

# Riots break out over Bernadette

COMBINED NEWS SERVICES

BELFAST, Northern Ireland — Street fighting which erupted again early this week in Belfast's East Side was met by truckloads of British reinforcements as a mob assaulted soldiers with rocks and bottles and the Army retaliated with nausea causing gas.

The riots, in which six have already been killed and more than 200 injured, began a week ago following the jailing of Bernadette Devlin, Britain's youngest member of parliament and a leader of Northern Ireland's civil rights movement, for her role in the 1969 "Battle of the Bogside" in Londonderry.

From her cell in Armagh, Miss Devlin, recently reelected in her Northern district, called for an end to the rioting which began in Londonderry where angry supporters took to the streets in four areas, hurling bricks, stones, iron bars and gasoline bombs at British troops, police and Protestants.

Initial violence erupted when Miss Devlin was arrested by British troops prior to her scheduled address to some 2,000 supporters following the rejection of her final appeal on a 1969 riot conviction by a Belfast judge. Her request to be sworn in as a member of Parliament was also denied.

Violent outbreaks between her supporters gathered to hear her speak, troops called out to keep the peace, and Londonderry Protestants resulted, and a parade by the Protestant Orange Order in Belfast drew a hail of stones from the 23-year-old civil rights leader's supporters as troops used tear gas to disperse the crowds.

Tuesday's riots in Belfast coincided with a visit by British Home Secretary Reginald Maudling whose meeting with opposition members of Parliament was interrupted twice by three Labor Party members who left the session in protest to the home secretary's refusal to guarantee that a special act suspending the right of habeas corpus in emergencies would not be applied.

INFORMED sources revealed that Maudling has urged Protestant members of the Parliament to push for cancellation of the traditional Orange Day celebrations scheduled for July 12 in order to avoid further violence.

(Continued on page 3)



A mob on Belfast's Springfield rocks as it attempts to disrupt a Protestants through the North

## Mrs. Nixon of Peru's

WASHINGTON — After getting an eye witness view of the suffering and misery of Peru's earthquake victims and attending a Mass for those killed in the catastrophe which engulfed what is now being called the

Marine Air Station in California on Tuesday by the Chief Executive.

IN ADDITION to offering aid and consolation to Indians in the heart of the Peruvian Andes, the First Lady attended a Mass of Thanksgiving for aid being given to Peruvians offered Monday in South Amer-

ica. Mrs. Nixon met with the Peruvian Ambassador Juan Velasco Alvarado and Peru's First Lady. Bishop Teodosio Moreno Quintana of Huaraz met the two First Ladies as they approached the site of the cathedral and posed with them for photographers in front of the ruins, while explaining to the visitors the extent of the disaster in the area.

(Continued on page 5)

the  
beauty  
of  
desolation

A volcanic eruption has left a scene of stark, desolate beauty on the Island of Hawaii. The blackness of the lava contrasts with the barren whiteness of a grove of dead trees.

## All sectors of archdiocese give quake aid

Emergency supplies pouring into Miami from all regions of the Archdiocese — such as Naples, Stuart and Key West — are expected to swell the total of 33 tons of food, clothing and blankets already collected for the victims of the Peru earthquake.

Msgr. Bryan O. Walsh, Episcopal Vicar for Spanish-Speaking Peoples, and co-chairman of the Peru Earthquake Committee organized by Archbishop Coleman F. Carroll three weeks ago to provide aid from the Archdiocese of Miami to the Peru survivors, explained that response to the drive has been "most encouraging," but reminded that items will be needed in Peru for many months during the reconstruction.

"WE are pleased with the mountains of clothing, food and blankets which have already been donated, but we will continue to collect and to ship as long as aid is needed and as long as the donations are received," Msgr. Walsh explained.

Thousands of boxes of clothing and food will be shipped to Peru aboard the S.S. Ciudad Cucuta on July 6, Msgr. Walsh said. Also scheduled for shipping on the same date are 40 beds donated by St. Francis Hospital and an oxygen tent.

All hope "of air transportation for the materials is gone," Msgr. Walsh said. Cargo space aboard planes going to Peru is not available in large enough lots to accommodate all of the materials which have been collected.

(Continued on page 5)



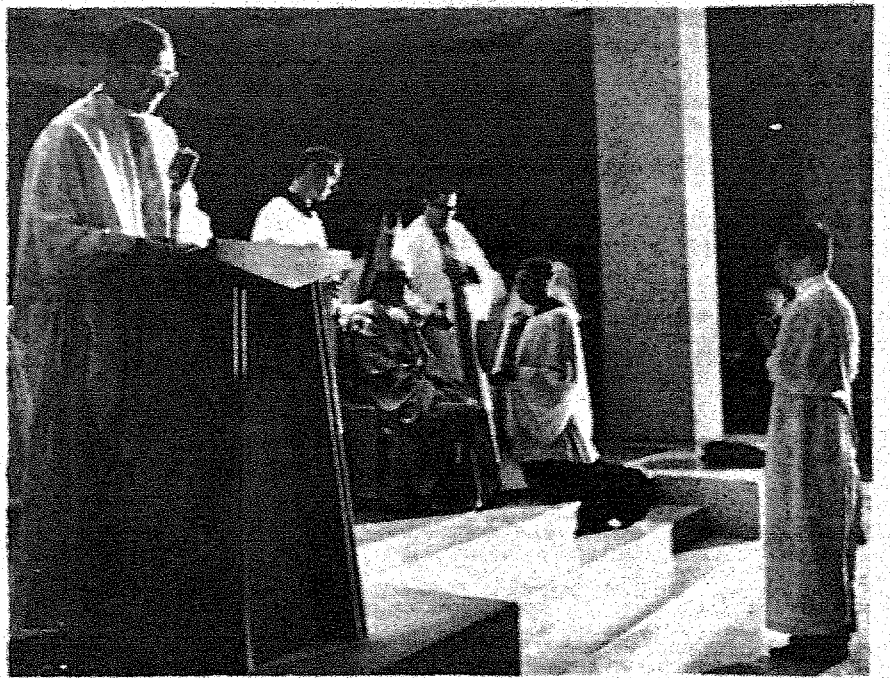
ACCEPTING A check for food supplies from Nicaraguan Consul Luis DeBayle (center), dean of Miami's Consular Corps, is Msgr. Bryan O. Walsh, Episcopal Vicar for Spanish-Speaking Peoples and co-chairman of the Peru Earthquake Committee. Larry Rantz (right) of the St. Vincent de Paul Society was present at Immaculata-LaSalle high school — central storage area — when Mr. DeBayle presented the check on behalf of the entire Consular Corps.

What's ahead  
for Model City?

See page 22

THE  
VOICE

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**CUBAN REFUGEE** youth, Father Ernesto L. Perdomo, was ordained to the priesthood last Saturday evening in St. John Bosco Church by Bishop Marcelo Gerin Boulae of Choluteca, Honduras, seated center. At left is Msgr. Bryan O. Walsh Episcopal Vicar for the Spanish Speaking Peoples, through whose program for Unaccompanied Cuban Children Father Perdomo came to South Florida.

## Refugee youth ordained

Members of Miami's Latin American community crowded the Church of St. John Bosco last Saturday evening to participate in ceremonies of ordination during which Father Ernesto L. Perdomo was ordained to the priesthood for the Diocese of Matanzas in his native Cuba.

Bishop Marcelo Gerin Boulae of Choluteca, Honduras, conferred the Sacrament of Holy Orders on the youth, who came to Miami in 1965 under care of the Unaccompanied Cuban Children's Program inaugurated by Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-Speaking Peoples in the Archdiocese of Miami.

## Father Leo J. Trese dead; former columnist for 'Voice'

(NC News Service)

POMPANO BEACH — Requiem Mass was concelebrated in Blessed Sacrament Cathedral, Detroit, for Father Leo J. Trese, nationally known author and former Voice columnist, who died here on June 23.

John Cardinal Dearden of Detroit was the principal celebrant of the Mass for Father Trese, who had resided since 1968 at St. Elizabeth Gardens.

A NATIVE of Port Huron, Mich., who was ordained in Detroit in 1927, Father Trese was engaged in parish work and post-ordination studies until 1950 when his first book, "Vessel Of Clay," described as the "diary of a Michigan country priest" was published. It became a best seller and he subsequently wrote 14 other books.

His column, "God's World," was a regular feature of The Voice prior to 1966 when he retired from writing. In addition to his pastoral

work and writing, Father Trese gained a reputation as a retreat master. heretocare for him during the last months of his illness, he is also survived by 11 nieces and nephews, including Father John A. Trese, Birmingham, Mich.

In addition to his sister, Sister Alice Trese, S.S.J., of Kalamazoo, Mich., who came

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# Internationalization of Church's government being pushed ahead

## Pilots of abortion bill go reeling to defeat in election

In ALBANY, N.Y. two state legislators who played key roles in getting the state's new abortion-on-demand law through the New York legislature were defeated in primary elections. The new law goes into effect July 1.

Democratic Assemblyman George M. Michaels of Auburn, predicted his own defeat in April when he enabled the bill, virtually stripping the state of all restrictions regarding abortion, to clear the Assembly.

Michaels switched his vote from negative to affirmative, insuring the bill's passage. At the time he announced his vote switch, Michaels told the Assembly he realized "I am terminating my own political career."

The other legislator defeated was Republican State Sen. D. Clinton Dominick, among the chief pilots of the bill in the Senate.

In HONOLULU, statistics reported by hospitals in Hawaii disclosed that 862 abortions have been performed since the state's unrestrictive abortion law went into effect three months ago. The figures showed three-fourths of the patients were single women, mostly in the 20-30 age bracket. Youngest patient was 13, the eldest, 45. More than half the patients were white, with Orientals numbering one-fourth of the remainder.

In VATICAN CITY, it was announced the fourth World Day of Peace to be declared by Pope Paul VI would have an anti-racist theme. The theme — "Every Man Is My Brother" — is designed to fit in with the United Nations' worldwide campaign against racism in 1971. Father Jean Le Gall, C.S.S.P., of the papal secretariat of state, in presenting the theme to the press, said that it had been published so far in advance of New Year's Day — which is World Day of Peace — in order to give ample time for preparations by national and local committees dealing with celebrations of the day.

In LONDON, Cardinal John Heenan of Westminster was reportedly being considered for membership in Britain's House of Lords by former Prime Minister Harold Wilson, according to a London newspaper. Two days before the recent British elections, which saw Edward Heath taking over as prime minister, the strongly pro-Conservative London Evening News reported that Wilson was thinking of making the cardinal a member of Britain's non-elected upper chamber of Parliament.

In ORLEANS, FRANCE, Bishop Guy-Marie Riobe of Orleans expressed his support for a priest and layman who have begun a total fast to protest the French government's decision to sell 16 Mirage jet fighters to Brazil. "When France tolerates the plan to sell 16 Mirages to Brazil, we are wounded in our conscience as men and as Christians," said Bishop Riobe. The bishop published his statement in support of Father Jean Desbois and Prof. Jean Marie Muller, both of the Orleans diocese who had said earlier that they would fast from June 19 to July 3.

In STOCKPORT, England, senior nurses at Stepping Hill Hospital have refused to assist in any further abortion operations. As a result the Manchester Regional Hospital Board will transfer all future abortions to other hospitals within its area. The stand of the Stockport nurses could lead to similar action being taken in hospitals in other areas. Disquiet among the nursing profession over the working of the 1967 Abortion Act is known to be widespread.

In QUITO, Ecuador's President Jose Maria Velasco Ibarra has joined the President-elect of Colombia in saying he wants no birth control program for this country. Misael Pastrano Borreno, who will assume Colombia's presidency in August, said birth control programs are "not suited to our national situation."

ROME — (NC) Efforts toward international representation in the Vatican offices that govern the Church are achieving success, despite the remnants of an "Italianized" Church government.

That is the conclusion of Father Fiorello Cavalli, S.J., writing in the Rome Jesuit publication *Civiltà Cattolica*.

Father Cavalli found that in the decade from 1961 to 1970, the number of Italians went from about 750 to 850, while the number of non-Italians increased from 370 to over 1,400. Percentagewise, this represents an increase of only 14

percent for Italians, while the number of "foreigners" increased 145 percent.

The preponderant element of the problem of attaining full internationalization of the Roman Curia, the Church's central administrative offices, "is today, and for a long time will remain, what could be called (the need of) de-Italianizing," according to the Italian Jesuit.

IN A PRESS conference called to explain his findings, he said:

"The Pope has done all he can. Now it is up to the Church Universal through the bishops' conferences to supply the manpower, both Religious and lay," to obtain a meaningful balance.

The effort to change the Curia, though sometimes contested, was introduced by the Second Vatican Council and carried forward with amazing success by Pope Paul VI. During some of the stormiest sessions of the Council, the fathers insisted on beginning the campaign for more universal representation.

The late Archbishop Paul J. Hallinan of Atlanta, Ga., called the reorganization of the Roman Curia one of the "touchy areas" of debate, but the final vote in October, 1965, was 2,319 in favor and two against.

The Council declared that members of all Vatican departments "be drawn more widely from various geographic areas of the Church . . . In such a way, the offices and central agencies of the Catholic Church will exhibit a truly universal character."

FOUR REASONS for attaining this were given by Father Cavalli:

- To give representation to each local church, especially the young ones;
- To provide the central government of the Church the advantage of traditions and cultures of many nations;
- To provide a wider and more permanent contribution of consultation and collaboration at the very heart of the Vatican.

Anticipating the wish of the Council, Pope Paul announced the reform of the Curia at the beginning of his pontificate in September, 1963. In an unobtrusive way, small changes began.

FOR INSTANCE, as Father Cavalli pointed out, until 1964 the advisory members to each congregation were exclusively cardinals. Pope Paul not only diminished the number of advisers, but altered the proportion of cardinals by naming diocesan bishops and heads of Religious orders to those congregations.

Another example of the intention of Pope Paul to change the old order became apparent in the creation of new agencies. In two of these, the advisers are almost all bishops: in the Council of the Laity, they are exclusively lay people, and in the Pontifical Commission for Justice and Peace, they are predominantly laymen.



ARCHITECT Philip Johnson pauses to read a plaque in front of the John F. Kennedy Memorial he designed during dedication ceremonies in downtown Dallas. The memorial — a cenotaph, or empty tomb — stands 200 yards from the site of President Kennedy's assassination on Nov. 22, 1963.

## Fatal riots flare after Bernadette's arrest in Ireland

(Continued from page 1)

Meanwhile, both Catholic and Protestant religious leaders had urged an end to all violence in statements issued last Sunday. Cardinal William Conway of Armagh joined heads of the Anglican Church of Ireland, the Methodist Church and the Presbyterian Church calling on "all Christians . . . to give a Christian example of tolerance and restraint," and declaring "We have been deeply saddened and shocked by the renewed outbreak of violence."

The religious leaders expressed sympathy with the bereaved and homeless, and called for "men of goodwill not to lose heart" and adding that individuals must work against violence.

We invite all Christian people," they said, "to redouble their prayers and to give a Christian example of tolerance and restraint in all they say or do."

SOME 2,500 additional British troops have been flown into the province this week to reinforce the 9,000 already stationed here.

The current rioting has taken on new dimensions, according to a government spokesman, because last

August many Catholics believed they were defending their homes and families. "This time" he said, "there was planned arson and gunmen active against the army."

The spokesman defended the government's record in social and police reform following last year's rioting by Catholics and stated, "this time there can be no doubt of anyone taking action in the streets in behalf of civil rights." The weekend of violence left Belfast littered with rubble and burnt-out autos. Shops and bars in several areas were looted and burned by gasoline bombs, a hotel was destroyed and two British-owned department stores were set ablaze. Damage was estimated in the millions, far greater than that resulting from last year's rioting. Hospital casualty wards were packed.

Since October, 1968, Northern Ireland has been rocked by a series of demonstrations and riots arising out of the conflict between the Protestant majority and the Catholic minority. The Catholics maintain that they are discriminated against in jobs, housing, voting and education.

## Kent, not Cambodia blamed for disorder

CHICAGO — (NC) — Waves of student strikes on approximately 30 percent of the nation's campuses last month were set off by killing of four students at Kent State University rather than U.S. entry into Cambodia, according to a study here.

Fewer than a third (about 760) of the nation's colleges and universities participated in the first national student strike in American history, but the protest level was called "unprecedented" by an Urban Research Corporation study.

THE deaths of two black students at Jackson State College in Mississippi May 14 did not noticeably affect the level of protest, the study reported.

John Naisbitt, president of the private commercial research organization here, said that after President Nixon's speech April 30 about American troop entry into Cambodia, strikes and boycotts hit campuses at a rate of 20 a day for the first three days of May. This, he said, is only slightly above the normal level of protest activity for that time of year.

AFTER the Kent shootings May 4, campus protests rose to more than 100 a day for four days. "In spite of

Cambodia, without the Kent State deaths, there would have been no national student strike," Naisbitt said.

"The evidence is clear," he added, "that the deaths of four white students escalated years of student unrest to historic heights that shocked the nation; the deaths of two black students under similar circumstances had little effect on an essentially white national student strike."

The report shows that while campus protest methods varied, there was general unity on demands for:

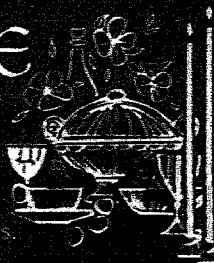
- Immediate, unilateral U.S. withdrawal from Southeast Asia.
- Release of all "political prisoners."
- An end to university "complicity" with war-related efforts.

Although no region in the country was free from protest activity, the report showed the highest participation was in the East and mid-Atlantic states, followed by the Middle West, the West and the South.

The highest percentage of protest occurred at schools with enrollments of more than 10,000. Public and private institutions were affected equally, according to the study.

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Refugees Raphael Hernandez and son, Roberto, 4, enjoy a meal aboard a flight from Miami to their new home in New Orleans.

The Hernandez odyssey began a long time ago, when Raphael — then 34, ambitious and capable despite only a fourth-grade education — opened his own restaurant in Bauta, a country town 30 miles southwest of Havana. That was in 1956.

Raphael — then 34, ambitious and capable despite only a fourth-grade education — opened his own restaurant in Bauta, a country town 30 miles southwest of Havana. That was in 1956, and the family had moved into a large apartment over the restaurant.

The business prospered — not wildly, but sufficiently. Young Raphael was born in 1959 and, three years later, Lazaro. Daughter Rita was able to attend a private school and gain some of the education her parents had not been able to receive.

By 1963, Fidel Castro had been in power five years and the revolution had left much of Bauta, including the Hernandez family, untouched. It would only be a matter of time, however, Raphael Hernandez thought, for he had begun to like the revolution less and less — especially some of the side-effects.

Like the Russians, who came to Cuba to advise Castro.

TIME and revolution and the Russians caught up with Hernandez on Oct. 19, 1963. Someone tried to put up a Russian flag in his restaurant.

Raphael Hernandez tore it down.

The consequences followed quickly: arrest, confiscation of the restaurant, two years in jail, more years working in the cane fields. Rita was removed from her private school — from any school — and put to work in the fields.

They were permitted to live in their apartment over the restaurant. By now it had reopened under a state-

## New home, new start in land of the free

By JOHN R. SULLIVAN  
NEW ORLEANS, La. (NC) — The plug had to be repaired before the refrigerator would work, there were no lightbulbs in the ceiling fixtures and no lamps on the tables.

But then, there was only one table in the apartment, a plastic and steel kitchen table with six chairs. And the only other furniture was the beds.

It hardly seemed to bother Raphael Hernandez and his wife, Carmen. After all, this was home. And the apartment did have three large bright bedrooms, a dining room and a large living room.

FOR daughter Rita, 19, there was only one question, quietly put to her mother: Would she get a room of her own, away from her three younger brothers? Maybe, was the answer.

For the three boys the trip had been an adventure — and instead of ending now, it was still going on. No lightbulbs? A young neighbor, about the age of 10-year-old Raphael, offered to take them to a nearby supermarket to buy them.

And so, while Raphael and seven-year-old Lazaro shopped, their father repaired

the refrigerator plug, four-year-old Roberto explored, and Rita made the bed. Carmen Hernandez walked slowly from room to room, cataloguing the needs: soap and a shower curtain for the bathroom, a towel rack for the kitchen, curtains . . .

Then she smiled, first to herself and then, slowly, to her husband as he came through the kitchen door, the refrigerator humming in the background.

YES, said the smile, this is home. The furniture will be bought in time, and all the other accoutrements of

the middle class life they knew once in Cuba. But they weren't important now.

This was home and as long as they paid the rent it was theirs.

The schools and a large park were near by, the living room looked out on a pleasant lawn, the neighbors they had seen seemed friendly.

The Hernandez odyssey began a long time ago, when



Gas stove in the New Orleans apartment of her family is checked by Carmen Hernandez and two men who assist the Cuban refugee program.

appointed manager.

On his release from jail in 1965, Raphael knew what he wanted: out. A friend in Puerto Rico claimed the family under the newly-begun Cuban Refugee Program. Raphael applied to the Cuban government for a place on one of the Miami-bound refugee flights.

AND he went back to the cane fields to wait. On March, 1970, a government official told them to report to Varadero Airport nine days later — they would go to the United States then. The same night another official came, inventoried their possessions, and locked them out of their home.

They lived with friends until March 18, when a taxi driver agreed to take them to Varadero for \$240.

A few hours later they were in Miami.

Four days later — they had been housed, fed and given clothing at Freedom House at Miami's airport — the Hernandez family

boarded an Eastern Airlines flight for New Orleans and their new home.

Rita carried a new portable radio, Raphael a huge plastic bag of American comic books. Lazaro, 7, nursed a headache and fever from the routine inoculations. Roberto watched every detail, careful and wide-eyed.

THE welcoming party at the New Orleans airport was large — larger than usual — and cordial: Mrs. Elise Cerniglia, wife of a New Orleans doctor, and director of the New Orleans archdiocese's Cuban Program, and two of her assistants.

The few small bags were picked up and the family climbed into a Ford van. Within an hour they had filled out the necessary forms at Mrs. Cerniglia's office downtown. She had written a check to cover immediate expenses, and the party was off to the Minimax store — owned and operated by Cubans — to buy (on credit) bedding, towels and other necessities.

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ON THE OCEAN AT 67th ST MIAMI BEACH





South Floridians have rallied to the cause of quake victims in Peru in response to an appeal from Archbishop Coleman F. Carroll. At left Key Westers unload boxes of donations for Peruvians. At right Boy Scouts of Troop 54, Key West, seal and mark cartons for shipment to Miami and then to the quake area.



## All sectors of archdiocese contribute to quake relief

(Continued from page 1)

IN Dade County clothing is still being sorted and packed at Immaculata-LaSalle high school. Approximately 20 tons of donations have poured into Dade collection points and are being processed.

In Broward County almost 2,000 boxes have been readied for shipping and there is still approximately 17,000 pounds of clothing to be sorted.

More than 6,000 pounds of aid have been received at the central collection point in Palm Beach County.

Court St. Mary Star of the Sea of the Catholic Daughters of America helped to coordinate the efforts of 15 religious denominations in the Key West area who collected some three tons of clothes, food

and supplies for the Peru victims.

THE Key West CDA has called for other courts in the state to participate in the drive for contributions.

Donations from all areas of the Archdiocese have not yet been totaled, but are expected to add tons of clothing to the already weighty load.

Cash donations of \$20,000 have been received by the earthquake committee and will be forwarded along with the materials to Juan Cardinal Landazuri Ricketts, Archbishop of Lima, who will distribute them through parish churches in Peru.

In describing the drive's present success, Msgr. Walsh pointed out, "These supplies will be needed for many months to come in order to stave off the threats

of starvation and disease while the people of Peru rebuild what they have lost."

Canned goods, blankets, clothing and other supplies may be left at any Catholic Church within the Archdiocese of Miami for collection. They should be securely wrapped and sealed in cardboard boxes with the contents labeled on the outside.

Checks may be made out to the Peru Earthquake Fund, Catholic Service Bureau, 1325 West Flagler St., Miami, Fla. 33125.



DEERFIELD BEACH residents brought James Connaughton, pastor, is relief supplies to St. Ambrose Church shown looking over the collection where women parishioners readied with young volunteers, Janet Weiss, the boxes for shipment. Father Nancy Griffiths, and Judy Weiss.

## First Lady views Peru quake area

(Continued from page 1)

Mrs. Nixon flew in from the U.S. summer White House in San Clemente, Calif., bringing with her bundles of relief goods and cash gifts from Americans for victims of the earthquake. The aid is being distributed to the survivors of the quakes and floods that destroyed 20 towns in the northern Andean valleys, killed 50,000 and left some 300,000 homeless.

AFTER the Mass and thanksgiving services Mrs. Nixon and Mrs. Velasco left immediately for the disaster areas. Overflow crowds greeted Mrs. Nixon at the airport and the cathedral despite months of tension over Peru's restrictions on American enterprises in this country.

Earlier at a briefing session in the U.S. embassy, Mrs. Nixon was given a preview of the relief work being done in the Huayas valley — the hardest hit — by U.S. voluntary groups, including U.S. Catholic Relief Services (CRS) and a host of American Protestant and Catholic missionaries. She saw maps and pictures of the disaster area.

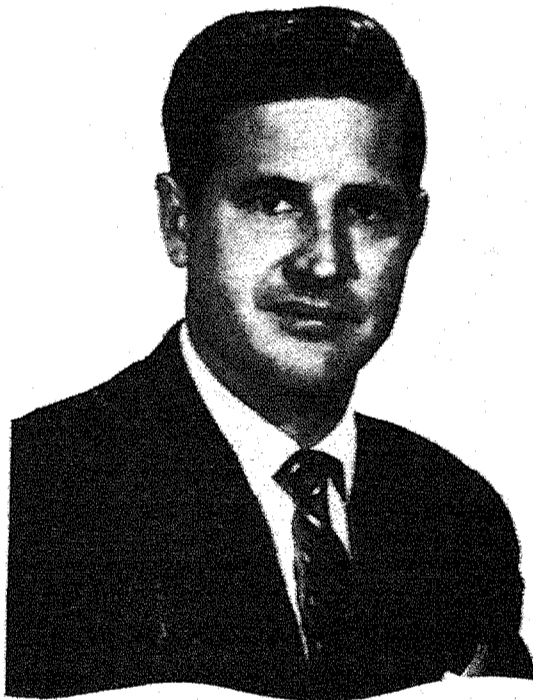
AFTER a flight to Antaz in a U.S. plane, Mrs. Nixon took a helicopter to visit Huaraz and fly over Yungay and another buried town, Ranrarica. She spent some time in Huaraz visiting the emergency relief and medical centers there, many manned by priests and nuns.

At Huaraz, the U.S. First Lady saw the work of reconstruction already begun by survivors after the pattern of the Young Towns, and under a massive government aid plan.

Two plane loads of blankets, tents and winter clothing for children brought in by Mrs. Nixon's party were immediately sent to the disaster area.

THESE relief goods are in addition to tons of clothing, food and medicines already sent by Americans through CRS and by other voluntary organizations.

The First Lady's visit to Peru's disaster area was not without personal risk. Huaraz has been quarantined and relief and medical team in the area are constantly checking health hazards. Food and water are the main problems.



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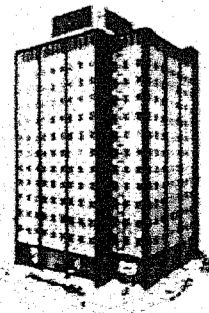
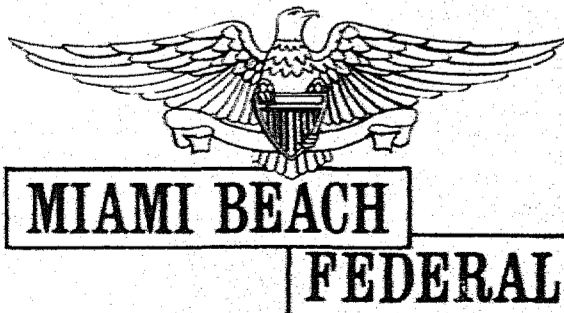
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# The Cuban Mafia?

## EDITOR'S COMMENT

Have you ever heard of the Irish Mafia, the Jewish Mafia, or the Puerto Rican Mafia? No — well, neither have we!

How about the Cuban Mafia? Sure you have and so have we!

Why? Because during this past week the term "Cuban Mafia" was born out of the forehead of the Miami Herald in news stories reporting recent narcotics arrests in Miami and 10 other cities.

Some 141 persons were charged with smuggling cocaine and other drugs into the United States. Snared by Federal agents, the giant ring, operating from Puerto Rico, was composed of persons in many nationality groups, many with Latin American names, and many of them, of course, of Cuban origin.

WE MAKE a point of this because on another occasion, earlier this year, The Voice charged that the Miami Herald is using its news columns to support the views expressed on its editorial page.

The case here being that increasingly efforts are under way, many of them ever so subliminally, to discredit members of the Cuban community.

The reason, we feel, is to bolster the Herald's editorial position asking that the Cuban refugee airlift be cut off. Editorially, that newspaper has charged that Miami can no longer absorb more Cuban exiles, that only the old and the sick are being allowed to leave Cuba in the company of the dregs of the population that Castro wants to get out of his hair.

AT THE same time it does not, however, point out on its editorial pages, the enormous contributions to the economic and cultural growth which the Cuban

exiles have made to the South Florida community.

Why Herald reporters would go out of their way to coin the term "Cuban Mafia," with all of its organized underworld implications, is beyond understanding — except that it supports that newspaper's editorial policy.

Again, we raise the question concerning such dubious identifications. We again recall recent news stories concerning the liberalization of Florida's abortion laws — which the Herald supported — in which terms such as "Catholic Senator John Smith" appeared, while the religious affiliations of other legislators was not made.

FOR a newspaper, merely four or five years away from using the appellation Negro, when identifying criminals, and using no identification concerning the color of other lawbreakers, we would think that some lesson had been learned.

But again, just this week, on page 18 of the Herald's City Edition, of Wednesday, July 1, in a story concerning the municipal bond election, we find this headline:

"Cubans, Whites Pick and Choose on Bonds"

The connotation behind this headline is extremely dangerous.

Mexican Americans and Negro Americans are bitter witnesses to what can happen when such discrimination is made concerning national origin and racial genesis.

We fervently hope the headline was a mistake.

Again, we call upon the Miami Herald to keep its news where it belongs — on its news pages — and its editorial comment on the page where it belongs.

# Editorials

## New postal rules may cut smut but not full answer

The United States Senate — in its slow and sure moves to reorganize the U.S. Post Office — has tied a strict anti-pornography amendment onto its mail reform package in an effort to stem the flood tide of both solicited and unsolicited smut mail in America.

The anti-pornography amendment — which is identical to a bill passed by the United States House of Representatives on April 24 — is the first step, we hope, in a long series of moves to curb "pollution of the minds."

SINCE the Supreme Court decision of 1962 dealing with obscenity in the mails, confusion has surrounded the definition of obscenity and made it difficult for police, post office and other law enforcement agencies to bring concrete cases to prosecution.

The opinion of the court in the 1962 Manual Enterprises vs. Day case set the following single test for deciding whether challenged material is obscene: "whether to the average person, applying contemporary community standards, the dominant theme of the material taken as a whole appeals to prurient interest."

That definition which seemed so inclusive when handed down by the court, brought material for debates which have lasted for nearly a decade. The exact meaning of "prurient interest" has never been settled upon.

In addition to effectively hamstringing many law enforcement agencies in attempts to prosecute "smut-peddlers," the ruling has allowed a wide variety of magazines, films, books, and pamphlets — offensive to the average citizen by their very existence much less delivery to the house — to be distributed.

Although citizens' groups have attempted to be heard in their demands for controls on use of the U.S. Mail services by those who are really nothing more than "smut-peddlers," legislators have been slow to listen and slower to act for the most part.

THIS FIRST step then, is significant. A group called Morality in Media — co-founded by Father Morton A. Hill, S.J., who is also a member of the President's Commission on Obscenity and Pornography — recently finished conducting a series of ad hoc committee hearings across the United States to point up the fact that Americans are concerned about what is being sent through the mails.

Father Hill explained, "This is the year that decides if America will become another Sweden" in the sale of pornographic and obscene material.

While the Senate amendment to the mail Post Office laws is an important step, it is by no means the last one. Only through a concerted effort on the part of the citizen in making his views known can the flood of smut be stayed.

## Voice Of People

### Violent ones a small minority

Dear Editor:

We the Student Council of Our Lady of Lourdes Academy in Miami, Florida, do approve the enclosed resolution, and submit it to you as an expression of our concern. We feel that such an expression by the "silent majority" of youth has been long overdue.

We urge you to do whatever you can to bring a halt to this most unfortunate situation of violence on our nation's campuses.

Thank you.

#### RESOLUTION

"There seems to be an increasing amount of public sentiment in this great country of ours opposing the dissent of today's youth. We believe this negative view has been spurned, and rightfully so, from the majority of peaceful dissenters.

"As Americans, we hold dear the rights of freedom of speech, freedom of assembly, and the freedom to disagree and voice our disagreement. But, these freedoms are being threatened by a group of agitators that preach peace on one hand and create

civil disobedience and threaten civil war on the other. There are youth groups in this country that openly profess that their only aim is to overthrow our government.

"It should be re-stressed, however, that these groups, while alarming, are still in a very small minority. We feel that it is time for us, as part of the 'silent majority' of youths, to clarify this unjust blanket labeling of our generation.

"We would also like to issue a plea to our peers on college and high school campuses alike to avoid this destructive, useless disruption of peace and eliminate the battleground of these minority groups.

"Our very freedoms are being undermined and the very structure of our republic is being threatened by these few militants. We, the majority of today's youth, must not let them succeed."

Most sincerely,

Donna Mennitto  
President-Elect, Student Council  
Our Lady of Lourdes Academy  
Miami

### Thanks for the boost

Dear Editor:

As our academic year closes we become increasingly aware of the progress our institution has made in the past year. You and your associates have contributed to this progress by informing the community of our advancements and activities.

We wish to thank you for your interest in Saint Joseph College. Your cooperation in helping us create a communication between college and community is most appreciated.

Sincerely yours,

Sister Mary Martha, S.S.J.  
President  
St. Joseph College of Florida  
Jensen Beach

### 'Priests' Saturday' praiseworthy idea

Dear Editor:

A few years ago, I heard about and adopted a devotion known as "Priests' Saturday." This meant that people would dedicate their prayers, works and sufferings to the welfare of our priests. God knows that priests have always needed and asked for our prayers and now especially in our troubled times.

I AM NOT SURE of the origin of this devotion but I think I read that St. Theresa, The Little Flower, prayed especially for priests on Saturday.

I thought perhaps that you would consider and consult about this. Then, perhaps, through The Voice we could interest people so that they would devote their Saturdays to ask God to give priests the spiritual support they so sorely need.

To quote from the letter from Margaret Gangol in the June 19 issue of The Voice "Without priests we have no Church."

Sincerely

Mrs. Catherine D. Detwiler  
Miami



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George H. Monahan  
Editor

Fred C. Brink, Advertising Dir.  
John J. Ward, Contributing Editor  
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#### STAFF

EDITORIAL: Marjorie L. Fillyaw, local news editor; Allen J. Brent, copy editor; T. Constance Coyne, features editor.

PHOTOGRAPHY: Tony Garnet  
SPANISH: Gustavo Pena Monte, editor; Manolo Reyes, contributing editor.

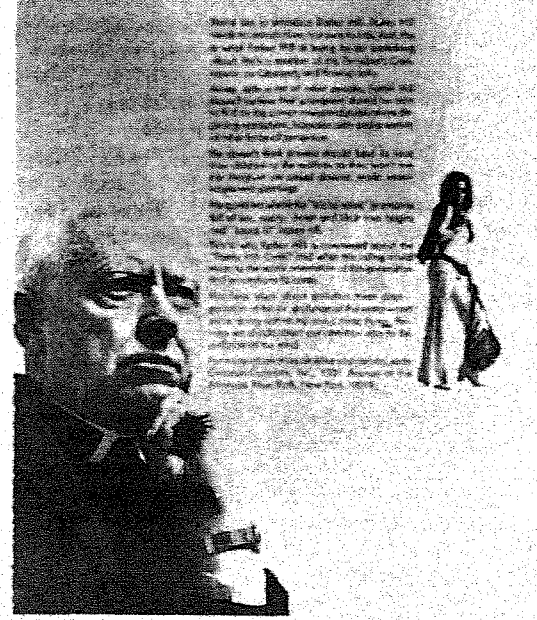
ADVERTISING: Clyde Carter, Jack Rayner, Herb Blais, Linda Lawrence, Maria Alvarez.

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#### PHONES

Editorial - 758-0543  
Advertising - 754-2651  
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### Father Hill vs. Fanny Hill



THIS FULL page emphasizing the war waged against pornography by Morality in Media will appear in a forthcoming issue of Time magazine. Time donated the space as part of its "Power of Print" series. It features Father Morton A. Hill, S.J., a co-founder of Morality in Media. The Jesuit and his associates recently held ad hoc hearings throughout the country because, they charged, a presidential commission probing pornography and obscenity had failed to secure the public's views.

### Grape pickers reap a pact

LOS ANGELES — (NC) — Six more Coachella Valley table grape growers have signed contracts with the AFL-CIO United Farm Workers Organizing Committee (UFWOC). It was the largest joint signing since the farm workers' grape strike began five years ago.

Spokesmen for UFWOC, headed by Cesar Chavez of Delano, Calif., said the union would continue its nationwide boycott of non-union grapes. The six growers ratifying agreements cover 786 acres and bring the total number of growers who have signed to 16. They represent an estimated seven percent of the California table grape production.



## What prayer really is

# Speaking to a father

By MSGR. JAMES J. WALSH

When Pope Paul insisted on several occasions that "personal prayer" is essential in the life of a Christian today, he was trying to point, of course, between two extremes. In our era of extremism, we find with regard to prayer and the liturgy, there are some who feel that community worship or loving service of neighbor are all that anyone needs; on the other hand, there are those who are unhappy with the new liturgy and "despite the noise in church" during Mass, still try to concentrate on their own private prayers.

With regard to the latter, Pope Paul commented on the distrust which some still have towards "the new liturgical forms." He urged them to keep an open mind because with "just a little effort, they can draw great consolation from the new forms and rites and prayers."

EVERY PARISH, I think, has people who have gone through this understandable period of hesitation when the Latin Mass changed. They felt at first they had lost something sacred in their lives and the sound

of community participation was irritating and distracting.

In time, however, they found themselves joining in, but still felt the need during the "quiet periods" to hurry in their own private prayers. It would be interesting to know how many have thus really learned to participate in the Holy Sacrifice, as they never did before. Still there are some who find it difficult and perhaps have not made "the little effort" Pope Paul urged in order to find joy in the new liturgy.

AT THE other extreme, personal prayer is ignored either because some feel that the service of neighbor is a praiseworthy substitute or because they consider that community worship, as in the new liturgy of the Mass, is all that anyone needs.

The Pope spoke strongly against this. He stressed that personal prayer is "the indispensable condition for authentic and conscious participation." He explained that the personal prayers of Christians "anchor within them the sense of union with God, with Christ, with the Church and with all mankind's brothers."

This is the kind of prayer which comes from the mind and heart. It has long been described as factual conversation with God. It should not be a polite, stilted speech, as one would prepare a flowery discourse for a formal occasion.

Nor should it be an uneasy, uncomfortable approach to God, even if one is speaking with the consciousness of grave sins. In prayer we are not talking to a great force in outer space somewhere, nor to an incomprehensible Power which mysteriously guides the universe. We speak to and with a Person, to a Father, who has to an infinite degree all the admirable qualities of love and

compassion found in an ideal human father.

THIS KIND of prayer differs greatly from person to person. And, very likely some who put little value on their prayers are highly conversant with God. The fact is that effective personal prayer can be carried on almost anywhere and at any time. It may be on the way to work, in a moment of trial, at the bedside of the sick, while participating at a marriage, while watching a coffin being lowered into a grave, while leaving good friends, and before any task which we consider important.

Prayer like this, when habitual, is certain to deepen in us the presence of God. It builds up confidence in God and in ourselves, because in this sense of dependence we become aware of the interest and power of God in our lives. It is certain to rub off on others because God uses the prayerful person as a means of channeling grace to those with whom he comes in contact.

SO, IN PRAYER as in all things else, we need to avoid extremes. Community worship, our participation at the Eucharistic celebration as children of God praising Him, must be at the center of our lives. There can be no substitute for this.

Personal prayer, however, must fill the need we all have beyond community prayer in the new liturgy. Prayer in the broad sense that is found in the service of neighbor is an essential part of the Christian spiritual life, and must be encouraged and developed nowadays far more than in the past.

We can no longer be content to light a candle or say a brief prayer for our neighbor in need. We must do all we can to serve him. However, this service, if it is to be motivated rightly, must flow from both community worship and personal prayer.



MSGR. JAMES J. WALSH

## VOICE OF THE PEOPLE

### It's a two-way street

Dear Editor:

A letter appeared in the June 26 edition of your newspaper by a Mr. Francis Moore. In this letter, he says, "They riot, they kill, and they insult and still nuts like you call for more aid and understanding to blacks." Mr. Moore is obviously lacking in the Christian spirit.

HAS it been so long that he has forgotten the reign of the Ku Klux Klan, and does he

not hear the insults still hurled at blacks today, and what about the recent massacre at Jackson State? I believe these acts are grounds for continued understanding towards blacks by whites.

But understanding is a two-way street, and both sides will find it hard to understand the other. Both blacks and whites have killed, rioted, and insulted, and it is

up to both sides to reconcile. Not only is this necessary if society is not to be torn down through a civil war, but as followers of Christ, it is the only position we can take.

IN this letter I have not told you the color of my skin because I do not think that is the issue here. The issue is racism. To despise a man because his color is different than yours is ignorance in the greatest degree.

Let us not work to agitate, but instead, let us work and pray to provide the Christian and democratic ideal of equality, which is the basis for all understanding.

Sincerely  
W.D. Phelan  
Miami

### More distillations in grape boycott

Dear Editor:

It has come to my attention through a comprehensive report on the U.S. Catholic Bishops' Conference in San Francisco, April 21-23, 1970, that the bishops' committee declined to endorse the boycott of California grapes.

"Twin Circle," states: "Despite the pressure from Msgr. Higgins and other ardent Chavez supporters, the bishops' committee declined to endorse the grape boycott."

TO my knowledge this decision has had little or no publicity in the public press and very little in the Catholic press.

I would sincerely hope that this most important information would be made public through "The Voice," not in defense of the Bishops' committee, which has received a great deal of adverse criticism for having become involved in the grape controversy, but in support of the grape workers and the vast number of clergy and laymen of all faiths who deem the California grape boycott to be immoral and illegal.

Sincerely,  
Mrs. R.E. Pawley,  
Palm Desert, Calif.

(And to our knowledge, and that of seemingly everyone else—except the editors of "Twin Circle" — it was not the purpose of the Bishops' committee to endorse nor to condemn the grape boycott, the committee was formed for investigative purposes, and to date, through its efforts, a number of harmonious talks between growers and workers have been arranged. These talks, in at least three instances, have resulted in the signing of union contracts. — Editor)

### Rights end at nose tip

Dear Editor:

America is based on freedom of rights.

However, I wonder how many people realize that one man's rights end at the tip of

### Article inspiring

Dear Editor:

Many thanks to Father Catoir for his beautiful and inspiring articles — and many thanks to you for their publication in The Voice.

Obviously, Father Catoir is outstanding in his devotion to Christ and thereby to the Church, for Christ and the Church are one. May his articles never cease!

Sincerely  
Mrs. Nina J. Hansen  
Coral Gables

the other guy's nose. In other words I have the freedom to exercise my rights as long as they don't interfere with the rights of someone else.

IN these days of trouble and ferment, I really wonder how many persons stop occasionally to consider that those who surround him have rights.

In something as mundane as visiting a restaurant, many people forget all they ever knew about treating one another as human beings. Perhaps if the "silent majority" paid more attention to the small, everyday things which help improve relations among people and show that we respect each other's rights, then the "noisy minority" — including all manner of people who protest any time, any place, any cause — would have less to be angry about.

Sincerely  
Alan Meyer  
Coral Springs

### Modesty in dress, hooray!

Dear Editor:

With pleasure and joy, I read the letter in The Voice entitled "Church no discotheque."

Mrs. Hilda P. Bryant of West Palm Beach is exactly right in her comments concerning immodest dress.

WE should always remember that we are in God's sight wherever we go. The mini-skirt is an offense to Our Lord and Our Blessed Mother, who, when she appeared at Fatima to the girl Jacinta, warned that fashions would come into vogue that would be a grave offense to Our Lord.

How about today's fashions at the beach? They resort to near-nakedness! The bikini, whether worn by a boy or a girl, can only lead to unchaste thoughts and perhaps to sin itself. Where has the modesty of our girls gone?

Don't think that all girls agree with these fashions. I'm 20 years old.

Very truly yours,  
Mrs. Mary H. Perez  
Coral Gables

### Voice, You're Swell Fighter

Dear Editor:

We should like to express our sincere commendation on the excellent job your paper has done on abortion. We also feel that your Right-to-Life Society should be praised for a job well done on the abortion bill.

Sincerely,  
Mrs. Michele M. Rogers  
East Cleveland, Ohio

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# Summer camps add a bit of tutoring

Summer camp's the name of the game.

And what used to be a purely recreational program has been transformed into an opportunity to learn at parishes across the Archdiocese of Miami.

At St. Francis Xavier parish, for instance, children in grades one through six are enjoying a camp which lasts from 7:30 in the morning until 5:30 at night.

IN ADDITION to benefiting working mothers, the program provides the time needed for an all-around camp program, Father Oliver Kerr, pastor, explained.

Breakfast is served to the youngsters before the activities begin. Then the children are taken to St. John Vianney Minor Seminary where they have

swimming and other outdoor activities from 9 a.m. to noon.

FOLLOWING lunch, time is provided for the younger children to nap while the older youngsters play quiet games such as bingo. From 2 to 5 p.m. the campers have cultural enrichment sessions which include dancing, art, music, home economics and dressmaking, in small groups.

The 130 youngsters enrolled in the session, which runs through Aug. 7, are instructed and supervised by six seminarians, six Neighborhood Youth Corps employes, four teachers and some parish volunteers. Field trips are taken on Fridays.

At Visitation parish in North Miami, 200 children — both white and black — are enjoying a second summer of activities and tutoring.

CHILDREN from Carver Ranch Estates area are joining with children of Visitation parish in a program which includes swimming, recreation and tutoring in every subject. From 9 a.m. to 2 p.m. each day, the campers are instructed by volunteer counselors from the parish, Neighborhood Job Corp workers and some CYO youngsters.

A field trip is included each week and the children participate in arts and crafts, drama and music.

St. Vincent de Paul parish day camp will be open to all children in the area free of charge. Staffed by volunteer junior and senior volunteers, the camp offers active and quiet games, handicraft, volleyball, baseball and instruction in remedial reading.

Beginning at 10 A.M. Monday, July 6 it will be conducted on the parish grounds, 2000 N.W. 103 St.

## Around the archdiocese

### Building is added at girls' school

Construction has been completed on a new multi-purpose classroom building at Convent of the Sacred Heart Carrollton — a girls' college preparatory school in Coconut Grove on the old El Jardin estate.

The original estate was built in the 1920's and given to the Religious of the Sacred Heart in order to found the school.

THE buildings on the estate were built in the old Spanish mode so popular in early Miami buildings and the new multi-purpose building was designed to "harmonize" with the older estate buildings, according to Thomas Madden, Jr., architect for the project.

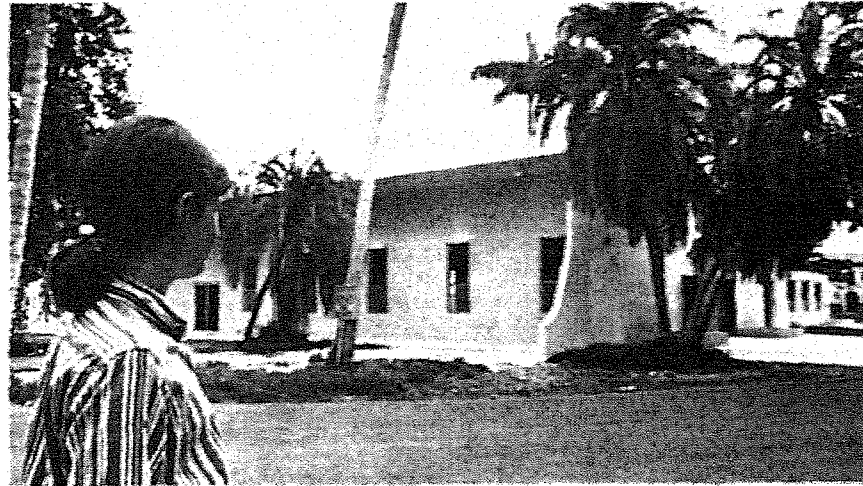
The new building contains 10 classrooms, a library and an assembly hall and administration offices. It is a two-story structure finished in a textured stucco with a red barrel tile roof.

TWO of the rooms have been designed so they can be partitioned off for small classes and the building also contains a large art room and a large science room.

Completely air-conditioned, the building is modern fire-resistant construction and features a complete sound system in the assembly room. The library and office are fully carpeted. The other floors in the building are terrazzo.

Construction on the building was started at the beginning of the year and was just finished.

The new building will be used in the Fall, but tentative dedication plans are not scheduled until the end of October.



New Building Completed At Sacred Heart Convent

### J.T. Walsh dies at 48

FORT LAUDERDALE — Requiem Mass was offered Saturday in Blessed Sacrament Church for John T. Walsh, who died suddenly in Philadelphia at the age of 48.

A resident of Florida for the past 15 years, Walsh was a pioneer member of St. James Church, North Miami, before moving to Fort Lauderdale three years ago. A veteran of World War II he was co-owner of Quality Bindery Co.

In addition to his wife, Florence, with whom he resided at 4130 N.E. 16 Ter., he is survived by four daughters, Diane, Nancy, Mary, and Jane; one son, John, Jr., and five sisters, including Rev. Mother Mary Anne, O.P., stationed in Africa; Mrs. Jane O'Farrell and Mrs. Ann McDonnell, both of Ireland; Mrs. Margaret Cleary and Mrs. Eileen Brennan, Philadelphia; and two brothers, Patrick and Dermot, Ireland.

Burial was in Our Lady Queen of Heaven Cemetery under direction of Baird-Case Funeral Home.

### 2 college executives appointed

Two South Florida colleges have announced appointments to their administrative staffs effective in the Fall.

C. Wayne Freeberg, formerly a member of the faculty at Indiana University Northwest, has been named dean of students at Marymount College conducted by the Religious of the Sacred Heart of Mary at Boca Raton.

HE succeeds Sister John Bosco, R.S.H.M., who resigned the position and will continue on the faculty as an instructor in history.

Robert W. Thomas, formerly comptroller at Brevard Junior College, Cocoa, has been appointed Director of Fiscal Affairs at St. Joseph College, operated by the Sisters of St. Joseph of St. Augustine at Jensen Beach.

He will be responsible for all business relative to the entire college operation.

### Worldwide AA meet

MIAMI BEACH — Thousands of Alcoholics Anonymous members from around the world are expected to gather here at the Fontainebleau Hotel this weekend for the 35th anniversary international convention of AA.

Held every five years, the international conventions feature speakers and programs from throughout the world.

AA groups in the state of Florida are hosting the convention here and will have a full schedule of events for conventioners lasting from July 3 to 5.

AA espouses no causes or creeds, takes no stands on issues and has as its only mission sobriety and helping others to achieve it.

### Ron Niguera on radio staff

Ron Niguera, formerly a teacher in schools of the Archdiocese, has been named program and music director for WBUS-FM, Miami Beach.

A member of St. Rose of Lima parish, Miami Shores, who taught at St. Rose of Conception parochial schools as well as at Cardinal Gibbons High School, Fort Lauderdale, has been associated with radio work for the past 20 years in addition to his teaching duties.

In his new full-time position he will have two shows of his own, "Sounds of Show Business," aired from 2 to 2:30 p.m. on weekdays; and "The Oldtimers Show," which begins at 2 p.m. on Sundays.

#### PALM BEACH COUNTY

St. Clare Home and School Assn. will sponsor a benefit dinner at Our Lady of Florida Retreat House, North Palm Beach, Sunday, July 12. Those who can contribute covered dishes for the buffet supper are urged to call 848-6971. Funds will be donated to the new recreation area planned by the Athletic Committee.

Members of the women's Guild are collecting items for

a rummage sale scheduled to be held later in the summer. Donors are urged to leave suitable rummage at the school.

#### DADE COUNTY

A buffet supper and dance will be included in the installation plans of Coral Gables K. of C. Council on Saturday, July 11 in the Council hall, 270 Catalonia Ave. Supper at 7 p.m. will be followed by installation and dancing will begin at 9 p.m.

## This haven is for drug users who are running from selves

Concept House — a refuge for drug users "running from themselves" — will be opened July 12 in a former hunting lodge near Lake Okeechobee, according to Father Sean O'Sullivan, chairman of the board of the new facility.

Modeled after Day Top Village in New York City, the facility will offer residence for the drug-oriented youth — between the ages of 17 and 23 — who must be removed from his environment in order to profit from rehabilitation, Father O'Sullivan explained.

Concept House will have a maximum capacity of 68 addicts who will spend from 12 to 14 months at the facility in intensive rehabilitation programs.

"WE will operate in the area of the young addict who cannot kick drugs in his pres-

ent environment," Father O'Sullivan added.

When the young person has completed his program at Concept House, he will be sent back into society through "phase-out" programs at Self-Help, the priest explained.

A FEDERAL grant of \$66,000 — the largest of its type ever given in Florida — went to Concept House through the State Task Force on Narcotics. This will be used towards purchasing and operating the \$100,000 facility.

Father O'Sullivan explained the need for the facility by pointing out, "Four out of 10 people who come to Operation Self-Help are too far gone — physically addicted — for us to be able to help them."

SUCH people require "in-

tensive help preferably in a residential facility."

Criminal Court Judge Murray Goodman, treasurer of Concept House, called the opening "the greatest and most significant step taken in the fight to prevent and cure young drug addicts."

HE pointed out that facilities such as Concept House have shown an impressive 94 percent rehabilitation score in the past five years, while an institution such as Lexington (Federal Hospital) has shown about a five percent success rate.

At first the facility will be used for Dade County residents, but referrals from courts across the state will be accepted.

Matthew Gissen is president of the facility and Mrs. Mike Singer is president of the women's auxiliary.

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# A day of decision puts U.S. on way to great change

By BURKE WALSH

The day the U.S. Supreme Court handed down what one of its members called an "unthinkable" decision, President Nixon signed into law a measure granting the vote to 18-year-olds in all elections -- federal, state and local -- beginning next year, and the Congress moved nearer to setting up an entirely new way of choosing the nation's President.

That one day, June 22, alone was one with great potential for change.

BURKE WALSH



And, on the same day, the Justice Department reported that crime rose 13 per cent in the United States, and 27 per cent in Washington (which the administration would like to make a "model city" in this respect) for the first three months of 1970 compared with the same period for 1969.

IN A RULING which Justice John M. Harlan said was "unthinkable," the Supreme Court held that the constitution does not require that there be 12 jurors in a criminal trial. The majority opinion indicated that a jury of six persons, or even fewer, could satisfy the requirement of the Bill of Rights. The court further suggested that another very old tradition -- the requirement that there be a unanimous vote by the jury for a verdict of guilty -- was not demanded by the constitution either.

These decisions, and particularly the first, shook many lawyers and other people. Trial by a jury of 12 "peers" has long been regarded as having an unassailable basis in English Common Law, from which the American system of law largely derives. But Justice Byron R. White, in the majority (7 to 1) decision, called the 12-man jury "an historical accident unrelated to the great purpose which gave rise to the jury in the first place."

HE TRACED it back to the 14th century and asserted that the choice of that particular number rested "on little more than mystical or superstitious insights into the significance of the number 12."

In another (5 to 3) decision, the court said the constitution does require that the accused be granted a jury trial on demand, if he faces a penalty greater than six months in prison.

That same day, Chief Justice Warren E. Burger drew a distinction between the constitution and the court's interpretation of it, saying he feels free to depart from precedents established in decisions rendered by the court before he joined it. "With deference, I am bound to reject the thesis that what the court said lately controls the constitution," he said. "While our holdings are entitled to deference I will not join in employing recent cases rather than the constitution to bootstrap ourselves into a result."

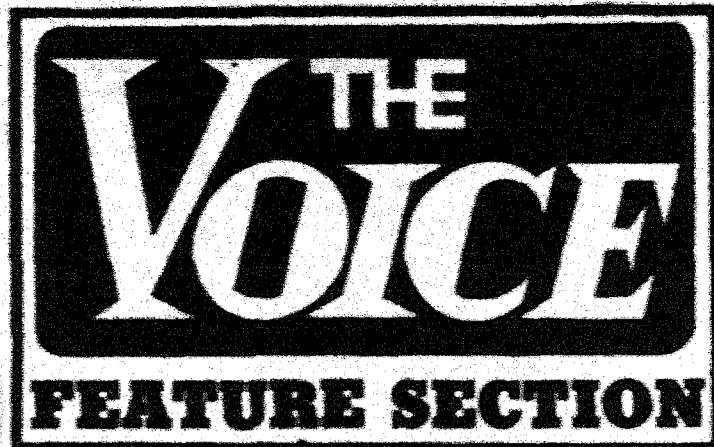
SOME OBSERVERS saw this as indicating that the chief justice would not hesitate to raise objections to decisions rendered by the court under former Chief Justice Earl Warren. They look forward to the Fall term of the court with increased interest.

President Nixon believes it is unconstitutional for Congress to extend voting rights in the states to 18-year-olds, saying this should be done not by a law but through an amendment to the constitution. He signed a bill passed by Congress containing this provision, however, because he said to veto it would defeat a five-year extension of the Voting Rights Act of 1965, a part of the bill favored. He called upon Congress to proceed with the passage of a constitutional amendment which the states could ratify, so that if the Supreme Court should declare the law unconstitutional there would not be too great a postponement of the 18-year-old vote.

WITHIN 24 hours, five New York residents filed in U.S. district court here a suit challenging the congressional action extending the vote to 18-year-olds. Some observers thought the Supreme Court might interrupt its summer recess to settle the issue, if it becomes necessary. The law will not affect this November's elections, as it is to become operative only after Jan. 1.

Meanwhile, the Senate moved toward a vote on a proposed constitutional amendment providing for the election of the President by direct vote of the people. What is sought is to do away with the old electoral college system of selection. Many substitutes have been put forward, but the proposal for direct election is believed here to be the only one with a chance of enactment at this time.

These are the times that try men's souls . . . Thomas Paine December 19, 1776



# Mistakes on campuses

By FATHER ANDREW M. GREELEY

It is my intention in this and two subsequent columns to comment, with the perspective that the passage of a couple of weeks provides, on the crisis on the college campuses which followed the Cambodian invasion and the shooting of students at Kent State and later at Jackson State.

FATHER ANDREW M. GREELEY



BEFORE I embark upon my comments, however, I wish to set a context by making my own position clear:

- However successful or unsuccessful it may have been militarily, the Cambodian venture was monstrously unwise in terms of its domestic political impact. An administration which engages in such an action is dangerously out of touch with what is going on in substantial minorities within the country and is, be it noted, completely unaware of how near explosion college campuses have always been during the month of May.

- The shooting of the students at Kent State and Jackson State was murder, committed perhaps in time of stress and strain, but still the type of behavior that simply cannot be tolerated from law enforcement officers in any supposedly civilized country. What is even more depressing about it is that one can be quite sure that nobody is going to be in any way punished for the murders. We now exist in a situation where students not only can be beaten by law enforcement officers without the officers fearing any legal reprisal, but they can even be killed: a tragic development for the Republic.

- The polarization rhetoric in which various members of the administration have from time to time engaged is inexcusable. It may be a way to win an election or to keep one's rating high in the public opinion polls but it is not a way to govern a nation. The Vice President

insists that he will lower his voice when the leaders of the New Left lower theirs. I hold no brief for such loudmouthed new leftists as David Dellinger in his idiotic speech at the Ellipse protest, but the point is that David Dellinger is not the Vice President of the United States and is not responsible for holding a society together in a time of crisis.

WITH these observations as a framework, let me go on to a number of comments about the college crisis itself.

• If, as I have said in previous columns, the peace movement has played into the hands of the administration by engaging in activities which were bound to antagonize the majority of the country, so the administration played right into the hands of the most lunatic of the campus radicals and delivered up to these radicals -- much like John the Baptist's head on a silver platter -- the sympathies of a very substantial proportion of the youthful population. The one redeeming aspect of all this is that the New Left is so fragmented and so bereft of coherent philosophy that it did not seem capable of taking advantage of the opportunity that administration offered it. The new leftist leadership gave its standard packaged speeches but didn't seem to be able to take any sort of active command of the direction or the nature of the protest.

• THE protesters this time around were relatively different kinds of students. The elite universities -- Harvard, Berkeley, University of Chicago -- were relatively quiet, and the state universities, peopled for the most part by students whom the radical New Left would view as "squares" -- that is to say, schools like Kent State and Southern Illinois -- are institutions where, until recently, protesters and radicals were only a tiny handful of students. Much of the new breed of protesters are very similar to the Eagle Scout, ROTC leader who was murdered by the national guard in Ohio.

• Most of the protest was astonishingly peaceful though the media characteristically played up the violence and the disruption. There was, given the

scope of the unrest and the intensity of feeling, a remarkable amount of self-restraint. Indeed, in many instances the new leftists were elbowed out of the way. The University of Chicago student newspaper, for example, chose to denounce the SDS as vandals and to admonish its readers that they might just as well face the fact that most students in the university were liberals who have permitted themselves to be paralyzed by liberal guilt feelings and now ought to get rid of those guilt feelings and seek out means of liberal political action.

• Neither students nor faculty have yet demonstrated the capacity to restrain the more manic and violent of their membership. The philosophy which says "everybody does their own thing" may or may not be tolerable on the university campus but when members of the university community propose to engage in political action which will influence the larger society, then they must lean either to discipline their lunatic fringe or have their good efforts go to waste.

• Of all the nutty ideas generated by the crisis the most nutty was probably the idea of closing down university campuses for two weeks before the election. One can think of no notion more likely to antagonize, if not terrify the silent majority, and to deliver a right wing, hawkish majority to Congress. A number of faculty members with whom I spoke are well aware of this, but they argue that they had to go along with the plan in order to maintain peace on the campus, and hope that by autumn there will be much less interest in this kind of "red guard" political action. As one faculty member pointed out to me, by then most of the kids may only want to play basketball. A foolish hope!

That young people would want to be engaged in politics is admirable but no one else in the country is released from their principal employment to engage in electioneering and anyone who knows anything about the world beyond the campus knows that the opening up of the colleges in late October will be a political disaster.





OLD SPY (Boris Karloff) and young Venetian Affair" Thursday night (Robert Vaughn) feed the pigeons (July 9) on the CBS "Thursday Night and exchange intrigue in "The Movies" in color over CBS.

# 'The Venetian Affair'

Thursday, July 9, 9:00-11:00 p.m. on "The Thursday Night Movies" in color over the CBS Television Network.

The CBS Thursday Night at the Movies will feature that popular stiff-jawed hero Robert Vaughn ("The Man from U.N.C.L.E.") in a colorful CIA intrigue set in romantic Venice. With overtones from "The Manchurian Candidate" Vaughn must deliver a document to the security heads of Europe announcing the discovery of a brainwashing drug that can only wreck havoc in the hands of the enemy.

Elke Sommer, Vaughn's ex-wife, is caught in the middle, neither side trusting her anymore, while Felicia Farr lends support to the good guys.

HOWEVER, the brief but nostalgic ap-

pearance of Boris Karloff as the scientist and pivotal point of the drama steals the show. Casual viewers and film buffs alike will enjoy his kind, quiet yet dominating presence, even though his face shows the advance of years.

The film is episodic to begin with, and so the interruption of commercials will not seriously impair the continuity. And while Venice has certainly been overworked as setting for innumerable other plots, it still lends charm and elegant atmosphere to an exciting spy romp. The film was originally released by MGM in early 1967.

"The Venetian Affair," Thursday, July 9, 9 to 11 p.m. on the "Thursday Night Movies" in color on the CBS Television Network.)

## Are Catholic beliefs M\*A\*S\*Hed by a film?

NEW YORK — (CPF) — When it opened earlier this year M\*A\*S\*H was described by The New York Times as "the first major American movie openly to ridicule belief in God — not phony belief, real belief."

Since then, the comedy film about life in a Mobile Army Surgical Hospital (M.A.S.H.) during the Korean War has been drawing a wide-ranging assortment of comments from the religious press as M\*A\*S\*H makes its way across and up and down the country.

THE film contains a much-discussed scene that parodies the Last Supper, but among the central characters are a fanatically pious Major who is revealed to be a moral hypocrite, and a Catholic chaplain who is characterized as being totally ineffectual.

And, in one scene, the film's "heroes" — two zany but very competent surgeons played by Elliott Gould and Donald Sutherland — recommend that a Korean teenager

will learn English if a girlie magazine is used as a teaching aid in place of the Bible being used by his tutor.

SOME Catholic publications' reviews have ignored the anti-religion elements in M\*A\*S\*H entirely, as did one several weeks ago in The Catholic Voice of the Oakland, Calif., Diocese, which termed it "one of the funniest movies ever made" and praised it for its anti-war theme.

The National Catholic Register's Bill Donnelly also by-passed the religious content of M\*A\*S\*H and called attention instead to "the most graphically depicted hospital operating room scenes ever place on the screen" and to the film's theme that "war is not only hell, it is absurd."

BUT more typical was the reaction of critic Daniel Mattimore in The Magnificat of the Buffalo, N.Y. Diocese, who commented:

"The Roman Catholic chaplain is a skittery, shy, ineffectual fellow, hopelessly

nice and irrelevant, who hunts in his missal for the proper formula for the blessing of a jeep and gets in the doctors' way when administering last rites to a dead man.

"This much is understandable — after all, there's no reason why distortions of religion shouldn't merit the satirist's scorn. But when the dentist decides to commit suicide after a troubling night of psychic impotence and our heroes stage an elaborate 'farewell' to him, the parody of the Last Supper is not only tasteless but down-right gratuitous. It made me angrier than anything I've ever seen in a movie."

Msgr. Norbert Gaughan, whose column appears in several diocesan newspapers, claims that the main theme of M\*A\*S\*H is that religion is of no help to man in the realities of life and death, that the new "saviours" of mankind are medical men — or scientists.

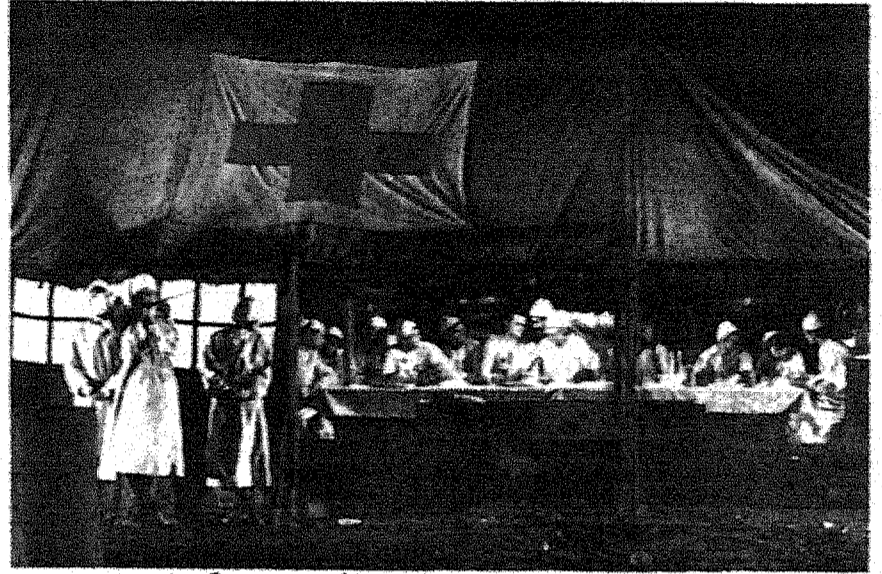
"WHAT the picture does eventually say," Msgr. Gaughan commented, "is that when the going gets rough, when basic human values are being sought, religion doesn't count, it doesn't mean a thing. It is the enlightened scientist who will save us all. Even is he has to cut us all down to size — the size he wants us to be, not what we are."

Msgr. Norbert was referring here to the film's creation of "straw men" as foils for the "heroes" of M\*A\*S\*H.

He did not object, however, to the Last Supper parody, nor did the Rev. Joseph P. Larkin, film reviewer for The Pittsburgh Catholic, who thought that because of a lack of any pattern in the film, "it deteriorates into something of a mish-mash" and fails in its intent to give audiences "an impression of the utter futility of mass butchery."

IN The St. Louis Review, Brother George M. Wead, found the film's "mad" comedy just right for depicting the futility of war. However, he added that "control seems to slacken near the end, as though (the director, Robert Altman) didn't quite know how to stop the actors. The Last Supper parody is bad, so unwarranted it looks like it belongs to another film."

The National Catholic Office for Motion Pictures gave M\*A\*S\*H a moral rating of A-4 (morally objectionable for adults, with reservations) and, while praising "the undoing of a pious hypocrite of a doctor" NCOMP wondered "why it was necessary to show a representation of the Last Supper simply to send a would-be suicide out in



Scene parodying Last Supper in M\*A\*S\*H

style." NCOMP's conclusion: "self-indulgence" by filmmakers.

THE show-business publi-

### Religious life series topic

WEST SPRINGFIELD, Mass. — The religious life of priests, brothers and nuns will be the subject of a series of talks on the radio program Crossroads beginning the week of July 5, and continuing each Sunday during July, it was announced by Rev. Cyril Schweinberg, C.P., director of the Passionist Radio-Television Center.

The speakers, all members of the Passionist Religious Order, will answer the question: "Does the Religious Life Make Sense?" They will analyze the modern trends in convent and monastic life as set forth in the directives of the Holy See in recent years. Three of the speakers, soon to be ordained Passionist priests, will also indicate what it was that attracted them to commit themselves to such a way of life in these trying times. They will speak of the special "call" they feel Christ has given to them and their response to this call.

cation. Variety, also criticized the Last Supper sequence, accusing director Altman of "tastelessly overreaching for targets for satire." A critic for a New York City daily paper, otherwise raving over M\*A\*S\*H, added: "I hope that supposedly mature adults will excuse the Last Supper scenes. . . . No offense has been spared to alienate an audience."

The screenwriter of M\*A\*S\*H, Ring Lardner, Jr.,

said in a piece he wrote for The New York Times that no anti-religious message was intended in the film. Rather, he said:

"People who sense an attack on religion per se were missing the point about the peculiar inappropriateness of religious sentiment in the combat zone. War is such a distinctly man-made institution it seems quite unfair to involve God in it at all."

JULY						
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19	20	21	22	23	24	25
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## NETWORK PROGRAMS OF SPECIAL INTEREST

The National Catholic Office for Radio and Television recommends the following programs of special interest.

Sunday, July 5, 11:30 a.m. - 12:00 p.m. — Discovery — "Nature's Strangest Monuments" — Co-hosts Bill Owen and Virginia Gibson present a children-oriented panorama of some of nature's most striking geological formations, found in Monument Valley, Utah — soaring spires, towering buttes, sheer cliffs. (ABC)

Sunday, July 5, 11:30 p.m. — Directions — "Campus Crisis: 1970" (Originally scheduled for June 21) — Discussion program examines the many and conflicting issues and points of view that have bearing on the crises besetting today's college campuses. (ABC)

Tuesday, July 7, 9:00 - 11:00 p.m. — First Tuesday — Monthly magazine-format news commentary-documentary program with correspondent Sander Vanocur. This month's edition features a visit to three city addict centers where methadone programs are being used to fight heroin addiction; and film clips from "Love of a Kind," a new documentary

movie by Lord Snowdon (Anthony Armstrong-Jones), which deals with Britain's obsession with pets, pets, pets. (NBC)

Tuesday, July 7, 10:00 - 11:00 p.m. — CBS News Special — "The Mystery of Pain" — Rebroadcast of a fascinating analysis of what causes that aching back, sore toe, and throbbing head. Americans spend about \$300 million annually on pain-relieving drugs; "The Mystery of Pain" attempts to show why, and whether there is any general medical relief in sight to cure common aches and pains. (CBS)

Thursday, July 9, 7:30 - 8:00 p.m. — Animal World — "Navajo Cat" A few weeks back, host-narrator Bill Burrud and his cameras stalked a Central-American jaguar and her cubs in their natural habitat in the steaming jungle. This week's program does the same to a mother desert cat — a cougar — and her two cubs as they live in the desert wilderness of our Southwest. (ABC)

Thursday, July 9, 9:00-11:00 p.m. — The Thursday Night Movies — "The Venetian Affair" — Mystery spy thriller from a Helen MacInnes novel.

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# 'Z'

## Award-winning thriller about political tyranny

Just as "V" was scrawled over the walls of occupied Europe by anti-Nazi partisans, so today in Greece is the letter "Z" used by those who oppose the present military regime. It stands for "He Lives" and refers to the first important victim of the Greek extremists of the right, Gregorios Lambrakis.

Lambrakis was a Parliamentary Deputy of the moderate left who was killed in Salonika in 1963. At first, his death appeared to be a traffic accident, but painstaking efforts of the investigating magistrate led to the uncovering of an enormous web of conspiracy that existed in many levels of government.

THESE are actual facts as reported at the time, and the film upon which it is based insists that we watch it as history. Whether the film is totally true in all aspects of the case or not, the average viewer will have no way of knowing. However, he will perceive it as reality because of the artistry of the film as it unfolds its bizarre story of intrigue.

"Z" does so not by appealing to any sort of semi-documentary effect but by using the main resources of the fiction film: suspense, characterization, cross-cutting, humor, pace. In other words, excepting the heavily biased prologue and epilogue, this is as exciting a film as a Hitchcock chiller-thriller!

For a film with a star cast "Z" is also a surprise because there are no performances but only acting within the scope of the character each actor portrays. Yves Montand is the murdered deputy and Jean-Louis Trintignant is the investigator who refuses to compromise the proceedings of justice even though they will topple the government. Irene Pappas as the dead man's wife is superb, especially in a scene in which she beautifully underplays the pathos of a flashback moment in their earlier life together.

THE KEYNOTE of the film is its control, not only of acting but of story. Even though we know that there is a conspiracy responsible for the murder, we are constantly surprised by some detail or ironic reversal. Its Greek-born director, Costa-Gavras (his first film was The Sleeping Car Murders), had made a political film that will appeal directly to the eye, before the mind starts thinking about its implications.

The script is credited to him and Jorge Semprum (best known for his La Guerre Est Finie screenplay) and the color



POLITICS in action in "Z" a political thriller from director Costa-Gavras. Charles Denner as an aide to slain moderator Deputy Minister Yves Montand runs for his life from a murderous auto driven by agents of the state.

photography is by the very singular Raoul Coutard. Music is by Mikis Theodorakis who wrote it while under house arrest as an opponent of the present military regime.

THE FILM has one sequence, dealing with a demonstration that is broken up by anti-demonstrators and finally by the police, which is as realistic as any that one has watched on television newscasts. For this reason, parents may not wish their children to see it, but the film has a great deal of value for those adolescents who are trying to understand the world behind the headlines.

In the last analysis, "Z" goes far beyond Greek politics and party labels, important as that might be. It is about a kind of nationalism that justifies the use of criminal acts in attaining its objectives. It is about political corruption and human courage.

IT TAKES PLACE in Greece but it could be anywhere, in these troubled times, from Czechoslovakia to Spain. Whether we like it or not, politics infringes upon our world, from the taxes we pay for the Cold War to the general uneasiness that exists in this country, as exemplified by young people demonstrating in the streets against various forms of injustice.

"Z" describes one kind of approach to stifling those with different political goals that the state's own. It would be salutary if all sides that are at odds in our badly divided nation were to see this film as an object lesson in dehumanization by ideology. (NCOMP rating — A-II; MPAA rating — GP)

## On the go

MIAMI MUSEUM of Science, 3280 S. Miami Ave., is open Monday through Saturday, 9 a.m. to 5 p.m. and Sunday, 12:30 to 5 p.m. Monday evening 7:30 to 10 p.m.

NEW SHOW for the Space Transit Planetarium, 3280 S. Miami Ave., is "Astrology: Mod or Mad?" Daily and Sunday shows.

Summer educational show at the planetarium is "Invaders to Mars" with two shows in the morning.

SUMMER FESTIVAL of the arts at the University of Miami will begin July 5 and run to the 11th.

Sunday, July 5: Band camp concert, 3 p.m., cafeteria of Whitten Memorial Union.

Monday, July 6: Jazz concert in the union at 1 p.m.

Demonstration of Irish theater at 8 p.m. in the Ring Theater.

Tuesday, July 7: theatre games and improvisation at 8 p.m. in the Ring Theater.

Wednesday, July 8: Jazz concert at 6:30 p.m. on the Union patio.

Friday, July 10: "Little Red Riding Hood" presented by the School of Music Opera Workshop, Beaumont Hall at 11 a.m. and 2 p.m.

Saturday, July 11: Art exhibit and clothesline sale on grounds of Lowe Art Gallery, from 10 a.m. to 4 p.m. Scenes from the musical "Fantastiks" by the Opera Workshop in the Lowe Art Gallery at 11 a.m.; costume demonstration in the Lowe Auditorium at 2 p.m.; acting scenes in the Lowe Auditorium at 3 p.m.; rock concert and dance on the Union patio at 8 p.m.

GILBERT AND SULLIVAN'S "The Pirates of Penzance" at the Miami Marine Stadium, 8 p.m. on Saturday, July 11. Performed by Gil Gallagher from New York.

## RELIGIOUS PROGRAMS

TELEVISION	
Sunday	7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK	8:30 a.m.
THE FIRST ESTATE — Ch. 4 WTVJ	Guest: Allen G. Tate, religious editor of the Miami Herald, who will discuss what's new in religion with the panel of clergy. Moderator: Lester Pearce
3 a.m.	
THE CHRISTOPHERS — Ch. 3 WFTV	Christianity and Multi-Media
9:15 a.m.	
THE SACRED HEART — Ch. 3 WFTV	Anniversary Presentation
10:30 a.m.	
MASS FOR SHUT-INS — Ch. 30 WFLG	11 a.m.
CHURCH AND THE WORLD TODAY — Ch. 1 WQXT	No Tears For Kerosene
12 Noon	
FRONTE ALA VIDA — Ch. 4 WOIX	FACE TO FACE — Ch. 12 WEAT
1:30 p.m.	
MASS IN SPANISH FOR SHUT-INS — Ch. 22 WJVA	
RADIO	
Sunday	7 a.m.
CROSSROADS — W/VA 12:30	West Palm Beach
7:30 a.m.	
CATHOLIC NEWS — W/WH 1:30 and 8:30-10:30	
1:30 p.m.	
UN DOMINGO FELIZ — W/FAB 9:00	Miami
9:30 a.m.	
THIS MIXED UP WORLD — W/NO 1:30	West Palm Beach, with Father Federico Bove
11:15 a.m.	
CATHEDRAL HOURS — W/EEZ 1:00	Lake Worth
Monday Through Sunday	7:30 a.m.
THE CHRISTOPHERS — W/VA 9:00	minute in length
Monday Through Saturday	9:45 a.m.
THE CHRISTOPHERS — WFTV and WINK	

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

**FRIDAY, JULY 3**  
2 p.m. (6) Japanese War Bride (Unobjectionable for adults and adolescents)  
8:30 p.m. (6) Unfaithfully Yours (Unobjectionable for adults and adolescents)  
9 p.m. (4 & 11) Ten Little Indians (Unobjectionable for adults)  
11:30 p.m. (4) The Rest Is Silence (No classification)

11:30 p.m. (12) The Eternal Sea (Family)  
**SATURDAY, JULY 4**  
12:30 p.m. (6) Unfaithfully Yours (Unobjectionable for adults and adolescents)  
2 p.m. (11) Tattooed Stranger (Family)  
2:30 p.m. (6) What Price Glory (Unobjectionable for adults and adolescents)  
4:30 p.m. (6) Unfaithfully Yours (Unobjectionable for adults and adolescents)  
7 p.m. (6) What Price Glory (Unobjectionable for adults and adolescents)  
9 p.m. (5 & 7) The Satan Bug (Unobjectionable for adults and adolescents)  
11:30 p.m. (4) Rally Round The Flag, Boys (Unobjectionable in part for all)  
**OBJECTION:** Suggestive costuming, dialogue and situations  
11:30 p.m. (11) Hitler (Unobjectionable for adults)  
11:45 p.m. (12) Carry On, Regardless (No classification)

**SUNDAY, JULY 5**  
11:30 a.m. (7) Francis in The Navy (Family)  
12:30 p.m. (4) We're Not Dressing (No classification)

1:30 p.m. (6) Unfaithfully Yours (Unobjectionable for adults and adolescents)  
1:30 p.m. (7) Red Sundown (Unobjectionable for adults and adolescents)  
2:00 p.m. (11) Dead To The World (Unobjectionable for adults and adolescents)  
2 p.m. (12) Twelve O'Clock High (Family)  
3 p.m. (5) Night In Paradise (Unobjectionable in part for all)  
**OBJECTION:** Suggestive costuming and situations

3:30 p.m. (6) What Price Glory (Unobjectionable for adults and adolescents)  
4:30 p.m. (4) My Gal Sal (Unobjectionable for adults and adolescents)  
4:30 p.m. (7) Take Me To Town (Unobjectionable in part for all)  
**OBJECTION:** Suggestive costuming and situations  
5:30 p.m. (6) Unfaithfully Yours (Unobjectionable for adults and adolescents)  
7:30 p.m. (6) What Price Glory (Unobjectionable for adults and adolescents)  
9 p.m. (12) Eye For An Eye (Unobjectionable for adults and adolescents)  
11:15 p.m. (11) Bitter Creek (No classification)  
11:30 p.m. (5) Dressed To Kill (No classification)

**MONDAY, JULY 6**  
2 p.m. (6) Brothers-In-Law (No classification)  
8 p.m. (7) Two Boys (No classification)

8:30 p.m. (5 & 23) How To Murder Your Wife (Unobjectionable for adults)  
8:30 p.m. (6) September Affair (Unobjectionable in part for all)  
**OBJECTION:** Reflects the acceptability of divorce  
8:30 p.m. (12) Picture Mommy Dead (Unobjectionable for adults)  
9:30 p.m. (7) Man Without A Star (Unobjectionable in part for all)  
**OBJECTION:** Suggestive dialogue and situations; excessive brutality.

**TUESDAY, JULY 7**  
2 p.m. (6) Brothers-In-Law (No classification)  
7:30 p.m. (11) Panic In The City (No classification)  
8 p.m. (4) Merry Andrew (Family)  
8:30 p.m. (6) September Affair (See rating for this film listed Monday at 8:30 p.m.)  
8:30 p.m. (12) Gidget Grows Up (No classification)  
9 p.m. (23) Marco Polo (Family)

**WEDNESDAY, JULY 8**  
2 p.m. (6) Brothers-In-Law (No classification)  
8:30 p.m. (6) Desert Detour (No classification)  
9 p.m. (23) Love And Larceny (Unobjectionable for adults and adolescents)

**THURSDAY, JULY 9**  
2 p.m. (6) Brothers-In-Law (No classification)

8:30 p.m. (6) Desert Detour (No classification)  
9 p.m. (4 & 11) The Venetian Affair (Unobjectionable for adults)  
9 p.m. (23) The Fallen Idol (Unobjectionable in part for all)

**OBJECTION:** Reflects the acceptability of divorce; suggestive situation  
**FRIDAY, JULY 10**  
2 p.m. (6) Brothers-In-Law (No classification)  
8:30 p.m. (6) September Affair (See rating for this film listed Monday at 8:30 p.m.)  
9 p.m. (4 & 11) Hawaii Five-O (No classification)  
11:30 p.m. (4) Oh Men, Oh Women (Unobjectionable for adults and adolescents)

**SATURDAY, JULY 11**  
12 Noon (6) September Affair (See rating for this film listed Monday at 8:30 p.m.)  
2 p.m. (6) Desert Detour (No classification)  
2 p.m. (11) Mexican Spitfire's Blessed Event (Unobjectionable for adults and adolescents)  
4 p.m. (4) Executive Suite (Unobjectionable for adults and adolescents)  
4 p.m. (6) September Affair (See rating for this film listed Monday at 8:30 p.m.)  
6:30 p.m. (6) Desert Detour (No classification)  
9 p.m. (5 & 7) The Glory Guys (Unobjectionable for adults and adolescents)  
10:30 p.m. (23) Callejera (No classification)  
11 p.m. (6) What Price Glory (Unobjectionable for adults and adolescents)

## Capsule review

### Beneath the Planet of the Apes

This is a sequel to Planet of the Apes which employs several of the original cast and a continuation of the basic plot. Gone, however, is the novelty of talking apes versus mute humans, and gone also is whatever wit, excitement and ingenuity were displayed in the earlier film's warning to war-mongering, damage-prone humanity.

HERE Charlton Heston is the object of a rescue search by astronaut James Franciscus on a latter-century bombed-out earth where the ape people are warring with the subterranean remains of the human race, a skinless colony of men who worship the "Holy Bomb" in the

debris of St. Patrick's Cathedral.

If all this sounds silly, the description hardly does justice to the insane dialogue and puerile references to religious practice, belief, and liturgy, which will simply baffle any viewer seeking some coherent statement on the significant issues toyed with in the film.

Fortunately the deformed humans destroy the planet in the final scene so we need not worry about another sequel. Or need we?

(Rated Unobjectionable for Adults by the National Catholic Office for Motion Pictures. Review courtesy of Catholic Film Newsletter.)

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in their First Movie!**  
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# God's revelation and the Bible

By MSGR. JOSIAH G. CHATHAM

When man first looked with understanding upon this world, God made himself known through the order and beauty he had built into creation. Saint Paul wrote to the Romans: "Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made" (Romans 1:20; Vatican II: Constitution on Divine Revelation).

The reality of the power of God and of man's total dependence upon him is perhaps the most basic and consistent theme in the entire Bible. The realization of his dependence upon God marked the awakening of man's religious and moral responsibility. This happened before history began to be recorded — perhaps millions of years ago.

The Old Testament relates that in about the year 1850 B.C., God intervened in human history, which was already thousands of years old, and called Abram from Ur of the Chaldeans and said to him: "Go from your country and your kindred and your father's house to the land that I will show you. And I will make you a great nation, and I will bless you, and make your name great, so that you will be a blessing. . . and by you all families of the earth shall bless themselves" (Genesis 12: 1-3).

**THE HISTORY** of the Jews, God's chosen people, had begun. Though this history would be written in quite a different way than modern history is written, it would be the framework of the Bible which is the word of God.

The Bible is not a book; it is a small library, bound together in one volume. The books written before Christ are called the Old Testament by Christians, though they might be called, more appropriately, the Hebrew Scriptures. The twenty-seven books of the Christian Scriptures are called the New Testament.

Most of the Old Testament was written in Hebrew, though there was scattered use of Aramaic which was the language Jesus spoke and was quite similar to Hebrew, and the last Old Testament writings were done in Greek. The entire New Testament was written in "koine," which was the popular form of Greek in use at the time.

Alexander the Great conquered the eastern Mediterranean lands between 333 and 323 B.C. Greek language and culture became the language and culture of Western civilization. Before the time of Christ all the Hebrew Scriptures had been translated into Greek in a translation called the "Septuagint" because of a legend that it was made by seventy men whose work miraculously coincided.

**THE CANON** of the Bible is the official list of books which are accepted as inspired by God. The Jews did not settle upon their canon until after the time of Christ. By that time they had begun to discontinue the use of the scriptures in Greek and to restore the exclusive use of Hebrew.

The Catholic Church did not settle its canon of the Bible, officially, until the Council of Trent in 1546. This canon of the scriptures is the same as that generally accepted by the Orthodox Churches.

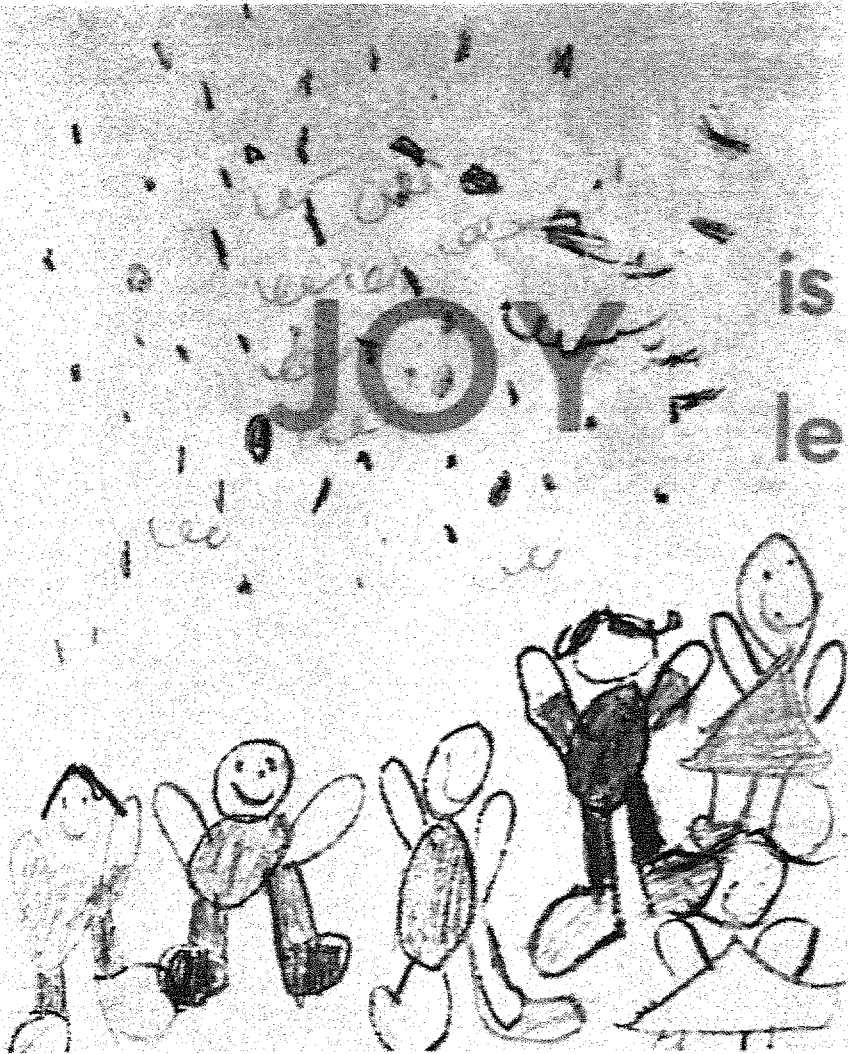
It will be helpful to note the principal differences between Roman Catholic editions of the Old Testament and other editions. Jewish and Protestant editions of the Old Testament use a spelling of proper names which alliterates the Hebrew. Until recently, Catholic translations adhered closely to the Greek spelling. Now however, Catholic translations are also following the Hebrew spelling.

**SOMETIMES** Jeremiah and Lamentations are listed as one book. The Hebrew and Protestant canon does not contain the following books: Tobit, Judith, Ester (part), Wisdom of Solomon, Sirach, Baruch, Daniel (part), 1 Maccabees, 2 Maccabees; Catholics call these the "deutero-canonical" books, others refer to them as "apocrypha."

Except for the deutero-canonical books, the content of Jewish editions of the Bible is the same as in Catholic editions but grouping of the books and the designation of the groupings are different. The Jewish groupings are noted when these are discussed in the text.

## An adult Catholic guide for the 1970's

This illustration was evoked by asking a seven-year-old boy to express his impression of joy or happiness.



is a three-letter word

## and the Christian

By FATHER CARL J. PFEIFER, S.J.

One of the last places most people would expect to look for an example of joy is in a concentration camp. Yet when I think of joy, my mind spontaneously recalls a young woman who died in a death camp. Victor Frankl describes the scene in his book, "Man's Search for Meaning." The young woman was near death when Frankl, a doctor and fellow inmate, came to see how she was doing.

Surprisingly she was cheerful, although she was fully aware that death was at most a few days off. Pointing to a tree that was visible through a window in the hut where she lay, she told the doctor that she frequently talked to the tree. Through the window she could see just one branch of a chestnut tree with two blossoms on the branch. Frankl was startled and wondered if she were delirious. Hesitantly he asked her if the tree ever replied. "Yes," she answered, "it said to me, 'I am here — I am here — I am life, eternal life.'"

**THIS TRUE** story reads like a poem. It is not unlike some of the Psalms which this Jewish woman probably knew from her youth. She reveals a joy that is so deeply a part of her that it could withstand one of the most despair-filled, gloomy environments invented in man's history. Her joy is not the result merely of a light-hearted disposition, nor is it a passing feeling of good humor.

She preserved a joyful spirit as an overflow of her personal belief in life's meaning, a meaning she could discern even in Dachau because it transcends the shadow of death. Her joy, like that of the Psalmist, flowed from her faith that life is lived with Another Who is the source of all life.

You will reveal the path of life to me, give me unbounded joy in your presence. . . yes, with you is the fountain of life" (Ps 16; 36:9)

**HARDLY** any one of us could be anything but envious of a young woman who could smile with joy in the face of death. Joy is something desperately sought after in our society, marked as it is by loneliness, alienation, poverty, unrest, discrimination and despair. Young and old seek a joy that seems always just out of reach. Pep-pills, "joy-rides," constant diversion, unremitting work all fail to bring to empty hearts the fullness of joy, or even a small measure of it.

Suicide rates not only increase each year, but take a greater toll of the young who find so little joy in life that it appears easier to end it all. Others pursue joy through sensitivity training, psychedelic experiences, or hallucinogenic drugs.

"It is one of life's most disconcerting paradoxes that what is of greatest value is free. It cannot be bought but received as a gift. This is true of love; it is also true of joy. The more a person grasps after it or attempts to induce it, the more elusive it becomes."

Carl J. Pfeifer, S.J.

It is one of life's most disconcerting paradoxes that what is of greatest value is free. It cannot be bought but received as a gift. This is true of love; it is also true of joy. The more a person grasps after it or attempts to induce it, the more elusive it becomes. Clutch at joy or happiness selfishly and it is gone. True joy can only be received as a gift of the Holy Spirit (Gal 5:22) by those who reject self-indulgence — which is not to imply rejection of a healthy self-love and enjoyment of life's legitimate pleasures.

**THE DEEP JOY** that can bring a smile to a woman dying at Dachau is a joy that can be found only by looking to God with a hopeful faith and to other people with compassionate concern. Joyful fulfillment is given by the Holy Spirit to those who gradually learn to live for others, trusting that God is with them, aware of their every need (Mt 6:25-34). What allows the human heart to expand with joy is what St. Paul calls "faith that is active in love" (Gal 5:6).

Jesus himself tells us of His "commandments" of faith and love "so that my own joy may be in you and your joy be complete" (Jn 15:10-11). Faithful trust in God and compassion for others enables a person to forget his own self-seeking long enough to rejoice in the mystery of God's love discernible in daily life. The person who is preoccupied with his own attempts to secure happiness is blind to all the marvels of life graced by the presence of so gracious a God.

**PERHAPS** this sounds lofty and pious, remote from the real world of struggle and frustration, success and failure, work and play. St. Paul, who recognized joy as a sign of the presence of the Spirit of Love, jars us back to the ordinariness of daily routine.

His formula for discovering Christian joy is spelled out very concretely as the fruition of love expressed in so many situations of life. "Love is always patient and kind; it is never jealous; it is never rude or selfish; it does not take offense, and is not resentful. Love takes no pleasure in other people's sins but delights in the truth; it is always ready to excuse, to trust, to hope, and to endure whatever comes" (1 Cor 13:4-7).

This is the daily, ordinary, unromantic "stuff" of love. This is the kind of "faith that is active in love," that opens man's heart wide enough for the Holy Spirit to fill it with joy — this growing capacity to trust God enough to be able to think of others' needs. There is no other formula for joy in Christian life.

By DOLORES CURRAN

Whenever we Christians talk about joy, it's in gradiose terms connected with Easter, weddings, First Communion and the like. This is fine but it ignores the little joys that make life worthwhile. Our lives are made up of quiet joys, not spectacular ones. These little joys abound in our lives but frequently we're too rushed and too harrassed to recognize them.

Joy shouldn't be reserved for the GREAT DAYS but passed around for the little ones. We need to sharpen up our sensibilities and see joy where it exists. As parents, we particularly need to show joy when it exists so that our children will learn to recognize and cherish it.

LET'S enumerate some of the real joys in family life, like reading the thermometer and discovering your child's high fever has broken.

Or experiencing the joy of reunion, of seeing dear ones again after a year's separation, of knowing that no matter how great the distance in miles or years, the mutual joy in being together is treasured.

There's the joy of being able to disagree with your spouse, knowing that neither of you will get angry.

And the joy of watching your children enjoy each other.

And the blessed joy of silence after children's bedtime.

And the creative joy of finishing a dress or a flower bed or a buffet top.

THEN, there's the relieved joy in knowing you don't have to go anywhere tonight.

And the enormous joy of knowing our astronauts are back safe.

And the joy of finding friends who are happy over your success.

Let's not forget our joy in watching the toddler's satisfaction the first time he navigates the living room by himself.

Or the joy we feel in seeing a beautiful picture — or girl.

Or from a phone call from someone we didn't know was passing through.

OR WHEN we hear the teacher say, "She's so considerate of others."

Or when we meet a new friend and know immediately this is going to be an old friend some day.

Or when we see the faces of oldsters light up from the warmth around them.

Or when we stumble upon a treasure we thought we lost.

Or when our husband winks at us in a full room.

Let's add the joy of accomplishing something difficult, whether it's a new recipe or a new language.

And the joy of helping others achieve something — tying shoelaces, having a great first date or finishing a mountain cabin.

And the joy of seeing children's eyes at a home Mass.

And the joy of reading to children snuggling close who would rather hear a story than watch TV.

AND THE joy of hearing an older person say, "Maybe there's something to what the kids are saying."

And the joy of hearing a young person say, "Hey, he's pretty neat for an old man of 40."

And the joy of seeing thousands of adults who are optimistic about today's kids and today's church.

Yes, there are hundreds of joyful opportunities in our daily lives if we learn to watch for them. Likewise, if we find ourselves looking out for fears and disappointments, we will find them and ignore the joys. It's up to us which way we want to go in our family lives.

In closing, I'm using a story which may sound familiar at this moment of summer to most parents. A mother of several young children began drawing attention by her peculiar behavior. Every vacation day she pushed the stroller and directed her children toward their school, where she sat among overgrown grass and weeds to meditate. Finally, an administrator asked her what she was doing.

She waved her hand at her bouncy children and replied, "I get a quiet joy out of knowing that this building is here, waiting



# Planning a theme Mass

By FATHER JOSEPH M. CHAMPLIN

Part Two

Last week we outlined three of the initial steps in planning a theme Mass — gathering representatives of the community together, selecting a theme, and choosing the biblical excerpts. Today we move on to discuss some additional efforts required for a successful eucharistic celebration with a predetermined motif.

4. Pick the other texts. This means deciding what eucharistic prayer, preface, introductory greeting, penitential rite, memorial acclamation and dismissal phrase best fits the special theme. It also entails determining which opening prayer, prayer over the gifts, and concluding prayer seems most satisfactory. The responsorial psalm and verse before the gospel presumably would be selected earlier when this planning committee agrees on the scriptural readings.

After the revised sacramentary with its 70 prefaces and 1,200 prayers has been issued by the Holy See (expected momentarily, although completion of an authorized English translation will take many months) this particular task will understandably be much easier. However, despite the limited variations now available and the rather unhappy vernacular versions in our official liturgical books, imaginative planners should be able to come up with adequate combinations.

SURELY young people can do this. At least they did at the National C.Y.O. Convention in Denver last fall. Those responsible for the liturgy decided on a memorial celebration in honor of John F. Kennedy, then chose three scriptural texts (Ecclesiastes 3:1-11, Philippians 4:6-9, Matthew 5:1-12) which contained ideas associated with the late president and opted for the collect, prayer over the gifts and concluding oration from the traditional anniversary Mass for the dead.

They planned a unison recitation of Psalm 43 after the first reading to express anguish and hope, sentiments felt deeply after his death. "Why so downcast, my soul? why do you sigh within me?" Put your hope in God; "I shall praise him yet, my savior, my God." They selected as an introduction to the gospel (the beatitudes, "Blessed are the peace-makers . . ."). Sister Germaine's song, "His peace he gives to us, his peace he leaves with us, not for us alone, but that we might give it again to all men."

Chapters 7-8 of the General Instruction establish succinctly but in detail the general principles and fundamental norms to be followed in choosing texts for Mass, guidelines observed by this C.Y.O. liturgy planning group.

5. Arrange the musical program. Music carefully picked and competently executed can powerfully influence people, set them in the proper mood, and open their hearts to the message or theme of a particular Eucharist. Liturgy designers, therefore, once the motif has been conceived, should think about the what, when, and how of a musical program for this Mass: what songs would be best, what instruments (guitar, organ, brass) most suitable, what occasions (antiphonal psalms after reading I, instrumental interlude at the offertory) most effective.

THE revised Order of Mass makes the musician's role much easier. The entrance verse and communion antiphon may be dropped, if the congregation sings at these items; the offertory verse is optional; the alleluia may be omitted, if it is not sung; any chanted psalm with its antiphon may, in effect, replace the one assigned, if the latter does not correspond to what the planners have in mind.

6. Compose comments and prayers. It is highly desirable in a theme Mass, or on any other occasion for that matter, to have a specially composed prayer of the faithful and brief comments related to the message after the introductory greeting, before the readings and eucharistic prayer, and at the dismissal. Such elements indeed are helpful, but naturally the homilist-celebrant assumes major responsibility for linking together these many parts into a single motif. These other prepared comments should lead to his words and then flow from his thoughts.

At the Denver convention, one or two sentence introductions by a commentator prior to each biblical proclamation greatly increased the Word's significance. To illustrate: Commentator: "This was John F. Kennedy's favorite scriptural passage. You heard it at his funeral. Listen." Reader:

"Why so downcast, my soul. Why do you sigh with me? Put your hope in God; I shall praise him yet, my Savior, my God."  
Psalm 43

"There is a season for everything, a time for every occupation under heaven: A time for giving birth, a time for dying . . . a time for war, a time for peace. This is the word of the Lord."

7. Prepare banners, processions, personnel. Banners created by participants can highlight the theme, illustrate petitions in the general intercessions of prayer of the faithful, and dramatize an offertory procession. So, too, use of the other visual arts, depending on the circumstances, may deepen a community's awareness of the Mass's theme.

HUGE, colorful banners hung from the ceiling of Denver's mammoth convention hall both expressed each celebration's message and explained petitions in the general intercessions. Smaller ones carried in an offertory procession and placed on the stage sanctuary spoke quite eloquently about the gifts presented by those youthful participants. Likewise, the symbolic offerings — an apple from the Northwest, sign of free health examinations for the poor, a 2' x 5' \$1,000 bill, symbol of scholarship money for someone in need — quietly, but forcefully communicated a message to the conventioners.

THE additional ways in which a motif can be developed and emphasized are limited only by one's imagination and initiative. However, care needs to be exercised that whatever is done should be done in good taste and whoever does something should do it well.

Planning a theme Mass essentially means putting ample time and hard work into preparation for the Eucharist. But if, as Kung suggests, the Church primarily happens, occurs, becomes, when Christians gather around the altar, then it appears these hours and efforts could be placed to no better use. Those who have experienced a carefully designed theme celebration in which something does happen, does occur, does become, know that the long preliminary labor was rewarded beyond measure.

## KNOW YOUR FAITH



"There is a season for everything . . ." which includes the nesting of a heron as it follows the life-sustaining instincts given it by God.

# Jesus in the Acts of the Apostles

By FATHER WALTER M. ABBOT, S.J.

In our introduction to the Acts of the Apostles we said the book's purpose seems to be to show the spread of Christianity from Jerusalem through the Mediterranean world to Rome. Another purpose we mentioned was the recounting and resolving of a dispute among the Apostles about observance of the Mosaic Law.

To mention only these purposes, however, is to take for granted the main purpose

## Scripture in the life of the Church today

of the book, which is, like that of the Gospels, to proclaim the wonderful deeds of God in Jesus Christ. Notice, for instance, that the book begins and ends with reference to Jesus.

NOTICE TOO that the Spirit is mentioned in the first chapter as often as Jesus. One could say in general terms that the purpose of the book of Acts is to show how salvation through Jesus is brought by the Spirit to the Gentiles through the Apostles.

The key ideas of the Apostolic preaching, as we see it in the Acts, are salvation and witness. The Apostles preach about a man who was united with God and by his sufferings and death became more united with God. It is Jesus whom they preach. One could say, in fact, that the purpose of this book is to present the Christian Gospel as a credible preaching of the Resurrection. In this book Luke confirms his earlier book, the Gospel that bears his name.

THE COMING of the Holy Spirit in a wind that becomes a fire and the proclamation of God's marvels (Chap. 23) bring to completion the story of Jesus' death and Resurrection which Luke had given in his gospel. Notice that the baptism offered to the new converts is done in the name of Jesus. As we go through the book we shall keep seeing how Jesus the Saviour is seen as the center of faith for both Jews and Gentiles.

Look again at the first chapter. Jesus is obviously at the center of the account of the Ascension, but note also the belief, in the prayer for the election of the new Apostle, that the Apostle is really chosen by Jesus. The point of the Pentecost event, described in the second chapter, is that God gives strength to announce the Good News of Jesus to all nations.

SOME scholars say that Luke's account of the Ascension in the first chapter of Acts reveals that he was primarily not a theologian but a pastor. Most scholars hold that Luke used this brief narrative to mark the point in salvation history between the earthly life of Jesus and the life of the Church; they say the event, and the celebration of it by the early Christians, was less concerned with the departure of Jesus than with his assumption

of cosmic power in anticipation of the unity of the world church.

They say the continuity of salvation history is Luke's predominant idea. They say Luke wishes his readers to appreciate the intimate union which exists between the Church and Christ, through his spirit, and to appreciate the essentially instrumental character of the apostolate, of which the exalted Christ is the principal cause. If they are right, and I think they are, there is a profound Lukan theology.

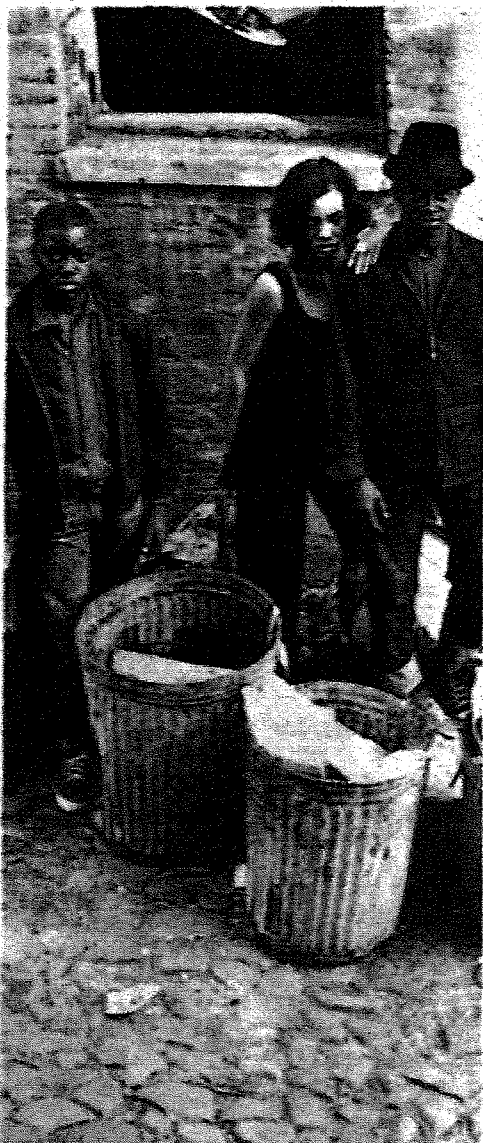
YOU CAN READ the first two chapters of Acts in a simple, straightforward way if you wish. Thus, you can say, Luke continues his gospel account with a brief summary of the days Jesus spent instructing his Apostles after he rose from the dead; then comes the account of the Ascension of Jesus into heaven, the climax of his ministry; then comes the election of a successor to Judas; then the Spirit descends upon the believers on the day of Pentecost.

Some years ago, I remember, I enjoyed reading an article that said the account of the election was a very sober and almost ponderous thing and Luke probably intended to contrast it with the ecstasy and delight of the Pentecost event which follows. If I remember rightly, there was more than a mere suggestion that Luke was on the side of those who prefer things charismatic to things ecclesiastical.

YOU CAN READ the first two chapters of Acts rather differently, however, if you follow some modern scholars who say that Luke is not simply narrating things the way they happened but symbolically. They say there need not have been 40 days of instruction before Jesus ascended; by using that number Luke intends a symbolic connection with important Old Testament references involving the number.

They say there need not have been any wind or fire at the coming of the Spirit; it is just an imaginative way of telling us that the Spirit has come upon all who accept Christ and the Spirit still always comes in this way. They say Luke gives us not historical incident but enduring spiritual reality.

You are free to make your choice in this matter. All, however, will surely hold firmly to the idea that in these two chapters Luke presents the sealing of the new covenant between God and men.





# Is Christian-Jewish heritage in jeopardy from modernism?

By FATHER JOHN B. SHEERIN

What shall we discuss in dialogue with Jews? Today Christian-Jewish dialogues almost inevitably focus on the Middle East conflict, with special attention to the concept of the Jews as "a people." A few years ago, the discussion usually centered on the common religious heritage of the Christian and Jews, especially as reflected in the Old Testament. We tried to find out what we share in common before attempting to look at the doctrines and traditions that divide us.

At a recent Christian-Jewish dialogue in Texas, the discussion took a radically new turn. A three-day Jewish-Christian meeting was held at Texas Christian University at Fort Worth from June 15 to 18. The topic was "Our Common Heritage in Crisis."



FATHER SHEERIN

Dr. Albert Outler of Southern Methodist University in Dallas, the first speaker, elaborated on the implications of our Jewish-Christian heritage and in a later talk, discussed how church and synagogue are feeling the effects of the lawlessness of 1970 America.

ALL AUTHORITY systems (which he likened to the Super-ego) are being battered by the impulses of the irresponsible Ego. In my talks, I dealt with radical changes in public morality (the war and all that, abortion, fem-lib, civil disobedience) and changes in nationalism as a challenge to the Judaeo-Christian tradition.

It was Dr. Alvin Reines, however, who dropped a few bombs that turned the discussion about in an entirely different direction. He contended that the dialogue should not be a conversation between "ambassadors" of Christian and

Jewish groups but talks between individuals and that the talks should focus not on the Revelation we share but on the problem of belief: can a modern man believe in our conventional Christian-Jewish concept of God?

Christian-Jewish dialogue usually presupposes belief in God but Dr. Reines would not accept that presupposition. The Cincinnati rabbi-scholar feels that unbelief runs through the heart of the Christian and of the Jew that there are Christians and Jews who do not accept a "supernatural Providence."

WHEREAS Jews would formerly go to the synagogue to pray and atone in order to find a better and happier life. Reines claimed that they do not find the synagogue such a powerhouse today. They look to man's inherent powers, aided by the scientific method, to make a better life for them.

When sick, they ask for medicine; when they are depressed, they look to a cool scientific study of their emotional problems. He implied that this was also true of Christians: that they do not look up above for gifts from a "supernatural" providence but rather outwards to the "natural" providence all about them.

If they are men and women of this century, according to Reines, they experience no need of a "supernatural" force but rely on something more real than petitionary prayer. He admitted that the scientific method could be of dubious help in confronting some of the great tragedies of the human situation, such as death, but he said that early education in matters such as the fact of death might at least prepare one to face the mystery.

THE REACTION of the participants was mixed. Some would prefer the conventional dialogue in which Christians discuss with Jews our common religious heritage, each faith group to be represented by "ambassadors." Others felt that the dialogue, to be honest, must confront the realities of the present situation and that the awful truth is that all faith groups today, Christian or Jewish, are split right down the

BELOW OLYMPUS By Interlandi



"Good heavens, 18-year-olds with the vote! What's going to become of us all?"

middle on the question of belief in the God concept of the Judaeo-Christian tradition.

It seems to me that what is needed is not a massive attempt to belittle the scientific method nor is there need to abandon the conventional Christian-Jewish discussions of our shared religious tenets. Science and technology and psychotherapy have improved the human condition to an extraordinary degree. But man's basic problems still remain, the mystery of evil, loneliness, death, disappointment. What is needed is a new dialogue between believers and non-believers — not to replace Christian-Jewish dialogue but to supplement it. Topic: is there a divinity above and beyond the reach of the scientific method?

# Slogan boys under fire

By MSGR. GEORGE G. HIGGINGS

Eldridge Cleaver, Minister of Information of the Black Panther Party and currently a fugitive in Algeria from what he rightly or wrongly considers to be the injustice of California courts, is a much more serious-minded social reformer than the general public tends to give him credit for being.

He is widely, but mistakenly thought of as being a militant, not to say a violent, racial separatist — period. In point of fact, he is not in favor of violence, except in self defense. Moreover he is opposed to black separatism as a matter of principle.



MSGR. HIGGINS

As Rosemary Reuther points out in her latest book, "The Radical Kingdom," he believes that the world has become too small for any kind of ultimate separatism. "His ultimate vision . . ." she says, "is some kind of new socialist revolution that will solve not only the racial but the human problem of man toward man, and usher in an era of cooperation based on human rather than alienated values." My own reading of Cleaver's writings leads me to conclude that this is an accurate summary of his overall social philosophy.

Cleaver's commitment to "a new kind of society and a new kind of economic system . . . a new form of socialism," derives, in part, from his conviction that under our present economic system, a system of "competition rather than cooperation," the American people are caught up in a mindless rat race, "a dreadful and all-consuming urge" for material possessions.

LIKE many non-socialists, he puts much of the blame for this on the advertising profession. He wants to see "a society purged of Madison Avenue mindbenders who propagandize people into a mad pursuit of gadgets" and have "conned people into believing that their lives depend on having an electric toothbrush, two cars and a color television in every room."

Rosemary Reuther thoroughly agrees with Mr. Cleaver in this regard and, if anything, is even more critical than he is of modern advertising,

which she describes as an octopus virtually surrounding the consciousness of American society. She is particularly critical of the constant use of eroticism in advertising, selling, and personnel. In her judgment, this is all part and parcel of the growing tendency in the United States to "harness" men's instincts to a consumer society, "thereby eliminating their dissenting power."

I must confess that, over the years, I have always tended to take this kind of criticism of modern advertising with a grain or two of salt, not because I disagree with the criticism as such, but simply because I have had the instinctive feeling that to put so much of the blame for our national ills on the boys in the gray flannel suits, the so-called Madison Avenue crowd, is to oversimplify an enormously complicated problem.

BY THE same token, however, I must also confess that, having just finished reading a spirited defense of modern advertising by one of its more successful and more colorful practitioners, Jerry Della Femina, I am now much more inclined than I used to be to go along with the kind of criticism directed at "Madison Avenue mindbenders" by people like Eldridge Cleaver and Rosemary Reuther. Mr. Della Femina, who, at the tender age of 34, heads up a successful Madison Avenue advertising firm, is the author of one of the funniest and most delightfully irreverent books ever written about the advertising profession or any other profession, so far as that is concerned. It's entitled, for a very zany reason explained in the book itself: "From the Wonderful Folks Who Gave You Pearl Harbor" (Simon and Shuster, New York, \$6.50).

Mr. Della Femina is a highly sophisticated dead-end kid, a refugee, if you will, from a street corner gang in good old Brooklyn — which just has to be the most unlikely place in the world to have done his boot training for the non-stop rat race in which he is now involved in the gaping canyons of midtown Manhattan.

HE demythologizes dozens of sacred cows, gives away hundreds of hitherto carefully guarded trade secrets, names all sorts of names with obvious malice aforethought, analyzes the employment practices and the economics of his own profession with the expertise of a trained social scientist, and, in general, has himself a grand and glorious time telling almost incredible tales out of school.

He does all this, and more, in a spirit of hilarious and highly contagious good humor, mixed, unfortunately, with a certain amount of rather tasteless and totally unnecessary vulgarity.

In the end, however, when his readers are worn out laughing at his satirical impertinence about the fads and foibles of his own peers, Mr. Della Femina moves in for the kill and strongly defends the advertising profession against the likes of Eldridge Cleaver and Rosemary Reuther, although, needless to add, he doesn't refer to them by name and, for that matter, may not even be aware of what they have written about his chosen profession.

"It's very hip," he says, "to attack advertising right now and we're vulnerable because we are so segmented." For his own part, however, he will have none of this stuff about advertising being responsible for luring people into a "mad pursuit of gadgets." He doesn't go so far as to say that advertising is an integral part of the great American way of life, but, on balance, he does find it to be a "terrific business."

THE TROUBLE is, however, that he unwittingly provides the Eldridge Cleavers and Rosemary Reuthers of this world with a wealth of evidence to support their over-all criticism of the advertising profession. He demonstrates, for example, that the unscrupulous use of eroticism in advertising — including some of his own — is even more widespread than Rosemary Reuther makes it out to be.

The crowning irony of all this is that Mr. Della Femina repeatedly says that the future, including the future of advertising, belongs to the younger generation, whose outright disdain for many of the most cherished values of the present generation of adults he obviously admires. He predicts that they will inevitably take over the advertising profession and remake it in their own mod image.

If he is right about that, the profession is probably in for a very bad time indeed. And is his own highly amusing, but somewhat cynical anthropological study of the profession is reasonably accurate, I can only conclude that what is in store for the Madison Avenue crowd couldn't happen to a nicer bunch of "mindbenders." They have been asking for it, for these many — so let there be no moaning at their favorite bars in mid-town Gotham if and when the roof eventually caves in on them.

## VIII reasons why Van Orsdel's is Miami's most recommended funeral service

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- III Finest facilities—Van Orsdel's beautiful chapels provide everything needed for comfort and reverent dignity. All chapels equipped with pews and kneeling rails.
- IV Finest service—no compromise with quality. Our best service always—to everyone—regardless of the amount spent—and we guarantee our service.
- V Personal attention—our staff trained to personally handle every problem, no matter how difficult; every detail, no matter how small.
- VI Freedom of choice—every family may select a service price within their means—no one has to plead charity to purchase any of our funerals—no questions are asked—and we use no selling pressure!
- VII Complete funerals, quality for quality, cost less at Van Orsdel's—and have for over 25 years. All of our caskets are suitable for church funerals.
- VIII We offer all families a choice of over 60 different caskets, with the finest of funeral service and facilities . . . complete in every detail, from \$165-\$225-\$279. Standard Concrete Burial Vaults from \$120—Standard Concrete Burial Boxes \$60.

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 Bird Road, 9300 S.W. 40th St. . . . . 221-8181  
 Tracy-Van Orsdel, 2046 W. Flagler . . . . . 642-5262  
 Hialeah-M. Springs, 2045 E. 4th Ave. . . . . 887-2675



# Wars disillusioning young, Pope says

VATICAN CITY — (NC) — Pope Paul VI deplored the continuance and increase of wars and violence in the world and saw justification for the disillusionment of the young with world leaders.

In an address to cardinals who came for traditional congratulations on his name day, the Pope dealt with the problem of war and peace. He went on to review the seventh year of his reign.

"INNOCENT peoples are being thrown into confusion by forces greater than themselves," the Pope declared. He

called such peoples "uncomprehending pawns of a cruel and merciless game."

"As a result of wars," he said, "people are dying in the world every day, through violence which is at the same time blind, wily and insidious, through vengeful and malicious reprisals, and through the resulting terrible lack of security and food."

"In today's world, young people no longer believe in fine words. They see, with their intuition of reality and their instinctive knowledge of the moral bases of situations, that in spite of so many speeches — for everyone is in agreement in speaking about peace — armed conflicts are increasingly frighteningly, like a patch of oil spreading inexorably toward a flame."

The Pope cast doubt on how effective present peace efforts are and called upon the powerful nations and international organizations to summon "greater courage" in the quest for peace.

REVIEWING the past year, the Pope emphasized cooperation and consultation between the Holy See and the world's bishops.

He cited the following cases:

- In liturgical matters, the bishops' conferences "are fulfilling a task of adaptation for which they have competence and a mandate."

- Brotherly links between the local churches and the Holy See "are being consolidated by the Synod of Bishops" and by the synod's newly created permanent secretariat, which is composed principally of diocesan bishops.

- Last winter's document on education for the priesthood and this spring's document on mixed marriages were drafted "in ever-closer liaison with the bishops' conferences" and are "truly the work of all."

• The "same procedure" is being used now for the revision of canon law.

Pope Paul said the bishops would soon begin to examine some draft sections of the reformed canon law.

HIS VISIT to bishops in the Philippines and Australia, scheduled for next November, "will involve studying, with them and among them, the problems that face the Church" in those areas.

This, he said, "will mean a certain prolonging of our absence from Rome."

(A high Vatican official who is helping arrange the Pope's trip to Manila and Sydney said the Pope would remain abroad longer than on previous trips. The Pope's schedule is as yet unannounced.)

Pope Paul reaffirmed what he had stated earlier in the month, that his pontificate is "firmly oriented" toward evangelization. But he took care "to draw attention to the need not to forget the specific assistance that Christians must bring to a world in the grips of the grave problems of development and peace."

HE continued:

"If evangelization must always be the first and basic intention, development remains an essential requirement of justice and brotherly love."

"Let us face the fact: in spite of generous efforts everywhere to solve the most urgent and dramatic implications of the whole question, which involves the entire world, we have to say that the inequalities between wealthy countries and developing countries have not been removed, and unfortunately in some respects are continually increasing."

The Pope declared that if the underdeveloped Third World's "cry for help" is not answered, it could explode in "ungovernable rage."

## Prayer Of The Faithful 14th Sunday Of The Year July 5, 1970

**CELEBRANT:** Christ was amazed at the lack of faith among those who lived with him. Let us pray for the strong faith needed in the solution of our problems and the problems of all men.

**COMMENTATOR:** The response for today's Prayer of the Faithful will be: Lord hear our prayer.

**COMMENTATOR:** (1) For our spiritual leaders that they may guide us with the mind of Christ and encourage us with the wisdom of his spirit, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**COMMENTATOR:** (2) For our beloved country that the freedom she offers us under God may be cherished and protected by all her citizens, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**COMMENTATOR:** (3) For all our valiant men and women who have made the supreme sacrifice of giving their lives to guarantee our right to life, liberty and the pursuit of happiness, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**COMMENTATOR:** (4) For all our leaders on every level of government and industry, for our scholars and our working men, for our judges and our scientists, that they may believe in and practice justice for all men, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**COMMENTATOR:** (5) For all the sick and the handicapped that they may be strengthened and consoled; for all who died this past week, N and N, that they may now see God face to face, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**COMMENTATOR:** (6) For all the disillusioned and discouraged that they may not cease looking to God for courage and light, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**CELEBRANT:** Grant us, O Lord, the kind of faith you want your people to have so that we may live a life of service of God and neighbor pleasing to you. We ask this through Christ Our Lord.

## Remember personal prayer

By FATHER JOHN T. CATOIR

Recently, Pope Paul lamented the fact that personal prayer was diminishing "to the point where it threatens the liturgy itself with inner impoverishment." He urged that "each person should pray within himself and by himself."

Rather than elaborate the wisdom of the Holy Father, I am simply offering a selection of prayers for your personal contemplation.

*God Almighty, eternal, righteous, and merciful, give to me, poor sinner, to do for Thy sake, all that I know of Thy will, and to will always what pleases Thee, so that inwardly purified, enlightened, and kindled by the fire of the Holy Spirit, I may follow in the footsteps of Thy well-beloved Son, my Lord Jesus Christ. Amen.*

St. Francis of Assisi

*I thank Thee, O my God, with heart and hands and voice; who wondrous things hath done, in whom his world rejoices; who from my mother's arms hath blessed me on my way, with countless gifts of love, and still is mine today.*

*O may this bounteous God, through all my life be near me; with ever joyful heart, and blessed peace to cheer me; and keep me in His grace, and guide me when perplexed, and free me from all ills, in this world and the next.*

*All praise and thanks to God, The Father, now be given; The Son and Him who reigns, with them in highest heaven, the one eternal God, Whom heaven and earth adore; for thus it was, is now, and shall be evermore. Amen.*

M. Rinkart (17th Century)

Prayer of Madame Elizabeth of France, Written in prison, awaiting the guillotine:

*I do not know, O Lord, what may become of me today. I only know that nothing will happen to me but that has been foreseen by You from all eternity; and that is sufficient.*

*O my God, to keep me in peace, I adore Your eternal designs. I submit to them with all my heart. I desire them all and accept them all. I make a sacrifice of everything.*

*I unite this sacrifice to that of Your dear Son, my Saviour, begging you by His infinite merits, for patience in troubles, perfect submission which is due to You in all that You will and design: for me.*

*If it be Thy Holy Will, Lord, walk with me to death this blessed day. Amen.*

*"I am not inaccessible, I am not remote and silent; if men wish to know me, they must take the means, learn the way. They must enter this space of silence and solitude within their heart. It is not that I respond to those who are capable of brilliant discourse. I touch those who love Me, I come to those who are little, humble, simple as children, to those who desire me with a desire of fire."*

The Spirit of Jesus Christ

## 26 half way to deaconships

WASHINGTON — (NC) — THE training program here is conducted by the Josephite Fathers at the community's seminary. The 26 are training to assist priests and after ordination next June as deacons of the Church.

The program here is one of four in the country where men are training to join the ranks of the revived diaconate of the Church. The other centers are in Detroit, Mich., Collegeville, Minn. and Orchard Lake, Mich.

The 26 candidates come from varying backgrounds, with educational levels



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## Timetable Of Sunday Masses In Archdiocese

Parish	Mass Times
<b>Central at 75th NW 2nd Ave.</b> in 24 follows: 7:30, 9:30, 11:30 a.m., 12:30, 1:30 and 7 p.m. (Spanish) Saturdays 7:30 p.m.	
<b>DEERFIELD BEACH:</b> St. Philip Bazaar 7:30, 10:30 and 12 noon (Spanish)	
<b>BOCA RATON:</b> St. John of the Cross 7:30, 9:30, 11:30 a.m. and 12 noon, 4 p.m.	
<b>BOYNTON BEACH:</b> St. Mark 8:30, 10:30 a.m.	
<b>CLEWISTON:</b> St. Margaret 8:30, 10:30, 12 noon, 12:15 (Spanish) and 5:30 p.m.	
<b>COCONUT GROVE:</b> St. Hugh 7:30, 9:30, 11:30 a.m., 12:15 (Spanish) and 5:30 p.m.	
<b>CORAL GABLES:</b> Little Flower - Church 7:30, 9:30, 11:30 a.m., 12:15 and 5 p.m. Saturdays 7 p.m.	
<b>St. Augustine:</b> 7:30, 10:30 a.m., 4 p.m. Saturdays 5:30 p.m.	
<b>St. Raymond:</b> Coral Gables Eltern School 8 a.m., 9:30, 11 a.m., 12 noon, 12:15 p.m. and 5 p.m.	
<b>CORAL SPRINGS:</b> St. Andrew 8:30, 10:30 and 11:30 a.m.	
<b>DANIA:</b> Resurrection 7:30, 9:30, 11:30 a.m., 12 noon and 5:30 p.m.	
<b>St. Matthew:</b> 28th Starting 9:30, 11:30 a.m.	
<b>DEERFIELD BEACH:</b> St. Andrew 7:30, 9:30, 11:30 a.m., 12 noon and 5:30 p.m.	
<b>DELRAY BEACH:</b> St. Vincent 8:30, 10:30, 12:30 and 5:30 p.m.	
<b>FORT LAUDERDALE:</b> St. Anthony 7:30, 9:30, 11:30 a.m., 12 noon and 5:30 p.m. Blessed Sacrament 8:30, 10:30, 12:30 a.m. and 5:30 p.m.	
<b>St. Clement:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. George:</b> 7:30, 9:30, 11:30 a.m., 12:30, 1:30 p.m. and 5:30 p.m.	
<b>St. Joseph:</b> 2802 NW 22nd St. 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Henry:</b> 704 NE 45th St. 9:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>Plantation:</b> St. Thomas 7:30, 9:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Jerome:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. John:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Joseph:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Michael:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Peter:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Paul:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Rose:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Vincent:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Anthony:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Ignace:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Francis:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Clare:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Elizabeth:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Ann:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Mary:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Gabriel:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Raphael:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Nicholas:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Basil:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Constantine:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Helena:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Agatha:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Lucia:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Theresita:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Kateri:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Agnes:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Cecilia:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Dorothea:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Eudocia:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
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<b>St. Margareta:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
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<b>St. Dorothea:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Eudocia:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
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<b>St. Margareta:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Euphrosina:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Anastasia:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
<b>St. Barbara:</b> 8:30, 10:30, 11:30 a.m., 12:30 and 5:30 p.m.	
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# Youth Corps pitches in for quake aid

Some efforts of the youngsters working in the Neighborhood Youth Corps will go toward assisting victims of the Peruvian earthquake.

When the drive for contributions got into full swing last week, those youngsters who



**ASSISTING** lab technicians in the research department of the Veterans Administration Hospital is NYC worker Josephine Walker.



**APPLYING** hot packs to a patient in the rehabilitation section of the V.A. Hospital is Leroy Clayton.

were placed at the St. Vincent de Paul Society store pitched in and helped to sort, pack and ready for shipping the thousands of pounds of clothing, blankets and food.

**IN ADDITION** to those teenagers working at the St. Vincent de Paul center, there are hundreds more enrolled in special 10-week programs this summer in which they gain work experience and improve their job skills, according to Mrs. Jane W. Capman, director of the South Florida Neighborhood Youth Corps, located in the Catholic Service Bureau.

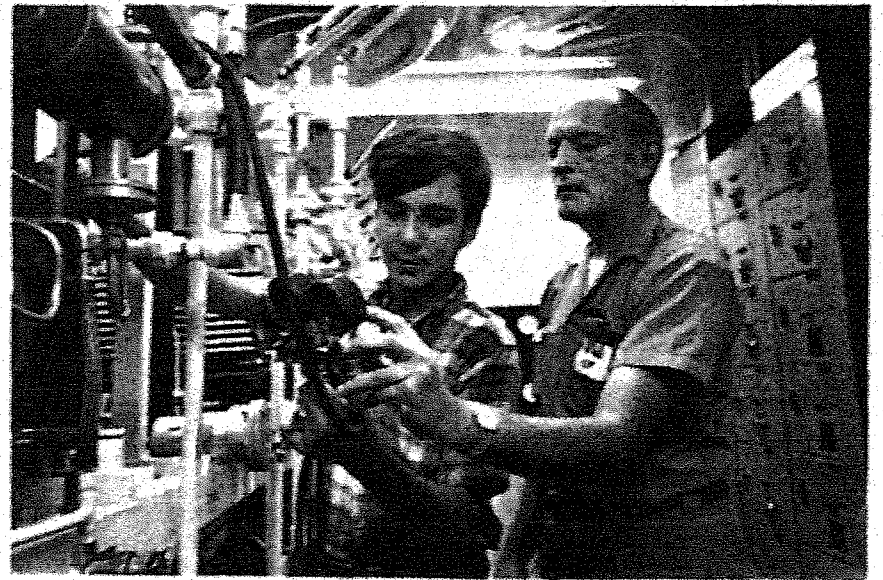
Msgr. Bryan O. Walsh, over-all director of the federally-funded program and Episcopal Vicar for the Spanish-Speaking Peoples, describes the program as an opportunity for teenagers to break into a working situation and an especially valuable program available to youngsters.

Six-hundred and fifty teenagers between the ages of 14 and 16 are working this summer as part of the program for in-school children which is operated for 90 youngsters during the academic term.

**THE TEENS** receive \$1.45 an hour and are permitted to work a total of 26 hours per week during the summer.

They all are placed in private, non-profit operations or in federal facilities such as hospitals, but the goal of the program in all areas is the same. Mrs. Capman explains, "We have concentrated on providing work stations for those 14 or 15 years of age who find it so difficult to get summer employment themselves."

**WHILE** the agency has a total summer working budget of \$318,890 for the 650 positions they have filled, there is a waiting list of "more than 700 teens and we closed enrollment for the project more than seven weeks ago," Mrs. Capman adds.



**TEMPERATURE LEVELS** on the air-conditioning system must be exact as NYC worker George Pardee (left) learn from Harold Muthig of the hospital engineering department.

The jobs for teens — even though of short duration — are followed up by counseling and recommendations to school guidance counselors after the work session is over, the director says.

"**ANY JOB**, whether it fits the particular aspirations of the youngster or not, can provide experience in certain job skills and principles," Mrs. Capman continues.

The teens learn these skills and they receive supervision so that any difficulties they might have or abilities which they exhibit are noted and worked on later," she explains.

Job readiness, job attitude and work habits are important, the director says. In many instances children who have been exposed to certain advantages already are aware of the need for such practices.

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# Gibbons athletes are on rival summer teams

Two Cardinal Gibbons High baseball stars are finding themselves in friendly competition this summer. Pitcher John Chetta is playing for the Pompano Beach Post in the American Legion district league while shortstop Gus Crocco is with the Ft. Lauderdale Post.

Chetta's most recent achievement was a 1-0, nine-inning victory over Hollywood. John gave up seven hits and didn't allow a walk in making his record 2-1 for the season.

Crocco's Lauderdale team was in second place in

the standings while Pompano Beach was in fourth place in the seven-team league.

\*\*\*  
Biscayne College's basketball schedule for next season may not rate as the nation's toughest, but there are few who will outdistance the Bobcats in the first week of play.

Biscayne's two opening games are against Jacksonville University, the runner-up to UCLA last spring for the NCAA championship; and Florida State U., which was 24-2 for the season and

one of the two conquerors of Jacksonville.

IN addition to this, Coach Ken Stibler's defensive coaching ability will be sorely tested as the Bobcats also play St. Peter's of New Jersey. In case you don't remember, Jacksonville was No. 1 last winter in major college scoring, St. Peter's was No. 4 and FSU was No. 8.

Off hand, we don't know of any other school that plays three of the top in scoring.

\*\*\*  
Chaminade High's dis-

ance ace, Dennis Skelton, has settled on track power Villanova for his college career, although Dennis still has his senior year at Chaminade ahead of him.

Skelton's 4:16.4 was the fastest mile run in the state last year and Dennis is aiming for under 4:10 this next season. If he makes it, he'll match the goal predicted for him by his former Chaminade coach, Brother John Spellman, when Dennis was still a sophomore.

Dennis and Neil Murphy, the latter a sophomore, aren't loafing this summer.

# SPORTS

By JACK HOUGHTLING

Brother John Campbell, the current Chaminade coach, has them on a workout schedule that calls for running up to 133 miles each week.

BY the time the summer is over . . . they may reach Albuquerque.

\*\*\*  
Coach Art Connor of Christopher Columbus High is pleased with the success his seniors of last year's fine football team have had in the way of college scholarships. Of the 13 senior lettermen, six have signed letters of intent.

Quarterback Hal Thomas will go to Rutgers; linebacker Mike Flynn to Auburn; linebacker Frank Netter and tackle Jorge Mendoza to Ft. Lewis (Colo.) College; halfback Harvey Wallace and guard Chris Cochran to the U. of Bridgeport (Conn.).

Art's major problem for the upcoming season is a quarterback to replace

Thomas. Bill O'Malley, a senior who did not play last season after showing great potential as a sophomore; and Joe Vollmer are the top prospects.

IF O'Malley can make it, Connor will be just as pleased because he can move Vollmer back to the end position he played last fall.

\*\*\*  
Track coach John Civettini of St. Thomas Aquinas won't have to worry about hurdlers for next season's schedule. All of his top hurdlers this past spring were underclassmen.

COMING back will be Marty O'Lone, Keith Coleman and Bobby Jordan, who will be seniors; and Stan Walsh, Kevin Baxter and Brian Bercier, who will be juniors.

O'Lone had the best time last spring in the 120 high hurdles with an 18.0 while Baxter was tops in the 180 lows with a 23.0.

## Activities for Fall outlined by CYO

WEST PALM BEACH — Initial plans for CYO activities starting in the fall throughout the Archdiocese of Miami were discussed here this week during a "brain session" of deanery and archdiocesan CYO officers.

Holy Name parish was host for the meeting, during

### Youths work for quake fund

St. James CYO begins a month of activities Sunday designed to help them raise \$500 for the victims of the Peru earthquake.

Sing-out Miami will present a special show open to the public on Sunday, July 5, at 8 p.m. in the parish hall.

CYO members will wash cars for the project on Saturday, July 11, by the parish hall from 10 a.m. to 5 p.m. Tickets for the car wash are available from any CYO member.

### He will enroll at West Point

Clarke Andre Reynolds, a graduate of Christopher Columbus High School, will enter the United States Military Academy at West Point, New York, in July.

Nominated by Congressman Dante B. Fascell, Reynolds is the son of Mr. and Mrs. Clark Reynolds, 2310 SW 89th Ave., Miami.

which archdiocesan president Mike Coniglio asked for more CYO volunteers to aid workers in sorting and preparing donations to be sent to the victims of the Peru earthquake.

### Set retreat schedule for young people

NORTH PALM BEACH — August has been set as a youth and young adult retreat month at the Our Lady of Florida Retreat House here.

Starting with a search for 16-17 year-old men and women July 31 to Aug 2, the schedule of events is filled with now set events for the rest of the month.

- Young adult seminar (18 to 25 years) Aug. 7 to 9.

- Young adult seminar (18 to 25 years) Aug. 14 to 16.

- Boys' retreat (12 to 14 years) Aug. 19 to 20.

- Search for men and women (16 to 17 years) Aug. 21 to 23.

- Search for men and women (14 to 15 years) Aug. 25 to 27.

- Search for men and women (14 to 15 years) Aug. 28 to 30.

For further information on any of the retreats or search programs, contact the retreat house, 1300 U.S. 1, North Palm Beach, Fla. or call 844-7750.

THERE will be no CYO activities booklet this year, Coniglio announced at the meeting. Instead a monthly newsletter will be published, starting in August. The report will be sent to all parish CYO's and will contain the contest deadlines, rules and special items of information.

A leadership training weekend has been planned for new parish officers and committee chairmen and will be presented in August. Details will be released later.

OFFICERS also discussed the archdiocesan convention on Miami Beach and hoped to make changes for next year, including more

time to meet candidates and a lower registration fee.

Coniglio reported on a regional meeting and national advisory board meeting of CYO which he attended in Washington, D.C., earlier in the month.

Priorities for the CYO year nationally will include the 18-year-old vote; housing; student rights; ecology; and urban renewal.

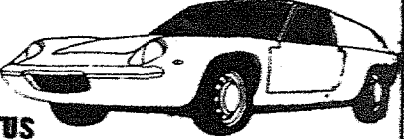
"We hope to make CYO relevant to the needs of today's youth," Coniglio said. "We want it to become a determining force in social change through Catholic humanism."

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# 194 years ago Freedom rang

By JOHN J. WARD

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty and the Pursuit of Happiness

So reads an excerpt from that immortal document whose declaration is observed tomorrow, Saturday, July 4, a legal holiday.

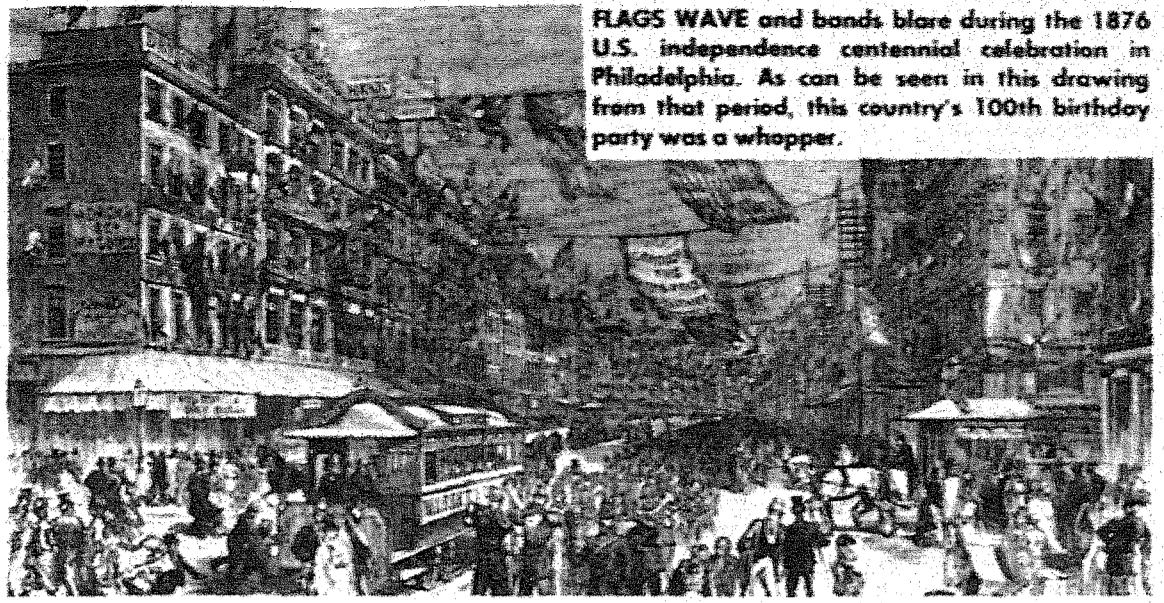
TOMORROW will mark its 194th anniversary, since it was adopted July 4, 1776, by the Continental Congress in Philadelphia. The Declaration began:

"When in the course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation."

ENGROSSED on parchment, a copy of the Declaration was signed by members of Congress on and after August 2, 1776. On January 18, 1777, Congress ordered that "authenticated copies, with the names of the members of Congress subscribed to, same, be sent to each of the United States and that they be desired to have same put upon record."

On June 7, 1776, Richard Henry Lee, who had issued the first call for a congress of the colonies, introduced in the Continental Congress at Philadelphia a resolution which declared:

... that these united colonies are, and of right



FLAGS WAVE and bands blare during the 1876 U.S. independence centennial celebration in Philadelphia. As can be seen in this drawing from that period, this country's 100th birthday party was a whopper.

## Pope Hikes Pay

VATICAN CITY—(NC)— Pope Paul VI has raised the salaries of all employes of the Vatican by 10 percent, as of July 1 and granted a special bonus of 100,000 lire (\$160) to mark the 50th anniversary of his ordination as a priest.

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Yankee Pot Roast of Beef  
Jardiniere ..... 2.55  
**WEDNESDAY**  
Braised Tender Lamb Shank  
Dressing & Mint Jelly... 2.55  
Old Fashioned Chicken  
and Dumplings ..... 2.35  
**THURSDAY**  
Baked Short Ribs of Beef  
Jardiniere ..... 2.55  
Baked Pork Chop with  
Dressing & A.S. .... 2.35  
**FRIDAY**  
Roast Leg of Lamb with  
Dressing & Mint Jelly... 2.75  
Baked Florida Grouper  
Lemon Butter Sauce.... 2.35  
**SATURDAY**  
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MIAMI'S OLDEST SEAFOOD RESTAURANT—OUR 24th YEAR

MIAMI, FLA.



# Saliendo al paso a tácticas discriminatorias a Cubanos

Con motivo de los recientes y lamentables sucesos en los que fueron capturadas por la policía varias personas, algunas de ellas de nacionalidad cubana, acusadas de dedicarse al tráfico de drogas, el periódico The Miami Herald dió amplio despliegue a las informaciones relacionadas con ese hecho, acuñando en sus titulares el calificativo de "Cuban Mafia", implicando que existe una organización delictiva cubana y no sólo un grupo de posibles delincuentes de distintas nacionalidades.

En su editorial en inglés The Voice sale al paso al malintencionado calificativo acuñado por el Herald, señalando que ese diario esta siguiendo la práctica de utilizar sus columnas informativas para dar respaldo a sus opiniones expresadas en la página editorial. Destaca The Voice que el Herald reiteradamente está utilizando informaciones tendientes a minar el buen nombre de la población cubana en Miami, para desacreditar a la comunidad cubana aquí.

"LA RAZON creemos nosotros, es respaldar la posición editorial del Herald, pidiendo la suspensión del puente aéreo con Cuba. Editorialmente el Herald ha comentado que Miami no puede con más refugiados cubanos y que sólo viejos, enfermos y el lumpen de la población está saliendo de Cuba porque Castro quiere quitárselos de arriba", dice Voice y advierte:

"Sin embargo, el Herald no destaca en su página editorial la enorme contribución que a la economía y el desarrollo cultural han hecho los cubanos exiliados en Miami".

Otro ejemplo de las tácticas discriminatorias del Herald contra los cubanos es señalado por The Voice al citar que en la página 18 de la edición del Herald del miércoles, primero de julio, en una información sobre el referéndum sobre los bonos efectuado el día anterior, el titular a grandes caracteres dice "Cubans, Whites Pick and Choose on Bonds", lo que traducido al español dice "Cubanos y Blancos deciden sobre los bonos".

LAS CONNOTACIONES detras de ese titular, dice The Voice, son muy peligrosas. Los americanos de origen mexicano y los negros americanos tienen una amarga experiencia de lo que puede ocurrir cuando tales discriminaciones se hacen sobre orígenes nacionales y genes raciales. Fervientemente esperamos que ese titular haya sido un error," comenta The Voice, advirtiendo que El Herald no debe mezclar en las informaciones su opinión, la que corresponde a las páginas editoriales.

## Preparan cursillistas varias convivencias

Una serie de convivencias de un día para los militantes del Movimiento de Cursillos de Cristiandad, se efectuarán durante todo este mes, comenzando este domingo, día 5.

Las convivencias tendrán lugar los domingos 5, 12, 19 y 26, en la Casa de Cursillos de Emaus, de 8 de la mañana a 8 de la noche y son ornadas de revisión del deal cursillista vivido en los días de Cursillo.

La primera jornada, este domingo, reunirá a los cursillistas de las parroquias de St. Peter and Paul, St. Michael y Little Flower.

El domingo 12 será para las parroquias de St. Brendan, San Juan Bosco y San Roberto Belarmino.

El 19 para Inmaculada Concepción, Blessed Trinity Catedral de St. Mary.

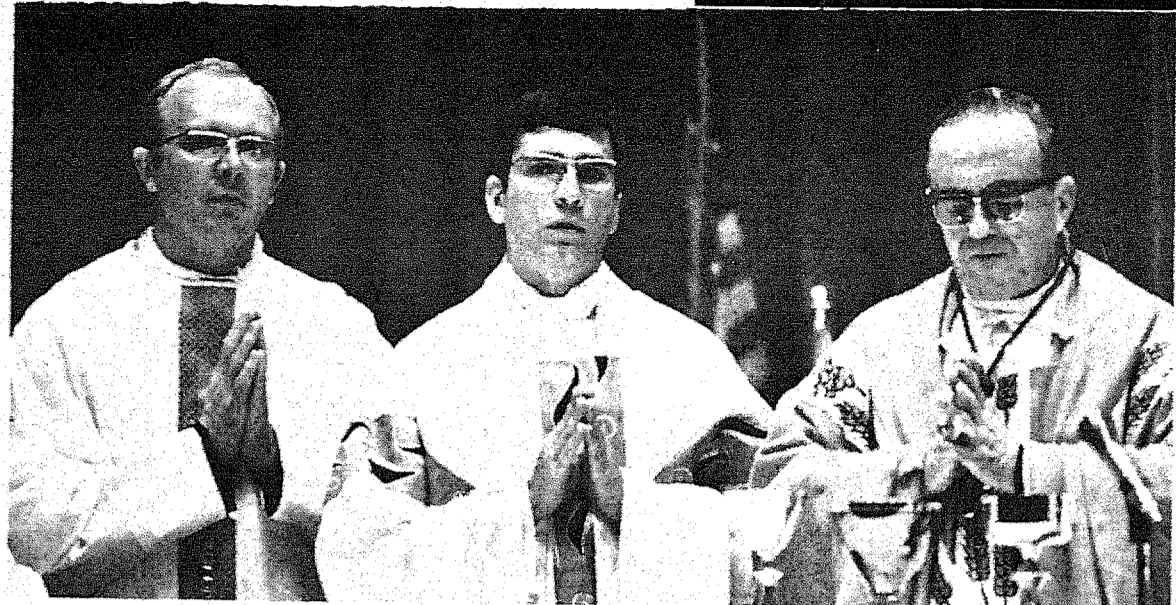
El 26, St. Dominic, Corpus Christi y St. Raymond.

Señala el secretariado de cursillos al anunciar estas

convivencias que a las mismas están invitadas todas las personas que han participado en los Cursillos de Cristiandad.

## Murió en España el padre Eugenio Pérez, O.P.

Desde Jerez de la Frontera, España, nos llega la noticia del reciente fallecimiento del Padre Eugenio Pérez Hermida, O.P., dominico español que por más de 50 años ejerció su ministerio sacerdotal en la Parroquia del Vedado, La Habana, donde contaba con numerosas amistades. El Padre Eugenio, como le llamaban en La Habana, dejó Cuba sólo cuando el régimen comunista ordenó su expulsión, y aun en su nativa España vivía con la añoranza a la isla a la que consagró toda su vida de sacerdote.



El neosacerdote Ernesto Perdomo concelebra la misa de su ordenación. A su izquierda Mons. Bryan O. Walsh, a la derecha el Obispo Marcelo Gerin.

Concelebran la misa de ordenación, de izq. a der. los padres Roman, Galofré, Walsh, Perdomo, Obispo Gerin, Vallina, Santana, Villaverde, Baldo y Coucelo.



# Ordenado sacerdote 8 años después de llegar a Miami

Por GUSTAVO PENA MONTE

Ocho años después de haber llegado a Miami un joven refugiado cubano fue ordenado sacerdote el pasado sábado en la misma ciudad que lo acogió cuando era aun un niño.

El Padre Ernesto L. Perdomo fué ordenado sacerdote en la iglesia de San Juan Bosco en el mismo día que celebraba su onomástico. Centenares de personas — en su mayoría miembros de la colonia cubana de Miami — colmaban las naves del templo en la ordenación que el Padre Agustín Roman, de Madrid, ofició el sermón, calificó de "bendición de Dios a los dolores y las lágrimas del exilio cubano."

El joven sacerdote había llegado a Miami en 1962, acogido por el Programa Católico para Niños Refugiados Cubanos.

Cuando, todavía un adolescente, Ernesto Perdomo salió de Cuba, su padre guardaba prisión en una cárcel política. Uno de los momentos más emocionan-

tes de la ceremonia de ordenación ocurrió cuando el neosacerdote dió la comunión a sus padres, los esposos Bernardo y Rita Perdomo. La primera ocasión en que el joven sacerdote distribuía a los fieles el cuerpo y la sangre de Cristo en la Eucaristía.

SU PADRE, Ernesto Perdomo, un militar con una larga carrera de más de 30 años en las fuerzas armadas de Cuba fue condenado a cinco años de cárcel por el sólo delito de ostentar un cargo militar. Los tribunales revolucionarios que lo juzgaron no pudieron encontrar contra él un sólo delito que manchara el desempeño de su cargo.

Hoy, Bernardo Perdomo expresa la emoción que lo embargó cuando vio a su hijo subir al altar para consagrarse a Dios sirviendo a los hombres. "La satisfacción que sentí al saber que uno de mis hijos se entregaba enteramente a predicar los ideales de amor y de justicia del cristianismo, ideales que siempre sentí yo mismo en lo hondo y que siempre me esforcé en vivir en mi profesión, en mi hogar. Considero que este camino que ha tomado nuestro hijo es una bendición a mi y a mi esposa y en realidad creo que ella es la que ha merecido esta gracia de Dios, por la forma en que siempre ha querido y ha orientado a nuestros hijos."

El Padre Perdomo recibió el sacramento del Orden Sagrado de manos del Obispo Marcelo Gerin, Prelado de Choluteca, Honduras, un misionero canadiense que antes de ir a Centroamérica había trabajado varios años en Cuba, donde conoció al sacerdote que ordenaba cuando este era un militante de la Juventud de Acción Católica Cubana e iniciaba así las inquietudes apostólicas que lo llevaron al sacerdocio.

ASISTIENDO al obispo consagrante se encontraba el Vicario Episcopal de la Arquidiócesis de Miami, Monseñor Bryan O. Walsh, fundador del programa Para Niños Refugiados Cubanos que acogió al joven Perdomo cuando llegó al exilio.

Entre los sacerdotes que concelebraron la misa de ordenación se encontraban el Padre Emilio Vallina, párroco de San Juan Bosco, parroquia a la que pertenece la familia Perdomo, y el padre Francisco Villaverde, O.P., que dirigió espiritualmente al joven en los primeros pasos de su vocación sacerdotal, y que vino de México para asistir a esta ceremonia.

Nacido en Marianao, La Habana, el Padre Perdomo es un antiguo alumno de la Salle, habiendo estudiado también en el instituto de Marianao, antes de venir a Miami donde se graduó de High School en Camp Matecumbe, uno de los centros del Programa de Niños Cubanos.

El Padre Perdomo hizo sus estudios sacerdotales en el Seminario de Misiones Extranjeras de Canadá, en Montreal. Estudió Teología en la Universidad de Montreal, y después de unos meses en Miami volverá a Montreal, para continuar estudios de sociología en la Universidad McGill, de la Iglesia Anglicana.



Los padres del sacerdote ordenado, esposos Bernardo y Rita Perdomo, reciben la comunión de manos de su hijo, Ernesto, en un momento que ambos calificaron de grande emoción.



'Cecilia Valdés' en Miami

Hoy viernes, a las 8:30 p.m. en el Dade County Auditorium se presentará el estreno en Miami de la obra cumbre del teatro lírico cubano "Cecilia Valdés" obra del recientemente fallecido compositor Gonzalo Roig. El esfuerzo artístico de la compañía Gratel es una contribución a la difusión de los valores culturales y artísticos de Cuba en Estados Unidos. El argumento de la obra ofrece un bosquejo bien logrado del ambiente social en la Cuba colonial. Artistas del renombre de la gran diva Marta Pérez, así como Blanca Varela, Rubén Domínguez, Bertha Sandoval, dan realce al programa. La escenografía de Demetrio Menéndez, capta la belleza de los rincones cubanos donde se desarrolla la trama. Uno de esos rincones, la Plaza de la Catedral de La Habana, tan cargada de historia, fue magistralmente captada por Demetrio en uno de los cuadros.



# ¿ Que espera el hombre de su esposa?

Usted, señora, ¿se considera una buena esposa? Si es así lea este artículo y verifique si su modo de proceder se ajusta a la perfección.

Si a usted le preguntando de improviso cual es el secreto que hace a la mujer especialmente seductora, tal vez no adierte a contestar. Quizás piense en el aspecto físico en la inteligencia, en la educación, en el atractivo sexual. Pues bien: esas cualidades pueden contribuir a perfeccionar el cuadro pero no son en modo alguno, el tema básico del mismo. La mujer seductora es aquella que "comprende a los hombres" y, sobre todo, a "su" hombre. Un talento natural, intuitivo, que no se aprende en los libros, sino que toda mujer intuitiva de manera instintiva.

## PRIMERO QUE NADIE

Así, por ejemplo la mujer inteligente sabe que la mayo-

## Algo para recordar

La indiferencia es la polilla del amor.

El matrimonio no es una meta, sino un camino. Un camino que comienza precisamente el día de la boda.

Cuando en un matrimonio no hay ninguna DIFERENCIA, es que entre la pareja ya hay una gran INDIFERENCIA.

ria de los hombres, más que una buena compañera, buscan una "segunda madre". Dicho en otros términos, pretenden hallar una mujer que considere a su compañero — cuando llegue a serlo — la persona más importante de su vida, la primera del mundo a sus ojos, antepuesta, incluso, a ella misma. Podrá

La dicha matrimonial no nos caera del cielo: deberemos luchar todos los días para construirla.

Si a un hombre le gusta sentirse amado, a la mujer le gusta verse admirada.

Si es verdad que el matrimonio es efecto del amor, no es menos cierto que el amor es fruto del matrimonio.

interesarse por lo bueno y grato de la existencia y por todo cuanto pueda proporcionarles el con su dinero; pero sin conceder jamás mayor importancia a los bienes que al hombre al que se unió en matrimonio. Y confía también, que ella no lo pospondrá nunca a nadie. Un "nadie" que incluye otros seres

tan queridos como la propia madre y los propios hijos.

## SILENCIO INTELIGENTE

Egoísmo masculino? No vamos a juzgarlo. Nos limitamos a echar un vistazo a lo que el hombre aspira a encontrar en la que ha de ser su compañera de por vida. Al hombre común — hablamos siempre de la gran mayoría — le agrada saber en todo momento donde se encuentra su esposa y desea encontrarla en casa cuando regresa. Eso le sugiere que ella se interesa por él. En realidad la necesita. Cosa que la mujer inteligente sabe... y, calla. Homenaje silencioso a la vanidad masculina.

La mujer inteligente no procede con hipocresía. Si tiene algún motivo de disgusto, dice lo que tiene que decir, perdona y olvida. Ni adopta aires de mártir, ni reacciona destructivamente ni,



especialmente, intenta "castigar" a su marido, negándose a él. Su disponibilidad física no debe ser jamás objeto de castigo ni de premio.

## PASION CARNAL

Desde luego, la mujer tiene derecho a negarse al hombre, en ciertas y determinadas condiciones. Pero debe hacerlo sin arrogancia y justificando la negativa, dando a entender que si más tarde desaparece el inconveniente desaparecerá también la negativa de ella. El hombre no admite ser rechazado caprichosamente. Esa verdad desempeña un papel importantísimo en las relaciones entre hombre y mujer.

La mujer inteligente sabe, igualmente, que una negativa suya a la satisfacción del amor carnal producirá la impresión de un rechazo desagradabilísimo. Por lo tanto, aunque no siempre su propio deseo coincida con el del marido, no por ello deja de participar tierna y amorosamente. Lo contrario induciría al hombre a juzgar su desinterés por el amor físico como una demostración de indiferencia hacia él.

## FIDELIDAD ABSOLUTA

Aunque resulte obvio mencionarlo, la mujer inteligente sabe bien que su marido espera de ella una fidelidad conyugal absoluta, por más que presuma de ser liberal. Una demostración de coquetería para con otro hombre resultará molesta al esposo. Por lo cual es preferible evitar aquella, toda vez que a la mujer inteligente y honesta le interesa sólo merecer la atención de su marido, y no hacerse popular.

Advierte también, que su esposo es tan afecto como ella a las demostraciones de su cariño que no se reducen solamente a besos y abrazos, sino que incluyen, además,

interesarse por las tareas e intereses del hombre. Cosa que éste aprecia de modo muy especial.

Al hombre suelen interesarle los deportes y la compañía de congéneres suyos. Ello no ha de ser motivo de enojo ni de protesta. Al fin y al cabo no hay en el asunto nada que le perjudique.

## NADA DE QUEJAS

Tampoco es cuestión de pretender dirigir al esposo, ni abrumarle con los problemas domésticos que puedan haber surgido en su ausencia. El exceso de quejas presentan a la mujer como una mártir y obligan al marido a proceder como si fuese culpable, cosa que, en el fondo, él sabe bien que no es cierto.

La mujer inteligente tiene noción de su propio valer, aunque no lo anda regodeando. Sabe que es apreciada y querida y no precisa que se le repita a cada rato "te amo". Lo cual no significa que no le agrade que el marido se lo recuerde de vez en cuando. Sin embargo, no considera una tragedia que no lo haga. Esta mujer sabe perfectamente que el amor es una mutua entrega de dos personas maduras que obliga al toma y daca: que el amor no puede existir si es incapaz de crecer, y que solo crecerá cuando ambos tengan mucho que compartir, especialmente interés común del uno hacia el otro. Eso es lo que permite a una mujer vivir al lado de un hombre y sentirse ligada a él, de modo que pueda conocerlo mejor e intimar todavía más."

Sin embargo, sintetizando, la mujer espontánea, natural, modesta, no excesivamente dominada por la obsesión de su propia persona, que va perfeccionando su desarrollo anímico, tiene todas las posibilidades de ser realmente seductora.

## Escuela para esposas y novias

El cable, fechado en Roma, informa que acaba de crearse en esa ciudad una "escuela para casadas". Allí se les enseñará a novias y esposas novatas a explotar sus encantos naturales en beneficio de su matrimonio. A saber enamorar a su marido y conquistarlo con femeninas artes de seducción.

La iniciativa, así, sin más información que lo reseñado, parece loable aunque incompleta. Porque instruir a una mujer para que sea coqueta con su marido puede resultar útil y necesario en algunos casos, pero de ningún modo suficiente. Prepararse para el matrimonio significa mucho más que saber desplegar atractivos físicos, habilidad que — por otra parte — no necesitan demasiado aprendizaje las mujeres normales.

De mayor provecho resultaría multiplicar los esfuerzos para educarlas para el amor, para la generosidad de la entrega al ser querido. Que el egoísmo del "yo" ceda el paso a la generosidad del "nosotros". Ilustrar a la futura esposa y madre sobre la misión del matrimonio, el mejor cuidado de los hijos, la correcta administración de la casa. Enseñarles que la felicidad es el resultado de una conjunción armónica de esfuerzos, en los que el amor carnal ocupa una parte del todo.

Quienes llegan al matrimonio deben saber que este en sí no garantiza la felicidad: es un camino para el que novias y esposas deben estar bien equipadas (espiritual, intelectual y físicamente) para realizar su aporte a la dicha familiar.

E. L.

## Opiniones de otros: ¿Un Occidente Cristiano?

Con frecuencia los hombres de estado echan la culpa de casi todos los males que sufre la humanidad, al comunismo. Pero es el comunismo el único culpable? Y Occidente, este Occidente que se llama a sí mismo "cristiano", es en verdad el reino de la justicia y el guardián de los valores espirituales de la humanidad?

Casi toda la vida occidental está esclavizada por el materialismo y el afán de lucro. Dónde existe entre nosotros el desinterés, la generosidad auténtica, el espiritualismo? Existen, en ver-

dad, pero en qué reducido porcentaje!

Si el materialismo teórico es la base teórica de la doctrina comunista, nuestro materialismo práctico es el clima de la vida occidental.

Estamos viviendo horas de intenso dramatismo y el mundo necesita líderes y grandes hombres que lo conduzcan. Y debemos admitir que Occidente sufre una alarmante crisis de tales hombres. Cuando apareció uno de la talla de Kennedy, nosotros mismos nos encargamos de sacrificarlo.

Y debemos admitir algo

más: nuestra desventaja frente al comunismo. El comunismo tendrá una falsa filosofía, pero los comunistas están dispuestos a luchar y se enrolan en las guerrillas y juegan allí sus vidas. Nuestros jóvenes en cambio (salvo raras excepciones) solo se entusiasman por la vida fácil y las diversiones.

Cuando la Populorum Progressio condenaba tanto la evasión de capitales como la evasión de técnicos, nos estaba mirando a nosotros; nuestros jóvenes técnicos que emigran, no lo hacen hacia los países menos desarrollados donde prestar sus servicios, sino a los países altamente industrializados donde ganar más.

De este modo, es estéril condenar al comunismo si nosotros no somos capaces de mostrar un camino mejor.

A los tremendos interrogantes que hoy plantea el comunismo debemos darle una respuesta. Y la única respuesta real es una auténtica acción que al perseguir toda injusticia social colme en los pueblos las ansias de libertad, dignidad e igualdad.

La cuestión crucial de esta época no es el comunismo, sino saber si Occidente aún tiene fuerzas para apartarse de la fascinación con que lo tienen hipnotizado los falsos ídolos que se llaman: dinero, confort, felicidad, goce de la vida. Si Occidente no puede volver a las puras aguas del espíritu, si no es capaz de crear una auténtica fraternidad entre todos los hombres, sean éstos blancos o negros, será casi imposible salvarlo de la ruina.

Es necesario comprender que ni los pactos, ni los convenios, ni las leyes salvarán



al mundo, sino el cambio de mentalidad que haga fructíferos los pactos y justos los convenios.

"El comunismo es una doctrina de desesperación" dijo hace 20 años en las Naciones Unidas, el entonces embajador del Líbano, Charles Malik. Si el comunismo es una doctrina de desesperación, la única respuesta que se le puede dar es la existencia de la esperanza.

El mundo occidental debe mostrar un medio de extirpar las injusticias y la pobreza, sin tener que recurrir a la lucha de clases y a la dictadura.

Debe encontrar los medios para colocar los valores materiales en su propio lugar secundario, dentro de un movimiento de auténtica espiritualidad.

Occidente debe ser revolucionario sin ser subversivo. Sólo así, cambiando la actual situación, podrá ofrecer a los pueblos pobres y oprimidos, la imagen de una esperanza superior al comunismo.

Juan Dánbar (De "Esquiú" Argentina)

## El quiere ser 'Cabeza' para su 'corazon'

Cuando una esposa rivaliza con su marido en ser la figura dominante en el hogar, usa frecuentemente a su familia o amistades como confidente. Ana María era así. Si recibía visitas, gastaba la mayor parte del tiempo en contarle los defectos de su esposo. Enfatizaba que si el matrimonio había perdurado se debía solamente a sus grandes sacrificios. Si José abría la boca para hablar y cometía algún error gramatical, instantáneamente ella lo corregía. Si expresaba una opinión, ella tenía su propio modo para dar a entender que él no sabía lo que estaba hablando. En su interior, él rabiaba con este trato y su resentimiento se iba acumulando. Muy pronto, Ana María tuvo que quejarse de que él había sido un "mal agradecido" que no apreció todo lo que ella hizo por él cuando vivían juntos.

Enteramente diferente es el modo con que Elena maneja a su esposo. Por supuesto, sabe que él tiene sus deficiencias, pero nunca las discute con otros. Si le llama la atención sobre algún defecto, lo hace en privado y en forma bondadosa. Hasta donde sus familiares y amigos saben, ella piensa que él es el mejor de los hombres. Su método gentil ha tenido buen efecto.

La verdadera esposa, en la época actual, debe ser más lista de lo que fué su madre. De lo contrario convertirá a su marido en un "hazmereir" y ella sabe que eso no es bueno ni para ella ni para sus hijos.

- 5 CAPILLAS
- CARROZAS CADILLAC
- PERSONAL LATINO
- FACILIDADES DE PAGO



## FUNERARIA CUBANO-AMERICANA

ABIERTA 24 HORAS

### ANUNCIA

SU APERTURA EL 5 Y 6 DE JULIO  
BENDICION 6 DE JULIO 7:30 P.M.

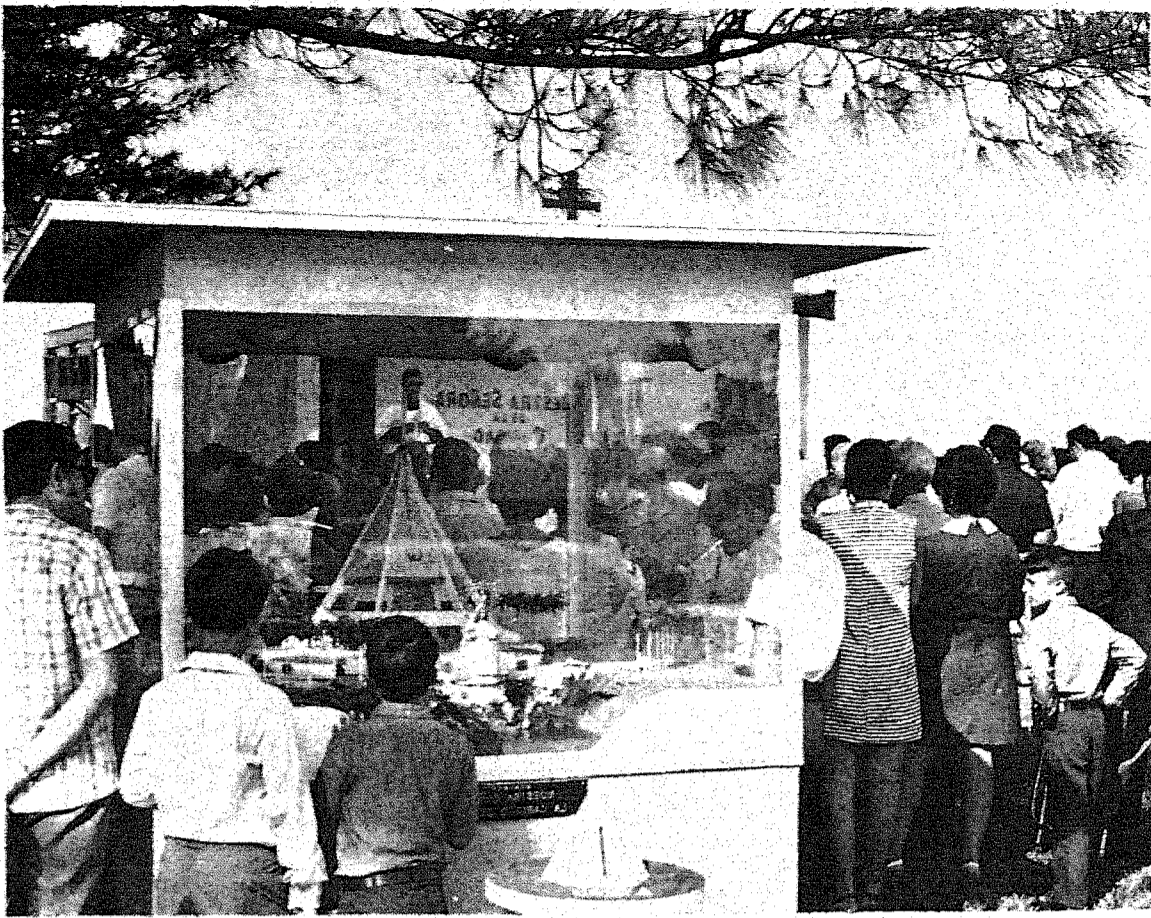
LOS ATENDERA EL  
**SR. CARLOS DE LA TORRE**

EX ADMINISTRADOR DEL CEMENTERIO DE COLON DE LA HABANA, CUBA

1825 W. 4 AVE.  
885-5642

HIALEAH  
R. H. Clark, L.F.D.





La maqueta del proyectado santuario-monumento a la Virgen de la Caridad del Cobre ha sido montada en una carroza transparente que la llevará a centros comerciales y de trabajo en un peregrinar por las calles de Miami, dando a conocer el significado de esta obra de los cubanos en honor de su Patrona, la Virgen de la Caridad del Cobre. En la foto un

aspecto de la carroza instalada actualmente en los terrenos de la Ermita de la Caridad del Cobre, mientras grandes y chicos admiran el diseño y escuchan al Padre Agustín Román destacar la significación de la devoción de la Patrona de Cuba durante la reciente Romería de la Provincia de Las Villas.

## "Guerras de hoy son como petróleo cerca de una llama."-Paulo VI

CIUDAD DEL VATICANO — El Papa Paulo VI hi-

zo un llamado a las grandes potencias para que pongan fin al flagelo de la guerra, que semeja a "una mancha

de petróleo acercándose inexorablemente hacia una llama."

Señaló el Sumo Pontífice que a pesar de tantos discursos en favor de la paz, los conflictos armados van aumentando en forma alarmante.

Paulo VI habló ante un consistorio de cardenales reunido para festejar su santo.

EL SANTO PADRE señaló el valor de las directrices del Concilio que exigen a cada miembro de la Iglesia una dedicación total, ya que cada uno es responsable en su puesto de que la Iglesia cumpla su misión de anunciar el mensaje de salvación a todas las generaciones.

Con este fin — continuó Su Santidad — los organismos de la Santa Sede están siendo adaptados empezando por la Sagrada Congregación para la Doctrina de la Fe, con la creación de la Comisión Teológica, mientras ya esta produciendo sus frutos la colaboración entre los dicasterios de la Curia Romana y los obispos.

El Papa, en una invitación a los católicos a participar en la exigencia misionera de la Iglesia, recalco la importancia del trabajo de todos por el progreso, sin cuya realización la paz es puesta en creciente peligro.

Al respecto, cabe mencionar que en La Haya, un informe presentado por una comisión del segundo Congreso Mundial de Alimentos que se celebra allí, considera que "la injusticia social es el problema fundamental y más grave que aflige a numerosos países en vías de desarrollo."

ESTA SITUACION queda claramente en evidencia por la mala administración de la riqueza, en que unos pocos reciben una gran parte del ingreso nacional", afirma dicha comisión.

El Congreso de dos semanas, auspiciado por la Organización de las Naciones Unidas para la Alimentación y la Agricultura (FAO), fue inaugurado el 16 del actual con la asistencia de 1,500 delegados de 100 países.



Los villalareños en el exilio tuvieron recientemente su Romería de Las Villas, en la que se congregaron los hijos de esa provincia cubana para saborear platos típicos, escuchar música folklórica y recordar tiempos pasados, orando juntos a la Virgen de la Caridad por la salvación de Cuba. En la foto un aspecto del ágape criollo.



Los hijos de Sancti Spiritus estuvieron presentes, como los de otros municipios, en la Romería de Las Villas, aportando su alegría, sus recuerdos, su música y sus platos.

### Inauguran funeraria en Hialeah

La ciudad de Hialeah contará con una funeraria que prestará servicios de acuerdo con la tradición hispana cuando el próximo día 5 quede inaugurada la Funeraria Cubano-Americana que será bendecida el lunes, 6, a las 7:30 p.m.

Ha sido designado administrador de esta funeraria una figura muy conocida en los círculos católicos de Cuba y Miami, el señor Carlos de la Torre, quien durante

mas de veinte años fue administrador del Cementerio Católico Cristóbal Colón, de La Habana, considerado uno de los mayores y más bellos del mundo.

El nuevo establecimiento funerario viene a llenar una necesidad para la ciudad de Hialeah y sus zonas aledañas, donde se cuenta una numerosa población de habla hispana. Estará situada la funeraria Cubano-Americana en el 1825 W. 4 Ave. Hialeah.



CARLOS DE LA TORRE

## Oración de los Fieles

DECIMO CUARTO DOMINGO DEL AÑO  
( 5 de Julio)

CELEBRANTE: Cristo expresó su sorpresa ante la poca fe de aquellos que con El convivían. Oremos por la fortaleza de la fe necesaria para la solución de nuestros problemas y los de todos los hombres.

LECTOR: La respuesta de hoy es "Señor, Escucha nuestra oración."

1. Por nuestros guías espirituales, para que nos encaminen en la mente de Cristo y nos alienten con la sabiduría de Su Espíritu, oremos al Señor.

2. Por esta amada nación, para que la libertad que ella simboliza y ofrece bajo Dios sea disfrutada y protegida por todos los ciudadanos, oremos al Señor.

3. Por todos nuestros valientes hombres y mujeres que han hecho el supremo sacrificio de ofrendar sus vidas para garantizar nuestro derecho a la vida, la libertad y la felicidad, oremos al Señor.

4. Por todos los líderes gubernamentales en los distintos niveles, por nuestros industriales e intelectuales, por nuestros obreros, nuestros jueces, nuestros científicos, a fin de que siempre crean en la justicia para todos los hombres y la practiquen, oremos al Señor.

5. Por todos los enfermos y destituidos para que se sientan fortalecidos y confortados; por todos los que han fallecido esta semana, especialmente N y N, para que gocen de la presencia de Dios, oremos al Señor.

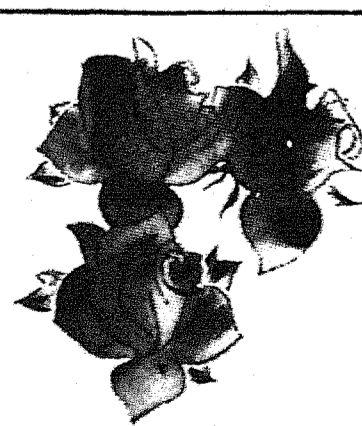
6. Por todos los desilusionados y descorazonados, para que no cesen de buscar fortaleza, valor y luz en Dios, oremos al Señor.

CELEBRANTE: Concédenos, Señor, la fe que tu quieres para tu pueblo, para que vivamos al servicio de Dios y de nuestros semejantes, complaciéndote a ti. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amén.

## Misas Dominicales En Español

Catedral de Miami, 2 Ave. y 75 St., N.W. - 7 p.m., 10:30 a.m., en el auditorium.	11 a.m., 1 p.m. St. John the Apostle, 451 E. 4 Ave., Hialeah - 12:55 y 6:30 p.m.
Corpus Christi, 3230 N.W. 7 Ave. 10:30 a.m., 1 y 5:30 p.m.	Inmaculada Concepcion, 4500 W. 1 Ave., Hialeah - 12:45 y 7:30 p.m. Mision en 6040 W. 16 Ave. - 9 a.m.
SS. Peter and Paul, 900 S.W. 26 Rd. 8:30 a.m., 1.7 p.m.	Blessed Trinity, 4020 Curtis-Parkway, Miami Springs - 7 p.m.
St. John Bosco, Flagler y 13 Ave. - 7. 8:30 y 10 a.m., y 1.6 7:30 p.m.	Our Lady Of Perpetual Help 13400 N.W. 28 Ave., Opa-locka - 5 p.m.
St. Michael, 2933 W. Flagler - 11 a.m., 7 p.m.	Our Lady of the Lakes, Miami Lakes 7:15 p.m.
Gesu, 118 N.E. 2 St. 6 p.m.	Visitation, 191 St. y N. Miami Ave. 7 p.m.
St. Kieran, Assumption Academy, 1517 Brickell Ave. - 12 m., y 7 p.m.	St. Vincent de Paul, 2000 N.W. 103 St. 6 p.m.
St. Hugh, Royal Rd. y Main Hwy., Coconut Grove - 12:15 p.m.	Nativity, 700 W. Chaminade Dr., Hollywood - 6 p.m.
St. Robert Bellarmine, 3405 N.W. 27 Ave. - 11 a.m., 1 y 7 p.m.	St. Phillip Benizi, Belle Glade 12 M
St. Timothy, 5400 SW 102 Ave. 12:45 p.m.	Santa Ana, Naranja - 11:00 a.m. y 7 p.m.
St. Dominic, 7 St. 59 Ave., N.W. - 1 y 7:30 p.m.	St. Mary, Pahokee - 9 a.m. y 6:30 p.m.
St. Brendan, 87 Ave. y 32 St. S.W. 11:45 a.m., 6:45 p.m.	Santa Juliana, West Palm Beach - 7 p.m.
Little Flower, 1270 Anastasia, Coral Gables. - 1 p.m.	St. Agnes, Key Biscayne 10 a.m.
St. Patrick, 3700 Meridian Ave., Miami Beach - 7 p.m.	St. Monica, 3490 N.W. 191 St., OpaLocka. -12:30 p.m.
St. Francis de Sales, 600 Lenox Ave., Miami Beach - 6 p.m.	
St. Raymond, Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables -	



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Adults and youth were among those participating in last Sunday's election of three persons to the Model City Governing Board. This 12-year-old boy is shown signing his election ballot.

(This story starts a 4-part series on Miami's multi-million dollar Model City Program designed to improve unfortunate conditions in 9 sq. mi. encompassing the black area of the 1968 riots and the racial disturbances of last week. The writer interviewed area residents leading the program, staff members of it, critics of it, and a variety of others affected by it.

Sunday's election represents a major effort to settle disputes about who controls the multi-million dollar Model City project. Residents of three areas participated.



## What's ahead for Model City?

By PAT HUBER  
SPECIAL TO THE VOICE

Last Sunday's election of three persons to the Model City Governing Board represents a major effort to settle disputes about who controls this multi-million dollar program. Many hope this settlement will enable increased progress in this federally-financed project designed to stimulate 9 sq. miles in northern Miami.

The election expanded the governing board from 21 to 24 members, all of them either living in the area or owning land there. Candidates and voters in Sunday's election were limited to three apartment projects: Liberty Square, James E. Scott and Annie Coleman Gardens.

THESE three projects have a very high percentage of residents with low or very low incomes and some persons have criticized Model City for not being more representative of such people. Attempts in July, 1968, to delay the program for a year in order to get more citizen participation were led by Bernard Dyer, director of Liberty City Community Council, and Archie Hardwick, director of James E. Scott Community Association.

Some regard the authorization of Sunday's election as a political maneuver while others term it at least a move toward effective representation for those on very low incomes. In any event, it was the product of the controversy about representation on the board.

IN A 24 page report in March, 1969, titled "A Look At Citizen's Participation and Perception in Dade County's Model City Area," Liberty City Community Council said: "The majority of the respondents are aware of the Model City Program as a potential catalyst for community improvement. Few of these persons have actually been involved in isolating issues and planning programs."

The Model City Program in Dade County had a budget of \$266,661 during its planning year (March 1, 1969 to March 1, 1970), with \$195,500 of this coming from the federal government and the rest from local sources. A total of \$9.6 million was allocated for the program's first of five planned action years, beginning March 1, 1970.

THE governing board makes the decisions for spending this money, with later approval required of the Dade County Board of Commissioners and the federal government. Staff members of the Model City office at 6207 NW 27th Ave. have emphasized that the program is run primarily by residents of the area involved. "This emphasis on community leadership," said a Miami professional man who had

worked as a volunteer in the Model City area, "is a sound principle even though it sometimes produces inefficiency."

This man said inefficiency appeared because many low income residents have not had experience in community leadership and because there is disagreement among blacks as to whether they should be lead by militants, the passive, middle class, poor, etc.

HE URGED the Model City Program be judged not strictly in terms of what is constructed or by accomplishments. Instead he said to remember that black democracy (like any democracy) is not always as efficient as rebuilding an area in a dictatorial fashion.

Dyer said his council looked at Sunday's election "as a step in making the governing board more relative to our community." He said this was needed because 27% of the families in the Model City area have incomes of less than \$58 per week, yet no one from any of these families is on the Model City Governing Board.

When asked about a statement in the Liberty City report saying "90% of the (governing) board members are professional middle class citizens," Board Member L.D. Kennedy said that only 6 of the 15 most active members were professional, with many of the others small businessmen in the area.

"I WOULD ASK the Liberty City Community Council: 'Where were you at the conception of model cities,'" Kennedy said. He, like fellow member George Kilpatrick, pointed out that each candidate for the board (including those in Sunday's election) had to obtain nominating signatures from 150 persons.

"Model Cities and Liberty City Council have solved their problems," concluded Kennedy, a teacher at Cutler Ridge Junior High. "The only reason Model Cities is doing this is because we are bending over backwards to solve the differences among various parts of the black community. The best way to kill a program is to get those in it to fight among each other — and we blacks have been doing that far too long."

Mrs. Jeraldine Allen, a board member and housewife, said she thinks residents are interested in Model City since they ask her about it three or four times each week. She said the questions are less critical than they were last year because "then nobody could see anything happening. Now that we have moved from the planning stage into the action stage, the residents see what is being done."

(NEXT WEEK: What's been done?)

## JFK memorial is dedicated

DALLAS, Tex. — (NC) — Bishop Thomas Tschoepe of Dallas officiated as a memorial to assassinated President John F. Kennedy was dedicated here.

The memorial, a cenotaph — an empty tomb — of 30-foot high walls of cream-colored concrete, stands some 200 yards from the place where a sniper's bullets killed the President on Nov. 22, 1963.

THE memorial was erected by the Kennedy Memorial Commission, organized here in 1964. More than 50,000 persons contributed for it and also for the Kennedy Memorial Library in Cambridge, Mass.

In his prayer at the dedication, Bishop Tschoepe, before the hushed crowd, said: "We seek your aid, O Lord, as we dedicate this cenotaph in his honor, to dedicate ourselves to the things for which he stood: the majesty of Your name; the consciousness of Your presence; the vision of this country of which he was President, the ideals of freedom, liberty and justice."

## Pope discloses Finances of the church 'too small for needs'

VATICAN CITY — (NC — Pope Paul VI has said that although some persons attribute "fabulous wealth" to the Church, in reality the Church's financial means are "often insufficient for the modest and legitimate needs of ordinary life of many clergy and Religious, as well as many welfare and pastoral institutions."

The Pope told a general audience that the Church must be poor and that it must make its poverty clear to the world.

Pope Paul said he was not making an apology, but was accepting a demand made particularly by those outside the Church "that the Church may manifest itself as it must be, certainly not an economic power, not clothed in comfortable appearances, not given over to financial speculation, not insensitive to the needs of the persons . . . and of the nations that live in poverty."

HE SAID the Church is already working on this "with gradual but not timid reforms."

(At a press conference June 19 the Vatican press officer, Msgr. Fausto Vallainc, said that the Vatican owned "several thousand shares" in the Fiat automobile company, but he termed this holding "insignificant.")

Man today is living in a period that is "absorbed in conquest, in possession and enjoyment of economic goods," thus creating a

desire "within and without the Church, to see the poverty of the Gospel," the Pope said.

THIS POVERTY, he added, is desired "particularly there where the Gospel is preached, where it is represented — let us say it, in the official Church in our very Apostolic See."

The Second Vatican Council, even more than stressing the personal virtue of poverty, called for a poverty that must be practiced by the Church "collectively gathered together" in the name of Christ, he said.

"We all see what a reforming strength is contained in the exaltation of this principle: the Church must be poor; moreover, it must also appear poor," the Pope said.

"But perhaps not everyone can see what justifications can be given regarding the various historical aspects of the Church in the course of the centuries and in contact with particular conditions of civilization."

"When, for instance, the aspect of the Church appeared as that of a great landowner at a time when it was engaged in reeducating people to work in the fields, or as that of a civil power at a time when this power had collapsed and it became necessary for somebody to exercise it with human authority."

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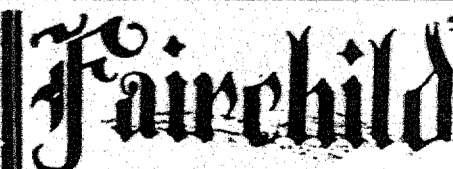
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# Life loss by abortion, war equated

BOSTON — (NC) — A priest-jurist urged nearly 1,000 young adults here to equate the value of human life destroyed in abortion with the lives lost on Vietnam battlefields and in violent protests throughout the nation.

Msgr. Paul V. Harrington, judge of the Boston archdiocesan tribunal, speaking at the seventh biennial Young Adults Congress cited the inconsistency of those who criticized the Vietnam war "on the basis of the destruction of human life, and, at the same time, seek the repeal of existing abortion statutes."

HE SAID the repeal of such legislation would violate the 14th amendment of the U. S. constitution which grants "every existing human life — born or unborn — the right not to have its life extinguished without due process of law" and also the "equal protection of the laws."

Msgr. Harrington described as "camouflage" the so-called humanitarian reasons for abortion offered by its proponents. He said the question of poverty or the possibility of the birth of a handicapped child are generally absent in abortion petitions.

"WHAT IS really wanted is the opportunity for a pregnant woman to destroy her unborn child for her own reasons or for no objective reasons at all," he said.

"Since the human life of the unborn is no different than the human life of the born; since the human life of the unborn has the same inherent and inalienable right to exist and survive and have its life respected and its right to life recognized as the human life of the born; since every human life — born or unborn — has equal value, can we pick and choose at random the loss of life we will protest or the innocent human life we will destroy?" Msgr. Harrington asked.

## Requiem in Ireland for priest's father

Funeral services were held in Ireland for Patrick Reilly, whose son, Msgr. Peter Reilly, is pastor of the Church of the Little Flower in Coral Gables.

Requiem Mass for Mr. Reilly, who died at the age of 87

after a long illness, was offered in St. Mary's Church, Longford County, Ireland.

He is also survived by two other sons and four daughters, including Mother M. Camillus, stationed in England.

## Newsman honored in Rome

ROME — (NC) — A memorial assembly for Gerald Miller, Rome-based American newsman killed May 31 while on assignment in the Cambodian fighting, was held in the chapel of the Jesuit Generalate here.

Father Vincent O'Keefe, assistant general of the Society of Jesus and former president of Fordham University, told the approximately 250 friends and colleagues of Miller that the Jesuit chapel was a fit place for the memorial meeting because "it is a happy place."

"IT IS a place where men try to make themselves better men and to make the world a better world — which is what Gerry tried to do," he said.

The 42-year-old Miller, who was Jewish, won the friendship and respect of many priests in Rome during the eight years he was based there — seven with Associated Press and the past year with CBS News.

Tributes to Miller were delivered by Gordon Manning, vice president of CBS News; Father Anthony Mills, S.J., of Vatican Radio; James Long, David Mazzarella and Edoardo Magri, all of the Associated Press Rome Bureau; and Winston Burdett, CBS bureau chief in Rome.

ALL stressed his zest for life, his devotion to his family and his work, his unfailing helpfulness, and his good humor.

Father Mills cited a passage from one of the hundreds of books Miller owned: "A passionate love of growth, of life, of being, that is what we need." It was from Jesuit philosopher Pierre Teilhard de Chardin's "Building the Earth."

## Aid is rushed war refugees

NEW YORK — Catholic agencies are speeding aid to more than 40,000 people displaced by the extension of the Arab-Israeli conflict into Southern Lebanon.

Msgr. John G. Nolan, President of the Pontifical Mission for Palestine, sister agency of the New York based Catholic Near East Welfare Association, has reported that thousands of Lebanese villagers have been uprooted by the new artillery war on that country's frontier with Israel.

Catholic Near East Association, in conjunction with Catholic Relief Services is rushing clothing, antibiotics and financial assistance into this area. Msgr. Nolan stated that Pope Paul VI has made a personal donation to the Pontifical Mission's relief thrust in South Lebanon.

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