- Who's Minding The Mint? (A 2)
- Where the Bullets Fly (A 3)
- Who's Afraid of Virginia Woolf? (A 4)
- What A Way To Go (B)
- What Did You Do In The War Daddy? (B)
- What's New Pussycat? (B)
- Work Is A Four Letter Word Yours, Mine And Ours (A I)

CLASS A - Section 1 - Morally Unobjectionable for General Patronage.
 CLASS A - Section 2 - Morally Unobjectionable for Adults and Adolescents.
 CLASS A - Section 3 - Morally Unobjectionable for Adults.
 CLASS A - Section 4 - Morally Unobjectionable for Adults, With Reservations.
 CLASS B - Morally Objectionable in Part For All.
 CLASS C - Condemned.

Topic: State Of Religion

"Religion: Molding Or Moldy?" will be discussed by the Interfaith panel of clergy during the weekly "Man To Man" program at 9:30 p.m., Tuesday, July 9, on Ch. 2. Participants will be Bishop James L. Duncan, Suffragan Bishop of the Episcopal Diocese of South Florida; Rabbi Samuel Z. Jaffe, Temple Beth-El, Hollywood; and Msgr. Joseph O'Shea, pastor, St. Joseph parish, Miami Beach. The Rev. Luther Pierce is host and moderator.

Quickie Review

THE LONG DAY'S DYING is a British anti-war film that attempts to register the tragic disparity between the human pacifist aspiration of a soldier and his naked skill at killing as an outpost of three (avid Hemmings, Tom Bell, Tony Beckley) awaiting their sergeant's return kill every approaching German except one (Alan Dobie) who accompanies them back toward their own line.

Some will see the film as a superb manifestation of the brutal, mind-destroying dynamics of war, while others will be distracted from the

basic theme by the overwhelming reality of its very context.

Director Peter Collinson's use of action and suspense collides at times with his use of interior monologue to reveal the characters' thoughts, and many contemporary film-making techniques call attention to themselves.

Yet David Hemmings is nearly able to unify the whole with his voice and presence, and Alan Dobie is memorable as the resourceful defector. In any case, the relentless realism of the bloody agonies of the dying and other of war's grimmest effects call for a very strong stomach and steady nerves. (Paramount) (A-IV).

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

SUNDAY, JULY 7

- 11:30 a.m. (7) Alone Against Rome (No classification)
- 12:30 p.m. (10) Hard To Handle (No classification)
- 1 p.m. (4) Up In Arms (Unobjectionable for adults and adolescents)
- 1:30 p.m. (7) Dakota Incident (No classification)
- 2 p.m. (6) Four Desperate Men (No classification)
- 2 p.m. (10) Storm Center (Separate classification)
- 3 p.m. (7) Phantom Planet (Family)
- 4 p.m. (6) Battle Of The Sexes (Unobjectionable for adults and adolescents)
- 6 p.m. (6) Four Desperate Men (No classification)
- 7 p.m. (23) El Grito Sagrado (No classification)
- 8 p.m. (6) Room At The Top (Objectionable in part for all)
- 8:30 p.m. (23) El Pendiente (No classification)
- 9 p.m. (10 & 12) Welcome To Hard Times (No classification)
- 11:15 p.m. (11) Blood On The Moon (Unobjectionable for adults and adolescents)
- 11:15 p.m. (5) Jungle Fighters (No classification)
- 11:30 p.m. (4) Twenty-Three Paces To Baker Street (Family)
- 11:30 p.m. (7) One Of Our Aircraft Is Missing (Family)
- 11:35 p.m. (10) The Sentence (No classification)

MONDAY, JULY 8

- 9 a.m. (7) Twinkle In God's Eye (Family)
- 9 a.m. (10) The Treasure Of Pancho Villa (Unobjectionable for adults and adolescents)
- 5:30 p.m. (10) Mighty Ursus (Family)
- 8:30 p.m. (6) No Love For Johnnie (Objectionable in part for all)

OBJECTION: Gross suggestiveness in

TV Radio CATHOLIC PROGRAMS

TELEVISION

- (Sunday)
 - 9 A.M. TELEAMIGO-Ch. 7 WCKT Spanish language inspiration discourse.
 - THE CHRISTOPHERS-Ch. 5 WPTV West Palm Beach.
 - 11 A.M. CHURCH AND THE WORLD TODAY Ch. 7 WCKT-First of a new series of "Insight" films produced by the Paulist Fathers.
 - 11:30 A.M. MASS FOR SHUT-INS-Ch. 10 WLBW
 - (Tuesday)
 - 9:30 P.M. MAN TO MAN Ch. 2 WITHS Topic for discussion "Religion: Molding Or Moldy?" Panel includes Episcopal Bishop James L. Duncan; Rabbi Samuel Z. Jaffe; and Msgr. Joseph O'Shea. Moderator, Rev. Luther Pierce.
- 6:30 A.M. THE CHURCH AND THE WORLD TODAY-WGBS, 710 Kc.
- THE CHRISTOPHERS-WGMA, 1820 Kc. Hollywood.
- 7 A.M. THE HOUR OF THE CRUCIFIED-WIRK, Friend to Both.
- 7:05 A.M. NBC RADIO CATHOLIC HOUR-WIOD 610 Kc. 73 P.M.
- 8 A.M. THE SACRED HEART PROGRAM-WHEV 1600 Kc. Riviera Beach.
- 8:30 A.M. THE SACRED HEART PROGRAM-WCCF 1580 Kc. (Punta Gorda).
- 8:30 A.M. UN DOMINGO FEUZ-Spanish WFAB, 990 Kc.
- 8:35 A.M. CATHOLIC NEWS-WGBS FM 96.3.
- 8:45 A.M. THE HOUR OF ST. FRANCIS-WJCM, House For Sale.
- 9 A.M. THE HOUR OF ST. FRANCIS-WJCM, Same as 8:45 a.m.
- THE SACRED HEART PROGRAM-WGMA Hollywood.
- 9:05 A.M. CATHOLIC NEWS-WIRK, 1290, West Palm Beach.
- 9:30 A.M. THE HOUR OF THE CRUCIFIED-WIRA, 1400 Kc., fm. 95.5 mg. (Fort Pierce).
- 10:30 A.M. THE HOUR OF THE CRUCIFIED-WWIL, 1580 Kc. (Fort Lauderdale).
- 6:30 P.M. CATHOLIC NEWS-WGBS, 710 Kc. Summary of international Catholic news and South Florida Catholic News From The Voice.
- 11 P.M. THE HOUR OF ST. FRANCIS-WKAT 1350 Kc.
- 11:30 P.M. MAN-TO-MAN-WGBS, 710 Kc. Radio report of TV program.

ADOLESCENTS

- 5:30 p.m. (10) Winning Team (Family)
- 7 p.m. (23) River Of Evil (No classification)
- 8:30 p.m. (6) A Run For Your Money (Unobjectionable for adults and adolescents)
- 9 p.m. (4) The Hellions (Unobjectionable for adults and adolescents)
- 9 p.m. (23) Love And The Frenchwoman (Objectionable in part for all)
- 11 p.m. (6) A Run For Your Money (Family)
- 11 p.m. (23) Murder By Proxy (No classification)
- 11:15 p.m. (11) The Truth About Murder (Unobjectionable for adults and adolescents)
- 9 a.m. (7) Pawnee (Family)
- 9 a.m. (10) Can't Help Singing (Unobjectionable for adults and adolescents)
- 5:30 p.m. (10) Run Of The Arrow (Unobjectionable for adults and adolescents)
- 7 p.m. (23) Erik The Conqueror (Unobjectionable for adults and adolescents)
- 8 p.m. (4) Genghis Khan (Unobjectionable for adults)
- 8:30 p.m. (6) A Run For Your Money (Unobjectionable for adults and adolescents)
- 11 p.m. (6) Night Train To Milan (No classification)
- 11 p.m. (23) Serenade For Two Spies (No classification)
- 11:15 p.m. (11) Great Day (Family)
- 9 a.m. (7) I Was A Shoplifter (Unobjectionable for adults and adolescents)
- 9 a.m. (10) The Easy Way (No classification)
- 5:30 p.m. (10) Thunder Road (Unobjectionable for adults and adolescents)
- 7 p.m. (23) Captain From Toledo (No classification)
- 8:30 p.m. (6) Night Train To Milan (No classification)
- 9 p.m. (10 & 12) Hot Rods to Hell (No classification)
- 11 p.m. (6) A Run For Your Money (Unobjectionable for adults and adolescents)
- 11 p.m. (23) The Balearic Caper (No classification)
- 11:15 p.m. (23) Nocturne (Unobjectionable for adults and adolescents)

TUESDAY, JULY 9

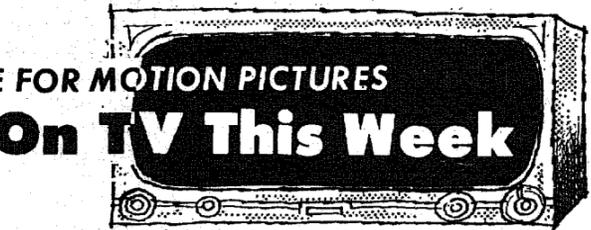
- 9 a.m. (7) Pawnee (Family)
- 9 a.m. (10) Can't Help Singing (Unobjectionable for adults and adolescents)
- 5:30 p.m. (10) Run Of The Arrow (Unobjectionable for adults and adolescents)
- 7 p.m. (23) Erik The Conqueror (Unobjectionable for adults and adolescents)
- 8 p.m. (4) Genghis Khan (Unobjectionable for adults)
- 8:30 p.m. (6) A Run For Your Money (Unobjectionable for adults and adolescents)
- 11 p.m. (6) Night Train To Milan (No classification)
- 11 p.m. (23) Serenade For Two Spies (No classification)
- 11:15 p.m. (11) Great Day (Family)

WEDNESDAY, JULY 10

- 9 a.m. (7) I Was A Shoplifter (Unobjectionable for adults and adolescents)
- 9 a.m. (10) The Easy Way (No classification)
- 5:30 p.m. (10) Thunder Road (Unobjectionable for adults and adolescents)
- 7 p.m. (23) Captain From Toledo (No classification)
- 8:30 p.m. (6) Night Train To Milan (No classification)
- 9 p.m. (10 & 12) Hot Rods to Hell (No classification)
- 11 p.m. (6) A Run For Your Money (Unobjectionable for adults and adolescents)
- 11 p.m. (23) The Balearic Caper (No classification)
- 11:15 p.m. (23) Nocturne (Unobjectionable for adults and adolescents)

THURSDAY, JULY 11

- 9 a.m. (7) I Happens Every Thursday (Unobjectionable for adults and adolescents)
- 9 a.m. (10) Painting The Clouds With Sunshine (Unobjectionable for adults and adolescents)



- 5:30 p.m. (10) Winning Team (Family)
- 7 p.m. (23) River Of Evil (No classification)
- 8:30 p.m. (6) A Run For Your Money (Unobjectionable for adults and adolescents)
- 9 p.m. (4) The Hellions (Unobjectionable for adults and adolescents)
- 9 p.m. (23) Love And The Frenchwoman (Objectionable in part for all)
- 11 p.m. (6) Night Train To Milan
- 11 p.m. (23) Shaggy (Family)
- 11:15 p.m. (11) They Met In Argentina (Family)

OBJECTION: Though prostitution and the attendant evils and antecedents are presented as unattractive, degrading and sordid, the film concerns itself with prostitution as background - setting and important subject material; and may, especially in the light of the dire familial circumstances depicted, tend to create fantastic attitude and arouse some sympathetic reactions.

SATURDAY, JULY 13

- 2 p.m. (6) A Run For Your Money (Unobjectionable for adults and adolescents)
- 2 p.m. (11) In Person (No classification)
- 3:30 p.m. (4) Rebecca Of Sunnybrook Farm (Family)
- 4 p.m. (6) Night Train To Milan (No classification)
- 7 p.m. (6) A Run For Your Money (Unobjectionable for adults and adolescents)
- 7:30 p.m. (23) El Maestro (No classification)
- 9 p.m. (6) Night Train To Milan (No classification)
- 9 p.m. (23) Los Cobardes (No classification)
- 11 p.m. (10) The Naked Maja (Unobjectionable for adults)
- 11:45 p.m. (11) Valerie (Objectionable in part for all)

OBJECTION: Suggestive costuming, sadistic sequences; low moral tone.

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WINZ Radio 94

Studies Show 'Pot' Cuts Brain Power



Dr. Ben Sheppard, physician, lawyer and a former judge, and present director of the Archdiocesan Catholic Welfare Bureau, will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address their inquiries in care of The Voice, P. O. Box 1059, Miami, Fla., 33138.

By DR. BEN SHEPPARD

The heavy use of marijuana can lead to psychological dependence as well as lowering intellectual activity, according to studies by the American Medical Association and the National Research Council.

Reports by those two organizations show that social productivity is greatly reduced in those areas of Asia, Africa and South America where heavy smoking of marijuana is common.

Because the purified and concentrated form of the main ingredient in marijuana is as hallucinogenic as LSD, the AMA feels that any LSD-like drug should not be made available to the general public.

Other studies conclude that hashish, a form of marijuana with an extremely large concentration of hemp plant resin, is more dangerous than the "garden" variety of marijuana available in the United States.

The AMA also is actively working against relaxation of the existing marijuana laws, feeling that the country could be in danger of a large illegal traffic in hashish. The medical association has also stated that second and third offenders in cases of illegal drug-use should be severely punished.

Problem families—or those with emotionally-troubled parents and children—are a tremendous open field for the resources of preventive medicine.

In many such instances, the doctor is the one who sees the individual family members over a continued period of time. They have time to notice the effects of marital discord upon the children, the lack of sufficient love from parents, intense sibling rivalries and unreasonable demands by parents upon their children.

Too much money and time are spent in crisis treatment instead of a slow process of constant treatment. If environmental problems are diagnosed then the treatment can be effective at an early date rather than later when serious damage is done.

Illustrative of this type of problem is the youngster who is unable and unwilling to meet his father's demands that he "be another Johnny Unitas." In such a case, no amount of weight-lifting or body exercises will change the boy's attitude or his skill. A physician could counsel the family or refer them to a trained psychologist or psychiatrist for treatment.



In some instances no drastic measures are needed—the purchase of a family pet, a change in the sleeping quarters or discussions with teachers and guidance counselors have helped save many families from crisis.

The younger the child who is troubled, the more essential it is for the whole family to be involved in the treatment.

Families who have limited budgets should borrow from the resources of community clinics and social organizations.

Classes of severely retarded children can bring about such a change in learning skills that they can be placed in public schools, according to studies made by the Recreation Center for the Handicapped Inc., of San Francisco.

The center's director, Mrs. Janet Pomeroy reported recently that of 252 handicapped children, 71 were enrolled in public school classes following their completion of classes designed to improve their physical, social and self-help skills.

Of the children taught in the special sessions, many were physically and emotionally handicapped in addition to their mental retardation. Some of them had been confined to their cribs for eight to 10 years and most of them had to be fed and diapered. They went into the classes in wheel chairs and on crutches. Some were partially or totally blind and others suffered from hearing loss.

Most of them were on waiting lists for admission into state institutions when they were taken into the recreation center program.

The success of the program can be attributed to four major factors:

- Leadership which took into consideration the basic needs and interests of the children.
- Atmosphere which encouraged children to move about freely and to interact with one another.
- A physical site conducive to learning through playing.
- A program of activities designed to help them learn essential mobility — such as crawling and simple play.

The Board of Health has made available a vaccine for German Measles. Information was sent to all physician through the Dade County Medical Association. Mothers wishing the shots should contact their family doctors.

Public Seems In Favor Of A Strict Gun Law

By JOHN J. WARD

What's all the shouting—almost said "shooting"—about President Johnson's request for a more stringent gun control law?

Public sentiment, it would seem, is overwhelmingly in favor of it, but there are strong forces of the "public-be-damned" variety who are fighting the proposal with might and main.

According to Attorney General Ramsey Clark, the President's proposal would require national registration of all firearms within 180 days of the date the legislation was signed.

All registration information would be filed with the FBI's National Crime Information Center. The states would be given two years to enact gun-control legislation equal to the federal standards, but the federal law would remain in effect in any state that did not.

And what would be required of any state to qualify as having an adequate permit system?

The state would be required to refuse to issue gun licenses to convicted felons, fugitives from justice, mental defectives, alcoholics, juveniles and narcotic addicts.

What's wrong with that? In states which did not enact their own programs, three-year federal gun licenses would be issued by federally-licensed dealers upon receipt of information from both the chief law enforcement officer in the applicant's community and a licensed physician testi-

fy to his eligibility.

Any state which does not enact a suitable control program would be ineligible to share in the federal wildlife conservation funds.

But, as Attorney General Clark asks:

"When will we act? The people want strict gun control. Their safety demands it. The time is now."

Surely, no one could speak more authoritatively on the subject of gun-control than Senator Edward M. (Ted) Kennedy, whose two brothers, President John F. Kennedy and Senator Robert F. Kennedy, were cut down by the bullets of assassins.

In a letter read at a Senate hearing on President Johnson's proposals for restricting sales and possession of firearms, he said enactment of the legislation was "an absolute necessity" and that no current business before House or Senate is more important.

In one week during the past month, there were 198 persons killed by firearms, most of them cases of homicide.

Here in South Florida there is an ever-increasing demand for strict and vigorous gun-control. The city of Miami Beach took the lead two weeks ago when the city council passed unanimously an ordinance which requires the registration of all guns and includes a mandatory 30-day jail sentence for carrying a gun without a permit. The law bans display of guns in store windows and requires a purchase permit and registration.

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Who's To Blame For Shape Of World?

By FATHER DAVID G. RUSSELL

If the world is going to pot, as some say it is, the blame certainly cannot be placed on hippies, draft card burners, topless go-go girls, or civil rights demonstrators. Surely these people make news because they are

NOW-- Christianity

oddities, but they do not have the power to give direction to the world.

If the world is going to pot, the blame must be placed on those who do no wrong; they are the powerful majority. The trouble is that they do not sufficiently use their power to do good. The avoidance of evil without the positive pursuit of good leaves the world in a vacuum.

The fact is that doing nothing has effects that can be as disastrous as doing evil. To do nothing for a poor man can be as much a sin as to exploit him. Failure to feed the hungry can cause death as surely as stealing food from the starving.

It is not enough to avoid the acts forbidden by the commandments; to be a Christian one must embrace the actions demanded by the beatitudes. The mere avoidance of sin is not a guarantee of positive virtue. Each of us may free ourselves of evil without really ever having grasped the good.

Some men believe that because they are sinners, they cannot be good Christians. The fact is that Christ is very close to the sinner for He came to bring forgiveness.

Some feel they are very close to God because they preserve virtue with great vigor. Poor fools. Anyone who thinks his virtue makes him just is a Pharisee and will never be a perfect Christian.

Only Christ makes a man just, and Christ gives this gift only to those who recognize that they are sinners.

Some sinners think themselves to be hypocrites if they continue to practice their religion. They feel they cannot keep the faith if they cannot be moral. In fact it is better to practice the faith and acknowledge one's sin than practice the faith and think one's self-righteous.

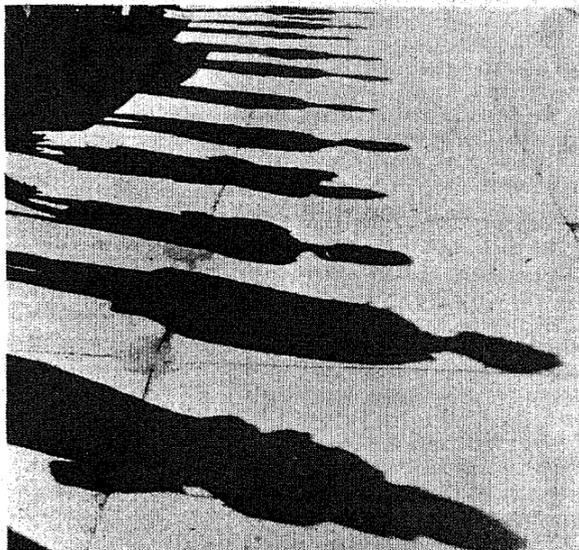
Death is always a threat, the final tyrant which must be overcome. Death is final not simply because it is the last obstacle, but because it threatens the very substance of life itself.

A man is mature when he so completely believes in something that he is willing to die for it. If he is not willing to die for his cause, he is not fully committed to it. Death then remains a tyrant robbing him of the fullest use of his freedom, of his own gift of himself. Fear of death can limit one's involvement.

We can rightly ask ourselves whether we have grown into the full stature of our manhood, whether we have used completely our freedom which makes us a man. Are we willing to put our bodies on the line for what we believe?

How many of us are willing to die for our convictions? If we are not, we are less the man.

Jesus died for us. Martin Luther King died for the dream of justice and equality. Men on both sides of the



Vietnam war are dying for what they believe is right.

And what of us? Is the fear of death our tyrant?

Steps are finally being taken to save political candidates from assassinations.

What steps, though, are being taken of saving the world from annihilation?

The problems of the world are far greater than nuts with guns; they are as great as governments with bombs and armies.

We have no reason to feel secure because the physical power to destroy is within the hands of governments. Governments are made up merely of men, and God knows with men there is no safety in numbers. It is not the number of men that count but their quality.

If men in our day have lost hope, is the reason perhaps because they have lost faith? If there is nothing to believe in, certainly there is

nothing to hope for.

Modern man finds it difficult to place much hope in himself. The holiest of men quarrel and the best of our sinful race. After all, how many of us really care about others, about the poor, the hungry, the afflicted, those discriminated against. We talk a good game, but our actions reveal their worth.

One of the first lessons in the catechism is that God saves man. He saves us not simply from some invisible devil, but from ourselves and other men.

Unfortunately, those who cannot believe in God, are left without a savior for themselves or for the world.

Of course, some are naively optimistic. They think that there is some inner law which guarantees that things will get better and better. These poor souls should take a look within themselves, or, if that is too difficult, at least read the morning newspaper.

Prayer Of The Faithful FIFTH SUNDAY AFTER PENTECOST July 7, 1968

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. If we are truly of one mind, compassionate, and loving one another, let us now petition our Father for our mutual needs.

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

PEOPLE: Lord, hear our prayer.

LECTOR: (2) For our peace negotiations in Paris, that their progress towards settling the tragic Vietnam war may accelerate, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (3) For all prisoners of war, that they may receive humane treatment during their imprisonment and may soon be set free, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (4) For Florida's Constitutional Revision Committee, that it may present to the voters of our State a proposed constitution which is just and equitable in its treatment of the rights of all our citizens, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (5) For all vacationers, that they may be able to return to their homes safely and refreshed in body and soul, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (6) For N. & N., members of our parish who died last week, and for all seriously ill members of our parish, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (7) For all of us in this assembly of the People of God, that our sharing in the celebration of this Mass may help us to be more perfectly reconciled to one another in every way, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Hear and grant our petitions, O Lord; by them we seek to manifest our sincere desire to be reconciled to You and to all men. In Your mercy help us to rid ourselves of that kind of pride and selfishness which hinder us in effecting such reconciliation. Through Jesus Christ, Our Lord.

PEOPLE: Amen.

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MISSAL GUIDE

July 7 Mass of the Fifth Sunday after Pentecost. Gloria, Creed, Preface of the Trinity.

July 8 Mass of St. Elizabeth, Queen, Widow. Gloria, Common Preface.

July 9 Mass of the Fifth Sunday after Pentecost. No Gloria or Creed, Common Preface.

July 10 Mass of The Seven Holy Brothers, Martyrs. Gloria, Common Preface.

July 11 Mass of the Fifth Sunday after Pentecost. No Gloria or Creed, Common Preface.

July 12 Mass of St. John Gualbert, Abbot. Gloria, Common Preface.

July 13 Mass in honor of the Blessed Virgin Mary. Gloria, Preface of the Blessed Virgin Mary.

July 14 Mass of the Sixth Sunday after Pentecost. Gloria, Creed, Preface of the Trinity.

Catholic And Coptic Friendliness Lauded

VATICAN CITY—(NC) — Pope Paul VI, welcoming a delegation of Orthodox Coptic churchmen and his own delegation on their way to the consecration of a new Orthodox Coptic cathedral in Cairo, openly marvelled that relations between the Catholic and Coptic churches have moved from age-old apathy to warm friendliness.

The delegations were taking a relic of St. Mark from Venice to the new cathedral in Cairo, where it will remain.

indifference that sometimes bordered on apathy and antipathy, here we find ourselves wondering witnesses of a renewal of contacts that are becoming ever more frequent and warmer.

The Pope also said "in accompanying in our name this precious relic of St. Mark, which we propose to return in an instant to the delegation of the Coptic Church, you are bearing at the same time the greeting of the Church of Rome to that of Alexandria."

Pope Paul noted that it would be "too long to speak in detail" of the cordial relations that existed in early Christian times between the bishops of Rome and Alexandria.

But he observed "if in the following periods and because of historical events that upset the spiritual geography of the Mediterranean basin, these links were weakened to the point where during almost a thousand years the Church founded by Peter and that founded by Mark often lived side by side in an

Forty Hours Devotions

Week of July 7
Christ the King Monastery-Delray Beach Sacred Heart-Homestead.

Week of July 14
St. Gregory-Fort Lauderdale.

Week of July 21
Holy Name-West Palm Beach.

Week of July 28
St. Philip-Bunche Park
St. Christopher-Hobe Sound

Travelers' Timetable Of Sunday Masses In Diocese

The Sunday Mass schedule for Cathedral at 7506 NW 2nd Ave., is as follows: 7, 8, 9:30, 11 a.m., 12:30, 5:30 and 7 p.m. (Spanish).

ARCADIA: St. Paul, 7, 11 a.m.

AVON PARK: Our Lady Of Grace, 8:30 and 10 a.m.

BELLE GLADE: St. Philip Benizi, 7, 10:30 and 12 noon (Spanish)

BOCA GRANDE: Our Lady of Mercy, 4 p.m.

BOCA RATON: St. Joan Of Arc, 7, 9, 10:30 a.m. and 12 noon.

BOYNTON SPRINGS: St. Leo, 7:30, 9:30 a.m.

BOYNTON BEACH: St. Mark, 8, 9:30, 11 a.m. and 6 p.m.

CAPE CORAL: St. Andrew (Del Prado Parkway) 6:30, 8, 11 a.m. and 6 p.m.

CLEWISTON: St. Margaret, 8 a.m., 7 p.m.

COCONUT GROVE: St. Hugh, 7, 8, 9:30, 11 a.m., 12:15 (Spanish) and 5:30 p.m.

COCONUT GROVE: CORAL GABLES: Little Flower (Church) 6, 8, 9:15, 10:30, 11:45 a.m., 1 and 6 p.m. (Auditorium) 9:15 a.m. and 12 noon (Spanish)

ST. THOMAS AQUINAS STUDENT CENTER: 8:30, 10:30 a.m., 12 noon, 5 and 6 p.m.

DANIA: Resurrection (2nd St. and 5th Ave.) 7, 8, 9, 10, 11 a.m., 12 noon, and 6:30 p.m.

DEERFIELD BEACH: St. Ambrose (SE 12th Ave.) 7:30, 9, 10:30 a.m. and 12 noon.

DELRAY BEACH: St. Vincent, 6:30, 8, 9:30 and 11 a.m., 12:15 and 5:30 p.m.

FORT LAUDERDALE: St. Anthony, 7, 8, 9:15, 10:30 a.m., 12 noon and 5:30 p.m.

St. Bernadette, 7, 8, 9, 10, and 11 a.m.

St. Clement, 6:30, 8, 9, 10, 11:15 a.m. and 12:30 p.m.

St. George, 7, 8, 9:30, 11, 12:30, 5:30, 5:30 p.m.

St. Jerome, 7, 8:30, 10, 11:30 a.m.

Blessed Sacrament (Oakland Park Blvd. and NE 17th Ave.) 6, 8, 9:30, 11 a.m., 12:30 and 6 p.m.

Queen Of Martyrs, 6:30, 8, 9:30, 11 a.m., 12:30 and 6 p.m.

FORT LAUDERDALE BEACH: St. Pius X, 7, 8, 9:30, 11 a.m. and 12:30 p.m.

St. Sebastian (Harbour Beach) 8, 9:30, 11 a.m., 12:30 and 5:30 p.m.

FORT MYERS: St. Francis Xavier, 6, 7, 8:30, 10 a.m. and 1:30 p.m.

St. Cecilia Mission, 7, 8:30 and 11 a.m.

FORT MYERS BEACH: Ascension, 7, 9:30 a.m.

FORT PERCE: St. Anastasio (Church) 7 p.m. (Auditorium) 7:30, 9, 10:30 a.m.

HALLANDALE: St. Matthew, 6:30, 8, 9, 10, 11 a.m., 12:15 and 6 p.m.

HIALEAH: Immaculate Conception, 6, 7, 8, 9, 10, 5, 11:30 a.m., 12:45 (Spanish) 6 and 7:30 p.m. (Spanish)

St. John The Apostle, 6, 7, 8, 9:30, 10:45

12 noon, 12:55 (Spanish), 5:30 and 6:30 p.m. (Spanish).

HOBBS SOUND: St. Christopher, 7, 9 a.m.

HOLLYWOOD: Annunciation, 8, 9, 11:30 a.m., 7 p.m.

Little Flower, 5:45, 7, 8:15, 9:30, 10:45 a.m., 12 noon, 5:30 p.m.

Nativity, 6, 7, 8, 9:15, 10:30, 11:45 a.m., 1, 5:30, 6:45, 8 p.m.

HOMESTEAD: Sacred Heart, 6:30, 8, 9:30, 11 a.m., 12:30 and 6 p.m.

IMMOKALEE: Lady Of Guadalupe, 8:30 and 11:45 a.m.

INDIANTOWN: Holy Cross, 7:30 a.m.

JUPITER: St. Jude, 8:30 and 10:30 a.m.

KEY BISCAYNE: St. Agnes, 7, 8:30, 10, 11:15 a.m. and 6:30 p.m.

LABELLE: Mission, 10 a.m.

LAKE PLACID: St. James Mission, 7, 15 a.m.

LAKE WORTH: St. Luke, 7, 8, 9:15, 10:30 a.m. and 6:15 p.m.

Sacred Heart, 6, 7, 8, 9:15, 10:30, 11:45 a.m. and 6 p.m.

LANTANA: Holy Spirit, 7, 8, 9:15, 10:30, 11:45 a.m. and 6 p.m.

St. Kevin Mission (Concord Theater, Bird Road) 9, 10, 11 a.m.

St. Kieran (Assumption Academy) 7:30, 9:30, 11 a.m., 12 noon (Spanish) and 5 p.m.

St. Michael (new church) 6, 7, 8, 9, 10, 11 (Polish) 10, 11 (Spanish) 12 noon, 6 and 7 p.m. (Spanish) (Old church) 10 a.m. (Polish).

St. Peter And Paul, 6:15, 7:30, 8:30 (Spanish), 9:30, 10:30 a.m., 12 noon, 1 p.m., (Spanish) 5:30 p.m., 7 p.m. (Spanish), and 8 p.m., (Spanish).

St. Timothy, 7, 8, 9, 10:15, 11:30 a.m., 12:45 p.m. (Spanish) and 6:30 p.m.

St. Thomas the Apostle, 7, 8, 9, 10, 11 a.m., 12:15 and 6 p.m.

St. Vincent De Paul (2100 NE 103 St.) 7, 8:15, 9:30, 10:45 a.m., 12 noon and 6 p.m.

MIAMI BEACH: St. Francis de Sales, 7, 8, 9, 10:30, 11:45 a.m. and 6 p.m.

St. Joseph, 7, 8, 9:30, 11 a.m., 12:30 and 5:30 p.m.

St. Mary Magdalen, 7:30, 8:45, 10,

11:15 a.m., 12:20 and 6 p.m.

St. Patrick, 6:30, 8, 9, 10:15, 11:30, 12:45 p.m., 6 p.m.

MIAMI LAKES: Our Lady of the Lakes, 7, 8, 10:30 a.m., 12 noon, (Barn Theater) 5 p.m. (Spanish) and 6 p.m. (English) (United Church).

MIAMI SHORES: St. Rose On Lima, 7, 8, 9, 10:30, 12 noon and 6 p.m.

MIAMI SPRINGS: Blessed Trinity, 6, 8, 9:30, 11 a.m., 12:30, 6 and 7 p.m. Spanish

MIRAMAR: St. Bartholomew, University Drive and Hollandale Beach Blvd. 6:45, 7:45, 9, 10:15, 11:30 a.m., 12:45 and 7 p.m.

MOORE HEAVEN: St. Joseph, 10 a.m.

NAPLES: St. Ann, 6, 7:30, 9, 10, 10:30 Spanish, 11 a.m., 12:30 and 6 p.m.

NARANJA: St. Ann, 10:30 a.m., 7 p.m. (Spanish).

NORTH DADE COUNTY: St. Monica, 7:45, 9, 10:15, 11:30 a.m. and 6 p.m.

NORTH MIAMI: Holy Family, 6, 7, 8:30, 9:45, 11 a.m., 12:15 and 6:30 p.m.

St. James, 6, 7, 8, 9:00, 11 a.m., 12:30

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LEHIGH ACRES: St. Raphael, (Lea Blvd.) 8, 10 a.m.

MARCO: Catholic Church of San Marco, 12:15 p.m. (Marco Yacht Club).

MARGATE: St. Vincent, 7, 8, 10:15, 11:30 a.m.

MIAMI: St. Brendan, 6:30, 8, 9, 15, 10:30, 11:45 a.m. (Spanish) 1, 5:30, 6:45 (Spanish) and 8 p.m.

Corpus Christi, 6, 7, 8, 9:15, 10:30, 11:15 a.m. (Spanish) 1 and 5:30 p.m.

GESU, 5, 6, 7, 8, 9, 10, 11:30 a.m., 12:30 and 5:30 p.m. (Spanish).

Holy Redeemer, 7, 10 a.m., 6:30 p.m. International Airport (International Hotel) 7:15, 8 a.m. Sundays and holy days.

St. Mary of the Missions, St. Francis Xavier, 7, 8:30 a.m.

St. Dominic, 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish), 6 p.m. and 7:30 p.m. (Spanish).

St. John Bosco Mission 1301 Flagler St., 7, 8:30, 10 a.m. (Sermon in English) 1 and 7:30 p.m.

Popular 'Trip Ticket' Leads To Nightmare

By SKIP FLYNN

Sometime this summer a South Florida teenager will go through "living hell."

Alone somewhere, locked in a car or lost on a beach, he will live through the nightmare of being devoured by huge black insects created by his own mind. He will cry for help from friends he imagines are with him, and when help finally does arrive he will only be able to babble meaningless words and phrases.

With eyes swollen and blood red, he will be able to feel his heart beating at twice its normal pace and he will have developed a temperature causing perspiration to soak his clothes.

THANKS FORTICKET

And, perhaps when it is all over, he will return to a local pharmacy to "thank" the druggist, who without requiring a prescription sold him is "trip ticket."

And even when the nightmare is over there may still be other difficulties for the youth—he might end up in jail.

Florida, the gateway to outer space for the men of America's space exploration programs, has become a gateway to a new "high" for countless teenagers experimenting with a new and readily available hallucinogen.

LESS THAN \$1

The drug, a mixture of belladonna and stramonium, is available in varying sizes at prices that start under a dollar. On sale in many South Florida pharmacies, no prescription is needed to obtain the compound which produces an effort similar in many ways to LSD and frequently results in an hallucination of black insects attacking the "tripper," according to a recent report in the Journal of the American Medical Association.

Belen Star Gonzalez Signs With Biscayne

Biscayne College basketball coach Ken Stibler has added Belen High's top star, Ricardo Gonzalez to his list of recruits for the coming season.

Gonzalez will attend Biscayne this fall as the third new scholarship player.

Gonzalez, second team Class C all-state, averaged 19 points per game last winter for Belen, and will be used as a guard by Stibler.

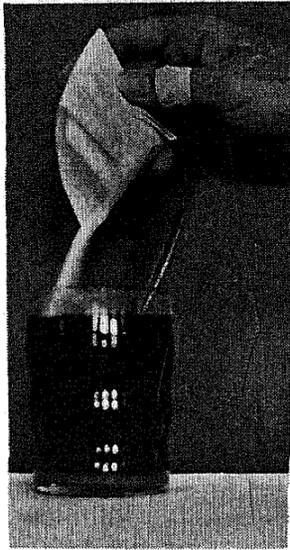
"He'll give us good depth

Jesuit Brother Grand Knight Of K-C Council

NEW ORLEANS (RNS) — For only the second time in the 86-year-history of the Knights of Columbus, a religious brother has become the grand knight of a local council.

Brother Everard J. Booth, a Jesuit, was unanimously elected to the post by De La Salle Council 3411 here.

Brother Booth, who served for 14 years as a missionary in Ceylon, has held various offices in the Knights of Columbus before his election as grand knight. He is editor of the council's monthly news bulletin as well as publicity director.



While law enforcement agencies in the Dade-Broward area admit that they have had complaints about the misuse of the drug from some parents, few abuse cases have come to trial to-date.

These youthful Broward Countians, however, were recently arrested during a "high" and two were later convicted for their misuse of what is a new "trip ticket" for some youths.

But arrest and conviction are only a part of the complete story according to a University of Miami expert in the field of toxicology. "The clinical effect of this drug is that of an antipine intoxication," noted Dr. William B. Deichmann, chairman of the UM School of Medicine Department of Pharmacology. "And," he emphasizes, "an antipine is one of the most poisonous of drugs when used improperly."

Four cases originally diagnosed as LSD psychosis were later determined to be acute brain syndrome resulting from the ingestion of the powdered compound, a patent medicine once popular in the treatment of asthma according to a recent A.M.A.

report of the histories of four teenagers in the Philadelphia area.

On her admission to the hospital a 14-year-old girl was described as "acutely terror stricken and agitated . . . unable to recall what happened prior to her admission. She saw black bugs of various sizes and kept picking them off the bed (the black bugs were part of the hallucinations in three of the four cases studied).

She heard voices of girl friends talking to her and reacted to the slightest movement in her peripheral vision."

The girl was described by physicians as "markedly paranoid and hyperactive and required restraint."

Her ticket to the hospital had come in the form of a teaspoonful of the powdered drug mixed with a glass of chocolate milk.

Another 14-year-old girl admitted to the hospital because she seemed "out of this world" said she had taken a teaspoonful of the drug "because she heard it was like LSD. In retrospect it was 'living hell,' and she was determined never to try it again," reported the journal.

Each of the patients in the Medical Association report had ingested only one teaspoonful to three tablespoonsful of the powder. This dosage produced in them an acute brain syndrome which appeared to be related to the atrophine-like effects of belladonna and stramonium.

Whatever the cause of the hallucinations the teenage patients experienced, the use and abuse of this stramonium-belladonna mixture by youths in South Florida is on the upsurge, according to a representative of the Florida Bureau of Law Enforcement.

For the youth who might consider a "trip" with the potent mixture, the A.M.A. report ended with the admonition "All four patients saw the experience as decidedly unpleasant and were not interested in trying it again."



YOUTHFUL potential Michelangelos prepared to put the finishing touches on the altar of St. Francis Xavier Church, Miami. The youths, part of a larger group which volunteered to paint the Church, are, left to right, Pedro Eneas, Joseph Largay, George Largay, and Glen Roy Fox.

Scholarships For Youths

Catherine Schrader will be "changing schools" in September, and changing towns too.

From the sun-baked and ocean-breeze-swept campus of the Convent of the Sacred Heart, Carrollton, from which she was recently graduated, Catherine will go to the College of New Rochelle, New Rochelle, N.Y. in September.

The second oldest of the 10 children of Mr. and Mrs. Albert E. Schrader of Little Flower parish, Coral Gables she has been named a CNR Scholar by the school's committee on scholarships.

Catherine was the president of the Carrollton student government, president of the Glee Club and valedictorian of her senior class.

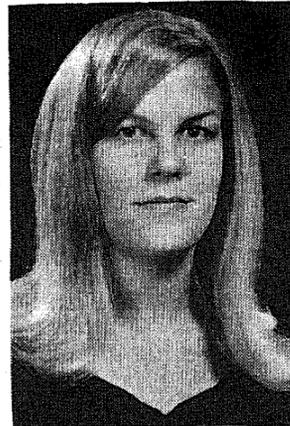
In addition, Catherine and other members of the Sacred Heart student body voluntarily taught special reading and mathematics classes for underprivileged children in the Coconut Grove area during the school year.

Three South Floridians recently received degrees from Trinity College Washington, D.C., during the school's 65th annual commencement exercises.

Awarded bachelor of arts degrees were:

Karen S. Nushawg, daughter of Mr. and Mrs. Robert M. Nushawg of Sea Ranch Lakes, a mathematics major.

Mary E. Schwarz, daughter of Dr. and Mrs. Charles A. Schwarz of Miami



Catherine Schrader

Joanne Vera Rodstrom, daughter of Mr. and Mrs. John E. Rodstrom of Fort Lauderdale, has been awarded a Bachelor of Arts degree by Manhattanville College. A graduate of Fort Lauderdale High School, she was a dean's list student in English, which was her major field of study.

James Porro of Riviera Beach represented Florida on the spring semester honor roll of St. Bonaventure University, St. Bonaventure, N.Y. Honor role students must maintain an index of 3.0 or better, according to Rev. Jerome Kelly, O.F.M., vice president for academic affairs.

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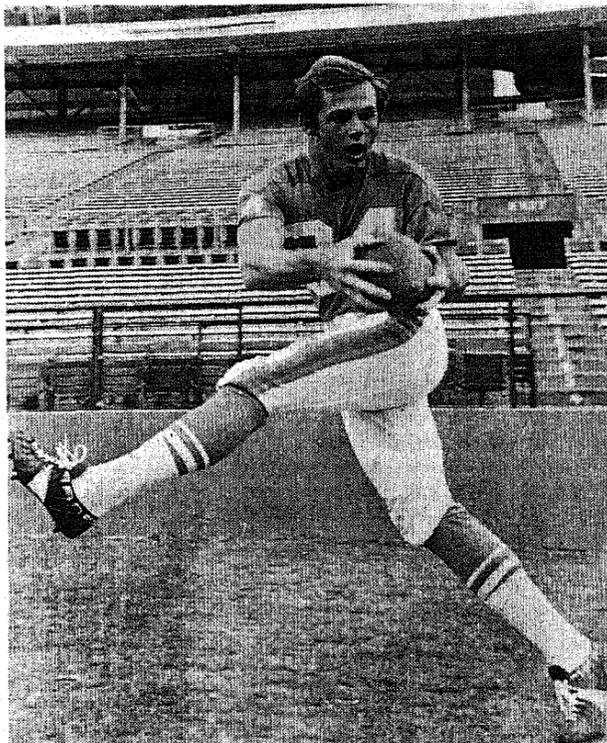
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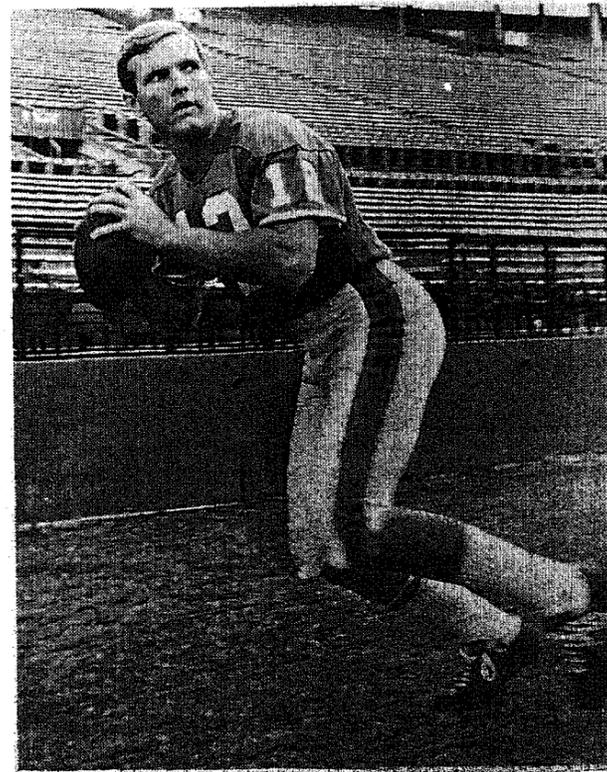
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Dolphins.. Strong Position For Eastern Title



JACK CLANCY



BOB GRIESE

Those who watched the All-America game Friday night on their TV know that the football season is already here.

The next proof comes two weeks from today when the Miami Dolphins open their training camp at St. Andrew's Prep school in Boca Raton for their third season of play in the American Football League.

The coaches and quarterbacks report in on that day, the rookies on Monday, July 22, and the veterans come in on Saturday, July 27.

After posting AFL marks of 3-11 and 4-10 in their first two seasons (the seven victories in the first two campaigns is a pro record for an expansion team), the Dolphins are definitely on the upgrade. More than a modest increase in the Dolphins' won-loss record of last fall is anticipated.

The Dolphins may be a strong factor for the Eastern Division title, after being in a position last year to make a run for it.

Why the optimism after a two-year record of 7-21? The youth movement of the first two years is expected to pay dividends.

The quarterback position is set with Bob Griese. The exceptionally good draft (on paper) that should plug many of the weaknesses of the first two years.

The Dolphins' development can be easily traced by the comments of George Wilson, who starts his third year as head coach of the squad.

In 1966, before the first season, he stated: "We'll be competitive."

In 1967, before the second campaign, he said: "We'll be improving and we will win more games than last year."

Now, for the third season, he predicts: "We think we are progressing, that we are improving, and that we'll win more games than in 1967. We also think we had our best draft last January."

Wilson is not one to make propaganda for his team. George is a football coach first, last and always. He's one who must separate fact from fiction. He's not going to blow up some thing that isn't there.

So, when there is a note of optimism in his words, then there must be something to it.

Again, the reason for the encouraging signs.

The youth movement is paying off. For instance, last year's starting backfield when the Dolphins won three of their final five games was composed of rookie Griese at quarterback, second-year man Stan Mitchell at fullback (but playing the position in the pros for the first time), rookie Jack Harper at running back and second-year man Howard Twilley at flanker (but playing only his first full season after injuries in his rookie year sidelined him).

Thus, the starting backfield returns intact and with all the improvement that a year of playing can bring.

The rest of the starting lineup is also well-sprinkled with youth. Both offensive ends, Jack Clancy and Doug Moreau were rookies last year; offensive tackle Charlie Fowler was a rookie; defensive tackle John Richardson and defensive end Jim Riley and also going into their second year of pro play.

The linebackers are also veritable newcomers, with middle lineback Frank Emanuel and left linebacker Bob Bruggers starting their third year of competition.

Thus, of the 22 starting positions, nine can be considered to be filled by players with one year of experience while two others have players with just two years of pro background.

The simple rookie-year mistakes should be eliminated and the happy combination of youth and experience should prevail.

The quarterback spot is finally settled after Griese turned

slot in the opening AFL game against Denver when the popular John Stofa broke an ankle in the opening minutes of the game.

Griese completed 12 of 19 in that game for two touchdowns and a new star quarterback was born.

His record 17-for-21 performance against New York came after he had been out of action for almost three full games due to injuries.

By the time the season had been completed, Griese had established himself as not only the Dolphins' No. 1 quarterback but potentially the finest quarterback in the league, including the Jets' Joe Namath.

Griese's passing was helped immeasurably by the pass-catching antics of rookie Clancy, another Big 10 star from Michigan. In his first year, Clancy set an AFL rookie record of 67 catches (54 from Griese) and like Griese was picked for the AFL's own all-star game.

The Griese-to-Clancy combination could become the league's greatest over the years.

The draft has been especially good to the Dolphins, thanks to the trade of Stofa to Cincinnati for two early draft picks.

The top drafts choices were selected on the basis of filling the team's greatest needs and it looks like a huge success.

In order of their selection were 6-3, 235-pound fullback Larry Csonka of Syracuse (to give the backfield a big, strong runner); 605, 255-pound offensive tackle Doug Crusan of Indiana (to bolster a rather light offensive line); 6-2, 227-pound tight end Jim Cox of the U. of Miami (again, strength in the offensive line as well as superb catching ability); 6-4, 250-pound defensive tackle Jim Urbanek of Mississippi (to added depth to defensive line); and 6-2, 204-pound defensive back Dick Anderson of Colorado (who will get a good shot at strong safety, a spot that has been a weakness of the Dolphins for two years).

In addition, there is a great potential from the likes of running back Jim Kick of Wyoming, quarterback Kim Hammond of Florida State, flanker Jimmy Hines of Texas Southern (who is co-world record-holder for the 100-meter dash and probably won't join the Dolphins until after the Olympic Games), and offensive tackle John Boynton of Tennessee.

The Dolphins also drafted their biggest-ever player in offensive tackle Sam McDowell of Southwest Missouri State. Sam's 6-7, 335-pounds.

The Miami Dolphins should put their finest team together for the coming year and the results should be good. Except for the schedule.

The Dolphins play their first game on the exhibition schedule on Aug. 11.

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'No Vacancy' Signs In Ghettos

(Continued from Page 1)

Though the whole problem of slums is wrapped up in a complex ball of wax that includes social and cultural as well as physical considerations, there is not much mystery about why Mrs. Williams has to live the way she does. She has many children and only a little money. On what she makes at the laundry and the supplement she gets from welfare, she can afford to buy only a minimum amount of space for these nine human beings.

\$16 A WEEK

For the apartment she pays \$16 a week, which comes to \$69.30 a month. Included is gas, used for cooking, and hot and cold water. Built under old codes that required less inside space, the apartment contains only 425 square feet. So Mrs. Williams pays three and three-fourth cents a week for each square foot of space inside her apartment. That comes to \$1.95 a square foot a year, or about 16 cents a square foot a month.

Compared with total output, Mrs. Williams doesn't pay as much for her housing as do most families who live outside the slums. In the better areas it is virtually impossible to find a one-bedroom apartment renting for as little as \$69.30 a month. The minimum rate outside the ghetto slums runs about \$85, but more often the charge is \$90 or \$100 in the moderate priced neighborhoods.

For what Mrs. Williams gets, she pays about the same or less per square foot than apartment dwellers outside slums. But she pays much more than most homeowners.

SUBURB HOUSE

A family living in its own home in a suburb like Carol City, for example, pays only about two cents a square foot a week, based on the inside space, and has plenty of private outside space beside. Mrs. Williams, on the other hand, has no private yard and the common space outside her apartment is extremely limited.

There are no stretches of green grass, no wide streets with so little traffic they can be used as baseball diamonds, no nearby parks it is safe for the children to go. Most of the open space around the big "concrete monster" apartment building is taken up by automobiles, garbage cans and trash

Mother Ellen McCauley Dies

PATERSON, N.J.—Mother Ellen Marie McCauley, former superior general of the Sisters of St. Elizabeth, whose sister is a member of Holy Spirit parish, Lantana, Fla., died here at the age of 77.

At the time of her death Mother Ellen was superior of the convent housing 36 Sisters who staff St. Joseph hospital. From 1953 to 1959 she headed the congregation which staffs St. Mark School, Boynton Beach and St. Francis of Assisi School, Riviera Beach.

Mother McCauley had observed her golden jubilee as a religious last year. In addition to her sister, Mrs. Julia Snyder of Lantana, she is survived by another sister, Miss Mary McCauley, Brooklyn, N.Y., and several nieces and nephews.

piles. The alleyways and concrete courtyards are carpeted with flattened beer cans and glass from broken wine bottles.

If Mrs. Williams could afford to buy her sons a bicycle, and if they had a place to keep it where it wouldn't get stolen, they still would not get much use out of it because so many people and things get in the way of riding it.

That space is a luxury is a lesson soon learned by people who live in the slums and the people outside who have studied housing conditions. One way to define our housing problem would be to call it the high cost of providing people with enough space to move around in.

The cost is especially high for the renter because his building gets no break from homestead exemption so pays more taxes than the owner-occupied home. There are other costs, too, including landlord profit, which inside the slums and out usually runs at least 10 or 15 percent. Higher financing cost on the building also is a factor.

Though it is cheaper by the square foot to own than to rent, most of Miami's poor, as most of the nation's poor, find themselves forced to rent. This is due to a variety of reasons, most notable of which is poverty. And because they are poor, they pay more, for housing and just about everything else.

STORAGE SPACE

"You don't know what it would mean to me to have more room," says Mrs. Williams. "Just having enough space to store things would be wonderful. I wish I had enough sheets so I could have two sets for every bed. But even if I could afford to buy them, I wouldn't have any place to keep them."

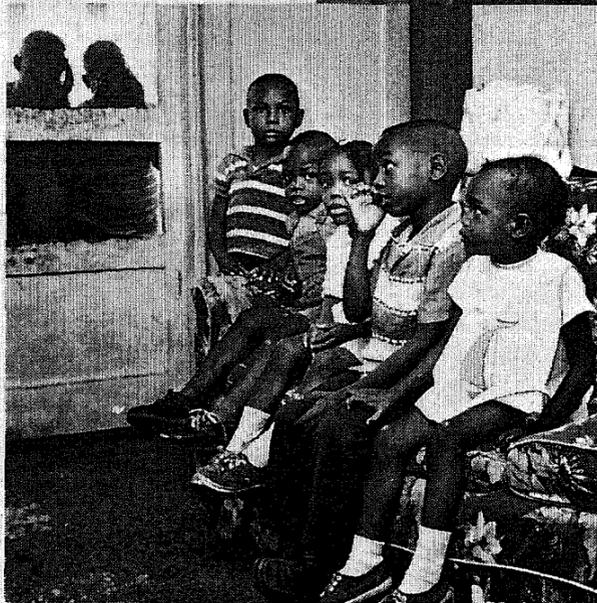
When 10-year-old Johnny Williams tries to do his homework, he sits on the concrete walkway just outside his front door. Though it is crowded and noisy outside, it is less so than inside.

There are only two ways Mrs. Williams and her family could get the space they need. The first possibility is not a very likely one. She could increase her income level to the point where she could afford to buy or rent a three, four or five bedroom place.

The second, and much more common solution would be to put her in subsidized housing. This usually means public housing, because few of the other types of subsidized housing programs are yet off the ground in Miami.

Mrs. Williams is a "hard core" case. Most of the Negro population in Miami is better off than she is. But there remains a substantial number

INSIDE AND outside the scene in the ghetto is the same — small, dirty and void of hope. For youngsters who have nothing to do but sit idle in stuffy rooms and for families who walk in the trash-cluttered alleys, the story is the same — despair.



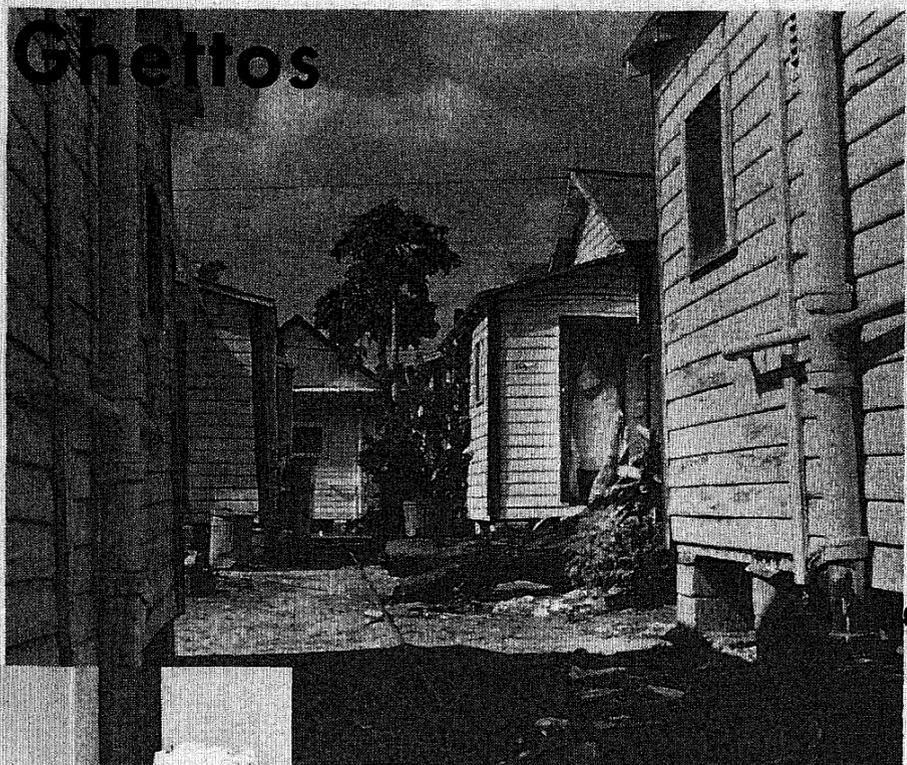
who are as bad or worse off than she is.

There are enough of them here, as in all large metropolitan areas, build up tensions. There are perhaps more than most people realize. And not all the poor are black, and not all the slums are found inside the ghetto, the black poor living in the ghetto create our most socially sensitive housing problem.

This is due in part of the fact that the supply of low income housing is very tight. There aren't even enough slums to go around.

That the problem is heavily related to economics is illustrated by the fact that in Dade County today the number of households which can't afford standard housing unless they pay an excessive amount of their income for it may total as high as 100,000. This includes black and white families, young families and old families, and even one-person families.

The figure is based on information gathered by the Federal Housing Administration in 1965. It showed that 107,000 households in Dade County could not afford to pay \$75 a month for housing without spending



Pope Involved In Peace Talks

ROME—(NC) — President Johnson's visit with Pope Paul VI last December sparked a prolonged effort by the Pope to lay foundations for Vietnam peace negotiations, a high ranking Vatican diplomat has disclosed.

Pope Paul's diplomatic moves were a well-kept secret and lasted over a period of months, Msgr. Agostini Casaroli of the Papal Secretariat of State related in a television interview here.

Msgr. Casaroli, the Holy See's principal negotiator in discussions with communist regimes, was taking part in a program reviewing the first five years in office of Pope Paul.

'DIRECT TALKS'

He said he was among those who travelled to capitals both within Europe and outside it "to get things ready for genuine direct talks." He declared that "in recent months especially, the Pope offered the service of the Holy See to foster the beginnings of a preliminary dialogue between the con-

tending parties or at least the sure communication of important information from one side to the other."

After recalling the President's brief Dec. 22 visit, Msgr. Casaroli continued: "His Holiness desired that the government of North Vietnam, through its qualified representatives, be informed directly, although in a secret way, of what had resulted from the talks about the possibilities of seeking a peaceful solution to the conflict."

Msgr. Casaroli said the Pope also desired "that the Holy See's readiness to be of service in every way, in its readiness to offer every aid needed on behalf of the populations of North and South Vietnam, be emphasized." Msgr. Casaroli said he himself "was charged with this mission."

In Washington, White House press secretary George Christian confirmed that President Johnson's call at the Vatican was to try to get the Pope to help in bringing about peace talks with North Vietnam.

more than one fifth of their incomes for it.

FIFTH OF INCOME

What is happening, of course, is thousands of families are paying more than one fifth of their income for housing—the middle class from choice, the poor, like Mrs. Williams, from necessity.

Yet even when they pay a third, or a half, of all they make for housing, many of the poor remain trapped in the slums. Up to now neither government nor private enterprise has come up with a really effective program to stop the spread of the slums, much less eliminate them.

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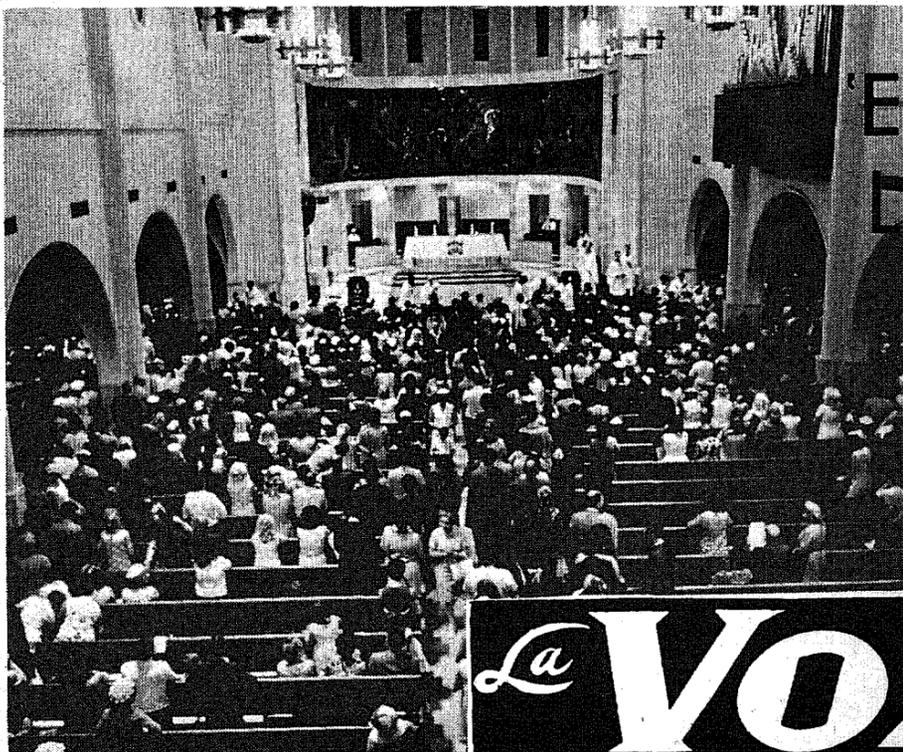
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El Arzobispo Carroll Concelebra con prelados y sacerdotes cursillistas. De izquierda a derecha el Padre Miguel de Arrillaga, Mons. Bryan O. Walsh, el Obispo designado J. J. Fitzpatrick, el Arzobispo Carroll, Mons. James J. Walsh, y los padres Tomás Barry, Javier Morrás y José Hernando.



Tres aspectos de la asamblea del pueblo de Dios en la Catedral de Miami. Las oraciones fueron proclamadas en inglés y español.



Habla el Arzobispo a los Cursillistas 'Estoy Muy Contento con La Obra de los Cursillos'

Centenares de cursillistas se acercan a recibir la comunión durante la misa que marcó la festividad de su patrono, San Pablo.

"Estoy muy contento con la obra que viene realizando el Movimiento de Cursillos de Cristiandad", dijo el Arzobispo Coleman F. Carroll a más de 1200 militantes cursillistas al terminar una misa concelebrada en la Catedral de St. Mary.

La misa fue concelebrada por el Arzobispo Carroll con prelados y sacerdotes que de una u otra forma cooperan con el movimiento cursillista. Fué ofrecida en ocasión de la festividad del Patrono de los Cursillos, San Pablo, en su festividad del 29 de junio, fecha que también marcaba el cierre del Año de la Fe.

Se pronunciaron dos sermones, uno en inglés y otro en español, el primero por el Padre Thomas Barry y el segundo por el Padre Javier Morrás. En ellos se destacó cómo el cursillo trasciende fronteras y barreras para unir a los fieles en Cristo. En la misa participaron cursillistas de las ramas hispana y de habla inglesa de la Arquidiócesis.

Se refirió el Arzobispo Carroll a los beneficios que el cursillo rendía al individuo y a la comunidad y a la colaboración entre el seglar cursillista y el sacerdote en el apostolado y en el trabajo parroquial.

Encomió también el trabajo realizado por todos los sacerdotes relacionados con el movimiento cursillista y exhortó a los cursillistas a continuar su labor bajo la guía y orientación de la comisión de sacerdotes designada recientemente.

El padre Barry tuvo una mención especial en su sermón para Mons. John J. Fitzpatrick, que acaba de ser designado Obispo Auxiliar de Miami y que fue pionero del movimiento de cursillos en el Sur de la Florida. "El ha sido un verdadero padre y amigo para todos nosotros", dijo.

El Obispo designado Mons. Fitzpatrick fué uno de los concelebrantes en la misa en que también oficiaron Mons. James J. Walsh, director de la Comisión Arquidiocesana de Cursillos; Mons. Bryan O. Walsh, y los padres Tomás Barry, Miguel de Arrillaga Javier Morrás y José Hernando.

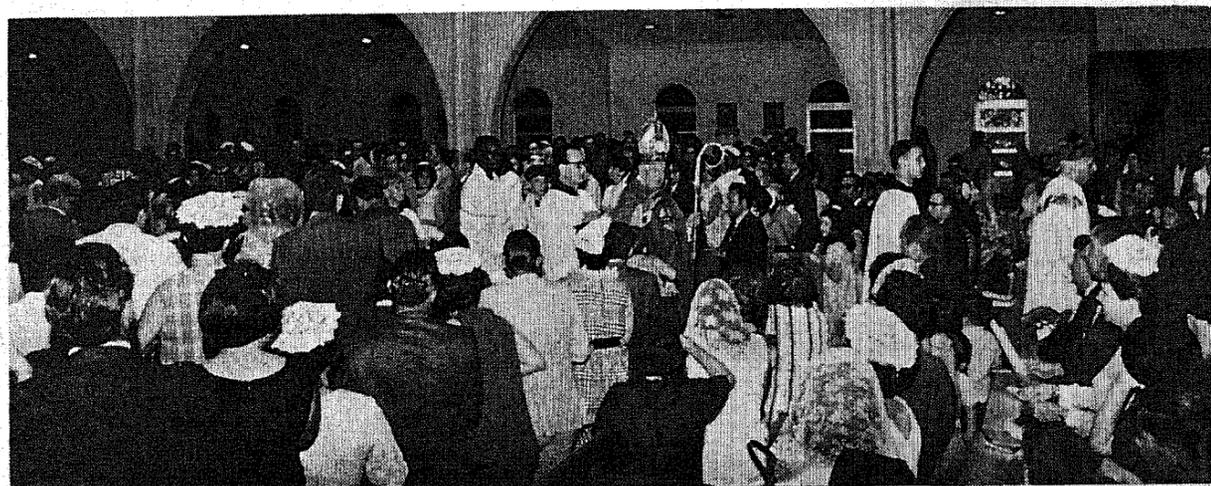
La misa tuvo la particularidad de ser bilingüe, con las lecturas de la Palabra de Dios en inglés y español, así como los sermones. Tanto los oficiantes como los asistentes a la misa decían las oraciones en su idioma de origen. Se cantaron himnos en uno y otro idioma.

La VOZ

Suplemento en Español de **VOICE**

Las lecturas y comentarios fueron hechas alternadamente en español e inglés. Actuaron como lectores Bernardo Pérez, de los cursillos en español y Al Palmer, de los cursillos en inglés.

Fotos: Tony Garnet
Textos: Gustavo Pena



Terminada la misa, los cursillistas reciben la bendición de su pastor.

CAMBIE PARA MAS FRESCURA,.....

AROMA Y SABOR

Tome **BUSTELO**

UN MUNDO DE AROMA Y SABROSURA

¿Ha Servido Para Algo El Año de la Fe ?

Por Angel Villaronga, O.F.M.

El pasado día 29, fiesta de San Pedro y San Pablo se cerró el Año de la Fe.

Ante esta hora difícil, no serena, que es motivo "de viva preocupación y, a veces, de grande amargura" el año pasado inició el Papa el Año de la Fe, como un medio, el más eficaz, para hacer frente al "torbellino tenebroso que arremete hoy contra la fe en Dios".

La fe ha sido, casi a diario, el tema fundamental de los discursos, charlas y mensajes del Papa Paulo VI a lo largo de este año.

La fe y la situación actual. Situación crítica, fuera y dentro de la Iglesia. Porque mientras fuera de la Iglesia se multiplican las formas prácticas de ateísmo, y los valores morales son ladeados al paso arrollador del sexo, del materialismo, de la violencia, del éxito, de la técnica, de la muerte de Dios, dentro de la Iglesia—y estas ya son palabras del Papa— "una idea de doble efecto se ha abierto también camino en ciertos ambientes católicos: La idea de cambio ha suplantado para algunos a la idea de "aggiornamiento", presagiado por el Papa Juan, atribuyendo así, contra la evidencia y contra la justicia, a aquel fidelísimo pastor de la Iglesia, criterios no ya innovadores, sino, a veces, hasta subversivos de la enseñanza y de la disciplina de la Iglesia".

¿Ha servido para algo en nosotros el año de la Fe? ¿Estamos hoy más unidos

a la Iglesia, lo cual significa estar unidos a Cristo? Esta es la palabra clave al hablar de la fe: Jesucristo. Porque la fe cristiana no se refiere a algo que creer, tanto como a alguien en quien creer. Y ese alguien es alguien vivo: Jesucristo.



"Creced en Dios y también creced en Mi" nos dice El por medio de San Juan.

¿Ha servido este año para encontrarte personalmente con Jesucristo en la lectura de su divina palabra, siempre viva y actual?

• ¿Ha servido este año para encontrarte personalmente con Jesucristo en Su Eucaristía que es sacramento de amor y de presencia real?

• ¿Lo has encontrado personalmente—porque si la fe no es una adhesión personal no es nada— en el dolor, en la alegría, en la prueba, en el gozo, en la capilla fúnebre, en la noche de bodas, en el hombre, sobre todo si está más desprovisto que tu?

Si el Año de la Fe ha servido para unírte a Cristo habrá sido entonces un punto de partida para un conocimiento cada día más grande de Aquél que, conocerlo es ya comenzar a amarlo.

Si por el contrario durante este año los vientos de la incredulidad han zarandeado tu nave y has sentido el bandazo amenazante de las olas con esas palabras que han comenzado a rodar, de secularización, desacralización, desmitización, desracionalización, relatividad, institucionalización, y te sientes extraviado y con tu brújula descompasada, ten por lo menos la fe incipiente de saber decir con aquellos apóstoles que también supieron en su agitada vida lo que era la desorientación: "Señor, a dónde iremos? Tu tienes palabras de vida eterna".

Lo que importa no es tanto cómo comprender, sino asirse a El que dijo: "El que me sigue no andará en tinieblas". "Yo soy el camino, la verdad y la vida".

Restringen Uso de Pompa a los Obispos

El Santo Padre restringió el uso de insignias y simplificó el ritual pontifical que corresponde a obispos y abades mitrados, dando así un nuevo paso destinado a reducir la pompa y el fausto dentro de la Iglesia.

Paulo VI dispuso que las insignias pontificales serán utilizadas en adelante únicamente por los obispos y un selecto grupo de dignatarios que incluye a los delegados papales, abades con jurisdicción territorial y delegados apostólicos.

Las nuevas disposiciones entrarán en vigencia a partir del ocho de setiembre. El Papa mencionó como razones para el cambio "la mentalidad y las condiciones de nuestra época, que asignan la máxima importancia a la veracidad de las insignias y a la necesidad de que el ceremonial litúrgico brille con noble simplicidad".

Entre las insignias cuyo uso ha sido restringido se mencionan el solideo, la cruz pectoral, el bonete morado, la mitra y las demás vestimentas litúrgicas que originariamente fueron utilizadas únicamente por los obispos y que luego utilizaron los vicarios y demás funcionarios eclesiásticos.

El Santo Padre redujo igualmente el número de ayudantes que corresponden al obispo durante la celebración de la misa. Ahora será un acólito y no necesariamente un presbítero quien le asista durante el Santo Sacrificio.

También quedó eliminado el cojín especial empleado por los obispos durante la genuflexión, al igual que las oraciones recitadas antes de la celebración del misterio eucarístico. La silla episcopal dejará también de llamarse "trono" para ser denominado "cátedra" como su nombre original. Tampoco tendrá más el baldaquín.

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Oración de los Fieles
Quinto Domingo
Después de Pentecostés
 (7 de julio)

CELEBRANTE: El Señor sea con vosotros.
PUEBLO: Y con tu espíritu.

CELEBRANTE: Oremos. Si verdaderamente somos unánimes en la oración, misericordiosos, amantes de nuestros hermanos, imploremos al Padre por nuestras necesidades comunes.

LECTOR: Por nuestro Santo Padre, el Papa Paulo; nuestro Obispo, Coleman F. Carroll; nuestro párroco, (N); y todos los sacerdotes y religiosos, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

LECTOR: Por todos los prisioneros políticos y de guerra, para que reciban tratamiento humano durante su cautiverio y alcancen pronto la libertad, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

LECTOR: Por el Comité de Revisión Constitucional de la Florida, para que pueda presentar al electorado del Estado un proyecto de constitución que encare con equidad los derechos de los ciudadanos todos, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

LECTOR: Por todos los vacacionistas, para que puedan regresar con seguridad a sus hogares, confortados en cuerpo y alma, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

LECTOR: Por N y N, miembros de nuestra parroquia fallecidos la pasada semana y por todos los enfermos graves de la parroquia, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

LECTOR: Por todos nosotros en esta asamblea del Pueblo de Dios, para que nuestra común participación en la celebración de esta misa nos ayude a reconciliarnos más perfectamente los unos con los otros, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

CELEBRANTE: Escucha y concede nuestras peticiones, Oh, Señor; con ellas queremos manifestar nuestro sincero deseo de reconciliarnos contigo y con todos los hombres. En tu misericordia ayúdanos a liberarnos de los prejuicios y el amor propio que nos obstaculizan esa reconciliación. Por Cristo, Nuestro Señor.

PUEBLO: Amén.

Misas Dominicales En Español

- CATEDRAL DE MIAMI,** 2 Ave. y 75 St., NW.-7 p.m.
CORPUS CHRISTI, 3230 NW 7 Ave.-10:30 a.m., 1 y 5:30 p.m. Misión de San Judas, 4600 NE 2 Ave.-11 a.m.
SS. PETER and PAUL: 900 SW 26 Rd.-8:30 a.m., 1, 7 y 8 p.m.
ST. KIERAN, Assumption Academy, 1517 Brickell Ave. 12 p.m., 7 p.m.
ST. JOHN BOSCO. 1301 Flagler St. 7, 10 a.m., 1, 6 y 7:30 p.m.
GESU, 118 NE 2 St.-6:00 p.m.
ST. MICHAEL, 2933 W. Flagler-11 a.m., 7 p.m.
ST. HUGH, Royal Road y Main Hwy., Coconut Grove-12:15 p.m.
ST. TIMOTHY, 5400 SW 102 Ave.-12:45 p.m.
ST. DOMINIC, NW 7 St., 59 Ave.- 1, 7:30 p.m.
- ST. BRENDAN** 87 Ave. y 32 St. S.W. 11:45 a.m., 6:45 p.m.
ST. FRANCIS DE SALES, 600 Lenox Ave., Miami Beach - 6 p.m.
ST. JOHN THE APOSTLE 451 East 4 Ave., Hialeah - 12:55, 6:30 p.m.
INMACULADA CONCEPCION 68 W. 42 Pl., Hialeah - 12:55, 6:30 p.m.
BLESSED TRINITY: 4020 Curtiss Parkway, Miami Springs - 7 p.m.
OUR LADY of the LAKES, Miami Lakes, (United Church of Miami Lakes), 7 p.m.
VISITATION 191 St. y N. Miami Ave., North Dade - 6:30 p.m.
LITTLE FLOWER U.S. 1 y Pierce St., Hollywood - 6:45 p.m.
NATIVITY 700 W. Chaminate Dr., Hollywood - 8 p.m.

Manolo Reyes

Obra de Aguilas

Jamás la libertad nació del odio.

Aquellos que pretenden hallar el verdadero sendero de la libertad...deben construir.

Porque en ocasiones hay quienes alegan estar en el camino libertario, y en realidad se han orientado hacia rumbos de tiranía, de dictadura, cuya base es el odio.

La mejor formula para descubrir la senda de la verdad, piedra angular de la libertad, es ver el resultado de la acción de aquellos que caminan por uno u otro sendero.

Dice la sentencia eterna: "Por los frutos los conoceréis".

Si el resultado de lo que realizan es construir allí hay camino de verdad.

Si por el contrario, el resultado de sus acciones tiene la finalidad de destruir— allí hay odio. Y el odio siempre vicia de origen cualquier propósito.

Aquellos que están mordidos por la serpiente del odio, viven en la oscuridad. La línea de un horizonte claro, nitido, diáfano de superación no la perciben, no pueden verla, porque la oscuridad los envuelve. Caminan en penumbras.

Y andando a tientas por la vida, sin rumbo definido,

sin un camino fijo, recto, van destrozando todo lo que se opone a su paso

Y ante la amargura de una vida vacía, repudiados exterior e interiormente por ellos mismos, los que odian y destruyen tratarán de sumarse a otros de carácter débil, para continuar su secuela de destrucción, esta vez de carácter espiritual...y gozarse oscuramente en la desgracia ajena.

El odio ciega los sentidos, opaca la razón y despierta el instinto de destrucción.

La verdadera libertad es muy severa para quienes no la conocen y tratan de valerse de ella con fines personales. Es como un sol deslumbrante que hiere la pupila de quienes han vivido disfrutando las tinieblas de la noche.

Pero la verdadera libertad, por ser justa e igual para todos, apunta hacia arriba, tiene proa al cielo, allá de donde viene. Y los que creen en ella se sienten estimulados a subir, a ascender, a construir hacia arriba con el deseo de llegar a las cumbres más altas, allí donde la libertad refulge con sus mejores brillos.

Por eso la libertad jamás nació del odio.

Y sus cumbres radiantes están siempre abiertas para los que hagan obras de águilas.

Quiere Suscribirse A **THE VOICE LA VOZ**

¡Es muy Sencillo!

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Será Consagrado Obispo Mons. Fitzpatrick

Monseñor John J. Fitzpatrick será consagrado Obispo durante solemnes ceremonias a las 11 a.m. del miércoles 28 de agosto en la Catedral de St. Mary, según anunció la cancillería esta semana.

Mons. Fitzpatrick será Obispo Titular de Cenae y Auxiliar del Arzobispo Coleman F. Carroll.

Será esta la primera consagración de un obispo en la ciudad de Miami y el Arzobispo Carroll será el principal consagrante.

El nombramiento de Mons. Fitzpatrick fue hecho

por el Papa Paulo VI y el anuncio fue hecho por el Delegado Apostólico en E. U., Arzobispo Luigi Raimondi, el pasado miércoles, día 26.

El nuevo Obispo Auxiliar es además párroco de Corpus Christi y Vicario Episcopal para Implementación Conciliar. Durante muchos años fue director del apostolado en español.

Más amplios detalles sobre la consagración episcopal de Mons. Fitzpatrick serán anunciados en próximos números de The Voice.

Los Sacerdotes Guerrilleros

Y La Teología De la Violencia

En su última entrega, la difundida revista católica Esquíu acaba de dedicar un artículo al debatido tema de los "Los curas guerrilleros" y "La teología de la violencia". El semanario señala que "nuevos Camilo Torres asoman en América Latina, invocando principios cristianos, y hasta esbozando una teología de la violencia, para justificar la imposición por las armas de un nuevo orden. ¿Cuál es su fundamento?"

La ocasión para que la revista se pronunciara sobre "Los curas guerrilleros" la brindó el sacerdote uruguayo Juan Carlos Zaffaroni, que ha sido juzgado por incitar a la rebelión armada en contra del régimen democrático del gobierno de Uruguay.

"La trayectoria de Camilo Torres —afirma el artículo— configuró un héroe en el mundo de la subversión. Y creó discípulos". Menciona, entonces, a los dos misioneros de Maryknoll que ingresaron a la guerrilla de Guatemala y que, desoyendo el mandato de sus superiores, fueron a México para continuar su prédica de la subversión.

Señala Esquíu que en todos los casos registrados en América "los protagonistas renuncian —aún antes de haberles sido suspendidas las licencias por el ordinario— a sus funciones específicas, en el servicio del altar, y suelen crear, por sí o por sus simpatizantes, la llamada teología de la violencia, invocando aquello de que los violentos conquistarán el Cielo o recordando la energía con que Jesucristo arrojó a los mercaderes del templo".

El fundamento en el cual estriba actualmente la citada tesis es la propuesta considerada en el Congreso Nacional de las Iglesias de EE.UU., reunido últimamente en Detroit: "Los cristianos debían aceptar la violencia como un medio legítimo para resolver los problemas del racismo y la pobreza". Como se sabe, esa propuesta será considerada por el Consejo Mundial de las Iglesias, que se reunirán en Suecia, este mes de julio.

Pero la popular revista afirma: "Sin necesidad de que el Consejo o los observadores se expidan, ya los obispos, en los casos pertinentes se han pronunciado".

Y menciona las palabras del Segundo Vicepresidente del CELAM, Mons. McGrath: "Para un cristiano la violencia no se puede justificar sino como último recurso y como un medio proporcionado". Asimismo, (Uruguay), cuando condenó la actitud del Padre Zaffaroni: "Me llama la atención que invoque su condición de sacerdote cuando él mismo se ha desprendido exteriormente hasta de los más elementales signos sacerdotales", y su censura a esa "iglesia nueva, violenta y revolucionaria, que atenta contra los poderes constituidos con el pretexto de establecer la justicia social".

Esquíu, al continuar su posición contraria a "los curas guerrilleros", abona su condena con la reproducción de las palabras de monseñor Lambruschini, profesor de la Universidad Lateranense: "Algunos teóricos de una supuesta teología de la violencia y de la revolución han visto confirmadas sus tesis en cuanto la encíclica Populorum Progressio dice que hay una tentación de recurrir a la violencia para corregir situaciones que ofenden la dignidad humana; pero recuerda que la insurrección revolucionaria fácilmente conduce a nuevos desbalances, nuevas injusticias y nueva ruina".

Al mismo Paulo VI menciona la citada revista, recordando que refutó categóricamente a quienes pretendían ver en sus palabras una teología de la violencia, y reproduce sus frases; "No debéis pensar que el Concilio es una especie de huracán arrollador, como una revolución que trastueca ideas y costumbres y permite novedades insospechadas y temerarias. No. El Concilio es renovación, no revolución... Es la fidelidad a los orígenes... No se trata de arrancar las raíces, sino de llegar hasta las raíces".

Después de exponer la doctrina de la Iglesia, Esquíu —el vocero católico más difundido en toda la Argentina— recuerda la actitud espiritual y no violenta con que la Iglesia se fue imponiendo en la historia, y expresa: "Los nuevos Camilo Torres, aún honestamente inspirados, olvidan estas lecciones de la historia. O ignoran la esencia y la trayectoria de la Iglesia. Y sus raíces. Que se hundan en la caridad, en el amor del hombre por el hombre".

Finalmente, dirigiéndose a los "curas guerrilleros", la revista les afirma: "En cualquier caso, si conforme al espíritu y a las costumbres del Concilio, vuelven a las fuentes y enfrentan la Pasión del Salvador, verán a Jesucristo digno, pero pacífico, ante el imperialismo romano y los fariseos. Tenía a su disposición legiones de ángeles para pulverizar a centuriones y pretores, pero se abstuvo de levantar un dedo contra ellos. Sólo virtió una sangre para redimir a los miserables: la suya. Si el cristianismo es la imitación de Cristo —concluye— la "teología de la violencia" es más que una blasfemia, su repulsa".

Deplora La Violencia y Subversión

Viaje Papal será Homenaje A Pueblos de Latinoamérica

Ciudad del Vaticano—El Papa Paulo VI señaló ante los miembros del Sacro Colegio Cardenalicio que su presencia en Bogotá, con ocasión de celebrarse el 39 Congreso Eucarístico Internacional, "será...homenaje a los siglos de vida cristiana en aquellas regiones, a la obra admirable de los apóstoles que allí han trabajado y trabajan, y a la conmovedora correspondencia de aquellas entusiastas poblaciones".

Añadió también que será garantía de "nuestra participación en los problemas que las angustian, especialmente por lo que respecta a las categorías sociales más necesitadas".

"Será paternal espíritu— afirmó— para una acción concorde, valerosa y ordenada hacia el desarrollo espiritual y civil de aque-

llas tierras y aquellas gentes, bajo el signo de sus tradiciones y en la lealtad, gozosamente consciente, a la Iglesia y a sus enseñanzas".

Contra la Violencia

En su discurso, Paulo VI aludió también a la violencia que sacude a diversos países, y advirtió que era su deber poner en guardia "contra la fácil pero ilusoria tentación de creer que la violencia, aún dictada con sincera reacción contra la injusticia, pueda asegurar casi de modo natural la instauración de la justicia, siendo que la experiencia nos enseña que las más de las veces es verdad precisamente lo contrario".

Manifestó asimismo que las "violentas explosiones de lucha intestina y de revueltas que provocan casi fatalmente la violencia, en la respuesta o en la represión, dan

origen a una pavorosa fuente de incomprensiones, de resentimientos, de odio, cuyas dolorosas y peligrosas consecuencias muchas veces es difícil prever y, sobre todo, cortar".

Hizo luego un llamamiento a los más jóvenes y a los más conscientes de las enseñanzas evangélicas, y precisó que la paz del mundo "todavía sigue siendo una aspiración insatisfecha".

Deploró igualmente la conversación en algunos

circulos cristianos de "teología de la violencia" para justificar sangrientos conflictos con el fin de lograr cambios sociales y criticó enérgicamente la creciente ola de violencia que se observa en el mundo.

El Santo Padre repitió también sus esperanzas de solución para las guerras en Vietnam y Nigeria, así como la resolución de las tensiones en el Medio Oriente y el eventual desarme entre todas las naciones.



Papa Paulo VI

Mensaje del Papa A Latinoamérica

Lima—El Presidente del CELAM, monseñor Avelar Brandao Vilela, reveló que el Santo Padre dirigirá en Bogotá un mensaje especial a la Iglesia latinoamericana referente a problemas fundamentales que afectan a la conciencia humana en todo el continente.

Monseñor Brandao Vilela manifestó también que ya antes del Concilio Vaticano II había en Latinoamérica "signos evidentes de un espíritu de renovación, tanto desde el punto de vista de

la conciencia cristiana como de las aspiraciones humanas".

Expresó asimismo que la finalidad primordial de la reunión episcopal de Medellín será trazar normas pastorales para la Iglesia latinoamericana. "Defendamos un principio de la naturaleza y de la fe: el desarrollo integral y armónico del hombre latinoamericano. La salvación no solamente de su alma, sino también la de su cuerpo. Es decir: la salvación integral".

Construirán Club Infantil

Planes para el establecimiento de un Club de Niños (boys club) en terrenos adyacentes a la parroquia del Corpus Christi fueron anunciados esta semana.

El plan está destinado a ofrecer oportunidades de recreación a los niños del área.

El Arzobispo Coleman F. Carroll dispuso el uso de los terrenos para el 'Boys' Club of Miami, Inc. durante un

periodo de cinco años, libre de cargos. La propiedad está situada entre las calles 32 y 33, cerca de la avenida 7.

La escuela de Corpus Christi usará los terrenos de 8:30 a.m. y 2:30 p.m. y el club los usará fuera de esas horas. El club ofrece programas recreativos, deportivos y culturales a los niños, sin distinción de raza, credo o nacionalidad.

EDITORIAL

La Residencia y Los Cubanos

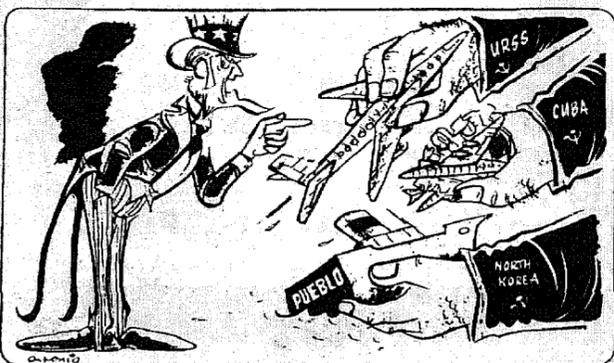
El primero de julio de 1968 entró en vigor un apéndice de la ley de inmigración de 1965 que limitará el número de inmigrantes procedentes de Canadá y Latinoamérica a Estados Unidos.

Lamentablemente, los 40,000 cubanos que anualmente buscan asilo político y libertad en Estados Unidos están incluidos en el número de 120,000 para el hemisferio occidental.

Evidentemente es injusto para las naciones libres y amigas del continente que una tercera parte de sus asignación sea tomada por una sola isla que sufre la dominación comunista.

Evidentemente también, sería recto que Estados Unidos proporcionara residencia a todos aquellos ansiosos de dejarlo todo atrás, hogar, tierra y posesiones, para escapar de la tiranía comunista.

Afortunadamente, un proyecto—que merece el apoyo de todos nosotros—ha sido introducido al congreso. Si se aprobara, excluiría a los refugiados cubanos del número de inmigrantes actualmente establecido para las demás naciones del hemisferio occidental y elevaría el número de personas a las que se les permitiría entrar en esta nación.



'Image' Called Top Ingredient For Presidential Recipe

By JOHN COGLEY

Throughout his journey down the primary road, Senator Eugene McCarthy insisted he would not make any efforts to win the support of special groups of Americans. On many occasions he chided the Kennedy forces for organizing some 26 racial, religious, and more or less tribal bodies in support of their candidate.

McCarthy seemed to take pride in the fact that he talked the same way everywhere, made no sectarian appeals, and set as a significant goal blurring the differences separating Americans and accenting what they have in common.

In theory, the McCarthy approach seemed unassailable. All our problems are ultimately national problems and should concern every segment of the public. In fact, a truly conscientious politician, in an ideal world, would talk about civil rights in the white suburbs and emphasize the need for law and order in the black ghettos, in the hope of giving all sides a needed glimpse of the common good.

In the practical order, however, the ideal is probably too lofty. Certainly it is subject to misunderstanding and misinterpretation. What is called a "special appeal" can also be seen as an expression of concern, the kind of understanding that all groups of voters feel they have a right to demand.

The record of the recent Dem-



JOHN COGLEY

ocratic primaries is a good example of how it works. Both Senator Kennedy and Senator McCarthy had an excellent record in the area of civil rights. Through the years, both had used their influence and their votes in Congress to improve the lot of the Negro. Senator McCarthy's concern for migrant labor can be traced back 20 years, to his early days in the House. Yet, everywhere they went, Senator Kennedy won a lopsided victory in Negro and Mexican areas. The situation was so hopeless for McCarthy that he practically ceded these votes without a struggle.

Senator Kennedy, by showing himself to the people and expressing his concern for them in a dramatic manner, gained a monopoly on the image necessary to establish not merely his credentials (McCarthy's were just as good) but his credibility as a candidate who really cared.

The impact of "image," in a

word, overwhelmed the high-minded logic of McCarthy's proposition. Moreover, it hopelessly blurred his excellent civil-rights record as far as voters in the ghettos went. While Robert Kennedy was hailed as a savior in the blacktowns of the cities they visited, McCarthy was reduced to sending out dreary factual reports on his voting record.

Senator Kennedy had a special appeal to Catholic voters. Here, again, the Kennedy vote was all out of proportion to what might be expected, especially with two Catholics in the race. This, too, I believe, can be traced back to "image." The Kennedy family has become a symbol of America's acceptance to millions of American Catholics. As far as involvement in the life of the Church goes, McCarthy — one-time Benedictine novice, professor in several Catholic colleges, and long a leader in lay movements — would not suffer at all by comparison. But his image as a Catholic was not strong. In fact, many Catholics in Indiana, I was told by a well-informed priest there, did not even know he was a co-religionist.

There were other ironies. Senator McCarthy, with his calm manner and penchant for low-key statement, was actually far more radical in what he said than the flamboyant Senator Kennedy. Somehow, though, McCarthy appealed much more to the conservative suburbanite and to a surprising number of

Republicans. He consistently outran Kennedy in white-collar, high income districts.

It was McCarthy, not Kennedy, who urged that Red China be recognized by the United Nations and suggested that the U.S. normalize its relations with that nation. It was McCarthy, not Kennedy, who spoke of the necessity for the Vietcong to be represented in a postwar South Vietnamese government. It was McCarthy, not Kennedy, who advocated the firing of the sacrosanct J. Edgar Hoover and a close watch on, and the curtailment of the activities of the C.I.A. Still, it was Kennedy, not McCarthy, who managed to raise the blood pressure of conservatives and was charged with being a wild and reckless politician. More "image."

Image, then, can work both ways. It does not seem to be particularly related to any set facts, the positions a candidate takes, or even a consistent voting record. McCarthy, for example,

by going into New Hampshire, became what Look magazine recently called a "Prime Mover," a man who changed the political facts of life not only in the U.S. but the world. As a result of his success there, the President pulled out, Senator Kennedy set up billboards in California that pointed up the great tasks ahead and asked people to consider which of the two candidates was the kind of man who got things done, with the clear implication it was he, the activist, not the contemplative Eugene.

With all this in mind, I come to the melancholy conclusion that there is little hope for Senator McCarthy's high-minded, rational approach to politics. The image-builders will carry the day one way or another. We will have a "new" Hubert Humphrey, as we have already had a "new" Richard Nixon and perhaps a few other reconstructed candidates before November.

Indulgence List Cut In New Papal Order

VATICAN CITY (NC)—Pope Paul VI has approved an Enchiridion Indulgentiarum, an official list of indulgences, drastically reducing the number of prayers and acts to which indulgences are attached.

An innovation is the removal of indulgences from

various specific prayers, and the attaching of such indulgences to kinds of prayers in specific circumstances.

These are three in number:

The first "Concession"—as the Enchiridion calls it—of indulgences is attached to invocations made to God by

a person carrying out his duties or encountering adversity.

The Enchiridion says that "a partial indulgence is granted to a Christian who, in fulfilling his duties or supporting life's adversities, lifts his soul to God with humble trust and recites, even if only

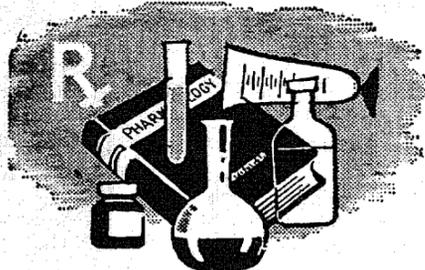
mentally, a pious invocation."

Invocations under such circumstances are referred to in the Enchiridion as acts of piety.

Similar concessions are granted for acts grouped under general headings of charity and penance.

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COMPARE

AT ANY PRICE

USCC Implements Reorganization

(Continued from Page 1)

The new plan consolidates the 24 existing offices of USCC as divisions under five major departments: communications, Christian formation, health affairs, international affairs and social development.

The five departments will be supervised by five departmental committees composed of an equal number of episcopal and non-episcopal members including laymen. Committee chairmen, already named, are: Archbishop Philip H. Hannan of New Orleans—communications; Bishop Ernest J. Primeau of Manchester, N.H.—Christian formation; Archbishop William E. Cousins of Milwaukee—health affairs; Archbishop Joseph T. McGucken of San Francisco—international affairs; and Bishop John J. Wright of Pittsburgh—social development.

DEPARTMENT HEADS

Other episcopal members of the committees have also been named and they are expected to choose non-episcopal members shortly. The committees will then appoint directors for the new departments. The heads of existing offices will serve as heads of the new divisions.

In addition to the depart-

mental committees, a National Advisory Council of priests, Religious and laity will be named to advise the USCC administrative board of bishops on overall plans and operations.

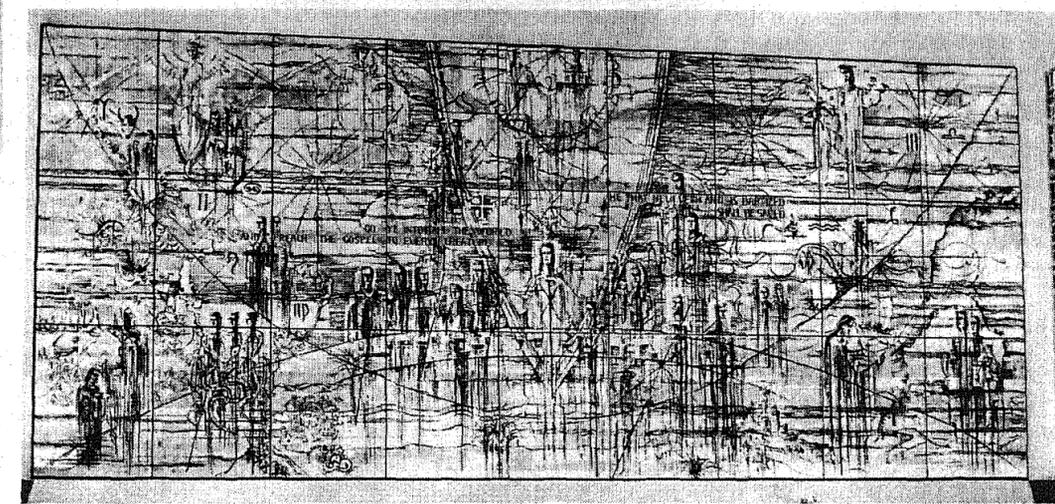
Also to be appointed is a special bishops' committee for liaison with organizations of priests, Religious and laity.

STRONG CENTRAL

The new plan of organization also calls for strengthening of the central administrative staff of the USCC. The staff is headed by Bishop Joseph L. Bernardin, general secretary of both the USCC and the NCCB.

A new post of associate general secretary has been established, to be filled by Msgr. Francis Hurley, formerly assistant general secretary. Another new post, assistant general secretary for NCCB, will be filled by Father Edwin B. Neill, formerly secretary to the general secretary. The position of assistant general secretary for the USCC has not yet been named.

Also on the staff level, under the immediate supervision of the general secretary, there will be six of-



MONOCHROMATIC painting in St. Raphael Chapel at St. John Vianney Seminary was recently executed by Gabriel Loire, renowned artist, who came here from Chartres, France, to assemble the 27 sections of the painting over

the altar. The artist's primary speciality is stained glass and his work are in more than 200 U.S. churches, including the Cathedral of St. Mary in Miami.

fices which will serve all departments and divisions of USCC as well as committees of NCCB. These include ad-

ministrative services, financial services, general counsel, governmental liaison, public information and research, plans and program.

OBJECTIVES

In announcing the reorganization plan, Archbishop Dearden said:

"Our objectives are to clarify responsibilities, to insure better coordination of the diverse programs of the Conference so that its work will be more effective, and to provide new structures for

collaborative planning and action among bishops, priests, Religious and laity."

Existing bureaus and offices become divisions under the new departments as follows:

Communications: Press Department, to be known as NC News Service; Bureau of Information, to become Division for Press Relations; National Catholic Office for Motion Pictures; National Catholic Office for Radio and Television.

Christian Formation: Confraternity of Christian Doctrine; Department of Education, to become Division of Elementary and Sec-

dary Education, Youth Department, to become Division of Youth Activities.

New Divisions: Division of Religious Education; Division of Higher Education; Division of Continuing (Adult) Education with the Newman Apostolate included in the Division of Higher Education.

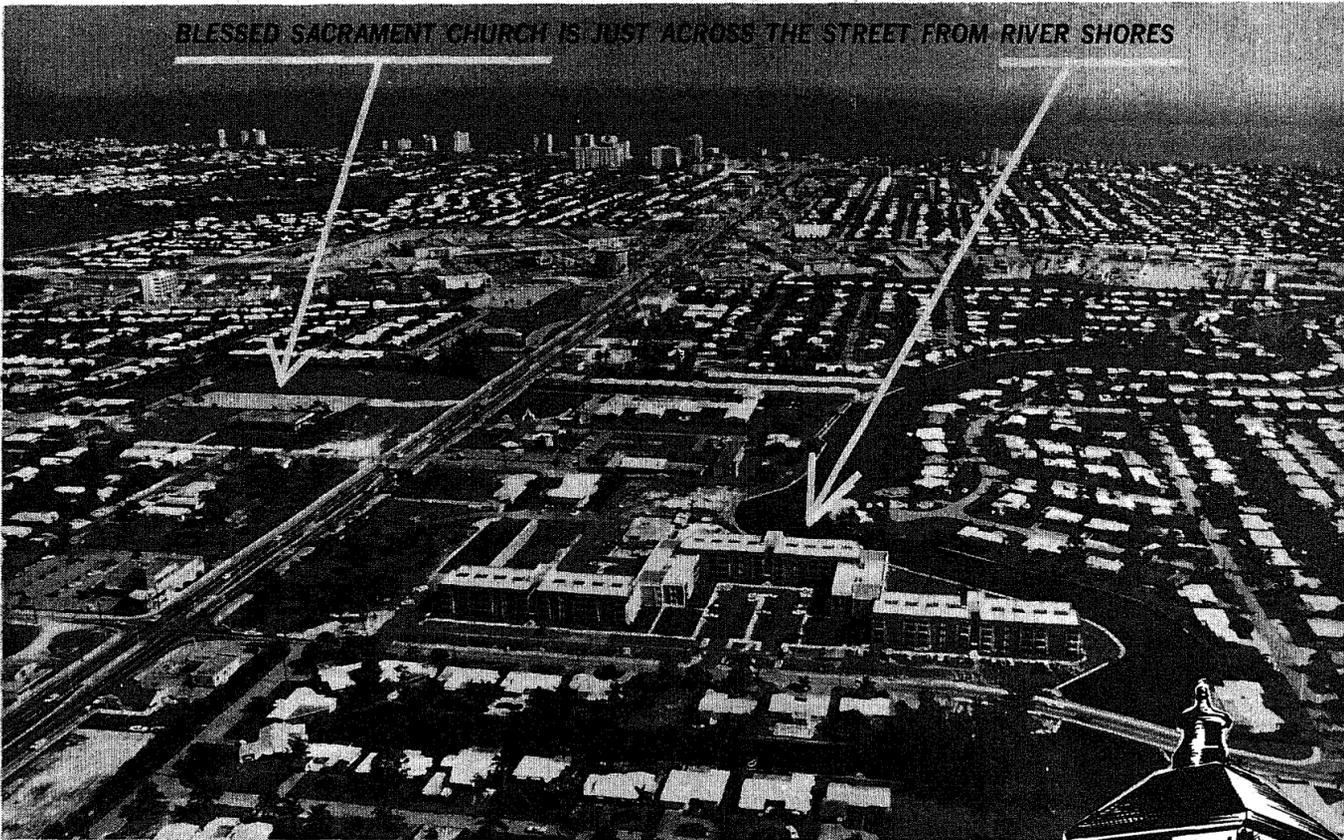
Health Affairs: Bureau of Health and Hospitals; National Association of Catholic Chaplains.

International Affairs: Immigration Department, to become Division of Migration and Refugee Service; Foreign Visitors Office, to be-

come Division for Foreign Visitors; Latin America Bureau, to become Division for Latin America; Office for UN Affairs, to become Division for UN Affairs; Secretariat for World Justice and Peace, to become Division for World Justice and Peace.

Social Development: Social Action Department, to become Division for Urban Life; National Catholic Rural Life, Conference, to become Division for Rural Life; Family Life Bureau, to become Division for Family Life; Committee for Spanish Speaking, to become Division for Spanish Speaking; Division for Poverty Program.

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